

**THE SACRED BOOKS OF THE
OLD TESTAMENT. PART 12.
THE BOOK OF THE PROPHET
EZEKIEL. WITH NOTES**

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The Sacred Books of the Old Testament. Part 12. The Book of the Prophet Ezekiel. With Notes by
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C. H. TOY & PAUL HAUPT

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THE present edition of the *Sacred Books of the Old Testament* in Hebrew exhibits the reconstructed text on the basis of which our new Version in the *Polychrome Bible* has been prepared by the learned contributors mentioned on the inside page of the back cover.

Departures from the Received Text are indicated by critical marks: — *v* (*i. e. v* = *Versions*) designate a reading adopted on the authority of the Ancient Versions (*v*^a, *v*^b, &c. indicate that the respective glosses relegated to the foot of the page are omitted in the Versions, esp. *v*^c (*cf.* Ezek. 32, 20); — *c* (*i. e. c* = *conjecture*) are used for 10 Conjectural Emendations; and *s* (*i. e. s* = *שקט*), for changes involving merely a departure from the Masoretic points, or a different division of the consonantal text (*e. g.* כִּי־וַיִּשְׁמַע־יְהוָה, 27, 6). A *p* indicates transposition of the Masoretic כִּי־וַיִּשְׁמַע־יְהוָה, and *v* are used in cases where the *v* has been adopted instead of the כִּי, and *p* for changes introduced by reason of Parallel Passages. 15 A small note of exclamation (*e. g.* 9, 9) calls attention to readings deliberately preferred on the strength of some Heb. MSS or early printed editions of good authority. Doubtful Words or Passages are enclosed in notes of interrogation (?). Occasionally two critical marks are combined, *e. g.* *v*^a, *i. e.* Deviations from the Received Text suggested by the Versions as well as by Parallel Passages; 20 or *v*^a, *i. e.* Departures from the Masoretic points, supported by the Versions, &c. *v* calls attention to transposed passages (*e. g.* 34, 12), the traditional position of the words in the Received Text being marked by *v* while the transposed words are enclosed in *v*. In cases where two or three consecutive words are transposed the traditional sequence is indicated by *v* &c. respectively prefixed to the 25 individual words (*e. g.* 19, 9). Transposition of consonants is indicated by figures above the respective letters (*e. g.* 19, 10). Passages corrupted beyond emendation are indicated by . . . , while * * * point to *Lacunæ* in the original. *cf.* English Translation of *Enshel*, p. v.

The Ancient Versions are referred to in the *Notes* under the following 30 abbreviations: — *M* = Masoretic Text; *LXX* = *LXX*; *T* = *Targum*; *P* = *Peshita*; *S* = *Syro-Hexapla*; *A* = *Saadya's Arabic Version*; *V* = *Vetus Latina*; *J* (*i. e.* St. Jerome) = *Vulgate* (*JA* = *Codex Amiatinus*); *A* = *Aquila*; *Θ* = *Theodotion*; *Σ* = *Symmachos*. *sa* denotes the Samaritan recension of the Pentateuch. *MA* means *Codex Alexandrinus* (*A*), *Cr* = *Codex rescriptus Cryptoferratensis* (*Γ*), 35 *D* = *Fragmenta rescripta Dublinensia* (*O*), *L* = *Lucianic recension* (*Λ*); *M* = *Codex Marchalianus* (*Q*), *S* = *Sinaiticus* (*W*), *V* = *Vaticanus* (*B*).

The heavy-faced figures in the left margin of the *Notes* (1, 2, 3, &c.) refer to the chapters, the numbers in () to the verses of the Hebrew text. The mark *o* means *omit(s)* or *omitted by*.



THE SACRED BOOKS
OF
The Old Testament

A CRITICAL EDITION OF THE HEBREW TEXT

PRINTED IN COLORS, WITH NOTES

PREPARED

By eminent Biblical scholars of Europe and America

UNDER THE EDITORIAL DIRECTION OF

PAUL HAUPT

PROFESSOR IN THE JOHN HOPKINS UNIVERSITY, BALTIMORE

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PART 12

The Book of Ezekiel

BY

C. H. TOY



Leipzig

J. C. HENRICH'S SCHE BUCHHANDLUNG

1899

Baltimore

THE JOHN HOPKINS PRESS

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OF THE
Prophet Ezekiel

CRITICAL EDITION OF THE HEBREW TEXT

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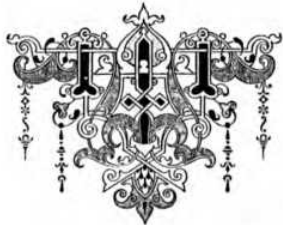
London

