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**NOTES ON THE HEBREW TEXT OF ISAIAH**  
**Chapters XXVIII—XXXII**

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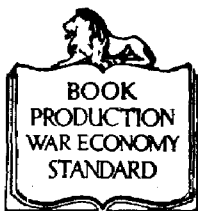
BY

NORMAN H. SNAITH, M.A.

Tutor in Old Testament Languages and Literature,  
Wesley College, Headingley, Leeds

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## PREFACE

THERE is no critical commentary in English on these particular chapters of the Book of the Prophet Isaiah, the nearest approach amongst modern books being G. H. Box, *The Book of Isaiah* (London, 1908), and the recent commentary under the same title by E. J. Kissane (2 vols., Dublin, 1941). These notes are an attempt to meet the need which arises from the fact that these chapters form the set portion in part of the London B.D. syllabus for 1946.

These notes are by no means to be regarded as taking the place of the many excellent exegetical commentaries which are in existence in English—namely, those by Cheyne, George Adam Smith (*Expositor's Bible*), Whitehouse (*Century Bible*), and especially Skinner (*Cambridge Bible*). This latter in two volumes we regard as being one of the most helpful and satisfactory commentaries ever written. In addition, there are the German critical and exegetical commentaries by Duhm, Marti and Procksch, in addition to the notes in Kittel's editions of the text, the notes being by Rudolf Kittel himself.

Every care has been taken to ensure accuracy, and no fantastic or even experimental suggestions have been included.

N. H. S.

## ABBREVIATIONS

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

The references are to pages, except in the case of Gesenius-Kautzsch.

## CHAPTER XXVIII

*Verse 1.* עֲשָׂרָה, cstr. s. of עֲשָׂרָה, fem. subst. meaning 'crown, wreath'. This abnormal cstr. form is sometimes found (GK 95g), and always (18 times) in connection with this substantive.

נְאוֹת (majesty), not necessarily 'pride' in a bad sense, which properly is נִאְוָה. Presumably cstr. sing., though the Versions do not regard it as such. Translate 'Woe to the majestic crown of the drunkards of Ephraim', i.e. the city of Samaria.

שֹׁכְרִי, cstr. p. of שָׁכַר (drunkard). For the form, see GK 84<sup>e</sup>, and for the construction, see GK 128x. LXX has μισθωτοί (hirelings), as if from the root שָׁכַר.

אִפְרַיִם was formerly regarded as a true dual, but is now explained as an expansion from an original termination in *-aq*, GK 88c.

וְצִיץ נִבֵּל הוֹי, usually translated 'and the fading flower of his glorious beauty', but this makes צִיץ a construct before the rest of the phrase with its qualifying adjective inserted immediately following it. This is most irregular, and is therefore explained as being 'used nominally and brought within the chain of constructs', DS 37. The cases here cited are doubtful, and the explanation in GK 128w does not meet the real difficulty. Vulgate and Douai have 'the glory of his joy' in apposition, which is better. Kissane suggests: 'and faded (see LXX) flowers is his splendid ornament'. Procksch omits the *vav* at the beginning, but it is better to regard it as introducing a causal

clause, cf. the instances given in GK 158a, and translate, 'for his glorious beauty is a fading flower', which both makes good sense, and also is sound syntax.

**אִשׁוּר**. Not in LXX. Duhm and Cheyne omit here and also in verse 4 on the ground that the word is a frequent insertion of editors. On the other hand, Kittel would omit **נִיא־שְׁמֵנִים** (fertile valley) as due to verse 4. Most commentators follow MT throughout, but the abs. for the cstr. is very difficult, and, according to GK 128c, is corrupt. It is better to follow Kittel, since LXX is not an accurate enough rendering of MT in either verse to justify any dogmatic statement as to what was read.

**שְׁמֵנִים**, plural of intensity, DS 19 (Rem. 2), GK 124e.

**הַלִּימִי**, m. pl. cstr. of pass. ptc. qal of **חָלַם** (smite, as with a hammer), GK 128x. Cf. Proverbs xxiii. 35. LXX has 'drunken without wine', probably due to a reminiscence of xxix. 9. Kissane transfers the phrase to the end of 1a, retaining the rest of 1b.

*Verse 2.* **חֹזֵק** indeterminate. According to Skinner, the vagueness is in the prophet's mind and is an indication of an early date. Against this, the Assyrian menace must have been plain enough well before Tiglath-pileser made his expedition to the Mediterranean in 738 B.C., and probably as early as his accession in 745 B.C. It is better, therefore, to regard the construction as being analogous to the Arabic 'indeterminateness for the sake of amplication', GK 125c.

**לְאֲדָנִי**. This is undoubtedly the true Masoretic reading. Cheyne and Box are wrong in following the **לִיהוָה** of the two Soncino editions, which often do not agree with the Masora, particularly in respect of the Sacred Name. It is one of the 134 cases according to



the Masora where אדני is found for the Sacred Name. Vulgate and Douai omit the preposition, and so make the Lord Himself the mighty and strong one. Retain MT.

זרם is a downpour as of the cloud-masses of the monsoon rain, Psalm lxxviii. 18. Cf. Assyrian *zamaru* (to overwhelm).

שער (tempest), usually with *samech*, and only here with *sin*.

קָמַב, *gamets* with *athnach* in pause, the *a* being the primary sound, DG 40, WL 117 §3 (1), GK 29*k*, though see GK 93*q* with its reference to Hosea xiii. 14.

כְּבִירִים, 'like mighty waters overflowing'. Cf. the Spanish river Guadalquivir, which is the Arabic (Moorish) *Wad' el-Kebir*, 'the great river valley'.

הִנִּיחַ, 3 m. s. pf. of 2nd hiphil of נָחַ. Prophetic perfect, or perfect of certainty, DS 61, DT 17-21, GK 106*n*. 'He will lay down (i.e. as corn is laid by a rain-storm) to the ground with violence (RVm)', lit. 'with a hand', the article being omitted as at the beginning of the verse. Skinner takes the downpour of waters as the subject, and therefore treats the perfect as perfect of experience, DS 60, DT 17, GK 106*k*, translating by the English present. In this case the prep. *kaph* is the particle of comparison and a relative is understood, GK 155*g*. There are two hiphil forms of the verb נָחַ, the normal pf. הִנִּיחַ (impf. יָנִיחַ) with the true hiphil meaning 'cause to rest', and a second form, as here, with pf. הִנִּיחַ and impf. יָנִיחַ, meaning 'deposit, place, leave, let remain', used mostly when the object either is, or is thought of as, inanimate. S read the impf. and connected the phrase with the following verse.

Verse 3. תרמסנה עטרת, pl. verb and sing. subject. It would be correct to read either תרמס עטרת (so V) or תרמסנה עטרת. It is better to retain MT in spite of the syntactical difficulty, and to explain the anomaly by imagining the author to have been thinking here, as in verse 1, both of Samaria as the crown of the fertile valley, and of the festal crowns of the drunkards of Ephraim.

Verse 4. והיתה. Most modern commentators would transfer this to the beginning of verse 4b, thus making it introduce the new simile of the early fig. In this case וציצת is read at the beginning of the verse, and a double subject is found for the plural verb in verse 3. So Cheyne, Duhm, Procksch, Kittel and others. It is better to retain MT, which is supported by the Versions, and to translate: 'And "the fading flower, his splendid ornament, which is at the head of the fertile valley" (thus quoting verse 1) shall be like the early fig before the autumn. . . .' Cheyne wishes to remove what he describes as 'the startling comparison of a flower to a fig', but he is in error here. The flower is not compared to the fig. The simile concerns the speed with which the flower fades and the speed with which the early fig is eaten by the finder, it being a delicacy much esteemed because of its size and sweetness.

ציצת. Apparently cstr. s. of ציצת, a feminine by-form of ציץ, not found elsewhere in OT and rare in Rabbinic writings. Read ציץ with Marti as in verse 1.

כבכורה, prep. *kaph* plus בכורה, possibly a shortened form of בכורתה, which is בכורה plus 3 f. s. suffix. All the examples of this (four in all) are uncertain, and they should be emended by omitting the *mappiq*, so

GK 91e, and most moderns. The reference is to the 'early fig' of late June, much larger and sweeter than the normal fig which ripens in October. קיץ means 'autumn' and not 'summer', so that all three words together describe the early fig, 'the first ripe fig before the autumn'.

אשר is a relative and not a pronoun, here meaning 'which when'. Even when it appears to be equivalent to the English 'who', the pronomial subject should be regarded as being included in the verb rather than in the relative.

יראה, impf. of 'general custom', GK 107g, DG 157 par. I 2 (1), DS 65f, DT 38. The construction is that of the indefinite personal subject; cf. the French *on*, the German *man*, and the use of 'the man' in 1 Samuel ix. 9. It is exactly comparable to the Arabic use of the indeterminate participle, GK 144e, DS 109 (top). Translate 'which when any one sees, he swallows it up . . .'

בעודה, prep. *beth* plus עוד (still) plus 3 f. s. suffix.

בכפו, prep. *beth* plus כף (double-*ayin* root, hence the doubled letter) plus 3 m. s. suffix. The root means 'be bent', hence כף is properly 'the bend of the hand, the hollow, the palm'.

יבלענה, 3 m. s. impf. qal plus *nun energicum* plus 3 f. s. suff. The root emphasizes the idea of speed, 'swallows it up, gulps it down'; cf. Jonah ii. 1.

Verse 5. צפירה (chaplet). The root is צפר III, plait, braid. In Rabbinic Hebrew the word is used chiefly of the rim of a basket.

זאך (residue). The *gamets* is retained in the construct. According to GK 93ww, these forms are probably all loan-words from Aramaic. The word is Isajanic and late, as can be seen from a comparison

of 1 Kings xi. 41 and 2 Chronicles ix. 29. It is advisable not to translate it by 'remnant', since the proper word for 'the Remnant' is **שְׂאֲרֵית**.

*Verse 6.* The accentuation of MT, with *athnach* at **מִלְשָׁפֶט**, separates the first phrase from the rest. A better sense is obtained by the accentuation of four MSS. cited by Wickes (*Hebrew Prose Accents*, p. 74), which place the *athnach* at **הַמִּלְשָׁפֶט**. This latter is the rendering of LXX, V, and the English Versions, though S follows MT.

**מִלְשָׁבֵי**, m. cstr. p. of hiph. ptc. of **שָׁבַב**. All translations assume the insertion of the prep. *lamedh*, which seems to be necessary; so scholars generally. The whole phrase is difficult, and LXX seems to have read a different text. The general rendering is 'to those who turn back the battle from the gate', as in S. On the other hand, V and Douai have 'who turn back from the battle to the gate', which is **שָׁבֵי מִמֶּלֶךְ**. The Targum takes the first part as referring to going out to battle and the final word as referring to returning home in peace.

**שְׁעָרָה**, 'to the gate', a toneless *he-locale*, DG 61f, WL 55 and 211, GK 90c.

*Verse 7.* **וְגַם־אֵלֶּה**, 'for even these'.

Both priest and prophet are cult-officials, connected with the local shrines, and each giving oracles in his own fashion. See article by Dr. A. R. Johnson, *Exp. Times*, April, 1936, pp. 317 ff., 'The Prophet in Israelite Worship'. The author rightly draws a firm distinction between the cult-prophet and the canonical prophet.

**בְּרֵאָה**, usually taken to mean 'in vision', but the word elsewhere means 'the seer'; cf. 1 Samuel ix. 9, etc.,

and 'there is no reason why this should not be the meaning here. All the cult officials of every kind have erred in company with each other.

פק, 3 m. p. pf. qal of פק I (reel, totter). In *ayin-vav* and double-*ayin* verbs the accent is usually retained in this form on the stem syllable, but there are a number of exceptions where the tone is on the last syllable, as is the rule with *lamedh-he* verbs. The reason for the present exception is probably to secure rhythmical uniformity, GK 72*l*.

פלייה, only here. It means 'the giving of a decision'. The root had a probable original meaning 'interpose', whence it can mean either 'intercede' (e.g. תפלה, 'prayer') or 'arbitrate, judge' (e.g. פלייה, 'an umpire's office'). Duhm, Kittel, and others would insert the prep. *beth*, but there is no need to introduce this, especially if the previous ראה be taken to mean 'seer'. Such a loose accusative is perhaps unusual, GK 118*g*, but it is certainly possible syntactically.

Verse 8. צאה, 'filth', usually of human excrement, but here of drunkards' vomit. The word is in apposition to the previous word, further defining it, DS 41 (*e*), GK 131*c*.

בלי, properly a substantive (lit. 'wearing out'), but in common use as an adverb of negation.

Verse 9. ירה, 3 m. s. impf. hiph. of ירה. In qal the meaning is 'throw', but in hiphil 'throw, shoot (arrows), point out', and (as here) 'teach'. Here with two accusatives, of the person and the thing taught.

נמולי מחלב. This and the following constructs are both unusual, the pl. cstr. being followed by the prep. *min*, DS 37, GK 130*a*. The root נמל means 'complete', and so 'to wean a child' is to complete his nursing. The following root עתק means 'move, advance', and

so here 'removed from the breasts', unless perchance עתיק is an Aramaism, and so the meaning is 'too old from the breasts', being used pregnantly.

שדים, dual form with *gamets-with-sillug* in pause at the end of the verse.

Verse 10. צו, only here and Hosea v. 11 (command, precept). The meaning of the verse is uncertain, being a series of monosyllables. Ewald and Dillmann take it to mean the carpenter's rule and ק as his line. Duhm and Cheyne take the words to be mocking words without any sense, but see Skinner's note in *Isaiah*, vol. i, p. 223.

לצו and לקו. Each with *gamets* twice, one with preposition in the pretone, and the other the tone vowel lengthened in pause. DG 51 and in part WL 45, GK 102h.

Verse 11. בלעני, prep. *beth* plus cstr. p. of לעב, 'stammerings of (lip)', i.e. in a foreign tongue; cf. the parallel phrase and the Greek βάρβαρος. So Ewald, and others, including Skinner and Whitehouse. The alternative is to assume that the absolute sing. is לעב, 'mocking', and so Delitzsch, Duhm, and Cheyne, but the word occurs only in Psalm xxxv. 16 and is doubtful. It is better to follow Ewald. On the strength of Isaiah xxxi. 4 (where LXX has ψελλίζουσα). Graetz suggests עלני (speaking inarticulately), but the word is not found elsewhere, and MT may well stand.

ידבר. S has the first person both here and in the following verse, whilst LXX has 3rd plural.

Verse 12. אשר ה'. The English Versions follow the Vulgate *cui dixit* (to whom he said), but it is better to follow the other Versions and to translate, 'who said to them'.

הַנִּיחֻ, 2 m. p. imperat. hiph. (first, and true hiphil; see verse 2) of נָח; 'cause ye to rest'.

