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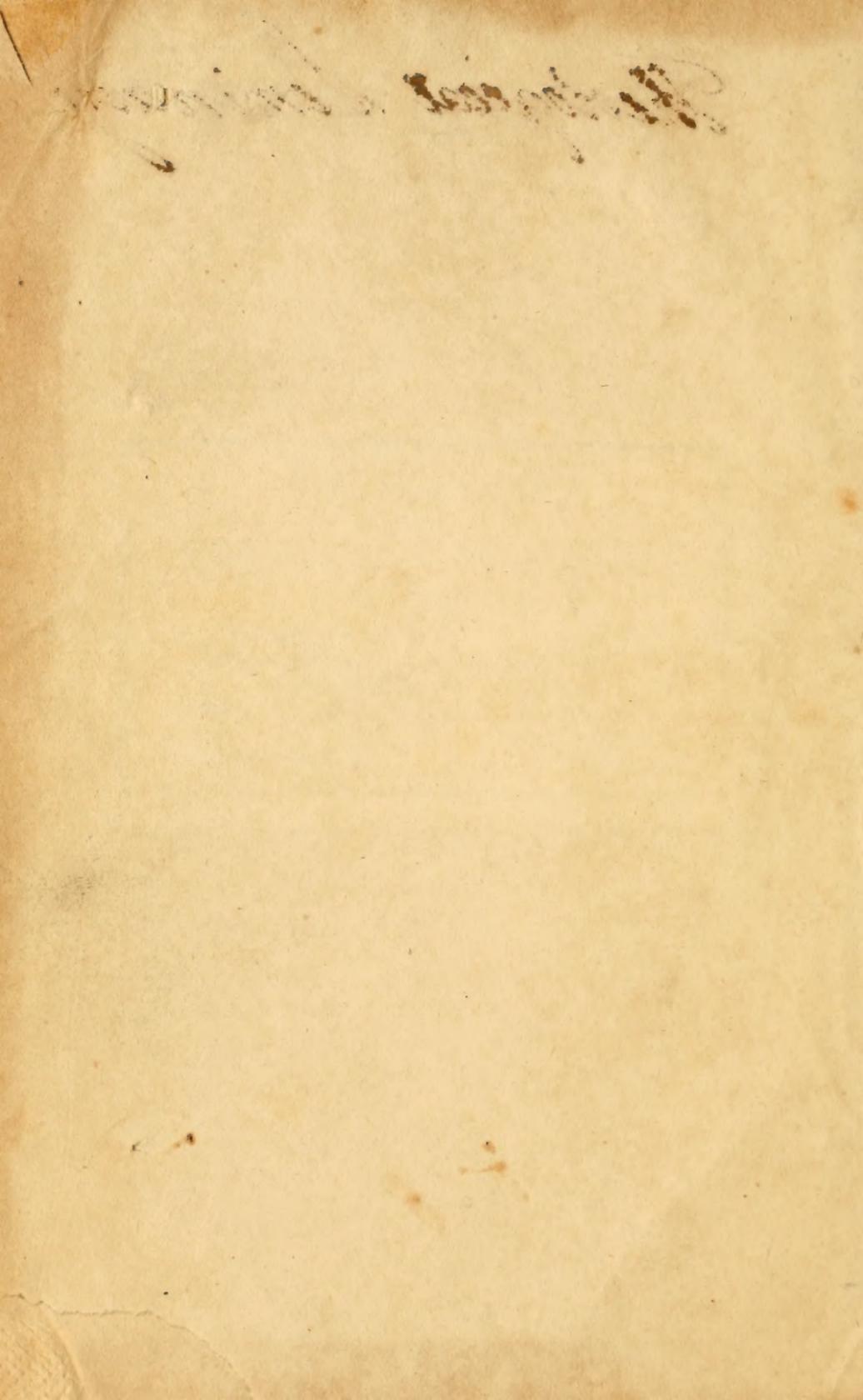
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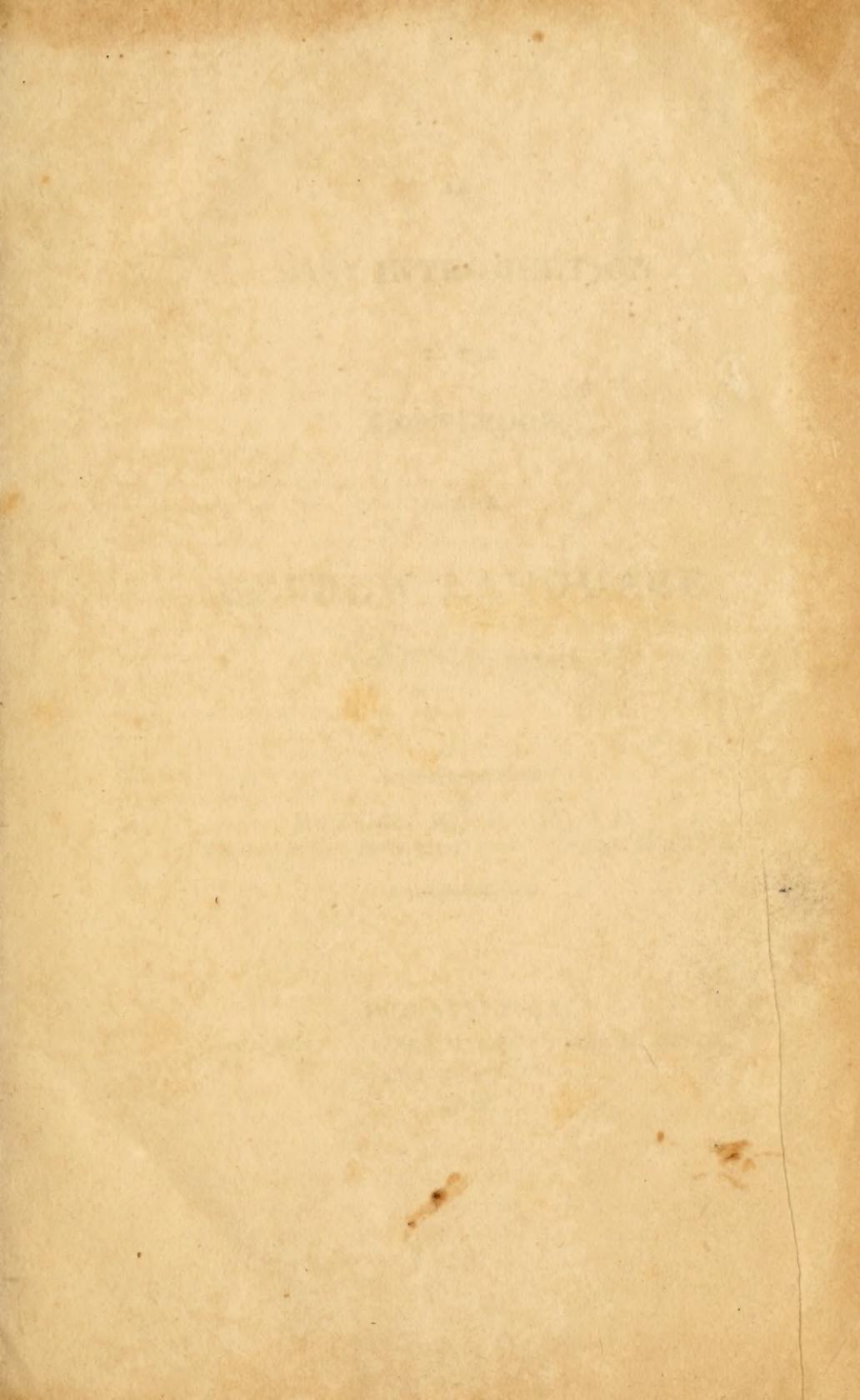
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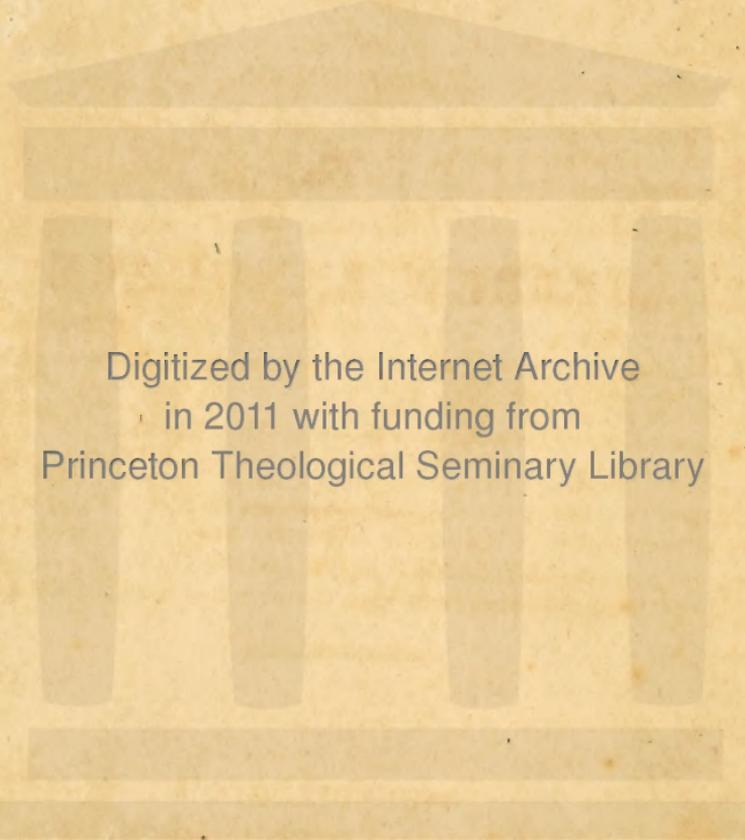
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AN
EASY INTRODUCTION
TO THE
KNOWLEDGE
OF THE
HEBREW LANGUAGE
WITHOUT THE POINTS.

BY JAMES P. WILSON, D. D.
Pastor of the First Presbyterian Church in the city of Philadelphia.

PHILADELPHIA:
PUBLISHED BY FARRAND, HOPKINS, ZANTZINGER, AND CO.
Fry and Kammerer, Printers.
1812.

District of Pennsylvania, to wit:

* BE IT REMEMBERED, That on the thirteenth day of
* May, in the 35th year of the Independence of the United
* L. S. * States of America, A. D. 1811, James P. Wilson, D. D. of the
* said district, hath deposited in this office, the title of a book,
* *****
the right whereof he claims as author, in the words following, to wit:

An Easy Introduction to the Knowledge of the Hebrew Language without the points. By James P. Wilson, D. D. Pastor of the First Presbyterian Church in the City of Philadelphia.

In conformity to the act of the Congress of the United States, intituled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned."—And also to the act, entitled, "An Act supplementary to an Act, intituled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the time therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the District of Pennsylvania.

PREFACE.

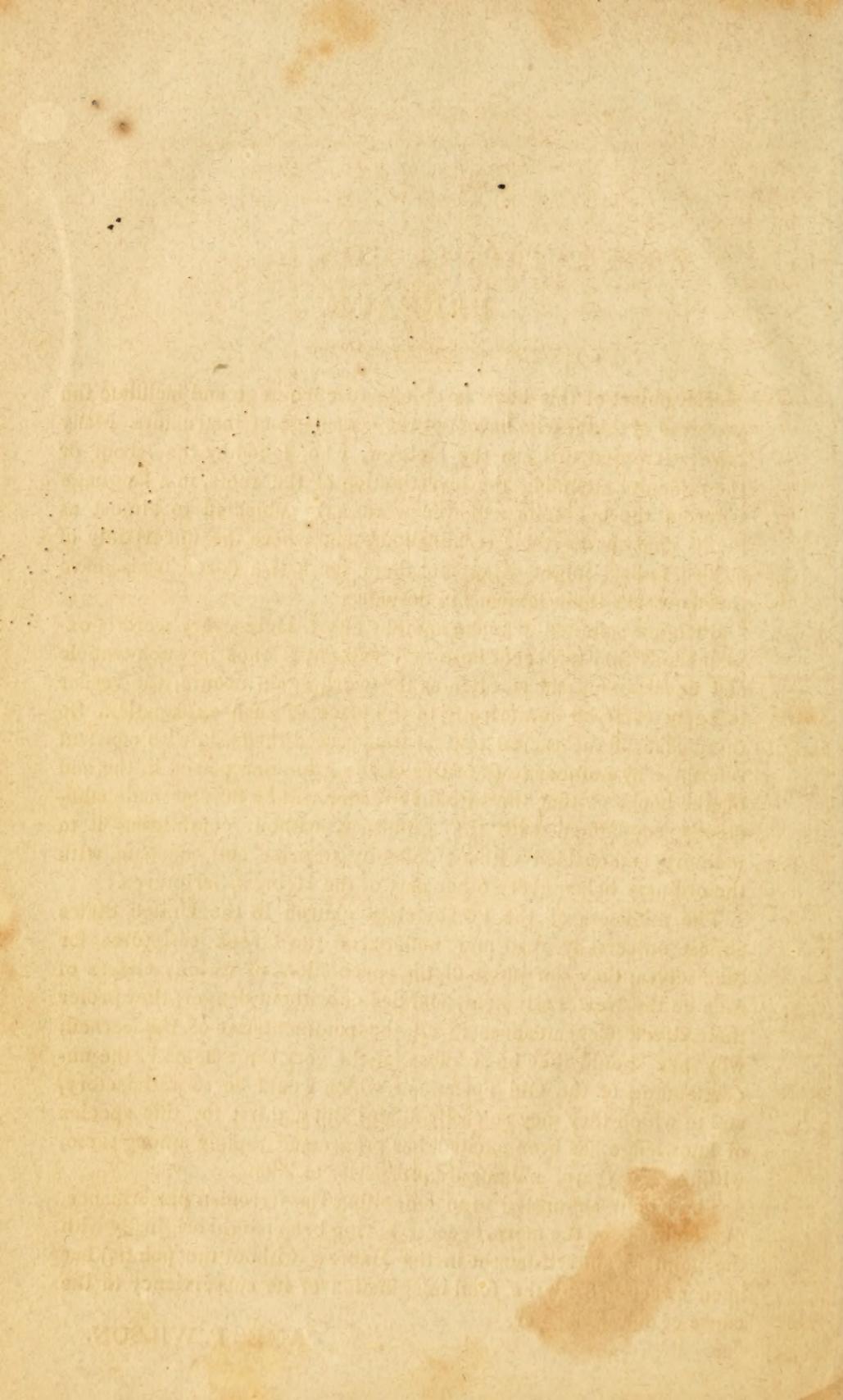
THE object of this book is chiefly to encourage and facilitate the progress of those, who have not the advantage of instructors. Many have attempted to learn the Hebrew, who, foiled by the labour or the difficulty attending the investigation of the roots, in a language wherein the beginnings of the words are subjected to almost as many changes as their terminations, and where the uncertainty of a third radical might disappoint them for half a dozen trials, have thrown aside their lexicons in despair.

Such are solicited to make another effort. Here every word is explained, as they proceed; here they will experience no such trouble and uncertainty; and as often as the word again occurs, the reader is again referred numerically to the place of such explanation. So much also of the sacred text is thus passed through, with constant reference by number to the rules of the grammar placed in the end of the book, as that the attentive reader will be hereby made sufficiently acquainted with the grammar, without committing it to memory, and enabled without difficulty to parse and construe, with the ordinary helps, every other part of the Hebrew Scriptures.

The ministers of the Presbyterian church in the United States almost universally read and understand the Greek scriptures for themselves; they can judge of the speculations of various classes of men on the New Testament, and decide without danger; they prefer their Greek Concordances to all the commentaries of the learned; why then should they be at a loss for the very same helps to the understanding of the Old Testament, which would be so satisfactory, and to which they may so easily attain? But a thirst for this species of knowledge has been excited, has progressed rapidly among them, within a few years, and augurs prosperity to Zion.

The labour submitted to in compiling this tyronian performance, (which has been the more, because, having been taught originally with the points, I am self-taught in the Hebrew without the points,) has been sweetened by the fond imagination of its subserviency to the cause of our Redeemer.

JAMES P. WILSON.



AN

EASY INTRODUCTION, &c.

THE HEBREW ALPHABET.

Names of the Hebrew letters.	Letters.	Final letters.	Their powers.	As used in the University of St. Andrew's, Edinburgh.	According to Masclaf.	As given by Mr. Parkhurst, and very usual.	According to Mr. Fike.	According to Mr. Newton.	Their Masoretic forces, according to Martinus.	Do. according to Buxteof and Leusden.	Do. according to Bylthner.	Do. according to John Taylor of Norwich.	
Aleph	א		ā	a	a	a broad	a broad	a	a mute	' the spiritus tenuis	'	no sound	1
Beth	ב		b	b	b	b	b	b	b	bh	bh	bh or v & b	2
Gimel	ג		g hard	g hard	g hard	g hard	g hard	g hard	g	gh	gh	gh & g	3
Daleth	ד		d	d	d	d	d	d	d	dh	dh	dh or j and d	4
He	ה		ē	ē	ē	e as in where	e as in rare	e	h	h ^h the asper	h, ^e	h	5
Vau	ו		ū	ū	ou	u as oo	u as oo	u or v	v	v	v	w	6
Zain	ז		z	z soft	z	z	z	z	z	ds	z, s in miser	z	7
Heth	ח		h	h	ē, or ʰ	h	h	hh	ch	hh or ch	hh	hh	8
Teth	ט		th, θ.	t	t	th	th	th	t	t	t	t	9
Jod	י		ī	i or ee	i	i	j, ee or y	i or y	j	j	j	y & no sound	10

HEBREW ALPHABET, CONTINUED.

	Names of the Hebrew letters.	Letters.	Final letters.	Their powers.	As used in the University of St. Andrew's, Edinburgh.	According to Masclaf.	As given by Mr. Parkhurst, and very usual.	According to Mr. Pike.	According to Mr. Newton.	Their Masoretic forces, according to Martinus.	Do. according to Buxtorf and Leusden.	Do. according to Bybner.	Do. according to John Taylor of Norwich.
29	Caph	כ	ך	k	c hard	ch, z	k	kh	k	c	ch, z	ch, z	kh or ch & c, as in ca ca, cu
32	Lamed	ל		l	l	l	l	l	l	l	l	l	l
41	Mem	מ	ם	m	m	m	m	m	m	m	m	m	m
50	Nun	נ	ן	n	n	n	n	n	n	n	n	n	n
62	Samech	ס		s	s	s	sh	sh	s	s	s	s	s
70	Oin	ע		ō	ō	â	ō	o with ng.	o long	gn	hhh	ghna	gn or final ng
80	Pe	פ	ף	p or ph	p	ph	p	p or ph	p or ph	p	ph	ph, f	ph or f and p
90	Tsade	צ	ץ	ts	tz	ts	j soft	j soft	ts	ts	tz	ts	tz
100	Quoph	ק		qu	k	k, or q	q or qu	k	qu or ch, z	q	k	k or q	k or qu
200	Resh	ר		r	r	r	r	r	r	r	r	r	r
300	Schin	ש		sh or s	sh or s	ss	s	s	sh	sh	sc or sz	sch & s	sh & s
400	Tau	ת		t	th	th	t	t	t	th	th	th	th & t

NOTE.

The part of this table, which shows the judgment of the Masorites upon the Hebrew letters, presents a strange phenomenon, a language

The learner is advised to acquire some facility in reading the Hebrew words in the first instance; in the second place, to read the grammar, which is printed at the end of this book, once carefully; then to begin at the first chapter of Genesis, and learn to parse and

without vowels, unless their points be such. That their mode of reading is according to the original pronunciation, is not only incapable of proof, but wholly incredible. Yet if it even were, the additional labour in which it involves the learner, without any possible advantage, would be a sufficient reason for rejecting it, the correct understanding of a dead language by no means depending upon its original pronunciation.

But whether, by rejecting those points, we reject a part of the word of God; or which is ultimately the same question, whether others have, by an unhallowed hand, added to the sacred text, is an inquiry vastly important.

For any to give their views of the divine revelation is allowable; but to remove the vowels which belong to the language in which it is written, and to introduce others in a double proportion, disposing them arbitrarily throughout the sacred text, in such manner as to add whole conjugations of novel and distinct meanings to the verbs, and to bind every word on those holy pages, in chains of their own forming, and all this has been done if the points are a modern invention, admits of no apology.

However severe the imputation, if it be not true, why does the Septuagint show names in abundance wholly different from the Masoretic reading? Why do the Jews, who advocate the points, exclude them from the rolls which are read in their synagogues? Why did not Origen, when turning Hebrew into Greek characters, either omit the Greek vowels, or adopt such as should correspond to the points? (a) But, if they be a late invention, which seems to be the fact, we might with equal propriety consider the traditions and Talmudical writings of the Jews to be of divine authority, and receive for doctrines the commandments of men.

(a) Genesis I.

1. Βρησιθ βαρα Ελωειμ εθ ασαμαειμ ουεθ ααρεθ. 2. Ουκαρεθ αιεθα θουου ουωσεχ αλ φνε θιωμ κρηθ Ελωειμ μαραιρεθ αλ φνε αμαιμ. 3. Ουιαμερ Ελωειμ ιει αρ νιει αρ. 4. Ουιαρ Ελωειμ εθ αωθ ρι τωθ νιαβδηλ Ελωειμ βην αωθ υβην αωσεχ. 5. Ουιαιρα Ελωειμ λαωρ ιωμ υλαωσεχ καρα ληλα νιει ερεθ νιει βωκερ ιωμ ααδ. *This extract from Origen's Hexapla is taken from Professor Wilson's Grammar.*

construe the verses at the same time, taking care to consult every rule and number referred to; and frequently to return upon that which he has learned, that the Hebrew words and roots may be fixed in his mind.

In acquiring a knowledge of the letters, the first four columns of the preceding table only are to be attended to, unless the manner of sounding the letters in some other column should be preferred to that which is given in the fourth. In reading the Hebrew words, the learner is to advance from the right hand side of the page towards the left.

Aleph, He, Vau, Jod, and Oin are to be considered the long vowels of the language. Short ones, not written, were probably in constant use in pronouncing the words in which none of the above five vowels occur; and possibly after most of the consonants not followed by a vowel.

That the language, therefore, may not only be more easily and uniformly read, and sound more agreeably to the ear, but be much more intelligible to the hearer, by distinguishing the numerous prefixes from the roots, the beginner is advised to supply, as he is reading, a short vowel of any kind, suppose *ě*, after every consonant which is neither followed by a long vowel, nor is placed at the end of a word.*

Genesis I.

1. Bresiit bara *ælohijm* eet *hassamajim* veet haarez. 2. Uharoz hajta tohu va-
bohu vhhosek al fne thoom vruah *ælohijm* mrahafet al fne hammajim. 3. Vaj-
jomer *ælohijm* jhi oor vajhi oor. 4. Vajjar *ælohijm* eet haor ki thoob vajjab-
deel *ælohijm* bien haor vubeen hahhosek. 5. Vajjiqra *ælohijm* laor joom
vlahhoseh qara laila vajhi *æreb* vajhi boqer joom *æhhaad*.

This Masoretic reading is taken from the Annotations of Berlinas on Martinius's grammar.

Whilst the reader makes the comparison, let him remember, that the question is not, whether any modern reading without the points more nearly approximates Origen's reading, but whether the latter, in the third century, followed the points.

* The learned Dr. Pocock asserts such frequent use of vowels to have obtained in reading the Arabic language, in which, though all the Hebrew letters are found and six others, it is said by some there are no vowels, and therefore three vowel points are sometimes, we suppose officiously also, inserted above and below the lines, but the language is in other instances like the Hebrew written without them. His words are, "Quod nusquam in verbo aliquo, genuinæ apud Arabes originis, concurrant, non intercedente vocalis alicujus motione, consonantes, cum vel tres, vel plures, aliis in linguis, frequenter colliduntur."

Short vowels in our own language are frequently almost lost in speaking; and there are many words, which, if written without them, would become, by a little experience, as intelligible, and be as easily read by us, as those Hebrew words and syllables, which are destitute, of vowels, were by ancient Jewish readers.

It is probable, that diphthongs, though discovered by no character, were nevertheless made in the original pronunciation of the language; but as uniformity in reading will be greatly promoted, if all will agree to omit them, as it is at best a work of mere conjecture, and as the radical letters will be more discernible without such combinations, the reader is advised to pronounce the *vowels* also distinctly.

The Hebrew language was anciently written without spaces between the words, each sentence was therefore free from every stop, unless we except that with which it terminated, the ; *soph passuc*. But the reader must have been much aided in dividing the words, if we can suppose any one who knew the language, to have stood in need of such help, by the use of the five final letters ך, ם, ן, ף, and ץ, which almost never fail to indicate the end of the word, to which they respectively belong. The custom also of always terminating the line with an unbroken word, was another help; and lest the sentence should seem divided too much by a space at the end of the line, not large enough for the next word, they extended to a greater width א, ה, ח, ל, ם, and ת, as often as either of those letters terminated the preceding word, under such circumstances.

GENESIS I.

uat	ēshemim	at	Alēim	bera	Berashit	
6 ואת	5 השמים	4 את	3 אלהים	2 ברא	1 בראשית	1
uheshek	ubēu	tēu	ēitē	uēarets	ēarets	
12 וחשך	11 ובהו	10 תהו	9 היתה	8 והארץ	7 הארץ:	2

1. בראשית *In the beginning*. ב *in*, is a particle, vide rule 148.* from בה *hollow*. ראשית *the beginning*, is a noun feminine, vide rule 16, from the noun ראש *the head, beginning, principal, &c.* This word, being restricted by no adjunct, can only mean the beginning of time, or of the creation.

2. ברא *created*. It is in the third person singular, masculine, preter tense in Kal. Vide rule 66. This word expresses the production of substances, not a change of form, in this place; for it appears afterwards that the matter thus created was without form.

3. אלהים *God*. That this noun, which is not unintentionally here joined with the singular verb ברא (vide rules 127, 133) is nevertheless really plural, appears not merely from its termination ים (vide rule 19) but by its being frequently joined with adjectives, pronouns, and verbs in the plural; as, “*Let us make נעשה man, in our image ובעלמנו*,” &c. Gen. i. 26. It seems probable that it comes from the Arabic word אלה *to reverence*. Some think from אלה *to swear*. Others from אל and יה *the mighty God*. Vid. num. 154, post.

4. את. This particle following an active verb, and going before a noun which has the servile ה emphatic (vid. rule 151) prefixed, admits of no translation, unless we render it *the substance of*. Here the sense will allow it, which is rarely the case. This idea perhaps originated from the circumstance, that את is composed of the first and last letters of the alphabet. It sometimes may be rendered *to, towards* or *with*, and comes from אתה *to approach*. Vide rule 200. Vid. num. 85. 382. It was by the Masoretic grammarians termed the sign of the Accusative case.

* See the grammar at the end of the book.

GENESIS I.

- 1 IN the beginning, God created the heaven and the earth.
 - 2 And the earth was without form and void; and darkness *was* upon
-

5. השמים *the heavens*. ה *the*, is emphatic. Vide rule 151. שמים is a noun mascul. found only in the plural. Vid. rule 19. Perhaps the root is שם, vid. rule 199, *to put* or *place*; or from the particle שם *there*, and מים *waters*; or from נסה *to remit*, and מים *the waters*.

6. ואת *And*. ו *and*, is a conjunctive particle. Vide rule 157. For את vid. num. 4.

7. הארץ *the earth*. ה *the*. Vide rule 151. ארץ *earth*, is a noun compounded of א formative, rule 147, and רץ a verb, *to break in pieces*.

8. והארץ *and the earth*. ו *and*. Rule 157. ה *the*. Rule 151. ארץ *earth*. Vid. num. 7.

9. היתה *was*. It is the third pers. fem. sing. preter. Kal of the verb היה *to be*. Rule 103. It would be, if regular, היתה, but it changes its ה or last radical letter into ת before the servile ה of the fem. Vid. rule 102. It agrees with ארץ in gender, number, and person. Vid. rule 127.

10. תהו *void*. This word often occurs in the Scriptures, sometimes as an adjective, in other instances as a substantive, but in the same form, except the usual prefixes. Perhaps the root is תה *waste*, with the formative ו. Rule 162.

11. ובהו *and without shape*. ו *and*. Rule 157. בהו occurs only here and in Isa. xxxiv. 11. and Jer. iv. 23. It is of בה *hollow*, and ו formative. Vide rule 162.

12. וחשך *and darkness*. ו *and*. Rule 157. חשך as a verb signifies, *to tremble* or *hide*, as a noun, *darkness*. ולחשך, ו *and*, ל *the*. החשך, *the darkness*. Rule 150.

merchepet	Alēim	uruhe	tēum	peni	ōl	
17 מרחפת	3 אלהים	16 ורוח	15 תהום	14 פני	13 על	
aur	iēi	Alēim	Uiamer	.ēmim	peni ol	
21 אור	20 יהי	3 אלהים	19 ויאמר	18 המים:	14 פני	15 על

13. על *upon*, is a particle from עלה *to ascend*. על is also *above*, *concerning*, *besides*, *to*, *near*, *with*, &c. and sometimes *for the sake of*.

14. פני *the face of*. It is a noun mascul. found in the plural only. It is here in construction, vide rule 24, for פנים *faces* or *face*, and derived from פנה *to behold*. Vid. rule 200.

15. תהום *the deep*. ת is formative of the noun. Vide rule 189. The formative ו is also to be rejected. Vide rule 195. The fem. noun תהום comes from תמה *to tumultuate*, vid. R. 200 and num. 18.

16. ורוח *and the Spirit*. ו *and*. Rule 157. רוח as a verb, *to inhale*, as a noun, *air in motion, the soul of man, the Holy Spirit*, whose existence like the air is certain, though he be invisible.

17. מרחפת *causing a motion*, is the participle Benoni fem. in Hiphil, vid. rule 75, of רחף *to shake*, the י as frequently, is here omitted. Vid. rul. 81. It agrees in gender and number with רוח. Vid. rul. 115. 113. For the omission of היתה *was*, vid. rule 144.

18. המים *the waters*. ה *the*. R. 151. מים *waters* is by contraction for מיים the plural of the mascul. noun מי *water*. This word and ים *the sea*, in the plur. ימים *seas*, and also יום *a day*, in the plural ימים *days*, are all derived from המה *to make a noise*.

19. ויאמר *and God said*. ו *and*, is in this case conversive. Vide rules 57. 136. and the note infra.* יאמר *said*, is the third person masc. sing. fut. Kal of אמר *to speak*. Vid. rule 194. Postea לאמר *saying*, has been called a gerund, the infinitive of Kal, and by others the participle Benoni Kal, the ו being dropped, as is very usual. Vid. rule 78. The ל is a prefix. Rules 175. 142.

20. יהי *there shall be*. It is the third pers. m. sing. fut. Kal, for יהה dropping ה final in the future, being a verb defective in Lamed IIe. See rule 102. From היה *to exist*.

21. אור *light*. A noun, by rule 195, from אר *to flow*. For ו inserted, see rule 158. It is used with ה emphatic in the next verse. Rule 150. Vide num. 23, 398.

* ו is termed merely *conjunctive*, when it connects similar tenses

the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

in the same sense; or when it supplies the place of signs of persons, moods, tenses, and numbers. Vide rule 139. It is said to be *conversive*, when it changes the signification of a future, into that of a preter tense; or the sense of a preter into that of a future.

The five following rules are taken from *Granville Sharp*, and supported by numerous examples. Their accuracy is submitted to the critical reader.

Rule I.

“*ʼ* prefixed to *future tenses* converts them to *perfect tenses*; and when prefixed to verbs in the *perfect* tense, it regularly converts them to the future tense. This is the *necessary construction* for both cases (not only “*interdum*,” sometimes, as the grammarians tell us, but) *always*, constantly and regularly, in *every sentence*, that is independent of the three particular circumstances described in the subsequent three rules, or *general exception*.

“The only instance of *irregularity* or *particular exception*, respecting *ʼ*, that I have been able to find, is in that portion of the 119th Psalm, wherein *ʼ* is the leading letter of each sentence, as an *acrostic* or *alphabetical* psalm; which probably ought to be considered merely as a *poetical license* for that kind of composition.

Rule II.

“When *ʼ* is prefixed to a verb, which immediately follows another verb of the *same tense*, without a prefixed *ʼ*, and in the *same sentence*, the *ʼ* in that case is *merely conjunctive*, and the second verb to which it is prefixed (and even a third or fourth, if they are of the same tense, and follow in the *same sentence* with a prefixed *ʼ* to each,) must be construed according to its *proper tense*, whether *future* or *imperative*, and often also the *perfect* tense; but not always; as there are a few instances of exception.

Rule III.

“A prefixed *ʼ* does not affect, or convert any verb, in the *imperative* mood, nor any verb, or verbs in the *future* tense, which follow an *imperative* mood in the same sentence. But to perfect tenses the

ki	ēaur	at	Alēim	Uira	.aur	uiēi
25 כי	21 האור	4 את	3 אלהים	24 וירא	23 אורי	22 ויהי
ēheshek	ubin	ēaur	bin	Alēim	uibedel	thub
12 החשך	28 ובין	21 האור	28 בין	3 אלהים	27 ויבדל	26 טוב
quera	uleheshek	ium	laur	Alēim	Uiquera	
29 קרא	12 ולחשך	30 יום	21 לאור	3 אלהים	29 ויקרא	5
ahed	ium	bequer	uiēi	oreb	uiēi	lilē
34 אחד	30 יום	33 בקר	22 ויהי	32 ערב	22 ויהי	31 לילה

22. ויהי *and there was*. ו conversive. See num. 19. For יהי see num. 20.

23. אור *light*. See num. 21. Caloric or latent heat has been supposed to be here principally intended. As a verb it is most frequently rendered to *shine*, or *enlighten*, also to *kindle*, to *set on fire*, to *be glorious*; as a noun, *light*, *the sun*, *fire*, *the morning*, *lightning*, *urim*, *herbs*, &c. לאור ל, ל for אל *the*.

prefixed ו is conversive without hindrance from a preceding *imperative* verb.

Rule IV.

“After an interrogation, either of the emphatical ה, or of the *interrogatory* relatives כִּי or כִּי־כֵן, the prefixed ו doth not influence any verb, or verbs of the *future* tense, or the *present* tense; but in *perfect tenses*, the ו is regularly conversive, and is not influenced by a preceding interrogation.

Rule V.

“If a *future* tense put for a *preterperfect* tense” (which must be by having a prefixed ו) “precedes a *preter* tense,” (having also a prefixed ו) “the latter is (merely) copulative.” The use of this rule, most probably, will very seldom occur, but the following example has been found in 1 Sam. vii. 16. וישפט שמואל (a *future* tense converted to a *preter* tense) *and Samuel judged Israel* all the days of his life: והלך *and he went* from year to year, וסבב *and he circuited* Bethel, and Gilgal, and Mispah, (the Vaus prefixed to the two last verbs are merely copulative, because the preceding verb is a converted future, and the next verb which follows is also a converted future); וישפט *and he judged Israel* in all these places.

4 And God saw the light that it was good; and God divided the light from the darkness.

5 And God called the light day, and the darkness he called night. And the evening and the morning were the first day.

24. וירא *and God saw*. ו convers. Vide num. 19. ירא for יראה 3d pers. masc. sing. fut. Kal of ראה *to see*. It drops the ה final in the future. See rule 102.

25. כי *that*. By rule 202. כהה *to restrain*, is the root. Vide num. 393. It is rendered, *yea, though, because, surely, but, when, therefore, and often interrogatively*.

26. טוב *good*. By rule 195 is found טב *to be good*. Hence טוב masc. טובה fem. *good*. Rule 158. num. 538.

27. ויברל *and God divided*. ו conversive. Vide num. 19. יברל is the 3d pers. m. sing. fut. Kal of ברל *to divide*. As a noun, *a part separated*. Also בר is *separate*, and לבר *apart*.

28. בין *between*. From בן *to divide*. Rule 195. The repetition of this particle in this verse is not singular, nor an idiom peculiar to the Hebrew language. Postea מבין *from between*. Rules 176. 145. ובין *and between*. Rule 157.

29. ויקרא *and God called*. ו *and* convers. Num. 19. יקרא is the 3d pers. masc. sing. fut. Kal of קרא *to call*. See num. 412.

30. יום *day*. Rule 195, from המה *to make a noise*. The plural is ימים vid. num. 18. 558. היום *by day*. Barker observes that adverbs in Hebrew "are formed from every part of speech, and are as various as there are circumstances of an action."

31. לילה *night*. A noun fem. Rules 16. 153. The root by rule 195 is לל *to move round*. Also לילה *by night*.

32. ערב *evening*. A noun masc. sing. from ערב *to mix*. The twilight is a mixture of light and darkness.

33. בקר *morning*. A noun masc. sing. from בקר *to survey, or look out; the morning looks out of the east*.

34. אחד *one*. See num. 486. Reject the formative א. Rule 147. the root is יחד *to unite*. Rule 196.

	ēmim	betuk	requio	iēi	Alēim	Uiamer	
18	המים	36 בתוך	35 רקיע	20 יהי	3 אלהים	19 ויאמר	6
	Alēim	Uioſh	.lemim	mim	bin	mebedil	uiēi
5	אלהים	38 ויעש	18 למים:	18 מים	28 בין	37 מבריל	22 ויהי
	metehet	asher	ēmim	bin	uibedel	ērequio	at
41	מתחת	40 אשר	18 המים	28 בין	39 ויברל	35 הרקיע	4 את
	lerequio	mol	asher	ēmim	ubin	lerequio	
42	לרקיע	43 מעל	40 אשר	18 המים	28 ובין	42 ויהי	8
	uiēi	shemim	lerequio	Alēim	Uiquera	.ken	uiēi
22	ויהי	5 שמים	42 לרקיע	3 אלהים	29 ויקרא	44 כן:	22 ויהי
	Alēim	Uiamer	.sheni	ium	bequer	uiēi	oreb
3	אלהים	19 ויאמר	45 שני:	30 יום	33 בקר	22 ויהי	32 ערב
	mequum	al	ēshemim	metehet	ēmim	iquuu	
48	מקום	47 אל	5 השמים	41 מתחת	18 המים	46 יקו	

35. *רקיע an expanse.* י is formative. Rule 165. The root is רקע *to expand.* Rule 194. Postea with ה emphatic.

36. בתוך *in the midst of.* ב *in* a prefix. Rule 148. תוך a noun, *the middle*; י is formative. Rules 158, 9. It is from תך *to cut or divide.* Rule 195.

37. מבריל *causing a division.* Rule 73. Masc. sing. part. Ben. Hi-phil of ברל. Num. 27. Rule 75.

38. ויעש *and God made.* י convers. Num. 19. יעש for יעשה is the 3d pers. m. sing. fut. Kal of עשה *to make.* It is a verb in Lamed He, and drops its ה final in the future. Vide rule 102.

39. ויברל *and he divided.* ו convers. Num. 19. יברל is the 3d pers. m. sing. fut. Kal of ברל *to divide.* Ante num. 27. 37. As on the first day, light was separated from the chaos, so on the second was air; and this *division* was effected by an expansion, as רקיע signifies; there is obvious impropriety therefore in the use of the term firmament here, as if the heavens were a solid body, and the stars and planets attached to it.

40. אשר *which.* Also *who, whom, that.* A relative of every gender, number, and person. Vide rules 134, 135. As a verb *to go before, to prosper, to esteem.* As a noun, *a step, progress, success.* As a particle, *where, because, that, as, when.*

41. מתחת *under.* מ *at or from.* Rules 176. 145. תחת *under.* Reject

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together into one place and let the dry *land* appear: and it was so.

also the formative ה prefixed. Rule 189. 194. then place נ before the two radicals, vid. rule 200, and the root will be found to be נחה *to descend*.

42. לרקיע *the expanse*. ל prefixed, vid. rule 175, sometimes has the sense of a pronoun or article, *that* or *the*, and seems to be abridged from אל, which is used in the same sense, and as a verb signifies *to intervene*, or *interpose*. אל preceding, or ל prefixed, signifies also *to, among, towards, at, near, as to, for, according to, instead of, about, with, within, after, &c.* רקיע, vide num. 35. 39.*

43. מעל *above*. מ prefixed. Rules 176. 145. From מן or מנה *to distribute*; it has various meanings, *from, without, before, against, more than, from being*; and is also negative, *lest, not, על upon, above*, vide in num. 13. מעל *from above, from upon, more than, near, &c.*

44. כן *so*. From כן *to prepare*. כן אחרי *after that time*. לכן *therefore*. כן *wherefore*, or *accordingly*. ער כן *to this time*. כן also signifies, *certainly, surely, thus, because*, and in Psalm cxxvii. 2. instead of *so*, it should be rendered *justly* or *rightly*, for כן as a noun signifies *right*; unless כי *but* is the true reading, which is not supported.

45. שני *second*. For the formative ׳ vide rule 168. From שנה *to repeat*. Rule 200. Vide the table at num. 486.

46. יקוו *shall be gathered together*. For יקוהו vid. rule 102. It is the 3d pers. m. plur. fut. Niphal of קוה *to collect*. It agrees with המים. Rule 127.

47. אל *to*. See in num. 42. Sometimes it is negative, *not, but, &c.* At other times it is used before the object of a verb, as אה num. 4.

48. מקום *place*. מ is formative. Rule 178. So is ו. Rules 158, 159. From קם *to be established*. By rule 195.

* When either of the letters כ, ב, or ל are prefixed to a noun, they usually exclude ה emphatic.

uiquera	ken	uiēi	ēibeshē	uteraē	ahed	
29 ויקרא	44 כן	22 ויהי	50 היבשה	49 ותראה	34 אחד	10
quera	ēmim	ulemeq	uē arets	libeshē	Alēim	
29 קרא	18 המים	51 ולמקוה	7 ארץ	50 ליבשה	3 אלהים	
Uiamer	.thub	ki	Alēim	uira	imim	
19 ויאמר	26 טוב	25 כי	3 אלהים	24 וירא	52 ימים	11
mezerio	osheb	desha	ēarets	tedesha	Alēim	
56 מזרע	55 עשב	54 דשא	8 הארץ	53 תרשא	3 אלהים	
asher	leminu	peri	oshē	peri	ots	zero
40 אשר	61 למינו	59 פרי	60 עשה	59 פרי	58 עץ	57 זרע

49. ותראה *and shall appear*. ו *and*. תראה is the 3d pers. fem. sing. fut. Niphal of ראה *to see*. It agrees with ארץ understood. Rule 127.

50. היבשה *the dry scil.* ארץ *land*. ה *emphatic*. R. 150. ה postfixed formative. Rule 153. יבשה *a noun fem. from יבש to be dry*.

51. ולמקוה *and the gathering together of*. ו *and*, ל *the*. Num. 42. מ is formative. Rule 178. מקוה *confluence*, from קוה *to collect*. Vide num. 46.

52. ימים *the seas*. Vide num. 18. This contrast with מים preceding fixes the distinction between מי *water* and ים *sea*.

53. תרשא *shall bring forth*. The 3d pers. fem. sing. fut. Kal of רשא *to spring up*. It agrees with הארץ.

54. דשא *grass, the tender herb*. A noun from רשא. Vide num. 53.

55. עשב *the herb*. A noun. As a verb, *to produce vegetation*.

56. מזרע *producing seed*. Particip. Benoni masc. sing. Hiphil of זרע *to sow or to produce seed*. Rule 75.

57. זרע *seed*. A noun masc. from the same root. Num. 56.

58. עץ *the tree of*. A noun masc. from עצה *to fix, make firm, or steady*.*

59. פרי *fruit*. A noun masc. sing. ם is formative. Rule 171. From פרה *to produce*. Hence postea פר *a bull*, plural פרים. Also פרה *a heifer*.

60. עשה *bearing*. Participle Benoni Kal masc. ו omitted by rule 78. From עשה *to bear*.

* עץ פרי is here the *tree of fruit*, that is the *fruit-tree*; but the same

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth; and it was so.

61. למינו *according to its kind.* ל a particle. Vid. num. 42. ו suffixed, *his.* Vide rules 39. 160. מין *kind*, a noun masc. sing. in which ך being formative, rule 165. is to be rejected, rule 195. when ה is to be post-fixed, vide rule 200. and the root is found to be מנה *to distribute.**

form of speech is used to signify a *fruitful tree.* In Hebrew the latter of two substantives is frequently adopted instead of an adjective; as *The land of holiness*, for *The holy land*; *Men of a name*, for *Celebrated men*; *A God of justice*, for *A just God*, &c.

* This word affords some evidence of the truth of the concession in the Glasgow grammar, that “the cases of nouns are more determined by the connexion and sense of the passage than from the preposition.” But in Hebrew there are no cases. Vide rule 14. When two nouns stand together, so that the latter would occupy the genitive case in English, Latin, or Greek; the former in Hebrew frequently undergoes a change in termination, it being in fact the word, the sense of which is limited or restricted. Vide rules 24. 27. Prepositions prefixed to nouns answer the purposes of oblique cases, with the exception of the *constructed case* mentioned. With respect also to the primitive pronouns, the agent and the object are usually expressed by different words, as in English, which may be denominated cases.

Nevertheless the learner will find it to contribute both to his convenience and speed, to know the cases of nouns and pronouns, as they are given in the old grammars. On this account, they are here subjoined in a condensed form.

תורה Fem. A law.

דבר Masc. A word.

Plur.	Sing.	Plur.	Sing.	
תורות	תורה	דברים	דבר	Nom. A word.
שלתורות	שלתורה	שלדברים	שלדבר	Gen. Of a word.
לתורות	לתורה	לדברים	לדבר	Dat. To a word.
אתתורות	אתתורה	אתדברים	אתדבר	Acc. The word.
התורות	התורה	הדברים	הדבר	Voc. O word.
מתרות	מתורה	מדברים	מדבר	Abl. By a word.

Ututsa	.ken	uiēi	ēarets	ol	bu	zerou
64	44	22	8	13	63	12
וּטוּטְסָא	כֵּן	וּיְיִי	הָאָרֶץ	עַל	בּוּ	זֶרְעוּ
uots	laminēu	zero	mezerio	osheb	desha	ēarets
58	65	57	56	55	54	8
וּעֵץ	לְמִינְהוּ	זֶרַע	מִזְרִיעַ	עֵשֶׁב	רִשָּׂא	הָאָרֶץ

SINGULAR.

She, Her.	He, Him.	Thou, Thee, f.	Thou, Thee, m.	I, me.	
הִיא	הוא	את	אתה	אני	Nom.
שלה	שלו	שלך	שלך	שלי*	Gen.
לה	לו	לך	לך	לי	Dat.
אותה	אותו	אותך	אותך	אותי	Accus.
ממנה	ממנו	ממך	ממך	ממני	Ablat.

PLURAL.

They, Them, f.	They, Them, m.	You, fem.	You, m.	We, Us.	
הן הנה	הם תמה	אתן, ה	אתם	נחנו אנחנו	Nom.
שלהן	שלהם	שלכן	שלכם	שלנו	Gen.
להן	להם כמו	לכן	לכם	לנו	Dat.
אותן	אותם	אתכן	אתכם	אותנו	Accus.
מהן	מהם	ממכן	ממכם	ממנו מנו	Ablat.

As parts of the primitive pronouns, both singular and plural, are postfixed to nouns, masculine and feminine, singular and plural; (vide rules 33—42) and as their terminations undergo, in some instances, changes in regimen, (vide rules 24—27) because of the suffixes; the learner, by making also the following table somewhat familiar, will save himself both time and labour.

		Fem. plur.	Fem. sing.	Masc. plur.	Masc. sing.
My.	Singular suffixes.	תורותי	תורתִי	דברִי †	דברי
Thy, m.		תורותיך	תורתך	דבריך	דברך
Thy, f.		תורותיך	תורתך	דבריך	דברך
His.		תורותיו	תורתו	דבריו	דברו
Her.		תורותיה	תורתה	דבריה	דברה
Our.	Plural suffixes.	תורותינו	תורתנו	דברינו	דברנו
Your, m.		תורותיכם	תורתכם	דבריכם	דברכם
Your, f.		תורותיכן	תורתכן	דבריכן	דברכן
Their, m.		תורותיהם	תורתם	דבריהם	דברם
Their, f.		תורותיהן	תורתן	דבריהן	דברן

* שלי has been said to be only לי the dative and ש for אשר who. *Domus quæ est mihi.* Vide num. 151.

† For דברִי.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind; and God saw that *it was* good.

62. זרעו *its seed*. ו suffixed, *its*, vide rules 39. 160.* זרע, see num. 57.

63. נו *in itself*. ב a prefix, rule 148, from בה *hollow* or בית *within*. ו a pronoun suffix of the third person. Rule 39.†

64. והוצא *and brought forth*. ו convers. num. 19. הוצא is the 3d pers. fem. sing. fut. Hiphil of צא *to spring up*, י being changed into ו, rule 89, and י characteristic of Hiphil being dropped. Rule 81. It agrees with הארץ.

65. למינהו *for its kind*. הו a pronoun suffix of the third person. Rule 39. For למין see num. 61. Perhaps the sense of the genitive may have been here intended, as it is in Psal. cxvi. 15. לחכדיו “*of his saints.*” Vide num. 42.

* Parts of primitive pronouns, when suffixed to nouns substantive, having the sense of possessives, and the nature of adjectives, must, when translated into Latin or Greek, agree with such substantives in gender, number, and case. But the Hebrew language, in such instances, with much more propriety, preserves the gender of the antecedent, to which such pronoun may relate, and does not accommodate the gender of the possessive to that of the noun with which it stands. Thus ביתו and ביתה are each *sua domus*, but the former is *his house*, and the latter *her house*. Hence it seems proper to denominate the pronominal suffixes *primitives*, when affixed to nouns, as well as when conjoined with finite verbs, and particles, though with the former, they have the sense of possessives, and when with the latter, they generally denote the object. Vide rule 29.

† The neuter in English is often properly substituted, because the Hebrew language has no neuter. Here follow the usual pronominal suffixes with ב. נו *in him*, בה *in her*, נך *in thee*, בי *in me*, במו or בהם *in them*, masc. בהן *in them*, fem. בכם *in you*, masc. בכן *in you*, fem. and בנו *in us*. ב is also *into, with, on account of, and among*; in this sense, following an adjective, it expresses the superlative degree, as בנשים *fair among women*, that is, *very fair*.

uira	leminēu	bu	zerou	asher	peri	oshē	
24 וִירָא	65 לְמִינְהוּ	63 בּוּ	62 זֶרְעוּ	40 אֲשֶׁר	59 פְּרִי	60 עֲשֵׂה	
bequer	uiēi	oreb	Uiēi	.thub	ki	Alēim	
33 בְּקַר	22 וְיִהְיֶה	32 עֶרֶב	22 וְיִהְיֶה	26 טוֹב:	25 כִּי	3 אֱלֹהִים	13
maret	iēi	Alēim	Uiamer	.shelishi	ium		
68 מֵאֲרַת	67 יְהִי	3 אֱלֹהִים	19 וַיֹּאמֶר	66 עֲלֵישִׁי:	30 יוֹם	14	
ubin	ēium	bin	lēbedil	ēshemim	berequio		
28 וּבִין	30 הַיּוֹם	28 בֵּין	70 לְהַבְדִּיל	5 הַשָּׁמַיִם	69 בְּרָקִיעַ		
ulimim	ulemuodim	latet	Uēiu	.ē			
74 וְלִימִים	73 וְלַמּוֹעֲדִים	72 לְאֲתַת	71 וְהִיוּ	31 הַלַּיְלָה:	15		
ēshemim	berequio	lemauret	uēiu	ushenim			
5 וְשָׁנִים	77 בְּרָקִיעַ	76 לְמֵאֲרַת	71 וְהִיוּ	75 וְשָׁנִים			

66. *שלישי* *the third*. Vide num. 486. From *שָׁלַשׁ* to *divide into three parts*. For י inserted and postfixed, see rule 168.

67. *יהי* *there shall be*. Vid. num. 22.*

68. *מארת* *lights*. *מארה* in the sing. Rule 21. מ is formative. Rule 178. From *אָר* to *flow*, or *אֹר* to *shine*.

69. *ברקיע* *in the expanse of*. ב *in*. Rule 148. For *רקיע* see num. 35.

70. *להבדיל* *for to cause a division*. ל *for*. Rule 142. *הבדיל* is the infinitive Hiphil of *בָּדַל* to *divide*. Num. 27.

71. *והיו* *and they shall be*. ו *and* convers. Num. 19. *היו* for *היהו* 3d pers. plur. pret. Kal, ה being dropped before a servile. Rule 102. Num. 22.

72. *לאתה* *for signs*. ל *for*. Rule 175. Sing. *אות* plur. *אותות*, *אותח*, and *אתה*. Vide rule 21. A fem. noun from *אָתַח* to *approach*.

73. *ולמועדים* *and for seasons*. ו *and*, ל *for*. Sing. *מועד* plur. masc. *מועדים*, a participial noun from *יָעַד* to *appoint*. The participle Benoni Huphal is *מועד*. Vide rules 89, 90.

74. *ולימים* *and for days*. ו *and*, ל *for*. *ימים* *days*. Vide num. 30.

75. *ושנים* *and years*. ו *and*. *שנה* *a year*, plur. *שנים* and *שנות*, from *שנה*

* *יהי* is singular. *מארת* is plural; this is therefore an exception to

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth, and it was so.

to iterate. שני plur. שנים *two, double or twice dyed.* שן *a tooth, plur. שנים.*

76. למאורה *for lights.* ל *for.* מאורה the same as מארת, num. 68. ו inserted, vide rule 158. Also מאורה as a noun fem. in regim. signifies *the hole made by serpents in the ground,* because it gives light.

77. ברקיע *in the expanse of.* ב *in.* רקיע, vide num. 35.

the rule for the agreement of the verb in number, gender, and person with its noun. The converse of this sometimes happens; as, ידברו איש "the man (they) shall say. נכו רשע "the wicked man (they) flee." Perhaps in the first anomaly the noun must be taken collectively, in the other the verb should be understood distributively.

יה is also masculine, and מארת feminine; as often as this exception happens, the choice of the more worthy gender, the masculine, as in this case, is thought to denote excellency; and when a verb is put in the feminine, though the noun is masculine, it is supposed to express the contrary. Ezek. xxxiii. 26. עשיתן is used, though spoken of men. Vide rule 128.

Similar exceptions are frequently found to the rule for the agreement of the *adjective* with the substantive in gender and number. A *plural adjective*, when put with a singular noun, may signify that it is to be taken collectively, כל יהודה באים "all Judah coming;" and when an *adjective in the singular* is joined with a noun plural, it may be intended to show that the noun must be understood distributively; as ארוין ארוין *those cursing thee are (each of them) cursed.*

When an *adjective masculine* is joined with a feminine substantive, it probably denotes dignity, excellency, or something emphatical, as הגדלים המארת *great lights.* On the contrary, when the *feminine adjective* is chosen to be put with a masculine substantive, it may be designed thereby to express contempt or unworthiness; as ערים גדלה

Alēim	Uiosh	.ken	uiēi	ēarets	ol	lēair	
3	אלהים	38	ועש	44	כן:	22	ויהי 8 הארץ 13 על 78 להאיר 16
ēmaur	at	ēgedelim	ēmaret	sheni	at		
76	המאור	4	את	80	הגדלים	79	המארת 45 שני 4 את
ēquethen	ēmaur	uat	ēium	lememeshelet	ēgedel		
82	הקטן	76	המאור	6	ואת	30	היום 81 לממשלת 80 הגדל
Uiten	ēkukebim	uat	ēlilē	lememeshelet			
84	ויתן	83	הכוכבים:	6	ואת	31	הלילה 81 לממשלת 17
ol	lēair	ēshemim	berequio	Alēim	atem		
13	על	78	להאיר	5	השמים	77	ברקיע 3 אלהים 85 אתם
ulēbedil	ubelilē	bium	Ulemeshel	ēarets			
87	ולהבדיל	31	ובלילה	30	ביום	86	ולמשל 8 הארץ: 18
ki	Alēim	uira	ēheshek	ubin	ēaur	bin	
25	כי	3	אלהים	24	וירא	12	החשך 28 ובין 21 האור 28 בין

78. להאיר *for to give light*. ל *for*. Rule 142. האיר the infinitive of Hiphil of אר or אור. Rule 99.

79. המארת *luminaries*. ה emphatic. Rule 150. מ formative. Rule 178. מארת, *vide num.* 68. 76.

80. הגדלים *great*. ה emphat. גדל and גדול *great*. Masc. plur. גדלים, rule 19, from גדל *to grow*. The fem. גדלות might have been used with the fem. noun מארת, but it is probable that the masculine was used as a stronger expression. *Vide rule 114. Vide num.* 67 in note.

great cities. Deut. i. 28. These were the cities of the Canaanites. Yet ים has been deemed in such cases a feminine termination.

When two substantives, one whereof is masculine and the other feminine, have one and the same verb, or one and the same adjective, such verb or adjective, for herein also they follow the same rule, is usually masculine and plural.

But the verb and the adjective differ in their positions with respect to their substantive. Adjectives, except numerals, generally follow the substantives with which they agree; whilst verbs almost always are placed before the nouns, to which their gender, number, and person are accommodated. When the adjective precedes its substantive, the verb *to be* (היה) is for the most part understood.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness; and God saw that *it was* good.

81. לממשלה *for the rule of*. ל *for*. The first מ is formative, the second מ radical. ה is for ה because in construction, rule משל and ממשל and the fem. ממשלה *dominion* here used, are from משל *to rule*.

82. הקטן *little*. ה *emphat.* קטן *small*, from קטן *to diminish*.*

83. הכוכבים *stars*. ה *emphat.* ו is formative. Rule 158. כוכבים is the plural of כוכב *a star*, which is from ככב *to shine*.

84. ויתן *and God placed*. ו *conversive*. Num. 19. יתן is the third pers. masc. sing. fut. Kal for ינתן from נתן *to give*. This verb sometimes drops its final ך according to rule 105, sometimes its first radical as in this instance, and at other times it is doubly defective; see rule 108.

85. אתם *them*. את *vid. num. 4.* ם or הם *them* is a pronoun masc. plur. third pers. R. 40. אתם when a primitive pronoun is the plural masc. of the second person. Rule 31. The learner must distinguish between the primitive pronouns אהי *I*, אתה *thou* masc. אתי *thou* fem. אתם *you* masc. אתן *you* fem. &c. and את when suffixed by pronouns; because the sense is sometimes different. The most usual affixes of את are the following; אתי *with me, me*, אתנו *with us, us*, אתך *with or in thee*, אתכם *with you, you*, אהו *with him, him*, אהה *with her, her*, אהם or אהם *with them, them, masc.* אהתן, אהתן *unto or with them, them, fem.* אתנה *them*.

86. ולמשל *and to rule*. ו *and*. ל *to or for*. משל is the infin. Kal. of משל *to govern*. Rule 142.

87. ולהכריל *and to cause a division*. ו *and*. ל *to or for*. הכריל is the infinit. Hiphil of כרל *to divide*.

* The particles which are prefixed to the substantive, as ב, ל, מ, &c. are not repeated before the adjective, but ה *emphatic*, which is by some called the definite article, is also prefixed to the adjective or participle; and when such adjective, &c. stands alone, it is often used as a substantive.

טוב: 26 ויהי 22 ערב 32 ויהי 22 בקר 33 יום 30 רביעי: 88
 ויאמר 19 אלהים 3 ישרצו 89 חמים 18 שרץ 90 נפש 91
 חיה 92 ועוף 95 יעופף 94 על 13 הארץ 8 על 13 פני 14 רקיע 35
 השמים: 5 ויברא 95 אלהים 3 את 4 התנינים 96 הגדלים 80
 ואת כל 97 נפש 91 החיה 98 הרמשת 99 אשר 40 שרצו 100
 המים 18 למינהם 101 ואת 6 כל 97 עוף 93 כנף 102

88. רביעי *the fourth*. In the ordinal numbers from the *third* to the *tenth* inclusive, ' is inserted before the last radical, except in the *sixth*, and also postfixed in the masculine gender. Vide rule 168. and num. 486. The root is רבע *to agitate* or *quadrate*; hence also, by prefixing a formative א, comes the cardinal ארבע *four*.