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114
115
116

48 [א-ס-ס-א might be retained, but א-ס-ס-א על א-ס-ס-א ישראל, א-ס-ס-א seems to be a gloss, with the *Waw explicativum* (see above, p. 46, l. 52) on א-ס-ס-א רעובן ו-א-ס-ס-א (or on א-ס-ס-א העיר ו-א-ס-ס-א in 35^a). — l'. H.]

- (32) א-ס-ס-א omit the א-ס-ס-א
- (34) Before א-ס-ס-א insert א-ס-ס-א as elsewhere in this paragraph.



- 47 אֶלְמָדָן; read תְּמָרָה or תְּמָרָה (SMEND), as in v. 19, and in 6 (Φουλυβύστος).
 אֶלְמָדָן for מָדָן. The same error in v. 19.
- (20) מִבּוֹלֵל אֶל, ὄβελος; write מִבּוֹלֵל אֶל; CORN., SIEGFR. מִבּוֹלֵל forms the boundary.
- (22) אֶלְמָדָן; write Hif. אֶלְמָדָן, as at the beginning of the verse, and in 28. 5
- 48 (1) אֶלְמָדָן; write אֶלְמָדָן, as in 47, 15.
 אֶלְמָדָן, better omitted (though read by 6), as in 47, 17.
 אֶלְמָדָן (SMEND, CORN. מָדָן), unnecessary, and an interruption of the order.
 מִבּוֹלֵל אֶל; read, according to the norm of the following verses, מִבּוֹלֵל אֶלְמָדָן 10
 וְעַד מָדָן מִבּוֹלֵל.
- (9) מִבּוֹלֵל אֶל; the necessary עֵשֶׂרִים is given by 6.
- (10) אֶלְמָדָן and מִבּוֹלֵל אֶלְמָדָן, lacking in 6, may be scribal addition, or original fullness of expression.
 אֶלְמָדָן and מִבּוֹלֵל אֶלְמָדָן = אֶלְמָדָן καὶ τὸ ὄβελος ἄγλυοι = אֶלְמָדָן, adopted by CORNILL, who refers to 43, 12, but here not probable; it is the אֶלְמָדָן itself, and not its 15 character as mountain, that here comes into consideration; cf. the similar expression in v. 15.
- (11) מִבּוֹלֵל אֶל; write מִבּוֹלֵל אֶל.
- (13) מִבּוֹלֵל אֶל; read, with 6, מִבּוֹלֵל אֶל, as the sense requires.
 מִבּוֹלֵל אֶל; write מִבּוֹלֵל אֶל (CORNILL). 20
- (14) מִבּוֹלֵל אֶל; read עֵשֶׂרִים, as in v. 9, with 6, and after the other measurements.
 מִבּוֹלֵל אֶל; read Nif. sing., with 6, and in accordance with the following clause.
 מִבּוֹלֵל אֶל; write, with Ew., CORNILL, Hofal, מִבּוֹלֵל אֶל; SIEGFRIED 3 plur. Hif.
 מִבּוֹלֵל אֶל; עֵשֶׂרִים אֶלְמָדָן; עֵשֶׂרִים אֶלְמָדָן. Write עֵשֶׂרִים אֶלְמָדָן.
- (18) מִבּוֹלֵל אֶל; read מִבּוֹלֵל אֶלְמָדָן (after CORN., REUSS), and omit the following 25 מִבּוֹלֵל אֶלְמָדָן (repeated from preceding clause). The limits of the city proper having been stated above, this verse gives the area devoted to agriculture. Or, we might retain the text of אֶל, only transposing מִבּוֹלֵל אֶל after מִבּוֹלֵל אֶלְמָדָן, and adding מִבּוֹלֵל אֶלְמָדָן אֶלְמָדָן אֶלְמָדָן אֶלְמָדָן. 30
