





A

HEBREW CHRESTOMATHY;

OR,

LESSONS

IN

READING AND WRITING HEBREW.

BY

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NEW YORK:

JOHN WILEY, 535 BROADWAY.

1864.

ENTERED, according to Act of Congress, in the year 1863, by
W. H. GREEN,
In the Clerk's Office of the District Court of the United States for the
Southern District of New York.

JOHN F. TROW,
PRINTER, STEREOTYPEN, AND ELECTROTYPEN,
No. 50 Greene Street, New York.

LOAN STACK

GIFT

P 39571

LT 8

1864

P R E F A C E.



THE value of grammatical exercises and of selected courses of reading, carefully annotated to suit the wants of beginners, has long been recognized in the classic tongues. But the study of Hebrew, even in our best institutions, is prosecuted at comparative disadvantage for lack of such aids. The student plods laboriously through the Grammar, adding paradigm to paradigm and rules to rules, until his memory is overloaded with the confused and ill-digested mass. He is then set at translating, but is embarrassed in his use of the Lexicon by his imperfect familiarity with the letters, and especially by the difficulty of distinguishing the radical or primary forms of words in all the metamorphoses to which they are subjected from prefixes, suffixes and inflections; and what renders this process yet more vexatious and trying is, that words thus painfully sought for are forgotten almost as soon as they are learned, and must be looked for afresh perhaps in the very next sentence. He is next confronted by the idioms of the language in the arrangement of words, the structure of sentences, and the use of peculiar forms of expression. Unless these are pointed out, and the true key furnished for their explanation, the finer and more delicate sort will likely be unnoticed, while others will be passed over with a vague and imperfect understanding of their real nature.

Those methods may well be distrusted, which propose to impart knowledge without proportionate toil. No valuable result can ever be gained without effort. The acquisition of a language involves a familiar acquaintance with its grammatical forms, the meanings of its words, and the entire multitude of its idioms: and this cannot be secured without time and labour. The problem is not how these can be dispensed with, but how they can be expended in the most profitable manner and be

made productive of the largest results. No doubt energy and pains may be successful in surmounting the obstructions which beset the most rugged path. But if the way were first carefully prepared, unnecessary obstacles removed, and a helping hand given in case of need, a wearisome toil might be converted into a pleasant occupation, and patient diligence would be crowned with an ampler reward.

The thorough mastery of the Hebrew, as of any other tongue, implies a facility both in translation and in composition. These are so distinct that exclusive occupation with one will not beget the other, and yet so related that neither can be perfect unless both are possessed. While, therefore, the former is the end principally aimed at, the latter may serve an important purpose as subsidiary to it. Accordingly the first part of this Chrestomathy is devoted to the work of analysis and translation; the second part to that of composition.

The first part begins with a series of exercises designed to accompany the original study of the Grammar. Those on page 1 are for the practice of the student in the orthographic rules contained in the sections there designated. Those on pages 2-8 illustrate the verbal paradigms. These are to be translated, and each form should at the same time be analyzed or divided into its significant elements, the meaning of each separately stated, and the law of their combination given. Thus, **הִמָּטְּלָהּ** *ye* (masc.) *have killed* consists of **מָטַל**, the ground form of the Kal pret. § 82. 1 and **הָ** abridged from 2 m. pl. pron. **הֵמָּה** § 85. 1. *a* (1), the former losing its pretonic Kamets in the combination § 85. 2. *a* (4). And **יִמָּטְּלוּ** *they* (masc.) *will kill* consists of **יָ** from 3 m. pron. **הֵי** § 85. 1. *a* (2), which before a vowelless letter becomes **יַ** § 85. 2. *a* (1), and **מָטַל** const. inf. § 84. 2, the basis of the future § 84. 3, which loses its vowel § 85. 2. *a* (2) before **יַ** abridged from the plur. ending **יָ** § 85. 1. *a* (2). Before proceeding to any given exercise the corresponding paradigm and the verbs of that class in the vocabulary should be thoroughly committed to memory.

The nouns of the vocabulary are to be learned in connection with the rules for gender, number and suffixes, and will furnish examples for declension and the practice of these rules. To facilitate their employment for this purpose, they are classified

according to the nature of their final syllable, and a fresh survey is given of all the rules applicable to each. The rest of the vocabulary is to be committed in connection with those parts of the Grammar to which they relate. The student will thus become familiar with the practical meaning and employment of grammatical forms as he learns them. And by the time that he has completed the Grammar, he will know the meanings of 250 words of frequent occurrence, being the entire number that is to be found in the first three chapters of Genesis. These chapters he will then be prepared to read without being obliged to have recourse to a dictionary.

The passages selected for reading have been chosen with a view to their intrinsic interest, their progressive difficulty, and the variety of their style and character. The notes are at the outset chiefly grammatical and of the most elementary kind, directing the attention of the student to those matters of form and of construction, which he is expected thenceforward to investigate for himself. The aid thus given both by the suggestion of principles and by references to the Grammar, is gradually withdrawn as the presumed progress of the student renders it superfluous; and questions of criticism and interpretation are admitted to greater prominence, thus applying the knowledge of the language as it is gained to its most important end, the exposition of the Holy Scriptures.

This Chrestomathy is not designed to supply a complete course of Hebrew reading for theological students. Its aim is not to supplant the more general study of the Old Testament in the original, but to prepare the way for it. It has long been, and still is, a favourite wish of the author that a knowledge of Hebrew might be required in order to admission into our theological seminaries. If students entered upon their theological course with such a measure of forwardness in Hebrew as is required in Greek, the two great departments of Biblical learning could be brought nearer to a level. The time now spent upon mere grammatical routine and elementary linguistic training might then be devoted to the more serious work of the interpreter. In view of the growing importance of Old Testament studies, which bid fair to be yet more than they have been the battle-ground of Christianity and unbelief, and in view of the

vastness and momentous character of subjects, which from the limited time afforded are now of necessity utterly neglected or but slightly touched, the suggestion is here earnestly made to my brethren in theological instruction and in ecclesiastical supervision, whether that cannot be done in this country which the last General Assembly of the Free Church of Scotland has recommended there. Cannot the study of Hebrew be begun and some satisfactory progress made in it in our colleges and academies?

It may be thought that this would be to crowd what belongs purely to a single profession into institutions of a broader basis and a more general character. But why might it not be introduced as an optional study, as it is in the Prussian gymnasia, and as the modern languages are in the most of our collegiate institutions? Much might be said to vindicate for the Hebrew another than a purely professional interest, and to challenge for it the attention of the liberally educated generally, both as the representative of a family of tongues strikingly different from that with which we are most familiar, and as containing a literature venerable from its antiquity and sacred as the gift of inspiration, with its products of exalted genius and its peculiarities as remarkable as those of the people amongst whom it had its origin.

If, however, this be aspiring to more than can be hoped for, and the theological curriculum must remain as it is, this volume is offered as a manual for the first year of Hebrew study. Its size has been graduated by the amount supposed possible for that term, and it has been prepared with the definite design throughout of fitting students to appreciate and profit by those lectures in criticism and interpretation which form the more advanced parts of their course. The text adopted is, with a few slight corrections from other sources, that of Hahn, except in the Psalms, where Baer's new and accurate edition has been followed. In the preparation of the notes the best critical commentators have been consulted; and though the pedantry of parading their names in so elementary a work has been avoided, this opportunity is taken of acknowledging in the general the aid which has been derived from these sources upon every page.

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HEBREW CHRESTOMATHY.

PART FIRST.

ANALYSIS AND TRANSLATION.

SHIN AND HHOLEM § 12.

The sections referred to throughout these exercises are those of Green's Hebrew Grammar.

שְׁלֹשִׁים, יָשָׁב, יִשְׁבֶּת, נָשָׂא, נָשְׂא, נָשָׂא, גָּשָׂה, יָקְשִׁין, בָּאֵשׁ, עָשָׂה,
עָשָׂה, קָשָׂט, שָׁנְאִי, שָׁנָן.

THE VOWEL LETTERS § 13. ALEPH OTIANT § 16. 1.

בָּאֵר, לֹאדָנִי, הָאֵסֶפֶסָה, הִקְבִּיא, אָוִיל, אָוִן, אֵיִתָן, הִזָּה, לוֹ, וַיִּשָׂר,
רִזְהֵל, נִאֲזָה, שָׁוִן, שִׁוּוֹ, לֹאמַר, עֲלָה, תָּרַח, פָּנִי, זֶה, הוּא, אִיִּסְיִרָם,
מִלְכָה, מִלְכָה, אֲנִתָר, צִלָּאָר, יִרְאוּ, חָטָא, גִּיא.

KAMETS AND KAMETS HHOATUPH § 19. 2.

לָקַם, מְלָכִים, דְּבָקָה, דָּח, פָּרַשׁ, פָּקְדִי, נִהְרִו, שָׁכָה, שָׁמָה, וּבְזִים.

הקדש, השפיל, השמיר, שבנתי, משלת, הסגר, התקדשו, נבש, השפתי, סגרו, הסגיר, וקבש, התקדשו, תשכנה, שבטה, וקדש, ממטיר, הדקל; נבדל, השפחם, וקדש, אשתמר, המשל, סגרו, אקדש, שלל, נשבת, ישפתי, סגרת, שמר.

7. FORMS MODIFIED BY THE ACCENTS, MAKKEPH AND EUPHONIC LETTERS.

1. The pause accents § 36. 2. *a*, lengthen short vowels, restore such as have been dropped in the course of inflection, convert simple Sh'va to Seghol, and compound Sh'va to the corresponding long vowel § 65.

2. The removal of the accent from a long mixed ultimate, whether by shifting it to the penult § 35. 1, or by Makkeph § 43, occasions the shortening of the vowel § 64. 1.

3. The original final Nun is sometimes retained in those verbal forms which end in *ū*, viz., 2 and 3 m. pl. future § 88, and more rarely 3 pl. preterite § 86. *b*. Nun is also occasionally added to 2 f. s. future which ends in *i* § 88.

משל, שבנו: שבתה, דבקו, נשמרו, לבשת: הקדשנו, שמרתיו: התקדש-, קדש-, משל-, ושמר-, תמשל-, אשגר-, וקדש, תדבק. תלבש, ודבקו: ישבת: יסגרו: וקבשו: תדבקין, תשמרין, השמר.

8. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE, AND VAV CONVERSIVE.

The signification of the tenses when preceded by Vav Conversive is not absolute but relative, being dependent upon the time denoted by the antecedent verb or expression. In this and the following exercises the preterite with Vav Conversive should be translated as though conditioned by a previous future or imperative; and the future with Vav Conversive as though conditioned by a previous preterite.

ושרץ, וקבשו, והבדלת, ונקדשתי, ונמטר, וישבת, ונקדשי, ודבק, תשלל, אשכנה, נסגרה, ואשתמרה, שמרה.

9. PARADIGM OF קטל WITH SUFFIXES.

קטלני, קטלו, קטלו, קטלתם, קטלתי, קטלתים (2), קטלו, קטלו, קטלו, קטלתם, קטלתה, קטלתני, הקטילכו, קטלו, קטלו (2), וקטלו.

וְתִאֲמְרוּ, נִשְׁמְרוּ, עֵבֶר, נֹאמַר, תִּשְׁבְּרוּן, יִאֲכִלוּן: קִזְּמָה, נִשְׁמְדָה,
אֲשַׁמְדָה, תִּאֲכַל, תִּשְׁמַד.

12. PE GUTTURAL VERBS WITH SUFFIXES.

Vav Conversive prefixed to the preterite has the same variety of pointing with Vav Conjunctive § 100. 1, § 234.

עָזְבוּנִי, נִאֲכַלְתֶּם, אָהַמְתֶּם, וְנִחַשְׁתֶּהוּ, נִשְׁבְּרַתְּ: עִזְבֹּתִי, אִמְרֹכֶם,
הִשְׁבַּחְתִּיהָ, נִאֲכַלְנִי, יִאֲכַלְהָ, נִשְׁבְּרָה, תִּעַבְדֶּם, וְהִשְׁמַדְתִּיהוּ, נִשְׁבְּרָה,
אֲכַלְתִּנִּי, עִזְבְּתִנִּי: עִבְדֵהוּ, הִאֲמִירָה, אֲכַלְהוּ, הִשְׁבַּחְתִּנִּי, תִּפְסִי, הִאֲבִירָהוּ,
נִשְׁבְּרָה, אֲכַלְנִי, אֲכַלְתֶּהוּ, עִבְדָה, עִזְבֹתִים, עָמְדוּ.

13. AYIN GUTTURAL VERBS.

אֲשַׁקֶּה, נִאֲחַב, בְּרַכְנִי, אֲשַׁקֶּנָה, וְנִגְאֵלוּ, וְהִתְפַּרְדֵּה, גִּרְשֵׁי, וַיִּצְעַקוּ,
וַיִּצְעַקוּ, בְּרַכְנִי, גִּרְשֵׁת, תִּבְרָה, אֲשַׁקֵּוּ, וּבְרַכְתֶּם, וְנִגְרַשֵׁי, מִתְהַבְּרָה,
מִצַּעַק, וְנִאֲל, מִפְּרָד, גִּרְשֵׁי, בְּרִיָּה, יִרְחַה, וְפִרְדוּ, הִסְרַד, תִּתְאַהֲבוּן,
אֲבַרְכָה.

בְּרַכְנִי, גִּרְשֵׁתוּ, אֲהַבְתֶּהוּ, בְּרַכְנִיכֶם, הִפְרִדוּ, וְגִרְשֵׁים, גִּאֲלִיָּה, בְּרַכְנִי,
בְּרַכְתִּיהָ, אֲהַבֶּם, אֲגִרְשֵׁנוּ, וְנִתְאַהֲבוּ, וְנִאֲלַנָּה, אֲנִאֲלֶם, אֲהַבְתֶּהוּ, גִּרְשֵׁנוּ.

14. LAMEDH GUTTURAL VERBS.

וְזָרַקְתֶּם, שְׁלַחְתִּי, וַיִּצְמַח, הַשְּׂמֵי, וְהִסְקַחְתֶּה, פָּקַח, זָרַק, מִשְׁלַח,
שְׂמֵיָה, וְהִשְׁלַחְתִּי, זָרַע, אֲצַמִּיחַ, שְׂמֵעַת, פָּקַח, תִּשְׁלַחְתֶּה, שְׁלַח,
שְׂמֵי, הַשְּׁלִיחַ, אִפְקַח, נִשְׁלִיחַ, וְזָרַע, וְנִשְׂמַע, תִּשְׁמִיעוּן, נִשְׁלַחַה,
וְאִשְׁמַעַה.

שְׁלַחְהָ, שְׂמַעְהָ, תִּשְׁמִיעֶהָ, שְׁלַחְתִּי, וְהִצְמִיחְהָ, שְׂמִיעוּנִי, אִשְׁמִיעֶהָ,
שְׁלַחְתִּי, אִשְׁלַחְתֶּךָ, הִשְׁמִיעוּנִי, הִשְׁמִיעוּנִי.

15. PE NUN VERBS.

לָקַח to take resembles Pe Nun verbs in the rejection or assimilation of its first radical § 132. 2.

וַיִּנְשֵׂא, אָתוֹן, תִּשְׁלַחְהָ, תִּשְׁעֵר, וְנִקַּח, וַיְגֵעַ, תִּפְסֹן, תִּקְחֵה, וְנִשְׂתָּם, הִגֵּד,
וַיְגֵעַ, וְתִקַּח, הִסְתָּחֶם, נִגִּיד, מִנְּשֵׂא, גִּשְׂת, קַחוּ, תִּלֵּי, לְקַחוּ, וְנִנְשֵׂא,

וַיִּגְדַּל, הַגִּזְעָה, הַגִּישָׁה, וְהַגְדָּתָה, גָּע, לָקַחְנוּ, נָתַתָּה, נָפַל, חָתָה, הַתְנַפֵּל,
וַיִּקְרָעוּ, גָּפַח, נָשְׂעוּ, יָתֵן.
וְהַשְׁלִיתוּ, הַגְרִידוּ, נִשְׁעָתִים, קָחָהוּ, יִשְׁעָהוּ, אָתְּנָהוּ, נְגִידָפִי, וְתַתְּנָה,
יִקְרֹחַם, קָחָנִי, תִּגְרֹה, תִּגְסַם, נִחְזָהוּ, הַשְׁלִיכֶם, נִתְתַּנְנוּ, וְנִתְחַיְוּהוּ.

16. AYIN DOUBLED VERBS.

1. The addition of suffixes causes the insertion of Dagshesh-forte in a final contracted consonant; and the consequent shifting of the accent occasions the rejection of pretonic Kamets or Tseré, and the shortening of a long vowel before the doubled letter § 141. 3, § 61. 5.

2. In the Kal and Hiphil futures of these verbs, as well as of Pe Yodh, and Ayin Vav or Ayin Yodh verbs, the accent is drawn back by Vav Conversive from a mixed ultimate to a simple penult, and the vowel of the ultimate shortened in consequence § 99. 3. a, § 140. 1 and 5.

חַי, גִּלְוֹתִי, וְסָבְתָם, תָּחֹן, אָאָר, תִּסְבִּינָה, וַיִּקְדָּהוּ, אָרוּר, גָּל, הַחֹל,
הַרְעִי, הַסְבֵּתָה, הָרַע, תָּחֹל, נָסַב, וְתַחֲלִינָה, וְהִסָּב, הַיִּחַל, סָבַר, יִגָּל,
וְנִסְבֹּה, אָרַר, וְסָבַר, יָחֹן, מִתְגַּלְל, הַתְחַנְּנִיתִי, הַתְמַהֲמַהוּ, תִּסְוָבֵב,
תִּסָּב, הַחֲלוּ, נָסַב הַתְגַּלְל, אָקָד, יָחֹן, הִסָּבַר, מִתְמַהֲמַהוּ, וְיָסַב,
יִגָּל, וְתָחַל, נִסְבָּה, יוּאָר:
חַזְּנִי, וְנִלְגַּלְתִּיךָ, סָבְבִים, סָבְבִי, הַתְחַנְּנוּ, הַתְמַהֲמַהוּם, יִחְזְנוּ, וְסָבְהוּ,
תִּסְוָבְבִי, חַזְּנִי, חַזְּנִי, יִחְזְּקָהוּ, תְּחַזְּמִם, וְיִסְוָבְבָהוּ, וְיִסְבְּבוּ, וְיִסְבְּבוּ.

17. PE YODH VERBS.

Construct infinitives of the form שָׁבַח drop the Seghol of the ultimate before suffixes, and either retain the preceding Seghol or change it to Illirik or Pattahh; thus שָׁבַחִי § 148. 2, § 221. 5.

בִּלְעָד, תִּשְׁבַּח, לָכַת, נוּצַר, הַדְרִיעָה, הַשִּׁיבִי, יוּצַר, נָשַׁב, תִּלְכְּנָה, נוּדַע,
תִּלְדוּ וְהִישַׁבְתֶּם, תִּישָׁן, לָכְנָה, יִדְרִיעוּ, אָשַׁב, הוּלִיעוּ, תִּתְדַעוּ, תִּלְעוּ,
אוּלִיר דְּעִי, שָׁב, מוּשִׁיב, לָכַת, יִשָׁן, תִּדְלִינוּ, גִּלְכֹן: בִּלְעָד.
הוּלִיכֶם, וְהוּשַׁבְתִּיךָ, יוּדַעַם, דְּעָהוּ, וְתִישַׁנְהוּ, יִצְרִיתִיךָ, יִדְעִיתִי,
שָׁבְתֶכֶם, לָכְתָן.

18. AYIN VAV AND AYIN YODH VERBS.

Suffixes and paragogic letters occasion the rejection of pretonic Kamets and Tseré § 157. 3, § 158. 2, § 160. 2 and 3.

קָמוּ, רִיבֹה, נִחַתִי, שָׁבָה, שָׁמַתֶם, וְהַבִּיאוּ, הוּנַח, הָמַתָּה, נִבִּיא,

הַאֲרִיָּה, תֵּשֵׁב, אֲמִיחַ, תִּמְחַר, תִּשְׁפֹּקָה, וַיִּשְׁרַח, הִשָּׁב, הַבְּיֹשֹׁת, הַשִּׁיבֹנִי, נָאֵר, שִׁיבִי, שִׁוְחִי, קָמְנָה, נָשׂוּם, נָשׂוּב, מִזַּח, וַיִּמְחַ, מִשִּׁיב, יִשְׁפֹּק, מִמֹּחֲתִי, בָּא, שׁוּבִי, תִּשְׁוִיבִי, וַנִּקֵּם, וַיִּקֶּם.
תִּשְׁפֹּק, שָׁמַיָּה, הַמִּיחֹם, הַבְּיֹאחֲוִיהוּ, וַיִּקְרַח, הַשִּׁיבֹנִי, נְמִיחֹם, אֲמִתְרֵהוּ, הַבְּיֹאֲסִים, שָׁמַיָּה, הַשְּׁבִיחִי, הַבְּיֹאֲסִים, שׁוּבִי.

19. LAMEDH ALEPH VERBS.

וַיִּרְאֵהוּ, הִצִּיאֵהוּ, הִבְאִי, קָרָאתִי, תִּמְצֵא, קָרָא, נָשָׂא, מָלֵא, יִתְחַבֵּא,
הוֹצִיא, וַיִּבְאֵהוּ, אָקְרָא, בָּרָא, נִמְצָאתִי, תִּקְרָאנָה, תִּמְצֵאֵי, תִּצְאֵי,
נִמְצָא, מִצָּא, צִיאֵי, קָרָא, הִרְאָה, מִלֵּאֲסִים, הִתְחַבֵּא, תִּדְרֹשָׁא, הוֹצִיאֵהוּ,
הַשִּׂאתִי, קָרָאתִי.
הַחֲבִיאֵהוּ, בָּרָאֵהוּ, מִצְאָסִים, וַיִּרְאֵהוּ, קָרָאתִיהוּ, הַשִּׁיאֵהוּ, וַיִּקְרָאֵהוּ,
קָרָאתִיהוּ, הוֹצִיאֲתִיהוּ, הַסְּצֵאֵהוּ, קָרָאתִיהוּ.

20. LAMEDH HE VERBS.

בָּרָא, כִּלְיֹתָם, הִוִּינִי, הִרְבִּיתִי, צִוִּיתִי, הִנְלִיתִי, עֲשִׂיתִיו, נִרְאֵהוּ, נִהַרְתִּי,
תִּרְבִּי, וַשְּׁלַח, תִּשְׁקִינוּ, וַקְרוּ, אָרְאֵה, וַצִּלֵּה, וַרְוֵה, נִתְרָאֵה, תִּהְוִינָה,
וַעֲלֵה, וַרְאִינָה, בְּלִית, רְוֵה, מִשְׁקַח, וַרְאֵה, סוּר, הִעֲלֹת, עֲשֵׂה,
נִלְהֵה, וַיִּבְרַח, גָּל, הִרְבַּח, וַתִּרְאֵה, וַיִּצֵּי, וַיִּרְבַּח.
עֲשֵׂה, צִוִּיתִי, הִקְלִים, רִאִינִי, הִעֲלִיתִנִי, נִשְׁקַנִּי, וַיִּרְאֵהוּ, וַיִּצְוֵהוּ, תִּכְלֵהוּ,
וַיִּבְרַח, וַאֲרָאֵהוּ, הַשְּׁלִינִי, הִרְאֵהוּ, תִּבְרַח, אֲשַׁקֵּהוּ, הִנְלִיתִי, הִוִּחֲכֵם.

21. PROMISCUOUS EXAMPLES.

לִיחַ, וַיִּשָּׁב, וַיִּשָּׁב: וַיִּשָּׁב, וַיִּשָּׁב, הַשִּׁיבִי, הַשִּׁיבִי, הַשִּׁיבִי, וַיִּשָּׁב, שָׁבִי, שָׁבִי, שָׁבִי,
וַרְבַּח, וַרְבִּיב, רִיבֹתִי, וַרְבִּיתִי, בָּאֵה, רָאֵה, וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב,
קָחִי, תִּלִּי, בָּרָא, בָּרָא, בָּרָא, תִּגְדֹהוּ, תִּרְעֵהוּ, קָסֵב, וַרְעֵהוּ, וַיִּשָּׁב, וַיִּשָּׁב,
וַרְאֵהוּ, נִמְחַת, הוֹמַחַת, הוֹשְׁבָתָם, וַיִּשָּׁב (2).

SELECTIONS FROM THE OLD TESTAMENT.

I. THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. ✽

- 2 ✽ בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוּ
 3 וְבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהי אֹר וַיְהי־אֹר: וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיִּבְרָא
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאֹר יוֹם וּלְחֹשֶׁךְ קִרְיָ
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
 7 רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבֹלֵל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
 8 וַיִּבְרָא בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לְרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרְקִיעַ
 9 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לְרְקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
 10 פ וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 11 וַתֵּרָא הַנִּבְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים, לַנִּבְשָׁה אָרֶץ וּלְמַקְנֵה הַמַּיִם
 12 קָרָא יַמִּים וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 13 דָּשָׂא עֵשֶׂב מִזֵּרֶע זָרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵהוּ אֲשֶׁר זֶרְעוֹבוּ
 14 עַל־הָאָרֶץ וַיְהי־כֵן: וַתֵּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרֶע זָרַע לְמִינֵהוּ
 15 וְעֵץ עֵשֶׂה־פְּרִי אֲשֶׁר זֶרְעוֹבוּ לְמִינֵהוּ: וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֹת בְּרְקִיעַ
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים
 18 וְשָׁנִים: וְהָיוּ לְמְאֹרֹת בְּרְקִיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ וַיְהי־כֵן:
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בְּרְקִיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ: וּלְמִשְׁלַל בְּיוֹם וּבַלַּיְלָה
 22 וְלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָעוּ הַמַּיִם שָׂרָץ
 24 בַּיַּם וְעוֹף הַשָּׁמַיִם עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
 25 אֱלֹהִים אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר
 26 יִשְׂרָעוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיִּבְרָא אֹתָם אֱלֹהִים לְאֹמֶר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בְּנִפְאִר

23 והציוף נרב בארץ: ונהירערב ונהיר-בקר ליום השישי: פ ונאמר
 24 אלהים תוצא הארץ נפש חיה למינה בתמה ונמש והיתחארץ
 למינה ונהירבן: ונמש אלהים אדחתלת הארץ למינה ואדחתהמה
 26 למינה ואת כלרמש האדמה למינה ונרא אלהים פריטוב: ונאמר
 אלהים נעשה אדם בצלמנו כדמותנו ונהיר בקלות היום ובציוף
 27 השמים ובמהמה ובכליהארץ ובכליהרמש הרמש עלהארץ: ונברא
 אלהים אדהאדם בצלמו בצלם אלהים ברא אתו זכר ונקבה
 28 ברא אדם: ונברך אתם אלהים ונאמר להם אלהים פרו ורבו
 ומלאי אדהארץ ונברכה ונהיר בקנה היום ובציוף השמים ובכליהנה
 29 הרמשת עלהארץ: ונאמר אלהים הנה נתתי לכם אתדלעשב
 זרע זרע אשר עלינו כלהארץ ואתדלעהץ אשרבו פריעץ זרע
 3 זרע לכם יהיה לאכלה: ולכליהנת הארץ ולכליוף השמים ולכל
 רמש עלהארץ אשרבו נפש חיה אתדלערק עשב לאכלה ונהירבן:
 31 ונרא אלהים אתדלאשר עשה ונהירטוב מאד ונהירערב ונהיר-
 בקר ליום השישי: פ

CHAPTER II. ב

2 ויכלי השמים והארץ וכלדבאם: ויכל אלהים ביום השביעי א
 מלאכתו אשר עשה וישבת ביום השביעי מקלמלאכתו אשר עשה:
 3 ונברך אלהים אדניום השביעי ונקדש אתו כי בו שבת מקל-
 4 מלאכתו אשרברא אלהים לעשות: פ אלה הולדות השמים
 5 והארץ בהבראם ביום עשות יהנה אלהים ארץ ושמים: וכל שית
 השדה טרם יהנה בארץ וכלעשב השדה טרם ונמת כל לא המטיר
 6 יהנה אלהים עלהארץ ואדם אין לעבד אתהאדמה: ואד נעלה
 7 מדהארץ והשקה אתדלפני האדמה: וניצר יהנה אלהים את
 האדם עפר מדהאדמה ונפח באפיו נשמת חיים ויהי האדם
 8 לנפש חיה: וישע יהנה אלהים גן בעדן מקדס ונמש שם את
 האדם אשר נצר: ונמת יהנה אלהים מדהאדמה בלעץ נהמד
 9 למראה טוב למאכל ועץ החיים בתוף הגן ולץ הקעת טוב ורע:
 ונהיר יצא מלדן להשקות אתדנתו ומשם נפרד והנה לארבעה-
 11 ראשים: שם האחד פישון היא הסבב את כלהארץ החוילה
 12 אשרשם הנהב: ונהב הארץ הוא טוב שם הבבלה ואבן השהם:

13 וַשְׁמִיחֶנּוּהָ הַשָּׁנִי גִיחוֹן הָיָא הַסּוֹבֵב אֶת פְּלִאָרֶץ פִּישׁ: וַשְׁמִיחֶנּוּהָ
 14 הַשְּׁלִישִׁי הַדְּקָל הָיָא הַחֲלֹף קַדְמַת אֲשׁוּר וְהַיְהוּר הַרְבִּיעִי הָיָא פְּרֹת:
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגֶן־עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ:
 16 וַיֹּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל: וּמֵעֵץ
 17 הַדְּעִיל טוֹב רָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְהָ מָוֹת תָּמוּת:
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
 19 כְּנֶגְדּוֹ: וַיִּצְרָף יְהוָה אֱלֹהִים מִן־הָאָדָמָה כְּלִי־חַיִּית הַשָּׂדֶה וְאֵת כָּל־עֵץ
 הַשָּׂמַיִם וַיִּבְאֵ אֶל־הָאָדָם לְרִאִית מַה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 כ נָשָׂא חַיִּית הָיָא שָׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־חַיֵּי־הַמָּוֶה וּלְעֵץ
 21 הַשָּׂמַיִם וּלְכָל חַיִּית הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ: וַיִּפְלֵ יְהוָה
 אֱלֹהִים: וַתִּרְמָמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶת־חַת מִצַּלְעֹתָיו וַיִּסְכְּרָ בָשָׂר
 22 תְּחִמָּתָהּ: וַיִּכְן יְהוָה אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 וַיּוּבָאָה אֶל־הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מֵעַצְמִי וּבָשָׂר
 24 מִבָּשָׂרִי לֹאֵאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לְקָחָהּ־זֹאת: עַל־כֵּן יַעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיְהִי שְׁנֵיהֶם
 עַרְוָמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְשֻׁשׁוּ:

CHAPTER III. ג

א וַתִּחַשׁ הָיָה עָרוֹם מִכָּל חַיִּית הַשָּׂדֶה אֲשֶׁר עִשָּׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַרְת אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן: וַתֹּאמֶר
 3 הָאִשָּׁה אֶל־הַנָּחַשׁ מִפְּרִי עֵץ־הַגֶּן נֹאכַל: וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְזְרוּ בּוֹ פֶן־תָּמוּתוּן: וַיֹּאמֶר
 ה הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן: כִּי יָדַע אֱלֹהִים כִּי יוֹם אֲכַלְכֶם
 6 מִמֶּנּוּ וְנִפְקַחְתִּי עֵינֵיכֶם וְהָיִיתֶם כַּאֱלֹהִים יָדְעֵי טוֹב וָרָע: וַתִּרְאֵ הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תִאֲוָה־הִיא לְעֵינָיִם וַתִּחַמַּד הָעֵץ לְהַשְׁכִּיל
 7 וַתִּקַּח מִפְּרִיָו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל: וַתִּפְקַחְתָּ עֵינֵי
 שְׁנֵיהֶם וַיִּדְעוּ כִּי עֲרֻמִּם הֵם וַיִּתְפָּרוּ עֲלֵהּ הָאֲנָה וַיַּעֲשׂוּ לָהֶם חִגְרוֹת:
 8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלְּכָהּ בְּגֶן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן: וַיִּקְרָא יְהוָה
 י אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיְכָּה: וַיֹּאמֶר אֶת־קוֹלָהּ שְׁמִיעִתִּי בְּגֶן
 11 וְאִיכָּה כִּי־עִירַם אָנֹכִי וְאֶתְחַבֵּא: וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֲרֻם אֲנִי
 12 הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיָּה לְבַלְתִּי אֲכָל־מִמֶּנּוּ אֲכַלְתִּי: וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתת עמלי הוא נתתלי מדהעץ גאבל: ויאמר
 יהוה אלהים לאשה מהנאת עשית ונתאמר האשה הנחש השיאני
 14 גאבל: ויאמר והנה אלהים אליהנחש כי עשית זאת ארור אתה
 מקל-ההמה ומכל הית השדה עליהנהך הלך ועפר תאכל כל-ימי
 חייך: ואיבה אשית בינה ובין האשה ובין זרעה ובין זרעה
 15 היא ושיפת ראש ואתה תשיאני עקב: ס אליהאשה אמר
 הרעה ארפה בעבונה והלך בעצב תלכי בניס ואל-אישך תשיקנה
 16 והוא ומשל-כף: ס ולאדם אמר כי שמעת לקול אשתך ותאכל
 מדהעץ אשר צויתך לאמר לא תאכל מפני ארורה האדמה
 17 בעבונה בעבונך תאבלנה כל ימי חייך וקוץ ודבב תצמיח לך
 18 ואכלת את-עשב השדה: בנעת אפיה תאכל לחם עד שובה אלי
 19 האדמה כי ממנה לקחת כרעפר אתה ואל-עפר תשוב: ויקרא
 20 האדם שם אשתו חיה כי הוא היתה אם כל-חי: וינעש יהוה
 21 אלהים לאדם ולאשתו פתות עיר ונלבשם: פ ויאמר
 22 יהנה אלהים הן האדם הנה פאחד מפני לנעת טוב ורע ועשה
 23 פנישלת ידו ולקח גם מעץ החיים ואכל וחי לעלם: וישלחהו
 24 יהוה אלהים מנו-עדן לעבד את-האדמה אשר לקח משם: ויגרש
 את-האדם וישכן מקדם לנגד-עדן את-הקרבנים ואת להט הקרב
 המתהפכת לשמר את-דרך עץ החיים:

II. THE LIFE OF JOSEPH, *Genesis* 37, 39–46: 7.

CHAPTER XXXVII. לו

- וישב געלב בארץ מיטרי אביו בארץ כנען: אלה תלדות געלב
 יוסף בך שב-עשרה שנה היה רעה אד-אחיו בצאן והוא זמר את-
 בני בלחה ואת-בני זלפה נשי אביו וקבא יוסף את-הבנים רעה
 2 אל-אביו: וישאל אהב את-יוסף מקל-בגדו כר-בדוקנים הוא לו
 3 ועשה לו כתנת פסים: וירא אחיו כראתו אהב אביום מקל-אחיו
 4 וישא אתו ולא נכלי דברו לשלם: ויחלם יוסף חלום ויגד לאחיו
 5 ויוסף עיר שגא אחיו: ויאמר אליהם שמי-לא החלום הזה אשר
 6 חלמתי: והנה אנחנו מאלמים אלמים בתוך השדה והנה קמה
 7 אלמתי וגם-נעבה והנה חספיה אלמתיכם ותשתחווני לאלמתי:
 8 ויאמר לו אחיו המלך תמלך עלינו אם-משול תמשל בני ויוסף

9 עוד שָׁנָא אֹתוֹ עַל־חַלְמֹתָיו וְעַל־דְּבָרָיו: וַיַּחֲלֹם עוֹד חֲלוֹם אֲחֵר
 וַיִּסְפֹּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֹמֹתַי חֲלוֹם לְעוֹד וְהִנֵּה הַשֶּׁמֶשׁ
 וְהַיָּרֵחַ וְאַחַד עָשׂוֹר כְּכֹכְבִים מִשְׁתַּחֲוִים לִי: וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־אָחָיו
 וַיַּגְדֵּרֵם אָבִיו וַיֹּאמֶר לֹא מֵהַ חֲלוֹם הִנֵּה אֲשֶׁר חֲלַמְתָּ הַבּוֹא נְבוֹא
 11 אֵלַי וְאִמְתָּה וְאֶחְיֶה לְהַשְׁתַּחֲוֹת לְךָ אַרְצָה: וַיִּקְנֵאֲבִיבֹ וְאֶחְיוֹ וְאָבִיו
 12 שָׁמַר אֶת־הַדְּבָר: וַיִּלְכְּדוּ אֶחְיוֹ לְרַעוּת אֶת־צֹאן אָבִיהֶם בְּשָׂכָם: וַיֹּאמֶר
 13 יִשְׂרָאֵל אֶל־יוֹסֵף הַלּוֹא אֶחְיֶה רַעִים בְּשָׂלָם לְכֵה וְאַשְׁלַחְךָ אֵלַיהֶם
 14 וַיֹּאמֶר לוֹ הַגִּידִי: וַיֹּאמֶר לוֹ לֵךְ־נָא רְאֵה אֶת־שָׁלוֹם אֶחְיֶה וְאֶת־שָׁלוֹם
 15 הַצֹּאן וְהַשֶּׁבִי דָבָר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֲבֹוֹן וַיָּבֹא שָׂכְמָה: וַיִּמְצָאֵהוּ
 16 אִישׁ וְהִנֵּה הָעֵדָה בַּשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מִהֶתִּבְבַּקֶּשׁ: וַיֹּאמֶר
 17 אֶת־דָּאָהוּ אֲנִי מִבְּקֶשׁ הַגִּידֶה־נָא לִי אִיפֹה הֵם רַעִים: וַיֹּאמֶר הָאִישׁ
 18 גִּסְעֵי מִזָּה כִּי שָׁמַעְתִּי אֲמָרִים גִּלְכָה דִּתְיִנָּה וַנִּלְךָ יוֹסֵף אַחַר אָחָיו
 19 וַיִּמְצָאֵם בְּרִחָו: וַיִּרְאֵי אֹתוֹ מִרְחֹק וּבְטָרֹם יִקְרַב אֵלֵיהֶם וַיַּתְנַקְלוּ
 20 אֹתוֹ לְהַמִּיתוֹ: וַיֹּאמְרוּ אִישׁ אֶל־אָחָיו הִנֵּה בַעַל הַחֲלֹמֹת הַלְעֵזָה בָּא:
 21 וְעַתָּה לָכֵן וְנַהַרְגֵהוּ וְנִשְׁלַכְהוּ בְּאֶרֶץ הַבְּרוֹת וְאֲמַרְנוּ חֲמָה רַעֵה
 22 אֶבְלָתָהוּ וְנִרְאֶה מִה־יָהוּי הַחֲלֹמֹתָיו: וַיִּשְׁמַע רְאִיבֵן וַיַּצְלִיחַ מִיָּדָם
 23 וַיֹּאמֶר לֹא נַכְנוּ נַפְשׁ: וַיֹּאמֶר אֲלֵהֶם רְאִיבֵן אֶל־תִּשְׁפְּכוּיְדָם הַשְּׁלִיכּוּ
 24 אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אֶל־תִּשְׁלַחְוּבוּ לְמַעַן הַצִּיל
 25 אֹתוֹ מִיָּדָם לְהַשִּׁיבֹ אֶל־אָבִיו: וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אָחָיו
 26 וַיִּשְׁטִישׁוּ אֶת־יוֹסֵף אֶת־כַּתְּנֹתָיו אֶת־כַּתְּנֵת הַפַּסִּים אֲשֶׁר עָלָיו: וַלְקַחְהוּ
 27 וַיִּשְׁלַכּוּ אֹתוֹ בְּבִרָה וְהַבִּיר רַק אֵין בּוֹ מַיִם: וַיִּשְׁבֹּה לְאֶבְלָתָהֶם
 28 וַיִּשְׁאֵי עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֶרְצַת יִשְׁמַעֲאֵלִים בָּאָה מִגִּלְעָד וּגְמַלֵּיהֶם
 29 נִשְׂאִים נְכֹאֵת וְצָרִי נֹלֵט הוֹלְכִים לְהוֹרִיד מִצְרַיִם: וַיֹּאמֶר יְהוָה
 30 אֶל־אָחָיו מִה־רַצְעֵ כִּי נַהַרְגְ אֶת־אֹחֵינוּ וְכַסִּינוּ אֶת־דַּמּוֹ: לָכֵן וְנִמְכְּרֵנוּ
 31 לְיִשְׁמַעֲאֵלִים וְנִלְנֹל אֶל־הַחֵיִבֹ כִּי־אֶחֱיֵנוּ בְּשָׂרְנוּ הוּא וַיִּשְׁמְעֵי אָחָיו:
 32 וַיַּעֲבֹר אֲנָשִׁים מִדְּנִיָּים סְחָרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר
 33 וַיִּמְכְּרוּ אֶת־יוֹסֵף לְיִשְׁמַעֲאֵלִים בְּעָשָׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף
 34 מִצְרַיִם: וַיִּשָּׁב רְאִיבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־
 35 כַּתְּדוֹ: וַיִּשָּׁב אֶל־אָחָיו וַיֹּאמֶר הִנֵּלְד אֵינִי גָאֵי אָהָ אֵין־בָּא:
 36 וַיִּקְחֵי אֶת־כַּתְּנֵת יוֹסֵף וַיִּשְׁתַּחֲוּ שָׁעִיר עֲזִים וַיִּטְבְּלוּ אֶת־כַּתְּנֵת בְּדָם:
 37 וַיִּשְׁלַחֻ אֶת־כַּתְּנֵת הַפַּסִּים וַיָּבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מִצְאֵנוּ
 38 הַבְּרִיָּא הַבְּתָנֵת בְּנֵה הוּא אִם־לֹא: וַיִּפְרִיחַ וַיֹּאמֶר כְּתָנֵת בְּלִי חֲמָה

רעה אֶפְלָחָהּי טָרַף טָרַף יוֹסֵף: נִקְרַע קִצְבֵּן שִׁמְלֹתָיו וְגַשְׁם שֶׁקַּ 34
 בְּמַחְזָיו נִתְאַבֵּל עַל־בְּנֵי יָמִים רַבִּים: וְנִקְמָה כַּל־בְּנָיו וְכַל־בְּנֹתָיו 35
 לְנַחְמוֹ וְנִמְאָן לְהַתְנַחֵם וַיֹּאמֶר כִּי־אָרַד אֶל־בְּנֵי אָבֶל שְׂאֵלָה וְנִבְקַע
 אֹתָם אָבִיו: וְהַמְדֻלִּים מָכְרוּ אֹתוֹ אֶל־מִצְרַיִם לְפוֹטִיפָר סָרִיס פְּרֹטָה 36
 שֵׁר הַשְּׂבָתִים: פ

CHAPTER XXXIX. לט

וַיֹּסֶף הַיָּרֵד מִצְרַיִמָּה וַיִּקְלָחַי פּוֹטִיפָר סָרִיס פְּרֹטָה שֵׁר הַשְּׂבָתִים א
 אִישׁ מִצְרַיִי מִיַּד הַיִּשְׁמַעְאֵלִים אֲשֶׁר הוֹרְתָהי שְׂמָה: וַיְהִי יְהוָה אִתּוֹ 2
 יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרַיִי: וַנְּרָא אֲדֹנָיו כִּי 3
 יְהוָה אִתּוֹ וְכֹל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ בְּיָדוֹ: וַיִּמְצָא יוֹסֵף 4
 חֵן בְּעֵינָיו וַיִּשְׂרָת אֹתוֹ וַיִּסְקְדָהּ עַל־בֵּיתוֹ וְכָל־נְשָׁלוֹ נָתַן בְּיָדוֹ:
 וַיְהִי מֵאֵד הַסְּקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יִשְׁלֹו נִבְרָךְ יְהוָה ה
 אֲתֵּדְבִית הַמִּצְרַיִי בְּגֹלַל יוֹסֵף וַיְהִי בְרַפְתַּי יְהוָה בְּכָל־אֲשֶׁר יִשְׁלֹו בְּבֵית
 וּבַשְּׂדֵה: וַיַּעֲזֹב כָּל־אֲשֶׁר־לֹו בְּיַד יוֹסֵף וְלֹא־יָרַע אֹתוֹ מֵאִמְתָּה כִּי 6
 אִסְדָּה־לָּחֶם אֲשֶׁר־הוּא אֵיכָל וַיְהִי יוֹסֵף וַפְּהֵא־הָאָדָם וַיִּפֶּה מִרְאָה: וַיְהִי 7
 אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא וַתִּשָּׂא אֲשֶׁר־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר
 שְׂכַבָּה עִמִּי: וְנִמְאָן וַיֹּאמֶר אֶל־אִשְׁתּוֹ אֲדֹנָיו חֵן אֲדֹנִי לֹא־יָרַע אֹתִי 8
 מִה־בְּעִיֹת וְכֹל אֲשֶׁר־יִשְׁלֹו נָתַן בְּיָדִי: אֵיכָנֹה גָדוֹל בְּעֵינֵי הַזֶּה מִמֶּנִּי 9
 וְלֹא־יָחֲשֶׂה מִמֶּנִּי מֵאִמְתָּה כִּי אִסְדָּה־לָּחֶם בְּאֶשֶׁר אֶת־אִשְׁתּוֹ וְאִיךָ אֲעִשֶׂה
 הַרְעָה הַגְּדוֹלָה הַזֹּאת וְהִטָּאתִי לְאֵלֹהִים: וַיְהִי כַּדְּבָרָה אֶל־יוֹסֵף יוֹם 10
 יוֹם וְלֹא־שָׁמַע אֵלֶיהָ לְשֹׁכֵב אֲנִי לַחַיִּוֹת עִמָּה: וַיְהִי כַּדְּבָרִים הַזֶּה 11
 וַיָּבֹא הַכְּזָבָה לַעֲשׂוֹת מִלֹּאכְתּוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבָּיִת שֶׁם בְּבֵית:
 וַתִּתְּשָׁהי בְּבִגְדוֹ לֵאמֹר שְׂכַבָּה עִמִּי וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַנִּקֶּס וַנִּצָּא 12
 הַחֲזִיקָה: וַיְהִי כַּרְאוּתָהּ כִּי־עָזַב בְּגָדוֹ בְּיָדָהּ וַנִּקֶּס הַחֲזִיקָה: וַתִּקְרָא 13
 לַאֲנָשֵׁי בֵּיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הַבּוֹא לָנִי אִישׁ עֲבָרָה לְעָדָק 14
 כִּי־נָא אֵלַי לְשֹׁכֵב עִמִּי וַאֲקַרָא בְּקוֹל גְּדוֹל: וַיְהִי כַּשְּׂמֵלֵי כִּי־הִרְוִיתִי ט
 קוֹלִי וַאֲקַרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַנִּקֶּס וַנִּצָּא הַחֲזִיקָה: וַתִּנָּח בְּגָדוֹ 16
 אֲנִי עַד־כִּי־בָּיָא אֲדֹנָיו אֶל־בֵּיתוֹ: וַתִּדְבַר אֵלָיו כַּדְּבָרִים הָאֵלֶּה לֵאמֹר 17
 כִּי־נָא אֵלַי הַעֲמֵד הַעֲבָרִי אֲשֶׁר־הַבָּאת לָנִי לְעָדָק כִּי: וַיְהִי כַּדְּהִרְוִי קוֹלִי 18
 וַאֲקַרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַנִּקֶּס הַחֲזִיקָה: וַיְהִי כַּשְּׂמֵלֵי אֲדֹנָיו אִתּוֹ 19
 דְּבָרֵי אֲשֶׁר־דְּבָרָה אֵלָיו לֵאמֹר כַּדְּבָרִים הָאֵלֶּה עֲשֶׂה לִּי עַבְדָּה
 וַיַּחַר אִשׁוֹ: וַיִּקַּח אֲדֹנִי יוֹסֵף אֹתוֹ וַיִּתְּלָהּ עַל־בֵּית הַסֹּהַר מִקִּים =

21 אֲשֶׁר־אֶסְרֶה הַמֶּלֶךְ אֲסִירִים וַיְהִי־שָׁם בְּבֵית הַסֵּהַר: וַיְהִי יְהוָה אִתָּה
 22 יוֹסֵף וַיְהִי אֵלָיו חֶסֶד וַיִּתֵּן ה'לוֹ בְּעֵינֵי שָׂר בֵּית־הַסֵּהַר: וַיִּתֵּן שָׂר בֵּית־
 הַסֵּהַר בְּיַד־יוֹסֵף אֵת כָּל־הָאֲסוּרִים אֲשֶׁר בְּבֵית הַסֵּהַר וְאֵת כָּל־אֲשֶׁר
 23 עֹשִׂים שָׁם הֵיאָה הֵנָּה עֹשֶׂה: אִין שָׂר בֵּית־הַסֵּהַר רָאָה אֶת־כָּל־
 מְאוּמָה בְּיָדוֹ בְּאֲשֶׁר יְהוָה אִתּוֹ וְאֲשֶׁר־הוּא עֹשֶׂה וַיְהוֶה מִצְלִיחַ: פ

CHAPTER XL. מ

א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הִטָּאִי מִשְׁקָה מֶלֶךְ־מִצְרַיִם וְהָאִפָּה לְאֹדְנֵיהֶם
 2 לְמֶלֶךְ מִצְרַיִם: וַיִּקְרָא פְרֹעֹה עַל שְׂנֵי סְרִיסָיו עַל שָׂר הַמְּשָׁלִים וְעַל
 3 שָׂר הָאִפָּיִם: וַיִּתֵּן אֹתָם בְּמִשְׁמֶר בֵּית שָׂר הַשִּׁבְהִים אֶל־בֵּית הַסֵּהַר
 4 מְלִיִם אֲשֶׁר יוֹסֵף אֶסְרֶה שָׁם: וַיִּפְקֹד שָׂר הַשִּׁבְהִים אֶת־יוֹסֵף אֹתָם
 ה וַיִּשְׁרַת אֹתָם וַיְהִי וַיְמִים בְּמִשְׁמֶר: וַיַּחְלְמוּ הַלָּוִם שְׂנֵיהֶם אִישׁ
 הַלְּמוֹ בְלִילָה אֶחָד אִישׁ כַּפְתָּרוֹן הַלְּמוֹ הַמְּשָׁקָה וְהָאִפָּה אֲשֶׁר לְמֶלֶךְ
 6 מִצְרַיִם אֲשֶׁר אֲסִירִים בְּבֵית הַסֵּהַר: וַיְבֹא אֲלֵיהֶם יוֹסֵף בְּבֹקֶר וַיִּרְא
 7 אֹתָם וְהֵם זֹמְמִים: וַיִּשְׂאֵל אֶת־סְרִיסָיו פְּרֹעֹה אֲשֶׁר אִתּוֹ בְּמִשְׁמֶר בֵּית
 8 אֹדְנָיו לֵאמֹר מַדּוּעַ פְּנִיכֶם רְעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו הַלָּוִם הַלְּמָנוּ
 וּפְתָר אִין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הַלּוֹא לְאֵלֹהִים פְּתוּרִים כַּפְרוּ־נָא
 9 לִי: וַנִּסְפַּר שְׂרֵי־הַמְּשָׁקִים אֶת־הַלְּמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחִלּוּמֵי וְהַגִּיד־
 י גִּשְׁן לִפְנֵי: וּבְגִשְׁן שְׁלֹשָׁה שָׁרִיגִם וְהוּא כַּפְרַחַת עֲלֵתָה נֶצֶה הַבְּשִׁילוֹ
 11 אֲשֶׁר־כִּלְחִיָּה עֲנָבִים: וְכִּס פְּרֹעֹה בְּיָדוֹ וַאֲקַח אֶת־הָעֲנָבִים וְאֲשַׁחַט
 12 אֹתָם אֶל־כִּס פְּרֹעֹה וְאֶתָּן אֶת־הַכִּס עֲלֵיכֶם פְּרֹעֹה: וַיֹּאמֶר לוֹ יוֹסֵף
 13 זֶה פְתָרִנִּי שְׁלֹשַׁת הַשָּׁרָגִים שְׁלֹשַׁת יָמִים הֵם: בְּעוֹד שְׁלֹשַׁת יָמִים
 וַיִּשָּׂא פְרֹעֹה אֶת־רֹאשׁוֹ וַהֲשִׁיבָה עֲלֵיכֶם וְנָתַתְּ כִּס־פְּרֹעֹה בְּיָדוֹ
 14 כַּמִּשְׁפֵּט הַרְאִשׁוֹן אֲשֶׁר הָיִיתְ מִשְׁקָחוֹ: כִּי אִם־זָכַרְתִּי אֶתָּה כְּאֲשֶׁר
 יִיטֵב לָךְ וְעֲשִׂיתָ־נָא עִמָּדִי חֶסֶד וְהִזְכַּרְתִּנִּי אֶל־פְּרֹעֹה וְהוֹצֵאתִנִּי מִן־
 ט הַבַּיִת הַזֶּה: כִּי־גָזַב גִּבְתִּי מֵאֶרֶץ הַעֲבָרִים וְגַם־פָּה לֹא־עֲשִׂיתִי מְאוּמָה
 16 כִּי־שָׂמֵי אִתִּי בְבוֹר: וַיִּרְא שְׂרֵי־הָאִפָּיִם כִּי־טוֹב פְּתָר וַיֹּאמֶר אֵלֵי־יוֹסֵף
 17 אֶה־אֵלִי בְחִלּוּמֵי וְהִנֵּה שְׁלֹשָׁה סֻלֵי הָרִי עֲלֵי־רֹאשִׁי: וּבַכֵּל הַעֲוִוֹן מִכֵּל
 מֵאֵבֶל פְּרֹעֹה מַעֲשֶׂה אִפָּה וְהָעוֹף אֵכֵל אֹתָם מִן־הַסֵּל מִכֵּל רֹאשִׁי:
 18 וַיַּגִּד יוֹסֵף וַיֹּאמֶר זֶה פְתָרִנִּי שְׁלֹשַׁת הַסֻּלִים שְׁלֹשַׁת יָמִים הֵם:
 19 בְּעוֹד שְׁלֹשַׁת יָמִים וַיִּשָּׂא פְרֹעֹה אֶת־רֹאשׁוֹ מִעֲלֵיהֶ וְהִלָּה אֹתָהּ
 כ עֲלֵעֵץ וְאֵבֶל הָעוֹף אֶת־בְּשָׂרָהּ מִעֲלֵיהֶ: וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וּס

הַלְלֵת אֶת־פְּרֻעָה וַיַּעַשׂ מִשְׁתַּחֲוֵי לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁוֹ שֶׁר הַמַּשְׁקִים
 וְאֶת־רֹאשׁוֹ שֶׁר הָאֲפִים בְּתוֹךְ עֲבָדָיו: וַיָּשָׁב אֶת־שׁוֹר הַמַּשְׁקִים עַל־
 21 מִשְׁקָהוּ וַיִּתֵּן הַכֹּס עַל־פִּי פְרֻעָה: וְאֵת שׁוֹר הָאֲפִים תָּלַח בְּאֶמְרוֹ
 22 פֶּתַח לְהֵם יוֹסֵף: וְלֹא־זָכַר שׁוֹר־הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחְתֵּהוּ:
 23

CHAPTER XLI. מא

וַיְהִי מִקֵּץ שְׁנָתַיִם וָיָמִים וּפְרֻעָה הָלַם וְהִנֵּה עֹמֵד עַל־הַיָּאָר: וְהִנֵּה א *
 מִן־הַיָּאָר עֹלָה שְׁבַע פָּרוֹת יָפוֹת מְרֻאָה וּבְרִיאוֹת בְּשׂוֹר וְתַרְעִיטָה בְּאָחוּ:
 וְהִנֵּה שְׁבַע פָּרוֹת אַחֲרוֹת עֹלוֹת אַחֲרֵיהֶן מִן־הַיָּאָר רָעוֹת מְרֻאָה 3
 וְדַקּוֹת בְּשׂוֹר וְתַעֲמֻדָּה אֶצֶל הַפָּרוֹת עַל־שֵׁפֶת הַיָּאָר: וְתַאֲבָלְנָה 4
 הַפָּרוֹת רָעוֹת הַמְרֻאָה וְדַקּוֹת הַבְּשׂוֹר אֵת שְׁבַע הַפָּרוֹת יָפוֹת הַמְרֻאָה
 וְהַבְּרִיאוֹת וַיִּוָּקֵץ פְּרֻעָה: וַיִּוָּשֶׁן וַיַּחֲלֵם שְׁנֵית וְהִנֵּה שְׁבַע שְׂבָלִים 5
 עֹלוֹת בְּקִנְיָה אֶחָד בְּרִיאוֹת וְטָבוֹת: וְהִנֵּה שְׁבַע שְׂבָלִים דַּקּוֹת וְסָדוּפֹת 6
 קָדִים צְמִחוֹת אַחֲרֵיהֶן: וְתַבְלָעָה הַשְּׂבָלִים הַדַּקּוֹת אֵת שְׁבַע הַשְּׂבָלִים 7
 הַבְּרִיאוֹת וְהַמְלֻאוֹת וַיִּוָּקֵץ פְּרֻעָה וְהִנֵּה חֲלוּם: וַיְהִי בַּבֶּקֶר וַתִּפְסַעַם 8
 רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חֲרָטְמֵי מִצְרַיִם וְאֶת־כָּל־חַכְמֵיהֶם וַיִּסְפָּר
 פְּרֻעָה לְהֵם אֶת־חֲלָמּוֹ וַאֲיִן־שִׂוְתָר אִיהֶם לְפְרֻעָה: וַיַּדְבֵּר שׁוֹר הַמַּשְׁקִים 9
 אֶת־פְּרֻעָה לֵאמֹר אֶת־חֲטָאֵי אֲנִי מִזְכֹּר הַיּוֹם: פְּרֻעָה קָצָה עַל־עֲבָדָיו
 וַיִּתֵּן אֹתִי בַּמַּשְׂמֵר בֵּית שׁוֹר הַשְּׂבָחִים אֹתִי וְאֵת שׁוֹר הָאֲפִים:
 וּבַחֲלֻמָּה חֲלוּם בְּלִילָה אֶחָד אֲנִי נָחִיא אִישׁ כַּפְּחָרוֹן הֲלָמּוֹ חֲלָמְנִי: 11
 וְשֵׁם אֲחֵנִי נָעַר עֲבָדִי עָבַד לְשׁוֹר הַשְּׂבָחִים וְנִסְפַרְלֵנוּ וַיִּפְתַּרְלָנוּ אֶת־ 12
 חֲלָמְתֵינוּ אִישׁ כַּחֲלָמּוֹ פֶּתַח: וַיְהִי בְּאֶמְרוֹ פֶּתַרְלָנוּ כֵּן הָיָה אֹתִי 13
 הַשִּׁיב עַל־פְּנֵי וְאִתּוֹ תְּלַח: וַיִּשְׁלַח פְּרֻעָה וַיִּקְרָא אֶת־יוֹסֵף וַיִּרְצָהוּ 14
 מִן־הַבִּיר וַיַּגְלֵחַ וַיַּחֲלֵם שְׂמֵלְתָיו וַיָּבֵא אֶל־פְּרֻעָה: וַיֹּאמֶר פְּרֻעָה 15
 אֶל־יוֹסֵף חֲלוּם חֲלָמְתִי וּפֶתַח אֵין אִתּוֹ וְאֲנִי שָׁמַעְתִּי עֲלֶיךָ לֵאמֹר
 תִּשְׁמַע חֲלוּם לְפֶתַח אִתּוֹ: וַיַּעַן יוֹסֵף אֶת־פְּרֻעָה לֵאמֹר בְּלָעְדֵי אֱלֹהִים 16
 גִּמְּנָה אֶת־שְׂבָלִים פְּרֻעָה: וַיַּדְבֵּר פְּרֻעָה אֶל־יוֹסֵף בְּחֲלָמֵי הַיָּמִי עֹמֵד 17
 עַל־שֵׁפֶת הַיָּאָר: וְהִנֵּה מִן־הַיָּאָר עֹלָה שְׁבַע פָּרוֹת בְּרִיאוֹת בְּשׂוֹר 18
 וַיָּפֹת תָּאֵר וְתַרְעִיטָה בְּאָחוּ: וְהִנֵּה שְׁבַע־פָּרוֹת אַחֲרוֹת עֹלוֹת אַחֲרֵיהֶן 19
 דַּלּוֹת וְרָעוֹת תָּאֵר מְאֹד וְדַקּוֹת בְּשׂוֹר לֹא־רָאִיתִי כַּהֵנָּה בְּכָל־אֶרֶץ
 מִצְרַיִם לְרַע: וְתַאֲבָלְנָה הַפָּרוֹת הַדַּקּוֹת וְהַרְעִיֹת אֵת שְׁבַע הַפָּרוֹת 20
 הַרְאִשִׁיֹּת הַבְּרִיאוֹת: וְתַבְאָה אֶל־קַרְבָּנָה וְלֹא נִדְעָ כִּי־בָּאוּ אֵלַי 21
 קַרְבָּנָה וּמְרִיחֵן לֵעַ בְּאֶשֶׁר בַּתְּחִלָּה וַאֲיִקֵּץ: וְאָרָא בְּחֲלָמֵי וְהִנֵּה: 22

23 שבע שָׁבָלִים עֲלֵת בַּקֶּנֶה אֶחָד מִלֵּאֵת וְטִבּוֹת: וְהֵנִיחַ שֶׁבַע שָׁבָלִים
 24 צְמֻחֹת נִקּוֹת שְׁדָפוֹת קָדִים צְמֻחוֹת אַחֲרֵיהֶם: וַתְּבַלְעֵן הַשָּׁבָלִים
 הַנִּקְּיֹת אֵת שֶׁבַע הַשָּׁבָלִים הַטִּבּוֹת וַאֲמַר אֵלֶיהֶן הַקֶּנֶה וַאֲזַן מִגִּיד
 כֹּה לִי: וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה תָלוּם פַּרְעֹה אֶחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים
 26 עָשָׂה הַיָּד לִפְרֹעֶה: שֶׁבַע פָּרַת הַטִּבֹּת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשָּׁבָלִים
 27 הַטִּבֹּת שֶׁבַע שָׁנִים הֵנָּה תָלוּם אֶחָד הוּא: וְשֶׁבַע הַפָּרוֹת הַרְקוֹת
 וְהַדְּלֵת הַעֲלֹת אַחֲרֵיהֶן שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשָּׁבָלִים הַרְקוֹת
 28 שְׁדָפוֹת הַקָּדִים יִהְיוּ שֶׁבַע שָׁנֵי רָעָב: הוּא הַדְּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־
 29 פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עָשָׂה הָרְאָה אֶת־פַּרְעֹה: הֵנָּה שֶׁבַע שָׁנִים בָּאוֹת
 5 שֶׁבַע גְּדוֹל בְּכֹל־אֶרֶץ מִצְרָיִם: וְקָמוּ שֶׁבַע שָׁנֵי רָעָב אַחֲרֵיהֶן וַיִּשְׁבַּח כָּל־
 31 הַשָּׁבַע בְּאֶרֶץ מִצְרָיִם וְכֹלָה הָרָעָב אֶת־הָאֶרֶץ: וְלֹא־יִנְתָּה הַשָּׁבַע בְּאֶרֶץ
 32 מִצְרָיִם הָרָעָב הַיָּהוּ אַחֲרֵיהֶן כִּי־קָבַד הוּא מְאֹד: וְעַל הַשָּׁנֹת הַתָּלוּם
 אֶל־פַּרְעֹה פָּעֲמוֹם כִּי־נָכַן הַדְּבָר מֵעַם הָאֱלֹהִים וּמִמֶּהָר הָאֱלֹהִים לַעֲשׂוֹ:
 33 וַעֲשֵׂה נָרָא פַרְעֹה אִישׁ נְבוֹן וְחָכֵם וַיִּשְׁיחֲהוּ עַל־אֶרֶץ מִצְרָיִם: וַעֲשֵׂה
 34 פַרְעֹה וַיַּפְקֵד פַּקְדִים עַל־הָאֶרֶץ וַחֲמִשָּׁ אֶת־אֶרֶץ מִצְרָיִם בְּשֶׁבַע שָׁנֵי
 6 הַשָּׁבַע: וַיִּקְבְּצוּ אֶת־כָּל־אֲבָל הַשָּׁנִים הַטִּבּוֹת הַבָּאוֹת הָאֵלֶּה וַיַּצְבְּרוּ־בָר
 36 תַּחַת נְדַפְרֹעֶה אֲבָל בְּעָרִים וְשִׁמְרוּ: וְהָיָה הָאֲבָל לַפְּקוּדוֹן לְאֶרֶץ
 לְשֶׁבַע שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶה בְּאֶרֶץ מִצְרָיִם וְלֹא־תִכַּרֵּת הָאֶרֶץ בְּרָעָב:
 37 וַיִּשָּׁב הַדְּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָּל־עַבְדָּיו: וַיֹּאמֶר פַּרְעֹה אֶל־עַבְדָּיו
 38 הִנֵּנִי מֵצָא כֹּהֵן אִישׁ אֲשֶׁר רִוַח אֱלֹהִים בּוֹ: וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף
 מ אַחֲרֵי הוֹדִיעַ אֱלֹהִים אִתְּךָ אֶת־כָּל־נֵאֻמֹת אִידְנָבוֹן וְחָכֵם כְּמוֹה: אֵתָּה
 41 תִּהְיֶה עַל־בֵּיתִי וְעַל־סֻפֵּי וְשָׂק כָּל־עַמִּי כִּן הַנֶּסֶא אֲנִיכֵל מִמֶּנּוּ: וַיֹּאמֶר
 42 פַּרְעֹה אֶל־יוֹסֵף רֵאֵה נִתְתִּי אֵתָּךְ עַל כָּל־אֶרֶץ מִצְרָיִם: וַיֹּסֶר פַּרְעֹה
 אֶת־עַבְדָּתוֹ מֵעַל נְדָו וַיַּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיִּלְבַּשׂ אֹתוֹ בְּגָדֵי־שֵׁשׁ
 43 וַיַּשֶּׂם רֶבֶד הַזָּהָב עַל־בְּגָדָיו: וַיַּרְכַּב אֹתוֹ בְּמֶרְכָּבַת הַמִּסָּנָה אֲשֶׁר־לוֹ
 44 וַיִּקְרָא: לְפָנָיו אֲבָרָה וַיַּתֵּן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם: וַיֹּאמֶר פַּרְעֹה
 אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבְלִעְדֶּיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רִגְלוֹ בְּכֹל־
 45 אֶרֶץ מִצְרָיִם: וַיִּקְרָא פַרְעֹה שְׁמִיֹסֵף צָפַנְתָּ פִּעְנִיחַ וַיַּתְדֵּלְנִי אֶת־אֲסֹת
 46 בְּתִשְׁבִּיטִי פָרַע כַּחַן אֵן לֹאֲשֵׁה וַנִּצָּא יוֹסֵף עַל־אֶרֶץ מִצְרָיִם: וַיֹּסֵף
 בְּדִשְׁלָשִׁים שָׁנָה בְּעַמְדוֹ לִפְנֵי פַרְעֹה מִלֶּה־מִצְרָיִם וַנִּצָּא יוֹסֵף מִלִּפְנֵי
 47 פַרְעֹה וַיַּעֲבֵר בְּכָל־אֶרֶץ מִצְרָיִם: וַתַּעַשׂ הָאֶרֶץ בְּשֶׁבַע שָׁנֵי הַשָּׁבַע
 48 לְקַמָּאִים: וַיִּקְבְּץ אֶת־כָּל־אֲבָל שֶׁבַע שָׁנִים אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם
 49 וַיַּתְדֵּלְ אֲבָל בְּעָרִים אֲבָל שְׁדַה־הַעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּחוּכָה: וַיַּצְבֵּר
 יוֹסֵף בָּר פְּתוֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָבַל לִסְפֹּר כִּי־אֵין מִסְפָּר:

וְלוֹסֶפֶת יָלַד שְׁנֵי בָנִים בְּטָרַם הָבּוֹא שְׁנַת הָרֶעֶב אֲשֶׁר גִּלְדָּה לּוֹ אֶסְנֹת :
 בְּתַפְסֵי פָרַע לָחַן אֵין : וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכֹר מִנְשֵׁה כִּי־נִשְׁפָּטוּ
 51 אֱלֹהִים אֶת־עַלְעֵמְלֵי וְאֵת כָּל־בֵּית אָבִיו : וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרַיִם
 52 כִּי־הִפְרִי אֱלֹהִים בְּאֶרֶץ מִצְרַיִם : וַתִּכְלֶינָה שְׁבַע שָׁנֹת הַשְּׁבַע אֲשֶׁר הָיָה
 53 בְּאֶרֶץ מִצְרַיִם : וַתִּחְלֶינָה שְׁבַע שָׁנֹת הָרֶעֶב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי
 54 רָעֵב בְּכָל־הָאָרְצוֹת וּבְכָל־אֶרֶץ מִצְרַיִם הָיָה לֶחֶם : וַתִּרְעַב כָּל־אֶרֶץ מִצְרַיִם
 55 וַיִּצְעַק הָעָם אֶל־פַּרְעֹה לֵאמֹר שַׂרְעָה לְכָל־מִצְרַיִם לָנוּ אֱלֹהֵינוּסָה
 56 אֲשֶׁר־יֹאמַר לָכֵם תַּעֲשׂוּ : וְהָרֶעֶב הָיָה עַל כָּל־פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף
 57 אֶת־כָּל־אֲשֶׁר בְּיָדוֹ וַיִּשְׁבַּר לְמִצְרַיִם וַיַּחֲזֶק הָרֶעֶב בְּאֶרֶץ מִצְרַיִם : וְכָל־
 הָאָרֶץ בָּאָה מִצְרַיִמָה לְשֹׁבֵר אֱלֹהֵינוּסָה כִּי־חָזַק הָרֶעֶב בְּכָל־הָאָרֶץ :

CHAPTER XLII. מַב

וַיִּקְרָא יַעֲקֹב כִּי יִשְׁלַח בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לֵמֹה תִּהְיֶינָה : א
 וַיֹּאמֶר הִנֵּה שְׁמַעְתִּי כִּי יִשְׁלַח בְּמִצְרַיִם רְדוּ־שָׁמָּה וְשִׁבְרוּ־לָנוּ מִשָּׂם
 2 וְנִחְיֶה וְלֹא נָמוּת : וַיִּרְדּוּ אֶת־יוֹסֵף עִשְׂרֵה עֶשְׂרֵה לְשָׁבֵר בַּר מִמִּצְרַיִם :
 3 וְאֶת־בְּנֵימִן אָחִי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אָחִיו כִּי אָמַר פֶּדוּקְרָאנִי
 4 אֶסְוִן : וַיָּבֹא בְּנֵי יִשְׂרָאֵל לְשָׁבֵר בְּחֹף הַבְּיָאִים כִּי־הָיָה הָרֶעֶב בְּאֶרֶץ
 5 כְּנָעַן : וְיוֹסֵף הוּא הַשְּׁלֵט עַל־הָאָרֶץ הוּא הַמְּשַׁבֵּר לְכָל־עַם הָאָרֶץ
 6 וַיָּבֹא אָחִי יוֹסֵף וַיִּשְׁתַּחֲוּוּ־לוֹ אַפְסִים אַרְבָּעָה : וַיִּקְרָא יוֹסֵף אֶת־אָחִיו
 7 וַיִּפְרַם וַיַּחַזֵּר אֵלֵיהֶם וַיַּדְבֵּר אִתָּם קְשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאֵין בְּאֵלֶם
 8 וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לְשֹׁבְרֵאֵבֶל : וַיִּפְרַר יוֹסֵף אֶת־אָחִיו וְהֵם לֹא הִפְרָחוּ :
 9 וַיַּזְכֵּר יוֹסֵף אֵת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מִרְגְּלִים
 10 אַתֶּם לָרְאוֹת אֶת־עֲרֻגַת הָאָרֶץ בְּאֵתֶם : וַיֹּאמְרוּ אֵלָיו לֹא אֲדִינִי וְעַבְדִּי
 11 בָּאוּ לְשֹׁבְרֵאֵבֶל : כִּפְּנוּ בְּנֵי אִישׁ־אֶחָד נַחֲנוּ פָנִים אֶל־הָאֵדֶנֶת לֹא־הָיָה
 12 עַבְדִּי מִרְגְּלִים : וַיֹּאמֶר אֲלֵהֶם לֹא כִּי־עֲרֻגַת הָאָרֶץ בְּאֵתֶם לָרְאוֹת :
 13 וַיֹּאמְרוּ שְׁנַיִם עֶשֶׂר עַבְדִּי אַחִים : אֲנַחְנוּ בְּנֵי אִישׁ־אֶחָד בְּאֶרֶץ
 14 כְּנָעַן וְהִנֵּה הַקְּטָן אֶת־אֲבוּנֵנוּ הַיּוֹם וְהָאֶחָד אֵינֵנִי : וַיֹּאמֶר אֲלֵהֶם
 15 יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מִרְגְּלִים אַתֶּם : בְּזֹאת תִּפְתַּחַנּוּ חַי
 16 פַּרְעֹה אֶם־תִּפְצְאוּ מִזֶּה כִּי אֶם־בָּבוֹא אַחֲוִיכֶם הַקְּטָן הַנֶּה : שְׁלַחוּ מִכֶּם
 17 אֶחָד וַיִּקַּח אֶת־אֲחִיכֶם וְאֵתֶם הָאֲסוּרִי וַיִּבְרְחוּ דְבַרְכֶם הָאֵמִית אֶתְכֶם
 18 וְאֶם־לֹא חַי פַּרְעֹה כִּי מִרְגְּלִים אַתֶּם : וַיִּאָּסֶה אֶתֶם אֶל־מִשְׁמַר שְׁלֹשֶׁת
 19 יָמִים : וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיּוֹם הַשְּׁלִישִׁי זֹאת עָשׂוּ וַחַיִּי אֶתִּי־הָאֱלֹהִים

19 אָנִי יָרָא : אֲסֻפְּנִים אַתֶּם אַחֲיֵיכֶם אֶחָד בְּאֶסֶר בְּבֵית מִשְׁמַרְכֶּם וְאַתֶּם
 כ לָכֵי הִבִּיאֵוּ שָׂבֵר בְּעֵינָיִם בְּתוֹכְכֶם : וְאַתְּ-אַחֲיֵיכֶם הִקְטַן תִּבְיֹאוּ אֵלָי
 21 וְיֹאמְרוּ דְבַרְכֶּם וְלֹא תִמְנְתוּ וּבְגִשְׁוֹרְכֶן : וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו אֲבֹל
 אֲשֵׁמִים , אֲנִיחֵנוּ עַל-אֲחֵינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בַּחֲתֻלְתָּנוּ אֵלֵינוּ
 22 וְלֹא שָׁמַעְנוּ עַל-פִּנְיָ בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת : וַיִּשָּׁן רְאוּבֵן אֶתֶם
 לֵאמֹר הֲלוֹא אֲמַתִּי אֵלֵיכֶם , לֵאמֹר אֶל-תִּהְטְאוּ בִּיגְדֹ וְלֹא שָׁמַעְתֶּם
 23 וְהִסְדַּמְו הִנֵּה נִדְרָשׁ : וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הַמְלִיץ
 24 בְּיָנָהֶם : וַיֵּסֶב מִעֲלֵיהֶם וַיִּבְךְ וַיִּשָּׁב אֶל־הֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאֲתֶם
 כה אֶת-שִׁמְלוֹן וַיִּגָּאֶסר אֹתוֹ לְעֵינֵיהֶם : וַיַּצֵּו יוֹסֵף וַיַּמְלֵאֵו אֶת-כַּלְיֵיהֶם בָּרֶ
 וַיִּלְהָשִׁיב כַּסְפֵיהֶם אִישׁ אֶל-שִׁקְוֹ וְלָתַת לָהֶם צֹדֶה לְדַרְךָ וַיִּגַּשׁ לָהֶם
 26 כֵּן : וַיִּשְׂאוּ אֶת-שַׁכְּרָם עַל-חַמְרֵיהֶם וַיִּלְכְּו מִשֶׁם : וַיִּפְתַּח הָאָחָד אֶת-
 27 שִׁקְוֹ לָתַת מִכְסָּא לְחַמְרוֹ בַּמְלוֹן וַיִּרְא אֶת-כַּסְפּוֹ וַהֲנִיחָהוּא בְּפִי
 28 אֲמַתְחָתוֹ : וַיֹּאמֶר אֶל-אָחִיו הַיֵּשֶׁב כַּסְפִּי וְגַם הִנֵּה בְּאֲמַתְחָתִי וַיִּצָא
 29 לָבָם וַיִּחְדְּרוּ אִישׁ אֶל-אָחִיו לֵאמֹר מַה-זֹּאת עָשָׂה אֱלֹהִים לָנוּ : וַיִּבְכְּו
 אֶל-יַעֲקֹב אָבִיהֶם אַרְבָּע כְּנָעַן וַיִּגִּידוּ לוֹ אֵת כָּל-הַקְּרֹת אֲתֶם לֵאמֹר :
 ל דַּבֵּר הָאִישׁ אֵלָנִי הָאָרֶץ אֲתָנוּ קָשׁוֹת וַיִּתֵּן אֹתָנוּ בְּמַרְגְּלִים אֶת-הָאָרֶץ :
 31 וַיֹּאמֶר אֵלָיו כְּנִים אֲנִיחֵנוּ לֹא הָיִינוּ מַרְגְּלִים : שְׁנַיִם-עָשָׂר אֲנִיחֵנוּ אָחִים
 32 בְּנֵי אָבִינוּ הָאֶחָד אֵינָנוּ וְהִקְטַן הַיּוֹם אֶת-אָבִינוּ בְּאָרֶץ כְּנָעַן : וַיֹּאמֶר
 33 אֵלֵינוּ הָאִישׁ אֵלָנִי הָאָרֶץ בְּזֹאת אֵלַע כִּי כְנִים אַתֶּם אַחֲיֵיכֶם הָאֶחָד
 34 הַיִּצְיָתִי אֹתִי וְאַתְּ-רַעְיוֹן בְּתוֹכְכֶם קָחוּ וְלָכֵי : וְהִבִּיאֵו אֶת-אַחֲיֵיכֶם הִקְטַן
 אֵלָי וְאַדְלָה כִּי לֹא מַרְגְּלִים אַתֶּם כִּי כְנִים אַתֶּם אֶת-אַחֲיֵיכֶם אֶתֵּן
 לה לָבָם וְאַתְּ-הָאָרֶץ תִּסְתַּרוּ : וַיְהִי הֵם מְרוֹקִים שְׂקִיהֶם וַהֲנִיחָהוּ אִישׁ
 צְרוּר-כַּסְפּוֹ בְּשִׁקְוֹ וַיִּרְאוּ אֶת-צְרוּרוֹת כַּסְפֵיהֶם תְּפִיחַ וְאָבִיהֶם וַיִּירָאוּ :
 36 וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אָבִיהֶם אֲתִי שִׁבְלַתֶם יוֹסֵף אֵינָנוּ וְשָׁמַעוֹן אֵינָנוּ
 37 וְאַתְּ-בְּקִימָן תִּקְחוּ עָלֵי דָוִי כִלְיָה : וַיֹּאמֶר רְאוּבֵן אֶל-אָבִיו לֵאמֹר אֶת-
 שְׂבִי בְנֵי תַמְרוֹת אֲסִדְלֹא אָבִיאוּ אֵלַיָּה תְּנֵה אֹתוֹ עַל-יָדִי וְאִנִּי אֲשִׁיבֶנּוּ
 38 אֵלַיָּה : וַיֹּאמֶר לֹא-יִרְדַּ בְּנֵי עַמְכֶם כִּי-רָאוּ מֵת וְהוּא לְבַדּוֹ נִשְׂאָר
 וַקְּרָאֵהוּ אֲסִין בְּדַרְכָּה אֲשֶׁר תִּלְכְּו-בָּהּ וְהוֹרִדְתֶם אֶת-שִׁיבְתִי בְּיָדֹן שְׂאִילָה :

CHAPTER XLIII. מג מג

2 וְהִרְעִיב כִּבְד בְּאָרֶץ : וַיְהִי כֹאֲשֶׁר כָּלֵל לְאֹכַל אֶת-הַשֶּׁבֶר אֲשֶׁר הִבִּיאֵו
 3 מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אָבִיהֶם שָׁבוּ שְׁבוּ-לָנוּ מִעַט-אֹכֶל : וַיֹּאמֶר
 אֵלָיו וַיַּתִּידָה לֵאמֹר הַעַד הַעַד בְּנֵי הָאִישׁ לֵאמֹר לֹא-תִרְאוּ עָלֵי בִלְתִי

- 4 אחיכם אתכם : אמרונך משלח אדאדוני אתנו נרדה ונדברנה לך
 אכל : ואמרינך משלח לא נרד כיהאיש אמר אלינו לאתראי פני ה
 6 בלתי אחיכם אתכם : ויאמר ישראל למה תקלכם לי להגיד לאיש
 7 הגיד לכם אח : ויאמרו שאיל שאליהאיש לנו ולסודתנו לאמר
 8 הגיד אביכם חל הגש לכם אח ונגדלו עלינו הדברים האלה הודוש
 9 נדע פי יאמר הורידו אתדאחייכם : ויאמר יהודה אלישראל אבוי
 10 שלחה הצער אתי ונקומה ונלכה ונחיה ולא נמות גסאנתנו גסאתה
 11 גסשטנו : אנכי אשרבני מדוי תבקשנו אמלא הבואתו אליך
 12 והצנתיו לפניה והטאתי לך פלהימים : כי ללא התמהמהי פי
 13 עתה שבנו זה פעמים : ויאמר אלהם ישראל אביהם אבינו אפוא
 14 זאת עשו קחו מזמרת הארץ בכליכם והורידו לאיש מנחה מצט
 15 צרו ומצט דבש נכאת ולט פטנים ושקדים : וכסה משנה קחו בידכם
 16 ואתהקסה המושב בפי אמתחתיכם תשיבו בידכם אולי משנה היא :
 17 ואתדאחייכם קחו וקומו שובו אליהאיש : ואל שני ימן לכם רחמים
 18 לפני האיש ושלח לכם אתדאחייכם אחר ואתדבנימין גאלי כאשר
 19 שכלתי שכלתי : וקחו האנשים אתהמנחה הזאת ומשנהקסה לקחו
 20 בידם ואתדבנימן וקמו וירדו מצרים וצמדו לפני יוסה : וירא יוסה
 21 אתם אתדבנימין ויאמר לאשר עלביתו הבא אתהאנשים הביתה
 22 ושבת טבח והבן פי אתי ואכלו האנשים בצהריום : וכעש האיש כאשר
 23 אמר יוסה ונבא האיש אתהאנשים ביתה יוסה : וירא האנשים כי
 24 היבאי בית יוסה ויאמרו עליהבר הפסה השב באמתחתינו בתחלה
 25 אנתנו מובאים לתהלל עלינו ולהתנפל עלינו ולקחת אתנו לעבדים
 26 ואתחמרינו : ויגשו אליהאיש אשר עלבית יוסה ונדברו אליו פתח
 27 הבית : ויאמרו פי אדני נרד נרדנו בתחלה לשפראכל : ויהי פי
 28 באנו אליהמלון ונשתחה אתדאמתחתינו והנה כסהאיש בפי אמתחתי
 29 כספנו במשקלו ונשב אתי בידנו : וכסה אחר הירדנו בידנו לשפר
 30 אכל לא נדענו מרשם כספנו באמתחתינו : ויאמר שלום לכם אל
 31 תיראי אליהיכם גאלי אביכם הן לכם טמון באמתחתיכם כספכם
 32 בא אלי ויבא אלהם אדשמתין : ונבא האיש אתהאנשים ביתה
 33 יוסה ויתדמיום וירדעו רגליהם ויתן מספא לתמריהם : ויבנו את
 34 המנחה עדבוא יוסה בצהריום כי שמעו מרשם לאכלו להם : ונבא
 35 יוסה הפותח ונבואו לו אתהמנחה אשרבידם הפותח וישתחוולו
 36 ארצה : וישאל להם לשלום ויאמר השלים אביכם הונן אשר
 37

28 אַמְרַתֶּם הַעֲדֵנּוּ חַי: וַיֹּאמְרוּ שְׁלוֹם לְעַבְדְּךָ לְאֲבוֹנֵי עֵדֶנּוּ חַי וַיִּקְדֹּף
 29 וַיִּשְׁתַּחֲוֶה: וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵי־מִנְיֹן אַחֲרָיו כְּדֹאמְרוֹ וַיֹּאמֶר הַזֶּה
 ל אַחֲיֵיכֶם הַקְטָן אֲשֶׁר אַמְרַתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים יִחַנֶּה בְּנִי: וַיִּמְתַּח
 יוֹסֵף כִּי־יִבְכְּמוּ רַחֲמָיו אֶל־אֲחָיו וַיִּבְקֶשׂ לְבָבוֹת וַיִּבֹא הַהֲדַרָּה וַיִּבְךְ
 31 שָׂמָּה: וַיִּרְמֵץ קִנְיֹו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׂימוּ לְהֶם: וַיִּשְׂמוּ לוֹ
 32 לְבָדוֹ וְלָהֶם לְבָדָם וְלַמְצֹרִים הָאֲכָלִים אֶתֹו לְבָדָם כִּי לֹא יוֹכֵלוּן
 33 הַמְצֹרִים לֶאֱכֹל אֶת־הַקֶּבֶרִים לְהֶם כִּי־תוֹעֵבָה הוּא לַמְצֹרִים: וַיִּשְׂבְּנוּ
 לְפָנָיו הַבָּכֹר כַּבְּלָתָו וְהַצְעִיר כַּצְעִרָתָו וַיִּתְמַהוּ הָאֲנָשִׁים אִישׁ אֶל־
 34 רֵעֵהוּ: וַיִּשָּׂא מִשָּׂאת מֵצֵת פָּנָיו אֱלֹהִים וַתִּרְבַּ מִשָּׂאת בְּנֵי־מִנְיֹן מִמִּשְׂאֵת
 כָּלֶם חֲמֵשׁ יָדוֹת וַיִּשְׂבְּרוּ וַיִּשְׂבְּרוּ עִמּוֹ:

CHAPTER XLIV. מד

א וַיִּצְוֹ אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מֵלֵא אֶת־דַּמְתַּחַת הָאֲנָשִׁים אֲכַל כַּאֲשֶׁר
 2 יוֹכֵלוּן שָׂאת וְשִׁים כִּכְסֵה־אִישׁ בְּפִי אַמְתַּחַתוֹ: וְאֶת־גְּבוּלֵי גְבוּעַ הַכֶּסֶה
 תִּשְׂוִים בְּפִי אַמְתַּחַת הַקְטָן וְאֵת כֶּסֶה שְׂבָרוֹ וַיַּעַשׂ כְּדַבְּרֵי יוֹסֵף אֲשֶׁר
 4 3 הִפְרָ: הַבֶּקֶר אֹר וְהָאֲנָשִׁים שְׁלָחוּ הַמָּה וְחַמְרֵיהֶם: הֵם וַיָּצֵאוּ אֶת־
 הַעִיר לֹא הִתְחַקְוּ וַיּוֹסֶה אִמֹר לְאֲשֶׁר עַל־בֵּיתוֹ קוּם רְדֵה אַחֲרֵי הָאֲנָשִׁים
 ה וְהַשְׁנֵתֶם וְאִמְרַת אֱלֹהִים לְמַה שְׁלַמְתֶּם רַעַה תַּחַת טוֹבָה: הַלְוֹא זֶה
 אֲשֶׁר יִשְׁתַּה אֲדֹלָי כִּי וְהוּא נַחֵשׁ וְנַחֵשׁ בִּי הִרְעִיתֶם אֲשֶׁר גְּשִׁיתֶם:
 7 6 וַיִּשְׁנֶם וַיִּדְבַר אֱלֹהִים אֶת־דִּבְרֵי־הָאֵלֶּה: וַיֹּאמְרוּ אֵלָיו לְמַה יִּדְבַר
 8 אֲדֹלָי כְּדַבְּרִים הָאֵלֶּה חֲלִילָה לְעַבְדְּיָה מַעֲשׂוֹת כְּדַבְּרֵי הַזֶּה: הֵן כֶּסֶה
 אֲשֶׁר מֵצֵא:ל בְּפִי אַמְתַּחַתוֹיִנוּ הַשְׂוִיבֵנוּ אֵלֶיָה מֵאֶרֶץ כְּנַעַן וְאִיָּה נִגְזַב
 9 מִבֵּית אֲדֹלָיָה כֶּסֶה אֹו זֶהב: אֲשֶׁר וַיֵּצֵא אֶתֹו מֵעַבְדֵיָה וּמֵת וַגַּם־
 י אֲנָחְנוּ הִנֵּה לֹאדְנִי לְעַבְדִּים: וַיֹּאמֶר גַּם־עַתָּה כְּדַבְּרוּכֶם כְּדָהוּא אֲשֶׁר
 11 וַיֵּצֵא אֶתֹו וַיִּהְיֶה־לִּי עֹבֵד וְאַתֶּם תִּהְיוּ נִקְיִם: וַיִּמְתְּהוּ וַיִּזְכְּרוּ
 12 אִישׁ אֶת־דַּמְתַּחַתוֹ אַרְצָה וַיִּשְׁתַּחֲוֶה אִישׁ אַמְתַּחַתוֹ: וַיִּתְפֹּשׂ בְּגָדוֹל הַחֵל
 13 וּבִקְטָן כֹּלָה וַיֵּצֵא הַגְּבוּעַ בְּאַמְתַּחַת בְּנֵי־מִנְיֹן: וַיִּקְרְעוּ שַׁמְלֹתָם וַיַּעֲמִם
 14 אִישׁ עַל־חֲמָלוֹ וַיִּשְׂבְּו הַעִירָה: וַיִּבֹא הַיְהוּדָה וְאֶחָיו בֵּיתָה יוֹסֵף וְהוּא
 טו עֵדֶנּוּ שֶׁם וַיִּפְּלוּ לְפָנָיו אַרְצָה: וַיֹּאמֶר לְהֶם יוֹסֵף מִה־הַמַּעֲשֵׂה הַזֶּה
 16 אֲשֶׁר עֲשִׂיתֶם הַלְוֹא יִדְעַתֶּם כִּי־נַחֵשׁ וְנַחֵשׁ אִישׁ אֲשֶׁר כָּמִנִי: וַיֹּאמֶר
 וְהַיְהוּדָה מִה־אִמֹר לֹאדְנִי מִה־דְבַר וּמִה־נִּצַּטְטַק הָאֱלֹהִים מֵצֵא אֶת־
 עֵנוּ עַבְדֵיָה הַגָּנִי עַבְדִּים לֹאדְנִי גַם־אֲנִי־הֵנוּ גַם־אֲשֶׁר־מֵצֵא הַגְּבוּעַ בְּדָו:

v. 10. קמץ בו"ק

v. 28. וישחווו ק

- 17 וַיֹּאמֶר תְּלִילָה לִי מַעֲשֵׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַנְּבוֹנִים בְּיָדוֹ הֵיאָה
 יְהוּדֵי לִי לְעַבְדִּי וְאַתֶּם עָלִי לְשִׁלּוֹם אֶל־אֲבוֹתֵיכֶם :
 18 וַיִּגֹּשׁ אֵלָיו הַהֵילָה וַיֹּאמֶר בִּי אֲדֹנָי וְדַבַּר־נָא עִבְדֶּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי
 19 וְאֶל־יְהוָה אֵשֶׁת בַּעֲבָדֶךָ כִּי כְמוֹת כַּסְרִימָה : אֲדֹנָי שְׂאֵל אֶת־עַבְדְּךָ לֵאמֹר
 20 הַבֶּשֶׁת־לָכֶם אָב אִי־מֵחָ : וַיֹּאמֶר אֶל־אֲדֹנָי יְשׁוּלָה אָב זָמָן וְגַדְדִּי זָקִים קִטְצִי
 21 וְאֲחִיו מֵחַ נִיחָדֵר הֵיאָה לְבָדוֹ לֵאמֹר וְאָבִיו אָהָבִי : וַתֹּאמֶר אֶל־עַבְדְּךָ
 22 הַזֶּה־הִיא אֵלַי וְאֲשִׁימָה עֵינָי עָלָיו : וַיֹּאמֶר אֶל־אֲדֹנָי לֹא־יוֹכֵל הַנָּשִׂר לְעֹזֵב
 23 אֶת־אָבִיו וְעֹזֵב אֶת־אָבִיו נִמְצָא : וַתֹּאמֶר אֶל־עַבְדְּךָ אִם־לֹא נִרְדָּ אֲחֻכֶּם
 24 הַקִּטְצִי אֲתֶכֶם לֹא תִסְפִּין לְרֵאוֹת פָּנָי : וַיְהִי כִּי עָלִינוּ אֶל־עַבְדְּךָ אָבִי
 25 וַיַּגִּד־לִי אֵת דְּבָרֵי אֲדֹנָי : וַיֹּאמֶר אָבִינוּ שְׂבִי שְׂבָרֵנוּלָנוּ מִצַּד־אֲכֹל : כֹּה
 26 וַיֹּאמֶר לֹא נִכְלָ לְרַחֵת אִם־נִשֵּׁל אֲחִינוּ הַקִּטְצִי אֲתָנִי וְנִרְדַּנִּי כִּי־לֹא נִכְלָ
 27 לְרֵאוֹת פָּנָי הָאִישׁ וְאֲחִינוּ הַקִּטְצִי אֵינָנִי אֲתָנִי : וַיֹּאמֶר עַבְדְּךָ אָבִי אֲלִינוּ
 28 אַתֶּם יַדְעִתֶּם כִּי שְׂנִים גִּלְהַדְלִי אֲשֵׁתִי : נִמְצָא הָאֲחֹל מֵאֲתִי וַאֲמַר אֵשֶׁת
 29 טָרָה טָרָה וְלֹא רְאוּתִי עַד־הַנְּשָׂה : וְלִקְחִתֶּם נִס־אֲחֵיכֶה מִמֶּסַּע פָּנָי וְקָרָה־י
 30 אֲסִין וְהִרְחַתֶּם אֶת־דִּישׁוּבֵתִי בְרַעְיָה שְׂאֵלָה : וְעֵתָה כְּבָאִי אֶל־עַבְדְּךָ אָבִי
 31 וְהַנָּשִׂר אֵינָנִי אֲתָנִי וְנִשְׁשׂוּ קְשִׁימָה בְּנַפְשׁוֹ : וְהָיָה כִּרְאוּתוֹ כִּי־אִין הַנָּשִׂר
 32 נִמְצָא וְהוֹלִירֵד עַבְדְּךָ אֶת־דִּישׁוּבֵת עַבְדְּךָ אָבִינוּ בְּנִטּוֹן שְׂאֵלָה : כִּי עַבְדְּךָ
 33 עָרַב אֶת־הַנָּשִׂר מִמֶּסַּע אָבִי לֵאמֹר אִם־לֹא אָבִי־אֵלַי וְהַטַּאֲתִי לְאָבִי
 34 כְּלִי־הַנְּשִׂים : וְעֵתָה גִּשְׁבִּנָּא עַבְדְּךָ תַּחַת הַנָּשִׂר עָבֵד לְאֲדֹנָי וְהַנָּשִׂר נִשֵּׁל
 35 עִם־אֲחִיו : כִּי־אִין אֲעֵלָה אֶל־אָבִי וְהַנָּשִׂר אֵינָנִי אֲתִי פָּן אֲרֵאָה בְּרַעַי
 אֲשֶׁר נִמְצָא אֶת־אָבִי :

CHAPTER XLV. מה

- 1 וְלֹא־כָל יוֹסֵה לְהַחֲמֵסֵק לְכָל הַנְּעֻבִים עָלָיו נִיקְרָא הוֹצִיאֵי כְּלֵי־אִישׁ מִמְּלִי א
 2 וְלֹא־עֲמֵד אִישׁ אִלּוֹ בְּהַחֲזִיעַ יוֹסֵה אֶל־אֲחִיו : וַיִּתֵּן אֶת־קִלְוֹ בְּבִטְוֵי וַיִּשְׁמַעֵי
 3 מִצְרַיִם וַיִּשְׁמַע בַּיִת פִּרְעֹה : וַיֹּאמֶר יוֹסֵה אֶל־אֲחִיו אֵינִי יוֹסֵה הַעֲוֹד אָבִי
 4 חַי וְלֹא־נִכְלָי אֲחִיו לְעֹזֹחַ אִלּוֹ כִּי נִכְהַלִי מִסְּפִירוֹ : וַיֹּאמֶר יוֹסֵה אֶל־אֲחִיו
 5 גִּשְׁבִּנָּא אֵלַי וַיִּגֹּשׁ־י וַיֹּאמֶר אֵלַי יוֹסֵה אֲחֻכֶּם אֲשֶׁר־מִכְרַתֶּם אֲתִי מִצְרַיִמָה :
 6 וְעֵתָה אֶל־תַּעֲצָבִי וְאֶל־לִחְדִי בְּעֵינֵיכֶם כִּי־מִכְרַתֶּם אֲתִי הַנְּשָׂה כִּי לְמַחֲלָה
 7 שְׁלַחְנִי אֶלְהִים לְסַנְיָכֶם : כִּי־זָה שְׁנַתֶּם הַרְעַב בְּקָרֵב הָאָרֶץ וְעוֹד חַמֵּשׁ
 8 שָׁנִים אֲשֶׁר אִי־דַחְרִישׁ וְקִצְרוֹ : וַיִּשְׁלַחְנִי אֶלְהִים לְסַנְיָכֶם לְשָׁנִים לָכֶם
 9 שְׁאֵרִית בְּאָרֶץ וְלַהַחֲנוֹת לָכֶם לְפִלִּיטָה גְדֹלָה : וְעֵתָה לֹא־אַתֶּם שְׁלַחְתֶּם

אתִּי הִנֵּה כִּי הֵאֲלֵהֶם וְנִשְׁמַעֵנִי לֵאבֹב לְפָרְעָה וּלְאֲדֹנָי וּלְכָל־בֵּיתוֹ וּמִשָּׁל
 9 בְּכָל־אֶרֶץ מִצְרָיִם׃ מִחֵרָה וְגַלְתִּי אֶל־אֲבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר
 בְּנֵי יוֹסֵף שָׁמַעֵנִי אֱלֹהִים לְאֲדֹנָי לְכָל־מִצְרָיִם רַחֵם אֵלַי אֲלִיתְעֻמָּד׃
 וְהִסַּבְתָּ בְּאֶרֶץ־גִּשְׁן וְהֵנִיחָה קְרוֹב אֵלַי אֶתְּהָ וּבְנֵיהָ וּבְנֵי בְנֵיהָ וְיֵאָמְרוּ
 11 וּבְקִרְוָהּ וּכְל־אֲשֶׁר־לָהּ׃ וּכְלִמְלַתִּי אֶתְּהָ שֶׁם פִּרְעוֹד חֲמִשׁ שָׁנִים רַעֲב
 12 פָּדַתְקָבֶשׂ אֶתְּהָ וּבֵיתָהּ וּכְל־אֲשֶׁר־לָהּ׃ וְהִנֵּה עֵינֵיכֶם רְאוּת וְשִׁיעֵי
 13 אָחִי בְּנוֹמִין פִּרְפִי הַמִּדְבָּר אֲלֵיכֶם׃ וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי
 בְּמִצְרָיִם וְאֵת פְּלִאֲשֶׁר רְאִיתֶם וּמַהֲרַתֶּם וְהִזְרַתֶּם אֶת־אָבִי הִנֵּה׃
 14 וַיִּשָּׁל עַל־צִנְאָרֵי בְּנוֹמֵד־אֶחָיו וַיַּגִּבְוּ וּבְנוֹמָן בָּבֶה עַל־צִנְאָרָיו׃ וַיִּנְשָׁק
 16 לְכָל־אֶחָיו וַיַּגִּבְוּ עֲלֵהֶם וְאֶחָיו כֵּן דִּבְרוּ אֶחָיו אִתּוֹ׃ וְהַקֵּל נִשְׁמַע
 בֵּית פִּרְעָה לֵאמֹר פֹּאֵי אָחֵי יוֹסֵף וַיִּוֹטֵב בְּעֵינֵי פִרְעָה וּבְעֵינֵי עֲבָדָיו׃
 17 וַיֹּאמֶר פִּרְעָה אֶל־יוֹסֵף אָמַר אֶל־אֶחָיָה זֹאת עָשׂוּ טַעֲמוּ אֶת־דְּבִיעֵיכֶם
 18 וְלִמְדִבְאֵי אֶרֶצָה כְּעָנִי׃ וַקְחֵי אֶת־אֲבִיכֶם וְאֶת־בְּתוּלֵיכֶם וּבָאוּ אֵלַי
 19 וְאֶתְהָ לָכֶם אֶת־טוֹב אֶרֶץ מִצְרָיִם וְאֶכְלוּ אֶת־הַלֶּבֶת הָאֶרֶץ׃ וְאֶתְהָ
 20 צִנְיָתָה זֹאת עָשׂוּ קְחוּ־לָכֶם מֵאֶרֶץ מִצְרָיִם עֲגֻלוֹת לְטַפְּכֶם וּלְנִשְׁיֹכֶם
 כ וּנְשָׂאתֶם אֶת־אֲבִיכֶם וּבְנֵיהֶם׃ וְעֵינֵיכֶם אֲלִיתְהוֹס עַל־פְּלוֹכֶם פִּירְטוֹב כְּל־
 21 אֶרֶץ מִצְרָיִם לָכֶם הִיא׃ וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ לָהֶם יוֹסֵף
 22 עֲגֻלוֹת עַל־פִּי פִּרְעָה וַיִּתְּנוּ לָהֶם צִדָּה לְדֶרֶךְ׃ לְכָלֶם נֶתַן לְאִישׁ חֲלֻפּוֹת
 23 שְׂמֻלֹת וּלְבָנֵימָן נֶתַן שְׁלֹשׁ מֵאֵית לָסֶה וְחֲמִשׁ חֲלֻפַת שְׂמֻלֹת׃ וּלְאָבִיו
 שְׁלַח כֹּזָאֵל עֲשֶׂרֶה חֲמֻרִים נְשָׂאִים מְשִׁיב מִצְרָיִם וַעֲשֶׂר אֶתְנֵת נְשָׂאֵת
 24 בָּר וּלְהֶם וּמִזֶּזֶן לְאָבִיו לְדֶרֶךְ׃ וַיִּשְׁלַח אֶת־אֶחָיו וַיַּגִּבְוּ וַיֹּאמֶר אֱלֹהִים
 כה אֶל־תִּרְגְּזוּ בְּדֶרֶךְ׃ וַיַּגִּלְוּ מִמִּצְרָיִם וַיִּבְאֲלוּ אֶרֶץ כְּנָעַן אֵלֵי־יַעֲקֹב אֲבִיהֶם׃
 26 וַיַּגִּדוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי־הוּא מִשָּׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיִּפְגַּע
 27 לְפָנָי כִּי לֹא־הָאֲמִין לָהֶם׃ וַיַּדְּבְרוּ אֵלָיו אֵת פְּלִד־בְּרַג יוֹסֵף אֲשֶׁר דִּבֶּר
 אֱלֹהִים וַיִּרְא אֶת־הָעֲגֻלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשֵׂאת אִתּוֹ וַתְּחִי רִיחַ
 28 יַעֲקֹב אֲבִיהֶם׃ וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנֵי חַי אֲלֵכָה וְאָרְאֵנִי
 בְּטָרֶם אָמוֹת׃