89. ישרצו *shall produce abundantly*. It is the third pers. masc. plur. fut. Kal, from the root שרץ *to swarm*, or *creep*. It agrees with חמים. Rule 127.

90. שרץ *the reptile*. This word may be taken as a noun; or as the part. Ben. Kal of the preceding verb, ו being rejected by rule 78, the sense then is *the creeping* נפש חיה.

91. נפש *the creature*. Also *the soul*, and *animal life*. נפשי *my life*, from נפש *to breathe*. This word, like ψυχη, may signify *the animal soul*. Vide Whitby and Macknight on 1 Thess. v. 23.

92. חיה *living*. It is the part. Ben. Kal of חיה *to live*. Vide rules 86 and 78. Also *a living creature*. The genus is expressed by נפש חיה *living creature*; the species are אדם *man*, בהמה *beast of the field*, חיתו *wild beast*, רמש *reptile*, and עוף *fowl*, &c.

93. ועוף *and fowl*. ו *and*. A participial noun. Rule 158. From עף *to fly*.

94. יעופף *shall fly*. It is the third pers. sing. masc. fut. Kal of עף *to fly*. ו is inserted after the first radical, as is sometimes the case in reduplicate verbs, vide rule 111. but its usual place, when inserted in other verbs, is before the last radical in the fut. and imper. Vide rule 77.

95. ויברא *and (God) created*. ו convers. Num. 19. It is the third pers. masc. sing. fut. Kal. Vide num. 2.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and let the fowl fly above the earth, over the face of the firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after its kind, and God saw that it was good.

96. התנינם *whales*. ה emphat. Rule 150. A noun masc. plur. The sing. is תנין *a whale or serpent*. Rule 19. From תנן *to creep*, which is perhaps a reduplicate verb from תנה *to wail*. Rule 110.

97. כל *every, all, or any*. It has been supposed that this word is a substantive, because it is said always to precede the noun with which it is used, which is the invariable rule of a noun in regimine; whereas adjectives commonly follow their substantives. Also כל is used for the feminine, which is somewhat singular, if an adjective; for adjectives generally terminate, if feminine, in ה. Yet as a noun in construction it is difficult to render it in English, for it must be *the all of*, or *the whole of*. It is from the root כלה *to complete*.

98. החיה *living*. ה emphat. Rule 150. and vide num. 92.

99. הרמשה *creeping*. ה emphat. when thus prefixed to a participle often denotes that it is to be taken as a substantive. רמשה is the part. fem. Ben. Kal of רמש *to creep*. For the omission of ו vide rule 78.

100. שרצו *produced abundantly*. It is the third pers. masc. plur. pret. Kal. Vide num. 89.

101. למינהם *in their kind*. ל *in or to*. Rule 175. מין *kind*. Vid. num. 61. הם *their, them*. Suffix. Vide rule 40.

102. כנף *the wing*. A noun from כנף *to remove to a distance*.

103. ויברך *and blessed*.* ו *and* is conversive. Rule 136. num. 19. יברך is the third pers. m. sing. fut. Kal of ברך *to bless*.

* To bless any thing is *to speak good* of it or to it. This is the sense of the Hebrew and Greek words for *to bless*. When God blesses, he speaks good to the person or thing, he approves or communicates good. When man blesses God, he speaks good of him, or ascribes goodness to him. In the former, it is an expression of beneficence, in the latter, of gratitude.

103	למינהו	65	וירא	24	אלהים	3	כי	25	טוב:	26	ויברך	103		
106	אתם	85	אלהים	3.	לאמר	104	פרו	105	ורבו	106				
109	ומלאו	107	את	4	המים	18	בימים	18	והעוף	108	ירב	109		
110	בארץ:	7	ויהי	22	ערב	32	ויהי	22	בקר	33	יום	30	המישי:	110
92	ויאמר	19	אלהים	3	תוצא	64	הארץ	8	נפש	91	היה	92		
111	למינה	111	בהמה	112	ורמש	113	וחיתו	114	ארץ	7	למינה	111		
7	ויהי	22	† כן:	44	ויעש	38	אלהים	3	את	4	חית	114	הארץ	7

104. לאמר *in saying*. ל *to or in*. Rule 175. אמר is the part. Benoni Kal. Rule 78. From אמר *to speak*.

105. פרו *be fruitful*. For פרהו. Rule 102. It is the 2d pers. masc. plur. imperat. Kal of פרה *to increase*.

106. ורכו *and multiply*. ו *and*. רכו for רבהו. Rule 102. It is the second pers. masc. plur. imperat. Kal of רבה *to multiply*.

107. ומלאו *and replenish*. ו *and*. מלאו is the 2d pers. m. plur. imper. Kal of מלא *to fill*.

108. והעוף *and fowl*. ו *and*. ה *emphat*. Rule 150. For עוף *fowl*. Vide num. 93.

109. ירב *shall multiply*. For ירבה. Rule 102. It is the third pers. masc. sing. fut. Kal of רבה. Vide num. 106.

110. המיש *the fifth*. For the ם final and ם inserted, vide rule 168. and num. 486. From המש *five*, and as a verb, *to increase*.

111. למינה *after its kind*. ל is prefixed. Rule 175. ה *her or its* is a fem. pron. suff. Rules 39. 155. For מין *kind*, vide num. 61.

112. בהמה *cattle*. A fem. noun from בהם *to be mute*. Vide num. 92.

113. ורמש *and reptile*. ו *and*. רמש a noun masc. sing. of רמש *to move*. Num. 99.

114. וחיתו *and living creature*. ו conjunctive. חיתו is used as a singular and as a plural noun. Vide rule 162. where it is termed a collective noun.* If the ו be merely a pleonasm, then חית may be either

* Anomalies in the Hebrew language are frequent, nouns are of-

22 And God blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind, and it was so.

25 And God made the beast of the earth after his kind, and cattle

the plural of חיה a *beast*, vide rule 21. and num. 92. or the singular in construction, ה being changed into ת, as in the next verse. Vide rule 26. It is from the root חיה *to live*.

† The substantive verb היה *to be*, because of its frequent use should be well understood. Though it follows the rules for other verbs in Lamed He, its Kal is here given for the convenience of the learner, because not usually exhibited in the grammars.

Feminine.	Masculine.		Future Tense.	Fem.	Mascul.		Preter Tense.
תהי or תהי	יהי or יהי	3 Per. S.	Future Tense.	היתה	היה	3 Sing.	Preter Tense.
תהי or תהי	תהי or תהי	2		היית or היית	היית or היית	2	
	אהי or אהי	1			היית	1	
תהיין, *ה,	יהו	3 Plur.			היו	3 Plur.	
תהיין, †ה	תהו	2		הייתן	הייתם	2	
	נהי or נהי	1			היינו	1	

2 Sing. } Imperative.
 fem. היינה masc. היו 2 Plur. }

היוה or היו or היה Infinitive.

Being, or she is, or he is } Participle
 Fem. היוהה masc. היוהה } Benoni.

The Hebrews usually intended the present tense when this verb was omitted, but understood; when it was expressed, or given, its tense was generally past, or future like other verbs. Vide num. 557. 642.

ten singular in form and plural in sense, or plural in form and singular in sense, and these are indifferently connected with singular or plural pronouns, adjectives, or verbs. As there is no neuter gender,

* תהינה Jer. xviii. 21.

† תהיין Exod. xxii. 31.

למין 61 ואת 6 הבהמה 112 למינה 111 ואת 6 כל 97 רמש 113
 האדמה 115 למינהו 65 וירא 24 אלהים 3 כי 25 טוב; 26
 26 ויאמר 19 אלהים 3 נעשה 116 אדם 117 בצלמנו 118
 כרמותנו 119 וירדו 120 ברגת 121 הים 18 ובעוף 93
 השמים 5 ובהמה 112 ובכל 97 הארץ 7 ובכל 97 הרמש 113
 27 הרמש 122 על 13 הארץ; 7 ויברא 2 אלהים 3 את 4
 האדם 117 בצלמו 123 בצלם 118 אלהים 3 ברא 2 אתו 124
 28 זכר 125 ונקבה 126 ברא 2 אתם; 85 ויברך 103 אתם 85
 אלהים 5 ויאמר 19 להם 127 אלהים 3 פרו 128 ורבו 129

115. האדמה *the earth*. ה emphatic. ארמה *earth*, a fem. noun. If the א is formative, then the root is רמה *to make smooth or level*; but if א be radical and the ה merely the fem. termination, then the root is ארם *to be red*. Vide rules 147. 153.

116. נעשה *we will make*. It is the first pers. plur. fut. Kal of the verb עשה *to make*. Postea חנשה 2d pers. sing. fut. Kal.

117. אדם *man*. רמית is *likeness* from רמה. Vid. num. 115. Adam may have been so called because, he at first bore the image of God; or he may have been named from the *red clay*, because he was made of the earth.

118. בצלמנו *in our image*. נ in. נו *our*, a pronoun suffix. Vide rule 35. צלם *image*, from צלם *to delineate*. See num. 3. "Let us make man," is an expression of consultation, and marks a difference in man's creation from that of other creatures, in point of importance. "Let us make man," regards the animal nature; "In our image," denotes his spiritual nature, which alone could resemble Deity. "Let us make," &c. "in our image, after our likeness." Here is the plu-

a word that in English would belong to that class is often found in both the masculine and feminine gender in the same sentence. There are also instances of the same noun occurring as a masculine in one sense, and as a feminine when the meaning is different. These seeming irregularities occasion sometimes doubt, but as they belong to the language, they form no ground for the imputation of ignorance in the sacred penmen. Vide num. 910.

after their kind, and every thing that creepeth upon the earth after his kind, and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him, male and female created he them.

28 And God blessed them: and God said unto them, Be fruitful and

ral three times expressed, and that in the first person, a manifest agreement with, and proof of, the scriptural doctrine of a plurality in Deity, to which, as God is one in essence, we give the name *persons*.

119. כרמותו *according to our likeness*. כ *according to*. Vide rule 173. נו *our*. Vide rule 35. דמות *similitude*, a fem. noun, vide rule 16. from דמה *to make smooth, or to form*.

120. ויררו *and they shall govern*. ו *and*. יררו for יררה in the 3d pers. masc. plur. fut. Kal of ירה *to rule*. Vide rule 102. In ver. 28, post. it is in the 2d pers. plur. imper. Kal.

121. ברנה *over the fish*. כ *in*. רנה in construction for רנה *a fish*. Vid. rule 26. Of רנ *to multiply*.

122. הרמש *creeping*. ה *emphatic, or which*. רמש the part. Ben. Kal. Vid. rule 78, of רמש *to creep*. Which is *creeping* is a Hebrew present tense.

123. בצלמו *in his own image*. כ *in*. ו *his*. Vide rule 39. For צלם vide num. 118.

124. אהו *him*. For אה, vide num. 4, and 85. ו *him*, a pronoun suffixed. Vide rule 39.

125. זכר *male*. A noun from the root זכר *to remember*, and perhaps *to be strong*.

126. ונקבה *and female*. ו *and*. נקבה a noun from נקב.

127. להם *to them*. ל *to*. Vide rule 175. הם *them*. Vide rule 40. לה *to her*. ל *and* ה. Rule 175. 39.

128. פרו *for פרה be fruitful*. It is the 2d pers. masc. plur. imperat. Kal of פרה *to produce*. Vide rule 102.

129. ורבו *for רבה multiply, and ו and*. 2d pers. masc. plur. imp. Kal of רבה *to multiply*. Vide rule 102.

ומלאו 130 את 4 הארץ 7 וכבשה 131 ורדו 120 בדגת 121
 הם 18 ובעוף 93 השמים 6 ובכל 97 חיה 114 הרמשת 132

130. ומלאו *and fill.* ו *and.* מלאו is the 2d pers. masc. plur. imp. Kal from מלא *to fill.*

131. וכבשה *and subdue it.* ו *and.* ה *it.* Vid. rule 39.* כבש for כבשו the ו *and* making the root signify the same as if in the 2d pers. plur. imperat. Kal which precedes it. Vide rule 139. Thus the ו conjunctive can supply the want of the signs of person, number, mood, and tense, by uniting its verb to the former.

132. הרמשת *that moveth.* ה *which.* רמשת is the fem. part. Benoni Kal. Vide num. 122. It agrees with חיה. Rule 113. 115.

* When parts of the primitive pronouns are prefixed to verbs, they form persons, mostly in the future, and if there be no other change, are readily distinguished by the learner. But when parts of such pronouns are postfixed, they not only form persons and tenses, but are often put to express the object of such verb, and must be recognised as abbreviations suffixed, instead of the primitive pronouns themselves.

When such compounded word happens to be different from the verb itself in any of its forms, the reader, if acquainted with these, and also with the suffixes, can instantly discern that the word is thus double, and distinguish its parts. But it often happens that the addition of an affix to the verb produces a word exactly similar to some other part of the same verb, as in this case; and the reader can only determine by the sense or connexion, whether a pronoun is the object of the verb, and appears in the affix, or the servile or serviles at the end of the word indicate its mood, tense, and person.

Presuming that the learner, after a few lessons, will endeavour to parse by his lexicon and grammar, and use these notes only as a test to show him wherein he has failed, I here subjoin a few of such similar words, framed out of פקר in Kal, that he may compare others with them, and he will find that they will serve with equal advantage also for other conjugations or voices.

multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

פקדה {
 Is the third pers. fem. sing. preter Kal, *she hath visited.*
 Is the third pers. masc. sing. pret. Kal, with ה *her.* *He visited her.* Or the second pers. masc. sing. imper. with ה *her.* *Visit thou, man, her.*
 Is the infin. Kal with ה *her.* *To visit her.* Or the participle Benoni Kal, ו being dropped, (Rule 78.) with ה *her.* *Visiting her.*

פקרו {
 Is the third pers. plur. preter Kal. *They have visited.* Or the second pers. masc. plur. imperat. *Visit ye, scil. males.*
 Is the second pers. masc. sing. imperat. Kal, with ו *him.* *Visit thou (man) him.* Or the 3d pers. m. sing. pret. Kal with ו *him.* *He visited him.*
 Is the infin. Kal with ו *him.* *To visit him.* Or the participle Ben. Kal (Rule 78) with ו *him* affixed. *Visiting him.*

פקדהם {
 Is the second pers. masc. plur. preter Kal. *Ye (males) have visited.*
 Is the third pers. fem. sing. preter Kal with ם *them* masc. ה changed into ה. Rule 83. *She visited them, (males.)*
 Is the second pers. sing. preter Kal with ם *them* masc. affixed. *Thou hast visited them, (males.)*

פקדוהן {
 Is the second pers. fem. plur. preter Kal. *Ye, females, have visited.*
 Is the third pers. fem. sing. preter Kal, ה into ה by rule 83. with ם *them* fem. affixed. *She visited them, females.*
 Is the second pers. sing. preter Kal, with ם *them* fem. affixed. *Thou hast visited them, females.*

29 על 13 הארץ: 7 ויאמר 19 אלהים 3 הנה 133 נתתי 134
 לכם 135 את 4 כל 97 עשב 55 זרע 136 זרע 57 אשר 40 על 13
 פני 14 כל 97 הארץ 7 ואת 4 כל 97 העץ 58 אשר 40 בו 63
 פרי 59 עץ 58 זרע 136 זרע 57 לכם 135 יהיה 20 לאכלה: 137
 30 ולכל 97 חית 114 הארץ 7 ולכל 97 עוף 93 השמים 5
 ולכל 97 רומש 138 על 13 הארץ 7 אשר 40 בו 63 נפש 91
 חיה 92 את 4 כל 97 ירק 139 עשב 55 לאכלה 137 ויהי 20
 31 כן: 44 וירא 24 אלהים 3 את 4 כל 97 אשר 40 עשה 38
 והנה 133 טוב 26 מאד 140 ויהי 20 ערב 32 ויהי 20 בקר 33
 יום 30 הששי: 141

133. הנה *behold*. A particle from הנה *to be present*. *Hither*. So הן *behold, or these*.

134. נתתי *I have given*. It is for נתתי first. pers. sing. perf. Kal of נתן *to give*. Vid. rule 108.

פקרנו	{	Is the first pers. plur. preter Kal. <i>We have visited</i> .
		Is the third pers. masc. sing. preter Kal with נו <i>us</i> affixed. <i>He visited us</i> . Or infin. Kal with נו <i>us</i> . <i>To visit us</i> .
		Is the second pers. masc. sing. imperat. Kal, with נו <i>us</i> . <i>Visit thou, man, us</i> . Or particip. Ben. Kal (Rule 78) with נו <i>us</i> . <i>Visiting us</i> .

If the learner choose, he may enlarge this table for himself; but its necessity will be gradually superseded by a more familiar acquaintance with the verbs, and pronominal suffixes.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed, to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, I have given every green herb for meat; and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

135. לכם *to you*. ל *to*, and כם pronominal suffix, second pers. plur. masc. Vide rule 37. So לך *to you*, of ל and ך. Vide rule 36, as להם num. 127.

136. זרע *producing seed*. Part. Benoni Kal of זרע *to sow*, or *produce seed*. Vide rule 78.

137. לאכלה *for meat*. ל *for*. אכלה a noun fem. vide rule 16, from אכל *to eat*.

138. רומש *creeping*. Part. Benoni masc. Kal of רמש *to creep*.

139. ירק *green*. A noun adjective from ירק *to put forth leaves*, also a leaf.

140. מאד *very*. From מאד *strength*. The superlative degree is made by adding this word or such like; by repeating a substantive, as *a servant of servants*; or the adjective, as *good, good*; by using the plural; or by adding the word *God*, as *cedars of God*. The comparative is also made by מן or מ prefixed, *as* or *compared with*; or ב *among*, as *Blessed among women*.

141. השי *the sixth*. ה *the*. שי an ordinal. Vide rule 168. From שש *six*, which is from שרש *to divide into six parts*. See the table at num. 486.

GENESIS II.

1 ויכלו 142 השמים 5 והארץ 8 וכל 97 צבאם: 143 ויכל 144
 2 אלהים 3 ביום 30 השביעי 145 מלאכתו 146 אשר 40
 עשה 38 וישבת 147 ביום 30 השביעי 145 מקל 97
 3 מלאכתו 146 אשר 40 עשה: 38 ויברך 103 אלהים 3 את 4
 יום 30 השביעי 145 ויקדש 148 אתו 149 כי 25 בו 63
 שבת 147 מכל 97 מלאכתו 146 אשר 40 ברא 2 אלהים 3

142. ויכלו. *And or thus were finished.* ו convers. יכלו for יכלהו 3d pers. plur. masc. Niphal of כלה *to finish*. Vide rule 102. and num. 67, in the note.

143. צבאם *the host of them.* ם plur. suffix, 3d person. Vide rule 40. צבא is the root, *an army*, or *to assemble*. The suffix relates to the heavens and the earth, which were marshalled in beautiful array in the vast expanse. President Edwards supposed the angels were here intended, who are called God's host; but the plural צבאות is then generally used. See צבאם in Neh. ix. 6. Psa. xxxiii. 6. Isa. xxxiv. 4. xl. 26. xlv. 12.

144. ויכל *and he ended.* ו convers. יכל for יכלה the third pers. sing. masc. Kal of כלה. Vide rule 102. num. 142.

145. השביעי *the seventh.** ה emphatic. שביעי the ordinal. Vide rule 168. From שבע *seven*. Num. 486.

* The first השביעי in the second verse is wanting in two of Dr. Kennicott's codices; in another it seems to be הששי; it is also the *sixth* in the Samaritan, and Syriac versions; and the Septuagint read *ἕκτη*. Yet the common reading will make the same sense, as the seventh day began with what we now would denominate the evening of the sixth, if the labour then terminated.

GENESIS II.

1 THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work, which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made.

146. מלאכתו *his work*. ו a suffix 3d pers. sing. Vide rule 39. ה for ה, because in construction before ו. Vide rule 24. מלאכה *work, an agent, angel, &c.* כ formative. לאך not used, *to employ*.

147. וישבת *and he rested*. ו convers. 3d pers. sing. masc. fut. Kal of שבת *to finish, the sabbath*.

148. ויקדש *and he sanctified*. ו convers. יקדש 3d pers. masc. sing. fut. Kal of קדש *to set apart to a higher or sacred use*. הו is suffixed Exod. xx. 11. Vide rule 39. קדוש is a part. noun, *holy*. The God of nature has *set apart to a holy use* one day in seven of our time from the creation.

149. אהו *it*. From אה. Vid. num. 4, and ו pronom. suffix. sing. masc. 3d pers. Vide rule 39. Num. 85. Num. 63, in note.

150. לעשות *from or in making them*. † ל prefixed. Vide rule 175. It is the regular infinitive of a verb in Lamed He. Vide rules 103, 140. From עשה *to make*.

† Verbs in the infinitive are frequently used in the sense of English verbal nouns, ending in *ing*. Vide num. 19.

4 לעשות: 150 אלה 151 תולדות 152 חשמים 5 והארץ 8
 7 בהבראם 153 ביום 30 עשות 150 יהוה 154 אלהים ארץ 7
 5 ושמים: 5 וכל 97 שיח 155 השרה 156 טרם 157 יהיה 20
 בארץ 8 וכל 97 עשב 55 השרה 156 טרם 157 יצמח 158
 כי 25 לא 159 המטיר 160 יהוה 154 אלהים 3 על 13 הארץ 8
 6 ואדם 117 אין 161 לעבר 162 את 4 האדמה: 115 ואד 163
 יעלה 164 מן 165 הארץ 7 והשקה 166 את 4 כל 97 פני 14

151. אלה *these*, is a plural pronoun. *This* and *that* are usually made in the Hebrew by את, ה, זאת, וזה, גה, והלו; *these* and *those*, by אלה, אלה בני, אלה *these are the generations*, אלה בני *these are the sons*. These words are termed in some grammars the demonstrative pronouns. The relatives are אשר *who, which, what, &c.* (vide num. 40) and ש, which is probably a contraction of אשר, and is found prefixed to nouns, pronouns, verbs, &c. and is translated by *who, which, whom, that, &c.* The interrogatives are מי and מה, *who, and what*.

אל is used ten times in the Old Testament as a plural, *these* or *those*, never in the singular. It is probably a contraction for אלה, which is often used, and variously rendered in the common version, as a relative, an adjective, and a primitive pronoun; *these, those, like, such, them, &c.* אל is sometimes rendered as an article, as in Psa. ii. 7. Vide also num. 47.

152. תולדות *generations*. A plur. noun from ילר *to breed*. Rule 189. Hence ילר *a son*, ילדה *a girl*, מולדת *offspring*.

153. בהבראם *in the creating them*. ב *in*. ה *the*. ברא *infin. or participle* Benoni Kal. Vide num. 2. ם *them*. Vide rule 40.

154. יהוה *Jehovah*. From הוה *to subsist*, in the part. Benoni, and יה which is perhaps an abbreviation of יהיה or יהי the third pers. sing. fut. of היה *to be*, and signifies *the Essence*, and so יהוה is the *Essence subsisting of himself*. But some suppose ך to be formative, and the root הוה *to be*. Ens quod a se est, erat, et in æternum manebit idem.

155. שיח *a shrub*. A fem. noun from שח *to be humble*. Vide rule 165 for the ך formative.

156. השרה *the field*. ה *the*. and שרה *a field, a cupbearer, to shed, or pour forth*.

4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

5 And every plant of the field, before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

157. טרם *before, or not yet*. This word is of uncertain derivation, but of frequent use; it is rendered *before, yet, ere, not yet*, (הטרם Exod. x. 7.) and is also prefixed by כ and מ.

The obvious design of the term in this place, is to express that every plant and herb was formed perfect in the first instance, and did not grow up to maturity from the ground, either by a rapid or tardy growth; so that when man was formed, in a mature state, he found every thing prepared for him. The wisdom and power exercised in such immediate production were perhaps not greater than would have been necessary through the intervention of mediate causes.

158. יצמח *it grew*. 3d pers. sing. masc. fut. Kal of צמח *to bud or spring up*.

159. לא *not, from לאה to be weary, or fail*. As a noun it is put for *nothing*.

160. המטיר *caused it to rain*. 3d pers. sing. masc. pret. Hiph. of מטר *to rain*.

161. אין *not*. From אן *labour, or to be weary*. אין is also *nothing, none, no, neither, without, it is gone*.

162. לעבד *to cultivate*. ל vid. rule 142. עבד infin. Kal, *to obey or serve, to till the earth*. Vide num. 476. 423. 427. עבד is also a *servant, subject, soldier, or worshipper*.

163. ואר *and vapour*. ו convers. אר or איר from ירה *to send forth*, with a formative א.

164. יעלה *went up*. 3d pers. masc. sing. fut. Kal of עלה *to ascend*.

165. מן or מני *from*. A particle from מנה *to distribute*. Vid. num. 594.

166. והשקה *and watered*. ו conjunctive. Vide note on num. 19. השקה is the 3d pers. masc. sing. pret. in Hiphil, the ם is omitted. Vide rule 81. From שקה *to water*.

- 117 הארמה: 115 וייצר 167 יהוה 154 אלהים 3 את 4 האדם
 עפר 168 מן 165 הארמה 115 ויפח 169 באפיו 170 נשמת 171
 8 חיים 172 ויהי 20 האדם 117 לנפש 173 היה: 174 ויטע 175
 יהוה 154 אלהים 3 גן 176 בעדן 177 מקדם 178 וישם 179
 9 שם 179 את 4 האדם 117 אשר 40 יצר: 167 ויצמה 158
 יהוה 154 אלהים 3 מן 165 הארמה 115 כל 97 עץ 58
 נחמד 180 למראה 181 וטוב 26 למאכל 137 ועץ 58 החיים 172
 10 בתוך 36 הגן 176 ועץ 58 הדעת 182 טוב 26 ורע: 183 ונהר 184
 יצא 185 מעדן 177 להשקות 186 את 4 הגן 176 ומשם 187

167. ויצר *and formed*. ו conversive. יצר is the 3d pers. masc. sing. fut. Kal of יצר *to fashion*. Verbs in Pe Jod perhaps never form the third pers. sing. fut. in Kal with the double ' but in Hiphil they do. Buxtorf cites this place and Psa. cxxxviii. 6.

168. עפר *dust*. As a verb, *to cover with dust*; עפר is also *earth, mortar, rubbish, a young roe*. עפרה *lead*.

169. ויפח *and he breathed*. ו conjunctive. יפח is the third pers. masc. sing. pret. Kal, and the root, *to breathe*.

170. באפיו *into his nostrils*. ב *in*. ו *his*. Vide rule 39. אפי in construction for אפים, vide rule 25, before ו. It is the plural of אף *the nose*, or *heat*, from אפה *to heat*.

171. נשמת *the breath of*. In construct. ה for ה. Rule 26. נשם *to breathe*, is the root; hence נשמה *breath, the soul*.

172. חיים *lives*, viz. animal and rational. The plural of חי *life*, from חי *to live*.

173. לנפש *in a soul, or breathing frame*. ל *in*. נפש is the root also, *to breathe*. Vide num. 91.

174. חיה *living*. The participle Benoni Kal of חיה *to live*.

175. ויטע *and planted*. ו convers. יטע for ינטע. Vide rule 94. Fut. 3d pers. masc. sing. Kal, of נטע *to plant*.

176. גן *a garden*, from גן *to protect*. Hence מגן *a shield*. סורסוה *sorrosh*. Lam. iii. 65.

177. בעדן *in Eden*. ב *in*. עדן as a noun is *Eden, pleasure, &c.* As a

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden, and from thence it was parted; and became into four heads.

verb it occurs once only, and that in Hithp. *to delight*, or *please*. Neh. ix. 25. *Udyan* in Sanscrit signifies, it is said, *a garden*.

178. מקדם *from* or *in the East*. מ *from*. קדם *the east*. קדמה *the same*. קדים *eastward* or *the east wind*. The root is קדם *to go before, prevent, and to meet*; and signifies also, as a noun, *antiquity, eternity, ancient times, past*; as a particle, *before, aforesaid, and of old*.

It has been thus rendered; "And the Lord God planted a garden in Eden beyond Kedem."

179. וישם *and he placed*. ו convers. ישם is the third pers. masc. sing. fut. Kal of שם *to place*. Vide rule 99. שם is also a particle, *there*.

180. נחמד *desired*. Part. Benoni Niphal of חמד *to desire*.

181. לראות *to the sight*. ל *to*. מראה *sight*. מ formative. מראה is from ראה *to see*.

182. הרעת *knowledge*. ה emphat. רעת is in construction before טוב. The noun is רעה *knowledge*. The root is ירע *to know*. Vide rule 200. רע *opinion*. מרע *science, thought*.

183. ורע *and evil*. ו *and*. רע *evil*; as a verb, *to do evil, or to break*. חטא is *unintentional error*, עין *iniquity designed and chosen, flowing from an evil heart*, מרה or מרר *rebellion, provocation*, פשע *apostasy, or conspiracy*. Vide num. 836.

184. ונהר *and a river*. ו *and*. נהר *a river*, plur. נהרים *and* נהרות. As a verb, *to flow*.

185. יצא *went out*, is itself the root. Hence מוצאתיו *his goings forth*.

186. להשקות *for the watering*. ל *for*. ה emphatic. שקות is the infinitive of Kal of שקה. Rule 103. Vide num. 166.

187. ומשם *and from thence*. ו *and*. מ *from*. and שם *to place*. Vide num. 179.

- 14 יפרד 188 והיה 20 לארבעה 189 ראשים: 1 שם 190
 7 האחד 34 פישון 191 הוא 192 הסבב 193 את 4 כל 97 ארץ 7
 12 החוילה 194 אשר 40 שם 179 הזהב: 195 וזהב 195 הארץ 7
 192 הוא טוב 26 שם 179 הבדלה 196 ואבן 197 השמים: 198
 13 ושם 190 הנהר 84 השני 15 גיחון 199 הוא 192 הסובב 193
 14 את 4 כל 97 ארץ 7 כוש: 200 ושם 190 הנהר 184 השלישי 66
 201 חדקל 201 הוא 192 ההלך 202 קדמת 203 אשיר 204
 15 והנהר 184 הרביעי 88 הוא 192 פרת: 205 ויקח 206 יהיה 154
 אלהים 3 את 4 הארם 117 וינחהו 207 בגן 176 לעבדה 208

188. יפרד *was parted*. Fut. Niphal 3d pers. masc. sing. from פרר *to divide*. It is of the past sense converted by ו in וכשם Num. 19.

189. לארבעה *in four*. ל *in*. ארבעה a noun, *four*, from רבע *to quadrate*. Vid. num. 88. 486.

190. שם *the name*, plur. שמות, from שם *to put*, or *place*. Vide num. 179. rule 99.

191. פישון *Pison*. It is perhaps from פשה *to spread*, or פוש *to grow big*. It has been supposed to be the *Little Indus, Nilab, or Nila Ganga*.

192. הוא *he, she, it, or that*. From הוא the same as הוה *to be*. And so היא the same as היה.

193. הסבב *surrounding*. ה emphat. סבב or סובב is the participle Ben. Kal of סבב *to compass*.

194. החוילה *Havilah*. From the son of Cush, Gen. x. 7. חיל signifies *pain from חל*, or *strength from יחל to abide*.

195. הזהב *gold*. ה emphat. and זהב *gold*; also *clear or bright*. And vide Job xxxvii. 22.

196. הבדלה *Bdellium*. ה emphat. Perhaps from ברל *to separate*, and חל *smooth*, or בריל *tin*. If the name is taken from its sparkling light, and not its malleability, the Talmudists may be right, who deem it a pearl. Vide Num. xi. 7. It is rendered by some *crystal*.

197. אבן *a stone*. From בנה *to build*, א being formative; vide rule 147

11 The name of the first *is* Pison; that *is* it which compasseth the whole land of Hāvilah, where *there is* gold;

12 And the gold of that land *is* good, there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon; the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel; that is it which goeth toward the East of Assyria. And the fourth river *is* Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

198. השם *the onyx*. ה. emphat. שהם has been thought *an onyx, emerald, sardonyx, and lapis lazuli*. Exod. xxv. 7.

199. גיחון *Gihon*. It has been thought, the *Araxes*, the western *Oxus*, and formerly the confluence of the Tigris and Euphrates, &c.

200. נוש *Cush*. Gen. x. 6. *Ethiopia*, a name not confined to Africa, it means also a part of Arabia. But the *north of India* is perhaps here intended which is in Sanscrit the *continent of Cush*.

201. חרקל *Hiddekel*. Vide Daniel x. 4. The Tigris. Others think it was the Bahlac, or eastern branch of the Oxus.

202. הולך *going*. ה. emphat. הלך part. Ben. Kal, from הלך *to go*.

203. קרמח *the east of*, for קרמח, in construct. Vide rule 26. Vide num. 178.

204. אשור *Assyria*. Vide Gen. x. 11, 12. Seated by Asher, the son of Shem. The root is אשר *to be happy*.

205. פרת *Peret, Phrat, Euphrates, Fertility*, from פרה *to produce*. It is thought to be the Phrath, Ferah, or Hermund.

206. ויקח *and took*. ו. convers. יקח for ילקח 3d pers. masc. sing. fut. Kal of לקח *to take*. Vide rule 200. 93.

207. וינחהו *and he placed him*. ו. convers. ו. him. Rule 39. ינחה 3d pers. sing. masc. fut. Kal of נחה *to set, or place*.

208. לעבדה *to cultivate it*. ל. prefix. ה. *it*. Vide rule 39. עבד infin. Kal, *to serve*. Postea תעבד 2d pers. sing. fut. Kal.

209. ולשמרה *to keep it*. ו. and. ל. *to*. ה. *it*. Rule 39. שמר infin. Kal *to watch, or guard*.

- 117 ולשמרה: 209 ויצו 210 יהוה 154 אלהים 3 על 13 האדם 16
 211 לאמר 19 מכל 97 עץ 58 הגן 176 אכל 21 תאכל: 211
 211 ומעץ 58 הדעת 182 טוב 36 ורע 187 לא 159 האכל 17
 214 ממנו 212 כי 25 ביום 30 אכלך 213 כמנו 212 מות 214
 26 תמות: 214 ויאמר 19 יהוה 154 אלהים 3 לא 159 טוב 26
 219 היות 215 האדם 117 לברו 216 אעשה 217 לו 218 עזר 219
 115 כנגדו: 220 ויצר 167 יהוה 154 אלהים 3 מן 165 הארמה 115
 5 כל 97 חית 114 השדה 156 ואת 4 כל 97 עוף 93 השמים 5
 29 ויבא 221 אל 47 האדם 117 לראות 222 מה 223 יקרא 29
 173 לו 218 וכל 97 אשר 40 יקרא 29 לו 218 האדם 117 נפש 173

210. *and commanded*. ו י convers. ו יצו for יצוה the 3d pers. masc. sing. fut. Kal of צוה to *command*. Vide rule 102.

211. *eating*. Part. Ben. Kal, and תאכל is the 2d pers. sing. masc. fut. Kal of אכל to *eat*. Rule 143.

212. *from it*. ו it. Rule 39. מן *from*, with a מ prefix. So ממנה and כמנו. Rules 39 and 34. and vide num. 526 and 594.

213. *thy eating*. אכל is the part. Ben. Kal. Vide num. 211. ך is a pron. suffix; vide rule 36.

214. *dying*. Part. Ben. Kal. תמות is the 2d pers. masc. sing. fut. Kal of מות or מת to *die*. Num. 853. מות does not always import temporal death. Vide 1 Sam. xxv. 37. Prov. xix. 18. and Prov. xii. 28. As life may mean either happiness, or animal, spiritual, or eternal life; so death has as many senses directly opposed to these. Its meaning in this place must be collected from the nature of the life, which it would destroy. Man was constituted holy, death implies sin; he was in a state of friendship with God, death implies enmity against him; he enjoyed every production of the earth which tended to his comfort, death implies that the earth should be embittered to him; he enjoyed peace, death implies that his state should be that of a warfare; he enjoyed health, death implies that he should be subjected to diseases; in a word, as without sinning he was to be free from death, that is everlastingly happy, death implies everlasting misery.

16 And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat;

17 But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

18 And the Lord God said, *it is* not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought *them* to Adam, to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

But the gift of a seed of the woman, who should restore the honour of a broken law, was, at the moment of denouncing this commination, as much on the divine mind as it was afterwards. He is therefore the end or scope of the law for righteousness; and justice can have no claim on those, to whom grace was promised and given in Him before the world began.

215. היות *being*. The infinitive of verbs in Lamed He change ה into ו. Vide rules 103, 140. Of היה *to be*. Vide page 29 ante.

216. לבדו *alone by himself*. ו pron. suff. Vide rule 39. לבד *alone*, a particle, from ל pref. and בר *alone*.

217. אעשה *I will make*. It is the first pers. sing. fut. Kal of עשה *to make*. Vide num. 116.

218. לו *for him*. ל *for*. ו *him*, pron. suffix. 3d pers. masc. Vide rule 39.

219. עזר *aid or help*. It is also the root, *to help*.

220. כנגדו *as before him*. כ *as*. נגד *before*. As a verb, *to show oneself*. ו *him*. Vide rule 39. נגדו *before him*. לנגדו *over against him*. מנגדו *out of his sight*. Joshua vi. 5. v. 13. Psal. x. 5.

221. ויבא *and he brought*. ו convers. יבא is the 3d pers. sing. masc. fut. Hiphil of the verb בא *to come*. The characteristic ו is omitted. Rule 81.

222. לראות *to see*. ל *to*. ראות infin. Kal of ראה *to see*. Vide rule 103. 142.

223. מה *who, which, what, how, wherefore*. It is used often after the prefixes. Hence מי *who*.

224 היה 174 הוא 192 שמו: 224 ויקרא 29 האדם 117 שמות 224
 לכל 97 הבהמה 112 ולעוף 93 השמים 5 ולכל 77 חית 114
 השרה 156 ולאדם 117 לא 159 מצא 225 עזר כנגדו: 220
 ויפל 226 יהוה 154 אלהים 3 תרדמה 227 על 13 האדם 117
 וישן 228 ויקח 229 אחת 230 מצלעתיו 231 ויסגר 232 בשר 233
 תחתנה: 234 ויבן 235 יהוה 154 אלהים את 4 הצלע 231
 אשר 40 לקח 229 מן 16 האדם 117 לאשה 236 ויבאה 237
 אל 47 האדם: 117 ויאמר 19 האדם 117 זאת 238 הפעם 239
 עצם 240 מצמי 241 ובשר 242 מבשרי 242 לזאת 238 יקרא 243

224. היה *the name of it.* ו *it.* Vid. Rule 39. שם. Vide num. 190. Hence שמה, plur. שכיות.

225. מצא *he found.* It is the third pers. masc. sing. pret. Kal, *to find.*

226. ויפל *and caused to fall.* ו convers. יפל for ינפל is the 3d pers. sing. fut. Hiphil, from the root נפל *to fall.* Being a verb in Pe Nun, it drops נ in the future. Vide rules 94 and 81. נפלה is the fem. participle Benoni. Gen. xv. 12.

227. תרדמה *a deep sleep.* A fem. noun from רדם *to shut up in sleep.* ת is formative. Rule 189. Gen. xv. 12.

228. וישן *and he slept.* ו convers. ישן is the third pers. sing. masc. fut. Kal of ישן *to sleep.* Rule 86. Rather, *And caused him to sleep,* in Hiph. Vide num. 167. and rule 81.

229. ויקח *and he took.* ו convers. יקח for ילקח. Vide rule 200. 95. From לקח *to take.*

230. אחת *one.* A fem. noun for אחדת. Masc. is אחד *one.* Num. 486. א formative. From יחד *to unite.*

231. מצלעתיו *of his ribs.* מ prefix. ו suffix. Rule 39. י is added because in construction to a fem. plur. in ת. Vide rule 27. צלע plur. צלעות *the side.* "Flesh of my flesh" proves that more than a rib was taken. Vide Exod. xxv. 12. xxvi. 26, 7. xxxvi. 31, &c.

232. ויסגר *and he closed up.* ו convers. יסגר is the third pers. sing. masc. fut. Kal סגר *to shut up.*

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

233. בשר *flesh*. As a root, to *spread*. "Thou hast clothed me with *flesh*."

234. תחתנה *instead of it*. תחת *instead*, from נחת to *descend*. Rule 189. And נה. Vide rule 39.

235. ויבן *and builded*. ו convers. יבן for יבנה is the 3d pers. masc. sing. fut. Kal of בנה to *build*. Vide rule 102.

236. לאשה *a woman*. ל for אל *the*. אשה *a female* איש *a man*, from איש and so from ישה to *be*. Vide num. 278.

237. ויבאה *and caused her to come*. ו convers. ה pron. suffix. Vide Rule 39. יבא is the 3d pers. masc. sing. fut. Hiphil of the root בא to *come*. Vide num. 221.

238. זאת *this*. The same as with a ה. זאת fem. from זה *this*. Num. 306.

239. הפעם *turn*. ה emphat. and פעם *turn*, a noun. Or as an adverb, *now*. The other creatures were not fit to be associated with man, "This turn is bone" &c.

240. עצם *a bone*. As a root it signifies to *be strong*.

241. מעצמי *of my bone*. מ is a prefix. י final is *my*. Vide rule 34. The word עצם is perhaps for עצמים. The ים is omitted in this manner, the ם because it is in construction before ך, vide rules 24, 25, and the י of the plural is dropped before, or coalesces with, ך the suffix. Rule 34 in note. עצמה plur. עצמות. Hence עצמותי *my bones*.

242. מבשרי *of my flesh*. מ prefix from. י *my*. Rule 34. בשר *the integuments*. As a root, to *spread*. Num. 233.

243. יקרא *shall be called*. It is the 3d pers. masc. sing. fut. Niph. of

245 כן על 238 זאת: 244 לקחה 236 מאיש 25 כי 236 אשה 24
 250 רבק 249 אמו ואת 247 אביו את 4 איש 236 יעזב 246
 252 ויהיו 34 אחר: 242 לבשר * 252 ויהיו 251 באשתו 25
 159 ולא 251 ואשתו 117 האדם 254 ערומים 253 שניהם
 יתבששו: 255

קרא *to call*. זאת is fem. This is therefore an exception from the agreement of a verb with its nominative. Rule 127. Vide num. 67 in note. Or it is here in Kal.

244. לקחה *was taken*. Is the 3d pers. sing. fem. pret. Kal, in which it has sometimes the active and sometimes the passive sense. Rule 86. num. 229.

245. על כן *therefore*. כן *so*, as a root *to firepare*. לא כן *in nowise*. כי כן *because, since*. Vide num. 44.

246. יעזב *shall leave*. It is the 3d pers. masc. sing. fut. Kal of עזב *to forsake*.

247. אביו *his father*. ו *his*. Vide rule 39. אב is more rarely used than אבי *a father*, which is its constant form in construction, and in the plural אבות, vide rule 23, possibly to distinguish it from אבים *green fruits*. From אבה *to acquiesce*. Vide num. 432, 669.

* The Samaritan Pent. reads here כשניהם, the Septuag. *ei duo*, the Vulgate, "et erunt duo," &c. The Syriac and Arabic also agree. And vide Mat. xix. 5. Mark x. 8. 1 Cor. vi. 16. and Eph. v. 31. Thus is it a prohibition of polygamy.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

25 And they were both naked, the man, and his wife, and were not ashamed.

249. אמו *his mother*. ו *his*. Rule 39. Postea אמי *my mother*. אם *a mother*. As a root, to support.

250. וירבק *and shall cleave*. ו convers. Vide rule 139. num. 19, n. רבק is the 3d pers. masc. sing. pret. Kal, to cleave unto.

251. באשתו *unto his wife*. ב prefix. ו *his*. Rule 39. אשה in construction before ו for אשה. Vide num. 236. ב is here used as it is in Deut. xv. 2. Eccl. ii. 24. which places as plainly show that it is the sign of the dative, as others can that it designates an ablative. Hence an argument arises against the distinction of cases in Hebrew.

252. ויהיו *and they shall be*. ו conjunct. יהיו for יהיו 3d pers. masc. plur. fut. Kal, of היה *to be*. Vide page 29 in note.

253. שניהם *they both*. For שני *two*, vide num. 45. 436. הם pron. suff. plur. 3d pers. Vide rule 40.

254. ערומים *naked*. It is the plural of ערום *naked*, from ערם *to be naked*.

255. יתבששו *ashamed*. It is the 3d pers. plur. masc. fut. Hithpael, ש being doubled. Vide rule 109. The root is בש *to flag*, or *be confounded*. It has the sense of the preter because of the preceding Vau.

GENESIS III.

1 והנחש 256 היה 20 ערום 257 מכל 97 הית 114 השרה 156
 אשר 40 עשה 38 יהוה 154 אלהים ויאמר 19 אל 47
 האשה 236 אף 258 כי 25 אמר 19 אלהים 3 לא 159
 2 תאכלו 259 מכל 97 עץ 58 הגן; ותאמר 260 האשה 236
 אל 47 הנחש 256 מפרי 59 עץ 58 הגן 176 נאכל: 259
 3 ומפרי 59 העץ 58 אשר 40 בתוך 36 הגן 176 אמר 40 אלהים 3
 לא 159 תאכלו 259 ממנו 212 ולא 159 תגעו 261 בו 218
 4 פן 262 תמתון; 263 ויאמר 19 הנחש 256 אל 47 האשה 236

256. והנחש *and the serpent.* ו *and.* ה *emphat.* נחש *a serpent;* and as a verb *to view attentively.* That the reader may satisfy himself whether נחש signifies in this instance an *ape*, all the places where the word occurs in the bible follow; Gen. iii. 1, 2. 4. 13, 14. xlix. 17. Exod. iv. 3. vii. 15. Num. xxi. 6, 7. 9, 9. Deut. viii. 15. 2 Kings, xviii. 4. Job xxvi. 13. Psal. lviii. 4. cxl. 3. Prov. xxiii. 32. xxx. 19. Eccles. x. 8. 11. Isa. xiv. 29. xxvii. 1, 1. lxx. 25. Jer. viii. 17. xlvi. 22. Amos v. 19. ix. 3. and Mic. vii. 17. After these have been examined, the word *φίς* must be tried; and the fourteen places in which it occurs in the New Testament, tested by their respective contexts.

257. ערום *wisc.* From ערם *to be naked.* A state of preparedness for the exercise of the body. Applied to the mind, it imports vigorous application, or intense thought.

258. אף *verily.* As a noun *anger.* אפה *to heat.* אף כי *Is it certain that? or therefore.* Perhaps אפה *to bake,* אנף *to be angry,* and this word אף are wholly distinct, and the word אף *anger* may come from אנף.

It has been thought that only the conclusion of Satan's address is here recorded; the same form of speech often occurs, as Neh. ix. 18. 1 Sam. xxiv. 30. 2 Sam. iv. 11. Prov. xv. 11. xxi. 27. Ezek. xiv. 21.

GENESIS III.

1 NOW the serpent was more subtile than any beast of the field, which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, we may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

xv. 5, &c. and generally follows something else. But this receives little confirmation from the woman's not discovering surprise. Being lately formed and all things new to her, scarcely any occurrence could produce this; and being innocent she could neither fear, nor suspect danger.

259. *אכלו* *ye shall eat*, is the 2d pers. masc. plur. fut. Kal of *אכל*. *Postea נאכל* is the 1st pers. plur. fut. Kal.

260. *והאמר* *and she said*. *ו* convers. *האמר* is the 3d pers. fem. sing. fut. Kal of *אמר* *to speak*.

261. *תגעו* *shall ye touch*. 2d pers. masc. plur. fut. Kal of *נגע* *to touch*. Vide rule 94. This addition, "Neither shall ye touch it," was fairly implied in the divine prohibition, which must have included, both the indulged desire of the thing prohibited, and all tampering with temptation. But, as the precept was given to Adam before the woman was formed, she was interdicted only in him; and it is very possible that Adam, when instructing her in this matter, might caution her against touching the fruit, which she would naturally connect with the prohibition itself.

262. *פן* *lest*. A doubtful state of mind, from *פנה* *to turn*.

263. *תמותן* *ye shall die*. *ן* is paragogic. Vide rule 85 b. *תמות* is for *תמותו*, vide rule 98, and is the 2d pers. masc. plur. fut. Kal of the verb *מות* or *יח* *to die*. Vide num. 214.

- 5 לא 159 מות 214 תמתון: 263 כי 25 יודע 264 אלהים 3 כי 25
 ביום 30 אכלכם 265 ממנו 212 ונפקחו 266 עיניכם 267
 והייתם 268 כאלהים * 3 יודעי 269 טוב 26 ורע: 183
 6 ותרא 270 האשה 236 כי 25 טוב 26 העץ 58 לאכל 271
 וכי 25 תאווה 272 הוא 192 לעינים 267 ונתמד 180 העץ 58
 להשכיל 273 ותקח 274 מפריו 275 ותאכל 211 ותתן 276
 7 גם 277 לאישה 278 עמה 279 ויאכל: 259 ותפקחנה 280

264. יודע *is knowing*. Part. Ben. Kal of ידע *to know*. Some read ידע here.

265. אכלכם *your eating*. כם pron. suff. 2d per. plur. Vide rule 37. אכל part. Ben. Kal. Rule 78.

266. ונפקחו *then shall be opened*. ו *then*, conversive. Num. 19. n. נפקחו the 3d pers. masc. plur. pret. Niphal of the verb פקח *to open*.

267. עיניכם *your eyes*. כם pron. suff. 2d pers. plur. Vide rule 37. עיני in regim. vide rule 25, for עינים *eyes* plur. of עין *an eye, a fountain*. It is often feminine. From ענה *to turn back*.

268. והייתם *and ye shall be*. ו conversive. הייתם *is for היהתם, ה* being changed into י. Vide rule 102. It is the 2d pers. plur. masc. pret. Kal of היה *to be*. Vide page 29, n.

269. יודעי *knowing*, for יודעים in construct. (some read ידעי) Vide rule 25. Part. Ben. Kal plur. of the verb ידע *to know*. ידעו *they knew*, verse 7, is the 3d pers. masc. plur. fut. Kal. Gen. xv. 13. ידע תרע *knowing thou shalt know*, that is, *thou shalt certainly or surely know*. See the same idiom Gen. ii. 17. *Dying thou shalt die*, that is, *surely die*. Ver. 16. *Eating thou shalt eat, thou shalt freely eat*. Gen. iii. 16. *Multiplying I will multiply*, that is *greatly multiply*. Vide rule 143.

* The common translation of כאלהים *as gods* is unwarranted. The word אלהים had not occurred in such sense in this or either of the former chapters; nor can it be inferred from the residue of the words of Satan, that he meant to communicate on this subject an idea, which the woman had never heard of before.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as God knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

270. וּתְרָא *and she saw*. ו convers. תְּרָא for תִּרְאָה 3d pers. fem. sing. fut. of רָאָה. Rule 102.

271. לְמֹאכַל *for food*. ל *for*. מֹאכַל a noun, *food*. Of מ formative, and אָכַל *to eat*.

272. תְּאוּוֹה *an object of desire*. From אוּוֹה *to covet*, with ת formative. Rule 189.

273. לְהַשְׂכִּיל *to mature the understanding*. ל pref. הַשְׂכִּיל infin. Hiphil of שָׂכַל *to perfect*.

274. וּתְקַח *and she took*. ו conv. תְּקַח is the 3d pers. fem. sing. fut. Kal of לָקַח. Vide rule 93. Its imperat. לָקַח, קַח, and קַחָה, with ה paragogic. This verb frequently drops its first radical.

275. מִפְּרִי *of the fruit of it*. מ *from*. ו suff. Rule 39. For פְּרִי vide num. 59.

276. וּתִתֵּן *and she gave*. ו convers. תִּתֵּן for תַּתֵּן. Rule 94. It is the 3d pers. fem. sing. fut. Kal of נָתַן *to give*.

277. גַּם *also*. It is said to signify abundance. Repeated it is rendered *as well as*.

278. לְאִשָּׁה *to her husband*. ל *to*. הָ *her*. אִישׁ a *man*, from יָשָׁה *to be*. אִישׁ is a *kind husband*, בְּעַל a *severe husband*. Vide num. 236. In ver. 17, אִשְׁתְּךָ *thy wife* is the common occurrence of the possessive suffix, ךְ *thy*, because of which the ה final of אִשָּׁה is changed into ת. Vide rule 26.

279. עִמָּה *with or near her*. הָ *her*. Rule 39. עִם *with, in, against*. As a noun, *the people*.

280. וּתִפְקַחְנָה *and were opened*. ו *and* convers. It is the 3d pers. fem. plur. fut. Kal of פָּקַח *to open*.

282	הם	281	עירמם	25	כי	269	וידעו	253	* שניהם	267	עיני
28.	להם	286	ויעשו	285	תאנה	284	עלה	283	ויתפרו	283	ויתפרו
3	אלהים	154	יהיה	2	9	קול	4	את	288	287	וישמעו
291	ויתחבא	30	היום	16	לרוח	176	בגן	290	מתהלך	290	מתהלך
3	אלהים	154	יהוה	14	† מפני	251	ואשתו	117	האדם	117	האדם
47	אל	154	יהיה	29	ויקרא	176	הגן:	58	עץ	36	בתוך
4	את	292	ויאמר	218	איכה:	19	לו	117	ויאמר	117	האדם
281	עירם	25	כי	293	ואירא	176	בגן	288	שמעתי	289	קלך

281. עירמם *naked*. It is the plur. of עירם, vide rule 19, from עירם *to be naked*. Vide num. 257.

282. הם *they*. Vide rule 32. It is the plur. of הוא *he*, from היה *to be*. Vide num. 61. n.

283. ויתפרו *and they fastened together*. ו convers. יתפרו is the third pers. masc. plur. fut. Kal of תפר *to sew or twist*. This word occurs but in this place, in Job xvi. 15. Eccles. iii. 7. and in Ezek. xiii. 18.

* Adam, it may be fairly presumed, was not present when the woman was tempted and ate. That her eyes were opened, immediately upon her eating, to see her folly and sin, and the deception practised upon her, is not asserted; to suppose this is to impeach her of a horrid, malignant attempt to ruin her husband, a crime not imputed to her. But it is here expressly declared that upon *his* eating, the eyes of שניהם *both of them* were opened, they discerned an immediate loss of their innocence, peace, and happiness, and experienced a sense of guilt and misery. Thus does it appear, that as the precept was given to him alone, a representative of his race, she was brought into misery by his violation of it. Though the woman was *first in the transgression*, it was *by one man's disobedience* that sin and death have come into the world.

† If קול be here *thunder*, and רוח *a wind* in the evening, and the Almighty had even spoken to them as at Sinai to Israel, yet if innocent they had nothing to fear; the effort to conceal themselves is therefore a plain proof both of ignorance and guilt.

7 And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.

and seems not necessarily to imply in any of the places a sewing with a needle; but some species of fastening or connecting together. It is probable that girdles were formed by twisting together the stems, whilst the leaves remained pendent; *they fastened together the fig-leaf.*

284. עלה *a leaf.* From עלה *to ascend.* Many both of Kennicott's and De Rossi's codices read עלי here instead of עלה, and עלי occurs in regimine in other passages, as Ezek. xvii. 7. Neh. viii. 15.

285. האנה *fig, an adjective.* As a noun it signifies *the tree, or fruit,* plur. האנים and האנת. Perhaps from אן *labour.*

286. ויעשו *and they made.* ו conver. It is the 3d per. masc. plur. fut. Kal of עשה. Vide rule 102.

287. חגרה *girdles.* It is the plur. of חגרה. Vide rule 21. From חגר *to gird or bind.*

288. וישמעו *and they heard.* ו conver. It is the 3d pers. masc. plur. fut. Kal of שמע *to hear.* Postea pres. Kal, 1st per. שמעתי.

289. קול *the voice.* Or קל from קלה *to be light.* Ver. 10, קלך *thy voice.* קל with ך suff. Vide rule 36.

290. כחהלך *walking.* It is the part. masc. Ben. Hithpael of הלך *to walk, or wax.*

291. ויהתבא *and he hid himself, or they hid themselves.* Rule 139. ו conver. It is the 3d pers. masc. sing. fut. Hith. of חבא *to hide.*

292. איכה *where art thou?* אי *where,* and as a noun, *a settlement.* כה *thou, pron. suff.* Vide rule 36.

293. ואירא *and I feared.* ו convers. אירא is the first pers. sing. Kal

25	כי	135	לך	297	הגיד	296	מי	19	ויאמר	295	ואחבא:	294	אנכי	11
300	צויתך	40	אשר	58	העץ	299	המן	298	אתה	281	עירם	281	אתה	298
19	ויאמר	211	אכלת:	212	ממנו	211	אכל	301	לבלתי	12	12	לבלתי	301	אכל
303	עמדי	302	נתתה	40	אשר	236	האשה	117	האדם	303	303	האדם	117	האשה
305	ואכל:	58	העץ	212	מן	304	לי	302	נתנה	192	305	הוא	192	נתנה
306	זאת	296	מה	236	לאשה	3	אלהים	154	יהוה	19	306	ויאמר	19	יהוה
309	השיאני	256	הנחש	236	האשה	308	האשה	308	ותאמר	307	309	עשית	307	ותאמר
256	הנחש	47	אל	3	אלהים	154	יהוה	19	ויאמר	305	14	ואכל:	305	ויאמר
97	מכל	298	אתה	310	ארור	306	זאת	307	עשית	25	97	כי	25	עשית
311	גחנך	13	על	156	השרה	114	חית	97	ומכל	112	311	הבהמה	112	ומכל

of ירא *to fear*. ירא is often taken for sinful fear, and frequently also used to express a holy reverence, but never to signify shame, and yet this is the affection that would naturally spring from being naked. If no other nakedness was experienced than that in which the first parents had been created, they had nothing to fear. As a noun, *fear*.

294. אנכי *I*. כי imports emphasis. אני *J*, implies *presence*. From אנה *to occur* or *happen*.

295. ואחבא *and I hid*. ו convers. אחבא is the first pers. sing. fut. Kal of חבא *to hide*. Vide num. 291.

296. כי *who? what?* from מה, *who, what, &c.* Each of these words may be used interrogatively, or merely relatively. זה *this, that*, is a demonstrative pronoun. Num. 151.

297. הגיד *declared*. It is the 3d pers. masc. sing. pret. Hiphil of נגד *to show*. Vide rule 94. num. 757.

298. אתה *thou*. From אהה *to be present*. Vide rule 31.

299. המן *whether*, from ה *whether?* Rule 152. מן *from*. Num. 212.

300. צויתך *I have commanded you*. ך *you*. Rule 36. The first pers. sing. preter Kal of צוה ה into י vide rule 102.

301. לבלתי *to not*. ל *to*. בלתי *not, unless, except*. בלי *not, without*. בל *not*. From בלה *to wear out*.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman, whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this *that* thou hast done? And the woman said, the serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

302. נתתה *thou gavest*. ה is paragogic. נתת is the 2d pers. sing. pret. Kal, for נתנת. Vide rule 108. From נתן *to give*. נתנה is the 3d pers. sing. fem. Vide num. 374.

303. עמרי *to be with or near me*. ם *me*. Vide rule 34. עמד *to stand, or live*, and as a particle, *near, or with*.

