

first place, it is outside of the line of thought; and, in the second, it introduces a contradiction; for, if God raises a man, what is the significance of this warning about the evil effects of a bad governor? In II. נבֵר and נבֵל are parallel, but v. 6 in H does not add to the thought of 5a by saying that because Jehovah has control of every man, he will put his glory upon the face of the ruler; and this is more absurd in the Greek where *εὐδία* occurs for מִשְׁלַת. It seems to me that in these two verses we have two variants of a lost original. We may restore it thus: (a) בִּיד אֱלֹהִים מִשְׁלַת - הַכֵּל. בִּיד אֱלֹהִים מִשְׁלַת - הַכֵּל is supported by Syriac and also מִשְׁלַת. (b) וְלִפְי עַת מִיַּעַד יִשְׁנֵב הַשָּׁמַיִם; for עַת מִיַּעַד ep. 2 S. xxiv. 15. The whole will then mean: "In the power of God is the rule of the universe; according to the appointed time his glory will be exalted." By such a text we can explain תִּבְל and נִבֵר as additions to complete כֵּל; the corruption פְּנִי (*προσώπῳ*) as from לִפְי; מִשְׁלַת, what is appointed, as another form of מִיַּעַד; and יִשְׁנֵב as a corruption of מִיַּעַד. The pious sentiment of this verse is parallel to others in the book, as when the author prays for the return of the scattered tribes of Jacob—the prayer of a late Hebrew for the vindication of Israel before the world. That such a thought should occur at this point is not strange, since we have a similar verse at the end of xliii. and in xliii. 5. Like those verses, too, this verse forms a transition to a new thought. In the preceding verse the author may have been cautiously referring to the government of the day and, therefore breathes this pious hope of Judah's Messianic days. For a translation from Greek ep. ix. 8 לֵאשׁוֹר (יִשְׁוֵר) = ἀλλότριον.

A comparison of II. and Saadia gives the following result: Sometimes Saadia supports II. but even then, with variations. At other times, Saadia seems to be a free translation of the original. Hence there is no clear evidence from Saadia. The Talmud has about the same value as Saadia. Saadia and the Talmud