CHAPTER XLVI. מו

א וַיִּסַּע יִשְׂרָאֵל וּכְל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאֶרֶה שְׁבַע וַיִּזְבַּח זִבְחִים לַאלֹהֵי
 2 אָבִיו וַיִּזְחַק׃ וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמִרְאֵת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב
 3 יַעֲקֹב וַיֹּאמֶר הַנְּנִי׃ וַיֹּאמֶר אָלְכִי הָאֵל אֲלֵהוּ אֲבִיָּה אֶל־תִּירְא מִרְדָּה
 4 מִצְרָיִמָה כִּי־לָלוּ גְדוֹל אֲשִׁימָךְ שֶׁם׃ אָלְכִי אַרְבַּ עֲמָה מִצְרָיִמָה

IV. THE LIFE OF SAMSON, *Judges 13-16.*

CHAPTER XIII. יג

א וַיִּסְפֹּךְ בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת רָע בְּעֵינֵי יְהוָה וַיִּתְּנֵם יְהוָה בְּיַד
 2 פְּלִשְׁתִּים אֲרֻבָּעִים שָׁנָה : וַיְהִי אִישׁ אֶחָד מִצְרָעָה מִמִּשְׁפַּחַת
 3 דְּדָנ וּשְׁמוֹ מִנְיָח וְאִשְׁתּוֹ עָקְרָה וְלֹא לָדָרָה : וַיִּבְרָא מִלְּאֵד־יְהוָה אֶל־
 הָאִשָּׁה וַיִּנְאָמֶר אֵלֶיהָ הֲפֹרֵזָה אֶת־עַקְרָה וְלֹא לָדָרָה וְהָרִיתָ וְיִלְדָתְךָ בֶּן :
 4 וְעֵתָה הַשְּׁמֵרֵי לֹא וְאֶל־תִּשְׁתִּי גִין וְשִׁכַר וְאֶל־תֹּאכְלֵי כְּלֵי־מָוֶה : כִּי
 הֵנָּה הָרָה וְיִלְדָתְךָ בֶּן וּמוֹרָה לֹא־יִגְעַלָה עַל־רַאשׁוֹ כִּי־נִזְוֵר אֱלֹהִים יְהוָה
 6 תִּזְעַר מִן־הַבֶּטֶן וְהוּא יִחַל לְחַוֵּשׁ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים : וַתִּבְרָא
 הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ לֹא־מֵרֹאשׁ אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמִרְאֵהוּ כִּמְרָאֵה
 מִלְּאָה הָאֱלֹהִים נִרְאָה מֵאֵד וְלֹא שְׂאֵלְתִּיחֹל אֶר־מִנָּה הוּא וְאֶת־שְׁמוֹ
 7 לֹא־הִגִּיד לִי : וַיִּנְאָמֶר לִי הֵנָּה הָרָה וְיִלְדָתְךָ בֶּן וְעֵתָה אֶל־תִּשְׁתִּי גִין
 וְשִׁכַר וְאֶל־תֹּאכְלֵי כְּלֵי־מָוֶה כִּי־נִזְוֵר אֱלֹהִים יְהוָה תִּזְעַר מִן־הַבֶּטֶן
 8 עֲדָיוֹם מִתּוֹ : וַיִּנְעֹתָר מִנְיָח אֶל־יְהוָה וַיֹּאמֶר בִּי אֲדוֹנָי אִישׁ
 הָאֱלֹהִים אֲשֶׁר שְׁלַחְתָּ נְבוֹא־נָא עִיד אֵלַי וַיֹּרֵנִי מִהֲעֲשֵׂה לְנֶעַר
 9 הַזֶּה עֵד : וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מִנְיָח וַיִּבְרָא מִלְּאָה הָאֱלֹהִים עוֹד אֶל־
 הָאִשָּׁה וְהוּא יוֹשֵׁב בַּשָּׂדֶה וּמִנְיָח אִישָׁה אֵין עָמָה : וַתִּמְהַר הָאִשָּׁה
 וַתִּרְץ וַתַּגִּיד לְאִישָׁהּ וַתֹּאמֶר אֵלַי הִנֵּה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר־בָּא
 11 בַּיּוֹם אֵלַי : וַיִּקַּם וַיִּגְלֶה מִנְיָח אַחֲרָי אִשְׁתּוֹ וַיִּבְרָא אֶל־הָאִישׁ וַיִּנְאָמֶר
 12 לִי הֲאֵתָה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיִּנְאָמֶר אָנֹכִי : וַיִּנְאָמֶר מִנְיָח
 13 עֵתָה יָבֹא דְבַרְיָה מִהֲיִהְיֶה מִשְׁפַּט הַנֶּעַר וּמַעֲשָׂהוּ : וַיִּנְאָמֶר מִלְּאָה
 14 יְהוָה אֶל־מִנְיָח מִכָּל אֲשֶׁר־אָמַרְתִּי אֶל־הָאִשָּׁה תִּשְׁמַר : מִכָּל אֲשֶׁר־יִבְרָא
 מִגִּזְוֹן הַיּוֹן לֹא תֹאכַל וְגִין וְשִׁכַר אֶל־תִּשְׁתֵּי וְכֵלֵי־מָוֶה אֶל־תֹּאכַל כָּל
 טו אֲשֶׁר־צִוִּיתִיךָ תִּשְׁמַר : וַיִּנְאָמֶר מִנְיָח אֶל־מִלְּאָה יְהוָה נַעֲבֹדָה־נָא אוֹתָךְ
 16 וּנְעֲשֶׂה לְפָנֶיךָ גְּדִי עֵצִים : וַיֹּאמֶר מִלְּאָה יְהוָה אֶל־מִנְיָח אִם־תִּעֲשֶׂה־לִּי
 לֹא־אֶכַּל בְּלַחְמֶיךָ נֹאם־תַּעֲשֶׂה עִלָּה לִּיהוָה תַּעֲלֶפֶת בִּי לֹא־יִדְעַע מִנְיָח
 17 כִּי־מִלְּאָה יְהוָה הוּא : וַיִּנְאָמֶר מִנְיָח אֶל־מִלְּאָה יְהוָה מִי שְׁמָה כִּי־יִבְרָא
 18 דְבַרְיָה וּכְבַדְיָה : וַיִּנְאָמֶר לִי מִלְּאָה יְהוָה לְמָה זֶה תִּשְׁאֵל לְשִׁמִּי
 19 וְהוּא פֹלְאִי : וַיִּקַּח מִנְיָח אֶת־דְּגָרֵי הַעֲצִים וְאֶת־הַמַּנְחָה וַיַּעַל עִלָּה
 כ הַנֶּעַר לִיהוָה וּמִסְלָא לְעֲשׂוֹת וּמִנְיָח וְאִשְׁתּוֹ רְאִים : וַיְהִי בַּגְּלוּת
 הַלֵּהָב מֵעַל הַמִּזְבֵּחַ הַשְּׁמִימָה וַיַּעַל מִלְּאֵד־יְהוָה בְּלֵהָב הַמִּזְבֵּחַ

21 וּמְנוּחַ וְאִשְׁתּוֹ רֵאִים וַיִּפְּלוּ עַל-פְּנֵיהֶם אֶרֶצָה : וְלֹא-יָרָסוּ עוֹד מִלְּאֶפֶס
 הַהֵיחָל לַהֲרֹאֵה אֶל-פְּנֵיהָ וְאֶל-אִשְׁתּוֹ אִזּוּ יָדַע מִיּוֹם כִּי-מִלְּאֶפֶס יִהְיֶה
 22 הַיָּא : וַיֹּאמֶר מְנוּחַ אֶל-אִשְׁתּוֹ מוֹת נָמוּת כִּי אֵלֶיהֶם רָאִינוּ : וַתֹּאמֶר
 23 לוֹ אִשְׁתּוֹ לֵאמֹר יִהְיֶה לְהַמְיוֹנִי לֹא-לִקַּח מִיְּדֵי עֵלְהָ וּמִנְהֵלָה וְלֹא
 24 הִרְאִינוּ אֶת-דֹּבֶל-אֵלֶהָ וְכַלֵּת לֹא הִשְׁמִיעֵנוּ כְּזֹאת : וַתִּלְדֵּה הָאִשָּׁה בֶן
 25 וַתִּקְרָא אֶת-שְׁמֵוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנַּעַר וַיְבָרְכֵהוּ יְהוָה : וַתְּהִל רַחֵל
 יְהוָה לְשֵׁמוֹ בְּמַהֲרֵהוּ בֵּין דָּרָגָה וּבֵין אֲשֵׁתָאֵל :

CHAPTER XIV. יד

2 וַיִּבְרַד שִׁמְשׁוֹן תְּמַנְתָּהּ וַיִּרְא אִשָּׁה בַחֲמִנְתָּהּ מִבְּנוֹת פְּלִשְׁתִּים : וַיַּעַל א
 וַיִּגְדַּל לְאָבִיו וְלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רְאִיתִי בַחֲמִנְתָּהּ מִבְּנוֹת פְּלִשְׁתִּים
 3 יִשְׁתָּה קַחְוֹאוֹתָהּ לִי לְאִשְׁתִּי : וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הַאִין בְּבִנְיָה
 אַחֲרָה וּבְכִלְעֵמִי אִשָּׁה כִּי-רָאִיתָ הוֹלֵךְ לְקַחַת אִשָּׁה מִפְּלִשְׁתִּים הַעֲרִילִים
 4 וַיֹּאמֶר שִׁמְשׁוֹן אֶל-אָבִיו אִתָּה קַח-לִי כִּרְהִיָּה נִשְׁרָה בְּעֵינַי : וְאָבִיו
 5 וְאִמּוֹ לֹא יָדְעוּ כִּי מִיְּהוָה הוּא כִּי-רָאִתָּה הוּא כִּי-רָאִתָּה הוּא כִּי-רָאִתָּה מִפְּלִשְׁתִּים וּבַעַת
 6 הַהִיא פְּלִשְׁתִּים מְשָׁלִים בְּיִשְׂרָאֵל : וַיִּבְרַד שִׁמְשׁוֹן וְאָבִיו וְאִמּוֹ תְּמַנְתָּה ה
 7 וַיִּבְרַח עַד-דִּרְבָּרְמִי תְּמַנְתָּהּ וַיִּהְיֶה כְּפִיר אַרְיוֹת שֶׁאֵין לְקַרְאָתוֹ : וַתִּצְלַח
 8 עָלָיו רֵיחַ יְהוָה וַיִּשְׁשַׁלְּהוּ כִּשְׁשַׁע הַגְּדִי וּמֵאִימָה אִין בְּרִדּוֹ וְלֹא הִגִּיד
 9 לְאָבִיו וְלְאִמּוֹ אֵת אֲשֶׁר עָשָׂה : וַיִּבְרַד וַיְבָרֵךְ לְאִשָּׁה וַתִּישֶׁר בְּעֵינָי
 10 שִׁמְשׁוֹן : וַיֵּשֶׁב מִיָּמִים לְקַחְתָּהּ וַיִּסַּר לְרֵאוֹת אֵת מַפְלַת הָאֶרֶץ וַיִּהְיֶה
 11 עֲדַת דְּבָרִים בְּנוֹת הָאֶרֶץ וַדְּבַשׁ : וַיִּרְהֹוּ אֶל-כַּפְּוֹ וַיִּלְכֵּד הַלֹּוֹף
 12 וְאֵלֵל וַיִּלְכֵּד אֶל-אָבִיו וְאֶל-אִמּוֹ וַיִּתֵּן לָהֶם וַיֹּאמְרוּ וְלֹא-הִגִּיד לָהֶם כִּי
 13 מְנוּחַ הָאֶרֶץ הָיָה הַדְּבַשׁ : וַיִּבְרַד אָבִיהוּ אֶל-הָאִשָּׁה וַיִּלְעַשׂ שָׁם
 14 שִׁמְשׁוֹן מִשְׁתָּה כִּי כֵן יַעֲשֶׂה הַבְּחוּרִים : וַיְהִי כִרְאוֹתָם אִתּוֹ וַיִּקְחֵהוּ
 15 שְׁלִשִׁים מָרְעִים וַיִּתְּנוּ אִתּוֹ : וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן אַחַדְהֵנָּא לָכֶם
 16 תִּיהְיֶה אֶתְהֵנָּד תַּגִּידוּ אִיְתָהּ לִי שְׁבַעַת יָמֵי תִשְׁתַּחֲוֶה וּמִצְאֹתָם וַיִּתְּנוּ
 17 לָכֶם שְׁלִשִׁים סְדוּלִים וּשְׁלִשִׁים הַלְפָת בְּנָהִים : וְאִם-לֹא תִיכַלְוּ לַהֲגִיד
 18 לִי וַתִּתְּנֶם אִתְּם לִי שְׁלִשִׁים סְדוּלִים וּשְׁלִשִׁים הַלְפָוֹת בְּנָהִים וַיִּנְאֲמוּ
 19 לוֹ הִיךְהָ תִיְהִיָּה וַיִּשְׁמַעְנָהּ : וַיֹּאמֶר לָהֶם מִהֲאֵכֵל יֵצֵא מֵאֵכֵל וּמִמַּד
 20 יֵצֵא מִתּוֹךְ וְלֹא יִכְלוּ לַהֲגִיד הַחִידָה שְׁלִשִׁת יָמִים : וַיְהִי בַיּוֹם
 21 הַשְּׁבִיעִי וַיִּנְאֲמוּ לְאִשְׁת־שִׁמְשׁוֹן פָּתִי אֶת-אִישְׁךָ וַיִּגְדַּל לִי אֶת-הַחִידָה
 22 כִּי-נִשְׁלַח אִתְּךָ וְאֶת-בְּרִית אָבִיךָ בְּאֵשׁ הַלְהַרְשֵׁנוּ קְרַאתָם לָנוּ הַלֵּא :

16 ותבן אשת שמשון עליו ותאמר רקשנאתני ולא אהבתני החידה
 תדתה לבני עמי ולי לא הגדתה ונאמר לה הלא לאבי ולאמי לא
 17 הגדתו ולא אניד: ותבן עליו שבעת הימים אשר הנה להם המשקה
 ניהו ביום השביעי ונגדלה פי הצוקתהי ופתד החידה לבני
 18 עמה: ונאמרו לו אנשי העיר ביום השביעי בטחם יבא החרקה
 מהמתוק מדבש ומה עז מארי ונאמר להם לולא חרמתם בענלתי
 19 לא מצאתם חידתי: ותאלח עליו רוח יהוה ונרד אשקלון ונקד
 מהם שלשים איש ונקח אתהליצוחם ופתן ההליפות למגידי
 כ החידה ונחר אפו ונגל בית אביהו: ותחי אשת שמשון למרעהו
 אשר רעה לו:

CHAPTER XV. טו

א ויהי מימים בימי קצירתמים ויפקד שמשון אתאשתו בבני עזים
 2 ונאמר אבאה אליאשתי החדקה ולאנתנו אביה לבוא: ונאמר
 אביה אמר אמרתו פישנא שנאתה ואתנה למרעה הלא אהותה
 3 הקטנה טובה ממנה תהינא לה תהתיח: ונאמר להם שמשון
 4 נקיתי הפעם מפלשתים פישנה אני עמים רעה: ונלף שמשון וילכד
 5 שלש מאות שועלים ונקח לפדים ונפן זבב אלזבב ונשם לפיד
 ה אחד בידשני הנזבות בתוך: ונבער אש בלפידים ונשלה בקמות
 6 פלשתים ונבער מנדיש ונדרקמה ונדרכרם זרת: ונאמרו פלשתים
 מי עשה זאת ונאמרו שמשון חתן התמלי פי לקח אתאשתו
 ויתנה למרעהו ונעלו פלשתים וישרפו אותה ואתאביה באש:
 7 ונאמר להם שמשון אסתגשין קזאת פי אכננקמתי בכם ואתר
 8 אתהל: ונלף אתם שוק עלירך מכה גדולה ונרד וישב בסעיה סלע
 9 עיטם: ונעלו פלשתים ויחני ביהודה וינטשו בלתי: ונאמרו
 איש יהודה למה עליתם עלינו ונאמרו לאסור אתשמשון עלינו
 11 לעשות לו כאשר עשה לנו: ונרדו שלשת אלפים איש מיהודה אלי
 סעיה סלע עיטם ונאמרו לשמשון הלא ידעת פישלים ביו פלשתים
 ומהזאת עשית לנו ונאמר להם כאשר עשו לי כן עשיתי להם:
 12 ונאמרו לו לאסרך ורדנו לתתך בנדר פלשתים ונאמר להם שמשון
 13 השבעי לי פדתפגעין בי אתם: ונאמרו לו לאמר לא פראסר
 נאסרך ונתנה בידם והמת לא נמיתה ונאסרהו בשלום עבתים
 14 הדשים ונעלוהו מןהסלע: היאבא עדלתי ופלשתים הריעו לקראתו

ותצילח עליו רוח יהוה ותהלינה העבתים אשר עליו ויהיו כפשתים
 אשר בערו באש וימשי אסיריו מעל נדויו: וימצא לחי החמור טרפה כ
 וישלח נדו וינקחה ונדדפה אלה איש: ויאמר שמשון בלתי החמור 16
 חמור חמלתים בלתי החמור העיתו אלה איש: ויהי כבלתו לנדבך 17
 וישלח הלתי מנדו ויקרא למקום ההוא רמת לחי: וימצא מאד 18
 ויקרא אליהוהוה ויאמר אמה נתת בנדדבך אתהתשיעה הגולה
 הזאת ועתה אמות בצמא ונפלטו בנד הערלים: ויבקע אלהים 19
 אתהמכתש אשר בלתי וינצא ממנו מים וישת ותשב רוחו ויחי
 עליו: קרא שמה עין הקורא אשר בלתי עד היום הזה: וישפט כ
 אתיושדאל בימי פלשתים עשרים שנה:

CHAPTER XVI. יו

ויגדל שמשון עתה ויקראשם אשה זונה וקרא אליה: לענתים. ויאמר כ
 בא שמשון חנה ויטב ויארבוהו כלילולה בשער העיר ויתחרשו
 כלילולה לאמר עד-אור הכקר והרננהו: וישקב שמשון עד-העיר 3
 הלילה ויגם. ויחצי הלילה וינאו בדלתות שער-העיר ובשתי
 המזוזות וישעם עסהברית וישם על-כסו ויגלם אלראש החר
 אשר על-פני חברון: ויהי אחרי-כן ויאתב אשה בגחל שורק 4
 ושמה הלילה: ויגלו אליה סרני פלשתים ויאמרו לה פתו אותנו ה
 וראי במה פתו גדול ובמה יוכל לו ואסרניהו לענותו ואלחלו
 פתו-לך איש אלה ומאת כסה: ותאמר הלילה אל-שמשון הנקיה-נא 6
 לי במה פתו גדול ובמה תאסר לעניהה: ויאמר אליה שמשון אסר 7
 באסרני בשבעה ותרים לחים אשר לא-חברו ותליתו והיהו כאחד
 האדם: ויגלילה סרני פלשתים שבעה ותרים לחים אשר לא-חברו 8
 ותאסרהו בהם: והארב ישב לה בחדר ותאמר אליו פלשתים 9
 עליה שמשון וינתק אתהיותלים כאשר נתק פתילה-ערת בהריתו
 אש ולא ידע פתו: ותאמר הלילה אל-שמשון הנה התקת בי
 ותדבר אלי סזכים עתה הנקיה-נא לי במה תאסר: ויאמר אליה 11
 אס-אסר באסרני בעבתים חדשים אשר לא-ישעה בהם מלאכה
 וחליתו והיתו כאחד האדם: ותקח הלילה עבתים חדשים ותאסרהו 12
 בהם ותאמר אליו פלשתים עליה שמשון והארב ישב בחדר וינתקם
 מעל זרעתיו פתו: ותאמר הלילה אל-שמשון עד-הנה התקת בי 13

ותדבר אליו כנזבים הגידה לִי בַּמָּה תִּאָסֵר וַיֹּאמֶר אֵלָיו אֶת־תֹּאמְרֵי
 14 אֶת־שִׁבַע מַחֲלָפוֹת רֵאשֵׁי עַם־הַמִּסְכָּת׃ וַתִּהְיֶה בְּיַתְדוֹ וַתֹּאמֶר אֵלָיו
 פִּלְשִׁתִּים עָלֶיךָ שְׁמִשׁוֹן וַיִּקְצַן מִשְׁתָּחוּ וַיִּסַּע אֶת־הַיּוֹתֵד הַאֲרָג וְאֶת־
 15 הַמִּסְכָּת׃ וַתֹּאמֶר אֵלָיו אֵיךְ תֹּאמַר אֶת־בְּתוּרָה לְבָדָה אֵין אֵתִי זֶה
 16 שְׁלֹשׁ פְּעָמִים הִתְלַחַת בִּי וְלֹא־הִגַּדְתָּ לִּי בַּמָּה כָּתוּב גְּדוּל׃ וַיְהִי כִּי־
 17 הִצִּיקָה לוֹ בַּדְּבָרִיךָ כֻּל־הַיּוֹמִים וַתִּאֲלָצְהוּ וַתִּקְצַר נַפְשׁוֹ לְמוֹת׃ וַיַּגִּד־
 לָהּ אֶת־דְּבָלֶבּוֹ וַיֹּאמֶר לָהּ מוֹרָה לֹא־עָלָה עַל־רֵאשֵׁי כִּי־נִזְזֵר אֱלֹהִים
 אֲנִי מִבְּשָׁן אֲמִי אֶת־גְּלָחְתִּי וְסָר מִמֶּנִּי כַחֲוִי וְהִלִּיתִי וְהִרִיתִי כְּכֹל־
 18 הָאָדָם׃ וַתֵּרָא דְלִילָה כִּי־הִגִּיד לָהּ אֶת־דְּבָלֶבּוֹ וַתִּשְׁלַח וַתִּקְרָא לְסָרְנִי
 פִּלְשִׁתִּים לֵאמֹר עָלֶי הַפַּעַם כִּי־הִגִּיד לָהּ אֶת־דְּבָלֶבּוֹ וְעַלֹּי אֵלֶיךָ סָרְנִי
 19 פִּלְשִׁתִּים וַיַּעֲלֶי הַכֶּסֶה בְּיָדָם׃ וַתִּנְשָׁנָהּ עַל־בִּרְפָּיָה וַתִּקְרָא לְאִישׁ
 וַתִּלְלַח אֶת־שִׁבַע מַחֲלָפוֹת רֵאשֵׁי וַתִּחַל לְעַוְתוֹ וַיִּסָּר כַּחֲוִי מִעֲלוּי׃
 20 וַתֹּאמֶר פִּלְשִׁתִּים עָלֶיךָ שְׁמִשׁוֹן וַיִּקְצַן מִשְׁתָּחוּ וַיֹּאמֶר אֵלָּא כַּפַּעַם
 21 בַּפַּעַם וְאֵצֶר וְהִיא לֹא יָדַע כִּי יְהוָה סָר מֵעָלָיו׃ וַיִּאֲחַזְוָהּ פִּלְשִׁתִּים
 וַיִּנְקְרוּ אֶת־עֵינָיו וַיִּזְרְדוּ אוֹתוֹ עֲזָתָה וַיִּאֲסֹרֵהוּ בַּחֲשִׁתָּיִם וַיְהִי טוֹחֵן
 22 בְּבֵית הָאֲסִירִים׃ וַיַּחַל שְׁעַר־רֵאשֵׁי לַעֲמֹת כַּאֲשֶׁר גָּלַח׃ וְסָרְנִי
 23 פִּלְשִׁתִּים נֹאכָפִי לְזַבַּח זֹבַח־גְּדוּל לְדָגוֹן אֱלֹהֵיהֶם וּלְשִׁמְחָה וַיֹּאמְרוּ
 24 כֵּן אֱלֹהֵינוּ בְּיָדֵינוּ אֵת שְׁמִשׁוֹן אוֹיְבֵינוּ׃ וַיֵּרָא אוֹתוֹ הָעָם וַיַּחֲלָלוּ
 אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ כֵּן אֱלֹהֵינוּ בְּיָדֵינוּ אֶת־אוֹיְבֵינוּ וְאֵת מַחֲרִיב
 כֹּה אֲרָצֵנוּ וְאֲשֶׁר הִרְבָּה אֶת־חֲלָלֵינוּ׃ וַיְהִי כִּי־טֹב לָבָם וַיֹּאמְרוּ קִרְאוּ
 לְשִׁמְשׁוֹן וַיִּשְׁחַקְלָנוּ וַיִּקְרָאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים וַיִּצְחַק לַפְּנֵיהֶם
 26 וַיַּעֲמִידוּ אוֹתוֹ בֵּין הַצְּמִמִּים׃ וַיֹּאמֶר שְׁמִשׁוֹן אֶל־הַנָּעַר הַמְּחַזֵּק
 בְּיָדוֹ הַיָּחִידָה אוֹתִי וְהַיִּמְשָׁנִי אֶת־הַעֲמִידִים אֲשֶׁר הִבִּית נָכוֹן עֲלֵיהֶם
 27 וְאֲשַׁעַן עֲלֵיהֶם׃ וְהַבִּית מְלֵא הָאֲנָשִׁים וְהַנְּשִׁים וְשָׂמָה כָּל סָרְנִי פִּלְשִׁתִּים
 28 וְעַל־הֶגֶץ כְּשִׁלְשַׁת אֲלָפִים אִישׁ וְאִשָּׁה הַרְּאִים בַּשְּׁחֹק שְׁמִשׁוֹן׃ וַיִּקְרָא
 שְׁמִשׁוֹן אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי יְהוִה זְכַרְנִי לֹא וְהַזְכִּנִי לֹא אֵךְ הַפַּעַם
 29 הַזֶּה הָאֱלֹהִים וְאִנְקָמָה נִקְס־אֲחַת מִשְׁתִּי עֵינֵי מִפְּלִשְׁתִּים׃ וַיִּלְפַח
 שְׁמִשׁוֹן אֶת־שֵׁנֵי עַמּוּדֵי הַתּוֹךְ אֲשֶׁר הִבִּית נָכוֹן עֲלֵיהֶם וַיִּסְמְךָ עֲלֵיהֶם
 30 אֶחָד בְּרִמְיָן וְאֶחָד בְּשִׁמְאֹן׃ וַיֹּאמֶר שְׁמִשׁוֹן תָּמוֹת נַפְשִׁי עַם־פִּלְשִׁתִּים
 וַיֵּט בְּמַח וַיַּפֵּל הַבָּיִת עַל־הַסָּרְלִים וְעַל־לְבָהֶם אֲשֶׁר־בּוֹ וַיְהִי הַמָּוֶת
 31 אֲשֶׁר־הָמִית בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הָמִית בְּחַיָּו׃ וַיָּרֶדוּ אֲחֵיו וְכָל־בֵּית
 אֲבִיהֶּ וַיִּשְׂאוּ אוֹתוֹ וַיַּעֲבְרוּ וַיִּקְבְּרוּ אוֹתוֹ בֵּין צָרְעָה וּבֵין אֲשֶׁתָּאוּל
 בְּקָרַר מְנוּחַ אָבִיו וְהִיא שָׁפַט אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה׃

v. 16. ה' רעה v. 18. ל' ק' v. 21. האסורים ק' v. 25. כ' כ' ק' האסורים ק' v. 28. ה' ה' רשא v. 26. ו' ה' מ' ש' ק'

V. DAVID AND GOLIATH, 1 Samuel 17.

ונאספו פלשתים ארומחניהם למלחמה ונאספו אשר ליהודה *
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 ונחני בעמק האלה ונערכו מלחמה לקראת פלשתים: ופלשתים 3
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- 24 וַיְדַבֵּר פְּדָבְרִים הָאֵלֶּה וַיִּשְׁמַע דָּוִד׃ וְכָל אִישׁ יִשְׂרָאֵל בְּרָאוּתָם
 25 אֶת־הָאִישׁ וַיִּלְכְּדוּ מַסְלֹו וַיִּירָאוּ מְאֹד׃ וַיֹּאמֶר׃ אִישׁ יִשְׂרָאֵל הֲיָאִוְהֶם
 הָאִישׁ הַזֶּה הִנֵּה כִּי לַחֲרָה אֶת־יִשְׂרָאֵל עֲלֶיהָ וְהָיָה הָאִישׁ אֲשֶׁר־יִנְפְּאֵי
 26 יַעֲשֶׂהוּ׃ הַמֶּלֶךְ׃ עָשָׂר גְּדֹל וְאֶת־בְּתוּלָו וַתְּדַלּוּ וְאֵת בֵּית אָבִיו וַעֲשֶׂה
 27 חֲשֵׁי בְיִשְׂרָאֵל׃ וַיֹּאמֶר דָּוִד אֶל־הָאֲשִׁימִים הַעֲמִידִים עִמּוֹ לֵאמֹר׃
 28 מִהֲיַעֲשֶׂה לְאִישׁ אֲשֶׁר נָפַח אֶת־הַפְּלִשְׁתִּי הַלְּזוֹ וְהִסִּיר הַרְפָּה מֵעַל
 29 יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הַעֲרַל הִנֵּה כִּי חָרָה מִעַרְכֹת אֱלֹהִים חַיִּים׃
 30 וַיֹּאמֶר לוֹ הַיָּם פְּדָבְרֵי הַזֶּה לֵאמֹר כֹּה יַעֲשֶׂה לְאִישׁ אֲשֶׁר יִפְנֹא׃
 31 וַיִּשְׁמַע אֱלִיאָב אָחִיו הַגְּדֹל בְּדַבְּרוֹ אֶל־הָאֲשִׁימִים וַיַּחֲרָאֵהוּ אֱלִיאָב
 32 בְּדָוִד וַיֹּאמֶר׃ לְמַה־עֵינֶיךָ וְיָדְתָּ וְעַל־מִי נִשְׁתַּח מְעַט הַצֹּאֵן הַחֲזָה
 33 בַּמִּדְבָּר אֲנִי וְיַדְעִתִּי אֶת־זִרְקָהּ וְאֵת נַע לְבָבָהּ כִּי לְמַעַן רְאוּת
 34 הַמֶּלֶכְחֵמָה יִרְדֶּת׃ וַיֹּאמֶר דָּוִד מַה עֲשִׂיתִי עִתָּה הַלּוֹא דָבָר הוּא׃
 35 לֵי שָׂב מֵאֲדָלוֹ אֶל־מִוֶּלֶךְ אַחֵר וַיֹּאמֶר פְּדָבְרֵי הַזֶּה וַיִּשְׁבְּהוּ הַיָּם דָּבָר
 36 פְּדָבְרֵי הַרְאֵשׁוֹן׃ וַיִּשְׁמַעֵל הַדְּבָרִים אֲשֶׁר דָּבָר דָּוִד וַיַּגִּדוּ לַפְּנֵי־שָׂאִיל
 37 וַיִּתְקַחֵהוּ׃ וַיֹּאמֶר דָּוִד אֶל־שָׂאִיל אֲלִיפֶל לְב־אָהֶם עָלָיו עֲבָדָהּ וַלֶּךְ
 38 וַיִּלָּחֶם עִם־הַפְּלִשְׁתִּי הַזֶּה׃ וַיֹּאמֶר שָׂאִיל אֶל־דָּוִד לֹא תִיכַל לְלָכֶת אֶל־
 39 הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֶם עִמּוֹ כִּי־נֶעַר אַתָּה וְהוּא אִישׁ מִלְחָמָה מִנְּעָרָיו׃
 40 וַיֹּאמֶר דָּוִד אֶל־שָׂאִיל רַעֲה הִנֵּה עֲבָדָהּ לְאָבִיו בְּצֹאֵן וְבֹא הָאָרֶץ
 41 וְאֶת־הַחֹב וְנִשְׂא זֶה מִהַעֲרָר׃ וַיִּצְאֵתִי אַחֲרָיו וְהִפְתָּיו וְהַצִּלְתִּי מִשָּׂוִו
 42 וַיִּקָּם עָלָי וְהִחַזְקֵתִל בְּזַקְלוֹ וְהִפְתָּיו וְהַמִּיתָיו׃ גַּם אֶת־הָאָרֶץ גַּם־
 43 הַחֹב הִנֵּה עֲבָדָהּ וְהָיָה הַפְּלִשְׁתִּי הַעֲרַל הַזֶּה כְּאֶתֶד מִחֶם כִּי חָרָה
 44 מִעַרְכֹת אֱלֹהִים חַיִּים׃ וַיֹּאמֶר דָּוִד וַיְהִי אֲשֶׁר הַצִּלְתִּי מִיַּד
 45 הָאָרֶץ וּמִיַּד הַדָּב הַזֶּה הוּא וַיַּצִּילֵנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה׃ וַיֹּאמֶר
 46 שָׂאִיל אֶל־דָּוִד לֶךְ וַיְהִיָּה הַיָּה עִמָּךְ׃ וַיַּלְבֵּשׂ שָׂאִיל אֶת־דָּוִד מִדָּוִו
 47 וַתֵּן קִיבַע נְחֹשֶׁת עַל־רַאשׁוֹ וַיַּלְבֵּשׂ אֹתוֹ שְׂרָיוֹן׃ וַיַּחְגֵּר דָּוִד אֶת־
 48 חַבְדּוֹ מֵעַל לְמַדְיוֹ וַיִּנָּחַל לְלָכֶת כִּי לֹא־נָסָה וַיֹּאמֶר דָּוִד אֶל־שָׂאִיל
 49 לֹא־אִיכָל לְלָכֶת בְּאֵלֶה כִּי לֹא נִסִּיתִי וַיִּסָּרֶם דָּוִד מֵעָלָיו׃ וַיִּקַּח מִקְלָו
 50 בְּיָדוֹ וַיַּבְחַר־לּוֹ הַמַּטֵּה הַלָּמָן אֲבָנִים׃ מִדַּהֲנָחַל וַיִּגְשֶׂם אֹהֶם בְּכָלוֹ
 51 הָרַעִים אֲשֶׁר־לוֹ וּבַיִּלְקֹוט וַקְלָעוּ בְּיָדוֹ וַיִּגַּשׂ אֶל־הַפְּלִשְׁתִּי׃ וַיִּלָּךְ
 52 הַפְּלִשְׁתִּי הַלָּךְ וַקְרַב אֶל־דָּוִד וְהָאִישׁ נִשְׂא הַצֹּהַר לְפָנָיו׃ וַיַּפֵּט
 53 הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת־דָּוִד וַיִּבְעָהוּ כִּי־הִיָּה לִעַר וַאֲדָמְנִי עַם־יִפְהָ
 54 מִרְאָה׃ וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הַכֵּלֵב אֲנִי כִּי־אַתָּה בֹּא־אֲלֵי
 55 בַּמִּקְלֹוֹת וַיַּקְלֵל הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאַלְהֵיו׃ וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־

דוד לכה אלי ואתה אידבשורה לעוף השמים ולבהמת השדה:
 ויאמר דוד אליהפלשתי אתה בא אלי בקרב ובחנית ובסידון
 ואלכי בא-אליה בשם יהוה זבאות אלהי מצרקות ושראל אשר
 חלפת: היום הזה יסגרה יהוה בדי ויהנהיה והסתי אתראשה
 מעליה ונתתי פני מהנה פלשתים היום הזה לעוף השמים ולחית
 הארץ ונדעל פלהארץ כי גש אלהים לישראל: ונדעל פלהקהל
 הזה כירלא בקרב ובחנית יהושיע יהוה כי ליהוה המלהמה ונתן
 אתכם ברכי: והיה כרגם הפלשתי ונגף ויקרב לקראת דוד
 וימחר דוד ונרץ המצרכה לקראת הפלשתי: וישלח דוד אתידו
 אליהלי ויקח משם אבן ונקלע ונה אידהפלשתי אלמדתו ותטבע
 האבן במדחו ויפל עלדגו ארצה: ויחזק דוד מדהפלשתי בקלע
 ובאבן ונה אידהפלשתי וימחהו וחרב אין בנדדוד: ונרץ דוד
 ויגמד אליהפלשתי ויקח אתחרבו וישלפה מתורהו וימחהו
 ויכרתגה אתראשו ויראו הפלשתים כרמת גבורם וינסי: ויקמו
 אשלי ושראל ויהיהוה וירעי וירדפלי אידהפלשתים עדבואת גוא
 ועד שעבר עקרון ויפלי חללי פלשתים בהרף שגלים ועדגת ועד
 עקרון: וישבו בני ושראל מדלק אהרי פלשתים ויששו אידמתניהם:
 ויקח דוד אתראש הפלשתי ויבאהו יהושלם ואתבליו שם באהליו:
 וכראות שאיל אתדוד יצא לקראת הפלשתי אמר אל-אבנר שר
 הצבא בןמירזה הצער אבנר ויאמר אבנר חיי-נפשה המלך אם
 ידעתי: ויאמר המלך שאל אתה בןמירזה הקלם: וכשוב דוד
 מהחית אידהפלשתי ויקח אתו אבנר ויבאהו לפני שאיל וראש
 הפלשתי בודו: ויאמר אליו שאיל בןמי אתה הצער ויאמר דוד
 בןעבדך ושי בית הלחמי:

VI. THE PROPHET ELIJAH, 1 Kings 17-19.

CHAPTER XVII. יז

ויאמר אליה: התשבי מתשבי נלמד אל-אהאב חריהוה אלהי ושראל
 אשר-עמדתו לפלו אסיההנה השנים האלה על ומטר כי אסלפי
 דברי: ויהי דבריהוה אליו לאמר: לך מזה ופנית לך קדמה
 ונסתרת בנהל כרות אשר עלפני הירדן: והיה מהנהל תשמה ואת
 הערבים אליהי לכלקה שם: ונגף ונעש פדבר יהוה ונגף וישב

6 בַּחַל כְּרוֹת אֲשֶׁר עֲלִפְנֵי הַיַּרְדֵּן: וְהַלְוִיִּם מִבְּיָאִים לוֹ לֶחֶם וּבָשָׂר
 7 בַּבֶּקֶר וּלְחֶם וּבָשָׂר בְּעָרֹב וּמִן־הַחֶחֱל וְשָׂמָּה: וַיְהִי מִקֶּץ יָמִים וַיִּיבֶשׂ
 8 הַחֶחֱל כִּי לֹא־יָהָה גֶשֶׁם בְּאֶרֶץ: וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר:
 9 קִים לְךָ אֲרַפְתָּה אֲשֶׁר לְצִדּוֹן וְנִשְׁבַּתְתָּ שָׁם הִנֵּה אֲנִיתִי שָׁם אִשָּׁה
 ' אֲלִמְנָה לְכַלְכְּלָהּ: וְגַם, וְגַלְיָה אֲרַפְתָּה וַיָּבֹא אֲלֵי־פַתַח הַלִּיר וְהִנֵּה־שָׁם
 אִשָּׁה אֲלִמְנָה מְקַשֶּׁשֶׁת עֲצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קְהִי־נָא לִי מַעֲט־
 11 מַיִם בְּגִלְי וְאִשְׁתָּהּ: וַתֵּלֶךְ לִקְחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקְהִי־נָא לִי
 12 פַת־לְחֶם בְּיָדְךָ: וַתֹּאמֶר הִי־יְהוָה אֱלֹהֶיךָ אִם־יִשְׁלַי מְעוֹג כִּי אִם־
 מִלֵּא כִּה־קָמַח בְּיָד וּמַעֲט־שָׂמֶן בַּצַּפְתָּת וְהִנֵּנִי מְקַשֶּׁשֶׁת שְׁנַיִם עֲצִים
 13 וְכֹאֲתוֹ וְעִשִׂיתִיהוּ לִי וּלְבָלְי וְאֲכַלְתִּי וְמָתַנִּי: וַיֹּאמֶר אֵלֶיהָ אֱלֹהִי
 אֵלִיתִירָאוּ בְּאֵי עֲשִׂי כְדַבְּרָךְ אִךְ עֲשִׂי־לִי מִשָּׁם עֵתָה קְטַנָּה בְּרָאשֵׁיךָ
 14 וְהוֹצֵאתִי לִי וְלֶךְ וּלְבָלְיָ תַעֲשִׂי בְּאֶחְרָנָה: כִּי כֹה אָמַר יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל כִּד הַקָּמַח לֹא הִכְלָה וּצְפַתַת הַשָּׂמֶן לֹא הִסָּר עַד יוֹם
 ט' תִּחְדָּיְיָהָה גֶשֶׁם עֲלִפְנֵי הָאָדְמָה: וַתֵּלֶךְ וַתַּעֲשֶׂה כְדַבְּרֵי אֱלֹהֵי וַתֹּאכַל
 16 הַזַּיִת־הַיָּא וּבֵיתָהּ וַיָּמִים: כִּד הַקָּמַח לֹא כָלְתָה וּצְפַתַת הַשָּׂמֶן לֹא
 17 הָסָר כְּדַבְּרֵי יְהוָה אֲשֶׁר דִּבֶּר בְּיַד אֱלֹהֵי: וַיְהִי אַחֲרֵי הַדְּבָרִים
 הָאֵלֶּה חָלָה בְּרַחֲמֵי אִשָּׁה בְּעֵלַת הַבַּיִת וַיְהִי חֲלוֹי חֲזַק מְאֹד עַד אֲשֶׁר
 18 לֹא־יָוִתְרָהּ־בּוֹ נְשָׁמָה: וַתֹּאמֶר אֲלֵי־אֱלֹהֵי מַה־לִּי וְלֶךְ אִישׁ הָאֱלֹהִים
 19 בָּאת אֵלַי לְהַזְכִּיר אֶת־עֲוֹנֵי וּלְהַמִּית אֶת־דַּבְּרֵי: וַיֹּאמֶר אֵלֶיהָ תִּזְרְעִי
 אֶת־בְּנֵיךָ וַיִּקְתְּהוּ מִחִיקָה וְנַעֲלֵהוּ אֲלֵי־הַעֲלִיָּה אֲשֶׁר־הוּא יֹשֵׁב שָׁם
 כ' וַיִּשְׁבְּחֵהוּ עַל־מִשְׁתּוֹ: וַיִּקְרָא אֵלֵי־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הַיָּגֶם עַל־
 21 הָאֲלִמְנָה אֲשֶׁר־אֵי מַתְגַּרְר עִמָּה הַרְעוֹת לְהַמִּית אֶת־בְּנֵיהָ: וַיְהַמְדֵּד
 עַל־תֵּלְלָד שְׁלֹשׁ פְּעָמִים וַיִּקְרָא אֵלֵי־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תִשְׁבֵּ־נָא
 22 נַפְשִׁי־הַיָּלֵד הַזֶּה עַל־קִרְבּוֹ: וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלֹהֵי וַתִּשָּׁב נַפְשִׁי־
 23 הַיָּלֵד עַל־קִרְבּוֹ וַיְחִי: וַיִּקַּח אֱלֹהֵי אֶת־הַיָּלֵד וַיִּרְדֵּהוּ מִן־הַעֲלִיָּה
 24 הַבְּרוּתָה וַיִּתְּנֵהוּ לְאִמּוֹ וַיֹּאמֶר אֱלֹהֵי רְאִי חֵי בְנֵיךָ: וַתֹּאמֶר הָאִשָּׁה אֲלֵי־
 אֱלֹהֵי עֲשֵׂה זֶה וְדַעֲמִי כִּי אִישׁ אֱלֹהִים אָתָּה וְדְבַר־יְהוָה בְּפִיךָ אָמַת:

CHAPTER XVIII. יח

א וַיְהִי יָמִים רַבִּים וַדְּבַר יְהוָה הָיָה אֲלֵי־אֱלֹהֵי בְשֵׁנָה הַשְּׁלוֹשִׁית לֵאמֹר
 2 לֶךְ הַרְאָה אֲלֵי־אֲחָאָב וְאִתְּנָה מִטֵּר עֲלִפְנֵי הָאָדְמָה: וְלֶךְ אֲלֵי־הוּ
 3 לְהַרְאוֹת אֲלֵי־אֲחָאָב וְהַרְעֵב חֲזַק בְּשִׁמְרוֹן: וַיִּקְרָא אֲחָאָב אֲלֵי־לְבַדְוָהוּ

14. v. חח קרי '15. v. היא ק' ibid. והיא ק' 20. v. קמץ בו' ק' 21. v. קמץ בו' ק'
 1. v. הפסוק כי חסא כמנהג האשכנזים

4 אֲשֶׁר עֲלִיהֶנּוּ וְעִבְדֵיהֶם הָיָה וְכָא אֲתִיהֶנּוּ מֵאֵד: וַיְהִי בַּחֲרִית
 אִיזָבֵל אֶת נְבוֹאֵי יְהוָה וַיִּקַּח עֲבָדָיו מֵאֵה נְבוֹאִים וַיְהִי
 חֲמִשִּׁים אִישׁ בַּמַּעֲרָה וְכֻלְכֻלֵם לֶחֶם וַמִּים: וַיֹּאמֶר אֶחָב אֶל־עֲבָדָיו -
 לֵךְ בְּאֶרֶץ אֶל־גִּלְיָמָיִם הַמַּיִם וְאֵל כְּלֵיהֶנְקִלִים אִילָיו, וַמָּצָא הַצִּיר
 וַתְּהִי סִיס וַשָּׂרָד וְלוֹא נִכְרִית מִהַבְּחֻמָּה: וַיַּחֲלֹקֵי לֶחֶם אֶת־הָאֶרֶץ 6
 לַעֲבָדָיו אֶחָב הַלֵּךְ בְּדֶרֶךְ אֶחָד לְבָדוֹ וְעִבְדָּיו הַלֵּךְ בְּדֶרֶךְ־אֶחָד
 לְבָדוֹ: וַיְהִי עֲבָדָיו בְּדֶרֶךְ וַהֲנָה אֶלְהֵי לַקְרָאתוֹ וַיִּכְרְחֵל וַיִּפֹּל 7
 עַל־פָּצְיוֹ וַיֹּאמֶר הָאֵתָה זֶה אֱלֹהֵי אֶלְהֵי: וַיֹּאמֶר לוֹ אֲנִי לֵךְ אֲמַר 8
 לַאֲדֹנָיָה הֲנָה אֶלְהֵי: וַיֹּאמֶר מַה הַטָּאֵתִי כִּי־אֵתָה נִתְּן אֶת־עַבְדֶּךָ 9
 בְּיַד אֶחָב לְהַמִּיתִי: חַי, יְהוָה אֱלֹהֵי אֲסִי־שֵׁנֵי וַיַּמְלִכָה אֲמַר -
 לַאֲשֶׁלַח אֲדֹנִי שֵׁם לְבַקֶּשֶׁהָ וַאֲמָרוּ אֵין וְהַשְׂפִיז אֶת־הַמְּמַלְכָה וְאֶת־
 הַנְּטִי כִי לֹא יַמְצָאָהּ: וַעֲתָה אֵתָה אֲמַר לֵךְ אֲמַר לַאֲדֹנָיָה הֲנָה 11
 אֶלְהֵי: וְהָיָה אֲנִי, אֶלְהֵי מֵאֵתָה וְרוּחַ יְהוָה, וַיִּשְׁאֵף עַל־אֲשֶׁר לֹא־אֵלֵי 12
 וַיִּבְאֵתִי לְהַעֲרִיד לַאֲחָב וְלֹא יַמְצָאָהּ בְּהַרְגֵנִי וַעֲבָדֶךָ וְכָא אֲתִיהֶנּוּ
 מִנְעָרֵי: הַלֹּא־הָעַד לַאֲדֹנִי אֶת אֲשֶׁר־עֲשִׂיתִי בְּחֵלֶךְ אִיזָבֵל אֶת נְבוֹאֵי 13
 יְהוָה וְאֶחָב מִנְבוֹאֵי יְהוָה מֵאֵה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמַּעֲרָה
 וַאֲכַלְכֻלֵם לֶחֶם וַמִּים: וַעֲתָה אֵתָה אֲמַר לֵךְ אֲמַר לַאֲדֹנָיָה הֲנָה 14
 אֶלְהֵי בְּהַרְגֵנִי: וַיֹּאמֶר אֶלְהֵי חַי יְהוָה צְבָאוֹת אֲשֶׁר עַמְדָתִי לְפָנָיו -
 כִּי הַיּוֹם אֲרָאָה אִילָיו: וַיֵּלֶךְ עֲבָדָיו לַקְרָאת אֶחָב וַיַּגִּידְלוֹ וַיֵּלֶךְ 16
 אֶחָב לַקְרָאת אֶלְהֵי: וַיְהִי כִּרְאוֹת אֶחָב אֲתִי־אֶלְהֵי: וַיֹּאמֶר אֶחָב 17
 אִילָיו הָאֵתָה זֶה עֵבֶר יִשְׂרָאֵל: וַיֹּאמֶר לֹא עֲלִיתִי אֶת־יִשְׂרָאֵל כִּי אִם־ 18
 אֵתָה וּבֵית אֲבִיךָ בְּעִזְבוֹכֶם אֲתִמְצַנֶת יְהוָה וַתֵּלֶךְ אַחֲרֵי הַבַּעֲלִים:
 וַעֲתָה שְׁלַח קֶבֶץ אֵלַי אֶת־גִּלְיָדֵי־יִשְׂרָאֵל אֲלֵיחֶר הַחֲרַמַל וְאֶת־נְבוֹאֵי הַבַּעַל 19
 אֲרַבַּע מֵאוֹת חֲמִשִּׁים וַיְבוֹאֵי הָאֲשֶׁרָה אֲרַבַּע מֵאוֹת אֲבָנֵי שֵׁלֶתֶן אִיזָבֵל:
 וַיִּשְׁלַח אֶחָב בְּגִלְבָּעֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבוֹאִים אֲלֵיחֶר הַחֲרַמַל: -
 וַיִּגַּשׁ אֶלְהֵי אֶל־כְּלֵיהֶנּוּ וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שִׁמְי 21
 הַשַּׁעֲפִים אֲסִי־יְהוָה הָאֱלֹהִים לְכִי אַחֲרָיו וְאֲסִי־הַבַּעַל לְכִי אַחֲרָיו וְלֹא־
 עָנִי הַיָּס אֲתִי דָבָר: וַיֹּאמֶר אֶלְהֵי אֶלְהֵי אֶלְהֵי אִלֵּי נִתְקַרְתִּי כִּי־אֵל 22
 לַיהוָה לְבָדִי וַיְבוֹאֵי הַבַּעַל אֲרַבַּע־מֵאוֹת חֲמִשִּׁים אִישׁ: וַתַּחַדְלוּ 23
 שְׁנַיִם פָּרִים וַיְבַתְּרוּ לֶחֶם הַשָּׂר הָאֶחָד וַיַּתְחִילוּ וַיִּשְׁוֹמְלוּ עַל־הַשַּׁעֲפִים
 וְאֵשׁ לֹא נִשְׁימוּ וְאֵלֵי אֵעֲשֶׂה, אֶת־הַשָּׂר הָאֶחָד וַתַּחֲלוּ עַל־הַשַּׁעֲפִים וְאֵשׁ
 לֹא אֵשִׁים: וַקְרָאתֶם בְּשֵׁם אֱלֹהֵיכֶם וְאֵלֵי אֶקְרָא בְּשֵׁם־יְהוָה וַיְהִי 24

v. 12. קמץ בז ק

v. 21. ה' רגוש

v. 5. נ"א מן בהמה כתיב מהבמה קרי

v. 20. השפרת כי חסא במנהג הספרדים

הָאֱלֹהִים אֲשֶׁר־יַעֲבֹד בְּאֵשׁ הוּא הָאֱלֹהִים וַיִּנְעַן כְּלֵיהֶם וַיֹּאמְרוּ טוֹב
כ הַדָּבָר : וַיֹּאמֶר אֱלֹהֵי לְבִיאוֹי הַבֶּעַל בַּחֲרוּ לָכֶם הַפֶּר הָאֶהָדוּ וַעֲשׂוּ
רֵאשִׁיטָה כִּי אַתֶּם הַרְבִּיּוֹם וַקְרֹאוּ בְּשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא הִשְׂמִיּוּ :
26 וַיִּקְחוּ אֶת־הַפֶּר אֲשֶׁר־יָתֵן לָהֶם וַיַּקְרְאוּ בְּשֵׁם־הַבֶּעַל מִהַפְּקָר
וַעֲדֵי־הַצֹּהֲרֹם לֵאמֹר הַבֶּעַל עֲנֵנִי וְאִין קוֹל וְאִין עֲנֵה וַיִּפְסְחוּ עַל־
27 הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה : וַיְהִי בַצֹּהֲרֹם וַיִּהְיֶה בָהֶם אֱלֹהֵי וַיֹּאמֶר
קְרֹאוּ בְּקוֹל־גְּדוֹל פִּי־אֱלֹהִים הוּא פִי־שִׁיחַ וְכִי־שׁוּג לוֹ וְכִי־דָרָךְ לוֹ
28 אִילָּי וְשֵׁן הוּא וַיִּקְרְאוּ בְּקוֹל גְּדוֹל וַיִּתְגַּדְּדוּ כַּמִּשְׁפָּטִים בַּהַרְבּוֹת
29 וּבַדְּמִיּוֹת עַד־שִׁפְפָדָהּם עֲלֵיהֶם : וַיְהִי כַעֲבֹר הַצֹּהֲרֹם וַיִּתְנַבְּאוּ עַד
ל לַעֲלוֹת הַמִּנְחָה וְאִין־קוֹל וְאִין־עֲנֵה וְאִין קָשָׁב : וַיֹּאמֶר אֱלֹהֵי לְכֹל־
הָעָם גָּשׁוּ אֵלַי וַיַּגִּשׁוּ כְלֵיהֶם אֲלוֹי וַיִּרְפָּא אֶת־מִזְבֵּחַ יְהוָה הַהַרְוֹס :
31 וַיִּקַּח אֱלֹהֵי שְׂתִים עֶשְׂרֵה אֲבָלִים כַּמִּסְפָּר שִׁבְעֵי בְּעִיר־עֶקֶב אֲשֶׁר הוּא
32 דְּבַר־יְהוָה אֵלָיו לֵאמֹר יִשְׂרָאֵל יְהִי שִׁמְחָה : וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ
33 בְּשֵׁם יְהוָה וַיַּעַשׂ תַּעֲלָה כְּבִיּוֹת סֹאתִים זָרַע סָבִיב לַמִּזְבֵּחַ : וַיַּעֲרֹךְ
34 אֶת־הַעֲצִים וַיִּנְתַּח אֶת־הַפֶּר וַיִּשֶׂם עַל־הַעֲצִים : וַיֹּאמֶר מִלֵּאֵי אַרְבָּעָה
כֵּדִים מַיִם וַיִּזְקֹו עַל־הַעֲלָה וְעַל־הַעֲצִים וַיֹּאמֶר שָׁנֵל וַיִּשְׁלַח וַיֹּאמֶר
כ הַשֵּׁלִשִׁי וַיִּשְׁלַשׁוּ : וַיִּלְכְּוֵי הַמַּיִם סָבִיב לַמִּזְבֵּחַ וְגַם אֶת־הַתַּעֲלָה מִלֵּאֵי־
36 מַיִם : וַיְהִי בַעֲלוֹת הַמִּנְחָה וַיִּגָּשׁ אֱלֹהֵי הַנְּבִיאַ וַיֹּאמֶר יְהוָה אֱלֹהֵי
אֲבִיךָ יִצְחָק וַיִּשְׂרָאֵל הַיּוֹם וַיִּדַע כִּי־אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנִי
37 עַבְדְּךָ וּבַדְּבָרֶיךָ עֲשִׂיתִי אֵת כְּלֵי־הַדְּבָרִים הָאֵלֶּה : עֲנֵנִי יְהוָה עֲלֵנִי
וַיִּדְעִי הָעָם הַזֶּה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הַסַּכַּת אֶת־לִבָּם
38 אַחֲרֵיכֶם : וַתַּפֵּל אֲשֶׁר־יְהוָה וַתֹּאכַל אֶת־הַעֲלָה וְאֶת־הַעֲצִים וְאֶת־הָאֲבָנִים
39 וְאֶת־הָעֶפֶר וְאֶת־הַחֲמִים אֲשֶׁר־בַּתַּעֲלָה לַחֲכָה : וַיֵּרָא כְּלֵי־הָעָלִים וַיִּפְּלוּ
מ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים : וַיֹּאמֶר
אֱלֹהֵי לָהֶם תַּפְּשׂוּ , אֶת־נְבִיאוֹי הַבֶּעַל אִישׁ אֶל־וַיִּמְלַט מֵהֶם וַיִּתַּפְּשׂוּם
41 וַיִּזְרְבֵם אֱלֹהֵי אֶל־נַחַל קִישׁוֹן וַיִּשְׁחָטֵם שָׁם : וַיֹּאמֶר אֱלֹהֵי לֹא־חָאֵב
42 עָלָה אֶכַל וְשַׂחַה כִּי־קוֹל הַמּוֹזֵן הַגָּשָׁם : וַיַּעֲלֶה אַחָאֵב לֶאֱכַל וּלְשַׂחַת
וְאֱלֹהֵי עָלָה אֶל־רֹאשׁ הַכַּרְמֶל וַיִּגְהַר אַרְצָה וַיִּשֶׂם סָנְיוֹ בֵּין בְּרָכּוֹ :
43 וַיֹּאמֶר אֶל־יַעֲרוֹ עֲלֵה־נָא הַבֵּט דָּרָךְ־לָם וַיַּעַל וַיִּפֹּט וַיֹּאמֶר אִין
44 מְאִימָה וַיֹּאמֶר שָׁב שְׁבַע פְּעָמִים : וַיְהִי בַשָּׁבְעִית וַיֹּאמֶר הַנְּה־עַב
קִטְגָה כַּכֵּה־אִישׁ עָלָה מֵיָם וַיֹּאמֶר עָלָה אִמֹר אֶל־אַחָאֵב אֲסֹר נָדַד
כ לֹא יַעֲרֹכָה הַגָּשָׁם : וַיְהִי עַד־כָּה וְעַד־כָּה וַהֲשִׁמִּים הַתַּקְדָּרוֹ עֲבִים

וַיִּחַ וַיְהִי גַשֶׁם גָּדוֹל וַיִּרְכַּב אֶתְכֶם וַיִּלְכְּדוּ יְזַרְעֵאלָהּ: וַיֵּד
 יְהוָה הַתְּהִי אֶל־אֱלֹהֵיוּ וַיִּשְׁנֶם מִתְּנוּ וַיִּלְכְּדוּ לִפְנֵי אֶחָב עַד־בְּאֵמֶת
 יְזַרְעֵאלָהּ:

CHAPTER XIX. יט

וַיֵּד אֶחָב לֵאמֹר אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהָיו וְאֵת כָּל־אֲשֶׁר תָּרַג *
 אֶת־קְלֵי־הַבַּיִת בַּחֶרֶב: וַתִּשְׁלַח אִיזָבֵל מַלְאָכָה אֶל־אֱלֹהָיו לֵאמֹר כֹּה־
 בַּעֲשֵׂי אֱלֹהִים וְכֹה יוֹסֵפִין כִּי־רָצַח מִחַר אֲשִׁים אֶת־נַפְשִׁי כַּנֶּפֶשׁ
 אֶחָד מֵהֶם: וַיֵּרָא וַיִּקְרָם וַיִּלְכְּדוּ אֶל־נַפְשׁוֹ וַיָּבֵא בְּאֵר שֶׁבַע אֲשֶׁר
 לַיהוּדָה וַנִּגַּח אֶת־עֵרֹו שָׁם: וַהֲיֵאֱדָלְקָהּ בַּמִּדְבָּר בַּרְדָּה יוֹם וַיָּבֵא
 וַיִּשָּׁב תַּחַת רַהֵם אֶתָּה וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת וַיִּנְאֶמֶר: רַב עָתָה
 יְהוָה קָח נַפְשִׁי כִּי לֹא־יָשׁוּב אֲנִי מֵאַחֲרָיו: וַיִּשְׁכַּב וַיִּישָׁן תַּחַת רַהֵם
 אֶחָד וַהֲיֵדְוָה מַלְאָךְ נָגַע בּוֹ וַיִּנְאֶמֶר לוֹ קוּם אֲכִיל: וַיִּבְרַח וַהֲנִיחַ
 מִבְּאֵשְׁתּוֹ עֵגֶת רַצְפִּים וַעֲפַחַת מִיָּם וַיֹּאכַל וַלִּשְׁתָּה וַיִּשָּׁב וַיִּשְׁכַּב:
 וַיִּשָּׁב מַלְאָךְ יְהוָה: שָׁנִית וַיִּגְדַּלְוֹ וַיִּנְאֶמֶר קוּם אֲכִיל כִּי רַב מִמֶּךָ
 הַחֶרֶף: וַיִּקְרָם וַיֹּאכַל וַיִּשְׁתַּה וַיִּלְכְּדוּ בְּלַח: הָאֲכִילָה הַהִיא אַרְבָּעִים
 יוֹם וְאַרְבָּעִים לַיְלָה עַד הָרַ הָאֱלֹהִים חָרַב: וַיִּבְאֲשֶׁם אֶל־הַמַּעְרָה
 וַיִּלְכְּדוּ שָׁם וַהֲנִיחַ דְּבַר־יְהוָה אֲלֵיוּ וַיִּנְאֶמֶר לוֹ מַה־לְּךָ פֹּה אֱלֹהָיו:
 וַיִּנְאֶמֶר קִנְאָה קִנְאָתִי לַיהוָה: אֲלֹהֵי צְבָאוֹת כִּי־עַזְבוּ בְּרִיתְךָ בְּנֵי
 יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ הָרָסוּ וְאֶת־בַּיִתְךָ הֲרִגוּ בַּחֶרֶב וְאַחֲרָיו אֲנִי
 לְבַדִּי וַיִּבְקֶשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ: וַיִּנְאֶמֶר צֵא וְעַמְדַת בְּהָר לִפְנֵי
 יְהוָה וַהֲנִיחַ יְהוָה עִבְרֹ וַיִּחַ גְּדוּלָה וַחֲזֵק מִפְּרֹק הַיָּם וַיִּשְׁפַּר
 סִלְגִים לִפְנֵי יְהוָה לֹא בְרִית יְהוָה וְאַחֲרָיו הָרִיחַ לֵעַשׂ לֹא בְרַעַשׂ
 יְהוָה: וְאַחֲרָיו תִּלְעַשׂ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחֲרָיו הָאֵשׁ קוֹל הַמַּיִם
 דָּקָה: וַיְהִי: כַּשְׁמַע אֱלֹהָיו וַיִּגְלַח פָּנָיו בְּאֲדָרְתּוֹ וַיִּבְאֵר וַיִּגְמַד תַּחַת
 הַמַּעְרָה וַהֲנִיחַ אֲלֵיוּ קוֹל וַיִּנְאֶמֶר מַה־לְּךָ פֹּה אֱלֹהָיו: וַיִּנְאֶמֶר קִנְאָה
 קִנְאָתִי לַיהוָה: אֲלֹהֵי צְבָאוֹת כִּי־עַזְבוּ בְּרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־
 מִזְבְּחֹתֶיךָ הָרָסוּ וְאֶת־בַּיִתְךָ הֲרִגוּ בַּחֶרֶב וְאַחֲרָיו אֲנִי לְבַדִּי וַיִּבְקֶשׁוּ
 אֶת־נַפְשִׁי לְקַחְתָּהּ: וַיִּנְאֶמֶר יְהוָה אֲלֵיוּ לֵךְ שׁוּב לְחֶרֶף מִדְּבָרָה
 דַּמְשֵׁק וְכָאֵת וְכָאֵת וְכָאֵת אֶת־הַזָּאֵל לְמַלְכָּה עַל־אַרְם: וְאַחַ יְהוּא בְּנֵי־נַמְשִׁי
 תִּמְשַׁח לְמַלְכָּה עַל־יִשְׂרָאֵל וְאֶת־אֱלִישָׁע בְּנֵי־שַׁפְט מֵאַבְל מְחוּלָה תִּמְשַׁח
 לְנָבִיא תַחֲתָיו: וְהָיָה הַמַּלְכָּה מִחֶרֶב הַזָּאֵל יָמִית יְהוּא וְהַמַּלְכָּה
 מִחֶרֶב יְהוּא יָמִית אֱלִישָׁע: וְהַשְׂאֲרָתִי בְּיִשְׂרָאֵל שְׁבַעַת אֲלֵפִים כָּל־

10 הַבְּרָזִים אֲשֶׁר לֹא־כָרַעוּ לְבַעַל וְלִלְחֵפָה אֲשֶׁר לֹא־נָשָׁק לּוֹ: וַיִּגְלַף
 מִשָּׁם וַיִּמְצָא אֶת־אֱלֹהֵי־שֵׁט בְּדִשְׁפָט וְהוּא חֹרֵשׁ שְׂגִימוֹת־עֲשׂוֹר אֲמִדִּים
 לְפָנָיו וְהוּא בִשְׁגִים הַעֲשׂוֹר וַיִּגְזַר אֱלֹהֵי אֱלֹהֵי אֱלֹהֵי אֱלֹהֵי
 = וַיִּגְזַר אֶת־הַבְּקָר וְלִרְץ אַחֲרָיו אֱלֹהֵיו וַיֹּאמֶר אֲשַׁקְהֶנּוּ לְאָבִיו וּלְאִמֵּי
 21 וְאֶלְכָה אַחֲרָיָה וַיֹּאמֶר לוֹ לָךְ שׂוֹב כִּי מִה־עֲשִׂיתִי לָךְ: וַלְשׁוֹב
 מֵאֲחֵרָיו וַיִּגְתָּ אֶת־צִמְד הַבְּקָר וַיִּזְבַּחְהוּ וּבְכָל־יְהוָה הַבְּקָר בְּשִׁלְמֵם הַבְּשׂוֹר
 וַיִּתֵּן לָעַם וַיֹּאכְלוּ וַלָּקִים וַיִּגְלַף אַחֲרָיו אֱלֹהֵיו וַיִּשְׁתַּחֲוֶהוּ:

VII. THE CONFESSION OF THE LEVITES, *Nehemiah 9.*

א וּבַיּוֹם עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הַזֶּה נֶאֱסָפוּ בְּנֵי־יִשְׂרָאֵל בְּצִוּם וּבְשִׁלְמֵים
 2 וַיֹּאדְמָה עֲלֵיהֶם: וַיִּבְדְּלוּ זֶרַע יִשְׂרָאֵל מִכָּל בְּנֵי נֹכַר וַיַּעֲמִדוּ וַיִּתְחַדְּדוּ
 3 עַל־תְּשׂוּאֹתֵיהֶם וְעֲוֹנוֹת אֲבֹתֵיהֶם: וַיְקִימוּ עַל־עַמּוּדָם וַיִּקְרְאוּ בְּסֹפֶר
 תִּזְכָּר יְהוָה אֱלֹהֵיהֶם רַב־עֲוֹת הַיּוֹם וּרְבִיעֵת מִתּוֹנִים וּמִשְׁתַּחֲוִיִּים
 4 לַיהוָה אֱלֹהֵיהֶם: וַיִּקְם עַל־מַעַלַת הַלְלוֹם לְשׁוֹשׁ וּבְנֵי קַדְמִיָּאל
 שְׁבַנּוּהָ בְּנֵי שְׂרָבּוּהָ בְּנֵי כַנְיִי וַיִּזְעַקוּ בְּקוֹל גָּדוֹל אֲלֵי־יהוָה אֱלֹהֵיהֶם:
 ה וַיֹּאמְרוּ הַלְלוֹם לְשׁוֹשׁ וְקַדְמִיָּאל בְּנֵי חֲשַׁבְנּוּהָ שְׂרָבּוּהָ הַיְדִיָּה שְׁבַנּוּהָ
 פְּתַח־הַיָּם קִימוּ בְּרַכִּי אֶת־יהוָה אֱלֹהֵיכֶם מִן־הַעוֹלָם עַד־הַעוֹלָם וַיִּבְרַכֵּי
 6 שָׁם בְּבִדְיָה וּמְרוֹמֵם עַל־כָּל־בְּרָמָה וַתַּהַלֵּה: אֶת־הַיְהוָה יְהוָה לְבִדְיָה
 אֶתְ עֲשִׂית אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צְבָאֵם הָאָרֶץ וְכָל־אֲשֶׁר
 עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאִתָּה מִיְחִיָּה אֶת־כֹּלֶם וַיִּצְבֵּא הַשָּׁמַיִם
 7 לָךְ מִשְׁתַּחֲוִיִּים: אֶתָּה הֵינָּה הַיְהוָה הַיְהוָה אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם
 8 וְהוֹצֵאתָ מֵאִיר כְּשָׂדִים וְשָׁמַת שָׁמוֹ אֲבָרְהָם: וּמִצְאָתָ אֶת־לִבְבֹךָ נֶאֱמַן
 לְפָנֶיךָ וְכָלוֹת עַמּוֹ הַבְּרִית לָתֵת אֶת־אָרְצְךָ הַכְּנַעֲנִי הַחֲתִי הָאֲמֹרִי
 וְהַפְּרִזִי וְהַיְבוּסִי וְהַגְּרִזִי לָתֵת לְזֶרְעוֹ וַתִּקְם אֶת־דְּבָרֶיךָ כִּי צִדִּיק
 9 אָתָּה: וַתִּרְא אֶת־עֲנִי אֲבֹתָיִינוּ בְּמִצְרָיִם וְאֶת־הַצַּעֲקָה שָׁמַת עֲלֵינוּ־
 י סִיף: וַתִּתֵּן אֹתָת וּמִפְתָּיִם בְּפָרְעֹה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֲרָצוֹ כִּי
 11 יִדְעָת כִּי הַיְדִידִי עֲלֵיהֶם וַתַּעֲשִׂלָּה שָׁם פְּתוּיִם הַיְהוָה: וְהַיּוֹם בְּקִצֵּת
 לְפָנֶיךָ וַיַּעֲבִרוּ בְּתוֹךְ־הַיָּם בַּיַּבֵּשׁה וְאֶת־רִדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּיּוֹת
 12 כְּמוֹ־צִבּוֹן בְּיַם עֲזִים: וּבַעֲמִיד עָלָן הִנְחִיתָם יוֹמָם וּבַעֲמִיד אֲשֶׁ
 13 לְלֵילָה לְהַאִיר לָהֶם אֶת־הַדְּרָךְ אֲשֶׁר גַּלְתִּי־בָהּ: וְגַל הַר־סִינַי לְרִדְתָּ
 וַיְדַבֵּר עִמָּהֶם מִשְׁמַיִם וַתִּתֵּן לָהֶם מִשְׁפָּטִים וְיִשְׂרִים וְתוֹרוֹת אֲמָת
 14 הַקָּדִים וּמִצְוֹת טוֹבִים: וְאֶת־שִׁבְתָּ קִדְשָׁה הִיְדַעְתָּ לָהֶם וּמִצְוֹת וְהַקָּדִים

v. 18. מלך. v. 20. ה' בח"ק. v. 21. ל"ב. v. 5. כצ"ל. v. 6. אתה ק'

- ותורה צויה להם ביד משה עבדך : וְלָהֶם מִשְׁמַיִם נִתְּנָה לָהֶם 15
 לְרַעְבָּם וּמַיִם מִסֶּלַע הַיַּצְאָתָה לָהֶם לְצִמְאֻמָּם וַתֹּאמֶר לָהֶם לְבֹא לִרְשֵׁת
 אֶתְהָאָרֶץ אֲשֶׁר־נִשְׁאַף אֶתְיִדְוָךָ לָתֵת לָהֶם : וְהִם וְאֲבֹתֵיהֶם הֵיחָדוּ 16
 וַיִּקְשְׁלוּ אֶתְדַרְפָּם וְלֹא שָׁמְעוּ אֶל־מִצְוֹתֶיהָ : וַיִּמְאַצּוּ לְשֹׁמֵר וּלְאִזְכָּרוֹ 17
 נִפְלְאוּתָהּ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשְׁלוּ אֶתְדַרְפָּם וַיִּתְּנוּ־רֹאשׁ לְשׁוֹב
 לַעֲבֹדָתָם בְּמִדְבָּר וְאֵתָה אֱלֹהֵי סֵלִיחוֹת חַיִּין וְרַחֲמִים אַרְבַּע־אֲפָסִים וְרַב־ 18
 רַחֲסָד וְלֹא עֲזַבְתָּם : אֵף כִּי־עָשִׂי לָהֶם עַל מַסָּפָה וַיֹּאמְרוּ זֶה אֱלֹהֵיהָ 19
 אֲשֶׁר הִשְׁלַח מִמִּדְבָּרִים וַיַּעֲשֵׂי נֹאצִּיּוֹת גְּדֹלוֹת : וְאֵתָה בְּרַחֲמֶיךָ הַרְבִּיּוֹם 10
 לֹא עֲזַבְתָּם בְּמִדְבָּר אֶתְדַעְמִיד הַיָּזָן לֹא־סָר מֵעֵלֵיהֶם בַּיּוֹמָם לְהַנְהִיחֵם
 בְּהַלְוָה וְאֶתְדַעְמִיד הָאֵשׁ בְּלִילָה לְהַחֲוִיר לָהֶם וְאֶתְהַדְרָךְ אֲשֶׁר וַלְכִי־ 11
 בָּהֶם : וְהִיחָה הַסּוּבָה נֶחֱתָ לְהַשְׁפִּילֵם וּמָהָ לֹא־מִנְעַת מִפִּיהֶם וּמַיִם =
 נִתְּנָה לָהֶם לְצִמְאֻמָּם : וְאַרְבָּעִים שָׁנָה כָּלְכַלְתֶּם בְּמִדְבָּר לֹא חָסְרוּ 21
 שְׁלֹמֵתֵיהֶם לֹא כָלוּ וּרְגֵלֵיהֶם לֹא כָּעָרָו : וַתִּתֵּן לָהֶם מִמַּלְכוּת וּנְעֻמָּיִם 22
 וַתַּחֲלֵקֵם לַעֲצָה וַיִּירָשׁוּ אֶת־אָרֶץ סִיחֹן וְאֶת־אָרֶץ מִלֹּךְ הַשְּׁבִיִן וְאֶת־ 23
 אָרֶץ עֵיג מִלֹּךְ־הַבְּשָׁן : וּבְנֵיהֶם הַרְבִּיּוֹת כָּלְכָבוּ הַשָּׁמַיִם וַתְּבִיאֵם אֶל־ 24
 הָאָרֶץ אֲשֶׁר־אָמַרְתָּ לְאֲבֹתֵיהֶם לְבֹא לְרִשְׁתָּהּ : וַיָּבֹאוּ הַבְּנוֹם וַיִּירָשׁוּ 25
 אֶתְהָאָרֶץ וַתַּכְלֹעַ לַפְּנֵיהֶם אֶתְיוֹשָׁבֵי הָאָרֶץ הַכְּנַעֲנִים וַתִּתְּנֵם בְּיָדָם
 וְאֶת־מַלְכוּתֵיהֶם וְאֶתְדַעְמִי הָאָרֶץ לַעֲשׂוֹת בָּהֶם כְּרַצְוֹנָם : וַיִּלְכְּדוּ עָרִים 26
 בְּצִוְרָתָה וְאֶתְמָה שְׁמֵנָה וַיִּירָשׁוּ בָתַיִם מִלְּאִוִים־כְּלִטֹּיב בְּרוֹת הַצּוּבִיּוֹם
 כְּרָמִים וְנִיטִים וְעֵץ מֵאֵבֶל לָרֶב וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיִּשְׂמְיֵנוּ וַהֲהִדְדֵנוּ 27
 בְּשִׁיבָה הַגְּדוֹל : וַנִּמְרוּ וַנִּמְרְדוּ בָּךְ וַיִּשְׁלַכֵנוּ אֶתְהַתּוֹרָתָךְ אַחֲרַי גִּלְם 28
 וְאֶתְיִבְיָאָה תְּלֹנֵי אֲשֶׁר־הֵחִידוּ בָּם לְהַשִּׁיבֵם אֵלֶיךָ וַיַּעֲשֵׂי נֹאצִּיּוֹת 29
 גְּדֹלוֹת : וַתִּתְּנֵם בְּיַד צְרִיָּהֶם וַיַּצְרוּ לָהֶם וּבָעִת צְרִיָּהֶם וַיַּעֲקֵי אֵלֶיךָ 27
 וְאֵתָה מִשְׁמַיִם תִּשְׁמַע וּבְרַחֲמֶיךָ הַרְבִּיּוֹם תִּתֵּן לָהֶם מוֹשִׁיעִים וְרוֹשִׁיעִים
 מִיַּד צְרִיָּהֶם : וּכְנִיחַ לָהֶם וְשׁוֹבֵי לַעֲשׂוֹת כַּעַ לְפָנֶיךָ וַתַּעֲזֹבֵם בְּיַד 28
 אֲיֹבֵיהֶם וַיִּרְדּוּ בָּהֶם וַיִּשְׁכַּח וַיִּזְקָקוּ וְאֵתָה מִשְׁמַיִם תִּשְׁמַע וַתַּצִּילֵם
 בְּרַחֲמֶיךָ רַבּוֹת עֲשִׂים : וַתִּשְׁדַּע בָּהֶם לְהַשִּׁיבֵם אֶל־תּוֹרָתָךְ וְהַשְׁבָּה תִּזְדוּדוֹ 29
 וְלֹא־שָׁמְעֵי לְמִצְוֹתֶיהָ וּבְמִשְׁפָּטֶיהָ הִטְאִי־בָּם אֲשֶׁר־נִגְשָׁה אֲדָם וְהִיחָה
 בָּהֶם וַתִּתְּנֵי כַחַף סוּרָתָה וְעַרְפָּם חָקְשׁוּ וְלֹא שָׁמְעוּ : וַתִּמְשַׁךְ עֲלֵיהֶם 30
 שָׁנִים רַבּוֹת וַתִּשְׁדַּע בָּם בְּרוּחָהּ בְּיַד־יְבִיאוּהָ וְלֹא הִאֲזִינוּ וַתִּתְּלֵם בְּיַד
 עַמֵּי הָאָרֶצַת : וּבְרַחֲמֶיךָ הַרְבִּיּוֹם לֹא־עֲשִׂיתָם כָּלָה וְלֹא עֲזַבְתָּם כִּי אֶל־ 31
 חַיִּין וְרַחֲמִים אֵתָה : וַעֲתָה אֱלֹהֵינוּ הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא שׁוֹמֵר 32

הַבְּרִית וְהַחֶסֶד אֲלֵי־יִמְעַט לְפָנֶיהָ אֵת כְּלֵי־הַתְּלָאָה אֲשֶׁר־מִצְאָתָנוּ לְמַלְכֵינוּ
 לְשָׂרֵינוּ וְלַכְהֲנָנֵינוּ וְלַגְּבוּרָאֵינוּ וְלַאֲבֹתֵינוּ וְלַגְּלֻעָמָה מִיַּמֵּי מַלְכֵי אַשּׁוּר
 33 עַד הַיּוֹם הַזֶּה׃ וְאַתָּה צְדִיק עַל כֵּל־הַבָּא עָלֵינוּ כִּי־אָמַחַת עֲשִׂיתָ
 34 וְאַנְחָנוּ הִרְשַׁעְנוּ׃ וְאַת־מַלְכֵינוּ שָׂרֵינוּ כַּהֲנָנֵינוּ וְאֲבֹתֵינוּ לֹא עָשׂוּ
 35 תִּירְתָּהּ וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיהָ וְלִעֲוֹתֶיהָ אֲשֶׁר הִעִידְתָּ בָהֶם׃ וְהֵם
 בְּמַלְכֵיהֶם וּבִטְיָבוֹ הָרַב אֲשֶׁר־נָתַתָּ לָהֶם וּבְאֶרֶץ הַרְחֵבָה וְהַשְׂמֵנָה
 36 אֲשֶׁר־נָתַתָּה לְפָנֵיהֶם לֹא עָבְדוּהָ וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הַרְעִים׃ הֲנִחָה
 אֲנִי הַיּוֹם עַבְדִּים וְהָאֶרֶץ אֲשֶׁר־נָתַתָּה לְאֲבֹתֵינוּ לֶאֱכֹל אֶת־פְּרוֹתֶיהָ
 37 וְאַת־טִיבָהּ הֲנִיחָה אֲנִי עַבְדִּים עָלֶיהָ׃ וְתִבְיֹאתָה מִרְפָּה לְמַלְכִים
 אֲשֶׁר־נָתַתָּה עָלֵינוּ בְּחַטֹּאתֵינוּ וְעַל־גְּוִיֹתֵנוּ מִשָּׁלִים וּבְבִקְהַמְתָּנוּ כְּרָצוֹלָם
 וּבְדָבָרָה גְּדֹלָה אֲנִיחָנוּ׃

VIII. JUDAH COMFORTED, *Isaiah* 40–42.

CHAPTER XL. מ

2 א נַחֲמוּ נַחֲמוּ עָמִי יֹאמֶר אֱלֹהִיכֶם׃ דַּבְּרוּ עֲלֵי־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלָיָהּ
 כִּי מִלְאָה אָבָאָה כִּי נִרְצָה עֲלֶיהָ כִּי לָקַחְתָּ מִיָּד יְהוָה כַּפָּלִים כָּכֹל
 3 חֲטֹאתֶיהָ׃ קוֹל קוֹרֵא בַּמִּדְבָּר פִּנְי דְּרָךְ יְהוָה וְשָׂרוּ בַּעֲרֹבָה
 4 מִסְּלָה לְאֹהֲרֵינוּ׃ כִּלְיָא וְנָשָׂא וְכִלְיָהּ וְנִבְעָה וְשָׁפְלוּ וְהוּהוּ הַעֲקֹב
 5 לְמִישׁוֹר וְהִרְכָּסִים לְבִקְעָה׃ וְנִגְלָה כְבוֹד יְהוָה וְרָאָו כִּלְבָּשׁוּ יְהוָה
 6 כִּי פִי יְהוָה דִּבֶּר׃ קוֹל אֹמֵר קָרָא וְאָמַר מַה אֶקְרָא כִּלְבָּשׁוֹ
 7 הַצִּיּוֹר וְכִלְבָּשְׁתֶּךָ כַּעֲרֵץ הַשָּׁדָה׃ וּבִשׁ חֲצִיר נִבְּל אֵיץ כִּי רִיחַ יְהוָה
 8 נִשְׁפָּח בּוֹ אֲנִי חֲצִיר הָעֵס׃ וּבִשׁ חֲצִיר נִבְּל אֵיץ וְדָבַר אֱלֹהֵינוּ יְקִים
 9 לְעוֹלָם׃ עַל חֲרָגְבָהּ עֲלִי־לָךְ מִבְּשָׂרְתָּ אֵיזֶן הַרְיָמִי בַּפִּי קוֹלְךָ
 מִבְּשָׂרְתָּ וְהוֹשַׁלְּם הַרְיָמִי אֶל־תִּירְאוּ אֹמְרֵי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם׃
 י הִלָּה אֲדֹנָי יְהוָה בְּהִזָּק נְבוּאָה יִזְרְעוּ מִשָּׁלַח לוֹ הִנֵּה שָׁכְרוּ אֶתֹ
 11 וּפְעָלָתוֹ לְפָנָיו׃ כִּרְשָׁה עָרְוֹ וְרָלָה בְּזָרְעוֹ וּבְפִיץ טְלָאִים וּבְחִיקוֹ וְשָׂא
 12 עֲלִית וְהִלָּ׃ מִי־מִלֵּד בְּשִׁעָלוֹ מִיֹּם וּשְׁמַיִם בְּנִחַח תִּפְּזֵן וְכֹל
 13 בְּשִׁלְשׁ עֶפֶר הָאָרֶץ וְשָׁמַל בְּאֵלֶם הַרִים וּגְבֻעוֹת בְּמֵאזְזִים׃ מִי־תִכֵּן
 14 אֶת־רִיחַ יְהוָה וְאֵישׁ עֲצָתוֹ יוֹדִיעֵנִי׃ אֶת־מִי נוֹשֵׁן וְנִבְיָאֵהוּ וְנִלְמַדְהוּ
 15 כִּי אֶתֶּר מִשְׁפָּט וְנִלְמַדְהוּ לְעֵת הַרְחֵף תְּבוּנֹת יוֹדִיעֵנִי׃ הֵן גִּוִּים כָּמֹר
 16 מִדְּלִי וּבְשִׁחַק מֵאזְזִים נְחַשְׁבִּי הֵן אֵיִים כְּחַק וְשׁוֹל׃ וְלִבְנוֹן אֵין דִּי
 17 כְּעַר וְחִלְתִּי אֵין דִּי עִלָּה׃ כִּלְבָּשׁוֹתִים כָּאֵין נִגְדוּ מֵאֶפֶס וְתַחֲוִי

18 נחשבוֹלֵוּ: וְאֵלֵמִי תִדְמֶנּוּן אֵל וּמִהֲדָמוֹת תִּשְׁכַּחוּ־לֵוּ: הַשֶּׁסֶל נִסָּה
 19 חֲלֹשׁ וְגַבְהָ בִּזְהָב וְרַקְעָנִי וּרְתָקוֹת כֶּסֶף אֲבָרָה: הַמִּסְסָן תְּרוּמָה עֵץ =
 21 לֹא־יִרְקַב וּבַחֹר חֲרֹשׁ חֲכָם וּבְקִשְׁלוֹ לְהִכִּין פֶּסֶל לֹא וּמוֹט: הַלֵּוָא
 תִּדְעַל הַלֵּוָא תִּשְׁמְעֵי הַלֵּוָא הַעַד מִרְאֵשׁ לִבָּם הַלֵּוָא הַבִּינּוּתָם מִיִּסְדּוֹת
 22 הָאָרֶץ: הַיֹּשֵׁב עַל־חוּג הָאָרֶץ וְיִשְׁבִּיהָ כַּחֲנֻכּוֹת הַחִטָּה כַּדֵּק שְׁמֹנִים
 23 וּנְמִתָּם כְּאֵהֶל לְשֶׁבֶת: הַיִּזְקֵן לְיִזְקִים לְאִוֶּן שְׁפָטֵי אָרֶץ פְּתוּהֵי עֲשׂוּהָ:
 24 אֵה בְלִי־נִשְׁטֵי אֵה בְלִי־זִלְעֵי אֵה בְלִי־שִׁבְשֵׁב פֶּאֶרֶץ גִּזְעָם וְגַם נִשְׁה בָהֶם
 25 וּנְשִׁי וּסְעָהָ בְקֶשׁ תִּשְׁאֵם: וְאֵלֵמִי תִדְמֶנּוּ וְאֲשַׁנְה יֹאמֵר קְדוֹשׁ: כֹּה
 26 שְׂאֵר־מְרוֹם עֵינֵיכֶם וְרֹאֵי מִי־בְרָא אֱלֹהֵי הַמִּזְבֵּיֹא בְמִסְפָּר אֲבָאִם לְכֹלֶם
 27 בְּשֵׁם וּקְרָא מֶלֶךְ אֱלֹהִים וְאִמְרִין כֹּה אִישׁ לֹא יַעֲדֵר: לְמַה
 תֹּאמֵר גַּעֲבֹב וְהַדְפָּר וְשִׂרְאֵל נִסְתַּבְּה דַּרְסֵי מִי־הִזְהָ וּמִאֲלֹהֵי מִשְׁפָּטֵי
 28 גַּעֲבֹר: הַלֵּוָא דַּעֲת אִם־לֹא שְׁמַעְתָּ אֱלֹהֵי עוֹלָם, וְהִזְהָ בּוֹרֵא קַצּוֹת
 29 הָאָרֶץ לֹא יוֹעֵה וְלֹא יוֹעֵד אִין חֲקֵר לַחֲבִינְתוֹ: נָתַן לְעֵשֶׂה כֹּה וְלִאִין
 30 אֱלֹהִים עֲמָמָה יִרְבֶּה: וְנִשְׁפֵי נַעֲרִים וְנִגְשֵׁי וּבַחֲזִירוֹם כְּשׁוֹל יִכְשְׁלוּ: כ
 31 וְקִנְיֵי וְהִזְהָ בַחֲלִיפֵי כֹה גַעֲלוֹ אֲבָר כַּנְּשָׁרִים וְיִזְעַל וְלֹא יוֹעֵשֵׁי וְלִכּוֹ
 וְלֹא יוֹעֵשֵׁי:

CHAPTER XLI. מא

הַחֲרִישֵׁי אֵלֵי אֱלֹהִים וְלֹא־מִיֹּם בַּחֲלִיפֵי כֹה יוֹשֵׁל אִז וְיִבְרֹו יַחֲדוּ *
 לְמִשְׁפַּט נִקְרְבָה: מִי הַעִיר מִמְּזוֹלַח צָדֵק וּקְרָאָהּ לְהַנְלֹו וְיִמֵן לְפָנָיו
 2 מַיִם וּמַלְכִים לְרַף וְיִמֵן בְּעֶשֶׂר תִּרְבֹּו בְקֶשׁ נִדָּה קִשְׁתוֹ: וְיִרְדָּם גַּעֲבֹר
 3 שְׁלִים אִתָּה בְּהַנְלֵוֹ לֹא יִבּוֹא: מִי־שֶׁעַל וְעֲשֵׂה קְרָא הַחֲרוֹת מִרְאֵשׁ אֵנִי
 4 יַהֲלֵה רֵאשִׁין וְאִתְּאֲחֻרִים אֲנִי־הֵיֹא: רֵאֵו אֱלֹהִים וְיִלְאֵי קַצּוֹת הָאָרֶץ
 5 גַּעֲבֹו קִרְבֵי נִנְאֲהִינּוּ: אִישׁ אִתְּבַשְׁהוּ בַעֲזָו וְלֹאֲהִו יֹאמֵר הַנֵּק:
 6 וְיַחֲזֵק חֲרֹשׁ אִתְּצִלְהָ מַחֲלִיק פְּשִׁישׁ אִתְּהַלֵּם פַּעַם אִמֵר לְדָבֵק טוֹב
 7 הֵוָא וְיַחֲזַקְהוּ בְּמִסְמָרִים לֹא וּמוֹט: וְאֲתֹה וְיִשְׂרָאֵל עֲבָדֵי
 8 גַעֲבֹו אֲשֶׁר בַּחֲרִישֵׁי זַרַע אֲבָרְהָם אֲהַבִּי: אֲשֶׁר הַחֲזַקְתִּיהָ מִקַּצּוֹת
 9 הָאָרֶץ וּמִאֲצִילֵיהָ קְרָאֲתִיהָ וְאִמֵר לָהּ עַבְדֵי־אֲתָה בַּחֲרִישֵׁי וְלֹא
 10 מִאֲצִילֵיהָ: אִלְתִּירְאָ כִּי־עֲשֵׂה אֵנִי אִלְתִּישְׁתַּע כִּי־אֵנִי אִלְתִּיהָ אִמְצִילֵיהָ
 11 אִתְּצוֹרְתִיהָ אִתְּחַמְכִתִּיהָ בּוֹיִמֵן צָדִיק: הֵן נִבְשֵׁל וּנְכַלְמֵו כֹּל הַנְּחָרוֹם
 12 כֹּה יִהְיֵי כְּאִין וְיֹאבְדֵו אֲנִישֵׁי רִיבָה: תִּבְקַשְׁשֵׁם וְלֹא תִמְצָאִם אֲנִישֵׁי
 13 מִצְּמָה יִהְיֵו כְּאִין וּכְאֲפֵס אֲנִישֵׁי מִלְחַמְתָּהּ: כִּי אֵנִי וְהִזְהָ אֱלֹהֵיהָ

14 מִתְנַקֵּם וּמִיִּמְנָה הָאָמֵר לֹךְ אֶל־תִּירָא אֲנִי עֲזַרְתִּיהָ : אֶל־תִּירָא
 תּוֹלַעַת גַּעְלָב מִתִּי וְיִשְׂרָאֵל אֲנִי עֲזַרְתִּיהָ נֹאס־יְהוָה וְגֹאֲלָהּ קְדוֹשׁ
 ט וְיִשְׂרָאֵל : הִנֵּה שְׂמִיתִיהָ לְמוֹרָג חֲרוֹץ חֶלֶט בְּגַל פְּרִפְיוֹת תְּדוֹשׁ הַרִים
 16 וְחִדַּק וַיְגַבְּדוּת כַּמִּץ תַּשִּׁים : תִּזְרַם וְרוּחַ תַּשְׂאֵם וְסַעְרָה תַּפְּיֵץ אֶתֶם
 17 וְאֶתֶּה תַּעֲרֵל בַּיהוָה בַּקְדוֹשׁ וְיִשְׂרָאֵל תַּתְּחַלֵּל : הַעֲנִיִּים וְהַאֲבוּזִיִּים
 מִבְּקָשִׁים מִיִּם וְאִין לְשׁוֹנֵם בַּעֲמָא נִשְׁתַּה אֲנִי יְהוָה אֲעִלֵּם אֱלֹהֵי
 18 וְיִשְׂרָאֵל לֹא אֲעִזְבֶּם : אֲפַתַּח עַל־שְׁפִיִם נְהִלוֹת וּבְתוֹךְ בַּקְעוֹת מַעֲיִנוֹת
 19 אֲשִׁים מִדְּבַר לְאֻנְס־מִים וְאֶרְץ אֶיְה לְמוֹזְאֵי מִים : אֲפִן בַּמִּדְבָּר אֶרְז
 שֹׁשֶׁה וְהַקֵּס וְעֵץ שָׁמֶן אֲשִׁים בַּקְרָבָה בְּרוֹשׁ תַּדְהַר וְהַאֲשׁוּר יַתְהוּ :
 כ לְמַעַן וְרָאִי וְהַדְּלוּ וְנִשְׁיִמוּ וְנִשְׁלִילוּ יַחֲלוּ כִי נִדְרִיהוּהָ עֲשׂוֹתָה זֹאת
 21 וְקָדוֹשׁ יִשְׂרָאֵל בְּרָאָה : קָרְבוּ רִיבְכֶם יֹאמֶר יְהוָה הַגִּישׁוּ
 22 עֲצָמוֹתֵיכֶם יֹאמֶר מֶלֶךְ גַּעְלָב : גִּישׁוּ וְנִגְדְּרוּ לָנוּ אֵת אֲשֶׁר תַּקְרִינָה
 הַרְאֵשְׁנוֹת , מִה הִנֵּה הַגִּידוּ וְנִשְׁיִמָה לְבַל וְנַדְעָה אֲהִרְוִתֵן אִי הַבְּאֵוֹת
 23 הַשְּׂמִיעֵנוּ : הַגִּידוּ הָאֲתִנוֹת לְאֲחֹר וְנַדְעָה כִי אֱלֹהִים אַתֶּם אֲהִ תַּיִטִּיבוּ
 24 וְתִלְשִׁי וְנִשְׁתַּעֲה וְנִרְאָ נִתְהוּ : הַיְרַאֲתֶם מֵאִין וּפְעֻלְכֶם מֵאֲפַע תּוֹעֵבָה
 כ"ה יִבְתַּר בְּכֶם : הַעֲרֹתִי מַעֲפִין נִילֹאת מִמְזֻרַח־שְׂמֵשׁ וְקָרָא בְּשִׁמִּי
 26 וְזָבָא סְנִיִּים כְּמוֹ־חֶמֶר וְכִמוֹ יוֹצֵר וְרִמְס־טִיט : מִי־תַחַיֵּד מֵרֹאשׁ וְנַדְעָה
 וּמִלְפָּנִים וְיֹאמֶר אֲדִיק אֶת אִי־מַגִּיד אֶת אִין מִשְׁמִיעַ אֶת אִי־שְׂמִיעַ
 27 אֲמַרְכֶם : רֹאשׁוֹן לְעִיִן הִנֵּה הַנֵּם וְלִירוּשָׁלַם מִבְּשַׁר אֲפִן : וְאֶרְאָ
 28 וְאִין אִישׁ וּמַאֲלָה וְאִין יוֹעֵץ וְאֲשֶׁאֲלֶם וְנִשְׁיִבוּ דְבַר : הֵן כֵּלֶם אִין
 אֲפַס מַעֲשִׂיהֶם רִיחַ יִתְהוּ וְנִסְפְּרָהֶם :

CHAPTER XLII. כ"ב

א הֵן עֲבָדֵי אֲתַמְדֻּבּוּ בְּחִירֵי רַצְתָּה נַפְשִׁי נִתְתִי רִוְחִי עֲלוּ מִשְׁפַּט
 3 ב לַגִּיִם יוֹצִיא : לֹא יִגְעַק וְלֹא יִשָּׂא וְלֹא־יִשְׁמִיעַ בְּחִוּץ קוֹלוֹ : קִנְיָה
 4 רֵצִין לֹא יִשְׁבּוֹר וּפְשַׁתָּה כַּהָה לֹא יִכַּפֵּה לְאִמַת יוֹצִיא מִשְׁפַּט : לֹא
 יִכַּהֵה וְלֹא יוֹרֵץ עַד־יִשְׁוִים בְּאֶרֶץ מִשְׁפַּט וְלַחֲוֹרְתוֹ אִיִּים יוֹחֵלוּ :
 ה כִּה־אֹמֶר הָאֵל , יְהוָה בּוֹרֵא הַשְּׂמַיִם וְנִשְׁיִיחֶם רַקֵּעַ הָאֶרֶץ וְגַאֲצֵיָהּ
 6 לְתוֹן נִשְׁמָה לְעַם עֲלִיָה וְרוּחַ לְהִלְכִים בָּהּ : אֲנִי יְהוָה קְרֹאֲתִיהָ בַּצְדָק
 7 וְאַחֲזַק בְּיָדָהּ וְאַצְרֶהָ וְאֶתְנֶה לְבָרִית עִם לְאִיר גִּיִּים : לִפְתָח עֵינַיִם
 8 עֲזָרוֹת לְהַיִּצִיא מִמִּסְגַּר אֲשִׁיר מִבַּיִת כָּלָא נִשְׁבִּי חֲשׂוֹ : אֲנִי יְהוָה
 9 הִיא שְׂמִי וְכַבֹּדִי לְאֲחֹר לֹא־אֲתֵן וְתַחֲלָתִי לְפַסִּילִים : הַרְאֵשְׁנוֹת הַנְּהַד

באו והקשוה אני מגיד בטחם תצמחנה אשמיע אתכם : שירו
 ליהנה שיר הלש תהלה מקצה הארץ וירבי הים ומלאו איום
 וקשביהם : ישאו מדבר ועליו חצרים תשב קדר רעל ושבי סלע 11
 מראש הרים וצנחני : שמינה ליהנה כבוד ותהלהו באיום ונודו : 12
 יהנה כגבור נצא פאיש מלחמות העיר קנאה ריעל אהינצרוה על- 13
 ארבו ותנבר : החשיתו מטולם אחריש אהאפק כגולדה 14
 אפעה אשם ואשמה נהד : אחרוב הרים ונקבלה וכלעשכם איביש ט
 ושמתי נהרות לאלים ואנמים איביש : והילכתי ערים בדרך לא 16
 נדעי בנהיכות לאנדעי אחרים אשים מחשקה לפניחם לאור
 ומעקשים למישור אלה הדברים עשותם ולא עזבתים : כטני אהור 17
 נכשי בשת הבטחים בפסל האמרים למסכה אתם אלהינו :
 החרשים שמעי והעוררים הפטוי לראיה : מי עור פי אם-עבדו 18
 וחרש כמלאכי אשלה מי עור כמשלם ועור כעבד יהנה : ראית כ
 כפות ולא תשמר פקיה אננים ולא ישמע : יהנה הפץ למינו בדרך 21
 נגדיל תורה ונאדיר : והוא עס-בניז ושסיל הפת בחורים כלם 22
 ובדתי כלאים התבאי היו לבו ואין מציל משפה ואין-אמר השב :
 מי בכם נאצו זאת נקשב וישמע לאחור : מיר-הון למשופה נקשב 23
 וישראל לבזים הלא יהנה זו הטאנו לו ולא-אבי בדרךיו הלא 24
 ולא שמעי בתורתו : ונשפה עליו חמה אפו נגזיו מלחמה ותקלטהו כה
 מסביב ולא נדע ותבערבו ולא-ישום על-לב :

IX. MESSIAH'S HUMILIATION AND GLORY, *Isaiah 53*.

מי האמין לשמעתי וזכור יהנה עלימי נקלחה : וילל כיוצק לשניו א
 וכשרש מארץ ציה לא-תאר לו ולא תבר ונראהו ולא-מראה
 ונהמדהו : נבזה ותקל אישים איש מכאבות ונדוש הלי וכמסתר 3
 פנים מפני נבזה ולא תשבחהו : אכן תלגלי הוא נשא ומכאבניו 4
 סבלם ואנחתי חשבליהו נניש מכה אלהים ומענה : והוא מהלל ה
 מפשלינו מדבא משונתינו מיטר שלומלו עליו ובהברתו נרפאלינו :
 כללל מצאן תלנו איש לנרפו פנינו ויהנה הפגיש בו את עון כלנו : 6
 נגש והוא נענה ולא נפתח-פיו כשה לשבח יובל וכרחל לפני גזייה 7
 נאלמה ולא יפתח פיו : מעצר וממשפט לקח ואת-הורו מי ישיחת 8

v. 20. ראית קרי v. 21. עד כאן v. 21. לטריסה קרי v. 25. קמין בו"ק
 v. 7. קמין בו"ק v. 8. קמין בו"ק

9 כי נגזר מארץ חיים מפשע עמי נגע למו: וניתן את־רשעים קברו
 ואת־עשיר במתו על לא־חמס עשה ולא מרמה פשיו: ויהיה הפץ
 הפאו החלי אס־תשים אשם נפשו וראה זרע בארץ ומים ותפץ
 11 יהיה בקרו וקלח: משמל נפשו וראה ישבע בדעתו וצדיק צדיק
 12 עבדי לרבים ועונתם היא יסבל: לכן את־לקלו ברבום ואת־עצומים
 ותלק שלל תחת אשר הערה למות נפשו ואת־פשעים נמנה והוא
 הטארבים נשא ולפשעים יפגיע:

