The necessary, unending antagonism between the two types of religion is illustrated by the fact that Jesus fell a victim to priestly hatred. The priests brought about His death, even forcing the hand of the reluctant Pilate (who knew that 'for envy they had delivered Him up') by firing the passions of the multitude, and threatening himself with charges of disloyalty to Rome, saying, 'If thou release this man, thou art not Caesar's friend.' Jesus met the fate which many of God's witnesses in the past ages of Israel's history had suffered. The martyr Stephen, before he was stoned, cut his persecutors to the heart with these words: 'Which of the prophets did not your fathers persecute? and they killed them which showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers.'¹

¹ Ac 7⁵².

This conflict has never since ceased. It is being carried on to-day, and it behoves all who know what spiritual religion is to be faithful in their testimony and worthy of the great cloud of prophetic witnesses. It is the same old struggle, and there is the same call for fidelity.

History's pages but record

ONE death-grapple in the darkness 'twixt all systems and the Word;

Truth for ever on the scaffold, Wrong for ever on the throne—

Yet that scaffold sways the future, and behind the dim unknown

Standeth God within the shadow, keeping watch above His own.²

² Lowell, *On the Present Crisis*.

The Origin of the New Hebrew Fragments of Ecclesiasticus.

BY PROFESSOR ED. KÖNIG, PH.D., D.D., ROSTOCK.

AFTER I have stated my views (see the Aug.-Nov. numbers of THE EXPOSITORY TIMES) on the Hebrew texts of Eccles., which were published by Cowley and Neubauer in 1897, one will expect me not to be silent about the new fragments recently put forth by Schechter and Taylor. Besides, I myself feel the necessity of examining whether the judgment I have passed on the origin of the earlier published fragments is confirmed in presence of these new fragments.

The first question which arises concerns, of course, the *internal* character of the new texts, when these are viewed *simply by themselves*.

This question is directly answered by the texts themselves. For the MS. which Schechter and Taylor call A, and which contains parts of chaps. 3-16, while it has, indeed, no marginal notes, except at 3¹⁴ 12¹⁴ 14^{16d. 18c} 15^{3b} 16¹³, is yet not seldom corrected in the body of the text itself. One finds, for instance, הוּא in 6^{11a} 12^{13ab} 13^{2ac. 11c. 22b} 14^{9a. 16c. 23a} 15^{9. 14} 16^{15b. 18b. 22a. 23b}. But have all the mistakes in this MS. been removed by these corrections? One will not hesitate to

answer this question in the negative, when I cite the following uncorrected readings:—In 4^{2a} the MS. has דוּחַ, which cannot be derived from דוּחַ, because נִפְשׁ חֲסִירָה follows. Rather has the ד of דוּחַ arisen from ר, just as in the O.T. as well these two letters are frequently interchanged (cf. *Okhla we-okhla*, No. 123 f.), and the same interchange has taken place also in Sir 7^{20a} 14^{11a}. Further, in 14^{2a} I find that חֲסִירָה suits v.^{2b}, and this form is therefore incorrectly read by G as חֲסִירָה. Schechter and Taylor come to the reverse conclusion. But they have acutely discovered a great number of false readings in the MS. A, to which I would offer only a few additions:—בִּלְשׁוֹנִיךְ of 4^{20a} is not touched upon by Schechter in his excellent 'Notes on the Text,' but is correctly rendered by Taylor, 'with thy tongue' (cf. שְׁבַחֲךָ in 36^{13b}, whose י is recognized by both scholars as incorrect). Again, in וּבִמְצוֹת וְהִנֵּה of 6^{7b} we are not to suppose, with Schechter, הִנֵּה, but should find a dittography of ו, and thus read the imperat. הִנֵּה. In 12^{18b} was not רִיב הִלָּחֵשׁ intended, and not רִיבָה לָחֵשׁ?—Further, how deplorable is