- (20) מִבּוֹלֵל אֶלְמָדָן; read מִבּוֹלֵל אֶלְמָדָן, required by the connection.
- (21) After first insert מִבּוֹלֵל אֶלְמָדָן, according to the norm of the following clause (מִבּוֹלֵל אֶלְמָדָן twice).
 For the first מִבּוֹלֵל אֶלְמָדָן write מִבּוֹלֵל אֶלְמָדָן, and for the second write מִבּוֹלֵל אֶלְמָדָן.
- (21.22) Omit מִבּוֹלֵל אֶלְמָדָן and the prefix מ (twice) מִבּוֹלֵל אֶלְמָדָן. These changes are necessary in 35 order to gain a connection between vv. 21 and 22. The מִבּוֹלֵל אֶלְמָדָן (v. 21) is described as containing the מִבּוֹלֵל אֶלְמָדָן (v. 21), the מִבּוֹלֵל אֶלְמָדָן and the מִבּוֹלֵל אֶלְמָדָן (v. 22), the whole being enclosed by the prince's domain. CORN., SIEGFR. omit מִבּוֹלֵל אֶלְמָדָן at end of v. 22. GRÄTZ understands מִבּוֹלֵל אֶלְמָדָן (v. 21) as parenthesis, and omits מִבּוֹלֵל אֶלְמָדָן 40 at end of v. 22. The text is in serious disorder, and the double statement of the northern and southern boundaries of the royal territory seems unnecessary.
- (25) [For the name מִבּוֹלֵל אֶלְמָדָן, i. e. מִבּוֹלֵל אֶלְמָדָן; see KITTEL's note on 1 Chr. 7, 1 and BALL's remarks on Gen. 30, 18. Istachar may be מִבּוֹלֵל אֶלְמָדָן; in Assyrian *f+s* or *f+f* always become *st*; for instance *karassu* 'his stomach' for *karassū* (DEB. 45 § 51). — 1^a. 11.]
- (28) מִבּוֹלֵל אֶלְמָדָן; write מִבּוֹלֵל אֶלְמָדָן. — Before מִבּוֹלֵל אֶלְמָדָן insert the article. — מִבּוֹלֵל אֶלְמָדָן; write, with 6, מִבּוֹלֵל אֶלְמָדָן.
- (29) מִבּוֹלֵל אֶלְמָדָן; write the ordinary expression מִבּוֹלֵל אֶלְמָדָן. — מִבּוֹלֵל אֶלְמָדָן; write מִבּוֹלֵל אֶלְמָדָן; 6 Κύριος θεός.
- (31) The statement in 31^a, of how the gates were named, is here singularly placed, interrupting the description of the boundaries, and having the appearance of an 50 afterthought. Though 6 has the order of אֶל, it is better, with CORN., SIEGFR., GRÄTZ, to suppose an early displacement, and transpose, arranging vv. 30, 31 in the order: 30^a. 31^a. 30^b. 31^b. The מִבּוֹלֵל אֶלְמָדָן at the end of v. 31^a must then be omitted.

