

מקוה ישראל או תקות ישראל?

אבנר רמו



We read in the Book of Isaiah: **נקה לאור והנה חשך** - "we were hoping for light, and behold there is darkness" (Is 59:9).

Similarly, we read in the Book of Jeremiah: **וקויתם לאור ושמה לצלמות** - "and you were hoping for light, and He turn it to a shadow of death" (Jer 13:16).

Similarly, we read in the Book of Job: יקו-לאור ואין - “He hoped for light, but there was none” (Job 3:9).

We also find in this book: כי טוב קויתי ויבא רע; ואיחלה לאור ויבא אפל - “For I hoped [for] good, and evil came; and I was wishing for light, and darkness came” (Job 30:26).

However, the Hebrew syntax, and the understanding of the English translator suggest that here the words: כי טוב קויתי are a letter deletion error of: כי לטוב קויתי - “For I hoped for good.”

In the Book of Isaiah we read: נקוה למשפט ואין, לישועה רחקה ממנו - “we are hoping for justice, but there is none; for salvation, but it is far from us” (Is 59:11).

Yet the understanding of the Greek (and the English) translators indicates that they believed that here the word: ממנו is a letter substitution error of: מאתנו - “from us.”

In the Book of Genesis we read: לישועתך קויתי יהוה - “YHWH I hoped for your salvation” (Gen 49:18).

Yet in the Book of Psalms we find: כי-אתה אלהי ישעי; אותך קויתי כל-היום - “for You are my salvation’s God; for You I hoped all the day” (Ps 25:5).

However, the Hebrew syntax, and the understanding of the Greek (and the English) translators suggest that here the word: אותך is a letter substitution error of: לך - “to You.”

Similarly, we read in the Book of Isaiah:

ואמר ביום ההוא, הנה אלהינו זה קוינו לו ויושיענו; זה יהוה קוינו לו, נגילה ונשמחה בישועתו.

“And it shall be said in that day: behold this is our God, to whom we hoped, and He will save us; this is YHWH, to whom we hoped, we will be glad and will rejoice in His salvation” (Is 25:9).

The Greeks translated the words: ואמר ביום ההוא - “and they shall say on that day” which indicates that they believed that these words are a vowel letter deletion error of: ואמר ביום ההוא. In addition, The Hebrew syntax, and the understanding of the English translators suggest that here the words: הנה אלהינו זה קוינו לו ויושיענו are a word deletion and a word disorder of: הנה זה אלהינו לו קוינו והוא יושיענו - “behold, this is our God to whom we hoped, and He will save us”, and the words: זה יהוה קוינו לו are word disorder of: זה יהוה לו קוינו - “this is YHWH to whom we hoped.”

In the Book of Ezra we find: ועתה יש-מקוה לישראל על-זאת - “and now there is hope for Israel concerning this [thing]” (Ezr 10:2).

However, the understanding of the English translator suggests that here the word: מקוה is a letter substitution error of: תקוה - “hope.”

Similarly, we read in the Book of Job: **ויכלו באפס תקוה ; ימי קלו מני-ארג** - “My days are **lighter than a weaver's cloth, and will end without hope**” (Job 7:6).

Yet we find in the Book of Chronicles: **כצל ימינו על-הארץ ואין מקוה** - “our days on the earth are as a shadow, and there is no **abiding**” (1 Ch 29:15).

However, the comparison between these verses suggests that here the word: **מקוה** is also a letter substitution error of: **תקוה** - “hope.”

In the Book of Psalms we read: **כי-אתה תקותי ; אדני יהוה, מבטחי מנעורי** - “For You are my hope; my Lord *YHWH*; my reliance from my youth” (Ps 71:5).

Yet nine chapters earlier we find:

**אך לאלהים דומי נפשי : כי-ממנו תקותי .
אך-הוא צורי וישועתי ;**

**“Yet for God my soul waits in stillness; for from Him is my hope.
Yet He is my rock and my salvation”** (Ps 62:6-7).

However, the logic of these verses suggests that here the words: **אך לאלהים דומי נפשי** is a letter substitution error of: **אך לאלהים רומי נפשי** - “Yet for God **exalt** my soul.”

In the Book of Jeremiah we find: **מקוה ישראל יהוה** - “[You are] the **hope** of Israel, *YHWH*” (Jer 17:13).

However, the comparison between these verses suggests that these words are a letter substitution, a word deletion, and a word disorder of: **יהוה הוא תקות ישראל** - “*YHWH* **is** the **hope** of Israel.”

In the Book of Jeremiah we also find: **ומקוה אבותיהם יהוה** - “and *YHWH*, the **hope** of their fathers” (Jer 50:6).

However, the comparison between these verses suggests that these words are a letter substitution, a word deletion, and a word disorder of: **ויהוה היה תקות אבותיהם** - “and *YHWH* **was** the **hope** of their fathers.”

Yet we also find in this book: **מקוה ישראל, מושיעו בעת צרה** - “[You] Israel’s **hope**, He who Saves him in time of trouble” (Jer 14:8).

Here, the Greek (and the English) translators believed that the first word of this verse: **אתה** - “You” is missing. However, the comparison between these verses suggests that the missing word is: **יהוה** - “*YHWH*”, and therefore these words should be read as: **יהוה תקות ישראל, המושיעו בעת צרה** - “*YHWH* the **hope** of Israel, **who** saves him in time of trouble.”

In the Book of Ezekiel we read: **הנה אמרים, יבשו עצמותינו ואבדה תקותנו** - “Behold, they are saying: **Our bones dried up, and our hope has been lost**” (Eze 37:11; see also: Eze 19:5; Ps 9:19; Pro 10:28).

In sharp contrast, Naftali Herz Imber wrote in 1878 the following poem:



Written and signed by N.H. Imber in 1908