304. לי *to me*. ל prefixed. Vide rule 175. And ם *me*, a suffix, vide rule 34. So מי *with me*, &c. לי is also *through me*.

305. ואכל *and I ate*. ו conyers. אכל for אאכל, vide rule 97. The 1st pers. sing. fut. Kal of אכל *to eat*.

306. זאת *this*. As if זאת from זה *this, that, hither, here*. Used as a particle, and as a pronoun. Num. 238.

307. עשית *hast thou done*. It is for עשהת, vide rule 102, the 2d pers. sing. pret. Kal of עשה *to do*.

308. והאמר *and she said*. ו conyers. It is the third pers. fem. sing. fut. Kal of אמר *to speak*.

309. השיאני *deceived me*. ני *me*. Vide rule 34. השיא for הנשיא. Rule 94. The 3d pers. masc. sing. pret. Hiph. of נשא *to lift up, bear, bear guilt, deceive, &c*.

310. ארור *cursed*. It is the participle Paoul Kal of ארר *to curse, burn, or consume with lightning*. Fem. ארורה, ver. 17.

311. גחניך *thy belly*. ך *thy*. Rule 36. גחן *to bow*, and as a noun, *the belly*. Or from גח *to break forth*.

313 תלך ועפר 312 תאכל 168 כל 211 97 ימי 18 חייד: 313
 15 ואיבה 314 אשית 315 בינך 316 ובין 28 האשה 236 ובין 28
 זרעך 317 ובין 28 זרעה 317 הוא * 192 ישופך 318 ראש 1
 16 ואתה 298 תשופנו 319 עקב: 320 אל 47 האשה 236 אמר 19
 הרבה 321 ארבה 321 עצבונך 322 והרנך 323 בעצב 322
 תלדי 324 בנים 325 ואל 47 אישך 236 תשוקתך 326 והוא 192
 17 ימשל 327 בך: 328 ולאדם 117 אמר 19 כי 25 שמעת 288

312. תלך *shalt thou go*. For תילך, rule 89. It is the 2d pers. sing. masc. fut. Kal of ילך *to go*.

313. חייד *thy life*. ך *thy*. Rule 36. חיים a plur. noun, *life*. Here in construct. Rule 25. From ויהיה *to live*, and *life*, a fem. noun.

314. ואיבה *and enmity*. ו *and*. איבה a fem. noun from איב *to be an enemy*, and as a noun, *an enemy*.

315. אשית *I will place*. First pers. sing. fut. Kal of שיח *to place*.

316. בינך *between thee*. From ך affix, and בין. Num. 28.

317. זרעך *thy seed*. ך suffix, *thy*. זרע *seed*, and *to sow*. זרעה *her seed*. ה suffix, *her*.

* As there is no neuter in Hebrew, (I have said p. 21, n.) it is often proper that the English of a masculine or feminine pronoun should be neuter when the antecedent is in the translation neuter; and therefore הוא referring to זרע has been rendered *it*. Nevertheless as זרע means not any thing which is inanimate; and especially as the scriptures discover that Christ was meant, it is more proper to translate הוא by *He*. Messiah was called the seed of the woman, not the man, because he was to be born of a virgin. And if the Saviour be meant by the word זרע in the passage, ראש must not be confined to mean merely the head, but the power, not of the brute animal, but of the evil Spirit, who had thus made use of it for the purpose of deception; and who should be allowed as an instrument to bruise the heel of, or inflict a part of the curse incurred by man's sin upon, the conqueror of the enemy of man.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

318. יִשׁוּבֶךָ *shall bruise thy*. ךְּ *thy*. It is the 3d pers. masc. sing. fut. Kal of שׁוּבַי *to bruise, or crush*.

319. תִּשׁוּבֶנּוּ *shalt bruise his*. נוּ *his*. Rule 39. תִּשׁוּבַי is the second pers. masc. sing. fut. Kal of שׁוּבַי. Our translators have rendered here in two instances the verbal affix as if a possessive, and suffixed to the following noun; in this they follow the Vulgate. Tremellius has *huic calcaneum*, and *tibi caput*. It has been doubted whether a verbal affix be in any case a possessive pronoun, except when with an infinitive or participle.

320. עֵקֶב *heel*. It is a root, and signifies *to press, to supplant*. As a particle, *because, inasmuch as*.

321. הִרְבָּה *multiplying*. הֵּ emphat. רִבָּה infin. Kal; or part. Ben. Kal. Vide num. 19. אֲרִבָּה is the 1st pers. sing. fut. Kal. Hence רַב *many*.

322. עֲצֹבוֹן *thy labour*. ךְּ *thy*. עֲצֹבוֹן *labour, travail*. From עָצַב *to labour*.

323. וְהִרְנָן *and thy gestation*. ךְּ *thy*. וְ and. הִרָן or הִרִן *gestation*, from הִרָה *to swell*.

324. תִּלְדִּי *thou shalt bring forth*. It is the 2d pers. sing. fem. fut. Kal of יָלַד. It drops י vide rule 89. יָלַד signifies *to bear, or to beget*, and the masculine יִלְדוּ in Gen. vi. 4, should have been rendered, *beget to themselves children*. *Roffens*.

325. בָּנִים *sons*. It is the plur. of בָּן from בָּנָה *to build up*. Postea וּבָנָךְ *thy*. בֶּן *son*, and וְ and. בְּנִי *my son*.

326. תִּשְׁקֹתְךָ *thy desire*. ךְּ *thy*. הֵּ in regimine for הֵּה. Vide rule 26. תִּשְׁקֹתְךָ from שָׁקַת *to desire earnestly*. Rules 153. 189.

327. יִמְשֵׁל *he shall govern*. It is the 3d pers. sing. masc. fut. Kal of מָשַׁל *to rule*.

328. בְּךָ *over thee*. כִּי is a prefix; vide rule 148. ךְּ is a possessive suffix of either the masculine or fem. gender; vide rule 36.

לקול 289 אשתך 278 ותאכל 211 מן 212 העץ 58 אשר 40
 צויתך 329 לאמר 19 לא 159 תאכל 211 ממנו 212 ארורה 310
 האדמה 115 בעבורך 330 בעצבון 322 תאכלנה 211 כל 97
 18 ימי 15 הייך: 315 וקוץ 331 ודרדר 332 תצמיח 333 לך 135
 19 ואבלת 211 את 4 עשב 55 השדה: 156 בזעת 334 אפיך 335
 תאכל 211 לחם 336 עד 337 שובך 338 אל 47 האדמה 115
 כי 25 ממנה 212 לקחת 339 כי 25 עפר 168 אתה 298 ואל 47
 20 עפר 168 תשוב: 340 ויקרא 243 האדם 117 שם 190
 אשתו 251 חוה 341 כי 25 הוא 192 היתה 342 אם 249 כל 97

329. *I commanded thee.* η *thee.* צויהי for צוהתי 1st pers. sing. pret. Kal of צוה. Rule 102.

330. *on your account.* η *thy.* בעבור is termed a particle, *because of.* From ע and עבר *to pass away.* But עבור seems rather a participial noun here, and also in Gen. xii. 13. 16. xviii. 26. 1 Sam. xxiii. 10, and Psal. cvi. 32.

331. *and thorns.* ו *and.* קוץ a noun from קץ *to wound.*

332. *and thistles.* ו *and.* דרדר from דר *to go about.* Its seed is scattered abroad by the winds.

333. *shall it produce.* It is the 3d pers. fem. sing. fut. Hiphil of צמח *to bud.*

334. *in the sweat of.* ב *in.* זעה for זעה in construct. From זע *to exude.*

335. *thy face.* η *thy.* אפי for אפים in construct. of אף. Vide num. 170.

336. *bread.* ל זם *bread.* From לחם *to eat.* Also *food, fruit, flesh, bread-corn.*

337. *until.* As a noun, *futurity.*

338. *your return.* η *your.* שוב is a noun, or the part. Ben. Kal of שב *to return.*

339. *thou wast taken.* It is the 2d pers. sing. pret. Kal of לקח *to take.* Rule 93.

340. *shalt thou return.* 2d pers. m. sing. fut. Kal of שב *to return.* Rule 77. 98. השוב is the second person, and is a part of the malediction

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

18 Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

pronounced on Adam; but it embraced Eve; for otherwise death not being pronounced against her, she must have lived forever. It embraced also his posterity, or why should they die? If they were not to die, being a part of the original Adam, it would not be true that the whole of his dust should return to dust. But his posterity were embraced in the transactions with Adam. "Let us make man" &c. "And let them have dominion." "Be fruitful and multiply and replenish the earth and subdue it." "Behold I have given you every herb" &c.

341. חַוָּה *Eve, life*. From חָיָה to *live*. The reason here assigned, "because she was the mother of all living," seems to express rather the view of the writer, than of Adam. Whilst Adam and the woman were standing arraigned before the Creator for sin, it is probable that Adam was in expectation of immediate death, the language of the prohibition having been, "in the day thou eatest thereof thou shalt surely die." The very first gleam of hope which he had, must have been gathered from the intimation, that the woman should have a seed, the necessary inference immediately presenting itself to his mind, that he should survive for a time, and have posterity. On this account in remembrance of the first consolation, he denominated her, who had been before called אִשָּׁה (*Woman*) חַוָּה that is *Life*.

342. הָיָהָה *has been*. 3d pers. sing. fem. pret. Kal of הָיָה to *be*. הָ into הַ, vide rule 102, and page 29, n.

343. חַי *living*. A noun masc. *life, living*. חַיָּה fem. the same, from חָיָה to *live*.

251	ולאשתו	117	לאדם	3	אלהים	154	יהוה	38*	ויעש	343	חי	21
154	יהוה	19	ויאמר	347	וילבשם:	346	עור	345	כתנות	22		
212	ממנו	34	כאחד	20	היה	117	האדם	133	הן	3	אלהים	
351	ישלח	350	פן	349	ועתה	183	ורע	26	טוב	348	לרעת	
305	ואכל	313	החיים	58	מעץ	277	גם	339	ולקח	352	ידו	
3	אלהים	154	יהוה	355	וישלחוהו	354	לעלם:	353	וחי	23		

344. *thy woman*. η *thy*. אשה in construct. for אשה. Vide num. 236.

345. *coats of*. Sing. is כתנה a coat, from כתן to adhere. Rules 21. 26.

346. *skin*. From ערה to strip. Hence מערה a cave, and ערוה nakedness.

347. *and clothed them*. ו and, convers. ם them. Rule 40. לבש. 3d pers. masc. sing. fut. Kal of לכש to clothe.

348. *to know*. ל to. רעת for ידע to know. ת is added, and י rejected from infin. Kal. Rule 89. If היה had even a ו prefixed, it would not be converted to a future; vide in rule V. of the note to num. 19. It is therefore certainly in the past tense. If לרעת was intended to mean no more than an infinitive, the ל needed not to have been prefixed to the word. But רעת may be as well taken for the noun רעה in regimine before טוב; in either way the true translation must be, *to the knowledge of good*. And the whole passage will read thus; *Behold the man was as one of us, to the knowledge of good there is (or, he has added) also evil*. Man now knows by sad experience evil, who being once holy like God, was then acquainted only with

* The verb עשה is one of the most frequent words in the Hebrew language, and is variously rendered, e. g. *to ordain*, Num. xxviii. 6. *to appoint*, Psal. civ. 19. *to prepare*, Ezek. xlv. 22. *to provide*, 2 Chron. xxxii. 29. He *prepared* or *provided* for their covering by directing sacrifices. Or he might have *ordained* or *appointed* the skins of the animals which were to be offered in sacrifice, to be made into coats; we say the skins of sacrifices, because we know of no other use that was made of their flesh.

21 Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever,

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

good. The sentence is obviously elliptical, and designedly so, for after every supposition, we neither know the design of the tree of life, nor what would have followed the eating its fruit.

349. ועתה *and now*. ו *and*. עתה or עת a particle, *now*. עת a noun, *time, season*.

350. פן *lest*. A particle from פנה *to turn, the turning, a corner*. Hence פנים *faces*.

351. ישלח *shall dart forth*. It is the 3d pers. masc. sing. fut. Kal of שלח *to send forth*.

352. ירו *his hand*. ו *his*. Rule 39. יד *the hand*, from ירה *to reach*. Plur. ידים.

353. וחי *and live*. ו conversive. חי is the 3d pers. pret. Kal for חיה *to live*. ה final is dropt. Vide rule 102.

354. לעולם *for ever*. ל prefix. עלם *to hide*. As a noun, *a young man, futurity*. לעולם *idem*.*

* עלם and עולם signify radically duration past, or to come, the commencement or termination of which lies concealed. They are often taken to express the eternity of God and his attributes; but are used to express time finite, indefinite, and infinite, and which of the three must be determined by the sense. They are usually rendered in the 70, by αιωνες, and like it are used in the plural to signify *ages* in some passages, and in others *the world*. Vide Psal. lxxiii. 12. Eccles. iii. 11, and Heb. i. 2. xi. 3. This last text clearly proves the error of those, who would confine the word αιωνες always to signify in the New Testament, *ages, states, or dispensations of things*; for "the

מגן 176 ערן 177 לעבד 208 את 4 הארמה 115 אשר 40
 לקח 339 מִשָּׁם: 356 ויגרש 357 את 4 הארם 117 וישכן 358
 מקדם 178 לגן 176 ערן 177 את 4 הנרבים 359 ואת 4
 להט 360 החרב 361 המתהפכת 362 לשמר 363 את 4
 דרך 364 עץ 58 החיים: 313

355. וישלחו *and sent him forth.* ו *and convers.* הו *him.* Rule 39.
 ישלח *vide num.* 351.

356. מִשָּׁם *from whence.* מ *from.* Rule 176. שם *there.* *Vide num.*
 179. 190.

things which are seen" express the visible creation, from which the writer descends to Abel, Enoch, Noah, Abraham, &c.

The Hebrews also expressed *forever* by נצח *continually.* Job iv. 20. xiv. 20. xx. 7, &c. ער *further;* Ps. lxxxiii. 17. xcii. 7. cxxxii. 12. 14, &c. ארך *length.* Psa. xxiii. 6. xciii. 5; יום *day.* Psa. xciii. 5. xxxvii. 26. Gen. xliii. 9. xlv. 32, &c. צמח, Lev. xxv. 23. 30, *to cut off,* and קרם Prov. viii. 23. *to be before, antiquity,* &c. But no word in the Hebrew expressed so frequently as עולם, or more strongly *endless futurity.*

24 So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

357. ויגרש *and he expelled*. ו convers. גרש is the 3d pers. sing. masc. fut. Kal of גרש *to cast out*.

358. וישכן *and he placed*. ו convers. ישכן is the 3d pers. sing. masc. fut. Kal of שכן *to place*.

359. הכרבים *angels, or emblems of majesty*. ה emphat. Plur. of כרב or כרוב which may be derived from כ *as*, rule 173, and רב *great*, the character of God. Psa. xlviii. 2. מלך רב *the great King*.

360. להט *flaming*. It is the part. Ben. Kal of להט *to burn*. ו is omitted. Vide rule 78.

361. החרב *a sword*. ה emphat. חרב *a sword, devastation, to waste*.

362. המתהפכת *turning upon itself*. ה prefix. The part. Ben. fem. Hithpael of הפך *to turn*. Preventing an approach from every quarter.

363. לשמר *to guard*. ל prefix. שמר infin. Kal *to watch or keep*. Rule 142.

364. דרך *the way*. As a verb, *to go, or come*. As a noun, *a path, a star, a journey*. Also *immediately*. When life was forfeited, its pledge was removed; an exclusion from the tree showed that the terms of life had become impossible to fallen man.

GENESIS XV.

154 יהוה 367 דבר 20 היה 151 האלה 366 הדברים 365 אחר 1
 293 תירא 47 אל 19 לאמר 369 במחזה 368 אברם 47 אל
 372 הרבה 371 שכרך 135 לך 370 מנן 294 אנכי 368 אברם
 296 מאד: 140 ויאמר * 19 אברם 368 אדני 373 יהוה 154 מה 296
 325 חתן 374 לי 304 ואנכי 294 הולך 375 עירי 376 ובן 325

365. אחר *after*. A particle. As a verb, *to defer*, or *delay*; as a noun, *another*, *posterior*, &c. אחרי *the same*.

366. הדברים *things*. ה *emphat*. דברים plur. דבר *a thing*, *a word*, *to speak*. In regim. מדבר *a wilderness*.

367. דבר *the Word*. As the *Word*, he by whom God reveals himself to man in creation, redemption, and judgment, existed in the

* The ו with which this verse commences may be translated *for*, as in Isa. iii. 7. Jer. xvii. 8. and Job xix. 25, and then, as has been well observed, the second verse may be considered as a parenthesis expressing what had happened before the vision. Vau supplies in the Hebrew the place of almost every conjunction, and therefore requires in a translation a great variety of renderings. There are also some peculiarities in the use of this conjunction. Vau coming between two substantives sometimes is to be omitted, and one of them taken as an adjective expressing a property of the other, thus *judgment and righteousness* frequently occurs for "*righteous judgment*." On the contrary, when omitted between two verbs, one should be rendered adverbially; thus, *they hasted they forgat*, is rendered "*they soon forgat*." *Ride thou, prosper thou*, is "*ride prosperously*." But when the same substantive is repeated after Vau, it usually implies distribution. Thus *a man and a man* means different men, Psal. lxxxvii. 5. "*This and that man*." *An ephah and an ephah*, is "*divers measures*." *A stone and a stone*, is "*divers weights*." *A heart and a heart* is "*a double heart*," different hearts, one in expression, and the other concealed.

GENESIS XV.

1 AFTER these things the word of the Lord came unto Abram in a vision, saying, Fear not Abram, I *am* thy shield *and* thy exceeding great reward.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

beginning, and so from eternity, it may be, that it was he, who thus appeared in a vision unto Abram. Postea ירבר 3d pers. m. fut. Kal אָ דבר *to speak*. דברו 3d pers. pl. pret.

368. אברם *Abram*. אב *father*, and רם *high*. אברהם, from אב, רם, and המון *a multitude*.

369. נבוחה *in a vision*. נ *in*. נבוחה *a vision*. מ formative. Rule 178. From חזה *to see, a seer, or prophet*.

370. מגן *a shield*. מ is formative. Rule 178. גן *to protect*. מגן is also *a protector or defender*.

371. שכרך *thy reward*. ך *thy*. Rule 36. שכר *to satisfy, or reward, a satisfaction, or hire*.

372. הרבה *great*. ה *emphat*. רבה fem. and רב masc. *great*. רבה *to increase, or multiply*.

373. ארני *Lord*. From דן *to rule*. א is formative. Rule 147. And י is formative postfixed. Rule 171. num. 482.

374. תתן *wilt thou give*. For תנתן. It is the 2d pers. sing. masc. fut. Kal of נתן *to give*. Vide rule 108. num. 302.

375. הולך *am going*. It is the participle Benoni Kal of הלך *to go, to conduct oneself*. This is an Hebrew present tense. Vide num. 642.

376. עירי *childless*. An adjective from עיר *to be naked*. Plur. עירים Lev. xx. 20, 21.

377. משק *a mover or director*. מ Rule 178. שק *to move*. בן משק *the chief director, the son of the steward, the son of one who runs about my house, or the son of Masek, viz. my handmaid*. Septuag.

משק	377	ביתי	378	הוא	192	דמשק	379	אליעזר:	380
וַיֹּאמֶר	19	אברם	368	הן	133	לי	304	לא	159
זרע	317	והנה	133	בן	325	ביתי	378	יורש	381
אתי:	382	והנה	133	דבר	367	יהוה	154	אליו	383
לא	159	יירשך	381	זה	296	כי	25	אם	384
אשר	40	יצא	385	אתו	149	החוצה	387	וַיֹּאמֶר	19
הבט	388	נא	389	השמימה	390	וספר	391	הכוכבים	83
אם	384	תוכל	392	לספר	391	אתם	85	וַיֹּאמֶר	19
לו	218	כה	393	יהיה	20	זרעך:	317	והאמן	394
ביהוה	154	ויחשבה	395						

378. ביתי *my house*. ' *my*. Rule 34. בית *house, household, capacity, temple, within*. בת *a daughter, pupil of the eye, from בנה to build*.

379. דמשק *Damascene, of Damascus*. Ezek. xxvii. 18. Zech. ix. 1. Amos iii. 12. v. 27.

380. אליעזר *Eliezer, or אלי to me עזר a help, or supply. The son of the steward of my house, this Damascene is to me a help or supply for a son*.

381. יורש *is succeeding to my possessions*. It is the Part. Ben. Kal of ירש *to inherit*. Vide rule 90. Postea יירשך is the fut. Kal, and ך suffix.

382. אתי *to me*. Rule 30. From ' *me*, rule 34, and את *to*. From אתה *to approach*. Vide num. 4. 85.

383. אליו *unto him*. אל *to*. Vide num. 47. ו *him*. Rule 39. So אליהם *to them*. ' is often inserted between the preposition and the pronoun as if it was in construction, perhaps to soften the sound; as אליך *to thee*. But אלי is *to me*. The seven particles which thus take ' are אחר *after*, אל *to*, בין *between*, ער *unto*, על *upon*, תחת *under*, and יחד *together with*: Also אב *a father*, אח *a brother*, and חם *a father in law*. These all follow the form of plurals in regimine.

384. אם *certainly*. From אם *to support*. Also, *if, though, since, whether*. כי אם *but in truth*.

385. יצא *shall come, for ייצא*. Vide rule 89. It is the 3d pers. sing. masc. fut. Kal of יצא *to come, or go*.

3 And Abram said, Behold to me thou hast given no seed, and lo one born in my house is my heir.

4 And, behold, the word of the Lord *came* unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, so shall thy seed be.

6 And he believed in the Lord, and he counted it to him for righteousness.

386. *כמען* *from thy bowels*. ך suff. כ prefix. כע a noun masc. plur. in construct. *bowels*. Arab. *to be loose*.

387. *החוצה* *towards the out place*. ה emphat. prefixed. Rule 150. ה postfixed, *towards*. Rule 156. חוץ *a field, or out place, from חצה to part*.

388. *הנט* *look*. As if *הנביט*. ך is dropped by rule 81. Also נ by rule 94. It is the 2d pers. masc. sing. imper. in Hiphil of *נט* *to look*.

389. *נא* *נא*. As a verb, *to fail*. The particles *נא* and *אנא* import *desire* in consequence of defect.

390. *השמימה* *towards the heavens*. The ה postfixed is *towards*. Rule 156. For *השמים* vide num. 5.

391. *וכפר* *and count*. ו conjunct. כפר is the 2d pers. sing. masc. imper. Kal of *כפר* *to number*. As a noun, *an enumeration*. Vide num. 608.

392. *תוכל* *thou art able*. It is the 2d pers. sing. masc. fut. Hiphil of *יכל*. י into ו, vide rule 89. Also rule 81.

393. *כה* *in this manner*. From *כהה* *to restrain*. *כה* *here, this time*. כ *as, that*. כי, vide num. 25.

394. *והאמן* *and he believed*. ו *and*. This seems to be an exception to the rules num. 19 in note. האמן 3d pers. sing. masc. pret. in Hiph. ך omitted. Rule 81. This verb *אמן* in Kal is *to confirm*, in Niph. *to be constant*, in Hiph. *to believe*. As a noun, *stability, faithfulness*. As a particle, *it is true, be it so*. אמת *truth*.

395. *והחשבה* *and he counted it*. ו *and*. conver. ה suff. *it*. חשב 3d pers. sing. masc. fut. Kal of *חשב* *to impute*.

7 לו 218 צדקה: 396 ויאמר 19 אליו 383 אני 294 יהוה 154
 אשר 40 הוצאתיך 397 מאוד 398 כשדים 399 לתת: 400
 8 לך 135 את 4 הארץ 7 הזאת 306 לרשתה: 401 ויאמר 19
 אדני 294 יהוה 154 במה 296 אדע 269 כי 25 אירשנה: 402
 9 ויאמר 19 אליו 383 קחה 274 לי 304 ענלה 403 משלשת 404
 ועז 405 משלשת 404 ואיל 406 משלש 404 ותר 407 וגוול: 408

396. צדקה *righteousness*. Also צדק. A noun from צדק *to be just, to justify, or to pronounce righteous*. Job xiii. 18. ידעתי כי אני אצדק *I know that I shall be justified or acquitted*. Vide Job xxvii. 5. Prov. xvii. 15. As often as it denotes an action towards another, it always signifies *to absolve, or declare righteous*, and is opposed to *condemn*.*

397. הוצאתיך *have brought thee*. ך *thee*. הוצאתי is the 1st pers. sing. pret. Hiph. of צא׳ changing the radical ׳ into ו, and dropping ׳ characteristic. Vide rules 89. 81. num. 385.

* The bishop of Rochester, in his notes on Hosea, observes on the word צדק, that it “ is properly a forensic word, and signifies a person found not guilty, acquitted and justified upon a trial. Hence, in a theological sense, it is a person found innocent in the sight of God. In the book of the Psalms, and occasionally elsewhere in scripture, it is a title of Christ, in his human nature, and should be rendered *the Just One*. He who stands justified by the perfectness of his own obedience. The only one of the human race who ever was just, or justified by his own justice. The plural צדקים, except when the matter of the discourse is relative to men’s secular transactions, signifies “ *the justified*,” those that are justified by faith in the Redeemer coming, or to come, and clothed with his righteousness.”— “ With respect to the singular צדק, Hutchinson, though he considers it as a title of Christ, renders it “ *the justifier*.” But he is mistaken. The Hebrew word for “ justifier ” should be מצדק from the Hiphil of the verb. But this word, מצדק, is never used as a title of Christ.”

Critical Notes on Hosea, p. 182.

7 And he said unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon.

398. מאור *from Aur, or Ur of. נ from. אור is fire. Vide num. 21. It is supposed Ur was so called from the worshipping of fire.*

399. כשרים *the Cheshdim, or Chaldees. It is by no means clear, that Ur was a city, it was probably a district of country. Gen. xi. 28. 31. Acts vii. 3. It lay in the land of the Chaldeans. That Mesopotamia was the place of Abram's original residence, appears also from the words of Stephen. But that there was an ulterior Mesopotamia, and that Abraham came from a country more eastwardly, seems highly probable. See the Geographical Excursions annexed to the new edition of Dr. Wells's Sacred Geography, No. X. See this word in its changes in Dan. ii. 5. 10. iii. 8. iv. 4. (7.) v. 7. 11. 30. Ezra v. 12.*

400. לתת *to give. ל prefix. תת infin. Kal of נתן to give. Vide rule 108. Vide num. 374. 302. 410.*

401. לרשתה *for possessing of it. ל prefix. רשת suffix. רשת is the infin. Kal of ירש. Vide rule 90, and num. 381.*

402. אירשנה *I shall inherit it. נה it. Vide rule 39. אירש is 1st pers. sing. fut. Kal. Vide num. 401.*

403. עגלה *a calf, or heifer. A fem. noun. עגל masc. a steer, or calf. The radical meaning is roundness.*

404. כשלשה *of three years old. A participial noun fem. from שלש to treble. Vide num. 66. 486.*

405. ועז *and a goat. ו and. עז a goat, from עזן to be strong.*

406. ואיל *and a ram. ו and. איל from אל to interpose. כאיל, of כ as. and איל a ram, or stag.*

407. ותר *and a turtle dove. ו and. From תר to explore, because they migrate in winter.*

408. וגזול *and a young pigeon. ו and. גזול from גזל to plunder. Rule 158.*

85	אתם	409	ויבחר	151	אלה	97	כל	4	את	218	לו	274	ויקה	10
413	רעהו	412	לקראת	411	בתרו	236	איש	410	ויתן	36	בתוך			
416	העיט	415	וירד	409	בחר:	159	לא	414	הצפר	4	ואת			11
20	ויהי	368	אברם:	85	אתם	418	וישב	417	הפגרים	13	על			12
13	על	226	נפלה	227	ותרדמה	420	לבוא	419	השמש					
226	נפלת	80	גדלה	12	השכה	421	אימה	133	והנה	368	אברם			
25	כי	269	תדע	269	ידע	368	לאברם	19	ויאמר	13	עליו:			13
135	להם	159	לא	7	בארץ	317	זרעך	20	יהיה	422	גר			
75	שנה:	425	מאות	88	ארבע	85	אתם	424	וענו	423	ועבדום			

409. ויבחר *and he divided*. ו *and*, conver. בחר is the 3d pers. masc. sing. fut. Kal of בחר *to divide*. Also בחר is *a part*.

410. ויתן *and placed*. ו convers. יתן for נתן is the 3d pers. sing. masc. fut. Kal of נתן. Vide num. 400. 302.

411. בתרו *his division*. ו *his*. R. 39. For בחר vid. num. 409. איש בתרו *the man of his part, or each part*. Substantives in construction often supply the place of adjectives or participles, as בני בליעל *sons of Belial, for base men*; בן עשרים שנה *a son of twenty years, for twenty years old*; בני גרני *the son of my floor, for threshed grain*.

412. לקראת *for the meeting of, or opposite to*. ל *for*. קראת in construct. for קראה a noun fem. *a meeting*; from קרא *to meet, to happen, to call*. Vide num. 29.

413. רעהו *its companion*. ו *its*. Rule 39. רעה *an associate, the will, and רע masc. from רעה to feed*. Vide num. 517.

414. הצפר *the fowl*. ה *emphat.* צפר *a bird, sparrow*. As a verb, *to move quickly*.

415. וירד *and descended*. ו *and*. This is the 3d pers. m. sing. fut. with ו conversive. Num. 19, n. and rule 90. ירד *to descend*. Hence כרוד *affliction*.

416. העיט *a bird of prey*. ה *emphat.* עיט *a ravenous fowl, from עט to move, or rush violently*.

10 And he took unto him all these and divided them in the midst, and laid each piece one against another, but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down a deep sleep fell upon Abram, and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years.

417. הפנרים *the dead carcasses*. ה emphat. Sing. פגר *a dead body*, plur. פנרים. As a verb, *to faint*, or *relax*.

418. וישב *and he drove away*. ו and conv. ישב is the 3d pers. sing. fut. Kal of נשב *to blow*, or *blow away*. Vide rule 94. Or it is the 3d pers. sing. pret. Kal of ישב *to sit down*. In the Septuag. "sat down with them." But the former is the true solution, because it is the relation of a past action, and the ו converts the future to the perfect.

419. השמש *the sun*. ה emphat. שמש *the sun*, light. שמשתי *windows*. The root is שמש *to serve*.

420. לבוא *at rising*, or *going down*. ל prefix. בוא a participial noun from בא *to come*, or *go*.

421. אימה *a dread*. A noun fem. אים masc. the same. They are perhaps from המה *to make a tumult*.

422. גר *a sojourner*. As a noun fem. גרה the same, from גר *to sojourn*, or *dwell*. גור *a cub*, יגר *to fear*, גרה *to excite*, or *stir up*, and גרר *to saw*, are said to have "an intercommunity of secondary senses" with גר or גור *to sojourn*.

423. ועבדום *and shall serve them*. ו convers. ם *them*. Rule 40. עבדו is the 3d pers. masc. plur. pret. Kal of עבד. Num. 162.

424. ויענו *and they shall afflict*. ו convers. ענו for ענהו 3d pers. masc. plur. pret. Kal of ענה *to afflict*, or *affect*. Rule 102.

425. מאות *hundreds*. Plur. noun fem. from sing. מאת or מאא or מאי *an hundred*. With שנה. Rule 119. num. 486.

294	אנכי	428	רן	427	יעבדו	40	אשר	426	הגוי	4	את	426	ונם	14
430	ואתה	80	גדול:	20	ברכש	385	יצאו	44	כן	365	ואחרי	15		
434	תקבר	433	בשלום	432	אבתוך	47	אל	431	תבוא	16				
133	הנה	437	ישוּבו	88	רביעי	436	ודור	26	טובה:	435	בשיבה	16		
133	הנה:	440	עד	439	האכרי	438	עון	433	שלם	159	לא	25	כי	
133	והנה	20	ריה	441	ועלטה	420	באה	419	השמש	20	ויהי	17		
446	עבר	40	אשר	445	איש	444	ולפיד	443	עשן	442	תנור			

426. ונָם *and also*. ו *and*. נָם *moreover*. נָם, נָם *as well as*. הגוי *the nation*, ה *the*, גוי *a nation*, plural גוֹיִם or גוֹיִם *nations*, גוי *a society*, גוי *and* גוה *a body*. נָם *and* גוה *and* occur not as verbs in the Hebrew scriptures.

427. יֵעבְדוּ *they shall serve*. It is the third pers. plur. masc. fut. of עָבַד *to serve*. Vide num. 423.

428. רָן *judging*. This may be taken as the participle Ben. Kal, (1 being omitted by rule 78) of the root רָן *to judge*. Yet as verbs do not always agree with their substantives, but in their radical form are often used as if of various persons or tenses, this word has been generally rendered in this passage as if it had been אֲרָן *and the nation will I judge*, or דַּנְתִּי, ו giving רָן the force of a future. If another verb with a Vau following it had gone before this verb, there could be no objection to such a rendering; but as it is, I think this to be a Hebrew present tense. See num. 642.

429. בְּרִכְשׁ *with wealth*. ב *with*. רִכְשׁ *wealth*. As a verb, *to earn*.

430. וְאַתָּה *and thou*. ו *and*. אַתָּה *thou*, plur. אַתֶּם *ye*, rule 31, from אָתָּה *to approach*.

431. תִּבּוֹא *thou shalt go*. ו is inserted by rule 77. תִּבּוֹא is the 2d pers. masc. sing. fut. Kal of בָּא *to go*.

432. אֲבֹתֶיךָ *thy fathers*. ךְּ *thy*. ךְּ is added because in regimine, though a masc. in ה plural. Vide rule 27. אֲבָהָה for אֲבוֹתָהָה as if fem. Vide rule 21. The sing. is אָב. Vide rule 23. Vide num. 247. 669.

433. בְּשָׁלוֹם *in peace*. ב *in*. שָׁלוֹם a noun, or participle Paoul Kal of שָׁלַם *to perfect, or be at peace*.

14 And also that nation whom they shall serve, will I judge; and afterwards shall they come out with great substance.

15 And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces.

434. הקבר *thou shalt be buried*. It is the 2d pers. sing. m. fut. Niph. of קבר *to bury*, which as a noun is a *sepulchre*.

435. נשיבה *in old age*. ב *in*. שיבה *hoariness*. From שב *to return*; as a noun also, *old age*.

436. ורור *and a generation*. ו *and*. רור *a generation, a round heap, a circle*. Chald. *to inhabit*.

437. ישובו *they shall return*. It is the 3d pers. masc. plur. fut. Kal of שב with ו inserted by rule 77.

438. עון *iniquity or punishment*. From עיה *to pervert*. Vide num. 183.

439. האמרי *the Amorites*. From אמר *to branch*. Inhabitants of the branches of the mountains.

440. ער *yet, further, beyond, besides, unto*. ער הנה *not yet*. בער *whilst yet*. ער אשר *unto that*.

441. ועלטה *and darkness*. ו *and*. עלטה *darkness, density, obscurity*.

442. תנור *a furnace, from נר to separate*.

443. עשן *smoking, is the part*. Ben. Kal of עשן *to smoke*. ו omitted, vide rule 78.

444. ולפיר *and a torch of*. ו *and*. לפיר *a lamp, flame, or torch*.

445. אש *fire, is a noun*. אשה *an offering, plur. אשים*.

446. עבר *passed*. It is the pret. Kal, 3d pers. m. sing. As a noun, a *filace, passage, pilgrimage*. Also *beyond, over*.

18 בין 28 הגזרים 447 האלה: 151 ביום 30 שהוא 192 כרת 448
 יהוה 154 את 4 אברם 368 ברית 449 לאמר 19 לזרעך 317
 נתתי 400 את 4 הארץ 7 הזאת 306 מנהר 184 מצרים 450
 עד 440 הנהר 184 הגדול 80 נהר 184 פרת: 205

447. הגזרים *pieces*. ה *emphat.* It is the plural of גזר *a piece*. As a verb, *to divide*.

448. כרת *cut off*, or *slew*. It is the third pers. sing. pret. Kal. כרת ברית *to make a covenant*, viz. by cutting asunder or dividing a sacrifice. Jer. xxxiv. 18. Psalm l. 5. Hom. II. iii. lin. 245, 6.

449. ברית *a covenant*, or *purification*. From כר *to purify*.*

* ברית *covenant, league, &c.* has been supposed to come from ברא *to create*, because a *new* state or condition is entered into. Vide Taylor's concord. But it comes more naturally from כר *to purify*, and ברית will signify *purification*. In Jer. ii. 22. and Mal. iii. 2. ברית is *that which purifies*. The same term is put for Christ (Isa. xlii. 6) who is the great and only mean of purifying and perfecting sinners. And his being "given a ברית to the people" (Isa. xlix. 9) was God's tender of a mean by which they might be purified and restored to his favour; or these passages intimate his offer of a covenant by the Mediator, according to a secondary sense of the word ברית. For to repre-

18 In that same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

450. מצרים *Egypt*, a name taken from one of the sons of Ham, who is supposed to have been the progenitor of the Egyptians. מצרי *an Egyptian man*, מצרית *an Egyptian woman*, מצריות *Egyptian women*.

sent Christ the great *purification* to the faith of the ancients, sacrifices were used as typical and ceremonial purifications from sin, thus worshippers might "take hold on the ברית" (Isa. lvi. 4) that is, enter into agreement or covenant with God. Hence probably it was, that the ברית or *sacrifice*, which was an emblematical purification, came to be used for the *covenant*, and the *cutting ברית* or slaying the victim, the *making a covenant*, because both Jews and Gentiles slew sacrifices to solemnize covenants not only of a religious sort, but between man and man. Vide Exod. xxiv. 8. Jer. xxxiv. 18. Ps. l. 5. Witsius's Econ. B. 1. c. 1. Riccaltoun, vol. 1. p. 321.

ברית may be found by the critical reader in Gen. ix. 12. 13. 16, 17. xv. 18. xvii. 11. xxi. 27. 32. xxvi. 28. xxxi. 44. Exod. xxiii. 32. xxiv. 7, 8. xxxi. 16. xxxiv. 10. 12. 15. 27, 28. Psal. lxxviii. 10. lxxxix. 3. 39. cv. 10. Isa. xxiv. 5. xxviii. 10. xxxiii. 8. lv. 3. In all these and many other places it is translated *covenant*. It is also rendered in a few instances *league*, as in Josh. ix. 6, 7. 11. 15, 16. Judg. ii. 2, &c. *confederate*, in Gen. xiv. 13. Psa. lxxxiii. 5, *confederacy* in Obad. 7, and *berith* in Judges viii. 33. ix. 4. 46.

GENESIS XLIX.

455 בערף 454 ירך 453 אחיך 452 יודוך 430 אתה 451 יהודה 8
 422 גור 247 אביך: 325 בני 135 לך 457 ישתחוו 456 איביך 9
 462 כרע 461 עלית 460 בני 459 מטוף 451 יהודה +58 אריה
 159 לא 465 יקימנו: 296 מי 464 וכלביא 458 כאריה 463 רבץ 10
 469 רגליו 28 מבין 468 ומחקק 451 מיהודה 467 שבט 466 יסור

451. יהודה *Judah*. From יה for יהוה *Jehovah*, or ' formative, rule 164, and הורה (Hiph. of ירה) *to confess*. Leah said אורה את יהוה *I will confess Jehovah*, therefore she called his name *Judah*, Gen. xxix. 35.

452. יודוך *shall praise thee*, or *attribute superiority to thee*. ך *thee*. ה before the servile ו is omitted, by rule 102. ירו is the 3d pers. plur. fut. Hiphil of ירה *to confess*. Vide rule 90 and 78 for the inserted Vau, and for ך dropped, rule 81.

453. אחיך *thy brothers*. ך *thy*. אחי in construct. for אחים plur. of אח *a brother*, sometimes *my brethren*. ך coalescing, rule 34, n. From אחה *to connect*.

454. ירך *thy hand*. ך *thy*. יר *a hand* plur. ידים from ירה *to stretch out*.

455. בערף *in the neck*. ב *in*. ערף *the neck*. As a verb, *to let fall in drops*. The vertebræ are like drops succeeding each other.

456. איביך *thy enemies*. ך *thy*. איבי in construct. for איבים sing. איב *an adversary*.

457. ישתחוו *shall bow themselves*. ו is inserted after ח instead of ח reduplicated. Rule 111. ישתחוו is the 3d per. plur. masc. fut. Hithpael, ח being inserted after the first radical, vide rule 82, because the verb begins with ש. From שחח *to bow*. Vide num. 74.

458. אריה *a lioness*. ארי *a lion*, from ארה *to snatch off*.

459. מטוף *from the prey*. מ *from*. טוף *prey, food*; as a verb, *to tear to pieces*.

GENESIS XLIX.

8 JUDAH thou *art he* whom thy brethren shall praise; thy hand *shall be* in the neck of thy enemies; thy father's children shall bow down before thee.

9 Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

460. בני *my son.* י *my.* בן *a son.* Vide num. 325.

461. עליה *thou hast gone up.* י for ה before ה. Vide rule 102. It is the 2d pers. masc. sing. preter of Kal, from עלה *to ascend.*

462. כרע *he bowed.* It is the 3d pers. sing. masc. preter Kal, and the root.

463. רבץ *he couched.* It is the 3d pers. sing. masc. preter Kal, and the root.

464. וכלביא *and as a lioness which gives suck.* ו *and.* כ *as.* לביא *a lioness,* from לבא *to milk,* &c.

465. יקימנו *shall rouse him up.* נו *him.* יקים is the 3d pers. sing. masc. fut. Hiphil of קום or קם *to rise.*

466. יסור *shall not depart.* It is the 3d pers. sing. masc. fut. Kal of סר *to turn aside.* Vide rule 99.

467. שבט *a sceptre, a rod, a head of a tribe, a tribe, ensign of authority.* Syriac, *to extend.* It is variously understood here to mean the *regal power, the civil authority, the constitution of government, or the spiritual economy of the Jewish dispensation.*

468. וכחקק *and a lawgiver.* ו *and.* כחוקק *a judge, lawgiver, a determiner, an ensign of judicial authority,* from חוקק *to mark out.* Rule 178.

469. רגליו *his feet.* ו *his.* רגלי in construct. for רגלים sing. רגל *the foot, a stroke,* from רגל *to strike, or impress.* Also רגלות *feet.* Hence רגלי *a footman.*

ער 470 כי 25 יבא 471 שילה 472 ולו 218 יקחת 473 עמים: 474

470. ער with כי following it, signify *until*. ער is rendered *forever*, Dr. Gill says it means not *forever* absolutely, but only when with some antecedent noun or particle. Vide num. 354. n.

471. יבא *shall come*. It is the 3d pers. masc. fut. Kal of בא *to go*, or *to come*.

472. שילה *Shiloh, Saviour, Giver of peace*.* The Samaritan and many of Dr. Kennicott's Hebrew copies read it שלה, others שילו. It is most probably from שלה *to be easy*, or *secure*. Some derive it from שחח *to*

* If 1 Chron. v. 2. be rendered according to the principle of Hebrew grammar given num. 642 (post.) it will be found a confirmation of the christian interpretation of this prophecy. “ *For Judah prevailed above his brethren, and of him is the chief-ruler, but the birth-right is Joseph's*. Reuben had forfeited his birth-right, wherefore the Messiah or chief ruler was to descend of Judah, the double portion to go to Joseph, and the priesthood to Levi; the civil authority was not wholly to depart from Judah till Shiloh should come, who should be of that family, and be the rightful prince of Israel. Accordingly that tribe ruled till the captivity, and afterwards under the kings of Persia and Syria, and again under the Romans, and when their authority was most weakened, still the Sanhedrim, constituted chiefly of that tribe, maintained the truth of this prophecy till Christ came. But soon after his coming the government of Judah was wholly subverted unto this day.

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him *shall* the gathering of the people *be*.

send, and thus the meaning would be *messenger*, or *one sent*, but this is an unwarrantable change of ה into ח. Shiloh is written שלו, שלה, שילו, and שילה.

473. יקהה *cheerful obedience of*. A noun fem. in construct. יקהה. Vide Prov. xxx. 17.

474. עםים *the people*, plural of עם *a society, congregation, or the people*. As a particle, עם is *with, in, against, as, before, near to, &c.*

EXODUS XX.

151 וידבר 367 אלהים 3 את 4 כל 97 הדברים 366 האלה 1
 40 לאמר: 19 אנכי 294 יהוה 154 אלהיך 475 אשר 40
 476 הוצאתיך 397 מארץ 7 מצרים 450 מבית 378 עבדים: 476
 477 לא 159 יהיה 20 לך 135 אלהים 3 אחרים 365 על 13 פני: 477
 479 לא 159 תעשה 116 לך 135 פסל 478 וכל 97 תמונה 479
 41 אשר 40 בשמים 5 ממעל 13 ואשר 40 בארץ 7 מתחת 41
 480 ואשר 40 במים 18 מתחת 41 לארץ: 7 לא 139 תשתחוה 480
 להם 127 ולא 159 תעבדם 481 כי 25 אנכי 294 יהוה 154
 אלהיך 475 אל 482 קנא 483 פוקד 484 עון 485 אבות 247 על 13

475. וידבר *thy God*. ך *thy*. Vide rule 36. אלהי is in construct. with ך. Rule 24. Vide num. 3. 534.

476. הוצאתיך *servants*. Plural of עבד *a servant*, fem. עבדה. Vide num. 162. 423. 427. 481.

477. פני *my face*. פנים *a noun masc. plur. the face or faces*. Vide num. 14. It is here in construction before ך vide rules 24. 34. And according to the note upon rule 34, the noun loses its ך of the plural as well as the ך before this suffix.

478. פסל *a carved image*. As a verb, *to cut or chip*.

479. תמונה *a similitude*. A noun fem. from מנה *to distribute*, as all the parts are distinctly given in a likeness.

480. תשתחוה *shalt not bow thyself*. ה in the end of this word is paragogic, and does not affect the sense. Although ה paragogic does not appear in the paradigm (rule 75) to be applied to any but the 2d pers. masc. in the preter and imperat. and first persons of the future, and to the infinitive, yet it may be annexed to any person, or to the participles; so may ך be added to any person ending in ך though not named in the rule. But practice will best teach the use of the *aëuint*, paragogic letters, א, ה, י, ך, ך, ך, for the discovery of which a trans-

EXODUS XX.

- 1 And God spake all these words, saying,
 2 I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
 3 Thou shalt have no other gods before me.
 4 Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that *is* in the earth beneath, or that is in the water under the earth.
 5 Thou shalt not bow down to them, nor serve them, for I the Lord thy God *am* a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

lation should be always at hand to the learner, and the marginal readings will be also found singularly useful.

If this word were in regular form, it would be תהשחח in the second pers. sing. m. fut. Hithpael. For the change of ח into ו, and the placing of ה after ש, and for the root, vide num. 457.

481. תעברם *thou shalt not serve them.* ך them. Rule 40. תעבר is the 2d pers. m. sing. fut. Kal of עבר. Num. 162. It is observable in all these instances of prohibition that the future tense is used, and not the imperative; with respect to which it is said to be an invariable rule in the Hebrew language, that the imperative mood never prohibits, and is never constructed with a prohibitory particle. Vide the bishop of Rochester's notes on Hosea, chap. ix.

482. אל *God.* As a verb, *to interpose.* The term seems to regard his providential government, and thus expresses more immediately the divine wisdom, power, and goodness. Vide num. 3. 373. 154.

483. קנא *jealous.* As a verb, *to burn with zeal, or jealousy, to be indignant.*

484. בוקר *visiting.* It is the participle Ben. Kal of פקר *to visit.* Vide rule 75. Some read פקר in this place. Rule 78.

485. עון *the iniquity.* And עונן. From ענה *to fervent.* Sometimes it is put for *punishment.* Num. 183.

בנים 325 על 13 שלשים 486 ועל 13 רבעים 487 לשנאי 488

486. שליש of the thirds, or of the third generation.*

* A TABLE OF THE HEBREW NUMBERS.

Alphabet.	Numerical Force.	Cardinal Nouns.	Ordinal Nouns.
א	1	אחד masc. } one. אחת fem. }	ראשון m. } First. ראשונה f. }
ב	2	שנים m. } two. שתיים f. }	שני m. } Second. שתיים f. }
ג	3	שלוש f. } three. שלושה m. † }	שלישי m. } Third. שלישית f. }
ד	4	ארבע f. } four. ארבעה m. }	רביעי m. } Fourth. רביעית f. }
ה	5	חמש f. } five. חמשה m. }	חמישי m. } Fifth. חמישית f. }
ו	6	שש f. } six. ששה m. }	ששי m. } Sixth. ששית f. }
ז	7	שבע f. } seven. שבעה m. }	שביעי m. } Seventh. שביעית f. }
ח	8	שמונה f. } eight. שמונה m. }	שמיני m. } Eighth. שמינית f. }
ט	9	תשע f. } nine. תשעה m. }	תשיעי m. } Ninth. תשיעית f. }
י	10	עשר f. } ten. עשרה m. }	עשירי m. } Tenth. עשירית f. }

† Cardinal nouns of number, from three to ten, when masculine, have a feminine termination; and when feminine, they have a masculine termination.

Alphabet.	Numerical Force.	Cardinal Nouns.	Ordinal Nouns.
כ	20	עשרים m. & f. twenty.	עשרים twentieth, 2 Kings xiii. 1.
ל	30	שלשים m. & f. thirty.	שלשים thirtieth, 2 Kings xv. 13.
מ	40	ארבעים m. & f. forty.	ארבעים fortieth. Deut. i. 3.
נ	50	חמשים m. & f. fifty.	חמשים fiftieth. Lev. xxv. 10.
ס	60	ששים m. & f. sixty.	These numbers, in ordinals, are not found in the Old Testament, but it seems that cardinal and ordinal numbers beyond ten in Hebrew are the same.
ע	70	שבעים m. & f. seventy.	
פ	80	שמונים m. & f. eighty.	
צ	90	תשעים m. & f. ninety.	
ק	100	מאה or מאה m. & f. a hundred.	
ר	200	מאתים m. & f. two hundred.	
ש	300	שלש מאות three hundred.	
ת	400	ארבע מאות four hundred.	

493	ועשה	489	חסד	490	לאלפים	491	לאהבי	492	ולשמרי	493
154	מצותי:	494	אל	47	תשא	495	את	4	שם	190
4	אלהיך	475	לשוא	496	כי	25	לא	159	ינקה	497
4	אשר	40	ישא	495	את	4	שמו	190	לשוא:	496
208	יום	30	השבת	147	לקדשו:	499	ששת	500	ימים	18
147	ועשות	501	כל	97	מלאכתך:	502	ויום	30	השביעי	145
502	ליהוה	154	אלהיך	475	לא	159	תעשה	501	כל	97
									מלאכה	502

The numbers *eleven, twelve, &c. to twenty*, are made by placing עשר or עשרה after the preceding cardinals from *one to nine*.

In like manner from 20 to 30, from 40 to 50, &c. to 100, intermediate numbers are made, by placing after the Hebrew words for *twenty, thirty, &c.* the above cardinal nouns from *one to nine*. *Five hundred, six hundred, &c. to nine hundred* are formed in the like manner as *three hundred and four hundred* in the table.

אלף is a *thousand*, אלפים *two thousand*, the rest to *nine thousand*, are made by placing אלפים after the cardinals *three to nine*.*

ארבתי *ten thousand*, רבתי *twenty thousand*, אלף שלשים *thirty thousand, &c.*

In making cardinal numbers by letters, instead of יה for 15, טו must be used, that is, 9 and 6, to avoid the name of Deity; otherwise the manner is obvious י"א 11, י"ב 12, &c. כ"א 21, כ"ב 22, &c.—ק"א 101, &c. ך is 500, ם 600, ן 700, ך 800, ם 900. 1000 to 9000 are made by placing a dot or small perpendicular line over א &c. to ט.

487. רביעי *those of the fourth, the fourth generation*. רביע *a quarter*, ארבע *four*.

488. לשנאי *of them that hate me*. ל prefix. Rule 142. י suffix. Rule 34. שנא for שנאים, vide note to rule 34. It is the part. Ben. Kal from שנא *to hate*. Rule 78.

489. ועשה *and doing*. ו *and*. עשה is the participle Ben. Kal. Vide rule 103. ו omitted. Rule 78.

490. חסד *mercy, abundance*. It is also taken in an evil sense, *to overwhelm with reproaches*.

* חשעת, שמנת, שבעת, ששת, חמשת, ארבעת, שלשת

6 And showing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the Sabbath day to keep it holy.

9 Six days shalt thou labour and do all thy work.

10 But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor

491. אלפים *unto thousands*. ל prefix. אלף *a thousand*, and אלפים *two thousands*, or *thousands*, are taken for any number indefinitely great.

492. לאהבי *of those who love me*. ל prefix. י *me*. אהב *for* אוהבים. Vide note to rule 34, and rule 78. From אהב *to love*.

493. ולשמרי *and to the observers of*. ו *and*. ל prefix. שמרי part. Ben. Kal, masc. plur. in construct. Rule 78.

494. מצותי *my commands*. י *my*. Rule 34. מצוה plur. מצות, from מ formative, and צוה *to command*. Vide num. 542.

495. תשא *thou shalt take*. It is the 2d pers. m. sing. fut. Kal of נשא dropping the first radical. Rule 94. Postea ישא third pers. sing. masc. fut. Kal.

496. לשוא *in vain*. ל prefix. שוא *vanity, a lie, a vain idol*. Adverbially, *to no purpose*.

497. ינקה *will not clear from guilt, or punishment*. It is the third pers. m. sing. fut. Kal of נקה *to clear, or cleanse*. Rule 86.

498. זכור *remember*. It is the imperat. 2d pers. masc. sing. of זכר *to remember*. ו is often inserted before the last radical of the imperative. Rule 77.

499. לקדשו *to keep it holy, or for sanctifying it*. ל prefix. ו suffix. קדש infin. Kal. Vide rule 142, and num. 148.

500. שש *six*. In construction for ששה, the same as שש *six*. As a verb, *to exult, or be cheerful*.

501. ועשית *and shalt do*. ו *and*, conversive. Vide num. 19. עשית for עשה. Rule 102. From עשה *to do*. Postea העשה 2d pers. sing. fut.

502. מלאכתך *thy work*. ך *thy*. ה for ה in construct. מלאכה *work*. from לאך *to send, or employ*, and מ formative. Rule 178.

504 אתה 480 ובנך 325 ובתך 503 ועברך 162 ואמתך 504
 560 ובהמתך 112 וגרך 422 אשר 40 בשעריך: 505 כי 25 ששת 560
 ימים 18 עשה 38 יהוה 154 את 4 השמים 5 ואת 4 הארץ 7
 את 4 הים 18 ואת 4 כל 97 אשר 40 במ 506 וינה 507 ביום 30
 השביעי 145 על 508 כן 508 ברך 103 יהוה 154 את 4 יום 30
 השבת 147 ויקדשהו: 148 כבד 509 את 4 אביך 247 ואת 4
 אמך 249 למען 510 יארכון 511 ימך 18 על 13 האדמה 115
 אשר 40 יהוה 154 אלהיך 475 נותן 512 לך: 135 לא 159
 14 15 16 תרצה: 513 לא 159 תנאף: 514 לא 159 תגנב: 515 לא 159
 17 תענה 516 ברעך 517 עד 518 שקר: 519 לא 159 תחמד 520
 בית 378 רעך 517 לא 159 תחמד 520 אשת 251 רעך 517
 ועבדו 162 ואמתו 504 ושורו 521 וחמרו 522 וכל 97 אשר 40
 לרעך: 517

503. *and your daughter*. ו *and*. ך *your*. בת *daughter*, plur. בנות from בנה *to build*.

504. *and thy maid-servant*. ך *thy*. ו *and*. אמה in construct. אמה plur. אמהות, from אם *a mother*.

505. *within thy gates*. ב *in*. ך *thy*. שער׳ plur. in construct. of שער *a gate*. As a verb, *to stand up*.

506. *in them*. ב *in*. ם *them*. Vide rule 40.

507. *and he rested, or stayed*. ו convers. ינה is the 3d pers. sing. m. fut. Kal of נח *to rest*.

508. *wherefore*. על כן *to prepare, disposition*. על *upon, on account of*. על כן *wherefore, accordingly, on account of this order of things*. כן כי *because*. ער כן *to this time, yet*.

509. כבד *honour*. It is the 2d pers. masc. sing. imperat. Kal, *to be weighty*. As a noun, *glory, the liver, &c*.

510. למען *that*. ל prefix. מען used only with ל, from ענה *to affect*.

511. יארכון *may be long*. ן is paragogic. יארכו is the 3d pers. masc. plur. fut. Kal of ארך *to be long*.

512. נותן is *giving*. It is the participle Ben. Kal of נתן *to give*. Some read נתן here. Rule 78.

thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

11 For in six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

513. רצח *thou shalt not kill*. It is the 2d pers. m. sing. fut. Kal of רצח *to slay, or to murder*.

514. תנאף *shalt not commit adultery, or commit whoredom with another's wife*. It is the 2d pers. m. sing. fut. Kal of נאף.

515. תגנב *shalt not steal*. It is the 2d pers. m. sing. fut. Kal of גנב *to steal*.

516. תענה *shalt not answer*. It is the 2d pers. m. sing. fut. Kal of ענה *to speak in reference unto*.

517. ברען *against thy companion*. ב pref. ך suff. רע *an associate*. Vide num. 413.

518. ער *testimony, a witness, fem.* ערה the same. ער *to testify*.

519. שקר *false*. As a verb, *to lie*; also as a noun, *a falsehood*.

520. תחמד *shalt not covet*. It is the 2d pers. m. sing. fut. Kal of חמד *to desire earnestly*.

521. ושורו *and his ox*. ו pref. and ו suffixed *his*. שור *an ox*. The Septuagint, and Junius, and Tremellius have taken שור in Gen. xlix. 6, also to signify *an ox*; our translators, Montanus, and the Vulgate, *a wall*; but it is more probable that the ו is merely formative, not radical; and that it should be rendered, *extirpated a PRINCE*, because then it accords with the history of Simeon and Levi, Gen. xxxiv. 25. who slew Shechem, a prince or head of a family, for which their father was obliged to fly away with his sons, to avoid the danger of retaliation. The Septuagint have in Hos. xii. 11. themselves rendered שורים *princes or rulers*; where our translators render it "*bullocks*."

522. וחמרו *and his ass*. ו and. ו suffix. חמר *an ass* from חמר *to trouble, also wine*.

DEUTERONOMY XVIII.

135	לך	527	יקים	526	כמני	525	מאחיד	524	מקרבך	523	נביא	15
40	אשר	97	ככל	528	תשמעון:	383	אליו	475	אלהיך	154	והוה	16
30	ביום	531	בחרב	475	אלהיך	154	יהוה	530	מעם	529	שאלת	
4	את	288	לשמע	533	אסף	159	לא	19	לאמר	532	הקהל	
80	הנדרלה	445	האש	4	ואת	534	אלהי	154	יהוה	289	קול	
537	אמות:	159	ולא	536	עוד	535	אראה	159	לא	306	הזאת	
367	דברו:	40	אשר	538	היטיבו	383	אלי	154	יהוה	19	ויאמר	17

523. נביא *a prophet, an interpreter of God's will, a spokesman, from נבא to prophesy.*

524. מקרבך *from the midst of you.* מ *from.* ך *you.* קרב *the inmost part, from קרב to approach.*

525. מאחיד *of thy brethren.* מ *of.* ך *thy.* אחי *in construct. for אחים* So ver. 18, with הם suffix. Sing. אח *a brother, a kinsman, countryman, also like.* As a particle, *alas.* אחה *Chald. to consociate.*

526. כמני *like me.* כ *as.* Rule 173. ם *me.* Rule 34. מן *from.* But when preceded by a particle, מן seems to be a mere expletive. It is from מנה *to distribute.* Hence ממנה *of or from her, ממנו of or from him, ממני of or from me.* Vide num. 212.