the condition of the MS. B (from which now parts of 30¹¹–51³⁰ have been published) is shown by the numerous marginal notes by which the text is surrounded. And yet, in spite of their number, these do not correct all the errors of the text. The first error that survives, is found in the *תורה* of 32^{17b}. For this Schechter would substitute *תורה* or *תוכחה*, and, as a matter of fact, the latter word, on account of the phonetic resemblance between the spirant *כ* and *ח*, might readily be contracted to *תוחה*. Further, *שב* in 33^{1b} is changed on the margin to *ושב*, but I would suggest that a *י* following *ניסיו* was overlooked, and that the reading intended was *ניסיו (ו)נמלט* (ו)ישוב (ו)נמלט. כעננ. 35^{20b} is well emended by Taylor to *הועיל ו*. Again, *הועיל ו* of 38^{1b} stands for *הועיל ו* (cf. *ו* in the imperf. in *ירדו*, etc., in Hos 8³, etc.). The same haplography is the cause of our now reading the anarthrous *היכל* as a parallel to *הבית* in 50^{1c}. *ההיכל* was intended.

Does this condition of H permit the supposition that its original form was preserved absolutely intact? A negative answer to this question is favoured also by other circumstances.

It is, to be sure, a merely external point that is involved in the fact that in reproducing the text one vacillated between a *non-stichic* (as in the MS. A) and a *stichic* (as in B) form of writing. Of an equally external character is the circumstance that the MSS differ in the extent to which they exhibit *punctuation* (cf. in A, *גדולת* 3^{18a}, *א*, etc., 18^b, 24^a, 4^{2ab}, 21^a, 29^b, 65^a, 11^a, 22^b, 7^{23b}, 12^{13a}, 13^{2c}, 6^a, 8^b, 9^a, 14^{9a}, 11^a, 16^a, 26^a, 15^{10a}, 19^b, 16^{5b}, 18^b, where-as the text of B shows punctuation only in 30^{20b}, 38 [not 33] 26^b, 39^{15c}, 40^{9a}, 10^a, apart from *י* of v. 26^c. By the way the two points of *וארה* in 42^{3a} and of *חקר* in v. 18^a are the sign for *Holem* in the supra-linear punctuation (Smend, p. 5), and the marginal note *ההם* in 38^{17a} may have in view the Niph'al of *הום* (cf. *וההם*, 1 S 4⁵, etc.). Moreover, differences in orthography are to be noted on comparing the two manuscripts. In A the employment of *vowel letters* is not quite so frequent as in B. For instance, long *e* is not indicated in *רע* (= *re'a*) 14^{14c}, and in *חמה* (= *thimma*) 16^{11b}. Long *i* wants the sign *י* in *הערם* 6^{32b} (cf. *יערם* Pr 15^{5b} 19²⁵). Long *o* is not represented by *ו* in *גדולת* 3^{18a} (where *גדולת* might have been intended, but where *gedlôth* is demanded by a point that has been

added), or in *עון* 3^{27b} 5^{5b}, *אזהביה*, etc., 4^{12a}, 13^a, *השיע* (= *ho'si'e*) 13⁶, *עקבת* (= *'ikkēbôth*) 13^{26a}, *תעכה* 15^{13a}, 16^{1b}. I do not mean to assert that examples of *scriptio defectiva* are entirely wanting in the parts of B which are now published (cf. *מוקשת* = *môkēshôth* 32^{20b}, *לעיניהם* 36^{1a}), but I have the impression that the vowel letters prevail to a greater extent in this MS., and especially towards the end of it.—More weight is due to the testimony of the marginal notes. This proves directly that the two MSS of the Heb. text differed from one another in respect of *quantity*. For instance, at 32¹ there is written in Persian on the margin, 'This is not found in this verse in another exemplar.' The meaning of this note is clear enough, although there is a small blank space after *نہ* ('not'). Further, from the Persian note found on the margin of 35²⁰ ('this verse [is] from [;] other exemplars') it results with certainty that a difference between various copies of the Sirach text in regard to the amount of their contents is spoken of. Again, the Persian marginal note at 45⁸ runs, 'This exemplar extended thus far,' and from this verse onwards the marginal notes, which up to this point have accompanied this MS. B in closest array, are wanting everywhere, with the solitary exception of 47^{8f}. From this it follows that the source of the readings, which down to 45⁸ appear on the margin, was a comparison with the MS., which 'extended thus far,' and which—in all probability—was a MS. of the *Hebrew Ecclesiasticus*, else it could not be called simply 'this exemplar.' The last-mentioned marginal note shows then indirectly that the MSS differed from one another in regard to *quality*, and thus the view is confirmed which had already been adopted on the ground both of the internal differences between the sources of G, and of the differences between G, S, and Vetus Latina (cf. Herkenne, *de Vet. Lat. Ecclesiastici capitibus i.-xlili.*, 1899, p. 4 f.), the view, namely, that different recensions of the Heb. Ecclus. were in existence.