מִרְנָנָה, 'place of refreshing'. Found only here, but another form מִרְנוּץ occurs once only at Jeremiah vi. 13. The root is רָנַע II, properly 'return to rest after wandering'. The root רָנַע I means 'disturb', and this is probably the explanation of the LXX στυμωσις (affliction, ruin), a word apparently unknown in classical Greek.

אָבוּ. Some MSS. and Edd. have a Qere אָבוּ, and some have אָבוּ, both Written and Read, but the true MT is beyond question אָבוּ without a Qere. It is probably an early scribal error, GK 23i. The form is 3 p. pf. qal of אָבָה (be willing).

שְׂמוּעַ, inf. cstr. qal without prep. *lamedh* after אָבָה. So nine times as against forty-one times with *lamedh*.

Verse 13. לְמַעַן is always 'in order that'. It is properly a preposition, and a conjunction only when followed by the relative, but when used as a conjunction the relative is most often omitted, and it is followed by the imperfect. The imperfect here is continued with a series of perfects with strong-*vav*.

וַיִּשְׁבְּרוּ, *gamets* in pause with *zaqeph-qaton*, one of the lesser disjunctive accents, GK 29i. At the end of the verse, the same pausal vowel occurs with *silluq*.

וְנוֹקְשׁוּ, strong-*vav* plus 3 m. p. pf. niph'al of יָקַשׁ (lay bait, set snare).

Verse 14. אֲנָשִׁי לִצְחָן, lit. 'men of scoffing'; cf. Proverbs xxix. 8. The phrase is equivalent to the לִצְחָמִים (scoffers) of Psalm i. 1; men who deliberately make a mock of holy things, the most impious men of all.

Verse 15. חֹזֶה. The word means 'seer', and Hoffmann

would retain it (we think rightly) with this meaning, i.e. we have appointed a seer (necromancer) who will come to an agreement for us with the Underworld of the Dead. Duhm favours this interpretation, but would translate 'vision', obtained by necromancy. Some scholars would therefore read **וְרוּחַ**, as in verse 18; but we see no need to make a change, nor any need to translate 'vision' here any more than in the case of **רָאָה** in verse 7. The Versions seem all to have read MT, and they follow the Targum **וְשָׁלְמָא** (peace, agreement, e.g. the Vulgate *pactum*). They have probably been guided by the parallel phrase, and some such meaning is certain.

**שִׁיט**. The Kethib is **שִׁיט** ('rowing', from the lashing of the water with the oar), and the Qere is **שׁוּט** (scourge); which read.

**שׁוֹטֵף** (overflowing), and so the Versions except Theod., who reads **שִׁטְףָה** (κατακλυσμός, deluge). Targum has **קִנְיָה** (enemy), possibly paraphrasing, as often in this chapter. Duhm, Marti and others read **שׁוֹטֵט** (scourging). We agree with Skinner that this is no improvement, and it has no support in the Versions. The construction of the phrase is *casus pendens*, DS 148ff, DT 264. Translate 'the overflowing scourge, when it passes over (or, less good, "through"), it shall not attack us'. Cf. verse 18.

**עֵבֶר**. The Qere is **וְעֵבֶר**, the imperfect, see verse 18. The Kethib was the perfect, which might possibly stand; cf. Isaiah xvi. 12, and especially 1 Chronicles xvii. 11, which has been altered from the imperfect of 2 Samuel vii. 12.

**יִבְאֵנוּ**, 3 m. s. impf. qal plus 1 p. suffix; 'shall not



attack us'. Cf. Psalm xliv. 18. See BDB under **בוא**, para. 2*b* (p. 98*b*).

**מחסנו**, the noun **מחסה** plus *ı* p. suffix. LXX has *ἐλπίς* (hope), and so seven times in the Psalms, and so also Vulgate (*spes*).

*Verse 16.* **יִסַּד**, 3 m. s. pf. piel with *pathach* in second syllable, as always (four times) with this form, GK 52*l*. MT is difficult, 'Behold I, one has founded . . .' It is better to follow the Versions and read **יִסַּד**, act. part. qal, translating as *fut. instans*, 'Behold I am about to found . . .', DS 134, GK 116*h*. So most scholars. Skinner would keep MT (cf. GK 155*f*), and read 'Behold I am he that hath laid . . .', but it scarcely seems possible to get this out of MT, though he has some support in xxix. 14 and xxxviii. 5, where in both cases most would read the participle.

**אבן** (first). Procksch, Kittel and others would omit, partly on rhythmical grounds, and partly because 1 Peter ii. 6 omits it. Retain, since it is found in all Versions except LXX, and that would account for the omission in 1 Peter.

**בִּחֵן** ('testing'), only here and Ezekiel xxi. 18, where most emend. The meaning is 'a tested stone', wherefore many would read **בְּחֵן**, following Jewish tradition. This is the pass. ptc. qal of the verb, which is easier, though not strictly necessary. LXX, with *ἐκλεκτόν*, may have read **בָּחַר**. Gesenius-Kautzsch would make Zion itself the foundation stone, explaining the preposition as *beth essentiae*, GK 119*i*.

**פִּנֵּת הַיָּסוּד**, lit. 'a corner (stone) of preciousness of sure foundation'. The adjective is used nominally and brought into the string of constructs, DS 37 (Rem. 3); GK 130*f* (note 4) makes it a substantive.

**מוֹדָד**. Kittel, Cheyne and others omit as dittograph. It is a 'barbarous' form, and is not found in 1 Peter ii. 6. Retain, for the sake of emphasis. The form is mixed, and is probably a combination of two traditional pronunciations, the hophal **מוֹדָד** and **מוֹדָד** for the pual **מוֹדָד**.

**הַמֵּאֲמִין**, article plus hiphil ptc., 'he that trusts'. Some LXX MSS. (not Cod. B) add ἐπι'αὐτῶν, an addition from 1 Peter ii. 6.

**יִחַשׁ**, 3 m. s. impf. hiph. of **חָשׂה**, 'hasten away', but LXX has καταίσχυσθη equals **יִבוֹשׁ** (be ashamed), so Graetz and Procksch. Vulgate follows MT, but T and S have 'be terrified', whence Kittel suggests **יִחַיֵּל** or **יִחַת**, but most follow Duhm and Guthe, reading **יִמְדַּשׁ** (give way).

**מִשְׁפָּט**. For the meaning of this word and the following see my *Distinctive Ideas of the Old Testament*, pp. 74-7, 72-4.

**לִקְוֶה**, 'as a line', the *lamedh* denoting the secondary predicate, WL 207 (para. b, v), GK 119t. LXX reads εἰς ἐλπίδα, i.e. **לְתַקְוָה**.

**יִעַה** strong-*vav* plus 3 m. s. pf. qal of **יָעָה**. The root means primarily 'sweep together', with a view to carrying away. The verb is found only here, but the meaning 'collect, gather' is found in Arabic. Cf. also the Hebrew **יָע** (shovel) for carrying away the refuse of the altar. LXX has a different text for 17b.

**מִחֶסֶד**. Notice the *tsere* of the cstr. sing., the *seghol* belonging to the sing. absolute. Duhm and Cheyne would read the absolute here, and omit **כִּיב** as being unnecessary. They thus obtain a more regular rhyth-

mical structure. Such changes, in our view, are unwarranted, since we do not think that the Hebrew versification was always so precise.

יִשְׁמַח. The full vowel lost in the vocal *sheva* returns in pause as the tone vowel, DG 4of, WL 117, GK 29m.

Verse 18. וְכַפֵּר, strong-*vav* plus 3 m. s. pf. pual of כָּפַר (primarily 'cover over', and hence 'pacify, make propitiation'). Most scholars alter this to וְתַפֵּר, 'and shall be frustrated', but we agree with Skinner that there is no need for any change. It is true that this is the regular atonement word, but here it is used in its original meaning, 'shall be covered over', i.e. completely covered, so that it is no longer in sight.

וְחִזְוֹתֶכֶם, 'and your vision', i.e. that which the seer of verse 14 saw and declared as his oracle. LXX has 'hope' and Vulgate, S, 'agreement' (*pactum*). Note the retention of the *gamets*, GK 95t.

וְהִייתָ, strong-*vav* plus '2 m. p. pf. qal, acting as apodosis to the when-if clause. 'When it passes over, then ye shall be to it a trampling', DS 176, DT 174, GK 112hh. For the double use of *lamedh*, WL 207 para. (b) v.

Verse 19. מְדִי, prep. *min* plus cstr. of מָדַי, a substantive meaning 'sufficiency, enough'. Lit. 'out of the abundance of its passing over', i.e. 'as often as . . .'

עָקְרָה, inf. cstr. qal plus 3 m. s. suffix; the first vowel is short-*o* followed by vocal *sheva*.

זָעָה. The word is a transposition from זָעָה (trembling, an object of trembling), from the root זָעַע. It occurs thrice in its true form, and five times as here, but in the other four cases (all in Jeremiah) the Qere is the true form.

הבין, inf. cstr. hiph. of בִּין (understand), used as a verbal noun, DG 77, DS 123, WL 100 (top), GK 114 a-c, 'and it shall be sheer terror to understand the report'. For רק (only) with asservative force, see BDB p. 956*b* par. 2*e*.

Verse 20. מצע (bed, couch). This form is found only here, the usual form being the poetical word רִצוּעַ. The root is the late יצע, a *pe-yod* verb which assimilates the *yod*.

מהשחרר. The prep. *min* is comparative, DG 161, WL 31*f*, GK 133*a* and *c*; cf. especially Isaiah 1. 2. For the rest, the form is inf. cstr. hithp. of שרע, only here and twice in Leviticus xxi. 18, xxii. 23. The Arabic root means 'point directly at', whence the derived meaning 'extend', e.g. the stretched (and twisted) nose of the Vulgate in Leviticus xxi. 18. The sibilant and the dental have interchanged according to rule, DG 93, WL 72, GK 54*b*. Box, Cheyne, Procksch and Kuenen (doubtfully) omit the whole verse. The verse can well stand. The meaning is that the doom is fixed, and there is no escape. The simile is of a man on a pallet bed. The bed is too short for him to lie at full length, and if he draws up his knees, the coverlet is too narrow for him to keep himself covered.

מסכה (coverlet). The root is נכך II, and means 'weave'.

צרה. The accent is on the first syllable, and so the form must be parsed as a verb and not as the adjective. 3 f. s. pf. qal of צרר I, used intransitively to mean 'to be narrow'. The *gamets* is to compensate for the impossibility of doubling the *resh*.

בהתכנס, prep. *kaph* plus inf. cstr. hiph. of the root כנס (gather together). The synagogue is הקִנְסָה (lit.

the house of gathering together). Most are agreed that the *kaph* should be a *mem* as in 20a, but the *kaph* can be retained (see BDB 488a), and translated, 'and the covering too scant when he draws his feet up'. Graetz read *מִתְכַפֵּחַ* (for him to cover himself), but this is not necessary. Vulgate (and Douai) evidently did not understand the simile, and provided another picture: 'for the bed is so narrow that one must fall out, and a short covering cannot cover both'.

*Verse 21.* 'For as at Mount Perizim the Lord will rise up, as in a vale in Gibeon He will rage, to do His deed—alien is His deed; and to work His work—foreign is His work.' Jehovah will fight as of old in the Philistine wars, but now it will be against Israel 'as though He were an alien and a foreigner.

*Verse 22.* תתלוצצו, 2 m. p. impf. hithpoel of לִיצַץ, and meaning strictly, 'do not show yourself a scorner'. *Qamets* under *zaqeph-qaton* in pause. אַל with the jussive means 'don't'; לֹא with the imperfect, 'thou shalt not', DG 83, WL 85 and 77, DS 88 and 86, GK 1070.

יחזקו. This root has the sense of a firm, strong grip. מוסריכם, 2 m. p. suffix to plural of מוסר, a third declension form from the root אסר (bind).

כלה ונחרצה, as in Isaiah x. 23 and Daniel ix. 27. 'A complete destruction and a clear-cut (decisive) decision.' The first word is a substantive, and the second is f. s. niph. ptc. of חרץ I (cut, sharpen), though Barth makes it an inf. cstr.

אדני. Not in 4 Heb. MSS., S, LXX. Cheyne omits, and it may well be a conflation.

על-כלי-הארץ. Duhm and Cheyne omit this as overburdening the metre.

*Verse 24.* כל היום. Comes first after the inter-

rogative, as being the important element. 'Does he *continually* plough, etc.?'

יָחַרֵשׁ, 3 m. s. impf. qal of חָרַשׁ I (cut in, engrave, plough). Imperfect of actions customary, DS 66, DT 38, GK 107f, g.

לִזְרֹעַ. Most scholars omit this as a gloss, probably correctly.

וַיִּשְׂדֹד, weak *vav* (the two actions are coincident rather than consecutive) plus 3 m. s. impf. piel of שָׂדַד with *sin*. Elsewhere only Hosea x. 11; Job xxxix. 10, but it was doubtless a common enough word, and the regular word for 'harrow'. The vocal-*sheva* under the *yod* has coalesced before the weak *vav* into a long *chireq*, as usually, DG 53, WL 44, GK 24b.

Verse 25. הֲלוֹא אֵם. 'Is it not the case that when he shall have . . ., then he will scatter . . . and will toss. . . .' The אֵם here means almost 'when' (see BDB 50a bottom). Cf. the Latin future perfect in the protasis, and the future in the apodosis, DS 177, DT 178f, WL 206 (2 Samuel xv. 33), GK 1060. Here we have perfect in the protasis, followed by perfect with strong-*vav*.

בָּמֶן, 'cummin'. All three letters belong to the root. חָרַק. This root strictly means 'toss abundantly, in handfuls', as against the previous פָּדַק I, which properly is 'disperse'.

חֲמֵה. The singular refers to wheat in the ear (all together in the field), and חֲמִים, the plural, to wheat in grain. Similarly שְׂעֵרָה (barley) and שְׂעֵרִים, and בְּסִמָּה (spelt) and בְּסִמִּים, DS 19 (Rem. 1), GK 124m. The prophet is thinking of the corn standing in the field, rather than of the actual seed that is being sown.

שֹׂרֶה. Not in LXX, S. There is general agreement

that it is a miswritten dittograph of the following word. V and EVV have 'in rows', but in this case the first letter should be *sin* and not *shin*. If the word is omitted, then 'the wheat and the barley' form one half of the line, and what follows belongs to the second half.

נִמְנָן. Presumably the niph'al ptc. of a root נִמְנָן, not otherwise known in OT, but used in the Talmud as a denominative of סִימָן (mark). If the reading is sound, the word must mean 'in the marked (appointed) place', but this meaning is neither natural to the Hebrew, nor is it readily intelligible. It is best omitted as a dittograph, and so Wellhausen, Duhm, Cheyne, Box, and Skinner. It is not in LXX, though Cod. B has καὶ ἀέγχερον, as Aq. and Theod. This word stands for דִּתָּן (millet) in Ezekiel iv. 9, so that probably the Greek Versions, finding an unintelligible word, considered it to be the name of another cereal, and filled in on the strength of the other passage.