- 47 For the וְיָבִיאוּ of וְיָבִיאוּ stands in וְיָבִיאוּ = וְיָבִיאוּ , which CORN. adopts (and so twice in v. 4), and renders *and one could pass through*, in contrast with the *one could not pass through* of v. 5. Neither text has decidedly the advantage over the other.
- (4) וְיָבִיאוּ read constr. וְיָבִיאוּ ; HIFZ. suggests that וְיָבִיאוּ was written because וְיָבִיאוּ was = וְיָבִיאוּ .
After following וְיָבִיאוּ insert וְיָבִיאוּ , according to the norm of the parallel clauses.
- (5) וְיָבִיאוּ , omitted by CORNILL, possibly doublet, but apparently rhetorical repetition.
- (6) The preposition is omitted by BÄR and GINSBURG before וְיָבִיאוּ , where the 10 Oriental codd. had וְיָבִיאוּ ; insert וְיָבִיאוּ with וְיָבִיאוּ , Qamhi. See DE ROSSI's note.
- (7) וְיָבִיאוּ + וְיָבִיאוּ , gloss, or copyist's repetition, an interruption of the sense.
For וְיָבִיאוּ read וְיָבִיאוּ , with וְיָבִיאוּ .
- (8) וְיָבִיאוּ read, with FIELD and CORNILL, after וְיָבִיאוּ (וְיָבִיאוּ , *putrid*),
 וְיָבִיאוּ וְיָבִיאוּ .
אל וְיָבִיאוּ וְיָבִיאוּ .
15
- (9) וְיָבִיאוּ ; וְיָבִיאוּ . — וְיָבִיאוּ ; read, with וְיָבִיאוּ , וְיָבִיאוּ . EWALD and SIEGFRIED וְיָבִיאוּ .
The second part of the verse consists of repetitions which, though found in וְיָבִיאוּ , appear not to be original. After וְיָבִיאוּ , CORN. inserts וְיָבִיאוּ , and omits the rest of the verse. It is better to omit וְיָבִיאוּ altogether (so HAUPT).
- (10) וְיָבִיאוּ may be retained; וְיָבִיאוּ .
 וְיָבִיאוּ ; read, with וְיָבִיאוּ , וְיָבִיאוּ . CORNILL omits וְיָבִיאוּ . . . וְיָבִיאוּ , referring to the different use of the expression in 26, 5, 14.
15
- (11) וְיָבִיאוּ וְיָבִיאוּ (וְיָבִיאוּ), וְיָבִיאוּ is here difficult, and is best omitted; for the use of the term see Gen. 1, 11, 12, *al.*; if it be retained, it should be written וְיָבִיאוּ , and placed after וְיָבִיאוּ (וְיָבִיאוּ) or after וְיָבִיאוּ (וְיָבִיאוּ) (so HAUPT).
25
- (12) וְיָבִיאוּ write, with וְיָבִיאוּ , and as the connection requires, וְיָבִיאוּ .
25
- (13) וְיָבִיאוּ write וְיָבִיאוּ , with וְיָבִיאוּ and וְיָבִיאוּ , and after the emendation of OLSH. (וְיָבִיאוּ).
Omit the וְיָבִיאוּ in וְיָבִיאוּ .
- (14) וְיָבִיאוּ write וְיָבִיאוּ .
15
- (15) וְיָבִיאוּ ; וְיָבִיאוּ ; וְיָבִיאוּ וְיָבִיאוּ , and so in v. 23.
30
For וְיָבִיאוּ read וְיָבִיאוּ . Before וְיָבִיאוּ we expect the article.
 וְיָבִיאוּ וְיָבִיאוּ , a gloss pointing out that, Levi being omitted, the number 12 is gained by counting Joseph as two (the וְיָבִיאוּ is to be pointed as dual). וְיָבִיאוּ had the words in slightly different form (וְיָבִיאוּ), but did not understand them. They here interrupt the connection, and it is not likely that Ezekiel 35 would have inserted in this place so well known a fact. The term וְיָבִיאוּ , also, is strange, the proper word being וְיָבִיאוּ (CORNILL).
- (16) After וְיָבִיאוּ we should expect, from Num. 34, 7, 8, the mention of Mount Hor, and CORN. accordingly inserts it. The plus or minus is hard to determine.
15
- (17) וְיָבִיאוּ must be written וְיָבִיאוּ .
15
The וְיָבִיאוּ breaks up the standing phrase וְיָבִיאוּ , and must be placed after וְיָבִיאוּ .
- (18) It is possible that our וְיָבִיאוּ is intended for the וְיָבִיאוּ of Num. 34, 9.
15
 וְיָבִיאוּ read וְיָבִיאוּ , after Num. 34, 9, and our v. 17, in which the וְיָבִיאוּ is to be so written.
- (19) וְיָבִיאוּ וְיָבִיאוּ , וְיָבִיאוּ , repetition of copyist.
15
- (20) וְיָבִיאוּ וְיָבִיאוּ , וְיָבִיאוּ , and not in Numbers. It seems impossible to make anything out of a reference to Hamath after the easternmost point of the boundary has been stated to be Hazar-enan.
- (21) וְיָבִיאוּ is for וְיָבִיאוּ , as in v. 20.
15
- (22) וְיָבִיאוּ (four times); write וְיָבִיאוּ , with וְיָבִיאוּ and according to the demands of the connection.
15
 וְיָבִיאוּ for וְיָבִיאוּ .