This being so, the possibility arises that the various portions that make up the MS. B were copied from exemplars of different character, and when one observes how the relative *ש* is found only in 30^{11d}, 12^b, 31^{10a}, whereas *אמר* meets us in 38^{13a}, 14^b, 16^a, 27^b, 44^{20a}, 45^{23c}, 24^c, 47^{13c}, 49^{10c}, 50^{1b}, 2^a, 3^a, 24^c, 27^{ed}, 51^{8b}, one may be disposed to regard the

suggestion I have just put forward as more than an abstract possibility.

But, after all, the form of the newly discovered Hebrew texts may be unable to claim absolute authenticity in all points, and we may speak of its originality as a relative one, in so far as we take into account the possibility that the absolutely original form has been modified through unintentional and intentional changes. But even if we do not have recourse to this possibility, the *linguistic* character of the new Fragments permits the conclusion that they contain the original.

If we meet with כֵּן once (30^{12b}), does not this word occur twice in Qoheleth (9¹² 10³)? Moreover, the employment of the synonymous כִּי־אֵשֶׁר predominates, occurring as it does in 4^{27b} 12^{12e} 30^{20b} 36^{4a}. Further, in regard to the verb, לִירֵד in 30^{17d} runs parallel with לָמוֹת. The ideal affinity of לִירֵד with the Infinitive is thus clear, and my opinion that the forms לִיטוֹל, etc. (Mishna, *Berachoth*, ii. 8, etc.), are a syntactical substitute for the use of the Infinitive (*ZDMG*, 1897, p. 331), is supported by the parallelism of לִירֵד and לָמוֹת. Of course it may be said that this usage is not found in O.T. Hebrew. But do the linguistic phenomena that encounter us in the Mishna all bear one stamp? May not some of them have found their way sporadically at an earlier period into the literature? And might not the Aram. form לָמוֹת (Dn 2²⁰, etc., Ezr 4¹², etc.) thus early favour the choice of forms like לִירֵד? In like manner may not כִּי־, 'according to sufficiency' (= 'corresponding to'), 13^{9b}, or בִּינִינָא בּוֹ, 'corresponding to it,' 38^{17b}, or אֵילֵי, 'these,' 51^{24a}, have been in use before the Mishna was committed to writing? Is it the case that the language of these Hebrew Sirach texts bears *throughout* a Mishnic character? Nay, do not these texts show an absence of many phenomena which are quite common on the Mishna and the later Hebrew writings? I am thinking in particular of the indication of the genitive. In the post-Biblical literature of the Jews it is a prevailing usage to express the genitive by a proleptic pronoun and a following שֶׁל, as in שְׁלֹחַו שֶׁל אָדָם, 'the sent of a man' (*Berachoth*, v. 5; for instances from the later centuries see my *Syntax*, § 284 e). But in the newly discovered Hebrew texts of Ecclus. we search in vain for any example of this way of indicating the genitive, although the employment of this שֶׁל is five times

attributed to Ben-Sira in the tradition about his Sayings (cf. *ap.* Cowley and Neubauer, pp. xix ff. the numbers xiv., xliii., lviii., lix., lxviii.).

But do not the new Fragments of the Hebrew Ecclus. contain *Arabic* elements?