X. THE RESTORATION OF ISRAEL, *Ezekiel 37.*

א היתה עלי נד־יהנה ויוציאני ברוח יהוה ויניחני בתוך הבקעה
 2 והיא מלאה עצמות: והעבירני עליהם סביב, סביב והנה רבות
 3 מאד על־פני הבקעה והנה רבשות מאד: ויאמר אלי בן־אדם
 4 התחינה העצמות האלה ואמר אדני יהוה אלה וידעת: ויאמר
 5 אלי הנבא עליהעצמות האלה ואמרתי אליהם העצמות הרבשות
 ה שמי דבר־יהוה: פה אמר אדני יהוה לעצמות האלה הנה
 6 אני מביא בכם רוח וחיותם: ונתתי עליכם גידים והעליתי עליכם
 7 בשר וקמתי עליכם עור ונהתי בכם רוח וחיותם וידעתם כראני
 8 יהוה: ונבאתי כאשר צנתי ויהי־קול כהנבוא והיחיה־עש ותקרבו
 9 עצמות עם אל־עצמו: וראיתי והנה עליהם גידים ובשר עלה
 10 ויקרם עליהם עור מלמעלה ורוח אין בהם: ויאמר אלי הנבא
 11 אליהיית הנבא בן־אדם ואמרתי אליהרוח כה־אמר, אדני יהוה
 12 מארבע רוחות באי הרוח ופתי בהרוגים האלה ונחיו: והנבאתי
 13 כאשר צנתי ותבוא בהם הרוח ונחיו ונעמדו על־רגליהם תול גדול
 14 מאד מאד: ויאמר אלי בן־אדם העצמות האלה פלביית ישראל
 15 המה הנה אמרים נבשו עצמותינו ואבדה תקותנו נגזרנו לנו: לכן
 16 הנבא ואמרתי אליהם כה־אמר אדני יהוה הנה אני פה את
 קברותיכם והעליתי אתכם מקברותיכם עמי ותבאתי אתכם אליאקמת
 17 ישראל: וידעתם כראני יהוה בפתחי את־קברותיכם ובהעליתי אתכם
 18 מקברותיכם עמי: ונתתי רוחי בכם וחיותם והנחתי אתכם על־
 אדמתכם וידעתם כי אני יהוה דברתי ועשיתי נאס־יהוה:
 19 ויהי דבר־יהוה אלי לאמר: ואתה בן־אדם קח־לך עץ אחד וכתב

עליו ליהי'ה ולבני ישראל חב'רו ולקח עץ אחד וכתב עליו ליוס'ף
 עץ אפרים וכלביות ישראל חב'רו : וקרב אהם אחד אל'אחד לה 17
 לעץ אחד והיו לאחדים בנד'ה : ובאשר ואמרו אליה בני עמ'ה 18
 לאמר הלא יתגיד לנו מה'אלה לה : דבר אליהם כה'אמר אדני 19
 יהו'ה הנה אני לקח את'עין יוס'ף אשר בנד'אפרים ושבטי ישראל
 חב'רו ונתתי אהם עליו את'עין והי'ה גשיותם לעץ אחד והיו אחד
 בנד'י : והיו העצים אשר תכתב עליהם בנד'ה לעיניהם : ודבר אליהם 21
 כה'אמר אדני יהו'ה הנה אני לקח את'בני ישראל מבין הגוים אשר
 ה'לבי'שם וקבצתי אהם מסביב והבאתי אהם אל'אדמתם : וגשיתי 22
 אהם לגוי אחד בארץ בהרי ישראל ומלך אחד יהיה לכלם למלך
 ולא יהי'ה עוד לשני גוים ולא יחצו עוד לשתי ממלכות עוד : ולא 23
 ישמאי עוד בנלליהם ובשקציהם ובכל פשעיהם והושעתי אהם
 מכל מושבתיהם אשר חטאו בהם וטהרתי אותם והי'דלי לגם ואני
 אהיה להם לאלהים : ועבדי דוד מלך עליהם ורוצה אחד יהיה 24
 לכלם ובמשפטי בלבי וחקתי ושמרו ועשו אותם : וגשבי עלי'ארץ
 אשר נתתי לעבדי לנעלב אשר גשבי'בה אבותיכם וגשבי עליה 25
 ה'מה ובניהם ובני בניהם עד'עולם ודוד עבדי נשיא להם לעולם :
 וברתי להם ברית שלום ברית עולם יהיה אהם ונתתים והרבותי 26
 אהם ונתתי את'מקדשי בתוכם לעולם : והיה משכני עליהם והי'תי 27
 להם לאלהים והמה והי'דלי לגם : וידעו הגוים כי אני יהו'ה 28
 מקבש את'ישראל בהיות מקדשי בתוכם לעולם :

XI. THE PROPHECY OF OBADIAH.

חזון עבד'יה כה'אמר אדני יהו'ה לאדום שמויעה שמי'ני מ'את א
 יהו'ה וציר בעינים ש'ת קימו ונקימה עליה למלחמה : הנה קשן 2
 נתתיה בעינים בני אהה מאד : ודון לב'ה השי'א ש'בני בתגור'סלע 3
 מרום שבתו אמר בלבו מי יורידני ארץ : אס'תגביה כ'אשר ואם 4
 בין פוכבים שים קנה משם א'רד'ה נאס'יה'ה : אס'גכבים בא'לה 5
 אס'ת'דרי ל'לה איה נדמיתה הלא ונ'בני דגם אס'ב'צרים באו לה 6
 הלא וש'אירו על'לות : איה נחפשי עשו ובעי מצ'צרו : עד'הגביל 76

שְׁלַחְתָּהּ כָּל אַנְשֵׁי בְרִיתָהּ הַשְׂאִיָּה וְכָלוּ לָהּ אַנְשֵׁי שְׁלֹמֹה לַחֲמָה
 8 וְשִׂימוּ מִזֹּר תַּחְתֶּיהָ אֵין תְּבִינָה בּוֹ : הֲלוֹא בְּיוֹם הַהוּא נֶאֱסִיחָהּ
 9 וְהֶאֱבַדְתִּי חֲכָמִים מֵאֲדוֹם וְהַבְּוִנָה מִחֵר עָשׂוּ : וְנַתְּתוּ גְבוּרֶיהָ תִּימָן
 10 לְמִצָּן וְכַחֲאִישׁ מִחֵר עָשׂוּ מִקָּטָל : מִחֲמַס אֲחִיהָ גַעֲלָב תִּכְסֶּה בִּישָׁה
 11 וְנִכְרַת לַעֲלִים : בְּיוֹם עֲמֻדָהּ מִלָּנֶה בְּיוֹם שְׁבוֹת זָרוּם הִילֹו וְכָרִים
 12 בָּאוּ שְׁעָרָו וְעַל־יְרוּשָׁלַם נָדוּ גֹרֶל גַּם־אֲתָהּ פֶּאֶחֶד מֵהֶם : וְאַל־תִּרְא
 בְּיוֹם־אֲחִיהָ בְּיוֹם נִכְרָו וְאַל־תִּשְׁמַח לִבְנֵי־יְהוּדָה בְּיוֹם אֲבָדָם וְאַל־
 13 תִּתְקַל פִּיהָ בְּיוֹם צָרָה : אַל־תִּבְוֹא בְּשַׁעֲרֵ־עַמִּיל בְּיוֹם אֵידָם אַל־תִּרְא
 14 גַּם־אֲתָהּ בְּהַעֲתוֹ בְּיוֹם אֵידוֹ וְאַל־תִּשְׁלַחְנָהּ בְּחִילוֹ בְּיוֹם אֵידוֹ : וְאַל־
 תַּעֲמֹד עֲלֶיהָ־פָּרֶק לַהֲכָרִית אֲתִּדְפְּלוּטִיו וְאַל־תִּסְגֵּר שְׂרִידָיו בְּיוֹם צָרָה :
 ט בְּרִקְרוּב יוֹסִיחָהּ עַל־כַּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ וַעֲשֵׂה לָּךְ גַּמְלָה וְשׁוֹב
 16 בְּרִאשָׁה : פִּי כַּאֲשֶׁר שְׁתִּיחֶם עַל־יְהֵר קִדְשֵׁי יִשְׁתּוּ כַל־הַגּוֹיִם תִּמְיֹד
 17 וְשִׁתִּי וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ : וּבְהֵר צִיּוֹן תִּהְיֶה פְּלִיטָה וְהָיָה קִדְשׁ
 18 וְיִרְשׁוּ בַּיִת גַּעֲלָב אֶת מוֹרְשֵׁיהֶם : וְהָיָה בַּיִת־גַּעֲלָב אֵשׁ וּבַיִת יוֹסֵף
 לַהֲבָה וּבַיִת עָשׂוּ לְקֶשׁ וְדָלְקוּ בָהֶם גַּאֲכָלִים וְלֹא־יִהְיֶה שְׂרִיד לְבַיִת
 19 עָשׂוּ כִּי יִהְיֶה הַבַּר : וְיִרְשׁוּ הַגָּב אֶת־הָהָר עָשׂוּ וְהַשְּׁפֵלָה אֲתִּדְפְּלוּטִים
 וְיִרְשׁוּ אֲתִּדְשָׁה אֲפֹרִים וְאֶת שַׁדָּה שְׁמֵרוֹן וּבְנִימָן אֲתִּדְהַגְלָעַד :
 כ וְגַלְתָּ הַחֲלִיחָהּ לְבָנוּ יִשְׂרָאֵל אֲשֶׁר־כִּנְעָנִים עַד־צָרְפָת וְגַלְתָּ יְרוּשָׁלַם
 21 אֲשֶׁר בַּסָּפֵד יִרְשׁוּ אֶת עָרֵי הַגָּב : וְעָלוּ מוֹשִׁיעִים בְּהָר צִיּוֹן לְשֹׁפֵט
 אֲתִּדְהָר עָשׂוּ וְהָיְתָה לַיהוָה הַמְּלוּכָה :

XII. THE PROPHECY OF NAHUM.

CHAPTER I. א

א מִשָּׂא נִינְוָה סָפֵר תַּחֲזֹן נַחֲוִים הָאֶלְקָשִׁי : אֵל קִנְיָא וְיִנְקָם יְהוָה נָקָם
 3 יְהוָה וּבַעַל חַמָּה נָקָם יְהוָה לְצָרָיו וְיִטְרַר הוּא לְאֹיְבָיו : יְהוָה
 אֲרָה אֲפֹרִים וְגִדְו־לִפְתַּח וְיִנְקָה לֹא יִנְקָה יְהוָה בַּסִּיפָה וּבַשְּׁעָרָה הִרְלֹו
 4 וְעָן אֶבֶק רַגְלָיו : גֹּעֵר בְּיוֹם וַיַּבְשֵׂהוּ וְכַל־הַחַרוֹת הַחַרִּיב אִמְלַל
 ה בָּשָׁן וְכַרְמֶל וַפְּרַח לְבָנוֹן אִמְלַל : הַרִים רַגְשׁוּ מִפְּנֵי וְהַגְּבָעִית
 6 הַחֲמִנְנִי וַתִּשָּׂא הָאָרֶץ מִפְּנֵיו וְתַבֵּל וְכַל־יֹשְׁבֵי בָהּ : לִפְנֵי זַעֲמוֹ מִי
 גַּעֲמֹד וּמִי יָקִים בְּחַרוֹן אִפְּו חֲמַתֹּו נַתְּנָה כְּאֵשׁ וְהַצָּרוֹם נִתְּצוּ
 8 7 מִפְּנֵי : טוֹב יְהוָה לְמִצְוֹת בְּיוֹם צָרָה וַיִּדְעַ חָסִי בּוֹ : וּבַבְּטָטָה עִבֵּר

v. 3. יתרו ו' v. 21. עד כאן v. 11. פעריו קר v. 10. ל' א

9 כָּל־הַיּוֹם מִקִּיּוֹמָהּ וְאֶבְיָר וְרַחֲמֵי־חַסֶּדָהּ : מִדֵּחַ־חֲשׁוֹבֵיךָ אֶל־יְהוָה כָּל־הַיּוֹם
 הַיּוֹם עֲשֵׂה לְאֲדֹתָיִם פְּעָמִים צְרָה : כִּי עַד־סִירִים סְבָלִים וּבְסָבָאִם י
 11 סְבוּאִים אֲבָלוּ בְּקֶשֶׁת וּבִשׁ מֵלֶאֱ : מִפֶּה וְזָא חֲשָׁב עַל־יְהוָה רַעַה יִעֵץ
 בְּלִגְעַל : כֹּה וְאָמַר יְהוָה אֲבִ־שְׁלָמִים וְכֵן רַבִּים וְכֵן נִזְוֹ וְעָבַר
 12 וְלִנְחָה לֹא אֲצַנֶּה עִיד : וְעֵתָה אֲשַׁבֵּר מִטְּהוֹ מַעֲלִיָּה וּמוֹסְרֵיָהּ אֲנַתֵּק :
 13 וְצִיָּה עֲלֶיךָ יְהוָה לֹא־יִזְרַע מִשְׁמָךְ עִיד מִבֵּית אֱלֹהֶיךָ אֲבָרִית פֶּסֶל
 14 וּמִסִּבָּה אֲשִׁים קִבְּרָה כִּי קָלוֹת :

CHAPTER II. ב

הִפֵּה עַל־יְהוָה יָמֵיךָ וְגָלִי מִבִּשּׁוֹר מִשְׁמִיעַ שְׁלוֹם הַעֵי וְיִהְיֶה חֲנִיָּה שְׁלָמִי א
 2 נִדְרָה כִּי לֹא יוֹסֶה עִיד לְעָבוֹר־בָּךְ בְּלִגְעַל כָּל־הַיּוֹם : כִּרְתָה : עֲלֵה מִפִּיךָ
 3 עַל־פִּיךָ נִצּוֹר מִצִּוְרָה צַפְחֵי־דָרְךָ חֲנֵק מְתָלִים אֲמִיץ לָהּ מְאֹד : כִּי
 שָׁב יְהוָה אֶת־גְּאוֹן נַעֲשֵׂב כַּגְּאוֹן וְשִׂרְאֵל כִּי בַקְקִים בַּקְקִים וּזְמִירֵיהֶם
 4 שָׁחַתוּ : מִזֵּן גְּבוּרֵיהֶוּ מֵאֲתָם אֲנִשִּׁי־חֵיל מְתַלְעִים בְּאֲשֶׁר־פָּלַח הַרְקֵב
 5 בְּיוֹם הַכִּיָּו וְהַבְּרוּשִׁים הַרְעֵלוּ : בַּחֲצוֹת וְהַזֹּלְלוּ הַרְקֵב וְשִׁתְּקִינֵן ה
 6 בְּרַחֲבוֹת מְרֹאֵהָן כְּלִפְתִּיִם כְּבָרְקִים וְרוֹצְצֵי : יִזְכֹּר אֱדִירֵוּ וּבְשָׁלוּ
 7 בַּהֲלִיכֹתֶם וּמְהֵרָה הוֹמְתָה וְהֵכֵן הַסֶּכֶף : שִׁעְרֵי הַתְּהָרוֹת נִפְתְּחוּ
 8 וְהַחִיכַל נִמְוָג : וְהַעֲב גֵּלְתָה הַגֵּלְתָה וְאִמְהֵתִיהָ מִנְּהוּלָה פֶּקֶל יוֹלִים
 9 מְתַפְּשֹׁת עַל־לִבְבָהּ : וְנִינְנָה כְּבָרְכַת־מִים מִימֵי הַיָּא וְהַמָּה נְסִים
 10 עֲמִדֵי עֲמִדֵי וְאִין מִפְּנֵה : כִּי כִסֶּה בְּיוֹ זֶהָב וְאִין קָצָה לְהַכִּיָּה
 11 כְּבֹד מִכָּל כְּלֵי הַמִּפְּנֵה : בּוֹקָה וּמְבוֹקָה וּמְבִלְקָה וְלֵב נִמְסֵ וְפִיק
 12 בְּרַפִּים וְהַלְהֵלָה בְּכִל־מְתָלִים וּפְנֵי כָּלֶם קִבְּצֵי פִּאֲרוֹר : אִיָּה מְעוֹן
 13 אֲרוֹת וּמְרַעַה הַיָּא לְכַפְרִים אֲשֶׁר הַלֵּף אֲרוֹה לְבִיא שֵׁם גִּיר אֲרוֹה
 14 וְאִין מְחִרִיד : אֲרוֹה טָרָה בְּדֵי לְרוֹתֵוּ וּמְחִנֵּק לְלִבְאֵתֵוּ וְנִמְלֵא־טָרָה
 14 חֲרוֹו וּמְלִנְתֵוּ טָרָה : הַנְּנִי אֲלֵיךָ נֶאֱם יְהוָה צְבָאוֹת וְהַבְּעֵרְתִי
 בְּעֵשֶׂן רַבָּה וּמְפִירָה תֹאכַל חֶרֶב וְהַכְּרַתִי מֵאֶרֶץ טָרָף וְלֹא־יִשְׁמַע
 עִיד קוֹל מְלֹאכְבָּה :

CHAPTER III. ג

הַיּוֹם עִיר דְּמִים כָּל־הַיּוֹם פַּחַשׁ פָּרַק מִלֵּאָה לֹא יָמִישׁ טָרָה : קוֹל שׁוֹט א
 2 וְקוֹל רַעַשׁ אוֹפֵן וְסִיס דַּחַר וּמְרַבָּה מְרַבָּה : פֶּרַשׁ מַעֲלָה וְלַהֵב
 3 חֶרֶב וּבַרְק חֲלִית וְרַב הַלֵּל וְלִבְד פֶּטֶר וְאִין קָצָה לְגוֹיָה וּבְשָׁלוּ

4 בְּנוֹתָם: מִרֵב זָמַנִי זֹלָתָה טֹיֵבַת הֵן בְּעֵלְתָה פְשָׁעִים הַמִּכְרַת גִּוֹם
 5 בְּזִיזוֹתֶיהָ וּמִשְׁפָּחוֹת בִּכְשָׁפֶיהָ: הִזְנִי אֶלֶיךָ נָאִם יְהוָה זָכָאוֹת וְגִלְתִּי
 6 שִׁילֶיךָ עַל־שִׁנְיֶיךָ וְהִרְאֹתִי גִוִים מִעֵינֶיךָ וּמִמְלָכוֹת קְלוֹנֶיךָ: וְהִשְׁלַכְתִּי
 7 עֲלֶיךָ שִׁקְצִים וְהִכְלַמְתִּיךָ וְשִׁמְתִיךָ כְרָאִי: וְהִנֵּה כִלְאוֹתֶיךָ יָחִיד מִמֶּנִּי
 8 וְאָמַר שְׂדֵדָתָה כְּזָהָה מִי יִנְיֵד לָהּ מֵאֵיזֶן אֲבָקֶשׁ מִנְחָמִים לָךְ: הִתְיַטְבַּל
 9 מֵעַל אֲמִזֵּן הַיְשָׁבָה בְּיָאֲרִים מִיָּם סָבִיב לָהּ אֲשֶׁר־חִוֵּל לֹם מִיָּם
 10 הִוְמַתָּה: כִּישׁ עָנְמָה וּמִדְּרִים וְאִין קָצָה פֵיט וְלוֹבִים הִיוּ בְּעִזְתֶּךָ:
 11 גִּסְחִיָא לְגֵלָה הַלְכָה בְּשָׁבִי גַם עֲלִילִיהָ יִרְטָטוּ בְּרָאשׁ כְּלִיחוֹצוֹת
 12 וְעֲלִי־נִכְשָׁיֶיהָ יִנְהִי גִילָל וְכִלְ־גִדּוֹלֶיהָ רִתְקִי בְזָקִים: גִּסְ־אֶת תִּשְׁכָּרִי
 13 תִּהְיֶי נִגְלָמָה גִסְ־אֶת תִּבְכָּשִׁי מִיָּזוּ מֵאִיִּב: פְּלִי־מִבְּזָלוֹךָ תֵּאָנִים עִס־
 14 בְּנִירִים אִסְ־יִזְעִי וְנִפְלִי עַל־פִּי אִי־בֵל: תִּנְהַ עֲמֶה נְשִׁים בְּקִרְבֶּךָ לְאִי־בֶרֶךָ
 15 פִּתִּיחַ נִפְתָּהוּ שְׁעָרֵי שְׁעָרֶיךָ אֶבְלָה אֵשׁ בְּרִיחוֹתֶיךָ: מִי מֵאִזֵּר שְׁאִבְרִלְךָ
 16 תִּחְקִי מִבְּעִנְיֶיךָ בְּאִי בְשִׁיט וּרְמָסִי בַחֲמֵר תִּחְזֹקִי מִלְּפָנֶיךָ: שֵׁם תֵּאָכְלֶךָ
 17 אֵשׁ תִּסְרֹתֶךָ תִּרְבַּ תֵּאָכְלֶךָ כִּגְלַק תִּהְפַּד כִּלְלַק הַחֲבָדִי פֶּאֲרַבָּה:
 18 הַרְבִּיחַ רִכְלֶיךָ מִכֹּכְסֵי הַשָּׁמַיִם גִּלַק פֶּשֶׁט וְנִגְהָ: מִנְזִלוֹךָ פֶּאֲרַבָּה
 19 וְשִׁפְסָפוֹךָ כְּנִיב גִּוִיֵי הַחֻצִים בְּגִדְרוֹת בְּיוֹם קָרָה שְׁמֵשׁ זָרְחָה וְיִנְיֵד
 20 וְלֹא־יִדְבַע מְקוֹמוֹ אָנֹם: נָמִי רִלְיָה מִלֶּךָ אֲשׁוּר וְשָׁכְנֵי אֲדִירֶיהָ נִפְשִׁי
 21 עֲמָה עַל־הַחֲרִים וְאִין מִקְבָּץ: אִין־פִּתְחָה לְשִׁבְרָה נִחְלָה מִפְתָּה כָּל־
 22 שְׁמַעִי שְׁמַעִה תִּקְעִי כֹה עֲלֶיךָ כִּי עַל־מִי לֹא־עֲבָרָה רַעְתָּה תִּמִּיד:

XIII. TWELVE SELECTED PSALMS.

PSALM I. א

1 אֲשֶׁר־י הָאִישׁ אֲשֶׁר לֹא הִלֵּךְ בְּעֵצַת רְשָׁעִים וּבַדְרָהּ חֲטָאִים לֹא עָמַד
 2 וּבְמַוֶּשֶׁב לְצִים לֹא יָשָׁב: כִּי אִסְ־בְּחֹבֶרֶת יִהְיֶה חֲסֵפוֹ וּבְהִוְרְתֵי יְהוָה
 3 יִזְמַם וְלִלְוָה: וְהָיָה כַעֲץ שְׁתֵּוֵל עַל־פְּלִגֵי מַיִם אֲשֶׁר פִּרְוֹ. יִהְיֶן בְּעֵתֹו
 4 וְגִלְהֵי לֹא יִגִּיל וְכֹל אֲשֶׁר־תַּעֲשֶׂה יִבְלִיחַ: לֹא־יֵכֵן הַרְשָׁעִים כִּי אִסְ־פִּמְץ
 5 אֲשֶׁר־תִּפְסַח הַיָּם: עַל־כֵּן לֹא־יִקְמֹו רְשָׁעִים בְּמִשְׁפַּט וְחֲטָאִים בְּעֵת
 6 צְדִיקִים: כִּי־יִזְכַּע יִהְיֶה חַרֶּף צְדִיקִים וְדָרָה רְשָׁעִים תֵּאָבֵד:

PSALM II. ב

1 לָמָּה רָגַשׁוּ גִוִים וְלֹא־מִיָּם יִהְיִירוּקִי: תִּחְזָבִי. מִלְּכִי־אֶרֶץ וְרוֹזְנִים
 2 נִוְסְדוּ־יַחַד עַל־יְהוָה וְעַל־מִשְׁיָחוֹ: בְּנִתְקָה אֶת־מוֹסְרוֹתֵימוֹ וְנִשְׁלִיכָה
 3 מִמֶּנִּי עֲבֹתֵימוֹ: יוֹשֵׁב בְּשָׁמַיִם נִשְׁחַק אֲדֹרִי וְלִעֲגֵלְמוֹ: אִזּוּ יִדְבַר

- אָלִימוּ בְּאֵפוֹ וּבְחֵרוֹנוֹ וּבְהִלְמוֹ : וְאִי נִסְכַּחְתִּי מִלְכִי עַל־אֵיזֶן הַרְקֻדְשִׁי : 6
 אֶסְפָּאָה אֶל־הַקֹּדֶשׁ יְהוָה אָמַר אֵלַי בְּנִי אֵתָה אֲלֵי הַיּוֹם יְלֻדְתִּיהָ : שְׂאֵל 87
 מִמֶּנִּי וְאֵתָה לַיּוֹם נַחֲלָתָה וְאֵתָה אֶפְסֵי־אָרֶץ : תִּרְעַם בְּשֹׁבֵט בְּרִזְלֵךְ 9
 כִּכְלִי יוֹצֵר תִּנְפְּצֵם : וְשֵׁתָה מִלְכִים הַשְׂכִּילֵי הַיּוֹסֵפוֹ שְׁפָטֵי אָרֶץ : עֲבָדוּ 11
 אֶת־יְהוָה בְּרָצָה וְגִילוֹ בְּרַעְדָּה : נִשְׁקִי־בְרַךְ שְׂדֵנָאֲנָה וְהֶאֱבֹדוּ דְרָהָךְ 12
 כִּי־יִבְעַר כְּמַעַט אֶפְסוֹ אֲשֶׁר־י כִּלְחֹסֵי בּוֹ :

PSALM III. ג

- מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אֲבִשָׁלוֹם בְּיוֹם יְהוָה מְהִירְבֵּי צָרוֹ * 2
 רַבִּים קָמִים עָלַי : רַבִּים אָמְרִים לְנַפְשִׁי אֵיךְ יִשְׁוֹעַתָּה לּוֹ בְּאַלְהִים 3
 סֵלָה : וְאֵתָה יְהוָה מִן בְּגֵדִי כְבוֹדִי וּמְרִים רֹאשִׁי : קוֹלִי אֶל־יְהוָה 4
 אֶקְרָא וּבְעַנְי מִהַר קִדְשׁוֹ סֵלָה : אֵיךְ שָׁכַבְתִּי וְאִישׁוֹנָה הִקְיֹצְוֹתִי כִּי יְהוָה 6
 וְסָמְכֵנִי : לֹא־אִירָא מִרַבְבוֹת עִם אֲשֶׁר סָבִיב שְׁתֵּי עָלַי : קִיָּמָה יְהוָה 87
 הוֹשִׁיעֵנִי אֱלֹהֵי כִי־הִמְיֹת אֶת־כָּל־אֵיבֵי לְהוֹי שְׁנֵי רָשָׁעִים שִׁפְרוֹת : לִיהוָה 9
 הוֹשִׁיעָה עַל־עַמֶּךָ בְּרַכְּתָהּ סֵלָה :

PSALM IV. ד

- לְמַנְצַח בְּגִיטֵי־נֹחַת מִזְמוֹר לְדָוִד : בְּקִרְאֵי עֲנִי וְאֱלֹהֵי צַדִּיק בְּצַר * 2
 הִרְתַּבְּתָּ לִּי חָנּוּן וְשָׁמַע תְּפִלָּתִי : בְּנִי־אִישׁ עַד־מָה כְבוֹדִי לְכַלְמָה 3
 תֵּאֱהָבִין רִיק תִּבְקָשׁוּ כִזָּב סֵלָה : וְדַעַי כִּי־תִפְלָה יְהוָה חֲסִיד לּוֹ 4
 יְהוָה וְשָׁמַע בְּקִרְאֵי אֲלֵיוֹ : רִגְזוּ וְאַל־תִּחַטְּאוּ אִמְרוּ בְּלִבְבְּכֶם עַל־ 5
 מִשְׁבָּכְכֶם וְדַמּוּ סֵלָה : זְבַחַי זְבַח־צַדִּיק וּבִטְחוּ אֶל־יְהוָה : רַבִּים 76
 אָמְרִים מִי־נִרְאָה טוֹב נִסְחָ־עֲלֵינוּ אִוֹר פְּנֵיהָ יְהוָה : נִתְתָּה שְׂמִיחָה 8
 בְּלִבִּי מִלֶּחַת דֶּגֶם וְתִירוֹשִׁים רַבִּי : בְּשָׁלוֹם נִחְדָּו אֲשַׁכְּבָה וְאִישָׁן 9
 כִּי־אֵתָה יְהוָה לְבָדָד לְבַטַח תִּישׁוּבֵנִי :

PSALM V. ה

- לְמַנְצַח אֶל־הַחַיִּילוֹת מִזְמוֹר לְדָוִד : אָמְרֵי הָאֲזִנָּה יְהוָה בֵּינָה * 2
 הַיְגִיעִי : הַקְשִׁיבָה לְקוֹל שׁוֹעֵי מִלְכִי וְאֱלֹהֵי כִי־אֱלֹהֵי אֶתְפַּלֵּל : יְהוָה 43
 בִּקֹּר תִשְׁמַע קוֹלִי בִקֹּר אֶעֱרֹד־לָהּ וְאֶצְפָּה : כִּי לֹא אֵל הַפֶּזַח רָשָׁע 5
 אֵתָה לֹא יִגְרַת רַע : לֹא־יִתְצַבֵּי הַיְלָלִים לְגַד עֵינַיָה שְׁנֹאתָ כִּלִּי 6
 שְׁעֲלֵי אָזְנוֹ : תֵּאֱבֹד דְּבַר־י כִּזָּב אִישׁ־הַמִּים וְיִמְרָמָה וְהָעֵב : יְהוָה 7

8 וְאֵלֵי כְּרַב חֲסֵדָה אָבִיָּה בִּיתָה אֲשַׁתְּחִנֶּה אֶל־יְהוָה כְּדָשָׁה בִּירְאָתָהּ׃
 9 יְהוָה׃ חֲנִי בַּדְּקָהָה לְמַעַן שׁוֹרְרֵי הַיָּשָׁר לִפְנֵי דַרְכָּה׃ כִּי אֵין בְּפִיָּהּ׃
 11 נִכְיָה קַרְבָּם הַלֹּחַת קַבְרֵ־שֵׁתִית גַּרְגָּם לְשׁוֹנָם בְּחִלְקִינִי׃ הַאֲשִׁימִם׃
 אֱלֹהִים יִפְלֵה מִמְּעֻצּוֹתֵיהֶם כְּרַב פִּשְׁעֵיהֶם הִדְיַחְמוּ כִּי מָרוּ בָּהּ׃
 12 וַיִּשְׁמָחוּ כְּלִי־חֹסֵי בָּהּ לְעֵלָם רַנְּנוּ וְחַסְפוּ עֲלֵימוֹ וַיַּעֲלֶצוּ בָּהּ אֲהַבְרֵי
 13 שְׁמָה׃ פִּירְאָתָה תִּבְרַךְ צִדִּיק יְהוָה פְּצֵלָה רַצִּוֹן תַּעֲטֹרְנוּ׃

PSALM VI. 1

2 א לְמַנְצָת בְּנִינֹחַת עַל־הַשְּׁמִינֹת מִזְמוֹר לְדָוִד׃ יְהוָה אֱלֹ־בְּאֶפְסָה
 3 חֲזִיקִיָּהּ וְאֶל־בְּחֵמָתָה הִנְסַרְנִי׃ חֲנִי יְהוָה כִּי אִמְלֵל אֲנִי וּרְפָאֵי
 4 יְהוָה כִּי נִבְהַלְוִי עַמְּמוֹ׃ וְנַפְשִׁי נִבְהַלָּה מְאֹד וְאַתָּה יְהוָה עֲדַמְתִּי׃
 6 ב שׁוֹבָה יְהוָה חֲלָצָה נַפְשִׁי הַיִּשְׁעֵי לְמַעַן חֲסֵדָה׃ כִּי אֵין בְּמִנּוֹת זִכְרָה
 7 בְּשֵׂאִיל מִי יוֹדֶה־לָּךְ׃ וְגַעַתִּי בְּאַנְחָתִי אֲשַׁחֶה בְּכָל־זְלוּלָה מִשְׁתִּי
 9 8 בְּדַמְעָתִי עֲרִשְׁוֹ אֲמַסֶּה׃ עֲשֵׂשָׁה מִכַּעַס עֵינַי עֲתָקָה בְּכָל־צוֹרְרָי׃ סוֹרֵי
 מַמְצִי כְּלַפְעֵלִי אֲנִן כִּי־שָׁמַע יְהוָה קוֹל בְּכִיִּי׃ שָׁמַע יְהוָה תַּחֲנֻנָּתִי
 11 יְהוָה תַּפְלִתִּי יִקַּח׃ נִבְשׂוּ וַיַּבְהִלּוּ מְאֹד כָּל־אֲבֵרֵי וְשִׁבּוּ נִבְשׂוּ רַנְּעוּ׃

PSALM VII. 1

2 א שָׁגִיִן לְדָוִד אֲשֶׁר־שָׁר לַיהוָה עַל־הַבְּרִי־כֹיֶשׁ בְּיָדַיִמִינִי׃ יְהוָה אֱלֹהֵי
 3 בַּת הַסִּיתִי הַיִּשְׁעֵי מִכָּל־רֹדְפָי וְהַצִּילָנִי׃ פְּנִי־וַיִּטְוֶה כְּאֶרְבֶּה נַפְשִׁי פֹרֶק
 4 ה וְאֵין מַצִּיל׃ יְהוָה אֱלֹהֵי אִם־עֲשִׂיתִי זֹאת אִם־וַיִּשְׁעוּל בַּכַּפִּי׃ אִם־
 6 גַּמְלָתִי שׁוֹלְמֵי רַע וְאַחֲלָצָה צוֹרְרֵי רִיקָם׃ יִרְדֶּה אוֹיְבִי נַפְשִׁי וַיִּשָּׁג
 7 וַיִּרְמַס לְאַרְצִי חֲנִי וַיַּבְוֹרֵי לְעַפְרֵי וַיִּשְׁכַּן סֵלָה׃ קוֹיָמָה יְהוָה בְּאַפָּהּ
 8 הַנְּשָׂא בַעֲבָרוֹת צוֹרְרֵי וַעֲיִרָה אֵלַי מִשִּׁפְט צִיּוֹת׃ גַּעַתִּי לְאֵמִים
 9 וְחִסְבִּבְךָ וְעֲלִיָּה לְמִיָּוִם שִׁיבָה׃ יְהוָה יִדְוִן עֲמִים שִׁפְטֵי יְהוָה
 11 בַּדְּקֵי וַיַּחֲמִי עָלַי׃ וַיַּגְמִר־נָא רַע׃ הַשְּׁעִים וַתִּכְוֹנֵן צִדִּיק וַתִּתֵּן לְבוֹת
 12 יִכְלִיֹּת אֱלֹהִים צִדִּיק׃ מַגְנֵי עַל־אֱלֹהִים מוֹשִׁיעַ יִשְׂרָאֵל׃ אֱלֹהִים
 13 שׁוֹפֵט צִדִּיק וְאֵל זֶעַם בְּכַל־יוֹם׃ אִם־לֹא גָשִׁיב חַרְבּוֹ וַלְטוֹשׁ קִשְׁתּוֹ
 14 לְרֹחַ גְּלוּגָהָה׃ וְלוֹ הַכִּין כְּלִי־מִנּוֹת חֲזָיו לְדֹלְקִים וַפְעַל׃ הַגָּה וַחֲבַל־
 16 אֲנִן וְהָרָה לְמַל וַיִּגְלַד שָׁקַר׃ בּוֹר בָּרָה וַיַּחֲפָרְהִי וַיִּפְלַ בְּשַׁחַת
 17 וַפְעַל׃ גָּשִׁיב עֲמִלוֹ בְּרָאשׁוֹ וְעַל־קַדְקָדוֹ תַמְסוֹ נַרְדִּי׃ אִוְדָה יְהוָה
 18 בַּדְּקֵי וַאֲזַמְרָה שִׁם־יְהוָה עֲלוֹן׃

PSALM VIII. ח

לַמְנַצֵּחַ עַל־הַגִּיתִים מִזְמוֹר לְדָוִד : יְהוָה אֱדַלְנִי מִהֲאֲדִיר שָׁמָּה * 2
 בְּגִלְהָאֲרֶץ אֲשֶׁר־תָּנָה הַיַּדְדָּה עַל־הַשָּׁמַיִם : מִפִּי יִלְלִים , וַיִּזְכְּרוּ וַסְּדִתָּ 3
 עַו לַמַּעַן יִזְכְּרוּהָ לְהַשְׁבִּיחַ אוֹיֵב וּמִתְנַקֵּם : כִּי־אָרְאָה שָׁמַיָּה מַעֲשֵׂה 4
 אֲדַבְעֶתְךָ לִרְחַת וְכִכְכָּבִים אֲשֶׁר כִּנְנָתָה : מִהֲאֲנוֹשׁ כִּי־תִזְכְּרֵנִי וּבֶן־ח 5
 אָדָם כִּי תִפְקֶדֶנִי : וַתַּחֲסֶבְהוּ מַעֲט מַאֲלָחִים וּכְבוֹד וְהַדָּר תַּעֲשֶׂרְהוּ : 6
 תִּמְשִׁלְהוּ בַּמַּעֲשֵׂי וַדְּיָהּ כָּל שֵׁתָה תַחֲתִירַנְגְלוּ : צִנְה וְאֵלִים כָּל־ם 7
 וְגַם בְּהַמּוֹת שָׁדַי : אֲפִיר שָׁמַיִם וַדְּעֵי הַיָּם לְפָר אֲרִתּוֹת נַמִּים : יְהוָה 8
 אֱדַלְנִי מִהֲאֲדִיר שָׁמָּה בְּגִלְהָאֲרֶץ : 9

PSALM XXII. כב

לַמְנַצֵּחַ עַל־אֲגָלִית הַשֶּׁחַר מִזְמוֹר לְדָוִד : אֵלֵי אֱלֹהֵי לְמָה עֲזַבְתָּנִי * 2
 רְחִיק מִיִּשְׁוֹעָתִי הִדְבִיר שְׁאֲנָתִי : אֱלֹהֵי אֲקַרָא וְיִמֵּם וְלֹא תַעֲנֶה וְלִיכֹלָה 3
 וְלֹא־דַמְתָּה לִי : וְאֵתָה קָרוֹשׁ יוֹשֵׁב תַּחֲלוֹת יִשְׂרָאֵל : בְּהַ בְּטָחוּי 4
 אֲבַתְנֵי בְּטָחוּי וַתִּפְלֹטְמוּי : אֱלֹהֵי זַמְקוּ וַיִּמְלֹטוּי בְּהַ בְּטָחוּי וְלֹא־בִּשְׁוִי : 6
 וְאֲנִי תִלְעַת וְלֹא־אִוֵּשׁ חֲרַפְתָּ אָדָם וּבְזוּי־עַם : כִּלְחָאֵי וְלַעֲנֵי לִי 7
 וַפְטִירוּי בְּשֵׁפָה לְיַעֲי רֹאשׁ : נָל אֲלִי־וְהוֹיָה וַפְלֹטְהוּ לְבִילְהוּ כִּי חֲפִץ 9
 בִּי : כִּי־אֵתָה גָחַי מִבְּטָחוּי עַל־שָׁרֵי אֲמִי : עֲלִיָה הַשְׁלַכְתָּנִי 10
 מִרְחַם מִבְּטָן אֲמִי אֵלֵי אֵתָה : אֲלִי־תִרְחַק מִמֵּנִי כִי־צָרָה קָרוֹבָה כִּי אֵין 12
 עִזֵּר : סִבְבוּנֵי פָרִים רַבִּים אֲבִירֵי בָטָן כַּתְרוּנֵי : פָּצִי עָלַי פִּיהֶם אֲרִיָה 13
 טָרָה וְשָׂאֵג : כַּמִּים נִשְׁפַּכְתִּי וַתַּחֲפָדוּי כִּלְעַמּוֹתַי הַיָּה לְפִי כַּדִּיג 14
 לְמַס בְּחִיָּה מַעֲי : רַבֵּשׁ כַּחֲרָשׁ , כַּחֵי וְלִשׁוֹנֵי מִדְבַק מַלְקִיחֵי וְלַעֲפָר 16
 מוֹת תִּשְׁפַּתְנִי : כִּי־סִבְבוּנֵי כָּלְכִים עַדֹת מַרְעִים הַקִּיפִינוּי כְּאִרֵי לְדִי וְנִגְלִי : 17
 אֲסַפֵּר כִּלְעַמּוֹתַי הַמָּה לְבִישׁוּי וְרֹאֲיִבֵי : יַחֲלִקוּ בְּגִדֵי לְהֶם וְעַל 18
 לְבִישָׁי וְפִילֵי גִרְלֵי : וְאֵתָה יְהוָה אֲלִי־תִרְחַק אֲגִלוֹתַי לְעֹזְרֵתִי הַיִּשָּׁה : 19
 הַעֲלִיָה מִתְרַב נַפְשִׁי מִיַּד־פֶּלֶב הַיַּדְדָּהי : הַיִּשְׁוֹעֵנִי מִפִּי אֲרִיָה וּמִקְרָנֵי 21
 הַמִּים עֲנִיתַנִּי : אֲסַפֵּרָה שְׁמֶת לְאֵחֵי בְחִיָּה קַהֵל אֲהַלְלֶךָ : וְרֹאֵי יְהוָה 23
 הַעֲלִיָהי כִּלְיָרַע בְּעֵקֶב כַּפְדִּיחֵי וְגִירוּי מִפִּנֵי כִּלְיָרַע יִשְׂרָאֵל : כִּי לֹא־ 24
 בָּזָה וְלֹא שָׁפֵץ עֲלֵית עָזִי וְלֹא־הִסְתִּיר פָּנָיו מִפִּנֵי וּבְשׁוֹעֵי אֱלֹהֵי 26
 שָׁמַע : מֵאֵתָה תַּחֲלֵתִי בַקַּהֵל רַב נְדָרֵי אֲשֶׁלֶם נִגַד וְרֹאֲוֵי : וְאֲכֵלֵי 27
 עֲנוּם , וַיִּשְׁפְּעֵי וְהַלְלוּי יְהוָה הַרְשִׁיו יַחֵי לְבַבְכֶם לְעַד : יִזְכְּרוּי 28
 וַיִּשְׁבּוּי אֲלִי־וְהוֹיָה כִּלְאֲסִיר־אֲרֶץ וַיִּשְׁתַּחֲוֵי לְפָנֶיָה כִּלְמִשְׁפַּחוֹת גִּיָּם :
 כִּי יִהְיֶה הַמְּלִיכָה וְיִמְשַׁל בְּגִיָּם : אֲכֵלֵי וַיִּשְׁתַּחֲוֵי , כִּלְיָרַע־אֲרֶץ * 29

31 לְפָנָיו וְכָרַעַי כְּלִי הִדְרִי עָשָׂר וְנִפְשׁוֹ לֹא חָתָה: זָרַע וְעַבְדָּי וְיִסְפָּר
32 לְאֹדָתִי לְדֹר: גִּבּוֹר וְנִגְיָדוֹ צְדָקָתוֹ לְעַם לִלְדָד כִּי עָשָׂה:

PSALM XLV. מה

2 א לְמַצְחָה עַל־שִׁשְׁשִׁים לְבָנֵי־קָרַח מִשְׁפִּיל שִׁיר יְדִידָת: רָחַשׁ לִבִּי. דָּבָר
3 טִיב אָמַר אֲנִי מַעֲשֵׂי לְמַלְכָּה לְשׁוֹלֵי עַם. סוֹפֵר מֵהִיר: יַפְזִיחַ מִבְּנֵי
4 אֱלֹהִים הַיֵּצֵק חַן בְּשִׁפְחוֹתֶיהָ עֲלֵיבֵן בְּרִכָּה אֱלֹהִים לְעוֹלָם: חֲגוֹר חַרְבָּהָ
5 עַל־יָרֵךְ גִּבּוֹר הַיִּדָּה וְהַדְרָה: גְּדָלָהּ וְצִלָּהּ רִכְבַּ עַל־הַבְּרָאֲמָה
6 וְשִׁנְהָ־צֶדֶק וְחֹרֶה נִוְרָאוֹת וְיִמִּינָה: חֲצִיחַ שְׁמִינִים עֲמִים תִּתְהַלֵּךְ
7 וְפָלִי בְּלֵב אֲיוֹבֵי הַמַּלְכָּה: כִּסְאוֹת אֱלֹהִים עוֹלָם וְעַד שֶׁבֶט מִיִּמֵּךְ שֶׁבֶט
8 מִלְּכִיחָה: אֶתְהַבֵּת צֶדֶק וְתִשְׁנֵא רָשַׁע עֲלֵיבֵן. מִשְׁחָה אֱלֹהִים אֱלֹהֵיהָ
9 שְׁמֵן שִׁטוֹן מִחֲבָרָה: מֵר וְאֶהְלֹת קָצִיעוֹת כְּלִי בִּמְדִתֶּיהָ מִן־הַיִּכְלִי
10 י שֵׁן מִנֵּי שִׁמְחִיחַ: בְּנוֹת מַלְכִים בִּיקְרוֹתֶיהָ נִצְבָּה שֶׁגַל לִימִינָה בְּכַתֵּם
11 אִפְסִיר: שְׁמַעֲרֵבֶת וְרָאִי וְהִטִּי אֲזִנָּה וְשִׁכְחִי עֲמִיךָ וְיִבִּית אֲבִיךָ:
12 וְיִתְאוּ הַמַּלְכָּה וְפָדָה כִּי הִיא אֲלֵלֶיךָ וְהִשְׁתַּחֲוִיִּלָּה: וּבַת־צֹר. בְּמִנְחָה
13 פָּדָה וְחַלֵּי עֲשִׂירֵי עַם: כְּלִי־בִיחָה בַת־מַלְכָּה פְּנִימָה מִמִּשְׁבְּצוֹת זָהָב
14 לְבִישָׁה: לְרַקְמוֹת תִּיבֵל לְמַלְכָּה בַת־לוֹת אַחֲרֶיהָ רַעוּתֶיהָ מִיּוֹבֵאוֹת
15 לָהּ: תִּיבִלְנָה בְּשִׁמְחַת וְגִיל חֲבִיאֵינָה בְּחִיבֵל מַלְכָּה: תַּחַת אֲבֹתֶיהָ
16 יִהְיֶה בְּנֵיהָ תִשְׁתַּמְּוּ לְשָׁרִים כְּלִי־אָרְצִי: אֲזַמְּרָה שְׁמָהּ בְּכִלְדָּר וְלֹר
17 עֲלֵיבֵן עֲמִים לְהוֹדוֹת לְעַלְמִים וְעַד:

PSALM LXXII. עב

2 א לְשִׁלְמוֹה. אֱלֹהִים מִשְׁפִּטֶיהָ לְמַלְכָּה חַן וְצְדָקָתָהּ לְבִן־מַלְכָּה: יָדִיעַ
3 עֲמֶת בְּצֶדֶק וְנִגְיָדוֹ בְּמִשְׁפָּט: וְשִׂאֵי הָרִים שְׁלֹמִים לְעַם וְגִבְעוֹת בְּצְדָקָה:
4 יִשְׁפֹּט. עֲנִי־לָם וְיִשְׁעַ לְבָנֵי אֲבִינָם וְיִדְבַּע עִישָׁק: יִירָאוּהָ עַם־שִׁמְשֵׁם
6 וְלִפְנֵי לְרֵחַ חֹרֵם הַדָּרִים: גִּבְדָּה כְּמִשְׁרַע עֲלֵיבֵן פְּרִבְיָבִים וְרַעוּת אָרְצִי:
8 י תַּפְחָה בְּחַיִּי צְדִיק וְרַב שְׁלֹמִים עַד־בְּלִי וְרַח: גִּבְרָה מִגֵּם עַד־גֵּם
9 יִמְנָחֶר עַד־אֲפִסֵּי־אָרְצִי: לְפָנָיו וְכָרַעַי צִיָּים וְאֶנְבִּיו לְפָר וְלַחֲכִי:
10 י מִלְּכֵי הַרְשִׁישׁ וְאִיִּים מִנְחָה וְשִׁבִי מִלְּכֵי שָׁבָא וְסָבָא אֲשֶׁר וְקָרִיבֵי:
11 וְיִשְׁתַּחֲוִיִּלּוּ כְּלִי־מַלְכִים כְּלִי־לְלוֹים וְעַבְדֵיהֶם: כִּי־בִצִּיל אֲבִינָם מִשִּׁנְעַ
12 וְעָלִי וְאִין־עֹר לֹ: יָחַס עַל־דָּל וְאֲבִינָם וְנִפְשׁוֹת אֲבִינָם יוֹשִׁיעַ:
14 מֵחַיָּה וּמִחַמָּס וּגְאָל נַפְשָׁם וַיִּקָּר דָּמָם בְּשִׁנְיוֹ: וַיַּחֲלִי וַיִּתְדַלֵּךְ מִזֶּהָב
15 שָׁבָא וְיִתְפַּלֵּל בְּעָרֹ תַמִּיד כְּלִי־לְלוֹים וְיִבְרַכְנֶהָ: יְהִי פֶסֶת־בֵּר. בְּאָרְץ

בְּרֵאשׁ הַיּוֹם יִרְעַשׂ כָּל־בְּנוֹן פָּרְוֹ וְיִרְעִיב מִעִיר כַּעֲשֵׂב הָאָרֶץ : יְהִי 17
 שְׁמוֹ , לְעוֹלָם לְפָנֶי שֶׁמֶשׁ יִצְוֶן שְׁמוֹ וְיִתְבַּרְכֶּה בּוֹ כָּל־גּוֹיִם וְאֲשֶׁר־הוּא :
 בְּרִיבָה , יִהְיֶה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִסְלֹאוֹת לְבָדּוֹ : וּבְרִיבָה , יָם 18
 כְּבֹדּוֹ לְעוֹלָם וְיִמְלֹא כְּבֹדּוֹ אֶת־כָּל־הָאָרֶץ אָמֵן , וְאָמֵן : כָּל־הַתְּפִלּוֹת 19
 דָּוִד בְּרִיבָה :

PSALM CX. קי

לְדָוִד מִזְמוֹר נֶאֱמַר יְהוָה , לְאֵלֵי שָׁב לְיָמֵינוּ עַד־אֲשֵׁר אֲנִיכִיָּה *
 הַדָּם לְרַגְלֶיךָ : מִשֶּׁה עָזָה יִשְׁלַח יְהוָה מִצִּיּוֹן רִדָּה בְּקָרֵב אֲבִיבָה : 2
 עֲמִיבָה נְדַבַּח בְּיוֹם חִילָּה בְּהַדְרִיב־קֹדֶשׁ מִרְחֹם מִשְׁחַר לָהּ עַל וּלְחַתָּה : 3
 נִשְׁבַּע יְהוָה , וְלֹא יִחַם אֶת־חַתָּן לְעוֹלָם עַל־דְּבָרָהּוּ מַלְכֵי־עָדָק : 4
 אֲדַבֵּר עַל־יָמֵינֶיךָ מִחַן בְּיוֹם־אֶפְסוֹ מַלְכִים : יִדְוֶן בְּגוֹיִם מִלֵּא הַיּוֹזוֹת * 6
 מִחַן רֹאשׁ עַל־אָרֶץ רַבָּה : מִנְחַל בְּרִיבָה יִשְׁתַּח עַל־כֵּן יָרִים רֹאשׁ : 7

XIV. THE EXHORTATION OF WISDOM, *Proverbs 8.*

הַלֵּא־חֲכָמָה הִקְרָא וְחַבּוּבָה הִתֵּן קוֹלָהּ : בְּרֵאשׁ־מַרְמִים עַל־דְּרָגָה בֵּית * 2
 נְחִיבוֹת נִצְבָּה : לִיד־שְׁעָרִים לְפַר־קַרְתָּ מִבּוֹא פִתְחִים תְּרַבָּה : אֲלִיכֶם 4 3
 אִישִׁים אֶקְרָא וְקוֹלִי אֲלִיבְנֵי אָדָם : הִבִּינּוּ פִתְאִים עֲרֻמָּה וְכִסְיָלוֹם * 5
 הִבִּינּוּ לֵב : שְׁמַעֵי כִרְיִינִידִים אֲדַבֵּר וּמִשְׁפַּח שִׁפְתָי מִיִּשְׁרָיִם : כִּי־אָמַת 7 6
 יִהְיֶה חֲבִי וְהִעֲבַת שִׁפְתָי רֹשֶׁע : בְּעָדָק כְּלֵא־מַרְרִיפֵי אֵין בָּהֶם נִשְׁתַּל 8
 וְעָקֵשׁ : פֶּלֶם נִבְחִים לַמַּבּוֹן וְיִשְׁרָיִם לְמִצְאֵי דַעַת : קַח־מִסְכְּרֵי וְאֵל־ 9
 כֶּסֶף וְדַעַת מִחֲרִיץ נִבְחַר : כִּרְטֻבָּה חֲכָמָה מִסְּבִינִים וְכִלְי־חֲפָצִים לֹא 11
 וְשׁוּבִיבָה : אֲנִי חֲכָמָה שִׁכְנָתִי עֲרֻמָּה וְדַעַת מִזְמוֹת אֲמַצָּא : יִרְאֵת 12
 יְהוָה שִׁלְאֵת רַע גֵּאָה וְקֹאֵץ , וּבְרִיבָה רַע וּפִי תִהְיֶה־כְּסוֹת שִׁנְאָתִי : לִי־ 14
 עֲצָה וְחִישָׁה אֲנִי בִיטָה לִי גִבּוֹרָה : בְּיַ מַלְכִים וּמַלְכוֹ וְרִזְנִים * 15
 יִחִיקֶיךָ עָדָק : בְּיַ שָׁרִים וְשָׂרוֹ וְנִדְבִיבִים כְּלֵא־שִׁפְטֵי אָרֶץ : אֲנִי אֶחְבִּיבָה 16
 אֶהֱבֵב וְיִשְׁחַלְתִּי וּמִצְאָנִי : עֲשֶׂר־וּכְבוֹד אֶתִּי חַיִּן עֲלֶיךָ וְעָדָקָה : טוֹב 18
 פָּרְוִי מִחֲרִיץ וּמִשׁוֹ חֲבִיבָתִי מִכֶּסֶף נִבְחַר : בְּאֵרַח עָדָקָה אֶחְלַף בְּחַיִּבָה 19
 נְחִיבוֹת מִשִּׁפְטֵי : לַהֲנַחֵל אֶחְבִּיבֵי גֵשׁ וְאֶחְרִיבִיהֶם אִמְלֹא : יְהוָה 21
 קִנְיֵי רֹאשִׁית דְּרָפּוֹ קֹדֶם מִשְׁעָלָיו מֵאֵז : מְעוֹלָם נִסְכַּחְתִּי מִרֹאשׁ מִקְדָּמִי 23
 אָרֶץ : בְּאֵין־חַחֲמוֹת חוֹלְלָתִי בְּאֵין מְעַנְוֹת נִכְפְּרִימוֹם : בְּעֵרַם הַיּוֹם 24
 הַטְּבִיבִי לְפָנֶי גִבְעוֹת חוֹלְלָתִי : עַד־לֹא עֲשֵׂה אָרֶץ וְהַיּוֹצֵת וְרֹאשׁ 26

27 עֲפָרוֹת תִּבְלַל : בְּהִכְיָנוּ שָׁמַיִם שָׁם אָנֹכִי בְּחִקּוֹ חֹגֵג עַל־פְּנֵי הַהוֹם :
 28 בְּאֲמָצוֹ שְׂחָקִים מִמֶּעַל בְּעִזּוֹז עֵינֹת תְּהוֹם : בְּשׂוּמוֹ לֹאִם , חִקּוֹ וּמִם
 29 לֹא יַעֲבֹר־וּפְרוֹ בְּחִיקּוֹ מוֹסְרֵי אֶרֶץ : וְאֶהְיֶה אֲצִלוֹ אִמּוֹן וְאֶהְיֶה
 31 שְׁעִשְׂעִים נוֹם , וְזֶם מִשְׁחַקַּת לְפָנָיו בְּכֹל־עֵת : מִשְׁחַקַּת בְּתֵבֶל אֶרְצוֹ
 32 וְשִׁשְׁעֵי אֶת־בְּנֵי אָדָם : וְעֵתָה בָנִים שָׁמְעֵי־לִי וְאֲשֶׁר־י דַּרְכֵי
 33 יִשְׁמְרוּ : שְׁמָעִי מוֹסֵר וּבְחִמּוֹ וְאֶל־תִּפְרָעֵנִי : אֲשֶׁר־י אָדָם שָׁמַע לִי
 34 לְשֹׁקֵד עַל־דַּלְתֵי נוֹם , וְזֶם לְשֹׁמֵר מִזִּנּוֹת פִּתְחָי : כִּי מִצְּאֵי מִצְּאֵי
 36 חַיִּים וַיִּפֶּק לְצֹדֵן מִיַּהֲנֶה : וַחֲסָאֵי חֲמַס נִפְשׁוֹ כֹּל־מִשְׁנָאֵי אֶהְבֵּי מָוֶת :

XV. JOB'S COMPLAINT AND TRIUMPH, *Job* 3. 19.

CHAPTER III. ג

2 א אֶת־רִכְלִי פָתַח אֵיזֹב אֶת־פִּיהִי וַיִּקְלַל אֶת־יוֹמוֹ : וַיִּגְעַן אֵיזֹב
 4 3 וַיֹּאמֶר : נֹאכַד יוֹם אֲנִלְדָּ בּוֹ וְהִלְלֶנָּה אֲמַר הָרָה גָּבַר : הַיּוֹם הַזֶּה הוּא
 ה הָיָה חֲשֵׁךְ אֶל־יַד־רִשְׁתּוֹ אֵלֹהִים מִמֶּעַל וְאֶל־תּוֹפֵעַ עָלָיו נִהְרָה : וַיִּגְאַלְתּוֹ
 6 חֲשֵׁךְ וַיִּבְלַמְּנוֹת תִּשְׁכַּן־עָלָיו עֲנָה לְבַעַתְהוֹ כַּמְרִירֵי נוֹם : הִלְלֶנָּה הַזֶּה הוּא
 7 יִקְחֶנָּה אֶפֶס אֶל־יַחַק בִּימֵי שָׁנָה בְּמִסְפַּר יָרְחִים אֶל־יִבְאָ : הַזֶּה
 8 הִלְלֶנָּה הַזֶּה הוּא יְהִי גִלְמָד אֶל־תִּבְוֵא רִנְנָה בּוֹ : וַיִּקְבְּהוּ אֶרְבִּי־נוֹם
 9 הָעֵצִיזִים עֵרַר לִוְהָתָן : וַחֲשֵׁבֵי כּוֹכְבֵי לְשָׁפוֹ יִקְרֹל־אִיֹר וְאִיֹן וְאֶל־
 י יָרְאָה בַּעֲפֻשְׁפִי־שֹׁחַר : כִּי לֹא סָגַר דַּלְתֵי בִטְנִי וַיִּסְתַּר עֲמֹל מִעֵינַי :
 11 לָמָּה לֹא מָרַחֵם אֲמוּת מִכַּעֲן וַיִּצְאֵתִי וַיִּאֲגָעֵ : מִהֵי־עַ קִדְמֵינִי בְּרַגְלָם
 12 וּמִהֵד־שָׂרִים כִּי אֵינְקִ : כִּי־עֵתָה שְׂכַבְתִּי וְאֲשָׁקוּט לְשֹׁנְתִי אִזֹּ , לֵיתִי לִי :
 14 עַם־מַלְכִים וַיִּנְצְצֵי אֶרֶץ הַבָּנִים חֲרָבוֹת לְמוֹ : אִזֹּ עַם־שָׂרִים זָהַב לָהֶם
 15 הַמִּמְלָאִים בְּחֵיתָם נָסָה : אִזֹּ כִנְפֵל טָמוֹן לֹא אֶהְיֶה פְּעֻלָּיִם לֹא־רָאִי
 17 אִירִ : שָׁם רָשָׁעִים חֲדָלוּ רִגְזוּ וְשָׁם לְנוֹחֵי וַיִּגְעִי כַח־ : בַּחַד אֲסִירִם
 18 שְׂאֲנִי לֹא שָׁמַעִי קֹל נִנְשׁוֹ : קָטַן וַגְּדוֹל שָׁם הוּא וְלִעֲבַד הַפְּשִׁי מִצְּאֵיֹרִי :
 21 לָמָּה יִתֵּן לְעַמֶּל אֹר וְחַיִּים לְמָרִי נִפְשׁוֹ : הַמְחַכְּרִים לְמָוֶת וְאֵינֵנִי
 22 וְיִתְפָּרְתּוּ מִמִּטְמוֹנִים : הַשְּׂמַחִים אֶל־יִגְוִל לְשִׁישׁוֹ כִּי יִמְצְאוּ־קִבְרִי :
 23 לְגִבּוֹר אֲשֶׁר־יִדְרֹכּוּ נִסְתַּרְהוּ וַיִּסָּף אֵלֹהִים בְּעַדּוֹ : כִּי־לִפְנֵי לְהַמִּי אֶנְחֵתִי
 24 תִּבְאֵ וַיִּתְקֵי כַּמִּים שְׂאֲנִי : כִּי פִהַד פִּתְחֵתִי וַיִּצְאֵנִי וַאֲשֶׁר לְיָרְתִי
 26 יִבְאֵ לִי : לֹא שְׁלוֹתִי , וְלֹא־שְׂקָטִי וְלֹא־נִחְתִי וַיִּבְאֵ רִגְזוֹ :

CHAPTER XIX. יט

ונמנן אֵלֶיב וַיֹּאמֶר: עַד־אֵנָה תִּהְיֶינָה נַפְשֵׁי וְהִדְבָּאֵינוּ בְּמַלְאִים: 2 א
 זֶה עֶשֶׂר פַּעַמִּים תִּכְלִימוּנִי לֹא־תִבְשֹׂו תִּהְרֹוּלִי: וְאֶה־אֲמַנְם שְׁנֵיתִי 4 3
 אֲתִי תִלְוֶן מִשְׁנֵתִי: אִם־אֲמַנְם עָלַי תִּהְדָּלוּ וְהִזְכִּירוּ עָלַי הַרְפְּתִי: ה
 הֵעִידֵאֲשׁוּ פִּירְאֵלוֹהַ עֲנֵתִי לְמַעַדְלוֹ עָלַי הַקּוֹה: הֵן אֲעַזֵּק חַסֵּם וְלֹא 7 6
 אֲעִנֶה אֲשֵׁרֶה וְאֵין מִשְׁפָּט: אֲרַחֵי גֵדֵר וְלֹא אֲעִבֹר וְעַל־לְהִיבֹתִי 8
 חֲשֵׁה נְשִׁים: כְּבוֹדִי מִעָלַי תִּפְשִׁיט וְלִסֵּר עֲטֹרַת רֹאשִׁי: וְתַעֲנֵי סָבִיב 9
 גְּאֻלָּה וּנְסֵעַ לְעֵץ תִּקְוֹתִי: וְנִחַר עָלַי אֲשׁוּ וְיִחַשְׁבֵּנִי לוֹ כְּצֻרִי: 11
 נִחַר וְלִבִּי גִדְוָדִיו וְנִסְלֹו עָלַי הַרְבֵּם וְנִחַשְׁנִי סָבִיב לְאֵהֱלִי: אֲחִי 12
 מִעָלַי הַרְחִיק וְיִדְלֵי אֶה־זָרוּ מִמֵּנִי: הִדְלִי קְרוּבִי וּמִדְעִי שְׂבָחוּנִי: 14
 גָּבִי בִּיתִי גְּאֻמַּחֲתִי לְזָר תִּחַשְׁבֵּנִי לְכָרוּ הֵיחֲתִי בְּעִינֵיהֶם: לְעַבְדִּי ט
 קָרַאתִי וְלֹא נִעַנֶה בְּמִדְעִי אֶה־תַּקְוֶן־לוֹ: רִוַחִי זָרַח לְאֲשֵׁרִי וְחַנּוּתִי 17
 לְבָנִי בָטְנִי: גַּם־עֻוִלִים מֵאֲסֹו בִי אֲקִימָה וְיִדְבָּרוּ־בִי: הַעֲבִינִי כֹל־ 18
 מִתִּי סוֹדִי וְזֶה־אֶה־בְּתִי נִחַשְׁבִּי־בִי: בְּעֹזִרִי וּבְכַשְׁרִי הִבְקֶה עֲצָמִי כ
 וְאֶה־מְלֻטָה בְּעֹר שֶׁנִּי: הַזָּנִי הַזָּנִי אֲתָם רַעֲוִי כִי יִדְ־אֵלוֹהַ נִעַנֶה 21
 בִּי: לְפִי תִרְדֵּפְנִי כְּמוֹ־אֵל וּמִבְּשׂוּרֵי לֹא תִשְׁבַּעַי: מִי־וַתֵּן אֲשׁוּ 22
 וְנִחַשְׁבִּין מַלְוִי מִי־וַתֵּן בְּסֶפֶר וּרְחִמִי: בְּעֶשֶׂר־בְּרִנָּל וְלַעֲרַת לְעַד בְּצֹר 23
 יִחַשְׁבֵּנוּ: גִּאֲנִי גִדְעִתִי גֵאֲלִי חִי וְאֶחֱלוֹן עַל־עַפְר קִיֹּם: וְאֶחֱר עֲזָרִי כה
 נִכְפִּי־זֹאת לְמִבְּשׂוּרֵי אֲחֻזָּה אֵלוֹהַ: אֲשֶׁר אֲנִי אֲחַזֶּה־לִּי וְשִׁיעִי רָאָ 26
 וְלֹא־זָר כָּלִי כְלִיתִי בַחֲקִי: כִּי תֹאמְרוּ מִה־דִּרְקֵה־לִּי וְשָׂרֵשׁ הַזָּר 27
 מִמִּצְרַאֲבִי: גִּירוּ לָכֶם מִפְּנֵי־חֶרֶב כִּי־תִמָּה עֲלוֹת חֶרֶב לְמַעַן תִּדְעִין 29
 שְׂדֵיֶן:

XVI. THE LOVE OF THE KING AND HIS BRIDE.

The Song of Solomon, 1, 2.

CHAPTER I. א

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה: וַיִּשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהָ כִּי־טוֹבִים הָדִיק א
 מִיָּוֶן: לְרִיחַ שְׁמֵנֶהָ טוֹבִים שְׁמֵן תִּירַק שְׁמֵה עֲלֵפֶן עֲלֻמֹּת אֶה־בִּיהָ: 3
 מִשְׁכְּנִי אֶחֱרִיהַ נְרוּצָה הִבִּיאֵנִי הַמְּלֶכֶה הִדְרִיוּ נִינְלָה וְנִשְׁמַחָה לָּהּ 4
 כַּזְפִּירָה הָדִיק מִלֶּוֹן מִיִּשְׂרָאֵל אֶה־בִּיהָ: שְׁחֹרָה אֲנִי וְנֹאֵה בָּנוֹת ה
 יְרוּשָׁלַם כַּאֲהֲלִי קָדָר כִּי־רִיעֵת שְׁלֵמֹה: אֶל־תִּרְאֵנִי שְׂאֲנִי שְׁחַרְחֹת 6
 שִׁשְׁזַפְתִּי תִשְׁמֵשׁ בְּנִי אֲמִי נִחַר־רִבִּי שְׁמֵנִי לְשִׁרָה אֶת־הַקְּדָמִים בְּרַמִּי

7 שְׁלִי לֹא נִטְרַתִּי : הַעֲדֵה לִי שְׂאֵהְבָה נִפְשִׁי אֵיכָה תִרְעָה אֵיכָה
 8 תִרְבֹּץ בַּצְּהָרִים שְׁלֹמָה אָהְבָה כַּעֲטֹהָ עַל עֲדָרֵי חֲבָרִיָּה : אִם-לֹא
 תִדְעִי לָךְ הַיָּפָה בְּנָשִׁים צִיאֵי־לֶךְ בַּעֲקָבֵי הַצֹּאן וְרַעֲיָ אֶת-גְּדֵי־חֲנוּף עַל
 9 - מִשְׁכַּנֵּי תִרְעִים : לִסְסֹתָ בְרַכְבֵּי פָרֹעַ דְּמִיתִיךָ רַעוּתִי : נֹאנֵי לְחֹרֶף
 11 בַּתֹּרִים צִנְאָרָה בַּהַרְוִזִים : תֹּרֵי זֶהָב נַעֲשֶׂה־לָּךְ עִם נִקְלוֹת הַזָּסָה :
 12 עֲרֹשֶׁת־מַלְכָּךְ בַּמִּסְבֵּי נִרְדֵּי נֶתָן רִיחֹו : צֹוֹר הַפֶּזֶר הַדֹּדִי לִי בֵּין שְׂדֵי
 13 לְלוֹן : אֲשַׁבֵּל הַכֶּפֶר הַדֹּדִי לִי בַכְרָמִי עֵין גְּדִי : הַגֶּזֶה יָפָה רַעוּתִי
 16 הַגֶּזֶה יָפָה שִׁינֶיךָ יוֹנִים : הַגֶּזֶה יָפָה הַדֹּדִי אֶה נְלִים אֶה-עֲרֹשְׁנִי רַעֲנָה :
 17 קְרוֹת בְּתֵיבֵי אֲרָזִים רְחִיטֵנִי בְרוּחִים :

CHAPTER II. ב

2 אֲנִי חֲבַצְלֶת הַשָּׂדֶן שׁוֹשַׁנֵּת הַעֲמֻקִּים : כְּשׁוֹשַׁנָּה בֵּין הַחֹחִים כֵּן רַעוּתִי
 3 בֵּין הַקְּלוֹת : כַּתְּפִילָה בַּעֲצֵי הַיָּעַר כֵּן הַדֹּדִי בֵּין הַבָּנִים בַּעֲלוֹ הַמְּדוּתִי
 4 וְנִשְׁבַּתִּי וּפְרָדוּ מִתִּיק לַחֲמִי : הַבִּיאֵלִי אֶל-בֵּית הַלֵּלֶן וְדַגְלוֹ עָלַי
 5 אֶהְיֶה : סִמְכֵנִי בְּאִשִּׁישׁוֹת רַפְדֵּינִי בַתְּפִיחוֹת כִּי-חֹלֶת אֶהְיֶה אָנֹכִי :
 67 שְׂמְאֵלוֹ תַתַּח לְרֹאשִׁי וַיִּמְיָן תַּחְבֵּקֵנִי : הַשִּׁבְעֵתִי אֶתְכֶם בְּנוֹת
 יְרוּשָׁלַם בַּעֲבָאוֹת אוֹ בְּאֲוֵלוֹת הַשָּׂדֶה אִם-תַּעֲזֹרוּ וְאִם-תַּעֲזֹרְנִי אֶת-
 8 הָאֶהְבָּה עַד שֶׁתַּחֲפִין : קוֹל הַדֹּדִי הַנְּהַחֵה בֹא מְדַלֵּג עַל-הַהָרִים
 9 מִקַּפֵּץ עַל-הַנְּבָעוֹת : הַזְמַיָּה הַדֹּדִי לְצַבִּי אוֹ לְעַפְר הָאֵלִילִים הַנְּהַחֵה
 - עִימֹד אֶחָד כְּתֹלֵנִי מִשְׁגִּית מִן-תַּחְלָלוֹת מַצִּיץ מִן-הַחֲרָפִים : עֲנֵה
 11 הַדֹּדִי וְאָמַר לִי קִימִי לָךְ רַעוּתִי יָפָתִי וְלִכְרִילָךְ : כִּי-הִנֵּה הַסֵּהוּ עָבַר
 12 הַגֶּשֶׁם חָלַף הַלֶּךְ לוֹ : הַנְּעִימִם נִרְאוּ בָאָרֶץ עַת הַזְמִיר הַגֵּיב וְקוֹל
 13 הַתִּיר נִשְׁמַע בָּאֲרָצִי : הַתְּאֵהָ הַנִּטָּה פִּגְיָה וְהַנְּעִימִם סְמִדָר נִתְנוּ
 14 רִיחַ קִימִי לְכִי רַעוּתִי יָפָתִי וְלִכְרִילָךְ : וְזִנְתִי בַחֲנִנִי הַסֵּלַע בְּסֹתֵר
 הַמְּדַכָּה הַרְאֵנִי אֶת-מְרְאֹךְ הַשְּׂמִיעִי אֶת-קוֹלְךָ כִּי-קוֹלְךָ עָרַב
 15 וּמְרְאִיךָ נֹאחָה : אֶחְזוּר־לָנוּ שְׁעָלִים שְׁעָלִים קַטְנִים מִהַבְּלִים כְּרָמִים
 16 וּכְרָמֵינִי סְמִדָר : הַדֹּדִי לִי וְאֲנִי לוֹ הַרְעָה בְּשׁוֹשְׁנִים : עַד שִׁיפְחוּ
 17 הַיּוֹם וְנָסוּ הַבְּלָלִים סָבַב דְּמַה־לָּךְ הַדֹּדִי לְצַבִּי אוֹ לְעַפְר הָאֵלִילִים
 עַל-הַרִי בְּתֵר :

v. 11. הסהו ק'

v. 4. קמץ בו"ק

v. 17. נ"א קוֹטְנֵה רַעוּתִי ק'

v. 14. יתרו ל'

v. 13. לך קי

VOCABULARY.

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This Vocabulary contains all the words used in the preliminary exercises on pp. 2-8, and in Genesis i-iii, except pronouns, numerals, and proper names. The initials K. N. P., etc., denote the verbal species.

PERFECT VERBS.

בָּרַל H. *to separate.* N. *to be separated.*

דָּבַק K. (pret. *ē* in pause, fut. *a*) *to cleave, adhere.* H. *to cause to cleave.* Ho. *to be caused to cleave.*

כָּבַשׁ K. P. *to subdue.* N. *to be subdued.*

לָבַשׁ or **לִבַּשׁ** K. (fut. *a*) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe.* Pu. *to be clothed.*

מָטַר H. *to cause to rain.* N. *to be rained upon.*

מָשַׁל K. *to rule.* H. *to cause to rule.*

סָגַר K. P. *to shut up, close.* N. Pu. *to be shut up.* H. *to cause to shut up.*

קָדַשׁ K. (pret. *ē* in pause, fut. *a*) *to be holy.* P. H. *to make holy, sanctify.* N. Pu. *to be sanctified.* Hith. *to sanctify one's self.*

רָמַשׁ K. *to creep.*

שָׂכַל K. *to be wise.* P. *to act wisely.* H. *to make wise, act wisely.*

שָׁבַח K. (fut. *ō* and *a*) *to rest.* H. *to cause to rest.* N. *to be caused to rest.*

שָׁכַן K. (pret. *ē* in pause) *to dwell.* P. H. *to cause to dwell.*

שָׁמַר K. *to keep.* N. Hith. *to keep one's self, take heed.*

שָׁרַץ K. *to creep, teem with.*

תָּפַר K. P. *to sew.*

PE GUTTURAL VERBS.

אָכַל K. *to eat, devour.* N. Pu. *to be eaten.* H. *to cause to eat.*

אָמַר K. *to say.* N. *to be said.* H. *to cause to say.* Hith. *to talk of one's self.*

הָפַךְ K. *to turn.* N. Ho. *to be turned.* Hith. *to turn one's self.*

הָמַד K. P. *to desire.* N. *to be desired.*

עָבַד K. *to serve, work, till.* N. Pu. *to be served.* H. *to cause to serve.* Ho. *to be caused to serve.*

עָזַב K. *to leave, forsake.* N. Pu. *to be forsaken.*

עָמַד K. *to stand.* H. *to cause to stand.* Ho. *to be caused to stand.*

AYIN GUTTURAL VERBS.

אַהַב K. (pret. *ē* in pause) P. *to love.* N. *to be loved.*

בָּרַךְ K. P. to bless. N. Pu. to be blessed. H. to cause to kneel. Hith. to bless one's self.

גָּאַל K. to redeem. N. to be redeemed. P. to defile. Pu. to be defiled. Hith. to defile one's self.

גָּרַשׁ K. P. to drive out. N. Pu. to be driven out.

פָּרַד K. P. H. to separate. N. Pu. to be separated. Hith. to separate one's self.

צָעַק K. P. to cry. H. to convoke by a erier (prop. to cause to cry). N. to be convoked.

רָהַה P. to brood, hover over.

LAMEDH GUTTURAL VERBS.

זָרַע K. to sow. N. Pu. to be sown. H. to produce seed.

פָּקַח K. to open. N. to be opened.

צָמַח K. P. to sprout, shoot forth. H. to cause to sprout.

שָׁלַח K. P. H. to send. N. Pu. to be sent.

שָׁמַע K. to hear. N. to be heard. P. H. to cause to hear.

PE NUN VERBS.

לָקַח K. to take. N. Pu. Ho. to be taken.

נָדַר H. to tell. Ho. to be told.

נָגַע K. to touch. P. to touch with violence, smite. N. Pu. to be smitten. H. to cause to touch.

נָגַשׁ K. (fut. a) N. to approach. H. to cause to approach, bring near. Ho. to be brought near. Hith. to bring one's self near.

נָטַע K. to plant. N. to be planted.

נָפַח K. H. to breathe, blow. Pu. to be blown.

נָפַל K. to fall. H. to cause to fall, throw down. Hith. to throw one's self down.

נָתַן K. to give, N. Ho. to be given.

AYIN DOUBLED VERBS.

אָרַר K. P. to curse. N. Ho. to be cursed.

גָּלַגַּל K. P. (גָּלַגַּל) H. to roll. N. Pu. to be rolled. Hith. to roll one's self.

חָיָה K. to live.

הִלַּל H. to begin. Ho. to be begun.

הִנָּחַן K. to be gracious. P. to make gracious. Ho. to be treated graciously. Hith. (הִתְחַנָּחַן) to make to be gracious to one's self, entreat.

הִתְמַהֵמַה Hith. to linger.

סָבַב K. N. P. to turn, surround. H. to cause to turn or surround. Ho. to be caused to turn.

קָנַד K. to bow.

רָעַע K. to be evil. H. to do evil.

PE YODH VERBS.

יָדַע K. to know. N. to be known. H. to cause to know, to make known. Ho. to be made known. Hith. to make one's self known.

יָלַד K. to bear. N. Pu. Ho. to be born. H. to cause to be born, beget. Hith. to represent one's self as born, i. e. have one's name recorded in genealogical lists.

הלך or הלך § 151. 1. K. P. *to go.*

H. *to cause to go.* Hith. *to go for one's self, walk about.*

יצר K. (fut. יוצר) *to form.* N. Pu.

Ho. *to be formed.*

דשב K. *to dwell.* N. *to be dwelt in.*

P. H. *to cause to dwell.* Ho. *to be caused to dwell.*

ישן K. (fut. יישן) *to sleep.* P. *to*

cause to sleep. N. *to be old,* applied to grain which has long slept in its repository.

AYIN VAV AND AYIN YODH VERBS.

איר K. N. *to shine.* H. *to cause to shine, give light.*

בוא K. (fut. יבוא) *to come.* H. *to cause to come, bring.* Ho. *to be brought.*

בוש K. (fut. יבוש) Hith. *to be ashamed.* H. *to make ashamed.*

מה K. *to die.* P. H. *to cause to die, kill.* Ho. *to be killed, put to death.*

ניח K. *to rest.* H. *to cause to rest, put.* Ho. *to be caused to rest.*

עף K. P. *to fly.* Hith. *to fly away.*

קום K. *to rise, stand.* P. H. *to cause to rise or stand.* Ho. *to be caused to rise.* Hith. *to rouse one's self.*

ריב K. H. *to contend.*

שום or שים K. H. *to place.* Ho. *to be placed.*

שוב K. *to return.* P. H. *to cause to return, bring back.* Pu. Ho. *to be brought back.*

שוק K. *to bruise, crush.*

טיה K. *to put.* Ho. *to be put.*

LAMEDH ALEPH VERBS.

ברא K. *to create.* N. *to be created.*

דשא K. *to spring up,* said of grass.

H. *to cause to spring up, bring forth grass.*

הבא H. *to hide.* Pu. Ho. *to be hid.*

N. Hith. *to hide one's self.*

יצא K. *to go forth.* H. *to cause to*

go forth, bring forth. Ho. *to be brought forth.*

ירא K. *to fear.* N. *to be feared.*

P. *to cause to fear, terrify.*

מלא K. *to fill or be full.* N. *to be*

filled or full. P. *to fill.* Pu. *to be filled.* Hith. *to complete each other.*

מצא K. *to find.* N. *to be found.*

H. *to cause to find.*

נשא H. *to deceive.* N. *to be deceived.*

קרא K. *to call.* N. Pu. *to be called.*

LAMEDH HE VERBS.

בנה K. *to build.* N. *to be built.*

גלה K. *to uncover, reveal.* N. *pass.*

P. *to uncover.* Pu. *to be uncovered.*

H. *to carry into captivity, prop. to strip a land of its inhabitants.*

Ho. *pass.* Hith. *to uncover one's self.*

היה K. *to be.* N. *to become.*

כלה K. *to come to an end.* P. *to*

finish. Pu. *to be finished.*

עלה K. *to go up.* H. *to cause to*

go up, bring up. N. Ho. *to be brought up.* Hith. *to lift one's self up.*

עשה K. *to do, make.* N. Pu. *to be*

done, made.

פָּרָה K. <i>to be fruitful.</i> H. <i>to make fruitful.</i>	be shown. Hith. <i>to look at one another.</i>
צָוָה P. <i>to command.</i> Pu. <i>to be commanded.</i>	רָבָה K. <i>to be many, multiply,</i> intrans. P. H. <i>to make many, multiply,</i> tr.
קָוָה N. <i>to be gathered together.</i>	רָדָה K. <i>to subdue.</i>
רָאָה K. <i>to see.</i> N. Pu. <i>to be seen.</i> H. <i>to cause to see, show.</i> Ho. <i>to</i>	שָׁקָה H. <i>to cause to drink, to water.</i> Pu. <i>to be watered.</i>

NOUNS.

The nouns which follow are classified according to the character of their ultimate syllable, in order to facilitate the application of the rules for their declension and for the appending of suffixes.

A. Nouns not having a feminine ending.

I. When the ultimate is an accented mixed syllable.

a. With Kamets in the ultimate.

1. Kamets in the ultimate is shortened to Pattahh in the singular both in the construct state § 215. 1 and before grave suffixes § 221. 1.

2. It remains unchanged in the absolute dual and plural § 207. 1, and in all numbers before light suffixes § 221. 3 and 4.

3. It is rejected in the dual and plural in the construct state § 216. 1, and before grave suffixes § 221. 1, and also before light suffixes if the noun has the feminine ending in the plural § 221. 2.

4. Those nouns, which double the final consonant before plural and dual endings, and before suffixes, at the same time change Kamets to Pattahh § 207. 2, § 221. 6.

5. If the penult have pretonic Kamets or Tseré, this is rejected from the construct singular § 216. 1 and from all forms in which the noun is increased by the addition of a suffix, or of the feminine, dual and plural endings § 210. In the construct plural and dual, where an additional rejection (3) occurs, the formation of a new syllable is demanded by the concurrence of two vowelless letters at the beginning of the word § 216. 2, and

a short vowel is inserted in an intermediate syllable in consequence.

אָדָם m. <i>man, Adam</i>	בְּיָאֵל m. <i>food</i>
בָּשָׂר m. <i>flesh</i>	נָהָר m. (יָם, & זָה) <i>river</i>
זָהָב m. <i>gold</i>	נָחָשׁ m. <i>serpent</i>
זָכָר m. <i>male</i>	עוֹלָם m. <i>eternity</i>
יָד f. (יָדָכֶם) <i>hand</i>	עָפָר m. (זָה) <i>dust</i>
יָם m. (יָמַיִם) <i>sea</i>	צִלְעַת f. (con. צִלְעַת, יָם, & זָה) <i>side, rib</i>
כּוֹכָב m. <i>star</i>	קָטָן, קְטַנָּה (קְטַנּוֹת) adj. <i>little, small</i>
קָנָף f. <i>wing</i>	

b. With Tseré in the ultimate.

1. In the singular Tseré remains in the construct § 215. 1, is shortened to Hhirik or Seghol before הַ, כֶּם, קֵן, § 221. 3. a, and is rejected before other suffixes § 221. 3, unless the noun has pretonic Kamets; in which case it is retained before light suffixes and is changed to Pattahh in the construct § 215. 1, and before grave suffixes § 221. 1.

2. Tseré is retained in the dual and plural both in the absolute state and before light suffixes, if the noun be a monosyllable or have pretonic Kamets; otherwise it is rejected § 207. 1, § 221. 3. And in either case it disappears in the construct § 216. 1 and before grave suffixes § 221. 1; so even before light suffixes if the noun has the feminine plural ending § 221. 2.

3. Nouns which double the final consonant before plural and dual endings and before suffixes, at the same time change Tseré to Hhirik § 207. 2.

4. If the penult have pretonic Kamets or Tseré, this is rejected from the construct singular and from all forms in which the noun is increased by the addition of a suffix, or of the feminine, dual and plural endings § 210, § 216. 1.

אָדָם m. <i>mist, vapour</i>	עֵץ m. <i>tree</i>
אִם f. (אִמּוֹת) <i>mother</i>	עָקֵב m. (con. עָקֵב, יָם, & זָה) <i>heel</i>
מִיָּד m. (יָם, & זָה) <i>season</i>	שֵׁם m. (זָה) <i>name</i>

c. With other vowels.

1. These suffer no change from the addition of suffixes and of the endings for gender and number, except that Hholem is

changed to Kibbuts in those nouns which double the last radical § 207. 2. When the ultimate vowel is Pattahh the last consonant is always doubled, unless it is a guttural, in which case Pattahh may be lengthened to Kamets § 207. 2. *a*.

2. Pretonic Kamets and Tseré are rejected from the penult as in the preceding classes of nouns.

אור m. <i>light</i>	מין m. <i>species, kind</i>
אֵת m. f. (זת) <i>sign</i>	מקום m. f. (זת) <i>place</i>
אלוה m. <i>God</i>	עוף m. <i>fowl, birds</i>
אָה m. (אַפִּים) <i>nostril</i>	עור m. (זת) <i>skin</i>
בַּד m. (בְּדוּ) <i>separation</i>	עירום m. (עִירְמוּם) <i>nakedness</i>
בדלח <i>bdellium</i>	עִבְבוֹן m. <i>pain, sorrow</i>
גדול adj. <i>great</i>	ערום adj. <i>cunning</i>
בֶּהֱן m. <i>belly</i>	עָרוֹם adj. (עֲרֻמָּה) <i>naked</i>
גן m. (גַּנִּים) <i>garden</i>	קול m. (זת) <i>voice, sound</i>
תְּרִפֶּד m. <i>thistle</i>	קוץ m. <i>thorn</i>
הריון m. <i>conception</i>	רוח m. f. (זת) <i>breath, wind, spirit</i>
חי adj. (חַיָּה) <i>living</i>	רע adj. (רָעָה) <i>evil</i>
חַיִּים m. pl. <i>life</i>	רָקִיעַ m. <i>firmament</i>
טוב adj. <i>good</i>	שִׁיחַ m. <i>bush, shrub</i>
כָּל m. (כָּלֵי) <i>all, whole</i>	תְּהוֹם m. f. (זת) <i>ocean, the deep</i>
כְּרוּב m. <i>cherub</i>	תַּנִּין m. <i>sea-monster</i>
מֵאֲרָר m. (ים & זת) <i>luminary</i>	

II. When the ultimate is an accented simple syllable.

a. With Seghol.

1. Seghol is changed to Tseré in the construct singular § 215. 2. It is dropped before dual and plural endings § 209. 1 and before suffixes § 221. 7, though *e* may be retained as a connecting vowel before suffixes of the third person § 221, 7. *a*.

2. Pretonic Kamets is rejected from the construct of both singular and plural § 216. 1 and before grave suffixes § 221. 1, but not with light suffixes or in the absolute dual and plural § 210, § 221. 3. Light suffixes added to the feminine plural ending, as they cause a removal of the accent, occasion the rejection of the pretonic vowel § 221. 2.

מְקוּהָ m. <i>gathering together</i>	פָּנֶה m. <i>face</i>
מְרֻאָה m. <i>sight, appearance</i>	שָׂדֶה m. (ים. & וּת) <i>field</i>
עֵלֶף m. <i>leaf</i>	

b. With other vowels.

1. Nouns ending in quiescent א preserve their final vowel unchanged in the construct singular § 215. 2. c. אָבָא, const. אָבָא; in other respects they follow the law of nouns ending in a mixed syllable § 209. 3. b, אָבָא, suf. אָבָא, pl. אָבָאוֹת.

2. For nouns in ר, ו, and ו see § 209. 2 and 3.

אָבָא m. (ים. & וּת) *host*

III. When the ultimate is unaccented. (Segholates.)

a. With perfect and guttural letters.

1. The unaccented vowel falls away, and the noun reverts to its monosyllabic form in the singular before suffixes § 221. 5.

2. In the plural and sometimes in the dual both in the absolute state and with light suffixes pretonic Kamets is inserted and the monosyllabic vowel also falls away § 208. 3 and 4, § 221. 3 and 4, but in the construct and before grave suffixes pretonic Kamets is rejected and the monosyllabic vowel restored in an intermediate syllable § 216. 1 and 2, § 221. 1.

אֶבֶן m. f. <i>stone</i>	עֵדֶן m. <i>delight, Eden</i>
אֶרֶץ m. f. (וּת) <i>earth, land</i>	עֵזֶר m. <i>help</i>
בֹּקֶר m. <i>morning</i>	עֵצֶב m. <i>pain, sorrow</i>
דֶּרֶךְ m. f. <i>way</i>	עֵצֶם m. f. (ים. & וּת) <i>bone</i>
דֶּשֶׁא m. <i>grass</i>	עֶרֶב m. f. (וּת) <i>evening</i>
זֶרַע m. <i>seed</i>	עֵשֶׂב m. (וּת) <i>herb</i>
חֶרֶב f. (וּת) <i>sword</i>	פְּעֵם m. f. (ים. & וּת) <i>time</i>
חֹשֶׁךְ m. <i>darkness</i>	צֶלֶם m. <i>image</i>
יֶרֶק m. <i>greenness</i>	קָדִם m. <i>east</i>
לֶהֶט m. <i>flame</i>	רֶמֶשׂ m. <i>reptile</i>
לֶחֶם m. f. <i>food, bread</i>	שֶׁהֶם m. <i>onyx</i>
נַפְשׁ m. f. (ים. & וּת) <i>soul</i>	טֶרֶץ m. <i>reptile</i>

b. With quiescents.

1. Medial quiescents rest in their homogeneous diphthongal

vowel in every form except the absolute singular § 208. 3. *c*, § 216. 1. *d*, § 221. 5. *b*.

2. Final quiescents recover their consonantal character in the singular before light suffixes § 221. 5. *c*, as well as in the different forms of the plural § 208. 3. *d*, § 184. *b* (ל"ה roots).

בְּהָהּ m. *emptiness*

לַיְלִי m. (יָלַי) *night*

עַיִן f. *eye*

פְּרִי m. *fruit*

תְּהִיָּה m. *desoluteness*

תְּמִידָהּ m. *midst*

B. Nouns having a feminine ending.

a. Those ending in הַ.

1. When the root takes before הַ the form of a monosyllable ending in concurrent consonants, pretonic Kamets is inserted in the plural, and the monosyllabic vowel rejected. In other cases the plural is formed by a simple change of termination § 211.

2. The construct requires in both numbers the rejection of pretonic Kamets or T'sere, if there be one, § 216. 1, and in the singular the additional change of הַ to הֶ § 214. 1. If this rejection occasions the concurrence of vowelless consonants at the beginning of the word, a new syllable must be created by the insertion of a short vowel between them § 216. 2.

3. The construct form is assumed before all suffixes; except that in the singular הֶ becomes הַ before light suffixes § 221. 2, as also before the dual ending § 202, § 211.

אֲדָמָהּ f. *ground*

אֲוִיבָהּ f. *enmity*

אֲכָלָהּ f. *food*

בְּהֵמָהּ f. *beast*

דָּגָהּ f. *fish*

זֵלָהּ f. (const. זֵלַת) *sweat*

חֲגוּרָהּ f. *apron*

חַיָּהּ f. *animal, beast*

רֵבְבָשָׁהּ f. *dry land*

מְלָאכָהּ f. *work*

מְמוֹשֶׁלָּהּ f. *dominion, rule*

נְקֵבָהּ f. *female*

נְשָׁמָהּ f. *breath*

קַדְמָהּ f. *east*

שָׁנָהּ f. (יָם. & יָת) *year*

תְּאַוָּהּ f. *desire*

תְּאֵזָהּ f. (יָם.) *figtree*

תּוֹלְדָהּ f. *generation*

תְּרַדְמָהּ f. *deep sleep*

תְּשׁוּקָהּ f. *desire*

b. Those ending in ח.

These nouns experience the same changes as the masculines from which they are derived § 211; only in those of Segholate formation the penultimate vowel is changed before suffixes in the singular agreeably to the law of Segholates § 221. 5, and if it be Hholem it is dropped in the plural § 207. 1. d.

דְּמוּת f. *likeness*

כְּתוֹנָה, כְּתוֹנֶת f. *coat, tunic*

דַּעַת f. *knowledge*

רֵאשִׁית f. *beginning*

IRREGULAR NOUNS.

אָב m. (con. אָבִי, pl. אָבוֹת) *father*

יוֹם m. f. (יָמִים, יָמֵי) *day*

אִישׁ m. (אֲנָשִׁים) *man*

מַיִם m. pl. *water*

אִשָּׁה f. (con. אִשְׁתִּי, pl. נָשִׁים) *woman*

רֵאשׁ m. (רֵאשִׁים) *head*

בֶּן m. (בָּנִים) *son*

שָׁמַיִם m. pl. *heaven*

NUMERALS. See §§ 223-227.

PREPOSITIONS.

אֶל- *to, unto*

מִן *from*

בְּ *in*

לְפָנֶיךָ *before, over against*

בֵּין *between*

עַד *unto*

בְּעִבְרֵי *on account of*

עַל *over, upon*

כְּ *according to, as*

עִם *with*

לְ *to*

תַּחַת *under*

ADVERBS, CONJUNCTIONS AND INTERJECTIONS.

אֵי *where*

טְרוֹם *not yet, before*

אֵין *nothing, there is not*

כִּי *that, because, for*

אֵף *also*

כֵּן *so*

אֲשֶׁר *that, because*

לֹא *not*

אֵת sign of definite object

מְאֹד *mightily, very*

בְּלִמְיֵי *not*

עַל-כֵּן *therefore*

גַּם *also*

עַתָּה *now*

הִנֵּה, הִנֵּה *lo! behold!*

פֶּן *lest, that not*

וְ *and*

שָׁם *there*

GRAMMATICAL AND EXEGETICAL NOTES.

GENESIS, CHAPTER I.

Verse 1. **בְּרֵאשִׁית** composed of the inseparable preposition **ב** § 231. 1, with Daghesh lene § 21. 1, and the noun **רֵאשִׁית** of class IV, derived from **עֵרָא** *head* by the addition of the vowel **י**, § 194 and the feminine ending **ת** § 196, § 198. *a* (4), and denoting 'that which belongs to the head' i. e. the *beginning*. The accent is on the ultimate for a double reason § 32. 1 and 2. The expression is indefinite § 248, comp. *ἐν ἀρχῇ* John 1 : 1, and equivalent to the adverbial phrase *at first*. See Alexander on Acts 11 : 15. It does not of itself designate a fixed and determinate point of time, but simply the order of occurrence. The particular time intended must be inferred from the subject spoken of. The absence of the article is thus sufficiently accounted for, and there is no necessity of assuming that the noun is definite without the article, and hence is in the construct state § 246. 3, § 256, before the following words, which must then form a relative clause with the relative **אֲשֶׁר** omitted § 255. 2. This needlessly complicates the simple and obvious construction by making ver. 2 a continuation of the sentence begun in ver. 1, "in the beginning when God created the heavens and the earth, then (י after a statement of time § 287. 3) the earth was etc.," or by a construction still more forced and unnatural ver. 2 is regarded as a parenthesis and ver. 3 as a continuation of ver. 1, "in the beginning, when God created etc. (and the earth was etc.) then God said etc." These constructions have been advocated by those who would have Moses teach the eternal and independent existence of matter, or at least that it existed prior to God's act of creation. But this conclusion would not follow even if the strained renderings which they propose were adopted. The circlet over **ב** refers to the marginal note **בְּרֵאשִׁית** $\frac{1}{2}$ (fem. of the adjective **בָּרַ** with paragogic **י**, § 218) i. e. *large Beth*, the initial letter of the book

being above the ordinary size § 4. *a.* The Rabbins profess to see in this a mystic allusion to the magnitude of the work of creation, as well as to the twofold product of creative power, 'the heavens and the earth,' inasmuch as the numerical value of \beth is 2, § 2. See Buxtorf Comment. Masorethicus p. 154.

בָּרָא , בָּרָא verb § 162. 2, in the preterite, which here expresses past time absolutely § 262. 1; it agrees in sense though not in form with its subject in the singular § 275. 3. Daghesh lene § 21. 1. The accent is on the ultimate § 32. 2. The verb precedes its subject, and this is followed by the object, which is the natural order in Hebrew § 270. *a.* *Created*: this verb does not necessarily or invariably denote production out of nothing, as is shown by its use ver. 27, comp. 2 : 7, to describe the formation of man from the dust of the ground, and Ps. 51 : 12 where an inward spiritual change is spoken of as the creation of a clean heart. It properly signifies the production of an effect, for which no natural antecedent existed before, and which can only be the result of immediate divine agency. It is hence used only of God in the Kal species, which is thus distinguished from the Piel, where it has the sense of *cutting* or *forming* § 78. 1. That the creation here described is *ex nihilo* is apparent, however, from the nature of the case. The original production of the heavens and the earth is attributed to the immediate and almighty agency of God. And as the earth, even in its rude, unformed and chaotic condition is still called 'the earth' ver. 2, the matter of which it is composed is thereby declared to owe its existence to his creative power. Creation is also described as a voluntary act, and as one which took place in time or at 'the beginning' of time; consequently matter can neither be eternal nor an emanation from the divine essence. The Mosaic account is, therefore, equally opposed to hylozoism and to pantheism; and the only alternative is creation *ex nihilo*. The word בָּרָא is further used in this chapter only in ver. 21 upon the creation of fishes and birds, which was the first introduction of the entirely new principle of animal life, and in ver. 27 where it is thrice repeated to emphasize the creation of man, who is a being not only of a higher grade but of a different order from those which had preceded, not merely another animal made of the same constituents in a more sublimated form or more curiously compounded, but a person possessing elements of intellectual and spiritual life not before communicated.

אֱלֹהִים a monosyllabic noun of class I. § 183, from the root אָלַף , which some have thought to be an equivalent of אָלַף to *be strong*, hence the *Mighty One*, but which is better explained from the corresponding Arabic root to *fear, adore*, hence the object of reverence, or adoration. It

is in form a plural § 199, although only one Being is referred to, and hence the verb agrees with it in the singular; when it is used in a plural sense of false gods, words belonging to it are put in the plural § 275. 3. *a*. The singular is rarely used except in poetry, and particularly in the poetical chapters of the book of Job, where it occurs almost to the exclusion of the more ordinary plural. The current use of the plural form of this word is not, as some have fancied, a relic of polytheistic times, the term "gods" which then became the fixed designation of what was divine having been retained after the transition to monotheism, for if the faith was changed the words which described it would change also. Nor can it be an anticipation of the doctrine of the Trinity, as is shown by its application to heathen deities and occasionally even to creatures of exalted dignity. It is a plural of majesty, and expresses not numerical multiplicity, but rather the combination of many in one, the concentration of whatever is adorable § 201. 2. As a proper noun it is without the article § 246. 1, though when used as a common or appellative noun it may receive the article to designate the true God in distinction from those which are not really gods, Deut. 32 : 21, but only falsely called so § 246. 1. *a*. Accent on ultimate § 23, 1.

the sign of the definite object § 238. 2, § 270, very frequently connected with the noun by Makkeph § 43, but here perhaps from the emphasis of this opening sentence accented as a separate word.

the article § 229. 1, distinguishing the object before which it stands as the only one of its class § 245. 4; and a plural noun from the obsolete singular § 201. 1, class I. form 2, § 185. *d*, derived from *to be high*, and hence denoting the upper regions, i. e. *heaven*, the plural designating not distinct heavens of various elevation, but rather extent in all directions, and comprehending all the parts of the vast expanse above us. The accent on the penult is contrary to the analogy of ordinary plurals, and appears to be an assimilation to the dual ending § 203. *c*.

the conjunction § 234, and the sign of the definite object § 238. 2, § 270.

the article § 229. 3, § 245. 4, and the segholate noun of class I. § 183, the first vowel being assimilated to that of the article § 229. 4. *b*, or changed to Kamets by the pause accent § 65. It is of common gender though mostly feminine § 197. *b*, plural *Accent on the penult § 32. 3. Soph Pasuk § 36. 1.*

The verse is divided by the accents into two clauses or branches. The first, embracing the verb and its subject, is limited by Athnahh

under וְהָיָה ; and the second, containing the compound object, is limited by Silluk under the last word of the verse § 36. 1. Silluk is preceded by the conjunctive Merka under the closely related particle $\text{וְ$, and the disjunctive Tiphkha under the other term of the compound object וְהָיָה , the Tiphkha being preceded by the conjunctive Merka under the particle וְ § 38. 1. Athnahh is preceded by the conjunctive Munahh under $\text{וְ$, which is thus linked with its subject, and by the disjunctive Tiphkha under וְהָיָה , which is not directly dependent on what follows, and not so closely related to it § 38. 2. The disjunctive accents indicate the pauses which a reader would naturally make or ought to make after the words to which they are affixed; these vary according to the strength or value of the accent, from such as are almost imperceptible to those of more considerable duration. Words marked with conjunctives admit no interval between themselves and those which succeed them.