Verse 26. וַיִּסְרוּ, strong-*vav* plus 3 m. (ס) pf. piel of יָסַר (discipline, admonish, instruct). Most scholars insert יָדָה, which helps both the rhythm and the sense. Kennicott has pointed out that at a very early date the Sacred Name was indicated by ׀. Kissane suggests יָסַב, and connects it with 25*d*, 'and with millet and spelt he surrounds his border'. The Versions evidently read much the same text, though LXX and S read the last word of the verse with *daleth* instead of *resh*, e.g. S has 'God will instruct him in judgement, and he will praise him'. Cf. the LXX εὐφρανθήσῃ, i.e. יִרְנֶה.

מִשְׁפָּט here means 'established custom'; see BDB 1049*a*.

*Verse 27.* בַּחֲרוֹץ, prep. *beth* plus article plus חֲרוֹץ, properly an adjective meaning 'sharp', here used as a substantive without מִזְרָג; cf. xli. 15. The article is used of the particular instrument which the husbandman is envisaged as using, DS 26, GK 126*d*.

חֲרוֹשׁ, 3 m. s. impf. hoph. of רוֹשׁ (thresh). The imperfect of custom, DS 66, DT 38, GK 107*g*, and so throughout this verse and the next. The tone has been retracted to avoid the concurrence of two tone syllables, GK 29*e*.

אֵינָן (wheel), cstr. sing., The *nun* is doubled with suffixes, DG 141, WL 55, GK 93*ee*.

יִסְבּוּ, 3 m. s. impf. hoph. of סָבַב (surround, turn about) with *gamets* for *pathach* in the final syllable in pause with *athnach*. The *vav* 'full' is unusual before the *dagesh* in double-*ayin* verbs, the custom being to have either a short vowel and *dagesh* or a long vowel without *dagesh*. The composite form here is demanded by the Masora.

*Verse 28.* The verse can scarcely stand as it is, since the last two words contradict the first two. Either make the first two a question, or omit them altogether as a gloss. The former is better, either with or without the interrogative *he*, and so scholars generally. There is no justification in OT for translating the root דָּקַק as 'thresh'. The word means 'pulverize, crush into dust'. The only possible case, apart from this verse, is Isaiah xli. 15, where the ordinary word 'thresh', דָּדַשׁ, is used in a figurative sense of 'pulverize' as a parallel to דָּקַק, and not vice versa. 'Is bread (-corn) crushed? No, he does not keep threshing it for ever.' For the use of כִּי in this negative sense, see BDB p. 474*a* (bottom), otherwise it is causal.



יִתְקַ, 3 m. s. imf. hoph. of double-*ayin* root, with *gamets* for *pathach* in pause with *zaqeph-qaton*.

אָדוּשׁ. It is best to follow the Targum and Vulgate, and read דוּשׁ, inf. abs. qal, as intensifying the following finite verb, DG 77, WL 101, DS 117, GK 113n. Koenig suggested the word means 'thresher', presumably with *aleph* prosthetic, GK 19m, 85b, or alternatively that it is part of a gloss 'not always will I thresh', since it could be 1 s. imf. qal. Procksch suggests אָנוּשׁ, but the Targum is best. LXX has a different and much shorter text.

יְדוּשְׁנוּ, 3 m. s. imf. qal plus *nun energicum* plus 3 m. s. suffix.

וְהוֹמֵם; strong-*vav* plus 3 m. s. pf. qal of הוֹמֵם (move noisily), continuing from the previous verse, 'and he rolls his wagon wheel (over it)'.

וּפְרָשָׁיו. The conjunction *vav* becomes *shureq* before the labial, DG 53, WL 44, GK 26a. The *gamets* under *pe* is firm, since it stands for *pathach* with following *dagesh*, the formation denoting occupation, GK 84<sup>b</sup>. Graetz, Cheyne substitute נְחָרְיוֹצוֹ on the ground that a separate mention of the horses (*sic*) is not necessary. Duhm and others read וּפְרָשָׁיו וְלֹא, 'and he spreads it out without crushing it'. V (*ungulis suis*), S, Sym., Theod. have read פְּרָשָׁיו, as if פְּרָשָׁיו (with his hoofs). It is best to follow Duhm. MT reads 'and he rolls his wagon wheel over it and his horsemen: he does not pulverize it'.

יְדִקְנוּ, 3 m. s. imf. qal of double-*ayin* root plus *nun energicum* plus 3 m. s. suffix.

Verse 29. יִצְאָה, 3 f. s. pf. qal, with the original *gamets* under *tsade* returning in pause with *athnach*, DG 40, WL 117, GK 29m.

הפליא ונ', lit. 'He makes-wonderful counsel; He makes-great insight'. Both nouns are technical terms in Wisdom Literature. The line may well be a post-exilic addition.

## CHAPTER XXIX

Verse 1. אריאל. A name applied to Jerusalem, meaning either 'lion of El' or 'altar of El'. The Targum has מִדְבַּחָא, 'O altar', which Cheyne suggested was originally מִזְבֵּחַ, i.e. 'altar of the Lord'. The meaning 'hearth of El' is the more satisfactory explanation, in view both of verse 2, 'and she shall be unto me as a (real) Ariel', i.e. a place of ashes, reeking with the blood of human victims (cf. Skinner), and of line 12 of the Moabite Stone, where the phrase אֲרֵאֵל דָּוִד (altar-hearth of David?) is found. See EB, HDB, and the commentaries.

קריה, cstr. sing. of קָרָה, before the clause 'David encamped', DS 21, 35, GK 130d. This noun ('city') is found in the names Carthage, Carthagena.

ספו. See GK 69h (note). 2 m. p. imperat. qal of יָסַף (add), occurring here and Jeremiah vii. 21. The Masoretes seem to have envisaged a root סָפַה; cf. their pointing, לְסַפּוֹת, in Numbers xxxii. 14 and סַפּוֹת in Isaiah xxx. 1, where we would expect לְסַפּוֹת.

חגים. Notice the *dagesh* denoting the double-*ayin* root. Cf. the Arabic *hajj* of the pilgrimage feast to Mecca. The reference here is not to the three agricultural pilgrimages of the Hebrew-Canaanite year, but to the great Feast of Asiph (Ingathering), which marked the end of one year and the beginning of the next.

יִנְקֹפוּ, 3 m. p. impf. qal of נִקַּף II (go around), with the *nun* retained (rare), GK 66f. The tone is retracted in pause with *silluq* at the end of the sentence, and the original -o reappears, DG 40, WL 117, GK 29m.

Verse 2. וְהִצִּיקוּתִי, strong-*vav* plus 1 s. pf. hiph. of קִיץ (press upon, bring into straits), following on the previous sentence as a natural sequence, DS 82, DT 152, GK 112x.

וְהִיְתָה, 'and there shall come to be'. This Hebrew root does not mean 'to be' so much as 'to come to be'.

הִאֲנִיחַ וְאֲנִיחַ. These two parallel forms from the root אָנַח I (mourn) occur twice only and together, here and Lamentations ii. 5. Cheyne, to preserve the assonance, 'moaning and bemoaning'.

וְהִיְתָה לִי, 'and she shall be to me . . .', but this is unlikely, since it gives two different uses for וְהִיְתָה in close conjunction. It is better to follow, as do most, Duhm's suggestion and read the 2nd pers. fem. וְהִיְתָת לִי, 'and thou shalt be to me'. Note the euphonic *dagesh* in the *lamedh*, which is due to the retraction of the tone, leaving a toneless -ah, GK 20f. The retraction is to avoid the concurrence of two accented syllables; cf. xxviii. 7.

Verse 3. כְּדָדָר, 'like a circle', with the article in a comparison, i.e. the particular circle of which the author is thinking, GK 1260. So V and T, but LXX read כְּדָדָר (like David), and many scholars accept this. Targum has כְּמַשְׁרָתָן (camps), reading probably some derivative of the root דָּדַר (dwell: cf. Psalm lxxxiv. 11). According to Jastrow, there is a word כְּדָדָר, meaning 'circle, cordon'; cf. Assyrian *kuduru*. The word is frequent in the Talmud in the sense of 'circle, ball', and

the hithpael of the verb is used in *Qoheleth Rabba* of a ball being thrown round in a circle. It is probably best, therefore, to retain MT and to translate, 'and I will encamp in a cordon against thee'.

וּצְרִיתִי, strong-*vav* plus 1 s. pf. qal of צָוַר II (bind, besiege), here with an accusative 'pallisade'. The tone has been advanced to the last syllable, according to the regular custom in the 1st and 2nd singular, DG 85 (bottom), GK 49*h-l*. The note at WL 90 is inadequate. For an explanation of this phenomenon see G. R. Driver, *Problems of the Hebrew Verbal System* (1936), pp. 85-97, where he finds the origin in tenses comparable to the Accadian preterite and permansive tenses, a suggestion which has much to recommend it. There is no need to read וּצְרִיתִי, 'I have commanded'.

מִצֵּב (palisade, entrenchment), found only here, a derivative from the root נָצַב (set up, erect). The parallel is מִצְרָה, from the root צָוַר II, having the same meaning.

Verse 4. תִּדְבְּרִי, 2 f. s. impf. piel, with the original *tsere* returning in pause with *zaqeph-qaton*.

תִּשָּׁח, 3 f. s. impf. niph. of שָׁחַ (bow, be bowed down), i.e. 'and thy speech shall proceed humbly from the dust'. The verse proceeds, 'and thy voice shall be like a ghost out of the ground, and from the dust thy speech shall chirp', the last word being 3 f. s. impf. pilpel of צִפַּף.

Verse 5. כַּאֲבָק דָּק, 'like powdered dust'. The article, usually found in comparisons with the prep. *kaph*, is regularly omitted when a qualifying adjective or clause is used, the idea being that the qualification itself makes the comparison sufficiently definite, GK 126*p*. LXX extends the simile to the dust cloud raised by a wheel.

המון, cstr. s. of המון from the root המה (murmur, growl, roar), whence the noun means 'sound, murmuring', and thence 'crowd, multitude' as causing the noise. LXX understands the word in its late sense, 'abundance'.

זרין, 'thy strangers' (as AV), or 'aliens', but it is best to follow RV with 'thy adversaries', i.e. אֲרִיִּים. So most. LXX has 'ungodly', probably reading זִרִּים. Vulgate has *ventilantium te*, 'of those that fan thee', reading זִרִּים from the root זרה.

עריצים. Notice the firm *gamets* in the first syllable. The ground form is *pathach* with following *dagesh* to denote people in possession of a quality in an intensive manner, GK 84<sup>b</sup> f. The root means 'tremble', so translate 'the terrible ones'. It is best to end the verse here, so that 5c can go with 6a.

פתאם, properly a noun meaning 'suddenness' as פתע, with the *ayin* weakened to *aleph*. Kittel suggests פִּתּוֹן (uproar), on the basis of the Targum אֲתַרְנוּשָׁא, but this is not necessary, since two adverbs from the same root are found together, GK 133k (note on p. 432).

Verse 6. תפקד, 3 f. s. impf. niph. If it were 'thou' (2 f. s.), it would have to be תפקדי.

רעם. Procksch would omit this and the following *vav*. It may be redundant, but by no means necessarily so.

אובלה, f. s. act. pts. qal. This form with the original short *-i* lengthened into *tsere* instead of shortened into *sheva*, occurs (chiefly in pause) some eight times altogether, and generally with fem. substantives of this form, GK 84<sup>s</sup>. There is another case in verse 8, where it is in pause with *athnach*.

Verse 7. **הַצְבָּאִים**, art. plus m. p. act. ptc. qal, 'those who are mustering for war'. The noun **צָבָא** means the militia, called up in time of war, every able-bodied man, and distinct from the bodyguard, the small standing army of foreign mercenaries which, for instance, Benaiah commanded in David's time.

**צַבִּיה**. Difficult and doubtful. Presumably it is m. p. act. ptc. qal of **צָבָא**, but entirely as if a *lamedh-he* verb plus 3 f. s. suffix, GK 7599. If so, the meaning is 'all those of her that are mustering', but we are now in another section and the doom is upon the enemies of Israel. The sense intended is that of the EVV, but they cannot stand as a translation of the Hebrew, though they follow the tradition of the Versions. It is best to follow Duhm and Box, who read **מַצְבֵּיהֶם** **וּמַצְרֹתֵיהֶם**, 'their entrenchments and their siege-works' (cf. verse 3), unless we make both into singulars, as Procksch and Skinner.

**וְהַמְצִיקִים**, copula plus article plus m. p. ptc. hithp. of **צִיק** I (press upon, distress).

Verse 8. **הַרְעֵב**, with the article to denote the particular hungry man who is present to the mind of the speaker, DS 26, GK 1269-5.

**הֵנָּה**, followed by the ptc. without the article, which is unusual, GK 1165.

**וְהַקִּיץ**, strong-*vav* plus 3 m. s. pf. hiph. of **קִיץ** I (awake), following on **חֵלֶם**; 'and it shall be as when a hungry man dreams . . . and awakes. . . .'

**וְרִיקָה נַפְשׁוֹ**, 'and his *nephesh* is empty', i.e. his longing for food is still unsatisfied. Cf. xxxii. 6, 'to keep empty the hungry *nephesh*'. This word should never be translated 'soul'. It is the seat of the appetites and desire, and here is better rendered 'longing'.

Verse 9. **התמהמהו**, 2 m. p. imperat. hithpalpel of **מהה** (linger, tarry), a double-*ayin* verb and not *lamedh-he*, GK 55g. Most scholars, however, read, following the Versions, **התמההו**, 2 m. p. imperat. hithp. of **מהה** (be ye astounded), the same root as the following verb, and so RVm. This is probably correct, in view of the following phrase, where we have the hithpalpel of **שעע** (be blind) followed by the qal of the same root. See also Habakkuk i. 5. The *tau* of the preformative is assimilated to the following *t*-sound, DG 93, WL 72, GK 54c.

**השתעשעו**, 2 m. p. imperat. hithpalpel of **שעע** I, followed by 2 m. p. imperat. qal of the same root, 'blind yourselves and be blind' as in RVm. The *shin* and the *tau* change places according to rule, DG 93, WL 72, GK 54b. Buhl suggests **השתעעו השעעו**, hithpael and qal of the root **שעה** (gaze steadily), i.e. 'gaze about and gaze (in anxiety)'; cf. xli. 10, 23.

**שכרו**, 3 p. pf. qal of **שכר** (be drunken). Commentators follow LXX, and read the imperative **שכרו**; and so also for the following verb, making it **נעו**, 2 m. p. imperat. qal of **ניע** (totter, stagger). The latter verb has no equivalent in LXX.