H has in 38^{1b} the verb חָלַק, but G, which gives ἔκτισε, and S, which has كَبَسَ, express the notion of 'create.' Professor Margoliouth in the August number (p. 528^b) assumes that G and S lay before the author of H, and that the latter expressed the notion of 'create' not by the universally familiar Heb. word בָּרָא (or יָצַר), but by the Arab. خَلَقَ. Yet the author of H meant to restore the Heb. form of the Sirach oracles, and in Heb. 'create' is בָּרָא, to the choice of which word, moreover, the retranslator would have been guided by the similarly sounding verb employed in S! How then could the supposed re-translator have stumbled upon the Arab. خَلَقَ (= חָלַק)? Before this can be assumed, the other possibility must first be examined, namely, whether Ben-Sira may not have written the Heb. חָלַק. He may have chosen this word, intending it in the sense of 'assign,' which it actually has in 2 Ch 23¹⁸. This conception of 'assign or destine to something' is allied to the conception of 'produce or furnish,' and also the Arab. خَلَقَ has the senses 'quantitate et mensura definivit, disposuit, procreavit.' Moreover, if one is to recall the Arab. خَلَقَ, 'to be smooth,' reference ought to be made also to the Heb. הֶחְלִיק, 'to smooth,' 'to work over,' in Is 41⁷. The meaning of Sir 38^{1b} then is that God has also raised up or commissioned the physician. [I had written these words before I made the acquaintance of Schechter's and Taylor's book in the beginning of September. Now I observe that Taylor likewise renders the חָלַק of 38^{1b} by 'apportioned.'] The Heb. חָלַק, as it meets us in 2 Ch 23¹⁸, might be reproduced by ἔκτισε, and it is not necessary to attribute to the author of H the choice of the Arab. خَلَقَ.

But the new Fragments contain also the words 'ובשמש משרקת ו', 'and as the sun dawning,' etc. (57^{7a}). They thus offer in their text a form of the verb מִשְׁרִיק, in point of fact the participle מִשְׁרִיק which we have found in a marginal note to 43^{9b}. Here emerges the question of *Arabisms in the O.T.* which I have already discussed in THE

EXPOSITORY TIMES (1898, pp. 286 ff., 430 ff., 474 ff.). There it was shown that one of the most certain Arabisms of the O.T. is contained in אֱלִקוֹם of Pr 30^{11b}. For the notion 'a king with whom is the army' (*al-kaumu*) suits the context excellently. Neither are we to seek in אֱלִקוֹם a corrupted אֱלֹהִים, nor to render with Wildeboer, *Kurzer Hdcomm.*, 1897, *ad loc.*), 'against whom there is no opposition,' because this rendering does not tally with the עִמּוֹ, 'with him.' Frankenberg, it is true, who edited *Proverbs* in Nowack's *Handkomm.* (1898), substitutes points (.) for אֱלִקוֹם עִמּוֹ, and remarks that we must not appeal, in favour of אֱלִקוֹם as an Arabism, to אֱלֹנִיָּשׁ, אֱלֹמִיָּנִים, etc. But why not? He adds no reason. Nor has he taken into consideration that the majority of approximations to Arabic linguistic usage are found in the Wisdom literature of the O.T. (cf. above all Mühlau, *de Proverbiorum quae dicuntur Aguri et Lemuelis origine et indole*, pp. 1, 23 f., 35 f., 41 f.). What is the explanation of this? Because Eastern tribes, such as the peoples of Tēman, were renowned for their wisdom (Jer 49⁷, Ob 8, Job 2¹¹, Bar 3^{2ff.}). Are there not even sections in the Book of Proverbs which are attributed to an author whose home lay in the Arabo-Syrian desert, and has not the poem of Job also its background in those Eastern regions? Cf. Pr 30¹ 31¹, Job 1¹, and 'the wisdom of all the children of the east country,' 1 K 5¹⁰ [Eng. 4³⁰]. Hence it is possible that the Hebrew friends of wisdom were acquainted with not a few words used by the neighbouring tribes of Arabia; and אֱלִקוֹם, e.g., might be employed in their writings, because this word (= 'the army') had become familiar to the Hebrews through the incursions of the Bedawin, just as אֱלֹנִיָּשׁ, etc., had become familiar through commerce. And if any other Arabic word might become known to the Hebrews through intercourse on the frontier, it was שִׂרָק. For it was precisely from this word (which designates the sun-rising, the East) that the בני קֶרֶם, or 'children of the East,' whose wisdom is celebrated in the O.T. (1 K 5¹⁰), received the name by which they were known—*ash-sharkijjīna*, 'the Orientals,' 'the Saracens'! It may be added that these two words אֱלִקוֹם and שִׂרָק might make their appearance in Hebrew literature all the more readily, because the former has an ideal affinity with the

Heb. קוֹם 'rise, raise oneself,' and the latter resembled phonetically the Heb. רָחַץ 'rise,' used of the sun.