Upon one view of this verse, it describes the initial act in the work of creation, viz. the original production of the matter composing the earth and the heavens, which it was the work of the six days either to organize or to reconstruct, according as the Mosaic narrative unfolds, directly from this point, or an interval is assumed between ver. 1 and 2 covering the geologic eras, the changes which took place upon this planet prior to its being fitted up for the habitation of man being then supposed to be passed over in silence, as not falling within the province of revelation to disclose. In favour of this it is urged that the next verse commences with *and*, implying that the narration does not begin there but is continued from the preceding. That the term 'earth' may denote the matter of the globe in a chaotic and unformed state, appears from ver. 2, where it is so employed. According to another view of ver. 1 it is a title or summary statement of the contents of the following section, 1 : 1—2 : 3, and connected with it by 'and,' as in Isa. 2 : 2, Hos. 1 : 2, Amos 1 : 2.

Upon either hypothesis the entire section is divided into seven parts by the seven days whose work or rest is recorded, viz. the first day vs. 1-5, the second day vs. 6-8, third vs. 9-13, fourth vs. 14-19, fifth vs. 20-23, sixth vs. 24-31, seventh 2 : 1-3.

2. וְהָיָה conjunction § 234, article § 229. 3, and noun, which stands emphatically before the verb § 270. *a*. This inversion of the customary order is frequent in descriptive clauses or sentences, occurring at the beginning or in the course of a narrative, e. g. 2 : 12, 3 : 1, 37 : 3, both because the attention is there more strongly drawn to the subject to be described, and because this collocation admits of a preterite instead of a

future with Vav conversive § 99. 1, § 265. The latter is proper only in statements which are a sequence from the preceding, and which directly continue a narrative previously begun. This form of the sentence is pressed by those who suppose that the inspired writer indicates by it that the state of things described in this verse was not the immediate sequence of the creative act, ver. 1.

וְהָיָה from הָיָה verb הָיָה § 169. 1, with Methegh § 45. 2, which here distinguishes Kamets from Kamets Hhatuph § 19. 2. It is here used as a copula, *was*, § 258. 3, or it may be itself part of the predicate *existed*, and that in the condition stated in the succeeding words.

וְהָיָה Segholate nouns from הָיָה roots § 184. *b*, without Daghesh lene § 21. 1, the first with two accents § 30. 1. Abstracts used rather than adjectives § 254. 6. *a*, to express the idea in a stronger and more absolute manner, *wasteness and desolation*; וְהָיָה occurs in but two other passages, Is. 34 : 11, Jer. 4 : 23, in both of which it is joined as here in assonance or paronomasia with הָיָה to add intensity to its meaning. Inasmuch as these words are used in other passages of the desolateness produced by devastation, some have supposed that they here contain the implication of a preceding catastrophe or convulsion by which the creation spoken of in ver. 1 was reduced to the chaotic waste here described.

חֹשֶׁךְ Hholem combined with the diacritical point § 12, Sh'va with final Kaph § 16. 1. Abstract nouns used in a general or universal sense, receive the article § 245. 5; but as חֹשֶׁךְ is not spoken of here in its totality, and does not mean all *darkness* but a certain portion or amount of it, the article is omitted. The subject is joined to its predicate without a copula § 258. 1.

עַל preposition *over* from the root עָלָה *to ascend*, which when contact is implied, as in this case, becomes *upon* § 237. 1, with Makkeph § 43.

פָּנָיו plur. noun I. 2. § 185. *d*, from the obsolete singular § 201. 1, פָּנָה, הָיָה root פָּנָה *to turn*, the parts *turned* towards any one, i. e. *the face* or *surface*; in the construct § 214. 2, § 216. 1, here signifying possession § 254. 1, which does not admit the article § 246. 3, its definiteness being indicated sufficiently by that of the following noun.

מַעֲרָב III. § 190. *b*, § 192. 2, מָרַח root מָרַח *to agitate*, hence *an agitated, raging mass*, elsewhere applied to the ocean, Gen. 7 : 11, Job 28 : 14, here to the vast expanse of water enveloping the earth prior to the formation or appearance of the dry land. Those who adopt the scientific hypothesis of La Place, suppose that the period here spoken of was prior to the separate existence of our planet, and that מַעֲרָב denotes the agitated

nebulous mass or ocean, in which all the matter of the solar system, our earth among the rest, was confusedly blended, although the inspired account speaks only of *the earth* as in this chaotic state because the formation of the earth is the principal thing to be described. The מַיִם is in the next clause spoken of as *waters*; but this, it is urged, may denote that attenuated ethereal fluid from which the terrestrial waters were subsequently condensed, as in ver. 7, 'the waters above the firmament,' are evidently not to be understood of water in its condensed and liquid state. This noun is used almost exclusively in poetry with the exception of this passage and twice in the account of the flood, Gen. 7 : 11, 8 : 2. In the singular it never receives the article, perhaps because it partakes somewhat of the character of a proper noun § 246. 1. It is of common gender § 197. *b*; plural מַיִם § 200. *a*.

רוּחַ monosyllabic noun of class I. from רוּ root § 186. *c*, of common gender, though mostly feminine § 197. *b*, plur. רוּחִים, meaning *breath*, hence *wind*, hence also *spirit*, which resembles breath as an invisible agent and connected with vitality. It cannot here signify 'wind,' whether by 'the wind of God' be understood *a divine*, i. e. *a powerful wind* upon the doubtful assumption that the name of God is used to make a mere superlative of greatness, or *a wind divinely sent*; it must signify *spirit*, since the action attributed to him could only be predicated of a living agent. It is definite without the article by being in the construct before a proper noun § 246. 3; this is here not the construct of apposition or designation merely § 254. 3, 'the spirit viz. God' or 'God who is a spirit,' but either that of possession § 254. 1, 'the spirit belonging to God' or of the source § 254. 7, 'the spirit proceeding from God.' That the spirit here spoken of is neither a periphrasis for God himself nor a mere influence issuing from him, but the third person of the Godhead, we learn from other passages of Scripture which ascribe the performance of divine works *ad extra* and particularly the work of creation to this sacred agent.

מְרַחֵם Piel participle of the ʿ guttural verb רָחַם § 116. 4, § 121. 1, fem. § 205, without the article, since it is a predicate § 259. 2, which here follows its subject in a descriptive clause as in the preceding branches of this verse. It expresses continuous action § 266. 1, belonging to the time before spoken of § 266. 3; *brooding* or *hovering*, the word is applied Dent. 32 : 11 to the eagle cherishing its young.

מַיִם noun used only in the plural § 201. 1, § 203. *c*, Pattahb changed to Kamets by the pause accent § 65; *the water* viz. that of the deep or ocean previously spoken of § 245. 3.

The verse is divided by Athnabh under מַיִם § 36. 1 into two clauses

describing respectively the physical condition of the earth and the agency of the divine Spirit. The first is subdivided by Zakeph Katon over וְהָאֲרֶז , and again by R'bhia over וְהָאֲרֶז § 36. 2, the emphatically prefixed subject being thus erected into a minor subdivision, as though it stood absolutely and required a brief pause after it, 'as for the earth—it was, etc.' Zakeph Katon is preceded by the disjunctive Pashta on the other term of the compound predicate, and this by the conjunctive Merka on the closely related verb or copula § 38. 4, comp. § 38. 1. *a*. Athnahn is preceded by Munahn on the closely related construct, and by Tiphhha which marks the opposition of the subject to the predicate § 38. 2. The Silluk clause is subdivided by Zakeph Katon on וְהָאֲרֶז § 36. 2, thus balancing the prefixed subject against the predicate. Zakeph Katon is preceded by Munahn on the closely related construct § 38. 4; and Silluk by Merka on the construct and Tiphhha on the participle whose relation to what follows is less intimate § 38. 1.

3. וַיֹּאמֶר Kal fut. of אָמַר verb אָמַר to say § 110. 3, with Vav conversive § 99, which draws back the accent to the penult § 33. 4, § 99. 3. *a*, and changes Pattahh of the ultimate to Seghol § 111. 2. *a*; this continues the narration begun by the preterite וַיִּבְרָא ver. 2. § 265. All the verbs of this verse precede their subjects § 270. *a*. Each creative act is preceded by the going forth of the divine word; some have found or fancied in this an obscure allusion to the second person of the Trinity, called in the New Testament 'the Word,' John 1 : 1, and to his agency in the work of creation. It may be remarked that the phrase 'and God said' occurs ten times in this chapter, once before each of the eight creative acts, a duplicate work being assigned to the third and sixth days respectively, and twice, vs. 28, 29, after the creation of man.

וַיְהִי Kal apoc. fut. § 97. 2 of הָיָה verb הָיָה § 171. 1, § 177. 1, with a jussive sense; here not a copula, but the predicate *be*, i. e. *exist*. וַיְהִי Daghesh-forte omitted after Vav Conv. § 25, § 99. 3, with Metheg § 45. 2.

The verse is divided at וַיֹּאמֶר § 36. 1 into a command and its result. Each verb is closely connected with its subject by the appropriate accents in the first clause § 38. 2 and by Makkeph in the second § 43.

4. וַיִּבְרָא Kal fut. of בָּרָא verb בָּרָא with Vav Conv. § 171. 1, § 172. 4; אֱוִי otiant § 16. 1. Some read *beheld the light*, i. e. looked upon it with favour or approbation, *because it was good*. But this sense is forbidden, 1. by the parallel expressions in subsequent verses, particularly in ver. 31, where the form of statement is varied; and 2. by the fact that בָּרָא in this sense is followed not by the direct object but by the preposition בְּ , intimating that the sight was not only directed to the object but was

fastened upon it or bound up in it. *Saw the light* that it was good asserts a vision of the object itself as well as of its quality, and thus there is a recognizable shade of difference between this and the phrase, which accords better with the English idiom, 'saw that the light was good,' which merely asserts the perception of the quality; this latter form of speech is used in Hebrew likewise, e. g. 3 : 6. הָאֵר the article before an object previously mentioned § 245. 1. בְּיָמֵינוּ the subject omitted, since it is sufficiently plain from the connection § 243. 1, predicate adjective without the article § 259. 2. וַיְהִי הַלַּיְלָה Hiph. fut. of בָּרָא with Vav Conv. § 99. 3. וַיְהִי . . . וַיְהִי prep. § 237. 1, *between the light and between the darkness* for *between the light and the darkness*. This idiom is transferred to the Greek of the New Testament in Rev. 5 : 6, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, i. e. *between the throne etc., and the elders*. Sometimes the second member is preceded by הָ as in ver. 6. Vav with Shurek § 234. : הָאֵר . . . הַחֹשֶׁךְ the article either because they had been mentioned before § 245. 1, *the light, the darkness*, or possibly the words may be used in their universal sense, in which case the English does not admit the article § 245. 5, *light, darkness*.

5. וַיִּקְרָא Kal future of קָרָא verb to call § 162. 2. It governs the name directly, and the person or thing to whom the name is given by the preposition לְ; or the preposition may be omitted, when the person or thing named is in a very few instances also made a direct object, Num. 32 : 41, Isa. 60 : 18, but more frequently the word שֵׁם name is inserted, Gen. 3 : 20, 41 : 51, 52, *God called (to) the light, day etc.* i. e. he made them to be what these names denote; he gave them the fixed character and relations suggested by these terms. The majestic significance of this divine naming is heightened by its restriction to those grand objects in nature which were the work of the first three days, light and darkness—the firmament, ver. 8—land and sea, ver. 10, and to man the crown of the whole, 5 : 2. The inferior animals received their names not from God but from Adam, 2 : 20, who thus recognized and expressed the nature given them by their creator.

וַיִּקְרָא P'sik § 30. 1, § 38. 1. a. לְ with the vowel of the the article § 231. 5. יוֹם day, noun irregular in the plural יָמִים § 207. 1. f. וַיִּקְרָא, for the sake of varying the construction, וַיִּקְרָא is placed before the verb, which necessitates a return to the preterite § 265; the conjunctive accent is thrown back upon the penult by reason of the following disjunctive § 35. 1. לַיְלָה from לַיְלָה night, a Segholate noun from an ל' root § 184. b, with He paragoric § 61. 6, § 219, which no doubt originally had the adverbial sense of *at night*, but in usage came to be

equivalent to the simple noun, which it has almost supplanted, לַיְלָה only occurring once, Isa. 16 : 3 ; with a pause accent § 65 ; in the plural לַיְלָהִים § 208. 3. c. עֶרֶב I. 1. *evening*, from עָרַב *to be dark*, dual עֶרְבַיִם, plural עֶרְבֵי־יָמִים ; עֶרְבֵי־יָמִים is used in a different sense, § 200. d. בֹּקֶר I. 1. *morning*, from בָּקַע *to break forth*, plur. בִּקְרָיִם ; אֶחָד numeral *one* § 223. 1, is placed after its noun, with which it agrees § 250. 1.

And it was evening and it was morning, one day. This is by many understood to mean that the evening followed by the morning constituted one day, the first of creation. This view has been thought to be recommended by its agreement with the usage prevalent among the Jews and several other nations of antiquity, of beginning the day with the evening, and also by Dan. 8 : 14, where בֹּקֶר עֶרֶב *evening-morning* occurs as an enigmatical equivalent of day. According to another and perhaps preferable opinion, the days of creation are to be reckoned from morning to morning. In favour of this it may be urged, 1. The statement is not that 'the evening and the morning were the first day.' This could not be so expressed in Hebrew. The separate verb before עָרַב and בָּקַע shows that we have here not a compound subject but a twofold statement, and הָיָה in the sense of *become* or *constitute* is commonly followed by לַיְלָה, see ver. 14, 15, so that if this were the meaning the proper phrase would be *were to (or for) one day*. 2. The evening of this as of the other days of creation is spoken of as coming on after the work of the day is over, the future with Vav conversive הָיָה־נָּהִי implying a sequence, § 265. a. The day began when the light broke forth at God's command; then followed the other acts of the day, the divine contemplation of the light, dividing the light from darkness, and giving names to each; finally when all was finished it was evening, and this was succeeded by morning. One day is now ended and another begins. 3. From evening to morning would be a night, but not a day, unless the terms are taken with a latitude of meaning which they do not properly possess and which they do not have elsewhere. עֶרֶב means simply *evening*, not the entire period of darkness, and בֹּקֶר *morning*, not the entire period of light. For these לַיְלָה *night* and יוֹם *day* had just been stated to be the proper words. Dan. 8 : 14 affords no justification of this extension of the evening and the morning over the whole day. The prophet merely says that there shall be so many evenings and mornings before the fulfilment of his prediction. He might have said with the same propriety the sun shall set and rise so many times. But it could not be inferred from this that sunset and sunrise covered the entire day. 4. If the first day began with the evening, this must have been the darkness which preceded the creation of light, but that darkness

was eternal. So that the first day would upon this hypothesis consist of an evening of infinite duration followed by a finite morning, which involves an enormous disproportion not only in its own parts but between this and the succeeding days. 5. An additional confirmation may perhaps be found in the narrative of the deluge. It appears from a comparison of Gen. 7 : 11 and 8 : 3, 4 that time was then reckoned not by lunar but by solar months of thirty days each. When the beginning of the month was fixed by the appearance of the new moon, it was natural that the evening should be regarded as the commencement of the day, in order that it might be determined at the outset by the aspect of the moon to which month the ensuing day belonged. But if solar time is used in the account of the deluge, it seems not improbable that it is used in that of the creation likewise; and solar days are reckoned from sunrise to sunrise.

This view, if correct, is interesting from its incidentally proving how far the account of the creation is from containing anything distinctively Jewish. It has been said that the week of creation is modelled on the Jewish week: that its six days of work followed by a day of rest were invented to give sanctity to the Jewish Sabbath from the divine example. This suggestion is sufficiently confuted by the traces of a septenary division of time among other ancient nations, and by the coincidences in several remarkable particulars between the narrative of the creation and widespread traditions showing that Moses has given no invention of his own, but a trusty report of the primeval revelation. But apart from this, the calendar of creation is not Jewish at all, the very days, as it would appear, being reckoned by a different standard.

As to the duration of the days of creation, the first impression made upon the common reader doubtless is that they were days of ordinary length limited by the regular succession of light and darkness. It has unquestionably been so understood by the vast majority of students of the Scriptures from the beginning, and we are not prepared to affirm positively that this may not be the real meaning. The scientific difficulties which beset this hypothesis may be disposed of by two considerations. 1. Physical science has no knowledge of the origin of the world. It merely ascertains existing phenomena and existing laws, and from these concludes that *if* the laws and properties of matter have always been the same, the present condition of things might have been brought about in a particular way. But as to the mode in which these things actually did come into being, it can affirm nothing. If creation be miraculous, it transcends the limits of scientific inquiry. 2. If the

specific purpose of Gen. 1 is not the complete history of this planet from the beginning, but the immediate preparation of it for the abode of man, how is science to demonstrate that after its geologic epochs were over, God did not in the exercise of his almighty power do in six natural days all that this chapter records?

And yet there are considerations deserving the attention of the careful student, which make it doubtful whether this was in fact the meaning of Moses, and still more so whether this was intended by the Spirit of God, whatever the meaning of Moses may have been.

(1) There is a measure of indefiniteness in the term 'day.' In this very verse it is used in two distinct senses. In the first clause it denotes the periods of light alternating with the darkness of the night, and exclusive of the latter. In the second clause, even on the strictest and most literal hypothesis, it denotes the entire diurnal period, embracing, along with the day proper, the night also. In 2 : 4 it has a wider meaning still, and is applied to the whole week of creation. And its frequent use throughout the Scriptures in the metaphorical sense of a period of indefinite duration shows what a latitude was allowed to it in the Hebrew idiom. Thus we read of the 'day of prosperity' and the 'day of adversity,' Eccl. 7 : 14, the 'day of trouble,' Ps. 20 : 1, the 'day of affliction,' Jer. 16 : 19, the 'day of evil,' Jer. 17 : 17, the 'day of vengeance,' Isa. 61 : 2, the 'day of salvation,' 2 Cor. 6 : 2, the 'day of temptation in the wilderness,' Ps. 95 : 10, which lasted for forty years, the day of human life succeeded by the night of death, John 9 : 4, the day of final glory which is to follow this night of darkness and sin, Rom. 13 : 12, that eternal day which no night shall limit, Rev. 21 : 25.

(2) The days of prophecy, it is universally acknowledged, denote not ordinary days of twenty-four hours, but periods of much longer duration, see Dan. 12 : 11, 12, Rev. 11 : 3, etc., etc. If this term may be used enigmatically in prophecy in order to conceal the absolute duration intended, at the same time that its proportions and relations are made known, the same might be the case here, if it was the design of God darkly to image forth more than was to be absolutely disclosed. If the Creator has indeed left traces of the progress of his work in the crust of the globe, which it was his design that man should in the course of time decipher, and if he has also given a written revelation of his creative work, not with the design of enabling men to anticipate these scientific discoveries or to decide in advance between rival scientific hypotheses, but such as should be in accurate accordance with the facts when they came to be known, and should impress all readers with the conviction that He inspired it who knew the end from the beginning, how could

this be accomplished better than by such an enigmatical use of words as could hold a latent signification unsuspected until the time should arrive for it to be brought to light? This is what the analogy of Scripture would lead us to expect, since its predictions of the future are usually so veiled that they cannot be thoroughly understood until the event explains them, though they then become so plain, oftentimes, that they cannot be mistaken.

(3) The apostle Peter tells us, 2 Pet. 3 : 8, 'that one day is with the Lord as a thousand years, and a thousand years as one day.' Comp. Ps. 90 : 4. This might make us hesitate about a rigorous application of our puny measures of time to the eternal God. The day is, in the language of our Lord, John 9 : 4, the period of work as opposed to the night when no work is done. Now though the same word may be applied to things human and things divine, it does not follow that they are upon a level. A day is man's working-time ; God's working-time is also a day, but it may have an inconceivably grander scale of duration, as the work wrought in it is one to which human work bears no proportion.

(4) The divine Sabbath, with which the work of creation concludes, may naturally be supposed to have been of the same character with the days which preceded it. But if this Sabbath was a day of twenty-four hours, God rested no more on the seventh day than he did on the eighth or ninth. That the Sabbath of creation in the intention of the Scriptures was not an ordinary day, but a long period, which still continues, may be inferred (a) From the circumstance that while the regular formula of 'the evening and the morning' occurs at the end of each of the six preceding days, it is wanting in the seventh. This has had no evening, and no fresh morning has since dawned. (b) The apostle appears to teach the same thing in Heb. 4. The works of God were finished from the foundation of the world, ver. 3. Creation was then complete : and into the divine rest then inaugurated men are still invited to enter. The human week and the human Sabbath are modelled after those of God, but so reduced in dimensions as to be adapted to our short-lived insignificance. For as the heavens are higher than the earth, so are God's ways higher than our ways. Isa. 55 : 9.

(5) An additional ground of doubt respecting the length of the days of creation might be suggested by the fact that they certainly were not all solar days. The sun was not created, or at least was not made the measurer of time for the earth until the fourth day.

(6) The surprising correspondence between the successive works of the six days and the order in which according to geological researches

animated beings would seem to have made their first appearance on the earth, creates a strong presumption that the periods of geology and the days of Moses are identical.

▫ The Pentateuch is divided by the Jews into 669 sections or paragraphs, the end of each being sometimes, as here, marked by the letter **ע**, at others, as 3:15, 16, by **ס**. The former is the initial of **עָתָה** *opened*, indicating that the rest of the line was to be left vacant in the manuscript. The latter is the initial of **סָתְמוּ** *closed*, indicating that after leaving a blank space the writer should recommence in the same line. It is also divided into 54 larger sections or lessons for the public reading of the synagogue. These are not noted in this chrestomathy; but in ordinary Hebrew Bibles they are marked by **עַם** or **סַס** as they coincide at the beginning with one or the other sort of smaller sections.

6. **הִקְיָה** I. 2. § 185 from **הִקְיָה** *to spread out*, denoting that which is *spread out, expanse*. As the root also means 'to hammer out,' some have judged that this word involves the conception of the sky as a solid arch, like the Greek *στερέωμα* and the Latin *firmamentum*. Even if this were so, however, which is by no means certain, the sacred writers cannot be held responsible for the etymology of the words which they employ, any more than a modern astronomer, who should speak of the 'fixed stars,' would be held to sanction the notion that they are fastened to the celestial sphere. The Scriptures nowhere profess to give a physical description of the sky; the language employed respecting it is purely phenomenal and figurative. Thus while in Job 37:18 it is spoken of as firm and like a molten looking-glass, the Psalmist, 104:2, compares it to a curtain, and Isaiah, 40:22, to a tent or veil of the thinnest and most subtile texture (**קִי**).

הִקְיָה prep. § 231. 1, with the const. of **הִקְיָה** § 183. *b*, § 216. 1. *d*. **לִקְיָה** Hiph. part. of **קָיָה** § 84. 5, denoting continuous action § 266. 1, and referred by the tense of the accompanying substantive verb to the future § 266. 3. *a*. **בֵּין** prep. with Kamets § 231. 4, *between waters to waters*, the interval beginning with the first and having respect also to the second: our idiom requires *and* instead of *to*.

7. **וַיִּשָׂא** Kal fut. of the **שָׂא** guttural and **וַיִּשָׂא** verb **וַיִּשָׂא** with Vav conv. § 109. 3, § 171. 1, § 172. 4, the accent on the penult § 32. 3. **וַיִּשָׂא** the article before an object spoken of before § 245. 1, Methegh in its regular place § 44. **וַיִּשָׂא** with the article because it is defined by the accompanying words § 245. 2. **וַיִּשָׂא** two prepositions **וַיִּשָׂא** § 232 and **וַיִּשָׂא** § 237. 2 (1). In computing direction the Hebrews measure from the object spoken of toward themselves or toward the object to which it has relation, which is then indicated by **לְ** *to*, or may stand without **לְ**,

ver. 9. Thus, instead of saying that one object lay *to* the right of another, they would say that it lay *from* the right with respect to it. So here a downward direction from the firmament or *beneath* it is expressed by the phrase 'from under to the firmament'; and an upward direction or *above* it by *from over to it*. לְמַעַל composed of מַעַל and לְ. :פֿ adverb § 235. 3 (4). The verse has three accentual clauses § 36. 1. In the subdivision of Zakeph Katon, Pashta is repeated § 39. 4.

The waters above the firmament were by some ancient interpreters understood to imply a literal ocean above the vault of heaven. And unbelieving expositors of modern times have sought to fasten this conception upon the sacred writer. But the figurative expression occurring in the account of the deluge, Gen. 7 : 14, "the windows of heaven were opened," does not warrant the conclusion that he imagined sluices to be really existing in the sky through which the supernal waters poured in time of rain, any more than Malachi, 3 : 10, and the Israelitish lord mentioned 2 Kin. 7 : 1 supposed a literal granary of provisions in the sky to be poured down through these imaginary apertures. That the Hebrews were well aware that the rain came from the clouds, and that the clouds were formed by evaporation, is plain from numerous passages in every part of the Bible. Those who adopt the hypothesis of Laplace find the waters of this verse in the nebulous fluid. The waters beneath the firmament formed this terraqueous globe, both the water and the land of ver. 9; the waters above the firmament formed the heavenly bodies. The ordinary interpretation makes the waters above the firmament to be the clouds, which might be so called as well as the birds can be said, ver. 20, to 'fly *over* the face of the firmament.'

8. :יָמֵי ordinal number § 227. 1, follows the noun with which it agrees § 252. 1, *a second day*. The several days of creation are spoken of indefinitely, the sixth alone, upon which the whole was completed, being distinguished by the article, ver. 31.

The words 'and God saw that it was good' occur with regard to the work of every day but the second. Whence some have conjectured that they have here been dropped from the text, or, as these words occur twice in the account of the third day, that they have by some accident been misplaced, or that the formula announcing the end of the second day has been transposed from the end of ver. 10, and properly belongs there. The true explanation of the omission appears to be, that the first part of the third day's work is really a continuation of that which was begun on the second, and the divine approbation is withheld until the division and segregation of the waters was complete. The insertion of this clause in ver. 8 by the LXX without authority affords a good illustra-

tion of the manner in which various readings have arisen from transcribers or translators paying too much regard to parallel passages.

9. עָמַד Niph. fut. of עָמַד § 169. 1. עָמַד III. from עָמַד root עָמַד to stand § 190. *b*, signifying that in which one can stand, i. e. *place* § 191. 3, of common gender though mostly masculine § 197. *b*, plur. עָמָדִים . עָמַדִים Niph. fut. of עָמַד , a א guttural § 109. 4 and עָמַד verb § 168, with Methegh § 44. The apocopated future rarely occurs in the Niph'al, and never in the strictly passive species, because it did not accord with Hebrew conceptions to address a command to the object of the action § 97. 2, *b*. The future expresses simple futurity, leaving the fact of its being spontaneous or constrained and every other modal quality, for which occidental languages employ distinct forms, to be inferred from the circumstances of the case § 263. 1. In both instances in this verse it denotes not only what *will* occur, but what *must* and *shall* take place, and is therefore virtually equivalent to a command. יָבֵשׁ adjective II. § 187. 1, intensive from יָבֵשׁ *dry*, used only in the fem. יָבֵשָׁה § 207. 1, or יָבֵשׁ § 205, with the generic article § 245.5. *a*, *the dry*, viz. land.

10. אֶרֶץ *earth* here used in its strict sense of the dry land exclusively, but in ver. 1 the world, embracing land and water, so named from its principal and most important part. וְיִלְבָּשׁוּהָ conj. § 234, prep. § 231. 1, and noun III. root קָנָה § 190. *b*, that which is gathered, *collection* § 119. 5, in the const. § 215. 2, followed by the material of which it consists § 254. 4, definite without the article § 246. 3. יָבֵשִׁים plur. § 207. 2 of יָבֵשׁ , I. from an obsolete עָבַשׁ root § 186. 2. *c*, *seas*, because distributed into separate basins, though as these all communicate they may be viewed in their totality as one יָבֵשׁ .

11. אֶרֶץ Hiph. apoc. fut. § 97. 2, § 264, of עָשָׂה § 162. 2, governing in its strictest sense its cognate noun עֲשָׂה § 271. 3, and with a wider extent of meaning also עָשָׂה and עָשָׂה , which are not in apposition with עֲשָׂה , as though the latter were a generic name for all vegetable products and the former were its subdivisions, but they are co-ordinated with it, and constitute together the three great branches of the vegetable kingdom, not according to a scientific classification, but a popular and obvious division, grasses, seed-bearing plants and trees. Methegh § 45. 2. עָשָׂה masc. noun with plur. in הִיא § 200. *a*, which occurs but once, commonly as here a collective § 201. 1, from root עָשָׂה to be green, accent Y'thibh § 30. 2, § 38. 4. מְצַיֵּן Hiph. part. of עָשָׂה guttural verb § 123. 3, follows the noun to which it belongs § 249. 1, governs a cognate noun § 271. 3, expresses what is permanent and habitual § 266. 1. עָשָׂה masc. collective § 201. 1, only once found in the plural. עָשָׂה has both

an individual and a collective signification, *tree* and *trees*, pl. עֵצִים § 207. 1, probably abridged from עָצָה root עִצָּה *to be firm, hard* § 185. *d*, in the const. § 215. 1, with the following word, which denotes its quality § 254. 6. פְּרִי fruit collective I. 1, root פָּרָה *to bear* § 184. *b*, G'ra-shayim § 38. 1. *a*. הֹלֵם Hholem preceding Sin § 12, Kal act. part. of הָלַךְ verb § 168. The accent, which is not Y'thibh but Mahpakh, since it stands before Pashta in the subdivision of Zakeph Katon § 30. 2, § 38. 4, is shifted to the penult by § 35. 1. The point in the first letter of the next word is Daghesh-forte conjunctive § 24. *a*. וְ prep. § 231. 1, וְ I. from an obsolete וּ root § 186. 2. *b*, and pronom. suffix § 220. 1. וְ-וְ-וְ oblique case of the relative pronoun § 74, § 285. 1, formed by appending the suffix to the noun § 221. 5, which is the governing word, *whose seed* is *in it*, or the relative might be connected with the suffix of the preposition § 233 and governed by it, *in which* is *its seed*. וְ-וְ not to be connected with וְ-וְ as descriptive of the tree in distinction from shrubs and grass *producing fruit over* (or *above*) *the earth*, but with וְ-וְ and referring alike to grass, shrubs and trees which were all to be produced *upon* the earth.

12. הִפְחִי Hiph. fut. of פָּחַ § 144. 1, § 145. 2 and פָּחַ verb § 162. 2, with Vav conv. § 99. 3, § 166. 4, the accent remaining on the ultimate § 147. 5. תְּלִישָׁה T'lisha Gh'dhola § 38. 8. הִנְיָהוּ 3 pers. suf. with the connecting vowel *e* § 220. 1. *b*, sing. in a distributive sense referring to the preceding collective § 275. 6.

13. אֶלְפִי ordinal number § 227. 1, § 252. 1.

14. הָיָה singular verb preceding a plural subject § 275. 1, or it may be explained by supposing הָיָה to partake of the nature of an impersonal verb, 'let there be,' comp. *es gebe, qu'il y ait* § 275. 1. *c*. הָאֵרִי masc. III. from אָרַם root אָרַם *to shine* § 190. *b*, signifies *a luminous body* § 191. *a*, thus differing from the noun אָרִי ver. 3, which signifies the element of *light*; plur. has either אָרִים or אָרִים § 200. *c*. Hholem written defectively § 11. 1. *a*, § 14. וְ-וְ const. of apposition or specification § 254. 3. לְ-וְ prep. expresses design, *to, in order to*, and requires the construct form of the infinitive § 267. *b*.

וְ-וְ pret. with Vav conv. § 100. 1, § 265, continuing the command begun with וְ-וְ, in the plural because it comes after its subject § 275. 1. *b*. הָאֵרִים the noun אָרִים *sign* of common gender § 197. *b*, from אָרַם *to mark*, with the fem. ending הָ § 196, which is retained contrary to the ordinary rule before the plural ending § 199. *d*, *for signs*, i. e. of whatever the heavenly bodies serve to indicate that is not included in the following particulars, whether ordinarily or in extraordinary cases in which they may become portents of momentous events, Matt. 2 : 2, or of divine

judgments, Joel 2 : 31, Mat. 24 : 29, Luke 21 : 25. There is no need of assuming that *for signs and for seasons* is put by hendiadys for *signs of seasons*, nor of making the subsequent words dependent upon **אֵלֶּיךָ** *signs both in respect to seasons and in respect to days and years.* **אֵלֶּיךָ** from **אָזַר** III. **אָזַר** root **אָזַר** to appoint § 190. *b*, appointed time, season, plur. in **אָזַר**, though once it has **אָזַר**. Munabh takes the place of Methagh § 39. 3. **אָזַר**, § 45. 5. **אָזַר** fem. noun **אָזַר** I. 2 from **אָזַר** root **אָזַר** to repeat, hence a year, in which the sun and the seasons repeat their course; the fem. ending causes the suppression of the last vowel proper to the form § 185. *d*, § 209. 1, plur. both in **אָזַר** and **אָזַר**, the latter only in poetry § 200. *d*.

The works of the first three days have, as has often been remarked, a certain measure of correspondence with those of the last three.

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| 1. Light. | 4. Celestial luminaries. |
| 2. Division of the waters by
the firmament. | 5. Aquatic animals and birds. |
| 3. Dry land and plants. | 6. Terrestrial animals and man. |

15. **אָזַר** Hiph. inf. const. of **אָזַר** verb **אָזַר** § 153. 1, having **אָזַר** in the Kal pret. § 82. 1. *a* (3), with the prep. § 267. *b*.

16. **אָזַר** see ver. 7. **אָזַר** cardinal number § 223. 1, in the construct before its noun § 250. 2 (2), without the article § 251. 4, *the two great lights*, not *two of the great lights*, which would be expressed by omitting **אָזַר** before the indefinite object § 270, and inserting the preposition **אָזַר** in its partitive sense after **אָזַר**. **אָזַר** adj. I. 2. § 185, with the article after **אָזַר** § 249. 1, which it qualifies and with which it agrees in gender, though the termination is different § 200. *e*. The noun is definite because the objects are well known § 245. 3. They are called 'the great lights,' not from their absolute but their apparent magnitude, or rather from the measure of their effulgence as compared with the stars. **אָזַר** . . . **אָזַר** absolute or emphatic use of the positive degree § 260. 2 (2). **אָזַר** takes the form **אָזַר** with the pause accents § 65. *a*, or when declined, *e. g.* **אָזַר**, **אָזַר**, **אָזַר** § 207. 2. *b*. **אָזַר** III. § 190, root **אָזַר** to rule, meaning *dominion, rule* § 191. 4, a segholate form in the construct § 214. 1. *b*, the following noun denoting the object § 254. 9. The preposition expresses design, *in order to, for*. **אָזַר** II. probably softened from **אָזַר** § 57. 1, from the obsolete **אָזַר** root **אָזַר** to wrap up § 187. 1. *e*, hence globule, *star*. Methagh § 44.

17. **אָזַר** from **אָזַר** verb **אָזַר** § 129. 1, *gave, put*. **אָזַר** sign of the definite object with pron. suf. § 238. 2, § 270, which has less independence than a noun, and usually, as here, follows the verb immediately, instead of coming after the subject § 270. *a*; see also ver. 22.

18. בְּעֵצְוָה const. infin. with prep. § 267. *b*, followed by ב , which is not here used in its temporal sense, *in* or *during*, but according to the Hebrew idiom links this verb to its object. The day and night (with the generic article § 245. 5) were the domain *in* which the sway was exercised. Our idiom requires *rule over*, which is based on a different conception, that of the elevation of the ruler above the ruled. $\text{בְּיָמֵי מֶתֶחְגֵּה}$ Methegh § 45. 2. *a*.

No functions are here assigned to the heavenly bodies but those which they perform in relation to the earth, because these were all that the sacred writer was concerned to state. But it does not follow of course that this was the sole aim of their creation. The work of the fourth day need not include the original formation of these bodies; if ver. 1 describes the first act in creation the contrary is explicitly declared. But they then made their appearance in the sky, and their relation to the earth was definitely determined.

20. וַיִּצְרָף command expressed by the simple future § 263. 1, in a person which has no distinct apocopated form § 97. 2. *b*, governs its cognate צָרַף , a collective I. 1. § 183. This is by many understood to mean that fish were made from the element in which they move; which, though not explicitly asserted, is not improbable in itself, and has in its favour the analogy of terrestrial animals, which were made of earth, 2 : 19. רוּחַ I. 1. vital principle, *soul*, here put for the animated being, common gender though mostly fem. § 197. *b*, plur. commonly רוּחִים , once רוּחַ § 200. *c*, in apposition with the preceding noun § 253. 1. $\text{רוּחָה$ might be the fem. adj. from רוּחַ *living*, I. from רוּחַ root רוּחַ *to live* § 186. *c*, but the fact that when joined with רוּחַ the former alone receives the article, ver. 21, and also that the compound expression is construed as a masculine, 2 : 19, shows that it is a noun, *life*, and $\text{רוּחָה$ is in the construct before its attribute § 254. 6. $\text{רוּחָה$ collect. *fowl, birds* § 201. 1, not the object of וַיִּצְרָף , with the relative understood, *fowl, which shall fly* § 285. 3, a construction which has sometimes been distorted into a contradiction with 2 : 19, but the subject of $\text{רוּחָה$ Piel fut. of the cognate רוּחַ verb רוּחַ § 154. 2, to which it is emphatically prefixed § 270. *a*. עַל־פְּנֵי *over* or across the *face* of the firmament, i. e. the part turned toward us.

21. רוּחֵי־הַיָּם plur. of רוּחַ־יָם § 199. II. intensive from obsolete root רוּחַ־יָם *to stretch* § 187. 1, hence that which is greatly extended, the *monsters* of the sea, *whales, etc.*, so called from their length, the article before that which is well known § 245. 3. Hhirik of the ultimate long § 19. 1. רוּחָה before an object made definite by construction § 270. *b*. רוּחָה־רוּחָה fem. Kal act. part. § 205, § 217, with the article § 249. 1, which may be resolved into the relative with the verb *that creep or move*.

כַּנְפֵי plur. noun with 3 masc. plur. suffix § 220. 2. *b*, referring to nouns of different genders § 276. 3. אָרְיָ before -כַּנְפֵי § 270. *c*, shortened from כַּנְפֵי by Makkeph § 43. קַנְפֵי I. 2, root קָנַף, hence a covering, a *wing*, fem. as double organs usually are § 197. *a*, occurs in the dual § 203. 1, and plur. in תִּי § 217, which is used in a different sense § 203. *a*, expresses the quality of the preceding construct § 254. 6, *fowl of wing*, i. e. *winged fowl*.

22. קָנַף Piel fut. of ִקַּף Gutt. verb § 116. 4, § 121. 1, with Vav conv. § 99. 3. *a*, no Daghesh lene in כ since the preceding Sh'va is vocal § 25, primarily *to kneel*, thence *to bless*. אֶלְכָּן prep. with Tsere § 231. 3. *a*, so as to say, i. e. *in saying*. קָנַף קָנַף Kal imper. of קָנַף, קָנַף § 169. 1. כַּנְפֵי Kal apoc. fut. § 171. 1, Hbirik short though accented § 19. 1, subject emphatically prefixed.

24. חַיָּוָיָא see ver. 12, חַיָּוָיָא 3 fem. sing. suffix § 72, § 220. 1, Mappik § 26. חַיָּוָיָא I. 2, with fem. ending, root חָיַהּ *to be dumb*, applied chiefly to the larger quadrupeds, and especially to the domestic animals, *beast, cattle*, const. חַיָּוָיָא, plur. חַיָּוָיָא, const. חַיָּוָיָא. חַיָּוָיָא I. 1, collective § 201. 1. חַיָּוָיָא-חַיָּוָיָא construct of חַיָּוָיָא, I. § 186. *c*, with fem. ending § 207. 2, from חָיַהּ root חָיַהּ *to live*, hence *living thing, beast*, with *i* paragogic § 218. The article is constantly omitted from חַיָּוָיָא when preceded by this archaic or poetic form, perhaps by § 247, though when the ordinary form is used, the phrase is חַיָּוָיָא חַיָּוָיָא, see ver. 25, *beasts of the earth*, i. e. *wild beasts*. Methekh § 45. 2. Daghesh forte omitted, and no Daghesh lene in ת § 25.

25. חַיָּוָיָא I. 2, with fem. ending, root חָיַהּ *to be red*, hence *the ground*, so called from the colour of the soil.

26. חַיָּוָיָא Kal fut. of חָיַהּ § 109, § 168, 1 pers. plural, which is not to be explained as a royal style of speech, nor as associating the angels with God, for they took no part in man's creation, nor a plural of majesty which has no application to verbs, but as one of those indications of the plurality in unity in the divine Being which are repeatedly met with in the Old Testament, and which must be regarded as foreshadowings of the doctrine of the Trinity § 275. 3. *a*. The future tense expresses the divine determination, *we will make* § 263. 1, or, as the paragogic future rarely has a distinct form in חַיָּוָיָא verbs § 172. 3, and may therefore be regarded as included under the simple future, it may have the cohortative sense, *let us make*. חַיָּוָיָא generic name *man*, has no construct or plural § 201. 1. חַיָּוָיָא from חָיַהּ I. 1, § 183, root חָיַהּ *to be dark*, hence *shadow*, and, as this resembles the object by which it is cast, *image*, with 1 plur. suf. § 220. 1, § 221. 5, and prep. אֶל in § 231. 1, the model being conceived of as enclosing the copy, every line of which is

directed by and drawn *in* the corresponding line of the former. הַיְמִינִי , I. 1, with fem. ending § 184. *b*, § 198. *a* (4), from הָיָה root הָיָה *to be like*, hence *likeness*, not here distinguishable in its sense from the preceding word, to which it is added for the sake of emphasis, comp. § 280. 3. *a*. That there is no special significance in the change of prepositions appears from their being reversed in the same phrase, 5 : 3. הַיְמִינִי from הָיָה § 169. 1, plural because referring to the collective עָרְבָא § 275. 2, followed by ב which indicates the territory *in* which the dominion is exercised. בְּיַד prep. § 231. 2, const. § 214. 1, § 216. 1, of the fem. collective noun הָיָה § 198, I. 2, § 185. *d*, from root הָיָה *to increase*, hence *fish*, from their rapid multiplication.

27. אֵל might be taken distributively in the sense of the plural § 275. 6, but more probably the singular pronoun contains an allusion to the fact that Adam was first created alone, 2 : 20. אֵל pronoun referring to both genders put in the masculine § 276. 3.

28. אֵל followed by בְּ or לְ is *to speak to*, more rarely *to speak of* or *in reference to*. וְעַתָּה conjunction § 234, Kal imper. of אָמַר § 84. 4, and pronominal suffix § 101 ; ו written defectively § 11. 1. *a*, § 14.

29. אֵל from נָתַתִּי § 130. 1, *I have given for I hereby give*, in conformity with a purpose already formed § 262. 1. *b*. לְךָ § 270. *c*. אֵל § 245. 2. אֵל § 74, § 285. 1. אֵל singular referring formally to the nearest collective subject § 276. 1, or taken distributively § 275. 6, with בְּ *be to you*, i. e. you shall have it, *be for food*, i. e. answer for, become.

30. אֵל § 270. *c*, supply נָתַתִּי . אֵל const. of designation § 254. 3, *greenness of herb*, i. e. *green herb*.

31. אֵל past in relation to another past, i. e. pluperfect § 262. 1. אֵל primarily a noun, *might*, then with an adverbial sense, *mightily*, *very* § 235. 3 (1), follows the word which it qualifies § 274. 1. אֵל article omitted before the noun § 249. 1. *c*.

CHAPTER II.

1. אֵל Pual fut. of הָיָה § 169. 1, 3 m. pl. with a compound subject § 276. 1, Daghesh forte omitted from י , Sh'va remaining vocal § 25, § 99. 3. אֵל I. 2, § 185. 1, m. and f. , pl. in אֵל § 200. *a*, from אָזַח *to go forth to war*, masc. pl. suf. referring to nouns of different gender § 276. 3. The phrase 'host of heaven' occurs repeatedly both of celestial beings 1 Kin. 22 : 19 and celestial bodies Deut. 4 : 19. The host of the earth, an expression occurring only in this one passage

prior to the derangement of the fall, denotes its inhabitants and all that it contains. They are called 'a host' from their vast numbers and orderly array, and possibly also because they are under God's command and fighting against the kingdom of evil.

2. לָקַח *ended*, i. e. by discontinuing, not by performing the concluding portion, so that there is no need either of supposing that part of the work of creation was performed on the seventh day, or of changing 'seventh' to 'sixth' to evade the fancied difficulty. לְקַח ordinal number § 227. 1, its position and agreement § 251. 1, § 249. 1. 'לְקַח' from לָקַח, III., root לָקַח *to send*, hence a service upon which one is sent, *work*, in const. לָקַח § 214. 1. *b*, with suf. § 221. 2. *a*. הָקַח in the sense of the pluperfect § 262. 1.

3. בֵּרַךְ *blessed*, i. e. conferred upon it special honour and distinction, and made it fruitful of blessing. בְּרַךְ the article omitted from the noun in a definite phrase § 249. 1. *c*, or else the noun is in the construct before its adjective § 252. 2, § 254. 6. *b*. Comp. בְּרַךְ עֶזְרָא Ezr. 7 : 8. מְקַדְּשֵׁי *sanctified*, i. e. made sacred, set apart to a sacred use. The natural interpretation of the language is that this was done at the time of creation, and not ages afterwards at the giving of the law upon Sinai. This too agrees with the traces of weeks, Gen. 7 : 4, 8 : 10, 17 : 12, 50 : 10, and the sacredness of the number seven in the patriarchal age, Gen. 21 : 28 etc., as well as among several ancient nations, with the observance of the Sabbath in Israel before they came to Sinai, Ex. 16 : 23, etc. and with the exhortation in the fourth commandment to *remember* the Sabbath day as though it were an institution with which they were already acquainted and not then introduced for the first time. הָא sign of definite object with suf. § 238. 2, § 270. הָאֵלֵּים . . . אֱרֶץ *created so as to make*, i. e. created not in its elements only, but so as to give it its completed form and full accomplishment, or the first verb may qualify the second § 269. *a*, *made in a creative manner*, or by creation.

4. אֵלֵּים demonstrative § 73. 1, predicate § 259. 2, referring either to what precedes, Gen. 10 : 5, 20, 31, 32, or to what follows, Gen. 10 : 1. This verse may be regarded as a formal conclusion of the foregoing narrative of the creation, *these are the generations*, i. e. such was the origin of the heavens and the earth. But it seems better to adopt the Jewish division of the text, and make it the heading of the ensuing section, 2 : 4—4 : 26; for (1) A like phrase occurs eleven times in Genesis, and invariably as the heading of successive portions of the book, e. g. 5 : 1, 6 : 9, 10 : 1 etc. (2) These titles in every other instance introduce an account, not of the ancestry of the persons named in them, but of their descendants and family history; hence *the generations* (דִּבְרֵי הַיָּמִים III. f. pl.

const. from בָּרָא root בָּרָא to bring forth § 190. b) of the heavens and the earth record not how they came into being, but the origin and history of man who sprang from them or was formed out of them. In strictness indeed it was from the earth alone that man was made, but the heavens and the earth form one whole, the common theatre of the history now to be unfolded. For that reason the creation of both was described together, 1 : 1 etc. and now follow their *generations* or the further developments upon the scene thus prepared. This first stage of human history embraces a more minute account of the creation and original state of man, 2 : 4—25, as preliminary to ch. 3, the fall, the sequel of which is ch. 4, the sundering of the race into two opposite branches, and the initiation of the struggle foreshadowed, 3 : 15, between the seed of the woman and the seed of the serpent.

בְּהִבְרָאָהּ prep. בְּ with Niph. inf. const. of בָּרָא § 267. b, and 3 m. pl. suf. § 106. a, § 276. 3, here representing the subject § 102. 3, *in their being created*, i. e. when they were created. The marginal note is ה' זְעִירָה (fem. of the Chaldee adj. זְעִיר § 196. d) *small He* § 4. a, which the Rabbins explain as a mystic reference* to the future diminishing and passing away of the material creation, or as suggestive of the anagram בְּהִבְרָאָהּ in *Abraham*, for whom, together with his seed, the universe was created, and which some critics have doubtfully conjectured to indicate a reading with ה omitted § 91. b. בְּיָמֵי in the day indefinitely for *at the time of*, Lev. 14 : 57, 2 Sam. 23 : 20; there is no implication, as some have imagined, at variance with ch. 1, that the creation occupied but one day. This may be parallel to and explanatory of the preceding הֵיכָאן , comp. Num. 3 : 1, or it may be the beginning of a new sentence which is continued in ver. 5, comp. 5 : 1. קָמָה const. before its subject אֱלֹהִים and governing $\text{אֶת־עַמְּךָ וְשָׂמָךְ}$ as its object § 254. 9. b. הָיָה *Jehovah* III. § 192. 1, with the vowels of אֱלֹהֵי *Lord* § 47, from the root $\text{הָיָה} = \text{הָיָה}$ to be, denoting not a future quality, *he who will become*, i. e. will unfold or reveal himself hereafter, or *he who will be*, i. e. who is to come, but, as proper names so formed invariably do, a permanent essential characteristic, *he who is*, who has existence in its fullest and highest sense, the self-existent and hence eternal and unchangeable, paraphrased Rev. 1 : 4, 8, 'which is and which was and which is to come,' whence the conclusion has sometimes been erroneously drawn that הָיָה is compounded of the future הָיָה , the participle הָיָה and the preterite הָיָה . Hitherto God has been called exclusively אֱלֹהִים ; from this verse to the end of ch. 3 he is prevaillingly called אֱלֹהֵי , and in ch. 4 יְהוָה . This interchange, which is too remarkable to be accidental, and which though less conspicuous is yet perceptible in the rest of Genesis, gave

rise to the critical hypothesis that the sections using different divine names have proceeded from different authors, one being distinguished by his preference for אֱלֹהִים and the other by his preference for יְהוָה . But this hypothesis, notwithstanding the ingenuity with which it has been constructed, fails to account for the very unusual combination אֱלֹהִים יְהוָה , which is found in but one other passage in the Pentateuch, Ex. 9 : 30, and but rarely in the rest of the Bible, and also for the frequent occurrence of one divine name in the midst of a section characterized mainly by the other. This shows that the phenomenon in question has not arisen from an unconscious peculiarity of style in different writers, but is due to the intelligent selection of the appropriate word as determined by the thought and the connection. Although these names are in a multitude of cases used indiscriminately, as 'God' and 'Lord' are in English, and it would be vain to seek a reason in every case why one is employed rather than the other, there is a real distinction between them, which is sometimes observed. Thus in the opening chapters of Genesis אֱלֹהִים , which is the more general name of God, is employed in the account of the creation; but in that of the fall, with its promise of redemption, from which all the subsequent revelations of mercy are unfolded, the covenant name יְהוָה is used, which specially belongs to him as the God of revelation and of grace. In the first step of the transition from one to the other both names are combined to indicate their identity; יְהוָה is no other than אֱלֹהִים , the God of the covenant is the same with the God of creation. The exceptional use of אֱלֹהִים in 3 : 1. 3. 5 is because the serpent is either speaking or addressed, where the covenant name of God would be as inappropriate as in language uttered by idolatrous Gentiles or directed to them, Jud. 3 : 20, comp. ver. 28, 1 Sam. 4 : 7. 8, 30 : 15, 1 Kin. 20 : 23, comp. ver. 28. Again, in 4 : 25 Eve speaks of אֱלֹהִים because she has respect to God as working in nature, whereas in 4 : 1 it is יְהוָה , who had granted her a pledge of the promised redemption.

אֶרֶץ הַשָּׁמַיִם *earth*, named before *heaven*, as in but one other passage, Ps. 148 : 13, as some suppose, to indicate the order of their formation, 1 : 9—19, the earth on the third day and the heavenly bodies on the fourth; but more probably because the earth was chiefly concerned in the following narration. This inversion of the accustomed order imparts to the expression a sort of poetic character, whence the omission of the article § 247.

5. וַיִּבְרָא . Three constructions are possible: (1) יְהוָה may be the object of וַיִּבְרָא in ver. 4, comp. Ex. 12 : 34; so the LXX, Vulg. and Eng. Ver. (2) It may be the subject of וַיִּבְרָא and the beginning of a new

sentence, and no § 256. *c*, *shrub of the field was yet in the earth*, comp. 1 Sam. 3 : 3. 7. (3) The sentence may begin with םַיִּוּם and ך simply form the connection with this statement of time § 287. 3, comp. Gen. 19 : 4, *in the day etc. then no shrub etc.* This last construction seems to be the best. חֲדָשׁ I. 2, from an obsolete הָ root § 185. *d*; its repeated occurrence in ch. 2 and 3, and that even in combinations in which חֲדָשׁ is found in ch. 1, e. g. הַיָּמִים הַשְּׁמֵרָה 2 : 19. 20, 3 : 1. 14, has been perverted into an argument for diversity of authorship. The simple explanation is that חֲדָשׁ denotes *earth* in contrast with *heaven*, and *land* in contrast with *water*. But throughout this section there is a tacit opposition between the *garden*, or the space enclosed for man's primeval habitation, and the open space without, or the *field*. עָרֶב followed by the future referring to past time § 263. 1. *b*, accent Y'thibh § 30. 2. כִּי *because* assigns a double reason for the non-existence of vegetation at the time spoken of, the lack of rain to prepare the ground for its production, as well as of man for whose use it was designed. The period referred to is before the creation of plants and trees upon the third day, or, in the judgment of others, a vegetation suited to the wants of terrestrial animals may first have been brought into being on the sixth day, prior to their creation and that of man. It is next stated how these two requisites were supplied, in ver. 6 rain, in ver. 7 man. Every thing to the end of this chapter is in the strictest sense preliminary to the history of the fall. Details necessary to acquaint us with the situation, vs. 5-17, and the actors, vs. 18-25, which, though falling within the period covered by chap. 1, would have been unsuited to its majesty and would have marred its symmetry, were reserved for this place. הִשְׁתַּיֵּר in the sense of the pluperfect § 262. 1. אָרָא § 236, in the absolute state § 258. *b*.

6. וְאָרָא conj. ך, not adversative *but*, as though it introduced a substitute for the missing rain, but copulative *and*, proceeding to show how it was actually supplied § 287. 1 ; אָרָא I. 2, from an obsolete אָ root § 186. *c*, *vapour*, which rising from the earth was condensed into rain and watered the ground. אָרָא, א guttural § 109, and אָ verb § 168, future denoting repetition § 263. 4 ; the following pret. with Vav conv. אָרָא § 100. 1, has a like sense § 265.

7. וַיִּבְרָא from אָ verb § 144. 2, with a double object § 273. 3. Vav conv. draws back the accent and changes Pattahh to Seghol § 147. 5 ; the postpositive accent § 30. 1 is repeated in some editions. In 1 : 27, where the immediate exercise of divine power in the creation of man was to be made prominent, בָּרָא was employed ; here the thought is directed to the material of which he was made, and the proper word is יָצַר *to form*, used of a potter moulding vessels of clay. אָרָא § 129. 1

and § guttural § 123. 1. נָחַם prep. and noun נָחַם I. 1. § 184. *b* (נָחַם and נָחַם roots) by contraction for נָחַם § 54. 2 from נָחַם to breathe, hence breather, nose, here in the dual nostrils, with Daghesh-forte § 207. 2, and 3 m. s. suf. § 220. 2. וַיְהִי I. with fem. ending § 198. *a* (2), const. before its quality § 254. 6, which is expressed by the abstract חַיָּוִת = חַיָּוִת) life § 201. 1. *a*. וַיְהִי . . . וַיְהִי was to or unto, the preposition implying a change of state or condition, hence became, see 1 : 14. 29.

8. וַיְהִי , וַיְהִי § 129. 1 and וַיְהִי guttural § 123. 1. It has been charged that ch. 2 contradicts ch. 1 in making the creation of man prior to that of plants. But (1) the plants and trees here spoken of are those of the garden of Eden, not those of the earth generally. (2) The priority accorded to man, even as respects this garden, lies in the order of thought rather than in the succession of time. To prepare the way for an account of the garden of Eden, the writer, ver. 5, reverts to the time when there were yet no plants in the earth. As these, and especially the trees of Eden, which he has chiefly in mind, were for the sake of man, he speaks, ver. 7, of his creation, then, ver. 8, of planting the garden and putting man in it, then, ver. 9, in order to reach the idea that it was not only an abode but a place of trial, of the trees which were made to grow there, and finally, ver. 15, of man's being placed there to dress and to keep it. That this narration, though linked throughout by futures with Vav conversive, does not aim at strict chronological succession, is obvious, since the act of placing man in the garden could not both have preceded and followed the production of the trees. And if the succession is that of the association of ideas rather than of chronology, then the circumstance that the formation of man is named before the planting of the garden, does not prove that it preceded it in actual fact. It is indeed much more natural to assume that the contrary was the real order of occurrence. וַיְהִי I. § 186. *c*, from וַיְהִי root וַיְהִי to protect, hence a place protected, securely fenced about, a garden. וַיְהִי this orthography is appropriated exclusively to Eden, the abode of our first parents. The Eden of later times, 2 Kin. 19 : 12, is וַיְהִי . וַיְהִי . As the Hebrews estimated direction by measuring from the object spoken of and not toward it, as we are accustomed to do, see on וַיְהִי 1 : 7, their *from east* is equivalent to our *eastward*, i. e. from the rest of the land of Eden, and consequently in the eastern part of the land. וַיְהִי , וַיְהִי verb § 153. 5. As וַיְהִי also has a temporal sense, *antiquity*, this verse gave rise to the legend that paradise was older than the world, 2 Esdras 3 : 6.

9. וַיְהִי Vav conv. compresses Hhirik in Hiph. fut. to Tsere § 99. 3, which in וַיְהִי gutt. verbs becomes Pattahh § 123. 2, § 126. 1. וַיְהִי with simple Sh'va § 112. 5, the participle expressing not only a constant

experience but a permanent quality, not merely *desired* but *desirable* § 266. 1. רָאָה לְעֵינַיִם III. § 190, from רָאָה to see, hence that which is seen § 191. 5, as to appearance. לֶחֶם לְאֵכָל III. from אָכַל to eat, for food. עֵץ as this is often a collective, some have been of opinion that there was not only one but many trees of life and trees of knowledge; the pronoun referring to the latter, however, is always in the singular, ver. 17, 3 : 3, etc. The article is prefixed to the following word עֵץ § 246. 3, § 256, to render עֵץ definite. For the same reason הָרְצִיחַ Kal const. inf. of רָצַח § 144. 3, § 148. 2, and חָ גutt. verb § 123, receives the article contrary to the general rule § 245. 5. *b*, comp. 1 Kin. 10 : 19. יָדָע : יָדָע are the direct object of the verb, *the tree of knowing good and evil*. The rhetorical character of the accents is exemplified in the pause made upon the name of this fatal tree and the deliberate manner in which it is to be pronounced, עֵץ though in the close connection of the construct state having Zakeph Gadhol, and הָרְצִיחַ having Tiphhha.

10. רָגַל I. 2. from רָגַל to flow, subject preceding the verb in a descriptive clause, see on רָגַל 1 : 2. יָצָא time of participle § 266. 3. לְמַעַן, לָהּ § 168, prep. expressing the design or the result, *in order to* or *so as to*. יָבֵן fut. because consequent to the preceding; the river waters the garden and *will be divided*, i. e. is afterwards divided § 263. 5. *a*. הָיָה pret. with Vav conv. assimilated in sense to preceding future § 265, with הָיָה be unto, i. e. become, ver. 7. אֶרֶץ cardinal § 223. 1, peculiarity of form § 223. 2, and construction § 250. 2, § 251. : רָאָה I. 1. § 207. 1. *f*.

11. אֶחָד I. 2. abbreviated from obsolete אֶחָד root § 185. *d*. הָרְצִיחַ the one, where we would use the ordinal number, because in a series or enumeration *the first* is counted *one*. יָצָא IV. § 193, from יָצָא to overflow, like most other objects in antediluvian geography of doubtful if not impossible identification. הָסָבִב the one compassing § 259. *b*, not necessarily making a complete circuit of the land, but *going around* one side of it, or *going about* tortuously through it. הָרְצִיחַ I. 2. with fem. ending, perhaps from רָצַח sand (root רָצַח to whirl about), *the sandy region, Havilah*, with the article on account of its original appellative sense § 246. 1. *a*. אֶרֶץ-אֲשֶׁר § 74. הָרְצִיחַ the well known metal gold § 245. 5 (see note *c*); for the same reason in ver. 12 הָרְצִיחַ § 195. 1 and : הָרְצִיחַ.

12. הָרְצִיחַ § 16. 3. *b*, § 234. *a*. הָרְצִיחַ remote demonstrative § 71. *a* (3), § 73. 3, § 47, with the article § 249. 2. יָדָע predicate follows the subject in a descriptive sentence § 259. *a*.

13. יָצָא IV. from יָצָא to burst forth. אֶרֶץ the land of Cush, the region settled by the descendants of Cush, the son of Ham, Gen. 10 : 6,

though it is uncertain which portion of that vast territory is here designated by this name.

14. לְתִּיִּשׁ notwithstanding its seeming diversity is really a modification of the name *Tigris* by interchanging smooth and middle mutes and liquids ($dkl = tgr$) and prefixing a guttural. מִן־תִּיִּשׁ § 208. 2. *a*, either *east of*, when אֲשׁוּרָא *Assyria* must be restricted to Mesopotamia, or *in front of*, i. e. between the region where Moses was and Assyria, which will then denote the empire so called exclusive of Mesopotamia. מִן־תִּיִּשׁ may be used adverbially or may be the direct object of הָלַךְ § 271. 2. וְהָיָה copula § 258. 2. הַיַּרְדֵּן *Euphrates*, which was too familiar to need further description.

15. וְהָיָה § 132. 2. וְהָיָה from הָיָה § 160. 1, with 3 m. s. suf. § 101. 2. וְהָיָה Kal inf. const. with suf. § 101. 3, no Dagghesh lene in ו § 22. *a* (1), both the positive and the negative side of his task.

16. וְהָיָה Piel fut. of הָיָה § 171. 1, here followed by לְ , because the command is regarded as something laid *upon* the man, elsewhere occasionally by לְ or לְ before the person *to* whom it is directed: more frequently the person commanded is, as in English, the direct object of the verb. The language of the command is introduced by כִּי־כֵן *so as to say*. וְהָיָה § 87, § 282. וְהָיָה § 110. 3, § 111. 2. *a*, the future permissive § 263. 1.

17. וְהָיָה , *and* stands, even in adversative clauses, where our idiom requires *but* § 287. 1. וְהָיָה § 233 (see note *a*) repeats for greater clearness the idea of וְהָיָה § 281. $\text{וְ$ *for* assigns the reason. וְהָיָה § 106. *a*, no Dagghesh lene § 22. *a* (6). וְהָיָה § 153, emphatic infin. § 282; the phrase for the penalty of death in the laws of Moses is modelled after this, though as it was to be executed by man it is varied by the substitution of the Hophal for the Kal, e. g. Ex. 19 : 12, וְהָיָה *he shall be put to death*.

18. וְהָיָה § 177. 1, const. before וְהָיָה and subject of sentence § 242. *b*, with a masc. predicate adj. § 275. 1, or as infinitives even when they have a fem. ending regularly take a masc. adj. it may be explained as a substitute for the neuter § 196. *a*. וְהָיָה prep. לְ *to*, which when motion is not implied becomes *at* or *in*, as in Lat. *ad*, Gr. *eis*; $\text{וְ$ I. from $\text{וָּ$ root וָּדַר *to separate* § 186. *c*, with suf. § 221. 6, *in his separation*, i. e. *alone*. $\text{וְ$ Dag. conj. § 24. *a*. $\text{וְ$ abstract for concrete, *help for helper*. וְהָיָה his counterpart, corresponding to him, lit. *as over against him*.

19. וְהָיָה § 147. 1 and 4, see ver. 7. The alleged discrepancy between this account and ch. 1 in respect to the time and the occasion of creating the inferior animals is purely imaginary. It is not here declared that they were created after man and for the purpose of providing

a help meet for him. To suppose them made for this purpose is to charge God with failure in his first attempts, which the writer surely cannot have intended to do. And the future with Vav conv. does not always imply strict succession of time, see on ver. 8, also Gen. 12 : 1, comp. 11 : 32. Especially where two such verbs are connected as here $\text{וַיִּבְרָא} \dots \text{וַיַּצְרֵם}$, the progress not infrequently lies wholly in the second, to which the first is in fact, though not in form, subordinate, the phrase being really equivalent to 'he brought the animals which he had formed etc.' So Dent. 31 : 9, 'And Moses wrote this law and delivered it,' can only mean 'he delivered this law which he had written.' וַיִּבְרָא § 160. 3, § 166. 4, object omitted because sufficiently plain from the connection, comp. § 243. 1. וַיִּבְרָא § 168. וַיִּבְרָא § 75. 1. וַיִּבְרָא fut. relative to a preceding past, *would call* § 263. 1, government see on וַיִּבְרָא 1 : 5. וַיִּבְרָא sing. in distributive sense § 275. 6, masc. § 276. 3. וַיִּבְרָא in apposition with וַיִּבְרָא § 253. 1. וַיִּבְרָא copula, for which our idiom requires the substantive verb *was* § 258. 2.

20. וַיִּבְרָא here a proper noun, and therefore without the article § 246. 1.

21. וַיִּבְרָא § 129. 1, § 99. 3, that which is divinely sent is represented as descending from above. וַיִּבְרָא III. § 192. *a*, from וַיִּבְרָא to be in a deep sleep denotes a deep and in most instances a supernatural sleep. וַיִּבְרָא § 223. 1. *a*. וַיִּבְרָא 3 f. s. suf. with ו epenthetic, a form used mostly with verbs § 238. 1. *b*, § 101. 2, § 105. *b*, *under*, then *in place of*, *instead of*.

22. וַיִּבְרָא § 171. 1. וַיִּבְרָא fem. of וַיִּבְרָא § 207. 2 (see note *e*), § 214. 1. *b*, root וַיִּבְרָא to be feeble, sickly, the proper terms for the male and female of the human species, while וַיִּבְרָא and וַיִּבְרָא are common to them with other animals, and are therefore used, 1 : 27, when man is contemplated as the head of the animate creation. וַיִּבְרָא § 153. 1, § 157. 3, § 160. 3.

23. וַיִּבְרָא demonstrative § 73. 1. וַיִּבְרָא § 245. 3. *b*, from וַיִּבְרָא to beat, transferred to marking time. וַיִּבְרָא from וַיִּבְרָא to be strong. וַיִּבְרָא § 232, וַיִּבְרָא like *vir*, *ἀνὴρ*, denotes a man as distinguished from a woman, or in the married relation a husband as opposed to the wife; וַיִּבְרָא like *homo*, *ἄνθρωπος*, is the generic name embracing both sexes, and is used, particularly with the article, in a collective sense of mankind, or individually of Adam, the progenitor of the race. When contrasted with each other, וַיִּבְרָא denotes an ordinary man, or one of low rank, while וַיִּבְרָא is a man par excellence, one distinguished by manly qualities or high position. Both may have the sense of indefinite pronouns, a man, i. e. some one, any one, each. וַיִּבְרָא Methegh § 45. 2, compound Sh'va § 16. 3. *b*, Daghesh forte omitted § 25.

24. The language of Adam continued, or a remark of the writer. זל-לז upon, or, since the effect rests upon its cause, *because of, on account of so, i. e. therefore.* מַקֶּכֶף Makkeph § 43, § 88 (3 m.). יָצָא § 220. 1. c. פָּצַע cleave, followed by ׀ in denoting combination, *in union with*, elsewhere by לְ or לֹ to, or in the sense of ardent pursuit by אַחֲרָי after.

25. יָצָא § 276. 3. שְׁנֵיהֶם they two § 250. 2. a, not two of them, which would require the insertion of the prep. בְּ, comp. מִצְּלָתֵי יָיִי אֲחֵת ver. 21. מִצְּרֵיִם pl. of צָרִים § 207. 2. c, by Gesenius derived from צָרַח, but as this verb has a different sense, it is perhaps better to regard it as a shortened form of צָרִים IV. from צָר to be naked § 193. c. The marginal note קָנַח אַחֲרֵי שְׁכֵרֵךְ Daghes' after Shurek, which is here a short vowel § 14. a, § 19. 1. אֵינִי מִתְּבֹשֵׁשׁ § 154. 2, § 96. b, fut. since it follows from the preceding, *were not ashamed in consequence* § 263. 5. a.

CHAPTER III.

1. שִׁחֵחַ onomatopoeic root שָׁחַח to hiss, article § 245. 3, subject stands first in a descriptive sentence. חָרַח I. 2, from חָרַח to be cunning, predicate § 259. 2, superlative § 260. 2 (1). אֵלֶּיךָ אֵלֶּיךָ also that as an exclamation, It is then true *also that God has said!* or as a question, though without the usual sign of interrogation § 284, *Is it true also that etc.?* The accession implied in אֵלֶּיךָ is to whatever would be naturally understood. In addition to everything else *has he also or even said?* אֵלֶּיךָ אֵלֶּיךָ, see on אֵלֶּיךָ אֵלֶּיךָ 2:4. לֹא . . . מִכֵּל might be translated *not from any* § 256. c, as though the tempter purposely exaggerated the rigour of the prohibition; this is the usual sense when לֹא is indefinite, but as it is here definite by construction it seems better to read *not from all*, i. e. from a part only, comp. Num. 23:13.

2. נִאֲמַרְנָה, the future is permissive § 263. 1.

3. אֲחֵת dependent upon אֲחֵת and repeated in אֲחֵת; not upon אֲחֵת, as the Eng. Ver. might be understood. אֲחֵת אֲחֵת § 129. 1, commonly followed by ׀ (as are also other verbs of sense, e. g. smell, hearing, and sight, though verbs of sight are modified in meaning by this construction, see on 1:4), indicating the intimate conjunction of the sense with its object; or if the prep. be taken in the partitive sense which it likewise has, it will resemble the Greek construction of this same class of verbs with the partitive genitive, 'to touch *in* a thing,' i. e. somewhere within its entire extent as opposed to uniform contact throughout. The verb is also sometimes followed by לֹא to, לְ unto, עַל upon, or by the direct object § 272. 2. אֲחֵת אֲחֵת § 88 (2 and 3 m. pl.), paragoric Nun causing the rejection of Kamets § 157. 3.

4. אֵלֶּיךָ־לֹא emphatic infin. § 282 ; the negative adverb is also rendered prominent by being prefixed to the whole phrase, instead of standing in its customary place between the infinitive and the finite verb.

5. וַיִּבְרַח confirmatory, *for*. וַיִּשְׁמַע declarative, *that*. וַיִּבְרַח־וַיִּשְׁמַע, Vav connects with בְּרַח § 287. 3, by which the action is referred to the future § 265. *b*, plural verb with dual subject § 278. וַיִּשְׁמַע־וַיִּבְרַח § 231. 3. *a*. וַיִּבְרַח may agree with the preceding noun § 275. 3. *a*, or better perhaps with the subject of the sentence § 276. 3, const. before its object § 254. 9. *b*.

6. וַיִּשְׁמַע § 172. 4. וַיִּשְׁמַע־וַיִּבְרַח III. *f*. from וַיִּשְׁמַע to long for, hence a desire, delight. וַיִּשְׁמַע, observe the article. וַיִּשְׁמַע־וַיִּבְרַח Gesen. to behold, others, as Eng. Ver. to make wise. וַיִּשְׁמַע § 221. 5. *c*. וַיִּשְׁמַע § 35. 2.

7. וַיִּבְרַח־וַיִּשְׁמַע IV. root עִיר to be naked § 193. *c*, see on 2 : 25, nakednesses, abst. noun for adj. naked § 254. 6. *a*. וַיִּבְרַח I. 2, root בָּרַח to ascend, grow up. וַיִּבְרַח fig-tree, from its spreading, root נָתַח to extend. וַיִּבְרַח, the simple pronoun used as a reflexive, for themselves. וַיִּבְרַח, root הִבִּיר to gird.

8. וַיִּשְׁמַע־וַיִּבְרַח to hear, followed by the direct object or by וַיִּבְרַח, see on וַיִּשְׁמַע ver. 3 ; with וַיִּבְרַח or וַיִּשְׁמַע it means to hearken to. וַיִּבְרַח the kindred verb is obsolete in Heb. though in use in Arabic, to say, here not voice but sound, since וַיִּבְרַח־וַיִּשְׁמַע (to go for one's self § 80. 1 (2), hence to walk about, comp. Fr. *se promener*) being without the article is a predicate and not a qualifying participle § 259. 2. It was consequently the noise of the walking which was heard, not the voice of God as he was walking. The subject with its predicate is subordinated to וַיִּבְרַח־וַיִּשְׁמַע comp. 1 Kin. 14 : 6, just as it might be to וַיִּבְרַח alone § 273. 4. וַיִּבְרַח at (see on וַיִּבְרַח 2 : 18) the wind or breeze of the day, i. e. toward evening. וַיִּבְרַח־וַיִּשְׁמַע § 276. 1. וַיִּבְרַח from the face or presence of, generally used before persons as וַיִּבְרַח before things.

9. וַיִּשְׁמַע § 236. 3, § 104. *b*, § 105. *b*.

10. וַיִּבְרַח־וַיִּשְׁמַע, object emphatically prefixed § 270. *a*. וַיִּבְרַח־וַיִּשְׁמַע, Niphal reflexive § 77. 2.

11. וַיִּבְרַח § 75. 1. וַיִּבְרַח § 129. 1, properly signifies 'to cause to be before (prep. וַיִּבְרַח) any one,' i. e. to show, tell, followed by וַיִּבְרַח or less frequently the direct object of the person. וַיִּבְרַח § 230. 1. וַיִּבְרַח . . . וַיִּבְרַח, relative governed by וַיִּבְרַח § 74, § 285. 1. וַיִּבְרַח־וַיִּשְׁמַע § 169. 2, commonly followed by the direct object of the person, more rarely by וַיִּבְרַח upon, וַיִּבְרַח unto, or וַיִּבְרַח to, the command being conceived of as laid upon a person or directed to him. וַיִּבְרַח־וַיִּשְׁמַע, negative adverb formed by adding paragogic וַיִּבְרַח § 61. 6. *a*, to the obsolete וַיִּבְרַח from וַיִּבְרַח to waste away, be reduced to nothing ; this is always used instead of וַיִּבְרַח before the infin. with וַיִּבְרַח.

12. וַיִּבְרַח־וַיִּשְׁמַע § 130. 1, § 86. *b* (2 m. s.). וַיִּבְרַח־וַיִּשְׁמַע = וַיִּבְרַח, this prolonged form

of the prep. **עַל** occurs only before 1 sing. suffix. **וְהוּא** § 71. *a* (3), § 281
וְהוּא § 111. 2. *b*.

14. **וְהוּא**, prep. **וְ** in its comparative sense § 260. 2 (1). **וְהוּא** I. 2
 root **וְהוּא** to *bend*, hence that which bends or curves, *belly*. **וְהוּא** § 151. 1.
 The posture to which the serpent is doomed and his eating dust, not as
 his proper food, comp. Ps. 102 : 10, but as an incidental consequence
 of his prostrate form, is a standing type of the humiliation and doom of
 Satan the real seducer. **וְהוּא** from **וְהוּא** § 207. 1. *f*.

15. **וְהוּא** I. *f*. from **וְהוּא** to *be hostile*. **וְהוּא** *thy seed*, i. e. devils and
 wicked men, Mat. 13 : 38, John 8 : 44. **וְהוּא** *her seed*, i. e. in its
 widest sense, mankind limited only by the opposition just suggested in
 the 'seed of the serpent,' the defection of those who attach themselves
 to the party of the enemy. The tempted, ruined race shall trample under
 foot its enemy and seducer. So the apostle Paul applies it, Rom. 16 :
 20. At the same time this victory is really achieved by One from
 amongst mankind, the Messiah, and the expressions are so framed as to
 be specially applicable to him. His birth of a virgin makes him pecu-
 liarly the seed of the woman, while the singular pronoun **וְהוּא** and his
 being said to bruise or *crush* Satan himself **וְהוּא** rather than his seed,
 gives it the appearance of a personal and individual conflict. That
וְהוּא may be used of an individual appears from 4 : 25. **וְהוּא**, a second
 object indicating the part affected § 271. 4, § 273. 2.

16. **וְהוּא** § 175. 2. **וְהוּא** IV. from **וְהוּא** to *be afflicted* § 193. 2,
 hence *toil, sorrow*. **וְהוּא** IV. from **וְהוּא** to *conceive*, contracted from **וְהוּא**,
 as if for **וְהוּא** § 53. 3. *a*. It is not necessary to assume a hendiadys for
the sorrow of thy conception; the meaning is *thy sorrow and especially*
thy conception considered as a painful suffering condition. **וְהוּא** § 144.
 2. **וְהוּא** § 207. 1. *a*, root **וְהוּא** to *build* § 185. *d*, offspring considered as
 constituting their parent's house. **וְהוּא** III. *f*. § 192. 2. *a*, from **וְהוּא**
 to *run after, desire*. **וְהוּא** Makkeph § 43, § 88 (3. m.); for the con-
 struction with **וְ**, see on 1 : 18.

17. **וְהוּא**, here, as 2 : 20, a proper name, and therefore without
 the article § 246. 1. **וְהוּא** on *thy account*. The origin of this sense
 has been variously accounted for; perhaps the simplest explanation is
 the following, suggested by Ewald. **וְהוּא**, from **וְהוּא** to *pass*, denotes that
 which passes out of something else, its 'product' or 'consequence'; as
 a noun it is used of the *produce* of the earth; as a preposition, in which
 case it is always compounded with **וְ**, it means *in consequence of, on*
account of; pause accent § 65. (3). **וְהוּא** compound Sh'va § 16. 3. *b*,
 Nun epenthetic § 101. 2, *eat it*, i. e. the fruit of it, comp. Isa. 1 : 7.

18. **וְהוּא** *thorn* from **וְהוּא** to *cut*, on account of its pricking or cutting.

יִרְרָר II. § 187. 1. *e*, from יִרְרָר, perhaps in the sense of growing luxuriantly, hence a *thistle*. יִרְרָר, pausal form for יִרְרָר § 65. *a*. יִרְרָר, accent shifted by Vav conversive § 33. 4, § 100. *a*, eat the herb of the field, in contrast with the trees of the garden.

19. יִרְרָר I. *f*. from יִרְרָר root יִרְרָר to flow § 184. *b*, Tserere retained in the const. § 216. 1. *b*; the prep. יִרְרָר expresses the condition in which he should eat bread, a condition induced, as is implied, by the toil necessary to procure it; or it may be used, as it often is, to denote the price, the thing purchased being regarded as contained in that which is paid as its equivalent, in return for or at the cost of the sweat, etc. יִרְרָר, primarily nose, then used, as here, for the whole face. יִרְרָר § 35. 1. יִרְרָר I. 1. root יִרְרָר to consume. יִרְרָר is confirmatory of the thought that man must return to the ground; the second יִרְרָר is coordinate with the first, stating the same reason but with greater fulness.

20. יִרְרָר, construction different from 2:20. יִרְרָר Eve, II. *f*. from root יִרְרָר archaic form of יִרְרָר to live, hence life, abst. for concr. source or dispenser of life; יִרְרָר assigns the reason, because through her, as appeared from ver. 16, the race was to be preserved from extinction.

21. יִרְרָר § 216. 2. *b*. יִרְרָר skin, root יִרְרָר to be naked. יִרְרָר : יִרְרָר § 276. 3.

22. יִרְרָר construct though followed by a prep. § 255. 1; not an ironical reference to the language of the tempter, ver. 5, but an assertion of its truth, though in a very different sense from that in which he designed it to be understood. יִרְרָר § 233, § 275. 3. *a*. יִרְרָר, not only take, as he has done, of the forbidden tree, but also etc. § 39. 4. The concluding sentence of this verse is incomplete: it is broken off by an abrupt change from word to deed, and instead of a mere declaration of the divine purpose the actual expulsion of man from Eden follows.

23. יִרְרָר . . . יִרְרָר § 74.

24. יִרְרָר § 99. 3. *a*. יִרְרָר, from the same root comes יִרְרָר Shekinah, the name given by the later Jews to the symbol of the divine residence in the tabernacle and the temple. יִרְרָר, see on 1:7, 2:8. יִרְרָר flame, i. e. the flashing blade, or with the sense of the adjective flaming sword § 254. 6. *a*, from יִרְרָר to burn. יִרְרָר sword, from יִרְרָר to be waste or lay waste. יִרְרָר const. § 254. 9. *a*.

CHAPTER XXXVII.

1. יִרְרָר fut. with Vav conv. continues the narration § 99. 1, though the succession thus indicated is not always that of time or of actual occurrence, see on 2:8. 19. The writer here resumes the direct narrative

35 : 27, from which he had diverged to introduce Isaac's death, 35 : 28, 29, and what he thought it necessary to say about Esau's line, ch. 36. Having thus dismissed them from the history, he can now pursue uninterruptedly his account of Jacob's family. In like manner the history of Isaac's family, 25 : 19, follows the record of Abraham's death, 25 : 7, and of Ishmael's line, 25 : 12 ; and Shem's descendants, 11 : 10, succeed those of Noah's other sons, 10 : 1. The statement of this verse accordingly, though not posterior in time to what immediately precedes, is so in the order of narration to which the writer steadfastly adheres throughout the book, the direct line of descent of the chosen seed being postponed until the lateral branches have first been traced. וְיִצְחָק § 246. 3. וְיִשְׁמָעֵאל § 220. 1. c.

2. וְיַעֲקֹב § 259. 2. וְיַעֲקֹב וְיִשְׁמָעֵאל *the generations of Jacob*, i. e. an account of his descendants. This is the uniform style of the titles prefixed to the different sections of Genesis, see on 2 : 4. It appears to have been selected on account of the prevailingly genealogical character of the history, the genealogies constituting, as it were, the frame work of which the narrative is the filling up. Jacob is henceforth contemplated not as an individual but as a patriarch, the father and head of a family, whose fortunes are interwoven with his own. וְיַעֲקֹב § 215. 1. b. Terms of natural relationship are extensively employed in Hebrew to express various kinds of relation or dependence § 254. 6. a. Time is viewed as the parent of that which is produced within it, and a person or thing as the offspring of the time during which he or it has existed. The ordinary mode of stating the age is that here employed, *son of seventeen years*, i. e. *seventeen years old*. The chronological difficulty, which some have fancied here, is purely imaginary, and has arisen from neglecting to observe that though the writer in pursuance of his plan (see on ver. 1) has recorded the death of Isaac, 35 : 29, before proceeding to the history of Jacob's family, that event did not take place for several years after the occurrences now to be related. וְיַעֲקֹב, in the singular after *seventeen* § 251. 2. a. וְיַעֲקֹב § 265, § 266. 3. a, verb following its subject in a descriptive clause. וְיַעֲקֹב. This verb is often followed by וְיַעֲקֹב, the sign of the direct object. If that is the case here, it must be read *superintending his brothers* (who were) *with the flock*. But as it would more naturally have וְיַעֲקֹב for its object, and it is sometimes elsewhere construed with וְיַעֲקֹב, וְיַעֲקֹב is doubtless the preposition *with*, and it is to be rendered *feeding or tending the flock with his brothers* וְיַעֲקֹב for וְיַעֲקֹב from וְיַעֲקֹב § 63. 1. a, § 207. 2. b. The preposition וְיַעֲקֹב will then indicate the sphere *within* which the action of the verb was exercised, lit. *acting as shepherd in the flock*. וְיַעֲקֹב § 245. 3. וְיַעֲקֹב and he was a lad § 258. 1. וְיַעֲקֹב

from בָּן § 207. 1. *a*, § 216. 1. בְּנֵי from בָּנָה § 207. 2. *e*. וַיִּבְרָא , verb וַיֵּלֶךְ and לָא § 160. 3. $\text{הַרְגָהּ הַמֶּלֶךְ הָרִשָׁעִי}$, the suffix denotes the object § 254. 9; the noun is consequently indefinite, and no article is required by הַרְגָהּ § 249. 1. *b*, an evil report respecting them. Comp. Num. 14 : 37.

3. בְּנֵי־בָנָיִם § 260. 2. *a*. בְּנֵי־בָנָיִם § 201. 1. *b*, a son of old age, not one possessed of the qualities which usually accompany age, as wisdom and the like, but one born when his father was old, comp. 21 : 2. 7, 44 : 20, and the similar expression *wife of thy youth*, Prov. 5 : 18. The expression is indefinite, and the construct relation paraphrased by the following וַיֵּלֶךְ § 257, perhaps because he was not the only son born to him at that period of his life. הַרְגָהּ § 35. 1, § 265. *b*. מִרְבֵּעַיִם , LXX $\chi\iota\tau\omega\nu\alpha\ \pi\omicron\iota\kappa\acute{\iota}\lambda\omicron\nu$, Vulg. *tunicam polymitam*, Eng. Ver. *coat of many colours*. This explanation is based on the assumption that מִרְבֵּעַיִם means *pieces*: a 'coat of pieces' might then mean one of patchwork, or of pieces of various colours stitched together, or perhaps one so embroidered as to present the appearance of being so composed. In 2 Sam. 13 : 18. 19, the only other passage in which the expression occurs, it is rendered by the LXX $\chi\iota\tau\omega\nu\ \kappa\alpha\pi\tau\omega\sigma\acute{\iota}\varsigma$, and by the Vulgate *tunica talaris*. In conformity with this the latest and best authorities understand by מִרְבֵּעַיִם *extremities*; a tunic or undergarment of *extremities* is one reaching to the wrists and ankles in contrast with those in ordinary use, which were without sleeves and extended only to the knees.

4. וַיֵּלֶךְ § 238. 2. וַיֵּלֶךְ , infin. not preceded by a prep. § 267. *b*; וַיֵּלֶךְ is commonly followed by לְ , לְאֵל to or עִיִּם , עִיִּם (prep.) *with*, but here and in Num. 26 : 3 by the direct object of the person addressed. בְּשָׁלוֹם *in peace, peaceably*, comp. on בְּשָׁלוֹם , 2 : 18, or *unto peace*, with a peaceable design.

5. וַיִּשְׂנֵא § 271. 3. וַיִּשְׂנֵא § 129. 1, object omitted, comp. 2 : 19. וַיִּשְׂנֵא § 145. 1, *added again to hate*, i. e. hated yet more § 269. *a*. It is characteristic of Hebrew narrative that upon the first mention of Joseph's dreams the result of his telling them to his brethren is stated, before a more detailed account is given of them; after which the resulting hatred or jealousy of his brethren is mentioned again, vs. 8. 11. See an instance of the same sort, 2 : 8, comp. ver. 15. No critic, even of those most disposed to discredit the original unity of Genesis, has ventured to impute this repetition to an intermingling of different narratives, and to ascribe vs. 6-11 to a writer distinct from the author of ver. 5. And yet this would be as reasonable as the like charges based on similar repetitions occurring elsewhere.

7. וַיִּשְׂרָף § 200. *c*. וַיִּשְׂרָף , pret., not part., as shown by the accent § 34, *rose up* in contrast with וַיִּשְׂרָף § 65 (2) *stood*. וַיִּשְׂרָף , fut. because

subsequent to the preceding § 263. 5. *a*, afterward encircled it. It is better to give this word its proper verbal force than to regard it as simply qualifying the verb which follows, *prostrated themselves around*. נִתְּחַוּתָּם § 82. 5, § 176. 1, § 88 (2 and 3 f. pl.).

8. הִשְׁתַּחֲוֶה , emphatic infin. § 282, followed, as is usual, by עַל *over*, since the monarch is *over* his subjects or exalted above them; more rarely by בְּ *in*, to define the sphere *in* which the sway is exercised, since the local use of the prep. to designate the royal residence, e. g. *reign in Jerusalem* etc., makes this ambiguous. On the other hand $\text{לְעֹלְמָא דְעַלְמָא}$ *to rule*, is commonly followed by בְּ *in*, and rarely by עַל *over*, see on 1: 18. $\text{עַל . . . הִשְׁתַּחֲוֶה}$ § 283. 2 *shalt thou reign as king or even rule in any way?* חֲלֵמֵי , plur. used indefinitely, *his dreams*, though only one had been actually related, it being regarded by his envious brothers as a representative rather than an individual fact, comp. 8: 4, 21: 7, 46: 2, Judg. 12: 7, 1 Sam. 17: 43, Neh. 6: 2, also Mat. 2: 20, 27: 44, where an apparent discrepancy with Luke 23: 39 is thus reconciled.

10. וְיִכְבֹּד , followed by לְ or בְּ *to* before the person, and commonly the direct object of the thing narrated, though in rare instances this is preceded by עַל *concerning* or לְ *in reference to*. $\text{יִכְבֹּד-וְיִשְׁמַח}$, rarely followed by the direct object, commonly as here like other verbs expressive of hostility by בְּ , the hostility being conceived of as not only directed towards its object, but reaching and penetrating it. It expresses more, therefore, than our preposition *at*, which may be used in like connections, e. g. 'to scold *at*.' וְיִכְבֹּד , Leah, or in the judgment of others, Bilhah ver. 2, or Joseph's own mother, Rachel, who was already dead, 35: 19, but is here mentioned by Jacob for that very reason, to make the apparent absurdity of the dream more glaring. וְיִכְבֹּד § 230. 1, § 282. וְיִכְבֹּד § 157. 3, § 276. 1. וְיִכְבֹּד § 219. 1.

11. $\text{וְיִכְבֹּד-וְיִשְׁמַח}$, commonly followed by בְּ , see on וְיִכְבֹּד , ver. 10, less frequently by the direct object or by בְּ *to*, i. e. envious in reference *to*. וְיִכְבֹּד , Vav in a disjunctive sense § 287. 1; the noun on account of this implied contrast is put emphatically before the verb and receives a disjunctive accent.

12. וְיִכְבֹּד . The marginal note is $\text{עַל זֶה נִתְּחַוּתָּם}$ *point over a and n*. According to the Masora such extraordinary points, § 4. *a*, occur ten times in the books of Moses, four times in the Prophets, and once in the Hagiographa. The Rabbins explain it by saying that, though pretending to feed their father's flocks, they were in reality feeding their own spleen against their brother. It may possibly have been designed to call attention to the construction: עַל and בְּ follow וְיִכְבֹּד here as in ver. 2, but with a different sense.

13. לָבֵן § 151. 1. וְאֵשׁוּרָה § 123. 4. וַיִּזְאָר, notwithstanding the repeated change of subject, it is omitted from this and the following verbs, because it can create no real embarrassment § 243. 1.

14. וַיִּבְרָךְ, commonly with the direct object of the thing brought, and לָא before the person to whom or place to which it is brought. Here the person is regarded as the remote object § 273. 3. *a, bring me back word, instead of to me.*

15. : וְשָׁרָה fut. because the action though begun is not finished § 263. 2, *what art thou seeking?*

17. כִּי gives confirmation. וְאֵשׁוּרָה § 273. 4.

18. מֵרֶחֶק *at a distance*, see on וְהַחֲרִיב, 1 : 7. וְקָרַב § 263. 1. *b.* וַיִּתְחַבְּרוּ § 80. 1, made themselves subtle or deceitful, i. e. *acted deceitfully*, here with a direct object, elsewhere with אֵל, see on ver. 10. : וַיִּתְחַבְּרוּ § 160. 4.

19. הָיָה § 73. 2. : אָבָה part. § 266. 2, the same form as pret. ver. 23.

20. וַיִּבְרָךְ § 248. *a, אֵל properly in, but after a verb of motion, into.* וַיִּזְאָר § 100. 2. *a (1).* וַיִּתְחַבְּרוּ § 101. 1.

21. מֵאֶת יָדָם *out of their hand*, i. e. from their power or threatened violence. It is on account of this derived sense of the phrase that the noun is singular with a plur. suf. ; so וַיִּבְרָךְ ver. 27. וַיִּזְאָר § 129. 1, § 169. 3, § 101. 2, the verb followed by a double object § 271. 4, *we will not, or let us not smite him as to life, i. e. kill him.*

22. -לֹא with the apoc. fut., which here does not differ from its simple form § 97. 2. *b, is equivalent to a negative imperative, shed not.*

23. -כַּכֵּן § 285. 2, *according to the time that, i. e. when.* וַיִּזְאָר § 287. 3, § 273. 2.

24. וַיִּתְחַבְּרוּ § 132. 2, § 39. 3. *b.* וַיִּזְאָר § 258. *b.*

25. וַיִּזְאָר § 57. 2 (3) *a.* וַיִּזְאָר § 34.

28. מֵאֶת יָדָם. There is no inconsistency in speaking of the same caravan as Ishmaelites, ver. 25, as Midianites, and as Medanites, ver. 36 ; for though these were, strictly speaking, distinct tribes, yet from their close affinity in origin, 25 : 2. 12, and character, the names might in a general sense be used promiscuously. The fact appears to be that both here and Judg. 8 : 24, comp. vs. 22. 26, Ishmaelite is a generic term, embracing not only the proper descendants of Ishmael, but other Arab tribes, just as Hellenes was used to designate the Greeks generally, though properly denoting one subdivision of them. Or each of these three tribes may in actual fact have been represented in this company of travelling merchants. Upon this interchange of names, which is so readily explicable, certain critics have based the assertion that two contradictory narratives are here blended. One is represented in vs. 25-27 and in

ver. 28 from **הַמִּצְרַיִם** onward; the other in ver. 28, as far as **הַצִּיִר**, and in ver. 36. According to the first Joseph's brethren sold him to the Ishmaelites, who carried him down to Egypt. According to the second certain Midianite merchants, accidentally discovering him in the pit where his brethren had left him to perish, drew him out and sold him into Egypt. But, 1. This is founded on a false theory of the constitution of the Pentateuch, as though it were not one continuous composition, but made up of detached portions from different pens. 2. It gratuitously impugns its credibility, as though it were a record of conflicting traditions instead of a consistent and well accredited history. 3. It is merely an ingenious cross-reading, made out by dividing one sentence and dislocating others. 4. It is apparent that the writer, or, if the critics please, the compiler saw no inconsistency in the different parts of what he has presented as one connected narrative; neither was such an inconsistency suspected by any of his readers until very recently. The mention of Joseph's being taken down to Egypt both at the beginning and close of the paragraph, vs. 28. 36 (comp. on ver. 5), and again 39 : 1, where the subject is resumed after a digression (comp. 37 : 1 with 35 : 27) lends no countenance to this critical hypothesis.

וַיִּמְכְּרוּ. The subject of this and the next two verbs is not the Midianites but the brethren of Joseph, 45 : 5, see on ver. 13. **בְּמַחְרָתוֹ**, the prep. denotes the price, see on 3 : 19. **שֵׁקֶל** *shekels*, which was the current standard of value, is to be supplied § 251. 2. *c*, with which **קָדְשׁ** is in apposition § 253. 2; for the price, comp. Ex. 21 : 32, Lev. 27 : 5.

32. **הַצִּיִר** § 129. 1, § 94. *d*. **הַקְּדָשׁ** § 24. *b*, § 230. 2. *a*, § 283. 2. **בְּמִחְרָתוֹ** § 221. 3. *a*.

33. **וַיִּבְרַח** § 105. *a*. **בְּחֵצֵי אֶתְרֵי** *my son's coat!* the abrupt brevity of the exclamation is admirably suited to the occasion. **הַצִּיִר** § 282. *a*.

34. **בְּמִחְרָתוֹ**. We would say *upon his loins*, and the Heb. might use **עַל**, Jer. 13 : 1, 48 : 37; but here it has **אֵת** *in*, denoting intimate conjunction, i. e. *in contact with*, see on 3 : 3. **וַיִּבְרַח** § 80. 1, used chiefly in prose, the Kal being more usual in poetry, followed by **עַל** *over*, since the common attitude of mourners is that of bending over the object of their grief, or the prep. may mean *on account of*, the effect being conceived as resting *upon* its cause, the grief resting *upon* its source, see 2 : 24. It sometimes takes **אֵת** *in reference to*.

35. **וַיִּבְרַח** § 277. *a*, § 276. 3. **בְּחֵצֵי אֶתְרֵי** § 205. *b*, § 207. 1. *a*. **וַיִּבְרַח** § 101. 3, § 102. 3. **וַיִּבְרַח** § 80. *a* (2). **אֵת** might be explicative, *that*, which commonly introduces an indirect citation, but is occasionally used even before a direct citation; but it is better to regard it as confirmatory, *for*, referring

to the implied language of his refusal, 'I will not be comforted, *for*, etc.' or *but*, to which בִּי is often equivalent after a negative clause. הֵאָזְנָה , the continued and conscious existence of the dead is implied. וַיִּזְכֹּר § 172. 4, followed here by the direct object, elsewhere by עַל *over*, לְ or בְּ *in reference to*, *for*.

CHAPTER XXXIX.

1. הֵרַדָה § 265, *was brought down*, not only because there was an actual descent in leaving Palestine southward, but because of the moral elevation attaching to it as the centre of religious hopes and aspirations. Hence men are said to 'go up' to Palestine and to Jerusalem from all directions, Zech. 14 : 16—19, *et passim*.

2. יְהוָה . The name Jehovah occurs significantly here and in a like connection in vs. 3. 5. 21. 23. God's favour to Joseph was not a mere providential benefit to him, but belonged to Jehovah's plan of grace and his merciful dealings with his covenant people. After this chapter יְהוָה occurs but once in the rest of the book, Gen. 49 : 18. When Joseph speaks to the wife of Potiphar, ver. 9, to the servants of Pharaoh, 40 : 8, to Pharaoh himself, 41 : 16—32, or to his brethren or they to him while they thought him an Egyptian, 42 : 18, 43 : 29, 44 : 16, or when Pharaoh speaks, 41 : 38. 39, or the steward of Joseph's house, 43 : 23, the more general name אֱלֹהֵי is the appropriate one. So in other cases, where the thought is principally of God as ruling in providence, 42 : 28, or a contrast is implied between what *man* devised and *God* appointed, 45 : 5. See on 2 : 4. אִתּוֹ prep. *with*, implying fellowship and aid § 238. 2. מֵאֲדָמָה § 216. 1. *d*, § 208. 3. *c*. אֲדָמָה § 201. 2, § 249. 1, *his Egyptian master*.

4. יְהוָה differs from עָבַד , see Gesen. Lex. וַיִּזְכֹּרְהוּ , change of subject plain from the connection § 243. 1, see 37 : 13. 28 וַיִּזְכֹּרְהוּ , ellipsis of the relative, comp. ver. 5 ; § 285. 3.

5. מִבְּיַתוֹ , prep. בְּ *in*, suggests the sphere of his authority, and עַל *over*, his elevation above what was thus subjected to him. בְּכָל־הָאָרֶץ *in all*, this was the seat of the blessing. יְהוָה § 275. 1.

6. הֵאָזְנָה suf. refers not to Potiphar, *he knew not anything with him*, i. e. which was in his own possession, but to Joseph, comp. ver. 8, and is not dependent on מֵאֲדָמָה § 195. 3, *anything with him*, i. e. which was in Joseph's charge, but, as the order of the words requires, on וַיִּזְכֹּר *did not know with him*, i. e. Joseph had not only the entire charge but the exclusive knowledge of everything; his master shared with him only the knowledge of what came upon his table. יְהוָה § 254. 10.

7. $\text{הָיָה} \text{כִּי}$ § 98. 1, § 22. *a* (1).

9. $\text{אֵין} \text{גָּדוֹל} \text{מִי}$ § 263. 4, *he*, i. e. *my master, is not*; the rendering 'there is none greater, etc.' would require וְאֵין without the suffix, comp. 40 : 8, 41 : 8. $\text{לִי} \text{כִּי}$ § 260. 1. $\text{אִם} \text{כִּי}$ *for if*, which after a negative clause (see on 37 : 35) is equivalent to *but if* or *but when*, i. e. *except*. $\text{כִּי} \text{אֲשֶׁר}$ *in that*, i. e. *because*, the effect being regarded as involved in its cause. $\text{לְפָנֵי} \text{ה'$ § 231. 3. *a*, *in respect to God*, the prep. indicating the direction of the offence.

10. $\text{כִּי} \text{כַּדְבָרָהּ}$ 'according to her speaking,' i. e. *as she spake*, the particle strictly expressing the resemblance or identity between the time of her speaking and his not hearkening, and thus receiving the temporal sense of *at* or *when*. וְלִי § 280. 1. וְלֵאמֹר § 287. 3. $\text{כִּי} \text{לֵאמֹר}$ § 87.

11. $\text{כִּי} \text{לֵאמֹר}$ § 231. 5. *a*, since the particle of comparison may express not only identity but a resemblance more or less remote, it is applied to measures of time, space or quantity, not only to indicate exactness *at*, but a more general correspondence *about*, comp. Gr. $\omega\varsigma$, $\omega\sigma\sigma\epsilon\iota$. $\text{כִּי} \text{לֵאמֹר}$ prep. partitive.

12. $\text{כִּי} \text{לֵאמֹר}$ § 22. *b*, § 221. 5. *a*, the prep. may be taken in its original local sense as designating the part immediately affected by the seizure, *in his garment*, or, which is more natural in English, it may indicate the means, *in* which the action is regarded as involved, since that alone rendered it possible, *by his garment*.

14. $\text{כִּי} \text{לֵאמֹר}$ § 35. 1, § 92. *d*, כִּי properly indicating the design, see on 1 : 14, which is here inferred from the result, comp. Ex. 17 : 3, Lev. 20 : 3. $\text{כִּי} \text{לֵאמֹר}$ § 34, according to the turn given to the preceding verb the prep. may, as after verbs of hostility, see on 37 : 10, indicate the object at which the laughter is directed, and *in* which it rests, *mock at us*, or it may denote conjunction, see on 3 : 3, 37 : 34, *sport with us*. $\text{כִּי} \text{לֵאמֹר}$, the prep. כִּי may denote the cause, means, or as here the instrument, since anything may be regarded as residing *in* that, by, through or with which it is effected.

15. $\text{כִּי} \text{לֵאמֹר}$ § 153. 4. $\text{כִּי} \text{לֵאמֹר}$ § 287. 3.

16. $\text{כִּי} \text{לֵאמֹר}$ § 160. 1 and 3.

17. $\text{כִּי} \text{לֵאמֹר}$ might be dependent on $\text{כִּי} \text{לֵאמֹר}$ § 160. 2, see ver. 14, but is more probably to be connected with $\text{כִּי} \text{לֵאמֹר}$.

18. $\text{כִּי} \text{לֵאמֹר}$, construction begun with the infinitive and continued with the future and Vav conversive § 282. *c*.