- 46 K^ahlb write Q^ar^e. The same change is to be made at the end of v. 10.
- (10) As text of v. 10 B had **וְהַיְדָוּת וְהַיְדָוּת וְהַיְדָוּת**, which has the advantage of putting the movements of the prince in contrast with those of the people, and is, on this ground, preferred by CORNILL. But v. 10 then repeats v. 8, and does not the **וְהַיְדָוּת** make some difficulty? The prince would in this case not go out among the people, but by a separate way (apparently by the east gate, v. 2). B may be understood as adding the statement that on feast-days (v. 9) he is merely a layman, has no privileges, and goes in and out with the people (HITZ).
- (12) **וְהַיְדָוּת** B, perhaps scribal gloss or copyist's repetition.
- (13) **וְהַיְדָוּת** (twice), and again in v. 14; write **וְהַיְדָוּת**, with B, the prince being the offerer.
- (14) **וְהַיְדָוּת** read, with B, **וְהַיְדָוּת**, as the connection requires. The following **וְהַיְדָוּת** is to be omitted, with B, as in next verse.
- (15) K^ahlb write **וְהַיְדָוּת**, Q^ar^e **וְהַיְדָוּת**, which must be written **וְהַיְדָוּת**, the prince being still the subject.
- (16) To the **וְהַיְדָוּת** of B prefix **וְהַיְדָוּת**, as in B.
וְהַיְדָוּת B, **וְהַיְדָוּת** B, **וְהַיְדָוּת** B, and CORNILL **וְהַיְדָוּת**, a shorter expression; it is not clear which reading is original.
- (17) **וְהַיְדָוּת** B, perhaps expansion of Hebrew scribe, perhaps omission of Greek translator.
וְהַיְדָוּת read **וְהַיְדָוּת**; B **וְהַיְדָוּת**.
וְהַיְדָוּת write, after B, **וְהַיְדָוּת**, as the construction requires.
- (18) **וְהַיְדָוּת**, copyist's repetition.
- (19) **וְהַיְדָוּת**; omit the article, the word being in *status constructus*.
וְהַיְדָוּת K^ahlb; properly, **וְהַיְדָוּת**.
- (20) **וְהַיְדָוּת** write **וְהַיְדָוּת**, and after following **וְהַיְדָוּת** insert **וְהַיְדָוּת**, as the form of the sentence requires. B appears to have had **וְהַיְדָוּת** in place of the **וְהַיְדָוּת**.
- (21) The masc. **וְהַיְדָוּת** may be miswriting for fem.; CORNILL, referring to 1, 8, 17; 43, 17, writes **וְהַיְדָוּת**.
- (22) **וְהַיְדָוּת** yields no sense. The meaning *enclosed* cannot be got from the Talmudic **וְהַיְדָוּת** *to bind*. The Talmud (*Midd.* 2, 6, in LEVY, *Chald. WB.*) interprets it as signifying *without roof*; and CASTLE (*Lex. Syr.*) cites Syr. **וְהַיְדָוּת** as "*houses not roofed*" [cf. PAYNE SMITH 3589; GES-BUH. 5, v.]. But there is no evidence that the Hebrew word has this sense. **וְהַיְדָוּת**, as in 42, 5 is not suitable here. It is better to adopt the reading **וְהַיְדָוּת**, given in B, and suggested by B. *atriola*.
- (23) **וְהַיְדָוּת** B, copyist's error, deleted by the B editors.
וְהַיְדָוּת; better **וְהַיְדָוּת**.
- 47 (1) **וְהַיְדָוּת** B, **וְהַיְדָוּת** B, omitted by CORNILL, as superfluous.
- (2) **וְהַיְדָוּת** B, here inappropriate, repetition of copyist from preceding clause. The **וְהַיְדָוּת**, after the next word, **וְהַיְדָוּת**, is in place, though not necessary.
- (3) **וְהַיְדָוּת**; transpose the two words.
- (3) V. 3^a, down to **וְהַיְדָוּת**, is omitted by CORNILL, who takes exception to the expressions **וְהַיְדָוּת** (here only in Ezek.) and **וְהַיְדָוּת**, to the mention of the man (who has not been so mentioned since his first introduction, 40, 3), and to the slightness of the increase of depth of water at the distance of 1000 cubits from the gate. These difficulties are serious, but whether they suffice to throw out the passage as a gloss is doubtful. **וְהַיְדָוּת** may be scribal error for **וְהַיְדָוּת** (see K^ahlb in Jer. 31, 39; Zech. 1, 16); **וְהַיְדָוּת** seems to be vouched for by Zech. 5, 2; Ex. 27, 9; **וְהַיְדָוּת** may be *explicitum*; and, as to the rate of increase of depth of water in this stream, we know too little of the conditions to decide this point. On the other hand, it is not unnatural that, in the account of the measuring, the man should be described as moving eastward. Cf. BERTHOLET.