That the text of the new Fragments of the Heb. Eccles. contains also *Persian* elements has not yet been asserted. But I touch upon this question because Professor Margoliouth in the September number (p. 568^a) says, 'The Greek translator would not have rendered this ["a tongue of light"] by "sparks" (ἀτμίδας).' Now, the expression, לִשָּׁן אֵשׁ, 'tongue of fire' (Is 5²⁴), is a well-known metaphor for 'flame of fire,' and the same expression as the לִשָּׁן מֵאוֹר of Sir 43^{4c} is found in the *Targum sheni* (ed. by Moritz David, 1898) to the Book of Esther, at 6¹³, namely, לִישָׁנָא דִּינוּרָא, and the Arab. لسان النار is used in the same way; cf. also γλῶσσαι ὡσεὶ (γλῶσσαι) πυρός, Ac 2³. What right then has Professor Margoliouth to say that the Greek translator could not have reproduced the Heb. 'tongue of light' by ἀτμίδες = 'ardores,' 'sparks'? No right whatever, and therefore I cannot approve of his theory that only a Jew who was acquainted with the *Persian* language could have hit upon this translation, because in Persian a by-form of زبان (*zabān*), 'tongue, speech,' namely, *zabānah*, means 'flame.' He appears to me to have confused between what is found *also* in Persian linguistic usage, and what is expressed *only* in Persian.—I may take this opportunity to add this remark to my explanation of 42^{14b}. That Persian friend of the author of H, whose existence is assumed by Professor Margoliouth, might have reproduced the κατασχώνουσα of G by the Arab. ptcp. خانية, 'una quae turpia verba facit.' But if we are to assume, further, that the late author of H replaced this participle by בית 'house,' he must have neglected the letter ه in that Arab. word, and read for the latter the Persian خانه, 'house.'¹

But are there not other grounds still which

¹ I may here add a word of explanation regarding my discussion of 43^{8d} in the August number (p. 516a). I inadvertently assumed, owing to Professor Margoliouth's transliteration of his Arabic (p. 7 of his pamphlet) that what he had in view was رغب instead of رصف (which in Dozy, i. 534, is quoted from a late glossary with the meaning *briller, reluire*). This of course does not alter my view of the passage, as I see no occasion to have recourse to this sense.

necessitate the conclusion that the newly discovered Heb. text of Eccus. is a retranslation?

In 30^{11cd. 12ab} fathers are exhorted to check the defiant spirit of their sons, and we read that they are to apply chastisement to the shoulders (^{11c}), the loins (^{11d}), the head (^{12a}), and the loins (^{12b}). It would not be unnatural in this connexion for the loins to be twice mentioned. In point of fact they must have been so, for in G we find v.^{11c} (κάμψον τὸν τράχηλον, κ.τ.λ.) and v.^{11d}, while S again has v.^{12a} ('bend his head,' etc.) and v.^{12b}. If now G correctly reproduced the original Eccus., Ben-Sira mentioned only the neck, apart from the loins, and if S correctly translated the original, Ben-Sira named only the head, apart from the loins, as the subject of chastisement. But what in that case can have actually stood in the original? Further, if S originated from G, whence came the mention of the head by S? Consequently the wise Ben-Sira must have specified not only the stiff neck, but also the proud head of the disobedient son as the subject of discipline. All this is left out of account by Professor Margoliouth when he says in the August number (p. 528^a), '30¹² is rendered twice, the Greek has θλάσσον, the Syriac, *paḥḥa*'. The first is rendered רציין, the second בקע!' No, it is simply impossible, as I have shown, that Ben-Sira in this context mentioned, apart from the loins, either only the neck or only the head.

