



A

HEBREW CHRESTOMATHY;

OR,

LESSONS

IN

READING AND WRITING HEBREW.

BY

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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 **מָטַטְּ**, the ground form of the Kal pret. § 82. 1 and **הָא** abridged from 2 m. pl. pron. **הָאָה** § 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. **הָאָה** § 85. 1. *a* (2), which before a vowelless letter becomes **יַ** § 85. 2. *a* (1), and **מָטַטְּ** const. inf. § 84. 2, the basis of the future § 84. 3, which loses its vowel § 85. 2. *a* (2) before **יָ** 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, יִשְׁבֵּחַ, נָשָׂא, נָשָׂא, נָשָׂא, גָּשָׁה, יָקְשִׁין, בָּאֵשׁ, עָשָׂה,
עָשָׂה, קָשָׁט, שָׁנְאִי, שָׁבָן.

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

בָּאֵר, לֹאדָנִי, הָאֶסְפָּסָה, הִלְכִינָא, אָוִיל, אָוִן, אֵיתָן, הִזָּה, לוֹ, יִישָׁר,
יִזְחַל, נֹאזָה, שָׁן, שִׁיר, לֹאמֵר, עִלָּה, תָּנַח, פָּנִי, זֶה, הוּי, אִסְיִרָם,
מִלְכָּה, מִלְכָּה, אִתָּר, צִנָּר, יִרְאוּ, חָטָא, גִּיָּא.

KAMETS AND KAMETS HHOLOTH § 19. 2.

יָקָם, מִלְכִים, דְּבָקָה, דָּח, פָּרַט, פָּקְדִי, נִהְרִי, שְׂכָה, שָׁמָה, יָבוּיָם.

יִקְטִיל, יִקְטַל (2), אֶתְקַטַּל, נִתְקַטַּל, תִּתְקַטְּלָה (2), תִּקְטִילוּ, יִקְטֹל, יִתְקַטֵּל (2), תִּתְקַטְּלוּ, תִּקְטִילוּ, יִקְטַל (2), תִּתְקַטְּלוּ, יִקְטִילוּ, תִּתְקַטְּלוּ.

5. THE ENTIRE PARADIGM OF קָטַל.

Supply the vowels. The figures denote, as before, the number of places in the paradigm represented by the preceding form.

קָטַלְהוּ (3), הִקְטִילִי (5), קָטַלְנָה (2), נִקְטַלְחָם, הִקְטִילוּ (2), הִקְטַלְחָה (4), יִקְטִיל, הִתְקַטַּלְנָה, הִתְקַטַּלְחָה (2), קָטַל (2), הִקְטַלְחָה, אֶקְטִיל, הִקְטַלְחָם (2), הִקְטַל (8), יִתְקַטֵּל, הִתְקַטֵּל (4), יִקְטִילוּ, הִקְטִילוּ, הִקְטִילִי, הִקְטַלְנָה (12), קָטַלְנוּ (3), תִּקְטֹל (10), מִקְטַל (3), הִקְטִילוּ (2), הִתְקַטַּלְהָה, נִקְטִיל, הִתְקַטֵּל (2), הִתְקַטֵּלוּ, מִקְטִיל, הִקְטִיל (2), נִקְטַלְהָה, קָטַלְוּ (5), אֶקַּל (5), אֶתְקַטֵּל, הִקְטִילִי, נִקְטַלְחָה (2), תִּקְטֹלוּ (5), נִתְקַטֵּל, מִתְקַטֵּל, הִקְטִילוּ, הִתְקַטַּלְחָם, הִקְטַלְנָה (2), נִקְטַלְוּ (2), קָטַלְתִּי (3), יִקְטֹל (5), נִקְטֹל (7), הִתְקַטַּלְנָה (2), הִתְקַטֵּלוּ (2), הִקְטַלְנוּ (2), נִקְטַלְתִּי, קָטַלְוּ (2), נִקְטַלְחָה, קָטַלְחָה (6), יִקְטֹלוּ (5), הִקְטִילוּ, הִקְטַלְחָה (2), יִתְקַטֵּלוּ, קָטַל (11), קָטַלְהָה (3), נִקְטַלְנוּ, הִקְטַלְתִּי (2), קָטַלְחָם (3), יִתְקַטֵּלוּ, הִתְקַטַּלְתִּי, הִתְקַטֵּלִי, הִקְטִילוּ (2), הִתְקַטַּלְהוּ, הִתְקַטֵּלִי.

6. ADDITIONAL EXAMPLES.

[Repeat the perfect verbs on page 57, with their significations.]

1. The following long vowels, viz.: Hholem of the Kal infinitives § 87, future § 88 and active participle § 90, Shurek of the Kal passive participle § 90, Hhirik of the ultimate of Hiphil § 94, Tsere of the Hiphil absolute infinitive § 94. *b*, and final Kamets of the Preterite masc. sing. § 86. *b* (2 m.), though commonly written as in the paradigm, may be expressed with or without their appropriate vowel letters, e. g., יִשְׁכֹּחַ or יִשְׁכֹּחֵי.