Verse 10. **רוח**, i.e. overpowering spirit. The word carries with it the idea of power, and, as a psychological term, is used to denote dominating disposition, e.g. Genesis xxvi. 35; Numbers v. 14, 30.

**תודמה** is properly the deep sleep occasioned by the approach of Deity, Genesis ii. 21; Job iv. 13; etc. It is an insensibility of supernatural origin.

**ויעצם**, strong-*vav* plus 3 m. s. impf. piel of **עצם** II (shut the eyes), only here and xxxiii. 15.

**אתהנבואים** and **הזים** are both generally recognized

as glosses, though both are found in the Versions. The reference of the prophet was not to any particular functionaries, but to the people as a whole. The sign of the accusative **את** need not be repeated unless the first of the two nouns in apposition is personal, DS 40, GK 131*h*.

**חזת הכל**. Not 'all vision', but the vision of the whole group of visionary seers.

**הספר**, properly a scroll. The article is used to denote the particular scroll in the mind of the speaker; cf. verse 8. When the word occurs the second time, it is better to follow the Qere and omit the article. On the other hand, the Kethib may intend to refer to the particular man who was able to read the scroll.

**קרא**, 2 m. s. imperat. qal, properly 'read aloud'.

**אזכל**, 1 s. impf. qal of **יכל** (be able), DG 129, WL 138, GK 69*r*.

Verse 12. **ונתן**, strong-*vav* plus 3 m. s. pf. niph. of **נתן** following on the impf. **יתנו** of the previous verse — 'which they give to a man who can read . . . and then the scroll is given to . . .'. **ג**

**על**. Read **אל**, as in LXX.

**ידע** and **ידעתי** are both perfects showing the state of mind as due to pre-existing conditions, DG 156, DS 60, DT 16, GK 106*g*.

Verse 13. **אדני**. Retain. It is one of the 134 cases, according to the Masora, where this stands for the Tetragrammaton.

**יען אשר** and **יען כי** are the most common causal conjunctions, DS 198, GK 158*b*.

**ננש**, 3 m. s. pf. niph. of **נש** (draw near), here of worship.

**בפה**, prep. *beth* plus **פה** (mouth) plus 3 m. s. suffix, DG 153, WL 176, GK 96. MT reads, 'in as



much as this people has drawn near, with their mouth and with their lips they have honoured me', as RV, but it is better to transfer the *zaqeph-qaton* from the previous word, and to follow the translation of AV, which, in its turn, follows LXX (Cod. B), V and S, i.e. 'has drawn near with their mouth, and with their lips . . .'. Procksch would omit the word and with it the following *vav*, this following the other major LXX MSS.

כְּבֹדוֹנִי, 3 m. p. pf. piel plus 1 s. suff. Duhm, Cheyne, Procksch and others read the sing. כְּבֹדָנִי, but the change is not necessary, though syntactically it is more correct.

לִבּוֹ. For the use of this word לֵב (double-*ayin* noun) and the word לֵבָב (first declension), referring to the heart as the central core of man's being, and not of the mind only, see BDB under both words. There is no distinction between the two words, and the choice is a matter of style or even of caprice.

רָחֵק, 3 m. s. pf. piel of רָחַק (to be, become far distant), 'their heart they have removed far away', as EVV, but the Versions have 'their heart is (or "has come to be") far away', reading either the pf. qal of the verb (has come to be far away) or the adjective רָחֵק (is far away).

The former is preferable, in view of following note. Note that the *tsere* of the final syllable of the piel has become *pathach* under influence of the guttural, and also that the first vowel has not been lengthened to *tsere* to compensate for the doubled guttural. This is normal when the medial guttural is *he*, *cheth*, or *ayin*, DG 120, WL 177, GK 64e.

וּתְהִי, strong-*vav* plus 3 f. s. impf. (apoc.) qal of הִיָּה, here used in its true sense of 'come to be'. For apocopation, see DG 148, WL 145, GK 75s. LXX has

'in vain do they worship me, teaching the commandments of men, and doctrines', whence Matthew xv. 9. This involves reading the first word as וְחַוָּה.

וּרְאִתָּם, inf. cstr. qal of רָאָה (fear) plus 3 m. p. suff., 'and their fearing (i.e. worshipping, LXX, σέβονται) me has come to be . . .'. The inf. cstr. qal of a *pe-yod* verb is liable to be unusual, and each verb needs to be noted particularly.

מִלְמַדָּה, f. s. ptc. pual, agreeing with 'commandment'. T makes the ptc. agree with 'men', מְלַמְּדִים, V has 'and doctrines', whilst LXX has a compromise of both, and so S.

Verse 14. וְיִרְאֶה, 3 m. s. impf. hiph. of רָאָה. If correct, the translation is 'Behold I, who will again . . .', GK 155*f*; cf. note on xxviii. 16. We should probably read וְיִרְאֶה the qal participle, 'behold I will again . . .', and this is what the EVV have assumed. For the use of this verb with following *lamedh* and inf. cstr. meaning 'I will again . . .', DG 129, WL 138, DS 114, GK 120*d*.

אֲחִידָעִם־חַוָּה. Omit. They spoil both sense and rhythm. A clear case where the metrical theorist is right.

הַקָּלָא, inf. abs. hiph., the second half of the line meaning 'to do exceeding wonderfully and wondrously'. The inf. abs. here perforce follows the verb, but it has the idea of emphasis, DS 118 (bottom), GK 113*r*. Sometimes its place is taken by the abstract noun from the same root, but here both occur uniquely, DS 120 (top), GK 113*w*.

תַּחְתֹּר, 3 f. s. impf. hithpael of סָתַר (hide, secrete), with *gamets* in pause for the normal *pathach*, which

itself was due to the final *resh*. *Tau* and *samech* interchange according to rule, DG 93, WL 72, GK 54*b*. Translate 'shall hide himself carefully'.

*Verse* 15. **הַמַּעֲמִיקִים**, article plus m. p. ptc. high. of intransitive verb **עָמַק**: lit. 'those who make deep to hide', i.e. who deliberately hide deeply, DS 114, GK 120*a*.

**לִסְתֹר**, prep. *lamedh* plus inf. cstr. high. with *he* elided, GK 53*g*, but Cheyne and others would read the piel inf. cstr. **לִסְתָר**. There is no need to change. Duham thinks something should be introduced to describe the doom of the apostates.

**וַיְהִי**, pf. with strong-*vav* following the participle, and followed by an impf. with strong-*vav*. Both are sound, the first strong-*vav* hurriedly interpolating a fact in the main statement. The meaning is that they keep on concealing counsel from God and so their deeds are in darkness, and then they say . . . , DT 138 (obs.). Procksch would delete the last verb.

**בְּמַחְשֵׁה**, prep. *beth* plus substantive in the absolute, 'in a dark (secret) place'. The final vowel is *qamets*, and not *pathach*, as in BDB and Baer's text. So also in xl. 16.

**רֹאֵנוּ**, act. qal ptc. **רֹאֵה** plus 1 p. suff., translated correctly by the English present tense, and similarly for the following verb.

*Verse* 16. **הַפְּסִקָה**, noun **הִפְסֵךְ** (perversity) plus 2 m. p. suff., 'Oh your perversity', DS 162, GK 147*c*. Some Bibles, notably Michaelis 1720, the two Athias Bibles of 1661 and 1667, and the Letteris (Bible Society) Bible, have *qamets chatuph* under the *he*, but the true Masoretic reading is *pathach*. Procksch would prefix **הוֹי**.

**אִם וְהִ**. One of the rare cases where a *simple* question

is introduced by אִם, GK 150f, where it is suggested that in the four cases there cited, the first member of the double question has been suppressed. It is better here to regard the previous word as taking the place of the first question. Vulgate has *quasi si*, i.e. the Douai 'as if . . .'

כַּחֲמֵר הַיֶּצֶר. The translation of MT is 'Shall he (it) be reckoned as the potter's clay', parsing חֲמֵר as cstr. sing.; cf. LXX. The passage has been misunderstood in Jewish tradition from ancient times, the accents being *merkha* and *tiphkha*, which link the two words together. The proper meaning is obtained by reading the accents *tiphkha* and *merkha*, and then translating, 'Shall the potter be counted as the clay?', and this is what the EVV have done. Vulgate and Douai follow the accents of MT, but read the following verb as qal, 'as if the clay should think against the potter', though this can scarcely be got out of the Hebrew.

לַעֲשׂוֹה, prep. *lamedh* plus m. s. act. ptc. qal plus 3 m. s. suff. The prep. is used as a 'dative of reference', DS 140, WL 207 (top), GK 119a, 'that what is made should say of him that made it, He did not make me'.

עֲשׂוֹנִי, 3 m. s. pf. qal of עָשָׂה (make, do) plus 1 s. suff. Notice the *qamets* under the *sin*. This is in pause under *zaqeph-qaton* for the normal *pathach*; cf. the grammars and GK 175ll.

Verse 17. בְּזֶמֶר, 'a little while', following and further limiting the preceding substantive מֵעַט (a few). This apposition construction is good idiomatic Hebrew, and should be carefully studied, DS 39-41, GK 131a.

וְיִשָּׁב, pf. with strong-*vav*, following an understood future verb, DS 82 (par. 56), DT 139, GK 112a, 'and Lebanon shall turn to Carmel'.

לכרמל, 'to garden land (or to Carmel), and Carmel shall be reckoned as forest (i.e. the rocky bad-lands)'. It is often difficult to know whether הכרמל means Mount Carmel (lit. 'the Carmel') or 'any particular (garden land)' present to the mind of the writer. Here the exegesis is difficult. See the commentaries, and especially Skinner, *Isaiah*, vol. i, p. 236. The commentators who interpret יער (forest) to imply 'rich luxuriance' are sadly at fault, from Qimchi onwards. Note also the use of the article, which is usual with Carmel, Lebanon, and Jordan.

Verse 18. החרשים, article plus m. p. of adj. חרש (dumb, deaf). The normal form expressing physical disability is עורר (blind); cf. in the next line, GK 84<sup>d</sup>. Here the root is חרש II, and the usual *chireq* has been lengthened to *tsere* because the *resh* cannot be doubled. The *tsere* is therefore firm, and the adj. is third declension.

עורים, m. p. of עורר (blind). The *dagesh* has failed in the *vav* because of the vocal *sheva*, DG 33, WL 20, GK 20m.

Verse 19. ענוים, m. p. of עני (humble, poor), this being an 'active' adj. from the root ענה III, just as עני (afflicted poor) is the 'passive' adjective. Both adjectives come to be used specially, and sometimes technically, for humble, afflicted Israel, the faithful Remnant; cf. Psalm xxxvii. 11 and its dependent Matthew v. 5.

בידחה. Procksch would delete this, but if we are going to find any strict rule of metre in this verse, many more deletions must be made, as indeed Procksch does.

אבדני, m. cstr. pl. followed by a partitive genitive.

This is equivalent to a superlative 'and the poorest of men', DG 161, WL 32, GK 133*h*.

*Verse 20.* נָסָם, 3 m. s. pf. qal (cease, come to an end), not a common verb, though the noun נָסָם derived from this root is very common as a particle of negation in verse and exalted prose. The perfect is a perfect of certainty, DS 61, DT 20, GK 106*n*, and in English is 'shall certainly cease'. It is not enough to use the ordinary English future, any more than it was enough for the prophet to use the Hebrew imperfect.

וּבָלָה. This is perfect with weak-*vav*, the two phrases being synonymous, DS 84, DT 159, GK 154*a*, but in view of the following וּנְבָרְתוּ (which is certainly strong-*vav*) it might be taken to be perfect with strong-*vav*, following a 'perfect of certainty' regarded as a future, DT 126. It is better to take the first as a weak-*vav* since the two actions are contemporaneous, and then to take וּנְבָרְתוּ to be perfect with strong-*vav*, since that action may be regarded as the sequel to the two former actions. Note the retraction of the tone in בָּלָה, in order to prevent the immediate concurrence of two accented syllables, DG 41, WL 117*f*, GK 29*e*.

שָׁקַר, m. cstr. p. of act. ptc. qal of שָׁקַר (watch, wake); cf. Jeremiah i. 11, of the almond as 'the waker-tree'. LXX has οἱ ἀνομοῦντες, 'they that transgress', reading the root שָׁקַר.

*Verse 21.* מַחֲשִׂיאִי, m. cstr. pl. of ptc. hiph., not here in ethical or religious sense of 'make to err, sin', but juridical 'make to be an offender by a (false) word'.

יִקְשֹׁן, 3 m. p. impf. qal of קִישׁ (lay bait, lure), only here, and presumably a parallel form of the more usual יִקְשֵׁ; cf. GK 72*r*. Note that BDB gives קִישׁ, but it

should be **קֹשׁ** with *cholem*. Kittel would correct to **יִקְשׁוּ**, by which presumably he intends the m. p. impf. qal in pause of **יִקְשׁ**, but this should be **יִקְשׁוּ**, since the original vowel here also is *cholem*. The ending here is in *-un* and bearing the tone, this being the old original ending surviving regularly in Arabic and Aramaic, and in Hebrew for emphasis and in pause, as here, DG 77 (top), WL 77, GK 47m.

**וַיִּשׁ**, strong-*vav* plus 3 m. p. impf. hiph. of **נָשָׂה** (incline), DG 151f, WL 144 (hiph., not hoph.), GK 76c. This construction is strange following the previous impf., but see previous note.

**בַּתָּהּ**, 'with a thing of nought' as RV, and not 'for . . .', as AV.

*Verse 22.* **אֶל-בֵּית**. This can scarcely be 'to the house of Jacob' because of the following relative clause. The EVV transfer the relative clause and understand **עַל** (concerning). Lowth, Duhm, Cheyne, and most scholars read **אֵל**, 'the God of the house of Jacob'. Dillmann objected to this on the ground that it is not Isaianic, but that is probably true of the whole section from verse 15, though verse 16 might belong to the prophet himself.

**אֲשֶׁר הָיָה**. This relative clause is difficult, first of all because of its position, and secondly because of the doubtful reference, unless perchance the section is exilic and under the influence of Deutero-Isaiah. Paul Reuben cleverly suggested **אֲשֶׁר פָּדָה אֶתְּךָ בְּרֶחֶם**, 'whom he redeemed in the womb'. Cheyne improved the suggestion with **מֵרֶחֶם** (from the womb). Some scholars adopt this tentatively, though others excise the whole clause. It is probably best to regard it as an early gloss.

יבוש, 3 m. s. impf. qal of stative verb בוש (to be ashamed).

יחורו, 3 m. p. impf. qal of חנר (to grow white, pale), not an *ayin-verb*. Verb found only here, but the piel form is common in Rabbinic Hebrew in the sense of 'make evident, clear'. Notice the effect of the pause in restoring the *chateph seghol* under the guttural, the normal form being יחורו. The Versions all reproduce the correct sense, though Theod. with ἐντραπήσεται may have read יחפורו (shall be abashed). This is the root found in S, and many scholars adopt this more usual word instead of the unique verb in the text. LXX and T have 'change countenance', whilst V has *erubescet* (blush), but these may all be free renderings of MT.