527. יקים *will raise up.* It is the 3d pers. sing. m. fut. of Hiphil of קם *to rise.* Vide rule 99. Postea אקים is the first person.

528. תשמעון *shall ye hearken, or obey.* ן paragogic. השמעו is the 2d pers. m. plur. fut. Kal of שמע *to hear.* Vide num. 288.

529. שאלה *thou hast desired.* It is the 2d pers. m. sing. Kal of שאל *to ask.*

DEUTERONOMY XVIII.

15 THE Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more that I die not.

17 And the Lord said unto me, They have well *spoken that* which they have spoken.

530. מעם *from*. מ prefix, and עם *with, against, before*. As a noun, *the people, or those who are consociated*.

531. בחרב *in Horeb*. ב *in*. חרב *Horeb*. Also, *to lie waste, or desolate*.

532. הקהל *the assembly*. ה prefix. קהל *an assembly*; as a verb, it is, *to collect*.

533. אסף *I will not add*, instead of אאסף, vide rule 97. It is the first pers. sing. fut. Kal of אסף *to gather*.

534. אלהי *my God*, for אלהי. The two Yods coalesce. Vide rule 34, and its note. י *my*, and אלהי in construction for אלהים. Vide num. 3 and 475. אלה *apud Arabes, colere, adorare*. Vide Kals' Gram.

535. אראה *I will not see*. It is the first pers. sing. fut. Kal of ראה. Vide num. 24.

536. עוד *any more, yet again*. From ער *yet, still, further*.

537. אמות *I shall not die*. It is the first pers. sing. fut. Kal of מות *to die*. Num. 214.

538. היטיבו *they have well spoken, or done*. It is the 3d pers. plur. preter Hiphil of יטב *to do good*; of the like import as טוב. Vide num: 26.

525 אחיהם 524 מקרב 135 להם 527 אקים 523 נביא 18
 383 כמוך 539 ונתתי 540 רברי 367 בפיו 541 ודבר 367 אליהם 383
 40 את 4 כל 97 אשר 40 אצונו: 542 והיה 19 האיש 236 אשר 40
 367 לא 159 ישמע 528 אל 543 דברי 367 אשר 40 ידבר 367
 בשמי 190 אנכי 294 אדרש 544 מעמו: 530

539. כמוך *like me*. ך *thee*. כו *very*, from מה *who*. A particle postfixed to ב, כ, or ל. כו *with the very*. ככו *as or like the very*. לכו *to the very*. Also כו in a pron. *him*.

540. ונתתי *and I will put*. ו convers. Vid. num. 19. נתתי for נתתי, is the first pers. sing. preter Kal of נתן *to give*. Vide num. 276.

541. בפיו *in his mouth*. ו *his*. ב *in*. פי in construct. for פה *a mouth*, says Parkhurst, as שׁ for שה *a lamb or kid*. But as פים the masc. plur. of פה sometimes occurs, it is probable that פי and שׁ are both plural nouns in regimine.

18 I will raise them up a prophet from among their brethren, like unto thee and will put my words in his mouth; and he shall speak unto them, all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words, which he shall speak in my name, I will require *it* of him.

542. אצונו *I shall command him.* נו *him.* Rule 39. אצו for אצוה. Rule 102. It is the first pers. sing. fut. Kal of צוה *to command.* Vide num. 494.

543. אל *to or unto,* is a particle from אל *to interpose.* אלי is the same. אל is *the, that, not, no, within, among, towards, against, because of, &c.*

544. אדרש *I will require,* is the first pers. sing. fut. Kal of דרש *to require, or inquire.*

PSALM I.

546 בעצת 375 הלך 159 לא 40 אשר 236 האיש 545 אשרי 1
 550 עמד 159 לא 549 חטאים 548 וברוך 547 רשעים
 554 אם 25 כי 553 ישב: 159 לא 552 לצים 551 ובמושב 2
 557 בתורת 555 יהוה 154 חפצו 556 ובתורתו 555 יהגה
 13 על 559 שתול 58 כעץ 22 והיה 31 ולילה: 558 יומם 3
 570 פלגי 560 מים 18 אשר 40 פריו 59 יתן 374 בעתו
 60 ועלהו 284 לא 159 יבול 571 וכל 97 אשר 40 יעשה

545. אשרי *the blessedness*. A noun masc. plur. in construction. From אשר *to go happily*. The plural is used perhaps to intimate that the causes of his happiness are numerous.

546. בעצה *in the counsel of*. ב *in*. עצה a noun fem. in construct. עצה from יעץ *to counsel*.

547. רשעים *the ungodly*. It is a noun masc. plur. The sing. is רשע *wicked*. As a verb, *to condemn*.

548. וברוך *and in the way of*. ו *and*. ב *in*. ברוך, a noun masc. sing. *a way*. As a verb, *to tread*.

549. חטאים *sinners*. A noun masc. plur. The sing. is חטא *a sinner*. As a verb *to sin*. Vide num. 577.

550. עמד *hath not stood*, is the 3d pers. masc. sing. pret. Kal, and the root.

551. ובמושב *and in the seat*. ו *and*. ב *in*. מושב a noun m. sing. of ישב *to sit*. Rule 90. מ is formative. Rule 178.

552. לצים *the scorers*. It is a noun masc. plur. of לץ *a derider, or deceiver*.

553. ישב *hath not sitten*. It is the 3d pers. sing. masc. preter Kal in Pe Yod. Vide num. 551.

554. אם *if, since*, a particle. כי אם *but in truth, but if*.

PSALM I.

1 BLESSED *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

555. כְּתוּרָה *in the law of*. כּ in תּוֹרַת a noun fem. sing. in construct. תּוֹרָה from יָרָה *to project*. Vide pages 20, 21, in note.

556. חֲפִצּוֹ *his delight*. וְ his. חֲפִץ a noun m. sing. *desire*; as a verb *to will*.

557. יִהְיֶה *hath he meditated*. It is the 3d pers. m. sing. fut. Kal after וְ conversive. From הִגֵּה *to revolve, or to mutter*.*

558. יוֹמָם *by day*. An adverbial particle from יוֹם. Num. 30. מְ affixed sometimes forms adverbs. Vide rule 181.

559. שְׁתוּל *planted*. It is the participle Paoul Kal from שָׁתַל *to plant*.

569. פְּלִגֵּי *the rivers of*. A noun masc. plur. in construct. from פָּלַג *a stream*. As a verb, it is *to divide*.

570. בְּעֵתוֹ *in its season*. בּ in. וְ his or its. עֵת a noun fem. sing. *time*. עַתָּה and עֵתָּה *now*.

571. יִבּוֹל *shall not wither*. It is the 3d pers. sing. m. fut. Kal of נָבַל *to wither*. Vide rules 94 and 77.

* Our translators in this psalm often translate the perfect and future by present time. I see no necessity for it in any one of the instances. They furnish an argument thus for Mr. Parkhurst's assertion to that purpose in rule 60. I will not deny the position, but am not satisfied with its correctness. The Hebrews made their present

554 אִם 25 כִּי 547 הַרְשָׁעִים 44 כֵּן 159 לֹא 572 יִצְלִיחַ: 4
 159 לֹא 44 כֵּן 13 עַל 16 רוּחַ: 574 תִּרְפְּנוּ 40 אֲשֶׁר 573 כִּמּוֹץ 5
 578 בְּעֵדוּת 577 הַטָּאִים 576 בְּמִשְׁפַּט 547 רָשָׁעִים 575 יִקְמוּ
 396 צְדִיקִים: 396 כִּי 25 יִרְעֶה 269 יְהוָה 154 דֶּרֶךְ 548 צְדִיקִים
 579 תֵּאבְדוּ: 547 רָשָׁעִים 548 דֶּרֶךְ

572. יִצְלִיחַ *shall prosper*. It is the 3d pers. m. sing. fut. Hiphil of צָלַח *to be happy, or to prosper*.

573. כִּמּוֹץ *like the chaff*. כִּי *as*. מוֹץ a noun masc. sing. Some read מָץ, also an *oppressor*, from כָּצַח *to squeeze or press*.

574. תִּרְפְּנוּ *driveth it away*. נוּ pron. suff. Rule 39. חֲרַף 3d pers. sing. fem. fut. Kal of חָרַף *to troffel*, a verb defective in Pe Nun, and drops נ. Vide rule 94. The pronouns are often redundant in Hebrew, the

tense, by omitting the perfect and future. Vide num. 642, post. Of this we have several examples in this psalm. "Blessed *is* the man." "The ungodly *are* not so, but *are* like" &c. "For the Lord *knoweth*" &c. If the reader will render every perfect and future in this psalm according to the directions in num. 19, he will find the meaning is every where good. Nevertheless as I stand wholly alone in my opposition to this translation, as far as I know, I advise the reader to receive it only upon his own experience.

In the earliest ages poetry and music were united, and poetic compositions were sung in a species of extemporaneous melody; in some such manner as our Indian warriors deliver their harangues; or as the African ladies sang, when Mr. Park was the subject of their song. But the equality in the lengths, and similarity in the construction of some of the sentences in Hebrew poetry, prove, that the Jews had arrived at a refined or artificial harmonious arrangement of syllables. "Harmony arises from the proportion, relation, and correspondence of different combined sounds; and *verse* from the arrangement of words, and the disposition of syllables according to the number, quantity, and accent." "But the true pronunciation of Hebrew is lost."—"The number of syllables is, in a great many words, uncertain; the quantity and accent wholly unknown."* What therefore

* Dr. Lowth.

4 The ungodly *are* not so; but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

relative sometimes accompanies the personal affix, sometimes the separate primitive pronoun, and at other times, it is used with the antecedent.

575. יקמו *shall not stand*. It is the 3d pers. plur. fut. masc. in Kal of קם. Vide num. 527.

576. במשפט *in the judgment*. ב *in*. משפט a noun masc. sing. from שפט *to judge*. Vide rule 178.

577. וחטאים *and sinners*. ו *and*. חטאים is a noun masc. plural. Num. 549. חטא according to Judges xx. 16. is *to miss the mark*, and is exactly μαρτυρο.

578. בערת *in the congregation*. ב *in*. ערת a fem. noun sing. in construct. ערה *an assembly*, from יער *to appoint*.

579. תאבד *shall perish*. It is the 3d pers. fem. sing. fut. Kal of אבד *to perish*.

the *harmony*, and what the *verse* of the Hebrew language were, it seems impossible to discover; all theories directed to these objects have been hitherto unsuccessful, and we believe no mortal knows either the one or the other.

PSALM II.

למה 580 רגשו 581 גוים 582 ולאמים 583 יהגו 557 ריק: 584
 יתיצבו 585 מלכי 586 ארץ 7 ורוזנים 587 נוסדו 588 יחד 589
 על 13 יהוה 154 ועל 13 משיחו: 590 ננתקה 591 את 4
 מוסרותימו 592 וגשליכה 593 ממנו 594 עבתימו: 595

580. למה *wherefore*. ל prefix. מה as a pronoun, *who? which?* As a particle, *why? how?* כמה *for what? כמה how many?* &c.

581. רגשו *make a tumult*. It is the 3d pers. plur. preter Kal of רגש *to make a noise*. Aben Ezra explains it by חברו *associate*.

582. גוים *nations*. The sing. גוי is *a multitude*. גו *a society*. גוּח *firmness, body*. Why do men of different nations conspire together?

583. ולאמים *and the people*. ו and. ל prefix. אמה *a nation*, plur. אמות *masc. אמים*. From אם *a mother, support, &c*.

584. ריק *vanity, also vain*. As a particle, *in vain, only*. As a verb, רק *to empty*. Efforts against God are vain or ineffectual.

585. יתיצבו *shall set themselves*. It is the 3d pers. plur. masc. fut. Hithp. of יצב *to place, set, or appoint*.

586. מלכי *the kings of*. Plur. in construct. of מלך *a king*. Rule 25. As a verb, *to rule or govern*. Herod the great, who was king of Judea, sought to slay Jesus in his infancy. Herod Antipas, who was called a king (Mark vi. 14) and Pilate, who represented the Roman emperor, and the high priests united in, and consulted for the extinguishment of the Messiah, and therein opposed themselves against Jehovah.

587. ורוזנים *and the counsellors*. ו and. רוזנים and רונים from the Arabic verb רוּן *to examine or weigh*.

588. נוסדו *take counsel together, lay together their plans*. It is the 3d pers. plur. masc. pret. Niph. of יסד *to lay a foundation*. Vide rule 90. Though we distinguish the three conjugations of Hebrew verbs into voices, the simple active, simple passive, causal active, and causal passive; and the reflex or middle voice, and each verb generally

PSALM II.

- 1 WHY do the heathen rage, and the people imagine a vain thing.
 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying*,
 3 Let us break their bands asunder, and cast away their cords from us.

passes through these regular changes of signification correspondent unto the grammatical inflections; yet the change in signification is by no means uniform. Many verbs have different, and often opposite meanings in the several conjugations; and must be learned from the lexicons and use, as if they were different words. Thus whilst some verbs in sense have really five voices in one and the same conjugation; others have really five conjugations, and are distinct words in them all, though they may have the same radical letters.

589. יחד *together*, from יחד *to unite*.

590. משיחו *his Anointed*. ו *his*. משיח *a person anointed*, or instituted into the office of a king or priest, *Christ*. From משח *to anoint*.

591. ננתקה *let us break*. ה *paragogic*. נתק is the 1st pers. plur. fut. Kal of נתק *to break*. Vide rule 61.

592. מוסרותיהם *their chains*. מו *their*. Rule 40. For ׀ suffixed, vide rule 27. מוסרות a noun fem. plur. מוסר *a chain*, from וסר *to restrain*. The laws of God and the gospel of Christ, being the purest system of morals, appear as chains and cords to the licentious, from which they determine to free themselves.

593. ונשליכה *and we will cast away*. ו *and*. ה *paragogic*. נשליך first pers. plur. fut. Hiph. of שלך *to cast away*.

594. מוכנו *from us*. מן, מני, מ *from*, perhaps from מנה *to distribute*. מוכנו מ prefix, and נו *us*. R. 35. Vide num. 212. It is said that the מ adds energy, thus whilst מנו is *from us*, מוכנו means *far from us*. נו is also *him*. Rule 39. מוכנו “*a nobis, sive ab illo*.” It has been rendered, “*cast away—from him*.” But this does not agree with the sense, for the Lord and his Anointed have been spoken of.

595. עבריהם *their cords*. מו *their*. Rule 39. עבתי in construct. עבתים

599 יושב 596 בשמים 5 ישחק 597 אדני 373 ילעג 598 למו; 599
 602 אז 600 ידבר 367 אלימו 383 באפו 601 ובחרונו 602
 13 יבהלמו; 603 ואני 294 נסכתי 604 מלכי 586 על 13
 609 ציון 605 הר 606 קרשיו; 607 אספרה 608 אל 151 חק 609

and עבות plur. עבה and עבות sing. a cord from עבה to *intwine*. Sept. τον ζυγον αυτων. Vulgate, *jugum ipsorum*. The Syriac, Arabic, and Ethiopic agree with these.

596. יושב is *sitting*. Part. Benoni Kal of ישב to *sit*. Vide this verb inflected, rule 90.

597. ישחק shall *laugh*. 3d pers. masc. sing. fut. Kal of שחק to *grind to pieces, to deride, to laugh at*. This is spoken after the manner of men; as men deride their feeble opponents, so God is represented as disdaining the impotency of his enemies.

598. ילעג shall *scorn*. 3d pers. m. fut. sing. Kal of לעג to *scorn, deride, sneer, or mock*. As a noun, *scoffing*.

599. למו *at them*. ל prefix, and מו *them*. Vide rule 40.

600. אז *then*. מאז or מנאז *from that time*.

601. באפו *in his wrath*. ו *his*. ב *in*. אף *anger*, from אנף to *be angry*. This word is perhaps borrowed from the visible effects of anger upon the human countenance. If the providence of God ever gave occasion to refer passionate resentment to Deity, the sufferings of the nation, who murdered their Messiah, were great enough to do it.

602. ובחרונו *and in his fury*. ו *his* suff. ו *and* pref. ב *in*. חרון *rage*, from חרה to *burn*.

603. יבהלמו shall *terrify them*. מו *them*. Rule 40. יבהל 3d pers. m. fut. sing. Kal of בהל to *hurry, terrify*.

604. נסכתי *have I anointed*. 1st pers. sing. pret. Kal of נסך to *diffuse, pour out a libation, anoint*. The Septuag. have in this place, Εγὼ δὲ κατασταθην βασιλεὺς ὑπ' αὐτοῦ &c. *But I have been constituted a King by him*; thus making this sixth, as well as those verses which immediately follow, to have been spoken by the king who is set up; but

4 He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them, in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

the Hebrew makes it the language of Jehovah. And, as usual, that version only gives a comment; the Hebrew is *anointed*, which is one mode of *constituting* a king. As Mediator his Father is greater than he. It has been rendered *εχριστα, unxi, ego inungens, and inunxi.*

605. צִיּוֹן *Zion, Sion, or Tsiun, a dry heap.* צִיָּה *drought, a desert.* The city of David was denominated from the hill, which was so called, because dry. It is used both for the ancient Jewish church, and for the church of Christ. Heb. xii. 2. Rev. xiv. 1.

606. הַר *a mountain, from הרה to swell.*

607. קֹדֶשׁ *my holy.* ׀ *my.* קֹדֶשׁ. Vide num. 148.

608. אֶסְפְּרָה *I will declare.* הַּ paragog. It is the first pers. sing. fut. Kal of סָפַר *to enumerate, announce.* Num. 391. חָק אֵל in the Vulgate, close the sixth verse, *prædicam præceptum ejus:* in the Septuag. they begin the seventh verse, *Διαγγελλων το προσταγμα κυριου.* The most ancient and most received sense seems to be, that God hath commissioned the Mediator to declare his commandment, or reveal his will. חָק אֵל is also translated *ad decretum; juxta vel secundum statutum; præscriptum et modum certum:* that is, that Messiah should reveal or declare according to the divine command, without deviating from it.

But Acts xiii. 33. shows this passage to have been fulfilled by the resurrection of Christ from the dead, and in Rom. i. 4. Paul again expresses the same thing, that Jesus was by his resurrection *declared to be the son of God with power.* Thus these words are a prophecy, and have been accomplished.

609. חָק *a decree, from חקק to engrave.* חָק is the *purpose* of God relative to man's salvation

294	אני	430	אתה	325	בני	* 383	אלי	19	אמר	154	יהוה
302	ואתנה	594	ממני	610	שאל	324	ילדתיך:	30	היום	8	
7	ארץ:	613	אפסי	612	ואהזתך	611	נחלתך	582	גוים		
617	יוצר	616	ככלי	615	ברזל	467	בשבת	614	תרעם	9	
620	הוסרו	619	השכילו	586	מלכים	570	ועתה	618	תנפצם:	10	
293	ביראה	154	יהוה	4	את	162	עברו	7	ארץ:	628	שפטי
601	יאנף	350	פן	624	בר	623	נשקו	622	ברעדה:	621	וגילו
											12

610. שאל *ask*. Imperat. Kal, 2d pers. m. sing. of שאל *to ask, desire, demand*.

611. נחלתך *thine inheritance*. ך *thine*. נחלת in construct. נחלה *a possession, from נחל to possess*.

612. ואהזתך *and thy possession*. ו *and*. ך *thy*. In regimine. אהזה from אהז *to take, catch, seize*.

613. אפסי *the borders*, in construct. A noun masc. plur. אפס sing. *the end, from אפס to cease, or fail*.

* The Syriac version of Acts xiii. 33, where the rest of this verse is quoted, presents us with the Hebrew words, except the changes peculiar to that dialect; “ רברי אנת אנא יומנא ילדתיך: ” *Filius meus es tu; ego hodie genui te.* As Paul was addressing himself “ to children of the stock of Abraham,” (ver. 26) it is probable that these are the very words which he uttered. If so, they show both, that he used the Hebrew scriptures, and that the Jews understood this psalm to be a prophecy of the Messiah; otherwise his argument would have required, that this fact should have been established. The terms, *this day have I begotten thee*, indicate that Christ is not a son by adoption, as angels and men may be sons, but that he partakes of the nature of the Father, and has *by inheritance obtained a more excellent name than they*. Heb. i. 4, 5. Every other name is capable of being referred to his representing the Father to men, and bearing his authority, but this speaks his nature the same, and consequently divine. From his sonship must be excluded *inferiority*, for he is equal to the Father, and *posteriority*, for he is from eternity. The words *this day* are a part of the decree or eternal purpose of God, which was manifested to men by Christ’s resurrection. Vide num. 608.

7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

614. תרעם thou shalt break them. ׀ them. Rule 40. תרע is the 2d pers. sing. m. fut. Kal of רע to break. It is probable that the Septuag. understood the root to be רעה to feed, for they have it, Παιμανεῖς αὐτοὺς ἐν ῥαβδῷ σιδηρᾷ; the Vulgate also has, *Reges eos in virga ferrea*. The figure is certainly borrowed from the pastoral life. Many of Kennicott's books have תרועם.

615. ברזל of iron. A noun, perhaps from בר bright, and נול to fuse, or melt. It is very bright before it melts.

616. ככלי as a vessel. כ as. Rule 173. כלי a noun masc. from בלה to make. Perhaps it is here the plural in construction.

617. יוצר of him who makes it. Part. Benoni Kal of יצר to fashion.

618. תנפצם shalt thou break them. ׀ them. Rule 40. תנפץ 2d pers. masc. sing. fut. Kal of נפץ to scatter.

619. השכילו be wise, 2d pers. masc. plur. imperat. Hiphil of שכל to be wise.

620. הוטרו be instructed, 2d pers. masc. plur. Niphal of יטר to correct. י is changed into ו. Vide rule 89.

621. וגילו and rejoice. and. גילו is given as a verb in Oin Vau by Bythner, but if it be, as he allows, in the 2d pers. m. plur. imper. Hiphil, it is most probably given correctly by Parkhurst as a biliteral, the ה which is characteristic of that conjugation being dropped. Vide rule 98. גל is also to roll.

622. ברעה in trembling. ב in. רעה is from רעו to tremble.

623. נשקו kiss ye, i. e. reverence. Gen. xli. 40. 1 Sam. x. 1. 2d pers. masc. plur. imperat. Kal of נשק to kiss. Vide Parkhurst on this word, for the custom to which this scripture alludes.

624. בר the Son, the pure man, from בר to purify. כרי my pure, like

ותאבדו 579 דרך 548 כי 25 יבער 625 כמעט 626 אפו 601
 אשרי 545 כל 97 חוסי 627 בו; 63

my dear, expresses affection, hence probably בר *a son*, and ברה *a daughter*. בר in Chaldee is בן in Hebrew. There are some other words which are either Chaldee, or formed in the Chaldee manner in the Psalms; thus in Psal. cxxxix. 17. רעך *thy friends*, may be in Chaldee, *thy thoughts*. Psal. cxvi. 12. תגמלוהי for תגמלו *his benefits*. There are a few instances of the Chaldee dialect in other parts also of the Old Testament. The portions which are wholly written in Chaldee are the following; the book of Ezra from the eighth verse of the fourth chapter, to the twenty-seventh verse of the seventh chapter; in the book of Jeremiah, the eleventh verse of the tenth chapter; the book of Daniel from the fourth verse of the second chapter to the end of the seventh chapter. As the letters, the manner of reading, the parts of speech, the numbers and genders of nouns, &c. are the same as in the Hebrew, and there is the most striking similarity between the regular and irregular verbs in the respective languages, the ordinary helps given by the Hebrew lexicographers, for understanding those portions of scripture, will prevent any difficulty that might be apprehended from them.

625. יבער *shall kindle, or burn*. 3d pers. sing. masc. fut. Kal of בער *to inflame*.

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

626. כמעט *as a little*. כ as. כמעט *a little, a few*. As a verb, *to be diminished*.

627. חוסי *trusting*. חסה *to shelter oneself, to trust*. Part. Ben. Kal חוסה, plural חוסים dropping the ה before ך. Vide rule 102. The late Dr. Wilson of Edinburgh, in his "Elements of Hebrew Grammar," accounts thus for this remarkable defect of ך final. "Sometimes the status regiminis is employed to soften the sound, or to vary the expression; when the following word is not the genitive of position, but is governed by a preposition. חוסי בו *they who trust in him*, for חוסים בו." The old grammarians, who delighted to silence difficulties by certain hard words which they denominated figures, have cut this knot by calling it "the enallage of the casus constructus." Blaney observes after Dr. Kennicott, that ך final is in many instances omitted. Dr. Lowth supposes that the status constructus pro absoluto of the grammarians may be an occasional mistake of transcribers, "by not observing a small stroke, which in many manuscripts is made to supply the ך of the plural."

628. שפט *judges*. In construct. שפט *a judge*. As a verb, *to judge*.

PSALM XV.

422 מזמור 296 מי 154 יהוה Ver. 1. 630 לרוד 629
 375 באהלך 607 קדשק: 606 בהר 632 ישכן 296 מי 631
 635 תמים 633 ופעל 634 צדק 396 ודבר 367 אמת 394 בלבבו:
 413 לא 159 רנל 636 על 13 לשנו 637 לא 159 עשה 38 לרעהו
 641 רעה 638 וחרפה 639 לא 159 נשא 640 על 13 קרבו:
 154 נבזה 642 בעיניו 267 נמאם 643 ואת 4 יראי 644 יהוה 154

629. מזמור *a psalm*, from זמר *to sing*.

630. לרוד *to David*. ל *to*. רוד *David*, or *a friend*. A psalm given to David from the Lord. When the word of the Lord came to a prophet, it is usually expressed by היה דבר *the word was* &c. So לרוד *a golden psalm to David*, whereby he could say, עט כופר מהיר *my tongue is the pen of a ready writer*. To Moses he spake אל פנים or פה אל פה *face to face*. Solomon Bennet, a modern Jewish polemical writer, translates לרוד מזמור *prosody on David*; and says, "The psalms were not all composed by David himself; many of them were written by different Levitical poets; as Asaph, Hyman, Jeduthun, &c. They consist of prayers, hymns, prosody, &c. alluding to various circumstances of public or private facts." Thus, to avoid the application of the prophetic psalms to the Messiah, he considers them made in honour of David. If his forefathers had been of the same mind, they would scarcely have assigned them a place in the כתובים or Hagiographa, and used them in the worship of God.

631. באהלך *in thy tabernacle*. ב *in*. ך *thy*. אהל *a tent*. As a verb, *to dwell*.

632. ישכן *shall dwell*. 3d pers. fut. sing. masc. Kal of שכן *to inhabit*.

633. תמים *uprightly*. As a noun, *perfection, pure*. From תם *to be perfect*.

634. ופעל *and worketh*. ו *and*. פעל the 3d pers. sing. masc. pret. Kal *to labour*. Vide rule 87. Rather part. Ben. Kal, rule 78.

635. בלבו *in his heart*. ו *his*. ב *in*. לב *and לב the heart*, from לב *to move up and down*. לבי *my heart*. לבנכם *your heart*.

PSALM XV.

A PSALM to David.—Ver. 1. Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the Lord; *he that* sweareth to his own hurt, and changeth not.

636. רגל *backbiteth*. 3d pers. sing. m. pret. Kal to *detract*. Rather part. Ben. Kal. Rule 78.

637. לשנו *his tongue*. ו *his*. לשן and לשון *a tongue, language, bay*. From לשן *to contort*.

638. רעה *evil*. From רע *to break*. Vide num. 646.

639. וחרפה *and reproach*. ו *and*. חרפה *reproach*, from חרפ *to reproach*.

640. נשא *takes up*. It is the 3d pers. m. sing. preter Kal, *to lift up*. Rather part. Ben. Kal. Rule 78.

641. קרבו *his neighbour*. ו *his*. קרב or קרוב *a neighbour*, from קרב *to approach*.

642. נבזה *is despised*. Particip. Niphal of בזה *to despise*. Mr. Parkhurst justly observes, rule 60, that participles are used for the *present tense*. It has been observed by others that in such instances the substantive verb היה is always implied; but if that verb were expressed, it would make the expression either the preter or future, it cannot be therefore implied. The fact is this, ordinarily if not always, actions past or to come, not proper for the imperative mood, were expressed by the Hebrews by one of their two tenses, if the action was present, no time was expressed, but the participle was substituted. In like manner also the omission of the preter and future of היה indicated the present time.

643. נמאס *the reprobate person*. Participle Niphal of מאס *to spurn, reject, or cast off*.

644. ירא *those fearing, or the fearers of*. A noun m. plur. in construct. Vid. ירא in num. 293.

5 יכבד 509 נשבע 645 להרע 646 ולא 159 ימר: 647 כספו 648
 לא 159 נתן 302 בנשך 649 ושחד 650 על 13 נקי 651 לא 159
 לקח 652 עשה 38 אלה 151 לא 159 ימוט 653 לעולם: 354

645. נשבע *having sworn*. Benoni Niphal masc. sing. of שבע *to satisfy, secure, swear*.

646. להרע *to his evil*. רע *evil, wrong*, as a noun; as a verb, *to break*. ה emphat. and ל *to*. Vide num. 638.

647. ימר *will not change*. It is the 3d pers. masc. sing. preter Kal, converted by ו. Akin to this is מר *to be in bitterness*.

648. כספו *his silver*. ו *his*. כסף *silver, to be pale*. Vide num. 195. So *agygos* from *ageos* *white*.

649. בנשך *in usury, or biting*. ב *in*, and נשך *to bite, to hurt*. This word is supposed to mean a contract which converts interest into

5 *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things, shall never be moved.*

principal; or conduct, which produces the same effect; or a very exorbitant interest, or premium disproportioned to the risk. In all these instances the party is *bitten*. This word differs from חרביה. The critical reader is advised to see each of these words in some Hebrew concordance.

650. ושחר *and a gift.* ו and שחר *a donation.* As a verb, *to give.*

651. נקי *the innocent.* A participial adject. *pure, clear,* from נקה *to cleanse.*

652. לקח *hath not taken.* 3d pers. sing. masc. pret. Kal. Vide rule 93.

653. ימוט *shall not be moved.* 3d pers. masc. sing. fut. Niphal of יט *to slip, or slide.* Vide rules 98, 99.

PSALM XXII.

630	לדוד:	629	מזמור	656	השחר	655	אילת	13	על	654	למנצח	1
660		659	מישועתי	658	רחוק	580	עזבתני	למה	657	אלי	657	אלי
159		558	ולא	29	יומם	534	אקרא	אלהי	661	שיגתני:	366	דברי
430		304	ואתה	663	לי:	רומיה	59	ולא	31	ולילה	662	תענה
667		666	בך	665	ישראל:	תהלות	664	יושב	148	קדוש	668	בטחו
383		670	אליך	668	ותפלטמו:	בטחו	669	אבתינו	668	בטחו	668	בטחו

654. למנצח *to the chief* musician. ל prefix. נצח *a chief, or prefect.* מ formative, and נצח *to preside.*

655. אילה *a hind, or doe of, in construct.* Sing. אילות, plur. אילות. Masc. איל *a stag, or deer.* From אל *to interpose.*

656. השחר *the morning, or dusk of the day.* ה emphat. שחר *the dawn.* As a verb, *to be dark coloured.* Some render it, “upon the interposition of darkness,” i. e. concerning the onset which the powers of darkness would make on Christ. Rather “concerning the hind of the morning,” that is concerning him who was to be hunted and pursued as such.

657. אלי *my God.* ם pronom. suff. Rule 34. אל *God, the interposer.*

658. עזבתני *hast thou forsaken me.* ם me. Rule 34. עזבה 2d pers. s. m. pret. Kal of עזב *to forsake.* The Syriac words שבקתני איל איל למנא שבקתני are probably those, which were spoken by the Saviour. Matt. xxvii. 46. But some think the three first were the Hebrew words here given, and the fourth the Chaldee word used in the Chaldee paraphrase at this place.

659. רחוק *so far, at a distance.* It is here used as a particle; as a noun, *remote, from רחק to be far off.* Vide num. 694.

660. כישועתי *from my deliverance.* מ from. ם my. ישועת in construct. ישועה *a noun fem. from. ישע to save.*

661. שאנתי *my roaring.* ם my. שאנה in regim. for שאנה *roaring, from שאנ to roar as a lion.* Num. 705. Heb. v. 7.

PSALM XXII.

To the chief musician upon Aijeleth Shahar; a psalm of David.

1 My God, my God, why hast thou forsaken me? *Why art thou so far from helping me, and from the words of my roaring?*

2 O my God, I cry in the day-time, but thou hearest not; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee, they trusted and thou didst deliver them.

5 They cried unto thee, and were delivered; they trusted in thee, and were not confounded.

662. תענה *wilt not answer.* 2d pers. sing. m. fut. Kal of ענה *to act upon, or answer.*

663. דומיה *silence.* A noun fem. from דמה *to be silent.* *Silence is not to me.* It has been rendered *intermissio, quies, cessatio.*

664. יושב *who art inhabiting.* Part. Ben. Kal of ישב *to dwell or inhabit.*

665. תהלות *the praises of.* No change in regim. Rule 26. Plural of תהלה *praise.* ה formative. Rule 189. הלל *to praise.*

666. ישראל *Israel.* From שר *a prince,* and אל *God.* Vide Gen. xxxii. 28. The initial י is frequently formative of proper names, as יעקב *Jacob,* from עקב *to supplant.* ירמיה *Jeremiah,* from רם *to lift up,* and יה *Jehovah.* יזרעאל *Jezreel,* from זרע *seed,* and אל *God.* Rule 164.

667. בך *in thee.* ב *in.* ך *thee.* See a similar compound in num. 135.

668. בטחו *have trusted.* 3d pers. m. plur. pret. Kal of בטח *to trust.*

669. אבותינו *our fathers.* נו *our.* אבתי. Though not fem. yet having the fem. termination, it takes ך final after ה in construction, and ought to have been included in rule 27. אב in regim. אבתי plur. אבה and אבות from אבה *to acquiesce in.* Vide num. 247. 432.

670. והפלטמו *and thou didst deliver them.* ו *and,* convers. מו *them.* תפלט 2d pers. sing. masc. fut. Kal of פלט *to deliver.*

- זעקו 671 ונמלטו 672 כך 667 בטחו 668 ולא 159 בושו: 673
 7 ואנכי 294 תולעת 674 ויא 159 איש 236 חרפת 675 אדם 117
 8 ובזוי 676 עם: 677 כל 97 ראי 678 ילעיגו 679 לי 304
 9 יפטירו 680 בשפה 681 יניעי 682 ראש: 1 גל 683 אל 47
 יהוה 154 יפלטוהו 684 יצילהו 685 כי 25 הפז 686 בו: 63
 10 כי 25 אתה 430 נחי 687 מבטן 688 מבטיהי 689 על 13 שרי 690
 11 אמי: 249 עליך 691 השלכתי 692 מהם 693 מבטן 688

671. זעקו *they cried*. 3d pers. plur. pret. Kal of זעק *to call or cry*.

672. ונמלטו *and they were delivered*. ו *and*. נמלטו 3d pers. plur. pret. Niph. of מלט *to deliver*.

673. בושו *were not confounded*. 3d pers. plur. pret. Kal of בש *to confound*. For the ו inserted, vide rule 98.

674. תולעת *a worm*, and תולעה are nouns fem. חולע masc. *a worm*, from לע *to swallow*. 2 Cor. xiii. 4.

675. חרפת *a reproach of*. In regim. for חרפה from חרפ *to disgrace or reproach*.

676. ובזוי *and despised*. ו *and*. בזוי is the participle Paoul Kal of בזה *to despise*. Vide rule 103. John xii. 42, 3.

677. עם *the people*. As a particle, *together*. עמת *nearness*. עמים plur. *the people*. Vide num. 474.

678. ראי *seeing me*. י *me*. י of ראי, which is ראים in construct. coalesces in the suffix. It is the plur. of part. Ben. Kal of ראה *to see*. Num. 24.

679. ילעיגו *will laugh*. It is the 3d pers. m. plur. fut. Hiphil of לעג *to deride*. Matt. 27. 39.

680. יפטירו *will distort*. The 3d pers. m. plur. fut. Hiphil of פטר *to distort*.

681. בשפה *with the lip*. ב *with*. שפה *the lip, speech, margin*. As a verb, *to stick out, to be craggy*.

682. יניעי *they will move*. The 3d pers. m. plur. fut. Hiphil of נע *to shake, or agitate*.

6 But I *am* a worm and no man; a reproach of men, and despised of the people.

7 All they that see me, laugh me to scorn, they shoot out the lip, they shake the head, *saying*,

8 He trusted on the Lord that he would deliver him, let him deliver him seeing he delighted in him.

9 But thou *art* He who took me out of the womb; thou didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb; thou *art* my God from my mother's belly.

683. גל *he trusted*. It is the 3d pers. m. sing. pret. Kal. *Bythner* supposes it to be in the imperat. but the sense suits not so well.

684. יפלטו *he will deliver him*. הו *him*. Rule 39. פלט is the 3d pers. m. sing. fut. Kal of פלט *to deliver*. Mat. xxvii. 43.

685. יצילו *he will set him free*. הו *him*. יציל is the 3d pers. m. sing. fut. Hiphil of נצל *to deliver*.

686. הפץ *he taketh pleasure*. Part. Ben. Kal. ו omitted as usual. *To will or choose*.

687. גחי *my extractor*. י *my*, suffix. גח as a verb, *to take out*.

688. מבתן *from the womb*. מ *from*. בטן *the belly*.

689. מבטיחי *thou art causing me to trust*. י *me*, suff. מבטיח part. Hiphil of the verb בטה *to hope or trust*.

690. שרי *the breasts*. A noun in construct. for שרים the plural of שר *the breast*. שרה *one who pours out, a cupbearer*. שרי a name of Deity, "all bountiful."

691. עליך *upon thee*. ך *thee*. For על vide num. 13. Professor Wilson has justly said, that "all words whatever may be considered either as absolute, or appropriated, as in a general or particular state," accordingly participles and adjectives are often in regimine; so also do particles before suffixes frequently take ׳, e. g. אל and על; but not before ׳ the pronominal suffix, as עלי *upon me*; and some nouns even irregularly, as אב *a father*, אח *a brother*, חם *a father in law*, and פה *the mouth*, which changes its ה into ׳ before a suffix, as פיך *thy mouth*, and in regimine before a noun.

692. השלכתי *I have been cast*. It is the 1st pers. m. sing. pret. Hiph. of שלך *to cast*.

693. מרחם *from the womb*. מ *from*. רחם *the belly*. As a verb, *to enclose*:

212	אמי	249	אלי	657	אתה:	אל	430	543	תרחק	694	ממני	12
699	כי	25	צרה	695	קרובה	כי	25	697	עוזר:	698	סבבוני	13
702	פריס	59	רבים	321	אבירי	בשן	700	701	כתרוני:	702		
705	פצו	703	עלי	691	פיהם	אריה	458	704	טרף	704	ושאג:	14
708	כמים	18	נשפכתי	706	והתפרדו	כל	707	97	עצמותי	708		15
711	היה	20	לבי	635	כדונג	נמס	709	710	בתוך	36	מעי:	711
717	יבש	712	כהרש	713	כחי	714	ולשוני	715	מדבק	716	מלקוחי	717
699	ולעפר	168	מות	214	תשפתני:	כי	718	25	סבבוני	699		17

694. תרחק *be not far*. It is the 2d pers. masc. sing. fut. Kal of רחק *to be at a distance*. Vide num. 659.

695. צרה *distress*. From צר *distress*, masc. As a verb, *to oppress*, or *distress*. Also an *oppressor*.

696. קרובה is *approaching*. Part. Paoul fem. Kal of קרב *to approach*.

697. אין *not*. Also *nothing, nobody, without*, from אן *to labour*.

698. עוזר *helper*. From עזר *to assist*. In such participial nouns, ו after the first radical denotes an agent, coming from Ben. Kal, ו before the last radical implies an effect, or something passive, because it comes from the participle Paoul. Vide rules 158, 159.

699. סבבוני *have surrounded me*. ני *me*. Rule 34. סבבו 3d pers. plur. pret. Kal of סבב *to encompass*.

700. אבירי *strong bulls of*. Sing. אביר *strong*, אבירים in the plural. אכרים is rendered sometimes *horses*, and sometimes *bulls*, from their strength.

701. בשן *Bashan*. A fertile region, Ez. xxxix. 18. producing large cattle, to which the enemies of Christ are compared.

702. כתרוני *have beset me around*. ני *me*. כתר is the 3d pers. m. plur. pret. Kal of כתר *to enclose*.

703. פצו *they open their mouths*. 3d pers. plur. pret. Kal of פצה *to let loose, or open*. ה being dropped, vide rule 102.

704. טרף *ravens*. Part. Ben. Kal. ו omitted. Rule 78. As a substantive, *firey*. As a verb, *to tear to pieces*.

705. ושאג *and roaring*. In the same manner as num. 704. From ו and, and שאג *to roar*. Vide num. 661.

- 11 Be not far from me, for trouble *is* near; for *there is* none to help.
- 12 Many bulls have compassed me, strong *bulls* of Bashan have beset me round.
- 13 They gaped upon me *with* their mouths *as* a ravening and a roaring lion.
- 14 I am poured out like water, and all my bones are out of joint, my heart is like wax, it is melted in the midst of my bowels.
- 15 My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death.

706. נשפכתי *I have been poured out.* First pers. sing. pret. Niphal of שפך *to pour out.*
707. והתפררו *and all my bones have separated themselves.* ו *and.* It is the 3d pers. plur. pret. Hithp. of פרר *to divide.*
708. עצמותי *my bones.* י *my.* עצמים or עצמות plur. of עצם *a bone.* As a verb, *to be strong.*
709. כדונג *as wax.* כ *as, or like.* דונג *wax.* Ps. lxxviii. 3. xcvi. 5.
710. נמס *it has been melted.* It is the 3d pers. sing. preter Niph. of מסה *to melt.* ה is dropped by rule 102.
711. מעי *my bowels.* י *my.* ם is dropped in regim. and י coalesces with the suffix. Not used in the singular.
712. יבש *has been dried up.* The 3d pers. m. sing. pret. Kal. *To dry, or to be dry.*
713. כחרש *like an earthen vessel.* כ *as.* חרש *earthen.* Lev. xi. 33. xiv. 5. 50. Jer. xix. 1, &c. *A potsherd,* Job ii. 8. Prov. xxvi. 23, &c.
714. כחי *my strength.* י *my.* כח *strength.*
715. ולשוני *and my tongue.* ו *and.* י *my.* לשון *a tongue.* לֶשֶׁן is *to speak against.* לֶשׁ is *to knead,* as dough.
716. מרבק *is caused to cleave.* Part. masc. Ben. Huphal of רבק *to adhere, to be dry.* John xix. 23.
717. מלקוחי *to my jaws.* י *my.* ם is dropped in regim. י coalesces. מלקוחים *the upper and lower parts of the mouth.* לקח *to receive.*
718. תשפתיני *thou wilt bring me.* נִי *me.* תשפת *2d pers. masc. sing. fut. Kal of שפת to dispose of.*

723 כלבים 719 עדת 720 מרעים 721 הקיפוני 722 כארי 723
 18 ידי 724 ורגלי: 725 אספר 391 כל 97 עצמותי 341 המה 726
 19 ביטו 727 יראו 24 בי: 63 יחלקו 728 בגדי 729 להם 127

719. כלבים *dogs*. Sing. is כלב *a dog*, either from the Arabic *to hold fast*; or perhaps from כלב *as the heart*, i. e. faithful. Mat. vii. 6.

720. ערה *the assembly of*. In construct. for ערה *an assembly*, from יער *to appoint, or convene*.

721. מרעים *of the evil*. A noun in the plur. formed of the part. Ben. masc. Huphal of רע *to break, to produce disorder, to do evil*.

722. הקיפוני *have surrounded me*. ני *me*. הקיפו is the 3d pers. m. plur. pret. Hiphil of נקף *to surround*. Rule 94.

723. כארי *fiercing, or the piercers of*. A noun, or a Ben. part. plural in regim. agreeing with the noun of multitude ערה, from כאר *to fierce*. But the Complutensian, and three manuscripts and two printed editions of Dr. Kennicott read it כארו, the 3d pers. plur. pret. Kal, and so both the Septuagint and Vulgate read it, and so is the Syriac version.*

* Solomon Bennett, in his reply (1809) to Lord Crawford's letter to the Hebrew nation, renders this versethus; "For dogs have compassed me, a multitude of wicked have surrounded me כארי *like a lion*, my hands and feet." And says, "The radical then is ארי *a lion*, the כ then is merely a servile, expressing the comparative *like*, but our translators and Mr. Parkhurst composed a new radical, i. e. כאר *to fierce*, to which we find no similar term in all the Bible, and Hebrew language, the proper radical for it is כרה *to fierce, or dig*, but not כאר. This new fabrication of a term was the cause of altering the syntax also; they put the comma after *enclosed me, they fierce, &c.* though according to the proper Hebrew, the stop ought to be after the term כארי, but never before it. Secondly, according to the new invention the letter י in כארי does not belong either to a radical or to a servile, and entirely superfluous."

If כרה be the Hebrew word for *to fierce*, which does not appear from any of the numerous places in which it occurs in the bible, except *fierce* be taken in the sense of *to dig* for the purpose of making

16 For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet.

17 I may tell all my bones, they look and stare upon me.

18 They part my garments among them; and cast lots upon my vesture.

724. ידֵי *my hands*. י *my*, suffix. יד *a hand*, plur. ידים. ם is dropped in reg. and י coalesces. From ידה *to extend*.

725. ורגלי *and my feet*. י *my*, ו *and*. ם is dropped in construct. and י coalesces. ירגלים plur. of רגל *a foot*. As a verb, *to strike*.

726. הםה *they*. Vide rule 40.

727. יביטו *they will look*. Third pers. m. plur. fut. Hiphil of נבט *to behold*. Vide rule 94.*

728. יחלקו *they will divide*. Third pers. m. plur. fut. Kal of חלק *to divide*. John xix. 23, 24.

729. בגדי *my garments*. י *my*. ם dropped in reg. י coalesces. בגדים *garments*, בגדות *hypocrisies*, each the plural of בגד *a covering*.

a well, our translators still would be tolerably supported, for כרו, which is the regular 3d pers. m. plur. perf. Kal of that verb, ה final being dropped as usual before the servile, is a reading in two of the codices of Kennicott, and in no less than ten of the codices of De Rossi.

It is indubitable that כארי may be rendered *as a lion*, as it is often in the Old Testament; but the sense would be incomplete and unintelligible. It was no doubt this that led the Syriac translators to render it by בוועו, the 70 by *αγγελον*, and the Vulgate by *foderunt*; and it is extremely incorrect in Mr. Bennett, against the voices of three such ancient versions into different languages, and also against the Arabic and Ethiopic versions, to pronounce the English rendering, *they pierced*, “a new fabrication.” What he observes of the new invention with respect to י is puerile; he should have explained away, if it was in his power, the instances of the same thing given by Parkhurst, which are only a few of many which occur.

* Here is a substituted word in the margin, marked with a ק which is for קרי (i. e. *read*) and the place of insertion is as usual distinguished by o placed above the line. The marginal word to be read is כרו *they stood around*. The

ועל 13 לבושי 730 יפילו 731 גורל: 732 ואתה 430 יהוה 154
 אל 543 תרחק 659 אילותי 733 לעזרתי 734 חושה: 735
 הצילה 736 מחרב 361 נפשי 91 מיד 724 כלב 719 יחידתי: 737
 הושיעני 738 מפי 691 אריה 458 ומקרני 739 רמים 740

730. לבושי *my coat*. י *my*. לבוש *a coat*, from לבש *to clothe*. Rule 159.

731. יפילו *they cast*. It is the 3d pers. plur. m. fut. Hiphil of נפל *to cast down*. Vide rule 94.

732. גורל *a lot*. From גרל *a stone*. Such were used anciently for lots.

733. אילותי *my strength*. י *my*. אילות fem. איל masc. *strength*.

734. לעזרתי *for my help*. ל *to*. י *my*. עזרת in construct. for עזרה *assistance*. Vide num. 698.

The Keri or marginal word is generally the true one, which has been omitted, or changed into the Ketib כתיב (i. e. written) and has been afterwards supplied, or corrected in the margin through a commendable reverence for the text. It has been supposed that Ezra was the person who marked these variations, and put them in the margin to be *read* instead of the words which he found *written* in the text. But this is not probable, because such marginal readings are also found in the book of which he was the inspired penman.

It is remarkable that these various readings are of the consonants only, and not of the vowel points, which seems to show that they are of greater antiquity than the points. In Jer. li. 3. the word ירך occurs the second time unnecessarily, which is noticed by those who settled the Keri and Ketib, and by them marked not to be read. It has no vowel points, and may be presumed to have had none when such margin was made, otherwise they would have been preserved as well as the original letters. In Jer. xxxi. 38. the word באים *coming* is wanting in the text and supplied in the Keri, as usual without points, but in the text a blank space is left for the marginal word, and under the space are placed the vowel points. The fair conclusion seems to be, that the makers of the Keri performed their work before the points were added, and that those who added the points, ha-

19 Be not thou far from me, O Lord; O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dogs.

21 Save me from the lion's mouth; for thou hast heard me from the horns of the unicorn.

735. חושה *make haste*. Imper. 2d pers. sing. Kal of חש to *hasten*. Vide rule 98. ה paragogic.

736. הצילה *deliver*. ה paragogic. הציל 2d pers. sing. masc. imper. Hiphil of נצל. Vid. num. 685.

737. יהירתי *my united one*. ׀ *my*. יהירתי in reg. noun fem. from יחד to *unite*. Christ is prophetically represented here speaking of himself; this word may therefore refer to the union either of his body with his soul, or of his human with his divine nature, for the words which precede and follow forbid a reference to a third person.

738. הושיעני *save me*. ני *me*. Rule 34. הושיע is the 2d pers. m. sing. imperat. Hiphil of ישע to *save*. ׀ into ו. Vide rule 89.

739. ומקרני *and from the horns of*. ו *and*. מ *from*. קרני in construct. for קרנים sing. קרן *a horn*. Hence *cornu*, and *horn*.

740. רמים *unicorns*. More than thirty of Dr. Kennicott's books read ראמים *horned animals*. Parkhurst supposes *bulls*. רים or ראם is the sing. from רם or ראם to *exalt*.

ving adopted the principle of not interfering with the Keri, placed their vowels where the marginal word should be introduced.

If the Keri and Ketib be older than the vowel points, and were not known to the Seventy, Josephus, Origen or Jerome, which seems evident enough, then the antiquity of the points must be later than all those writers.

It seems a probable conjecture that the Keri and Ketib were adjusted by the Masorites of Tiberias, who were certain Jewish grammarians who revised the Hebrew text, and to guard against corruptions in future, numbered the sections, words and letters in each book.

Vide Jennings' Jewish Antiquities.

- 36 עניתני: 741 אספרה 391 שמך 190 לאחי 453 בחוך 36
 97 קהל 742 אהללך: 743 יראי 744 יהוה 154 הללוהו 743 כל 97
 97 זרע 57 יעקב 745 כבדוהו 746 וגורו 747 ממנו 526 כל 97
 748 זרע 57 ישראל: 666 כי 25 לא 159 בזה 676 ולא 159 שקץ 748
 526 ענות 749 עני 749 ולא 159 הסתיר 750 פניו * 14 ממנו 526
 754 ובשועו 751 אליו 383 שמעו: 752 מאתך 753 תהלתי 754
 744 בקהל 742 רב 321 נדרי 755 אשלים 756 נגד 757 יראיו: 744
 154 יאכלו 259 ענוים 758 וישבעו 859 יהללו 743 יהוה 154

741. עניתני *thou hast heard me.* ני *me.* ענית for ענהה. Vide rule 102. It is the 2d pers. sing. pret. Kal of ענה *to hear or answer.*

742. קהל *congregation.* From קהל *to assemble.* Heb. ii. 12.

743. אהללך *I will praise thee.* ך *thee.* אהלל first pers. sing. fut. Kal of הלל *to praise.* Postea הללו 2d pers. plur. imper. Kal.

744. יראי *ye fearers of.* Part. Ben. Kal in construct. plur. for יראים from ירא *to fear.* ן dropped. Vide rule 77.

745. יעקב *Jacob,* from עקב *to lay hold on the heel.* Gen. xxv. 26. xxvii. 36. Hos. xii. 4.

746. כבדוהו *glorify him.* הו *him.* כבדו 2d pers. plur. imperat. Kal of כבד *to honour.*

747. וגורו *and be afraid.* ן *and.* גורו is the 2d pers. plur. imp. Kal of גור *to fear.*

748. שקץ *abhorred.* 3d pers. sing. m. pret. Kal, *to abominate, or detest,* as a serpent.

749. ענות *the affliction.* A noun fem. And the noun עני *afflicted,* from ענה *to afflict, affect.* This seems rather to be ענוה *humility* in regim. otherwise this is a solitary instance of ענות for *affliction.*

* The ן in פניו and כמנו relates to different antecedents. Mr. Blayney observes on Jer. ii. 3. that “ ה is in use for the masculine affix as well as ן, and seems often to be purposely introduced for the sake of distinguishing between two masculine pronouns in the same period, which refer to different antecedents.”

22 I will declare thy name unto my brethren; in the midst of the congregation will I praise thee.

23 Ye that fear the Lord praise him; all ye the seed of Jacob glorify him, and fear him all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him he heard.

25 My praise *shall be* of thee in the great congregation; I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live for ever.

750. *הסתיר* *he hath not hidden*. It is the 3d pers. m. sing. pret. Hiphil of *סתר* *to hide*.

751. *ובשועו* *and in crying unto him*. ו *and*, pref. ו *him*, suff. ב *in*, pref. שוע infin. Kal, (or part. Num. 19) *to cry aloud*.

752. *שמע* *he heard*. It is the 3d pers. m. sing. pret. Kal.

753. *מאתך* *of thee*. ך *thee*. מאה *from with, from the*. Of כ pref. and אה *with, to, towards, or expletive*. Vide num. 4.

754. *ההלתי* *my praise*. ם *my*. הלה in regim. for הלה *praise, from הלל* *to honour*.

755. *נררי* *my ששש*. ם *my*. נרר *a ששש, from נרר* *to ששש*.

756. *אשלם* *I will perform*. It is the first pers. sing. fut. Kal of שלם *to perform, or complete*.

757. *ננר* *before*. A particle, *in the presence of*. As a verb in Hiphil *to make manifest*. Vide num. 297.

758. *ענוים* *the humble*. Plural of ענו *humble, from ענה* *to hear, or afflict*.

759. *ישבעו* *and shall be satisfied*. It is the 3d pers. m. plur. fut. Niphil of שבע *to satisfy*.

760. *דרשו* *the seekers of him*. ו *him*. רשי in regim. for רשים part. Ben. Kal in the plur. רש *to seek*.

498	זכרו	762	לעד:	635	לבבכם	761	יהי	760	דרשיו	28
7	ארץ	613	אפסי	97	כל	154	יהוה	383	אל	763
582			משפחות	97	כל	14	לפניך	764	ושתחוו	
582			בגוים:	767	ומושל	766	המלוכה	154	ליהוה	25
14	לפניו	7	ארץ	768	דשני	97	כל	764	ושתחוו	259
761		159	לא	173	ונפשו	168	עפר	770	יורדי	97
772			לרור:	373	לארני	391	יספר	162	יעבדנו	57
			עשה:	25	כי	775	נולד	677	לעם	774
									צדקתו	773
									ויגידו	

761. יהי *shall live*. Third pers. sing. fut. Kal of חיה *to live*. Vide rule 102.

762. לעד *forever*. ל prefix. ער *futurity, or forever*.

763. וישבו *and shall be converted*. The 3d pers. m. plur. of Kal or Niphal of שב *to turn*. Vide rule 98. ישבו cannot be understood in this passage of a change of place; this change is to result from a remembrance not of any ancient empire, revolution, or other historical event, but of Jehovah: this is therefore a plain prophecy of a return of the Gentiles to the worship of the true God, whom they had long forsaken.

764. ושתחוו *and shall bow themselves*. ו pref. and. ישתחוו for יתשחוו. R. 82. 3d pers. m. plur. fut. Hithpael of שחח *to bow*. This verb is irregular, according to the old grammars, because it always takes ו in Hithpael after the second radical. But it is not alone, see גלל in rule 111. See this word ante in num. 457.

765. משפחות *families, plur. of משפחה a household*. From שפח *to be subject*.

766. המלוכה *the kingdom*. ה emphat. מלוכה *a kingdom, from מלך to reign*. The derivatives in most use are מלך *a king*, מלכה *a queen*, מלכות *a kingdom, plur. מלכויות kingdoms*, but מלוכה, ממלכה, and ממלכות also respectively signify *a kingdom*. Vide num. 586.

27 All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the Lord's, and he *is* the governor among the nations.

29 All *they that be* fat upon the earth shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul.

30 A seed shall serve him, it shall be accounted to the Lord for a generation.

31 They shall come, and declare his righteousness unto a people that shall be born, that he hath done *this*.

767. *וּמוֹשֵׁל* and the ruler. *ו* and. *מוֹשֵׁל* a noun, or the part. Ben. Kal of *משל* to govern.

768. *רֶשֶׁן* the fat of. Plur. in regim. of *רָשַׁן* to fatten. Jarchi inverts the words, *they shall eat*, i. e. the meek shall eat, *all the fat of the earth, and worship*; the meek shall enjoy the blessings of providence, and also of grace.

769. *יִכְרְעוּ* shall bend themselves. 3d pers. plur. fut. Kal of *כָּרַע* to incline, or bend one's self.

770. *יִרְדוּ* they who go down into. Part. Ben. Kal, plur. in regim. of *ירד* to descend.

771. *לְדוֹר* for a generation. *ל* for. *דוּר* and *דָּר*, plur. *דוּרִים* masc. *דוּרוֹת* fem. from *דר* to go round.

772. *יֵבֹאוּ* they shall go. It is the 3d pers. m. sing. fut. Kal of *בָּא* to go, or to come.

773. *וַיְדַבְּרוּ* and they shall declare. *ו* and. *יְדַבְּרוּ* is the 3d pers. plur. m. fut. Hiph. of *נָדַר* not used in Kal. Num. 297.

774. *צִדְקָתוֹ* his righteousness. *ו* his. *צִדְקָת* in regim. for *צִדְקָה* righteousness. Vide num. 396.

775. *יִוָּלְדוּ* to be born. Part. Ben. Niphal of *יָלַד* to beget. *י* is changed into *ו*. Vide rule 89.

ISAIAH XI.

781 ויצא 776 חטר 777 מגזע 778 ישי 779 ונצר 780 משרשיו
 2 יפרה; 782 ונחה 783 עליו 13 רוח 16 יהוה 154 רוח 16
 חכמה 784 ובינה 785 רוח 16 עצה 786 ונבורה 787 רוח 16
 3 דעת 182 ויראת 788 יהוה; 154 והריחו 789 ביראת 788

776. ויצא *and shall spring forth.* ו *and*, conversive. יצא *to come or go forth*, is the third pers. m. sing. pret. Kal.

777. חטר *a rod, or twig.* This is a noun masc. used only in one other place, viz. Prov. xiv. 3. Sept. Ραβδος. Vulg. *Virga.*

778. מגזע *from the stock.* מ *from.* Vide rule 176. גזע *a stock or stem.* Job xiv. 8. Isa. xl. 24. Sept. Ριζη. Vulg. *De radice.*

779. ישי *Jesse*, the father of David, 1 Sam. xvii. 12. Perhaps it is from יש *substance, riches* (of ישה *to exist*) and י *my*, the suffix.