20. $\text{כִּי} \text{לֵאמֹר}$ § 255. 2. $\text{כִּי} \text{לֵאמֹר}$ by ellipsis for the fuller form $\text{כִּי} \text{לֵאמֹר}$. . . $\text{כִּי} \text{לֵאמֹר}$ *where*, comp. 40 : 3, or $\text{כִּי} \text{לֵאמֹר}$. . . $\text{כִּי} \text{לֵאמֹר}$ *in which* § 74. $\text{כִּי} \text{לֵאמֹר}$ K'thibh § 46, for which the K'ri substitutes $\text{כִּי} \text{לֵאמֹר}$, the usual form of the noun, whereas $\text{כִּי} \text{לֵאמֹר}$ is commonly the participle.

21. וַיִּתֵּן § 172. 4. לְפָנָיו suf. denotes the object § 254. 9, *he gave graciously wrought favour toward him*, in the mind of the keeper: $\text{וַיִּתֵּן לְפָנָיו}$, a subordinate entrusted with the immediate oversight of the prison, while Joseph's master, the captain of the guard, held the supreme direction of its affairs, comp. 40 : 4.

CHAPTER XL.

1. וַיִּתֵּן fut. with Vav conv. might have been used, comp. 39 : 7, § 287. 3, with prep. לְ , comp. 39 : 9.

2. וַיִּתֵּן followed by עָלֵיהֶם , the prep. in a hostile sense indicating upon whom the anger is directed; it might also have לְ in respect to; our idiom requires *at*. וַיִּתֵּן § 250. 2, see on 1 : 16. וַיִּתֵּן § 60. 3. c, § 210. a.

3. וַיִּתֵּן § 255. 2, comp. 39 : 20.

4. וַיִּתֵּן , not *set him over them*, as though the prep. were עָלֵיהֶם , see 39 : 4, but *put him in charge with them*, associated him with them to have the care of their necessities, to wait upon them, as is immediately added. According to the analogy of oriental courts these were officers of high rank, and Potiphar assigns them his servant as their attendant. וַיִּתֵּן § 274. 2. a.

5. וַיִּתֵּן § 250. 2. a.

7. וַיִּתֵּן § 245. 3. b.

8. וַיִּתֵּן , the absolute form is only used when it is the last word in its clause § 258. b.

9. וַיִּתֵּן § 287. 3.

10. וַיִּתֵּן § 223. 2, § 250. 2. וַיִּתֵּן § 205. a, the prep. may denote comparison, *as if it were blossoming*, i. e. it seemed to blossom, or time it was *about blossoming*, see on 39 : 10. 11. וַיִּתֵּן , construed transitively with the result of the action, *went up*, i. e. grew, put forth *its flowers* § 271. 1. וַיִּתֵּן , used collectively § 198. b, whereas the fem. וַיִּתֵּן denotes a single flower. וַיִּתֵּן § 80. a (1), either *matured grapes*, or by a transitive construction with the result of the action, *ripened into grapes*. וַיִּתֵּן § 183. c, § 210. e, § 216. 1. c. It has been objected to the truth and the antiquity of this narrative that, according to Herodotus, 2. 77, there were no vines in Egypt (*οὐ γὰρ σφί εἰσι ἐν τῇ χώρῃ ἀμπελοὶ*), and according to Plutarch, De Is. et Osir. 6, wine was not in use there before the time of Psammetichus (*ἤρξαντο δὲ πίνειν ἀπὸ Ψαμμητίχου, πρότερον δ' οὐκ ἔπινον οἶνον*). But Herodotus is only speaking of the region which he denominates 'the grain country' (*τὴν σπειρομένην Αἴγυπτον*), and even in regard to this his language must be taken with some limita-

tions. See Rawlinson's Herodotus, II. p. 108. Plutarch is speaking of the free indulgence in wine by kings and priests as introduced by Psammetichus in place of the restricted use which prevailed before. The monuments of Egypt show incontestably that wine was used and the grape cultivated there in the earliest periods by their delineations of the vintage, the winepress, vessels for drinking and for holding wine, and even persons in a state of intoxication.

12. וְאֵלֶּיךָ § 250. 2, § 251. 2 and 4. ; וְ, copula § 258. 2.

13. וְהָיָה § 160. 2. וְכֵן § 221. 6. a. אֲנִי, used adverbially of time, as in 39: 20 of place, *when*, the time *in which*.

14. וְאִם-זָכַרְתָּ אֵלַי, see on 39: 9, *but if thou hast remembered me*, etc. with the implication as I trust thou wilt have done אֲנִי-תִּזְכָּרְתָּ *then do kindness with me, I pray thee* § 287. 2, or *if* may be equivalent to *O if*, and express a wish, *but if thou wouldst remember me*, etc. and *wouldst do*, etc. Literally, *wouldst have remembered*, the pret. § 262. 1, denoting a past in relation to the fut. וְיָזַב § 35. 1; this tense is used here because the act of memory at that time implies that he had been remembered during the entire preceding period, comp. the use of *memini* as a present in Latin. The following verbs וְעָשִׂי etc. as they follow the future וְיָזַב obtain a future sense from Vav conv. וְכֵן § 65. a. וְעָשִׂי, see on 3: 12.

15. וְכֵן § 93. d, § 282. a. וְכֵן § 156. 4, the unusual position of the accent is remarked in the marginal note § 32.

16. וְכֵן *well* not correctly, for this could not yet be known, but acceptably. וְכֵן-זֶלְתָּ Herodotus, 2. 35, states it as one of the customs in which the Egyptians differ from the rest of the world, that the men carry burdens upon their heads and the women upon their shoulders.

20. וְהָיָה § 150. 5, *day of Pharaoh's being born*, the subject of the passive verb receiving אֲנִי, since it is really the object of the action § 271. a.

23. וְכֵן, Vav in an adversative sense.

CHAPTER XLI.

1. וְכֵן *from*, denoting separation in point of time, i. e. *after the end of*. וְכֵן-שְׁנַיִם § 202, *two years of days*, the measure or quantity being in apposition with the material § 253. 2. -וְכֵן *over*, because a person standing on the bank is above the surface of the river; the English idiom requires *by*. וְכֵן. The number of Egyptian words occurring in this chapter affords an incidental proof of its genuineness and truth.

2. וְכֵן § 223. 2; the cow was the instrument and symbol of

agriculture, and is here represented as coming up from the Nile, which was the source of Egypt's fertility. רָקוֹחַ § 254. 10.

3. לִפְיָהּ *lip*, then *edge* or *brink* § 3. 1. *a*. רָקוֹחַ § 216. 1. *a* (1).

4. הַחֲזָר . . . הַיְזוּרָה, the article is for the sake of making the preceding adjectives agree in definiteness with the noun to which they belong § 249. 1. *a*; the adj. themselves could not receive the art., being in the const. § 256. שָׁבַע § 251. 4. וְהִיאָרָה § 147. 5.

5. שָׁנִיתָ § 235. 3 (3). וְשָׁבַע § 207. 1. *d*, § 16. 3. *b*. וְהִיאָרָה *in the stalk*, because forming part of it, in intimate union and conjunction with it, see on 3 : 3.

6. וְהִיאָרָה § 254. 9. *b*. קָרוֹחַ, the southeast wind from the great desert. Observe that ׀ is a radical, not the plural ending.

8. וְהִיאָרָה § 99. 3. *a*. וְהִיאָרָה IV. § 193. *c*. וְהִיאָרָה suf. refers to וְהִיאָרָה § 197. *d*. וְהִיאָרָה, the plur. and the sing. (וְהִיאָרָה) are used indifferently, according as the dream is contemplated as one or two.

9. וְהִיאָרָה, the prep. *with*. וְהִיאָרָה § 208. 3. וְהִיאָרָה § 245. 3. *b*.

10. וְהִיאָרָה, see on 40 : 2. 11. וְהִיאָרָה § 99. 3, § 109. 3. *a*.

12. וְהִיאָרָה § 257. 2. וְהִיאָרָה, 'each according to his dream,' i. e. *according to the dream of each*. The construction of וְהִיאָרָה, when used as an indefinite pronoun, and standing in a possessive relation to nouns, often follows the analogy of the relative וְהִיאָרָה § 285. 1, comp. 9 : 5, 15 : 10, Num. 26 : 54; though it may also preserve its usual construction as a noun, comp. וְהִיאָרָה 43 : 21, but וְהִיאָרָה . . . וְהִיאָרָה 42 : 35.

13. וְהִיאָרָה *according to that which*, i. e. *as* § 285. 2. וְהִיאָרָה § 153. 1; the subject is not Joseph, as though he were said to do what he predicted, but Pharaoh, who though addressed is reverentially spoken of in the third person, comp. ver. 10. Examples of a like change of subject abound, see on 37 : 13. 28.

14. וְהִיאָרָה 3 pl. indefinite § 243. 2. וְהִיאָרָה, where the Hithpael might have been expected, as in English we can say *he shaved*, for *he shaved himself*. Another correspondence with Egyptian customs, which are here the reverse of the Hebrew. The Egyptians were ordinarily shaven, only suffering their beards and hair to grow in token of grief, Herod. 2. 36, whereas to be shaven was a token of grief among the Hebrews, Isa. 15 : 2, Amos 8 : 10.

15. וְהִיאָרָה *respecting thee*, lit. 'upon thee,' the discourse being founded upon the subject spoken of. וְהִיאָרָה § 22. *a* (5).

16. וְהִיאָרָה *not to me* belongs this faculty of interpreting dreams.

21. וְהִיאָרָה 3 f. pl. suf. with appended vowel ׀, § 220. 1. *b*, which occasions the change of the preceding Kamets to Seghol. Comp. § 63. 1. *b* and *c*, § 219. 1. *b*. וְהִיאָרָה, the noun is singular § 221. 7. *a*, as is

shown by the adj. **רע**; the suf. **הן** is occasionally though rarely attached to singular nouns § 220. 1. *b*.

22. **אָרְיָאָה** § 172. 4. 23. **אֲתֵּר־רִיחָם** § 275. 5.

24. **יְהִי־לְךָ־נֶזֶן** § 88(2 and 3 f. pl.).

25. **הוּא** § 258. 2. **אֵת אֲשֶׁר** § 285. 2. **הָאֱלֹהִים** § 246. 1. *a*.

26. **הַטְּבוֹת** § 249. 1. *c*. **הַלְּזִים אֶת־ר** § 250. 1, *it is one dream*.

28. **הָאֶזְרָא** § 175. 1.

29. **שָׁבַע שָׁנָה** years of great plenty, descriptive apposition § 253. 2.

31. **מִפְּנֵי** from the face of, or from before, i. e. by reason of, the effect being regarded as proceeding from the cause.

32. **בְּזֶל** in respect to, lit. upon the subject of, see on ver. 15. **בְּיָרֵא**, this was done because etc. **בְּיָרֵא** § 153. 3.

33. **יָרָא** § 171. 1, § 35. 2, some editions have Tseré in the ultimate, consequent upon the shifting of the accent. **בְּיָרֵא** § 158. 4. **נִישְׂרִיתָהוּ** § 157. 3, receives a jussive sense from its connection with **יָרָא**.

34. **יִשְׁעֵהוּ** expresses not simple futurity, but desire § 264. *a*, as is shown by its association with the preceding and following apoc. futures. **הַיָּקָר** § 97. 2. **הַיָּקָרֵעַ** § 256.

35. **וַיִּקְרְבוּ** and they shall gather, or that they may gather § 263. 1. **הַיָּקָרֵעַ** § 249. 2.

38. **הַיָּקָרֵעַ** § 230. 1, Kal fut. though the form might also be found in the Niph. pret. **רוּחַ אֱלֹהִים** from Pharaoh's polytheistic stand-point **אֱלֹהִים** is not a proper but a common noun, and the expression is consequently indefinite, *a divine spirit*, lit. *a spirit of divinity*.

39. **אַחֲרָי** retains its strict temporal sense, after God had taught him this, he had a superiority to others which he did not possess before. **הַיָּקָרֵעַ** § 267. *b*, followed by a double object, § 273. 1. **בְּיָרֵא** § 233. *a*.

40. **יִשְׁעֵהוּ** some render, upon thy mouth shall all my people kiss, in token of fidelity and homage. But it is objected to this that the kiss of fealty was upon the hand or the foot, not upon the mouth, and that this verb meaning to kiss is never construed with **עַל**, but either with the direct object or with **לְ** before the person to whom the kiss is given. Consequently others translate, according to thy bidding all my people shall dispose themselves, the primary notion of the verb being assumed to be to adjust or dispose, from which both its other senses to kiss and to arm are derived. The preposition **עַל** obtains the meaning according to from the conception that when one thing lies in every part precisely upon another, it is conformable to it. The mouth, as the organ of speech, is here put, as it frequently is, for speech itself, or for command. **הַיָּקָרֵעַ** § 271. 4. **אֶגְבֵּל** § 260. 2. *a*. **בְּיָרֵא** § 233. *a*.

42. $\text{וְזִכָּרוֹ} \S 160. 3.$ ׳מִצְוֹתָיו , royal edicts were authenticated by the king's signet-ring, the possession of which gave authority to act in the name of the monarch, Esth. 3 : 10. 12, 8 : 2. 10. $\text{רֶבֶב הַזָּהָב} \S 256$, the chain of gold customary as a mark of distinction § 245. 3.

43. $\text{בְּחֵרֶת} \S 241. 1. b,$ § 216. 2. $b.$ $\text{הַחֲמִישִׁיָּה} \S 256$, the chariot of the second order, or the second chariot, i. e. the one immediately following that of the monarch in state processions. מִצְרַיִם , properly an Egyptian word, though assimilated in its orthography to abs. inf. Hiph. of מִצַּר which has a kindred sense § 94. $b,$ see Gesen. Lex. וְנִתְּחַן properly expresses the abstract idea of the verb, but when it continues a narration it is modified in sense by the tense, number and person of the preceding principal verb, here by וַיִּרְכַּב , and he set him over, etc. lit. 'there was a setting him over, etc.'

44. $\text{פָּרֹאֵה} \text{Pharaoh}$, i. e. the king, as the word signifies in Coptic. $\text{וַיִּגְדֵּל יָדָיו} \S 9. 1,$ shall not raise his hand, i. e. to perform any action, and (our idiom requires or § 287) his foot, i. e. to take a step. The expression is a proverbial one.

46. בָּרָךְ , see on 37 : 2. $\text{שֹׁמְרָיִם} \S 225. 1,$ § 251. 1 and 2. $\text{בְּעִמְּוֹדוֹ} \S 22. a (1),$ § 101. 3, in his standing, i. e. when he stood. וַיִּחַזַּק a resumption after the intervening mention of Joseph's age, of the statement at the close of the preceding verse with a view to continue the narrative, see on 37 : 5.

47. $\text{בְּכַף} \S 256.$ $\text{לְקַחְתָּם} \S 101. 2. b,$ § 208. 3. $b,$ by handfuls, the prep. properly signifies according to, see on $\text{וַיִּמְדֵּן} 1 : 11.$

48. $\text{בְּלֵלֵי} \S 270. c.$ 49. $\text{הַרְגֵּה} \S 175. 2.$ $\text{לְכֹרֶךְ} \S 22. a (5).$

50. $\text{וְיָ} \S 275. 1,$ the marginal note $\text{קָמֶט'ד לָמֶדֶת} \text{Kamets'd Lamedh}$ calls attention to the fact that the vowel of the ultimate is prolonged, though without a pause accent § 65. $b,$ whence some have unnecessarily inferred that it is an abbreviated participle § 53. 2. $a,$ § 93. $e.$ $\text{תְּבוֹיָא} \S 157. 3,$ § 263. 1. $b.$

51. $\text{וַיִּשְׁפָּט} \S 169. 3,$ § 92. $c,$ the form of the verb is assimilated to the noun, whose etymology is to be explained; the direct is substituted for the indirect quotation.

52. $\text{וַיִּשְׁפָּט} \S 183. c,$ double-fruitfulness § 203. 5. $\text{וַיִּשְׁפָּט} \S 221. 5. c,$ § 62. 2. $b.$

54. $\text{וַיִּתְּחַן} \S 141. 2$ (p. 174).

55. $\text{לְכֹרֶךְ} \S 151. 1,$ § 197. $d,$ § 275. 2. $b.$

56. $\text{כֹּל} \S 285. 1,$ all in which there was food.

57. $\text{וְכָל} \S 275. 2. b,$ all the earth, as we might say, 'everybody came.' General terms are necessarily limited by their application and the connection in which they are found. People came from all

quarters, not from the whole earth in its widest sense, of course, but from the entire region which under such circumstances would naturally look to Egypt for supplies. So ver. 54, *all the lands*, must mean *the countries adjacent to Egypt*, and with which the Hebrews were most familiar.

CHAPTER XLII.

1. לָמָּה § 231. 4. *a.* הַתְּרָאָה § 80. 1 (3).
 3. אֶתְּרָה § 250. 2 (3), § 251. 4.
 4. אֶתְּרִי § 215. 1. *e.* הַתְּרָאָה § 179. 1. *a.*
 6. הָיָא § 30. 2, § 258. 2. וְגַדְתֶּם־הוּא § 82. 5, § 176. 1. אֶתְּרָם § 274.
2. *e.*
7. קָטוּחַ fem. in sense of neuter § 196. *a.*
 9. לָהֶם *in reference to, respecting them.*
 10. וְגַדְתֶּם־הוּא Vav adversative § 287. 1.
 11. נָתַנִּי § 71. *a* (1). The fact that they were all sons of one man was presumptive evidence that they were peaceful traders and not a band of adventurers or emissaries. לֹא־הָיָו § 262. 2, *have not been* and are not now acting as spies § 266. 3. *a.*
 12. כִּי *for* which after a negative is equivalent to *but*, 37 : 35, 39 : 9.
 13. שְׁנָתְנָם עָסָר § 224, *thy servants are twelve, we are brethren, etc.* הַהֵשֶׁן § 260. 2 (2), comp. *minus natu.* הָיָו § 245. 3. *b.* הַהֵשֶׁן *the remaining one* § 245. 3.
 15. בְּזֵאת *by this*, see on 39 : 12. 14. הִי § 215. 1. *d.* uttered as an exclamation, *the life of Pharaoh!* a formula of swearing, which in our idiom would require the preposition 'by.' אִם *if*, which in an oath obtains a negative sense. The complete form of the oath would be, 'God do so to me and more also *if you shall go forth*,' i. e. I swear that you shall not, etc., 1 Sam. 3 : 17. אִם כִּי *except by the coming*, see on 39 : 9. הָיָו § 235. 3 (4).
 16. אֶתְּרָם prep. in partitive sense. וְאֶתְּרָם pron. expressed on account of the emphasis of the contrast with אֶתְּרִי § 243. 1. הַהֵשֶׁן § 109. 4. הַהֵשֶׁן § 230. 3, indirect question § 283. 1; § 205. *b.* כִּי *that*, depending on the preceding form of oath, as if it were, 'I swear *that*.'
 17. הָיָו § 274. 2. *a.*
 18. וְהָיָו § 287. 1. וְהָיָו, a verbal derivative taking a direct object, like the verb from which it is derived. הַהֵשֶׁן *the true God* § 246. 1. *a.*
 19. אֶתְּרִי, the article is omitted purposely, because the expression, contrary to the ordinary rule § 246. 2, is here indefinite, *one of your*

brethren, lit. 'one your brother.' Comp. ver. 33 הָאֶחָיו , after a selection had been made of the one to be left behind. לְעֵבֶר הַיָּבֵן const. of the object § 254. 9, *grain for the famine*, the latter being the object for which the former is provided. לְעֵבֶר הַיָּבֵן § 208. 3. c.

20. $\text{וַיִּגְזַר אֱלֹהֵי מִצְרָיִם}$, a summary statement in advance of what is, after a brief reference to another subject, related in detail from ver. 26 onward. See on 37 : 5.

21. אֵישׁ , in distributive apposition with the subject of $\text{וַיִּגְזַר אֱלֹהֵי מִצְרָיִם}$. עַל-אֲחֵיהֶם *concerning*, lit. *upon* the subject of, see on 41 : 15. 32. אֵישׁ § 216. 1. a (1). בְּהַחֲזִיקוֹתָיו § 80. 1 (2), § 137, § 25. בְּאֵהוּ § 34.

22. אֶל- , see on 37 : 22. אֶת-הַיָּבֵן § 109. 3. a, followed by בָּ , indicating that wherein the sin is committed, *in* the matter of *the boy*; or the prep. may be used, as elsewhere after verbs of hostility, to indicate the object reached, and as it were penetrated by it, *sin against the boy*, see on 37 : 10.

23. הַיִּצְחָקִי *the interpreter*, usual and necessary in the intercourse of Egyptians with foreigners § 245. 3. בֵּינָהֶם § 238. 1, § 220. 2. a; the singular form of this preposition is used with singular suffixes (except twice in the K'ri, Josh. 3 : 4, 8 : 11), and the plural form with plural suffixes, the fem. plural being mostly preferred when the suffix embraces both the objects the interval between which is spoken of, and the other forms when the objects are separately stated, and the preposition repeated before each. Comp. Gen. 26 : 28. Before nouns the singular form of the prep. is employed except in one passage, Ezek. 10 : 2. 6. 7.

24. מֵעַל-בָּהֶם *from over them*, with allusion to his position on an elevated seat above them; or as one projects over that beside which he stands, the idea of superior elevation may be merged, as it often is, in that of contiguity, and the meaning be *from by* or *from beside them*. לְעֵינֵיהֶם *to*, when no motion is implied, becomes *at* or *in*, see on 2 : 18, hence *in their eyes* or *their sight*.

25. וַיִּמְלֵאוּ Raphe § 27, with an indefinite subject § 243. 2, and a double object § 271. 1, § 273. 3, *and they filled*. בְּלֵיבָהֶם § 208. 3. d. $\text{וַיְצַו ה' אֶת-מֹשֶׁה}$, dependent upon $\text{וַיְצַו ה' אֶת-מֹשֶׁה}$ *and he commanded to restore*. The change of construction may have arisen from this order being addressed to a different person from those who fulfilled the preceding: and this may be still further intimated by the change of number in וַיִּמְלֵאוּ to the 3 sing. indef. § 243. 2. כֶּסֶף , the plur. denotes *pieces of silver*. אֵישׁ , in distributive apposition to the preceding suffix, see on ver. 21, *their money*, viz. that of *each*; or, after the analogy of the relative, it may be connected with the suffix in אֵישׁ , *into the sack of each*, see on 41 : 12. לְתֵבָה § 131. 4.

27. הַאֶחָד *the one*, distinguished as such in an enumeration, is of course *the first*, so that the cardinal is here practically equivalent to an ordinal. It is not here added that the others made the same discovery, but we learn from 43: 21 that they did: and this is not inconsistent with ver.

35. בָּצֵי § 215. 2. *b*.

28. וַתִּתְרַדְדוּ § 22. *a* (2), with אֶל *they trembled unto*, i. e. turned tremblingly unto § 272. 3.

29. בָּתָּוֶן § 22. *b*. הִתְקַרְחוּ from קָרַח § 209. 1, § 196. *a*.

30. נָתַתָּו *he gave, made*, i. e. regarded and treated *us as*, etc.

33. הַנְּחוּהָ § 160. 1. תִּקְבְּיוּ *take the famine of your houses*, as if we were to say, *take the need of your houses*, i. e. what is necessary to supply it, comp. ver. 19.

34. כִּי בְנֵי, see on ver. 12.

35. אֶיֶם § 271. 4. *b*, as for each, his bundle of money § 256, see on 41: 12.

36. עָלַי *upon me* as a burden, implying grief and care. מְלוּחָה § 220. 1. *b* (3 pers.).

37. הִנֵּה § 132. 1.

38. לְכֶדָּו, see on 2: 18.

CHAPTER XLIII.

2. הָאֶמֶר § 287. 2.

3. הִעֵדָה § 282, § 94. *a* (3 m. s.), testified against us, i. e. solemnly warned us: for the use of אָ see on 37: 10, 42: 22.

4. הִשָּׁחָה § 258. *b*. 6. לְמַעַן § 231. 4. *a*. הִרְרַעְתָּהּ § 136. 2.

7. לְגַבֵּי *in reference to, respecting*, see on 42: 9. אֶל־כִּי according to (see on 41: 40) *the sound* or tenor, lit. mouth; or the distinct sense of אֶל as a noun may be lost, as it not infrequently is, and the phrase signify simply *according to*. וְנָדַע fut. relative to preceding pret. § 263. 1, *were we to know?* or, as the implied negative rests on the assumed impossibility, *could we know?*

9. הִבְיֵאתִי pret. in relation to the future, *if I shall not have brought him*, § 262. 1. וְהִבְיֵאתִי § 144. 2, § 150. 4. וְהִבְיֵאתִי § 287. 2, § 100. *a* (1), followed by לְ, see on 39: 9. הִבְיֵאתִי § 245. 5.

10. אֶל depends on שְׁלֵחָה ver. 8, assigning a reason why the request to send Benjamin should be granted. לְיָמָא § 239. 2 (3). הִתְקַדְּמָהּ § 137, § 141. 2 (p. 175), pret. in relation to a past § 262. 1. אֶל depending on an ellipsis, 'the fact is *that*,' or 'I affirm *that*.' אֶל־כִּי modified by the conditional particle לְיָמָא *we would have returned*. וְ, used adverbially § 235. 3 (4).

11. מִן־הַשִּׁיר prep. in partitive sense, *of the song of the land*, that

which is made the theme of song, its most celebrated productions; others explain the word in this place from a different signification of the root, *that which is cut* or obtained *from the land*, its productions.

12. $\text{מִן־הַכֶּסֶף הַזֶּה} \text{ § 254. 6, money of duplication, may either mean 'double money,' comp. Ex. 16 : 22, as } \text{מִן־הַכֶּסֶף} \text{ unquestionably does in ver. 15, or 'a duplicate parcel of money,' when it will be equivalent to } \text{מִן־הַכֶּסֶף} \text{ ver. 22. That the latter is the meaning here is apparent from the separate mention of the 'money which was brought back.' } \text{מִן־הַכֶּסֶף} \text{ § 221. 1. } a \text{ ; the sing. form of the noun is due to the special significance of the phrase, which does not mean literally } \textit{in your hands}, but in your possession or along with you, see on 37 : 21. $\text{בְּיַדְךָ} \text{ § 153. 1.}$$

14. $\text{אֲחֵרָה} \text{ § 249. 1. } b \text{. } : \text{מִתְּחִלָּה} \text{ § 65. } a \text{, pret. in relation to a future § 262. 1, when (lit. according to the time that § 285. 2) } \textit{I shall have been bereaved, I shall have been bereaved.}$ If this results in my bereavement, it must be so: there is no avoiding it. Comp. John 19 : 22.

15. $\text{הַכֶּסֶף הַזֶּה} \text{ § 24. 4, apposition of the quantity with the material § 253. 2, comp. 41 : 1. } \text{מִן־הַכֶּסֶף} \text{ is here the direct object of } \text{וַיִּקְרָא} \text{ § 271. 2 ; it might with equal correctness have been } \text{מִן־הַכֶּסֶף} \text{ with He directive, 46 : 3. 4.}$

16. $\text{לֵאמֹר} \text{ § 285. 2. } \text{וַיִּשְׁמַע} \text{, the only example of Hholem with a } \text{גutt. imper. § 125. 1. } : \text{מִן־הַכֶּסֶף} \text{ § 203. 5, the well-known period of noon § 245. 3.}$

17. $\text{תִּיחַת} \text{ § 256. } d \text{. } \quad 18. \text{בַּיּוֹם} \text{ § 273. 5. } \text{וַיִּקְרָא} \text{ § 132. 2.}$

19. $\text{בְּהַח} \text{ § 274. 2. } b \text{. } \quad 20. \text{בְּיָדְךָ} \text{ § 240. 2.}$

21. $\text{וַיִּקְרָא} \text{ § 99. 3, the apodosis may begin here or with } \text{וַיִּקְרָא} \text{ § 287. 2. } \text{מִן־הַכֶּסֶף} \text{, the precious metals were weighed, not coined.}$

26. $\text{וַיִּקְרָא} \text{, the marginal note } \text{אֶל־הַכֶּסֶף} \text{ 'daghesked Aleph' calls attention to the point in this letter, which is commonly explained as Mappik § 26. } \text{מִן־הַכֶּסֶף} \text{ § 176. 1.}$

27. $\text{וַיִּשְׁמַע} \text{, followed by } \text{לְ} \text{ both before the person } \textit{to whom}$ and the subject *to which* the question was directed. $\text{מִן־הַכֶּסֶף} \text{ used absolutely to indicate condition, in health § 274. 2. } e \text{ ; there is no need of assuming it to be an adjective. } \text{מִן־הַכֶּסֶף} \text{ § 249. 1, } \textit{your old father.}$

28. $\text{וַיִּקְרָא} \text{ § 141. 1. } : \text{מִן־הַכֶּסֶף} \text{ § 46. } \quad 29. \text{וַיִּקְרָא} \text{ § 61. 1, § 141. 3.}$

30. $\text{מִן־הַכֶּסֶף} \text{ to the inner apartment, or it may mean to his chamber § 245. 3. } a \text{. } : \text{מִן־הַכֶּסֶף} \text{ } \textit{thither}$ is used, when previous motion is implied, even though this is not expressed by the immediately preceding verb, *wept on coming thither*, where our idiom requires '*wept there.*'

32. The laws of caste in Egypt forbade promiscuous intercourse with foreigners, Herod. 2. 41; and Joseph, who was allied to the priestly caste, ate separately from the other Egyptians. $\text{מִן־הַכֶּסֶף} \text{ § 88 (2 and 3}$

m. pl.), § 263. 3. תִּיגְזַלְתָּ , not merely offensive, but an object of religious abhorrence.

33. וַיִּתְהַדְדוּ , followed by אֶל § 272. 3, expressed their wonder to one another by looks or words.

34. חַמְשָׁתַּיִם § 260. a. אֶמְצָא § 215. 1. b. יָדוֹת *handfuls*, hence equal parts, *five times*; יָדוֹת would mean *hands*, the fem. plur. is commonly used for the derived senses § 203. a. $\text{וַיִּשְׂבְּרוּ$, drank to satiety, as much as they wanted, not necessarily to intoxication, though the word is often so used, comp. Hag. 1 : 6.

CHAPTER XLIV.

1. אֵלֶיךָ § 271. 1, § 273. 1. אֶמְצָא § 131. 4, without לִי , but see לְאֵלֶיךָ 43 : 32, § 267. b.

2. וַיִּבֶזְזֵהוּ § 256. בְּכֶסֶף const. of object § 254. 9, *his money for grain*, comp. on 42 : 19. בְּדָבָר § 22. a (5). דָּבָר § 92. c.

3. אִירֵךְ § 82. 1. a (3), § 156. 2.

4. וַיִּשְׂבְּרוּהֶם § 100. 1. לֵצָה § 231. 4. a.

5. זֶה *this*, assuming the presence of the cup, and their knowledge of what he referred to. וַיִּשְׂתָּהוּ § 263. 4, with בַּ , a person being said 'to drink in a cup,' because he drinks what is in it. שָׂתָה abs. infin. § 92. d. הִשְׂתָּהוּ § 141. 2 (p. 174).

7. וַיִּבְרַח § 263. 2, *why will my lord speak*, the thought being directed not only to the fact that he has just spoken in this manner, but to his probable persistence in it. הֲלֹא־יִזְנֶה § 219. 1. a, lit. it is *unto profane to thy servants from doing*, we esteem it utterly profane and detestable, so that we would not do. The idiomatic phrase may perhaps be best rendered in English, 'far be it from thy servants to do.' מִיִּזְנֶה , the prep. in its negative sense before an infin. *away from doing*, i. e. so as not to do.

8. לֹא־יִבְרַח , indefinite § 248. וַיִּגְנוֹב fut. to preceding pret. § 263. 1, *how should we after that steal*.

9. וַיִּשְׂתָּהוּ § 156. 2, § 287. 2. וַיִּשְׂתָּהוּ with לִי twice, comp. 1 : 29. לֵאֲרִי § 231. 3. a.

10. לְבָר § 65 (1), the marginal note is abbreviated for $\text{קָמֵטִים עִתְּזָה קָטוֹן}$ *Kamets with Zakeph Katon*, § 9. 1. וַיִּשְׂתָּהוּ , emphatic contrast § 243. 1.

12. וַיִּבְרַחֵל § 260. 2' (2), *in or at the eldest*, comp. in Lat. *maximus natu*. הֲלֹא־לֵל § 140. 5.

13. וַיִּשְׂתָּהוּ § 220. 2. a. 14. וַיִּבְרַח § 276. 1. וַיִּבְרַח § 236. 2.

16. וַיִּשְׂתָּהוּ pron. used adverbially § 235. 3 (4). וַיִּשְׂתָּהוּ § 82. 5, § 96. b. וַיִּבְרַח § 236. 1. וַיִּבְרַח . . . וַיִּבְרַח § 285. 1.

6. וְהָ, used adverbially § 235. 3 (4), see 43 : 10. וְאַלְמָנָה, see on 39 : 20, 40 : 13. וְהָרִיבָה § 185. a. וְהִקְדִּירָה, Vav used after a negative disjunctively, or § 287. 1.

7. וְהִצִּילְתָּנִי followed by לְךָ § 272. 2. a, to preserve life to you. וְהִצִּילְתָּנִי § 207. 1. c, the fem. may be used as an abstract, unto a great deliverance, or as a collective § 198, unto a large escape, so that not a mere fraction but a numerous body might escape this peril.

8. וְעַתָּה, pronoun expressed because of the contrast with the following וְהִצִּילְתָּנִי § 243. 1. וְעַתָּה, for, after a negative equivalent to but, see 42 : 12. וְעַתָּה. Pharaoh had the highest regard for him, was guided entirely by his counsels, and had entrusted the supreme management of everything to him. וְעַתָּה followed by וְ, see on 1 : 18.

9. וְעַתָּה § 148. 3. 10. וְעַתָּה § 100. a (1), § 276. 1.

11. וְעַתָּה § 154. 3. 12. וְעַתָּה § 253. 2.

12. וְעַתָּה § 259. 2, § 278. וְעַתָּה § 220. 1. c. וְעַתָּה is the subject and וְ the predicate, the mouth speaking to you is my mouth.

15. וְעַתָּה with the direct object, or more commonly, as here, with לְךָ § 272. 2. a, gave a kiss to, etc.

16. וְעַתָּה § 274. 2. b. 18. וְעַתָּה eat ye ; the imper. is permissive.

19. וְעַתָּה § 86. b (2 m. s.), § 262. 2, thou art charged to say to them, etc.

20. וְעַתָּה, see on 37 : 21 ; pity like other emotions expresses itself in the eye, comp. ver. 5. וְעַתָּה see on 37 : 22. וְעַתָּה § 153. 5, § 157. 3, to have compassion upon, spare, followed by לְךָ, since the act proceeds from a superior and reaches down upon an inferior. וְעַתָּה § 258. 2.

21. וְעַתָּה, preliminary statement of what is more fully described in detail from ver. 25 onward, comp. 42 : 20. וְעַתָּה continues the narration according to the succession of ideas in the mind of the writer, though it is not subsequent in the order of time to the statement of the preceding clause, see on 2 : 8. 19. וְעַתָּה according to the command of, see on 41 : 40.

22. וְעַתָּה in distributive apposition to וְעַתָּה ; when וְעַתָּה is used in the sense of an indefinite pronoun it rarely receives the article. Where it does receive it, as here and 1 Sam. 26 : 23, 1 Kin. 8 : 39, Prov. 20 : 3. 17, the article has its generic or universal force § 245. 5, 'a suit of clothes to the man' throughout the entire company, i. e. to each person. וְעַתָּה changes, i. e. a suit ; the plur. is used with reference to the different articles composing the dress, for each of which a change was furnished. וְעַתָּה § 251. 1. a. וְעַתָּה, supply 'shekels,' as that was the most familiar denomination § 251. 2. c ; so 'a million of money' would mean dollars in America and pounds sterling in Great Britain. וְעַתָּה § 253. 2.

23. כְּזֶה. Some refer the pronoun to what precedes, *like this*, i. e. the same as he had given his brothers, and in addition ten asses, etc. As, however, there is no conjunction before כְּזֶה, it is more natural to refer כִּי to what comes after, as in vs. 17. 19, so that *like this* is equivalent to 'as follows.' כִּי prep. in partitive sense.

24. אֲלֵךְ-לֹא-תִרְדָּף, see on 37 : 22, Ges. renders *tremble not, be ye not timid*, but the ordinary meaning of the word yields a more suitable sense, *be not angry*, do not get into angry altercation with each other as to the part which you respectively took in this crime against me as well as against my father.

25. וְיָבִיחַ § 271. 2.

26. וְיָבִיחַ and that depends upon וְיָבִיחַ, and marks a transition from the direct to the indirect mode of citation. וְיָבִיחַ with וְ, see ver. 8. וְיָבִיחַ § 153. 5, *was benumbed*, remained cold and without emotion, or perhaps stunned by the intelligence which he was unable to credit. וְיָבִיחַ followed by וְ before the person or thing to which faith is given.

27. וְיָבִיחַ § 131. 4.

28. וְיָבִיחַ. Although the names Jacob and Israel are often used interchangeably as simple equivalents, there appears to be a significance in putting this language in the mouth of prevailing *Israel*, 32 : 28. וְיָבִיחַ § 263. 1. *b*.

CHAPTER XLVI.

1. וְיָבִיחַ § 276. 2. וְיָבִיחַ § 256. *d*. וְיָבִיחַ, in memory of the divine covenant there made with Isaac, and probably upon the altar which Isaac had built, 26 : 23—25.

2. וְיָבִיחַ, indefinite plur. though one only is intended, see on 37 : 8.

3. וְיָבִיחַ § 144. 3, § 148. 2, the prep. וְ usual after verbs of fearing may be explained as indicating the source *from* which the fear proceeds, or that *from* which the fear would incite to flee. Upon the latter hypothesis וְ would here have a negative sense before the infin. *away from going down*, i. e. so as not to go down, see on 44 : 7.

4. וְיָבִיחַ emphatic § 243. 1. וְיָבִיחַ § 169. 3. וְיָבִיחַ 282. *a*, the emphasis of the repetition is increased by the unusual position of the infin. which here stands after instead of before the finite verb, and by the particle וְ which implies accession, *I will bring thee up, yea, bring thee up*. וְיָבִיחַ, the subject stands emphatically before the verb § 270. *a*. וְיָבִיחַ shall put his hand upon thine eyes, pay the last tribute of affection by closing the eyes in death.

5. וְיָבִיחַ § 276. 2.

EXODUS. CHAPTER XX.

2. **o** The sections of the Masoretic text were doubtless intended to distinguish the several commandments, though it is remarkable that the division thus indicated agrees neither with that of the ancient Jews represented by Josephus and Philo, nor with that which prevails among the modern Jews. The former, like the majority of the Christian fathers and the Reformed Churches of the present day, regarded the prohibition of idolatry, ver. 3, as the first commandment, that of image-worship, vs. 4-6, the second, and under the tenth they included the whole of ver. 17. The latter find the first commandment in ver. 2, though it has not the form of a command, combine the prohibition of idolatry and image-worship, vs. 3-6, as the second, and include the whole of ver. 17 in the tenth. The sections of the text, on the contrary, agree with the division of Augustine, which after him became current in the Latin church, and was retained likewise by Luther. According to this the first commandment, vs. 2-6, prohibits both idolatry and image-worship, no distinction being made between offences against the unity of God and against his spirituality; and two commandments are devoted to the sin of coveting, ver. 17, though this is attended with the inconvenience of creating a distinction in things fundamentally identical, and is moreover precluded by a variation in the order of the clauses in Deut. 5, where the decalogue is repeated.

The **o** after ver. 7 indicates a wider separation than **o** (see on Gen. 1:5), and is perhaps designed to mark the limit of the first table, a more equable division of the matter being attained thus than by dividing at any other point.

This passage is provided with a double system of accents, § 39. 4. *a*, one having relation to its division into verses and the other into commandments. Thus vs. 2-6 are accented both as separate verses and as forming together one paragraph: so also vs. 8-11. And the sixth, seventh, eighth, and ninth commandments (according to the ordinary reckoning), are accented both individually and as forming together a single verse; they are so numbered in Deut. 5, though the common enumeration in Ex. 20 makes them four distinct verses. Where the limits of the verse and of the commandment are identical, as in the third, ver. 7, and the fifth, ver. 12, the two systems of accents coincide and are reduced to one. In ver. 17 there is but a single series of accents, its first clause having no separate accentuation to distinguish it as a complete commandment; the **o** in this verse is also omitted in many manuscripts and in a few printed editions.

When considered as one paragraph, vs. 2-6 are divided into three clauses, § 36. 1, the first ending at עָרַף אֶת, ver. 5, and the second at אֵלֶיךָ, ver. 5. The Segholate clause is subdivided at אֵלֶיךָ, זָמַרְתָּ, and הִנָּהוּ, ver. 4, וְנִי, ver. 3, וְיָצַק and הִנָּהוּ, ver. 2. In the second clause both the subdivisions and the immediate antecedents of Athnahh coincide with the accents before Silluk, which marks the last clause of ver. 5 taken by itself. The third or Silluk clause is subdivided at אֵלֶיךָ. Returning to the two subdivisions of the first clause in ver. 2, the Zakeph Katon of the first is preceded by Munahh and Pashta, the R'bhia of the second by Munahh and Geresh, and this by Kadhma, T'lisha K'tanna and Munahh. This same verse, when accented separately, consists of two clauses, the first ending at הִנָּהוּ, which is preceded by Munahh and Tiphhha, while : אֵלֶיךָ is preceded by Merka and Tiphliha, and this by Merka and T'bhira, and this by Darga. In most editions, though not in all, וְיָצַק has an Athnahh additional to the two accents already explained. This indicates a paragraph of two clauses, of which the first is ver. 2, and the second ver. 3, and consequently represents the ordinary Reformed view of the length of the first commandment.

3. -אֵלַי, this may either be joined by Makkeph to the following word and receive Methegh, or it may receive Munahh whether as the second conjunctive before T'bhira or as the fourth before Geresh. וְהִנָּהוּ § 275. 1. : אֵלֶיךָ § 39. 4. a, upon my face, i. e. before me, an act performed in the presence of another being said to be upon his face, just as we speak of anything adjacent in a lateral direction as 'upon one's side' or 'upon his right or his left hand.' Others give to face here the sense, which it sometimes has, of person or self; אֵלַי-עַל will then mean either above me, or besides me, the preposition denoting something superadded.

4. -וְהִנָּהוּ § 243. 2, may either be followed by Makkeph or have one of the conjunctives by which it is accompanied; in the former case the following הֵן will have Daghest forte conjunctive, in the latter it will remain without it, as is indicated by the Raphe § 27. -וְהִנָּהוּ § 256. c, see on Gen. 45 : 6. וְהִנָּהוּ is not a second object of הִנָּהוּ § 273. 3, make an image or any form of God (out of) that which is, etc. but has הִנָּהוּ for its antecedent. הִנָּהוּ, הִנָּהוּ, see on 1 : 7.

5. עָרַף אֶת § 111. 3. a. אֵלֶיךָ § 207. 1. a, that the second generation, though not explicitly mentioned, is not to be excluded, is both obvious in itself and apparent from 34 : 7. : אֵלֶיךָ § 102. 3, in reference to those hating me. This law of divine retribution holds in regard to God's enemies, who are regarded as perpetuating from generation to generation an organized opposition to the divine government, and thus

as justly liable for the sins of their predecessors which they justify and increase by accessions of their own. The links of this fatal connection can only be broken by leaving the ranks of those who 'hate' God, and becoming allied to those who 'love' him.

6. עַל־אֲנָשִׁים *to thousands*, not contemporaneous individuals merely, but counted down the line of descent, i. e. so many generations, as appears both from the contrast with the preceding verse and from the parallel expression in Deut. 7: 9. עַל־אֲנָשִׁים § 254. 9. *b*.

7. אֲנָחֵן *thou shalt not lift up the name of Jehovah thy God to vanity or falsehood*, i. e. bring it into connection with what is false, or as the 'lifting up' intended is by means of the voice, the verb may be translated *thou shalt not utter*. אֲנָחֵן § 16. 1, the article before an abstract noun in a universal sense § 245. 5.

8. זָכַר § 268. 2. The trifling differences in the text of the commandments in Exodus and in Deuteronomy are no disparagement to the accuracy of either book. Exodus gives us doubtless an exact transcript of the tables of stone upon which they were engraved. Deuteronomy contains the law as reiterated and enforced by Moses in his address to the people, in which case it is natural to expect less regard to verbal precision than to the substantial meaning. Accordingly in Deut. 5: 12 שָׁמַר *observe* is substituted for זָכַר *remember*, and this latter word is reserved to introduce the special consideration which is there urged for the observance of the Sabbath: "And remember that thou wast a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." This is not inconsistent with the appointment of the Sabbath to commemorate the rest of God after the work of creation. In conformity with this grand ideal, man weekly finishes his toil and enters into rest, the rest which God has appointed, a type and foretaste of the ultimate release which God is preparing for him in communion with himself. The release from Egyptian bondage was a preliminary realization of this great sabbatic idea, and a fresh type and pledge of the final consummation. It affords a fresh reason, therefore, and one of peculiar force to Israel, why the Sabbath should be faithfully kept. It is accordingly quite appropriate, in the address of the lawgiver to the people, while the law itself as engraved on stone presents a motive more in accordance with its universal and perpetual obligation. The other variations are still more unimportant, and consist of the insertion or omission of the conjunction ו *and*; the substitution of one word for another which is synonymous, as אֲנָחֵן for אֲנָחֵן *falsehood* in the ninth com-

mandment, הַתְּחַלְּתָה for הַתְּחַלְּתָה *desire* or *covet* in the tenth; a rhetorical amplification, as in both the injunction and the promise of the fifth, the insertion of ox and ass along with cattle, as well as of the clause 'that thy man-servant and thy maid-servant may rest as well as thou' in the fourth, and of field after house in the tenth; and the alteration in the order of the clauses of the tenth, the importance of which in the question of the proper division of the commandments has been already adverted to, see on ver. 2.

Considered as one paragraph, vs. 8–11 are divided into three clauses, the first ending with $\text{וְיָמְנוּ$ ver. 9, and the second with $\text{וְיָבִיאוּ$ ver. 11. The first clause is subdivided at $\text{וְשָׁמְרוּ$ ver. 8. The second at וְיָבִיאוּ , וְיָבִיאוּ , וְיָבִיאוּ , וְיָבִיאוּ , ver. 10, besides the subdivisions in ver. 11, in which the two systems of accentuation coincide.

9. וְיָמְנוּ § 274. 2. *a.* : וְיָבִיאוּ § 214. 1. *b.* § 221. 2. *a.*

10. וְיָבִיאוּ , the article omitted before the noun, though retained before the adjective § 249. 1. *c.* or more probably the noun is in the construct, see on Gen. 2 : 3. וְיָבִיאוּ § 231. 3. *a.* וְיָבִיאוּ § 276. 1 and 3. וְיָבִיאוּ § 221. 2. *a.* וְיָבִיאוּ § 211. *a.* : וְיָבִיאוּ , used not of private dwellings but of the gates of public edifices or of cities : here of course the latter.

11. וְיָבִיאוּ § 157. 3. 12. וְיָבִיאוּ § 79. 2, § 88 (2 and 3 m. pl.).

16. וְיָבִיאוּ , see on Gen. 37 : 10.

18. וְיָבִיאוּ § 275. 2 *see* in the wide sense of *perceive*, used of objects some of which addressed themselves to a different sense than that of sight, comp. Gen. 2 : 19, 42 : 1. וְיָבִיאוּ predicate § 273. 4. וְיָבִיאוּ § 275. 2. *a.* : וְיָבִיאוּ , see on Gen. 1 : 7, 37 : 18.

20. וְיָבִיאוּ , when the infin. with וְיָבִיאוּ takes וְיָבִיאוּ , this may either precede the particle, 2 Sam. 14 : 20, 17 : 14, or follow it, 1 Chron. 19 : 3. וְיָבִיאוּ to *try you*, i. e. as explained in the following clause, whether you can thus be made to fear him and avoid sin. וְיָבִיאוּ , see on ver. 3, that *his fear* § 254. 9 *may be before you*. This may mean either that the fear of God may be inspired by the spectacle transacted before you, or that his fear may be the thing to which you look in all your conduct, and by which you are guided, comp. Ps. 36 : 2. וְיָבִיאוּ , see on Gen. 3 : 11, commonly followed by the infin., only in a few instances, as here, by the finite verb. וְיָבִיאוּ § 112. 4.

21. וְיָבִיאוּ § 80. *a.* (3). וְיָבִיאוּ § 193. *c.*

JUDGES. CHAPTER XIII.

1. וְיָבִיאוּ § 150. 2 (p. 181), § 269. *a.* וְיָבִיאוּ generic article § 245. 5. *a.* LXX τὸ ποικιλόν. The recurrence of the same phrase at the beginning

of each section of this book, 2: 11, 3: 7. 12, 4: 1, 6: 1, 10: 6, affords a strong incidental proof of unity of authorship. $\text{בְּעֵינַי} in the eyes of,$ that which was evil in his view, as judged of by him. $\text{בְּיָדָם} into the hand of,$ i. e. into their power. The noun is singular on account of its secondary sense in this phrase, see on Gen. 37: 21. The prep. בְּ properly means *in*; it retains this sense after a verb of motion, denoting that the thing spoken of not only comes *to* a particular place, but remains *in* it. בְּפִלְסְטִיִּם , commonly, as here, without the article, because *Philistim*, Gen. 10: 14, is the proper name of the nation, like Israel, Edom, Amalek. It is in this plural form rarely used as a Gentile derivative, so as to receive the article § 245. 5. *a*, thus $\text{בְּפִלְסְטִיִּם הַ$, 2 Sam. 5: 19, 2 Chron. 21: 16, 26: 6. $\text{אַרְבָּעֵינְיָרְבָּעִים}$ § 251. 1 and 2. $\text{אַרְבָּעֵינְיָרְבָּעִים}$ § 274. 2. *a*. These forty years extend beyond the life of Samson to the decisive victory gained over the Philistines at Mizpeh by Samuel, 1 Sam. 7: 13.

2. Marg. note $\text{הַפְּתָרָה שֶׁל מִשְׁנֵי הַפְּתָרָה}$, *Haphtarah of משנֵי*, i. e. here begins the Haphtarah or lesson from the prophets corresponding to or to be read in connection with the Parashah or lesson from the law beginning Num. 4: 21, and called *משנֵי*, because this word occurs near the commencement of it. אֶתְרָה § 248. *a*. בְּמִצְפָּה , a town originally assigned to Judah, Josh. 15: 33, but subsequently transferred to Dan, Josh. 19: 41. בְּמִצְפָּה . The supernatural circumstances connected with the birth of Samson, as with that of Isaac, of Samuel, and of John the Baptist, make more conspicuous the fact that he was not a product of nature but a gift of divine grace, in this a type of the great deliverer whose birth was supernatural in a still higher sense.

3. אַנְגֵּל יְהוָה § 246. 3, not *an angel*, but *the angel of Jehovah*, who repeatedly appears in the Old Testament as the messenger of Jehovah, and yet is expressly identified with Jehovah, ver. 22, Ex. 3: 2. 4, 23: 20. 21, Judg. 6: 12. 14. וְהָרְבִיבָה § 16. 1, the sense of the pret. with Vav conv. is determined by its being a sequence of the present indicated by וְהָרְבִיבָה § 265. *b*.

5. וַיִּבְרָךְ part. with the inflection of the pret. § 90 (2 f. s.). וַיִּבְרָךְ consecrated to God, const. before the object § 254. 9, and hence not necessarily definite § 249. 1. *b*, *a Nazarite unto God*. וַיִּבְרָךְ § 135. 2. Samson only began what was reserved for Samuel, Saul and David to complete.

6. אִישׁ אֱלֹהִים , *the man of God*, the person of whom she speaks is clearly defined in her own mind, and in the vividness of her impressions she speaks as though he were also known to her husband. וַיִּבְרָךְ § 266. 1. מֵאֵי שָׁמָיִם § 119. 2. מֵאֵי שָׁמָיִם § 75. 2, *from what place? whence?*

אֲשֶׁר, the indirect quotation, which in Hebrew is much less frequent than the direct.

8. וְיָרֵךְ § 240. 2, see Gen. 43 : 20, 44 : 18. וְיָרֵךְ § 199. c, § 201. 2. : וְיָרֵךְ Pu. pret. § 93. b, signifying a past in relation to the preceding future § 262. 1, with the art. in the sense of the relative pron. § 245. 5. b, *who shall have been born*. Others explain it as an abbreviated Pu. part. for וְיָרֵךְ § 93. c. Marg. note the ל with *Daghesh*.

9. וְיָרֵךְ with וְ as other verbs of sense, see on Gen. 3 : 3, implying the intimate contact of the sense with its object. וְיָרֵךְ, see on Gen. 40 : 8.

10. הַיּוֹם, not *to-day*, which would be הַיּוֹם without the prep. § 245. 3. b, but *in the well known day*, or as we should say, 'the other day.'

11. אֲנִי I am. As there is no word in Hebrew answering to 'yes,' an affirmative answer is mostly given by means of the personal pronoun, Gen. 27 : 24, 1 Kin. 18 : 8, or by repeating the verb contained in the question, 1 Sam. 23 : 11. 12.

12. וְיָרֵךְ § 97. 2. b, § 275. 1. וְיָרֵךְ הַיּוֹם וְיָרֵךְ הַיּוֹם. Gesenius, Lex. under וְיָרֵךְ translates, *what will be the manner of the child* (i. e. what sort of a child will he be) *and what will he do?* But it is plain both from Manoah's prayer, ver. 8, and from the angel's answer, vs. 13, 14, that the question relates not to the appearance and actions of the child, but to the duty of the parents. The true rendering, therefore, is, *what is the judgment of the child*, const. of object § 254. 9, the law or requirement respecting him, *and the treatment of him*, suf. denoting the object, what must we do to him, or even before his birth in relation to him?

16. אֲכַל § 111. 2. b, with וְ in a partitive sense, *eat in or into thy bread*, i. e. eat of it. וְ for is connected with ver. 15, and explains how Manoah came to make such a request.

17. מִי *who* § 75. 1 is used because the reference is to a person, though מִי *what* might have been expected and actually occurs elsewhere in the like connexion, Gen. 32 : 28, Prov. 30 : 4. מִי assigns the reason for asking after his name, which is presented not conditionally but in the form of an assertion, comp. Gen. 44 : 22, *for thy words shall come to pass and we will honour thee*. וְיָרֵךְ, marg. note יָרֵךְ *Yodh superfluous*, so that the K'ri is וְיָרֵךְ, agreeing in number with the verb § 48, while the K'thibh וְיָרֵךְ does not § 275. 1, comp. ver. 12.

18. וְיָרֵךְ § 263. 2, with וְ of the subject respecting which the inquiry is made, see on Gen. 40 : 27, 43 : 7, *why is this that thou wilt ask in respect to my name?* The state of mind, from which the question proceeded, still continued, and it was liable to be asked, until it should

be answered, comp. Gen. 44:7. וְהָיָה, marg. note, abbreviated for וְהָיָה אֲחֵרִים אֲחֵרִים, *other copies with Makkeph*, in some editions וְהָיָה instead of having a disjunctive accent is joined by Makkeph to the following word. : אֲחֵרִים, marg. אֲחֵרִים אֲחֵרִים *Aleph superfluous*, so that the K'ri is : אֲחֵרִים, the pausal form § 65 (3) of אֲחֵרִים I. 1. from אֲחֵרִים root § 184. *b*, cognate and equivalent to the אֲחֵרִים noun אֲחֵרִים, comp. Is. 9:5. The K'thibh is אֲחֵרִים, an adj. derived from the preceding noun § 184.

19. וְהָיָה subject omitted § 213. 1, *making marvellous to act*, i. e. acting marvellously § 269. *a*, see on Gen. 2:3. : וְהָיָה § 276. 3, in respect to the repetition in the following verse, see on Gen. 37:5.

20. וְהָיָה. As there is no mention of the construction of an altar, doubtless the rock, ver. 19, upon which the offering was made is so called. The sacrifice of Manoah has sometimes been represented as a violation of the laws of the Pentateuch regarding the priesthood and the sanctuary. It is so only in appearance, however, not in reality. It was prescribed, Lev. 17:3—7, Deut. 12:5—14, that sacrifices should be offered only at the sanctuary, because there God ordinarily manifested himself; and he could be acceptably approached only through the appointed intervention of the priesthood, Num. 3:10, 16:40. But if God in an extraordinary way manifested himself in any other place, that became for the time a sanctuary: and if he appeared to any man without the intervention of the priesthood, that constituted him for the time a priest, and was his warrant for paying his worship directly without the aid of those officially appointed for the purpose. This extraordinary investiture, however, lasted only while the cause to which it was owing continued. While it was no violation of the law for Manoah to act as he did under the circumstances, it would have been sinful for him to have arrogated to himself thenceforward the functions of the priesthood, or to have established a permanent worship at the altar thus signally honoured.

21. וְהָיָה § 172. 2, § 173. 2.

23. וְהָיָה pret. conditioned by the preceding clause, *he would have taken* § 262. 1. וְהָיָה § 175. 1. וְהָיָה *at the time*, i. e. at this time § 245. 3. *b*, see on Gen. 39:10.

25. וְהָיָה § 140. 5. וְהָיָה § 119. 3. וְהָיָה, so named from the circumstance related 18:12, and which occurred in the early settlement of the land, 18:1, Josh 19:47, long before the time of Samson, so that there is no anachronism in the mention of this name here. This was in the vicinity of Samson's residence ver. 2, and of the place of his burial, 16:31. Marg. note abbreviated from וְהָיָה lit. *until so*, i. e. thus far. This marks the limit of the lesson beginning at ver. 2.

CHAPTER XIV.

1. $\text{הַיְצִיָּה} \S 196. b, \S 219. 1.$ He local remains even after the prep. $\text{בְּ} \S 219. 1. a,$ and in ver. 5 after a noun in the const. $\text{כַּדְּבַר תִּמְנָתָהּ} \text{vineyards at Timnath.}$ In Josh. 19 : 43 the vowel termination is added merely to prolong the name, without reference to its local or directive force $\S 61. 6. a.$ It lay southwest of Zorah, in the direction of the plain of the sea-coast, and hence Samson 'went down' to Timnath, and 'went up' as he returned.

2. The marriage contract was usually made by the parents, Gen. 21 : 21, 24 : 3, etc., 34 : 4. 6. $\text{קָחָה} \text{take,}$ the verb which is commonly used in speaking of matrimonial alliances, *her to (or for) me to wife,* the prep. implying a transition from one state to another, comp. Gen. 1 : 29.

3. $\text{וַיֵּאָמֶר} \S 276. 1. \text{וַיֵּלֶד} \S 275. 6,$ the father and mother are represented as speaking separately. $\text{לְקָחָה} \S 132. 2. \text{וַיִּשְׁקָה} \S 262. 2,$ *she has been* and still is *right,* approved, pleasing.

5. $\text{וַיִּבְרָא} \S 276. 2 \text{ and } 3. \text{וַיִּבְרָא} \S 208. 3. d,$ comp. $\text{וַיִּבְרָא} \S 13 : 15. 19.$

6. $\text{וַיִּבְרָא},$ generic article $\S 245. 5. d.$

8. $\text{מִבְּנֵי הַיָּמִים} \text{from,}$ indicating separation in point of time, i. e. *after days,* an indefinite period, see on Gen. 41 : 1. $\text{בְּגוֹתָהּ} \text{in the body,}$ i. e. the skeleton, to which jackals and birds of prey would reduce it in a very short time. The attempt has been made to fasten upon the sacred writer the notion once prevalent among the Greeks and Romans that bees were bred by a putrefying carcass, Virg. Georg. 4. 299, etc. But his language suggests nothing of the kind. A parallel more to the purpose is Herod. 5. 114, the swarm of bees which took possession of the skull of Onesilus and filled it with a honeycomb.

9. $\text{וַיִּבְרָא} \S 282. \text{וַיִּבְרָא} \S 276. 3.$

10. $\text{וַיִּבְרָא} \S 263. 4. \text{וַיִּבְרָא} \S 210. a.$

11. $\text{וַיִּבְרָא} \S 251. 2. b. \text{וַיִּבְרָא} \S 102. 3,$ *they,* the parents or friends of his wife, who are suggested by the context, though not expressly mentioned : for use of prep. see on Gen. 39 : 10.

12. $\text{וַיִּבְרָא} \S 251. 4, \S 274. 2. a.$

13. $\text{וַיִּבְרָא} \S 287. 2. \text{וַיִּבְרָא} \S 243. 1.$

14. The lion which sought to devour Samson, the representative and champion of Israel, was slain, and out of his carcass came sweetness and food. The riddle, like the incident which gave occasion to it, had a latent meaning for the Philistines and for every other foe, whether of the people of God or of the great captain of their salvation.

15. $\text{וַיִּבְרָא}. \text{The rise of various readings from supposed difficulties}$

is well illustrated by the fact that several ancient versions here substitute *fourth* הַרְבִּיעִי for *seventh*, so the LXX, ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ. Doubtless they began their urgency as soon as they abandoned the hope of discovering the solution for themselves, but on the seventh day they enforced their request with the threat here mentioned. אֶשׂא with fire § 245. 5, for the prep. see on Gen. 39:12. 14. הִלְבִּיטֵנִי Pi. inf.; some editions omit Methegh converting into the Kal inf., though Yodh is nowhere else retained in that form.

16. אָגִיר § 284.

17. שִׁבְעָה § 251. 4 *the seven days*, i. e. the rest of the seven days from the time that the solicitation was first made of her, as in Josh. 4:14 'all his life' for 'all the rest of his life.'

18. הָאָ § 263. 1. *b*; *to go in* applied to the sun is *to set*, as *to go out* אֲרָא is *to rise*. According to the Jewish reckoning the day ended at sunset. הִתְרַחֵק § 61. 6. *a*, § 196. *c*. מְחִיק § 260. 1. אֲזַנְגְּלֵהּ, comp. Gen. 39:14, *ploughed with my heifer*, performed the work by aid which I furnished. מְטַפְּאֵתָם pret. modified by a previous condition § 262. 1.

19. אֲשִׁקְלֶנּוּ § 271. 2. נִגְהָ § 175. 3. מֵהֵם prep. partitive of *them*, the inhabitants of the place, as is plainly enough implied, though they had not been expressly mentioned. אֲזַא § 251. 2 and *a*. לְאֲנִיָּהּ § 254. 9. *b*. בָּיָה § 271. 2. אֲבִיהוּ § 220. 1. *c*.

CHAPTER XV.

1. אֲנִיָּהּ, see on 14:8. אֲנִיָּהּ prep. expressing intimate conjunction, see on Gen. 41:5, *with a kid*, taking a kid along with him.

2. הִקְלַמְתָּ § 260. 2 (2). מִבְּהָ § 260. 1. תִּתְחַוְּתָהּ, see on Gen. 44:33.

3. גִּבְרִיתִי with אֲנִי, which may be taken in a comparative sense § 260. *a*, or in its ordinary signification, *I am guiltless from the Philistines, a parte Philistorum*, i. e. as judged from their stand-point, guiltless so far as they are concerned, comp. Num. 32:22; prop. *I have been and still am guiltless* § 262. 2. הִתְפַּאֵס § 245. 3. *b*. כִּי explains in what he was guiltless, *that I am doing*, etc.; part. expresses the proximate future § 266. 2.

5. בְּרֵעֵי זֵיתִים. The ancient versions assume an ellipsis of the conjunction, *vineyards and olive trees*, comp. Deut. 24:17; according to most modern interpreters בְּרֵעֵי is in the const. *olive-yards*.

6. נִזְאָמְתִי § 243. 2. נִזְאָמְתִי § 105. *a*: אֲשַׂא, see on 14:15.

7. תַּעֲשֶׂהוּ § 263. 2, *if ye will do like this*, if you are going to act in this manner, the action being regarded as not wholly past but as proceeding from a still existing state of mind, and therefore liable to be re-

peated, see on 13 : 18, Gen. 44 : 7. כִּי I declare *that*, see on Gen. 43 : 10, *if I shall have avenged myself* § 77. 2, § 262. 1, *of you*, אַ expressing hostility, see on Gen. 37 : 10, *then* § 287. 2 *afterwards I will cease*, but not before.

8. אֶל-בֵּיתֵךְ, a proverbial expression denoting the completeness or the dreadful character of the slaughter, but whose precise signification is obscure. According to some authorities *leg upon thigh*, the phrase standing absolutely § 274. 2. *e*, comp. Gen. 42 : 6, means that their mangled members were piled promiscuously in heaps, or it might refer to the confusion of the fray as they were huddled together in combat or in flight. According to others *בֵּית* upon here signifies *in addition to*, *he smote them in leg and thigh*, the phrase being directly governed by the verb, which will then have a triple object § 271. 4 utterly disabling them; with this the English phrase 'to have one on the hip' might be compared. כִּלְיֵךְ const. before the proper noun : אֶל-בֵּיתֵךְ which consequently makes the whole phrase definite § 246. 3. A particular well-known cave is doubtless meant.

9. אֶל-פְּנֵיהֶם, the prep. may have its local sense *in*, or denote hostility *against*. אֶל-פְּנֵיהֶם § 65 (3), § 246. 1. *a*.

11. אֶל-אֵלֶיךָ § 251. 2. *a*. אֶל-אֵלֶיךָ § 262. 2. אֶל-אֵלֶיךָ, see on Gen. 1 : 18, 45 : 8. 26.

12. אֶל-אֵלֶיךָ § 131. 4. אֶל-אֵלֶיךָ with אַ, see on Gen. 37 : 10. אֶל-אֵלֶיךָ § 243. 1.

13. אֶל-אֵלֶיךָ *for*, after a negative *but*. אֶל-אֵלֶיךָ § 130. 1, with אַ, see on 13 : 1. אֶל-אֵלֶיךָ prep. see on Gen. 39 : 12. 14.

14. אֶל-אֵלֶיךָ § 243. 1. אֶל-אֵלֶיךָ, construed here as fem., but in ver. 13 as masc. § 200. *c*. אֶל-אֵלֶיךָ § 245. 5. *d*. אֶל-אֵלֶיךָ, the verb may be trans. with indef. subject § 243. 2, or intrans. and agree with אֶל-אֵלֶיךָ. אֶל-אֵלֶיךָ, see 14 : 15, 15 : 6.

15. אֶל-אֵלֶיךָ prep. in instrumental sense, comp. ver. 13.

16. אֶל-אֵלֶיךָ *heap* § 280. *a*, this form of the word is selected instead of the more usual one אֶל-אֵלֶיךָ § 184. *a* (2), for the sake of the assonance or paronomasia, see on אֶל-אֵלֶיךָ, Gen. 1. 2. אֶל-אֵלֶיךָ § 175. 1.

17. אֶל-אֵלֶיךָ § 174. 3, see on Gen. 39 : 10. אֶל-אֵלֶיךָ, construction, see on Gen. 1 : 5.

18. אֶל-אֵלֶיךָ *thou*, not I myself § 243. 1. אֶל-אֵלֶיךָ, declaratively, showing his expectation, *I shall die*, or interrogatively § 284. אֶל-אֵלֶיךָ § 245. 5, see on Gen. 39 : 12. 14.

19. אֶל-אֵלֶיךָ. The prayer was made to אֶל-אֵלֶיךָ, it is answered by אֶל-אֵלֶיךָ; this may illustrate the facility with which these divine names are interchanged, and how slender a basis the employment of the one

or of the other affords for the critical hypotheses built upon it in respect to the Pentateuch, see on Gen. 2 : 4. שֶׁבֶטֶת *the socket*, a cavity in Leli (לְהִי is here a proper noun), which received this name perhaps from some fancied resemblance to the socket of a tooth. אֵתֵּן 3 m. s. indefinite § 243. 2.

20. $\text{שֹׁפְטֵי־יִשְׂרָאֵל}$. The judges of Israel were not appointed for the purpose of deciding civil suits between man and man, nor were they simply civil magistrates receiving this specific title, because in states where the legislative, executive and judicial functions are combined in the same hand, the administration of justice is one of the most important as well as the most familiar attributes of sovereignty. But they were extraordinary officers divinely raised up and commissioned to *judge* Israel, i. e. to do the chosen people justice against their oppressors by delivering the former and punishing the latter, 2 : 16. 18, 10 : 1. 2. Several of them, as occasion demanded, discharged civil functions likewise. But there is no evidence of this in the case of all of them, none for example in the case of Samson ; and at any rate this was not the main design of the office. יָמֵי־שָׁמְשׂוֹן § 251. 2. and *a*. This preliminary statement of the length of time that Samson judged Israel, which, after further details are given, is repeated at the end of his life, 16 : 31, is quite in accordance with the style of Hebrew history, see on Gen. 37 : 5. It, therefore, is no warrant for the suspicion that the life of Samson originally ended here, and that the following chapter was added subsequently, nor that this verse has by some error been transposed from its true position at the close of ch. 16.

CHAPTER XVI.

2. נֶאֱמַר , supply 'it was told,' comp. Isa. 5 : 9. וְנִשְׁמַטֵּנוּ , let us keep quiet *until*. אֵינֶנּוּ may be in the inf. const. § 157. 1 or in the pret. § 156. 2, in the sense of the future perfect, being conditioned by the idea of futurity involved in the preceding particle § 262. 1.

3. וְנִשְׁמַטֵּנוּ , construed with direct object, or, as here, with אֵינֶנּוּ , denoting contact with the thing grasped, see on Gen. 3 : 3, as we say, 'to lay hold on.' וְנִשְׁמַטֵּנוּ § 251. 4. וְנִשְׁמַטֵּנוּ § 275. 5.

5. וְנִשְׁמַטֵּנוּ might be a qualifying adj. with the article omitted § 249. 1. *b*, but it is more natural to regard it as the predicate § 259. *a*, *by what*, see on Gen. 39 : 12. 14, *his strength* is or is made *great*. וְנִשְׁמַטֵּנוּ § 35. 1, with אֵינֶנּוּ *prevail in respect to him*, i. e. over him. וְנִשְׁמַטֵּנוּ , you do that *and we* will do this § 243. 1. וְנִשְׁמַטֵּנוּ § 130. *b*, marg. *the Tav with Pattahh*. וְנִשְׁמַטֵּנוּ , in distributive apposition. וְנִשְׁמַטֵּנוּ , in apposition with 'shekels' § 253. 2, which is to be supplied § 251. 2. *c*.

7. $\text{כְּאִתְּרֵי הָאָדָמָה}$ like an ordinary man, see on Gen. 2 : 23, lit. one of the mass of men § 248. a ; in ver. 17 the expression is $\text{כְּבָלֵי-אֲנָשִׁים}$ like all other men. הָאָדָם properly means mankind, the human race § 245. 5.

9. לָהּ in reference to her, for her, to aid her. עָלֶיךָ upon thee, indicating hostility and imminence of approach, already pouncing down upon their certain prey. וַיִּתְקַן § 263. 3. $\text{וַיִּתְקַן-לְהִשָּׁרֵץ}$ § 256, § 245. 5. d. $\text{וַיִּתְקַן-בְּתַרְיֵתָי}$ § 102. 3, in its smelling the fire ; it cannot be rendered when the fire smells it, even if this yielded as good a sense, for the interposition of the suf. shows that the inf. is not in the const. before עָלֶיךָ § 256.

10. וַיִּתְקַן § 142. 3, § 141. 2 (p. 174), with קָ denoting hostility.

11. $\text{וַיִּתְקַן . . . בְּהָמָה}$ § 285. 1. וַיִּתְקַן § 111. 3. b, § 275. 1, the Niphal of this verb has Pattahh in all the forms which occur both of the preterite and participle, except 3 f. s. pret. וַיִּתְקַן .

13. An illustration of the manner in which various readings arise under the influence of parallel passages is afforded by the LXX, which inserts after this verse, 'and fastenest it with the pin to the wall, then shall I be weak as another man. And it came to pass when he was asleep that Delilah took the seven locks of his head and wove them in the web.'

14. וַיִּתְקַן § 246. 3. a.

15. וַיִּתְקַן § 262. 2. וַיִּתְקַן § 235. 3 (4).

16. וַיִּתְקַן § 272. 2. a. וַיִּתְקַן § 25, marg. the Lamedh weak (*Raphe*), i. e. without Daghesh forte § 27.

17. וַיִּתְקַן , see on 13 : 5. $\text{וַיִּתְקַן-אֶם-לֹא}$ may be translated, *if I had been shaven, then my strength would have departed*, with special reference to the period embraced in the preceding statement, or as a general truth, § 262. 3. *If I were shaven, my strength would depart.*

18. לָהּ the K'ri לִי substitutes the direct for the indirect quotation in the K'thibh לָהּ . וַיִּתְקַן § 265. b.

19. וַיִּתְקַן the man whose business it was, the barber § 245. 3.

20. וַיִּתְקַן § 280. 1, lit. *as time by time*, as at other times : the prep. בְּ denoting conjunction, see on Gen. 3 : 3, as though time were placed *by* or *beside* time in a continuous series.

21. וַיִּתְקַן , see on Gen. 39 : 20.

23. וַיִּתְקַן , referring to a single idol § 201. 2.

25. וַיִּתְקַן K'thibh, for which the K'ri substitutes the infin. of the cognate verb וַיִּתְקַן § 179. 2. a. : וַיִּתְקַן § 245. 3.

26. וַיִּתְקַן with בְּ , comp. ver. 3. וַיִּתְקַן K'thibh § 150. 1 (p. 181), the K'ri has the לִי form וַיִּתְקַן .

27. אֲנָשִׁים § 271. 1. עַם-יִשְׂרָאֵל § 245. 1, composing 'the people,' ver. 24. הַצֹּהֲרִים, see on Gen. 43:30. הַצֹּהֲרִים, see on Gen. 39:11. הַצֹּהֲרִים, the part. with the art. may be resolved into the relative with the finite verb, *the ones gazing ut. i. e. who gazed at*; on the construction of הַצֹּהֲרִים with עַם , see Gen. 1:4, 44:34; הַצֹּהֲרִים . . . הַצֹּהֲרִים is parenthetical § 249. 1.

28. הַצֹּהֲרִים § 35. 2. הַצֹּהֲרִים § 47. הַצֹּהֲרִים masc. here and 2 Sam. 23:8 K'thivh § 197. b. הַצֹּהֲרִים § 245. 2. הַצֹּהֲרִים § 91. c, § 271. 3, with עַל before: the thing *on account of* which vengeance is taken, considered as the cause *from* which this effect proceeds: and also before the person on whom vengeance is taken, this being regarded as a compensation for past injuries exacted *from* them: in 15:7 it is followed by עַל . הַצֹּהֲרִים-עַל *vengeance of once* § 235. 3 (3), § 254. 6. b, which shall at one time avenge the entire wrong. Others make הַצֹּהֲרִים refer to *eye*, and take the following עַל in a partitive sense, *vengeance of* (or *for* § 254. 9) *one of my two eyes*, supposing that he regards the vengeance, which he intends, as but half a satisfaction for the injury inflicted upon him. The Rabbins say that vengeance for the other was to be postponed to the retributions of the world to come. הַצֹּהֲרִים § 22. b, § 223. 1. a.

29. הַצֹּהֲרִים agrees either with הַצֹּהֲרִים or with Samson: in either case it is parenthetical, and the following clause must be connected with הַצֹּהֲרִים.

30. עַל § 172. 4. הַצֹּהֲרִים the prep. denotes conjunction, *with might*, see on Gen. 3:3.

1 SAMUEL, CHAPTER XVII.

3. הַצֹּהֲרִים-לְהַר *unto the mountain*, i. e. they extended to it and upon it from the valley הַצֹּהֲרִים, ver. 2, in which the encampments were. הַצֹּהֲרִים, the Hebrews say *from this*, where our idiom requires 'in this direction' or 'on this side,' see on Gen. 1:7; הַצֹּהֲרִים repeated is *this—that*, the finger being supposed to point first in one direction and then in its opposite. הַצֹּהֲרִים, this is the central ravine, while the valley הַצֹּהֲרִים embraced the entire depression between the mountains, including the elevated plateaus on which the rival armies lay. הַצֹּהֲרִים, see on Gen. 42:23.

4. הַצֹּהֲרִים-הַיָּדוּשׁ *the well-known champion* § 245. 3, from הַצֹּהֲרִים. The Vulg. *vir spurius* seems to derive it from הַצֹּהֲרִים *a son*. הַצֹּהֲרִים. Herodotus, 1. 68, speaks of a skeleton seven cubits long. Pliny, Nat. Hist. 7. 16, speaks of an Arabian of his own day who was nine feet nine inches high, and two men in the reign of Augustus who were half a foot taller.

5. הַצֹּהֲרִים § 216. 1. e. הַצֹּהֲרִים § 273. 3. הַצֹּהֲרִים § 90 (pass.). הַצֹּהֲרִים § 253. 2.

8. הַצֹּהֲרִים § 245. 4, *the Philistine* par excellence, representing the entire body.

d, comp. *the wolf*, John 10 : 12. לִפְנֵי הַדָּבָר § 271. *b*. הָאֵל K'thibh referring distributively to the lion and bear as subject of נִשְׁאָרָה , הָאֵל K'ri object of the verb.

35. בְּיָדָם § 112. 3, with בְּ connecting the verb with its object, see on Judg. 16 : 3. 26, or denoting the means or instrument of seizure, see on Gen. 39 : 12. 14. בְּיָדָיו § 14. *a*, § 61. 4. *a*, § 160. 2, marg. *the Tav with Dagshesh*.

36. הָיָה § 265. *b*, *has become*, see Gen. 3 : 22. בְּאֶרְצָה § 255. 1.

37. Marg. $\text{בְּמִסְכָּתוֹ בְּמִסְכָּתוֹ}$ *pause in the middle of a verse*.

39. בְּלֵב , see on Gen. 1 : 7. בְּלֵב § 150. 2 and 3 (p. 181).

40. בְּיָדָיו § 254. 2. בְּיָדָיו § 245. 3, as the two objects connected by וְ are identical, it must be translated *even*, comp. 28 : 3.

41. בְּיָדָיו § 185. *b*, § 282. *c*. 42. בְּיָדָיו § 172. 4.

43. בְּיָדָיו indefinite plur. though only one is meant, see on Gen. 37 : 8. בְּיָדָיו , the use of the prep. בְּ after verbs of cursing and swearing is by some derived from its signification of conjunction or nearness, *cursed by his gods*, uttering in their immediate presence the imprecation which they were expected to fulfil, and by others from its instrumental sense, comp. the Latin *per*, *by his gods*, as the instruments or agents in fulfilling his imprecation.

45. בְּשֵׁם *in the name of*, by the authority and as the representative of; or *with the name*, etc., as what he brought to oppose the weapons of the Philistine, the name of God, as that by which he is known, being equivalent to God himself as revealed. בְּשֵׁם § 253. *b*. בְּשֵׁם § 65. *a*, marg. abbreviated for $\text{בְּשֵׁם הַסּוּפֵי פַּטְחָה}$ *Pattahh with Soph Pasuk*, i. e. with Silluk § 36. 1.

46. בְּיָדָיו § 275. 2. *b*. בְּיָדָיו *there is a God to Israel*, Israel has a God, or *God is for Israel*, on his side.

47. בְּיָדָיו § 150. 2 (p. 181). 48. בְּיָדָיו § 265. *b*.

50. בְּיָדָיו § 260. *a*.

51. בְּיָדָיו *unto* after a verb of rest where previous motion is implied: *ran and stood unto the Philistine* is equivalent to *ran unto the Philistine and stood*, comp. בְּיָדָיו , Gen. 43 : 30. בְּיָדָיו § 105. *a*.

52. בְּיָדָיו . The schism in the time of Rehoboam only deepened and perpetuated a distinction, which had in various ways and for various causes been created long before between the powerful tribe of *Judah*, to whom Jacob had promised the sovereignty, Gen. 49 : 10, and the rest of *Israel*, comp. Josh. 11 : 21. בְּיָדָיו 2 m. s. indef. § 243. 2.

54. בְּיָדָיו § 47, although the citadel was not taken until the reign of David, 2 Sam. 5 : 7, part of the city was held by the Israelites from

the time of Joshua, Josh. 15 : 63, Judg. 1 : 8. 21. : בְּיָמָיו used here not in the strict sense of *tent*, as David was not connected with the army, but in the wider one of *habitation, dwelling*, compare 13 : 2, 1 Kin. 8 : 66. David now took Goliath's armour home with him as his lawful spoils, though he must subsequently have deposited Goliath's sword in the tabernacle, 21 : 9.

55. $\text{אֵיךְ} \S 273. 4. \text{וְהָ} \S 249. 2. a.$ It has been thought strange that Saul should make these inquiries about one who had played the harp before him and been his armour-bearer, 16 : 21, etc. But we do not know what interval had elapsed, nor how much David had altered. Besides, the question concerns his parentage, which Saul had now a special reason for wishing to know, ver. 25, but which he might easily have forgotten, even if he recollected his person. $\text{מִי־הוּא} \S 245. 2. \text{אִם}$, see on Gen. 42 : 15.

58. : $\text{הֲיִשָּׁרָה} \S 246. 3. b.$

1 KINGS, CHAPTER XVII.

3. $\text{בְּיָמָיו} \S 254. 3,$ prep. denoting close conjunction, *by the brook*, or as בְּיָמָיו includes in its signification the *valley* with the brook, it may have its primary sense *in*. לְפָנָיו , as the brook cannot be certainly identified, it is doubtful whether this means *before* or *east of*.

6. : $\text{אִם} \S 263. 4. 7. \text{וְעַתָּה} \S$, see on Gen. 41 : 1.

11. $\text{אִם} \S 132. 2.$

14. $\text{הָיָה} \S 177. 3, \S 179. 1. a. \text{תִּיבְחָ} K'thibh \S 132. 1, \text{רִי} K'ri.$

15. $\text{הָיָה-הוּא} K'thibh, \text{הָיָה-רִי} K'ri. 16. \text{הָיָה} \S 277.$

18. הָיָה , declaratively or interrogatively § 284.

20. Marg. see 1 Sam. 17 : 9.

22. וְעַתָּה with אִם , see on Judg. 13 : 9.

24. וְעַתָּה *this I know*, or adv. *this* time § 235. 3 (4).

CHAPTER XVIII.

1. $\text{הָיָה} \S 275. 1,$ see on Gen. 1 : 14. הָיָה-זֶרֶפֶת , reckoned not from the beginning of the drought, but from Elijah's arrival at Zarephath, Luke 4 : 25, James 5 : 17. Marg. *Haphtarah of אִם-רִי*, i. e. here begins the lesson in the prophets corresponding to the lesson of the law, Ex. 30 : 11 etc. so called from its opening words, *according to the custom of the German Jews*.

3. הַבַּיִת *the royal house, the palace* § 245. 4. וְעַתָּה , derivatives of transitive verbs are often followed by a direct object.

4. בְּמַתְקָה *in the cave*, i. e. in each cave, comp. בְּמַתְקָה , Gen. 45 : 22. בְּמַתְקָה § 273. 3.

5. $\text{וְנִשְׂרֹף$ *destroy*, be forced to kill them on account of our inability to feed them; others suppose it to mean simply *suffer to perish*. בְּמַתְקָה prep. partitive; marg. *other editions* have בְּמַתְקָה בְּנִי *K'thibh*, בְּמַתְקָה *K'ri*.

7. הֲאֵתָּה הַזֶּה , as in English, *is this you?*

8. אֲנִי , see on Judg. 13 : 11.

10. $\text{וְלֹא יִשְׁלַח$ *will not*, because unable to do so, hence equivalent to *cannot*, or, as conditioned by the preceding preterite, *could not find thee*.

13. אֵת אֲשֶׁר § 271. *a.* בְּמַתְקָה § 280. 1.

15. בְּנִי , see on Gen. 42 : 16.

18. בְּשֵׁמוֹתָיו plur. because of the various epithets he bore, descriptive of the different characters under which he was worshipped, as Baal-berith Judg. 8 : 33, Baal-zebub, 2 Kin. 1 : 6, etc.

19. בְּמַתְקָה § 254. 1, *eating at the table*, prop. eaters belonging to the table.

20. Marg. *Huphtarah of* בִּי הַזֶּה *according to the custom of the Spanish Jews*.

21. עָלָה בְּשֵׁנָיִם *limping upon two opinions* instead of treading firmly upon one. The LXX has *upon both knees*, *ἰγνύας*, in which it is followed by a few modern interpreters. בְּמַתְקָה § 246. 1. *a.* בְּנִי § 273. 2.

22. As the prophets of Astarte, ver. 19, are not separately mentioned here, or in vs. 25, 40, some have supposed that they were not present, but as the false prophets generally were gathered, ver. 20, and all of them were slain, 19 : 1, it is probable that the prophets of Baal only were named, since they were the most prominent and principal actors.

23. בְּמַתְקָה § 243. 2.

24. בְּשֵׁמוֹתָיו prep. instrumental, *call with the name*, i. e. loudly utter the name § 272. 2. *b.* here by way of invocation; sometimes its proclamation is intended. בְּמַתְקָה § 258. 2. בְּנִי § 275. 2. *a.*

25. בְּמַתְקָה § 235. 3 (3). בְּמַתְקָה § 260. 2 (2).

26. בְּמַתְקָה *and they limped beside* (see on Gen. 42 : 24, 45 : 1) *the altar*, contemptuously said of the dancing which formed part of their idolatrous service. בְּמַתְקָה § 243. 2.

30. בְּמַתְקָה § 215. 1. *b.* This, like other altars which had been similarly destroyed in different parts of the land, 19 : 10, was doubtless erected by the true worshippers of Jehovah after the time of the schism, when they were prohibited from going up to the temple at Jerusalem. In this period of defection, as in the corresponding period in the days of Samuel, the prophets were invested with extraordinary powers adapted

to the emergency, and, as the immediate messengers and representatives of God, assumed the functions and prerogatives of the priesthood, who had either abdicated their office or had been excluded from it.

31. :רָצִיָּהּ *thy name*, and therefore of the entire people, not of a part merely, to which it had then been unlawfully restricted.

32. מִן־הַחֵטָה § 273. 3. עֲשָׂה, see on 1 Sam. 17 : 45. עֲשָׂהָ § 203. 3, § 57. 2 (3), as two seahs or three pecks seem too small for the capacity of a trench surrounding the altar, some have thought that it occupied as much ground as would suffice for sowing two seahs of seed. But this on the other hand would make it too enormous. The suggestion is here offered whether the meaning may not be that its dimensions, viz. its width and depth, were those of a two-seah-measure בֵּית סֵאֵה יָרֵעַ. Such a measure, which may have been a familiar one, would contain something less than a cubic foot; the trench would consequently be about a foot wide by a foot deep.

33. The order of procedure and even the terms employed are borrowed from the Mosaic law of sacrifice, Lev. 1 : 6-8.

34. מִנֵּי § 273. 3. רָצִיָּהּ 3 pl. fut., some editions are without Metheg, when it will be 2 pl. imper. רָצִיָּהּ § 19. 1, § 147. 1.

36. וְרָצִיָּהּ prep. indicates either the cause, see on Gen. 39 : 14, or the rule, as Gen. 1 : 26 ; marg. see on Judg. 13 : 17.

37. וְרָצִיָּהּ § 246. 1. *a*, according to the accents וְרָצִיָּהּ is connected with וְרָצִיָּהּ, the subject, and separated from וְרָצִיָּהּ the predicate. וְרָצִיָּהּ conditioned by the previous fut. וְרָצִיָּהּ, and expressing not what is already past at the moment of speaking, but what *will have* occurred, when they shall know it to be the case § 262. 1. וְרָצִיָּהּ back again to the faith and worship of their fathers, the patriarchs just recited.

39. וְרָצִיָּהּ § 258. 2. Marg. see on Judg. 13 : 25.

41. וְרָצִיָּהּ either *noise* or *abundance*.

43. וְרָצִיָּהּ § 254. 9. *a*.

45. וְרָצִיָּהּ *until so and until so*, i. e. a very short time. This phrase is by some supposed to have been originally accompanied by a gesture of the hand, *until* one can do *so and* then *so*. Or the repeated adverb *so and so* may have an indefinite sense, whence *until so and so* means after an indefinite but brief period, as in English, 'by and by.'

46. Marg. Here begins the *Haphtarah* of וְרָצִיָּהּ, Num. 25 : 10, etc.

CHAPTER XIX.

1. וְרָצִיָּהּ, used adverbially, 'the way in *which*,' *how*.

2. וְרָצִיָּהּ, as the formula of the oath precedes, equivalent to 'I swear *that*,' Gen. 42 : 16. וְרָצִיָּהּ § 245. 3. *b*. וְרָצִיָּהּ § 255. 1.

3. לְנַפְשׁוֹ *in reference to*, for the sake of.
 4. אָחַזְתָּה K'thibh, אָרַחְתָּה K'ri, as ver. 5, § 248. *a.* שָׁאֵלָה נַפְשׁוֹ *asked his soul* or himself *to die*, i. e. that himself might die. וְכָב , comp. Gen. 45:28.
 5. וְזָבַח § 235. 3 (4). $\text{וְנִבְחַח$ with $\text{וְ$ Gen. 3:3. 6. וְנִבְחַח § 269. *a.*
 7. וְכָב § 260. *b.* 9. וְנִבְחַחְתָּהּ § 245. 3. 11. וְנִבְחַחְתָּהּ § 275. 1. *c.*
 13. וְנִבְחַחְתָּהּ § 274. 2. *b.* 15. וְנִבְחַחְתָּהּ § 256. *d.* 16. וְנִבְחַחְתָּהּ § 265.
 18. וְנִבְחַחְתָּהּ § 100. 2, *I will leave*, preserve from slaughter. וְנִבְחַחְתָּהּ , comp. on Gen. 41:40; marg. § 32.
 19. וְנִבְחַחְתָּהּ § 227. 2, § 251. 4. *a.*
 20. וְנִבְחַחְתָּהּ marg. *the Shin with Hhateph Kamets.*
 21. וְנִבְחַחְתָּהּ § 271. 4. Marg. see on Judg. 13:25.

NEHEMIAH, CHAPTER IX.

1. וְנִבְחַחְתָּהּ § 225. 2, § 252. 2. 2. וְנִבְחַחְתָּהּ § 150. 3 (p. 182).
 3. וְנִבְחַחְתָּהּ § 227. 3.
 5. וְנִבְחַחְתָּהּ § 161. 4, § 255. 1, *even* (1 Sam. 17:40) a name *exalted*. Marg. abbrev. for וְנִבְחַחְתָּהּ וְנִבְחַחְתָּהּ וְנִבְחַחְתָּהּ , *so it ought to be*, designed to certify the reader that the Pattahh under Mem is not an error for Kamets.
 7. וְנִבְחַחְתָּהּ with $\text{וְ$, because the choice penetrates and rests in its object. וְנִבְחַחְתָּהּ § 253. *b.*
 8. וְנִבְחַחְתָּהּ § 268. 1. 11. וְנִבְחַחְתָּהּ § 233. *a.* 13. וְנִבְחַחְתָּהּ § 276. 3.
 17. וְנִבְחַחְתָּהּ marg. see Judg. 13:17.
 18. וְנִבְחַחְתָּהּ , implying a fresh particular and one of greater magnitude, 'it was *also* (or *even*) true that, etc.' וְנִבְחַחְתָּהּ II. § 187. 1 for וְנִבְחַחְתָּהּ § 63. 1. *a.*
 19. וְנִבְחַחְתָּהּ § 271. *b.*
 22. וְנִבְחַחְתָּהּ *in respect to a corner*, or collectively *corners*, so that they occupied every corner of these subjugated kingdoms, or that the distribution of the land was made with fixed corners and boundaries between the several tribes. וְנִבְחַחְתָּהּ , comp. ver. 5. Sihon was king of Heshbon, Dent. 1:4.
 24. וְנִבְחַחְתָּהּ both—and, as in Lat. *et—et.*
 25. וְנִבְחַחְתָּהּ § 271. 1, comp. on 1 Kin. 18:3.
 26. וְנִבְחַחְתָּהּ with $\text{וְ$, Gen. 43:3. 27. וְנִבְחַחְתָּהּ § 263. 4.
 29. וְנִבְחַחְתָּהּ repeats the noun § 281.
 32. וְנִבְחַחְתָּהּ § 271. *a.* וְנִבְחַחְתָּהּ ; this verb may either govern the direct object or be construed with $\text{וְ$ § 272. 2. *a.*; one construction is adopted with the pronoun, the other with the nouns in apposition with it, *happened us*, viz. *to our kings*, etc.
 34. וְנִבְחַחְתָּהּ § 271. *b.* 35. וְנִבְחַחְתָּהּ § 249. 1. *c.*
 37. וְנִבְחַחְתָּהּ prep. *in* or *because of*, see on Gen. 39:14.

ISAIAH. CHAPTER XL.

The last twenty-seven chapters of this book form one connected prophecy, of which the foresight of the Babylonish captivity, 39 : 6, 7, was the starting-point and the historical occasion, and which was designed to remove the despondency produced by the prospect and especially the experience of this great calamity. The prophet is enabled to look out over the entire future of God's scheme of mercy, and he aims to comfort the people by shewing them that they had a grand mission to fulfil and a glorious destiny which should be accomplished notwithstanding all present and future evils.

The work of consolation is begun in this chapter by the assurance

(1) vs. 1-11, the Lord who seemed to have forsaken Jerusalem is about to return and achieve her salvation.

(2) vs. 12-26, the possibility of what appears so incredible is confirmed by an appeal to God's incomparable greatness.

(3) vs. 27-31, the despondency of the people is therefore groundless.

The theme of the whole prophecy is contained in ver. 1, 2, which not only characterize it in the general as consolatory, but even foreshadow its triple division, with the special topic of each.

1. אָמַרְתִּי, the repetition is emphatic. The persons addressed are not specifically the priests (LXX), prophets (Targ.), elders, nor certain inquirers supposed to have consulted Isaiah respecting the future fortunes of the people, but all who hear the summons. The imperative form is unessential and does not belong to the main idea to be expressed. The thing insisted upon is not so much the duty and obligation of the work of consolation as the certainty that God's people were to be consoled. It was of no consequence who should administer the comfort; that is accordingly left indefinite. The point of real interest was that there was ground for comfort and that the people would receive it. אָמַרְתִּי, not a vocative (Vulg.) but object of verb: this expression contains already the seeds of consolation, since it is a recognition of the relation as still existing between God and the people, which the latter might be tempted in their dejection to imagine had been broken off. אָמַרְתִּי *saieth* or *is saying* § 263. 2, for the utterance, though begun, is not completed; not *will say*, as though God would at some future time direct that comfort should be given to his people. For though it largely respects an emergency which had not yet arisen, 29 : 8, the comfort is not postponed to another time, but is given in this prophecy. And the same phrase is frequently used throughout Isaiah, and always in a present sense. אָמַרְתִּי *to say*, introduces the very words of a speaker, while אָמַרְתִּי *to speak*, in-

volves no citation of the exact language. Marg. *Haphtarah* of וְהָאֲחֵרֵי, i. e. corresponding to the Parashah or lesson of the law, beginning Deut. 3 : 23.

2. בְּ-לֵבְךָ according to, Gen. 41 : 40, the heart, in a manner agreeable to the heart or feelings ; or the strict local sense of the prep. may be retained, *speak* not to the ears merely, but so as to reach down to and remain upon the heart. בְּ denotes the whole interior nature of man, including both the understanding, 1 Kin. 3 : 9, and the affections, Deut. 30 : 6. The meaning here is, speak so as to affect the feelings ; the words themselves do not determine in what way, whether joyously or the reverse, but usage confines it to the former. בְּיְרוּשָׁלַיִם § 47, the city considered as the centre and capital of God's earthly kingdom, put for that kingdom itself or for the people who compose it (as Rome for the Roman empire), and hence equivalent to בְּאֶרֶץ of ver. 1. Those critics, who deny the genuineness of this prophecy and refer it to some imaginary writer at or near the close of the captivity, are compelled to understand by 'Jerusalem' the desolated city itself, or its inhabitants in exile, though it is hard to see why these should be thus singled out from the rest of the exiles as the recipients of special comfort. וְהִגַּדְתֶּם *proclaim, cry* in a loud tone, thus differing from וְהִגַּדְתֶּם. The proclamation embraces the three things which now follow. וְהִגַּדְתֶּם, usually masc. here fem. means both a *host* or *army*, and *military service*. In Num. 4 : 23 it is applied to the Levitical ministrations in the sanctuary as a *militia sacra*, an orderly and well appointed service by a special body organized and devoted to that particular function. It here denotes Jerusalem's period of suffering, comp. Heb. 10 : 32, conceived of as a toilsome service, and for a definite term. This is now *full*, i. e. completed. וְהִגַּדְתֶּם, some render *pardoned*, a sense which the word does not have ; Gesen. translates *is satisfied* or discharged by the infliction of the merited penalty ; others *her punishment is accepted* as sufficient, but this gives an unproved meaning to וְהִגַּדְתֶּם ; the verb properly means *to be accepted*, and is technically used of the acceptance of sacrifices, whence the most probable opinion is that וְהִגַּדְתֶּם is here used as וְהִגַּדְתֶּם 'sin,' so often is for 'a sin-offering,' *an atonement for her iniquity is accepted*.

וְהִגַּדְתֶּם is most naturally taken in the same sense with the two that precede it, *that*, introducing the third particular of the comfort to be proclaimed. If rendered *for*, it assigns the reason of the preceding ; she is released from further suffering, *for*, etc. וְהִגַּדְתֶּם, the preterites of this verse are prophetic § 262. 4. וְהִגַּדְתֶּם *double*, not in a strict numerical sense 'two things,' whether, as some old writers explained it, justification and sanctification, or the two particulars before mentioned, but in-

definitely to denote the abundance or largeness of the blessings to be received, comp. 61:7. Those who render the preceding *לְכַפֵּר* *for*, must refer 'double' not to blessings but to punishment or sufferings, as Jer. 16. 18, Rev. 18:6, not as though she had suffered twice as much as her sins had deserved, or as God had intended to inflict, but amply for the purposes of punishment; their punishment was 'double,' not so as to exceed but to be commensurate with the vastness of their sins. *לְכַפֵּר* the prep. may have its local sense *in all her sins*, in the midst of them, and by implication in spite of them; or it may denote the price, comp. Gen. 3:19, 37:28, *for all her sins*, by a gracious recompense of good for evil.

The rest of the book may be divided into three principal sections, of nine chapters each, indicated by the refrain, 48:22, 57:21, and answering in a general way to the three topics of consolation just announced. The prominent though not the exclusive subject of

(1) ch. 40-48 is the overthrow of Babylon and Israel's deliverance from exile, culminating in ch. 45. This is a pledge and a preliminary fulfilment of the declaration that 'her warfare is accomplished.'

(2) ch. 49-57, the sufferings and reward of the Messiah, culminating in ch. 53: 'her sin-offering is accepted.'

(3) ch. 58-66, the future glory of Israel, culminating in ch. 60: 'she hath received of the Lord's hand double for all her sins.'

The remainder of the first division of this chapter consists of three stanzas of three verses each:

(1) vs. 3-5. In confirmation of what has just been announced, and as the method by which it is to be effected, it is declared that God will return to his long-forsaken people.

(2) vs. 6-8. This is indubitably certain: for it does not depend on frail and feeble man, but is secured by the unfailing word of God.

(3) vs. 9-11. It is represented as actually taking place before their eyes; God is seen returning to his people.

3. *לְכַפֵּר*, not a continuation of the command, vs. 1, 2, with *וְיִשְׁמַע* understood, 'let there be a voice,' but an exclamation, *a voice!* equivalent to 'hark!' or 'I hear a voice;' const. as in LXX, Eng. Ver. 'voice of one crying,' or apposition, 'a voice crying.' *וְיִשְׁמַע* alludes to *וְיִשְׁמַע*, ver. 2, following the injunction to cry, this voice is heard crying. The voice itself is undefined, only the quarter is recognized from which it comes, *וְיִשְׁמַע* *in the wilderness*. This may be connected with what precedes and designate the locality where the voice is heard, or with what follows and show where the way is to be prepared. The parallelism of the last clause is urged in favour of connecting it with what follows: but the

different collocation of the words in the two clauses, together with the fact that one of its most remarkable fulfilments, as testified by all four of the evangelists, Mat. 3 : 3, Mark 1 : 3, Luke 3 : 4, John 1 : 23, was in John the Baptist, who came preaching in the wilderness of Judea, favours the other view. At the same time, while strictly belonging to what precedes, it will naturally be understood also with what follows ; the road was to be prepared where the voice was heard. *בְּרֵדְדָה* is properly *a wilderness*, a waste, uncultivated region, producing a scanty herbage, fit only for pasturage ; *בְּצִלְעָר* is *a desert*, a sterile, arid region, totally destitute of products. Those interpreters who see no allusion in this prophecy to anything except the Babylonish exile and the restoration from it, understand by 'the wilderness' and 'the desert' the region between Babylon and Palestine, through which God here promises a safe and easy passage to his people returning from exile. But not a word is here said about the return of the people from captivity. The road is not for the people to march over, but for God himself. The figure is not even that of God marching at the head of his people, and leading them from bondage, as when he brought them out of Egypt. But it is God returning to his people who had alienated him by their sins and in consequence fallen into their present extremity. They are now exhorted to prepare the way for his return to accomplish their salvation. It has further been made a question whether 'the wilderness' is to be understood literally or figuratively, and accordingly whether it denotes the wilderness of Judea, where John preached repentance in fulfilment of this prediction, or a place of destitution, privation and trial, and represents the condition of sin and suffering in which the people were. But in point of fact these two meanings do not exclude each other. John's preaching in the wilderness, like his dress and his ascetic life, was itself symbolical of the spiritual and moral waste which Judah then presented, and which it was his mission to endeavour to reclaim. His appearance in a locality conformed to the literal terms of the prophecy was an index pointing him out as its subject, and one by whom it was fulfilled in its higher spiritual sense. A like mingling of the literal and the figurative is frequent in the prophecies, comp. Zech. 9 : 9, Ps. 22 : 18. It may be remarked, in addition, that this is a generic prophecy, and was fulfilled in the entire series of instruments and messengers from Isaiah onward, by which God wrought reformations among his people at various periods, and thus prepared the way for his more or less conspicuous return to them. In this class of predictions it is not unusual for the prophets to employ terms, which are in a general sense applicable to all the particulars included within the scope of the fulfilment, but which

are in a more special and strict sense descriptive of some one of marked prominence, comp. Gen. 3 : 15, 2 Sam. 7 : 12-16. So here, while all God's messengers to the people preached repentance in a moral and spiritual waste, John the Baptist did so in a literal wilderness likewise.