Verse 23. בראתו, prep. *beth* plus inf. cstr. qal of ראה (see) plus 3 m. s. suff., 'but when he (Jacob) sees his children, the work of my hands, in his midst . . .', a passage which is not as difficult as is generally thought, if it is taken as belonging to the same set of circumstances as xlix. 14-25.

ילדי. Generally agreed to be a gloss, some say on the suffix of the previous word, but Cheyne is sounder when he suggests that it is on the following phrase.

מעשה. Notice the *tsere*, which is the sign here of the construct, the absolute being with *seghol*.

שמי. Noun שם (name) plus 1 s. suffix, DG 153, WL 186, GK 96 (p. 284).

יערצו. The *hiphil* of this root has two meanings, 'treat with awe' (as here) and 'inspire with awe' as viii. 13.



## CHAPTER XXX

*Verse 1.* סוררים, m. p. act. ptc. qal of סור (be stubborn, rebellious). The root סור means 'turn aside', and has no immediate connection. The Douai 'apostates' is good.

נאם. This word is now usually explained as the cstr. s. of a noun meaning 'utterance', but was previously regarded as the m. cstr. s. pass. ptc. of the verb. The usual translation is 'Oracle of the Lord', taken either as an introductory call, or as an interpolation into the actual matter of the prophecy. The proper significance of the word is given in GK 50a (note), with 'whispering', the corresponding Arabic root meaning 'groan, sigh'. It is the message which God 'whispers' to the prophet alone, which he then speaks forth under Divine compulsion.

מני, prep. *min* plus 1 s. suff. This form occurs four times only, and six times in pause in the form מְנִי, for the usual מְנִי, GK 103i.

לנמך מסכה, 'to pour out libations' as the conclusion of an agreement, as LXX has seen. On the other hand, V, Aq. and Douai refer to the weaving of a web, taking both noun and verb to be נמך II as against נמך I. If it be argued that the noun מְסָכָה is never elsewhere used to mean 'libation', it can be replied that the verb is never used elsewhere 'to weave'. It seems best therefore to take the passage to refer to the treaty recently made with Egypt, rather than to the ungodly plots of the politicians.

כַּפּוֹת. This form strictly is inf. cstr. qal from a root כַּפָּה, but it is better to read כַּפָּה, inf. cstr. qal of יָכַף (add). See GK 69*h* (note) and the note above on xxix. 1.

Verse 2. לָרֶדֶת, prep. *lamedh* plus inf. cstr. qal of יָרַד (go down), one of the six *pe-yod* verbs like יָשַׁב. Tone-long *gamets* in the pretone, DG 51, WL 45, GK 102*f*.

מִצְרַיִם, dual form, lit. 'the two Egypts', i.e. Upper and Lower Egypt.

וּפִי, conjunction *vav*, but *shureq* before labial, DG 53, WL 44, GK 26*e*; followed by פִּה (mouth) with 1 s. suff., DG 153, WL 186, GK 96. LXX has 'me' instead of 'my mouth', whilst T interprets as 'the words of the prophets'.

שְׁאַל, 3 p. pf. qal of שָׁאַל (ask) with tone retracted in pause with *athnach* and original vowel appearing, DG 40, WL 117, GK 29*m*.

לָעוֹז, prep. *lamedh* with *gamets* in pretone (as above), plus inf. cstr. qal of עוֹז (be strong). So EVV and Versions generally. Kittel reads לָעוֹז from the root עוֹז (take refuge), and the parallelism seems to demand this root, but the form of MT is impossible for an *ayin-vav* (*u*) verb. Possibly the *o*-vowel, though anomalous, is intentional in order to secure an assonance; cf. GK 72*q*. See the following note.

מַעוֹז, prep. *beth* plus sing. cstr. of מָעוֹז (strength) from the root עוֹז. MT treats all the forms of מַעוֹז, whether with or without suffixes, as if from the double-*ayin* root, whereas it is certain that in some cases the meaning 'refuge' is intended, as if from the *ayin-vav* root, GK 85*k*, BDB 731*b*. Cheyne would point מַעוֹז, as true cstr. sing. of מָעוֹז (refuge, stronghold, from

עוה), which some read (see RVm), taking the previous verb to be from the *ayin-vav* root, as Kittel.

לחסה, prep. *lamedh* plus inf. cstr. gal of חסה (take refuge). The firmly closed syllable occurs after *lamedh* in four forms, GK 63i.

Verse 3. פרעה. Duhm, Cheyne, Box treat this and the following מצרים בצל as unrhythmical glosses. It is possible that the first may be, though unlikely, but there is little likelihood of the second being a gloss.

החסה, article plus חסה (refuge), a noun found only here in OT.

Verse 4. שריו, 'his princes', Box says 'of Judah', but most say 'of Pharaoh'. The *gamets* under the *sin* is firm, the root being double-*ayin*.

חנם יגיעו, 'arrive at (or 'reach to', Skinner) Hanes'. Zoan, at the N.E. extremity of the delta, and Hanes S. of Memphis mark the northern and southern limits of Lower Egypt. Cheyne reads תחפנם, Tahpanhes, which receives some support from T. LXX has μάταια κοπιόσασσεν (labour in vain), reading חנם יגיעו. The fact that eighteen Heb. MSS. have חנם does not indicate a variant MT reading, but shows assimilation to LXX.

Verse 5. הביש. The Qere is הביש, 3 m. s. pf. hiph. of בוש (be ashamed), but as if from the root יבש, DG 152, GK 78b. So Jewish tradition and the Versions, except LXX which does not express the phrase at all. The Kethib is הבאיש, 3 m. s. pf. hiph. of באש (stink). Krochmal, Cheyne, Kittel, Graetz, and Box dislike both readings and prefer בקלם הביאו שי (they have all of them brought gifts). Procksch suggests כל הבא חביש (everyone that cometh shall be ashamed).

לֹא יִעֲלֶה, relative clause without conjunction, DS 191, GK 155*f*. The root יעל is found only in the hiphil.

לִמּוֹ, prep. *lamedh* plus 3 m. p. personal suffix, 'poetic' form occurring fifty-three times, GK 103*f* (note 3, p. 302). Duhm, Cheyne, Kittel read לָעִם and begin the second half of the verse with it, 'to a people which is no help', and then omit וְלֹא יִעֲלֶה, which is not in LXX, as a variant of the similar phrase earlier in the verse. This suggestion has a great deal to recommend it.

כִּי is here an adversative, though usually we find כִּי אַחֲרַיִם after a negative, DS 203, GK 163*a*.

Verse 6. מִשָּׂא. There are two words, one meaning 'load, burden', and the other (as here) meaning 'oracle', i.e. that which the prophet says when he lifts up his voice.

בְּהֵמוֹת, cstr. pl. of בְּהֵמָה (beast). Skinner and Kittel prefer בְּשִׁמּוֹת, 'in the wastes of the Negeb'. It is better, in our view, to follow LXX with בְּהֵמוֹת, i.e. 'The Oracle concerning the Behemoth of the Negeb', being a reference to Egypt as the Rahab of the old Creation myth. See verse 7 (note).

לִישׁ and לִבְיָא are two of the half-dozen words for 'lion'. It is said that Arabic has thirty words.

מִרוֹם, prep. *min* plus 3 m. p. suffix. Klosterman, and most moderns, read נִרוֹם, 'growling' of a lion devouring his prey, as against שִׁנָּה which is his roar when he springs; cf. v. 29; also BDB 625*a*. Good.

אֶפְעָה is a kind of viper. A noun with *aleph* as preformative, here 'essential' and not 'euphonic'; cf. Arabic 'elative', GK 85*b*.

שֶׁרֶף, a venomous serpent with a *burning* bite. Probably distinct from the Seraphim, who are per-

sonifications of the lightnings. Cf. articles in HDB (Strachan) and EB (Cheyne).

מְעוֹפֵף, m. ptc. poel of עָוַף (fly). Only here and xiv. 29, and each time of 'flying fiery serpent', probably a fabulous Egyptian snake monster with wings; see article 'Serpent' in HDB.

יִשָּׂא, 3 m. p. impf. qal of נָשָׂא (lift up, carry), with the *nun-dagesh* falling over the vocal *sheva*, DG 33, WL 20, GK 20m.

עִירִים, both Kethib and Qere, so Norzi and Kahle, following both the Leningrad and Cairo MSS. Many Bibles have עוֹרִים Kethib and עִירִים Qere. Plural of עִיר (male ass).

חִילֵיהֶם, pl. of חֵיל (here 'wealth') plus 3 m. p. suff., being parallel to 'their treasures'. Kahle omits the second *yod*, but Norzi and all other authorities, except the Leningrad and Cairo MSS., write *yod* twice.

רִבְשָׁה, only here of the hump of the camel, so BDB and the American Jewish translation (1916). The EVV. follow the early Versions, though LXX omits. The etymology is unknown. The word occurs in Joshua xix. 11 as a place-name.

נְמָלִים. The *lamedh* is doubled, according to GK 93s, *ee*, to keep the preceding vowel short. Since, however, the doubled radical in all such cases is usually a weak liquid, it is probably doubled to ensure its proper pronunciation, so that the short vowel is a secondary matter, and is due to Masoretic principles concerning the pretone vowel.

Verse 7. וּמִצְרַיִם. Most moderns regard this as a gloss on the preceding phrase, probably correctly. The correct Masoretic translation is 'and as for Egypt', i.e. a *casus pendens*, marked by the accent *zaqeph-gadol*.

Haupt, treating as gloss, translated 'that is, Egypt'.

יעזור, 3 m. p. imf. qal of עור (help) with tone retracted and original *o*-vowel reappearing. The *sheva* is usually closed with this root, GK 63c.

רהב, Rahab, the mythical dragon of the Creation Myth, here identified, as regularly in the Bible, with the Oppressor of Israel and the Enemy of God. See Gunkel, *Schöpfung und Chaos* (2nd ed., 1921), and Snaith, *Studies in the Psalter* (1934), pp. 94-109.

הם שבת. Read הַמְשַׁבֵּת, 'therefore have I called her, Rahab that is stilled'. Some prefer, though inadequately, הַמְשַׁבֵּית 'that stilleth'. The Masoretic Text is 'Rahab are they: inaction', the correct accents being *merkha, tiphkha*. Wickes quotes four MSS. which have the accents *tiphkha, merkha*, in which case the translation is 'Rahab: they are inaction'. Various other suggestions have been made, e.g. Duhm הַמְשַׁבֵּת (Rahab the great chaos), the plural being a plural of majesty, DS 18, GK 124g-i; Procksch רַהַבָּה מְשַׁבֵּת (her pride is stilled); Houbigant, הַרְפָּה וּבִשָּׁת (. . . is a reproach and a shame).

Verse 8. עתה. Some MSS. have ועתה, but this is assimilating to LXX.

בוא, 2 m. s. imperat. qal of בוא (come).

כתבה, 2 m. s. imperat. qal of כתב (write) plus 3 f. s. suffix (for neuter), DS 17 (Rem. 2), GK 122q (and note). Pronounce *koth-e-vah*, with a short-*o*.

אתם. Presumably 'in their presence', but this use of the prep. את is rare, BDB 86a (1c). Duhm, Cheyne, Box and Procksch omit.

חקה, 2 m. s. imperat. qal of חקק (inscribe) plus 3 f. s. suffix.

וחי, weak-*vav* plus 3 f. s. (for neuter, but see GK

135*h*) jussive qal, 'that it may be', DS 199, DT chap. v, GK 109*f*.

לעד, 'for ever', but read with T, S and V, and moderns לעד 'for a witness'. MT has been influenced by the following word in favour of a familiar phrase.

Verse 9. עם מרי, lit. 'a people of rebellion', the latter word being a noun, DS 32, GK 128*t*.

כחשים, m. p. of. adj. קָחַשׁ (lying). The *cheth* is virtually doubled, so that the *seghol* is firm, GK 84*e*.

לֹא אָבִי זֶה, relative clause without the relative conjunction, DS 191, GK 155*f*.

Verse 10. לֹא תִרְאֶה, 'thou shalt not see', a strong prohibition, being לֹא with the imperfect. אַל with the jussive means 'don't', DG 83, WL 77, DS 86, DT 54 (obs.), GK 109*c*, 152*b*.

לָנוּ, prep. *lamedh* with 1 pl. suffix, expressing 'ethical dative', 'with regard to us', WL 207 (top), DS 140, GK 143*e*.

נִכְחָזָה, f. pl. of adj. נָכַח (straight). The fem. pl. is used as a substantive in place of the Latin and Greek neuter, DS 16, GK 122*q*.

מִהַתְלוֹת (deceits). The root is presumably תָּלַל, but BDB does not give the word either under this or under the root הָתַל, with which there is confusion; cf. BDB pp. 251, 1068.

Verse 11. מִנִּי. The form occurs twice only for the normal *min*, and both in this verse. Probably a poetic by-form on the analogy of עָדִי and עָלִי, GK 102*b*.

הִנָּה, 2 m. p. imperat. hiph. of נָמַח (turn aside).

Verse 12. מִאֲסַכְכֶם, inf. cstr. qal of מָאָס (reject) plus 2 m. p. suffix. Pronounce *mo-os-e-kem*, with short-*o* twice. The *metheg* with *gamets* does not always indicate a long-*a*.

ותבטחו, strong-*vav* plus 2 m. p. impf. qal of בטח (trust), following inf. cstr., both having a sense equivalent to the perfect, DS 74.

בעשק, 'in oppression', but most scholars read בעקש, 'in a perverted one', with support from the 'lie' of the Targum שקרא and of the LXX ψεύδει. See also the parallel word נלוז. Kittel and Box make בעקש a gloss on the following word, for which they read בנלוז.

נלוז, niph. ptc. of לוז, and so 'crooked, turned aside'. LXX read the root לוז (ἐγόγγυσας, 'and because thou didst murmur').

ותשענו, strong-*vav* plus 2 m. p. impf. niph. of שען, 'and ye have supported yourselves on him', i.e. on the perverted and crooked one.

Verse 13. עון means both 'iniquity' and 'punishment' as a result of it; cf. Genesis iv. 13. It is a 'sword of Damocles'.

נפל, act. ptc. qal used as *fut. instans* 'ready (or "about") to fall', DS 134, GK 116*d, e*.

נבעה, m. s. ptc. niph. of בעה. The root means both 'seek' and 'swell', the original probably being of 'swelling out, up', and so metaphorically of 'earnest desire, ardent seeking'. Here either 'swelling, enlarging' of a crack (Dillmann), or better 'swelling out' of a decaying wall. Kittel thinks the word is a gloss.

בחומה. T and S have the prep. *kaph*.

נשנבה, f. s. ptc. niph. of שנב (be inaccessibly high).