780. ונצר *and a branch.* ו *and.* נצר a noun, from נצר *to guard, or to preserve.* A scion is so denominated, because it grows near, and guards the tree, or because it is preserved when the tree is taken away. This is also the name for Nazareth, and he was called a Nazarene. Isa. iv. 2. Jer. xxiii. 5. Zech. iii. 8. vi. 12.

781. משרשיו *from his roots.* מ *from.* Rule 176. ו *his.* Rule 39. שרש *in construction before* ו. Rule 24. For שרשים plural of שרש *a root*, which as a verb signifies either *to take root*, or *to root up*. Also the *sole of the foot*, or *bottom of the sea*.

782. יפרה *shall grow.* It is the 3d pers. masc. sing. fut. Kal of פרה *produce.* Vide num. 59.

783. ונחה *and shall rest.* ו *convers.* Num. 19. n. It is the third pers. fem. sing. pret. Kal of נח *to rest, or settle.*

784. חכמה *wisdom.* A noun fem. from חכם *to be wise, to instruct, to be prudent.*

ISAIAH XI.

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

785. *בִּינָה* *discernment, or understanding.* A noun fem. from *בָּן* to separate, to distinguish. In Hiphil, to teach.

786. *עֵצָה* *counsel.* A noun fem. from *יַעַץ* to advise. In Niph. to consult. In Hiph. to take counsel together.*

787. *וּגְבוּרָה* and strength. *ו* and. *גְבוּרָה* *might, victory.* A noun fem. from *גָּבַר* to be strong. Rules 153, 159.

788. *וּרְאָה* and the fear of. *ו* and. *יְרֵאָה* *reverence, piety,* in construct. *יְרֵאָה*. Rule 26. From *יָרָא* to fear, to reverence. *בִּירְאָה* is the same, with the particle *ב*. Rule 148.

* The word *הַכֵּמָה* expresses such an application of knowledge as excludes rashness and impropriety of conduct, a trait of character perfect only in Jesus Christ. *בִּינָה* signifies that accuracy of discernment by which the Saviour penetrated into the motives of men's actions; thus he knew Peter, Judas, and Thomas better than they did themselves. *עֵצָה* expresses his capacity for instructing men in the will of God, and the way of happiness. *גְבוּרָה* denotes that divine power and authority which accompanied him, and which he exercised as often as he chose. *דַּעַת* must be taken, because in regimine, with *יְהוָה*, and therefore signifies his knowledge of God; this he claimed exclusively, because he had come from the Father. *יְרֵאָה* is to be also connected with *יְהוָה* for the same reason, and denotes that reverence which he always observed as subjected to the law, and bound to perform all righteousness, and that piety which was observable in his conversation and devotions.

יהוה 154 ולא 159 למראה 790 עיניו 791 ישפוט 792 ולא 159
 למשמע 793 אזניו 794 יוכיח: 795 ושפט 792 בצדק 396
 דלים 796 והוכיח 797 במישור 798 לענוי 799 ארץ 7 והכה 800
 ארץ 7 בשבט 801 פיו 802 וברוח 803 שפתיו 804 ימית 805
 רשע: 806 והיה 20 צדק 396 אזור 807 מתניו 808 והאמונה 809

789. והריחו *and his smelling, or his quick discernment shall be.* ו *and.* suff. Rule 39. הריח may be a noun formed of the third pers. m. sing. Hiphil of רח *to smell*, but it is more probably the infin. of Hiph. used with the suffix. Vide rules 140, 141.

790. למראה *after the sight of.* ל prefixed. Rule 175. The regimen here is discernible only by the juxta-position of the two nouns, which is an exception to rule 26. in some instances. מראה *aspect, sight*, a noun from ראה *to see*, with מ formative. Rule 178.

791. עיניו *his eyes.* ו *his.* Rule 39. עני in construct. rule 24. for עינים the plur. of עין *an eye*. The root is ענה *to reflect*.

792. ישפוט *shall judge.* ו is inserted by rule 77. It is the third pers. m. sing. fut. Kal of שפט *to judge, order, regulate*.

793. למשמע *after the hearing of.* ל vide rule 175. prefix. מ formative. Rule 178. משמע *hearing*, from שמע *to hear*.

794. אזניו *his ears.* ו *his.* Rule 39. אזני in regim. Rule 25. אזנים plur. of און *an ear*. As a verb, *to weigh, to consider*.

795. יוכיח *shall reprove.* The radical ך is changed into ו by rule 89. It is the 3d pers. m. sing. fut. Hiph. of יכח *to show, to rebuke, &c.*

796. דלים *the poor.* It is the plur. of דל *poor*, from דלה *to exhaust*.

797. והוכיח *and shall reprove.* ו convers. Num. 19. הוכיח is the 3d pers. m. sing. pret. Hiphil of יכח *to rebuke*. Rule 89, for ך into ו.

798. במישור *in equity.* ב *in.* מישור *rectitude*, from ישר *to make even*. Hence the word *Jasher*, Joshua x. 13. כפר הישר *the correct, or authentic book*. Parkh.

799. לענוי *for the humble.* ל *for.* ענוי in construct. for ענוים plur. of עני *lowly*, from ענה *to act upon, depress*.

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

800. והכה *and he shall strike*. ו conver. הכה is the Hiph. 3d pers. m. sing. pret. of נכה *to smite*. ך dropped. Rule 81. נ also. Rule 94.

801. בשבט *with the rod, or sceptre of*. Perhaps ש is used for צ, because צבט is *to stretch forth*. Lowth after Houbigant reads it בשבת by the blast of his mouth, from נשב *to blow*. It is not a sufficient reason for the change of ט into ת that the Septuagint use λογος here, for they aimed at the sense, and were probably guided by the ברוח in the next member. The word of God is the weapon of the Spirit.

802. פיו *his mouth*. ו *his*. Rule 39. פי in regim. of פה *a mouth*.

803. וברוח *and with the breath*. ו *and*. ב *with*. רוח *breath, spirit*. Vide num. 16. He was not to be a temporal prince.

804. שפתיו *his lips*. ו *his*. שפה *to crush*, hence as a noun, *the lip*, in regim. שפת plural שפתים, of which ם is in this case dropped in construction: or to the fem. plural שפות there is postfixed ך in regim. like תורה *his laws*. Vide rule 27.

805. ימיה *he shall slay*. It is the 3d pers. m. sing. fut. Hiph. of the verb מה *to die*, in Hiphil *to kill*.

806. רשע *the wicked*. It signifies *unjust, injustice, to be unjust, and to overcome*.

807. אזור *a girdle*. From אור *to surround*. Vide rule 159 for the formative ו after the second radical.

808. מתניו *his loins*. ו *his*. מתני in regim. for מתנים *the loins*, a plural noun from מתן in Arab. *to be firm*.

809. ואמונה *and faithfulness*. ו *and*. ה *emphat*. Rule 150. אמונה *faithfulness*, from אמן *faithful*. אמן *to make steady*.

6 אזור 807 חלציו: 810 ונר 811 זאב 812 עם 813 כבש 814 ונמר 815
 עם 813 גדי 816 ירבץ 817 ועגל 403 וכפיר 818 ומריא 819
 7 יחדו 820 ונער 821 קטן 82 נהג 822 בם: 823 ופרה 59 ורב 824
 תרעינה 825 יחדו 820 ירבצו 817 ילדיהן 826 ואריה 458
 8 כבקר 827 יאכל 259 תבן: 828 ושעשע 829 יונק 830 על 13

810. חלציו *his loins*. ו *his*. חלצי for חלצים which denotes the same part before called מתנים, but for a different reason, the root חלץ being *to loosen*. The loins were thus denominated variously, because *strong* and *flexible*.

811. ונר *and shall dwell*. ו convers. Num. 19. גר is the 3d pers. m. sing. pret. Kal, and signifies *to sojourn*.

812. זאב *a wolf*. This word is supposed to signify impetuosity. It occurs seven times in the scriptures, but always in the same sense as in this place.

813. עם *with*. A particle signifying also *in, against, as, near, as long as, and when*. As a noun, *people, society*.

814. כבש *the lamb*. From כבש *to subdue or humble*.

815. ונמר *and the leopard*. ו *and*. נמר *a leopard or panther*. In Chaldee and Arabic נמר signifies *to variegate*.

816. גדי *a kid*. From גר *to assault, or rush upon*. The plur. 1 Sam. x. 3. is גדיים fem. in regim. Cant. i. 8. גדיתי.

817. ירבץ *shall lie down*. It is the 3d pers. m. sing. fut. Kal of רבץ *to couch*, and agrees with נמר. Rule 127. Postea ירבצו is the 3d pers. m. plur. fut. Kal.

818. כפיר *a young lion, a covert lion*. A noun from כפר *to cover*, and in a secondary sense *to atone, or expiate*.

819. ומריא *and the fatling*. From מרא *to raise, or swell*. י formative after the second radical. Vide rule 165.

820. יחדו *together*. A particle from יחד *to unite*, and ו collective. Rule 162. Vide num. 737.

821. ונער *and a child*. ו *and*. נער as a noun, *a child, a simple one*. Also *perturbation*. As a verb, *to agitate*.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like an ox.

822. נהג shall lead. It is the 3d pers. m. sing. pret. Kal, and is converted to a future by the foregoing ו. Vide num. 19, n.

823. במ together with them. ב prefix, in, with, to, &c. ם a pronominal suffix, plur. 3d pers. masc. Rule 40.

824. ורב and the bear. ו and. רב or רוב a bear, from רב to grumble, because it growls.

825. תרענה shall feed. It is the third pers. fem. plur. fut. Kal of רעה to feed, the ה final being changed into י as is usual before a servile in verbs Lamed He; vide rule 102. See also rule 130, for its being in the plural, preceded by two nouns in the singular. If רב be masculine, as it is usually connected with a masculine adjective, then according to rule 129 this verb should have been masculine; but the language of the rule justly admits of exceptions; or as we have רבים in 2 Kings ii. 24, for she-bears, it may be feminine in this place. Vide p. 23 ante in note.

826. ילדיהן their young ones. הן is a pronominal fem. suff. of the 3d pers. in the plur. Rule 41. ילרי in regim. for ילדים plur. of ילד which as a noun is the young of any creature. As a verb, is to procreate.

827. כבקר as an ox. כ as. Rule 173. As a noun, the morning, a beeve. As a verb, to survey. Vide num. 33.

828. תבן straw. The root is uncertain. This noun often occurs, and is always rendered straw, stubble, or chaff.

829. ושעשע and shall play. ו convers. Num. 19. שעשע 3d pers. m. sing. pret. Kal, to turn oneself, to sport.

830. יונק the sucking child. A noun from the Part. Ben. Kal of ינק to suck.

834	גמול	833	צפעוני	76	מאורת	13	ועל	832	פתן	831	חר
837	ישחיתו	159	ולא	836	ירעו	159	לא	835	הרה:	352	ירו
182	דעה	107	הארץ	מלאה	כי	607	קדשי	838	הר	97	בכל
20	והיה	839	מכסים:	18	לים	18	כמים	154	יהוה	4	את
841	עמד	40	אשר	779	ישי	781	שרש	840	ההוא	30	ביום
845	והיתה	844	ידרשו	843	גוים	383	אליו	677	עמים	842	לנס
										846	מנתתו
										847	כבוד:

831. חר *a hole*. From חר *to be white*, because it transmits the rays.

832. פתן *an asp*. It is four times rendered *asp*, twice *adder*, and eight times *threshold*. Its derivation is uncertain.

833. צפעוני *the cockatrice*. It is so rendered also in Isa. lix. 5. So צפענים Jer. viii. 17. and צפע Isa. xiv. 29. צפעני *an adder*, Prov. xxiii. 32. Dr. Lowth calls it in this place the *basilisk*, the Vulgate, and Montanus, *regulus*, Junius *vipera*, the Septuag. *the young ασπίς*.

834. גמול *the weaned child*. Part. Paoul Kal, of גמל *to wean, educate, return*. Isa. xxviii. 9. Also *a camel*.

835. הרה *shall extend*. It is the 3d pers. m. sing. Kal, rendered future by the next preceding ו. The learner may notice to distinguish from this word הרה *to conceive*, חרה *to rejoice*, and חרה *to be inflamed, to fret*.

836. ירעו *shall not hurt*. It is the 3d pers. m. plur. fut. Kal of רע *to destroy or break*. Vide num. 183.

837. ישחיתו and *shall not cause destruction*. It is the 3d pers. masc. plur. fut. Hiph. of שחח *to mar, or destroy*.

838. הר *a mountain*. A noun from הרה *to swell*. הרר *a high mountain*. Vide num. 606.

839. מכסים *are covering, that is, cover*. Part. Ben. Hiph. in the plur. agreeing with מים, from כסה *to cover*. The ה final is dropped before a servile. Rule 102. And י before ה final is sometimes omitted in verbs Lamed He. Vide rule 103, and its note.

840. ההוא *that*. ה emphat. Rule 150, and הוא *he, she it, a pron.*

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' (or adder's) den.
 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

Rule 32. But here it is demonstrative, not primitive. Rule 29. From הוא *to be*.

841. עמד *standing*, that is, *shall be*. Part. Ben. Kal. ו omitted by rule 78. Some manuscripts have עומד. Of the verb עמד *to stand*.

842. לנס *for a standard*. ל *for*. נס *an ensign, a flight*, as a noun, but as a verb, *to glitter, to flee away*.

843. גוים *the nations*. Plur. of גו *a society, a body*, or of גוי. Vide num. 426.

844. ירשו *shall seek*. It is the third pers. masc. plur. fut. Kal of רש *to inquire of, or after*.

845. והיתה *and his rest shall be*. It is the 3d pers. fem. sing. pret. Kal of היה *to be*, ה final being changed into ת before ה servile. Vide rules 102, 103. The ו is conversive. Vide the note to num. 19.

846. מנחתו *his rest, or oblation*. ו *his*. Rule 39. מנחה in construction before ו. Rule 24. The noun is מנחה which is often rendered by *offering*, and *oblation*, but most frequently by *meat offering*, and sometimes by the word *sacrifice*. מנח is of the same signification and perhaps the root. I take the word מנחה, when it signifies *rest*, which is much less frequent, to be a participial noun from נח (or נוח, which is the same) and so to be radically distinct from the former.

But the Septuagint have rendered this word *αυταπαυσις*, and they have been generally followed; yet the Vulgate has it *sepulchrum*, and Gattaker says that several of the ancients agree with this. The reader must decide for himself, remembering that Rom xv. 12 is a New Testament authority for applying this prophecy to Christ.

847. כבוד *glory, or glorious*. From כבד *to honour*, also *glory*. The ו after the second radical is a participial formative, giving it something of the force of the past tense. Vide rule 159. Then it will be, "And his sacrifice shall be honoured, or held in estimation."

ISAIAH XXXV.

852 ערבה 851 ותגל 850 וציה 849 מדבר 848 יששום 1
 851 ותגל 853 תפרח 853 פרח 854 כחבצלת: 853 ותפרח 2
 134 נתן 857 הלבנון 847 כבוד 856 ורנן 851 גילת 855 אף
 862 יראו 861 המה 860 והשרון 859 הכרמל 858 הדר 127 * לה

848. יששום *shall be glad*. ישו is the 3d pers. m. plur. fut. Kal of שש *to rejoice*. Vide rule 98. for the omission of a middle ו, which some manuscripts have here. ם is the pronominal suffix, rule 40, *for them*, that is, for the judgments denounced in the former chapter. Some suppose the ם to be a mistake in transcribing; others, that it is merely paragogic, since no respect to it seems to have been paid by the Septuagint, Vulgate, &c. Montanus nevertheless has *gaudebunt in eis*; it was defective only in one of Kennicott's codices, viz. in No. 321.

849. מדבר *the wilderness*. A noun. מ formative, and דבר *to drive or lead*; a place to which cattle are led to feed.

850. ציה *a desert*. A noun, plur. ציות and ציים *dry places*. צי *a shift*, plur. צים. ציון *a dry place*, mount Zion.

851. ותגל *and shall rejoice*. ו conjunct. תגל is the 3d pers. fem. sing. fut. Kal of גל *to roll*, or *exult*. It agrees with ערבה. Hence גול, גיל, and fem. גילה and גילה *exultation*. Rule 193.

852. ערבה *a desert, or lonely place*. A noun fem. from ערב *the evening*, or *to mix*. Postea בערבה *in the desert*.

853. ותפרח *and shall flourish*. ו conjunctive. תפרח is the 3d pers. fem. sing. fut. Kal of פרח *to sprout*, or *blossom*. תפרח פרח *flourishing it shall flourish*. Part. Ben. Kal, and 3d pers. fem. sing. fut. Kal. Vide num. 211. 214, and rule 143. *Multiplying, I will multiply. Blessing,*

* Dr. Lowth observes, that nine manuscripts read לך *to thee*. It is true that nine of Kennicott's codices so read it, and there may be now added five others of De Rossi, but they are still a small minority, and also plainly contrary to the sense of the passage.

ISAIAH XXXV.

1 THE wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God.

I will bless. Eating, thou shalt eat. Dying, thou shalt die. This manner of expression denotes certainty or continuance.

854. כחצלה *as the rose.* כ *as.* Rule 173. חצלה occurs only in this place and in Cant. ii. 1. Perhaps from חבה *to hide*, and צל *shade*, or צלצל *a bell*. It has been taken for the *rose bud*, for the *lily*, and for the *narcissus*.

855. אף *even.* A particle denoting earnestness. As a noun, *anger, heat, the nose.* From אפה *to heat.* Vide num. 258.

856. ורנן *and rejoicing.* ו *and.* רנן is the infinit. of Kal, by rule 140, used as a noun. Or it is the part. Ben. Kal. Vide num. 19.

857. הלבנון *Lebanon.* ה emphatic. לבנון, a mountain in Syria, so called from its snow. The root is לבן *to be white.*

858. הרר *the ornament, beauty, or excellency.* A noun from the root הרר *to decorate.*

859. הכרמל *Carmel.* ה emphatic. כרמל the name of a city and mountain; also *a fruitful field.* Perhaps from כרה *to cut*, and מלא *to fill.* There were two hills particularly of this name, but any fruitful hill was a Carmel.

860. והשרון *and Sharon.* ו *and.* ה emphatic. שרון *a fruitful plain*, from שרה *to discharge*, or שור *to behold.* Several places in Canaan were called by the name Sharon.

861. הםה *they.* This is a primitive pronoun masculine of the third person, and plural. Vide rule 32. ערבה *the desert* seems to be the antecedent, and figuratively used for men; wherefore the pronoun is here put in the masculine and plural.

862. יראו *shall see.* For יראהו, ה being dropped before a servile. R. 102. It is the 3d pers. masc. plur. fut. Kal of יאה.

- 352 3 כבוד 847 יהוה 154 הדר 858 אלהינו: 863 חזקו 864 ידים 869 4 רפות 865 וברכים 866 כשלות 867 אמצו: 868 אמרו 133 לנמהרי 370 לב 871 חזקו 872 אל 47 תיראו 873 הנה 192 אלהיכם 863 נקם 874 יבוא 875 נמול 876 אלהים 3 הוא 267 5 יבוא 875 וישעכם: 877 אז 878 תפקחנה 879 עיני 878 עזרים 880 ואזני 881 חרשים 882 תפתחנה: 883 אז

863. אלהינו *our God*. אלהי in construction for אלהים. Rule 24, 25. נו a pronominal suffix, plur. 1st pers. Rule 35. So it is used with כם *your*. Vide rule 37.

864. חזקו *strengthen ye*. It is the 2d pers. masc. plur. imperat. Kal of חזק *to make strong*.

865. רפות *weak*. It is the plur. of רפה *feeble*, an adjective from רפה *to relax*. How put with ידים vide rule 114. It is probable that the fem. is here twice joined with masculines to express more effectively the diminution of strength, as a masculine adjective is used with a fem. noun to augment the force of the former. Vide p. 23, 24, n.

866. וברכים *and the knees*. ו *and*. כרך *to kneel*. Hence as a noun, *the knee*, plur. ברכים *the knees*.

867. כשלות *tottering*. כשל *to totter*. Hence the adjective, or rather part. Ben. Kal, כושלה, and rejecting ו by rule 78, כשלה plur. כשלות. For the use of the fem. here, see num. 865.

868. אמצו *make strong*. It is the second pers. plur. masc. imperat. Kal of אמצ *to invigorate*.

869. אמרו *say ye*. It is the 2d pers. mase. plur. imperat. Kal of אמר. Vide num. 19.

870. לנמהרי *to the hastened of*. ל *to*. Rule 175. נמהרי is the particip. Ben. Niphal, plur. in regim. of מהר *to hasten*.

871. לב *heart*. The same as ללב, which is from ללב *to move*, or *toss*. לב על לב *to speak comfortably*.

871. חזקו *be strong*. It is the 2d pers. masc. plur. imperat. Kal of חזק *to be strong*. It is used in the Niphal sense.

873. תיראו *fear*. It is the second pers. masc. plur. imper. Kal of ירא *to fear*. ת is prefixed to the imper. of verbs defective in Pe Yod. vide rule 89.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

874. נקם *taking vengeance*. It is the participle Ben. Kal of נקם *to avenge*. Vide rules 95 and 78. It is regularly Niphal, as the future in dus of the Latins, *to be avenged*.

875. יבוא or בא *shall come*. Rule 98. It is the 3d pers. masc. sing. fut. Kal of בא *to come, or go*.

876. גמול *recompensed*. It may be the particip. Paoul masc. sing. Kal of גמל. See note on rule 71.

877. וישעכם *and save you*. ו *and*, conjunct. כם *you*. Rule 37. ישע *to save*. It is the 3d pers. masc. sing. fut. Kal. Rule 90.

878. אז *then*. A particle. Also *now, immediately*. כן אז or כאז *from that time*.

879. תפקחנה *shall be opened*. It is the third pers. fem. plur. fut. Niphal of פקח *to open*. Vide num. 280.

880. עורים *blind*. A noun plur. of עור. When it agrees with עינים not in regim. the sense is different; thus עינים עורות is *blind eyes*.

881. ואוני *and the ears*. ו *and*. אוני is in regim. plur. of און *the ear*, which signifies as a verb, *to weigh*. The old grammars make a dual of feminines by adding ים, and ה where it is final is changed into ה. Natural pairs, though they have the plural in ים, are generally feminine. There are so many exceptions to the rules for genders drawn from the termination, that a modern grammar makes nouns in ים plur. of the first, and in וה of the second *declension*. Nouns which denote females, also names of places, cities, countries, &c. and of natural pairs, as eyes, ears, &c. together with those which end in ה or ה are for the most part feminine, all others are generally of the masculine gender; except אבות *fathers*, נשים *women*, פלגשים *concubines*, רחלים *ewes*, &c.

882. חרשים *the deaf*. Plur. of חרש *deaf*, a noun. As a verb *to be deaf, or to devise secretly*.

883. תפתחנה *shall be opened*. It is the 3d pers. fem. plur. fut. Niphal of פתח *to open, or loose*.

715	לשון	886	ותרן	885	פסח	406	כאיל	884	ידלג
18	מים	366	במדבר	888	נבקעו	25	כי	887	אלם
891	לאגם	890	השרב	20	והיה	852	בערבה:	889	ונחלים
895	תנים	894	בנוה	18	מים	893	למבועי	892	וצמאון
190	שם	342	והיה	899	וגמאז	898	לקנה	897	חציר
243	יקרא	499	הקדש	548	ודרך	*	548	ודרך	900
									מסלול

884. ידלג *shall leap*. It is the 3d pers. masc. sing. fut. Kal of דלג *to leap*, or *bound*.

885. פסח *the lame man*. Also *the passover, the paschal lamb, the paschal feast*. As a verb, *to pass or leap over*.

886. ותרן *and shall move freely*, says Parkhurst, following the Septuagint and Vulgate; thus the root is רתן, and it is the 3d pers. fem. sing. fut. Kal. But it will be, *shall sing*, if it be for חרנן from רתן *to sing*, or *rejoice*. Num. 856. Yet רתן, though it occurs more than fifty times, does not in any instance, except this be one, drop its final ת, unless a servile follow, and is therefore scarcely an exception from rule 105.

887. אלם *the dumb*. A noun from אלם *to compress*. Also *a sheaf, an arch, a band of men*.

888. נבקעו *have been broken forth*. It is the 3d pers. masc. plur. indic. Niphal of בקע *to burst*, or *divide*.

889. ונחלים *and streams*. ו and. Plur. of נחל *a torrent, or valley*, from נ formative. Rule 184, and חל *to pierce*. Or perhaps Taylor is right, who supposes it the same with נחל *to possess*, but in a different sense.

890. השרב *the parched ground*. ה emphat. שרב occurs but in Isa. xlix. 10, besides this place; it comes probably from שרף *to burn*, כ and ק being both labials, and letters of the same organ are sometimes thus substituted.

891. לאגם *for a pool*. ל *for*. אגם *a pond*. א formative, rule 147, and נם a particle signifying *abundance, moreover, also, even, repeated, as well as*.

* One ודרך only is found in the Syriac, in sixteen of Kennicott's, and two of De Rossi's codices.

6 Then shall the lame *man* leap as an hare, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called

892. וצמאון *and thirsty ground*. ו *and*. צמאון is a noun from צמא *to thirst, thirsty, thirst*. Vide rule 186.

893. למבוע *for springs*. ל *for*. Rule 175. מבוע *a fountain*. Here it is plur. in regim. From נבע *to gush*. Rule 178, for מ formative.

894. בנוה *in the habitation of*. ב *in*. נוה masc. *a house, fold, stable, den*. As'a verb, *to reside*. Not changed in regimine. Rule 25.

895. תנים *dragons*. Plur. of תן *a serpent, a viper*, from תנה *to hiss*. תנים is also sing. from תן and ים *a sea-dragon*.

896. רבצה *the resting place of each*. ה is the pronominal suffix, and רבץ a noun, according to our translation. The Vulgate has, "In cubilibus, in quibus dracones habitabant, oriatur viror calami et junci." The Septuagint, "Ἐκεῖ εὐφροσύνη ὄρνεων, ἐπαυλεις κάλαμος καὶ ἐλη." "The reedy beds and the pools there will be the joy of birds." (Mr. Thompson.) Dr. Lowth has,

"And in the haunt of dragons shall spring forth,

"The grass, with the reed and the bulrush."

Dr. Kennicott's first codex had at first רבצם, but the authority for any change of the letters or words is too weak.

I would propose only to join the ה with the next word, and it will read thus, בנוה *in the habitation of* תנים *serpents* רבץ *hath lain* (that is shall lie) החצר *the grass* לקנה *instead of the cane* וגמא *and bulrush*. For this sense of רבץ see Gen. xlix. 25, and Isa. liv. 11.

897. הציר *grass*. As a verb, *to surround*; also *a court*, which was surrounded by the house, and covered with grass.

898. לקנה *for the cane*. ל *for*. Rule 175. קנה *reed, or cane*, from קנה *to measure*, the cane being used for this purpose.

899. וגמא *and bulrush*. ו *and*. גמא *the Egyptian reed*, Job viii. 11. It grew in mud and water. גמא *to absorb*.

900. מסלול *a highway*. A participial noun from סלל *to raise very high*. The root is סל *to raise up*. Rules 159. 178.

903 לה 127 לא 159 יעברנו 901 טמא 902 והוא 192 למו 903
 159 הלך 904 דרך 548 ואוילים 905 לא 159 יתעו: 906 לא 159
 908 יהיה 342 שם 190 אריה 458 ופריץ 907 חיות 114 בל 908
 375 יעלנה 909 לא 159 תמצא 910 שם 190 והלכו 375
 914 גאילים: 911 ופדויי 912 יהוה 154 ישבון 913 ובאו 914
 1 ציון 605 ברנה 915 ושמחת 916 עולם 917 על 13 ראשם 1

901. יעברנו *shall not pass over it*. נו *it*. Vide rule 39. יעבר is the 3d pers. m. sing. fut. Kal of עבר *to pass over*.

902. טמא *the polluted*. A noun masc. signifying *an unclean or impure person*. From טמא *to pollute*.

903. למו *for those*. ל the same as אל *to, for, &c.* Rule 175. נו *them, those*, a pronominal suffix. Rule 40.

904. הלך *walking*, הלך דרך *he that walketh the way*. It is the participle Ben. Kal. Vide rule 78. num. 375.

905. ואוילים *though fools*. ו *though*. ו is conjunctive, *and, also, likewise, thus*; adversitive, *but, now, though*; causal, *wherefore, therefore, since*; disjunctive, *or, either*; negative, *neither, nor*; when it follows לא אין, &c. and, in some instances, of time, *now, then, when*. אוילים is the plur. of אויל *stupid, foolish*, from אול *grossness of body or mind*.

906. יתעו *shall not err*. It is the 3d pers. m. plur. fut. Kal of העה *to err*. ה is dropped before the servile ו by rule 102.

907. ופריץ *and the ravenous of*. ו *and*. פריץ *a robber, an assailant*, from פריץ *to break through*. "The tyrant of beasts." Lowth.

908. בל *not*. From בלה *to wear away*. So אין *not*, from אין *vanity*; and לא *not*, from לאה *to bring to nought*.

909. יעלנה *shall ascend upon it*. נה *it*, pron. suff. fem. Rule 39. יעל for יעלה. Rule 102. It is the 3d pers. m. sing. fut. Kal of עלה *to ascend*.

the way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk *there*.

10 And the ransomed of the Lord shall return and come to Zion

910. תמצא *shall be found*. It is the 3d pers. fem. sing. fut. Kal of מצא *to find*. Perhaps חיה understood is the noun with which it agrees; yet the agreement in gender is not universal. Vide the note to num. 114. Mr. Caddick observes that "When two substantives are in regimen, the adjective belonging to the one sometimes agrees with the other." This seems here to take place with respect to the verb.

911. גאולים *the redeemed*. It is the participle Paoul masc. plur. of the verb גאל *to redeem*. It is used as a noun. Rule 71, n. and 159.

912. ופרוי *and the ransomed of*. ו *and*. פרוי is in regimine for פרוים which is the plural masc. part. Paoul of פרה *to rescue from evil*. The sing. is פרוי instead of פרוה. Vide rule 103.

913. ישבון *shall return*. ך paragogic. ישבו is the 3d pers. masc. plur. fut. Kal of שב *to return*.

914. ובאו *and shall come*. ו convers. Num. 19. n. באו is the 3d pers. masc. plur. pret. Kal of בא *to come, or go*.

915. ברנה *with exultation*. ב *with*. רנה a noun fem. *a shouting*, from רן *to leap for joy*.

916. ושמחת *and with the joy of*. ו *and*. שמחת in regimine, from שמחה *joy*, a noun fem. from שמח *to rejoice*. *The joy of eternity is well rendered by Dr. Lowth, perpetual gladness*.

917. עולם *eternity*. A noun from עלב *to conceal*. Eternity whether past or future is hidden from man. Vide num. 354.

ששון 918 ושמחה 919 ישיגו 920 ונסו 921 יגון 922 ואנחה: 923

918. ששון *joy*. A noun from שש *to be cheerful*.

919. ושמחה *and gladness*. ו *and*. שמחה is a noun fem. from שמח *to rejoice*.

920. ישיגו *they shall obtain*. It is the 3d pers. plur. masc. fut. Hiph. of נשג *to attain to*. Being a verb in Pe Nun, it drops its first radical in the future. Vide rules 94, 95.

with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

921. ונסו *and shall flee away*. ו convers. נסו is the third pers. plur. masc. pret. of Kal of נס to *flee away*. Though a verb in Pe Nun, it is here regular. Vide rule 86.

922. גון *sorrow*. A noun from גה to *grieve*.

923. ואנחה *and sighing*. ו and. אנחה *sighing*, a noun fem. from אנה to *groan*.

A Table of similar Words, which the learner may enlarge at his pleasure.

אנה <i>he was willing.</i>	הן <i>behold.</i>
אנח <i>the point of a sword.</i>	חן <i>grace.</i>
ארה <i>to crop.</i>	הר <i>a mountain.</i>
ארח <i>a way.</i>	חר <i>a hole.</i>
בריה <i>he ate.</i>	כה <i>here.</i>
ברח <i>he fled.</i>	כח <i>power.</i>
רן <i>oppressed.</i>	כס <i>to number.</i>
רק <i>beaten small.</i>	קש <i>stubble.</i>
המה <i>these.</i>	כר <i>a lamb.</i>
חמה <i>the sun.</i>	קר <i>cold.</i>
הר <i>echo.</i>	כב <i>to surround.</i>
חד <i>one.</i>	שב <i>to return.</i>
הי <i>alas.</i>	סר <i>to depart.</i>
חי <i>he lived.</i>	שר <i>a prince.</i>
הך <i>strike thou.</i>	פה <i>the mouth.</i>
חק <i>a statute.</i>	פח <i>a snare.</i>
הם <i>them.</i>	רצה <i>to accept.</i>
חם <i>hot.</i>	רצח <i>to kill.</i>
המם <i>tribute. ה and סם.</i>	שך <i>a hedge.</i>
חמם <i>violence.</i>	שק <i>a sack.</i>

LEST the transition from the use of the preceding helps to the sole aid of the lexicon and grammar should be thought too sudden, I have determined to furnish the learner with the roots of the words of a few chapters; in passing through which he will have need only to recur to his grammar, for all the help which will be desirable.

The book of Job has been selected, because by far the hardest part of the Hebrew scriptures; consequently when the following nineteen chapters have been parsed, the learner will find little difficulty in reading, with the help of a translation, any of the other books; but he is advised chiefly to read for some time the historical parts, as they will be most easily understood.

JOB I.

1 איש היה בארץ עוץ איוב שמו והיה האיש ההוא תם
 2 וישר וירא אלהים וסר מרע: ויולדו לו שבעה בנים
 3 ושלוש בנות: והי מקנהו שבעת אלפי צאן ושלושת
 4 אלפי גמלים וחמש מאות צמד בקר וחמש מאות
 אתונות ועבדה רבה מאד והי האיש ההוא גדול מכל
 בני קדם: והלכו בניו ועשו משתה בית איש יומו
 ושלחו וקראו לשלשת אחיהם לאכל ולשתות

1. איש *man*, according to some, a root, with others from אש *fire*, but most probably from ש *reality, subsistence, to be*. היה *to exist*. ב *in*, from בה *hollow*. ארץ *earth*, from רץ *to run, to break*. עוץ *Uz*. Vide Gen. x. 23, perhaps from עצה *to make firm, to devise*. איוב *Job, the persecuted one*, from איב *to persecute, an enemy*. שם *to put, constitute*, hence a name. ו *his*, for הו or הוא *he*. תם *to finish*, hence *perfect*. Here perfect in parts, not in degree. Vide c. ix. 20. 30, 31.* ישר *to direct*, hence *up-right*. ירא *to fear, to reverence*. אלהים *God*, perhaps from אלה *Arab*. *to reverence*. כר *to decline, to depart*. רע *to be evil, evil*.

2. ילד *to beget, to bear*. שבעה *seven*, from שבע *to satisfy*, also *seven*. בן *a son*, from בנה *to build*, hence בת for בנת *a daughter*, plur. בנות *three*.

* For Job to have written this, would have been greater self-com-mendation, than that for which he was reproved; it is improbable that he was the author, and impossible that he should record his own death. The style is not that of the pentateuch; every argument, therefore, which proves Moses to have written those five books, will equally prove that he did not write this. Chap. xxxii. 15, 16. point us to Elihu as the writer, this is confirmed by his age, knowledge, presence as a spectator, and the coincidence of his sentiments with the divine decision.

JOB I.

1 THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

3. מקנה *possession, acquisition, cattle*, from קנה *to possess*. אֵלֶּף plur. אלפים *a principal, a thousand*. צֹאן *small cattle, sheep*. * גַּמַּל *a camel*; as a verb, *to return, or to requite*. חֲמִשׁ *to array, five*. מֵאָה plur. מאות *an hundred*. צִמָּר *to couple, a pair, or yoke*. בָּקָר *a beeve, collectively, a herd of bulls or cows*; as a verb, *to look*. אֶתְוִן plur. אֶתְוֹנוֹת *a she-ass*, from אָתוֹן *strong*. עֲבָדָה *the servants of the household, a female servant*, from עָבַד *to serve, a servant*. רַב and fem. רַבָּה *many*, from רָבָה *to multiply*. מְאֹד *strength, very great, very*. גָּדַל *to increase, to become great*. כָּל *all*, from כָּלָה *to finish*. קִדְמָה *to be before, also antiquity, the east*.

4. הָלַךְ *to go*. עָשָׂה *to make*. מִשְׁתַּח *a feast*, from שָׁתָה *to drink*. בֵּית *a house*, perhaps from בָּה *a hollow vessel*, and both from בָּה *hollow*, or rather בַּב the same. יוֹם *day*, supposed to be from יָם or הָם, or from הִמָּה *to agitate*. שָׁלַח *to send*. קָרָא *to call*. אַחָת and אחות *a sister*, plur. אחיות *sisters*, from אָחַז *to connect*. אָכַל *to eat*. שָׁתָה *to drink*. עִם *with*; הֵם and הֵמָּה *them, they*, as a verb, *to agitate*.

* In this account of Job's wealth we find no mention of money. In Abraham's day, metals, when given as a price, were taken by weight. Ch. xlii. 11, has therefore been alleged as an argument against the antiquity of this book; but קֶשֶׁטָה is rendered "a piece of money," without authority. That word occurs beside only in Gen. xxxiii. 19;

5 עמדם: ויהי כי הקיפו ימי המשתה וישלה איוב ויקדשם
 והשנים בבקר והעלה עלות מספר כלם כי אמר איוב
 אולי חטאו בני וברכו אלהים בלבבם ככה יעשה
 6 איוב כל הימים: ויהי היום ויבאו בני האלהים
 7 להתיצב על יהוה ויבא גם השטן בתוכם: ויאמר
 יהוה אל השטן מאין תבא ויען השטן את יהוה ויאמר
 8 משוט בארץ ומהתהלך בה: ויאמר יהוה אל השטן
 השמת לבך על עבדי איוב כי אין כמהו בארץ איש

5. יקף or נקף *to revolve*. יום *day*. בשהה *see ver. 4*. שלח *to send*. קדש *to sanctify*. שכם *to be diligent, to rise early*. בקר *to search, the morning*. עלה *to ascend, a burnt-offering*, plur. עלות *a number, from ספר to enumerate*. כל *all, from כלה to finish*. כי *because, for, surely, from כהה to restrain*. אמר *to speak, to say*. אולי *perhaps, from אול ignorance, grossness*. חטא *to miss, to deviate, to sin*. בן *see ver. 2*. בך *to bless*. This word is used as a valediction, 2 Sam. xix. 39. So it may be here, "and have taken leave of God in their heart." This sense of a renunciation, rather than a curse, should perhaps be given in ver. 11, in ch. ii. 5. 9, and in 1 Kin. xxi. 10—13, which are the only places in

and Joshua xxiv. 32, in which places the Chaldee Targ. Septuag. and Vulgate render it *a young sheep, or lamb*.

That this book was written near the days of the patriarchs, we infer from the length of the life of Job; his being the priest of his family; from the style and manner of writing; the mention of the deluge, and the destruction of Sodom; and from its silence with respect to Israel, the destruction of the Egyptians, and the law given at Sinai; and that therefore it is a precious relic of the true religion as anciently possessed by the nations. If these ideas be correct, this is the oldest book in the world. Confucius was probably contemporary with Cyrus; Homer and Hesiod with Elijah; Sanchoniathon with Gideon; but this was before Moses, who must have delivered it to the Israelites; since the Jews have always acknowledged its authority, know no later reception of it, and would probably have received a Gentile book from no other hand.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

7 And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth.

8 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

which it has been taken in an evil sense. אלהים ver. 1. לבב *to move up and down, the heart.* לב is the same. נכה *in this manner, from ב in, and כה thus, from כהה to restrain.* עשה *to do, to observe.* יום *day.*

6. בא *to come, or go.* יצב *to stand, or place.* יהוה *Jehovah.* Vide ante Gen. ii. 5. num. 154. גם *also.* שטן *to oppose, an adversary, Satan.* חוץ *the midst, from תוך to be within.*

7. מאין *from whence.* מ *from, and אין the same as אין and אנה whither, from אנה to occur.* בא vide ver. 6. ענה *to answer.* שטה or שט *to move to and fro.* ארץ ver. 1. הלך *to walk, to change place.**

8. שם *to put, or place.* לב ver. 5. עבד *to serve, a servant.* אין *not, from און vanity, labour.* כמרו and כמו *like him.* כ *as, and מו him, perhaps from מה who.* For the other words, see ver. 1.

* It can be no valid objection to this history of Job, that the important truth, that God by a wise providence governs the affairs of men and devils, suffering them all to act according to their natures, and yet producing good out of the whole, should be represented in the form of a parable. The facts, which are recorded in this book relative to Job, might according to the ideas of men be referred to such a conversation between the Lord and Satan, as their precursor, though it did not actually obtain. Vide 1 Kings xxii. 19.

9 תם וישר ירא אלהים וסר מרע: ויען השטן את יהוה
 10 ויאמר החנם ירא איוב אלהים: הלא את שכת בעדו
 ובעד ביתו ובעד כל אשר לו מסביב מעשה ידיו ברכת
 11 ומקנהו פרץ בארץ: ואולם שלח נא ירך ונע בכל אשר
 12 לו אם לא על פניך יברכך: ויאמר יהוה אל השטן הנה
 כל אשר לו בידך רק אליו אל תשלח ירך ויצא השטן
 13 מעם פני יהוה: ויהי היום ובניו ובנותיו אכלים
 14 ושתיים יין בבית אחיהם הבכור: ומלאך בא אל
 איוב ויאמר הבקר היו חרשות והאתנות רעות על
 15 ידיהם: ותפל שבא ותקחם ואת הנערים הכו לפי
 16 חרב ואמלטה רק אני לברי להגיד לך: עוד זה
 מדבר וזה בא ויאמר אש אלהים נפלה מן השמים

9. ירא *to answer*. הנם *causelessly, out of kindness*, from חן *to have affection for*. ירא *to fear*.

10. את *or אתה thou, to approach*. שך *to fence, or hedge*. בעד *behind, without, for defence*. סביב *the environs, circumference, from סבב to form a circuit, סב to turn*. מעשה *a work, or deed, from עשה to do*. יד *the hand, plur. ידים from ירה to extend*. ברך *to bless*. מקנה *a possession from קנה to acquire*. פרץ *to burst forth, or increase*.

11. אולם *yet, notwithstanding, from אלם to compress*. שלח *to reach forth*. נא *now, to fail*. נגע *to touch*. אם *if, a mother, a city*. לא *no, not, from לאה to fail*. על *upon, from עלה to ascend*. פנים *plur. the face, from פנה to turn*. ברך *to bless, to renounce, see ver. 5*.

12. שטן *to oppose*. כל *all, from כלה to finish*. יד *the hand, from ירה to cast forth*. רק *only, yet, except, vain, and in Hiph. to empty*. אלי *and אל to, unto, from אל to interpose*. אל *is a particle of prohibition, or negation, not, no*. שלח *to cast forth*. יצא *to go forth*. מעם *from before, from with*. מ *from, and עם with, before*.

13. אכל *to eat*. שרה *to drink*. וין *wine, from ינה to press*. בית *a house, from בת a large measure called a bath, or from בנה to build, see in*

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the Lord said unto Satan, Behold, all that he hath *is* in thy power, only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

13 And there was a day, when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said,

ver. 4. אח in reg. אח' a brother, from אחה to connect. בכור *first born*, from בכר to precede.

14. מלאך a messenger, from לאך Arab. to send. בא to come, or go. בקר a herd, to look. חרש to plough. אתון a she-ass, plur. אתנות and אתנות from אתן strong. רעה to feed. על ידיהם at their hands, that is, near them.

15. נפל to fall upon. שבא Sheba, perhaps the descendants of Seba the son of Cush. Vide Gen. x. 7. See also Gen. x. 28, and xxv. 3. Perhaps from שב old, to return. לקח to take. נער a youth, to move briskly. נכה to strike, or smite. פה in regim. פי a mouth. חרב a sword, to destroy. מלט to escape. רק only, vide ver. 12. אני I, from אנה to occur, to be present. לברי only I. לכר apart, from בר alone. נגר in Hiph. to declare.

16. עוד yet, still, from ער yet, futurity, to testify. זה and זו and fem. זאת this, this one. דבר to speak. אש fire. נפל to fall. מן and מני from,

ותבער בצאן ובנערים ותאכלם ואמלטה רק אני
 17 לבדי להגיד לך: עוד זה מדבר וזה בא ויאמר
 כשרים שמו שלשה ראשים ויפשטו על הגמלים
 ויקחום ואת הנערים הכו לפי חרב ואמלטה רק
 18 אני לבדי להגיד לך: עד זה מדבר וזה בא
 ויאמר בניך ובנותיך אכלים ושתיים יין בבית
 19 אחיהם הבכור: והנה רוח גדולה באה מעבר
 המדבר ויגע בארבע פנות הבית ויפל על
 הנערים וימותו ואמלטה רק אני לבדי להגיד
 20 לך: ויקם איוב ויקרע את מעלו ויגו את ראשו
 21 ויפל ארצה וישתחו: ויאמר ערם יצתי מבטן אמי
 וערם אשוב שמה יהוה נתן ויהוה לקח יהי שם
 22 יהוה מברך: בכל זאת לא חטא איוב ולא נתן
 תפלה לאלהים:

from מנה to distribute. שמים the heavens, from שם to place. בער to burn.
 צאן sheep, small cattle. נער a youth, to move quickly. אכל to consume.
 מלט to escape. Vide ver. 15.

17. See ver. 16. כשרים Chaldeans. Vide ante Gen. xv. 7. num.
 399, n. A people in Abraham's days. שם to place. שלש three. ראשים
 companies, troops, from ראש the head. פשט to invade. גמל vide v. 3.
 לקח to take. נער vide v. 16. נכה to smite. The other words see in
 ver. 15.

18. See all the words of this verse in ver. 17 and 13, ante.

19. הנה behold! as a verb in Hiph. to be present. רוח the wind, from
 רח to inhale. גדל, גדול masc. and גדולה great, from גדל to magnify, to
 be great. בא to come, or go. מעבר from beyond, מ from, and עבר beyond;
 as a verb, to pass. מדבר a wilderness, or place driven over, from דבר
 to drive, to speak. נגע to smite. ארבע four, from רבע four, to agitate.
 פנה a corner, to turn. בית a house, see ver. 13 and 4. נפל to fall. נער
 a youth, to be nimble. מח to die.

The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And he said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

22 In all this Job sinned not, nor charged God foolishly.

20. קם *to arise*. קרע *to rend*. כיויל and כיעיל *a covering*, from עלה *to ascend*. גוו *to shave*, from גו *to mow, or shear*. נפל *to fall*. ארץ *the earth*, see ver. 1. שח *to bow*, hence שחה *to bend very much*. This verb uses ו sometimes instead of the last radical (vide rule 111) and especially in Hithp.

21. ערם *naked*. יצא *to come*. בטן *the belly*. אם *a mother*. שב *to return*. שם *thither, to place*. Job probably pointed to his mother earth when he used this word. נתן *to give*. לקח *to take*. היה *to be*. שם *a name, to place*. ברך *to bless*.*

22. כל *all*, from כלה *to finish*. זה *masc*. זאת *fem*. זו *masc. or fem.* *this*. חטא *to sin*. נתן *to give*. תפלה *folly*, from תפל *insipid*.

* We have here a beautiful example of piety and patient resignation. Why the righteous should suffer affliction, whilst the wicked prosper, was a question dark and difficult to the gentile world. To cut this knot was the design of these sufferings, the following conversation, and of its being perpetuated in this valuable relic of the ancient gentile religion.

JOB II.

1 ויהי היום ויבאו בני האלהים להתיצב על יהוה
 ויבא גם השטן בתכם להתיצב על יהוה:
 2 ויאמר יהוה אל השטן אי מזה תבא ויען השטן
 את יהוה ויאמר משט בארץ ומהתהלך בה:
 3 ויאמר יהוה אל השטן השמת לבך אל עבדי
 איוב כי אין כמהו בארץ איש תם וישר ירא
 אלהים וסר מרע ועדנו מחזיק בתמתו ותסיתני
 4 בו לבלעו חנם: ויען השטן את יהוה ויאמר עור
 5 בעד עור וכל אשר לאיש יתן בעד נפשו: אולם
 שלח נא ירך ונע אל עצמו ואל בשרו אם לא
 6 אל פניך יברכך: ויאמר יהוה אל השטן הנו
 7 בידך אך את נפשו שמר: ויצא השטן מאת פני
 יהוה ויך את איוב בשחין רע מכף רגלו ועד

1. יהיה *to be*. יום *a day*. בא *to come*. בן *a son*, from בנה *to build*. יצב *to place*. גם *also*. שטן *to oppose*. תוך *the midst*, from תך *to be in the midst*.

2. מזה *from whence*, אי *where*, מ *from*, זה *this*. ענה *to answer*. שטה *or שט to move to and fro*. הלך *to walk*.

3. שם *to put*. לב vide c. 1. v. 5. עבד *a servant, to obey*. כי *that*, from כהה *to restrain*. אין *not*, from און *vanity*. כמהו *like him*, vide c. 1. v. 8. איש *a man*, from יש *reality*, c. i. v. 1. Where see also the six words next following. יעדנו *and as yet he*; ו *and*, עד *still*, and נו *he*. Vide rule 39. חוק *to retain*. תמה in regim. תמה *integrity*, from תם *to perfect*. חם *to incite*. בלע *to devour*. חנם *causelessly, gratis*, from חן *to possess affection for*.

JOB II.

1 AGAIN there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.

4 And Satan answered the Lord, and said, Skin for skin: yea, all that a man hath, will he give for his life:

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the Lord said unto Satan, Behold, he *is* in thine hand; but save his life.

7 So went Satan forth from the presence of the Lord, and smote

4. ענה *to answer*. שטן *to oppose*. עור *skin*, from ערה *to strip*. בער *after*, from ב and ער *futurity, time*. "Skin after skin;" suffering repeated excoriations rather than death. נתן *to give*. נפש *the life*, as a verb, *to breathe*.

5. אולם *yet*, from אלם *to compress, connect*. שלח *to send, to reach forth*. נא *now, to fail*. יד *the hand*, from ידה *to extend*. נגע *to touch*. עצם *a bone*, as a verb, *to be strong*. בשר *flesh*, also, *to spread*. אם *if, whether?* See the residue of the words in c. 1. v. 11.

6. הוּ *behold him*. הן *lo!* from הנה *to be present*, and ו *him*. Rule 39. יד *the hand*, from ידה *to reach forth*. אך *yet indeed*, from נכה *to strike*. שמר *to preserve*.

7. יצא *to come* [or *go forth*]. פנים plur. *the face*, from פנה *to turn*. יך

8 קדקרו: ויקח לו חרש להתגרד בו והוא ישב
 9 בתוך האפר: ותאמר לו אשתו ערך מחזיק
 10 בתמתך ברך אלהים ומת: ויאמר אליה כדבר
 אחת הנבלות תדברי גם את הטוב נקבל מאת
 האלהים ואת הרע לא נקבל בכל זאת לא
 11 חטא איוב בשפתיו: וישמעו שלשת רעי איוב
 את כל הרעה הזאת הבאה עליו ויבאו איש
 ממקומו אליפו התימני ובלדר השוחי וצופר
 הנעמתי ויועדו יחדו לבוא לנוד לו ולנחמו:
 12 וישאו את עיניהם מרחוק ולא הכירוהו וישאו
 קולם ויבכו ויקרעו איש מעלו ויזרקו עפר על
 13 ראשיהם חשמימה: וישבו אתו לארץ שבעת ימים

is the third person singular masculine future Kal of נכה *to smite*. It is doubly defective, vide rule 107. שחין *an inflammation, or boil*, from שחן Chald. *to be hot*. רע *evil, distressing, to be disordered*. כף *the hollow of the foot, or hand, from כפה to bend*. רגל *the foot, as a verb, to stamp*. ער *unto*. קרקר *the top or crown of the head, perhaps from קר to bow*.

8. לקח *to take*. חרש *potter's-ware, a potsherd, a mechanic, as a verb to plough, engrave, devise*. גרד *to scrape*. ישב *to sit down*. חוץ *the midst, from חץ to be in the midst*. אפר *dust, or ashes, from פר to break or dissolve*.

9. אמר *to speak*. אשה *a woman, and איש a man, from יש is, reality*. חוץ *to retain*. הטה *integrity, from תם to perfect*. ברך *to renounce, to take leave of, to bless*. מת *to die*. See ch. 1. ver. 5. It has been rendered, "Dost thou retain thine integrity, blessing God and dying?" "Dost thou still persist in maintaining thou art innocent? Bless (give glory to) God, by confessing those secret sins for which he afflicts thee, and so give yourself up to death."

10. אחת fem. אחר masc. *one, from יחד to unite*. נבל *to act foolishly*,

Job with sore boils, from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept: and they rent every one his mantle, and sprinkled dust upon their heads towards heaven.

13 So they sat down with him upon the ground, seven days, and

to cast off. דבר *speech, to speak.* תדברי is the second pers. fem. sing. fut. Kal. טוב *good, from טב to be good.* קבל *to receive.* רע *evil, from רע to afflict, to break.* כל *all, from כלה to complete.* חטא *to sin.* שפה *a lip, in regim. שפת plur. שפחים from שפה to crush.*

11. שמע *to hear.* שלש *three.* רע *a friend, from רעה to feed. רעה evil, from רע to break.* בא *to come.* עלי and על *upon, from עלה to ascend.* מקום *a place, from קם to stand.* אליפו *Eliphaz, perhaps from אל God, and פו to be strengthened.* תימני *the Temanite, or of Teman, from תימן Teman, the south, from ימן the south, or right hand.* בלדר *Bildad, from בלה to wear away, or grow old, and רוד love.* שוחי *the Shuhite, or of Shuah, perhaps from שוחה a pit, from שח to incline.* צופר *Zophar, from צפר to move quickly.* נעמתי *the Naamathite, or of Naamath, perhaps from נעם to be pleasant.* יעד *to appoint.* יהד *to unite.* נד *to condole.* נחם *to comfort.*

12. נשא *to lift up.* עין *the eye, plur. עינים, from ענה to act upon, to reflect.* רחוק *distant, a distance, from רחק to remove to a distance.* נכר

ושבעת לילות ואין דבר אליו דבר כי ראו כי
 גדל הכאב מאד:

to know. קול *a voice*, from קלה *to be light*, or *swift*. בכה *to weep*. קרע
to rend. מעל and מעיל *an outside garment*, from עלה *to come up*. זרק
to scatter. עפר *dust*. ראש *the head*. שמים *heavens*, from שם *to put*.

13. ישב *to sit*. שבע, שבעה *seven*, in regim. שבעת *from שבע to have*

seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

enough. יום *day.* לילה and ליל *the night.* אין *not,* from אן *to labour.* דבר *to speak.** ראה *to see.* גדל *to be great.* כאב *grief, to grieve.* מאד *much, strength.*

* If דבר signify *to speak roughly or reprehend,* as אמר imports *to speak mildly,* perfect silence may not have been intended.

JOB III.

1 אחרי כן פתח איוב את פיהו ויקלל את יומו:
 2, 3 ויען איוב ויאמר: יאבר יום אולד בו והלילה
 4 אמר הרה גבר: היום ההוא יהי חשך אל
 ידרשהו אלוה ממעל ואל תופע עליו נהרה:
 5 וגאלהו חשך וצלמות תשכן עליו עננה יבעתהו
 6 כמרירי יום: הלילה ההוא יקחהו אפל אל
 7 יחד בימי שנה במספר ירחים אל יבא: הנדה
 הלילה ההוא יהי גלמוד אל תבוא רננה בו:
 8, 9 יקבהו אררי יום העתידים ערר לויתן: ויחשכו
 כוכבי נשפו יקו לאור ואין ואל יראה בעפעפי
 10 שחר: כי לא סגר דלתי בטני ויסתר עמל מעיני:

1. אחר and אחרי after. כן that time, from כן to make ready. פתח to open. פה the mouth, in regim. פי. קלל to vilify.

2. ענה to answer. אמר to speak, or say.

3. אבר to perish. ילד to beget, or bring forth, and in Huph. to be born. לילה and ליל the night. הרה to conceive. גבר a man, as a verb. to be strong.

4. חשך darkness, to be dark. דרש to seek, or regard. מעל and ממעל from above. על above, from עלה to ascend. יפע to enlighten. נהרה light, from נהר to flow, to shine.*

* The sublimity of figures, and poetic fancy are probably all that designate this book to be poetry. This was the eastern manner and necessarily takes place, when language is not copious, and eloquence unimproved. Not only religion, but laws and history were in ancient times committed to poetry. Considering the age, country, occasion, characters, and other circumstances of this conversation, the language must have been highly figurative; which, though somewhat defective of perspicuity in modern times, is nevertheless vastly more impressive.

JOB III.

- 1 AFTER this opened Job his mouth, and cursed his day.
 2 And Job spake, and said,
 3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.
 4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.
 5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.
 6 *As for* that night, let darkness seize upon it: let it not be joined unto the days of the year; let it not come into the number of the months.
 7 Lo, let that night be solitary; let no joyful voice come therein.
 8 Let them curse it that curse the day, who are ready to raise up their mourning.
 9 Let the stars of the twilight thereof be dark, let it look for light, but *have* none, neither let it see the dawning of the day:

5. גאל *to redeem, to pollute as with blood.* צלמוח from צל *a shadow,* and מות *death.* שכן *to dwell.* ענן *to cloud over.* בעה *to terrify.* כמריי in regim. כמרר *thick darkness, from כמר to convolve.*

6. לקח *to take.* כפר *to number.* ירח *the moon.*

7. גלמוד *solitary, or a rock, from גלם to roll together, or from גל a round mass, and עמד to stand firm.* רנן *to sing.*

8. קבה *to curse.* ארר *to curse.* עתר *to prepare.* ערר or ערה *to empty out, or ערר to collect together.* לויתן from לווה *to join; or from לוי cou-pled, and תן a serpent.* Leviathan.

9. חשך *to darken.* ככב *to shine.* נשף *to blow.* קוה *to wait.* עפעפי plur. in reg. *the eye-lids, vibratory beams, from עפף to repeat a motion.* The root is עף *to fly, or flutter.* שחר *the dawn, to be dusky.*

10. סגר *to close.* רלח *to shut.* סחר *to hide.* עמל *to labour.*

- 11 למה לא מרחם אמרת מבטן יצאתי ואנוע:
 12 מדוע קדמוני ברכים ומה שדים כי אינק:
 13 כי עתה שכבתי ואשקוט ישנתי אז ינוח לי:
 14 עם מלכים ויעצי ארץ הבנים הרבות למו:
 15 או עם שרים זהב להם הממלאים בתידם
 16 כסף: או כנפל טמון לא אהיה כעללים לא ראו
 17 אור: שם רשעים חדלו רגז ושם ינוחו יגיעי
 18 כח: יחד אסירים שאננו לא שמעו קול נגש:
 19 קטן וגדול שם הוא ועבד חפשי מאדניו:
 20 למה יתן לעמל אור וחיים למרי נפש:
 21 המחכים למות ואיננו ויחפרהו ממטמונים:
 22, 23 השמחים אלי גיל ישישו כי ימצאו קבר: לגבר
 24 אשר דרכו נסתרה ויסך אלוה בערו: כי לפני

11. *רחם to enclose. יצא to go out. גוע to expire.*

12. *מדוע from מה what, and דע or רוע reason, from ידע to know. קדם to prevent. כרך to bless, or bend the knee. שרה to flour. ינק to suck.*

13. *שכב to lie down. שקט to rest. ישן to sleep. נח to rest.*

14. *יעץ to consult. בנה to build. חרב to lay waste.*

15. *שר to direct. זהב bright. מלא to fill. כסף to desire.*

16. *נפל to fall. טמון to hide. עלל to come up.*

17. *רשע to be wicked. חדל to rest. רגז to tremble. נח to rest. יגע to labour. כח strength.*

18. *אכר to bind. שאן to be tranquil. נגש to exact.*

19. *חפש to emancipate. ארן a ruler.*

20. *נתן to give. עמל to labour. חיה to live. מר to be bitter.*

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lien still and been quiet, I should have slept; then had I been at rest;

14 With kings and counsellors of the earth, which built desolate places for themselves:

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been: as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul.