וַיִּסְרֹף, cause to turn away, *clear*, prepare by the removal of obstacles, as of sin by a timely repentance. וַיִּסְרֹף, § 254. 9. a, the way which Jehovah will use and over which he will come; this is a general term under which וַיִּסְרֹף is embraced as a particular kind of road, *highway*, or causeway raised above the ordinary surface. וַיִּסְרֹף, if the reference be to linear obliquity, *make straight*, if to superficial inequality, *make level*; the next verse shows that the latter idea is here prominent.

4. An amplification of the preceding idea. The meaning is of course not that the valleys shall be converted into mountains and *vice versa*, but that the one shall be raised and the other depressed, so as to form a smooth and level course. וַיִּסְרֹף, declarative, *shall be raised*, or perhaps mandatory, as this is included among the senses of the future, and might here be suggested by the preceding command, *let it be raised*. וַיִּסְרֹף, also וַיִּסְרֹף and וַיִּסְרֹף, a steep narrow *valley*, comp. on 1 Sam. 17 : 3, while וַיִּסְרֹף means a *valley* that is broad and open, or even one that is expanded to a plain. וַיִּסְרֹף, according to the Eng. Ver. which here follows the LXX, *crooked*, in contrast with וַיִּסְרֹף, *straightness*: but as the latter, comp. וַיִּסְרֹף, ver. 3, may refer to superficial equality, *evenness*, the former may denote *an eminence*, or as an adj. *uneven*, broken into numerous hillocks. וַיִּסְרֹף, *difficult passes*, narrow gorges should be opened out to wide valleys or plains, or according to Dr. Alexander, *ridges*.

5. וַיִּסְרֹף and as a result of the preceding preparations *shall be revealed*. This is to be preferred to the indirect subjunctive rendering *that the glory of the Lord may be revealed*. The former is more forcible, as it certainly assures of this result, which the latter only does by implication. * וַיִּסְרֹף, applied to any manifestation of Jehovah's presence or display of his perfections: used also of that symbolical brightness which often accompanied God's revelation of himself, as at the dedication of the temple, 1 Kin. 8 : 11. When the way was prepared for him by the penitence of his people, God himself would come and display his glorious perfections in the salvation of his people. This was true of their deliverance from exile, and other tokens of his presence, but especially of his personal coming in the flesh, of which the apostle John says, in language borrowed perhaps from this passage, 1 : 14, we beheld his glory, the glory as of the only begotten of the Father. וַיִּסְרֹף *all*

* A common abbreviation for וַיִּסְרֹף.

flesh, in its widest sense, Gen. 7: 21, all living animals; here, as often elsewhere, all mankind. The glory displayed by the coming of God to his people should be so conspicuous that all mankind (not the chosen people only) should behold it. This was more conspicuously true of Christ's advent than of the deliverance from Babylon. יָחַד: *together*, may qualify the verb and denote identity of time, shall see it *immediately* on its being displayed, or qualify the noun, *all flesh together*. יָיָ might be the object of אֶרָא *shall see that*, etc.: but it is better to make 'see' govern an object understood, 'the glory of God,' and translate בִּי *for*; this is its meaning wherever else the phrase occurs. It then confirms what precedes, *the mouth of Jehovah, not man, hath spoken it*.

6. It has just been announced on the authority of God that his glory would be revealed in the salvation of his people. The next stanza, vs. 6-8, declares how reliable and unailing that word is. יָיָ, as in ver. 3, an exclamation, either const. *voice of one saying* or, app. *a voice saying*. Some make the voice that of God, and the person addressed the prophet, a view of the case which has led in a few MSS. to pointing the next verb יָיָ, and to the rendering in the LXX *είπα*, and in the Vulgate *dixi*. But there is no necessity of defining who the speaker is. יָיָ, a second voice, the person addressed by the first speaker here replies. Junius and Tremellius (quoted by Dr. Alexander) assume but a single voice and make יָיָ the subject, 'a voice says cry, and says or tells me what I shall cry.' יָיָ, as in the previous verse used of mankind: perhaps that may account for the use of the article, *all the flesh* just spoken of: this is not necessary, however, as the article may be used in its generic sense § 245. 5. יָיָ *grass*, a comparison frequent in the Scriptures, the point of resemblance, as is plain from parallel passages and from this connexion, being that of evanescent frailty. The respect in which human frailty is here asserted will depend upon the meaning given to יָיָ. Its primary signification is that of *kindness* or *benevolent regard*. It is used (1) of God's favour to men, (2) of men's love to God, or piety, (3) of men's benignity or kindness to one another. On the assumption that the precise thing here asserted is the vanity of human greatness and power, some interpreters assume that the word must have the sense of *beauty*; comp. יָיָ, and the English *grace*, which mean both favour and beauty. So Eng. Ver. *goodliness*, LXX *δόξα*, retained 1 Pet. 1: 24. The adoption of this rendering by the apostle does not prove its accuracy as a verbal translation, but only that the sentiment expressed is true, and that it was sufficiently accurate for the purpose which he had in view in quoting it. But as the word occurs nowhere else in this sense, and as its meanings in other places yield a good sense here, there

is no need of departing from them. It may mean *favour* shewn to men—human favour is precarious and feeble; we cannot build much therefore on human promises, but this is the word of God. Or love to God, *piety*: it is used in this sense by Hosea 6 : 4, “your goodness is as a morning cloud.” The meaning then is, human goodness is too feeble and frail to merit such an interposition as is here predicted. But the prediction is not based on any expectation of human merit, it rests solely on the gracious word of God. : פְּרַח הַשָּׂדֶה *flower of the field*, i. e. ‘wild flower,’ as ‘beast of the field’ denotes *wild beast*. It is not probable that any stress is to be laid here upon the distinction between wild and cultivated flowers, the former being less cared for, and especially liable to be trodden upon or cut down. The individualizing is due to the vividness of poetic conception, or it may have been suggested by association with the grass previously mentioned. The preceding clause contains a metaphor, here a particle of comparison is introduced. Those who insist on a literal understanding of our Lord’s words ‘this is my body,’ should here believe, on the basis of this passage, that *all flesh* is, not by a figure but in its actual substance, *grass*.

7. The comparison suggested before is here developed, and the point of comparison stated. Man resembles grass because it dries up, and a flower since it fades or wilts. רַבֵּשׁ § 262. 3. נִבְלָה § 35. 1, § 42. *a*, editions vary in giving Merka or Methagh to the ultimate syllable. כִּי *for*; some render *when*, a sense which the particle sometimes has, but it is best to adhere to the ordinary meaning when practicable. רִיחַ *Spirit*, since God’s infinite Spirit conducts and presides over all operations of nature, great or minute; or, *the breath of Jehovah has blown upon it*; or, which amounts to the same thing though it is less poetical, *the wind of Jehovah*, i. e. sent by him, see on Gen. 1 : 2. כִּנּוּן, not a particle of inference, *therefore*, but of asseveration, *yea*, or *surely*. הֲעָמָּה. Some suppose without reason that the Chaldeans are meant; yes, this powerful oppressing people is grass which his breath can wither. This word, when standing absolutely, often means *the people* by way of eminence, i. e. God’s chosen people, Israel, as on the other hand גוֹי stands for heathen nations; some so understand it here, yes, even Israel is grass, their goodness fleeting and void of all merit. But there is no need of restricting it in either of these ways; it is better to take it, as in 42 : 5, for *people* generally, *mankind*, equivalent to “all flesh,” vs. 5. 6. Subject with article, predicate without, as commonly in Greek, though not a universal rule.

8. An emphatic repetition for the sake of making plainer the contrast to be presented. וְרַבֵּשׁ *and*, where we must employ the adversative

but § 287. 1. *Word* in its wide sense, not limited to *promise* or *prophecy*, much less to the specific utterance which precedes, though that is of course included: nor to the *gospel* to which it is applied by Peter. עֲמִידָה, stand, i. e. *be valid, firm*, opposed to fail of accomplishment. According to the meaning of יִשְׁכַּח, the sense will be, (1) No lack of goodness on the part of man can prevent God's word of grace from taking effect. (2) The feebleness and frailty of man is no argument against the completion of so glorious a salvation, since God's word assures it. Or (3) the fleeting favour of man only heightens by contrast the endless favour of God and the certainty of his word.

The omission from פָּרָא ver. 7, to פָּרָא ver. 8, in the LXX, shows how various readings may arise from the proximity of clauses or paragraphs of like ending.

9. In the confidence of faith God is actually seen coming to Zion, and the capital city is directed to announce the fact to the rest of the land. אֲשַׁרְרֵם, ascend a high mountain, that the voice may be heard more widely: some suppose an allusion to the mountains on which Jerusalem was built and by which it was surrounded. אֲנִי, pleonastic use of the pronoun, *for thee, for thyself*. אֲנִי אֲנִי אֲנִי, announcing glad tidings, LXX εὐαγγελιζόμενος; it thus differs from אֲנִי אֲנִי which simply denotes a messenger, irrespective of the character of his message. It may govern the following word, "bearing glad tidings to Zion;" then fem. because it was the custom for women to celebrate victories with songs and dances, or as a term of office, comp. אֲנִי אֲנִי § 198, or as a collective = אֲנִי אֲנִי. It is simpler, however, to regard it as in apposition with Zion; Zion herself is to announce the glad message to inferior cities. אֲנִי אֲנִי, announce it *in a loud tone*, without faltering or hesitation, for it is certainly true. אֲנִי אֲנִי, not *thyself*, but *thy voice*. אֲנִי אֲנִי, have no fear to make the announcement, as though there were danger of being disappointed in the issue. אֲנִי אֲנִי behold him or *here he is*, either visibly coming or actually arrived, already in the midst of Jerusalem.

10. אֲנִי אֲנִי § 47, the combination of divine names adds to the impressiveness. אֲנִי אֲנִי, not *in strength*, for אֲנִי אֲנִי is not an abstract, nor *against a strong one*, nor *with a strong one*, in conjunction with the Messiah as his agent and coadjutor, but *in the capacity or character of a strong one*. אֲנִי, not *over him*, as the object of אֲנִי אֲנִי which is commonly followed by אֲנִי, but *for him*; he shall come as a sovereign. אֲנִי אֲנִי his reward, that which he bestows, or possibly that which he receives, has merited or acquired, viz. his people, whom he saves, or the salvation which he bestows. אֲנִי אֲנִי with him, i. e. in his possession. אֲנִי אֲנִי work, hence the *woges* which are its equivalent.

11. **קָרַץ**. God is often compared to a shepherd from the days of the patriarchs, Gen. 49 : 24, and David, Ps. 23 : 1 ; the figure is adopted by our Lord in the parable of the good shepherd, John 10. The possible constructions are *as a shepherd who feeds his flock, as a shepherd his flock, he, Jehovah, will feed, as a shepherd he will feed his flock.* **רָקַץ** not only *feed*, but the whole work of a shepherd. **בְּרָצוֹ**, will gather *with his arm*, i. e. take up in his arms. **קָרַץ** § 153. 1, not *pregnant*, but *giving suck*. **רָקַץ** *lead* ; others render *sustain*.

Vs. 12-26. God's incomparable greatness is presented as a ground for trusting him to accomplish what in itself might seem incredible.

12. **אֵי-תִּירָה**. The true answer to this question is not simply 'no one,' as though it were designed to exalt the vastness of the material creation, which man could never compass with his puny measures. It is rather implied that this which no one has done or can do, God has done. He has determined with the utmost nicety the measure and weight of all the constituents and parts of the world, Job 28 : 25 ; he has balanced its masses and forces with a precision, which the investigations of science serve but to disclose more and more : so that the main idea is not the vastness of the universe, nor merely the harmony of its parts, but the infinite superiority of him by whom these vast masses were apportioned with the utmost ease and nicety. He measures and regulates without difficulty material nature, though in itself so vast as to be incomprehensible by us. And hence the measures spoken of in the verse are ordinary and diminutive ones : if the intention had been to enhance the magnitude of the world, measures of large capacity would have been employed, but God can measure the universe by the inch and the ounce. **כַּף**, elsewhere *handful*, here the *hollow of his hand*, distinguished from **קַדְדָּן** the *palm* and **יָד** the *hand*. **מַיִם** indef., *water* as an element in the constitution of the world. Some have sought to explain the order in which the parts of the universe are mentioned from Gen. 1, water, then heaven or the firmament, then the earth. **קַדְדָּן** § 50. 1, to straighten, as the beam of a balance in weighing, thence extended to measurements of length as well as weight. **כֹּל** not **כֹּל־ל** *kōl*, *all*, as LXX, but pret. of **כָּלַל** § 215. 1. *e.* **שְׁלִישִׁית** a *third* part, probably of an ephah, comp. the English measures *quart*, *tierce*. **עָפָר** not merely superficial *dust*, but the mass of the earth itself. Note the climax : *measure the earth*, or if not this, *weigh mountains* (indefinite), or even *hills*. **בַּמִּשְׁכָּל** *a balance*, probably an instrument like a steelyard, and so distinguished from **מִשְׁכָּלִים**, whose dual form implies the double dish or scales.

13. A fresh climax ; none can measure God's works, still less can any measure their maker, fathom his spirit, and understand his plans,

or what is yet more incredible, outdo him in wisdom and suggest plans to him. This unbelief would do, fancying that he has overlooked, ver. 27, what he should have attended to. לֹא יִדְרֹךְ , not *directed*, but as in the preceding verse *measured*. אִישׁוֹ עֲצָתוֹ *his man of counsel*, or counsellor, so Ps. 119: 24. This is better than to govern יִדְרֹךְ by the verb, *who, a man, will cause him to know his counsel*. The combination of the preterite and the future in the verse embraces all time § 263. 5. a; who has done this or who will do it?

14. Expands the last clause of the preceding verse. לֹא יִדְרֹךְ , not *that he might instruct him*, expressing the design of the consultation, but *and he instructed him*, its actual result. The subject of the preceding verb is the object of this. בְּדַרְכּוֹ prep. has its local sense, taught, i. e. guided in the path. עַל יְדֵי *rectitude*, not merely in a moral sense, but the right way to accomplish a desired end, or *judgment*, the proper course for him as the universal judge, the ruler and arbiter of all things. בְּיָמָיו , signification heightened by the plural form § 201. 1. c. The future and the preterite employed in different clauses of the verse.

15. To the exhibition of God's infinite superiority to any individual creature now follows his infinite superiority to whole nations, vs. 15-17, and even to all nations combined. לֹא יִדְרֹךְ *lo!* It is impossible for God to be beholden to individuals, for *see!* whole nations are reckoned as a drop. כַּדְּמֵי occurs nowhere else, but without doubt means *drop*. כַּדְּמֵי , to have compared nations to a bucket of water would have implied their insignificance, but it is rather to a *drop from a bucket* which, when taken out, leaves no appreciable difference in the mass left behind, its abstraction is not noticeable; the contrast thus suggested giving a stronger impression of littleness than simply to have said a drop of water. It does not mean *a drop hanging from a bucket*. עַל יְדֵי , primarily *a cloud*, which might be intended here as an imponderable body; but it is better to take it in its derived sense 'cloud of dust,' then *dust*, the fine particles left on scales after weighing substances, which have no appreciable effect in disturbing its balance. LXX $\rho\omicron\pi\eta\ \zeta\upsilon\gamma\omicron\sigma\upsilon$ and Vulg. *momentum statera*, the turning of the scales, that small quantity which is sufficient to decide the balance. But the figure denotes rather that which is wholly inappreciable. The English Version needlessly supplies the substantive verb in the first clause, 'nations are as a drop, etc.;' כַּדְּמֵי is properly the subject of יִדְרֹךְ § 262. 3. מֵי הַיָּם from יָם , habitable lands as opposed to water, especially of islands, maritime regions, and territories beyond the sea which are distant and little known. (1) *Islands are reckoned as an atom which he, any one, or it, the wind, taketh up* לֹא יִדְרֹךְ from לֹא יִדְרֹךְ . (2) *which is cast away*, לֹא יִדְרֹךְ Ni. of

ל.טז. (3) *He will*, if he chooses, i. e. *he can take up islands like an atom.*

16. *As for Lebanon there is no sufficiency for burning* : וַי § 215. 1. *d*, followed by that for which anything is not sufficient. The meaning is not that the vastest sacrifice would be an inadequate expiation for human sin; nor is it an assertion of the inefficiency of the Old Testament ritual offerings; but such is God's infinite superiority that the grandest offerings on the most magnificent scale are unworthy of his acceptance. This is stated not as an abstract proposition, but is exhibited in a striking example. יִרְבֵּי־רָוַי, the lofty double range separating Palestine from Syria, the highest mountains with which Israel was familiar, from יָבֵל *white*, so called by reason of the snow resting upon its peaks, or the whitish colour of its limestone rock. יִרְבֵּי־רָוַי collective.

17. A still stronger assertion of the truth in ver. 15, not merely *nations* but *all the nations* combined are not a *drop* which, however insignificant, still has existence and a certain magnitude, but כְּבִינְיָ as *nothing*: the prep. qualifies the expression, they are not absolutely non-existent, but *as if* they were nothing. יִרְבֵּי־רָוַי *before him*, not merely in his judgment or esteem, but confronting him or compared with him. סָמְכָה *end*, cessation of being, annihilation, while יִרְבֵּי־רָוַי is absolute negation of being, *nonexistence*: the former is here strengthened by אֵינִי *emptiness*. The prep. is comparative, *less than nothing*, lit. *more of nothing than nothing* itself. Others make it partitive, *of nothing*, or indicative of the material or source, consisting *of nothing*. כְּבִינְיָ belongs to both clauses. :יָבֵל, not *by him*, but *in respect to him*, or compared with him.

18. Sums up the preceding argument. וְעַתָּה *and now*, these things being so, *to whom*, etc. יִרְבֵּי־רָוַי poetic form § 172. 1. לֵאלֹהִים, the *mighty God*, derived from לָאָה *to be strong*. וְעַתָּה, what similar thing *will ye compare* to him, or what similitude *will ye institute* in respect to him.

19. The question of ver. 18 suggests the likenesses which men in their folly have dared to make as representations of the infinite God. The puerile absurdity of idolatry is brought out by dwelling on the details of the process of *making a god*, its materials being selected and put together by human toil. לְעִצֵּי־אֵלִים may be the direct object of הִנְיָ, or the answer to the previous question with the relative supplied, *the image* which a workman has wrought! this would better account for the article and for the order of the words. It properly denotes *a graven image*; some suppose that it here describes the wooden interior over which the metallic surface is cast. But the metallic plating follows: it must therefore be used in a wide sense for *idol*, irrespective of the mode of its

formation. הִשָּׁקֵף to pour out in the process of casting. בַּהֲפָז , with the gold, that allotted for the purpose. $\text{הִרְתֵּץ$, to beat into thin plates, then to cover with such plates. $\text{הִתְקַדְּדוּ$, silver chains, for ornament, or support. (1) הִתְקַדְּדוּ , noun as before and repeat verb of preceding clause, a goldsmith is beating out or preparing silver chains. (2) הִתְקַדְּדוּ , participle, melting or casting chains, or, as chains are not made by casting, soldering the chains, melting them so as to make them adhere to the image. The change of tenses represents the image as in process of manufacture; part is completed, part is yet to be performed § 263. 5. a.

20. הִתְקַדְּדוּ one poor as to oblation, who cannot afford to offer gold and silver to his god, must make his idol of something less precious. Or impoverished by oblation, but still persisting in his poor way in what has already beggared him. Or הִתְקַדְּדוּ may be in apposition with וַיִּצַּק , chooses as an oblation a tree, etc. וַיִּצַּק not wood but tree, he selects it while growing in the forest. וַיִּצַּק , as the god cannot preserve itself from rotting, he must be particular as to the quality of the wood. הִתְקַדְּדוּ skilful in his business or profession. וַיִּצַּק , for himself; others for it, i. e. the idol. וַיִּצַּק to prepare, make, or to erect, set up, so firmly that it cannot move.

21. This description is broken off abruptly by an indignant question and a renewed description of God's infinite superiority, vs. 21-24. $\text{הֲיִדְעוּ$ will ye not know? Is this ignorance and stupidity to continue? are you never going to know? וַיִּצַּק , some distinguish this from the following clause and suppose an allusion here to the revelation of God in his word as there in his works. הִתְקַדְּדוּ , not vaguely of old, but from the beginning, which has been variously explained of the origin of their lives, the origin of Israel as a nation, and the beginning of the world. The last is the most natural and agrees best with the parallel expression which follows. הִתְקַדְּדוּ foundations, not an actual material basis on which the world was imagined to be built, but concrete for abstract, the founding or original construction of the earth, which is here compared to an edifice. It is the object of the verb הִתְקַדְּדוּ .

22. הִתְקַדְּדוּ may be connected with the preceding and governed by הִתְקַדְּדוּ or with what follows, in apposition with the suffix וַיִּצַּק , ver. 25, which is however too remote; or the substantive verb may be supplied, as in Eng. Ver. 'It is he that sitteth.' Perhaps it may best be regarded as an abrupt and unconnected exclamation. The presence of the article shows that it is to be understood substantively, and is not a substitute for a finite tense, 'he sitteth.' It may mean dwell, or better, sit as a monarch, enthroned. הִתְקַדְּדוּ occurs in two other passages, Prov. 8:27, Job 22:14, in which it denotes the hemispherical arch of the

heavens. The 'circle of the earth' is by some supposed to denote the arch which appears to rest upon the earth, and by others the earth itself, *orbis terrarum*. לָז will in the one case mean *upon* and in the other *over*. יָשֵׁב עָלָיָם stands with designed allusion to יָשֵׁב עָלָיָם, he who sits or dwells above the earth being contrasted with those who dwell in or inhabit it. עֲרֵבָהּ as *locusts*, comp. Num. 13 : 33, puny, insignificant; the prep. probably has the article, as is usual in comparisons § 245. 5. *d*, though the pointing does not determine. רֶמֶס thin fine material (comp. קַמַּח, ver. 15) variously explained as a *veil*, *awning* or *curtain*. הַיּוֹמָהּ, this part. as the preceding denotes present time, or rather expresses the agent irrespective of time § 266, 'the spreader out' who has done, does, and shall continue to do it. The continuous agency of God in preserving and upholding the universe is implied. The expression shows that the Hebrews did not conceive the vault of heaven as a solid sphere, see on Gen. 1 : 6. It is compared to the thinnest possible material; and even this is not a physical but poetical description. הַיּוֹמָהּ, a construction begun with a participle or infinitive often passes over into a preterite or future, since these are the fundamental tenses and embrace all the divisions of time § 282. *c*. : הַיּוֹמָהּ, not connected with the preceding verb, *spreads them out to dwell in* whether for himself, for celestial beings, or for men who dwell under this spacious roof; but with לְהֵימָן *tent for dwelling in*.

23. עֲרֵבָהּ. Nations had been described as nothing, so were their rulers. יָשֵׁב עָלָיָם, not the territory over which he places them, *gives them to rule over nothing*, but the condition to which they are themselves reduced. עֲרֵבָהּ poetic equiv. of עֲרֵבָהּ, denoting their official function as this their weight and influence, properly *judge*, but as this was one of the functions of sovereignty, used in the wider sense of *rulers*. : הַיּוֹמָהּ, change of construction from participle to preterite § 282. *c*.

24. -וְעַתָּה אֵשׁ. *also not*. The first clause of this verse may be regarded as a sequel of the preceding, or as introductory to what follows. If the former, the annihilation is so complete that it appears as though *they had not even been planted*. No vestige remains to show that this had ever been the case; others understand it to mean that they have not been replanted, nor even a seed remaining been sown. If the latter, 'they were not even planted, and he blew upon them,' he can destroy them at any antecedent stage of their power as well as when they have arrived at the height of it. עַתָּה, ease and completeness of their destruction, with the additional idea of worthlessness. If the figure were to be pressed, earthly rulers are as chaff which serves an important purpose during the maturing of the grain, but when the end for which they were brought into existence is answered, they are blown away as worth-

less chaff. The oriental method of winnowing was by casting the grain and chaff together up to the wind, that the former might be separated and the latter blown away. הַצֶּהְרֵם , not ordinary wind, but violent storm, *whirlwind*. : $\text{עָשָׂה$, change of tense; the process is begun but not ended. They have withered and shall be blown away. The verb means either *to take up* or *to carry away*.

25. Substantial repetition of the question of ver. 18, but God is here the speaker. $\text{הֲאֵשֶׁתִּי אֵשֶׁתִּי}$, no need of the subjunctive rendering, *that I may be equal*. אָמַר saith, though some insist on future sense, God will continue by his word and works to say, see on 40:1. : קָרָא , no article, as it assumes somewhat the character of a proper name. The primary idea is that of separation. As applied to things, e. g. the temple, its vessels, etc., it denotes separation from those of ordinary character and uses, setting apart, consecration. As applied to persons, it implies separation in a moral sense likewise, spiritual purity. Used of God, it denotes his separation from his creatures both in exaltation, which is chiefly dwelt upon in the context, and in his moral purity and excellence.

26. An appeal to the stars, and what they declare of the greatness of him who made and controls them, still further to exhibit God's infinite superiority. He who brings forth his heavenly host, calls all by name, and loses none, will not overlook the concerns of his people. אָבְדָה , absolutely, *see*, viz. the heavens, not joined to what follows, *see who hath created*, etc. אֲשֶׁר , evidently referring to stars, though they have not been expressly mentioned. הַיּוֹמָיִם , not the answer to the preceding question, but a continuation of it, 'Who is the one bringing out, etc.' As אָרָב is used of the rising of the sun and stars, some render *causing them to rise*. But it is rather a military figure, *leading forth an army*. בְּמִסְפָּרָם (1) *by number*, denoting orderly arrangement. (2) *in full number*, completely; or (3) *in great number*, numerously. אֲנִי , see on Gen. 2:1. אֲנִי may be used as an indef. pron. in relation to things, but is here perhaps suggested by the figure of a host, 'not a man is missing.' Marg. see on Judg. 13:25, 1 Kin. 18:39.

27. The third and last division of the chapter begins here, shewing the unreasonableness of Israel's dejection and distrust. מָה . The demand for a reason implies that there was none. לָמָּה not merely *dost thou say*, but *will thou say*, *why continue to say* or *persist in saying*. בְּמִסְפָּרָם . The original name of the patriarch, never used of his descendants except in poetry. אֱלֹהֵינוּ is distinguished from אֱלֹהֵי הַגּוֹיִם *Hebrew* as the theocratic or sacred from the secular or gentile name. At the time of the schism the ten tribes composing the mass of the people usurped the name

of *Israel* for themselves, leaving the other kingdom to be called *Judah*, from the dominant tribe. "Israel" is here used in its sacred or theocratic sense, as describing the chosen people, and that although the kingdom of Judah is alone referred to. The ten tribes were apostate, and had been virtually excinded by their overthrow and captivity. Judah was the true Israel in whom the continuity was preserved in spite of the rejection of the unbelieving mass. נִסְתָּרָה *hidden, out of sight*, whether unknown and forgotten or unattended to. דֶּרֶךְ *way*, sometimes figuratively denoting *course of conduct*, but here *condition*. מִצְדִּיקִי *my cause*, in its forensic sense, or *my right*. יָבֵר *shall pass away*, either my cause shall be neglected, the controversy with my enemies not coming up before God for trial, or being dismissed unsettled; or my right shall pass away, my rightful claim to protection against the injustice of my foes shall fail to be secured. Marg. Haphtarah of לֵךְ-יְהוָה , Gen. 12 : 1.

28. The unreasonableness of this distrust is apparent from what they knew or ought to know. The infinite greatness of God is urged by sceptics as an argument against the salvation of the gospel. He who created and watches over the vast universe would not bestow such extraordinary attention on this speck of earth as the gospel supposes. But the objection is guilty of the very depreciation of God which it deprecates. If this earth is as nothing, is the rest of the universe any greater in comparison with him? To the prophet God's infinite greatness is an invincible ground of trust; no vastness of cares can so distract him that he shall be unable to do all that is needful for the feeblest and the least. אֵלֹהִים § 283. 2. *Hast thou not known, or hast thou not at least heard?* יְהוָה , in apposition with the following divine names which are here emphatically accumulated; others make יְהוָה the subject and אֵלֹהִים עֶלְיוֹן predicate, *Jehovah is the God of eternity* § 254. 6. קְצוֹתָיִם *extremities*, including all that is between them, the entire earth from one extremity to another. רֵגְזָה *faintness*, primarily arising from running, וְיָגְזָה *weariness* from toil; they are here combined as equivalents to intensify the idea; fut. because this never will occur, involving of course a denial that it ever has occurred or is possible. לֹא יִשְׁתַּחֲוֶה , the words might mean 'there is no searching to his understanding,' his knowledge is intuitive, not discursive, is not gained by investigation. Their meaning here is, it is impossible for man to investigate the divine understanding, it is limitless. As he cannot desert Israel for lack of power or through exhaustion, neither can he from want of knowledge whether of their wants or of the methods of supplying them.

29. He is not only the possessor of strength but the source of it. He not only never wearies himself but recuperates those who do. לֹא יִבָּיֵשׁ

§ 259. 2. אֵין אֵין אֵין, not only to the *weary* but to the *powerless*. :הַתָּבִיא, he not only *gives* but *multiplies*, gives abundantly. Who among the powerless shall be thus succoured, is explained in what follows.

30. Human strength, even the most vigorous and active, is inadequate. What has been denied of God is here affirmed of the stoutest men and those in the prime of life. יְבִחֵי־יָנוּץ, the part. יְבִחֵי־יָנוּץ has plur. יְבִחֵי־יָנוּץ, but in the special sense of choice young men, selected for their fitness for military duty, it has for distinction יְבִחֵי־יָנוּץ § 210. *a.* לֵבָבִי § 282. *a.*

31. לָמַח § 254. 9. *b.* wait for, expect him with faith and patience, which is also the sense of 'wait upon' in the Eng. Ver., though this phrase in modern English rather suggests the idea of personal attendance. This verb may be construed with the direct object or with לָמַח and לָמַח. יִשְׁתַּחֲוֶה exchange, especially for the better, improve, renew. לָמַח, not shall go up into feathers, i. e. put forth feathers, comp. Ps. 103 : 5, nor mount up with wings, but shall raise the pinion. לָמַח and לָמַח, again as in ver. 28: they who trust in God shall no more faint than God himself.

CHAPTER XLI.

In the preceding chapter the incomparable greatness of Jehovah had been asserted as a ground for Israel's trust in the salvation he had promised. Here the questions of 40 : 18. 25. are as it were resumed, and his supremacy demonstrated against all opposers. This is presented under the figure of a majestic trial, to which Jehovah, as the one party, summons all the nations and the gods whose claims they put forth or defend, challenging them to exhibit proofs of deity compared with his. The chapter consists of two unequal parts, viz. :

1. vs. 1-24, the trial in detail, with its result ;
2. vs. 25-29, a brief recapitulation.

The process of the trial is subdivided into :

(1) The setting forth of the evidences of Jehovah's power and fore-knowledge, as these would be conspicuously displayed in what he was about to achieve :

a. The raising up of Cyrus, vs. 2-7.

b. Making Israel victorious over all foes, vs. 8-20.

(2) The futility of all other claims to divinity. The claimants can neither foretell anything nor bring anything to pass, vs. 21-24.

1. The summons of the nations and their gods to trial, to vindicate their claim to divinity in comparison with Jehovah. הַתְּבִיאִים § 272. 3, *be silent unto me*, i. e. be silent and turn to me. Some understand

this of conversion, cease your raging hostility and turn quietly and submissively to me, and thus you shall gain the new strength promised, 40 : 31. Others, be reduced to silence, as the result of the trial which follows, this being already anticipated at the outset. It would then be a summons to be silenced by entering into trial with God, and finding themselves unable to make out their claims. It is better to regard it as a call to attention ; listen silently to me, and then with your utmost vigour maintain your cause. God is the speaker throughout this chapter. וְיִשְׁמְעוּ , see on 40 : 15. The summons to the most distant nations implies that those nearer at hand are likewise challenged. וְיִשְׁמְעוּ , allusion to 40 : 31, where this is asserted of those waiting for Jehovah. Let the nations, who will not wait on him, renew it for themselves, summon all their strength, and, if possible, redouble it. Change of person § 279. The future has an imperative sense, as is shown by the preceding imperative and the cohortative at the end of the verse. וְיִשְׁמְעוּ *approach* not one another but God, and this not as worshippers but as adversaries. וְיִשְׁמְעוּ , after the preliminary silence during the presentation of God's claims to divinity, they may set forth their own or those of the idols which they worship. וְיִשְׁמְעוּ *together*, God and his adversaries. וְיִשְׁמְעוּ (1) judgment or trial. (2) judgment seat, place of trial.

2. The first proof of God's power and foreknowledge adduced is the annunciation of his purpose to raise up Cyrus, whose appearance and correspondence with what is here predicted of him would give evidence both that God controlled human history, and that he foreknew whatever comes to pass. Cyrus is described as, in prophetic vision, already raised up (וְיִשְׁמְעוּ) and pursuing his career of conquest (other verbs future). That וְיִשְׁמְעוּ is a prophetic preterite § 262. 4, and Cyrus, though ideally present, belongs to the distant future, is apparent from the fact that the announcement of his coming proves God's divinity against the idols. God foretold the coming of Cyrus and brought it to pass, while the idols could do nothing of the kind. He is here spoken of in general terms, simply as a great conqueror from the East, or, as this is supplemented by ver. 25, from the North and East, i. e. Persia, which lay in this direction from Palestine. In the progress of the prophecy he is more fully described, and his very name announced. וְיִשְׁמְעוּ . Some suppose Abraham, and others Christ, to be referred to, and make וְיִשְׁמְעוּ the object of וְיִשְׁמְעוּ , and abstract for concrete = וְיִשְׁמְעוּ *righteous man*, so Eng. Ver. But the object of וְיִשְׁמְעוּ is not expressed, and the relative is to be supplied § 285. 3, *raised up him whom not victory meets at every step*, which gives to וְיִשְׁמְעוּ an unauthorized sense, but *righteousness calls to its foot* as its servant and follower. He is raised up as an instrument of God's righteousness.

יְהוָה, the subject is אֱלֹהֵי, not *God*, nor *he*, the conqueror, drives nations before himself, nor אֲנִי. יְהוָה יִצְרֶה לָּנוּ (1) *will make his*, the conqueror's, *swords* (collective) *as dust*, i. e. numerous, and *his bows fleet as chaff*; but this figure is more appropriate to the subdued than the subjugator. (2) *suf. collect. referring to kings, make their sword as dust.* (3) יְהוָה יִצְרֶה לָּנוּ may best be regarded as an absolute expression of the manner or instrument § 274. 2. *e, make nations and kings as dust by his sword*, i. e. that of Cyrus.

3. אֲנִי אֶפְסֵה § 274. 2. *e.* אֶפְסֵה (1) *a way that he had not gone with his feet*, or previously passed over: this violates the tense of the verb. (2) *a way that with his feet he shall not come*, he shall not be compelled to retrace his steps. (3) *the way at his feet*, i. e. after him *one shall not come*, no one shall pursue him. (4) *a way he shall not go with his feet*, such shall be his speed that he shall rather fly than walk. The last is the best rendering.

4. The question of ver. 2, 3 is resumed. אֶפְסֵה (1) an answer to the question *he calling the generations from the beginning* has done it, he who is the universal controller of providence and history has controlled it in this instance. (2) continues the question and agrees with אֲנִי: this is favoured by the absence of the article. *Calling* may mean calling into existence, or proclaiming, heralding, announcing beforehand. Who has exhibited this evidence of power and foreknowledge by raising up Cyrus? The answer is—*I the Lord; first and with the last*—before all and not survived by any. אֲנִי (1) *I am the same*, unchangeable; this gives a supposititious sense to the pronoun; (2) *I am he*, the one in question who has done this; (3) *I am first and with the last* § 258. 2.

Vs. 5-7 express the terror of the nations, their endeavours to nerve each other, and to put their gods in the best condition to render effectual help. The sarcasm lies in the fact that idols needing the services of ordinary workmen should be looked to in opposition to the infinite God. The immediate occasion of their terror may be Cyrus, whom God has raised up for the judgment of the nations, or this evidence of divine power and foreknowledge accomplishes their discomfiture in the grand trial which is represented as proceeding, and fills them with dismay. Yet instead of abandoning the contest and renouncing their follies for God's service, they but confirm one another in error and fly more frantically to their senseless idols, that these may establish by counter proofs their equality or superiority.

5. אֲנִי אֶפְסֵה, *they drew near* to one another for mutual consultation and assistance, or to God, taking up the challenge or summons of ver. 1, and engaging in the unequal trial.

6. וַיִּזְעֻקוּ , they seek to relieve one another's fears by mutual exhortation to courage and persistence; fut. because descriptive of what is passing. The prophet places himself in the midst of the action; a part is performed and a part to come § 263. 5. a.

7. All who have had to do with making the idol encourage one another, each striving to remove the fears of the rest, and pronouncing his part of the work upon the idol good, or repairing what is yet weak or lacking, so that there may be no failure in this contest from its imperfect manufacture. $\text{כִּי־טוֹב־הִיא־הַסֻּדְרָה}$, respecting the soldering, it is good, see on Gen. 1 : 28, not *it is good* i. e. ready for soldering.

8. The second proof of the divine omnipotence and foreknowledge is Israel's deliverance from all his foes, and their utter discomfiture and destruction, notwithstanding the weakness of the former and the power of the latter. This, when effected, as it certainly would be, would afford a grand proof of the divinity of Jehovah. As this is addressed to Israel's despondency, it is largely dwelt upon, and presented first in literal terms, vs. 8-13, then under two distinct figures, a worm threshing the mountains, vs. 14-16, and a supernatural flow of waters for those perishing with thirst, vs. 17-20. Israel is addressed and characterized, vs. 8. 9, his relation to God stated as a ground of confidence in what follows. God could not and would not desert to his foes, those for whom he had done so much, and whom he had destined to so great an end. אַתָּה־יִשְׂרָאֵל , the substantive verb is not to be supplied, *Thou art Israel*, or *thou Israel art my servant*. The people are again addressed by the two names of their ancestor, used as poetic equivalents; the sacred name, however, is put first and gives its colour to the other, as the relation to God is prominent in his thoughts. In 40 : 27, where the sinful weakness of the people is prominent, the order is the reverse. עַבְדְּךָ־יְהוָה servant, one employed to do a certain work. Moses is called God's servant, Deut. 34 : 5, Nebuchadnezzar, Jer. 25 : 9, the material creation, Ps. 119 : 91; here Israel. $\text{וְאַתָּה־יְהוָה־עֲבָדְךָ}$, not only engaged in God's service but appointed of God himself to be so, selected from others and rather than others for this special purpose. זֶרַע־אַבְרָהָם seed of Abraham, whom God had promised to bless, and to make a blessing to all nations. $\\text{אֲהַבְתָּ־נִי}$ § 102. 3, *my lover* or *who loved me*, implying of course reciprocal affection.

9. God designated them as his and brought them from remote parts for his service the pains bestowed upon them making it more sure that he will not desert them now. $\text{וְיִזְעֻקוּ־יְהוָה־מִמְּצֻרֵי־עֵינָם}$, some refer to Abraham's call from Mesopotamia, others to bringing the people out of Egypt. $\text{וְיִזְעֻקוּ־יְהוָה־מִמְּצֻרֵי־עֵינָם}$, in Ex. 24 : 11 *nobles*, here *sides* or *joints*, parallel to $\text{וְיִזְעֻקוּ־יְהוָה־מִמְּצֻרֵי־עֵינָם}$, not only made him his servant, but announced to him that he stood

in that relation: 'thou art my servant' *par excellence*, as no other is. Israel, including the Messiah, who was of the seed of Abraham, as are also all his true people, is God's servant in a peculiar and the highest sense, the one who above all others is appointed by him to do his work in this world. :ךְ־פָּנָיִךְ אֶלַּי, not *I will not reject thee*, which violates the tenses, but *I have not rejected thee*; this choice has never been revoked, implying, though not directly stating, that it never will be.

10. אֲנִי־לֹא־אֶפְּרָח. This is the exhortation addressed to the person described in the two preceding verses. It refers not to the victories of Cyrus which, ver. 5, alarmed other nations, but need occasion no fear to them; but to perils foreseen or calamities experienced at any time and from any quarter. אֲנִי, the ground of exhorted fearlessness is God's presence, which implies his protection. אֲנִי־לֹא־אֶפְּרָח, not *be dismayed*, but *look around* with anxiety and perplexity for help. הֲגַבֵּיתִי־לְךָ־כֹּחַ, not *I will strengthen thee*, which violates the tense, but *I have strengthened thee*, either their past experiences of God's protection are appealed to as an argument of confidence for the future, or, I have already provided thee with strength adequate for these future emergencies, as shall be manifested when the trial comes. אֲנִי־לֹא־אֶפְּרָח, cumulative, though no climax is traceable in the sense of the verbs, yet heaping together equivalent forms of expression gives intensity or emphasis to the thought. :יְמִינִי צְדִיקוֹתַי *my right hand of righteousness* § 254. 6, not *right hand of my righteousness*, the attribute personified and a right hand attributed to it. The right hand is an instrument of action and a symbol of strength.

11. הִנֵּה. Behold! see! pointing as if to an object of sight. אֲשֶׁר־לֹא־יִשְׁבַּח, the accumulation of synonymous words makes the statement more emphatic. Shame denotes the frustration of plans and disappointed expectations. אֲשֶׁר־לֹא־יִשְׁבַּח, see on 40 : 17. :אֲנִי־לֹא־אֶפְּרָח *thy men of strife* § 256, men striving with thee.

12. Expansion and repetition of the last clause of the preceding verse. אֲשֶׁר־לֹא־יִשְׁבַּח, an expression often used to denote total disappearance. They shall vanish not only to a careless inspection, but the most earnest scrutiny shall detect no trace of their existence. אֲשֶׁר־לֹא־יִשְׁבַּח, see on 40 : 17.

13. The reason of Israel's safety and of the destruction of their foes. הִחַיֵּיתִי (1) causative, *making strong*. This yields a good sense, but is not the usual meaning of the word in Hiphil, and is not its meaning in ver. 9 above. (2) *holding fast*, or firmly; the idea is not so much that of guidance out of perplexity and danger, as of preservation from falling or sinking. Not *will hold*, E. V. but *am holding* or *the holder of* for all time § 266. אֲנִי־לֹא־אֶפְּרָח, not (1) for finite tense *I am saying*, but (2) *I am*

the one saying to thee, or (3) *I the one saying to thee, etc. have helped thee.* According to (3) the thing said is simply אֲנִי הַיְּהוָה אֲשֶׁר עִלְּמְךָ; according to (2) the whole to the end of the verse. According to (3) *I who say to thee fear not have actually helped thee*, and in this given a pledge that you have no occasion to fear; according to (2) *I the Lord am the one saying this*, therefore it is no vain word but efficacious, truthful and strength imparting. אֲנִי הַיְּהוָה אֲשֶׁר עִלְּמְךָ, *have helped thee* in former times, as a pledge of present and future protection, or, have already granted the aid which you require in this case. The rendering *I will help* violates the tense.

14. The literal is, as is frequently the case in Isaiah, succeeded by a figurative statement. The first figure, vs. 14-16, is a worm, helpless and despicable, in danger of being crushed by the foot of every passer by, converted into a mighty engine which pulverizes the mountains and scatters them to the winds. The accomplishment of such a result by such an instrument is a clear proof of the omnipotence of God and his control of human history. אֲנִי הַיְּהוָה אֲשֶׁר עִלְּמְךָ, the frequent repetition of the exhortation not to fear, implies the strong temptation they were under to do so; fem. to agree with אֲנִי הַיְּהוָה § 253. 1. or § 254. 3. This verse is a repetition and expansion of the divine voice at the close of ver. 13, the first clause dwelling upon the person addressed, the second on the person of the speaker. אֲנִי הַיְּהוָה § 90. (*pass.*) the only form of the word which occurs, except the future, which is found in combination with it, Jer. 23 : 31. It is used of a divine utterance, almost always in connection with the name of God, more rarely of an inspired man. אֲנִי הַיְּהוָה אֲשֶׁר עִלְּמְךָ, fem. suf. refers to אֲנִי הַיְּהוָה, properly to purchase from the power of another by the payment of a ransom. It is used repeatedly of God's delivering Israel from the bondage of Egypt and the power of other foes, as the converse אֲנִי הַיְּהוָה אֲשֶׁר עִלְּמְךָ to *sell* is constantly used of his subjecting them to the bondage of their foes, though no price was paid in either case, so that it may simply mean *deliverer*. But in the typical institutions of the law this word was used to express one, who as a near kinsman of one impoverished or slain, redeemed his property and restored it to him, or avenged his death. How far אֲנִי הַיְּהוָה, as applied to God, have been associated with that type, or how much it may have retained of the radical signification of the word, we cannot tell. But that type teaches what is more fully unfolded in the New Testament, that God is the redeemer of his people from present and eternal evil by the payment of an equivalent, even the life of the Son of God, who is the manifested Jehovah of the Old Testament, though this distinction of persons in the godhead was not clearly revealed to the consciousness of the saints of that economy. אֲנִי הַיְּהוָה, see on 40 : 25, in-

cludes the ideas of infinitely exalted and perfectly pure, the holy God who is the God of Israel.

15. הָיָה , see on ver. 11. הָיָה לְךָ *I have placed thee for*, converted thee into. This is what God has already made them, as will be shown in due time. זֶרְעֹךָ *threshing instrument, sharp, new, not worn and dulled, possessed of edges or blades.* $\text{רִיבְעֵי$, the reduplicated form is by some supposed to express number, many blades, strictly *mouths*: the 'edge' of a sword or sharp instrument is called its 'mouth.' שֶׁרָרָה , *thou shalt thresh mountains*, comp. Mic. 4 : 13, Dan. 2 : 34. 35. עֲרֵבָה , not specifically a symbol of kingdoms, but belonging to the imagery of the figure, which is that of a worm reducing mountains to powder.

16. The figure is continued ; after the threshing comes the winnowing, which was performed by casting up to the wind ; they shall be dispersed and driven away as completely as chaff from the threshing floor. וְעָרְפָה , the pronoun is used to indicate the opposition of Israel to the enemies just spoken of § 243. 1. ו may be conjunctive, *and thou shalt rejoice* in consequence of the destruction of foes, or adversative, *and on other hand*, i. e. *but*, while they perish thou shalt have cause to rejoice. וְיִשְׂרָאֵל *in Jehovah*, in virtue of your relation to him, as to rejoice in wealth is in the possession of it or in the advantage it brings. וְיִשְׂרָאֵל *boast, glory* : He shall be the ground of triumphant confidence. Marg. see on 40 : 26.

17. Another figure ; water is given in overflowing abundance to those perishing with thirst, when and where it could be least expected. This similitude is often used by Isaiah, suggested probably by the experience of Israel in the wilderness when coming up from Egypt. First the necessity is described. It is not the literal thirst of the exiles returning from Babylon which is intended, for (1) the language would then be hyperbolic and fanatical ; no such miraculous gift of water occurred on their return ; (2) this is a fresh image of what had been set forth under a different emblem in the preceding verses. There is no more reason for regarding this as literal description than the worm pulverizing mountains. Thirst is a figure for misery and destitution, for which an abundant and unexpected supply shall be provided. It is not to be confined to the suffering of the Babylonish exile, though that is of course included, comp. Amos 8 : 11-13. וְיִשְׂרָאֵל , the form appears to be from וְיִשְׂרָאֵל , and so some take it. But as that word has the sense of *placing*, not of parching or drying up, which the context requires, it is probably from וְיִשְׂרָאֵל with Daghesh-forte emphatic § 24. c. Secondly, the plentiful supply, *a.* its source, then *b.* in the next verse the supply itself. וְיִשְׂרָאֵל , *hear prayer favourably, answer them* ; no prayer had been mentioned, but it was implied in the wretched-

ness above described; first affirmatively, then negatively, as is usual with Isaiah, *I will not desert them.*

18. עֵלְיוֹתַי, not merely high places, but bare, *naked cliffs* or hills. מְקוֹמֵי מַיִם, water shall abound everywhere, in hills and valleys. This is not a description of physical changes which shall be wrought, but figures of abundant blessing. The interpreter must not particularize cliff, valley, desert, and make each a symbol of some distinct individual thing, but take the whole image together as forming one picture of welcome and overflowing supply.

19. The wilderness, מִדְבָּר, containing only scanty vegetation, and even the desert, מְדִינָה, absolutely destitute of verdure, comp. on 40 : 3, shall be made to produce stately trees. This is not a new figure, but a carrying out of that already employed. The trees are not designed to suggest shade and shelter from the heat, nor to delight the eye by beautiful groves, but to evidence the thoroughness of the change produced by this miraculous abundance of water; that is made fruitful which was sterile before.

20. לְמַעַן יֵרְאוּ expresses the design, 'in order that *they* may see,' either 3 pl. indef. § 243. 2. *b*, *it may be seen*, or, the nations opposed to God in this strife. וְיִצְמַח מִיַּד יְהוָה, ellipsis of עָלַם לֵב : בְּרָאָהּ, not only produced it but *created it*, implying something altogether new and above the operation of natural causes, see on Gen. 1 : 1.

21. The idols and their worshippers are addressed and challenged to exhibit like proofs of divinity. הַיְדֹלֹתַי *produce your cause*, i. e. your side in this great contest. עֲצָמוֹתֵיכֶם *your strengths* or *strong ones*, those on which you rely. Some make it 'your champions,' i. e. idols. The Eng. Ver. better, 'your strong reasons.' מֶלֶךְ יַעֲקֹב : הַמֶּלֶךְ *the king*, both the ruler and defender of *Jacob*.

22. וְיִגְדְּרוּ וְיִגְדְּרוּ § 279; both verbs have the same subject and object, though some translate *let them bring near* their idols, and *let them*, the idols, *announce to us*, etc. הַבְּרָאִיִּים... הַבְּרָאִיִּים. The contrast has been differently understood; either the proximate and the remoter future, or more probably *the former things* are past predictions already uttered and accomplished, while *the coming things* are predictions now to be made of what is yet future. אֶת־הַיְדֹלֹתַי *the end of them*, their issue, whether they are fulfilled or not. *We*, i. e. God and his people on one side; *they*, i. e. idols and their followers on the other.

23. Change of person § 279. כִּי אֶלְהֵיָם, this was the thing to be decided. וְהַיְדֹלֹתַי, either *reward* your friends and *punish* your foes, or *do* some thing either *good* or *bad*, comp. Jer. 10 : 5, Zeph. 1 : 12. וְהַיְדֹלֹתַי § 172. 3. וְהַיְדֹלֹתַי § 97. 2. *a*. וְהַיְדֹלֹתַי, some connect with the subject *we*, both par-

צִדִּיק, may be *right, true*, or the more exact meaning of the word may be retained, *righteous*. He in whose favour the judge pronounces is justified in his case, be it what it may; so in this case, give decision in favour of the idols if they have foretold anything, pronounce them on that ground righteous in the claim which they are putting forth to divinity.

27. רִאשֹׁנִים, not as Eng. Ver. *the first shall say*, but *I first*; either supply 'say,' or introduce *give* from the last clause, i. e. give them the opportunity and privilege of saying *behold them*.

28. The incapacity of the idols. וַיֵּרְאוּנִי prep. partitive, I saw of these, i. e. the idols. וַיִּזְכְּרוּ, giving advice or information respecting the future. וְיָשִׁיבוּ דְבָרִי, declarative *and they will perhaps return an answer*, subjunctive *that they may*, etc., or interrogative, *will they return*, etc.

29. As they have failed to make out their claim to divinity, sentence is given against them. וְהֵמָּנָה, (1) *all of them are vanity, their works* or deeds are *nought*, but this violates the accents; (2) as for *all of them*, *their works* are *vanity, nought*.

CHAPTER XLII.

Chap. 40 promised to Israel deliverance and salvation, confirming the certainty of it by an appeal to God's incomparable greatness. In chap. 41 the sole divinity of Jehovah is demonstrated to the confusion of idols and their worshippers by his protection and exaltation of Israel. The idols can neither do good nor do evil, neither be the authors of any salvation to the people, nor retard the salvation God has promised. In this chapter the divinely appointed destiny of Israel, which God's power is pledged to accomplish, and which the idols cannot prevent, is more fully unfolded, and seeming difficulties in the present and past aspect of things are removed.

The chapter consists of 3 parts, viz. :

1. vs. 1-9. Israel is God's chosen servant to extend his kingdom over the earth, and to enlighten and save the nations.

2. vs. 10-17. God's apparent apathy and inaction in the past presents a seeming improbability in the way of the accomplishment of this destiny: but this is to be exchanged for an activity which shall effect the most stupendous results.

3. vs. 18-25. The character and condition of the people add a fresh improbability: but their sins shall not obstruct what God does for his own righteousness' sake and the magnifying of his law: and their sufferings, so far from proving God's inability to protect and bless them, were sent for just reasons by God's own hand.

1. **יָדָוּד**. The most important question connected with this entire prophecy is who is the servant of Jehovah, comp. 41 : 8, who so frequently recurs in it. He cannot be Cyrus, who was not commissioned to spread the true religion, nor Isaiah, or the prophets as a class, who were not sent to the Gentiles, nor Israel in its purely national character, whose sufferings were not vicarious, and from whom he is expressly distinguished, 49 : 6. It is plain from the attributes and works ascribed to him, that the Messiah is prominently referred to: this further appears from frequent applications to Christ, in the New Testament, of language employed respecting this servant here and elsewhere. Yet he is not exclusively intended, for (1) imperfection and sin are attributed to the servant of the Lord, 42 : 19. (2) The servant is repeatedly called Israel or addressed as Israel, 41 : 8, 44 : 1, 49 : 3. (3) The connection here demands not the introduction of a fresh subject, but a statement of what was designed for Israel. (4) What is here said of God's servant is applicable to the people as a whole in its measure. (5) Some of the expressions used respecting the servant of Jehovah are applied to the people of God, Jer. 11 : 19, Acts 13 : 47, 2 Cor. 6 : 2. The proper view seems to be that God's servant is Israel considered as embracing the Messiah, who was to spring from the midst of them, and by whom mainly the task of the world's salvation committed to this people, comp. John 4 : 22, was to be achieved : as we might attribute to France what was performed by Napoleon. This is precisely the sense of 'the seed of Abraham,' and may be further confirmed by the scriptural doctrine of the unity of Christ and his people, comp. 1 Cor. 12 : 12. **אֲחֻזְתִּים** *I will uphold him* or *will hold him fast*, retain him. There is no necessity for supplying the relative. This is applied to Christ, Mat. 12 : 18, etc., and twice by a voice from heaven, Mat. 3 : 17, 17 : 5, where the changes in the form of expression are for the sake of explanation or more exactly designating the person intended. **בְּחִירָה**, not merely *choice* or *excellent*, but actually *chosen*. **מִן־הַשָּׁמַיִם** *upon him* rather than *in him*, to denote descent from heaven. **מִשְׁפָּט** *judgment*, either the function of a judge, the administration of justice, not here the mere blessings of good government in a worldly sense, but his empire, his spiritual reign, or that which is just and right, his righteous laws, true religion. Israel, instead of being longer lorded over by the nations, shall give law to them in the person of his great representative and ruler. **לְגוֹיִם** *to the nations*, i. e. mankind. **לְיֵצֵא** *cause to go forth*, i. e. from Jerusalem, the centre and seat of this empire, comp. 2 : 3, the facts of the new dispensation being presented under the emblems of the old.

2. This empire was not to be extended by such means as are em-

ployed in worldly conquests, not by noise and clamour, ver. 2, nor by violence, ver. 3, but by the truth. רָפָא *lift up*, not himself, nor faces פָּנָיו , i. e. accept persons, but *his voice*; the true object is contained in the last word of the verse.

3. Figures of gentleness, and so applied by the evangelist Matthew 12 : 20, not merely as descriptive of the personal characteristics of the Redeemer, but of the method of extending his kingdom. הַכְּבִיט , shown by the accompanying adjective *dim* and verb *extinguish* to mean *wick*; its primary sense is *flax*. $\text{לֹא יִשְׂרָף$ stands opposed to the methods of extending his empire previously described. The prep. admits of various explanations: (1) *according to truth, truly*, in a true and proper manner; (2) *in reference to truth*, i. e. by means of truth; (3) *belonging to truth*, i. e. in its service, acting as its embodiment and representative; (4) *unto truth*, so as to secure its triumph and establishment. The rendering *in perpetuity* gives an unauthorized sense to the noun.

4. וְיִבְהַה , allusion to בְּהָה , ver. 3, he shall neither use violence nor suffer it from others, he shall not fail in the performance of his task. וְיִרָץ , some derive from רָץ *run*, (1) shall neither be *dim* nor *run*, i. e. be precipitate, not too slow nor too hasty; (2) *run away*, flee, be driven from the successful accomplishment of his work. It is more probably from רָץ § 140. 1, with allusion to וְיִבְהַה , ver. 3, *be broken*, defeated. אֲרָצֵי *isles*, remote lands, see on 40 : 15. יִחַלְלֵנוּ *shall wait for his law*, may mean that they must remain deprived of the blessings of his kingdom until his reign comes to be extended over them, or that after their submission to him they shall wait for the utterances of the law from his mouth with a ready disposition to obey them.

5. The accumulation of titles heightens the sense of God's greatness and omnipotence, and thus gives confidence in his ability to effect what is promised in the following verses. בְּנֵי אָדָם § 221. 7. *a*. $\text{לְכָל$, mankind, not the Jews in contrast with the Gentiles, see on 40 : 7. Marg. Haph-tarah of בְּנֵי אֲרָצֵי , Gen. 1 : 1.

6. קָרָאתִיךָ , summoned thee to this task, *called thee* to be my servant. בְּצִדְקָה *in the exercise of righteousness*: this is shown both in faithfulness toward his servant, fulfilling all rightful claims to assistance and support, and in the nature of the work itself to which he is called, a work illustrative of and determined by God's righteousness. וְאֶחְזָקְךָ § 97. 2. *a*, *hold thy hand*, sustain, uphold. לְבְרִיתֵנוּ , not a *covenant people* or mediating people, though this might describe Israel's function, but a *covenant of the people*, the mediator of a covenant with them, as light in the following clause means a dispenser of light. עַד may denote the Jewish

people in contrast with בְּנֵי הַיָּם , the Gentiles, or more probably is equivalent to it, denoting, as in ver. 5, *mankind*.

7. Figures of the removal of sin and suffering, which Israel especially through its great representative was appointed to accomplish.

8. Jehovah claims to himself the honour of this glorious result in contrast with graven images whose powerlessness has been previously exhibited.

9. The fulfilment of previous predictions (or, as some say, those of the nearer future, i. e. about Cyrus, when they come to pass) pledges and assures the fulfilment of others made respecting events before they *sprout* or spring up. How completely the glorious future here heralded was yet buried in the soil and had not even sprouted, appears from what follows. Two great sources of the improbability of what has been announced are considered, (1) God's seeming apathy and inaction; (2) Israel's character and fortunes, so opposite from those described or presupposed. These the prophet now proceeds to dispose of: but first he proclaims a universal jubilee and summons all the world to rejoice.

10. שִׁיר הַיָּם *new song*, indicating a fresh occasion of praise. $\text{בְּרֵאשִׁית הָאָרֶץ}$, the remotest parts of the earth are to utter their joyful thanksgivings at the salvation of the world from sin and misery to be effected by Israel. $\text{וְהָיָה כִּי יֵרְדוּ הָיָם}$, object of וְיֵרְדוּ הָיָם , 'going down to the sea and all that it contains,' or parallel to וְיֵרְדוּ הָיָם , and summoned to join in the praise, whether it denotes marine animals or inhabitants of lands in the bosom of the sea.

11. וְיֵרְדוּ הָיָם , see ver. 2. וְיֵרְדוּ הָיָם § 197. *d*, § 275. 2. *b*.

13. Jehovah will stir up his zeal on behalf of his people, lay aside the seeming inaction of the past, and accomplish the most stupendous results. וְיֵרְדוּ הָיָם , military phrase for going forth to battle. וְיֵרְדוּ הָיָם (1) zeal, excited feeling, (2) jealousy for his own name, or on his people's behalf. וְיֵרְדוּ הָיָם , the battle-cry or shout to rouse the warrior's ardour.

14. God's past apathy and inaction are contrasted with the new activity to be displayed on his people's behalf. וְיֵרְדוּ הָיָם , not interrogatively, but expressive of the determination formed during this period of seeming inaction, 'saying, *I will be silent*.' וְיֵרְדוּ הָיָם , the comparison has sometimes been referred to the subject, God, as one bringing forth, travailing in birth with Israel, effecting their regeneration and salvation, but it is better and more usual to connect the comparison with the actions described. וְיֵרְדוּ הָיָם , in the two other places in which it occurs, is a noun, *viper*; here it is a verb. וְיֵרְדוּ הָיָם , not from וְיֵרְדוּ הָיָם *destroy*, but וְיֵרְדוּ הָיָם *blow*, breathe hard. וְיֵרְדוּ הָיָם , not *devour*, but *print*.

15. The effects produced by this zeal and activity of God metaphorically expressed. They are described as most surprising and stupendous,

implying the exercise of almighty power, and of a character precisely the reverse of those in 41 : 18. They represent mighty judgments on the foes of the people to accomplish the deliverance and welfare of the latter.

16. The result will be the safe guidance of those who could no more see a way of escape from perplexity than the blind. $\eta\text{פְּהַלֵּם}$, convert darkness into light, see 41 : 15. עֲקֻמֵּי־אָרְצָם *crooked* or *uneven*, as opposed to יֵשׁוּבֵי־אָרְצָם , lineal or superficial straightness, see on 40 : 4. עָשִׂיתִּי לָהֶם *I have done them* these things, or *for them*, the people § 102. 2, § 273. 3. a.

17. וַיִּגְּבֵי , driven back from the execution of their designs. While God's people should be thus favoured and blessed, the worshippers of idols would be utterly discomfited and disappointed, unable to accomplish Israel's destruction. The great temptation of the people was to distrust God's power and grace, and transfer their confidence to the idols whose worshippers had proved so much stronger than they. This is met here and repeatedly in this prophecy. עֲבָדֵי־אֱלֹהִים , i. e. both the graven and molten image.

18. The improbability arising from Israel's character and condition : these shall not obstruct his achieving this high destiny on his own behalf and that of the world. $\text{עֲבָרֵי־אָזְנוֹתָם}$ § 245. 2, the heathen may be addressed as especially characterized by moral deafness and blindness ; or perhaps the deaf and blind as a class, the deaf might be expected to hear and the blind to see these evidences of the folly of idolatry.

19. And yet Israel neither hears nor sees them, or acts as if he did not. מִי־יִשְׁאַלֵּם , the question implies that his blindness is such that no other deserves the name ; all other blindness disappears beside it. This shows that the servant of the Lord here spoken of is not the Messiah exclusively, for this can have no relation to him. עֲבָדֵי־אֱלֹהִים has been variously explained, (1) *friend* of God, (2) *perfect*, (3) *devoted* to God, (4) *provided with* $\text{עֲבָרֵי־אָזְנוֹתָם}$ *peace* or *welfare*.

20. רִאִי K'thibh 2 m. s. pret., K'ri const. inf. רִאִי . Israel is addressed in the first clause, and spoken of in the second § 279, *thou hast seen many things*, i. e. evidences of divine power and grace, but wilt pay no heed to them. $\text{רָקַעַתְּ$, inf. for finite verb § 268. 1, *God has opened his, Israel's, ears* by his prophets, etc., or better, comp. ver. 7, it describes the destiny of Israel, *set to open ears*, and *he will not hear himself*, whether from indisposition or inability, or both.

21. This guilty incapacity and apparent gross unfitness of the people for their destined task shall not defeat it. God will accomplish this salvation for his own sake, not for theirs. עַל־שְׁמֵי , some refer suf. to Israel, *in order to his, Israel's, righteousness* ; others to Messiah, *on account of*

his, Christ's, righteousness. It must refer to God, *on account of his own righteousness*. קָרַן cannot mean exactly *grace* or *mercy*. It may here denote faithfulness to his promises and engagements, which is one phase of the divine righteousness, or his righteousness in its ordinary sense, which the plan of salvation was designed to illustrate and display by putting away sin and diffusing holiness. מְגַדֵּל תּוֹרָה, not *magnify law* by inflicting judgment on those who had violated it, which is inappropriate in this connection: nor *give a great and glorious law*, but *illustrate and honour the law*, i. e. the Old Testament dispensation, that system of things which God had ordained to issue in the salvation of the world, and which should so issue in spite of Israel's unfaithfulness. תּוֹרָה from הוֹרָה *to instruct*, not mere advice but authoritative guidance, *law*.

22. The condition of Israel presented as great an apparent obstacle to his achieving this salvation as his character. Can a people who could not save themselves, and whom their God did not rescue, be the saviours of the world? This anomaly is here explained. הִתְחַבְּרוּ בְּחַיִּים. Some derive the noun from בְּחַיִּיר, then according as the verb is from בִּחַ or from בָּחַ it may be rendered, there is a *snaring of young men, all of them*, all their young men are captured as birds in a snare, or *they all are the puffing derision of young men*. But it is better to regard ב as a prep. a *snaring them all in holes*, they are caught like wild beasts, or *panting in holes*, i. e. dungeons. וּבְבִקְעֵי בְּלֵאִים, both members of the compound expression are put in the plural. The terms of this verse are figurative, and describe not merely the Babylonish exile, but the suffering and oppressed condition of the people through a considerable portion of its history. מְסַסָּה לְבֵן, allude to מְסַסָּה of the first clause, and are resumed in מְסַסָּה בְּזֵוֹת, of ver. 24. הָשֵׁב לְהָשִׁיב § 65. a, *restore*, bring back, whether to their own land or to their former condition of prosperity.

23. The question implies the prophet's earnest desire that they should give ear, and at the same time his apprehension that few would do so. שָׁמָע does not refer to תִּיָּה, ver. 21, which is too remote, nor to the preceding verse, but to the verse following, containing the solution of this anomaly, which is the main thing to be attended to. לֹא־שָׁמְעוּ, not *hearken to the past* but *hear for the future*, either describing the time of hearing, *in time to come*, or the object of it, *hear with reference to the time to come*.

24. Their sufferings do not prove that Jehovah is unable to deliver his people, for he gave them into their enemies' hand, and that for a sufficient cause. הַצָּדִיק, § 279.

25. וַיִּשְׁפֹּךְ , Vav conv. intimates a close connection or dependence, and so *he poured* § 99. 1. $\text{אַף כִּי אֵת אֲדֹנָי}$ § 253, *fury*, viz. *his anger*, or *his anger as fury*. $\text{וְהוּא אֵת אֲדֹנָי}$, the subject is אֲדֹנָי or rather אֵת . $\text{וְהוּא אֵת אֲדֹנָי}$, not *unawares*, unexpectedly, but expressive of stupid unconcern, as is shown by the parallel expression, *he will not lay it to heart*. The change of tense is significant, and is designed to embrace both periods of time § 263. 5. a. Marg. see on Gen. 44 : 10. 17.

CHAPTER LIII.

That the Messiah is the subject of this chapter is evident from the following considerations:

1. Its terms are exclusively applicable to Christ. A spectacle is presented of extraordinary humiliation and suffering, terminating in a violent death. They, who first beheld it, mistook its real meaning and design, and despised what they should have honoured. This suffering and death were vicarious, due to no personal ill desert of the victim, and to no arbitrary infliction of God, but endured for the sins of others, and procuring for them justification and peace. The sufferer was himself righteous, vs. 9. 11; not in a comparative sense merely, but absolutely so, since what he endured was not on his own account, but wholly for the sake of others. These sufferings were, moreover, voluntarily assumed and borne without complaint, and they were to issue in a glorious reward. This is all strictly true of Christ, but of no other.

2. The subject is expressly stated to be the servant of the Lord, ver. 11, 52 : 13. To this servant Isaiah ascribes all that work which Israel, including the Messiah, was raised up and appointed to do for the glory of God and the salvation of man; see on 42 : 1. In some passages the language employed is applicable both to the people as a whole and to their great descendant. In others it is so framed as to refer only to one or the other of the constituents of this complex person. The imperfections charged upon this servant, 42 : 19, belong to the people alone. In the present chapter the Messiah is alone regarded. In proof of this it may be urged, (1) that what is here said of the servant of the Lord is true only of the Messiah, not of Israel as a people. Their sufferings were not vicarious, but as both Isaiah and other prophets testify, and as the facts declare, the just desert of their own sins. The church here possesses only a remote and distant resemblance to her head in so far as she takes part in the afflictions of Christ, and completes the destined

measure of that willing endurance for the good of others, which appertains to her as the body of a suffering head, Col. 1 : 24. (2) Here, as in 42 : 6, 49 : 5, 6, Israel is distinguished from the servant of the Lord. The speakers in the first part of the chapter are not gentile nations in contrast with Israel, with whom the prophet could not identify himself, and whom he could not thus introduce without explanation, but as in 59 : 9-12, 63 : 16—64 : 12, and as is distinctly intimated ver. 8, comp. ver. 4, the people of God. (3) The expressions imply that an individual person is intended. The singular is used throughout ; he is called "a man," ver. 3 ; his "soul" is spoken of, vs. 10, 11, 12, also his imprisonment and death, vs. 8, 9 ; he is contrasted with the "many," vs. 11, 12, whom he shall justify, and whose sins he bare. This is so convincing, that some of those who reject the Messianic interpretation, have sought to fix upon some other individual as the subject of the prophecy, some prophet, or king, or martyr, otherwise unknown. And the Ethiopian eunuch was led to ask whether the prophet spoke this 'of himself or of some other man.' Acts 8 : 34.

3. The analogy of prophecy. (1) Although the prophets dwell more upon the glory and blessedness of Messiah's reign than upon his antecedent humiliation, and although it is peculiar to this passage to unfold the vicarious nature of his sufferings, he is yet elsewhere predicted as a sufferer, in whom the acme of human endurance should be reached, and who should rise thence to proportionate exaltation and glory. This is already intimated in the primal promise, Gen. 3 : 15, and more distinctly set forth in the typical Psalms, e. g. Ps. 22, 69, and in the later prophets, e. g. Daniel 9 : 26, Zechariah 9 : 9, 12 : 10, 13 : 7. (2) This chapter stands in the relation of climax to others of like character in this same prophecy, see on 40 : 2, and must refer to the same subject. The declaration, 42 : 4, 'he shall not fail nor be discouraged,' implies that the servant of the Lord would meet with opposition and obstacles. He is spoken of, 49 : 4, as 'one whom man despiseth and whom the nation abhorreth ;' 50 : 6, he gave his back to the smiters and his cheeks to them that plucked off the hair. (3) The 'tender plant' and 'root out of a dry ground,' ver. 2, strongly resemble expressions which are used to characterize the Messiah elsewhere. These terms are doubtless identical in meaning with the rod out of the stem of Jesse and the branch growing out of his roots, 11 : 1, and 'my servant, the Branch,' Zech. 3 : 8.

4. The authority of the New Testament, which bears testimony to the Messianic character of this passage almost verse by verse ; 52 : 15 is quoted and applied to Christ, Rom. 15 : 21 ; so 53 : 1 in John 12 : 38,

Rom. 10:16; ver. 4 in Matt. 8:17, and with the following verses in 1 Pet. 2:22-25; vs. 7, 8 in Acts 8:32, 33; ver. 12 in Mark 15:28, Luke 22:37. As a suffering Saviour is more clearly and fully set forth in this chapter than in any other prophecy of the Old Testament, it must be prominently referred to in such general statements as Mark 9:12, 'it is written of the Son of Man that he must suffer many things and be set at nought,' and Luke 24:25-27, 44-46, Christ ought, agreeably to the prophets, to have suffered these things and to enter into his glory. The terms employed by the writers of the New Testament in stating the doctrine of vicarious atonement are also frequently borrowed from this chapter or contain manifest allusions to it. Thus Rom. 4:25, 'who was delivered for our offences,' alludes to ver. 5; the 'Lamb' 1 Pet. 1:19, the 'Lamb slain' Rev. 5:6; the 'blood of the Lamb' Rev. 7:14 to ver. 7; 'the Lamb of God which taketh away (*ὁ αἵμων*) the sin of the world,' John 1:29, 36 to vs. 7, 11; 1 John 3:5, comp. vs. 9, 11; 1 Cor. 15:3, 4, 2 Cor. 5:21, comp. vs. 8-11.

5. This is the most ancient and the almost universally received interpretation. The oldest Jewish authorities refer it to the Messiah, notwithstanding its contrariety to the carnal expectations of that people. And it was only to escape the necessity of confessing the signal fulfilment of this prophecy in Jesus of Nazareth that the Jews of later times abandoned this traditional explanation. In the Christian church this continued to be the unanimous interpretation for seventeen centuries, unless Grotius be regarded as an exception, who explained it in its primary sense of Jeremiah, but in its fullest and highest sense of Christ. It was not until the prevalence of rationalism, with its bold denials of the reality or possibility of prophetic foresight, that any other subject than the Messiah was imagined or suspected.

6. No other satisfactory explanation ever has been or can be suggested. The perfect righteousness of the subject and his vicarious sufferings are wholly inapplicable to the Jewish people as a whole, to the sacred order of the priesthood, or the collective body of the prophets, as well as to Hezekiah, Josiah, Isaiah, Jeremiah, or any other individual, actual or supposable, but Christ alone.

The chapter may be divided as follows, viz.:

1. vs. 1-9 describe the sufferings of Messiah.
2. vs. 10-12 his consequent reward.

The former of these sections may be subdivided into three stanzas of three verses each:

(1) vs. 1-3, his lowly and suffering condition led to his contemptuous rejection.

(2) vs. 4-6, these sufferings, so grossly misunderstood, were vicarious.

(3) vs. 7-9, he dies by a judicial sentence, uncomplainingly, though innocent, for the sins of others.

1. וְעַתָּה , While the Gentiles who 'had not heard,' 52 : 15, shall pay heed to Messiah's claims, the mass of the chosen people will reject him. The question does not necessarily imply that the unbelief was absolutely universal ; the few who believed are overlooked beside the vast numbers who did not. $\text{מִפִּי־נְבִיאֵינוּ}$ suf. may denote the source § 254. 7, *the thing heard from us* prophets, our report, so Eng. ver. ; or the subject § 254. 8, *the thing heard by us* the people of God ; the latter explanation has the advantage of assuming the same speaker here as in the following verses. The prophetic teachings regarding the Messiah are intended in either case. זְרוֹתֵי־יְהוָה *the arm of Jehovah*, i. e. his presence and power, which, though manifested in Christ, were discovered by few. עָלֵינוּ , not simply *to whom*, as if the prep. were עָלֵינוּ or עָלֵינוּ , but *over whom*, the figure being that of a celestial exhibition.

2. The reason why the Messiah was not recognized in his true character is found in his humble and unattractive exterior. בְּעֵינָיו § 262. 4, the ideal position of the prophet is between Christ's humiliation and his glory, so that what relates to the former is mostly spoken of as past, and what relates to the latter as still future. מִלְּפִי־בָרִי § 245. 5. *d*, elsewhere *a suckling*, here in the sense of מִלְּפִי־בָרִי *a sucker, sprout*. וְעַתָּה , some refer the suffix to God, *before him*, an object of divine attention and care, comp. Gen. 17 : 18, others to the people, i. e. in their esteem. The objection that this involves a gratuitous change of person, since the people are the speakers throughout the first part of the chapter, may be relieved by understanding it distributively, § 275. 6, in connection with the implied answer to the preceding question, 'Almost every one disbelieved since Messiah *grew up before him*,' etc. שֹׁרֵטֵי־בְּרִי *root*, or more probably *a shoot* attached to and springing from it, in which the root as it were reveals itself. הַיָּבֵשׁ וְהַיָּבֵשׁ , and hence puny and insignificant ; the explanations of the *dry land*, as Galilee, or as the Virgin Mary, show what extravagance results from giving a separate significance to every particular in a figurative or symbolical description. וְעַתָּה is by some interpreters connected with what precedes, and rendered *that we should behold him* in the sense of looking upon him with pleasure ; this is recommended by the like construction of the following וְעַתָּה . It is forbidden, however, by the accents, as well as by the fact that וְעַתָּה has this sense only when followed by וְעַתָּה , see on Gen. 1 : 4. The prophet may here forsake his ideal stand-point, and speak of that as future which is actually so, or the future may be used relatively to the preceding בְּעֵינָיו , § 263. 5. *a*, because

the act described is subsequent to and consequent upon it, *and we saw him*.

3. זָּרַק , either in a passive sense, *forsaken of men*, or an active, *ceasing to be of men*, so disfigured by suffering as to be no longer counted a man, comp. Ps. 22 : 7. $\text{עָלַם$ § 207. 2. *e.* $\text{לֹא יָדָעוּ$, not *known by* but *acquainted with sickness*, which may be used here as 1 Kin. 22 : 34 of the physical effect of wounds, but most probably stands by a poetic individualization for every form of suffering. $\text{וַיִּסְתֵּר$ has been explained as an anomalous Hiph. part. *like one causing to hide the face from him*, or as the sense of the Hiph. in this verb is simply *to hide*, *like one hiding the face from us* in grief, 2 Sam. 15 : 30, or shame, Mic. 3 : 7, as the lepers, Lev. 13 : 45. As, however, such a form of the participle would be almost unexampled, § 94. *e.*, it seems better to regard it as a noun, § 191. 4, when וַיִּסְתֵּר , § 33, may be 1 pl. with the same sense as before, or 3 m. s. with the relative omitted, § 285. 3, *like one from whom* there is a *hiding of face*, whether the meaning be that we or men generally averted our faces to avoid the sight of so shocking a spectacle, or that he resembled one from whom God had hidden his face in anger, comp. 59 : 2, where וַיִּסְתֵּר stands as here without any qualifying expression, also 54 : 8, 64 : 6, Ps. 22 : 25. וַיִּסְתֵּר , not 1 pl. fut., but as at the beginning of the verse, Niph. part.

4. These sufferings were not in punishment of any sins of his own, nor were they mere calamities or arbitrary divine inflictions. The true explanation is given in the first clause. וַיִּסְתֵּר , as subsequently וַיִּסְתֵּר , expressed on account of the emphatic contrast, § 243. 1. וַיִּסְתֵּר , not simply *took away* but *bore*, as it was only by bearing our sufferings that he could have removed them; this appears further from the parallel expression וַיִּסְתֵּר , about whose meaning there can be no question, from the preceding verse where Messiah is characterized by the sickness and griefs which are here identified as 'ours,' and from the usage of this verb וַיִּסְתֵּר in the phrase to which there is manifest allusion here, comp. ver. 11, 'to bear iniquity,' Ezek. 18 : 19. 20, Num. 9 : 13, i. e. to suffer its penalty. Matthew, 8 : 17, quotes these words as fulfilled in our Lord's miracles of healing; for, though they did not exhaust the meaning of the prophecy, they were types and incipient fruits of the salvation wrought by his vicarious sufferings. וַיִּסְתֵּר § 200. *c.* וַיִּסְתֵּר suf. repeats the noun, § 281. וַיִּסְתֵּר , this verb and its cognate noun וַיִּסְתֵּר are used of any plague divinely sent, and particularly of the leprosy, 2 Kin. 15 : 5, Lev. 13 : 1, whence the Jewish notion that Messiah was to be a leper. וַיִּסְתֵּר § 254. 9. *b.*

5. וַיִּסְתֵּר prep. indicates the ground or reason, *on account of*.

לְהַנְיֹוֹתָנוּ שְׂמֵחַ לְפָנֶיךָ, not *instruction for our welfare*, § 254. 9, since the reference in the context is not to Christ as a teacher but as an atoning sacrifice, and the prep. וּפָנֵי upon him suggests the idea of bearing suffering, as in ver. 4; but *chastisement or punishment of our peace*, that by which our peace or welfare is cured.

6. The language of the people of God is still continued. לְהַנְיֹוֹתָנוּ § 245. 5. *d*, figure of sin and the helpless misery resulting from it.

7. שָׁפַטְנוּ, not 1 pl. fut. Kal, *we shall oppress* him, but Niph. pret., and not impersonally, *it was exacted*, viz., the penalty due to our sin, but *he was oppressed*. אֲנִי pron. expressed because the participle follows, which does not of itself indicate the person. שָׁפַטְנוּ may be taken passively, *afflicted*, a synonymous expression added to strengthen the preceding statement, or reflexively, § 77. 2, *humbling himself*, suggesting the idea that he voluntarily submitted to this affliction. יִפְתָּח פִּי fut. relative to the foregoing verbs, § 263. 5. *a*; in the vividness of the description the scene appears to be transacting before the prophet's eyes, and hence he uses successively the preterite, the participle, and the future to set it forth in its successive stages as in part past, in part present, and in part yet to come, *he has been oppressed, and he is being afflicted, and he will not open his mouth*. לֹא יִפְתָּח פִּי § 285. 3. Marg. see on Gen. 44 : 10. הִנֵּנִי agrees not with הָיָה which is fem., nor with אֲנִי which is too remote, but with Messiah, who is the principal subject.

8. בְּשֹׁפָט וּבְשֹׁפֵט prep. may have its instrumental sense, as Eng. Ver. marg., *by oppression and by judgment*, i. e. a judicial sentence, or its local sense, *from confinement and from judgment*, i. e. the tribunal or judgment-seat. הִנֵּנִי has been referred to his being taken to execution, as Prov. 24 : 11, or taken out of life, as Ezek. 33 : 4. 6, or his assumption to heaven, as Gen. 5 : 24, 2 Kin. 2 : 9, 10. Of the numerous interpretations proposed for the next clause there are but two which are consistent with the true sense and usage of the words. The first, which has the authority of the early versions in its favor, makes אֲנִי the object of the following verb, *who shall speak (or think) his generation*, i. e. who can in word or thought recount their multitude? The 'generation' of the Messiah will then mean those who belong to the same class with him, who are assimilated to him in spirit and in life, as in the phrases 'generation of the righteous,' Ps. 14 : 5, 'generation of thy children,' Ps. 73 : 15, 'generation of the upright,' Ps. 112 : 2. It is thus in fact, though not in form, equivalent to his posterity or spiritual seed, עַמִּי, spoken of ver. 10. The verb הִנֵּנִי, though commonly followed by the prep. בְּ, may nevertheless take a direct object, as is shown by Ps. 145 : 5. This rendering assumes that a preliminary glimpse is here afforded of Messiah's

exaltation and the reward of his voluntary endurance, while the entire context relates to his sufferings and the full and proper consideration of their reward does not begin until ver. 10. According to the other view of the clause, אֲנִי-דֹרִי stands absolutely in apposition with the subject of the verb § 271. 4. *b*, as for his generation, i. e. his contemporaries, who shall think (or say) that, etc., none of them, or comparatively few, shall recognize the fact that his sufferings are vicarious. יָגַד , most usually and naturally employed of a violent death. אֲנִי , Jehovah may be the speaker, as in vs. 11. 12, or the prophet, or as in the preceding verses the people of God, the singular being employed distributively § 275. 6, as 1 Sam. 5 : 10, Zech. 8 : 21. לְיָגַדְךָ , not an unusual form for 3 m. s. *smiting* was to him, but 3 m. pl. and paragogic Vav § 104. *f*, § 233, with the ellipsis of the relative § 285. 3, to whom smiting belonged or was due, or the abstract יָגַד for the concrete, as a smiting, one smitten, comp. Lev. 13 : 4, etc., for them. The word יָגַד alludes to יָגַדְךָ ver. 4; his contemporaries would think him stricken, but not that the stroke which he bore was one which had been deserved by themselves.

9. נָתַתָּהּ indef. § 243. 2 and one gave, put, appointed, equivalent to *it was given*. רָשָׁעִים wicked, distinguished as such by an ignominious burial, hence criminals, malefactors. With this is contrasted in the next clause the honourable burial of the rich. The servant of the Lord was destined to both, of course successively and by different parties. This enigmatical statement finds its explanation in the event. They who crucified Christ with malefactors, marked him out for a malefactor's grave; but God by his providence ordered it otherwise. He was laid, as Matthew 27 : 57-60 expressly informs us, with special allusion doubtless to this prophecy, in a rich man's tomb. The exactness of the fulfilment has given great trouble to unbelieving interpreters, who have ineffectually tried by every expedient to get rid of the plain sense of the passage. The text has been altered without the slightest warrant of external authority; רָשָׁעִים has been declared, in defiance of invariable usage, to mean *wicked*, and finally it has been said that 'rich' is here equivalent to 'wicked,' inasmuch as riches lead to pride and impiety. It is, however, not the rich man's life, but his burial which is here spoken of, and that manifestly presents not a parallel but a contrast to the grave of the malefactor. Christ had his grave with malefactors in the intention of his murderers, with a rich man in the purpose of God and in actual fact. אַחֲרֵי-מוֹתוֹ , not in the act of dying but in the state of death, equivalent to *after his death*, comp. 1 Kin. 13 : 31. The plural form has been supposed to express intensity § 201. 2, a death so dreadful that it seemed

like many deaths combined in one, or to be purely poetic, as Ezek. 28 : 8, 10, or to be such only in appearance, the suffix after *ni* following the analogy of those appended to fem. plur. nouns, comp. Ezek. 6 : 8, 16 : 31, § 173. 2. There is no necessity, therefore, of assuming either that the suffix refers to a collective person, or that the word is the plur. of *ni* in the sense of a *sepulchral mound* or *tumulus*, a meaning which this word never has; this would besides require an arbitrary change of the points to *ni*, and it would after all leave the plural form unexplained. *ni* prep. governing the following clause and hence equivalent to the conj. *ni*, which may mean *because*, when his innocence will be stated as the reason why his grave was finally assigned him with the rich rather than with the wicked; or *although*, as in Job 16 : 17, a particular being added of a tenor contrary to the preceding, when the reference will be chiefly to the first clause, his grave was appointed him with the wicked, though he had committed no crime in deed or word.

10. Introduces the second portion of the chapter, descriptive of Messiah's reward. This was the reason why Jehovah permitted his servant to be thus afflicted, nay, why he himself imposed these afflictions upon him. *ni* § 175. 1 is by some thought to govern and qualify the preceding verb § 269. *a*, *was pleased, crushed him grievously* by § 269 for *was pleased to crush*, etc., comp. Mic. 6 : 13, but it is better to preserve its separate verbal force. *ni* in its proper conditional sense, *if*. *ni* put or place, i. e. make, not 2 m. s. referring to Jehovah who is spoken of still in the third person, but 3 f. s. and the subject is *ni*. This is not a mere periphrasis for the pronoun *he*, but has the emphatic sense of *his soul*, his life, which is represented as making the offering, because it was the life which was sacrificed. *ni*, the legal designation of the *trespass-offering*, Lev. 5 : 15, 16, a modification of the sin-offering, in which there was not only an expiation for the sin by the shedding of blood, but a pecuniary compensation or amends for the injury committed. An expiation for the forfeited life of the sinner and a full satisfaction to the law and justice of God are combined in the sacrifice of Christ. The mention of the condition is followed by that of the blessings suspended upon it, viz., a numerous posterity, long life, and a successful prosecution of the task which God had been pleased to commit to him. Like blessings were often promised and granted to the righteous, Job 5 : 23-26; they are here pledged to the servant of God in their highest spiritual meaning. *ni* in or by his hand, i. e. by his instrumentality, Lev. 8 : 36.

11. *ni* prep. causal, *on account of*, not partitive, as though he should see some but not all of the results of his toil. *ni*, the object implied though not expressed is an ample reward, such as had been

promised in the preceding verse. וְיָדָעוּם , not by the knowledge which he possesses, for Messiah is here spoken of as an atoning sacrifice and not as a teacher, but the suf. expresses the object § 254. 9, *by the knowledge of him* on the part of others, that practical knowledge and right apprehension of him which implies faith in him and reliance upon him. וְיָדָעוּם , not *to make inwardly righteous*, a sense which the verb has, if at all, only in one passage, Dan. 12 : 3, but in the forensic sense *to justify* § 272. 2. *a.* קָדְמָה adj. contrary to the ordinary rule § 249. 1. *a.*, stands emphatically before its noun and in a significant proximity to its cognate verb. In such cases the article is omitted, the new prominence which the adjective assumes conferring upon it a measure of independence and perhaps something of the character of a proper name, comp. Jer. 3 : 7. 10. אֲנִי , Jehovah is the speaker in this and the following verse.

12. Some render the first clause, *I will divide* (or *apportion*, comp. Job 39 : 17) *to him the many, and he shall divide strong ones as spoil*, i. e. his spiritual conquests shall embrace vast multitudes, and even the most powerful shall own him their victor. Others prefer to translate, *I will divide to him among the many, and he shall divide spoil with the strong*, comp. Prov. 16 : 19 ; he shall have the success which elsewhere attends multitudes and strength. He, like other great conquerors, shall have abundant spoil and reap large fruits from his victories. That his conquests are of a very different description from theirs, however, appears from the method by which they were gained as detailed in the remainder of the verse. $\text{וְיָצַק$, either *poured out* or *baled*, exposed. $\text{וְיָצַק$ fut. because not confined to the period of his humiliation, but still performed in his state of exaltation.

EZEKIEL, CHAPTER XXXVII.

This chapter contains,

1. A symbolical vision, vs. 1-10, with its explanation, vs. 11-14.
2. A symbolical action, vs. 15-17, with its explanation, vs. 18-28.

The former, which is a real vision, and not merely an allegory in that form, is not designed to set forth the corporeal resurrection of Israel's dead, as has sometimes been inferred from vs. 12. 13, but as is plain from ver. 11 a glorious change to be wrought in Israel's condition, a change which to human view was as hopeless as that dry bones should be raised to life.

If we could presume that the doctrine of a future resurrection was understood and was a part of the popular faith at the time of the prophet,

it would be natural to suppose an allusion to it here. God, who shall hereafter raise the dead, will restore Israel to a new life. Perhaps, however, it may better be conceived to be preparatory to the doctrine than built upon it, an obscure hint of what was afterwards to be more fully disclosed than an evidence that it was already familiarly known. Such premonitory intimations occur with frequency in the Old Testament. A method often employed for this purpose, and it is singularly adapted to the end, is the use of figures, which, beside their obvious figurative interpretation, shall also have accomplishment as literal verities, see on Isa. 40 : 3. This view of the case is confirmed by the fact that the principle here asserted is the very one upon which the doctrine of the resurrection of the righteous rests. Israel's relation to God as his people gave assurance that though dead he must rise again. If this was true of the people as a whole, it was applicable likewise to the individuals composing it so far as they personally sustained this vital and vivifying relation to God. If it was true of the death and ruin which had overtaken Israel as a body, it was also applicable to the corporeal death of individual believers. Death cannot annihilate or destroy those who belong to God. This is in fact the point of view from which the Old Testament chiefly develops the doctrine of the future state and of the corporeal resurrection. And this is urged by our Lord against the Sadducees as underlying even the earliest periods of divine revelation, Luke 20 : 37. 38.

1. כַּחַד *the hand*, as the organ chiefly employed in action, is used as a symbol of power, and here denotes that mighty spiritual influence, by which the prophet's ordinary consciousness was suppressed and the condition of ecstasy produced, comp. 1 : 3, 8 : 1, 40 : 1. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ *in the Spirit*, i. e. intimately united with this divine agent and under his control; רוּחַ הַקּוֹדֵשׁ may be in const. before רוּחַ הַקּוֹדֵשׁ or as the accentuators seem to have judged in the absolute, when it will be definite without the article, as 8 : 3, § 246. 1, and רוּחַ הַקּוֹדֵשׁ will be the subject of the preceding verb. מְלַמֵּד verbal adj. governing a direct object like the verb from which it is derived § 271. 1, see on Gen. 42 : 18.

2. בְּכַחַד § 280. 3.

3. רוּחַ הַקּוֹדֵשׁ expresses not possibility only, but futurity, *shall they live?* רוּחַ הַקּוֹדֵשׁ § 199. c. רוּחַ הַקּוֹדֵשׁ § 47.

4. רוּחַ הַקּוֹדֵשׁ § 275. 5; so רוּחַ הַקּוֹדֵשׁ , comp. ver. 5, etc. רוּחַ הַקּוֹדֵשׁ § 245. 2.

7. רוּחַ הַקּוֹדֵשׁ ... רוּחַ הַקּוֹדֵשׁ , possibly *thunder* and *earthquake*, betokening the divine presence and agency, but more probably *noise* and *shaking* of the bones. רוּחַ הַקּוֹדֵשׁ § 88 (3 f. pl.)

8. רוּחַ הַקּוֹדֵשׁ , see on Gen. 40 : 8.

11. רוּחַ הַקּוֹדֵשׁ , a pleonastic use of the dative of advantage, *for ourselves*,

so far as we are concerned, Eng. Ver. 'for our parts;' others render *to ourselves*, i. e. *cut off* from all hope or help and left *to ourselves*.

12. וְהִבְאֵתִי § 160. 2.

13. תִּפְצְזֵנִי § 106. a.

14. וְהִנְחֵתִי § 160. 1 and 2.

—נָאֵם § 90 (pass.). Marg. see on

Judg. 13 : 25.

15. This spiritual resurrection is followed by a cessation of the schism between Judah and Israel, the type of all divisions among the people of God. Marg. *The Haphtarah* of וַיְגַבֵּן Gen. 44 : 18, etc.

16. לְיִהוּדָה § 257. 1. תְּבָבְרוּ § 46, § 220. 2. *b*, such as attached themselves to Judah from the other tribes, 2 Chron. 11 : 12–17, 15 : 9, 30 : 11. 18. 25.

17. וְקָרַב § 119. 1.

לְאַחֲרָיִם § 223. 1. a.

19. תְּיַדְּ-אֶפְרַיִם, Ephraim was the leader in the schism, and dominant among the revolted tribes. He had ambitiously grasped in his own hand as many tribes as he could bring beneath his own control; but all would be hereafter united in the hand of the Lord. עָזָיו suf. refers to Judah, and the following words are explanatory, *upon* or *along with him*, viz., *with the stick of Judah*. Others render, *I will put them*, the tribes of Israel, *together with him*, Ephraim, *with the stick of Judah*.

22. —הִיָּהָה § 86. *b* (3 pl.)

23. וְיִמְצָאָה § 82. 5.

26. וְקָרַב־תִּי § 86. *b* (2 m. s.). אֲוִתָּם § 238. 2. a.

28. מִן־עַלְמָא, predicate without the article § 259. 2. Marg. as ver. 14.

OBADIAH.

This prophecy is divisible into three parts, viz. :

(1) vs. 1–9, the utter destruction to which Edom is destined.

(2) vs. 10–16, the reason of it, viz. : Edom's unbrotherly conduct at the time of Jerusalem's calamity.

(3) vs. 17–21, the contrasted deliverance and enlargement of Jacob.

1. Marg. *The Haphtarah* of וַיִּשְׁעֵהוּ Gen. 32 : 4, etc. תְּזוּרָה *vision*; not in the specific sense of an appearance beheld in an ecstatic state, but in the more general sense of a divine revelation or prophecy, affording an insight into the will and purposes of God. עֲבַרְתָּה § 195. 3. After this brief title the nations are summoned to arise and make war upon Edom. כָּה-אָמַרְיָהּ אֲדַבֵּר. This introductory formula is elsewhere invariably followed by language in which God is himself the speaker; here, however, it is used to denote that what comes after is a communication from God, even though he does not throughout speak in the first person.

This is simpler than to enclose the remainder of the verse in a parenthesis and connect this formula directly with ver. 2; or to assume an anacoluthon, 'we have heard tidings from Jehovah,' when the construction with which the sentence began would have required instead, 'I, Jehovah, have caused you to hear tidings;' or, more violent still, to resort to the hypothesis of an interpolation, which is commonly a mere cover of ignorance or unbelief, and is here peculiarly unfortunate, for if the words 'Thus saith the Lord concerning Edom' be stricken from the text, there will be nothing to intimate against whom war is to be prepared, nor who is addressed vs. 2-5, nor what is the subject of the prophecy, until it is learned from ver. 6. It would be better to allow the text to remain as it is, and confess the difficulty to be insoluble, than to get rid of it in such an unwarrantable manner. The pret. רָאָה does not here denote an action wholly past, as though the prophet were repeating what God had said at some former time, perhaps through the medium of a preceding prophet, but in accordance with the constant usage of this formula an action belonging to the present, already begun but not yet finished, § 262. 2. And hence the fut. רָאָה may with equal propriety be used in the same phrase, Isa. 40 : 1. עַל־רֹאשׁוֹ *in respect to, concerning Edom*, or, if the remainder of the verse is parenthetic, *to Edom*, see on Gen. 1 : 28. אֲנִי־וְאַתֶּם *we*, not the nations who are in the next clause spoken of in the third person, but the people of God who heard this in the prophet as their representative, or through him as their medium of communication with the Lord; the plural would then intimate that these tidings were received by the prophet not as an individual, but as a member and organ of the chosen people, and for the sake of the whole. Or he may possibly speak in the name of the prophets, to others of whom like disclosures were made, comp. Isa. 53 : 1. אֲנִי־וְאַתֶּם . This clause may be explanatory of the preceding, the tidings being that a messenger had been sent, etc. Or if the tidings have a more general relation to all that follows respecting Edom's overthrow, it may be confirmatory, showing that measures were already taken to effect this end. It does not form an opposition to the preceding clause, as though the meaning were, We, the chosen people, have heard a summons (which is not the sense of הִשְׁמָעוּ), and a messenger has also been despatched among the heathen that both Jews and Gentiles might be united in the war upon Edom. The messenger, if an ideal one sent by God to gather the nations, simply expresses the thought that the Lord would certainly bring about this result. The same idea is elsewhere conveyed under the image of calling distant nations by a hiss or whistle, or setting up a signal for them to congregate, Isa. 5 : 26, 7 : 18. Or the messenger

may be a real one, sent by one nation to solicit the aid of others. מִשְׁפָּחַי, Marg. see on Gen. 44:10. מִשְׁפָּחַי, the language of the messenger addressed to the nations, which is simpler than to regard it as the mutual exhortations of the nations, roused by the messenger sent to them. It is quite unnatural, and contrary to the whole tenor of the following prediction, to suppose that the chosen people are in these words exhorting one another to engage in a war to which the heathen had already been divinely invited. מִשְׁפָּחַי, we, i. e. both the party represented by the messenger and the nations addressed. If he has been sent by God, then by a bold figure God is represented as taking the initiative in the war against Edom, and inviting the nations to cooperate with him. Comp. Isa. 13:4, 5, Joel 2:11. מִשְׁפָּחַי § 275. 2. b.

2. This gathering of the nations to war against Edom is in pursuance of the divine intention to reduce him to insignificance and to a despicable condition. מִשְׁפָּחַי I have in purpose given, made thee small, § 262. 1. b; the preterite is used because the purpose was already formed, though not yet executed in actual fact. It is not necessary, therefore, to refer this to something wholly belonging to the past, to the position which God originally assigned to Edom among the nations, as though it were intended by its contrast with what follows to set his arrogance in a more glaring light; God had made him a small, despised people, but his pride led him to fancy himself invincible. מִשְׁפָּחַי, this result, divinely resolved upon, is spoken of as if it were already effected.

3. The confidence which he had entertained and still continued to cherish in his inaccessible position, was a delusion. מִשְׁפָּחַי § 218, § 255. 1. מִשְׁפָּחַי. This word is of rare occurrence, and interpreters are not agreed as to its precise sense. Gesenius renders it *asylums*: others *clefs* or *excavations*, which is more aptly descriptive, has the ancient versions in its favour, and admits of an equally satisfactory derivation. מִשְׁפָּחַי § 279, *the lofty place of his inhabiting*, i. e. which he inhabits; this may be in apposition to מִשְׁפָּחַי, from which the prep. מִ is to be repeated, or it may be governed immediately by מִשְׁפָּחַי, which sometimes takes a direct object, *inhabiting his lofty dwelling in the clefs of the rocks*. מִשְׁפָּחַי, the question implies that no one could.

4. Though his habitations were more difficult of access than they were, or than it was possible for them to be, God would dislodge him. מִשְׁפָּחַי may be taken absolutely, *if thou shalt mount high as the eagle*; or מִשְׁפָּחַי may be supplied from the next clause, *if thou make thy nest high as the eagle*, in which case the infin. מִשְׁפָּחַי will be assimilated to it in tense, number, and person, § 268. 1, though others regard it as a passive participle, § 158. 3; or better still, מִשְׁפָּחַי may govern מִשְׁפָּחַי directly, *if thou*

make high the putting of thy nest, i. e. put thy nest high, § 269. a, comp. Ps. 113:5, Job 5:7. עֲלֵי־הַיָּדִים וְיִיֵּזְבֵּל , not apparently, i. e. upon summits so lofty that, viewed from beneath, they might seem to be among the stars, but really. This is of course an impossible supposition, but its very absurdity only shows more clearly how inevitable was their doom. Comp. Amos 9:2, etc.

5. Transported in idea to the event which he was predicting, the prophet exclaims at the completeness of the ruin and the pillage, such as the ordinary causes and images of desolation were inadequate to effect or to represent. עֲלֵי־הַיָּדִים § 187. 1. a, *thieves* abstracting stealthily, וְיִיֵּזְבֵּל § 35. 1, *robbers* using violence to accomplish their purpose. *If thieves came to thee*, etc., *would they not steal* (וְלֹא־יִשְׁבֹּטוּ fut. because subsequent to עֲלֵי־הַיָּדִים § 263. 5. a) *enough for them*, as much as they wanted, could lay their hands on, or were able to carry away; still they would have left something, they could not have plundered thee of every thing. That it was not ordinary thieves from whom Edom had suffered, but something far worse, appeared from their having stripped him of all and ruined him utterly, as is suggested by the interjected exclamation, *how hast thou been destroyed!* § 86. b (2 m. s.), § 262. 4. A similar sense may be obtained by rendering עֲלֵי־הַיָּדִים interrogatively in both clauses of the verse, though this meaning of the particle is mostly confined to disjunctive questions, § 282. 2: *Have thieves come to thee*, etc.? it might seem as if they had, and yet this would not account for such extreme desolation; *do they not steal* (fut. in habitual sense, § 263. 4) *enough for them?* they do not despoil of every thing, as has been done in this case. Or וְיִיֵּזְבֵּל both here and in ver. 6 may introduce an interrogation, though this is less forcible than the exclamation: *If thieves had come to thee*, etc., *how couldst thou have been destroyed* (pret. modified by the preceding condition, § 262. 1) *as thou hast been?* The least satisfactory of all the interpretations which have been proposed, supposes that the prophet does not contrast the ‘thieves,’ etc. with the actual plunderers of Edom, but identifies them. *If thieves come to thee* (prop. *shall have come*, pret. in relation to the following future, § 262. 1) *as they certainly shall*, etc., *will they not steal their fill?* the implication being not that they will leave something, but that they will take every thing that they can get. *If grape gatherers*, etc., *will they not leave mere gleanings*, i. e. the least possible remnant?