Verse 14. ושברה, strong-*vav* plus 3 m. s. pf. qal plus 3 f. s. suffix, 'and he shall break it', but Kittel and Procksch think, probably correctly, that it is a ditto-graph of the previous word.

יצרום. Note the plural; not 'like a potter's vessel', but 'like a potters' vessel'.



כתוח, pass. ptc. qal, 'crushed fine'. Van der Hoogt's edition has כתוח (inf. abs.), which makes better sense, and is suggested by Kittel, but the ptc. is certainly the true MT.

ולא ימצא, 'so that there cannot be found'. The weak-*vav* with the imperfect equals the Greek  $\iota\alpha\alpha$ , DS 90, GK 120c. The imperfect can be used for all kinds of auxiliary verbs, DS 64, DT 43, GK 107k, and here equals 'can'.

לחתוח, prep. *lamedh* plus inf. cstr. qal of חתח ('snatch up', usually of fire).

לחשף, prep. *lamedh* plus inf. cstr. qal of חשף, properly 'strip off', and so 'skim' of water and wine. LXX has ἀποστρυφεις, which presumably is from ἀποστρυφω (whistle aloud, hiss), but it is probably an error for ἀποστύρεις, from ἀποστύρω (tear away, strip), which indeed a small number of cursives read.

נבא is a place where water collects. The word is rare in OT, found only here and Ezekiel xlvii. 11, where it apparently means 'marshes'. Translate here 'cistern' or 'pond', as in Rabbinic Hebrew. LXX could make nothing of the word in either case.

Verse 15. בשובה, prep. *beth* plus noun שובה, not found elsewhere. It is from the root שוב, and is generally interpreted either as turning away from the Egyptian policy, or as averseness to war; cf. Micah ii. 8. It is best to interpret as 'turning back', i.e. repentance; cf. the name Shear-yashub, which means 'a remnant shall repent'. Ehrlich, Cheyne, and Box suggest בשבת (in sitting still), being prep. *beth* plus inf. cstr. qal of ישב (sit). Retain MT.

וניחה, copula *vav* (with *gamets* in pretone, DG 53, WL 45) plus ונית noun from the root נית, meaning

'quietness, rest'. Ehrlich's suggestion in the previous verse brings the word there closer to the meaning here, but the Versions have taken this word to mean 'repent', thus assimilating to the meaning of MT in the previous word. Presumably they read **נָחַם**. Cf. Hosea xiii. 14.

**תוֹשַׁעוּן**, 2 m. p. impf. niph. of **יָשַׁע** (save) with final emphatic *nun*, carrying the tone and setting up a secondary tone with the accent *munach* under *vav*, GK 47*m*.

**בְּהַשְׁקֵט**, prep. *beth* plus inf. abs. hiph. of **שָׁקַט** (be quiet), used as a substantive, GK 113*h*. LXX varies considerably.

Verse 16. **לֹא־כִי**. The *maqqeph* is difficult. Either omit it, or follow the suggestion of Syr. and read **לֹא־כִן**, 'Not so'. If the *maqqeph* is omitted and the **כִּי** transferred to the next phrase, it can be either the adversative (GK 163*a*, though it should properly be **כִּי אִם**), or a particle introducing direct narrative (GK 157*b*). LXX omits both words.

**נָנוּם**. Skinner suggests that here this verb should be translated 'we will fly (against the enemy)', but it is better to think of the flight to Egypt for help.

**תִּנּוּחַן**, 2 m. p. impf. qal of **נָוַח** (flee), with final emphatic *nun*, taking the tone, GK 47*m*.

**נִרְכַּב**, 1 pl. impf. qal of **רָכַב** (ride). The normal vowel is *pathach*, and the *gamets* here is in pause with *zaqeph qaton*.

**יִקְלוּ**, 3 m. p. impf. niph. of **קָלַל**, stative double-*ayin* verb; 'shall show themselves swift'.

Verse 17. **אֵלֶּה אַחֲרַי** is not good Hebrew, as Cheyne pointed out. A verb is necessary, as LXX has seen with its **φεύξονται**, which the English Versions have followed with their 'shall flee'. Either substitute for

אָחַד (or insert) a verb which means 'shall flee', or omit the phrase as a gloss, as Duhm, Cheyne, Procksch, Box. Suggested verbs are יָנוּחוּ, 'shall flee' (LXX, Kissane), יִתְחַוּוּ, 'shall be terrified' (Graetz), יִתְרַדּוּ, 'shall tremble' (Kittel). Kissane goes farther and at the end of 17a would insert רַבּוּ, 'a myriad (shall flee)', on the basis of the LXX πολλοί (many) for רַבִּים. This is an excellent suggestion.

עַד אִם. The אִם follows עַד pleonastically here and thrice elsewhere, whilst עַד אִשֶׁר אִם occurs thrice. The prep. עַד tends to need strengthening in later style, DS 141.

נִוְתַרְתֶּם, 2 m. p. pf. niph. of יָתַר (remain over), here equivalent to the classical future perfect.

הַרְןָ. Derivation unknown, but see Ezekiel xxvii. 5. The 'beacon' of the English Versions is from the Targum בּוּצְרָא (torch, fire-signal), but the other Versions have 'mast', whilst V leaves no doubt with its *malus navis* (mast of a ship).

Verse 18. יַחְכֵּה, 3 m. s. impf. piel of חָכַה (await). The root occurs once only in the qal, and this at the end of this verse as m. pl. cstr. of act. ptc. followed by prep. *lamedh*, a frequent variation from the strict construct use, DS 37, GK 130a.

לְחַנּוּכְכֶם, prep. *lamedh* plus חָנַן, inf. cstr. qal of חָנַן I (be compassionate to) plus 2 m. p. suff. The normal double-*ayin* form would be חָן, but the forms חָנְנָה and חָנְנֶה are found with suffixes, and חָנּוּת without suffix, GK 67ee, BDB 335f. The existence of the double-*nun* has given rise to many curious variations.

יָרִים, 3 m. s. impf. qal of רָם (be high, exalted). So the Versions, and probably even Targum with מְפָרֵף

(strong, mighty) since this word stands for **נבה** (high) in Isaiah x. 33. Most scholars read **ידם**, 3 m. s. impf. qal of **דמם** (be silent), which a few Hebrew MSS. read. This accords well with the previous 'wait'.

**לרחמכם**, prep. *lamedh* plus inf. cstr. piel of **רחם** (in piel 'to have compassion') plus 2 m. pl. suff. Note the *seghol* which comes in to avoid two vocal *shevas* after the manner of the third declension. The *cheth* is virtually doubled, as usual in *ayin-cheth* verbs.

**אשר**, cstr. pl. of **אָשֶׁר** (or **אֲשֶׁר**), a noun meaning 'blessedness, happiness'. The plural is intensive, DS 18 (§ 16c), GK 124a; 'O the great happiness of . . .'. Cf. xxxii. 20.

*Verse 19.* . . . **כִּרְעִם**. MT reads, 'For a people in Zion shall dwell in Jerusalem'. LXX has, 'For a holy people shall dwell in Zion' and takes 'Jerusalem' with the next clause, omitting the negative two words later. So Syr., but retaining the negative. V has, 'For the people of Zion shall dwell in Jerusalem'. All the Versions found the line difficult. Most moderns read **יִשָּׁב** (the act. ptc. qal), and translate, 'For, O people that dwelleth in Zion in Jerusalem'. An attractive suggestion is by Procksch, who would insert **עַם יְהוָה** after 'Jerusalem', and translate, 'For a people shall dwell in Zion, the people of the Lord in Jerusalem'. Kissane treats 'in Jerusalem' as a gloss.

**בִּטּוֹ**, inf. abs. qal of **בכה** (weep). This form is found five times against the normal *lamedh-he* form with final *he* (four times). The variation is frequent, GK 75n. The inf. abs. strengthens the denial, and the negative properly comes in between the two verbal forms, DS 118, GK 1130. In Genesis iii. 4 the whole statement of Elohim is being denied.

יְחַנֵּךְ, 3 m. s. impf. qal of חָנַן (be gracious to) plus 2 m. s. suff. Pronounce *yoch-ne-kha* with short-*o*. The form יְחַנֵּךְ is found in Genesis xliii. 29. The normal impf. qal is יְחַן, with a tendency for the first vowel to become short-*o* instead of short-*a* with suffixes. The verb has many unusual forms, due to its being a *pe-guttural* verb as well as a double-*ayin* verb with doubled-*nun*, a weak consonant. See GK 67n, and BDB *in loc.*

וְעִקֵּךְ, inf. cstr. qal עִקֵּךְ (GK 54c) plus 2 m. s. suff. (normally וְעִקֵּךְ) with tone retracted in pause with *zaqeph qaton*. Baer reads *sheva* under the *ayin*, but *chateph-pathach* is the sounder reading.

כִּשְׁמַעְתָּו, prep. *kaph* plus שְׁמַעְתָּו (*shom-'ah* with short-*o*), a fem. form of inf. cstr. qal (GK 45d) of שָׁמַע (hear) plus 3 m. s. suff. Translate 'when he hears' or, better, 'as soon as he heareth', DT 21.

עֲנֵךְ, 3 m. s. p. qal of עָנָה I (answer) plus the suffix -*akh*, which is found once as 2 f. s. suff. in Isaiah lx. 9 and four times as 2 m. s. suffix in pause, as here, GK 58g. The perfect is unexpected here, but is explained as the 'perfect of confidence', DS 61, or as the prophetic perfect, DT 121.

Verse 20. וְנָתַן, strong-*vav* plus perfect, 'and though the Lord give thee . . .', so Cheyne.

לָהֶם is in the absolute, as also the following מִיָּמִים, the two phrases being cases of apposition where the second member limits and qualifies the first, DS 40, GK 131b.

צָר. Noun meaning 'distress'. Many MSS. and editions have *pathach*, but *qamets* is the sounder text. This is what the Targum read, and so Kahle, following both the Cairo and the Leningrad MSS., and so also the accurate Brit. Mus. MS. Or. 2627.

מורֵךְ. Noun מוֹרֵךְ (the form is hiph. ptc. of ירה), meaning 'teacher'. According to AV, the noun is in the plural with 2 m. s. suffix, meaning the true prophets who have been driven into concealment, but both LXX and Syriac understood it of the prophets who had led the people astray. On the other hand, the Targum understands the noun to be in the singular and to refer to God Himself, and so also the Vulgate. This is the reading of RVm, and most moderns after Ewald and Wellhausen, though Delitzsch, Cheyne and Kittel disagree. If the noun is regarded as a plural, then the verb יִכְנֶף is 3 m. s. impf. niph. (used impersonally as a passive, DS 112, GK 121*b*) with the noun as an accusative. In this case the verb, only here and a denominative from כָּנַף (wing, extremity), is used in the original sense of the root as 'driven into a corner', and not by way of the metaphor of 'hidden under a wing'. If, on the other hand, the noun is regarded as a singular, then it is the subject of the sentence, and the sense is the derived one of 'hiding'. For the retention of the *yodh* with suffixes in the singular of *lamedh-he* nouns, see GK 93*ss*.

רֵאוֹת, f. pl. of act. ptc. qal of רָאָה (see). All predicates of dual nouns are plurals, DS 157, GK 145*n*.

Verse 21. מֵאַחֲרַיִךְ, 'a word from behind thee'. Kittel, who holds to the 'teachers' in the previous verse, would here read מֵאַשְׁרֵיךְ, 'the word of those that bless thee', but Kissane's suggestion is much more attractive, מֵאַרְחִיקֶיךָ, 'the word of thy Guide', i.e. m. p. ptc. piel of a denominative of the noun אֶרֶץ (path) plus 2 m. s. (*sic*) suffix. The verb is used in Ethiopic, with the meaning 'conduct, guide'.

תֵּאֱמִינוּ, 2 m. p. impf. hiph. of אָמַן (believe), but it is

evident that the root ימך is intended, a denominative of the noun יָמִין (right hand). Read therefore more accurately תִּימִינֶיךָ. So all Versions and moderns.

תִּשְׁמְאוּלוֹ, 2 m. p. impf. hiph. of the quadrilateral root שִׁמְאוּל, a denominative 'turn to the left', GK 56.

Verse 22. וְשִׁמְאוּם strong-*vav* plus 2 m. p. pf. piel of שִׁמְאוּ (defile). LXX, OL, and V (but not T and S) have the singular, which most moderns would read here (cf. the verbs in the second half of the verse), but such a change of person as MT shows is common, and there is no need to alter the text, GK 145<sup>m</sup>. In LXX, Cod. A and the correctors of  $\aleph$  have ἐξαρῆς (and he shall carry away). This is due either to second half of the verse, or to reading וְהִמְשַׁחֵם hiph. of מוֹשַׁח (cause to be moved, overthrown). This reading makes better sense, and refers to the removal of the valuable coverings of the idols, preparatory to the destruction of the less valuable material.

צִפְיִי, cstr. sing. of noun (plating), being a passive form from צִפָּה II (overlay). Tr. 'the silver plating of thy idols'; and, in the next phrase, 'the golden sheathing of your images', GK 135<sup>n</sup>. Note the survival of the original *lamedh-yodh*, as in the pass. ptc. qal forms of *lamedh-he* verbs, GK 84<sup>a</sup>c (ε).

פְּסִילֵי, cstr. pl. of פְּסִיל, properly a hewn idol, though it is frequently used of a metal (cast) image.

אֶפְדֹת, cstr. sing. of the fem. form אֶפְדָּה, which supplies the cstr. and suffix forms for the masc. form אֶפְדֹּת. The translation, 'sheathing, covering', depends upon an original meaning of the ephod as that which covers the image (whence 'ephod' to mean the image itself) or the priest (whence the 'linen ephod' to mean

the slight garment of the priest of pre-exilic times. See BDB 65.

מסכה, cstr. sing. of מִסְכָּה (that which is poured out), from the root נִסַּךְ I, whence the noun can mean either 'libation' or 'molten image'.

תִּזְרֹם, 2 m. s. impf. qal of זָרָה (scatter) plus 3 m. p. suffix. Translate 'thou shalt scatter them'. LXX has a double translation, due to the use of the root in connection with threshing, 'thou shalt make them small and shalt scatter them away'. Kittel suggests תִּזְרֹם, 'thou shalt make them loathsome', thus forming a parallel to the opening verb of the verse, and parsing as an impf. hiph. with 3 m. p. suffix from זָרָה I (make estranged, loathsome), unless there really is a second root, 'to be loathsome', BDB 266.

דוּהָ, f. s. of adj. דָּוָה (faint, unwell), here 'a menstruous thing'. Delitzsch would understand כְּלִי (vessel), but this is not necessary.

צֵא, 2 m. s. imperat. qal of יָצָא (go out). Kittel suggests צֵאָה (filth, excrement), which may originally have been intended.