21 Which long for death, but it *cometh* not, and dig for it more than for hid treasures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

21. חכה *to wait for*. חפר *to dig*. מטמון *a treasure*, from טמן *to hide*.

22. שכח *to rejoice*. גל *to bound with joy*. שש *to be cheerful*. מצא *to find*. קבר *to bury*.

23. ררך *to tread*. סתר *to conceal*. כך *to hide*.

24. לחם *to eat*. אנח *to sigh*. נהך *to pour forth*. צאנ *to roar*.

לחמי אנהתי תבא ויתכו כמים שאגתי: כי פחד ²⁵
 פחדתי ויאתיני ואשר יגרתני יבא לי: לה שלותי ²⁶
 ולא שקטתי ולא נחתי ויבא רגז:

25. פחד *to fear*. אהה *to approach*. גר *to fear*. * בא *to come*.

* This anxiety which attended Job in his first prosperity, was probably lest his children should fall into sin. Vide c. i. 5. viii. 4. iv. 8—11. He might also have been apprehensive of the incursions of the Sabeans and Chaldeans. The Chaldee paraphrast reads verse 26 interrogatively; Was I not in safety, &c. when it was told me of my successive losses? but trouble came upon me when I heard of the death of my children.

The author of *The Divine Legation of Moses demonstrated*, contrasting this passage with ch. xxix. 18, and xxx. 26, observes, "These things are entirely discordant, if understood of one and the same person." To which Mr. Peters answers; "Perhaps not, for

25 For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet: yet trouble came.

26. *שלה* to be quiet. *שקט* to be at rest. *נח* to rest. *רגז* to tremble.

though I might insist upon it as a thing very pardonable, and not at all unnatural, for a person under an excessive load of grief to forget himself a little, and to talk inconsistently, especially at the distance of so many chapters; yet I shall waive this plea, because I think there is an easy way of reconciling these passages. If we suppose, for instance, that the fear and disquiet expressed in the first of them was a fear for his children; and the hope and confidence expressed in the two latter, were such as flowed from a conscience of his own integrity, and sincere endeavour to discharge his duty."

JOB IV.

1, 2 ויען אליפו התימני ויאמר: הנסה דבר אליך
 3 תלאה ועצר במלין מי יוכל: הגה יסרת רבים
 4 וידים רפות תחזק: כושל יקימון מליך וברכים
 5 כרעות תאמץ: כי עתה תבוא אליך ותלא תגע
 6 עריך ותבהיל: הלא יראתך כסלתך תקותך ותם
 7 דרכיך: זכר נא מי הוא נקי אבד ואיפה ישרים
 8 נכרדו: כאשר ראיתי חרשי און וזרעי עמר
 9 יקצרהו: מנשמת אלוד יאברו ומרוח אפו יכלו:
 10 שאגת אריה וקול שחל ושני כפירים נתעו:

1. ויען *to answer*. Vide, for the names, chap. ii. v. 11.*

2. תלאה *to attempt*. הגה *to take it ill*. עצר *to withhold*. מלין *to speak*. יוכל *to be able*.

3. ידים *to discipline*. רפות *to relax*. חזק *to strengthen*.

4. כושל *to fall*. יקימון *to rise*. כרעות *to bend the knee*. תאמץ *to strengthen*.

5. תגע *to faint*. תגע *to touch*. תגע *to be in a hurry*.

* Whether Job's extraordinary sufferings were not the punishment, and proof of extraordinary, but concealed guilt, was the point in dispute. Though the principle adopted by the three friends was erroneous, yet when they speak of divine justice and human guilt, they are correct. Job's denial of the charge of hypocrisy was right, but he went too far in pleading for his innocency. All of them, except Elihu, became too warm in the dispute; but all of them agree in the great principles of the true religion; the existence, nature, glorious perfections, and sovereignty of God; the creation of the world, the fall of man, &c. The errors and defects here exhibited are no more given for our imitation, than those of Moses, David, or Jonah were; but it was proper the conduct and characters of the speakers should be given truly, and consequently with their imperfections.

JOB IV.

- 1 THEN Eliphaz the Temanite answered and said,
 2 *If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?*
 3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.
 4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.
 5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.
 6 *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*
 7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?
 8 Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.
 9 By the blast of God they perish, and by the breath of his nostrils are they consumed.
 10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

6. ירא *to fear*. כסל *confidence, insensibility*. קוה *to expect earnestly*. הם *to perfect*.†

7. נקה *to be pure*. איפה from אי *when*, and פה *here*. ישר *to be just*. כחר in Niph. *to be cut off*.

8. ראה *to see*. חרש *to plough*. זרע *to sow*. קצר *to reap*.

9. נשם *to breathe*. אבד *to perish*. כלה *to consume*.

10. שאג *to roar*. ארה *to pluck off*. שחל *a black lion*. שנה *to renew*. כפר *to cover*. לחע *to break in pieces*. In Niph. לחעו.

† The Vau has been thought misplaced, and that it should be understood before *thy hope*; but by *fear*, the object of fear, God, is meant; who is the confidence, and hope, as well as fear of every saint.

- 14 ליש אבד מבלי טרף ובני לביא יתפרדו: 12 ואל
 18 דבר יגנב ותקח אזני שמץ מנהו: בשעפים
 14 מחזיונות לילה בנפל תרדמה על אנשים: פחד
 15 קראני ורעדה ורב עצמותי הפחיד: ורוח על פני
 16 יחלף תסמר שערתי בשרי: יעמד ולא אכיר
 מראהו תמונה לנגד עיני דממה יקול אשמע:
 17 האנוש מאלוה יצדק אם מעשהו יטהר גבר:
 18 הן בעבדיו לא יאמין ובמלאכיו ישים תהלה:
 19 אף שכני בתי חמר אשר בעפר יסודם ידכאום
 20 לפני עש: מבקר לערב יכתו מבלי משים לנצה
 21 יאבדו: הלא נסע יתרום גם ימותו ולא בחכמה:

11. לש *to knead* (*trample*). טרף *to raven*. פיר *to separate*.

12. גנב *to steal*. לקח *to take*. און *the ear, to weigh*. שמץ *a whisper, to mutter*.

13. שיעפים *hurrying thoughts*. שעה *in Arab. to hurry away*. חזיון *a vision, from חזה to see*. נפל *to fall*. רדם *in Niph. to be overwhelmed in sleep*. אנוש *man, from אנש to be infirm*.

14. פחד *to fear*. קרא *to befall*. רעד *to tremble*. עצב *to be strong*.

15. חלף *to pass before*. סמר *to be rough*. שער *the hair, to stand upright*. בשר *flesh, to spread*.

16. עמד *to stand*. נכר *to be a stranger*. Hiph. *to know*. ראה *to see*. תמונה *from מנה to distribute*. נגד *before, to be manifest*. רמה *to conform, to be silent*. שמע *to hear*.

17. אנש *to be infirm*. צדק *to justify*. עשה *to make*. טהר *to be pure*. גבר *to be strong*. †

† It has been rendered "An mortalis à Deo justificabitur?" and "Num mortalis à numine justus erit?" "An quisquam vir à factore suo mundus habebitur?" "An à conditore suo purus erit vir?" In this sense the argument is well suited to the ideas of Eliphaz. In the

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; *there was* silence, and I heard a voice, *saying*,

17. Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly.

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening; they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die even without wisdom.

18. עָבַד *to serve*. אָמֵן in Hiph. *to trust*. לֵאן in Arab. *to send*. שָׁם *to put*. הִלֵּל *to be foolish*.

19. שָׁכַן *to inhabit*. חָמַר *to make turbid, mud*. עָפַר *dust, to throw dust*. יָסַד *to lay a foundation*. רָכַא *to break down*. “They crush them.” עֵשׂ *a moth, a moth worm*.

20. כָּח *to found, or wear to pieces*. בְּלִי *without, from בָּלָה to wear away*. שָׁם *to put*. לְנִצְחַת *continually, from נָצַח to be over, or beyond*. אָבַד *to perish*.

21. יָרַח *to go*. יָתַר *to excel*. Does not their excellency pass away *כִּם* *with them?* חָכֵם *to be wise*.

comparative sense adopted in our version, he must be supposed to intend that if man suffered without guilt, he would be more righteous and pure than God who sends affliction on him, which also agrees with the argument.

JOB V.

1 קרא נח היש עונך ואל מי מקדשים ת ה
 2, 3 כי לאויל יהרג כעש ופתה תמית קנאה: אני
 4 ראיתי אויל משריש ואקוב נוהו פתאם: ירחקו
 5 בניו מישע וידכאו בשער ואין מציל: אשר קצירו
 רעב יאכל ואל מצנים יקחהו ושאף צמים
 6 חילם: כי לא יצא מעפר און ומאדמה לא יצמת
 7 עמל: כי אדם לעמל יולד ובני רשא יגביהו
 8 עוף: אולם אני אדרש אל אל ואל אלהים
 9 אשים דברתי: עשה גדלות ואין חקר נפלאות
 10 עד אין מספר: הנתן מטר על פני ארץ ושלה מים

1. *whether?* יש *is there*. ענה *to answer*. קדש *to sanctify*. קדשים *is angels* perhaps here, as in ch. xv. 15. Dan. viii. 13. פנה *to behold, look, or have respect*.

2. *stupid*, from אויל *grossness*. הרג *to kill*. כעש *in many of Dr. Kennicott's cod. anger, to be vexed*, in Hiph. *to irritate*. פתה *m. or fem. a fool, from פתה to entice*. מות *or מת to die*, in Hiph. *to kill*. קנאה *envy, zeal, rather here indignation, from קנא to burn*. The Lord destroys the wicked; or their evil destroys them.

3. ראה *to see*. אויל *grossness*. שרש *to take root*. נקב *to curse, to pronounce accursed*. נח *to rest*. פתאם *suddenly, from פתא sudden*.

4. רחק *to be distant*. ישע *to save*. דכא *to crush or oppress*. שער *to stand erect*. נצל *to take, and either to spoil, or deliver*.

5. קצר *to reap*. רעב *to be hungry*. אכל *to eat*. צנים *thorns, and צן to fierce*. Or "with arms or weapons." Vide Vulgate. לקח *to take*. שאף *to devour*. צמים *a hungry or thirsty person, from צם to fast*. חיל *strength, from יחל to abide*.

6. יצא *to come*. עפר *dust*. און *affliction, or its cause, labour, sin*. אדמה

JOB V.

1 CALL now, if there be any that will answer thee: and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause;

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields;

from ארם *to be red*, or רמה *to put on a level*. צמח *to sprout*, or shoot up. עמל *toil*, mischief.

7. יל *to bring forth*. בן *a son*, from בנה *to build*. רשף *a coal*, *to inflame*. גבה in Hiph. *to lift up*. עף *to fly*.*

8. אלם *to compress*. ררש *to seek*. שם *to place*. רבר *to speak*.

9. עשה *to do*. גדל *to be great*. חקר *to investigate*. פלא in Niph. *to exceed expectation*. ספר *to number*.

10. נתן *to give*. מטר *to rain*. שלח *to send*. מים *water*, from מה *to tumultuate*. חוצ *a field, outside*, from חצח *to separate*.

* "For iniquity comes not forth of the dust, neither doth trouble spring out of the ground, for man is born to iniquity as the sparks fly upward." Iniquity is natural to man, and misery is its just consequence.

- 11 על פני הצות: לשום שפלים למרום וקדרים
 12 שגבו ישע: מפר מחשבות ערומים ולא תעשנה
 16 ידיהם תושירה: לכד חכמים בערמם ועצת
 14 נפתלים נמהרה: יומם יפגשו חשך וכלילה
 15 ימששו בצהרים: וישע מחרב מפיהים ומיד חזק
 16 אביון: ותהי לדל תקוה ועלתה קפצה פיה:
 17 הנה אשרי אנוש יוכיחנו אלוה ומוסר שדי אל
 18 תמאס: כי הוא יכאיב ויחבש ימחץ וידו תרפינה:
 19 בשש צרות יצילך ובשבע לא יגע בכ רע:
 20, 21 ברעב פרך ממות ובמלחמה מידי הרב: בשוט
 22 לשון תחבא ולא תרא משוד כי יבוא: לשד
 23 ולכפן תשחק ומחית הארץ אל תירא: כי עם

11. על *to put*. שפל *to be humble*. רם *to exalt*. קדר *to be dark*. שגב *to lift up*. ישע *to save*.

12. פר *to annul, or break*. חשב *to think*. ערם *to act cunningly*. עשה *to do*. יד *the hand, from ירה to cast forth*. תושיה *reality, from ישה subsistence*.

13. לכד *to take*. חכם *to be wise*. * ערם *to be naked, to be active, to be wise*. יעץ *to counsel*. פתל *to twist*. מהר *to hasten, in Niph. to fall headlong*.

14. פגש *to meet*. חשך *to obscure*. ליל *night*. משש *to grope much*. צהר *clear*.

15. ישע *to save*. חרב *to destroy*. פה *in reg. פי a mouth*. יד *the hand, from ירה to cast forth*. חזק *to be strong*. אביון *humble, poor, from אבה to submit*.

16. היה *to be*. רל *poor, from דלה to exhaust*. תקוה *hope, from קוה*

* "He taketh the wise in their own craftiness," is quoted as c. divine authority in 1 Cor. iii. 19. "It is written," &c. and the Syriac version has the word חכמא answering to חכמים "the wise."

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But he saveth the poor from the sword; from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy *is* the man whom God correcteth; therefore despise not thou the chastening of the Almighty.

18 For he maketh sore and bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death; and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

to tend towards. עול to oppress, or עלה to ascend. קפץ to shut. פה in reg. פי the mouth.

17. אשר to go before. יכח to chide. יכר to chastise. ירי the bountiful, scil. God, from שרה to pour forth. מאס to despise.

18. כאב to grieve. חבש to bind up. מחץ to strike. רפא to heal.

19. צר to distress. נצל to rescue. נגע to touch.

20. רעב famine, to hunger. פדה to redeem. מלחמה war, from לחם to fight. חרב to destroy.

21. שוט a whip, from שטה to go to and fro. לשן to speak against, to twist. חנא to conceal. ירא to fear. שר to destroy. בא to come, or go.

22. שר to destroy. כפן hunger. שחק to laugh. חיה a beast, from חיה to live. ירא to fear.

אבני השדה בריתך וחית השדה השלמה לק:
 וידעת כי שלום אהלך ופקדת נוך ולא תחטא:²⁴
 וידעת כי רב זרעך וצאצאיו כעשב הארץ:²⁵
 תבוא בכלח אלי קבר כעלות נדיש בעתו:²⁶
 הנה זאת הקרננה כן היא שמענה ואתה דע²⁷
 לך:

23. אבן *a stone*, from בנה *to build*. שדה *a field*, to pour forth. ברית *a covenant*, from בר *to purify*. שלם *to be at peace*.

24. ידע *to know*. אהל *to pitch a tent*. פקר *to visit*. נוה *to dwell*. חטא *to sin*.*

* Mr. Peters well observes, that the intent of this soft and insinuating speech was to bring Job to a confession of some secret wickedness or enormity; which, the friends supposed, had pulled down this severe chastisement upon him. And so Job understood it, as is clear from his complaint. Ch. vi. 14, 15.

23 For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in his season.

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy good.

25. זרע *to sow*. יצא *to go forth*. עשב *grass*.

26. בא *to come*. כלח *old age*. * קבר *to bury*. עלה *to ascend*. גריש *a heap*. עת *time*.

27. חקר *to search*. שמע *to hear*. ידע *to know*.

* “ כחל *provectiorem aetatem* significare volunt Talmudici, quam lx annis metiuntur.—Alii per זקנה *senium* explicant. Vide Job xxxii. 2. כלח &c. Loquitur ibi de *robore*.—Hoc vult dicere; Tuo tempore plenus et satur dierum sine cruciatu et dolore morieris.” Cocceius.

JOB VI.

1,2 ויען איוב ויאמר: לו שקול כעשי והותי
 3 במאזנים ישאו יחד: כי עתה מחול ימים יכבד
 4 על כן דברי לעו: כי חצי שדי עמדי אשר
 5 חמתם שתה רוחי בעותי אלוה יערכוני: הינהק
 6 פרא עלי דשא אם יגעה שור על בלילו:
 7 חלמות: מאנדה לנגוע נפשי המה כדוי לחמי:
 8,9 מי יתן תבוא שאלתי ותקותי יתן אלוה: ויאל
 10 אלוה וידכאני יתר ירו ויבצעני: ותהי עוד נחמתי

1. ויען *to answer*. ויאמר *to speak*.

2. לו *O that*, from לוח *to associate*. שקל *to weigh*. כעש *anger, sorrow*. הוה *to be*. און *to weigh*. גשא *to bear*. יחד *to unite*.

3. עת *time*. חול *sand*, from יחל *to remain*, or חל *to open*. כבד *to be heavy*. לע *to absorb*.

4. חץ *an arrow*, from חצה *to divide*. שדי *the Bountiful*, from שרה *to pour forth*. חמה in reg. חמה *poison*, from חם *to burn*. שחה *to drink*. בעותים *terrors*, from בעה *to terrify*. ערך *to set in battle-array*.

5. נהק *to bray*. פרא *the wild-ass*; in Hiph. *to run wild*. רשא *to bud, or grow*. געה *to low*. שור *an ox*, from שור *to behold*. בליל *mixed provender*, from כל *to mix*.

6. אכל *to eat*. חפל *crude, insipid*. מלה *to dissolve, to salt, salt*. טעם *to taste*. ריר *saliva*, from רר *to ooze out*. חלמות is never used in the scriptures to mean an egg, unless it is here. "Is there any taste in the dribbling-slaver, or senseless insipid discourse of a blockhead or sleepy-headed person." Schultens. "Is there any taste (or wisdom)

JOB VI.

- 1 BUT Job answered and said,
 2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!
 3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.
 4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.
 5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?
 6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?
 7 The things *that* my soul refused to touch *are* as my sorrowful meat.
 8 O that I might have my request; and that God would grant *me* the thing that I long for.
 9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

in the drivel of dreams." Parkhurst. "In albumine vitelli." Pagninus, and Jun. and Tremel. "In saliva vitelli." Montanus. "Aut potest aliquis gustare, quod gustatum affert mortem?" Vulgate. *Εἰ δὲ καὶ εἰσὶ γευσμα ἐν ἀσπασσιν κενοῖς;* Septuagint. חלם means *a dream, or to dream* in every place where it occurs in the scriptures; unless we except this instance, and Job xxxix. 4, and also Isa. xxxviii. 16.

7. נאן *to refuse*. נגע *to touch*. רוי *sickness*, from רוה *to languish*. לחם *food*.
 8. נתן *to give*. בא *to come*. שאל *to ask*. קוה *to ask*.
 9. יאל *to will*. רכא *to bruise*. נחר *to let loose*. בצע *to cut off*.

ואסלדה בחילה לא יחמול כי לא כחדתי אמרי
 11 קדוש: מה כחי כי איחל ומה קצי כי אאריך
 12 נפשי: אם כח אבנים כחי אם בשרי נחוש:
 13, 14 האם אין עזרתי בי ותושיה נדחה ממני: למס
 15 מרעהו חסד ויראת שדי יעזוב: אחי בגדו כמו
 16 נחל כאפיק נחלים יעברו: הקדרים מני קרח
 17 עלימו יתעלם עלג: בעת יזרבו נצמתו בחמו
 18 נדעכו ממקומם: ילפתו ארחות דרכם יעלו בתהו
 19 ויאברו: הביטו ארחות תמא הליכות שבא קו
 20, 21 למו: בשו כי בטח באו עדיה ויחפרו: כי
 22 עתה הייתם לא תראו חתת ותיראו: הכי
 23 אמרתי הבו לי ומנחכם שחדו בעדי: ומלטוני

10. יעד *yet, time, &c.* נחם *to comfort.* כלד *to harden.* חלה *to be weak, to grieve.* חמל *to spare.* כחד *to hide.* אמר *to speak.* קרש *to sanctify.* †

11. כח *to be strong.* יחל *to hope.* קצה *to cut off.* ארך *to prolong.*

12. בנה *to build.* בשר *to spread.* נחש *cooper, to observe.*

13. עור *to help.* תושיה *wisdom, permanency, reality, from ישה reality.*
 נרה *to drive away.*

14. מס *to melt.** רעה *to feed.* חסד *fury, reproach.* ירא *to fear.* עוב *to desert.*

15. אח *a brother, from אחה to conjoin.* בגר *to act perfidiously.* נחל
 a river, from חל *hollow, to open.* אפיק *a stream, from נפק to produce.*
 עבר *to pass over.*

16. קרר *to be black.* קרח *ice, to be smooth.* עלם *to hide.* שלג *snow, whiteness.*

17. ורב *to grow warm.* צמח *to consume.* חם *to grow hot.* רעך *to burn out, or dry up.* קם *to place.*

† *The words of the Holy One, do not necessarily refer to the law given at Sinai. Vide Gen. xxvi. 5. where the laws of God are enjoined upon Isaac.*

* Many of Dr. Kennicott's codices read למאס "to him who despiseth," &c.

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 To him that is afflicted pity *should be showed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm they vanish; when it is hot they are consumed out of their place.

18 The paths of their way are turned aside: they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped: they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

22 Did I say, bring unto me? or, Give a reward for me of your substance?

18. לפת *to turn aside*. ארח *to go*. ררך *to go along*. עלה *to ascend*. הוה *and תהו waste, inanity*. אבד *to perish*.

19. נבט *to behold*. † ארוח *ways, a caravan, or company of travellers, from ארח to go in a track*. הליכוה *ways, also companies travelling, from הלך to go*. קוה *to lie in wait for*.

20. כש *to be confounded by shame, or fear, &c.* בטח *to trust*. בא *to come*. חפר *to blush*.

21. עת *season*. היה *to be*. ראה *to see*. חת *to break*. ירא *to fear*.

22. אמר *to say*. יהב *to give*. כח *strength, wealth*. שחר *to give*.

† The land of Tema was in Arabia. Vide Isa. **xxi.** 14. Sheba was in Arabia; but whether the Sheba who gave name to the land was the descendant of Cush (Gen. **x.** 7) or of Abraham is not known. Vide ch. **i.** 15 ante.

- 24 מִיד צַר וּמִיד עֲרִיצִים תִּפְרוּנִי הוֹרוּנִי וְאֲנִי
 25 אַחֲרַיִשׁ וּמָה שְׁנִיתִי הִבִּינוּ לִי מָה נִמְרָצוּ אִמְרֵי
 26 יִשְׂרָאֵל וּמָה יֹכִיחַ הוֹכַח מִכֶּם: הִלְהוֹכַח מִלִּים
 27 חֲשַׁבְנוּ וּלְרוּחַ אִמְרֵי נֹאשׁ: אָף עַל יְתוֹם תִּפְלוּ
 28 וּתְכַרְוּ עַל רֵיעַכֶּם: וְעַתָּה הוּאִילוּ פָנָיו בִּי וְעַל
 29 פְּנֵיכֶם אִם אֶכְזָב: שָׁבוּ נָא אֵל תְּהִי עוֹלָה
 30 וּשְׁבִי עוֹד צְדָקִי בָּהּ: הִישׁ בְּלִשׁוֹנִי עוֹלָה אִם
 חֲכִי לֹא יִבִּין הוֹוֹת:

23. מִלֵּט *to deliver*. צַר *to break, oppress*. עֲרִץ *to act with violence*.
 פָּרָה *to redeem*.

24. יָרָה *to direct, teach*. חָרַשׁ *to be silent*. שָׁגָה *to err*. בָּן *to divide,*
distinguish, understand.

25. מָרַץ *to be strong*. יִשְׂרָאֵל *to direct*. יָכַח *to point out, or prove*.

26. מִלִּים *words, from מָל to divide*. חֲשַׁב *to think*. רוּחַ *spirit, from רָחַח*
to inhale. נֹאשׁ *to give over, in Niph. to despair*.

27. יְתוֹם *an orphan, from יָחַס to lack*. נָפַל *to fall*. כָּרָה *to dig*. רָעָה *to*
feed.

23 Or, Deliver me from the enemies hand? or, Redeem me from the hand of the mighty?

24 Teach me and I will hold my tongue; and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind.

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

28 Now, therefore, be content; look upon me: for *it is* evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

28. יאל *to will*. פנה *to behold*. כוב *to lie*.

29. שב in Kal *to turn, or be changed*. נא, *now, I beseech you, to fail*. היה *to be*. עולה *iniquity, from על to oppress*. עלה *to ascend*. ער *yet*. צרק *to justify*.

30. ישה *to be*. לשון *the tongue, perhaps from לש to knead*. חך *the palate, or roof of the mouth, mental taste*. בן *to understand*. הויה *affliction, to subsist*.

JOB VII.

1 הלא צבא לאנוש עלי ארץ וכימי שכיר ימיו:
 2, 3 כעבד ישיף צל וכ כיר יקוה פעלו: כן
 הנחלתי לי ירחי שוא ולילות עמל בנו לי:
 4 אם שכבתי ואמרתי מתי אקום ומדד ערב
 5 ושבעתי נרדים עדי נשף: לבש בשרי רמה
 6 ונוש עפר עורי רגע ויכאס: ימי קלו מני ארג
 7 ויכלו באפס תקוה: זכר כי רח חיי לא תשוב
 8 עיני לראות טוב: לא תשורני עין ראי עיניך בי
 9 ואינני: בלה ענן וילך כן יורד שאול לא יעלה:
 10 לא ישוב עוד לביתו ולא יבירונו עוד מקומו:

1. הלא *a warfare*. אנוש *a man*, from אנש *to be infirm*. שכר *to hire*.

2. כעבד *to serve*. ישיף *to faint*. צל *the shade*, *to overshadow*. יקוה *to stretch towards*. פעל *to work*, *the work*, *wages*.

3. נחל *to possess*. ירח *the moon*, *a month*. שוא *vanity*, *to no purpose*. ליל *night*. עמל *to toil*. מנה *to number*.

4. שכב *to lie down*. אמר *to say*. קם *to rise*. מדד *to measure out*, or *prolong*. ערב *to mix*, *the evening*. שבע *to satisfy*, *cloy*. נרדים *tossings*, from נרד *to move quickly*. The root is נרד *to move*. נשף *to blow*, *the morning or evening breeze*, *the twilight*.

5. לבש *to clothe*. בשר *to spread abroad*, *the flesh*. רמה *to shoot out*, *a worm*. גוש *adhesion*, from נגש *to be close to*. עפר *dust*. עור *the skin*, from ערה *to uncover*. רגע *to be stiff*, or *parched*. כאס *to crack*, or *chafe*.

6. קלה *to be swift*. מני *more than*. מנה *to distribute*. ארג *to weave*, *a shuttle*. בלה *to fail*, or *be consumed*. אפס *the end*, *to cease to be*. תקוה *expectation*, from יקוה *to tend towards*.

JOB VII.

1 *IS there not an appointed time to man upon earth? are not his days also like the days of an hireling?*

2 As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward of his work*;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust: my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me and I *am* not.

9 *As* the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

7. זכר *to remember*. חיה *to live*. שב *to return*. עין *the eye*, from ענה *to reflect*. ראה *to see*.

8. שור *to behold*.

9. לה *to fail*, or כלה *to fail or consume away*. ענן *a cloud*, from ען *to depress*. ילך *to go*. ירד *to descend*. שאול *the place of the dead*, from שאל *to ask*. עלה *to ascend*.

10. שב *to return*. ער *time*. בית *a house*, כח *a receptacle*. נכר *to know*. מקום *a standing, or place*, from קם *to rise, or stand up*.

11. גם אני לא אחשך פי אדברה בצר לוחי
 12. אשיחה במר נפשי הים אני אם תנין כי
 13. תשים עלי משמר: כי אמרתי תנחמני ערשי
 14. ישא בשיחי משכבי: וחתתני בחלמות ומחזינות
 15. תבעתני ותבחר מחנק נפשי מות מעצמותי:
 16. מאסתני לא לעלם אחיה חדל ממני כי הבל
 17. ימי: מה אנוש כי תגדלנו וכי תשית אליו לבך:
 18, 19. ותפקדנו לבקרים לרגעים תבחננו: כמה לא
 20. תשעה ממני לא תרפני עד בלעי רקי: חטאתי
 מה אפעל לך נצר האדם למה שמתני למפגע
 21. לך ואהיה עלי למשא: ומה לא תשא פשעי
 ותעביר את עוני כי עתה לעפר אשכב ושהרתני
 ואינני

11. גם *moreover*. חשך *to restrain*. פה *the mouth*. דבר *to speak*. צר *to straiten, distress*. שח *to incline, meditate*. מר *to be bitter, bitterness*. נפש *to breathe*.

12. תנין *a crocodile, from תנה to wail*. שם *to place*. משמר *custody, from שמר to keep*.

13. אמר *to say*. נחם *to comfort*. ערש *a bed, or furniture of a bed*. נשא *to take away*. שיח *deep meditation, complaint, from שח to be humbled*. שכב *to lie down*.

14. חת *to break, dismay*. חלם *a dream, broken thought, to break*. חזיון *a vision, from חוה to see*. בעת *to terrify*.

15. בחר *to choose, or approve*. מחנק *strangling, from חנק to strangle*. עצמות *bones, from עצם to be strong*. Death rather than my skeleton or bones.

16. מאם *to despise or abhor*. עלם *time hidden, from עלם to conceal, חיה to live*. חדל *to cease*. הבל *vanity, from הבל to evaporate*.

11 Therefore I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, and death rather than my life.

16 I loath *it*, I would not live alway: let me alone, for my days are vanity.

17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, and try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I *shall* not be.

17. אנש *to be infirm.* גרל in Kal and Hiph. *to make great.* שח *to place.* לב *the heart, affections, &c.**

18. פקר *to visit.* בקר *to look, the morning.* רגע *to be quiet, a rest, a moment.* כחן *to prove.*

19. שעה *to turn, or regard.* רפה *to remit, let go.* בליע *to swallow.* רק *spittle, from ירק to spit.*

20. חטא *to sin.* פעל *to labour.* נצר *to preserve.* אדם *man, from רמה to form a likeness.* שם *to put.* מפגע *a mark, from פגע to meet.* היה *to be.* משא *a burden, from נשא to bear, take.*

21. נשא *to lift up.* פשע *to transgress, a transgression.* עבר *to pass by.* עון *depravity, iniquity, from עוה to pervert.* עפר *dust.* שכב *to lie down.* שחר *to seek early in the morning, or earnestly.*

* Vide Psalm viii. 4. cxliv. 3.

JOB VIII.

1,2 ויען בלדר השוהי ויאמרו עד אן תגלל אלה
 3 ורוח כביר אכרי פדי: האר יערת קפס ואם
 4 שרי יעות צרק: אם בניך חטו לו וישלחם
 5 ביד פשעם: אם אתה תשחר אל אל ואל
 6 שרי תתחנן: אם זך וישר אתה כי עתה יעיר
 7 עליך ושלם נות צרקך: והיה ראשיתך מצער
 8 ואחריתך ישנה מאד: כי שאל נא לדור רישון
 9 וכונן לחקר אבותם: כי תמול אנחנו ולא נדע
 10 כי צל ימינו עלי ארץ: הלא הם יורוך יאמרו
 11 לך ומלבם יוציאו מלים היגארה: גמא בלא

1. יען *to answer*. אמר *to speak*. Vide ch. ii. 11, for the other words.

2. מלל and מל *to speak*. כביר *multiplied*, כבר *to multiply*.

3. יעות *to pervert*. קפס *judgment*, from שפט *to judge*. שרי *Bountiful*, from שרה *to pour forth*. צרק *justice, to justify*.

4. חטא *to miss the mark, sin*. שלח *to send away*. יר *the hand, from ירה to cast forth*. פשע *transgression*, from פשע *to pass over*. "In manu iniquitatis suo." Vulg.—"in potestatem defectionis ipsorum." Tremel.

5. שחר *to be dusky, to seek early in the morning*. חנן *to be very affectionate*, in Hithp. *to supplicate*. חן *to have affection for*.

6. זך *pure, to be clean*. ישר *righteous, to direct*. ער *to raise*, in Hiph. *to excite*. שלם *to perfect, tranquillity, happiness*. נוה *a habitation, to dwell*. צרק *righteousness, just, to justify*. כי often occurs interrogatively. "If thou art pure and righteous, would he stir up against thee and the peace of thy righteous habitation?"

7. ראש *the beginning*. צער *to be little, to be vile*. אחר *to delay*, hence אחריה *a latter state*. שגה *to thrive*. כאר *very much, strength*.

JOB VIII.

1 THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression:

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.

9 (For we are but of yesterday, and know nothing, because our days upon the earth are a shadow.)

10 Shall they not teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow without mire? can the flag grow without water?

8. שאל *to ask*. דור *a generation*, from דר *to fetch a circuit*. רישון, many of Dr. Kennicott's codices have the Keri here ראשון *prior*, from ראש *the beginning*. כנן and כן *to prepare*. חקר *to search minutely*. אב *a father*, from אבה *to acquiesce in*.

9. מול *yesterday*, from מל *to cut off*. ידע *to know*. צל *a shadow*, *to shade*.*

10. ירה *to direct*, in Hiph. *to teach*. לב *the heart*. יצא *to go forth*, in Hiph. *to bring forth*. מלים *speeches*, from מל *to speak*.

11. גאה *to rise*. גמא *the reed*, *to sup up*. בצח and כץ *soft mud*. שגה *to grow*. אחו *the flag*, from אחה Chald. *to connect*.

* Vide Psalm cxliv. 4.

- 12 בצרה ישגה אחרו בלי מים: עדנו באבו לא
 13 יקטף ולפני כל חציר ייבש: כן ארחות כל
 14 שכתי אל ותקחת חנף תאבר: אשר יקוט כסלו
 15 ובית עכביש מבטחו: ישען על ביתו ולא יעמד
 16 יחזיק בו ולא יקום: רטוב הוא לפני שמש ועל
 17 גנתו יונקתו תצא: על גל שרשיו יסבכו בית
 18 אבנים יחזה: אם יבלענו ממקומו וכחש בו לא
 19 ראיתך: הן הוא משוש דרכו ומעפר אחר
 20 יצמחו: הן אל לא ימאס תם ולא יחזיק ביד
 21 מרעים: עד ימלה שחוק פיד ושפתוך תרועע:
 22 שנאיך ילבשו בשת ואהל רשעים איננו:

12. *בצרה greenness, to swell.* קטף in nearly the same sense as קטב *to crop, or cut off.* לפני is not only *in the presence of,* but *before,* in point of time. חציר *grass, or rather herbage of a tubular kind.* יבש *to dry up, to wither.*

13. ארחות *a company, or ways, from ארח to go in a track.* שכח *to forget.* תקוה *hope, from קוה to tend unto.* חנף *a profligate person, to pollute.* אבר *to perish.*

14. קט *to loath, or be disgusted at.* כסל *hope, strength, or stupidity.* עכביש *a spider, perhaps from עכס to fetter, and כבש to subdue.* מבטח *confidence, from בטח to cling unto, or trust in.*

15. ישען *to lean.* עמד *to stand.* חזק *to take a strong hold upon.* קם *to stand, or remain.*

16. רטב *full of sap, tender, green, to be wet or moist.* שמש *the sun, to minister.* גן and גנה *a garden, from גן to protect.* יונקת in reg. a branch, from ינק *to suck.* יצא *to go forth.*

17. גל *a fountain, a heap, to roll.* שרש *a root, to take root, or to root up.* סבך *to intertwine.* אבן *a stone, from בנה to build.* חזה *to fasten the eyes upon.*

12 Whilst it *is* yet in his greenness, and not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and he seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, saying, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing:

22 They that hate thee shall be clothed with shame, and the dwelling-place of the wicked shall come to nought.

18. בלע *to swallow up, to destroy.* קם *to remain.* כחש *to fail, to fail in the truth.* ראה *to see.*

19. שש *to be cheerful, hence* משוש *joy.* דרך *a way, to go.* עפר *dust.* אחר *another, behind.* צמח *to sprout.*

20. מאם *to despise.* חם *perfect, to finish.* חזק *to strengthen, to hold fast.* רע *to do evil, or be evil.*

21. מלה *to fill.* שחק *to laugh.* שפה *the lip, to crush, plur. שפתים lips.* תרועה *shouting, from רע to break.*

22. שנא *to hate.* לבש *to clothe.* בשה *shame, from בש to be confounded.* אהל *a tent, to spread a tent.* רשע *unjust, to be unjust.* אן *to labour, hence אין vanity, nothing.*

JOB IX.

1, 2 ויען איוב ויאמר: אמנם ידעתי כי כן ומה
 3 יצדק אנוש עם אל: אם יחפץ לריב עמו ולא
 4 יעננו אחת מני אלף: חכם לבב ואמיץ כח מי
 5 הקשה אליו וישלם: המעתיק הרים ולא ידעו
 6 אשר הפכם באפו: המרגיז ארץ ממקומה
 7 ועמודיה יתפלצון: האמר לחרס ולא יזרח ובעד
 8 כוכבים יחתם: נטה שמים לבדו ודורך על
 9 במתי ים: עשה עש כסיל וכימה והדרי חמן:
 10 עשה גדלות עד אין חקר ונפלאות עד אין
 11 מספר: הן יעבר עלי ולא אראה ויחלף ולא

1. ויען *to answer*, אמר *to speak*.

2. אמנם *truly*, from אמן *to be steady*. ידע *to know*. צדק *to justify*.
 אנוש *man*, from אנש *to be infirm*.

3. חפץ *to be willing*. רב *to contend*. ענה *to answer*.

4. חכם *wise, to instruct*. אמיץ *strong*, from אמן *to be strong*. כח *strength, to be strong*. קשה *to be rigid, or hard*. שלם *to have peace*.

5. ידע *to know*. הר *a mountain, from הרה to swell*. ידע *to know*.
 הפך *to overturn*. אף *anger, the nose, from אפה to heat, or from אנף to breathe, to be angry*.

6. רגז *to tremble*. קם *to stand*. עמד *to support*. פליץ *to tremble*.

7. חרס *the sun*. זרח *to arise*. ככב *a star*. חתם *to seal up*.

8. נטה *to stretch out*. בר *alone, hence לבר apart, and לבדו he alone*.
 דרך *to tread*. במתי *in reg. high waves of*. במה *a high place*.

9. עש *Park. the blight*. Septuag. *Pleiades*. Vulg. *Arcturus*. Trem.

JOB IX.

- 1 THEN Job answered and said,
 2 I know *it is* so of a truth: but how should man be just with God?
 3 If he will contend with him, he cannot answer him one of a thousand.
 4 *He is* wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?
 5 Which removeth the mountains, and they know not: which overturneth them in his anger.
 6 Which shaketh the earth out of her place, and the pillars thereof tremble.
 7 Which commandeth the sun, and it riseth not: and sealeth up the stars.
 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.
 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.
 10 Which doth great things past finding out, yea, and wonders without number.
 11 Lo he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

Arcturus. כסיל Park. *the cold.* Sept. *the evening star.* Vulg. *Orion* Trem. *Orion.* כימה Park. *genial warmth.* Sept. *Arcturus.* Vulg. *Hyades.* Trem. *Pleiades.* Probably either stars or constellations are meant, but which we cannot ascertain. חדר *a chamber, or enclosed place.* תמין, תמין, תמין *the south,* perhaps from אמין *to be steady* may come ימין *the right hand,* which is to the South when we face the east.

10. עשה *to do.* גרל *to become great.* חקר *a searching out, to explore.* פלא in Niph. *to be wonderful.* ספר *to number.*

11. עבר *to pass over.* ראה *to see.* חלה *to pass on.* בן *to divide, to discern.*

12 אבין לו: הן יחתף מי ישיבנו מי יאמר אליו
 13 מה תעשה: אלורה לא ישיב אפו תחתו שחתו
 14 עזרי רהב: אף כי אנכי אעננו אבחרה דברי
 15 עמו: אשר אם צדקתי לא אענה למשפט
 16 אתחנן: אם קראתי ויענני לא אאמין כי יאזין
 17 קולי: אשר בשערה ישופני והרבה פצעי חנם:
 18 לא יתנני השב רוחי כי ישבעני ממרורים:
 19 אם לכה אמיץ הנה ואם למשפט מי יועידיני:
 20, 21 אם אצדק פי ירשיעני תם אני ויעקשני: תם
 22 אני לא אדע נפשי אמאם חיי: אחת היא על
 23 כן אמרתי תם ורשע הוא מכלה: אם שוט
 24 ימית פתאם למסת נקים ילעג: ארץ נתנה
 ביד רשע פני שפטירה יכסה אם לא אפו מי

12. יחתף *to take away*. שב *to return, restore*. עשה *to do*.

13. שב *to turn away*. אפה *to heat*. תחת *under, from* נחת *to descend*. שחת *to bend much, from* שח *to bend*. עזר *to help*. רהב *pride, to dilate*.

14. ענה *to answer*. בחר *to choose*. דבר *to speak*.

15. צדק *to be just, or righteous*. ענה *to answer*. שפט *to judge*. חן *to have kindness, חנן to be very kind, in Hithp. to supplicate*.

16. קרא *to call*. ענה *to answer*. אמן *to make steady, in Hiph. to believe*. און *to weigh, in Hiph. to attend to*. קל *the voice, to be light, or swift*.

17. שערה *a tempest, שער to stand erect, to fear*. שף *to overwhelm*. רכה *to multiply*. פצע *to wound*. חנם *of mere kindness, or causelessly, from* חן *to be kind*.

18. נתן *to give*. שב *to bring back*. רוח *breath, to inspire*. שבע *to saturate*. כררים *bitter things, from* מרר *to be very bitter*. בר *to be bitter*.

19. כח *strength, to be strong*. אמין *to be strong*. שפט *to judge*. יעד *to appoint, in Hiph. to appoint a time*.

20. צדק *to justify*. פיו *and in reg. פי a mouth, my mouth*. רשע *to be un-*

12 Behold, he taketh away, who can hinder him? who will say unto him, What dost thou?

13 *If* God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words to reason with him.

15 Whom though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I *speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: *if* I say I am perfect, it shall also prove me perverse.

21 *Though* I were perfect, *yet* would I not know my soul; I would despise my life.

22 This *is* one thing, therefore I said it, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where *and* who *is* he?

just, in Hiph. to condemn. חם to finish. עקש to pervert, to prove perverse.

21. ידע to know. נפש to respire. מאס to contemn. חיה to live.

22. רשע to be unjust. כלה to consume.

23. שוט a scourge, from שטה to go to and fro. מת to die, in Hiph. to kill. פתאם suddenly, from פתא sudden. מכה in reg. מסה trial, from גסה to try. נקי pure, from נקה to be clear. לעג to scorn, or deride.

24. נתן to give. שפט to judge. כסה to cover.

25. קל to be swift. רץ to run. ברח to flee. ראה to see.

- 25 הוּא: וימי קָלוּ מני רץ ברחו לא ראו טובה:
 26 חלפו עם אניות אבה כנשר יטוש עלי אכל:
 27 אם אמרי אשכחה שיחי אעזבה פני ואבליגה:
 28, 29 יגרתִי כל עצבתי ידעתי כי לא תנקני: אנכי
 30 ארשע למה זה הבל איגע: אם התרחצתי במי
 31 שלג והזכותי בבור כפי: אז בשחת תטבלני
 32 ותעבוני שלמותי: כי לא איש כמוני אעננו נבוא
 33 יחדו במשפט: לא יש בינינו מוכיח ישת ידו
 34 על שנינו: יסר מעלי שבטו ואמתו אל תבעתני
 35 אדברה ולא איראנו כי לא כן אנכי עמדי:

26. חלף *to pass by*. אני and אניה *a ship*, from אנה *to cause to come*. אבה *desire, to acquiesce*. Perhaps it is the name of a river. נשר *an eagle, to lacerate*. נטש *to let loose, as an eagle in falling*. אכל *to eat*.

27. שכח *to forget*. שיח *deep thought*, from שח *to bow down*. עזב *to leave off*. בלג *to comfort*.

28. יגר *to fear*. עצב *to labour, to grieve*. ירע *to know*. נקה *to cleanse*.

29. רשע *to be unjust*. הבל *vanity, to evaporate*. יגע *to labour*.

30. רחץ *to wash*. שלג *snow*. זכך (or זכה) *to cleanse, in Hiph.* ך into ך. כף *the hollow of the hand, from כפה to bend*.

31. שחח *corruption; to mar, or corrupt*. טבל *to immerse*. תעב *to abominate or loathe*. שלמה *an outer garment, from שלם to perfect*.

25 Now my days are swifter than a post; they flee away, they see no good.

26 They are passed away as the swift ships; as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*;

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, and we should come together in judgment.

33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me;

35 *Then* would I speak, and not fear him: but *it is* not so with me.

32. ענה *to answer*. בא *to come*. יחד *to unite*. שפט *to judge*.

33. ישה *to be*. מוכיח *an umpire*, from יכח *to demonstrate*. שח *to place*. שנה *to repeat*.

34. סר *to turn aside*. שבט* *a rod*. אמה *terror*, from אים *terrible*. בעת *to terrify*.

35. דבר *to speak*. ירא *to fear*. עמדי *in my standing*, with me, עמד *to stand*, and ' *me*.

* The ט in this word is of the ordinary size in many of Dr. Kennicott's books.

JOB X.

1 נקטה נפשי בחיי אעזבה עלי שיחי אדברה במר
 2 נפשי: אמר אל אלוה אל תרשיעני הודיעני על
 3 מה תריבני: הטוב לך כי תעשק כי תמאס יגיע
 4 כפיך ועל עצת רשעים הופעת: העיני בשר לך
 5 אם כראות אנוש תראה: הכימי אנוש ימך אם
 6 שנותיך כימי גבר: כי תבקש לעוני ולחטאתי
 7 תדרוש: על דעתך כי לא ארשע ואין מידך
 8 מציל: יריך עצבוני ויעשוני יחד סביב
 9 ותבלעני: זכר נא כי כחמר עשיתני ואל עפר
 10 חשיבני: הלא כחלב תתיכני וכגבינה
 11 תקפיאני: עור ובשר תלבישני ובעצמות וגידיים

1. קט *to loathe*, in Niph. *to be disgusted at*. נפש *to breathe*. היה *to live*. עוב *to leave*. שיח *profound meditation, care, from שח to bow*. רבר *to speak*. בר *to be bitter*.

2. רשע *to be unjust*, in Hiph. *to pronounce unjust*. ידע *to know*, in Hiph. *to show*. רב *to strive*.

3. עשק *to oppress*. כאס *to despise*. יגע *to labour*. כף *the hollow of the hand*, from כפה *to bend*. עצה *counsel*, from יעין *to counsel*. רשע *to be unjust*. יפע *to irradiate*.

4. עין *the eye*, from ענה *to affect*. בשר *flesh*, *to spread*. ראה *to see*. אנוש *man*, from אנש *to be infirm*.

5. שנח *a year, to repeat*. גבר *a man, to be strong*.

6. בקש *to seek after*. עין *iniquity*, from עיה *to pervert*. חטא *sin, to miss the mark*. דרש *to inquire for*.

JOB X.

1 MY soul is weary of my life: I will leave my complaint upon myself: I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; show me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou inquierest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk? and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

7. ידע *to know*. רשע *to be unjust*. נצל *to deliver*.

8. כביב *to form by labour, to afflict*. עשה *to make*. יחד *to unite*. כביב *around, from סבב to turn about, from סב to turn*. בליע *to swallow up*.

9. חמר *clay, to render turbid*. שב *to return*. עפר *dust*.

10. חלב *milk, oil, fat*. נתך *in Hiph. to pour, to melt*. גבנה *a cheese, a hill, from גב a protuberance*. קפא *in Kal to be condensed, in Hiph. to coagulate*.

11. עור *skin, from ערה to strip*. בשר *flesh, to spread*. לבש *to clothe*. עצם *a bone, to be strong*. גיד *a nerve, or tendon, from גר to assault*. שכך *to fence thoroughly, from שך to check*.

- 12 תשכנני: חיים וחסד עשית עמדי ופקדתך שמרה
 13 רוחי: ואלה צפנת בלבבך ידעתי כי זאת עמך:
 14, 15 אם הטאתי ושמרתני ומעוני לא תנקני: אם
 רשעתי אללי לי וצדקתי לא אשא ראשי שבע
 16 קלון וראה עניי: ויגאה כשחל תצורני ותשב
 17 תתפלא בי: תחרש עריך נגדי ותרב כעשך
 18 עמדי חליפות וצבא עמי: ולמה מרחם הוצאתני
 19 אגוע ועין לא תראני: כאשר לא הייתי אהיה
 20 מבטן לקבר אובל: הלא מעט ימי יחדל ישית
 21 ממני ואבליגה מעט: בטרם אלך ולא אשוב

12. חסד *kindness, turgescence*. עשה *to do*. פקד *to visit*. שמר *to preserve*.

13. צפן *to hide*. לבב *the heart, to move up and down, from לב the same*. ידע *to know*.

14. חטא *to sin*. שמר *to observe, to keep*. עון *iniquity, from עוה to pervert*. נקה *to cleanse*.

15. רשע *to be unjust*. אללי and אלי *wo! alas!* perhaps from אל *the Interposer*. צדק *to be just*. נשא *to lift up*. עבע *to be saturated*. קלון *vileness, from קלה to be contemptible*. עני *affliction, afflicted, from ענה to afflict, to affect*.

16. גאה *to increase*. שחל *a black lion*. צרה *to lie in wait*. שב *to return, to turn*. פלא *in Hith. to show oneself wonderful, or to act in a wonderful manner*.

17. חרש *to renew*. ער *to bear witness, a witness, testimony*. רבה *to multiply*. כעש *anger*. Vide c. v. 2. c. vi. 2. c. xvii. 7, perhaps from כעס *to be angry*. חליפה *change, from חלף to change*. צבא *warfare, an army, to assemble*. Successive attacks. Parkh.

18. רחם *the uterus, to enclose*. יצא *to go forth, in Hiph. to bring forth*. גוע *to expire*. עין *the eye, from ענה to reflect*. ראה *to see*.

19. היה *to be*. בטן *the belly*. קבר *a grave, or sepulchre, to bury*. יבל *in Niph. to be carried*.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart; I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head: *I am* full of confusion; therefore see thou mine affliction.

16 For it increaseth. Thou huntest me as a fierce lion; and again thou showest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness, and the shadow of death:

20. *Are* not my days few, *to be diminished*. חרל *to cease*. The Keri is וחרל שׁת *to set* or *place*, and before כ *to set from*, or *let alone*. The Keri is ושיׁת בלג *to comfort*.

21. *time, term*. ילך *to go*. שב *to return*. חשך *darkness, to be dark, to impede*. צלמוח *the shadow or darkness of death*, from צל *a shadow*, and מוח *death*.*

* This word signifies the state of the dead in general, whether good or evil, and so do שאול *the grave*, בור *the pit*, אבני בור *the stones of the pit*, רומח *silence*, and the Greek word ἀδης *the invisible world*. This was supposed to be under the surface of the earth, where Samuel and Saul, Abraham and the epicure were supposed to be. הַנֶּם *the valley of Hinnom*, and its derivative גֵּעוֹנוֹת, and תַּפְתַּת rendered *Tophet*, were terms expressive of the place or state of the damned. But separate spirits are no more necessarily connected with space, than their happiness is dependent on objects of sense. The change

22 אל ארץ חשך וצלמות: ארץ עפחה כמו אפל
צלמות ולא סדרים ותפע כמו אפל:

22. עפחה "*its light.*" Park. "*the greatest darkness.*" Taylor. Vide Job xi. 17. Prov. xxiii. 5. Isa. viii. 22. ix. 1. (viii. 23) Amos iv. 13, from עף *to flutter.* אפל *darkness, to hide.* סדר *order,* perhaps the same with שר *a row of pillars, or a well lighted piazza.* Vide Judges iii. 23. 1 Kings vi. 9. 2 Kings xi. 8. 2 Chron. xxvii. 14. תפע "*light,*" Park. "*tenebrescet,*" Pagninus, from פע' *to shine.*

of representation as to the place of the blessed under the gospel dispensation, they being now supposed to ascend, seems to have arisen from circumstances. The most honourable place of the gods was supposed to be above, it was proper therefore that Christ should be

22 A land of darkness; as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

represented as coming from thence, and returning thither. And the encouragement he gave his disciples was that they should be with him. But every one may discern that to ascend from opposite sides of the earth is to go in opposite directions. There, also we are told, will be no sun nor moon; the Lord, who can give us here dreams as bright as day, can give us real and eternal light. God will destroy both the belly and meats. The body will arise spiritual, incorruptible, immortal, and fit for the society of pure spirits, when the earth shall have passed away. The identity of the parties in the judgment shall be clear. When this is over, the world, which bears the same relation to our future state, as scaffolding does to a building, will be removed, because when its purposes have been answered it will be useless. This spiritual state is the most excellent and that which alone is intended to be permanent.

JOB XI.

1, 2 ויען צפר הנעמתי ויאמר: הרב דברים לא
 3 יענה ואם איש שפתים יצדק: בדיך מתים
 4 יחרישו ותלעג ואין מכלם: ותאמר זך לקחי
 5 ובר הייתי בעיניך: ואולם מי יתן אלורה דבר
 6 ויפתח שפתיו עמך: ויגד לך תעלמות חכמה כי
 7 כפלים לתושיה ודע כי ישרה לך אלורה מעונך:
 8 החקר אלורה תמצא אם עד תכלית שרי תמצא:
 9 גבהי שמים מה תפעל עמקה משאול מה תרע:
 10 ארכה מארץ מדה ורחבה מני ים: אם

1. יענה *to answer*. Vide ch. ii. 11.

2. רבה *to multiply*. דבר *to speak*. שפח *to crush*.

3. בדיך "in thy sufficiency," Parkh. from ר' *sufficiency*, Vide Prov. xxv. 16. Or from ברא *to feign*. מתים *mortals*, from מה *to die*. חרש *to be silent*. לעג *to deride*. כלם in Hiph. *to put to shame*.

4. זך *pure*, from זכה *to be clean*. לקח *doctrine, to persuade*. בר *to purify*. עין *the eye*, from ענה *to reflect*.

5. אולם *yet notwithstanding*, from אלם *to firess*. נהן *to give*. פתח *to open*. שפה *a lip, to crush*.

6. נגד in Hiph. *to declare*. העלמה *a secret*, from עלם *to conceal*. חכם *to be wise*. כפל *double, to double*. הושיה *wisdom, reality, truth*, from ישה *to be*. "Double as to, or in wisdom," Park. "Οτι διπλῆς ἵσταται τῶν κατὰ σε." Septuag. "Et quòd multiplex esset lex ejus." Vulg. "Duplo majora esse iis quæ existunt." Tremel. "Quia (meruisti) duplicia secundum legem." Pagnin. "Quia duplicia in essentia." Montan. ידע *to know*. נשה *to be remiss, to forget*. עוה *to fiervert*. And know that God has been remiss (or indulgent) to you more than your iniquity deserves.

JOB XI.

1 THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and, when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.*

5 But oh that God would speak, and open his lips against thee;†

6 And that he would show thee the secrets of wisdom, that *they are* double to that which is! Know, therefore, that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

7. חקר *a searching out, to explore.* מוצא *to find out.* תכלית *perfection,* from כלה *to finish.*

8. גבה *to be high.* פעל *to work, devise.* עמוק *to be deep.* שאול *the concealed place,* from שאל *to ask.* ידע *to know.*

9. ארך *to be long.* מד *to measure.* רחב *to be made broad.*

10. חלף *to pass away, to destroy.* סגר *to shut up.* קהל *to gather together.* שב *to turn back.*

11. מותים *mortals,* from מת *to die.* שוא *vanity.* ראה *to see.* און *iniquity, grief,* from אן *to labour.* בן *to divide, to understand.*

* This charge has been supposed to be not well founded, but see ch. x. 7.

† Vide ch. ix. 15. x. 2.

- 11 יחלף ויסגיר ויקהיל ומי ישיבנו: כי הוא ידע
 12 מתי שוה וירא און ולא יתבונן: ואיש נבוב
 13 ילבב ועיר פרא אדם יולד: אם אתה הכינות
 14 לבך ופרשת אליו כפיך: אם און בידך הרחיקהו
 15 ואל תשכן באהליך עולה: כי אז תשא פניך
 16 ממום והיית מוצק ולא תירא: כי אתה עמל
 17 תשכח כמים עברו תזכר: ומצהרים יקום חלד
 18 תעפרה כבקר תהיה: ובטחת כי יש תקוה
 19 וחפרת לבטח תשכב: ורבצת ואין מהריר וחלו
 20 פניך רבים: ועיני רשעים תכלינה ומנוס אבר
 מנהם ותקותם מפח נפש:

12. *לב hollow, vain. לכב to be endued with understanding, from לב the heart. ער a young ass, to rise or stir up. פרא a wild ass, to run wild. ילד to be born.*

13. *כן to prepare. פרש to stretch out. כף the hollow of the hand, from כפה to bend.*

14. *און iniquity, from אן labour. רחק to be at a distance. שכן to dwell. אהל to pitch a tent. עולה iniquity, from עלה to ascend, or עול to oppress. Isa. xxvi. 10.*

15. *נשא to lift up. פנים faces, from פנה to turn. כום a spot. יצק to pour out, to found. ירא to fear.*

16. *עמל labour, affliction, to travail. שכח to forget. עבר to pass over. זכר to remember.*

17. *צהרים noon, from צהר to be clear. קם to rise. חלד time, man's time, to glide. חעפה light, or עף to glimmer, shine, flutter. בקר the morning, to search, survey.*

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also, will he not then consider *it*?

12 For vain men would be wise, though man be born like a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget thy misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope: yea, thou shalt dig *about thee*, *and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be* as the giving up of the ghost.

18. בטח *to trust, be secure, also confidence, securely.* תקוה *hope, from קוה to stretch towards.* חפר *to dig, as for water, to search, as for food.* שכב *to rest, to lie down.*

19. רבץ *to lie down.* חרר *to tremble, in Hiph. to terrify.* חלה *to make faint, or afflict.* חלות פנים *suplicem fieri alicui.* Ps. xlv. 13. Prov. xix. 6, q. d. fatigare vel dolore afficere vultum.—Dolet enim bonis videre alios miseros. Cocc. פנים *faces, from פנה to turn.* רב *a multitude, many, from רבה to multiply.*

20. עינים *eyes, from ענה to affect, or reflect.* רשע *to be unjust.* כלה *to fail, to finish.* מנוח *flight, a place of refuge, from נס to flee away.* אכר *to perish.* תקוה *expectation, from קוה to hope.* מנפח *a puff, from נפח to breathe out.* נפש *breath, soul, to breathe.* Their hopes a puff of air.