6. וְיִיֵּזְבֵּל agrees with וְיִיֵּזְבֵּל as a collective noun, § 275. 2. וְיִיֵּזְבֵּל *secret places*, § 191. 3, or *hidden things*, concealed treasures, § 191. 5.

7. Edom’s impregnable position could not protect him against this unsparing pillage. His other grounds of dependence, the friendly dis-

position of allied nations and his own wisdom and valour would be equally unavailing. From the description of this desolation the prophet now reverts to the circumstances which preceded it. אֲנֹכִי אֲנִי מֵעַבְדֵי הַבְּרִית *men of thy covenant*, i. e. those in covenant with thee; and as the relations spoken of are those of a nation, allied nations and not merely individuals must be intended. These have so far violated their engagements and disappointed thy reasonable expectations, that they *have sent thee* (pret. § 262. 4) *to the border*. When thou hast gone to them to obtain the stipulated aid against invading foes, they have conducted thee, in the person of thy representatives or ambassadors sent for this purpose, to the borders of their territory, not in token of respect and honour, as though the meaning were, they lavish every attention upon thee, and make fair promises which they never fulfil; because upon this understanding of their act, the most essential thought, the non-fulfilment of their promises, is not expressed. Their sending thee to the border is simply equivalent to dismissing thee, refusing the solicited aid, and sending thee out of the country. It has also with less probability been understood to mean that they refuse to harbour the fugitives escaped from the devastation before described; *they sent thee*, i. e. this fleeing remnant which alone survived, *to the border*; or to denote active hostility, the border upon this hypothesis being not the limit of their own territory, but that of Edom, *they sent thee to thy border*, i. e. expelled thee to it and beyond it. This, however, would more naturally be attributed to the nations spoken of in ver. 1. The allies of Edom refuse in his extremity to grant him aid; and what is yet more unexpected and trying, אֲנֹכִי אֲנִי מֵעַבְדֵי הַשָּׁלוֹם *the men of thy peace*, the nations at peace with thee, and upon whose neutrality, at least, if not assistance, thou couldst count, *have deceived thee, have prevailed with respect to thee*, i. e. over thee. They have by open force, or secret treachery, taken the side of thy foes to their advantage and thy hurt. And most astounding of all, אֲנֹכִי אֲנִי מֵעַבְדֵי הַלֶּחֶם, either by a bold figure, or by an unusual ellipsis, although it is one easily supplied from the preceding words, for *men of thy bread*, befriended by thee in their times of want, or deriving their subsistence from thee, requite thy kindness with perfidy and injury. אֲנֹכִי אֲנִי מֵעַבְדֵי הַלֶּחֶם, fut. because the prophet speaks as if in the midst of what he is describing, § 263. 5. *a.* Edom has found himself disappointed in two classes, the nations with whom he was in alliance, and those with whom he was at peace; one class yet remains, those who had eaten his bread, and there a similar disappointment awaits him. It may be observed here, that these classes need not be exclusive of each other: the same nation might perhaps belong to one or to another, according to the aspect under which

it is contemplated. But all, upon whom Edom could have reposed any reliance, failed to meet his natural and legitimate expectations. הִיזָּק, variously rendered *snare*, *falsehood*, and *wound*. The construction above proposed is on the one hand preferable to that which violates the accents by connecting אֲנִי־לֶחֶם with the preceding clause, *the men of thy peace and of thy bread have*, etc.; and on the other to that which governs אֲנִי־לֶחֶם by אֲנִי־לֶחֶם they, indef., § 243. 2, *will make thy bread a snare under thee*, whether this be understood to mean that they treacherously entrap the fleeing remnant of Edom under pretence of affording them subsistence, or that they ungratefully replace or requite the bread which they have received from Edom by setting a snare for him. אֲנִי־לֶחֶם suf. refers not to אֲנִי־לֶחֶם snare, *there is no perceiving it*, Edom does not perceive the snare set for him, which gives a wrong sense to אֲנִי־לֶחֶם; but it refers to Edom § 279, *there is no understanding in him*. This is not here stated as an explanation of the ill-usage just recited, as though he had brought it upon himself by his own folly; nor as a deduction from it, as though his being so deceived and ensnared evidenced a lack of intelligence; nor as a consequence of it, as though the perplexities resulting from the treachery of his supposed friends induced an entire confusion of counsels. It is rather a fresh particular in the hopelessness of his condition. Every resource fails him. He is not only deserted by others on whom he relied, but his own wisdom, in which he prided himself, and for which he was famed, Jer. 49 : 7, forsakes him.

8. This is not accidental or unexplained, but due to a special divine infliction. אֲנִי־לֶחֶם expects an affirmative answer. אֲנִי־לֶחֶם § 112. 3, § 287. 3.

9. They should be deprived of courage as well as of sagacity. אֲנִי־לֶחֶם § 100. 2. a (2). אֲנִי־לֶחֶם expresses not simply the result, *so that*, but the design, *in order that*. Their bravery is taken from them with the view of giving them up to helpless slaughter. אֲנִי־לֶחֶם, used as an indefinite pronoun, *every one*. אֲנִי־לֶחֶם, the sense of the prep. is not negative, *without a battle*, which does not give the noun its proper signification; nor causal, *on account of slaughter*, thy slaughter of Jacob, for this was chargeable not upon Edom, but upon 'the strangers,' ver. 11; but instrumental, *by slaughter*. It violates the accents to connect this with the next verse, and read, *on account of the slaughter and on account of the violence*, etc.

10. The crime by which Edom has incurred so terrible a retribution. אֲנִי־לֶחֶם, prep. causal, noun constr. before its object, § 254. 9. a, *on account of violence*, wrong, done to thy brother. אֲנִי־לֶחֶם, not in allusion to blushes covering the countenance, nor to the disposition of those who

are ashamed to conceal or veil the face, but *shame shall cover*, overspread or overwhelm *thee*. עֲרֹבָהּ alludes to וְעָרַבְתָּ ver. 9. Marg. see on Judg. 13:18; *other copies* accent ׀, in which case the Vav must be regarded as simply conjunctive, or else the accent remains on the penult contrary to the ordinary rule after Vav Conversive, § 100. 2.

11. The time and circumstances of the commission of this crime. Esau's hostility toward Jacob was transmitted to his descendants, and revealed itself in the whole course of their history. It culminated at the overthrow of Jerusalem by the Chaldeans. In this hour of Judah's calamity, Edom, instead of burying his rancour, and showing the commiseration which might have been expected from a kindred people, displayed a malicious joy at the downfall of his ancient rival. He made common cause with the foreign invader, and added his insults and outrages to those of the merciless enemy, Ps. 137:7, Lam. 4:21. 22. Passing by all inferior manifestations of this long cherished animosity, the prophet singles out this most glaring and wanton exhibition of it, which he was enabled to foresee. עֲרֹבָהּ connects not with what precedes, 'On account of the violence, etc. in the day;' but with what follows, 'In the day, etc., thou too wast as one of them;' indefinitely, as in Gen. 2:4. עָרַבְתָּ § 106. a. עָרַבְתָּ *over against, opposite*, whether as a spectator or as an enemy. עָרַבְתָּ, coördinate with the preceding עָרַבְתָּ. עָרַבְתָּ *forces, host*, as in ver. 20, or *wealth, substance*, as in ver. 13. עָרַבְתָּ, change of construction from the infin. to the pret. § 282. c, with a direct object, § 271. 2, though it is commonly followed by the prep. ׀ *into*, or ׀, לָּ *to*. עָרַבְתָּ § 255. 1, comp. on Gen. 3:22.

12. Instead of proceeding to describe the conduct of Edom at this time of Judah's sore distress, the prophet appears to be a witness of its atrocity, and in impassioned terms begs Edom not to commit the crimes which he is on the point or in the act of committing, viz., not to indulge in malicious joy at Judah's downfall, ver. 12, not to take part in the sack and plunder of Jerusalem, ver. 13, and not to slaughter or betray Judah's hapless fugitives, ver. 14. אֲלֹמֶתְךָ § 264, § 171. 1, cannot mean, *thou shouldest not have looked*, but must be rendered *look not*. As it would be unnatural and contrary to analogy to dissuade from that which had already been committed, the conduct of Edom here complained of must have been still future, and hence the preterites of ver. 11 are prophetic like those of vs. 2. 6. 7. The prophecy must accordingly have been delivered prior to the destruction of Jerusalem by Nebuchadnezzar, and we thus have an incidental corroboration of its date as inferred from its position among the minor prophets after Amos and before Jonah and Micah. אֲלֹמֶתְךָ may express the time of the action, in

which case נֹכַח must stand absolutely without an object, *look not at what may offer itself to your sight in the day*, etc.; or coördinating still the second בַּיּוֹם of this clause with the first, וְ may connect the verb with its object, denoting that the sight dwells upon it and rests in it with satisfaction, see on Gen. 44 : 34, Judg. 16 : 27, *look, gaze not at the day of thy brother*, i. e. the period of his calamity, comp. Ps. 137 : 7, *at the day of*, etc.; or, which the regular structure of the following clauses seems to require, the first בַּיּוֹם may express the object of the verb, and the second the time of the action, *gaze not at the day of thy brother in the day*, etc. וְעֵצָה , Ges., *his strange fate, calamity*; others, his being treated as a stranger, *his rejection*. וְעִבְרָה לְפִיךָ *enlarge thy mouth*, as a gesture of derision, Ps. 22 : 8, 35 : 21, Isa. 57 : 4, Lam. 2 : 16, or *make great thy mouth*, as the organ of speech, i. e. utter proud and insolent things, comp. Ezek. 35 : 13.

13. וְעִבְרָה לְפִיךָ . This difficult form has been variously explained. Some make it 2 f. pl., the Edomites being addressed as women on account of the dastardly conduct ascribed to them, comp. Nah. 3 : 13; others 2 m. s. with וְ added for the particle of entreaty וְ , but this is never written as one word with the verb, never has ו in place of ו , and when connected with a dissuasion its proper place is between לְפִיךָ and the verb, comp. Gen. 18 : 3, the only exception is Judg. 19 : 23; others conceive וְ to be ו , paragogic preceded by ו epenthetic, a combination which never occurs. Perhaps the simplest and best explanation, though it is not free from difficulties, is to regard וְעִבְרָה לְפִיךָ as an unusual form for וְעִבְרָה לְפִיךָ with 3 f. s. suffix and ו epenthetic, § 88 (3 f. pl.), *put it not forth*, viz., thy hand, which the prophet has in mind without distinctly naming it. Like instances of the employment of a suffix with reference to an object not mentioned in the context, but easily deducible from it, occur elsewhere, Isa. 1 : 6, 8 : 21, Ps. 18 : 15, 68 : 11. 15. Comp. 1 Sam. 24 : 11.

15. וְעַתָּה introduces the reason by which the preceding exhortations are enforced, *for a time of recompense is coming shortly*. $\text{וְעַתָּה יוֹם יְהוָה}$ *the day of Jehovah*, which belongs especially to him, inasmuch as he shall then manifest himself in his true character, particularly in his attributes of mercy and of justice. It shall be a day of gracious reward to his own people and of righteous retribution to his and their foes. In contrast with the day of Judah, ver. 12, the period of his humiliation and defeat, it is the period of Jehovah's exaltation and triumph, which his oppressed people shall share, but which shall bring ruin upon all who oppress them or oppose him. This day is further characterized by the words $\text{וְעַתָּה יוֹם יְהוָה}$, which are to be connected with $\text{וְעַתָּה יוֹם יְהוָה}$, not with $\text{וְעַתָּה יוֹם יְהוָה}$, to denote the universality of the judgment then to be executed. By the

day of the Lord, of which the prophets speak, is manifestly meant not merely the final period of judgment to be executed simultaneously upon the whole world, from which the representation takes its form and colour; but they likewise include under it the entire series of particular and partial judgments wrought successively on each of the nations in the course of God's providence. All spring from one source, and possess the same character. They form one work of divine retribution. The punishment of Edom is not viewed correctly, if it is regarded as an isolated fact. It is really a part of God's universal work of judgment, wrought in the course of human history, and consummated at its close. This day, which expands itself thus into a protracted period, is further said to be *בִּיָּמָי* *near*, because punishment would swiftly follow the offence which has been described. When that time arrives, to which the prophet has in idea been transported, and out of the midst of which he has been speaking, when Jerusalem shall fall and Edom shall insult over its ruins, his own doom shall not be long delayed. That portion of 'the day of the Lord upon all the nations,' to which Edom's punishment is assigned, shall then be near, at the very doors. *הַיּוֹם* § 35. 1. *הַיּוֹם*, divine punishment is not an arbitrary infliction, but simply the recoil of sin, the return of one's own deeds upon himself. *וְעִתָּהּ*, prep., denotes conjunction or contact, see on Gen. 2:24, 3:3. The head, as the most prominent and important member, is the representative of the person. Hence the symbolical acts of crowning, Zech. 6:11, or anointing the head, Ps. 23:5, uncovering the head, Lev. 13:45, 21:10, casting dust on the head, Josh. 7:6, laying hands on the head, Lev. 1:4. Hence, too, the head is spoken of as bearing good, Isa. 35:10, Prov. 10:6; and evil, Jer. 23:19; guilt and punishment, Josh. 2:19, Joel 3:4, 7; this last is particularly appropriate when, as in the present instance, the offence is a capital one, and is to be capitally punished.

16. This verse confirms the statement of the preceding, that in the day of the Lord upon all nations an exact retribution shall be meted out to Edom. He has been guilty of drinking, indulging in festive carousals in his insolent exultation over Judah's calamity: and he shall be punished by having to drink, in common with other nations, a draught which shall cause his destruction. The sin of Edom is not, of course, the ground of the punishment of all nations, each of which is to suffer for its own crimes; but it suggests the figure under which the doom of all is set forth. As the experience of pleasure or pain may be aptly represented by tasting or drinking what is agreeable, Ps. 36:9, or the reverse, Jer. 23:15, the endurance of divine wrath finds its appropriate emblem in a bitter and deadly draught which men are compelled to

swallow, Job 21 : 20, Ps. 75 : 9, Isa. 51 : 17. 22, Jer. 25 : 15, etc. עֲדוֹמִי, Edom is addressed as in the preceding verses. -לְעַלְיוֹנָהּ upon, indicating the place of their revelry, which is more natural in the connection than *over*, indicating its subject or occasion. אֶת־הַר־קְדְּשׁוֹ § 254. 6, § 256, *my mountain of holiness*, i. e. *my holy mountain*. וְיִשְׁתְּנוּ continually, not of course that each nation should continue for ever drinking, for the draughts are, as is immediately added, productive of speedy extinction ; but they should drink in unending series until the entire number was exhausted, comp. the phrase *continual burnt-offering*, Ex. 29 : 42, *continual shew-bread*, Ex. 25 : 30, 2 Chron. 2 : 3. Several manuscripts, and a few of the early printed editions, substitute for this word אֶת־כָּל־אֶרֶץ around or *in turn*, which, though preferred by some commentators, is doubtless a gloss at first inserted in the margin by way of explanation, and subsequently transferred to the text. The common text has in its favour the best and most accurate manuscripts and all the ancient versions. It is an illustration of the tendency to substitute an easier reading in place of one which involves a real or fancied difficulty. The rendering of this phrase in the Septuagint may also serve to illustrate, on the one hand, how errors may arise from the eye, transcribers or translators not seeing accurately what is before them, and on the other, how even the errors of a version may be turned to account by the critic, and afford him data from which to conclude upon the true form of the original text. For אֶת־כָּל־אֶרֶץ הַיַּיִן the LXX. have πίνοντα πάντα τὰ ἐθνη οἶνον. It is plain that the translator, misled by the similarity of the letters, has mistaken אֶת־כָּל־אֶרֶץ for אֶת־הַיַּיִן = אֶת־הַיַּיִן wine. וְיִשְׁתְּנוּ, emphatic repetition of the finite form of the verb, § 282. b, *drink and drink*, i. e. continue drinking until the whole is exhausted. וְיִשְׁתְּנוּ § 100. 2. a (2). אֵלֶּם § 285. 3, *as those who*, etc. In the exposition of this verse already given, the word *drink* is taken in its literal sense in the first clause, and figuratively in the second. Other constructions have been proposed, which preserve the same sense in both clauses. Thus literally in both : 1. *As ye Edomites have drunk upon my holy mountain*, exulting over the ruin of Jerusalem, *all nations shall drink*, exulting over your ruin. But *all* nations were not to be combined against Edom, ver. 1 ; the essential thing in this interpretation, that the drinking of all the nations had relation to Edom, or expressed their joy at his destruction, is not in the text, but must be supplied ; and the kind of drinking intended is shown by its effect, *they shall be as those who have not been*, who have never existed. Or, 2. *As ye Edomites have drunk upon my holy mountain*, *all nations shall do the same*, shall inflict similar injuries and insults, *shall drink* there and perish in consequence, *be as those who have not been*. But this is inap-

propriate to the connection; the particle *כִּי* *for*, with which the verse begins, must be followed by a confirmation of the preceding statement that, as Edom has done it shall be done to him. The same objection may be made to those constructions in which *drink* is understood figuratively in both clauses, viz., 3. *As ye, Edomites, have drunk* the cup of divine wrath, the preterite prophetic § 262. 4, *on account of my holy mountain*, i. e. for your injurious treatment of God's people, *all nations shall drink* the same. And, 4. *As ye, Jews (who are, however, nowhere addressed throughout the prophecy, and whom there is nothing in the context to suggest), have drunk* of the divine wrath *upon my holy mountain*, *all nations shall drink* the same, but more copiously, and for a longer term. Thus understood, the verse would be parallel to Jer. 25 : 29, 49 : 12.

17. In contrast with the perdition of Edom and the nations, in contrast, too, with the injurious treatment that Judah shall experience at their hands, the concluding section of this prophecy dwells upon the ultimate salvation, victory, and enlargement of God's people. *יִבְרָךְ* § 254. 3. *יִבְרָךְ* is by some regarded as an abstract, *escape, deliverance*, by others as a collective, *an escaped, or delivered band*, § 198. While the nations, who are enemies of God, are doomed to extinction, God's kingdom, of which Zion is the centre and seat, shall be preserved. It must pass through sore trials, such as that referred to vs. 11-14, and others beside, but there shall still be a remnant surviving them all, comp. Joel 3 : 5. *שְׁבִיחַ* may either be the subject, *and there shall be holiness*, viz. in mount Zion, or the predicate, *and it, the body of those who have escaped, shall be holiness*, or holy. This denotes not merely inward purity, but sacredness and inviolability. They belong to God, and are consequently under his special protection, comp. Joel 4 : 17, Jer. 2 : 3. *כָּל בְּרִית הַבְּרִיתִים*, the entire covenant people. This expression is not to be restricted to Judah, either here or in the next verse. *מִן הַיָּשָׁרִים* § 216. 1. *a, their own possessions*, from which they had previously been driven, see ver. 11; or it may mean the possessions of all the nations, ver. 16. The people of God shall not only be protected from further injury from other nations, but they shall conquer and possess the world, comp. ver. 21, Dan. 7 : 27. Upon the latter view of its meaning, the idea is here expressed in the general, of which an individual application is made in the following verses appropriate to the subject of this prophecy.

18. *בֵּית יוֹסֵף*, *the house of Joseph* properly denotes the tribes of Ephraim and Manasseh, who were descended from him, Josh. 16 : 4, but is here applied to the kingdom of the ten tribes, which was under the

leadership of Ephraim, see on Ezek. 37 : 19. Although included in the house of Jacob already spoken of, they are separately mentioned to preclude all doubt as to their interest in what is here declared, and to give greater prominence to the reunion of the sundered tribes against the common enemy, comp. Isa. 11 : 13. 14. The figure employed suggests the idea of easy and complete destruction, comp. Isa. 5 : 24, 10 : 17.

19. The territorial enlargement of the covenant people in all directions. $\text{בְּיָמָיו} \S 275.2. b.$ The inhabitants of the southern part of Judah, contiguous to Edom, should remove southward and occupy this vacated territory. The dwellers in the vale, the low country in the west of Judah, should spread westward over the territory of the Philistines. בְּיָמָיו . The subject is not expressed. Judah is evidently intended, as may readily be inferred from the previous mention of the south and the vale which were parts of that tribe. Judah shall expand not only southward and westward, but northward into the territory of Ephraim and Samaria, thus dispossessing Benjamin, who shall in turn occupy Gilead on the east of Jordan.

20. The ten tribes will thus be pushed northward into Phenicia. בְּיָמָיו and the captivity of this host, this captive host of the children of Israel, the ten tribes which, it is here presupposed, shall have been carried into captivity, shall possess what Canaanites do, the territory of the Canaanites or Phenicians, comp. Isa. 23 : 11, unto Zarephath. This yields a better sense than to make בְּיָמָיו descriptive of בְּיָמָיו , which must then be coördinated with the following בְּיָמָיו as the subject of בְּיָמָיו in the last clause: *the captivity, etc., who are Canaanites, etc., i. e. are captives in Phenicia and reside there, and the captivity of Jerusalem, etc., shall possess, etc.* בְּיָמָיו , some remote locality known only from this passage: it may perhaps be used in a general sense to denote a distant region. Some suppose it to be an appellative noun meaning *dispersion*, comp. root בְּיָמָיו . Jerome identifies it with the Bosphorus, which may be a mere conjecture, from the sound of the name with the preposition prefixed. The rabbins give this name to Spain, *Ἑσπερία*, and make בְּיָמָיו to be France, though this latter is manifestly the town of Sarepta. בְּיָמָיו , as the restored inhabitants of Jerusalem more than fill their former residence, they spread over the cities of the south vacated by the occupation of Edom, ver. 19.

21. בְּיָמָיו , an allusion to the judges whom God had at a former period raised up to deliver his people and punish their oppressors, comp. Judg. 2 : 16, Neh. 9 : 27. Such divinely commissioned champions should again ascend mount Zion, or perhaps, as the captivity is alluded to in the preceding verse, come up out of exile to mount Zion, see on Gen.

39 : 1. The people restored from exile should be provided with deliverers and saviours, including and culminating in the great antitype of all. נְשִׂימָה § 22. a (5), see on Judg. 15 : 20. Marg. see on Judg. 13 : 25.

NAHUM. CHAPTER I.

This prophecy is appropriately divided into three chapters, of which Chap. i. announces the divine purpose to destroy Nineveh.

Chap. ii. describes its overthrow.

Chap. iii. assigns the reason for it, and declares its inevitable certainty.

1. The opening verse contains the title to the book, the first clause of which explains its subject, and the second names its author. Like the titles prefixed to other prophecies, it forms part of the original and authentic text, and is to be regarded as written by the prophet himself. נְשִׂימָה is by some rendered *utterance, prophecy*, by others *burden*. In favour of the latter may be urged, (1) the uniform usage of the word when employed as it is here. It is not applied to prophecies indiscriminately, but only to such as are of a grievous and threatening import, which impose a burden of woe upon those who are the objects of them. (2) This is also its constant meaning, when not used in this technical sense; and it springs most directly from the radical signification of the verb נָשָׂא *to lift up, to bear: to lift up the voice* is a secondary application. The other meanings attributed to it by Gesenius, viz., *song*, in 1 Chron. 15 : 22. 27, and *proverb*, in Prov. 30 : 1, 31 : 1, are supposititious. See Hengstenberg's remarks on Zech. 9 : 1, in his Christology. (3) It never stands in the construct before the author of the prophecy, as it might be expected to do if it meant *the utterance of*, but (with the exception of Zech. 12 : 1, Mal. 1 : 1, where it is in the construct of apposition) only before its object, as here, *the burden of Nineveh*, the load which Nineveh must sustain. יְרִימָה , see on Obad. ver. 1. $\text{יְרִימָה־נְשִׂימָה}$ has been explained as a patronymic, *descended from Elkosh*, but more probably denotes the place of the prophet's birth or residence, § 194. 1.

The chapter consists of two parts, viz. :

vs. 2-8, a majestic description of Jehovah in those attributes which determine him to destroy Nineveh.

vs. 9-14, the completeness of the destruction which he has resolved to effect.

2. This is not a general account of the greatness and glory of the divine nature, but the prophecy is appropriately introduced by an exhibition of the basis upon which it rests. The overthrow of Nineveh is

grounded upon the immutable perfections of Jehovah, his jealousy and avenging wrath. זָּרַח from זָּרַח *to be strong* § 186. *c* (זָּרַח root) in the usage of prose differs from זָּרַח in never standing alone, but always associated with a qualifying adjective, or another divine name, or in the construct before a following noun. In poetry, on the contrary, this rule does not hold, and זָּרַח is often used without any adjunct, where the more prosaic זָּרַח might have been expected. It is in prose never joined with suffixes, and in poetry only with that of the first pers. sing. The rule of poetry might here be applied, and זָּרַח taken separately as the subject, *God is jealous*. But the symmetry of the verse, which consists of three clauses with Jehovah as the subject, and a double attribute in each, the collocation of the words, § 249. 1, and the comparison of the parallel passages, Ex. 20:5, 34:14, Deut. 4:24, 5:9, 6:15, Josh. 24:19, make it preferable to translate *Jehovah is a jealous and avenging God*, or *a jealous God and an avenger*. זָּרַח § 187. 1, as in Josh. 24:19, elsewhere זָּרַח *zealous*, denoting the energy of the divine nature, so that his love and hatred are not inoperative, as in the case of heathen deities, but active and efficient; and still more specifically *jealous*, indicating the actuating motive of this divine zeal and its twofold direction, as it springs from a regard to his own honour and worship, wherein he cannot endure a rival, Ex. 34:14, or from affection for his people, whom none may harm with impunity, Joel 2:18. Injuries suffered in either of these respects his jealousy leads him to *avenge*. זָּרַח זָּרַח זָּרַח , the triple repetition of these words is not designed to suggest an allusion to the trinity, nor to three successive injuries inflicted by the Assyrians or to be inflicted upon them, but emphasizes and renders prominent the idea expressed, § 280. 3. *b*. The first clause deduces God's avenging or revenging from its primary source, the zeal or jealousy of the divine nature; the second reveals its ardour or intensity as attended by the *heat* of his wrath; the third indicates its objects, *his enemies*. זָּרַח זָּרַח , comp. Gen. 37:19; the divine wrath is not a transient fervour, but that settled indignation against evil and determination to punish it, which is inseparable from God's holiness. זָּרַח *keeping, retaining* wrath, which is easily supplied from זָּרַח in the preceding clause, though the same ellipsis occurs elsewhere, Ps. 103:9, Jer. 3:5. 12; others render *watching* with a view to punishment, comp. Job 10:14. The two verbs of this clause are likewise combined in Lev. 19:18.

3. This avenging jealousy is not discredited by the long delay of judgment, for it is associated, as the prophet adds, with the attribute of forbearance or long-suffering (זָּרַח § 216. 1. *e*, § 254. 10), which is here particularly mentioned, as it had been so remarkably exhibited in

the case of Nineveh, Jon. 4 : 2. This, however, it is immediately declared, involves neither weakness nor a relaxation of his purpose to punish. לִּפְנֵי הַיְיָ § 13. *a*, § 215. 1. *c*, Marg. see on Judg. 13 : 17; *power*, in its ordinary sense, as exercised in the production of effects *ab extra*, not power of endurance or self-restraint, as has needlessly been assumed with the view of finding an exact parallel to the words immediately preceding. הַיְיָ § 92. *d*, § 174. 3. הַיְיָ § 172. 3, the phrase is drawn from Ex. 34 : 7, Num. 14 : 18. הַיְיָ , emphatically prefixed to its clause, and repeated in the suffix at the end, § 281; the LXX connect it with what precedes, but this violates the accents. This name occurs five times in this and the foregoing verse, and ten times in the course of this chapter. The recital of the attributes of Jehovah is followed by a sublime description of his going forth in wrath to punish his enemies. This is not the description of a thunder storm or of other natural phenomena, which were conceived to indicate the presence of the deity. Nor is it a prediction that the overthrow of Nineveh would be accompanied by great catastrophes in the physical world. It is a poetical representation of the wrath and power of Jehovah, whose vengeance is here denounced. At the same time, the figures employed here and in other passages of a similar nature, have not only a symbolical fitness, but, to a certain extent, a real basis. Like phenomena have attended the manifestations of God's presence, as the cloud, tempest, and earthquake of the descent on Sinai, the drying up of the Red sea and of the Jordan, etc.; and they shall in vastly increased potency attend his final coming to judge the world. These occasional and transient occurrences in the past and in the future are manifestations of a permanent fact, which is valid for all time, the infinite superiority of Jehovah, and his absolute control over all the works of his hand, so that such majestic displays of his omnipotence are imminent every where, and might at any time be exhibited if such were his pleasure. The prophet consequently pictures to us the God who has convulsed external nature by his presence and coming, who shall hereafter do so on a far grander scale, and who is able to do so to any extent at all times. עָנָן , storm and cloud, as natural emblems of what is dark and threatening, are fit accompaniments or symbols of the wrath of God. The cloud, which envelopes or attends the advancing deity, is beautifully likened to the dust raised by a warrior marching to battle.

4. The wrathful and avenging march of God spreads desolation and terror. Grand and conspicuous objects of nature feel the weight of his displeasure, or tremble in dread of it. רָעַדָּה , see on Gen. 37 : 10. The vividness of the description is heightened by the use of the participle, which denotes present time, § 266. 2, and places the action, as it were,

before the eyes, *He is rebuking*. The following future with Vav Conversive is also to be rendered as a present, and denotes an action immediately consequent upon the preceding, § 265. *a*. The preterites that come after, announce in quick succession the further effects of this display of wrath, as it seizes upon one object after another. אֶת־הַר־בָּשָׁן § 150. 2 (p. 182). אֶת־הַר־צְרַת § 115. אֶת־הַר־לְבָנוֹן. The highlands of Bashan in the east, the promontory of Carmel in the west, and the lofty range of Lebanon in the north, were the most conspicuous objects in Palestine, and distinguished for their fertility and verdure. They instantly wither at the rebuke of God. The mention of them here affords an incidental proof that the prophet was himself in the holy land, and not, as some have imagined, in exile in Assyria.

5. אֶת־הָאֲרָצָה, prep. in its causal sense, *on account of him, at him*. אֶת־הָאֲרָצָה, intrans., *lifted itself up, heaved*, as in an earthquake. This is better than the explanation, *raised itself*, i. e. went up in smoke, the figure being suggested by the melting of the hills before the fire of God's wrath, or the rendering *lifted up* its voice, cried out in terror. אֶת־הָאֲרָצָה, from the root אָרַץ *to come forth*, § 190. *b*, the productive or habitable earth, *the world*. It is used exclusively in poetry, and never occurs with the article, § 247. The repeated conjunction וְ—וְ, like the Latin *et—et*, signifies *both—and*. אֶת־הָאֲרָצָה § 35. 1, § 255. 1.

6. Such being the fearful consequences of his displeasure, none can resist it or stand before it. אֶת־הַשָּׁמַיִם *poured out*, like fire rained down from heaven, perhaps with allusion to the judgment sent upon Sodom. אֶת־הַשָּׁמַיִם, singled out as a type of what is strongest and most enduring.

7. Another feature of the divine character, which, so far from being inconsistent with the preceding, is in reality but another side of the same essential attribute of righteousness. While to his enemies this betokens vengeance, it assures those who trust in him of love and protection. The obverse side of this divine perfection is here presented, because it contains an additional ground for the judgment upon Nineveh. יָדָע *know*, may be taken in an emphatic sense, involving acquaintance, intimacy, and friendship, comp. Ps. 144 : 3, Amos 3 : 2, Mat. 7 : 23 ; or it may be restricted to its ordinary meaning of simple intelligence, it being sufficient to assert that he knows who they are who trust in him ; his blessing and favour follow from that as a matter of course.

8. אֶת־הַשָּׁמַיִם, the conjunction may be adversative, introducing a contrast to what immediately precedes, *and* on the other hand, *but* ; or it may be copulative, the destruction of Nineveh being a sequence of God's regard of his injured people, *and* consequently, etc. Isaiah, 8 : 8, had likened the Assyrian invasion of Judah to an inundation (אֶת־הַשָּׁמַיִם אֶת־הַיָּם).

Nahum declares that Nineveh herself shall be inundated; the figure is not to be restricted to an invading army, but includes the entire flood of evils by which she was to be visited and destroyed. Some commentators have supposed, that in addition to this figurative fulfilment, the words of the prophet were literally accomplished in an actual overflow of the Tigris, which, as Diodorus Siculus, ii, 27, narrates (he calls it the Euphrates), threw down twenty furlongs of the city wall, and thus gave entrance to the besiegers, in fulfilment of an ancient prophecy, that the city could never be taken till the river became its enemy. This would accord with the analogy of other prophecies, see on Isa. 40 : 3. The only doubt arises from the uncertainty as to the actual facts of the case. It has been made a question whether the narrative of Diodorus is entirely reliable; and if so, whether the overthrow which he describes was subsequent to the time of Nahum, and was the same that is here predicted. נַחֲמֵן might agree with Jehovah *passing with a flood*, but is more naturally connected with נַחֲמֵן *with an overrunning flood*, i. e. passing its bounds. נַחֲמֵן, the suffix refers not to נַחֲמֵן, he will cause destruction in its place, i. e. in the place allotted to it, but to Nineveh, 1 : 1, which is prominent in the prophet's mind as the theme of his discourse. This is an additional proof that the title forms an original and integral part of the text of the prophecy, since otherwise the subject would be unexplained, and the reader left in doubt until 2 : 9. Interpreters have needlessly perplexed themselves about the form of expression here employed, as though the place of the city, or the soil on which it stood, was to be an object of destruction distinct from the city itself. If Nineveh were destroyed, of course its site would be made a desolation. It is unnecessary, therefore, to assume that Nineveh is personified as a queen, comp. Isa. 47 : 1, etc., and that *her place* or residence is the city itself. This passage affords an illustration of the manner in which various readings and wrong interpretations have arisen from a false view of the parallelism of clauses. Of the old Greek versions, Symmachus alone gives נַחֲמֵן its proper rendering; the rest, assuming that it should correspond in sense exactly with נַחֲמֵן of the following clause, translate, *of those rising up against him*, as if the reading were, or were equivalent to, נַחֲמֵן. נַחֲמֵן *darkness*, a frequent figure of calamity; it may either be the subject of the verb, or stand absolutely after it to denote the place, *into darkness*, or instrument, *with darkness*, comp. on Isa. 41 : 2.

9. The second division of the chapter opens with a direct address to the Assyrians. נַחֲמֵן § 88 (2 and 3 m.) *what will ye devise in reference to Jehovah?* his nature and purpose being what has just been described, how do you propose to resist him, or avert the destruction

which he is resolved to bring upon you? Or the reference may be to offensive rather than defensive measures, as לַעֲבֹדָהּ, ver. 11; *what are ye devising in reference to*, against *Jehovah*? i. e. what new assault are you meditating upon his people? You shall fail in your design; you shall not be allowed to afflict them again. Either of these explanations is better than to suppose Judah addressed, *what think ye in reference to Jehovah?* what do you imagine that he will do? אַף־צָרָה *affliction shall not arise twice*; the allusion to ver. 7, where this same word is used of the distress endured by God's people, determines this clause to mean, that Judah has suffered the oppression of Nineveh, but shall never be exposed to it again, see also 2 : 1. Another interpretation is, that God would make such thorough work in his destruction of Nineveh, that he would have no occasion to afflict it a second time, comp. 1 Sam. 26 : 8, 2 Sam. 20 : 10; another still, *the adversary* (אֲדָרָה, as in 1 Sam. 1 : 6), i. e. Nineveh *shall not arise twice*, shall not recover from this as from its previous overthrow by Arbaces, comp. Jer. 51 : 64.

10. אֲפֹרָה confirms the statement just made, that the Assyrians shall never afflict Judah again; the reason is, *for they shall have been themselves devoured*, consumed as stubble, a figure of easy, speedy, and total destruction. אֲפֹרָה, pret. relative to the future אֲפֹרָה § 262. 1. Its subject is qualified by the preceding participial clause, which has been variously understood according to the signification attributed to the figures employed, and the sense put upon some of the terms. The simplest view appears to be that which finds in these words the circumstances or manner of their destruction. *Entangled unto the extent of thorns*, to the degree that thorns are, like thorns, comp. 1 Chron. 4 : 27, i. e. joined together in an inextricable mass, and thus affording the readier and surer fuel to the flames, *and drunken as by their drink* (אֲפֹרָה, absolutely to denote the manner or instrument, § 274. 2. e), or, *according to their drink*, with no other limitation than the amount of wine they have, that is to say, either in a state of literal intoxication, as Diodorus Siculus records, or by a figure for the helplessness of drunken men, who are unable to resist or flee. Others resolve the participles into verbal forms, to which they are often equivalent. Thus, if *being interwoven* be taken to mean, *because they are interwoven*, etc., this clause will suggest the reason why the Assyrians are to be destroyed, thorns, from their noxious character, being an emblem of wicked men, Ezek. 2 : 6, Mic. 7 : 4, and their drunkenness being singled out as an evidence of their luxurious, abandoned lives. On the assumption that אֲפֹרָה has the sense of אֲפֹרָה *stupefied* (the senses *entangled* and *confused*) by *flesh-pots* might also be referred to luxurious living. Or, if it mean, *although they are inter-*

woven, etc., it will represent their real or fancied security, which nevertheless shall not protect them; though their phalanx presents an impenetrable front, as firmly knit together as thorns, and though they have all the confident security of merry drinkers, they are yet doomed to destruction. Or the participles may be connected not directly with the Assyrians but with עַרְרֵי־בָרָא , and the clause describe the futility of resistance to their divinely ordained fate: *even to*, though they be like *thorns woven together*, which defy all attempts to handle them, *and drenched as their drink*, wet as wine itself, so that fire cannot burn them, *they shall nevertheless be consumed*, etc. : מִבְּרֵיתֵךְ , not an adj. qualifying עַרְרֵי full, mature and therefore burning more readily, but an adverb, § 235. 3 (3), qualifying עַרְרֵי , or more probably בְּרֵיתֵךְ .

11. This is confirmed by the example of Sennacherib, whose doom foreshadowed that of Nineveh itself. מִן־בָּבֶלֶת , the suf. is by the majority of interpreters referred to Nineveh, *out of thee proceeded* or *went forth*. In the context, however, vs. 12. 13, 2:1, the 2 f. s. suffix (except in מִן־בָּבֶלֶת 2:2) refers to Judah personified as a virgin, Isa. 37:22; in addressing Assyria the 2 masc. is used for the sake of distinction either in the sing., ver. 14, or plur., ver. 9. If this analogy be observed here, Judah must be intended, *from thee has gone out*, or gone away, retreated. $\text{בְּשַׁחַר־בָּבֶלֶת}$, Sennacherib, though it might also be taken collectively of all the Assyrian monarchs who had oppressed or would oppress the people of God, in which case $\text{בְּשַׁחַר־בָּבֶלֶת}$, like $\text{בְּשַׁחַר־בָּבֶלֶת}$, ver. 10, must be under the influence of the preceding future. : $\text{בְּשַׁחַר־בָּבֶלֶת}$ § 195. 3, *worthlessness*, or as the negation of what is morally good implies that which is morally bad, *wickedness*, here used in its abstract sense; among the later Jews it came to be a name of Satan as the impersonation of wickedness, 2 Cor. 6:15.

12. The completeness of his overthrow in the height of his power, coupled with the assurance that Assyria should never be used to afflict Judah again. אִם־יִשְׁרָאֵל , the conditional clause, extends through אִם־יִשְׁרָאֵל , the apodosis beginning with אִם־יִשְׁרָאֵל § 287. 2; *if they*, the Assyrian army under Sennacherib, were *complete* in full strength and vigour, *and so numerous*, as they are well known to have been, *and were so mown down*, § 140. 2, the figure perhaps suggested by the stubble, ver. 10 (others render *shorn*, comp. Isa. 7:20), *and he*, Sennacherib, or the singular may have a collective or distributive force, the whole, or every one of them, *passed away*, perished, § 275. 6, *then*, by this be assured, *I have afflicted thee*, O Judah, *and I will not afflict thee again*. As certainly as Sennacherib and his host were overthrown, so certainly shall Assyria be humbled and prevented from trampling upon Judah again. Or the

apodosis might begin with $\text{אִם} \text{יִשְׁלַח} \text{אֱלֹהִים}$ *if, even if, although*, as Isa. 1 : 18, *they were complete, etc., yet so*, in the manner well known, or *thus*, in this condition of completeness and numbers, *were they mown down, etc.* Those who find no special allusion to the fall of Sennacherib, of which the terms are so aptly descriptive, understand this verse also collectively, and refer it to the future complete destruction of the Assyrian power, by placing these preterites, as well as that of ver. 11, under the influence of the preceding future. The suf. in $\text{אֲנִי} \text{אֶשְׁלַח}$ is by some commentators referred to Nineveh, and the sense supposed to be, that such a blow should be struck as would not require to be repeated; see on ver. 9.

13. $\text{אֲנִי} \text{אֶשְׁלַח}$, what God was about to do *now*, contrasted with what he had already done to the host of Sennacherib. $\text{אֲנִי} \text{אֶשְׁלַח}$ § 220. 1. *b* (3 pers.) *his yoke*, that of the Assyrians represented by Sennacherib; the reference of the suffix is to בְּעֵינַי , ver. 11.

14. $\text{אֲנִי} \text{אֶשְׁלַח}$, the oppressor spoken of in the immediately preceding verses is now addressed, § 279; the prep. indicates the subject of the command, *concerning thee*, see on Gen. 41 : 15, though it sometimes also denotes the person commanded, see on Gen. 2 : 16. $\text{אֲנִי} \text{אֶשְׁלַח}$, prep. in a partitive sense. The race shall be extinguished, not that of the monarch alone, but of the empire; the Assyrian name shall cease to be perpetuated. $\text{אֲנִי} \text{אֶשְׁלַח}$, the idols cannot even protect themselves, much less their worshippers. The Medes, who overturned Nineveh, and the Persians, with whom they were associated in the capture of Babylon, were the great iconoclasts of antiquity, comp. Isa. 21 : 9. $\text{אֲנִי} \text{אֶשְׁלַח}$ § 65. *b*, *I will make thy grave*, i. e. cause thee to be slain and buried. Or $\text{אֲנִי} \text{אֶשְׁלַח}$ may, as it often does, govern a double object, *I will make it*, viz., the house of thy gods, *thy grave*; this had a general fulfilment in a figurative sense, in so far as the idols of the Assyrians proved their ruin instead of their salvation, and a specific literal fulfilment in the murder of Sennacherib in an idol temple, Isa. 37 : 38. This event occurred several years after his invasion of Judah, and it is in this interval that the prophecy of Nahum was most probably uttered. Such a combination of the figurative and the literal is not unusual in the prophets, see on ver. 8. $\text{אֲנִי} \text{אֶשְׁלַח}$ § 262. 2, *thou hast been* and art *light*, in a moral sense, equivalent to the sentence passed upon the Babylonish monarch, Dan. 5 : 27, 'weighed in the balances and found wanting.' Others render, *thou art become insignificant*, thy power is broken; but this could not be a reason for the divine order just recited, except upon the forced assumption that 'I will make thy grave' means, thou shalt receive a dishonoured in place of a regal funeral.

CHAPTER II.

The divine purpose to destroy Nineveh has been announced, and traced to its source in God's immutable attributes. The actual execution of this purpose is now exhibited to view. This chapter, besides an introduction, ver. 1, announcing the fall of the great oppressor, and

a conclusion, ver. 14, in which Jehovah pledges himself to effect it, is mainly devoted, vs. 2-13, to a vivid description of the overthrow of Nineveh. This may be further subdivided into,

(1) the preliminaries of the siege, by which the wrongs of Israel shall be avenged, vs. 2. 3.

(2) the assault, vs. 4. 5.

(3) the ineffectual defence, vs. 6. 7.

(4) the sack of the city, vs. 8-11.

(5) the resulting desolation, vs. 12. 13.

1. A messenger is seen coming in the distance with the tidings of Nineveh's fall. That this is the subject of his message rather than the disaster to Sennacherib, is evident, since it is the former and not the latter which is detailed in the following chapter, and is the principal theme of the prophecy, and Judah was once successfully invaded by Assyria after the time of Sennacherib, when king Manasseh was taken prisoner, 2 Chr. 33 : 11. This verse, which forms a kind of intermediate link between the first and second chapters, is attached to the former in the English and other modern versions, as a sequel to the divine purpose therein declared, but to the latter in the Hebrew and in the ancient versions, as preliminary to the more detailed account of its execution. The existing division of the sacred text into chapters and verses, it should be remembered, is altogether of recent origin, and is purely conventional. It is in the majority of instances, though not always, skillfully made; yet, however valuable for purposes of convenience, it is never to be regarded as authoritative, and should not be suffered to destroy the sense of the unity of that which, as originally prepared, formed one continuous composition, with no breaks or pauses other than the subject itself suggests. הִנֵּה *lo!* as if pointing to an object of sight, and one that was unexpected and surprising. הַרְרֵי, the art. may be generic, § 245. 5, or it may specify the mountains in the direction of Nineveh, to which all eyes were directed. Mountains are spoken of, not as points from which a proclamation could be more extensively heard, as Isa. 40 : 9, but where a coming messenger could first be seen. רַגְלֵי, the feet are particularly mentioned,

as the organs used in running, comp. Acts 5 : 9. בְּרַגְלָיִם , with the single exception of 1 Sam. 4 : 17, used only of a *bearer of good tidings*, see on Isa. 40 : 9. בְּרַגְלָיִם § 141. 1 (p. 174), § 271. 3. The meaning of this exhortation, which may be uttered either by the messenger or by the prophet, is not that the annual gatherings at Jerusalem, and the attendance upon the services of the temple, which had been interrupted by invasion or the fear of it, might now with safety be resumed. But this distinguished benefit on the part of God demands a new and strenuous devotion to his service, and calls especially for a celebration of the joyful festivals commemorative of deliverances which were themselves types for all future time (see on Ex. 20 : 8), and have now had a fresh fulfilment, and for a performance of the vows made in entreating relief from the recent oppression. בְּרַגְלָיִם § 275. 2. *b.* בְּרַגְלָיִם § 269. *a.* בְּרַגְלָיִם , marg. as 1 : 3. בְּרַגְלָיִם in *thee*, the land of Judah, for which, after the verb 'pass,' our idiom substitutes *through thee*. בְּרַגְלָיִם , abstract for concrete, *wicked*, here used as a significant name of the monarch or empire of Assyria, comp. the enigmatical designations Jareb, Hos. 5 : 13, 10 : 6 ; Sheshach, Jer. 25 : 26, 51 : 41 ; Merathaim and Pekod, Jer. 50 : 21 ; Rahab, Isa. 51 : 9. This generic name shows that the person or object so designated is not viewed simply as an individual, but as the representative of a class or the embodiment of a principle. He is the type of the wicked foes of God and his people. It is in this character that he is cut off, and for reasons grounded in those attributes of God which determine him to destroy all such. The fall of Nineveh is, therefore, a typical fact. The principles of the divine administration, which it illustrates, as these are exhibited in this prophecy, secure the fall of every other power of wickedness, the complete and final deliverance of the true people of God, and the establishment of the reign of righteousness and peace. Nahum's prophecy, and that of Obadiah (see particularly ver. 21), may thus be said to be negatively predictive of the kingdom of the Messiah. The opening words of this verse are found again in Isa. 52 : 7, where they are used generically of the good things in store for the people of God, of which the deliverance from the Babylonish exile was a type and pledge. The apostle Paul, Rom. 10 : 15, repeats them in application to the glad tidings of the gospel. This triple repetition of the same language is not to be regarded as a casual and undesigned coincidence, nor an accommodation of what was originally spoken in reference to one subject to another wholly different. But the identity in expression directs attention to a real identity in subject. The destruction of Nineveh and the return from Babylon foreshadowed the salvation from sin, which is proclaimed in the gospel. בְּרַגְלָיִם § 220. 1. *b* (3 pers.), not from בְּרַגְלָיִם as the LXX seem to have explained it.

2. The advance of the invader, in view of which Nineveh is admonished to take every possible precaution. הָלֵךְ , used technically of military expeditions, 1 Kin. 15:17, 20:22. רָצַץ may be a noun, as in Prov. 25:18, *hammer, maul*, but is more probably a part. *dispersing*, or, as others render, *dashing in pieces*. In either case it denotes the assailant of Nineveh, who is represented as already on his march against it, not the Messiah, though a name somewhat similar is applied to him Mic. 2:13, still less the Assyrians themselves, in their invasion of Judah. לִפְנֵי־פָנֶיךָ , not *against thy face*, the hardness of which, Ezek. 3:7-9, i. e. thy obstinacy this hammer shall break, but *before*, in front of *thee*, see on Ex. 20:3, with the implication of hostile intent. The 2 f. s. suf. refers not to Judah, as in the preceding verses, as though this verse were designed to encourage Jerusalem to hold out against Sennacherib, but to Nineveh. הָאֲרָבָה according to the accents belongs to the first clause of the verse; the abs. inf. may, therefore, be modified by the preceding verb, § 268. 1, *he has besieged a siege*, הָאֲרָבָה as הָאֲרָבָה , 3:14, or *the fortress*; the majority of interpreters, however, regard it as a substitute for the imperative, § 268. 2, and addressed to Nineveh. וְהָיָה , this and the following verbs may either be imperatives, or abs. infin. used for the imper. If the former, as is more probable, the masc. is employed because the admonition is directed to the king or people, not to the city as such, as in וְהָיָה . A careful watch must be maintained upon the ways leading to the city, to guard against surprise. וְהָיָה *strengthen*, i. e. by means of the girdle, as Isa. 22:21. This is equivalent to a command to address himself or themselves to energetic action, inasmuch as girding up the loose oriental dress was a necessary preparation for activity.

3. וְהָיָה introduces the reason why such formidable foes were gathering against Nineveh. It was because Jehovah had returned to his long-forsaken people, and was taking their part against their oppressors. וְהָיָה , from the root הָיָה *to be exalted*, § 193, denotes *exaltation*, and may be applied either to an inward feeling, *pride*, or to that which produces it, that of which one is proud, or by which he is exalted, *excellency, distinction*; 'the excellency of Jacob' would then mean the advantages of which this people was possessed, and which formed their chief boast and glory, Ps. 47:5, Am. 6:8; in Am. 8:7 this expression is applied to God himself. וְהָיָה , pret. or part. The transitive sense assigned to the Kal of this verb in this and some other places by lexicons and commentators is entirely supposititious, see Hengstenberg Beiträge, II. p. 104. It accordingly does not mean, *the Lord has turned away*, whether *the excellency of Jacob*, i. e. removed his privileges and advantages, or *the pride of Jacob*, if const. before the subject, § 254. 8, sufficiently hum-

bled his arrogance, the pride which he has himself indulged, if const. before the object, § 254. 9, is humbling the pride from which Jacob has suffered, viz., that of Assyria. Nor, for the same reason, does it mean, *Jehovah is restoring the excellency of Jacob*, bringing back to him his ancient privileges and prerogatives. The only meaning which the words can have, is, *Jehovah has returned or is returning to* § 271. 2 *the exaltation or excellency of Jacob*, i. e. to Jacob himself, who is exalted or possessed of eminent advantages, § 254. 2. *a*, comp. Ps. 5 : 8, 'the multitude of thy mercy' for 'thy abundant mercy.' לְמַלְכּוּתְךָ, not the kingdom of the ten tribes in distinction from Judah, who is then supposed to be denoted by Jacob, as though the meaning were, God is returning in love and grace to both branches of the covenant people, to one as well as to the other. This interpretation finds no warrant in the contrast between Jacob and Joseph, Obad. ver. 18, as was shown in the exposition of that verse. Jacob was the ordinary name of the patriarch. Israel was imposed by God himself, and was significant of his relation to God and his prevalence with him. Transferred to his descendants, the former describes them simply on their natural side as a nation sprung from a common ancestor, the latter describes them as in covenant with God, and the objects of his favour and love, see on Isa. 40 : 27, 41 : 8. *Jehovah is returning to the exaltation of Jacob as to the exaltation of Israel*, i. e. He will deal with Jacob in the manner implied in the name of Israel, his own chosen, peculiar people. וְיָשׁוּב explains the reason; God returned to Jacob because his oppressors had reduced him to such a miserable condition, comp. Judg. 2 : 18. עַל־כֵּן, indefinite. עַל־כֵּן, suf. here and in עַל־כֵּן refers not to the Ninevites, but to Israel; *their vine-branches*, not in a literal sense simply, of the desolation of their vineyards, but figuratively; Israel is a vine which has not merely been emptied or robbed of its clusters, but mutilated and broken. The specific explanation of vine-branches as towns and cities, or as individual Israelites, is at fault only in making too definite and precise what might better have a more general sense.

4. The attacking army and its fierce onset are described vs. 4. 5. עַל־כֵּן § 216. 1. *a* (3). וְיָשׁוּב § 220. 2. *c* (3 pers.), suf. refers to יָשׁוּב, ver. 2; some connect it with יָשׁוּב, ver. 3, comp. Isa. 13 : 3, Joel 2 : 11. עַל־כֵּן § 93. *a*, either because covered with leather or copper, or stained with blood. חַרְבֵּי־בָרָז with fire, flashing of irons, perhaps scythes with which chariots were armed, although it has been remarked that none have been found on the monuments of Nineveh. Or it may denote their polished armature or ornaments, or the weapons of those whom they carried. וְיָשׁוּב § 102. 3 suf. not the object referring to בָּרָז, but the sub-

8. Then follows the sack of the captured city; the captivity, ver. 8, or flight of its inhabitants, ver. 9, the plunder of its treasures, ver. 10, the terror which possesses all hearts, ver. 11. בַּחֲרָה , this word has greatly embarrassed interpreters, and has been very variously explained. Gesenius derives it from בַּחַר , and connects it with the last clause of the preceding verse literally understood, *the palace is dissolved and liquefied*, the unburnt bricks, of which it was built, crumbling by the action of the water. Others regard it as a proper name, whether of the queen of Nineveh or symbolically applied to Nineveh itself. It is best explained as the Hoph. of בַּחַר taken impersonally, § 243. 3, *it is fixed, determined*, either it was so decreed of God or it is now decided by the event. $\text{וְנִשְׁבְּרָהּ$, *not is led away captive*, which is the sense of the Hoph., but *is uncovered*, stripped of her clothing, comp. 3 : 5, Isa. 47 : 2. Nineveh is personified as a queen or lady of rank, fallen into the hands of her enemies and subjected to every indignity, amidst the impotent lamentations of her maids, which belong to the figure, and need not be too definitely explained, see on ver. 3, either as the women of the city or its dependent towns, comp. Num. 21 : 25. 32. The tense of the verb should be preserved; the prophet describes the scene as if it had been transacted before his eyes. וְנִשְׁבְּרָהּ § 60. 3. *b* (2), § 112. 2. וְנִשְׁבְּרָהּ § 211. *a*. וְנִשְׁבְּרָהּ , *not leading but moaning*: the part. expresses a time contemporaneous with the preceding preterites, § 266. 3. וְנִשְׁבְּרָהּ , here referred to not merely as timid and helpless, but chiefly on account of their mournful note.

9. In the abundance of its wealth and the multitude of its inhabitants, Nineveh is compared to a pool of water, comp. Rev. 17 : 15, swelled by an influx from all quarters, which yet, when its banks are pierced or broken, speedily empties itself, and the outflow cannot be checked. וְנִשְׁבְּרָהּ § 220. 1. *a*, § 35. 1, *from her days*, or the relative may be supplied, § 255. 2, *from the days that she has been*, i. e. from her origin, during the entire period of her existence. וְנִשְׁבְּרָהּ refers to וְנִשְׁבְּרָהּ , or as the figurative are immediately exchanged for literal terms, to what these denote, the inhabitants laden with their wealth. וְנִשְׁבְּרָהּ , emphatic pausal form § 112. 4, not the language of the enemy, but of those who would reassure the frightened fugitives and rally them again for the defence of the city. וְנִשְׁבְּרָהּ *turning*, either intrans., pausing in his own flight, or trans., arresting the flight of others.

10. While upon one side is heard the ineffectual cry, *Stop! stop!* upon the other resound the loud cries of the victors inciting each other to the spoil. וְנִשְׁבְּרָהּ , supply the substantive verb, there is *an abundance*, or it may be in apposition to the preceding noun, *to the store, the abundance*

of every precious article: the absence of the art. favours the former construction. לְמִן, the prep. indicates the material *from* which the abundance is derived, or of which it consists. Comp. טָמֵךְ 3:8.

11. The absence of verbs converts the greater portion of this verse into a series of exclamations, and the energy of the original will be marred if its form is changed in this particular by the supply even of the substantive verb. מִן־הַיָּמִים וְהַיָּמִים וְהַיָּמִים, the paronomasia, see on Gen. 1:2 הוּא וְהוּא וְהוּא, here extended to three terms of increasing length from the same or kindred roots, may be feebly represented by *vacancy and vacuity and evacuated!* מִן־הַיָּמִים § 140. 2, not pret. but part., and *melted heart!* Like mental and physical effects are often ascribed to terror, e. g. Josh. 2:11, 7:5, Isa. 13:7. 8, Ezek. 21:12. מִן־הַיָּמִים, the old interpretation, *blackness*, as of a pot, מִן־הַיָּמִים, is quite superseded by the derivation from מִן־הַיָּמִים § 187. 2. c, in the sense of a *glow, flush*. It may then be rendered *gather a glow, are flushed with excitement and agitation; or gather in, withdraw from the surface, lose colour, become pale*, comp. Joel 2:10, 4:15.

12. מִן־הַיָּמִים, the question implies that it no longer exists. The figurative terms, by which its former power and conquests are described, imply the justice of the retribution which has at length overtaken it. The robber city has itself been robbed. Nineveh, enriched with the spoils of other nations, is compared to a den of lions filled with slaughtered prey. This image is sufficiently distinct, without insisting upon a specific meaning for each of the details, as though the lion denoted the king, the lioness the queen, and the young lions the nobles, citizens or soldiers, see on 2:3. 8.

13. Some supply מִן־הַיָּמִים, or מִן־הַיָּמִים from ver. 12, but this is unnecessary. מִן־הַיָּמִים . . . מִן־הַיָּמִים § 280. a.

14. The declaration of God, that he would destroy Nineveh, couched partly in literal and partly in figurative terms. מִן־הַיָּמִים, commonly rendered *against thee*, as if it were מִן־הַיָּמִים; but the prep. properly indicates motion *to, towards; lo! I unto thee*, i. e. am coming to thee. That this is with a hostile intent is suggested not by the prep. but by the context; so also 3:5, Jer. 50:31; and hence the same phrase is used, where the design of the coming is gracious, Ezek. 36:9. Comp. 'I'll to Fife' for I will go to Fife. מִן־הַיָּמִים § 253. b. The entire universe is marshalled under God's command, terrestrial persons and things and celestial beings and bodies constitute his hosts, see on Gen. 2:1. This title is particularly appropriate to Jehovah as the God of battles and the author of Nineveh's destruction. מִן־הַיָּמִים, the meaning is not that this should be done in a conspicuous manner, in a fire emitting a great smoke, and consequently

visible at a great distance, but so that they should be converted into smoke, Ps. 37: 20, and vanish away. $\text{פָּרַדְתָּ} \S 279$. $\text{תֵּבַדְתָּ} \text{thy prey}$, treasures accumulated by extortion and conquest, or as a noun of action, *thy preying, plundering*, thou shalt not be allowed to prey upon the rest of the world any longer. $\text{שְׂרָפְתָּ} \S 220$. 2. *c*, bearers of royal edicts, Esth. 3: 13, or sent to denounce war and demand the submission of the nations, Isa. 37: 9. The paraphrase of vs. 9-14, given by Josephus, Ant. IX. 11. 2, is interesting, as showing that he followed the Hebrew text rather than that of the Septuagint.

CHAPTER III.

This is not a second overthrow, distinct from that already described, as those have imagined who refer ch. ii. to the taking of Nineveh by Arbaces, and ch. iii. to its final capture by Cyaxares. But the prophet recurs to the same subject for the sake of exhibiting more distinctly the grounds of it, fortifying it by a striking example, and declaring its un-failing certainty.

1. vs. 1-7, the crimes of Nineveh and their penalty.

2. vs. 8-11, the fate of No-Ammon shall be hers.

3. vs. 12-19, notwithstanding her strength and resources, her destruction shall be sudden, complete, and unlamented.

1. The sin of Nineveh and its punishment are first stated in literal, vs. 1-3, and then in figurative terms, vs. 4-6. In her lust of dominion she scrupled not to extend it by every measure of fraud and violence. וַיִּזְעַק is denunciatory, *Wo!* כַּדְּמָיִם , plur. denotes drops of *blood*; hence blood as shed, and the guilt of shedding it. וַיִּזְעַק , governed by כַּדְּמָיִם , the adj. taking a direct object like the verb from which it is derived, $\S 271$. 1, see on Gen. 42: 18; though others read, contrary to the accents, *all of it is deceit, and full of violence*. וַיִּזְעַק might be transitive, *it will not let go the prey*, restore it to its rightful owners; some suppose a particular allusion to Israel retained in captivity. But as וַיִּזְעַק is fem., and this form is mostly intrans., it is probably so here, *the prey departeth not*, or וַיִּזְעַק as a noun of action, 2: 14, *plundering will not cease*.

2. This and the following verse describe not the bustle of the great city and the crimes perpetrated there, but the onset of the attacking army and the resulting slaughter. The absence of verbs converts them into a series of abrupt exclamations, comp. 2: 11. וַיִּזְעַק *the sound of*, equivalent to *Hark!* see on Isa. 40: 3. Some supply this throughout

the verse, and even in the first clause of ver. 3, but without necessity. עֲשֵׂה , collective.

3. הִרְמָה , the object of this participle is not the following nouns, as in the common version; nor is it to be rendered *lifting up himself*, i. e. mounting his horse, but *causing* his horse to rear or spring, making him bound along at a high speed. כְּהַרְבֵּי , the number of the slain in the city is so great as to impede the advance of the assailants. The K'thibh is כְּהַרְבֵּי , the future of this verb being supplied from the Niphal, since the Kal future is not in use, § 80. a (3).

4. Nineveh is figuratively charged with whoredom, which does not here denote idolatry and desertion of the true God, as when it is imputed to Israel, Hos. 1 : 2, but is tantamount to the deceit, violence and blood already charged upon her in literal terms, ver. 1. It refers, as in Isa. 23 : 17, Rev. 17 : 2, to promiscuous intercourse with other nations, whether in the way of trade or political alliances, which was of itself abhorrent to Jewish laws and usages, but became more offensive from the selfish ends pursued by means of these entanglements and artful solicitations. Under the pretence of love and friendship she was covertly but incessantly aiming at her own aggrandizement and the extension of her empire. To enhance her power and complete her conquests, this harlot relied not only upon her personal charms, the magnificence and attractiveness of Nineveh in the eyes of surrounding nations, but also upon sorceries. The allusion (comp. a like combination of עֲשֵׂה and עֲשֵׂה , 2 Kin. 9 : 22) is to the use of philters, love-potions, and magic incantations, to secure the attachment of lovers and gain control over them. The crafty, designing schemes of Nineveh, and the supernatural aid invoked in giving them effect, are doubtless intended by these occult arts. בְּרֵב , prep. causal, as in Isa. 53 : 5; the connection is not with what precedes but with the following verse, *on account of the multitude*, etc. *lo! I am coming to thee.* $\text{מִכַּף$ *selling*, reducing to bondage to herself, as when God is said to sell his people into the hand of their enemies, Judg. 2 : 14, possibly with the accessory idea of a literal sale of captives into slavery to her own citizens or to other nations, comp. Joel 4 : 6. Some have, from an Arabic analogy, given to this word in this place the sense of *entangling, ensnaring*; but its constant meaning in Hebrew renders this alike unnecessary and inadmissible.

5. This shameless conduct shall be punished by a shameful exposure. She shall be stripped of her ornamental attire, and converted into a loathsome and revolting spectacle, to shock and disgust all beholders. From this and like figurative passages, e. g. Hos. 2 : 5, 12, Isa. 47 : 3, Jer. 13 : 26, Ezek. 16 : 37-39, it cannot be inferred that harlots were

actually punished in this way. $\text{וְהָיְתָה לָּהּ}^{-}\text{לִצְלָה}$, as 2:2; she shall be thus ignominiously treated to her face, seeing it, but unable to prevent it. $\text{וְהָיְתָה לָּהּ}^{-}\text{לִצְלָה}$ § 112. 3, § 114.

6. עֲבֵרֹת *abominable things*, not idols, to which this term is frequently applied, as if the meaning were, she shall be buried beneath the objects of her idolatrous worship, comp. 1:14, but whatever is filthy and offensive.

7. וְהָיְתָה agrees in form with לִצְלָה § 277. *a*, or sing. with a distributive sense § 275. 6. לְשׂוֹנֵי , the language of the spectators extends to לְשׂוֹנֵי . וְהָיְתָה , Jehovah is again the speaker, or rather continues to be the speaker from ver. 5 to the close of this verse, for it is he who declares what all who behold her will say. The question implies that there would be none to pity or console her.

8. That the overthrow of so magnificent and powerful a city is not to be esteemed incredible, is shown by the fate of No-Ammon, or the Egyptian Thebes, one of the most famous cities of antiquity for its strength and resources. With our imperfect and fragmentary knowledge of its history, it is difficult to determine to what event the prophet here alludes. It is not improbable that Thebes may have been reduced by Sargon, king of Assyria, see Isa. ch. 20, though this is nowhere explicitly recorded. Another opinion is, that a capture by some other power, African or Asiatic, is intended; and another, the least probable of any, that the event referred to had not yet taken place, but that its capture by Cambyses is here predicted. $\text{וְהָיְתָה לָּהּ}^{-}\text{לִצְלָה}$ § 147. 4, § 260. *a*, *art thou better*, § 263. 2, not in moral character, but in condition, more impregnable or better defended, or *shall thou be better* in the destiny that awaits thee. וְהָיְתָה , not as in Jer. 52:15, equivalent to וְהָיְתָה *multitude*, but as in Jer. 46:25, the name of an Egyptian deity; whence וְהָיְתָה , in the LXX. $\mu\epsilon\rho\acute{\iota}\delta\alpha$ *'Ammon*, *part or portion of Ammon*, must have been a city sacred to that god. It is more exactly identified by the LXX., Ezek. 30:14. 16, as $\Delta\iota\acute{\omega}\sigma\text{πολις}$, not of course the place of inferior magnitude so called in Lower Egypt, which would not have afforded a fitting parallel to Nineveh, but that which by way of distinction received the name of Diospolis the Great, or Thebes, the magnificent metropolis of Upper Egypt, whose splendour and greatness are not only attested by ancient writers, but by the magnitude of its ruins. וְהָיְתָה , the Egyptian word for *river*, appropriated to the Nile and the artificial canals branching from it, constructed for irrigation or defence. וְהָיְתָה , the rendering *whose wall was a rampart to sea from sea*, Mic. 7:12, i. e. extending to the Red sea from the Mediterranean, violates the accents; *which was a fortress of the sea*, i. e. a place fortified by the sea, gives an

unproved meaning to לְיָם; the suf. is to be supplied to לְיָם from : אֲרָצוֹתָיִךְ in the next clause, comp. § 247. *b*, whose rampart was a sea, i. e. the broad Nile, as in Isa. 19 : 5 ; the same term is applied to the Euphrates, Isa. 21 : 1 ; comp. the language of Isocrates respecting Egypt, in Busiris, C. 6, ἀθανάτω δὲ τείχει τῷ Νείλῳ τετειχισμένην. אֲרָצוֹת, not extending from the sea landward, nor rising out of the sea, but the prep. indicates the material, consisting of the sea ; see a like use of the prep. 2 : 10, Ps. 16 : 4.

9. This city, so strong in its natural position, was stoutly defended by numerous and powerful auxiliaries. אֲרָצוֹתָיִךְ לְיָם. These may be different tribes inhabiting Libya ; or *Lubim* may be the general name and *Phut* a subordinate division. : אֲרָצוֹתָיִךְ § 279, the prep. may be explained as the *Beth essentialiae*, in the character or capacity of thy help, comp. Ex. 18 : 4, Deut. 33 : 26, Prov. 3 : 26. See on Isa. 40 : 10 ; or it may be read, among thy help, i. e. helpers, auxiliaries.

10. -עַל even. אֲרָצוֹתָיִךְ was to, became, see on Gen. 2 : 7, exiles, her inhabitants were exiled ; or this word may be dependent on אֲרָצוֹתָיִךְ went for exiles, as exiles, into captivity. אֲרָצוֹתָיִךְ, fut. relative to and consequent upon the preceding pret. § 263. 5. *a*. אֲרָצוֹתָיִךְ § 207. 2. *b*.

11. אֲרָצוֹתָיִךְ -עַל, twice corresponding to the repeated עַל, ver. 10, thou too. אֲרָצוֹתָיִךְ, drink deeply of divine wrath, see Ob. ver. 16. אֲרָצוֹתָיִךְ, not in a reflexive sense, hiding thyself for fear, but hidden, reduced to obscurity, or completely destroyed. : אֲרָצוֹתָיִךְ, to be connected, not with אֲרָצוֹתָיִךְ, as though in her extremity she would be obliged to apply to her very enemies for protection, but with אֲרָצוֹתָיִךְ a defence from, against the enemy.

12. Against the fate thus foretold and illustrated every reliance would be unavailing. אֲרָצוֹתָיִךְ, either the fortifications of Nineveh itself or other fortified places guarding the access to the capital. אֲרָצוֹתָיִךְ, figure of easy capture, comp. Rev. 6 : 13. אֲרָצוֹתָיִךְ, the early ripe figs were especially prized, Isa. 28 : 4. אֲרָצוֹתָיִךְ § 287. 2.

13. Her population, and especially her armies, should be destitute of manly courage, comp. Homer, Il. 2. 235, Ἀχαιῶδες, οὐκέτ' Ἀχαιοί, and Virgil's imitation, Æn. 9. 617, Phrygiæ, neque enim Phryges. אֲרָצוֹתָיִךְ may be connected with what precedes, but better with what follows. אֲרָצוֹתָיִךְ § 282. *a*. אֲרָצוֹתָיִךְ, passages affording entrance to the land and egress from it, comp. Jer. 15 : 7, Zech. 11 : 1 ; others understand the gates of the various cities of the empire. : אֲרָצוֹתָיִךְ bars by which the gates were fastened. This is a continuation of the figure of the preceding clause. Every obstruction is removed to the advance of the enemy, who penetrates even to the capital. The change of the text to אֲרָצוֹתָיִךְ thy fugitives is without authority, and is of no advantage to the sense.

14. As the outposts have fallen, the people have shown unmanly weakness, and the passes opening free admission to the heart of the empire have been forced, the siege of the capital cannot be much longer delayed. Every preparation should therefore be made to meet it. יִבְנֶה § 191. 3, the walls of Nineveh were chiefly of brick.

15. These efforts would be vain. אֲנִי is never an adverb of time, *then*, though this sense has been attributed to it here and in a few other passages, but always of place, *there*, i. e. on the very spot where they are engaged in these defensive preparations. Others explain it demonstratively, as though the prophet was pointing to what he saw in prophetic vision, *there!* לִבְנֵה, not the object, as though the allusion were to swarms of locusts checked by fires or combated with swords, but the subject, since locusts are more naturally and frequently contemplated as agents of destruction than as themselves liable to be destroyed. The devastation should resemble that effected by these devouring insects. The mention of locusts as an emblem of the invaders suggests the employment of the same emblem in the next clause, under another aspect, to represent the vast numbers of the Ninevites, and their sudden disappearance. לִבְנֵה from לָבַח to *lick up, devour*, is a poetical name of the locust, while מִבְנֵה from בָּנָה to *be numerous*, is its ordinary name. יִבְנֶה, addressed in the masc. to the people, and in the fem. to the city, see on 2 : 2.

16. יִבְנֶה *spreads itself*, or better, as in the text of the common version, *spoileth*. They commit their ravages and fly away; so the traders, and all the busy multitudes that frequented Nineveh, should suddenly take flight. There is no good ground for the opinion that לִבְנֵה denotes the locust unwinged and not yet full grown, which must cast its skin before it attains its proper size and capacity of flight, and that the clause is to be translated, *larval locusts cast their skin and fly away*.

17. יִבְנֶה § 199. c, § 280. a. יִבְנֶה *day*, indefinitely for time, see Gen. 2 : 4. יִבְנֶה § 142. 1. יִבְנֶה, one suf. agrees formally with יִבְנֶה in the sing., the other logically in the plur. § 275. 2, *their place is not known, where they were*, no trace remains of their former presence; or *where they are*, no one can tell whither they have gone; or preserving more exactly the sense of the interrogative, *their place is not known; where are they?*

18. יִבְנֶה, not a figure for negligent security, but the sleep of death. יִבְנֶה, a frequent figure for rulers; so Homer, *ποιμένα λαῶν*. יִבְנֶה, mark the change of tense, *have fallen asleep, shall continue to lie*. יִבְנֶה, as the shepherds have perished, the flock is scattered. Comp. 1 Kin. 22 : 17

19. יִבְנֶה, gesture of joy, Ps. 47 : 2.

PSALM I.

This Psalm may be divided into two parts, vs. 1-3 describing the blessedness of the righteous, and vs. 4-6 the misery of the wicked, or better, perhaps, into three parts, in which the righteous and the wicked are successively contrasted in character, vs. 1. 2; condition, vs. 3. 4; and destiny, vs. 5. 6.

1. וְיִשְׂרָאֵל § 201. 1, § 221. 5. *d*, an exclamation, *O the felicities of the man!* which is more natural as well as forcible than to supply the substantive verb, there are *felicities*. The person referred to is first described negatively, then in ver. 2 positively. He avoids all who are evil. *Walk, stand, sit*, "the three postures of a waking man express the whole course of life or conduct;" they also suggest a climax, or "successive stages of deterioration; first, occasional conformity, then fixed association, then established residence." ALEXANDER. There may also be a progression in the three names of the wicked, *impij corde, peccatores opere, illusores ore*. וְעֵצָה *counsel*, not here in the sense of advice given to another, but plan or purpose which one forms for himself. וְיִשְׂרָאֵל § 156. 2. The verbs of this verse are in the preterite, those of ver. 2 in the future, but neither exclude the present; combined they embrace all time, § 263. 5. *a*. It is first stated what he never has done, then what he designs and endeavours always to do; evil is abandoned and past, that which is good alone remains before him in perpetual validity. In the freedom with which the conjunctive accents are used in the poetic consecution, § 40. 1, it will be sufficient to note the order of the disjunctives. This verse consists of three clauses, the first of which is limited at וְיִשְׂרָאֵל by Merka-Mahpakh, the second at וְעֵצָה by Athnahh, the third at וְיִשְׂרָאֵל by Silluk. The first is subdivided by R'bhia over וְיִשְׂרָאֵל . Merka-Mahpakh is preceded by the disjunctive Zarka over וְיִשְׂרָאֵל , Athnahh by Tiphhha initial under וְיִשְׂרָאֵל , and Silluk by R'bhia-Geresh over וְיִשְׂרָאֵל .

3. The happy estate, which was the subject of exclamation, ver. 1, is set forth by the expressive figure of a flourishing tree. וְיִשְׂרָאֵל , not wild, but *planted*, and that in a most favourable position. וְיִשְׂרָאֵל over, overhanging, or *by*, see on Gen. 41 : 1. וְיִשְׂרָאֵל § 42. 5, plur. does not express largeness or incessant flow, § 201. 2, nor intimate that וְיִשְׂרָאֵל is collective, but artificial channels for irrigation are intended, and the same tree might overhang several. וְיִשְׂרָאֵל , not here a figure of good works, but belongs to the emblem of a prosperous, happy condition. וְיִשְׂרָאֵל , the figure is exchanged for literal expressions. וְיִשְׂרָאֵל , intrans. *shall prosper*, or more probably trans. *he shall cause to prosper*, conduct to a successful termination.

4. In contrast with this vigorous growth, the wicked are compared to a lifeless vegetable product, not to a dead tree, which would be too exalted an image, but to chaff, which is utterly insignificant and worthless, and which therefore the wind is allowed to sweep away; an allusion to the oriental mode of winnowing, by casting the grain up to the wind. זרע־זרע , fut. denoting customary action, § 263. 4. רוּחַ , indef. *a wind*, or art. omitted by poetic license, § 247.

5. לֹא־יִשְׁׁתָּׁוּ , see on Gen. 2:24; from this opposition of character and condition the Psalmist infers their opposite destiny. לֹא־יִשְׁׁתָּוּ , indef. because no longer spoken of as a class, but as individuals. It is not merely said that *the wicked* as a body *shall not stand*, endure the test, be vindicated, but no *wicked* men whatever shall do so. מִשְׁׁפֶּטֶם *the judgment*, not of men but of God, whether temporal or eternal, see on Obad. ver. 15. $\text{קְהִלַּת־צְדִיקִים}$ *congregation*, the body or class of the *righteous*. The term is commonly used of the congregation of Israel, the church. Sinners shall not remain forever mingled with it, undistinguished from its true and faithful members.

6. יָדַע . That such a distinction shall be made is proved by the divine omniscience. *God knows the way of righteous men*, i. e. either he is acquainted with the course of conduct which they pursue, it being implied, though not expressly stated, that he will deal with it as it deserves. Or *way* may, as in Isa. 40:27, Ps. 37:5, include the destiny as determined by the character and conduct; the meaning will then be, God knows the issue of their course, and it shall be as he has declared it to be. וְיִשָּׁחֵר , the way *shall perish* with all who are upon it, i. e. it leads to destruction.

PSALM II.

The first Psalm exhibits it as a permanent fact in the moral government of God, in spite of contrary appearances and seeming contradictions, that the righteous are blessed and the wicked shall perish; the one is as the flourishing and fruitful tree, the other as the dry and driven chaff. The same idea meets us again in the second Psalm, which is thus a sort of sequel or counterpart of the first. We find here the same contrast presented in the first place of two opposing characters and courses of conduct, viz.: resistance or submission to the authority and government of God, and in the second place of the issues that attend them, the perdition of the one, וְיִשָּׁחֵר , ver. 12, comp. 1:6, and the blessedness of the other, וְיִשְׁׁתָּוּ , ver. 12, comp. 1:1.

This common idea is, however, transferred to another sphere and ex-

hibited upon a different theatre. 1. What was in Psalm 1 asserted of individuals is here declared of nations and their rulers. 2. What was there asserted as a general moral truth is here prophetically declared: the prophet foresees the mad resistance of the nations to the kingdom of the Messiah, and predicts its calamitous result. Three different views have been taken of the subject of this remarkable Psalm.

1. Naturalistic, that it describes the unsuccessful attempt at revolt on the part of certain subject nations.

2. Typical, that while primarily describing such a revolt from some one of the kings of Israel, it at the same time has a secondary relation to the kingdom of Messiah.

3. Messianic, that it is primarily and directly prophetic of Messiah's kingdom.

Of the naturalistic interpreters, some have referred the Psalm to one or other of the wars in the reign of David. Apart from other difficulties which press this view, however, none of his wars can be found which answer the requirements of the Psalm, even as interpreted by themselves. His wars with the Philistines, 2 Sam. 5: 17-25, were before Zion could be called God's holy mountain, ver. 6. His wars, 2 Sam. 8, with Syrians, Edom, Moab, and others, were not against nations previously subdued, and who now threw off the yoke of Israel. His wars with Absalom and Ishbosheth were not against foreign but domestic enemies. Others refer it to a supposed revolt against Solomon, whereas, the history not only fails to record any such revolt, but expressly describes his reign as one of peace and quietness, 1 Chron. 22: 9. Others, with still less probability, have referred it to later periods of the history, until the climax of absurdity was reached by Hitzig, who places it in the times of the Maccabees, and finds the occasion to be Alexander Jannæus imposing circumcision on the Edomites.

The decisive objections to this view, however modified, are,

1. The universal and resistless sway of this prince, which belongs only to Messiah, and is always a characteristic of his reign among the prophets: this could be said of no actual monarch but by the grossest hyperbole.

2. The authority of the New Testament. In Acts 4: 25, 26, it is quoted by the assembled apostles and applied to Herod and Pilate, the Gentiles and the Jews combining in the crucifixion of Jesus. In Acts 13: 33 Paul quotes "Thou art my son," etc., in application to Christ; so in Heb. 1: 5; so "thou shalt rule them with a rod of iron," in Rev. 2: 27, 12: 5, 19: 15. This Psalm is also the basis of some of the characteristic names of Jesus, (1) the anointed, Messiah or Christ, only

found here and Dan 9 : 25, and (2) Son of God, used even by Nathanael, John 1 : 49, before he had been under Christ's instruction, so that it must have been prevalently adopted as a name of the coming Redeemer.

3. The history of interpretation : the ancient authorities among the Jews always explained it of the Messiah, the later Jews abandoning this view only to avoid the arguments thence drawn by Christians in favour of the claims of Jesus of Nazareth. This interpretation has always been the prevalent one among Christians.

The typical view may be presented under two different phases. The first supposes that the writer had primarily in mind some revolt of subjugated nations from the sway of an Israelitish king, but that his language was so framed, consciously or unconsciously, under the guidance of the Spirit, as to adapt it to the higher subject of Messiah's reign.

This would accord with the analogy of many of the Psalms which are typical in this sense ; it would also be consistent with the authority of the New Testament, which, in applying this Psalm to Christ, does not necessarily deny its applicability also to a lower subject. It is, however, forbidden, (1) by the terms of the Psalm, which cannot, without the most strained exaggeration, have been meant to apply to any actually reigning king of Israel. Dominion over all nations was never claimed, much less exercised by any of them ; and the kings and nations of the whole earth were never combined against any of them. (2) The subjection demanded is not a political but a religious one. Rebellion is directed against the Lord as much as against his anointed, and the thing demanded of the nations and rulers of the earth is, that they should serve the Lord as well as submit to his Son. It is on this ground that Hitzig has based his conceit that a religious war, backing the demand for the circumcision of the Edomites, is the one intended. His view may be accepted as a confession that no war for political freedom or subjugation meets the conditions of the case.

The second phase of the typical view supposes that the prerogatives and powers of the kingdom of Israel, as such, are here intended, and that no one historical event is particularly alluded to. The kingdom of Israel was divinely established and an object of divine protection ; its monarchs of the line of David stood in a filial relation to God, 2 Sam. 7 : 14, as the objects of his love and favour. This kingdom was destined ultimately to cover the earth, and he who is the Son of God in the highest sense was to be also a son of David, and to sit upon his throne. This view supposes the kingdom here to be regarded as a whole, corresponding to its divine ideal, and the king to embrace all the monarchs of David's line, including the greatest and the last.

This would accord with the analogy of prophecy, e. g. with Deut. 18, which predicts the entire line of prophets, as well as Christ, the seal of the prophets, with the prediction 2 Sam. 7, of the kingdom of the son of David, etc. The objection to it is, that the terms of the Psalm suggest no other than the direct application to Messiah. Its language is all applicable to him, and to him alone, in its strict and proper sense, and seems to exclude all reference to any lower subject. Messiah is presented, indeed, as the ideal king of Israel, but the gaze of the seer is directed to him alone in whom the kingdom would find its consummation, not to him merely as one of a line of monarchs, who are all equally regarded. This Psalm is, therefore, not merely typical of Christ, but is directly and exclusively messianic.

The absence of a title deprives us of the usual means of settling authoritatively the date and author of this Psalm. This lack is supplied, however, by the New Testament, which in express language, Acts 4 : 25, refers it to David. It has been replied to this, that such a statement is merely a reproduction of the current belief of the time, and is not intended to vouch for its accuracy; just as we familiarly call the whole book the Psalms of David, though he did not write every individual Psalm. It would, however, be time enough to resort to such an explanation as this, if it could first be proved that the statement of the sacred writer is not strictly true in this case. But, on the other hand, all the probabilities are in favour of, not against its composition by David.

1. The other Psalms of the first book, Ps. 1-41, almost without exception, are in their titles referred to him, whence the probability that this is likewise his.

2. The impression made by the tone of the Psalm is, that it was written at a time when the kingdom was undivided, and was in its highest strength and glory. At such a time the devout mind would naturally pass, as is here done, from the type to the contemplation of its antitype.

3. The prophetic basis of this Psalm is found in a communication to David by the prophet Nathan, 2 Sam. 7 : 12-16, where the perpetuity of his kingdom is promised; the very words of that promise are here alluded to, and the sonship promised applied to Messiah in its highest sense. David no doubt understood the promise to be, that Messiah should spring from his seed, and we have here the lyric reproduction of the revelations he received.

4. Its typical basis is found in the life of David, and in the kingdom as it was under his reign. He was a man of war, to whom God had granted victory over all his foes. It is under the figures of successful war and a throne established in Zion, that he describes Messiah's sway.

vs. 1-3, the vain rebellion of the nations and their rulers.

vs. 4-6, the Lord derides their impotent attempts.

vs. 7-9, the relation which this king bears to Jehovah, and the authority based upon it.

vs. 10-12, all rulers counselled to timely submission.

In each of these sections there is a different speaker: in the last verse of the first, the nations and their kings; in the last verse of the second, the Lord; throughout the third, the Messiah; in the fourth, the Psalmist himself gives the lessons of the prophetic scene which he has been surveying.

1. The Psalmist beholds the nations of the world in the tumult of actual revolt against the Lord, and expresses his astonishment and indignation at their wickedness and folly. מָה־לָּךְ *why*, for what reason? The question implies that no good reason exists. The question probably extends through the verse, though some confine it to the first clause, and others extend it to the second verse likewise. רִעֵן , applied to the noise of a tumultuous crowd; the verb, though used both in the Biblical and later Chaldee, occurs in Hebrew only in this place; the corresponding noun is found twice in the Psalms, meaning 'noise' or 'tumult.' The past tense shows that the Psalmist is describing a point of time after the revolt has begun, though, as the following futures show, it is not yet consummated. גוֹיִם *nations*, mostly foreign, gentile nations, though the application to the Gentiles and people of Israel, Acts 4:27, combined in the crucifixion of Christ, shows that it may include the nominal Israel when they have ceased to be God's true people, and put themselves on a par with heathen in their mad rebellion. This word, as well as its synonym עַמֵּיכֶם , is without the article. It is not yet brought to view that the revolt is absolutely universal, but only that it is one of vast dimensions, one of whole nations, not of petty neighbourhoods or individuals. The particular fact to which it is applied, Acts 4:27, though an instance of the hostility here referred to, does not exhaust it. וַיִּשְׁמְרוּ , fut. *why will they go on to meditate*, i. e. plan or plot. וַיִּשְׁמְרוּ *vain*, not in the conception of the plotters, of course, but in reality and actual fact.

2. וַיִּשְׁמְרוּ *are setting themselves*, taking their stand of hostility, comp. 1 Sam. 17:16. וַיִּשְׁמְרוּ § 247, shows the universality of the rebellion, and at the same time, as they are merely earthly kings, prepares for the contrast to follow with 'him who sits in heaven.' The masses already seen in revolt have the countenance and aid of their legitimately constituted authorities. וַיִּשְׁמְרוּ stands absolutely, the qualification being understood from the parallel clause. וַיִּשְׁמְרוּ from וַיִּשְׁמְרוּ *to lay a foundation*, to spread a bed as a base or foundation to rest upon; Niph. *to spread a*

bed for themselves, to lie down together upon a divan or oriental sofa, as was the custom for purposes of deliberation or consultation. The preterite is used because this mutual consultation has already taken place, and the resolve been formed. הִתְּחַלְּצוּ , even though in the intent of the actors (as in the crucifixion) only against Christ, it was still against the Lord. מָשִׁיחַ , kings were anointed to symbolize the communication of spiritual gifts. Hence 'the Lord's anointed,' 2 Sam. 24 : 6, is synonymous with 'king.' The king of Israel, by way of eminence, receives the name Messiah, as anointed by the Spirit above measure.

3. The language of the nations and their rulers abruptly introduced. הִתְּחַלְּצוּ , paragogic form, § 97. 1, expresses strong resolve, *we will*, or mutual exhortation, *let us*. They will submit to this slavery no longer. יִשְׁתַּבְּחוּ § 221. 2. c.

4. While on the earth all is turmoil and confusion, in heaven the almighty object of this impotent hostility is perfectly serene, and derides these vain attempts. יָשָׁב , the posture of a king on his throne, indicative of authority as well as of repose. לֵצַח , § 51. 2; the LXX and Vulgate supply יִצְחָקוּ from the next clause, *laughs at them*, which is possible, but not necessary. It may better be taken absolutely, the laughter indicating perfect security from threatened evil, comp. Job 5 : 22. יִצְחָקוּ *mocks* or *derides them*; by a strong figure God is represented as employing insulting gestures to indicate the absurdity of their attempt, and the utter contempt in which he holds it and them.

5. וְעַתָּה , not indefinitely, at some time, but *then*; after he has first derided them, and allowed them for a while to make their impotent attempts, he will *then* speak. וּבְרָעַם , not in thunder, but the words that follow. וְיִפְתָּחוּ *terrify*, throw into consternation and confusion, used of the rout of armies by a divinely inspired terror. The fright is produced by the announcement now to be made.

6. The words of God are introduced as abruptly as those of the nations and their rulers had previously been. וְעַתָּה *and*, connects with a thought suggested by what precedes; 'You rebel against my anointed, and I have established him king;' the pronoun is expressed on account of this implied opposition, § 243. 1. וְיִפְתָּחוּ , not *anoint*, but *pour out* in casting metals; hence *constitute, establish*. וְיִפְתָּחוּ *my king*, ruling in my name and by my authority. עַל־עַלְמָנוּת , not *over*, to indicate the territory ruled, but *upon*, as the seat of empire, its centre and capital: those who render the verb *anoint*, understand the place of anointing. וְיִפְתָּחוּ Zion, the eminence in the southwest of Jerusalem, where the palace and stronghold of David were, and where the ark and tabernacle were placed during his reign; the place of God's manifested presence, consequently

as well the residence of the earthly king. It is in later times, even after the building of the temple, spoken of as the centre of the theocracy, Moriah being regarded as a part of Zion, an additional summit of the same mountain. Old Testament language is here employed as usual in describing New Testament things. As Zion was the seat of the theocracy, and the residence of its kings, Christ, in whom this kingdom is perpetuated, is said to be established on Zion, though he never locally sat on a throne there. We familiarly use "Zion" in like manner in religious language, without thinking of the locality so called. : יהוה, הַרְצֵי § 256, *my mountain of holiness*, consecrated, hallowed by God's residence there.

7. הַרְצֵי § 42. 5, not *in accordance with* nor *unto* a decree, so as to become a fixed law, but *in reference to*. הַרְצֵי is indefinite; some connect it with הַרְצֵי *the decree of Jehovah*, but the accents forbid. הַרְצֵי, God calls Israel his son because he was the author of his national existence, and regarded him with tender love; the kings of David's line were also sons of God, 2 Sam. 7; so were the angels, Job 38:7. But the expression is here used in an emphatic sense, as appears from its being a ground of universal empire, vs. 8, 9, and from the peculiar intimacy and relation to God shown in the words 'my king,' and in the rebellion being directed alike against 'the Lord and his anointed.' We learn from Heb. 1:5 that it involves community of nature with God. הַרְצֵי, the point of time designated by this expression depends upon the date of the decree referred to, and the determination of that will depend upon the substance of the decree itself. If 'I have begotten thee' denotes the eternal generation of the son, then the decree must date back from all eternity. It seems more probable, however, that this phrase does not denote the origin of the filial relation, but rather its solemn recognition, and is equivalent to 'I am thy father,' I this day declare myself to be such. If this be so, it belongs to some point of time, at which this relation was thus prominently manifested. His resurrection is generally assumed on the basis of Acts 13:33, Rom. 1:4, though the former passage may refer to his being raised up or brought into being as a man; this relation was also publicly recognized by a voice from heaven at the baptism and the transfiguration of Christ. Perhaps it is not necessary to decide in favour of any one of these times and against the others, as the point of time may be an ideal one, the coronation of Christ, his recognition as the divinely constituted king, which was accomplished with increasing distinctness at several different times. : הַרְצֵי § 150. 1 (p. 182).

8. On the ground of this relation of sonship he had a right to universal dominion. הַרְצֵי *thy inheritance*, thy portion as my son.

אֶרְצֵי-קְצוֹתָם *ends of the earth*, including all that is between them ; not the extreme limits of the land, a sense which the expression never has. This gift is suspended on his simply asking for it : that he had asked and obtained it, appears from his being in fact possessed of universal sway, against which the nations rebelled, and to which they are exhorted to submit.

9. His power to punish refractory subjects. מַגֵּן from רָצַע *to break*, LXX as if מַגֵּן from רָצַע *to feed* or rule, ποιμανεῖς. מַגֵּן § 193. c, sceptre of iron, the hardest of metals, expressing his power and severity. יִשָּׁעוּ יְיָ, easily, utterly and remedilessly.

10. הַעַתָּה *and now*, in these circumstances, seeing these things are so. חָכְמוּ *be wise*, prop. act wisely, § 79. 2. שֹׁפְטֵי § 35. 1, *judges*, parallel to kings, since judging was a regal function, and the Hebrew judges were supreme magistrates.

11. הִתְרַחֵץ *with fear*, religious awe ; not merely political subjection. הִתְרַחֵץ *shout*, in acknowledgment of the sovereign, or *rejoice*, as you have reason with such a sovereign to rejoice and tremble too : not *quake*, a sense which Gesenius and others attribute to the word, but which it never has.

12. נִשְׁקֵץ *kiss*, an act of loyal homage, see on Gen. 41 : 40, comp. 1 Sam. 10 : 1 ; or of religious worship, 1 Kin. 19 : 18, Hos. 13 : 2, Job 31 : 27. בֶּן § 51. 3, Aramaeic for *son*, as in Simon *Bar-Jonas*. It occurs three times in Prov. 31 : 2. Forms common in the other dialects, but rare in Hebrew, are often used in poetry. An additional motive in this instance may have been to avoid the conjunction of like sounds, קָ and קֶ. This is the only rendering consistent with the connection. The LXX and Vulg. render *Embrace instruction* ; this gives false meanings to both verb and noun. Symmachus and Jerome render בֶּן *purely*, and resolve the figure of the verb, *adore pure*. Others take בֶּן as an adjective, *kiss the pure one*, or the *chosen one*. הִתְרַחֵץ *he, the son, be angry* ; not Jehovah, which is more remote, and the son has the iron sceptre, to dash in pieces. הִתְרַחֵץ, not *perish on the way*, as they are marching against the anointed, without arriving at the capital ; nor *lose the way*, wander from the right road of virtue and blessedness, but *perish as to the way*, comp. 1 : 6, find that your way leads to perdition, and you go to perdition in and with it. מִטְּוֵהוּ, not, when his wrath is kindled but a little, but *for his wrath will soon burn, is almost burning*, or hypothetically, *might easily burn*. : בְּיָמָיו § 255. 1, *trust in him*, though it is sinful to trust in princes or in the son of man, a proof of his superhuman nature. Some refer the suffix to Jehovah ; but that is too remote, and only to be admitted, if Messiah could not properly be an object of religious trust, or if the Psalmist could not have contemplated him in that light.

PSALM III.

This Psalm is closely connected in subject with the preceding. Psalm 1 exhibits the contrast between the righteous and the wicked in their character and destiny. In Psalm 2 all nations are combined in vain rebellion against God's constituted king, the Messiah. In Psalm 3 we find the same struggle on a smaller scale and in a preliminary form, the wicked and causeless rebellion against David, the divinely appointed head of the theocracy, and his assurance of protection.

1. The titles of the Psalms are of different sorts, sometimes containing merely musical directions, sometimes, as here, a statement of the author and the occasion of the composition. These titles are doubtless entirely reliable, for (1) they are part of the text, and are to be ascribed to the authors of the several Psalms, there being the same external authority for their genuineness and correctness as that of the Psalms themselves. (2) Even if they were prefixed by others at a later time, their being admitted and suffered to remain could only be accounted for on the assumption of their correctness. (3) Nothing in the Psalms is inconsistent with these inscriptions. רִיבֹן־שֵׁבַע § 191. 5, occurs only in the titles of the Psalms, and is prefixed to fifty-seven. The verb רִבַּעַת is applied to instrumental music, or to vocal with an instrumental accompaniment, whence, like $\psi\alpha\lambda\mu\acute{o}\varsigma$ from $\psi\acute{\alpha}\lambda\lambda\omega$, it denotes a composition designed for instrumental performance, as רִיבֵּעַ , which is also frequent in the titles of Psalms, means one designed to be sung. רִבֵּעַ־לְדָוִד § 257, *belonging to David*, as its author. The occasion stated is *when he fled from Absalom his son*; and the language of the Psalm is quite in accordance with the circumstances of that time. That the author was a monarch, may be inferred (1) from the vast numbers of his opposers, ver. 6; (2) from his pious prayer for the people as identified in fortunes with himself, ver. 8; and perhaps also (3) from his calling God 'his glory,' i. e. the source of his official elevation and distinction. Hence it cannot be the effusion of a godly man in a private station, surrounded by enemies. If then the author was a king, he must have been either David or Solomon, as these are the only two kings to whom Psalms are ever referred. It could not have been Solomon, for it does not agree with the characteristics of his reign, which was a peaceful one. If David was its author, it must, from its tone, have been at one of the most perilous crises of his life. Of these there were principally two, which might be thought of as furnishing an occasion for such a psalm, the persecution by Saul and the revolt of Absalom. That it could not be the former appears (1) from the reference to former trials and persecutions, ver. 7, from which he had

been delivered, which must include the hostility of Saul. (2) Zion was not God's 'holy hill,' ver. 4, till David was king, and removed the ark to that place; no other mountain ever received that name. It cannot mean Sinai, for often as this expression occurs in Scripture, and especially in the Psalms, it always means Zion: and help is always sought from the present dwelling-place of God, not from the scene of a past revelation. Kimchi fixes the moment of the Psalm when David and the people went weeping, barefoot, and with the head covered, up mount Olivet, 2 Sam. 15 : 30. Hengstenberg refers it to the evening of that day; but if it is possible to determine its time precisely, this may more naturally be the next morning after he had safely slept through that first night of most immediate peril, ver. 5, and in this protection found a pledge of future deliverance. The Psalm describes his peril, vs. 2. 3; protector, vs. 4. 5; confidence, vs. 6. 7; and prayer, vs. 8. 9.

2. הַיָּמִי, exclamation, *how*, the force of which may extend through the verse, or only through the first clause. אֶשְׂאָלֶנּוּ might be from אָשַׁא as *assaulting me*, but is usually taken from אָשַׁא *my adversaries*. אֶשְׂאָלֶנּוּ, a general expression, equivalent to 'enemies,' Deut. 28 : 7; here it refers to rebels, insurgents.

3. אֶנְיָמֵי, these may be his enemies before spoken of, or false friends, or disheartened followers. אֶנְיָמֵי, not a mere periphrasis of the pronoun *me*, for this periphrasis, though frequent in Arabic, is always emphatically used in Hebrew, either where the life is in question, as Ps. 7 : 3, 'lest he rend my soul,' i. e. destroy my life. If it were so understood here, the meaning would be—*say of my life, there is no help for it in God*; but since אֶנְיָמֵי is fem. the following לִי must refer, not to it, but to the person himself. Or where the feelings are concerned, *say* so as to affect *his feelings* deeply, cut him to the heart; this is the sense here. The preposition may be rendered *in reference to*, as Gen. 20 : 13, Isa. 41 : 7, or perhaps better *to*. Although this was not addressed to him, as is shown by the use of the third person in the next clause, it is yet said to his soul, goes to his heart. אֶנְיָמֵי § 258. *b.* אֶנְיָמֵי § 219. 2, § 196. *b.* If the ending have the sense of He directive, § 219. 1, *there is not to salvation for him*, i. e. he cannot come to salvation. But as this appears forced, it is better to regard the sense of the ending as weakened or lost, as in לַיְלָה *by night*, also *night*. It is here used for euphony, or at most as a poetic and emphatic form. אֶנְיָמֵי, God will not help him because he is such a sinner, comp. 2 Sam. 16 : 7. 8, or his condition is so desperate that even God cannot help him. Though the former is doubtless to be included, yet the latter was also in his mind, as is shown by the counter assertion of ver. 9, 'salvation be-

Vav conversive after a future does not make a preterite, but indicates a consequent of the preceding verb, § 265. *b*, and *he hears me*; the future in the same habitual sense as the preceding. Whenever I call, he hears me, or answers me, not merely in the sense of listening or speaking, but of granting the solicited and effectual aid.

6. God being thus his protector and helper, had already begun his work of protection from the present peril, and he had perfect confidence in him for the future. אני , the pronoun, when not necessary to perspicuity, is always emphatic, § 243. 1, *even I*, whose case men regard as desperate, have been thus marvellously preserved. $\text{אני שָׁכַבְתִּי וְנָדַמְתִּי}$ *have lain down and slept*, indicating his sense of security as well as his safety. $\\text{אני קָמָה וְנִשְׁמַעְתִּי בְּקוֹלֵי הַיָּם}$ *I have awaked*: some understand this of the past generally, God has always protected me in the darkness and perils of the night, and granted me slumber and safety, I can therefore trust him now. But it seems better to explain it from existing circumstances and of a definite time, the night after his flight. The culmination of his danger and hour of his most extreme peril was, when Ahithophel counselled, 2 Sam. 17 : 1, to pursue David with a large force that night and cut him off at once. The failure of Absalom to adopt that advice, which was an answer (one of those referred to in ver. 5) to David's prayer, 2 Sam 15 : 31, and the consequent salvation of that night, was really the beginning of deliverance from the entire danger. $\text{אֲנִי אֶשְׁמַע בְּקוֹלֵי הַיָּם}$ *Jehovah will ever sustain me*, fut. in habitual sense, § 263. 4, *sustains me*, is my protector then, now and always. The meaning is either, I was protected that night because God is always my protector; or, I had this sense of security because of my consciousness that God always will sustain me.

7. Cheered not only by his knowledge that God is his protector in the general, but by this particular instance of marked and surprising deliverance, he would not be afraid, however great his perils. $\text{אֲנִי אֶשְׁמַע בְּקוֹלֵי הַיָּם}$, here and Ps. 27 : 1, followed by אֲנִי , commonly with a direct object. $\text{אֲנִי אֶשְׁמַע בְּקוֹלֵי הַיָּם}$, with allusion to רַב־בְּרִיָּה , vs. 2. 3. עַם , *people* in a collective sense, persons; or *nation*, the people, viz., Israel, the article omitted as it often is in poetry. $\text{אֲנִי אֶשְׁמַע בְּקוֹלֵי הַיָּם}$, not *who have set themselves*, since this verb is never used in a reflexive or intransitive sense, but *whom they*, indef., referring to his enemies, § 243. 2, *have set* against me. This is the language of calm and quiet confidence rather than loud triumph; hence there is no *Selah* to dwell upon and celebrate it in jubilant strains of instrumental melody. That this is the temper in which it is spoken is further shown by the following prayer for the granting of a deliverance not yet accomplished.

