

Marti we change to יפיר), or else read יופיע = will come to light; the latter would give a proper equivalent to *apparebit* and "apparebit," and a parallel might be found in Ps. 12, 6, where a similar change is necessary (cf. Baethgen ad loc.). The ך before לא may be omitted, the clause being circumstantial.

4. This verse contains the inscription, but it is unfortunate that the text is so corrupt. The meaning of 4^b is clear. The difficulty centres in 4^a. It is evident that the clauses are in antithetic parallelism and antitheses must, therefore, be found for צדיק and also for באמונתו יחיה, but עפלה neither furnishes the one nor לא ישרה נפשו בו the other. The LXX. which reads *ἐὰν ὑποστειλῆται, οὐκ εἶδοκεῖ ἢ ψυχὴ μου ἐν αὐτῷ* is not relevant to the context and renders no assistance. Aq. reads *ναχλεινομένου*, and Bredekamp, following this, suggests הנעלה, which does not give the required antithesis to יחיה. For עפלה the Targum had רשעים and Syr. *'awla*, either of which would be antithetic to צדיק. Some word which will meet the requirements of the context must be substituted for ישרה, which may be rejected for the reason mentioned above. נפשו and בו are both dittography, the former from 5^c and the latter from 3^d. The following reading would give a reasonable parallel to 4^b and also satisfy the demands of the metre: הנה רשע לא יישע, the last word having been distorted into ישרה.

Another division of the prophecy begins with v. 5, which contains one of a series of woes pronounced upon the oppressor.