תֹּאמַר, 2 m. s. impf. qal with tone retracted because of the accented syllable which follows, GK 29e. The *maqṣeph* which Baer inserts in his text is without justification.

Verse 23. מִטַּר זֶרַעְךָ, lit. 'the rain of thy seed', i.e. 'thy seed-rain'—namely, the 'early-rain', the October monsoon rains.

וַיִּרְעֶה, 3 m. s. impf. qal of רָעָה (pasture), but it is better to read וַיִּרְעֶה, strong-*vav* plus pf., 'and (thy cattle) shall feed . . .', as Versions and moderns.

מִקְנֶיךָ, 2 m. s. suffix to the singular מִקְנָה. The



apparently plural suffix is due to the original *yodh* of the *lamedh-he* (-*yodh*) root, GK 93ss. Some forty-five MSS. omit the *yodh*, but the true text has it.

כר, 'pasture'. The derivation is uncertain, whether from כר (lamb) or from the root כרר and so 'round enclosure'.

Verse 24. עבדי הארמה, 'who work the land'.

בליל. If this word is from בלל I, then the meaning is 'mixed' fodder, but there is an Arabic word *bullat*, which means 'the moisture of fresh pasture'; cf. the Syriac meaning, 'fresh corn'. The former is more likely to be correct, because of the following word which means 'seasoned', i.e. to 'make it more tasty'; cf. RVm, 'salted', but the root has rather to do with bitter vinegar. V has *commistum migma*, i.e. 'mixed mixture', which Douai renders as 'bran'.

יאכלו, 3 m. p. impf. qal of אכל (eat). The tone is retracted in pause with *athnach*, and the *tsere* appears in the plural form, as always, instead of the expected *pathach*, GK 68e.

זרה, act. ptc. qal of זרה, 'which (one) winnows'. Kittel and others would read either זרה (pual pf.) or זרה (qal pf.), but the change is not necessary.

רהח. Found only here in OT, apparently meaning 'winnowing shovel' as distinct from מוקרה, which is the six-pronged winnowing fork. T and S support MT, but LXX and V have 'winnowed with barley' and 'winnowed in the floor' respectively.

Verse 25. נשאה, f. s. of niph. ptc. of נשא (lift up).

פלנים, properly 'channels'; cf. Assyrian *palgu* (irrigation channel), though it is not necessary to assume that it must be an artificial canal.

יבלי, cstr. p. of (probably) יבל (watercourse, con-

duit) from the root יבל (bear along). The phrase is in apposition to the previous word.

הרג רב, '(in a day of) great slaughter', so the English Versions; following T and S, but LXX and V think of 'the slaughter of many', reading either רב or רבים.

Verse 26. שבעתים, multiplication is expressed by the dual of the fem. numeral, DG 165, WL 197f, DS 56, GK 134r. The three following words are an obvious gloss, and are not in LXX.

מכה, 3 m. s. suff. to the sing. מכה (stroke). The root is *pe-nun*, hence the *dagesh*.

Verse 27. בא is the act. ptc. qal after הנה.

... בער, lit. 'burning is his anger, and heaviness is the uplifted (cloud)'.

משאה. T has 'and too heavy to be borne', i.e. נקבד משאה. V is similar with *gravis ad portandum* (Douai 'is heavy to bear'). Kittel, Kissane suggest משאה נקבד, 'and heavy is his load', and so (nearly) Procksch, with נקבד, which is better still.

Verse 28. רוחו, 'and his strong breath', since the word רוח carries the idea of irresistible power.

יחצה, 3 m. s. impf. qal of חצה (halve); i.e. 'it shall reach up to the neck and divide men in half' according to the interpretation of the Targum. S has 'and shall cut off the neck', V 'to the middle of the neck', LXX 'shall come up to the neck, and be divided'. It seems that all read much the same text, and found it difficult.

להנפה, prep. *lamedh* plus inf. cstr. hiph. of נוף (wave to and fro), either 'sift as in a sieve' (EVV) or 'winnow with a fan' (Dillmann, Duhm, Cheyne). The hiph. inf.

cstr. is normally הִנִּיף, but here we have an added feminine ending, GK 72z, but it may be due to the normal inf. haphel of Biblical and Palestinian Aramaic. The Versions, however, do not seem to have recognized the metaphor of the sieve, but speak of 'confusing' them (LXX) or of 'destroying' them (V), but since both T and S have 'exciting, agitating', it is probable that neither the LXX or V represent a text substantially different.

נָפַח, cstr. s. of נָפַח, with a firm *qamets* due to the *ayin-vav* root. Probably a 'sieve' or some winnowing instrument. The word is used in the Talmud (*b. Chull.* 45a) of something that is perforated, so presumably 'sieve' is the true meaning. LXX and V have no corresponding word.

Verse 29. הוֹתִירֵשׁ, inf. cstr. hithp. of קִדֵּשׁ (be holy), with *seghol* for *tsere* before *maqquph*, 'when one hallows the Feast', i.e. as at the opening of the great Autumnal Harvest Feast which marked the end of one year and the beginning of the next. The reference is to the all-night celebrations of the first night.

Verse 30. נָחַת (descent), cstr. sing. of noun from נָחַת (go down, descend), a regular Aramaic root, used occasionally in Hebrew, chiefly in poetry. There is another noun of the same form from נָחַת (rest).

• יִרְאֶה, 3 m. s. impf. hiph. of רָאָה (see).

Verse 31. יִחַת, 3 m. s. impf. qal of חָתַת (be shattered, dismayed). Imperfects of double-*ayin* roots in -a have *tsere* in the first syllable, GK 67n.

יִכַּח, 3 m. s. impf. hiph. of נָכַח (smite), but Duhm, Kittel and most moderns would point as the hoph. יִכַּח, though all are inclined to regard the word as a gloss, thus restoring the metre.

*Verse 32.* The whole verse is difficult and 'full of hopeless obscurities' (Skinner). Translate 'And it shall be, every passing over of the rod of foundation (read with most מוֹקֶרֶה, "correction" or better, with Duhm and others, מוֹקֶרֶה, "his corrective rod"), which the Lord shall cause to rest upon him (that it shall be) with tabrets and harps (for us), but with battles of shaking will he fight with them'. The Versions vary, but give little help.

אֲשֶׁר יִיחַ יְהוָה עֲלָיו is probably a gloss, so most moderns.

וּבַמְלֻחֹת. The suggested וּבַמְלֻחֹת, i.e. 'and in shaking dances', does not appear to improve the sense.

בָּהּ. The Kethib is בָּהּ 'with her', i.e. Jerusalem (LXX and S), and the Qere בָּם 'with them', i.e. with the enemy (V and T).

*Verse 33.* מֵאַתְמוֹל. There are two words which are distinct. Firstly, מֵ (root מוּל) with *shureq* is a substantive used as a preposition to mean 'in front of'. Secondly, אֶתְמוֹל (root תַּמַּל) with *cholem* is a substantive used as an adverb to mean 'yesterday, recently'. The former is found twice anomalously with *cholem*, Deuteronomy i. 1 and (with *aleph* also) Nehemiah xii. 38. The latter is found, as here, twice anomalously with *shureq*. The other instance is Micah ii. 8. The passage in Micah is almost certainly corrupt, and most moderns would read *cholem* here. The Versions have all translated as if the *cholem* were written, though Targum has a conflate rendering which includes both.

הַפֶּתַח. Either a variant form of the masc. הַפֶּתַח

(Olshausen) or it should be תִּפְתֵּה, 'his Topheth' (Stade). The former is more likely. The original was probably תִּפְתָּה or תִּפְתָּה, but it was pointed by the Masoretes with the vowels of בִּשְׁתָּה (shame) because of the idolatrous associations.

לְמַלְךְ נִמְרוֹת is generally considered a gloss, though it is represented in all the Versions. It is probably a note to say that Topheth is associated with the Molech-worship, 2 Kings xxiii. 10. The Qere is הִיא, GK 32*l*.

הוֹכֵן, 3 m. s. pf. hoph. of הִכָּן (there hath been prepared), DS 154, GK 121*a*. Some editions have *pathach*, which is the normal vowel, but *qamets* is undoubtedly the sounder tradition, so Qimchi and Norzi.

הַעֲמִיק, 3 m. s. pf. hiph. of עִמַּק (stative verb in -ו, 'to be deep'). The hiphil is transitive, DS 108, 'he hath made it deep'. Duhm and many moderns would read the inf. abs. הַעֲמִיק, and similarly for the following הַרְחִיב. This would be idiomatic, but the change is not essential.

מִדְרָחָה, 'as for its pile', i.e. funeral pyre. This is a *casus pendens*, marked, as often, by the accent *rebhūa*.

אֵשׁ. Either substitute אֵשׁ (stubble) with Duhm, or, with Skinner and others, insert אֵשׁ לְקַלֵּי to read 'coals of fire'.

עֵצִים. The plural denotes 'logs', as separate portions taken from the whole, GK 124*l*. Hence the LXX use of ξύλον (a cut log) for even the singular of עֵץ. It is used even for a live tree, a use which is rare outside Alexandrian Greek. This is the origin of the NT use of ξύλον for the Cross.

הַרְבֵּה. This inf. abs. hiph. of רָבָה is used as an adverb to mean 'exceedingly, greatly'.

נשמה, cstr. sing. of נשמה, which is properly ordinary smooth breathing as against ריה, which is strong, emphatic breathing.

בערה, fem. sing. of act. qal ptc. of בער (burn). The idea is of burning out, as is shown by the Syriac meaning, 'seek out, collect, glean'.

## CHAPTER XXXI

Verse 1. על. Some editions have ועל, including Jacob ben Chaim, but the majority of the best authorities omit the *vav*, as do all the ancient Versions except the Targum.

סוס is properly the chariot horse, especially when the reference is to Egypt. The cavalry horse is פָּרָשׁ.

ישענו, 3 m. p. impf. niph. of שָׁעַן, 'they support themselves', with tone retracted in pause and original *tsere* reappearing. Duhm would read יִשְׁעוּ from the root שָׁעַה, translating 'they look (for help)'; cf. 2 Samuel xxii. 42. The suggestion is made on the basis of the LXX πεισθησάτες, 'who rely on', which does provide a parallel for the next word. Keep MT. It is unlikely that the writer would use the word here as a parallel for 'trust', and later in the same verse as a parallel for 'inquire, seek'.

רכב is a collective noun, meaning 'chariotry', and rarely 'a chariot', which is מְרֻבָּה.

פָּרָשִׁים, 'horsemen'. The *gamets* under the *pe* is firm, as a compensation for a doubled *resh*, GK 93*dd*. The Hebrew for 'horses' is פָּרָשִׁים.

Verse 2. **וְנִבְיָא**. Note the emphatic and ironical 'and yet He too is wise'.

**וַיָּבֵא**, strong-*vav* plus 3 m. s. impf. hiph. (jussive form according to rule) of **בָּיָא**, 'and hath brought', and so the Versions. The English Versions have 'and will bring', which represents a Hebrew **וַיָּבִיא**, and is better, especially in view of the later strong-*vav* with perfect **וַיָּבֵא**, 'and will arise'.

Verse 3. **וַיִּכְלִיֵּן**, 3 m. p. impf. qal of **כָּלָה** (be at an end) with the original *lamedh-yodh* reappearing in pause before the full archaic and emphatic ending in *-un*, GK 75*u*.

Verse 4. **יִדְבָּה**. The root **דָּבַה** I is properly 'to make a low murmuring sound', and hence 'soliloquize' (Psalm i. 4), 'coo' of a dove (Isaiah xxxviii. 14), 'sigh for' as in mourning (Isaiah xvi. 7), and 'growl' as a lion over its prey, as here. It is a low, inarticulate sound.

... **אֲשֶׁר יִקְרָא**, 'against whom there has been rallied a full muster of shepherds'.

**יִחַת**, 3 m. s. impf. qal of **חָתַת** (be dismayed, terrified), with *gamets* for *pathach* under *zaqeph-qaton* in pause. The imperfect is of 'general custom', DS 66, DT 37*f*, GK 107*f*.

**יִעֲנֶה**, 3 m. s. impf. qal of **עָנָה** III (be bowed down, afflicted), 'and because of their thronging (bustle) he is not disturbed (put out)'. Targum and Syriac have the niph'al, which is possibly better. The simile is of the lion being undisturbed in spite of all the tumult and shouting of a crowd of men whom he despises because of their weakness and inability. This view is demanded because of verse 5, where it is clear that Jehovah's descent is to protect Jerusalem and not to join in the fight against her. Jerusalem's business is

to rest quiet and unresisting in Jehovah's power, and Jehovah like the lion will be quite unperturbed by all the shouting of those who are trying to get Jerusalem out of His clutches. The prep. על should therefore be translated 'upon' and not 'against'.

Verse 5. צַפֵּר is a third declension noun in which the -o of the final syllable has not entirely disappeared with the suffix.

עָפוּח, f. pl. of act. ptc. qal of עָפָח (fly).

יִגֵן, 3 m. s. impf. hiph. of גָּנַן (cover, defend), though Barth holds that it is the impf. qal, instancing an Arabic form with final -i.

וְהִצִּיל, strong-*vav* plus 3 m. s. pf. hiph., and similarly for the following וְהִמְלִיט. Translate '(covering) and he will deliver, passing over and he will preserve'. But we would naturally expect all four forms to be inf. absolutes instead of two only, GK 113t. Read therefore, with most moderns, וְהִצִּיל and וְהִמְלִיט.

Verse 6. The verse is really untranslatable, since even if we insert (or assume the strong ellipsis of) מִמֶּנּוּ, 'from him', לְאִשֶּׁר cannot strictly be rendered 'to whom', since אִשֶּׁר is a relative and not a pronoun. Further, the 2 m. pl. imperat. qal שׁוּבוּ (repent, turn ye) accords strangely with the following 3 pl. and its subject, 'the sons of Israel'. Septuagint (Cod. B) omits all reference to the sons of Israel, and makes both verbs 2 m. pl. This is what all the Versions have done, including RV, making 'sons of Israel' a vocative, but AV and RVm are closer to the Hebrew.

לְאִשֶּׁר. The prep. *lamedh* has no support in the Versions, but T, V and S support the reading כַּאֲשֶׁר ('in as much as' or 'since', BDB 455b), which makes



good Hebrew. For the rest, read תַּעֲמִיקוּ and follow RV. מַרָּה is a noun in the accusative meaning 'apostasy'.

Verse 7. יִמְאַסוּן, 3 m. p. imp. qal of מָאַס I (reject) in pause with full ending, GK 47<sup>m</sup>; 'they shall reject each man his silver nothings'.

לְכֶם דִּיכֶם. Here again we have the curious anomaly of the previous verse of 2 m. pl. allied with 3 m. pl., but the verse makes sense without any change.

חַטָּא. Most moderns omit as a gloss. LXX has apparently (ἄνομοσ) transferred the word to the end of the previous verse, where it might very well belong, and so form a couplet.