8. Having such a helper and such confidence, he does not intermit or discontinue prayer, but is enabled to pray with earnestness and hope.

הִתְעוֹרֵר *arise* from seeming inaction and inattention to the case of the suppliant; assume an attitude of action, address thyself to my case. אֱלֹהֵי מִי אֱלֹהֵי מִי *my God*, expressive of a personal relation. אֲנִי, save me now by shaming and destroying my enemies, *for* thou hast been my deliverer in previous perils. הִתְעוֹרֵר *thou hast smitten all my enemies as to the check*, § 273. 2, treated them with deserved contumely, and by an anticipation of the following figure of beasts of prey, rendered them powerless by destroying their weapon of attack. לִבִּי. Some interpreters have needlessly stumbled at the fact that he says *all*, though enemies were now surrounding him. It is all his enemies on the former occasions to which he refers. הִתְעוֹרֵר, both the persecution of David by Saul and this revolt of Absalom were characterized by opposition against the legitimate and divinely constituted king. They were attempts to overthrow a divine ordinance, and defeat what was of divine appointment. Accordingly, the godly among the people were for David, and the ungodly against him. הִתְעוֹרֵר, *broken the teeth*, as of wild beasts, destroyed their power of offence, thus rendering them harmless. Marg., see on 1 Sam. 17 : 45.

9. הִתְעוֹרֵר, belongs to him as its author and source; see on ver. 3. הִתְעוֹרֵר § 245. 5. הִתְעוֹרֵר, not a declaration, *is upon thy people*, but a prayer, *be upon thy people*. Their special relation to God is indicated by the use of the pronoun, and is the ground upon which the petition rests. David here, as often elsewhere, solicits not only individual blessings for himself, but rises from these to embrace in his petitions the whole people of God, of whom he was the head, in whose behalf he was so deeply interested, and whose welfare was so intimately connected with his own. His petition, it has been suggested, embraces even that misguided portion of the people, who were then in revolt.

PSALM IV.

This Psalm bears an external resemblance to Psalm 3; in length, 9 verses, in Selah at the end of the third and fifth verses, and in some of its expressions, viz.: רַגְלֵי אֲנִי ver. 7, comp. 3 : 3; אֲשַׁבֵּן וְאֵשׁ ver. 9, comp. 3 : 6. With this corresponds an inward resemblance in the identity of situation. The Psalmist is surrounded by foes who would rob him of his official dignity which he had by God's gracious choice, vs. 3. 4. So that it is probably to be referred to the same occasion, the revolt of Absalom. The absence of distinct mention of Absalom interposes no objection any more than in the preceding psalm: that his adversaries are addressed by the general term "sons of men," is readily ac-

counted for, if Absalom is regarded as a tool in the hands of more designing men rather than himself the leading spirit in the rebellion.

1. This title has relation to the musical performance of the Psalm and its authorship. לְמַנְצֵחַ occurs 55 times in the Psalms, and once in Hab. 3:19. In this last instance it stands at the end of a metrical composition, but with that exception always at the beginning, and it is invariably the first word of the title in which it occurs, except in Ps. 88; *belonging to the leader* or chief musician, i. e. committed to him as the one charged with its musical performance. לְמַנְצֵחַ not dependent on the preceding participle, *to the leader in the music of stringed instruments*, but a distinct direction respecting the mode of the performance of the Psalm, *with stringed instruments*.

The Psalmist utters,

1. ver. 2, a prayer to God for deliverance.

2. vs. 3-6, a warning to his enemies to desist from their vain and wicked course, and to return to the true service of God, whom they were opposing.

3. vs. 7-9, his own joy and confidence in God.

2. יְהוָה יֵשׁוּעַי , either, *my righteous God*, an appeal to God as the possessor and source of righteousness, and righteous in his dealings, and as standing in an intimate relation to the Psalmist; or, *God of my righteousness*, vindicator of my righteous cause, as 'God of my life' means, *not my living God*, but the author and preserver of my life. קַדְשִׁי never means simply 'salvation.' The first argument of his prayer is found in the title applied to God, who, as a righteous Being, could not but favour his servant and his righteous cause; the next is found in God's past deliverances. יָצַדְתָּ , the article is equivalent to an unemphatic possessive, § 245. 3. *a, in my distress*, or is generic, § 245. 5, *in distress*. הִרְבֵּיתָ , not to be rendered as an imperative, which would require יָצַדְתָּ ; conversive, but as a preterite, and not probably as referring to some single definite fact, but to the past generally; not 'thou deliveredst' at some well-remembered time, but *thou hast delivered* in every previous trouble. It mars the simplicity of the Hebrew style to supply the relative, 'thou, who hast delivered, etc.' יְהוָה יֵשׁוּעַי . Though he appeals to God's righteousness as the vindicator of his just cause, it is still only for grace or undeserved favour that he sues.

3. בְּנֵי-אָדָם *sons of men*, i. e. *men*, to whom he now turns from speaking to God. God was his helper, his enemies were only men. Or, if אָדָם involves a tacit opposition to אֲדָמָה *nobles, men of high station*, many of whom were engaged on the side of Absalom in this revolt. עַד-כַּיָּהוּ , of time, *how long*, or degree, *how far, to what extent*. רִשְׁוֹתַי official

dignity, not merely personal honour: it was the former of which the conspirators sought to rob him, and which they aimed to bring to disgrace. The question extends through the verse, and is not confined to its first clause. וַיִּזְכֹּר . . . קִיָּא may either characterize their design as vain and deceptive, one which could not be accomplished, but would disappoint their expectations; or their measures and course of policy: they sought to advance their aims by falsehood and unworthy deeds.

4. וַיִּזְכֹּר, Vav is adversative, § 287. 1, *yet* know; you are attempting the overthrow of my royal authority, *but* know that it is of divine origin, and cannot be overthrown. Or it may be copulative; the previous verse is dissuasive, as though he said, 'cease from your vain attempt *and* know,' or recognize the truth of the divine right of David to rule. וַיִּזְכֹּר, the roots זָכַר and חָזַק, though cognate, are not to be confounded. Some would give this word the sense of זָכַר, 'to treat in a marvellous manner,' and apply it to the great benefits granted to David, but its proper meaning is *to separate, select, distinguish*. וַיִּזְכֹּר § 185. 2, adj. derived from זָכַר, which denotes, see on Isa. 40 : 6, the love of God to man, or of man to God, or to one another. It may have the passive sense of *an object of divine regard*, or the active sense of *pious*; both may here be combined, with special prominence to the former, though without excluding the latter. That God had selected him and made him the recipient of so great a benefit, ought to convince his foes that they cannot wrest it from him.

5. וַיִּזְכֹּר (1) *be angry*, so the LXX cited Eph. 4 : 26, 'be angry and sin not: be angry if you can do so without sin, but this, especially in this case, in which it is directed against the Lord's anointed, being impossible, see to it that you do not sin by anger. (2) *tremble* before God my protector and avenger, and in consequence avoid sinning longer by your hostility to me. וַיִּזְכֹּר, not merely *speak*, but *say*, viz.: that you will discontinue your sinful course, *in your heart*, in private meditation and reflection. וַיִּזְכֹּר וַיִּזְכֹּר, not upon couches used as seats, or divans, i. e. in their meeting for consultation, but *upon your beds*, in the night, which upon the supposition of this being an evening psalm, was at hand, a time favourable to still reflection and reconsideration of their course. וַיִּזְכֹּר *be still*, quietly reflect, ponder, or *desist* from your undertaking.

6. וַיִּזְכֹּר *sacrifices of righteousness*, not merely externally right, agreeing in number and character with the legal prescriptions, but offered in a righteous spirit, which alone could make them acceptable. However profuse their sacrifices, while they continued in their present godless undertaking, they were sacrifices of wickedness. An allusion possibly to Absalom's pretext, 2 Sam. 15 : 7, etc. וַיִּזְכֹּר *and trust*, a second ex-

hortation, trust in God, not in yourselves and your own powers; or, after the analogy of 'do this and live,' the second verb may denote a sequence of the first. Your present trust is presumptuous; but offer the sacrifices of righteousness, then you may trust in the Lord. The Psalmist, in this address to his enemies, which, though in form directed to them, was really designed for himself, reviews the two leading grounds of his confidence that God would interfere on his behalf, (1) that the royal dignity of which they would deprive him was God's gift to him; (2) that they were ungodly men, while he feared and trusted God.

7. אֲנִי־יְהוָה, men in general, or David's desponding followers. אֲנִי־יְהוָה, regarded by some as an idiomatic optative, like אֲנִי־יְהוָה, *O that we might see*. More probably it is the language of despondency, the question implying a negative answer; no one can show us good. To 'see good' is to experience it; comp. Luke 2:26, 'see death.' אֲנִי־יְהוָה = אֲנִי־יְהוָה, the unusual orthography is perhaps designed to suggest an allusion to אֲנִי־יְהוָה, comp. Ex. 17:15 *lift up* as a banner, display conspicuously, that we may rally beneath it. There is here a combined allusion to two parts of the sacerdotal blessing, 'the Lord lift up his face upon thee,' and 'the Lord cause his face to shine.' The light of the countenance is a token of favour. It was not outward good, but the Lord's favour, which the Psalmist desired.

8. This light of God's countenance, in fact, the Psalmist already possessed in the midst of his troubles, to such an extent that it gave him more joy than others found in the greatest outward prosperity. אֲנִי־יְהוָה, prep. in comparative sense. אֲנִי־יְהוָה, suf. might refer to men in general, as Ps. 65:10, and then the proverbial joy of harvest is intended. More probably it relates to his foes in their times of abundance, which is tacitly contrasted with David's own destitution. *Corn and wine* are often combined to express agricultural products generally. אֲנִי־יְהוָה may agree directly with the preceding nouns, or a relative may be supplied, *time of their corn and wine which abounded, or in which they abounded*.

9. אֲנִי־יְהוָה, state of perfect safety or security, nothing to injure or awaken apprehension. אֲנִי־יְהוָה, one act coincident in time with the other; no protracted wakefulness from anxiety, but fall asleep immediately on lying down. אֲנִי־יְהוָה *thou alone or dwell alone*, not only separated from all foes, but, as it was Israel's distinction, Num. 23:9, Deut. 33:28, separated from other nations, enjoying special protection and peculiar privileges.

PSALM V.

1. This Psalm presents another phase of the same great conflict between the righteous and the wicked. The hostility which in Psalm 2 was directed against Messiah, and in Psalms 3 and 4 against the king of the theocracy, his type and representative, is here in Psalm 5 expressed in terms applicable even to its humblest members, when the objects of wicked persecution by deed or word. An external point of connection with the two preceding Psalms is, that this is a morning Psalm, ver. 4, following morning and evening Psalms; also $\text{כִּי הָאֵלֹהִים יְהוָה}$, last verses of 4th and 5th Psalms. $\text{לְכֹלֵלֵי הַנְּשֹׁאִים}$, a doubtful expression, variously explained as denoting the musical instrument, *unto*, i. e. to be sung as an accompaniment to, *the pipes* or flutes; the tune *to the air* or tune of *Nehiloth*, which must then be the name of some well-known melody, or a leading word in some composition associated with such a melody; or the subject *in reference to inheritances*, i. e. the respective lots or fortunes of the righteous and the wicked. LXX. $\text{ὑπὲρ τῆς κληρονομοῦσης}$. Vulg. *pro ea quae hereditatem consequitur*. The Psalm consists of two parts or stanzas, vs. 2-8 and vs. 9-13, each containing a prayer, an argument, and an expression of confident assurance. These divisions, though counterparts, are not, however, exactly equivalent; the second being an advance upon the first in every respect, and not a mere repetition of it. The supplication uttered in general terms in the first stanza, vs. 2-4, becomes in the second a specific prayer for protection from enemies and for the removal of difficulties. The wicked, who are spoken of generally in the first stanza, are seen in the second to be the foes of the Psalmist, and their wickedness is described with more exactness and detail. In the first stanza he anticipates protection and favour for himself; in the second all the righteous are sharers in the benefit.

2. The ideas of this verse are very simple, but the words are all poetic. אָזְנֵי אֱלֹהִים from אָזַר or אָזַר , the equivalent of which in prose is אָזַר ; הַקּוֹלֵי הַיָּם , most frequently found in poetry, answers to שִׁשְׁבַּע ; הַיָּם occurs only here and in Ps. 39:4; from the context there, and from an Arabic analogy, Gesenius explains it to mean *ferveur*, applied to the heat of inward excitement or intense emotion; more probably, however, $\text{הַיָּם} = \text{הַיָּם}$, which is used both of speech, and thought as inward speech addressed to one's self; most frequently the latter, so here. Then אָזְנֵי אֱלֹהִים , as the more general term, describing all he said to God in prayer, is divided into inaudible, *my thoughts*, known to God only, and audible, *the voice of my cry*, ver. 3. שָׁמַע , both *attend to* and *understand*. The two imperatives

of this verse and that in the next verse have the paragogic ה, § 98. 1, converting them into earnest requests.

3. הַשְׁמִיעָנִי, properly *make attentive*; its proper object is 'the ear,' which is often expressed, and is here understood. אִישׁוֹתִי לְעִנְיִי *voice of my cry*, i. e. my loud cry. The noun in every other place but this has a feminine form, אִישׁוֹתִי, whence some have explained אִישׁוֹתִי as a Piel infin.: it is more usual, however, to assume the existence of a noun with the corresponding masculine form אִישׁוֹתִי. אִישׁוֹתִי. The titles by which God is addressed contain a plea for his being heard, expressing as they do the character under which the Psalmist looked to him in this emergency. *My king*, not only as the great providential and moral governor of the world, who would redress wrong and vindicate the right, but specially as the immediate ruler of Israel, whose king he was in a peculiar sense. It was one of his own people, one of his immediate subjects, who appealed to him for protection and redress, which he surely would not withhold. אֱלֹהֵי מִי אֱלֹהֵי מִי *my God*, expressing an intimate personal relation. לְפָנֶיךָ *for*, not causal, as though the hearing must necessarily follow *because* he prayed, but explanatory of the circumstances under which the request is made. I ask to be heard, *for* there is something to hear, I will pray. אֶשְׁמַע לְפָנֶיךָ יְיָ אֱלֹהֵי מִי *to thee I will*, perhaps also inclusive of the present, *I do pray*, as opposed to brooding sullenly over his grief, and to seeking relief from other sources.

4. בְּבֹקֶר, time when, § 274. 2. a, *in the morning*, as the first thing in the day, showing his zeal and earnestness in it. This is a natural and appropriate time for prayer, and has been employed for this purpose among all nations. That it was so among the Jews appears from many passages in the Psalms. It was specially recommended in their case as the time of the morning sacrifice, which the people accompanied by the spiritual oblation of praise. In later times it was stereotyped among the canonical hours of prayer, of which mention is made in the New Testament, Acts 3 : 1. Perhaps it is here to be taken in a collective sense, *every morning*. אֶשְׁמַע לְפָנֶיךָ יְיָ אֱלֹהֵי מִי, God would hear his voice, i. e. he would pray to God, his voice would be directed to him. Others, with less probability, take 'hear' in the sense of hear favourably, i. e. accept my prayer, grant my petition. It is then an expression, not of his own determination to persevere in prayer, but of his confidence that his prayer would be speedily answered; Thou wilt, I trust, hear my prayer in the morning, as in the morning I will arrange my prayer to thee; as I pray early, so I confidently hope thou wilt early grant my petition. אֶשְׁמַע לְפָנֶיךָ יְיָ אֱלֹהֵי מִי, not *direct*, but *arrange*, *set in order*, something consisting of various parts; its object here is the words of his prayer. It contains also an allusion to the

ritual service. This is the word technically used for several offices of the sanctuary, e. g. arranging the lamps or providing them with wick and oil, setting the shew-bread upon the table, and especially arranging the wood upon the altar of burnt-offering, and arranging the parts of the sacrifice upon it. This last was the first morning duty of the priest; and corresponding to that is the spiritual oblation which the Psalmist here pledges, and which could only be acceptable in connection with the atonement which the morning lamb procured or typified. וַיִּשְׁׁרָא, not *I will look up*, as a gesture of prayer, but *will watch*, as the attitude of expectation. The figure is that of a watchman stationed upon a lookout to descry objects in the distance; thus he would watch, expecting an answer to his prayer. It would be the prayer of faith, not of indifference or criminal unbelief. He has solicited gracious audience, declared his determination to pray, and expressed the hope and expectation of a favourable answer; but has not explicitly stated what his petition is. This is reserved until he comes to the beginning of the second stanza, where it appears that he desired deliverance from the persecutions of wicked enemies; that this was already in his mind appears, however, from the reason immediately assigned why he should be heard.

5. וַיִּשְׁׁרָא. He argues from God's holiness. I look confidently for an answer, כִּי־אַתָּה־אֱלֹהִים, for thou art not a God that hast pleasure in wickedness. He has not yet said what his petition was, he does not say in the verses immediately succeeding that the wicked men whom he describes are his foes; he explains all this more fully in the next stanza. Now he only urges that his prayer is of such a nature, that a God who hates sin and will punish sinners, will surely grant it. וְיִשְׁׁרָא, verbal adjective with a direct object, see on Gen. 42: 18, Nah. 3: 1; the corresponding verb is sometimes followed by וְ, and sometimes by a direct object. וְיִשְׁׁרָא § 102. 2, in the brief language of poetry this verb takes a suffix, though the relation is indirect, *lodge with thee*, be found in thy company, share that regard which the according of hospitality, particularly in the east, involved. וְיִשְׁׁרָא mase. *an evil person*, or neut. *evil*; the latter affords a more exact parallel to וְיִשְׁׁרָא. God would seem to harbour sin if he tolerated it, or did not punish it.

6. וְיִשְׁׁרָא stand before thee as judge, endure the test of thy tribunal, or be suffered to *continue* in thy presence. וְיִשְׁׁרָא, nonentity, emptiness, barren of all that is virtuous and good, and since this negative state implies what is positively *bād*, *iniquity*.

7. וְיִשְׁׁרָא, since Jehovah hates sin, he will punish the sinner with destruction. וְיִשְׁׁרָא § 254. 9. *b.* וְיִשְׁׁרָא, see on Nah. 3: 1.

8. וְיִשְׁׁרָא. The connection indicated by Vav will depend upon the

sense put upon this verse. According to one view it is adversative; evil shall not dwell with thee, and thou wilt destroy the wicked, *but* I shall in thy great mercy be permitted to enter thy house, to be thy guest, to be on terms of friendship and familiarity with God. According to another view it is copulative: thou wilt destroy my wicked foes, *and* I in consequence will enter thy house to praise thee for this deliverance. To enter God's house may be spoken of as a token of familiarity and friendship, or as intimating that new matter of praise and thanksgiving would be afforded by granting him the deliverance for which he prays. בְּיָמֶיךָ § 189. *b*. The tabernacle erected by David on Mount Zion, 2 Sam. 6 : 17, is the one particularly intended. The word strictly denotes the sacred edifice as distinguished from the court; the house of God includes the court; hence he speaks of entering God's house, but worshipping toward the palace or temple. The temple or tabernacle proper none but the priests could enter. The same distinction is preserved between *ἱερόν* and *ναός* in the New Testament. לְדַרְשׁוֹתֶיךָ § 254. 9.

9. Beginning of the second stanza. לִמְנַחֵם *lead me*, the word is prevailingly used of divine guidance. לְדַרְשׁוֹתֶיךָ has been understood to describe that course or way in which he prays to be led; *thy righteousness*, i. e. that righteousness which thou requirest, or which thou givest, comp. *δικαιοσύνη Θεοῦ*, Rom. 1 : 17. But why pray to be thus led 'on account of his enemies?' Various answers have been returned to this question; as lest without this divine guidance my enemies should seduce or terrify me into sin, or lest I should give them occasion to scoff by my inconsistencies, or to rejoice at the calamities which would befall me in consequence of my transgressions, or lest I should be punished by being delivered into their hands. But the context shows that the prayer is not so much for spiritual steadfastness as for deliverance from hostile machinations. 'Righteousness' is here the attribute of God. *Lead me in the exercise of thy righteousness*, i. e. protect me from my wicked foes. This appeal to God's *righteousness* rather than his *mercy*, looks at first sight like a claim to justification on the ground of his own merits. But it is to be observed, (1) that it is not a justification in the sight of God, which is in question, but in this controversy with his wicked enemies, whose hostility was groundless and sinful. (2) The righteousness of God, when spoken of in relation to his true people, always in the Old Testament includes his mercy. His righteousness is his rectitude in dealing with all according to their characters and relations. With the wicked he stands simply upon a footing of law, and his righteousness demands their punishment as their sins deserve. But the sins of the pious are atoned for, and he has made to them rich promises of grace,

so that his rectitude now requires the fulfilment of these promises. It is to this righteousness, of which his covenant faithfulness is an essential part, that the Psalmist here, and the people of God generally under the Old Testament, so confidently make their appeal. קָרַבְתָּ . Gesenius assumes a root קָרַב , and makes this a Kal part. Others make it a Pi part. with ו omitted from קָרַב , to *watch, lie in wait*, comp. § 93. קָרַבְתָּ § 46, K'thibh הוֹצֵר , K'ri הוֹצֵר § 150. 1 (p. 181), as fut. in Prov. 4:25, $\text{הוֹצֵרֵי$. That the Hiphil form with ו was not admitted by the Masorites in this verb appears from their removing it in the only other passage in which it occurs, Isa. 45:2 אוֹצֵר (אוֹצֵר), K'ri אוֹצֵר . הוֹצֵרֵי . The Vulgate transposes the suffixes and reads, 'make my way straight before thee.' *Thy way* is in this passage not the way which thou prescribest, the path of duty: make this level before me, or easy to walk in. It is rather the way in which thou leadest me; the path of my life, not of duty, but of destiny: make that providential course in which thou leadest me a smooth and easy one, by removing obstructions, sufferings, and trials.

10. וְיָ . The reason of this appeal to God's righteousness against his enemies; *for* they are wicked and malignant. וְיָ § 258. *b*, see on Gen. 40:8. וְיָ § 220. 1. *c*.* The *mouth, throat*, Ps. 115:7, and *tongue*, are spoken of as organs of speech, and *their inward part* or *heart* as the spring of what is outward. The singular suffix is distributive, 'mouth of each,' § 275. *G*, or collective. וְיָ , the *grave* is spoken of, not as a pit endangering passers by, but as yawning to receive the dead, destructive and insatiable, Prov. 30:16. וְיָ they make smooth their *tongue*, use fair and flattering speeches, to cloak their mischievous designs.

11. וְיָ , not in the sense of וְיָ or וְיָ *destroy*; וְיָ means, *to be guilty*, Hi. *make guilty*, cause them to be recognized as such, treat them as such by inflicting deserved punishment. וְיָ , some render, *let them fall*, or *they shall certainly fall from their counsels*, as in Lat. *spe excidere*, fail in their counsels, or their plans be frustrated; but there is no proof that וְיָ can be used in this sense. Better, *let them fall*, i. e. perish, וְיָ in causal sense, *in consequence of, by means of*. וְיָ , prep. may have its local sense *in*, or its instrumental sense *by*.

12. וְיָ § 255. 1. וְיָ *rejoice in thee*, in their relation to thee and in the blessings consequent upon it. וְיָ . The name of God expresses that which is known of him; it is the sum of his manifested attributes.

13. וְיָ . The reason of their exultation. וְיָ , indef. It may be taken individually or collectively. וְיָ , the large shield, covering the entire person, different from וְיָ ; § 245. 5. *d*, *as a shield* protects, or *as with a shield*. וְיָ § 274. 2.

PSALM VI.

The idea is still that of the righteous persecuted by wicked enemies. Some suppose that the condition depicted is that of sore and dangerous disease; others, that what is said of bodily suffering, ver. 3, is a figure for inward distress occasioned by foes; the correct view appears to be, that the Psalmist is persecuted by foes, ver. 8, etc., which he regards as an evidence of the divine displeasure and rebuke for sin, ver. 2, and this is the occasion of physical exhaustion and undermined health. This is the first of the seven penitential Psalms, viz., 6, 52, 38, 51, 102, 130, 143. The period in David's life when it was written cannot be determined.

1. חַיִּי־שְׁמִי the *eighth* or *octave*, a musical term of doubtful meaning; it has been conjectured to mean an instrument of eight strings, or to denote the tone or key of performance, perhaps the bass.

The Psalm consists of two parts:

(1) vs. 2-8, a prayer enforced by the misery of his condition.

(2) vs. 9-11, confidence in the divine protection and deliverance.

2. אֲנִי־בָּרָאֲךָ, the prayer is not merely for mitigation, comp. Jer. 10 : 24, as though the meaning were, rebuke not with the severity of anger, but with the gentleness of love. He seeks the removal of the chastisement which always proceeds from displeasure against sin. אֲנִי־בָּרָאֲךָ, the rebuke of God, not uttered in words, but shown by his dealings, the inflictions of his providence.

3. אֲנִי־אֶשְׁׁמַד § 141. 3. אֲנִי־אֶשְׁׁמַד, 3 pers. Pual pret., *I am one who has drooped*, § 279. *a*, or abbreviated from אֲנִי־אֶשְׁׁמַד, either a verbal adj. or a Pual part. with *n* omitted, § 93. *e*. The double accent being partly on one word and partly on the other, connects them as if they were joined by Makkeph. אֲנִי־אֶשְׁׁמַד are *terrified*, affected by my terror, lose their strength and elasticity: 'bones' are spoken of as the solid frame on which the body rests.

4. אֲנִי־אֶשְׁׁמַד. Both body (אֲנִי־אֶשְׁׁמַד) and soul were affected by this terror.

7. *I am already weary*, and if matters continue so, *I will make my bed swim*. אֲנִי־אֶשְׁׁמַד *all night*, or *every night*. In Baer's edition of the Psalms, from which the text is taken, Daghesh-forte is inserted in the initial letter of a word, whenever the preceding word ends in the same letter.

8. אֲנִי־אֶשְׁׁמַד refers to the dimness of the eye produced by physical exhaustion or mental suffering. אֲנִי־אֶשְׁׁמַד, grief or indignation at treatment so unjust.

9. Upon the utterance of his prayer the Psalmist receives an inward assurance of divine protection and deliverance. אֲנִי־אֶשְׁׁמַד, their plans for his.

destruction would be abortive, and might as well be abandoned. $\text{--}\text{רָפָּא}$, for God had heard and would save. $\text{לִי קוֹל בְּכִיִּי}$ *voice of my weeping*, i. e. my loud weeping.

11. $\text{וְעָשָׂוּ$, they shall be brought to shame by the frustration of their plans. $\text{וְעָשָׂוּ לְיָדָיו}$, by a divine retaliation they shall suffer the very thing which they have inflicted upon him, vs. 3. 4. $\text{וְעָשָׂוּ$, not in adverbial sense, § 269. a, *they shall be ashamed again*, nor of an inward change, *they shall repent*, but, *they shall return*, retreat, be driven back, their assault repelled, or they obliged to desist from it.

PSALM VII.

This completes the first series of Psalms relating to the hostility of the wicked against the righteous, by an impressive appeal to the future and certain judgment of God.

1. וְיָגִיד § 193. 2, is supposed by some to characterize the style of composition. וְיָגִיד = וְיָגִיד *to celebrate*, hence 'a song,' or וְיָגִיד *to stagger*, hence a song of intoxication or strong excitement, a wild and irregular verse or measure, 'a dithyramb.' Or it may describe the subject; וְיָגִיד *to err*, hence 'error,' either in a physical sense, i. e. relating to David's wanderings, or, in a moral sense, transgression, i. e. relating to sin. וְיָגִיד לְיָדָיו , not = וְיָגִיד לְיָדָיו *concerning the affair of*, i. e. concerning, but *concerning the words of*. In vs. 4-6 the Psalmist clears himself of a slanderous charge. עֵיזָבֵד , perhaps the real name of some adversary of David, otherwise unknown, one of those, it may be, who were perpetually afresh poisoning the mind of Saul towards him. Some have suspected that it is an enigmatical name of Saul himself, who might be called an *Ethiopian*, from the blackness of his heart. The Psalm may be divided as follows, viz.:

(1) vs. 2-6, supplication and appeal to God.

(2) vs. 7-18, God's judgment on transgressors.

Each part is capable of subdivision: thus the first part,

vs. 2. 3, prayer for deliverance from extreme peril.

vs. 4-6, fortified by an asseveration of his innocence of what has been falsely imputed to him.

The second part into three portions of four verses each:

vs. 7-10, prayer for God's judgment.

vs. 11-14, confident assurance of it.

vs. 15-18, its actual infliction.

2. He pleads from his relation to God, and from his having in time

past put his *trust* in him, that he may not be disappointed now. זָרַחַת denotes enlargement, positive salvation, לִישׁוּעָה is negative, extrication from peril : they are used interchangeably as poetic equivalents.

3. Argument from the extremity of his peril. The plural of the preceding verse is here exchanged for the singular, which may be understood collectively or distributively, or may be an individualization, referring to the most prominent and dangerous of his foes, viz. : Saul, whose hostility alone made others formidable. קָרַחַת *rend as a lion*, the most formidable and savage beast of prey, *my soul*, because the life was the object of attack. קָרַחַת *crushing*, breaking bones.

4. vs. 4. 5 are conditional, and the apodosis is contained in ver. 6. He is willing to abjure the divine aid, if he is as guilty as he is charged with being. אִשׁוּר may refer back to the title, 'the words of Cush,' or to what follows, and is more fully explained in the next verse. בְּיָדַי *in my hands*, as the instruments of action, if they are soiled by contact with the pollution of crime ; as the hands of a murderer are said to be stained with blood. Others suppose the hands to be regarded as instruments of seizure ; if there be plunder iniquitously taken in my hands as evidence of robbery and injustice.

5. Connect וְהָיָה with אִשׁוּר , not with אִשׁוּרִי 'him who treated me ill.' וְהָיָה , Eng. Ver. makes Vav adversative and the clause parenthetic. More recent interpreters regard Vav as copulative, and render וְהָיָה *to spoil*, a sense which nowhere else occurs in the verb, but is justified by its derivative וְהָיָה *spoils*. There seems to be an allusion to the opportunities which David had of injuring Saul in the cave at Engedi and wilderness of Ziph, but which he forbore to use ; and where, in exculpating himself to Saul, he referred to false accusations of this description, 1 Sam. 24 : 9, 26 : 19.

6. וְהָיָה § 60. 2. *a*. The future has a jussive sense, as is shown by the following וְהָיָה and וְהָיָה . If guilty of these charges, he was willing to renounce all claim upon the divine interposition, and to have permission given to the enemy to pursue his soul, i. e. his life, with deadly intent, and not only pursue, but overtake and trample it to the earth. וְהָיָה , complete, helpless, and contemptuous destruction, as of something vile and worthless. וְהָיָה *honour*, personal, official, or both ; to bring this to the dust is to degrade him by the loss of it. Or it may denote the more honourable and exalted part of his nature, and thus be equivalent to 'life' and 'soul : ' and to bring it to the dust will then be to sink him to the grave.

7. Having stated his case, he now appeals to God, the judge of all, for his judgment. He prays that God's judgment on the world may be-

gin, and that this particular portion of it, his own case, may be decided without further delay. הִתְעוֹרֵר , see on 3 : 8. אֲשׁוּבָה , either, *lift up thyself*, parallel to the preceding verb, or *ascend* the seat of judgment. בְּתוֹכָם , prep. *in* the midst of, and so *because of* or *against*. הִתְעוֹרֵר *awake*, as if from sleep and previous inattention or neglect. עָלַי *unto me*, for my advantage, or a pregnant construction, § 272. 3, *awake and turn to me*. בְּפָנֶיךָ , not accusative of direction, ‘unto the judgment which thou hast commanded,’ but the object of the verb, *thou hast commanded judgment*, either justice which God has required to be practised, whence he is appealed to that he would now exercise the same, or rather a judicial process which he has resolved upon and appointed a time for executing.

8. The judgment scene is depicted. $\text{קְהִלַּת הַגּוֹיִם}$ *congregation of nations*, i. e. all nations, either as spectators, or themselves to be judged. וְאֲשׁוּבָה , either, after the judgment is complete ascend again triumphantly to heaven, or preparatory to the judgment resume the elevated judgment-seat, here called the high place; resume or return to it, because in suffering iniquity to be unpunished, he appeared for a season to have forsaken it.

9. He pleads from the necessary connection of God’s universal work of judgment with the dispensing of justice in his own case. God is to judge, or judges, is the judge of nations; judge me, do me justice. עָלַי , supply the relative, which is *upon me*, rests upon me, is possessed by me. Others render, which is *over me* as a protection and defence, or supply the substantive verb, ‘let it be upon me according to my righteousness.’ This desire to be treated according to his righteousness is not inconsistent with his supplications for divine mercy in the previous Psalm and elsewhere. He was guiltless as regarded man, and especially as regarded these existing charges and his existing foes, but not as regarded God.

10. The object of this judgment for which he prays, is the destruction of sin, rather than of the persons of the wicked, except so far as this is necessary to it, and the establishment and security of the righteous. וְהָרַע , trans. or intrans. and וְהָרַע , subject or object; hence three constructions are possible. (1) may evil (i. e. their sin) destroy the wicked; (2) may he put an end to the evil of the wicked; (3) may the evil of the wicked cease. Since God is addressed both before and after, the last is to be preferred. יְבִיטֵנִי *a righteous God tries*, or is *a trier of hearts and reins*. Or if the language of direct address is preserved in this clause, ‘thou, O righteous God, art a trier, etc.’ or ‘thou art a trier of hearts and reins, a righteous God.’ ‘Hearts and reins’ denote the inte-

rior nature and state of men, their inward character as well as their inward acts or exercises. This is an assertion not only of God's omniscience, that he is acquainted with what passes within men, but also of his justice, that he will deal with them accordingly, like a trier of metals who discriminates dross from gold.

11. The petition is followed by a confident expectation founded on the divine justice. יְהוָה , God, who is elsewhere called a shield, i. e. protection or defence, is here represented as sustaining the shield, providing for the defence of the Psalmist. *My shield is upon God*, rests upon him, is furnished or supported by him. The attribute ascribed to God in the following words is the ground of the confidence just expressed.

12. עֲזָבָה *God judges*, does justice to the righteous, or, *God is a righteous judge*. עֲזָבָה predicate, and יְהוָה subject, *God is angry every day*, or the former might qualify יְהוָה , if the prose usage of this word be insisted on, see on Nah. 1 : 2, and עֲזָבָה be the subject, *God is a God who is angry every day*.

13. בְּעֵינָיו שׁוֹבֵרֵי-עַלְמָם *if he*, the wicked, *shall not return*, either inwardly repent or turn back from his assault and persecution. As God is the subject both before and after, some make it so in this clause by converting שׁוֹבֵרֵי עַלְמָם into an asseveration. In an oath, see on Gen. 42 : 15, עַלְמָם has a negative sense, and שׁוֹבֵרֵי עַלְמָם an opposite or positive sense; *surely he will return, sharpen his sword*, will again sharpen it, § 269. a.

14. עֲרֵבֵי-חַיִּים *not ardent* in pursuit, persecutors, but *he will make his arrows to be burning*, with allusion to the practice of hurling blazing darts.

15. He conceives mischief or harm to others and brings forth falsehood, that which disappoints his expectations; he ruins himself instead of those against whom he is plotting.

16. Figure from pits dug to entrap animals. יְהוָה *he was making* or *was about to make*, fut. relative to the preceding preterite, § 263. 1.

17. Comp. Obad. ver. 15.

18. Praise for God's just judgment on the wicked and his vindication of his servants. יְהוָה when used as a divine name does not receive the article, § 246. 1.

PSALM VIII.

A devout meditation upon God's condescending grace to man as shown in the rank assigned to him in the creation, and the dominion granted to him over the world. The divine goodness to man, which it is the aim of this Psalm to celebrate, is not to be estimated by his present fallen condition, which is the fruit of his own sin, but by the gifts

and honours with which he was crowned in his primitive estate. It is man as God made him and designed him to be, who is here described, primeval man, ideal man. This ideal, imperfectly exhibited in man as he now is, finds full realization in Christ, of whom Adam was a type, and to whom the terms of the Psalm are therefore applicable in a more exalted sense than they were to him, Heb. 2:6-9, 1 Cor. 15:27. It shall hereafter be realized in all the people of God, who are to be restored in the image of Christ, and made partakers of his dignity and glory, and thus raised to a condition of which the primitive estate of man was but the image and the type.

1. קִנְיָן , by some derived from קַץ a wine-press, and thought to denote a style of music connected with the vintage; by others from the city of *Gath*, whence the instrument or tune so designated may have been borrowed; and by others still from קִנְיָן , in the sense of *the music of stringed instruments*.

The Psalm recounts,

(1) vs. 2-4, the evidences of God's greatness, as preliminary to the consideration of,

(2) vs. 5-10, his wonderful grace to man.

2. יְהוָה § 201. 2, plur. snf., the Psalmist speaks not merely for himself as an individual, but for all the people of God, or for all men. יְהוָה , the name of God, i. e. that which is known of him, the revelation which he has made of himself, see on 1 Sam. 17:45, Ps. 5:11. יְהוָה § 132. 1. This word has greatly embarrassed interpreters. Some make it 3 f. pret. for יְהוָה , as יְהוָה 2 Sam. 22:41 for יְהוָה , which, viz. the earth, has given thy glory above the heavens, i. e. has caused thy praises to reach the skies. Others, as in all the other passages in which this form occurs, imper. with ה , paragogic, which give even thy glory above the heavens, make it still more conspicuous. But the connection seems to demand, not a prayer for enhancing God's glory, but a declaration of its conspicuity and greatness. It seems better, therefore, to regard it as a Kal infin. יְהוָה for יְהוָה or יְהוָה , as יְהוָה Gen. 46:3 for יְהוָה § 148. 2, whose glory is given, put upon the heavens, lit. the giving of whose glory is, etc. The glory of God is displayed in the heavens, and his name is thus made resplendent in all the earth.

3. This glory is so self-evidencing that babes may be trusted to defend it against blaspheming foes. עֲבָרִים , not babes in the spiritual sense, as opposed to the wise and prudent, Matt. 11:25, but young children; enough is palpable to them to constitute an irrefragable argument of God's greatness and glory. יְהוָה , out of the utterances of these feeble advocates God has founded strength, constructed a power to still

the proudest foes. In such a cause a child can confute the most learned and subtle infidel. For 'strength' the LXX substitute 'praise;' this rendering is retained in Matt. 12 : 16 as substantially equivalent to the original, inasmuch as the strength referred to consists in the conscious or unconscious praises of infancy and childhood. The word *עו*, however, does not properly mean 'praise,' though Gesenius incorrectly attributes this meaning to it here and in a few other passages.

4. *אֲזַנְיָו מִן־הַשָּׁמַיִם* § 183. *c*, figure from human organs of construction. *אֲזַנְיָו* § 247. *בְּיָמֵינוּ* § 86. *b* (2 m. s.).

5. *יְהוָה יָבִיט*, God is said to visit men when he manifests himself to them either in mercy or in judgment; the former is here particularly referred to. The future in this and the following verbs has its habitual sense, § 263. 4, describing what God is constantly doing. The sentence begun in the preceding verse extends through the first clause of ver. 7.

6. *יְהוָה יִבְרַח־נַפְשׁוֹ* § 265. *a*. *נַפְשׁוֹ* denotes degree, *a little*; in the ideal application of this Psalm to Christ it might also have its temporal sense, *a little while*, Heb. 2 : 7. 9. *מַלְאָכָיו*, for 'God' the LXX substitute 'angels,' which is retained Heb. 2 : 7, since the main idea is expressed with sufficient accuracy. The Psalmist alludes to the fact that man was made in the image of God.

7. *אָדָם*, man was constituted the head of the material and animal creation. But as applied to Christ, the ideal man, in whom and by whom our lapsed nature is restored, these words obtain a higher than their original sense, and 'all' may be pressed to the widest possible extent of meaning, and embrace, as the apostle in commenting upon it explains, absolutely all things but God himself, 1 Cor. 15 : 27, Eph. 1 : 22, Heb. 2 : 8.

8. This verse contains two poetic forms, *בְּצִיָּה* for *בְּצִיָּה*, or as it is once written, *בְּצִיָּה*, and *בְּצִיָּה* for *בְּצִיָּה*; also one word of rare occurrence, *בְּצִיָּה*, equivalent in sense to the more usual and prosaic *בְּצִיָּה*. The enumeration begins with the domestic animals as the most useful and the most completely under human control, proceeds thence to wild beasts, and thence to the inhabitants of the other elements, the birds of the air above, the fish in the waters beneath.

9. *בְּצִיָּה* cannot agree with *בְּצִיָּה*, but is a parallel and more comprehensive expression.

10. This verse repeats the sentiment with which the Psalm began, and of which a fresh proof has now been exhibited. God's name rendered glorious by the frame of material nature is still more exalted and ennobled by his condescending grace to man.

PSALM XXII.

The basis of this Psalm is to be sought in the typical experience of the Psalmist, the prophetic significance of which is herein developed. David, though a true servant of God, was exposed to severe suffering from the persecution of wicked men, was finally delivered, and in consequence of this deliverance grateful homage was paid to God by him and by others to whom this act of grace was made known. This was not an anomalous experience, but a law of the kingdom of God, destined to be verified not only in other instances like his own, but on a vastly greater scale in One who should be the righteous sufferer *par excellence*, and whose sufferings, coupled with his final extrication out of them, should result in the offering of grateful praise to God from all mankind in every age. The extremity of the sufferings described, and especially the consequences to follow upon their termination, are such as David could not, by the most strained exaggeration, have imputed to his own case. It is evident that he is speaking in the name of the Messiah, considered as the ideal of righteous sufferers. The same thing appears from the adoption of the first words of this Psalm by our Lord upon the cross, and the application of its language to him in repeated instances in the New Testament.

1. חֲזַן־הַדָּוָן בְּלִילֵי־בֹקֶר . Some suppose *the hind of the dawn* to be the name of a tune or of a song whose melody was to be used in singing this Psalm; others think it to be an enigmatical description of the subject, 'the hind' perhaps a figure for persecuted innocence, with the 'dawn' of a happier morning after a night of suffering and sorrow; or, 'the hind of the dawn' may be a fanciful description of the breaking day, the first branching beams as they struggle into view being compared to antlers.

The Psalm consists of three parts, viz.:

vs. 2-11, prayer for deliverance enforced by the speaker's relation to God.

vs. 12-22, by the greatness of the peril.

vs. 23-32, praise for deliverance and its blessed results.

2. $\text{לָמָּה$, see on Nah. 1:2. That God was *his God* was itself a plea why he should be heard. $\text{לָמָּה$ § 231. 4. *a.* לָמָּה־לָּמָּה , for which $\sigma\alpha\beta\alpha\chi\theta\alpha\upsilon\iota$, לָמָּה־לָּמָּה Matt. 27:46 is the Chaldee equivalent. לָמָּה־לָּמָּה may agree directly with the subject of the preceding verb, or the interrogation may be repeated, 'why art thou *far*, etc.' לָמָּה־לָּמָּה , coordinate with the preceding noun and governed by the same preposition, לָמָּה ; though others read, *the words of my roaring are far* § 275. 1 *from my salvation*, i. e. far from effecting it; and others still, '*my God, etc. etc.*' are *the words of my roaring*.

4. עֵי־יְהוָה . The God whom the sufferer addresses is *holy*, that is according to the proper sense of the original expression, see on Isa. 40 : 25, 41 : 14, infinitely exalted and perfectly pure. He might, therefore, be expected to possess both the ability and the disposition to save his oppressed servant. $\text{שׁוֹכֵן$ *inhabiting*, i. e. either dwelling among so as to be surrounded by, or sitting enthroned upon *the praises of Israel*. These praises imply attributes, to which he makes his urgent appeal.

5. Argument from God's past covenant faithfulness as shown to those who were Messiah's fathers according to the flesh.

7. רַעֲלָה , despicable and helpless, liable to be crushed. Comp. Isa. 41 : 14, 49 : 7, 53 : 3.

8. אֲזַנְיָךְ , these gestures of derision are expressly mentioned in the narrative of the crucifixion, Mat. 27 : 39, Mark 15 : 29.

9. גִּלְגֵּל , not the infin. for the pret. *he rolled*, § 268. 1, as it is rendered by the LXX, but the imper. *roll*, devolve thy cause upon Jehovah, commit it to him, comp. Ps. 37 : 5, Prov. 16 : 3. A taunting and ironical suggestion made to the sufferer by the unfeeling beholders before described, who then proceed to speak of him in the third person, § 279. The evangelist records the utterance at the cross of these identical expressions and others like them, Mat. 27 : 43. אֲזַנְיָךְ , the subject is Jehovah, not the sufferer, since this verb is used to describe the feelings of God toward men, but never those of men toward God.

10. אֲזַנְיָךְ . The taunt was just. They may well say, God has delighted in me, *for thy kind care was bestowed upon me from my birth*. אֲזַנְיָךְ § 157. 1, *thou art my breaking forth*, i. e. the one who brought me forth. אֲזַנְיָךְ , giving me ground for trust, before I was capable of its conscious exercise, by thy gracious dealings with me.

11. אֲזַנְיָךְ , this section of the Psalm closes, as it began, with the argument which has thus far been persistently pressed.

12. The second argument on which his petition is based, the proximity of the danger, and his destitution of any other source of help. The second אֲזַנְיָךְ is coördinate with the first, and both are dependent on אֲזַנְיָךְ .

13-16. His enemies, who have him completely in their power, are compared to bulls reared on the rich but solitary pastures of Bashan, and to lions. The weakness verging on dissolution, to which they have reduced him, is set forth under the emblems of water, and melted wax, and dislocated bones. The vigour and moisture of his frame is dried out, it is dry as a potsherd, and his parched tongue cleaves to his jaws. It has been suggested that the physical effects of crucifixion are here precisely described, the violent wrenching of the body, the extreme debility and exhaustion, and the raging thirst, John 19 : 28. אֲזַנְיָךְ , what

was accomplished by his murderous enemies was nevertheless, under another aspect, the act of God. The persecution has reached its last stage; *thou wilt*, if this murderous treatment is allowed to proceed further, *place me to the dust of death*, i. e. the grave, bring me down to it and place me there.

17. כִּי־אֵנִי , the proof that he is, as he has just declared, at the very point of death. $\text{יָדַי־וְרַגְלָי־בְּיָדַי־וְרַגְלָי}$ § 275. 2 or § 277. $\text{כִּי־אֵנִי־כִּי־לֵוֹן}$ like a lion they have encircled or beset me *as to my hands and my feet*, § 271. 4, or as we might say, 'hand and foot,' so that I can neither resist nor flee. Dr. Alexander suggests as a point of comparison, "the infliction of sharp wounds in those parts of the body, an idea common to the habits of the lion and the usages of crucifixion." The explanation of כִּי־אֵנִי as a plur. part. from כָּרַע , which, though it does not occur elsewhere, might easily mean *to pierce*, see Gesenius Lexicon, involves the double anomaly of the insertion of א § 156. 3, and the omission of ם from the plural ending, § 199. *b*. An inconsiderable number of manuscripts read כָּרְעוּ־בִּי or כָּרְעוּ *they pierced*. They appear to be confirmed by the LXX, Aquila, the Syriac Peshito, and Jerome, who render this word as a verb, though with some variety in the signification which they assign to it. The Masora (according to Jacob ben Chayim, the learned editor of the Venetian Rabbinical Bible, 1525) remarks that כָּרְעוּ־בִּי occurs twice in different senses, viz.: in Isa. 38 : 13, where it undoubtedly means *as a lion*, and Ps. 22 : 17, where the K'ri has כָּרְעוּ־בִּי , and the K'thibh כָּרְעוּ־בִּי . De Rossi (Variac Lectiones, vol. iv.), however, confesses that he could find no such remark in any of the numerous copies which he possessed of the Masora. On the whole, the reading with ו , though adopted into the text, or at least put on a par with the received reading by several able critics, seems to have the overwhelming preponderance of critical authorities against it.

18. $\text{וְרָאִתָּם־בְּרֵאשִׁית־בָּרֶזֶק־בְּרֵאשִׁית־בָּרֶזֶק}$, not his bones but his foes. $\text{וְרָאִתָּם־בְּרֵאשִׁית־בָּרֶזֶק־בְּרֵאשִׁית־בָּרֶזֶק}$, see on Gen. 44 : 34, *gaze at me*, feast themselves with the spectacle of my misery.

19. $\text{וְרָאִתָּם־בְּרֵאשִׁית־בָּרֶזֶק־בְּרֵאשִׁית־בָּרֶזֶק}$, in the sense of the unfinished present, § 263. 2, *are dividing*, or proximate future, *are about to divide*, on the point of dividing. They are so sure of the death of their victim as to be already apportioning his garments amongst themselves. The exactness of its fulfilment is testified by all four of the evangelists, Mat. 27 : 35, Mark 15 : 24, Luke 23 : 34, John 19 : 23. 24. $\text{וְרָאִתָּם־בְּרֵאשִׁית־בָּרֶזֶק־בְּרֵאשִׁית־בָּרֶזֶק}$, for Daghesh-forte conjunctive, see on 6 : 7.

20. $\text{וְרָאִתָּם־בְּרֵאשִׁית־בָּרֶזֶק־בְּרֵאשִׁית־בָּרֶזֶק}$ § 243. 1, the pronoun expressed on account of the emphasis of the opposition. They are acting thus, *and therefore do not thou refuse or delay thine aid*.

21. נַפְשִׁי , poetic individualization of deadly hostile weapons. נַפְשִׁי , not merely *me* but *my soul*, i. e. my life, see on 3:2. מִיַּדְּךָ *from the hand*, i. e. from the power of, see on Gen. 37:21. In this derived sense of the phrase it is here joined with 'dog,' as in 1 Sam. 17:37 with 'lion' and 'bear.' Others think it to be an indication that under the figure of 'dogs' men are intended. חַיֵּיךָ , shown by the parallel expression נַפְשִׁי to be an epithet of his life; *my only one*, either as possessing singular value, my darling, my most highly prized, or more strictly the only life he possessed or could have; or it may be *my lonely one*, my life deserted as it seems to be by God as well as men.

22. רַגְלֵי־ם for רַגְלֵי־אֵיִם , by § 53. 3; and *from the horns of the buffaloes thou hast answered me*, i. e. answered my prayer proceeding from between their horns, or answered by delivering me from their horns, § 272. 3. Others, contrary to the accents, put a full stop after 'buffaloes,' connecting all that precedes with $\text{הִשְׁתָּעֲבָדְתִּי}$. זִמְרָתְךָ , the deliverance prayed for is granted. This sudden transition prepares the way for the third and last division of the Psalm. The Psalmist sets forth the severity of Messiah's sufferings, but makes no explicit mention of his death. The vicarious nature of these sufferings is not declared, nor the direct connection which they have with the salvation of the world; while stress is chiefly laid upon the results effected by his exaltation from this extremity of woe. The view presented is of course a partial one, being limited by the character of the type, which it is the province of the Psalm to unfold. In the respects referred to it is supplemented by Isa. 53.

23. שִׁבְחֵךָ *declare thy name*, i. e. recount the manifestations which God has made of his glorious perfections, see on 5:11. It is here said with special reference to the exhibition of his power and grace just made. Quoted as the language of Messiah, Heb. 2:12.

25. שִׁבְחֵךָ § 92. c.

26. מִן־הָאֵלֶּיךָ *from with thee*, not merely respecting thee, but derived from thee. וְיִרְאֶינִי , change of person, § 279.

27. וְיִשְׂמְעֵנִי , partake of the sacrificial or eucharistic festival implied or referred to in the last clause of the preceding verse, symbolizing communion with God and all spiritual blessings. וְיִרְאֶינִי , by some supposed to be the customary formula of benediction pronounced by the offerer of the sacrifice upon those who partook with him of the festival; which might account for the change of person.

28. זְכוֹר־נִסִּיךָ *remember the evidence now afforded of Jehovah's grace to his suffering servant*, or remember God himself, whom the heathen have forgotten, 9:18. $\text{בְּלִבְּתֵי־גוֹיִם}$, see on 2:8. $\text{בְּלִבְּתֵי־גוֹיִם}$, the blessing thus

wrought shall be co-extensive with that which it was promised Abraham should be effected through his seed, Gen. 12 : 3.

29. All nations shall thus worship Jehovah, *for they are rightfully his*. Comp. Obad. ver. 21. הַעַרְבִים, the pronoun is often omitted even before participles, when the subject can be readily supplied from the context, § 243. 1.

30. הַחַיִּים, the figure of the sacrificial festival is continued. This salvation shall not only extend to all nations, but to all classes; *the fat ones of the earth*, they who have a prosperous abundance, as well as those who are perishing in abject destitution, *going down to the dust*, the grave, and he who, § 285. 3, *has not kept his soul alive*, though dying or actually dead, he shall partake of this soul-reviving food, and shall live.

31. These benefits shall further be shared by every age. זַרְעֵךְ, *seed*, the descendants of those just spoken of, or posterity in general. וְיַרְבֵּךְ *it shall be related of the Lord to the next generation*; the LXX connect the following אֲנִי with this verse, γενεὰ ἡ ἐρχομένη, but this is unnecessary. This rendering gives to the verb the same sense as in ver. 23, and is to be preferred to *it*, posterity, *shall be reckoned* (a figure from the census or enrollment, as Ps. 87 : 6) *unto or by the Lord to the generation*, comp. Ps. 24 : 6, i. e. to the number of his true people.

32. הַיּוֹמִים, the participle denotes a time contemporaneous with the action of the preceding verb, § 266. 3, *a people not now in existence*, but who shall then be *born*.

PSALM XLV.

Messiah is here presented as the ideal bridegroom. The typical basis was probably afforded by the marriage of Solomon to a foreign princess, perhaps, as many have conjectured, to the daughter of Pharaoh, king of Egypt. It cannot, however, be an ode composed in honour of that marriage. This is forbidden by its position in the book of Psalms, and its reception into the canon. A secular poem could find no place there, and would be entirely without analogy. The royal bridegroom is a divine person, ver. 7, to whom a universal reign, ver. 17, and endless homage, ver. 18, are promised. Tyre, which was never subject to any king of Israel, makes her submission to him, ver. 13. In addition to one who is designated the queen, other virgins and kings' daughters, her fellows, are upon the same occasion wedded to the king, vs. 9. 14. 15, which is contrary to the usages of real life, though significant as an allegory. Martial qualities are imputed to the king, vs. 3-5, and a line of

royal ancestors, ver. 16 ; neither of which could be attributed to Solomon. Hence this Psalm has, from the earliest times, been regarded as a mystic epithalamium, representing under a figure frequently employed in both the Old and the New Testaments the union of the Lord and his people, of Christ and his church. Its admission into the canon, it is now generally confessed, proves that it was so understood at the time the canon was formed. The Targum so expounds it. The application of it to Christ, Heb. 1 : 8. 9, both implies that this view was then prevalent, and sets the seal of inspired authority upon it. Its messianic character has been almost universally recognized by Christian interpreters, and though denied by the unbelief of modern times in its repugnance to admit predictions of Christ, no other satisfactory solution has been or can be proposed.

1. עֲלֵי־לִלְיָן upon lilies, which some explain to mean, lily-shaped instruments ; others, a tune bearing that name, or associated with a song so called ; others, an enigmatical description of the subject, 'lilies' being a figure for beautiful women, Sol. Song, 2 : 2. בְּנֵי־קֹרַח belonging to the sons of Korah, a Levitical family, employed with others by the appointment of David 'in the service of song in the house of the Lord,' 1 Chron. 6 : 16. 22 (Eng. Ver. vs. 31. 37), 2 Chron. 20 : 19. It belonged to them, probably, in the sense of being committed to them for musical performance, though others think that it was composed by them. לִלְיָן , an instructive or didactic Psalm ; this title would only be appropriate upon the allegorical interpretation, and may have been prefixed with the view of suggesting at the outset that this is not a mere marriage ode, and of leading the reader to seek for a deeper meaning. נְדִיבוֹת lovely women, though some give to the fem. plur. a neuter sense, lovely things, or an abstract, § 201. 1. a, love.

After an introduction, ver. 2, declaring the Psalmist's interest in his exalted theme, follow,

- (1) vs. 3-10, the praises of the king.
- (2) vs. 11-16, the queen and the wedding festivities.
- (3) vs. 17. 18, conclusion.

In (1) and (3) the king is addressed ; in (2) the queen.

2. אֲמַר is governed by לְפָנָיו , not by אֲמַר , which is forbidden by the accents. אֲמַר may govern מַעֲשָׂי , or it may stand absolutely, *I am saying* : my works are or let them be for the king, or respecting the king. לְשׁוֹנִי § 247. עַתָּה my tongue is, or may it be the pen, etc., i. e. rapidly record the language of my thoughts.

3. בְּיָמָיו might appear to be formed by the reduplication of the first two radicals, and so it is in fact frequently explained. This would,

however, be entirely anomalous and without analogy. On the other hand, there are instances both in verbs, § 92. *a*, and nouns, § 188, of the reduplication of the last two radicals, e. g. רָחַם־רָחַם , פָּדָה־פָּדָה . A like formation from $\text{פָּדָה} = \text{פָּדָה}$; § 168, would yield פָּדָה־פָּדָה , comp. the related adjective פָּדָה־פָּדָה . The first Yodh then receives Kamets Hhatuph as the vowel of the passive reduplicated species, § 93. *a*, and the second Yodh a pretonic Kamets, § 64. 2, lest in its weakness its sound might be entirely lost. The ascription of superhuman beauty to an earthly monarch would be gross flattery. פָּדָה־פָּדָה § 199. *d*, grace, which has the same two-fold sense in Hebrew as in English of favour and beauty, is predicated of the lips not as a feature of the face but as an organ of speech. The reference is to ‘the gracious words which proceeded out of his mouth,’ Luke 4 : 22. פָּדָה־פָּדָה cannot mean *because, propterea quod*, but must mean *therefore*. This is by some attenuated to the declaration that his more than human beauty and his grace of speech indicate that God has blessed him, and that forever; a slender basis, it must be confessed, for so grand a conclusion, if external form and the charms of eloquence are intended. But even thus the everlasting blessing implies the unending life of its recipient; he must consequently be more than mortal man. If, however, the particle be allowed its proper force, ‘therefore’ denotes not an index merely, but the ground. And as physical beauty and persuasive speech can be no ground for the bestowment of the divine blessing, this is an evidence of the allegorical character of the description. They must represent spiritual qualities, the beauty of holiness and words of heavenly grace and truth.

4. The conquests by which his empire is extended, are set forth not in a bald, prosaic description, but more poetically, by summoning him to do what he actually will perform. He is bidden to gird his sword upon his thigh, i. e. to prepare for martial deeds, and at the same time to gird on, as though constituting the garment with which he is invested, his glory and his majesty, terms which are repeatedly combined elsewhere to denote the divine dignity, Ps. 96 : 6, as well as the splendour of a divinely bestowed royalty, Ps. 21 : 6.

5. פָּדָה־פָּדָה § 274. 2. *e*, in the royal dignity thus securely girt about him he should press on to valiant deeds and victories. פָּדָה־פָּדָה , either *pass on, press through, or prosper*; if the latter, it will qualify the following verb, § 269. *a*. פָּדָה־פָּדָה , either in the military chariot or on the war horse, Hab. 3 : 8, Rev. 19 : 11. פָּדָה־פָּדָה § 205. *b*, for the sake of truth and meekness and righteousness, i. e. in vindication of those who possess these qualities or represent these principles, or else on account of his own possession of these attributes. פָּדָה־פָּדָה , the right hand is personified and

represented as planning and achieving what is accomplished by means of it: let it show thee what it can do. $\text{רִיבֹנֵי} \S 266. 1.$

6. בְּיָמֶיךָ depends on עֲזָרְתָּנִי , the intervening words forming a parenthesis. יְהוָה אֱלֹהֵינוּ , the same who is addressed, but here reverentially spoken of in the third person, see on Gen. 41:13.

7. $\text{יְהוָה} \S 221. 3. a.$ The natural and obvious rendering of these words, found in all the ancient versions, and sanctioned by the authority of the New Test., Heb. 1:8, is, *thy throne, O God, is forever and ever.* As the divine nature of Messiah is either taught or implied in other passages both of the Psalms and of the prophets, it can create no difficulty that he is here addressed as God. At any rate, this evident sense of the words cannot be set aside by such forced and rare, if not impossible constructions as, *thy throne of God*, i. e. divinely bestowed or established, $\S 256. b.$ or *thy throne is the throne of God.*

8. מָשַׁחְתָּ , an allusion to the practice of anointing the body, particularly on festive occasions. To anoint with the oil of gladness is to make superlatively glad. עֲזָרְתָּנִי might be a vocative, as in ver. 7, but it seems better to make it the subject of the preceding verb. $\text{מִתְּהַלָּלִים} \text{ thy fellows}$ in regal dignity, i. e. other kings. The peculiar joy granted to him above others is in part, at least, that which belongs to the imposing nuptials about to be described.

9. $\text{רִיבֹנֵי} \text{ all thy garments are myrrh, etc.,}$ so filled with these perfumes that they appear to consist of them. פָּלָטֵי , palaces of ivory, the rooms of which were wainscoted or adorned with ivory, comp. 1 Kin. 22:39, Am. 3:15. $\text{עֲזָרְתָּ} \S 199. b.$ is by some thought to be an abbreviated plural for $\text{עֲזָרְתָּ} \text{ stringed instruments have gladdened thee;}$ but as the existence of such a form of the plural is, to say the least, extremely doubtful, it is better to regard it as a prolonged form of the prep. מֵן emphatically repeated after the noun, comp. Isa. 59:18, *from ivory palaces, from them, I say.* The subject of the following verb will then be indefinite, $\S 243. 2.$ All kinds of delights were provided in these sumptuous palaces for this festive occasion.

10. The queen is in the allegory the church or chosen people; the kings' daughters are representatives of their several nations. $\text{עֲזָרְתָּנִי} \S 14. a., \S 24. b. \text{ עֲזָרְתָּנִי,}$ not merely *stands* but is *placed* at thy right hand, this being the post of honour.

11. The Psalmist has thus far been occupied with the king, his character and greatness, and his part in these grand festivities. He now turns to the queen, and reverting to the time immediately preceding the marriage which is already presupposed, ver. 10, finds her still in her father's house, awaiting the nuptial procession, and directs to her some

preliminary counsels, vs. 10–13. רב, a familiar form of address adopted by seniors, Ruth 2 : 8, or by teachers and advisers, Mat. 9 : 22.

12. וְיִתְחַנֵּן *and let the king desire*, equivalent to, so that he may desire. וְיִתְחַנֵּן § 201. 2, comp. Gen. 39 : 2. וְיִתְחַנֵּן § 176. 1, denotes prostration, either in token of respect or of religious worship, and is hence particularly appropriate in describing the homage to be paid to this divine bridegroom.

13. בַּת-צִיּוֹן, not a vocative, *O daughter of Tyre*, as some have rendered it, on the hypothesis that the Psalm celebrates the marriage of Solomon with a Tyrian princess, or still more extravagant and incredible, that of Ahab with Jezebel, who was of the royal house of Zidon, 1 Kin. 16 : 31. Daughter of Tyre, like daughter of Zion, daughter of Babylon, daughter of Egypt, is a personification of its inhabitants, and is here the subject of the following verb which agrees with it as a collective in the plural, § 275. 2 ; the same verb is to be supplied to צִיּוֹן. Tyre is singled out on account of its wealth and commercial prosperity, with allusion to which ‘the rich of the people,’ i. e. the richest § 254. 2. *a* of every nation, אֵת, in the same wide, indefinite sense as Isa. 42 : 6.

14. בְּבֵית־אָבִיהָ *within*, i. e. in her father’s palace, and ready for the procession which is to convey her to the house of the bridegroom.

15. To add to the significance of the allegory the usages of real life are here departed from, and the virgin companions of the bride, identical with the kings’ daughters, ver. 10, are themselves also conducted to the king precisely as the bride was. They too are wedded to him, signifying that Gentile nations shall be with Israel, and like Israel espoused to Messiah, and share the blessings of his love and favour. הֵן הֵיוּ לְךָ, for sense of prep. see on Gen. 2 : 18. : הֵן § 65. *a*, suf. is masc. referring to the king.

17. His sons shall replace or eclipse his ancestors, be kings as they had been, and more illustrious, inasmuch as he would partition his wide empire among them, comp. 2 Sam. 8 : 18, 1 Kin. 4 : 7, 2 Chron. 11 : 28. : וְיִתְחַנֵּן-לְךָ, not *in all the land*, but *in all the earth*, as appears from the subjugation, ver. 6, and homage, ver. 18, of the nations, and the submission of Tyre, ver. 13.

18. The church, in whose name the Psalmist speaks, shall render everlasting praise to the king, in which the nations shall join. לְכֹהֵן *therefore*, stimulated by the praise of the church, or referring back to the previous contents of the Psalm, which are also the ground of the pledge given in the preceding clause.

PSALM LXXII.

Messiah as the ideal Solomon. The reign of the former is depicted in features drawn from the latter, but freed from all imperfection and limitation, extended over all the earth and reaching through all time. Its universality and unending duration absolutely preclude any other subject. It could not, by the most strained exaggeration, be applied to Solomon himself, either in the way of description or of hopes indulged and supplications offered on his behalf. He neither ruled the whole world, nor cherished any expectation of doing so. This kingdom is described in its equity, vs. 1-4, perpetuity and everlasting consequences, vs. 5-7, universality, vs. 8-11, protection of the needy and defenceless, vs. 12-15, prosperity and renown, vs. 16. 17. The Psalm is concluded or followed by a doxology, vs. 18. 19, and a subscription, ver. 20.

1. הַמִּלְכּוּת , prep. as in הַמִּלְכּוּת 3 : 1, *by Solomon*, lit. 'belonging to Solomon' as its author. הַמִּשְׁפָּטִים , not thy rights or prerogatives, but *thy judgments*, judicial decisions, and this not merely as precedents for his guidance, but make thy infallible decisions his, give to his administration the perfection of thine. יְהוָה is in form a prayer; but as the Psalmist asks for that which he knows will certainly be granted, it is equivalent to a prediction with the added force of an earnest desire for its accomplishment. $\text{הַמֶּלֶךְ הַבְּרִיךְ}$ § 247, *the king's son*, is the same as the king of the first clause, who is thus declared to be of royal descent.

2. הַמִּשְׁפָּטִים , the form of petition is exchanged for that of confident assertion. הַמִּשְׁפָּטִים *thy afflicted ones*, either equivalent to thy people, who are characteristically sufferers, or distinguishing those amongst them who are in a peculiarly suffering condition, inasmuch as God is the especial patron of such, and under a less beneficent and impartial government they would be exposed to injustice and oppression. הַמִּשְׁפָּטִים *in the exercise of justice*.

3. This equal government shall be productive of peace, which is represented as springing up from the soil, borne by the mountains and hills, which fitly represent the country as its prominent features and constituting so considerable a portion of the whole. The fertility of the hills of ancient Palestine, which were terraced and cultivated to their summits, adds to the beauty and appositeness of the figure. הַמִּשְׁפָּטִים belongs to both clauses of the verse, and is qualified by הַמִּשְׁפָּטִים § 22. a (5), which shows the mode of the production; this harvest of peace, in its wide sense of welfare and prosperity as well as freedom from strife and war, is brought forth by righteousness.

4. $\text{לְעוֹלָם} \text{לְעוֹלָם}$ *judge, do justice to.* $\text{בְּנֵי אֲנָשִׁים} \text{בְּנֵי אֲנָשִׁים}$ *sons of the needy, not merely poor, but born in poverty, and therefore without rich and influential friends.*

5. יְהוָה , *suf.* refers to God, who is addressed ver. 1, while the king is spoken of throughout in the third person. The unending prevalence of piety shall be the result of this righteous reign, of course implying the perpetuity of the reign itself. $\text{בְּיָמָיו} \text{בְּיָמָיו}$ *with the sun*, as long as it exists, comp. Dan. 3 : 33. $\text{בְּיָמָיו} \text{בְּיָמָיו}$ *before the moon*, as long as it is present and shines upon them. $\text{לְעוֹלָם} \text{לְעוֹלָם}$, an idiomatic phrase, which occurs likewise 102 : 25, Is. 51 : 8, denoting perpetual duration, whether it is to be explained as an emphatic repetition, like $\text{הָרַר} \text{הָרַר}$ Ex. 3 : 15, Prov. 27 : 24, or the more usual $\text{דָּרַר} \text{דָּרַר}$ § 280. 2 and *a, generation upon generations*, or as in the construct relation, *generation of generations*, a superlative combination, § 254. 2. *a*, like *king of kings, servant of servants*, a period embracing all generations within itself, or beside which ordinary generations are insignificant.

6. Figure denoting beneficent influence.

8. The extent of his dominion. It is the kingdom of Solomon expanded to the dimensions of the earth itself. The language here used takes its shape from the bounds assigned to the promised land, Ex. 23 : 31, omitting its limitations. 'From the Red sea even unto the sea of the Philistines' becomes 'from sea to sea,' i. e. from ocean to ocean, from side to side of the sea-surrounded continents. 'From the desert unto the river' becomes 'from the river unto the ends of the earth,' i. e. from the Euphrates in both directions to the utmost limits of the world. יְהוָה § 172. 4, *let him have dominion, or may he have dominion*, either an authoritative proclamation or a return to the form of petition with which the Psalm began, see on ver. 1.

9. To this universal submission there shall be no exception. Even בְּנֵי אֲנָשִׁים , rude and barbarous tribes, shall own his sway. $\text{בְּיָמָיו} \text{בְּיָמָיו}$, figure of complete prostration, suggesting too, perhaps, that in them is realized the doom of the serpent and his seed, Gen. 3 : 14.

10. He shall receive tribute from the most distant and wealthy monarchs. יְהוָה , see on Isa. 40 : 15. יְהוָה , the same phrase is used of the payment of tribute, 2 Kin. 17 : 3 ; the same verb with יְהוָה , which here stands in the parallel clause, in Ezek. 27 : 15. Some have thought that the verb suggests the notion of the repeated payments exacted from vassals, who are required to *return* with it again and again ; more probably it implies a *return* or compensation for benefits received. יְהוָה 1 Kin. 10 : 1.

11. יְהוָה , see on 45 : 12.

12. יְהוָה . The homage thus yielded to him by every nation, is due

to his character as a ruler. *They shall serve him because, etc.* וַיִּשְׁעוּ § 285. 3.

14. וַיִּיָּרֶךְ § 147. 4, *their blood shall be precious*, he sets a high value upon their life and will not suffer it to be destroyed, comp. 116 : 15, 1 Sam. 26 : 21, 2 Kin. 1 : 13. 14.

15. וַיִּיָּרֶךְ, the subject of this and of the following verbs is the ransomed poor of the preceding verses taken distributively, § 275. 6 ; *and let him live and he will give to him*, his Redeemer and King, *of the gold of Sheba* in acknowledgment of the favour shown him, and in token of subjection to his sway, *and he shall pray for him* for the increase of his glory and the advancement of his cause and kingdom. The jussive form has here a conditional force, as surely as he lives he will do this. Others make Messiah the subject of some or all the verbs in this verse.

16. Its prosperity set forth under the figure of the unexampled multiplication of the products of the earth. *Let there be a handful of grain in the earth* or land, *on the top of mountains* even, in spots least favourable for its cultivation and growth, and it shall produce a harvest that shall wave and rustle in the breeze like the cedars of Lebanon. וַיִּשְׁעוּ, the jussive, as in ver. 15, is conditional. וַיִּשְׁעוּ, some render *abundance*. A like rapid increase of its inhabitants. וַיִּשְׁעוּ the city, the abode of men, comp. Num. 24 : 19.

17. וַיִּיָּרֶךְ, apoc. fut. see on ver. 8. וַיִּיָּרֶךְ, see on ver. 5. וַיִּיָּרֶךְ K'ri, וַיִּיָּרֶךְ K'thibh. וַיִּיָּרֶךְ § 35. 1, *bless themselves by him*, the richest blessings shall be his, so that men can desire nothing higher for themselves or others than to be like him, Gen. 48 : 20, or *be blessed in him*, i. e. in virtue of their union to him or connection with him.

18. According to the prevalent opinion this doxology, however appropriate after so enraptured a prospect of the glorious future, is not a part of the Psalm itself, but marks the close of the second division or book of Psalms, each of which ends in like manner, 41 : 14, 89 : 53, 106 : 48 ; Ps. 150, the conclusion of the whole, is itself an extended doxology.

19. וַיִּיָּרֶךְ § 271. a, the sentence is taken from Num. 14 : 21.

20. וַיִּיָּרֶךְ § 93. a. Appended to this Psalm these words might mean, 'This sums up all that my father David desired and prayed for.' But such a subscription sounds strangely at the end of a Psalm written by another than David himself ; and particularly as it follows instead of preceding the doxology, it may more naturally be thought to refer in like manner to the books or divisions of the Psalter. *The Psalms* (וַיִּיָּרֶךְ prayers, hence psalms which consist largely of supplications, comp. 17 : 1, 86 : 1, 102 : 1, Hab. 3 : 1) *of David the son of Jesse are ended*. The Psalms of the

two preceding books, Ps. 1-41, 42-72, are with few exceptions those of David; the three books that follow, Ps. 73-89, 90-106, 107-150, contain few that are ascribed to him. In a general sense, therefore, this is the point of transition from the Psalms of David to those of other inspired singers. Some have doubtfully conjectured that this marks the end of an original collection of the Psalms, to which the name of 'the Psalms of David' was given, because they were mainly written by him, just as the entire book in its present compass is frequently so denominated for the same reason; and that the remaining portion of the collection was incorporated with it at a subsequent period. The book of Proverbs affords an instance of such an enlargement, see Prov. 25:1, as this hypothesis supposes in the Psalter.

PSALM CX.

Messiah, the ideal Melchizedek, at once king and priest by express divine appointment; his sway is resistless and his priesthood perpetual. That the subject can be no other than the Messiah is evident, since by the established regulations of the Jewish economy the regal and sacerdotal offices were preserved distinct, the one being hereditary in the family of David, and the other in that of Aaron. Saul lost the kingdom for presuming to offer sacrifice, 1 Sam. 13:9 ff, and Uzziah was smitten with leprosy for venturing into the temple to burn incense, 2 Chron. 26:16 ff. Only he, in whom all the types centre, could be a priest upon his throne, Zech. 6:13. The messianic character of this Psalm is abundantly declared in the New Testament. Our Lord, in argument with the Pharisees, Mat. 22:43, 44, Mark 12:36, Luke 20:42, 43, sanctions this exposition of it, as well as its composition by David, and implies that these were universally acknowledged. Ver. 1 is quoted of Christ, Acts 2:34, 35, 1 Cor. 15:25, Heb. 1:13, 10:12, 13, and is the basis of all those passages which speak of his sitting at the right hand of God, Mat. 26:64, Mark 16:19, Acts 7:55, Rom. 8:34, Eph. 1:20, Col. 3:1, Heb. 1:3, 8:1, 12:2, 1 Pet. 3:22. Ver. 4 is quoted of him Heb. 5:6, 7:17, 21, and is explained at large in ch. 7 of this Epistle.

1. יְהוָה יְהוָה, David's calling Christ his Lord implies the mysterious constitution of his person, Mat. 22:45. יְהוָה יְהוָה, session at the right hand of God is equivalent to sitting with him on his throne, Rev. 3:21, and implies association with God in supreme dominion. יְהוָה יְהוָה. From this passage taken singly it might be doubtful whether this particle is to be understood exclusively or inclusively, as Gen. 28:15, Ps. 112:8, that

is to say, whether the session at God's right hand, which is to continue *until* the subjugation of all foes, shall then cease, or shall be perpetual, being thenceforward freed even from the semblance of opposition. From the exposition of the apostle, 1 Cor. 15 : 24-28, however, we learn that while the Messiah is to have an everlasting kingdom, as the prophets unanimously testify, his session at the right hand of God is subject to the limitation here affixed to it. The delegation of universal authority to the Messiah is to last until the purposes of his administration are complete, but no longer. After his people are all redeemed, and his foes all subdued, he shall, in his capacity as Messiah, have no further occasion to retain the control of the universe, but shall deliver it up unto his Father. Thenceforward he shall hold simply his headship over his own people, and God shall be all in all as before the mediatorial reign began. עָנָה , figure of complete subjugation, comp. 1 Kin. 5 : 17 (Eng. Ver. 3), Josh. 10 : 24.

2. עֵצָא *the rod*, as an instrument of chastisement, or as others suppose, in the sense of עֵצָא 'sceptre,' though עֵצָא has this meaning nowhere else, *of thy strength*, not thy strong rod, but the rod or sceptre of thy strength, the symbol of it, or that by which thy strength is displayed. $\text{שִׁלְחָהּ$ *send forth* on its errand of judgment from Zion the centre and seat of the theocracy; others, *stretch forth*, as 1 Sam. 14 : 27. אֲמַרְךָ , the command implies that there is nothing to prevent his doing as he is enjoined.

3. The instruments of his victories. עֲבָדֶיךָ *thy people* are *free-will offerings*, voluntarily offer themselves to the service of their king in his conflict with his foes, comp. the use of the cognate verb, Judg. 5 : 2. 9. יְמֵי־כֹחְךָ *day of thy power*, when it is exerted, or *of thy host*, the marshaling of thy forces. שִׂמְרֵי־קֹדֶשׁ *in ornaments of holiness*, adorned with sacred vestments; not equipped as ordinary warriors, but in sacerdotal robes, since they are a kingdom of priests, Ex. 19 : 6, and it is not by carnal weapons that they prevail, comp. 2 Chron. 20 : 21. 22, where שִׂמְרֵי־קֹדֶשׁ has the same sense as the phrase here used (בָּי as in מִבְּטֵן־בֹּקֶר Ps. 45 : 15). מִבְּטֵן־בֹּקֶר *from the womb of morning*, from which the dew is poetically represented as born; others take the prep. in its comparative sense, § 260, *more than the womb*. יְמֵי־נְעֻמְךָ , in the only other passage in which this word occurs, Eccles. 11 : 9. 10, it denotes the early period of life; taken in this sense here, *the dew of thy youth* would mean, thy fresh and vigorous youth, which is perpetually renewed, like dew from the womb of morning. But it agrees better with the connection to understand 'youth' as a collective for young men, and thus as equivalent to 'thy people' in the first clause. These are as numerous

and universally diffused as the drops of dew, 2 Sam. 17:12, with allusion likewise, perhaps, to their sudden and noiseless appearance, and the mysterious agency by which they are produced, Mic. 5:6 (7).

4. שׁוּבָה , the solemnity of such an oath implies not only its inviolable truth, but the superlative importance of the subject. עֲדָהּ אֶשׁוּבָה , it is an oath that he never will recall. יְהִי־כִמֹּנֶה § 218, *after the manner*, character, or order, not of Aaron, who was purely a priest, but of *Melchizedek*, § 195. 3, § 218. a, who was both priest and king, Gen. 14:18.

5, 6. יְהוָה § 199. c, a form used only of God as the supreme Lord. *The Lord at thy right hand* is not Messiah here designated by a divine title, but Jehovah, since Messiah is throughout the person addressed. That Jehovah is here spoken of as at the right hand of the Messiah, whereas the converse is the case in ver. 1, only shows that both expressions are figurative. He is at his right hand to aid and support him, 16:8, 109:31. יָרִיב , the alternation of tenses here and in the next verse shows that the ideal position of the Psalmist is in the midst of what he is describing, § 263. 5. a. He has already smitten kings; but not content with this he is going on still to judge יָרִיב the nations; and now, as this majestic and fearful process has been proceeding even while the Psalmist speaks, *he has filled* the arena of the conflict, or מִלְחָמָה intrans. *it is full of corpses*, § 271, *he has smitten the head over much land*, either collectively, as in the Eng. Ver., or some one of the more prominent and powerful of his foes, possibly the head and leader of the entire rebellious opposition, elsewhere denominated 'the prince of this world,' John 12:31, a passage which might on this view be regarded as parallel to the one now under examination; הָרְחִיבָה אֶרֶץ might then be rendered *the wide earth*, as $\text{הָרְחִיבָה עֵדֶיךָ}$, Gen. 7:11, 'the great deep.' This blow, upon this latter understanding of it, would end the strife.

7. The refreshing draughts partaken of during or after the conflict with their reviving effect, comp. Judg. 15:18. 19. He shall not be so fatigued that he cannot prosecute the contest with vigour, nor so exhausted at its close that he cannot enjoy the fruits of victory. Others think that 'drinking of the brook in the way' denotes the unrelaxing ardour of the pursuit. He turns not aside to rest or to refresh himself, only partakes hastily of what he finds in his way, and presses without ceasing on. The subject in this verse is the Messiah, who by a change of person is here spoken of.

PROVERBS. CHAPTER VIII.

vs. 1-5. The publicity and universality of Wisdom's call.

vs. 6-21. The excellence and value of her instructions.

vs. 22-31. Her association with God himself in the production of his works.

vs. 32-36. Appeal to men to secure their own welfare by embracing her.

1. $\text{אֵלֶיךָ} \S 263$. 2, action already begun but to be continued in the future, *is she not crying?*

2. Wisdom occupies the most conspicuous positions, near the great thoroughfares, addressing the multitudes of passers by. $\text{בְּרָחֵי} \text{וְלֹאֵי} \S 238$.

1. *a*, see on Ps. 1:3, Gen. 41:1; we speak in the same sense of houses being *on* the street. בְּרָחֵי *place of paths*, where they meet or cross; others, *within the paths*, not only on eminences by the roadside, but in the very road itself.

3. $\text{וְהִתְרַחֵם} \S 97$. 1, $\S 136$. 1.

4. $\text{וְהִתְרַחֵם} \S 207$. 2. *e*.

5. $\text{וְהִתְרַחֵם} \S 208$. 3. *d*. וְהִתְרַחֵם may denote the intellectual faculty, *cause your heart to understand*, or better, as parallel to וְהִתְרַחֵם , *intelligence*, that which is rational and sensible, which men are exhorted to *perceive* or *attend to*.

10. $\text{וְהִתְרַחֵם} \S 264$, qualifies the verb understood. 13. $\text{וְהִתְרַחֵם} \S 166$. 2.

17. וְהִתְרַחֵם , K'thibh has the 3 fem. suf., the indirect mode of speaking, for which the K'ri substitutes the first person. See a like instance, Judg. 16:18. $\text{וְהִתְרַחֵם} \S 111$. 2. *b*. $\text{וְהִתְרַחֵם} \S 105$. *c*. וְהִתְרַחֵם , the old rendering, *solid, durable*, is still preferred by many critics, and is most directly deducible from the signification of the root: others adopt the sense of *splendid*.

21. וְהִתְרַחֵם is by some regarded as a noun meaning *substance, wealth*, lit. that which is or exists. There is no necessity, however, for departing from its usual sense, *there is wherewith to give inheritance to those who love me*.

24. $\text{וְהִתְרַחֵם} \S 207$. 2. *b*.

25. $\text{וְהִתְרַחֵם} \S 263$. 1. *b*.

35. וְהִתְרַחֵם , K'thibh plur., inasmuch as the preceding singular is to be taken distributively, $\S 275$. 6; the K'ri substitutes וְהִתְרַחֵם .

JOB. CHAPTER III.

2. וְהִתְרַחֵם , though nothing had as yet been said by his friends, there was a tacit demand in the circumstances of the case to which he makes reply. So Deut. 26:5, Isa. 14:10, where, as in this place, the Eng.

Ver. gratuitously substitutes 'speak' for 'answer;' comp. a like use of ἀποκρίνομαι in the New Testament, e. g. Mat. 11 : 25.

Job complains of three things :

- (1) vs. 3-10, that he was ever born.
- (2) vs. 11-19, that he was not suffered to die as soon as born.
- (3) vs. 20-26, that he is still compelled to live in his incessant and intolerable anguish.

3. By a bold personification Job conceives of the day of his birth and the night of his conception as actual beings, which have inflicted a wanton and irreparable injury upon him, and he wishes them blotted from existence. His wish is not that their anniversaries may have no place in the calendar, or may be regarded as unlucky and inauspicious, but that the identical day and night may be non-existent. If they had never existed, he would not have been born. Job transfers himself in thought to the period before his birth, and the tenses are regulated by this ideal position. יָמִי, without the article because it is in the construct before a relative clause with the relative omitted, § 255. 2. אֲנִי־יָמִי § 35. 1. אֲנִי־יָמִי § 285. 3, it is a more natural construction, as well as more poetical, to read 'which said,' than 'in which one said.' יָמִי, not a *man-child*, Eng. Ver., but a *man*, the name proper to the mature state being applied by anticipation to the infant or embryo. The emphasis is not upon the sex, implying greater joy at the birth of a son than a daughter; Job says 'a man' because he is speaking of himself. The two clauses of this verse are then separately expanded, the first in vs. 4. 5, the second in vs. 6-10. The poetic accents begin with ver. 3, and extend through the poetical portion of the book, § 31.

4. אֲנִי־יָמִי *be darkness*, i. e. be no day at all. אֲנִי־יָמִי *seek it*, to bring it out of this darkness into which he had wished it converted. אֲנִי־יָמִי is used throughout the poetry of this book almost to the exclusion of the customary plural. It is found besides in a few other poetical passages, and but rarely in prose. אֲנִי־יָמִי occurs only in this place, though common in Arabic.

5. אֲנִי־יָמִי, not *stain*, Eng. Ver., but *redeem* or *reclaim*, bring back into their possession, as he who had parted with his property through stress of circumstances might redeem it. אֲנִי־יָמִי, compounded of יָמִי and אֲנִי, § 195. 3; others derive it from אֲנִי־יָמִי, supposing that it was prolonged from אֲנִי־יָמִי, as אֲנִי־יָמִי from אֲנִי־יָמִי. אֲנִי־יָמִי, in the judgment of many interpreters, not merely a single cloud, as אֲנִי־יָמִי, but a mass or body of clouds covering the sky, § 198; though Gesenius thinks the relation of these words to be precisely the reverse, § 198. *b.* אֲנִי־יָמִי, some make אֲנִי־יָמִי the prefixed prep., as *the bitternesses of a day*, like whatever can make

a day bitter and dreadful. It is better, however, to regard it as a radical, and to derive the word from בָּנִיר *to be burned*, then *to be black*, § 187. 2. e, hence *obscurations*. Let it suffer preternatural and alarming eclipse.

6. יָמֵי § 109. 2, § 172. 4, Kal apoc. fut. of $\text{חָרַה$ *let it not rejoice among the days of the year*, Marg. Eng. Ver., not that it should be a dismal, sorrowful day, but that it should not have the joy of belonging to the days of the year. The days pass along, a merry, joyous band, let it not be one of them. Of course not natural days, as in vs. 3. 4, but civil days, embracing the entire diurnal period, in which sense they include the night. The text of the Eng. Ver. renders it as though it were יָמֵי from יָחַד . בְּמִסְפָּרֵי *number of the months*, i. e. of the days and nights included in the months.

8. He wishes everything dire and dreadful to be heaped upon it or employed against it, not only all real evils, but even such as are imaginary and fictitious. He, therefore, invokes the aid of sorcerers, *who curse the day*, who claim the power of inflicting curses upon it, *who are ready to rouse leviathan*, who, armed with their incantations, do not fear to disturb the crocodile, as some understand it, while others suppose an allusion to serpent-charmers, and others still to the celestial serpent, whom they instigated to swallow the sun and moon, thus producing eclipses.

9. Let it be black throughout, its twilight darkened and no dawn succeeding it. $\text{אֵינִי יֹדֵעַ$ *gaze with pleasure*, see on Ps. 22:18, *on the eyelids of the dawn*, the first tremulous and struggling beams proceeding from the sun, the eye of day.

10. The reason why he uttered these imprecations. בְּטֶנְיָאִי *my womb*, that which bare me. $\text{וַיִּסְתֵּם$, Vav Conv. implies a close connection of this act with the preceding, *it did not shut up*, etc., and so *hide*. The negative belongs to both clauses.

11. The ideal position of the speaker is shifted to the time immediately after birth. Hence the futures אֶחְיֶה , אֶחְיֶה , and the preterite יָצָאתִי .

13. כִּי *for* depends on the implied wish that he had been suffered to perish uncared for. שָׁמַח *now*, i. e. in the case supposed, *I would have lain down and would be quiet*. Mark the change of tenses in the verbs, all of which are affected by the preceding condition.

14. בְּחָרְבֵי *who built desolations*, not tombs or mausoleums, nor, as in Isa. 58:12, rebuilt ancient ruins, thus showing their power and greatness, but built stately edifices which are now, or soon will be, in ruins.

15. בְּבָתֵּיהֶם , not their tombs, which some have imagined to be referred to in this and the preceding verse, but their palaces and treasuries. The

reference is not to sums of money buried with the dead, but to the wealth possessed by them when living. :קסג § 271. 1, § 273. 1.

16. בַּעֲבֹרָה. By a bitter irony on worldly prosperity, kings, princes, and an abortion are all put into the same category; their condition is ultimately the same.

17. עֲבֹרָה *there*, i. e. where kings, counsellors, etc. are, the place or state of the dead. Mark the change of tenses.

18. אֲנִי־אֶחָדָם § 122. 1.

19. וְאֵינִי, not predicate, *the same*, which is not the meaning of the pronoun, but copula, § 258. 2. :וְאֵינִי־אֶחָדָם § 201. 2.

20. תָּלֵךְ, indef. § 243. 2, *why give*, or rather, as the future implies, *why continue to give*, equivalent to the passive construction, *why shall light*, i. e. life, comp. ver. 16, *be given*, not only why has it been and is it given, but why must it be given yet longer. Some supply 'God' as the subject, but this is unnecessary, and gives an uncalled for appearance of open and conscious murmuring to these moanings of uncontrollable anguish.

21. אֲנִי־אֶחָדָם, change from participle to future with Vav Conversive, § 282. c.

23. אֲנִי־אֶחָדָם, construction resumed from ver. 20. Although he still speaks in general terms, the expressions show that he has his own case particularly in mind: the way is thus prepared for the next verse, in which he speaks directly of himself. הֲרֵאָהָרִי, pret., not part., as shown by the position of the accent, § 34; *whose way is hid*, who can discover no method of escape from these dreadful evils. אֲנִי־אֶחָדָם, not as 1:10, to secure him from harm, but to shut him up to the endurance of suffering beyond the possibility of extrication.

24. וְאֵינִי, confirmatory; life is continued to those who are in this condition, *for such is my case*. אֲנִי־אֶחָדָם *before*, sooner than; perpetually repeated, with greater frequency than his regular food. אֲנִי־אֶחָדָם, fut. in its frequentative sense, § 263. 4, so אֲנִי־אֶחָדָם § 265. a.

25. The meaning is not that he had apprehensions in his former prosperity, which have now been fulfilled; but all that is dreadful in his esteem has been already, or is likely soon to be (אֲנִי־אֶחָדָם fut.) realized in his experience. He endures all that he has ever conceived that is frightful. אֲנִי־אֶחָדָם § 172. 3, § 271. 2. אֲנִי־אֶחָדָם § 82. 1. a (3).

26. His sufferings are without intermission. There are no intervals of repose before fresh pains and troubles come. The triple repetition is emphatic. אֲנִי־אֶחָדָם § 168. a.

CHAPTER XIX.

This chapter occupies a central position in the discussion, since it belongs to the second of the three series of discourses, and is uttered in reply to the second of the three friends. It is also the acme of Job's inward struggle. His greatest anguish arose from the thought which the tempter perpetually suggested, that God was cruelly pursuing him as an enemy. He here reaches the triumphant assurance, that in spite of all contrary appearances God is his redeemer, and will ultimately manifest himself as such. His bodily anguish remains. The mystery of God's dealings is still unsolved. But his personal relation to God is settled, and this gives him comparative peace. Whatever perplexity still clouds his mind, we hear no more the accents of unrelieved despair such as he has uttered hitherto.

vs. 2-22. Job entreats his friends not to aggravate the misery which God has sent upon him.

vs. 23-29. His confidence in God as his Redeemer.

2. וְיִתְּנֵנִי § 150. 2 (p. 181), § 172. 1. וְיִתְּנֵנִי § 105. *a* and *c*.

3. וְיִתְּנֵנִי § 235. 3 (4). וְיִתְּנֵנִי , definite for a large indefinite number. וְיִתְּנֵנִי § 263. 2, as their disposition is unchanged, he anticipates a continuance of the same treatment, see on Gen. 44 : 7. וְיִתְּנֵנִי , word of doubtful meaning. The Eng. Ver. renders it 'make yourselves strange,' comp. וְיִתְּנֵנִי . From Arabic analogies some explain it to mean *stun*, *astounding*, and others, *treat unjustly, injure*.

4. Even if he was the guilty man that they suspected or alleged, this did not justify their treatment of him. He was himself the only sufferer by these imaginary misdeeds. He had not harmed them, and they ought not to treat him as if he had done so.

5. The condition may extend through the first clause, 'If ye will, etc., then § 287. 2 prove against me my reproach,' establish the charges with which you reproach me. Or it may extend through the entire verse, and the apodosis be found in that which follows.

6. וְיִתְּנֵנִי . The mystery which so perplexed Job and misled his friends was, that God appeared to be doing him a serious wrong; the sufferings inflicted upon him seemed like a declaration of his guilt, and was so understood and charged by his friends, when he was in fact innocent. This divine *perversion* of his case, this inequality in the divine proceedings, must not be urged in proof of his criminality. Others take the verb in the physical sense, *bent me down, overthrown me*.

7. וְיִתְּנֵנִי cry at present with every prospect of continuing to do so in

the future, § 263. 2. בָּעָרָה , governed directly by the verb; this was the cry that he uttered. Comp. in English, to cry murder!

8. The preterite בָּרָךְ describes what God has already done; the future בָּרַךְ what he is going on still further to do. These are not mutually exclusive, but supplementary, and are only poetically distinguished. Both the past, which is predicated of one act, and the future, predicated of the other, belong in fact to both. 15. יִבְרַכְךָ § 105. e.

16. $\text{קָרָאתִי, וְלֹא־אָנְתָה}$ § 263. 1, futures relative to the preceding pret. קָרָאתִי , *I called, he would not answer, I had to supplicate.*

17. רוּחִי *my breath*, others, *my spirit*, as excited and querulous. בָּרָךְ , pret. § 34, *has become strange*, offensive; there is no need of assuming a new root, or that the word is used in another than its proper Hebrew sense. יִבְרַכְךָ might be Kal pret. of בָּרַךְ with Vav Conv. § 100. 2, which some render, *I have to supplicate*, a sense which the verb has in Hithpael but not in Kal, § 80. 1 (2), others, from an Arabic analogy, *I am loathsome*, but such a departure from the ordinary Hebrew usage in regard to a word of frequent occurrence is inadmissible, unless in cases of absolute necessity. Gesenius regards it as a plur. noun from בָּרַךְ with a suf. proper to sing. nouns, § 220. 2. a, then assuming a convenient sense and supplying the verb from the preceding clause, *my entreaties are strange to*, etc. It seems best to regard it as a Kal infin. with the fem. ending י , a few other examples of which occur, § 139. 2; not *my supplicating*, a sense which the Kal cannot have, but *my caressing* (lit. being gracious) is strange, repulsive to *the sons of my womb*, that from which I was born, as 3 : 10, my uterine brothers, not 'sons of my body,' my own children, none of whom were living, 1 : 19, though some have sought to escape this difficulty by assuming that the children of concubines or else grandchildren are intended.

18. קָמָה , parag. fut. in a conditional sense, see on Ps. 72 : 15. 16, *let me rise up*, i. e. whenever I rise, *they speak against me*, ridiculing my painful and laboured movements; or it may mean, when I rise to leave they slander me behind my back.

19. בְּרִיבֵי , the plur. verb shows that the sing. subject must be understood as a collective.

20. בְּרִיבֵי , not an infin. from בָּרַךְ *with the baring of my teeth*, i. e. denuded of the gums, which were wasted by disease, but as in the previous part of this same verse a noun, *with the skin of my teeth*, the insignificant membrane which covers the gums, a proverbial expression for a bare escape, though its origin is obscure and doubtful.

22. בְּרִיבֵי , figure from insatiable beasts of prey.

23. The second part of the chapter consists of an introduction,

showing Job's sense of the importance of what he was about to utter, vs. 23. 24 ; his triumphant testimony, vs. 25-27 ; and a deduction from it in the form of a warning to his friends, vs. 28. 29. וְיִתְּנֶנּוּ *who will give*, an idiomatic mode of expressing a wish, *O that*, see on Ps. 4 : 7. וְיִתְּנֶנּוּ , the words, which he would have written, not on a fugitive leaf merely, but recorded in a book for permanent preservation, are manifestly those which follow, not what he has said hitherto.

24. Not merely written, but cut in stone, and the letters filled with molten lead, so that they might endure for all time.

25. וְיָדָעְתִּי , pron. emphatic, § 243. 1 ; Vav connects it with ver. 22, the intervening verses being parenthetic, 'You persecute me relentlessly, as though I were a friendless, heaven-forsaken man, and yet *I know*, if you do not, that *my Avenger lives*.' וְיָדָעְתִּי § 35. 1, not merely *my Deliverer*, but *my Redeemer* or *Avenger*, see on Isa. 41 : 14. It belonged to the Goel, who was the nearest kinsman, to espouse the cause of his suffering or injured relative, to redeem his property if he had been forced to part with it, to avenge his death if he had been unjustly slain. Such a friend and protector Job had in God. וְיָדָעְתִּי *last*, not merely after we are dead, nor generally at some future time, but in its absolute sense, at the latest period of time. Possibly this word may here be used as an attribute of God, Isa. 41 : 4, 44 : 6, 48 : 12, and be made the subject of the verb. He who is *the Last shall arise* from his seeming inaction and indifference, comp. Ps. 3 : 8, or *stand*, make his appearance. וְיָדָעְתִּי , not in the sense of the Latin *pulvis*, or *arena*, the scene of this contest, but either *over the dust*, i. e. over my grave, as Ps. 22 : 16. 30, or better, *upon the earth*, as 41 : 25.

26. וְיָדָעְתִּי , 3 pl. indef. § 243. 2, pret. relative to the following future, § 262. 1, *after my skin* or body, which *they shall have destroyed*, i. e. which shall have been destroyed. כִּי־כֵן , adverbially *thus*, in the manner in which it is now perishing ; others regard the fem. as standing for the neuter, and refer it to וְיָדָעְתִּי *my skin*, viz. *this* which you here behold, or to the declaration which he had just made, *this* shall take place, viz., the appearance of my Redeemer. וְיָדָעְתִּי *and out of my flesh*, disembodied ; others render, *from my flesh*, which, as his present body has already been spoken of as destroyed, must then denote his resurrection body. The terms of this and of the preceding verse show that Job could not have meant that God would appear on his behalf in the present life, and restore him again after his great emaciation. That he refers not to recovery from disease, but to a divine vindication in the future state, further appears from (1) the solemnity with which these words are introduced. The idea of graving upon the rock to endure forever a state-

ment which was to have an open and manifest fulfilment in a few days at the furthest, is grandiloquent, if not absurd. (2) The condition of Job, who is on the verge of the grave, 17 : 1. 11-16, and always repels the idea of any earthly expectation whenever it is presented to him. (3) The position maintained by Job in opposition to his friends. They assert that men are rewarded in this life according to their characters. Job denies it. If now the confidence which he here expresses is that of an earthly reward, he comes over to their ground. (4) This is the oldest, as it has always been the most prevalent interpretation.

27. לְפָנַי § 243. 1, I, the very person whom you think abandoned of God. לְפָנַי for me, on my side. $\text{וְיִבְחַן$, pret. relative to preceding future, shall have beheld. וְיִבְחַן , some make the subject, I, and not a stranger in my stead, shall behold him; but better as the object, behold him and not estranged, not inimical to me. וְיִבְחַן my reins are consumed with eager longing for this glorious anticipation, comp. Ps. 119 : 123, or, according to others, by this wasting disease, comp. Ps. 73 : 26.

28. Conditional sentence, the apodosis being found in the next verse. *When ye say, How shall we persecute him*, what new assaults shall we make upon him, *and the root of the matter*, the cause of all my sufferings, *is found in me*, in sins of which you allege that I am guilty,—when you treat me in this hard-hearted and unjust manner, then you may well be afraid of the avenging sword of my great Redeemer.

29. $\text{וְאַף$ wrath, the divine wrath awaits *transgressions of the sword*, such transgressions as call for the sword of God's vengeance. Others, *wrath*, such as you display in your harsh treatment of me, is *transgressions of the sword*. וְאַף K'ri, וְאַף K'thibh, with the abbreviated relative, § 74; others, with less probability, think it to be a modified form of the word וְאַף the Almighty.

SONG OF SOLOMON. CHAPTER I.

1. וְיִבְחַן § 254. 2. a. Marg. see on וְיִבְחַן Gen. 1 : 1.
3. וְיִבְחַן in respect to odour thy ointments are good; thy name is ointment, etc.
4. וְיִבְחַן , abstr. for concrete, *the upright*; others take it adverbially, *they love thee uprightly, sincerely*.
6. וְיִבְחַן , the abbreviated relative, § 74, here used as a conjunction, § 239. 1. וְיִבְחַן § 188.
7. וְיִבְחַן § 209. 1. a.
8. וְיִבְחַן § 245. 2, § 260. 2 (2).
9. וְיִבְחַן § 218, the fem. has a collective sense, § 198.
15. וְיִבְחַן thy eyes are doves. 17. Marg. see on Judg. 13 : 18.

CHAPTER II.

1. הַפְּרִיץ § 246. 1. *a*. 4. Marg. see on Gen. 44 : 10.

5. תִּיבְחָה, const. of source, § 254. 7.

7. אֶם in an oath has a negative sense, see on Gen. 42 : 15.

12. הַזְּמִיר, the majority of modern interpreters render *singing*, i. e. of birds : Gesenius follows the LXX and Vulgate in giving it the sense of *pruning*.

13. קָצִיר § 195. 1, are *blossoms*, i. e. in blossom. קִרִי, K'ri, לִבִי K'thibh, § 220. 1. *b* (2 per.).

14. Marg. see on Judg. 13 : 17.

THE END.







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