30¹⁷ reads in G, 'better is death than a bitter life, and better is eternal rest than a continuing weakness or disease,' and in S we read, 'better is it to die than a wretched life, and (better is it) to go down into Sheol than continual pain.' H offers, 'better is it to die than a life of vanity (שווא), and eternal rest than continual pain, better is it to die than life that is evil, and to descend to Sheol than lasting pain.' What is Professor Margoliouth's judgment upon this (L.c.)? That the author of H has translated 'the verse 30¹⁷ twice.' But 'a life of vanity' he would have found neither in G nor in S, and lines that commence alike are too numerous in Eccus. to be traced to textual repetition; cf. v. 31^{9. 10}; v. 32^{9. 10}; דורש vv. 13-15; אל vv. 21. 22; לפני לפני 33^{13. 14}; ער vv. 18-20; רחם 36^{12. 13}; חן vv. 15. 16.

30^{20b} reads in H 'as an eunuch embraceth a maiden and groaneth,' and these words belong,

as the 'as' (כאשר) shows, to what precedes. Then follows, 'So is he that doeth judgment with violence,' and then comes 'as a guardian of a harem who lieth with a virgin.' For כן נאמן has arisen from כנאמן by dittography, and נאמן is the confidant κατ' ἐξ., i.e. the guardian of the harem. Professor Margoliouth (L.c.) says, to be sure, that the first of the three clauses just quoted is an imitation of G, while the third adds the corresponding clause of S. But this is not exactly how the matter stands. It is not necessary to regard נאמן as an imitation of the Syr. *ḥāṣṣān*. Further, as has been already shown, כנאמן must have been the form written at a time when final letters were not yet employed. Once more, the meaning of the first and of the third of the three clauses above quoted is by no means identical; and that unfaithfulness on the part of a harem-guardian was possible, one sees from the ἐπιθυμία εὐνοίχου, κ.τ.λ. of Eccus. 20^{5a} as well as from Ebers' (*Aegypten u. die Bücher Mose's*, 298 f.) discussion of the marriage of the eunuch Potiphar. Finally, if the author of H had before him the text of G and S, he has dropped 30^{20a} of G (οὕτως ὁ ἐκδιωκόμενος κ.τ.λ.) and 30^{19cd. 20a} of S ('so is he who has riches and uses not his own, and sees it with his eyes and sighs'). Professor Margoliouth's view of the origin of the three clauses of H above quoted is not then probable.

In 30^{21a} of H the exhortation is offered, 'Give not thy soul to strife.' This is not meaningless, especially in view of the parallel clause, 'and stumble not by thine iniquity.' But it is very probable that ו and י have been interchanged in רין of v.^{21a}, just as איותה is written instead of איותה in 6³⁷, and ושא, etc., instead of ישא, etc., in 13^{22c} 14^{10a} 49^{14a}. Ben-Sira may then have intended רין, *darwōn*, a word cognate with רוי (Ps 41⁴) = 'pain or grief.' This is the view of Schechter and Taylor. On the other hand, Margoliouth (L.c.) simply concludes that the author of H misunderstood the Syr. *duwānā*. By the way, where then did G get the term λύπη? Had Ben-Sira's grandson also the *duwānā* of the Syr. before him?

The preceding investigations appear to me *not* to render the supposition *necessary* that the newly discovered Heb. texts of Eccus. are a retranslation. But, further, this view is for more reasons than one *absolutely impossible*.

To begin with, the former argument of Margoliouth that the marginal notes are the result of reflexion on the part of the retranslator, has lost much of its weight owing to the circumstance that the MS. A contains no such marginal notes. But even the marginal notes contained in B cannot have the origin ascribed to them by Margoliouth. For instance, the words that stand on the margin of 31^{1b} agree with G and S. Hence the *marginal notes* result from a comparison of H with these two versions. Whence in that case came the *text* of H?

From many other passages as well it can be positively proved that the text of H cannot be derived from G and S.

Almost at the very beginning of the Heb. Ecclus. we meet with such a passage. In 3⁸ G reads, 'By deed and word honour thy father, that a blessing from him may come upon thee.' S agrees with this as far as v.^{8a} is concerned, while in v.^{8b} it has, 'that all his blessings may come upon thee.' Finally, H offers, 'By word and deed honour thy father, that all blessings may come upon thee.' That is to say, in v.^{8a} H has 'word' and 'deed' in the reverse order from G and S, while in v.^{8b} there is the general expression 'all blessings,' and not 'his blessing(s).'