JOB XII.

1 ויען איוב ויאמר: אמנם כי אתם עם ועמכם
 2 תמות חכמה: גם לי לבב כמוכם לא נפל
 3 אנכי מכם ואת מי אין כמו אלה: שחק לרעהו
 4 אהיה קרא לאלוה ויענהו שחוק צדיק תמים:
 5 לפיד בוז לעשתות שאנן נכון למועדי רגל:
 6 ישליו אהלים לשדדים ובטחות למרגיזי אל
 7 לאשר הבית אלהו בידו: ואולם שאל נא
 8 בהמות ותרך ועוף השמים ויגד לך: או שית
 9 לארץ ותרך ויספרו לך דני הים: מי לא ידע
 10 בכל אלה כי יד יהוה עשתה זאת: אשר בידו

1. ויען *to answer*. אמר *to speak*.

2. אמנם *truly*, from אמן *to confirm*. עם *people, together with*. מה *to die*. חכמה *wisdom*, from חכם *to be wise*.

3. לבב *to be endued with understanding*. כמו *like, as*, from כ *as*, and מו *the very, the what*, from מה *who*. נפל *to fall*. אין *not*, from אין *labour, vanity*.

4. שחק *to deride*. רע *a neighbour*, from רעה *to feed*. קרא *to call*. ענה *to answer*. צדק *to be just*. תמים *perfect*, from תם *to finish*.

5. לפיד *a lamp*, or ל and פיר *calamity*, "because of affliction." בוז *a reproach, an object of reproach*, from בז *to reproach*. עשות, *thoughts, splendors*, from עשה *to shine*. שאנן *the prosperous, at rest, to be tranquil*. שאן *the same*. נכון *prepared*, from כן *to make ready*. מועדים *stumblings*, from מעד *to totter*. רגל *the foot, to impress*.

6. שלה *to be at quiet*. אהל *a tabernacle, to pitch a tent*. שרר *to destroy utterly, a destroyer*. בטחה *confidence*, from בטח *to trust*. רגן *to*

JOB XII.

- 1 AND Job answered and said,
 2 No doubt but ye *are* the people, and wisdom shall die with you.
 3 But I have understanding as well as you: I *am* not inferior to you: yea, who knoweth not such things as these?
 4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.
 5 He that is ready to slip with his feet *is as* a lamp despised in the thought of him that is at ease.
 6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.
 7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:
 8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.
 9 Who knoweth not in all these, that the hand of the Lord hath wrought this?

move, in Hiph. *to move with anger*. בא *to come, or go*, in Hiph. *to bring*. יד *the hand, from ירה to extend*.

7. אולם *truly*, from אלם *to press together*. שאל *to ask*. בהמה, perhaps some large beast, being joined with a singular verb, or it is בהמה *a brute*. ירה *to guide, teach*. עף *to fly*. שם *to place*. נגר *to show, or declare*.

8. שיח *the shrub*; or שיח *to bow down, or meditate*, from שח the same. ירה *to teach*. ספר *to narrate, or tell*. רג *a fish, to increase*. ים *the sea, from הם to tumultuate*.

9. ידע *to know*. כל *all, from כלה to complete*. יד *the hand, from ירה to extend*. עשה *to do*. יהוה num. 154.*

* This is the only place in the dialogue between the friends and

- 11 נפש כל חי ורוח כל בשר איש: הלא און מלין
 12 תבחן וחד אכל יטעם לו: בישישים חכמה
 13 וארך ימים תבונה: עמו חכמה וגבורה לו עצה
 14 ותבונה: הן יהרום ולא יבנה יסגר על איש ולא
 15 יפתח: הן יעצר במים ויבשו וישלחם ויהפכו
 16, 17 ארץ: עמו עז ותושיה לו שנג ומשנה: מוליך
 18 יועצים שולל ושפטים יהולל: מוסר מלכים
 19 פתח ויאסר אזור במתניהם: מוליך כהנים שולל
 20 ואיתנים יסלף: מסיר שפה לנאמנים וטעם

10. נפש *to breathe*. חיה *to live*. רוח *spirit, air*. בשר *flesh, to spread out*. איש *a man, from יש substance, to be*.

11. און *the ear, to weigh*. מלין *the Chaldee termination, the same as מלים speeches, from מל to articulate*. כחן *to try*. חן *the palate*. אכל *food, to eat*. טעם *to taste*.

12. ישיש *old age, from יש is*. חכם *to be wise*. ארך *to prolong*. יום *a day*. תבונה *discernment, from בן to distinguish*.

13. חכם *to be wise*. גבר *to be strong*. יעץ *to advise*. בן *to distinguish*.

14. הרס *to destroy*. בנה *to build*. סגר *to shut*. יש *to be*. פתח *to open*.

15. יעצר *to restrain*. המה *to tumultuate*. יבש *to dry up*. שלח *to send forth*. הפך *to overthrow*.

16. ען *to be strong*. תושיה *wisdom, reality, from יש to be*. שנג *to err through ignorance*. שנה *in Hiph. to cause to err*.

17. ילך *to go, in Hiph. to lead, or steer*. יעץ *to give counsel*. שלל *to strip, or spoil*. שולל *Aquila a prey, Septuag. a captive, Schmidt as a*

Job in which יהוה occurs, and here אלוה is found in seven of Kennicott's codices and in two of those of De Rossi. שר' is used above thirty times. Vide Exod. vi. 3.

10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words, and the mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

fool. Tremell. *Qui facit ut consulti deveniant in dementiam.* Vulgat. *In stultum finem.* Montan. *spoliatum.* שפט *to judge.* חלל *to be foolish.*

18. מוסר *restraint, bond, binding power,* from יסר *to restrain.* כליך *to reign.* פתח *to open, or loose.* אכר *to bind, to confine.* אזור *a girdle,* from אור *to gird.* מתנים *the loins.*

19. ילך and שלל *vide ver.* 17. כהן *to minister, a priest.* איתן and אתן *strong.* סלק *to overthrow.*

20. כר *to turn aside.** שפה *to crush, the lip, speech.* נאמן *faithful,* from אמן *to be steady.* טעם *to taste, discernment.* וקן *to be old, an old man.* לקח *to take away.*

21. שפן *to pour.* בוו *reproach, בו to spoil of honour.* נריב *free-born, noble,* from נרב *to offer freely.* מויה *a girdle, strength.* אפק *to be strong.* רפח *to weaken.*

* Having said ver. 12, "With the ancient is wisdom," &c. Job here shows that the superior wisdom of God can defeat the wise counsels of the aged, who most excel among men.

- 21 זקנים יקח: שופך בוז על נדיבים ומזיח אפיקים
 22 רפה: מגלה עמקות מני חשך ויצא לאור צלמות:
 23 משגיה לגוים ויאברם שטח לגוים וינחם:
 24 מסיר לב ראשי עם הארץ ויתעם בתהו לא
 25 דרך: ימששו חשך ולא אור ויתעם כשכור:

22. גלה *to reveal*. עמק *to be deep*. יצא *to come forth*. אור *light*, from
 אר *to flow*. צל *a shadow*, and מות *death*.

23. שגא *to increase*. גוי *a nation*, from גו *a body*. אבר *to destroy*. שטח
to enlarge, or to scatter. נח from נחה *to guide*, or from נח *to settle in*
a place.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is no way*.

25 They grope in the dark without light, and he maketh them to stagger like a drunken *man*.

24. *סר* to turn aside. *העך* to wander. *הרו* without order, a waste place, from *הה* waste.*

25. *כשש* to feel again and again, *כש* to search. *העך* to wander. *שכר* to be intoxicated.

* This verse presents what must have been an exact picture of the condition of those chiefs or leaders of different clans in Arabia; who, after a season of prosperity, are in their turn foiled by others, and wander dispirited, in trackless ways, to avoid their enemies.

JOB XIII.

1 הן כל ראתה עיני שמעה אזני ותבן לה:
 2 כדעתכם ידעתי גם אני לא נפל אנכי מכם:
 3 אולם אני אל שדי אדבר והוכח אל אל
 4 אחפץ: ואולם אתם טפלי שקר רפאי אלל
 5 כלכם: מי יתן החרש תחרישון ותהי לכם
 6 לחכמה: שמעו נא תוכחתי ורבות שפתי הקשיבו:
 7, 8 הלא אל תדברו עולה ולו תדברו רמיה: הפניו
 9 תשאון אם לאל תריבון: הטוב כי יחקר אתכם
 10 אם כהתל באנוש תהתלו בו: הוכח יוכיח
 11 אתכם אם בסתר פנים תשאון: הלא שאתו
 12 תבעת אתכם ופחדו יפל עליכם: זכרניכם
 13 משלי אפר לגבי חמר גביכם: החרישו ממני

1. ראה *to see*. ענה *to reflect*. שמע *to hear*. און *to weigh*. בן *to discern*.

2. ידע *to know*. נפל *to fall*.

3. אלם *to compress*. שדי *the Bountiful*. שרה *a pourer*. יכח *to manifest*, in Hiph. *to cause to see, to reason*. חפץ *to desire*.

4. טפל *to connect together*. שקר *to speak falsely*. רפא *to heal*. אלל *naught*, from אל *no, to prevent*.

5. נתן *to give*. חרש *to be silent*. חכם *to be wise*.

6. שמע *to hear*. תוכחה *proof, a reason*, from יכח *to manifest*. רב *to contend*. שפה *to crush, a lip*. קשב *to hearken*.

7. רבר *to speak*, עלה *to ascend*, hence על *a yoke of dominion*, and יול *and עולה* *oppression, injustice, iniquity*. רמיה *deceit*, from רמה *to defraud*.

8. פנים *faces*, from פנה *to turn*. נשא *to take or bear*, but with פנים *to regard with favour*. רב *to contend*.

JOB XIII.

1 LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that you would altogether hold your peace, and it should be your wisdom!

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will you speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

9. טוב *to be or do good*. חקר *to investigate*. החל *to mock, or trifle*. אנוש *a man*, from אנש *to be infirm*.

10. יכח *to reprove*. כתר *to lie hidden*. נשא *vide ver. 8*.

11. שאה *elevation, majesty*, from נשא *to lift up*; or שאה *desolation*, from שאה *to confound*. בעת *to terrify*. פחד *to fear, to tremble*. נפל *to fall*.

12. זכרון *memory*, from זכר *to remember*. * משל *to rule, to liken, a resemblance*. אפר *ashes*, from פר *to break*. גב *the back*. חמר *mud, to disturb*.

* "Your remembrances זכרניכם (*your quoting of memorable say-*

- 14 ואדברה אני ויעבר עלי מה: על מה אשא בשרי
 15 בשני ונפשי אשים בכפי: הן יקטלני לא איהל
 16 אך דרכי אל פניו אוכיה: גם הוא לי לישועה
 17 כי לא לפניו חנף יבוא: שמעו שמוע מלתי
 18 ואחותי באזניכם: הנה נא ערכתי משפט ידעתי
 19 כי אני אצדק: מי הוא יריב עמדי כי עתה
 20 אחריש ואגוע: אך שתים אל תעש עמדי אז
 21 מפניך לא אסתר: כפך מעלי הרחק ואימתך אל
 22 תבעתני: ומרא ואנכי אענה או אדבר והשיבני:
 23 כמה לי עונות וחטאות פשעי וחטאתי הדיעני:
 24, 25 למה פניך תסתיר ותחשבני לאויב לך: העלה
 26 נדף תערוץ ואת קש יבש תרדף: כי תכתב

13. הרש *to be silent*. דבר *to speak*. עבר *to pass over*.

14. נשא *to take*. בשר *to spread*. שן *a tooth*, from שנה *to renew*. שם *to put*. כפה *to bend*.

15. קטל *to slay*. יחל *to hope*. אך *yet indeed*, from נכה *to strike*. דרך *to go away*. פנה *to turn*. יכח *to open one's cause*.

16. גם *moreover*. ישועה *salvation*, from ישע *to save*. חנף *to pollute*. בא *to come*.

17. שמע *to hear*. מלה *a word*, from מל *to talk*. אחוה *a declaration*, from חוה *to show or declare*. אין *an ear*, to weigh.

18. ערך *to order*. משפט *judgment, cause*, from שפט *to judge*. ידע *to know*. צדק *to justify, declare just, to acquit*.

19. רב *to contend*. חרש *to be silent*. גוע *to expire*.

ings) are like ashes, or dirt; your bodies גביכם your heafis, eminencies, your strongest arguments, to heafis of clay, soon washed away."
 J. Taylor.

13 Hold your peace, let me alone that I may speak, and let it come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also *shall be* my salvation; for an hypocrite shall not come before him.

17 Hear diligently my speech and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me; then will I not hide myself from thee:

21 Withdraw thine hand far from me; and let not thy dread make me afraid:

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

20. שתיים *two*, from שנה *to repeat*. עשה *to do*. פנה *to turn*. סתר *to hide*.

21. כף *the hand*, from כפה *to bend*. רחק *to be at a distance*. אימה *terror*, from אים *terrible*, which may be from ים or הם *to tumultuate*. בעה *to terrify*.

22. קרא *to call*. ענה *to answer*. או *or*, from אוה *to choose*. דבר *to speak*. שב *to render*.

23. עוה *to pervert*. חטא *to deviate*. פשע *to prevaricate*. ידע *to know*.

24. פנה *to turn*. סתר *to conceal*. חשב *to reckon*. איב *an enemy*.

25. עלה *a leaf, to ascend*. נרף *to scatter*. ערץ *to break*. קש *stubble, to collect*. יבש *to dry*. ררף *to follow*.

27 עלי מררות ותורישני עונות נעורי: ותשם בסד
 רגלי ותשמור כל ארחתי על שרשי רגלי
 28 תתחקה: והוא כרקב יבלה כבגד אכלו עש:

26. כתב *to write*. מרר *to be very bitter*. ירש *to inherit*. עוה *to pervert*.
 נער *to agitate, a child*.

27. שם *to place*. כר *a clog*. רגל *a foot*. שמר *to keep*. ארח *to journey*.
 שרש *to take root*. חקה *to imprint*.

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

28. רִקַּב *to putrefy*. בָּלָה *to grow old*. בָּגַד *a covering, to be deceitful*. אָכַל *to eat*. יֵשׁ *a moth, to consume*.

JOB XIV.

1, 2 אדם ילוד אשה קצר ימים ושבע רגז: כציץ
 3 יצא וימל ויברח כצל ולא יעמוד: אף על זה
 4 פקחת עיניך ואתי תביא במשפט עמך: מי יתן
 5 טהור מטמא לא אחר: אם חרוצים ימיו מספר
 6 חרשו אתך חקו עשית ולא יעבר: שערה מעליו
 7 ויחדל עד ירצה כשכיר יומו: כי יש לעץ תקורה
 8 אם יכרת ועוד יחליף ויונקתו לא תחדל: אם
 9 יזקין בארץ שרשו ובעפר ימות גזעו: מרח מים
 10 יפרח ועשה קציר כמו נטע: ונבר ימות ויחלש
 11 ויגוע אדם ואיו: אולו מים מני ים ונהר יחרב

1. אדם *man, to be red*, perhaps from רמה *to form a likeness*. ילד *to bear*, or *beget*. אשה *woman*, from איש *man*, which may be from יש *to be*. קצר *to cut short*. יום *a day*. שבע *to saturate*. רגז *trouble, fear, to tremble*.

2. ציץ *a flower, to flourish*. יצא *to come, or go forth*. נמל *to cut off*. ברח *to flee*. צל *a shadow*. עמד *to stand, or remain*.

3. אף *indeed*, from אפה *to heat*. זה *this*. פקח *to open*. ענה *to reflect*. בא *to come, in Hiph. to bring*. שפט *to judge*.

4. נתן *to give*. טהר *to be pure*. טמא *to be impure*. אחר *one*, from יחד *to unite*.

5. חרץ *to determine*. יום *day*. ספר *to number*. חרש *to renew*. חק *a statute, to mark out*. עשה *to make*, עבר *to pass over*.

6. שערה *to turn away*. חדל *to cease*. רצה *to please*. Trem. "*desistat*." Vulg. "*quiescat*." Septuag. "*ἡσυχασα*." שכר *to hire*.

7. עץ *a tree*, from עצה *to fix*. תקוה *hope*, from קוה *to stretch towards*.

JOB XIV.

- 1 MAN *that is* born of a woman *is* of few days, and full of trouble.
 2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
 3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?
 4 Who can bring a clean *thing* out of an unclean? not one.
 5 Seeing his days *are* determined, the number of his months *are* with thee; thou hast appointed his bounds that he cannot pass:
 6 Turn from him that he may rest, till he shall accomplish, as an hireling, his day.
 7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
 8 Though the root thereof wax old in the earth, and the stock thereof die in the ground:
 9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.
 10 But man dieth and wasteth away; yea, man giveth up the ghost, and where *is* he?
 11 *As* the waters fail from the sea, and the flood decayeth and drieth up;

כרת *to cut off*. ער *yet, time, to testify*. חלקי *to pass on, in Hiph. to renew*. יונקה and יונק *a sprout, or twig, from ינק to suck*. חדל *to cease*.

8. זקן *to grow old*. שרש *a root, to take root, or root up*. עפר *dust*. מת *to die*. גויע *a stump or stock, to cut off*.

9. ריח *the inhaling of vegetables, by means of their tubes, of nutritive moisture, from רוח to inspire, פרח to produce, to germinate*. עשה *to make*. קציר *a branch, from קצר to cut short*. נטע *a plant, to plant*.

10. גבר *a man, to be strong*. מת *to die*. חלש *to be weak*. גויע *to expire*. ארם v. 1.

11. אול *to depart*. ים *the sea, plur. ימים seas*. ים with מ formative. מים *in reg. מי waters*. נהר *a river, to flow*. חרב *to waste, to be diminished*. יבש *to become dry*.

12 ויבש: ואיש שכב ולא יקום עד בלתי שמים
 13 לא יקיצו ולא יערו משנתם: מי יתן בשאול
 תצפנני תסתירני עד שוב אפך תשית לי חק
 14 ותזכרני: אם ימות גבר היחיה כל ימי צבאי
 15 איחל עד בוא חליפתי: תקרא ואנכי אענך
 16 למעשה ידיך תכסף: כי עתה צערי תספור לא
 17 תשמור על חטאתי: חתם בצרור פשעי ותטפל
 18 על עוני: ואולם הר נופל יבור וצור יעתק
 19 ממקומו: אבנים שחקו מים תשטף ספיחיה עפר
 20 ארץ ותקות אנוש האבדת: תתקפהו לנצח ויהלך
 21 משנה פניו ותשלחהו: יכברו בניו ולא ידע
 22 ויצערו ולא יבין למו: אך בשרו עליו יכאב
 ונפשו עליו תאבל:

12. ויבש *to lie down*. קם *to rise*. בלהי *not*, from בלה *to wear out*. שמים *the heavens*, from שם *to place*. יקין *to awake*, perhaps the root is קץ *to harass*. ער *to raise up*, or *rouse*. שנה *sleep*, from ישן *to sleep*.

13. נתן *to give*. שאל *to ask*. צפן *to hide*. כתר *to hide*. שב *to turn away*. אף *heat*, from אפה *to be warm*. שת *to appoint*. חק *an ordinance, a set time, or place, to define*. זכר *to remember*.

14. מת *to die*. גבר *to be strong, a man*. חיה *to live*. יום *day*. צבא *to war*. יחל *to wait*. בא *to come or go*. הלף *to change*.

15. קרא *to call*. ענה *to answer*. עשה *to work*. ירה *to cast out*. כסף *to desire*.

16. עת *time*. צער *to step*. ספר *to number*. שמר *to observe*.

17. חתם *to seal*. צרר *to bind up closely, a bundle*. פשע *to pass, a transgression*. טפל *to sew up*. עון *iniquity, from עוה to pervert*.

18. אולם *yet*, from אלם *to compress*. הר *a mountain, from הרה to protuberate*. נפל *to fall*. נבל *to wear away*. צר *to bind, a hard stone*. עתק *to remove*. מקום *a place, from קם to stand*.

12 So man lieth down, and riseth not: till the heavens *be* no more they shall not awake, nor be raised out of their sleep.

13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? All the days of my appointed time will I wait, till my change come.

15 Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps; dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones; thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendeth him away.

21 His sons come to honour, and he knoweth *it* not: and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

19. אבן *a stone*, from בנה *to build*. שחק *to wear*. ים *sea*. שטף *to overflow*. כפיה *what adheres*, from ספח *to unite*. עפר *dust*. ארץ *the earth*, from רץ *to run*, or *crush*. קוה *to stretch towards*. אנש *to be infirm*. אכר *to destroy*.

20. תקף *to prevail*. נצח *beyond, continuance*. הלך *to go*. שנה *to change*. שלח *to send away*.

21. כבד *to honour*. בנה *to build*. ידע *to know*. צער *to be mean*. בן *to divide, to understand*.

22. אך *yet indeed*, from נכה *to strike*. בשר *flesh, to spread*. כאב *to pain*. נפש *to breathe*. אבל *to mourn*.

JOB XV.

1, 2 ויען אליפז התימני ויאמר: החכם יענה דעת
 3 רוח וימלא קדים בטנו: הוכח ברבר לא יסכון
 4 ומלים לא יועיר בם: אף אתה תפר יראה
 5 ותגרע שיחה לפני אל: כי יאלף עונך פיך
 6 ותבחר לשון ערומים: ירשיעך פיך ולא אני
 7 ושפתך יענו בך: הראישון אדם תולד ולפני
 8 גבעות חוללת: הבסוד אלוה תשמע ותגרע אליך
 9 חכמה: מה ידעת ולא נדע תבין ולא עמנו הוא:
 10 גם שב גם ישיש בנו כביר מאביך ימים:

1. ינה *to answer*. Vide ch. ii. 11.

2. רוח *to be wise, wisdom*. רעת *knowledge*, from ידע *to know*. רוח *wind*. מלא *to fill*. קדם *to go before, antiquity, the east*, hence קדים *the east wind*, and also *the east*. בטן *the belly*.

3. יכח *to demonstrate*. רבר *to speak*. ככן *to profit*. מל *to articulate*. יעל *to benefit*.

4. פר *to dissipate*. ירא *to fear*. נרע *to withhold, or diminish*. שיחה *deep meditation*, from שח *to bow*. פנים *the face*, from פנה *to turn*. אל *the Interposer, God, to interpose*.

5. אלף *to lead, teach*. עין *iniquity*, from עוה *to pervert*. פה *in regim*. פי *the mouth*. בחר *to choose*. לשון *the tongue*, from לש *to knead, or twist*. ערום *subtle, also wise, from ערם naked, active*.

6. רשע *to be unjust*, in Hiph. *to condemn*. שפתים *the lips*, from שפה *to crush, a lip*. ענה *to reply*.

7. ראישון *frior*, from ראש *the beginning*. אדם *Adam, man*, from רמה

JOB XV.

- 1 THEN answered Eliphaz the Temanite, and said,
 2 Should a wise man utter vain knowledge, and fill his belly with the east wind?
 3 Should he reason with unprofitable talk? or with speeches where-with he can do no good?
 4 Yea, thou castest off fear, and restrainest prayer before God.
 5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.
 6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
 7 *Art* thou the first man *that* was born? or wast thou made before the hills?
 8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?
 9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?
 10 With us *are* both the gray-headed and very aged men, much elder than thy father.

to build. ילד *to beget, bear, or be born.* פנים *faces, from פנה to turn.*
 גבעה *a mountain.* חלל *to bring forth, from חל to open.*

8. סוד and סר *a secret.* אלוה Park. supposes refers to the Redeemer, bearing the curse, אלה *to curse,* but rather from אלה Arab. *to reverence.* שמע *to hear.* גרע *to withhold.* חכם *to be wise.*

9. מה and מי *who, or what.* ידע *to know.* בן *to divide, understand.*
 עם *with, people.*

10. גם *also, abundance.* שב *to return, to be old, old.* ישיש and ישש *very old.* כביר *abundant, from כבר to multiply.* אב *a father, from אבה to take pleasure in.* יום *day.*

- 11 המעט ממך תנחומות אל ודבר לאט עמך:
 12, 13 מה יקח לבך ומה ירזמן עיניך: כי תשיב
 14 אל אל רוחך והוצאת מפך מלין: מה אנוש
 15 כי יזכה וכי יצדק ילוד אשה: הן בקדשו לא
 16 יאמין ושמים לא זכו בעיניו: אף כי נתעב
 17 ונאלח איש שתה כמים עולה: אחוך שמע לי
 18 וזה חזיתי ואספרה: אשר חכמים יגידו ולא
 19 כחדו מאבותם: להם לבדם נתנה הארץ ולא
 20 עבר זר בתוכם: כל ימי רשע הוא מתחולל
 21 ומספר שנים נצפנו לעריץ: קור פחדים באזניו
 22 בשלום שורד יבואנו: לא יאמין שוב מני חשך
 23 וצפו הוא אלי הרב: נדר הוא ללחם איה ידע
 24 כי נכון בידו יום חשך: יבעתהו צר ומצוקה

11. המעט *small, to be diminished*. תנחומות *consolations*, from נחם *to comfort*. רבר *to speak*. לאט *to lie hid*.

12. לקח *to take*. לב *the heart*. רזם *to be contracted, to wink*.

13. שב *to return, answer*. צא *to go out*. פה *the mouth*. מל *to speak*.

14. זכה *to be pure*. צדק *to justify*. ילד *to be born*.

15. קדש *to sanctify*. Vide ch. v. 1. אמן *to be steady*, in Hiph. *to believe*. זכה *to be clean*.

16. תעב *to loathe*, in Niph. *to be abominable*. אלה *in Niph. to be corrupt*. שתה *to drink*. עלה *to ascend, oppress*.

17. חוה *to declare*. שמע *to hear*. חוה *to see*. ספר *to relate*.

18. חכם *to be wise*. נגר *to tell*. כחד *to conceal*. אב ver. 10.

19. לבר *apart, from* בד *alone*. נתן *to give*. עבר *to pass over*. זר *a stranger, to be strange*. הין *the midst, from* תן *to be within*.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight:

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will show thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers and have not hid *it*:

19 Unto whom alone the earth was given, and no stranger passed among them:

20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.

21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

20. רשע *to be unjust*. חלל in Hithp. *to torment oneself*. כפר *to number*. שנה *to repeat*. צפן *to hide*. ערץ *to agitate*.

21. פחר *to shake, to fear*. און *to weigh, an ear*. שדר *to break in pieces*. בא *to come*.

22. אמן in Hiph. *to believe*. שב *to return*. צפו *one watched for, from* צפה *to watch*. חרב *to destroy*.

23. נדר *to wander*. לחם *to eat*. איה *where, from* א' *a settlement*. כן *to prepare*. ירה *to cast forth*.

24. בעת *to terrify*. צר *to enclose*. צק *to fress down*. תקף *to firevail*. עתר *to firepare*. כידור *an attack*.

25 תתקפהו כמלך עתיד לכירור: כי נטה אר אל
 26 ירו ואל שדי יתגבר: ירוץ אליו בצואר בעבי
 27 גבי מגניו: כי כסה פניו בחלבו ויעש פימה עלי
 28 כסל: וישוכן ערים נכחרות בתים לא ישבו למו
 29 אשר התעתרו לגלים: לא יעשר ולא יקום חילו
 30 ולא יטה לארץ מנלם: לא יסור מני חשך
 31 יונקתו תיבש שלהבת ויסור ברוח פיו: אל יאמן
 32 בשו נתעה כי שוא תהיה תמורתו: בלא יומו
 33 תמלא וכפתו לא רעננה: יחמם בגפן בסרו
 34 וישלך כזית נצתו: כי עדרת חנף גלמוד ואש
 35 אכלה אהלי שחר: הרה עמל וילד און ובטנם
 תכין מרמה:

25. נטה *to stretch out*. שרה *to pour, or shed*. גבר *to be strong*.

26. רץ *to run*. צואר *the neck*. עבי *thickness*, from עבה *to be thick*. נבים *bosses*, from נב *a protuberance*. כנן *a shield*, from נן *to protect*.

27. כסה *to cover*. חלב *fat*. פימה *fat*. כסל *the loins, strength, stupidity*.

28. שכן *to inhabit*. ערים *a city*, from ער *to stir up*. כחד *to conceal*. ישב *to inhabit*. עהר *in Hith. to be ready*. גל *a heap, to roll together*.

29. עשר *to be rich*. קם *to stand*. יחל *to abide*, hence חיל *strength, substance*. נטה *to stretch out*. מנל *perfection*, from נלה *to complete*.

30. כר *to depart*. נק *to suck*. יבש *to dry up*. שלהבת *a dissolving flame*, from של *to dissolve*, and להב *a flame*.

31. שוא *vanity*. העה *to err*. תמורה *exchange*, from ימר *to change*.

32. מלא *to fulfil*. כפה *to bend*. רענן *to flourish*.

33. חמם *to cast away*. גפן *a vine*, from נגף *to strike*. בסר *an unripe grape*. שלך *to cast away*. יח *the olive tree*, from יו *brightness*. נצה *to shoot forth*.

23 He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even on his neck*, upon the thick bosses of his bucklers;

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and in houses* which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompense.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

34. ערה *an assembly*, from יעד *to appoint*, or *convene*. חנק *to be defiled*. גלמוד *solitary*, from גלם *to wrap together*, or from גל *a round mass*, and עמד *to subsist*; it also signifies *a rock*, which is a sense of the word in Arabic. אש *fire*. אכל *to eat*. אהל *to pitch a tent*. שחד *to bribe*.

35. הרה *to conceive*. עמל *to toil*. ילר *to bear*. און *vanity*, from אן *labour*. בטן *the belly*. כן *to prepare*. מרמה *fraud*, from רמה *to project*, *to cheat*.

JOB XVI.

1, 2 ויען איוב ויאמר: שמעתי כאלה רבות מנחמי
 3 עמל כלכם: הקץ לדברי רוח או מה ימריצך
 4 כי תענה: גם אנכי ככם אדברה לו יש
 5 נפשכם תחת נפשי אחבירה עליכם במלים
 6 ואניעה עליכם כמו ראשי: אאמצכם כמו פי
 7 וניד שפתי יחשך: אם אדברה לא יחשך כאבי
 8 ואחרלה מה מני יהלך: אך עתה הלאני השמות
 9 כל עדתי: ותקמטני לעד היה ויקם בי כחשי
 10 בפני יענה: אפו טרף וישטמני חרק עלי בשני
 11 צרי ילטוש עיניו לי: פערו עלי בפיהם בחרפה
 12 הכו לחיי יחד עלי יתמלאון: יסגירני אל אל
 13 עויל ועל ידי רשעים ירטני: שלן הייתי ויפרפרני
 14 ואחז בערפי ופצפצני ויקמני לו למטרה: יסבו

1. ויענה *to answer*.

2. נחם *to comfort*. עמל *to labour*.

3. קצה *to make an end*. כרץ *to be strong*, in Hiph. *to embolden*.

4. לו *O that*, from לוח *to associate*. תחת *instead of*, from נחת *to descend*. חבר *to join words together, to consociate*. מל *to articulate*. נע *to move*. כמו *with*, ב and מו or מה *whose*.

5. אמן *to be strong*. ניד *motion*, from נד *to move*. חשך *to restrain*.

6. כאב *to grieve*. חרל *to cease*. הלך *to go away*.

7. לאה *to be weary*. שכם *to be desolate*. יער *to assemble*.

8. קמט *to wrinkle*. ער *to bear witness*. קם *to rise*. כחשי *he that belieth me*. כחש *to fail of truth, or of fatness, &c.*

JOB XVI.

1 THEN Job answered and said,

2 I have heard many such things: miserable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*; if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief*.

6 Though I speak, my grief is not assuaged; and *though* I forbear, what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me*: and my leanness rising up in me beareth witness to my face.

9 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy winketh his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also ta-

9. אפה *to heat*. טרף *to tear*. שטם *to hate*. חרק *to gnash the teeth*. שן *a tooth*, from שנה *to renew*. צר *an oppressor*, *to enclose*. לטש *to whet*, *to stare*.

10. פער *to open*. חרף *to reproach*. נכה *to strike*. לחי *the under jaw-bone*, from לח *smooth*. מלא *to fill*, in Hithp. *to glut oneself*.

11. סגר *to shut up*, in Hiph. *to give up*. עייל *an oppressor*, from עלה *to ascend*. ירט *to turn over*.

12. שלה *to be at ease*. פרפר *to break in pieces*. אחז *to lay hold on*. ערף *the neck*, *to fall in drops*. נפצפץ *to shatter into small pieces*, of נפץ *to disperse*. קם *to stand up*. נטר *to watch*, *a mark*.

עלי רביו יפלה כליותי ולא יחמר ישפך לארץ
 14 מררתי: יפרצני פרץ על פני פרץ ירץ עלי
 15 כגבור: שק תפרתי עלי גלדי ועללתי בעפר
 16 קרני: פני חמרמרה מני בכי ועל עפעפי צלמות:
 17, 18 על לא חמס בכפי ותפלתי זכרו: ארצ אל
 19 תכסי דמי ואל יהי מקום לזעקתי: גם עתה
 20 הנרה בשמים עדי ושהדי במרומים: מליצי רעי
 21 אל אלוה רלפה עיני: ויוכה לגבר עם אלוה
 22 ובן אדם לרעהו: כי שנות מספר יאתיו וארח
 לא אשוב אהלך:

13. *רב* to compass. *רב* to be great or many. *פלה* to cleave. *כליות* the kidneys, from *כלה* to prepare. *חמר* to spare. *שפך* to pour out. *מר* to be bitter.

14. *פרץ* to break. *רץ* to run. *גבר* to be strong, hence *גבור* a strong man.

15. *שק* a sack. *הפר* to sew. *גלד* the skin. *עלל* to cover. *קרן* horn, glory, gray hairs.

16. *חמרמר* to be very foul, or much disordered, from *חמר* to disturb. *בכה* to weep. *עפעפים* eye-lids, from *עפף* to flutter.

17. *חמס* to force away. *כף* the hand. *תפלה* prayer, from *פלה* to separate.

18. *ככה* to cover. *דם* blood, from *רכה* to equalize. *ועק* to cry.

ken me by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about; he cleaveth my reins asunder, and doth not spare: he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach: he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on mine eyelids is the shadow of death;

17 Not for any injustice in my hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is on high.

20 My friends scorn me; but mine eye poureth out tears unto God.

21 Oh that one might plead for a man with God, as a man pleadeth for his neighbour.

22 When a few years are come, then I shall go the way whence I shall not return.

19. ער *a witness*. שוהר *to testify*. רם *to be lifted up*.

20. לץ *to deride*. * רעה *to feed together*. דלף *to drop, or distil*.

21. יכח *to reason or show*. גבר *to be strong*.

22. שנה *to repeat*. ספר *to number*. אתה *to approach*. ארח *to go in a track*. שב *to return*.

* "My witness is in heaven, and he who is conscious to my actions on high מליצי רעי my mediator (or advocate) my friend." Thus מליץ may come from מליץ and signify *an intercessor*.

The three other chapters promised in page 143 are omitted here upon the presumption that a sufficiency has been given.

GENESIS I.

1 בראשית ברא אלהים את השמים ואת הארץ:
 2 והארץ היתה תהו ובהו וחשך על פני תהום
 3 ורוח אלהים מרחפת על פני המים: ויאמר
 4 אלהים יהי אור ויהי אור: וירא אלהים את
 האור כי טוב ויברל אלהים בין האור ובין
 5 החשך: ויקרא אלהים לאור יום ולחשך קרא
 6 לילה ויהי ערב ויהי בקר יום אחד: ויאמר
 אלהים יהי רקיע בתוך המים ויהי מבדיל בין
 7 מים למים: ויעש אלהים את הרקיע ויבדל בין
 המים אשר מתחת לרקיע ובין המים אשר
 8 מעל לרקיע ויהי כן: ויקרא אלהים לרקיע
 9 שמים ויהי ערב ויהי בקר יום שני: ויאמר
 אלהים יקוו המים מתחת השמים אל מקום
 10 אחד ותראה היבשה ויהי כן: ויקרא אלהים
 ליבשה ארץ ולמקוה המים קרא ימים
 11 וירא אלהים כי טוב: ויאמר אלהים תדשא
 הארץ דשא עשב מזריע זרע עץ פרי עשה פרי
 12 למיננו אשר זרעו בו על הארץ ויהי כן: ותוצא
 הארץ דשא עשב מזריע זרע למינהו ועץ עשה
 פרי אשר זרעו בו למינהו וירא אלהים כי טוב:
 13, 14 ויהי ערב ויהי בקר יום שלישי: ויאמר
 אלהים יהי מארת ברקיע השמים להבדיל בין

היום ובין הלילה והיו לאתת ולמועדים ולימים
 15 ושנים: והיו למאורת ברקיע השמים להאיר על
 16 הארץ ויהי כן: ויעש אלהים את שני המארת
 הגרלים את המאור הגרל לממשלת היום ואת
 המאור הקטן לממשלת הלילה ואת הכוכבים:
 17 ויתן אתם אלהים ברקיע השמים להאיר על
 18 הארץ: ולמשל ביום ובלילה ולהבריל בין האור
 ובין החשך וירא אלהים כי טוב:

There is a considerable diversity among the modes of reading without points. Some use, after every consonant not followed by a long vowel, nor terminating a word, its own vowel; as *e* after *Beth*, *i* after *Gimel*, *a* after *Daleth*, &c. Others, instead of a short *e*, as recommended in the first of this book, supply an *a*, sounded as in *bat*, or *half*. Others approximate, as nearly as they can, the Masoretic reading; with them *ש* is *sin* or *shin* according to its point; *פ* is *phe* or *p*, and *ת* is *th* or *t* according as it is free from, or includes a Dagesh, &c. Others combine as many consonants, both before and after a long vowel, in the same syllable, as please their own ears, or are manageable by their tongues. And men of every nation mix the sounds peculiar to their vernacular language with their Hebrew learning. That every person may read according to his own method; and also for the advantage of recitation, the above portion of a chapter has been reprinted.



THE following Grammar is Mr. John Parkhurst's, in which I have made as few alterations as were consistent with the plan adopted. It should be carefully read, and the numbers referred to in the notes compared with it before the learner begins to construe and parse.

If the reader wish to consult other Hebrew grammars, he may inquire for those of Moses Kimchi, Elias Levita, Dr. Bennet, the Westminster Compendium, Dr. Grey, Dr. A. Bayley, Dr. C. Bayley, R. Caddick, J. Robertson, J. G. Kals, J. A. Danzius, J. H. Zopfius, the Hebrew Grammar for Bythner's *Lyra Prophética*, J. Buxtorf and J. Leusden, P. Martinius, V. Bythner, John Taylor, &c. all which are with the points.

Also for the grammars of Francis Masclef of Paris, 1731, Mr. Pike, W. H. Barker of Carmarthen, Dr. C. Wilson of the University of St. Andrew's, J. W. Newton of Norwich, and John Smith of Dartmouth college, which are all without points.

Mr. Horwitz, a learned foreigner now in America, permits me to say that he has also an English-Hebrew grammar; which is nearly ready for the press. The highest expectations may be entertained by the critical Hebrew scholar, from his uncommon proficiency in oriental learning.

HEBREW GRAMMAR.

OF THE DIVISION OF LETTERS.

1. A *radix* or root in Hebrew is a simple word, consisting of two or more usually of three, letters, from which other words are formed by grammatical inflections or variations; as פָּקַד *visit*; דַּבֵּר *speak*.

2. *Radical* letters are those which *always* make part of a *radix* or root.

3. *Servile* letters are those which *serve* for the variation of the root, by gender, number, person, &c. and for particles.

4. The *servile* letters are *eleven*, and may be comprised in these three *technical* words, וְכַלֵּב וְאַתָּן מֹשֶׁה וְכַלֵּב *the strength of Moses and Caleb*.

5. The other *eleven* letters are *radical*. Except ט when used for ה as in rule 82.

6. Observe, that although the *radical* letters (except ט as in rule 5) are *never servile*, yet the *servile* letters are *very often radical*, or *very often* make a part of the root.

OF WORDS, AND THEIR DIVISION.

7. Words in *Hebrew* may be divided into three kinds, *Nouns* or *Names*, *Verbs*, and *Particles*.

8. A *noun* is the *name* of a *substance* or *quality*; as אִישׁ *a man*, טוֹב *good*.

9. A *verb* denoteth the *action* or *state* of a being or thing; as, וַיֹּאמֶר אֱלֹהִים *and God said*; וַיַּעַשׂ אֱלֹהִים *and God made*; וַיִּכְלֹו הַשָּׁמַיִם *and the heavens were finished*. In these sentences *said* and *made* express the action; *were finished*, the state.

10. *Particles* denote the connexion, relation, distinction, emphasis, opposition, &c. the *circumstances* of one's thoughts, or of the words expressive of them; as, *and, with, or, much, although, but, &c.*

11. Many *particles* in *Hebrew* are expressed by one or other of the *servile* letters, which may then be considered as *abbreviations* or *parts* of roots or words. See ב, כ, ל, מ, in rules 148. 173. 175, 176.

OF NOUNS.

Nouns or *names* are of two kinds, *substantive* and *adjective*.

12. A *noun substantive* is the name of a *substance*; as אִישׁ *a man*, עֵץ *a tree*, יַעֲקֹב *Jacob*: of a *quality*, or of an *action*, *passion*, or *state*, considered abstractedly; as, כָּר *purify*, מוֹצֵא *a coming forth*, כְּלִמָּה *shame*, מִלְחָמָה *war*.

13. An *adjective* denotes some *quality* or *accident* of the *substantive* to which it is joined; as, טוֹב *good*, טָהוֹר (or טְהוֹר) *pure*: so in the phrases אִישׁ טוֹב *a good man*, וְהֵב טָהוֹר *pure gold*, *good* and *pure* are *adjectives*.

14 *Nouns* in *Hebrew* are not declined by *cases*, or different *terminations*, as *nouns* in *Greek* and *Latin* are.

15. In *Hebrew*, *nouns* are of two *genders*, *masculine* and *feminine*; as אִישׁ *a man*, אִשָּׁה *a woman*; of two *numbers*, *singular*, denoting *one*, as מֶלֶךְ *a king*; and *plural*, denoting *more than one*, as מְלָכִים *kings*.

16. Most *Hebrew nouns* not ending in ה or ה *servile* are *masculine*; those that do end in ה or ה *servile* are *most generally** *feminine*. ית is said to be a *feminine* termination.†

* I say *most generally*, not *always*, e. g. זֵית, נחשת, דמוות, &c.

† And so it *generally* is, *if both the ך and the ה be servile*, as in מצריה (rule 18) from מצר *Egypt*. Nevertheless כְּרִית, from כר *to purify*, though *feminine* in 2 Sam. xxiii. 5, comp. Deut. xxix. 20, or 21, is construed as a *masc. N.* Isa. xxviii. 18. If the ה be *radical*, the *N.* may be either *masculine* or *feminine*; thus בית *a house*, from בת *capacity*, though generally *masc.* is yet construed as a *fem.* in Prov. ii. 18. comp. 2 K. x. 26. In זית the ך is *radical*, so that word comes not under the *latter* part of the rule here given; and in חנית *a spear*, from חנה *to pitch*, the ך is *substituted* for the *radical*, but *mutable*, ה; and accordingly the word forms its *plural* with ים 2 Chron. xxiii. 9, though in Isa. ii. 4. Mic. iv. 3, for the plur. in *regim.* it takes the *fem.* form תי or ותי.

17. The *feminine* singular is formed from the *masculine*, by post-fixing ה; as, טוב *good*, טובה *feminine*.*

18. But nouns ending in י add ת for the *feminine* instead of ה; as from מצרי *an Egyptian man*, מצריה *an Egyptian woman*: so when a letter is dropt the *feminine* ends in ת, as from בן *a son*, בת *a daughter*, נ being dropted, from אחד *one*, אחת *feminine*, ד being dropt.

19. The *plural* of *masculine* nouns is formed by adding ים, and sometimes only ם, to the *singular*; as from מלך *a king*, מלכים, or מלכם *kings*.

20. The *plural masculine* of *Hebrew* nouns is also often formed in ן, † as מלכין *kings*, Prov. xxxi. 3; מלין *words*, Job iv. 2; חיים *lives*, Job xxiv. 22.

21. The *plural* of *feminine* nouns is formed by adding ות to the *singular*, as ארץ *a land*, plural ארצות *lands*; or by changing ה or ת into ו, as תורה *a law*, תורות *laws*; אגרה *a letter*, אגרות *letters*; or ית or ות into וות, as עבריה *an Hebrew woman*, plural עבריות *Hebrew women*; מלכות *a kingdom*, מלכויות *kingdoms*: but in *feminines plural* the ו is often dropt, as in ארצת for ארצות, in תורת for תורות, &c. &c.

22. Some *feminine* nouns have moreover another *plural*, formed by changing ה into תים; ‡ as from רחמה *a damsel*, רחמות *several damsels*, Jud. v. 30: from עצלה *idleness*, עצלותם, Eccles. x. 18.

* Vide num. 881. ante, p. 135.

† These are by many writers reckoned *Chaldee* or *Syriac* forms, but that they are also *Hebrew* ones is sufficiently manifest by their occurring so frequently in the *Heb.* books written before the *Babylonish* captivity, and even before the *Chaldee* or *Syriac* language was heard of. מלין occurs no less than thirteen times in the book of *Job*, in which מלים is also used ten times. See the *Concordances*, and *Mas-clef Grammat. Heb.* p. 243.

‡ Of this *plural* the grammarians in general have made a *dual*; and it must be confessed, that in the *absolute* form it often has a *dual* signification, as שנתים *two years*, Gen xi. 10. xli. 1. 1 K. xvi. 8. Jer. xxviii. 3. אמהים *two cubits*, Exod. xxv. 10, 17, et al. מאתים *two measures*, 1 K. xviii. 32; ירכתים *two sides*, Exod. xxvi. 23; מאתים *two hundred*, Gen. xi. 19, 32. But in the *construct* form (comp. rule 25) many such nouns have a *plural* signification; as הרתיו *his latus*, Exod. xviii. 16, &c.

23. Several *masculine nouns plural end in ות*, as אב *a father*, plural אבות; אריות *lions*, 1 K. x. 19. 2 Chron. ix. 19;* and many *feminine nouns plur. in ים*, † as גמלים *she-camels*, נשים *wives*, פלנשים *concubines*, עזים *she-goats* (Gen. xxx. 35), רחלים *ewes* (Gen. xxxii. 14), רבים *she-bears* (2 K. ii. 24.)

24. A noun is said to be *in regimine*, or *in construction*, when it is in a particular relation to a noun following it, or has a pronoun suffix (of which see rule 33 to 41); as מלך ארץ *king of a country*, מלכו *his king*: in these expressions מלך is said to be *in regimine*, or *construction*.

25. Nouns masculine singular *in regimine* suffer no change, but plural ones drop their ם, as מלכים *kings*; מלכי ארץ *kings of a country*; מלכינו *our kings*. ‡ So nouns feminine plural in תים. Comp. rule 22, and note.

26. Nouns feminine singular ending in ה, do, when *in regimine*, change their ה into ת; as, תורה *a law*, תורה יהוה *the law of Jehovah*, תורת *thy law*: but other feminine nouns, as also feminines plural, except those in תים suffer no change *in regimine*. §

27. Feminines plural in ות, when *in regimine*, often postfix ך (see Deut. xxxii. 13. 2 Sam. i. 19, 25), and those in תים drop the ם. ¶

OF PRONOUNS.||

28. *Pronouns* are by grammarians distinguished into several kinds; thus, *I, thou, he*, are called *primitive pronouns*; *mine, thine, his*, *possessive*; *this, that*, *demonstrative*; *who, which*, *relative*.

* So פחות and פחוות *governors*, 1 K. xx. 24. Jer. li. 23. Ezek. xxiii. 6. Neh. v. 15. Perhaps so denominated from the *extent* of their territories.

† The plural termination ם or ם signifies *multitude*, not the gender, from the root המה.

‡ Vide num. 627, p. 105, and 691, p. 113.

§ Vide num. 790, p. 126.

¶ Vide num. 669, p. 111.

|| Under nouns are comprehended *pronouns*, so called because they stand pro nominibus, i. e. *for*, or *instead of*, nouns or names; as, *I, thou, he; that; who, which; mine, his, &c.*

29. In a *Hebrew* grammar it is necessary particularly to consider only the first of these, or the *primitive pronouns*, under which the second, or *possessive*, are included;* the *demonstrative* and *relative* may be regarded nearly as other nouns. Comp. rules 134, 135.

Primitive pronouns are distinguished into three persons.

30. The first, אני, אנכי, and אתי singular, *I* and *me*; אנחנו, and נחנו, plural, *we* and *us*.

31. The second, אתה, אחי, and אתך, singular, *thou* and *thee*: אתם and אתכם plural masculine; אתן, אתנה, and אתכן, plural feminine, *ye* and *you*.

32. The third, הוא and היא, singular, *he, she, it*: הם and הנה, plural, (generally) masculine; הן and הנה, plural, (generally) feminine, *they* and *them*.

33. Parts of these *primitive pronouns* are suffixed, i. e. postfixed, to verbs and nouns as follows, and are called *pronoun suffixes*.

34. From אני, singular, † ' or ני, *me* and *my*.
35. From אנו, plural, נו, *us* and *our*. } Of the 1st person.

36. From † אתך, singular, כה, and (fem. || כי) }
thee and *thy*.
37. From † אתכם masc. plur. כם, *you* and }
your, masc.
38. From † אתכן, fem. plur. כן, and § כנה, *you* }
and *your, fem.* } Of the 2d person.

* Vide the note to num. 62, ante, p. 21.

† When ' is thus suffixed to a *plural* noun, that noun loses its own ' ; or rather the two *Yods* coalesce into one, as דברי *my words*, for דברי. Comp. rules 24, 25.

‡ אה in these words may be considered as an independent particle.

|| 2 K. iv. 2, 7.

§ Ezek. xiii. 18, 20. xxiii. 48, 49.

39. From הוא and היא sing. { ו, *הו, †נהו, ‡him and his,
ה, נה her. }
40. From הזמה, and הם, plur. masc. הזמה, הם, ם, or מו || } Of the
them and their, masc. } third
41. From הנה and הן, plur. fem. הנה, הן, and ם, } them and
their, fem. } person.

42. These *pronoun suffixes* are also often postfixed to nouns of number, as שניהם *they two*, or *both of them*, and to several particles, as אין, בין, תחת, כ, מ, &c. thus איננו *not he*, במ *in them*, &c. &c. &c.

43. Parts of the *primitive pronouns* prefixed or postfixed, form also the *persons*, and distinguish the *tenses* of verbs; thus,

44. From אני, א prefixed forms the first pers. sing. fut. }
45. From אחי, חי postfixed, the first. pers. sing. pret. or } Of the
past. } 1st pers.
46. From } אנו, { נ prefixed forms the 1st pers. pl. fut.
47. From } נו postfixed, the first pers. pl. preter. }
48. From את, ת { prefixed forms the 2d pers. sing. fut.
postfixed, the 2d pers. sing. preter. }
49. From את, י { ת postfixed is sometimes used for the
2d person. fem. sing. preter.
י is postfixed to the second pers. fem.
sing. future.
י postfixed forms the second pers.
fem. sing. imperative. } of the
2d pers.
50. From אתם, תם { תם postfixed forms the second person
masc. plural preter.
ת is prefixed to the second person
masc. plural future.
51. From אתן, תן { תן postfixed forms the second person
fem. plural preter.
52. From אתנה, תה { תה prefixed, and נה postfixed, form the
second pers. fem. plur. future. }

* See Gen. xxxvii. 20.

† Exod. xv. 2. Deut. xxxii. 10. Jer. v. 22, and observe that in נו, נהו, and נה, נ seems added for the sake of sound.

‡ Gen. ix. 26, 27. Deut. xxxiii. 2. Isa. xlv. 15. liii. 8. Ps. xi. 7.

|| Also ו (see rule 160); and נו Jer. xxxi. 15; and הו Exod. xiv. 25. Deut. xxxii. 11. Psal. lxiii. 11.

§ See note † on page 237.

- | | | | |
|-------------------|---|--|---------------------|
| 53. From ה'א, * ַ | } | postfixed forms the third pers. fem. sing. pret. | } of the
3 pers. |
| 54. From כו, * ַ | | prefixed forms the 3d pers. masc. sing. and with ו postfixed, pl. fut. pret. and, with ׳ prefixed, future. | |
| 55. From הנה, * ַ | | postfixed to the third pers. fem. pl. fut. | |

56. The pronouns forming the *persons*, &c. of verbs, are called *personal affixes*.

From the two tables above given, it appears that the former part of pronouns are generally prefixed, and the latter or middle parts of them postfixed; thus of אָנִי and אַתָּה, א is prefixed, and ׳ and ה' postfixed.

OF VERBS.

57. It hath been already remarked, rule 9, that the verb denoteth the *action* or *state* of a being or thing; now an action may be considered either as *done*, *doing*, or *to be done*; so a state may be either *past*, *present*, or *future*. Hence.

58. The most simple and natural division of time, or *tense*, is into *past*, *present*, and *future*.

59. Again, † “ A verb may either *indicate*, i. e. declare an action with certainty and positiveness, as *the sun is set, setting, or shall set*; or it may carry a *command*, as, *Sun stand thou still*; or a verb may be *indefinite* as to number, person, or tense, and so used very much in the sense of a noun, as *It is pleasant to see the sun*, i. e. *the sight of the sun is pleasant, for you, or me, or them, now, at any time.*”

Hence arise the different *moods* of a verb, as the grammarians call them.

60. A being may either *perform an action itself*, or *the action may be performed upon it*; it may either *cause another to perform the ac-*

* But query, whether ו postfixed to 3d person *plur.* preter, and future, to 2d person *plur. masc.* fut. and imperative, should not rather be deduced from the root וו, or ווה *to connect, join together?*

† See Dr. Bayly's *Introduct. to Languages*, Part. I. p. 53.

tion, or be caused itself to perform it; or lastly, it may perform it or itself.

Hence in *Hebrew* verbs arise the *three* (or, as some choose to consider them, the *five*) conjugations, so called à *conjugando*, because all conjoined or united in one root.

61. *Hebrew* verbs then have *three* conjugations, *Kal*, *Hiphil*, and *Hithpael*; *three* moods, *Indicative*, *Imperative* (commanding),* and *Infinitive* (indefinite, see rule 59); *two* tenses, *past* and *future*—the *past* tense, or † *participle active* being often used for the *present* tense, ‡ (see rules 57 and 58), and the *future* tense supplying the place of the *potential* or *subjunctive* mood of other languages, and so it is frequently to be rendered in English by *may*, *can*, *might*, *would*, *should*, *ought*, *could*, all which words evidently imply somewhat *future* in their signification.||

62. *Hebrew* verbs are varied by *two* numbers, singular and plural, *three* persons, and *two* genders, masculine and feminine.

63. The old example of a *Hebrew* verb was פִּעַל, whence are taken the following grammatical terms, *Niph'al* נִפְעַל, *Hiphil* הִפְעִיל, *Huphal* הֻפְעַל, *Hithpael* הִתְפַּעֵל, and *Paoul* פִּעוּל; the *Hebrew* words being pronounced according to the *Masoretic points*.

64. The first conjugation *Kal* (קָל *light*, so called because in the preter it is *burdened with no letter* at the beginning) is generally *active*, or signifies simply *to do*, as פָּקַד *to visit*, דַּבֵּר *to speak*.

65. The *indicative preter* and the *imperative* postfix the personal affixes; the *future* prefixes them, and in some of its persons postfixes part.

* See num. 481, page 83, ante.

† In *Kal* there are two participles, active and passive, otherwise called *Benoni* (see note * in page 243) and *Paoul*. Other conjugations have also participles (as in the example, rule 75). Participles are so called à *participando*, because they *participate* of the nature both of a noun and of a verb, being *declined* by *gender* and *number*, like the former, and denoting an *action* or *being acted upon* as the latter.

‡ Vide num. 642, ante, p. 107.

|| See num. 588, ante, p. 98.

A regular verb in *Kal* is declined thus,

פָּקַד *Visit.*

KAL.

INDICATIVE MOOD.

66. *Preter* or *Past Tense.*

She	פָּקְדָה	פָּקַד	He	} <i>visited.</i>
		פָּקַדְתָּ	Thou	
		פָּקַדְתִּי	I	
		פָּקְדוּ	They	
Ye (fem.)	פָּקַדְתֶּן	פָּקַדְתֶּם	Ye	
		פָּקַדְנוּ	We	

67. *Future Tense.*

She	תִּפְקַד	יִפְקַד	He	} <i>shall or will visit.</i>
Thou (fem.)	תִּפְקְדִי	תִּפְקַד	Thou	
		אִפְקַד	I	
They (fem.)	תִּפְקַדְנָה	יִפְקְדוּ	They	
Ye (fem.)	תִּפְקַדְנָה	תִּפְקְדוּ	Ye	
		נִפְקַד	We	

68. IMPERATIVE MOOD.

Thou (fem.)	פְּקְדִי	פָּקַד	<i>Visit</i> Thou.
Ye (fem.)	פְּקַדְנָה	פָּקְדוּ	Ye.

69. INFINITIVE MOOD.

פָּקֹד and פָּקַד *To Visit.*

70. *Participle active, or Benoni.**

fem.	פּוֹקְדָה	פּוֹקֵד	masc. sing.	<i>Visiting.</i>
fem. plur.	פּוֹקְדוֹת	פּוֹקְדִים	masc. plur.	

71. *Participle passive, or Paoul.†*

fem.	פְּקוּדָה	פְּקוּד	masc. sing.	<i>Visited.</i>
fem. plur.	פְּקוּדוֹת	פְּקוּדִים	masc. plur.	

* בְּנוּנִי, *intermediate* or *middle*, because expressive of the *intermediate* time between the past and future, i. e. of the *present*.

† The participle *Paoul* in *Kal* differs in sense and application from the participle *Benoni* in *Niphal* (see rule 72.) The former denotes

72. The passive of *Kal* is *Niphal*, which prefixes נ to the past or preter tense, and signifies *to be done*, as נפקר *he is visited*. Comp. rule 60.

73. The second conjugation is *Hiphil*, which is formed, in the preter, by prefixing ה to the preter of *Kal*, and by inserting ׳ before the last radical; thus פקר in *Hiphil* forms הפקר. A verb in *Hiphil* generally signifies * *to cause* another person or thing *to do*, or *to cause a thing to be done*, as הפקר *he caused to visit*.† The passive of *Hiphil* is *Huphal*, which is formed from *Hiphil* by generally dropping the characteristic ׳, and denotes *to be caused to do* or *to be done*.

74. The third conjugation is *Hithpael*, which is formed, in the preter, by prefixing הה to the preter of *Kal*, and generally signifies *reflected action*, or *to act upon oneself*, but is often used in a passive sense, as from פקר, ההפקר *he visited himself*, or *was visited*. *Hithpael* also often denotes *to make* or *pretend oneself to be* what is denoted by the root, hence it has by some been called the *hypocritical* conjugation.

To all these conjugations the *personal affixes* are joined nearly as in *Kal*; but these things will appear more clearly by the following paradigm or example.

that the action expressed by the verb is *done*; the latter, that the action is *to be done*, or *going to be done*. Thus in Judg. vi. 28, בנוי *that* was or had been *built*, ædificatum, but 1 Chron. xxii. 19, נבנה *that* is to be, or is going to be, *built*, ædificandum; Gen. ii. 9, נחמד *that* is to be *desired*, now or hereafter; נבחר *to be desired*, Prov. xxii. 1.; Gen. xlix. 29, נאסף *going*, or *about*, to be *gathered*. In short the participle *Paoul* in *Kal* nearly answers to the participle preterperfect passive in Latin, and the participle *Benoni* in *Niphal* to the Latin participle future passive in *dus*. See Dr. *Bayly's* Introduction to Languages, part i. p. 71.