Verse 8. לֹא-אִישׁ. The negative לֹא is a deliberate denial that the sword is human. The ordinary negative אֵין would have been nothing more than a plain, ordinary statement.

לִי. This is the Western reading and the Eastern Qere, and so T and S. It is the 'ethical dative', throwing the emphasis back on the subject in order to express emphasis, WL 207 (ii), GK 119<sup>s</sup>, 135<sup>i</sup>. The Eastern Kethib is לֹא, and so LXX and V, influenced doubtless by the two negatives earlier in the verse.

חַרֵּב. According to GK 125<sup>c</sup>, the lack of determination in this noun is the Arabic 'indetermination for the sake of completeness', and it should therefore be translated 'an irresistible sword'. The absence of the article, frequent in poetry and exalted prose, makes it dangerous always to assume the occurrence of what is a genuine Hebrew, as well as Arabic, idiom.

בַּחֲרִיר. Note the firm *pathach* which occurs in all plural forms of בָּחַר, GK 84<sup>m</sup>, 84<sup>g</sup>.

לָמָס, 'for forced labour' (i.e. the *corvée*). The *gamets*

is not due to the article (which would be לַפֶּס), but is the long vowel of the pretone, DG 51, WL 45, GK 102f.

Verse 9. 'And his rock (crag) because of terror shall he overpass (pass by), and his princes shall be terrified from the standard', i.e. they will all be so terrified that they will flee straight past their rallying-place of refuge. Neither AV nor RV are very satisfactory, and all the ancient Versions found difficulty. Most moderns radically reconstruct the text, and perhaps Kittel's suggestion is least unsatisfactory, וְסִעְרֵי מִמְצוֹר גְּבוּרִים, 'and the heroes shall be storm-driven from the stronghold'. Then for מִנֶּסֶם follow Cheyne, Procksch and others with מִמְּנוֹת, 'from refuge', since the Versions generally understand the latter part of the line to have something to do with 'flight'.

## CHAPTER XXXII

Verse 1. לְצִדֵּק. Prep. *lamedh* here denotes the principle according to which the act is done; cf. xlv. 3, לְאֵמֶת (faithfully), Jeremiah ix. 2, לְאֵמוּנָה (honestly), WL 207 (iii), GK 119r.

וְלִשְׂרִים, 'and as for princes', but it is better to treat the *lamedh* as the error of an early copyist, and to read, with Versions and moderns, וְלִשְׂרִים.

וְלִשְׂרִי, 3 m. p. inf. qal of שָׂרַר (rule), a denominative from שָׂר.

Verse 2. אִישׁ. Either 'each one' (Gesenius, Ewald, Skinner) or better, 'a great man' (Cheyne). This is

the Arabic construction mentioned in the note on xxxi. 8. The reference is to the Messianic Saviour, no ordinary man, but one of exceptional virtues, the King of verse 1.

מחבא, cstr. sing. of a substantive from the root חבא (hide), found only here.

זרם. All assume the reading מְזַרְמִים (from a rain-storm). Box would transfer קָבַד from the following line. It is not in V, and this line is short just as the next one is long. Translate, in this case, 'and a covert from a heavy rainstorm'. The text of LXX seems to bear little resemblance to the Hebrew in this verse and the next, so that it is hazardous to make any reconstruction on the basis of it.

Verse 3. תִּשְׁעִינָה, 3 f. p. imf. qal of שָׁעָה (behold), but this makes no sense. The English Versions have followed the ancient Versions, except for LXX, which seems to have read the root שָׁעַן (lean, support oneself), and have read תִּשְׁעִינָה, 3 f. p. imf. qal of שָׁעַע I (be smeared over, blinded), so Ewald and almost all moderns; cf. xxix. 9. Gesenius-Buhl would read the hophal, but this is not necessary, though suggested by the hiphil in vi. 10. Sym. has ἀμαρτωλοθήσονται (be dim), V has *caligabunt* (steam, be blind), whilst T has the root שָׁמַם (stop, close up).

Verse 4. נִמְהָרִים, m. pl. ptc. niph. of מָהַר (hasten, hurry). The 'hasty' of the margins of the English Versions is accurate. The reference is to the ignorant man who blurts out ill-considered opinions.

לִדְעָה, prep. *lamedh* plus inf. cstr. qal of יָדַע (know), with the first *qamets* in the pretone (DG 51, WL 45, GK 102f), and the second in pause with *athnach* for *pathach*; 'shall understand so as to know'.

עלנים, m. pl. of עֵלָן (stammerer). The form denotes physical infirmity, GK 84<sup>b</sup>d.

צָהוֹת, f. pl. of צָה (dazzling, clear), 'clear things'; cf. the 'plainly' of the English Versions. The first vowel is *gamets*, according to the majority of the best authorities, though Jacob ben Chaim has *pathach*. Most moderns omit the word as a gloss. LXX and S have 'peace'.

Verse 5. לֵא. A number of MSS. (ten Kennicott and two Ginsburg) prefix *vav*, assimilating to the Versions. Translate 'and no longer shall the vile person be called noble, and the knave shall not be said to be noble'. The last word is said to be either from the root יִשַׁע (with an original meaning 'to be spacious' and so 'to be free') or from a secondary form יִשַׁע, in either case to mean 'free', and so 'independent', and ultimately 'noble' both in rank and (as here) in character. The Versions found it difficult to fix the precise sense of any of the four conduct-words, but the general sense is clear. Both verbs are in the niph'al, the use being passive with the true subject introduced by the prep. *lamedh* and the remoter object in the accusative. DS 113 (Rem. 2), GK 121a.

Verse 6. יַעֲשֶׂה. So S, but the other Versions presuppose יִחַשְׁבֶּה (shall devise), which some moderns follow, but there is no need so readily to assume that MT must be wrong, especially when one Version supports it.

הַנֶּפֶס, 'profaneness', the noun being found only here. The line is short, and it may be that a word has dropped out, but the Versions give no help. Perhaps insert בְּעֵלְיוֹן (against the Most High) with Kittel, or נֶרְעָה (and evil) with Procksch.

תועה. The word means 'error', and in Rabbinic Hebrew 'heresy'.

... להריק. Box translates 'in keeping the hungry unsatisfied', lit. 'to empty (hiph. inf. cstr.) the hungry appetite'.

משקה. The best authorities make the final vowel *seghol*, in which case it is the absolute, and not the construct sing., and the translation is 'and he causeth the thirsty to lack drink', the intransitive verb becoming transitive in the hiphil, DS 105. If *tsere* be read, then the translation is: 'and the drink of the thirsty he causeth to fail'.

Verse 7. . . . וכלי. Rodwell, quoted by Cheyne, preserves the assonance with 'and as for a mean man, his means are evil'.

זמח. The root is זמח (devise, plan). The noun is found 29 times, and always in a bad sense, except in Job xvii. 3. The fem. pl. is used for the classical neuter, DS 16, GK 122*q*.

יעק, 3 m. s. pf. qal with *qamets* for *pathach* in pause with *zaqeph-qaton*.

עננים. The Kethib is ענקים, m. pl. of ענק. The Qere is עננים, m. pl. of עני. See note on xxix. 19.

... וברבר, 'and when the poor speaketh right', i.e. with right on his side. This is the reading of V, but the other Versions presuppose וברבר אביון במשפט, 'and with a word the poor in judgement', and so Duhm and moderns generally.

Verse 9. נשים, pl. of אשה (woman), DG 153, WL 185. The word is in the vocative. It is usual for the vocative to have the article, but not essential, DS 27, GK 126*f*.

שאננה. The root is שאן (be at ease), and is always

found in Hebrew with the final radical doubled. In the case of this adjective the second *nun* is doubled with all suffixes. This is said to be in order to keep the previous vowel short (so GK 84<sup>b</sup>k), but it is more likely to be *dagesh forte firmativum* in order to strengthen the weak *nun* (GK 20k), the vowel then being necessarily short because of the rules of the Masoretes.

קמנה, 2 f. p. imperat. qal of קום (arise). Duhm and many moderns who are firm adherents to strict metrical rules would omit this word, but it is in all the Versions.

האונה, 2 f. p. imperat. hiph. of און (give ear).

Verse 10. . . . ימים. Not, as in AV and RV, for a long time beyond a year, but 'in little more than a year'.

תרננה, 2 f. p. imp. qal of רנו (tremble, be excited, perturbed).

בלה, prophetic perfect, DS 61, DT 20, GK 106n.

אסף, 'ingathering', here probably the vintage itself, but it is also the name of the great pilgrimage feast of the vintage which in pre-exilic times marked the end of one year and the beginning of the next.

בלי is a negative, usually with an adjective or participle, and very rare with the finite verb. The root is בלה (wear out, waste away).

Verse 11. חררו, 2 m. p. imperat. qal of חרד (tremble). The masc. is unusual in addressing feminine persons, but it is not otherwise unknown, GK 110k. All the verbs in this verse are strange, and are explained as aramaizing forms of 2 f. pl. It is probably best also to read חררה or חררה, and so make it conform with the rest.

Verse 12. The verse is difficult, partly because it seems to have a line too many, and partly because of the strange m. pl. ptc. The translation of MT is

'lamenting upon the breasts, for the pleasant fields, for the fruitful vine'.

עַל־שָׁדַיִם, 'upon the breasts', and so all the Versions, this seeming to be demanded from the following word. On the other hand, the rest of the verse demands עַל־שָׂדֵי, 'for the fields', a reading (though an unusual pl.) which has the additional merit of giving the same meaning to the preposition throughout the verse. Marti would omit 'upon the loins' from the previous verse, 'upon the breasts (for the fields)' from this verse, point כַּפְרָה ('lament', making another aramaizing imperative), and add it to the previous verse. This avoids the extra line, gets rid of the strange m. pl. ptc., and reduces the tautology (if 'fields' is right) in verse 12. This is as good a solution as most. An alternative, which we prefer, is to retain everything, and read 'Gird (sackcloth) upon the loins, lament for the fields, שָׁדַיִם; for the pleasant field, for the fruitful vine (verse 13), for the land of my people'. Tautology is no weakness in Hebrew verse. The RV 'smite' follows LXX, but has no other justification.

שָׂדֵי, cstr. sing. of שָׂדֵה (field) for the normal שָׂדֵה, which 21 Hebrew MSS. read here, LXX, V and some moderns. The alternative is to regard it as a parallel cstr. pl. to the normal שָׂדֵה, GK 93ll, BDB 961a; cf. Ruth i. 6.

Verse 13. יַעֲלֶה. This is usually parsed as 3 f. s. impf. qal, '(which, i.e. the cultivated land) goes up in thorns, briers'. But it is better to regard it as the hiphil (cf. xl. 31, which is best taken as a hiphil, see the commentaries), and to translate: 'It shall grow (i.e. cause to come up) . . .'.

קֹזֵן שִׁמְרִי. Not 'briers and thorns', but 'thorn-briers', taking the second word as in apposition to the first, and denoting a particular kind of desert-thorn. The קֹזֵן could grow anywhere, but the שִׁמְרִי (found of 'thorns' only in Isaiah) belongs definitely to the waste lands, and is the 'thorn of the desert', Judges viii. 7, 16. See DS 40f, GK 131b.

כִּי. This seems to be one of the cases where כִּי is not a conjunction, but a particle with an intensive force, BDB 472 (section e). So V, but the other Versions presuppose וַעֲלֵ, which Kissane follows. Kittel and Procksch would delete.

. . . קִרְיָהּ is best taken as in loose apposition to the previous construct phrase, DS 37 (Rem. 3). According to GK 128c, the previous מְשׁוּשׁ is an anomalous cstr. sing., but it is not necessary to assume this.

Verse 14. נִטַּשׁ, 3 m. s. pf. pual of נָטַשׁ (forsake), with *gamets* for *pathach* in pause with *zaqeph-qaton*. Similarly, the following verb has *gamets* in pause with *athnach*. Prophetic perfects.

עַפְלֵ. The aristocratic part of the city near the royal palace. The 'darkness' of Vulgate and Douai is due to reading an *aleph* for an *ayin*, and the following 'obscurity' is doubtless a guess. So also is the 'watch tower' of the English Versions. בְּחֵן is probably a particular part of the city, just as is Ophel.

בְּעַר is very difficult and must be translated 'are to come to be on behalf of (i.e. take the place of) caves', but it is best to assume that it is a dittograph of the three letters which follow, so Graetz and moderns. Bickel and Marti suggest לְבַעַר (it shall be for burning); cf. Isaiah v. 5, etc.



מַעְרוֹת, 'caves, dens', from the root עָרַר I, but Duhm and Box prefer מַעְרָה (a bare spot), from the root עָרָה (be naked, bare).

עַד-עוֹלָם. Many moderns omit on dogmatic grounds.

Verse 15. יַעֲרָה, 3 m. s. impf. niph. of עָרָה (be naked, bare), usually translated 'until there be poured' under the influence of the Vulgate *effundatur*, and perhaps also the use of the root in Isaiah liii. 12 and in Psalm cxli. 8 as a simile for death, i.e. making naked the *nephesh* to death. LXX and T have the simple 'come', whilst Syriac reads יַעֲרָ (3 m. s. impf. niph. of עָרַר I), 'until there be roused', which may well be the original intention of the writer. עַד is properly a preposition, and needs the addition of אֲשֶׁר to make it into a conjunction, but it is used frequently as a conjunction, followed, as here, by the finite verb. Note that the rendering 'until the spirit be poured . . .' presupposes the infrequent masc. gender for רוּחַ.

וּכְרַמִּל. The Qere inserts the article as is usual.

Verse 17. מַעֲשָׂה, cstr. sing. of מַעֲשָׂה, usually 'work', but here 'effect of working'; cf. עֲוֹן, which means both 'iniquity' and 'punishment' as being the effect of iniquity.

. . . וְעֵבֶרֶת. Most moderns would read 'and the result (effect of working) of justice shall be trust', reading מַשְׁפָּט for צְדָקָה, partly to provide a true parallel, and partly assuming a corruption of הַשְׁקֵט. There is no support for this in the Versions.

Verse 18. מִבְּטָחִים. Some editions and the majority of MSS. have *gamets* under *cheth*, but the best authorities have *pathach*.

Verse 19. וּבֹרֵד. 'But it shall hail', as RV, the verb

being a denominative of **בָּרַד** (hail), though in this case the qal is unusual, since we would expect the piel. Read either **וַיִּבְרַד**, 'and (there shall be) hail in the downfall (prep. *beth* plus inf. cstr. qal) of the forest', or **וַיִּרַד**, 'and down shall come with a downfall the forest, and in lowliness (LXX Codd. A and B have "as in lowliness") shall the city be laid low'.

*Verse 20.* **זרעי**, cstr. pl. of act. ptc. qal of **זרע** (sow) but with a prep. following anomalously as is sometimes found, DS 37, GK 130a.