In 6^{1b} H says, 'and the joy of an enemy (or of enemies) shall overtake them' (the possessors who were formerly indicated by בעליה). בעליה might also mean a single possessor, as in Job 31³⁰, Qoheleth 5¹⁰, etc. (see all the instances in my *Syntax*, § 263 k), and in this singular sense בעליה is taken in the αὐτόν of G, where the expressions of H are somewhat more clearly put, 'and will make him an object of joy to enemies.' S agrees with H, except that it has 'his enemies.' But the simple words of G and S would not have been transformed into what we read in H.

6^{1a} reads in H, 'a bundle (זֶרְרֹר) of life is a faithful friend.' זֶרְרֹר may here stand for a costly vessel, which, filled with myrrh (זֶרְרֹר הַמֶּר), was carried in the bosom (בֵּין שְׂרֵי יָלִין, Ca 1¹³). This small vessel, which gave forth a refreshing scent, might be identified with a sweet-smelling resin, all the more readily that the latter is called by a similar word to זֶרְרֹר, namely, זֶרִי (צִרִי, Gn 43¹¹, etc., cf. זֶרִי in 37²⁵), and if זֶרְרֹר was written defectively, simply with three letters זֶרֶר, it would be not unlike צֶרִי, for at an earlier period in the history

of writing the letter ' was almost as long as י (cf. Chwolson in my *Einleit.* p. 152, and Weir, *A Short History*, etc., p. 79). Hence it is even not impossible that Ben-Sira wrote the second of the two words, זֶרִי, in the Old Heb. writing found on the Maccabee coins, thus— 4 ז, or, with a somewhat different form of Resh and Zayin, found likewise upon the Jewish coins, 4 ז. In this way his grandson might render the opening words of 6^{1a} by φάρμακον ζωῆς, and S could offer 'a true friend is a spice (sammā) of life' (סַמָּא = 'pharmacum,' ap. Brockelmann, s.v.). But if G and S had been the sources from which the author of H drew, he would not have selected צֶרֶר, 'a bundle.'

Let us, again, look, for instance, at 6^{21a}. The context speaks of wisdom, and in vv.^{20b}, ^{21a} it is said of her that 'he that is void of understanding cannot bear her, and as a burdensome stone shall she be upon him.' The expression 'stone of burden' (מִשָּׂא, massā) would recall the testing of strength by lifting heavy stones (cf. Zec 12³, a passage of extreme interest for the history of civilization), and 'test' is expressed in Heb. by a homonym of מִשָּׂא, namely, מִסָּה. Might it not then readily happen that 'stone of burden' should be replaced by 'heavy stone of testing' (λίθος δοκιμασίας ισχυρός) in Ben-Sira's rendering? But H could not have arisen from G. So too S, with its 'like a stone is she heavy¹ upon him,' shows a trace of that מִשָּׂא of H. But neither could the words of S have been transformed into those of H, 'as a burdensome stone shall she be upon him.'

I might thus go on proving by the comparison of H with G and S, that these versions cannot have been the source of H. This has been shown also by Smend (*Theol. Literaturzeitung*, 2nd Sept., 1899, p. 506) in the case of the two passages 12⁹ and 13⁶, and he expressly remarks that the new Fragments as well contain the original of the Heb. Ecclus. and not a retranslation.

But, instead of continuing thus to compare H, G, S, etc., I prefer to point out that I think I have discovered also in these new Fragments traces that H—leaving out of account, of course, scribal errors and secondary alterations or additions—was already in existence *before the use of the final*

¹ = 'gravis,' or, according to the Milan Codex of the Pesh. = 'gravitas' (cf. Herkenne, *de Veteris Latinae*, etc., 1899, p. 92), and מִשָּׂא reflects itself also in the ισχυρός of Codd. 23 and 53.