* We have in some *English* verbs something very like the *Hebrew* conjugation in *Hiphil*, thus *to set* is, as it were, the *Hiphil* of *sit*; *raise of rise*; *fell of fall*; *lay of lie*.

† The participle *Hiphil* often imports *being about to do* a thing, or *going to do it presently*, and, in such instances, nearly answers to the Latin participle future in *rus*. See Gen. vi. 13, 17. xix. 13, 14. Exod. x. 5. So the Heb. participle in *Huphal* answers to the Latin one in *dus*. Ps. xlvi. 1. Jer. xl. 1.

OBSERVATIONS

On the above Example of a Regular Verb.

75. The final ם of the first person singular preter is sometimes, though rarely, dropt, as in משיחהו for משיחהו *I drew him out*, Exod. ii. 10. So in Hiph. הרביתך for הרביתך *I—multiply thee*, Gen. xlvi. 4. But see Dr. *Ketnicott's Bible*.

77. In *Kal* ו is often inserted before the last radical of the *future and imperative*, as אפקוד for אפקוד, פקוד for פקוד.

78. The ו in the *participle Benoni* in *Kal* is frequently, and in the *participle Paoul* sometimes, omitted.

79. In the third person masculine plural future of verbs, as ן paragogic is often postfixed to the ו, so the ו is sometimes dropt, and ן only retained, as in יריבן for יריבן *they shall strive*, Exod. xxi. 18; ירשען for ירשען *they shall condemn*, Exod. xxii. 8; יאריבן for יאריבן *they may be prolonged*, Deut. v. 16. So more rarely in the second person masculine plural future, as in האריבן for האריבן *ye shall prolong*, Deut. iv. 26.*

80. In the third person feminine plural future of any conjugation the ה final is often dropt, as in תבלען, Gen. xli. 24; תאכרן, Exod. i. 19. So in irregular verbs, as in תשקן, from שקה, Gen. xix. 33; תהרין, from הרה, Gen. xix. 36; תהיין, from היה, Gen. xxvi. 35; תכהן, from כהה, Gen. xxvii. 1; תצאן, from יצא, Exod. xv. 20: and more rarely in the second person feminine plural future, as in תחייין *ye (women) have preserved alive*, from חיה, Exod. i. 18.

In the second person feminine plural imperative the final ה is sometimes omitted, as in שמעין *hear ye (women)* Gen. iv. 23; מצאין *find ye (women)* Ruth i. 9.

81. In *Hiphil* as the characteristic ם is used only in three words of the preter, so it is often omitted in all words of that conjugation.

82. In *Hithpael* the characteristic ה is transposed and placed after the first radical in verbs beginning with ש or ס, as השתכר *he kept himself*, for התשכר, from שמר *to keep*; הכתבל *he loaded himself*, for התכבל,

* In the farthest column to the left hand of the above example, are added the *paragogic* letters, that is, such letters as are sometimes postfixed to the respective persons of all conjugations against which they stand, and are always *emphatical*.

from סבל *to load*; and in verbs beginning with צ, ה is not only transposed, but changed into ט, as נצטרק *we will justify ourselves*, for נתצדק, from צדק *to justify*, Gen. xlv. 16; יצטריו *they made (or feigned) themselves ambassadors*, for יתצירו, from ציר *an ambassador*, Jos. ix. 4.

83. When the third person feminine preter of any conjugation is followed by a pronoun suffix, its ה is changed into ת, as גנבתם, Gen. xxxi. 32, *she stole them*, not גנבתם; אכלתהו, Gen. xxxvii. 20, *hath eaten him*, not אכלתהו; אהבתהו, 1 Sam. xviii. 28, *she loved him*, not אהבתהו; בקשתם, Hos. ii. 9, *she seeks them*, not בקשתם. Comp. rule 26.

84. The second person masculine plural sometimes drops its ם before a suffix, as in צמתני *ye have fasted to me*; for צמתמני, Zech. vii. 5; העליתנו *ye have made us come up*, for העליתמנו, Num. xx. 5.

85. From the first person plural preter of verbs the ו is dropt before the pronoun suffix הן *him or it*, as in אכלנהו *we eat it*, for אכלנוהו, 1 K. xvii. 12; in עזבנהו *we have forsaken him*, for עזבנוהו, 2 Chron. xiii. 10. So from the third person plural preter, and future, as in דקרוהו, *they stab him*, for דקרוהו, Zech. xiii. 3; הכירוהו *they knew him*, for הכירוהו, Job ii. 12; יבעתהו *they shall terrify*, for יבעתוהו, Job iii. 5; and from the second person plural future, as in תענהו, for תענהו, 2 K. xviii. 36. Isa. xxxvi. 21.

OF IRREGULAR VERBS.

86. Most *irregular* verbs are also formed *regularly*.

Irregular verbs may be comprehended under two kinds, *defective* and *reduplicate*.

Defective verbs are such as in some forms drop one or more of their radical letters.

87. From the old example פעל (comp. rule 63), those that drop their first letter were called *defective in Pe*, פ; those that were supposed to drop their second, *defective in Oin*, ע; and those that drop their third, *defective in Lamed*, ל.

88. *Defective* verbs, that sometimes drop their *first* letter, are chiefly those that begin with ׳ or נ, hence called *defective Pe Yod*, פי; and *defective Pe Nun*, פנ.

89. Verbs *defective Pe Yod*, or with ׳ for the *first* radical, often drop it in the future, imperative and infinitive of *Kal*, to which two last they postfix ת, and in *Niphal* and *Hiphil* they change their ׳ into ״.

Here follows an example of a verb *defective Pe Yod*, in which the first word only of each tense, mood, &c. is given, whence the other words are formed *regularly*, as in *בקר*.

90. *ישב* To dwell.

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התישב	הושב	הושיב	נושב	ישב	Preter.
	יושב	יושיב	יושב	ישב	Future.
regular throughout.	not used.	הושיב	הושב	& שב	IMPER.
	הושב	הושיב	הושב	שבה	} INFIN.
	מושב	מושיב	נושב	ישב	
				ישוב	Paoul.

91. The formative ו in *Niphal* and *Hiphil* is sometimes omitted, as in *ילדו* for *ילדו ו*, Gen. vi. 1; in *השנתי* for *הושנתי*, Jer. xxxii. 37.

92. These three verbs ירה, ירע, and יכח, in *Hithpael*, change their י into ו, as *התורה*, &c.

93. לקח *to take or be taken* is in *Kal* formed like *ישב*.

94. Verbs *defective Pe Nun*, or with נ for their first radical, drop it in the future, imperative and Infinitive of *Kal* (to which last they also postfix ת), in the preter of *Niphal*, and throughout *Hiphil* and *Huphal*.

An example of a verb *defective Pe Nun*.

95. *נסך* To pour.

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התנסך	הסך	הסין	נסך	נסך	Preter.
regular throughout.	not used.	יסין	ינסך	יסך	Future.
	הסך	הסין	הנסך	סך	IMPER.
	מסך	מסין	הנסך	סכת	INFINIT.
			נסך	נוסך	Benoni.
				נסוך	Paoul.

96. Verbs with ה for their first radical often drop it, as *הלך*, *הכר*.

97. Verbs with א for their first radical * often drop it in the first

* Not always. See Job xvi. 5.

person singular future, as אמר for אאמר *I will speak*, and sometimes in other forms, as in * תפחו, for תאפחו *she baked it*, 1 Sam. xxviii. 24; * תמרו, for תאמרו *ye shall say*, 2 Sam. xix. 14; תלפנו, for תאלפנו, *teaching us*, Job xxxv. 11.

98. As for the *second kind of defective verbs* above mentioned (rule 87), namely those that are *supposed to drop their second radical* ו or ׳ (hence called *defective Oin Vau*, ו׳, and *Oin Yod*, י׳), as שום, קום, ב׳, א׳, the truth seems to be this; that the former sort have, properly speaking, only *two radical letters*, but sometimes take a ו before the last radical, being in other respects (except that they are not used in the *simple form* in *Hithpael*, and in *Huphal* assume a ו before the first radical, as הוקם *was set up*, Exod. xl. 17.) formed quite regularly; and that the latter sort of verbs, namely those with ׳ *Yod* inserted, are either verbs in which the ׳ is radical, fixed, and immutable, as א׳ב *to infest*, in which case they are declined regularly; or else they are in *Hiphil*, the characteristic ה being dropt, as ש׳ם for ה׳ש׳ם, from ש׳ם or ש׳ום *to place*; ב׳ן for ה׳ב׳ן, from בן *to discern, distinguish*.

Example of a *defective verb of two radical letters*.

99. ש׳ם or ש׳ום *To place*.

HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
הושם	הש׳ם	נש׳ום	ש׳ם	Preter.
יושם	יש׳ם	יש׳ום	יש׳ום	Future.
not used.	הש׳ים	הש׳ום	ש׳ום	IMPERATIVE.
הושם	הש׳ים	הש׳ום	ש׳ום	INFINITIVE.
מושם	מש׳ים	נש׳ום	ש׳ום	Benoni.
			ש׳ום	Paoul.

100. Verbs of this form frequently in *Kal*, and sometimes in *Niphal*, drop the ו before the last radical.

101. Of the *third kind of defective verbs*, or of those which drop their *third radical*, are the verbs ending in ה, hence called *defective Lamed He*, קנה, גלה, as קנה, גלה.

102. Observe in general, first, that these verbs usually either drop their ה before a servile, as from גלה *to reveal*, גלו *they revealed*; or change it into ׳ *Yod*, as גליה, for גלהה *thou revealedst*; תגלינה, for

* But in the words marked thus * some of Dr. Kennicott's codices supply the א.

תגלהנה *they* (women) *shall reveal*; or before a servile ה, into ה, as גלתה, for גלהה *she revealed*: secondly, that they often drop their ה final in the *future*, and sometimes in the *preter* and *imperative*, as יגל, for יגלה; יעש for יעשה, *he shall make*; צו, for צוה *he commanded*, Deut. vi. 6, 24; גל for גלה *reveal*. Psal. cxix. 18; כלנו *hath consumed us*, for בלהנו.

Example of a verb defective Lamed He.

103. גלה *To reveal*.

HITH.	HUPH.	HIPH.	NIPH.	KAL.	
התגלה	הגלה	*הגלה	נגלה	(fem.) גליה or גלתה	גלה Preter.
יתגלה	יגלה	יגלה	יגלה	גלי or יגל	יגלה Future.
התגלה	not used	הגלה	הגלה	(fem.) גלי	גלה IMPER.
התגלות	הגלות	הגלות	הגלות	גלו or גלה	גלות INFIN.
מתגלה	מגלה	מגלה	נגלה	גולה	גולה Benoni. גלוי Paoul.

104. Several verbs, with א for their last radical, sometimes drop it, as, בא, חטא, יצא, מלא, and others of these verbs form their infinitive in ות, like verbs ending in ה, as קראות *to call*, Jud. viii. 1; מלאות *to fulfil*, 2 Chron. xxxvi. 21. †

105. Verbs ending in נ sometimes drop their last radical before a נ servile, as האמנה *they* (fem.) *shall be supported*, for האמנה, from אמן *to support*, Isa. ix. 4. ‡

106. So verbs ending in ת sometimes drop their last radical before a ת servile, as מתה, for מתתי *I die*, Gen. xix. 19; כרתה, for כרתתי *I have cut off*, Exod. xxxiv. 27.

107. Some verbs are *doubly defective*, chiefly such as have י and נ for their first radical, and ה for their last. Thus we have תגיון, second person masculine plural future *Kal* (with ׀ paragogic), from יגה *to afflict*, Job xix. 2.; הורינו, first person plural preter *Hiphil*, from ירה *to confess*, Ps. lxxv. 2.; יט, third person masculine singular future *Kal*,

* But comp. הצִיף Deut. xi. 4, יציע Isa. lviii. 5, יעיב Lam. ii. 1, ימיש Nah. iii. 1, תהיכנה Mic. ii. 12, אריק Isa. xvi. 9; from which forms it appears that verbs ending in a radical but omissible ה do in Hiphil insert a י between the first and second radical letter.

† נשתי for נשאתי Jer. xxiii. 39, נבאת for נבית, Jer. xxvi. 9.

‡ Vide num. 886 ante, p. 136.

from נטה *to extend*, Gen. xii. 8.; אך, first person singular future *Ka'*, from נכה *to smite*, Exod. ix. 15.

108. The verb נתן, *to give*, is *doubly defective* in a peculiar manner, for it not only drops its initial נ, as נכך (rule 94) and its final one before another נ (as in rule 105), but it also generally loses its final נ before a servile ת, as נתתי *I have given*, for נתתהם *ye have given*, for נתתם; and generally has in the infinitive תה *to give*.

109. *Reduplicate* verbs are such as have the last or two last radicals doubled; they are derived from simple verbs, as from גל are derived גלגל and גלגל; from אמלל, אמלל; from נפלל, נפלל; from הפכך, הפכך; from סחרר, סחרר.

110. But in *reduplicate* verbs derived from those with ה for the last radical, the *reduplication* is made by doubling the letter, or two letters preceding the ה, as from כלה *to complete*, כלל *to complete entirely*, and כלכל *to nourish*; from קלה *to be light, vile*, קלל *to be exceedingly vile*, and קלקל *to be exceedingly light*; from פצה *to open*, פצץ *to burst open*.

111. *Reduplicate* verbs are declined regularly.

Except that those of the form of גלל sometimes use ו instead of the last letter, as גלותי, Josh. v. 9, for גללתי; כבותי Eccles. ii. 20, for סכבתי; and sometimes in *Hithpael* assume ו after the first radical, as התבונן, from בנן, Isa. i. 3; and more rarely in other conjugations, as יענף third person masculine singular future in *Kal*, from ענף, Gen. i. 20.; ירופפו Job xxvi. 11, from רפף.† Such verbs also prefix כ to the participles both of *Kal* and *Hithpael*, as in מירומם *lifting up*, 1 Sam. ii. 7. Ps. ix. 14; מהקומם *raising up himself*. Job xxvii. 7.

112. *Pluriliteral* verbs, or verbs not reduplicate, but consisting of more than three radical letters, as כרכם, כרבב, &c. are, the few times they are used, declined regularly.

† This *reduplicate* form of verbs with ו inserted in *Kal*, the Hebrew grammarians have called the conjugation *Poel*, and they add, that verbs *defective* וי borrow their *Hithpael* from the conjugation *Poel*.

OF SYNTAX.

Syntax, from the Greek *Συντάξις composition*, is that part of grammar which teaches to *compose* words properly in sentences.

113. In Hebrew the adjective generally agrees with its substantive in gender and number, as בן חכם *a wise son*, גרלה מכוח גדלה *great strokes*.*

114. Yet we meet with such expressions as these, ערים גדלה *great cities*, Deut. i. 28. vi. 10, et al. אבנים גדלות *great stones*, Deut. xxvii. 2. Josh. x. 18, 27.; רעות והאנים טובות *good and bad figs*, Jer. xxiv. 2, 3.; המארת הגדלים *the great lights*, Gen. i. 16. But as to the former phrases, it has been observed, rule 23 that the termination ים is not always masculine; and perhaps in such expressions as המארת הגדלים, the adjective with a termination usually masculine is joined with a feminine substantive, as a mark of *dignity* or *excellency*.

115. *Participles* follow the same rules of syntax as adjectives.

116. When two substantives of a different gender have the same adjective, that adjective is commonly of the *masculine* gender, as Job i. 13, בניו ובנותיו אכלים *His sons and his daughters eating*.

117. When two substantives have one adjective, that adjective is put in the *plural* number, as, 1 K. i. 21, אני ובני שלמה הטאים *I and my son Solomon (shall be) sinful*.

118. The same rules of syntax hold good of pronouns, Gen. i. 27, זכר ונקבה ברא אתם *male and female created he them*, masc.

119. *Collective Nouns*, or *nouns of multitude*, though singular, may have an adjective or participle plural, as העם רבים *the people (are) many*, Exod. v. 5; כל יהודה באים *all Judah coming*, Jer. vii. 2; מחללים את העם *the people piping*, 1 K. i. 40.

120. An adjective singular is sometimes joined to a noun plural in a *distributive* sense, as Psal. cxix. 137, ישר משפטך *right are thy judgments, i. e. every one of them*; Gen. xxvii. 29, ארוך ארוך *they that curse thee (are) cursed, i. e. each one of them*. Comp. Gen. xlvi. 13. Exod. xvii. 12.

* The adjective is generally placed after its substantive; the noun after its verb, and sometimes after the object of the verb; also when there are two nouns, and the former in regimine, the following adjective will agree with the former noun.

121. The *cardinal* nouns of number (as *one, two, three, &c.*) from *one* to *ten*, when masculine, have a feminine termination; when feminine, a masculine one.

122. *Cardinal* nouns of number which have a plural termination are *most usually* joined to substantives in the singular, but those that have a singular termination to substantives in the plural: שלשה אנשים *Three (or a trinity of) men*, Gen. xviii. 2; ארבעה מלכים *Four (or a quaternion of) kings*, Gen. xiv. 9; השבע מאות שנה, *Seven hundred years*, Gen. v. 26, 32, are examples of both these last rules. Comp. Job i. 2.

123. The *cardinal* nouns of number are sometimes used for the *ordinals*, as *one* for *first*, *three* for *third*, *ten* for *tenth*, &c. See Gen. i. 5. Esth. i. 3. Gen. viii. 4. 2 Chron. i. 3.*

124. The plurals in ם—of nouns of number from *three* to *nine* inclusive signify *ten times* as much as the singular. Thus שלש *is three*, but שלשים *thirty*; ארבע *four*, but ארבעים *forty*.

125. The nominative or noun to a verb is known by asking the question *who* or *what?* with the verb; thus in the sentence, *God created the heavens*, the word *God* answering the question *who created*, is the noun to the verb *created*; so in this sentence, *The sun shines*, *the sun* is the noun to the verb *shines*.

126. All nouns, whether singular or plural, are of the *third* person, except when they are joined with the pronouns of the *first* and *second* persons, *I, thou, we* or *ye*.

127. The verb usually agrees with its noun in gender, number, and person, as, האלהים נגלו *The Aleim were revealed*, Gen. xxxv. 7; היתה הארץ *the earth was*, Gen. i. 2.

128. Yet we find, Gen. i. 14, יהי מארה *there shall be lights*, where מארה feminine and plur. is joined with the verb יהי masculine and singular. But יהי seems here to be used *impersonally*, as in many other instances.†

129. When two nouns of a *different* gender have or govern the same verb, that verb is generally put in the *masculine* gender, as Gen. ii. 1, והארץ והשמים *and the heavens and the earth were finished*. Comp. above rule 116.

* Vide ante, num. 486, in note, pages 84, 85.

† Vide num. 67, in note, pages 22, 23.

130. When several nouns singular have the same verb, that verb is sometimes put in the *plural* number, as Gen. xiv. 1, 2; אריון—כדרלעמר—עשו מלחמה ותרעל—Arioch—Chederlaomer—and Tidal—made war. See Gen. ix. 23. Comp. above rule 117 and 118.

131. *Nouns of multitude*, though singular, may have a verb plural, and though fem. a verb masculine, as Gen. xli. 7. וכל הארץ באו מצרימה and all the earth came to Egypt; Deut. ix. 28, פן יאמרו הארץ lest the land shall say; Job xxx. 12, פרוח יקומו the youth rose up. See Exod. xiii. 6, 47. xvi. 1, 2. xvii. 1. xxxv. 20. 1 Chron. xiii. 3. Comp. above rule 119.

132. A verb singular joined with a noun plural, or a verb plural with a noun singular, often signify *distributively*, as Joel i. 20, בהמות השרה תערוג the beasts (i. e. each of the beasts) of the fields shall cry; Prov. xxviii. 1, נכו—רשע the wicked (every wicked man) flee. See Gen. xliii. 22. Exod. i. 10. Job xii. 7. Jer. ii. 15. xxxv. 14. Comp. above rule 120.

133. The noun masculine *plural* אלהים, when meaning the true God, Jehovah the ever-blessed Trinity, is often joined with verbs singular, to express the *unity of essence and operation*, as Gen. i. 1, ברא אלהים The Aleim created. But comp. rule 127.

134. The pronoun relative אשר who, which, agrees with its substantive or substantives in gender, number, and person, and governs its verb accordingly, as Ezek. xiii. 19, להמית נפשות אשר לא תמותנה—to slay the souls which should not die. Here אשר agrees with its substantive fem. plur. נפשות, and accordingly תמותנה, the verb it governs, is put in the *feminine plural third person*. So Isa. lx. 12, כי הגוי והממלכה אשר לא, יעברון יאברו, for the nation and the kingdom, which shall not serve thee, shall perish. Here אשר having two substantives, one masculine, and the other feminine, its verb יעברו is put in the *masculine plural third person*. See rules 129, 130.

135. The pronoun relative אשר who, which, is often understood, and that not only when it is governed by the verb, or by a particle (understood) as in English, but also when itself governs the verb; Isa. xliii. 16, I will cause the blind to go in a way לא ידעו (which) they knew not; Exod. vi. 28, and it was in the day דבר יהוה (in which) Jehovah spake to Moses; Lam. iii. 1, I am the man עני ראה (who) hath seen affliction.

136. When the connexive particle ו, and, is prefixed to a verb in the *future tense*, that verb signifies future in respect to the time of

(not to the time *in*) which the historian is writing, or the person speaking,* as Gen. i. 1, *The Aleim ברא created the heavens and the earth*, ver. 2. ויאמר *and then the Aleim said*, ver. 4, וירא *and then the Aleim saw*, &c. Gen. ix. 27, *The Aleim יפה shall persuade Japhet*, וישכן *and then he † shall dwell*—ויהי *and then Canaan shall be a servant to them*. So that when a number of facts are recorded or foretold, the ו with the sign of the future prefixed to a *series of verbs* denotes the *successive order* of the facts.‡

137. The future is sometimes used in this sense, even where the ו is not immediately prefixed to the verb, but other words come between, as 2 Sam. xii. 31, וכן יעשה *And thus he afterwards did*.

138. Yea where ו doth not precede at all, as Job i. 5, ככה יעשה איוב *thus successively did Job all the days*; Isa. vi. 2, בשמים יכסה *with two he then covered his face*. Comp. Exod. xix. 19. Job i. 7, 11. Eccles. xi. 5.

139. ו connexive prefixed to verbs often supplies the place of the signs of persons, moods, tenses, and numbers, and makes them take in signification those of a preceding verb, as *and* often doth in English; thus Gen. i. 28, *and מלאו fill ye the earth, וכבשה and subdue it*, for כבשוה *subdue ye it*. (Com. Jud. iv. 6, 7. Ruth iii. 3) Ex. xii. 23, *and ועבר יהוה and Jehovah shall pass*—the tense of עבר being here taken from the future לא תצאו *ye shall not go out*, in the preceding verse; Jud. i. 6, *and the sons of Keni עלו they came up, וילך and went, וישב and dwelt*, for ילכו *they went*, and ישבו *they dwelt*. Comp. Josh. x. 4. 1 Sam. ii. 28, where ובוחר is for ובוחרתי, see the preceding verse.

140. *Verbs infinitive* are often used as our English *verbal nouns* in *ing*; as Gen. ii. 4, *ביום עשות יהוה in the day of Jehovah's making*, i. e. *when Jehovah made*.

141. *Verbs infinitive* thus applied admit the same *pronoun suffixes* as nouns; as Gen. iii. 5, *ביום אכלכם in the day of your eating*.

142. *Verbs infinitive* admit before them the particles ב, כ, ל, מ, vid. post. rules 148. 173. 175, 176.

* If it be preceded by a preter time, it is frequently merely conjunctive, but when Vau is preceded by a future or imperative, it is most commonly conversive. But see num. 19 ante, in note, p. 13.

† We have no *one* tense in English which will express this *Hebrew future*.

‡ Thus the future is used after אז *then*, Exod. xv. 1. Josh. x. 12.

143. *Hebrew* verbs are frequently joined with their infinitives, which latter may then be rendered as participles active, or as the Latin gerunds in *do*. This sort of expressions generally, if not always, denote succession or continuance, as Gen. xxii. 17, בָּרַךְ אֲבִירָךְ וְהִרְבֵּה אֶת זְרַעֲךָ *blessing* or *in blessing* (Lat. *benedicendo*) *I will bless thee, and in multiplying* (Lat. *multiplicando*) *I will multiply thy seed, i. e. I will continually* bless thee, and multiply thy seed; Isaiah vi. 9, שִׁמְעוּ שְׁמוֹעַ וְאַל תִּרְעוּ וְרְאוּ וְאַל תֵּדְעוּ תְּבִינּוּ וְאַל תִּרְעוּ וְאַל תֵּדְעוּ* *hear ye in hearing, i. e. be continually hearing, and ye shall not perceive; and see ye in seeing, i. e. be continually seeing, and ye shall not know. So Gen. ii. 16, 17, of every tree of the garden תֹּאכַל מִכָּל פְּרִי הַגָּדֵן תֹּאכַל thou shalt or mayest continually eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof מוֹת תָּמוּת thou shalt die, i. e. thou shalt begin to die, and so continue liable to death temporal and spiritual.*

144. The substantive verb היה *is, was, &c.* is often omitted in Hebrew, as Gen. i. 2, &c.†

145. *Particles* in Hebrew have often other particles prefixed; or several particles are joined together in one word.

OF THE USE OF THE SERVILES.‡

א servile

146. Prefixed, from אני *I*, forms the first person singular future of all verbs, as אֶפְקֹד *I will visit*, from פָּקַד.

* Or *surely*, vide ante, num. 269, page 52.

† Vide page 107, num. 642.

‡ Of the serviles, six are called *formatives*; because, when added to the letters of a root, they may form other words of a kindred sense; as the *agent, patient, instrument, &c.* Such words are denominated *hemantic*, from the technical term הַמְאֲנִי, the letters of which are the *formatives*. Though like all other serviles they may become radicals, and occupy any part of the word; yet the learner is to remember that formatives require no distinct translation, and it may assist him also, when discriminating the root, which should regularly consist only of three letters, to know, that each of the formatives can be placed before the root; א in no other place; מ generally there, נ mostly at the end; ה and ת frequently begin words, but are more usually feminine terminations (like א in the Chaldee); and that ך can stand at the beginning, in the middle, or at the end of a word.

ב, ל, and ש, when not radicals, can be only *prefixes*, and though conjoined with the word have respectively some particular sense, or

147. Prefixed, forms many nouns, as אָנוּב *a lie*, from כּוּב *to deceive*; אֹרֶחַ *a native tree*, from זָרַח *to spread*.

כּ servile is

148. Prefixed only, *in, for, with, upon, of, &c.**

ה servile,

149. Prefixed, denotes the conjugation *Hiphil* or *Huphal*.

150. ——— is emphatical, *the, this*, and is an abbreviation of הוּא, or הִיא, or from הִיא *behold!* It is often implied, never expressed after the prefixes כּ, כּ, ל.

151. ——— is vocative or pathetic. *O! hearken!*

additional idea, as is shown in the following rules; but do not form a simple term expressive of a single idea, which is independent of them. In like manner ו is not termed by grammarians a formative, yet it may appear in any part of the word without being one of its radical letters; but it always brings with it an additional idea, denoting *multitude, action, passion, or the person, &c.* as may be seen in the rules which follow. But vide post, rule 162.

כּ is always a part of the root, when in the middle of a word; when not radical, it either stands in the beginning, and imports *likeness* or *comparison*; or if at the end it is the pronoun of the second person and in the singular number.

These observations are made merely to apprise the learner of the great utility of the following rules of Mr. Parkhurst, which embrace perhaps all the varieties of the eleven serviles; and consequently, were it not for the absence and change of the radical letters of defective verbs, and imperfect derivatives, almost the whole of the Hebrew grammar would appear under this head of serviles.

The ancient course has been to begin at the end of the word, and remove every several servile as you advance towards the right; unless it cannot be accounted for, in which case it may be retained as a radical; to restore the commuted or lost radicals; and then to reject the prefixes. Thus מִמְסַנְרֹוּתֵיהֶם *from their lurking places*. Reject הָ by rule 40. Reject י by rule 27. Reject וּת by rule 21. כּ, נ, ס are each of them radical, never servile, and are the root, סָנַר *to shut up*. Reject מ the formative by rule 178. And lastly reject מ the prefix by rule 176. To enable the learner to do this without a teacher is a principal object in making this book.

* From בָּה *hollow*.

152. Prefixed, expresses a question or doubt, *what? whether?*

153. Postfixed, is the sign of a *feminine noun*, as אשה *a woman*; טובה *good* (bona.) Comp. rule 17.

154. Postfixed, denotes the *third person feminine singular preter* of verbs, as פקדה *she visited*.

155. Postfixed to a verb or noun, from היא or הוא *she*, it denotes *her*; as פקדה *he visited her*, ירה *her hand*; and sometimes to a noun, *his*, as Gen. xlix. 11, עירה *his foal*, טוהה *his garment*; Exod. xxii. 3, בעירה *his beast*; ver. 26, כסותה *his covering*.†

156. Postfixed, *to* or *towards*, of place or time; as סכותה *to Succoth*.

ך servile

157. Prefixed, is a *connexive particle*, *and, then, but, because, even*, &c. See rule 134.

158. Inserted after the first radical, it denotes the *action signified* by the root to be *present* and *continued*; hence it forms the *participle active*, as פוקר *visiting*, and many nouns in which such action is implied, as סוחר *a trader*, or *person trading*; רוח *the spirit* or *air breathing* or *in motion*; יום *the day* or *light in agitation* (namely by being reflected from the earth); and this not only without, but often with other serviles to the word; thus מארת Gen. i. 14, are *instruments* or *sconces of light*, but מאורת, ver. 15, *those sconces actually giving light*.

159. Inserted after the second radical, it denotes an *action fast*, and so forms the *participle passive*, as פקוד *visited*, and many nouns in which such action is implied, as רכוש *wealth acquired*, from רכש *to acquire*.

160. Postfixed to a noun, it signifies *his*, as רברו *his word*; to a verb, *him*, as זכרו *he remembered him*. Also sometimes *their* or *them*. See Exod. xxiii. 23. Deut. iv. 37. vii. 10. xxi. 10. Josh. ii. 4. Ps. xlv. 4. Isa. v. 25.

161. Postfixed, denotes the *third*, or in the *imperative mood*, the *second, person plural* of verbs.

162. Postfixed, forms the *collective noun* חיתו *beasts*, from חיה (comp. ירו Ezek. i. 8, and פנואל in פנואל, Gen. xxxii. 31; comp. ver. 30: and perhaps ו in אנו *we* is formative †) also some other nouns of a *passive signification*, as ענו *humble, meek*, from ענה; כהו *hollow*, from כה; תהו *waste*, from תה.

† See *Noldii Annot. in Partic.* 1392.

‡ Or from ו to connect together.

י servile

163. Prefixed denotes the third person *masc.* future sing. and plur. of all verbs.

164. Prefixed, forms some appellative nouns, and many proper names, as ילקוט *a script*, from לקט *to collect*; יצחק *Isaac*, from צחק *to laugh*; יעקב *Jacob*, from עקב *to supplant*.

165. Inserted, forms many nouns; and after the first radical, denotes the *effect* or *consequence*, from the *participle active* of the verb; for instance, from רוח *air breathing* or *in motion*, comes ריח *odour* or *exhalation*. Inserted after the second radical, denotes the *effect* or *consequence*, from the *participle passive*, as קציר *harvest*, from קצור *cut down*.

166. Inserted before the last radical, it denotes the *Hiphil* conjugation.

167. Postfixed, forms a national name, as עברי *an Hebrew*, כנעני *a Canaanite*.

168. Postfixed, forms the ordinal numbers, שלישי *third*, רביעי *fourth*, &c. And observe, that in these ordinal nouns of number, י is not only postfixed, but frequently, as here, *inserted* also before the last radical.

169. Postfixed, denotes the 2d person fem. future and imperative, as תפקרי *thou (woman) shalt visit*; פקרי *visit thou (woman)*, and sometimes the second person fem. preter, as, שמתי and ירדתי *Ruth* iii. 3; למדתי *Jer.* xiii. 21. *Comp. Jer.* xxii. 23. xxxi. 21, and *Ezek.* xvi. 19, נתתי; *ver.* 20, ילדתי; *ver.* 37, קנצתי and גליתי; *ver.* 43, זכרתי and עשיתי; *so ver.* 47, 51.

170. Postfixed, is the sign of the masculine plural *in regimine*, as הארץ מלכי *kings of the earth*. *Comp. rule* 25.

171. Postfixed, is formative in some nouns, both substantive, as ארני *Lord* פרי *fruit*; and adjective, as חפשי *free*, אכזרי *violent*, עני *afflicted*, פoor.

172. Postfixed to a noun, denotes the pronominal suffix *my*, as דברי *my word*; to a verb, *me*, as פקרי *he visited me*.

כ servile

173. Prefixed, is a particle of similitude, *like, as, according to, when*.*

174. Postfixed to a noun, *thy*, as דברך *thy word*; to a verb, *thee*, as פקרך *he visited thee*.

* From כה *thus*.

ל servile is

175. Prefixed only, *to, for, &c.**

מ servile

176. Prefixed, is a particle, *from, &c.†* or comparatively, *than.*

177. Prefixed denotes the participle of *Hiphil* and *Hufhal* (and with ה added, of *Hithpael*), whence

178. Prefixed, forms many nouns, signifying the *instrument, or mean, or place* of action, as from גן *to protect*, מגן *a shield, an instrument of protection*; from זבח *to sacrifice*, מזבח *an altar*; so with ה or ה at the end of the word, many feminine nouns, as ממשלה *instrument or mean of ruling.*

179. Postfixed to a noun, is a pronominal suffix, *their*, as רכרם *their word*; to a verb, *them*, as פקדם *he visited them.*

180. Postfixed with ו, forms the noun פדיום *redemption*, from פדה *to redeem.*

181. Postfixed, forms some adverbs, as יומם *by day*, from יום *day*; חנם *gratis*, from חן *to be kind, gracious*; אמנם *truly*, from אמן *truth*; ריקם *vainly*, from ריק *vain.*

נ servile

182. Prefixed, forms the preter and participle of the conjugation *Niphal.*

183. ——— the first person plural future of all verbs.

184. ——— some few appellative nouns, as נמלה *an ant*, from מל *to creep*; נרגן *a mutterer, whisperer*, from רגן *to whisper.*

185. Postfixed, *them and their, feminine.*

186. ——— forms many nouns, as קרבן *an offering*, from קרב *to approach*; especially with ו preceding, as זכרון *a memorial*, from זכר *to remember*; שכרון *drunkenness*, from שכר *to inebriate.*

ש servile

187. Prefixed only, denotes the relative *who, which.‡*

188. ——— the particle *that, because.*

ת servile

189. Prefixed, denotes a noun, as masc. תלמיד *a disciple or scholar,*

* From אל *to.*

† From מן or from מנה *to distribute.*

‡ From אשר *who.*

from למד *to teach*; masculine plural תרפים *Teraphim*, from רפה *to venerate*; feminine החנה *a prayer, means of obtaining favour*, from חן *to be gracious*: also a particle, as החת *under*, from נחת *to descend*.

190. Prefixed denotes the second person future of both numbers and genders; and the third person future feminine sing. and plur.

191. Postfixed, denotes the second person preter sing. of all verbs.

192. ——— in regimine for ה fem. See rule 26.

193. ——— forms many nouns feminine, as קטרת *incense*, from קטר *to fumigate*.

The above table of the serviles should be carefully perused by the learner, and continually consulted by him, when in words he meets with letters for which he cannot account.

RULES

For finding the Root in Lexicons.

194. Reject all affixes, and letters acquired in forming; if *three* letters remain, that is the root. If only *two*, add ך or ן in the beginning (and in the deflections of לקח *to take*, ל), ך or ן in the middle, ה or א at the end, or double the second radical letter—for instance, if the word כנב occurs, כב is the root.

195. Observe ך is to be added at the beginning, ן in the middle, or ה at the end, much more frequently than ן or א are to be supplied.

196. If, after rejecting the affixes and formative letters, only *one* letter should remain, add ך or ן to the beginning, and ה at the end. Thus for תגיון see יגה; for אך see נכה.

RULES

For finding the Root in Mr. Parkhurst's Lexicon.

197. Reject all affixes, and letters acquired in forming;* if *three*

* In doing this, verbs in Hithpael may give sometimes trouble to the learner. הת the characteristic is ordinarily to be cast off. When

letters remain, that is generally the root: thus in the word בראשית, Gen. i. 1, ב is a particle or affix signifying *in*, rule 148, ת a termination of nouns, see rule 16, therefore ראש is the root.

198. But if, after rejecting the affixes and formative letters, the word hath ו or ׳ inserted (unless before ה), you must reject them also, and then you will †generally find it under the *two* remaining letters. (Comp. rule 98.) Thus in להאיר, Gen. i. 17, ל is a particle *to* or *for*, rule 175. ה the sign of conjugation Hiph. rule 149. איר then remaining, you must also reject ׳, and look for the root איר. Observe that when ו or ׳ is the middle, and ה the final letter of the root, the ו or ׳ is retained, as in כוה, היה, רוח.

199. If, after rejecting the affixes and formative letters, only *two* letters remain, that is frequently the root. Thus in השמים, Gen. i. 1, ה is a particle emphatic, *the*, by rule 150, ים is the termination of a noun masculine plural, by rule 19. שם therefore remains for the root.

200. But if, in this case, you cannot find it as a *two-lettered* root, add ׳ or נ to the beginning of the word, and to the deflections of לקח *to take*, ל (comp. rules 89, 93, 94, 95) or ה, and more rarely א to the end. (Comp. rules 102, 103, 104.) Thus in הרעה, Gen. ii. 9, ה is emphatic, *the*, rule 150, ת is a feminine termination, rule 193; these then being rejected, רע remains; but not finding this in a two-lettered form, I add ׳ *Yod* to the beginning, and find it under root ירע. Again, in ויקח *and he took*, Gen. ii. 15, ו is a particle, *and*, rule 157; ׳ is the sign of the third person masculine future, rule 163; קח then remaining, I add ל to the beginning, and look for לקח. In פני Gen. i. 2, ׳ is the sign of the N. masc. plur. in regimine, rule 25; this therefore being rejected, and not finding the root פן in a two-lettered form, I add ה to the end, and look for פנה.

201. If, after rejecting the affixes and formative letters, only *one* letter should remain, add ׳ or נ to the beginning, and ה to the end.

the first radical is ד, ט, or ת, the servile ת is sometimes omitted. When ס or ש is the first radical, the servile ת is put after it. When the first radical is צ the characteristic ת is not only transposed, but sometimes changed into ט.

* In some verbs, the ו in the middle is radical and immutable, as in שויע, צוה.

Thus Gen. xiv. 15, in ויכס, ו is a connexive particle, *and*, rule 157, ' the sign of the third person masculine future, rule 163, and ם a suffix, *them*, rule 179, 100; there remaining then only the letter כ, prefix נ to the beginning, and add ה to the end, and look for the root נכה. Comp. rule 107.

202. Nouns or particles of two letters ending in ך must usually be sought under roots with ה for the final letter, as for פי *the mouth*, see פה; but for כי *that*, see כהה; and sometimes such nouns belong to roots with ו for the middle letter, as כי *a burning* to כוה.

203. Reduplicate words must be sought under their simple ones; thus, for גלל and גלגל, see גל, for הפכפך, see הפך. Comp. R. 109, 110.

When at the end of a word, either Jod or Vau is immediately preceded by Kamets, Patha, Holem, or Shurick, it, according to some, forms a diphthong with them; others deny all diphthongs. More usually such Jod is sounded as *ee*; and such Vau as *f* or *v*.

If ψ have a dot over the right hand prong, as ψ , it is called *Shin* or *Sheen*; if over the left, as ψ , it is *Sin*, or *Seen*. When the letter which precedes ψ has no vowel point, the dot over the right hand prong serves both as a Holem to the preceding letter, and to make a *Sheen*. If the ψ have a dot over each prong, as ψ , and no point under it, the left dot is a Holem, and must be sounded after it; but if the preceding letter have no point, the right hand dot is the Holem, and the ψ a *Seen*.

When a Patha appears under any of the letters η , π , or γ , at the end of a word, it must be pronounced before them, in all other instances the vowels are sounded after the letters under which or after which they stand. This is denominated *Patha furtivum*.

A Sheva is a very short *e*† (rapidissimum). When seen, it is two dots resembling a colon (:) placed under a letter. As it has been before said to be often invisible, and consequently not then sounded by the Masorites; so when it is seen, silence is frequently imposed on it. To know when Sheva is, and when it is not to be heard, is so important to a reader with the points, that he can scarcely read a word without a familiarity with the following rules.

1. Sheva is not sounded, when it follows a short vowel; except it be under a letter, which contains a Dagesh, then it must be sounded, although preceded by a short vowel. The sheva must also be sounded where the consonant is repeated.

2. It is not sounded before another Sheva; unless it stands under the first letter of a word, in which case it must be sounded.

3. A Sheva must not be sounded at the end of a word, even although it be preceded by another Sheva, which is also quiescent.

4. It is not sounded after a long vowel with a tonic accent.‡

In other instances the simple Sheva is to be read as a very short *e*.

There are formed also by the help of the Sheva three *very short* vowels, which are never used but under \aleph , η , π , or γ , where they supply the

† Vide ante, page 265.

‡ The above rules may be recollected by these ancient verses.

“ Post longam, sociam, sub dagesh, fronte movetur,

“ Post brevem, tonum, necnon in fine quiescit

place of the simple Sheva, which is not to be read under the gutturals. The compound Shevas are made by placing a Sheva on the right hand side of Patha, Segol, or Kamets, and are called,

Chateph Patha	(ֿ) which is the shortest <i>a</i> .
Chateph Segol	(ֿֿ) the shortest <i>vowel e</i> .*
Chateph Kamets	(ֿֿֿ) the shortest <i>o</i> .

Kamets Chatuph may be distinguished from Chateph Kamets thus: the former is often written without the Sheva, but the latter never. Kamets Chatuph may be found under any of the letters of the alphabet, Chateph Kamets is regularly found only under the gutturals א, ה, ו, and י. Kamets Chatuph has always after it either a quiescent Sheva, or a Dagesh forte, which is said by Buxtorf and Leusden to be never the case with Chateph Kamets.

The small dot which is seen in the middle of the letter ׀ at the end of a word is denominated *Mappik*, (from נפיק *to bring into action*) and denotes it the inseparable feminine pronoun, and also a somewhat harder sound.

A similar dot, when found in ׀ in the middle of a word after Hirich, is also by some called *Mappik*; here again it indicates that the letter is not wholly to be neglected as quiescent.

In all other cases the small dot in the middle of a letter is called *Dagesh*, (שגל *a point*) and is either *Dagesh lene* or *Dagesh forte*.

The term *fortis* here corresponds to the *tenuis* in the Greek grammars, and means a hard or abrupt sound, as π, κ, τ. The term *aspirate* of the Greek is the *rafhe* (רפה *soft*) of the Masorites, which they anciently marked as a Patha, but over the letter; in modern times, the omission of the Dagesh point makes the *rafhe*, or softer sound by the introduction of an *h*, as in φ, χ, ψ.

Dagesh is denominated *lene*, when found in any of the letters ב, ג, ד, כ, פ, or ת (to be remembered by the technical words כפת כגד) either in the beginning of a word, provided it be not preceded by a word which terminates with a quiescent letter, or long vowel; or in the middle or end of a word after a quiescent Sheva. These letters being, as it is said, naturally raphated or aspirated, and to be read as Bv, Gch, Dh, Kch, Ph, and Th, are, when thus dageshed, somewhat harder, as B, G, D, K, P, and T, or which is the same thing, they are *lenes* or soft compared with the force added by *Dagesh forte*, which doubles its letter. But this distinction is justly said by Taylor to be without

* Sheva is not a vowel, vide page 265.

APPENDIX.

The Masoretic Vowel Points explained and exemplified.

THE reader is referred to either of the four right hand columns on pages 5 and 6 ante, to discern the forces of the letters according to the Masoretic grammarians; where he will find that the letters which we have used as vowels in the former part of this work, are all either deemed quiescent or changed into consonants.

The names always receive a tint from the native language of the author of the grammar which we consult, but in Hebrew are said to be as follows: Aleph אֵלֶף *a leader*, Beth בֵּית *a house*, Gimel גִּמֵּל *a camel*, Daleth דֶּלֶת *the leaf of a door*, Hay הֵא *behold!* Vauv וּ *a hook*, Zain זַיִן *weapons*, Cheth חַיִּת *a living creature*, Teth טֵת *a scroll*, Jod יָד *a hand*, Caph כָּף *a cavity*, Lamed לֶמֶד *a spit*, Mem מֶם *a spot*, Noon נוּן *a snake*, Samech סָמֶךְ *a prop*, Gnain עַיִן *an eye*, Pay פֶּא *the mouth*, Tzadi צַדִּי *a huntsman's pole*, Kuph קִיף *an ape*, Resh רֵאשׁ *a head*, Sheen שֵׁן *a tooth*, Tauv תּוֹ *the end*.

If these meanings were sufficiently ancient, they would afford some guide for the sounds of the letters; yet even then it would be requisite either that their names in some other language should also be of indisputable antiquity, or that the Hebrew should still be a living language. For example, one man might call the eye *Oin*, another *Gnain*, and who should decide? The ancient form of the letter resembles the eye, but the ear has preserved no remembrance of the sound. It is probable that these meanings are a mere work of imagination; and every learner possesses in this matter an equal right to indulge his own fancy.

The Masorites make five long, and five short vowels, to which they add three very short vowels, by prefixing a character they denominate *Sheva*, which, though it is often to be read as a very short *e*, they deny to be a vowel, but use it merely as an instrument to shorten the vowels which accompany it, and those with which it is compounded. This magical point is also, they say, to be understood under every consonant not followed by a vowel; and therefore is most probably the ghost of that murdered vowel which was anciently used

side, which line as it advances inclines downwards. It is at the end of the word.

Pashta פֿשטא because it *extends* the sound. It is a small line over and perpendicular to the letter, but curved a little with its points towards the left. It is also usually found only at the end of a word.

Geresch גֿרש because it suddenly *expels* the sound. It resembles the Pashta, but its points are towards the right.

Gereschajim גֿרשיים because it *doubles* the effect of the *Geresch*. It is two perpendicular and parallel curves above the letter, like that of the *Geresch*.

Telisha magnum תְּלִישָׁא גְּרוּלָה because it *draws out greatly* the voice from the breast. It is a small *o* above the letter, with a small right line proceeding from it downwards towards the left.

Karne parah קַרְנֵי פָּרָה because it resembles the *horns of a heifer*. It is two such characters as the preceding, but with their points converging downwards, towards the middle of the top of the letter.

Patser פֿור because it *disperses* the sound. It is a small semicircle above the letter, with its convex side downwards, and a tangent drawn from its left hand end perpendicularly towards the letter.

Schalscheleth שְׁלֶשֶׁת because it resembles a *chain*. It is a small character above the letter like the Greek ζ.

Tebir תְּבִיר because it denotes a *broken* sound. It is a small segment of a circle standing upon one end, concave to the left, and containing sometimes a dot, sometimes a line, and sometimes another smaller concentric curve.

Tiphcah טִפְחָא because it requires the imitation of a *wearied* or subsiding voice. It is a somewhat curved perpendicular line below the letter, and hollow to the right.

The eight Servants.

Munach מוֹנַח because it resembles a horn *turned aside*. It resembles a *Patha* under the letter with a small perpendicular line standing on its right hand extremity.

Mahpach מַחְפָּךְ because it resembles a horn *turned backward*.

It is an acute angle below the letter, with its angular point to the left hand. It is sometimes called *Jetibb* in the beginning of a word.

Merca —מרכא because a *lengthener* of the sound. It is a curved perpendicular line below the line hollow to the left.

Merca Kephula —מרכא כפולה the *double Merca*. It is two parallel Mercas below the letter.

Darga —דרגא because it denotes a change of the sound *by degrees*. It is a very small *s* below the letter.

Kadma —קדמא because *it goes before*. It is the same with Pashta, except that the character is called Kadma in the beginning or middle, and Pashta in the end of a word.

Telischa parvum —תלישא קטנה the *little Telischa*. Vide ante. It is a small *o* above the letter, with a small line proceeding from it downwards, but inclining to the right.

Jareach Ben Jomo —ירח-בן-זמן from its resemblance of the *moon a day old*. It is the inverted Athnah, and stands, like it, below the letter.*

The *Euphonic* accent is called מתג *Metheg*, because as a *bridle*, it restrains the voice. It is termed rhetorical or euphonic, because it renders the sound more pleasant. Its character is the same with that of the tonic accent Sylluk, and is also placed below the line. But Sylluk is found in the last word of the verse or sentence, Metheg under any of the words; and when they both occur in the same word, the first is Metheg, the last Sylluk.

The various rules relative to the uses and changes of the tonic and euphonic accents; and their numerous effects on the vowel points, with their anomalies; and the diversity of distinctions, and modes of treatment of the subject of the points, may afford employment for the space of an ordinary life. And after all, the only fruit which can result is to communicate with the Jews, who strictly follow the points, and to understand the Masoretic gloss of the sacred standards, which, to say the least, is in some instances a perversion of the plainest and most natural sense of the sacred text.

* *Pesik* פסיק is a musical pause, being a small perpendicular line placed between two words thus, ב' ב. *Hillui* is in the form of the *Munach*, but is placed over the word. Also *Munach* and *Mahpach* are sometimes placed above the line; there may be also one accent above and another below the same letter.

necessity "either in sense or grammar," for it will be difficult to sound any of them double in the beginning of a word, or after a silent Sheva.

Dagesh forte causes the letter in which it appears to be read double. It generally follows a short vowel, rarely a long one, unless accented, but not after a sheva, simple or compound. Besides other uses, it points out the definitive article ה, according to the judgment of the Masorites, by following it in the next letter. In like manner they have used it to point out the ו conversive, when such ו precedes אִתְּךָ (technically אִתְּךָ) the prefixes of the future, by placing Dagesh after it. And often when in the second letter, it shows the absence of a similar one.

The gutturals א, ה, ח, and ע do not receive Dagesh, either because they cannot be sounded double, or because three of these are ill fated letters and doomed to be silent, and the other (ח) is naturally an aspirate, and can be nothing else.

*Maccaph** is a small line resembling a Hyphen (-) but placed to range with the upper edge of the bodies of the letters: It joins words together, generally those of one syllable, to the next succeeding, when the long vowel under such word is changed to a short one; as בַּלְּ, where Kamets is thereby changed to Kamets Chatuph, and is read Kol; but א and ה are exceptions; as, לֹא is *la*, and מֵהַ is *ma*.

Accents are divided into *tonic* and *euphonic*. The tonic accent usually falls upon the last or penultimate syllable of a word. When upon the last, it is called מִלְרַע *Mitra*, when upon the penultimate, מִלְעֵיל *Milhel*. Roots are generally accented on the last syllable.

As every syllable must have a vowel, so it is said that every word which is not joined to the following one by Maccaph should have an accent; which is frequently expressed. The accents direct in the pronunciation of the word, show the sentence begun or ended, distinguish the members, point out the last letter of the root, and serve other purposes, particularly of melody.

They are divided into kings, princes, and servants; over all of which some place emperors. Those of inferior dignity serve to show where the stress of the voice must be laid, direct the length or undulation of the note; and carry on the respiration till they arrive at a king or one of authority superior to them, who arrests their progress by interposing a pause, and protects his own territories. It may also serve.

* From מִקְּף the Huph. part. of נִקְּף Syr. to connect.

at least to amuse the reader, to inform him, that those, who possess the honourable titles, have also their own particular subordinates: thus king *Rebia* is generally preceded by his servant *Munach*; and the emperor *Sarka* has *Segol* for a king, *Pashta* for a prince, and *Mahpach* for a servant. But *Sarka* usually ranks only as a prince.

The six Kings.

Rebia אָּ is so called because it *lies upon*, or over the middle of the letter. It is a dot something larger than *Holem*; and is distinguishable by this also, that *Holem* is over the edge or side of the letter. *Rebia* denotes a pause equal to a *semicolon*.

Sakeph Katon אָּ because it *elevates* the voice *less* than *Sakeph gadol*. It is two dots like *Sheva* above the letter; and denotes a pause equal to a *comma*.

Sakeph gadol אָּ because it *raises* the voice with an additional effort. It is in all respects the *Sakeph Katon*, with a perpendicular line on the left hand side of the two dots.

Segolta אָּ because it resembles a *bracelet*. It is like a *Segol*, and sometimes is so called, placed over the letter; and denotes a pause equal to a *semicolon*.

Sylluk אָּ because it is used at the *end* of the verse and of the word. It is a small perpendicular line under the letter. It denotes a pause equal to a *period*, or *soph-passuch*. Vide page 9, ante.

Athnah אָּ because it denotes a *respiration*. It is a small semicircle under the letter with its convex side uppermost, and a small line ascending from its apex towards the letter. It is equal to a *colon*.

The Ten Princes.

Sarka אָּ* because a *scatterer* of the voice. In some books it is like a small *s* fallen on its left side, and lying over the top of the letter; in others, it is a small *o* above the letter, with a horizontal line proceeding from its left

* Where the character is wanting, the reader can, from the description, easily supply the defect with his pen.

Reading with Points exemplified in Psal. cxxxix.

1. **לִמְנֵצָה*** Under ל is the tonic accent Tiphcah, and the short vowel Patha: under מ is a Sheva; which is not sounded, because it follows a short vowel. Under נ is Patha: under צ is Tseri, and in it Dagesh forte; whereby it is rendered double, or is twice read. Under ח is Patha furtivum. *Lamnats-tseah.*

לְדָוִד Under ל is Sheva; which is read, because in the first of the word. Under ד is Kamets. Under ו is short Hirick, and the tonic accent Munach. *Le David.*

מִזְמוֹר Under מ is short Hirick. Under ו is Sheva, which is not sounded, because it follows a short vowel. Under מ is Athnah, equivalent to a colon; and after it, Holem in the same syllable with מ and ר. *Mizmor.*

יְהוָה Under ך is Sheva, which is sounded because it stands first. After ה is Holem. Under the ו is Kamets, whereby it is read as a *v*; and also the tonic accent Merca, which lengthens the sound. *Jehovah.*

חִקְרֹתָי Over ח is Kadma, in one copy Geresch, and under it Sheva and Patha, or Chateph Patha. Under ק is Patha. Under ר is Sheva; which is not sounded, because it follows a short vowel. Over ת is Rebia, equal to a semicolon; under it Patha, and in it Dagesh lene, following a silent Sheva. Under נ is long Hirick. *Hakartanee.*

וְתִרְעֵי Under ו is Patha. Under ת is Tseri, and in it Dagesh forte, which renders it double. Under ר is Kamets, and with it Sylluk; which terminates the verse, and is equal to a period. Nevertheless the soph passuck (סוף פסוק) or Hebrew period follows. *Vattedang.*

2. **אֵתָהּ**. Under the א is Patha. Under ת is Kamets, and the tonic accent Munach, and in it Dagesh forte. *Attah.*

יִרְעֵת. Under ך is Tiphcah, and also Patha. Under ר also Patha. Under ע is Sheva; but not sounded, because it follows a short vowel. Under ת is Kamets, and in it Dagesh lene after a silent Sheva. *Jadang-ta.*

* The learner may, for his own improvement, annex with his pen, the points to the Hebrew letters.

שבת Over *ש* is the right hand dot, which makes it *Shin*; under *ש* is short Hirick. Under *ב* is Sheva; but not sounded, because it follows a short vowel. Under *ת* are long Hirick, and Munach, and in it Dagesh lene. *Shibtee*.

וקומי Under *ו* is Sheva, sounded because first. After *ק* follows Shurek. Under *מ* are long Hirick, and Athnah, which is equal to a colon. *Vekumee*.

בנתה In *ב* is Dagesh lene, because one of the beged chephet and initial; under it is Patha, and the tonic accent Merca. Under *נ* Sheva; which is not sounded, because it follows a short vowel. Under *ת* is Kamets, and in it Dagesh lene. *Ban-tah*.

לרעי Over *ל* is Geresch, under it Sheva; which is sounded, because it stands first. Under *ר* is Tseri. Over *י* is Rebia, not Holem, because a vowel goes before it; and is equal to a semicolon: under *י* is long Hirik. *Leregee*.

מרחוק Under *מ* is Tseri, and also the euphonic accent Metheg. Under *ר* is Kamets. After *ח* is Holem; under it the tonic accent Syl-luk, closing the verse, and equal to a period, nevertheless followed by soph passuck as before. *Merahok*.

ארהי Under *א* is Kamets Chatuph, known to be such by its preceding immediately a simple Sheva. Under *ר* is Sheva, not sounded, because it follows a short vowel. This is indeed arguing in a circle, but the truth seems to be, that Sheva is put under *ר* to make the Kamets a short vowel. Under *ח* is long Hirick, and also the tonic accent Munach. *Orhee*.

ורבעי Under *ו* is sheva, sounded, because in the beginning. Under *ר* is short Hirick. Under *ב* is sheva; but not sounded, because it follows a short vowel. Under *י* is long Hirick, and also Munach. *Veribgneec*.

זרית Under *ז* is Tseri. Under *ר* is long Hirick, with an Athnah, which is equal to a colon. Under *ת* is Kamets. *Zerita*.

וכל-דרבי Under *ו* is Sheva; sounded, because in the beginning. Under *ב* is Kamets Chatuph; known to be such, because the syllable precedes a Maccaph, and yet neither ends in *א* nor *ה*. The horizontal line is Maccaph uniting the words. In *ד* is Dagesh lene, and under it Sheva; which is sounded, though following a short vowel, because

it is under Dagesh. Under ׀ is Kamets. Under ם is the tonic accent, Merca; and the vowel Patha, which makes a diphthong with Jod at the end; which is the case only when in the end of a word it immediately follows Patha, Kamets, Holem, or Shurek. *Vecol-Deracai*.

הסכנתה: Under ה is short Hirick. Under ם is Sheva; silent, because it follows a short vowel. Under ם is Patha; and also Sylluk terminating the verse, and in it Dagesh forte. Under the ן is Sheva which is not read because following a short vowel. In ה is Dagesh Jene, because it is one of the beged chephet in the middle of a word, and following a silent Sheva; and under it is Kamets. After the word is the soph passuck as before. *Hisc-can-tah*.

THE END.

ERRATA.

- Page 24, line 3, For הנרל read הנרל.
- 29, 20, Change the asterism to the col. of masculines.
- 36, 3, For מקל read מכל.
- 49, 2, The omission of num. 248 is a mere numerical error.
- 84, 2, Read שלשים as in the text above.
- 89, 29, Dele the comma after the word *Junius*.
- 96, 21. What follows of the note was intended for the word *Psalm* on page 94.
- 192 9. Put a soph passuck (:) at the end of the line.

The printer has been unusually accurate, and painfully careful. The author therefore takes the above errors on himself, and others, if any shall be detected; and in excuse alleges that his numerous duties wholly prevented his reading any sheet above once. The publishers have commenced this work entirely at their own risk, having chiefly in view the encouragement of Hebrew learning, especially among the American clergy.

As Hebrew Bibles are very scarce, those who wish to be supplied are hereby recommended to Mr. Horwitz mentioned before on page 231, who contemplates editing in Philadelphia a copy of Van-der-Hoogt's celebrated edition, and who is fully equal to so great a work