letters came into vogue. For instance, was not the ב of בעבור overlooked after אביב of 3⁸? כ and ב are confused in Jos 4¹⁸, etc., as is already noted in *Okhla we-okhla*, No. 149 f.—Did not 6^{2b} end with חילך instead of חילך, the present ending in H? If, as I suggest, the closing words were חילך באלוף, this would explain ὡς ταῖς ποταμοῖς of G and אִם לִי כַּאֲשֶׁר (‘like a bull thy possessions’) of S. אלוף or אלוף stands in 38^{2c}, and from this might arise עליך or חילך, for the similarly sounding letters ע and א are probably interchanged in 7¹⁷, where לאמר was written instead of לעמר. By the way, what a clear proof this verse (6^{2b}) furnishes that G and S did not supply the basis of H!—עם, ‘people,’ read in 7^{16a} for עין, originated at a time when it was still the fashion to write עמ and עני.—In 13^{5a} Schechter proposes to read אִם יֵשׁ לָךְ instead of אִם שֶׁלָּךְ. He thus assumes that the letter י was overlooked. This transition might readily take place when אִם יֵשׁ (or אִמִּישׁ) was written, but less readily when אִם יֵשׁ represented the form of the text.—From מֵאֵין שְׁלוֹם more readily than מֵאֵין שְׁלוֹם proposed by Schechter might arise מֵאֵין שְׁלוֹם which is now read in 13^{18a}. But perhaps in מֵאֵין there is concealed *mā-yesh* = ‘is there not?’ This would be better than to suppose that מֵאֵין, ‘whence?’ was employed both

in v. 18^a and v. 18^b. That the prefixing of *ma* in later times increased in vogue we know, and the negative sense of *ma* shows itself in *Joh* 31¹, etc. (cf. S’s מֵאֵין, ‘what?’).—In 30^{20b(2)} כִּנְאָמִי became כִּנְאָמִי before these two words had reached the form כִּנְאָמִי.—The כִּנְעָה of 35^{20b} is explicable from כִּנְעָנִי, as Dr. Taylor has already remarked.

Such is my new contribution to the solution of the question touching the originality of the recently discovered Heb. texts of *Ecclus.*, but I cannot close without an additional remark. Frequently in the course of this investigation the two questions ‘What is possible?’ and ‘What is impossible?’ have come up, and a constant regard to these appears to me to be the most important principle of criticism. Let us then apply this principle in seeking to solve the problem before us, and we shall be constrained to say: That the original Hebrew form of the sayings of Ben-Sira underwent change in the matter of spelling and even in some individual points besides is possible, and *thus far* it is possible that the newly discovered Heb. texts possess only a relative originality. But that these texts were composed with the ancient versions for their basis is impossible, for a whole series of passages in H cannot have been derived from these. Consequently the view that H is a retranslation is to be rejected.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS III. 13.

‘Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree’ (R.V.).

EXPOSITION.

‘Christ redeemed us.’—The opening of this verse without any connecting particle lends sharpness and emphasis to the contrast. The Law brought a curse. There it stopped short. That was all it could do. The first thing that Christianity does is to undo this result of the Law by deliverance from the curse.—SANDAY.

THE verb has two meanings: (1) ‘To redeem, ransom,’ especially from slavery; this is its general signification. (2) ‘To buy up,’ a somewhat exceptional sense. The former meaning is required here and in 4⁵; the latter seems best suited to Eph 5¹⁶, Col 4⁵.—LIGHTFOOT.

THE deliverance is represented under the form of a

ransom. Christ ‘bought off’ the human race from the penalty of its sins, the price paid being His death, cf. 1 Co 6²⁰ 7²³, ‘Ye are (were) bought with a price’; 2 P 2¹, ‘The Lord that bought them’; Rev 5⁹, ‘Thou wast slain and hast redeemed (bought) us to God by Thy blood’; Rev 14³, ‘These were redeemed (bought) from among men.’ The word used in these passages, as well as in that before us, is the general word for ‘buying.’ But that the ‘buying’ intended is that more definitely conveyed by the idea of ‘ransom’ appears from the use of the special word for ransom in Mt 20²⁸ (= Mk 10⁴⁵), ‘The Son of Man came to give His life a ransom for many’; 1 Ti 2⁶, ‘Who gave Himself a ransom for all.’ The word commonly translated ‘redemption’ (Ro 3²⁴, 1 Co 1³⁰, Eph 1⁷. 14 4³⁰, Col 1¹⁴, He 9¹⁵) also contains the same special idea of ‘a ransoming.’—SANDAY.

‘Having become a curse for us.’—*Having become on our behalf a curse*. The position of *curse* makes it emphatic. The form of expression, ‘become a curse’ instead of ‘become accursed,’ is chosen to mark the intense degree in which the