2. Kibbutz and Kamets Hhathuph are occasionally exchanged in the Pual § 93. *a* and Hophal § 95. *a*; e. g., מְדַבֵּק Ho. part. for מְדַבֵּק.

3. When the final radical is נ or ת and the personal endings begin with the same letter, they are united by Daghesh-forte § 86. *b* (2 m.), § 88 (2 and 3 f. p.); e. g., הִשְׁתַּחֲוִיתִי for הִשְׁתַּחֲוִיתִי.

נִסְגַּר, הִבְדִּילִי, הִבְקַטַּחְתֶּם, הִתְקַטַּחְתֶּם, יִמְשֵׁל, יִבְהֵל, שִׁבֹּחַ, תִּלְבָּשׁ, תִּשְׁכַּחְוּ, יִשְׁרָצִי, רִמַּשׁ, הִשְׁבִּית, שִׁמּוּר, הִדְבַּקְתִּי, מִקְדָּשׁ, לִבְדָּשׁ, נִבְבְּשָׁה, אֶמְטִיר, תִּפְתָּחִי, תִּלְבָּשִׁי, קָדַשְׁתֶּם, הִבְדִּילְהָה, שִׁמְרִנִּי, מְדַבֵּק, יִקְדָּשִׁי, תִּלְבָּשְׁתֶּה,

הקדש, השליל, השמיר, שפנתו, משלת, הסגר, התקדשו, נבט,
 השפנתו, סגרו, הסגיר, וקבוט, התקדשו, תשכנה, שבטה, וקדש,
 ממטיר, הדקל, נבדל, השפחם, וקדש, אשתמר, המשל, סגרו, אקדש,
 שכל, נשבתו, ישפיתו, 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 *n*, 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, שכן: שבתה, דבקו, נשמרו, לבשת: הקדשתי, שמרתיו:
 התקדשתי, קדשתי, משלתי, נשמרו, תמשלתי, אשכרו, וקדשתי, תדבקו,
 תלבשו, ודבקו: ישבתו: יסגרו: וקבוטו: תדבקו, תשמרו, השמרו.

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.

ושלח, וקבשו, והדקלת, ונקדשתי, ונמטיר, ונשבתי, ונקדשתי, ודבקו,
 תשלל, אשכנה, נסגרה, ואשתמרה, שמרת.

9. PARADIGM OF קָטַל WITH SUFFIXES.

קטלתי, קטלו, קטלו, קטלתם, קטלתי, קטלתם, (2), קטלה, קטלה,
 קטלתם, קטלתה, קטלתני, הקטילכו, קטלו, קטלני, (2), וקטלה,

יקטלניו, יקטלם, יקטלניו (2), קטלני, קטלם, קטלם, קטלתיו,
 קטלתה, קטלתה, קטלתה, קטלנו, יקטלני, הקטילי, יקטלכם, קטלתיו (2),
 קטלה, קטלה, קטלה, קטלה, קטלתה, קטלתה, קטלתה, קטלתיו (2),
 יקטלנו, קטלתם, קטלנו, קטלתו, קטלתו, קטלתה, קטלני, קטלתני,
 קטלני, קטלם, קטלתם, קטלתני (2), קטלני, יקטלכם, יקטלניו,
 קטלתיו.

10. OTHER PERFECT VERBS WITH SUFFIXES.

1. Verbal forms ending in *ī* or *ū* often drop their final vowel letter before suffixes § 11. 1. *a*, § 104. *l*.

2. Kal Futures and Imperatives with *a*, retain it even before those suffixes which cause the rejection of *ō* § 105. *d*, § 125. 1.

שְׁמַרְנִי, קַדְשָׁם, וְהִלַּבְשָׁתוּ, יִסְגְּרוּ, תִּסְגְּרֵנִי, אֲשָׁפֵלֶה, תִּשְׁמְרֵם,
 וְיַלְבְּשֵׁם, כְּבָשֶׁת, הִבְדִּילוּ, שְׂכָלִי, וְקַדְשָׁתוּ, הַמְשִׁילֵם, וְהִשְׁבַּתִּיךְ,
 סְגְרֵנִי, הִדְבִּיקָהוּ, וְאַלְבֹּשֶׁה, יִסְגְּרֵנִי, לְבָשֵׁם, אֲשָׁמְרֶנָּה, הִקְדְּשֵׁנִי,
 תִּשְׁמְרֵם, הִבְדִּילְתֶּם, הִדְבִּיקְתֶּהוּ, קְדֹשׁוּ, קַדְשׁוּ, הִסְגִּירֵם,
 וְיַלְבְּשֵׁהוּ, שְׁמַרְמֵם, שְׁמַרְמֵם, הִסְגֵּרְתֶּנִּי, תִּשְׁמֶרְךָ, תְּמַשִּׁילֵהוּ, הִשְׁבַּתִּים,
 אֲלַבְּשֶׁה, שְׁמַרְנֵי, קַדְשׁוֹהוּ, וְשִׁמְרֶהוּ, הִקְדַּשְׁתִּיהוּ, יִסְגְּרֵנִי, שְׁמֶרְךָ,
 וְיִקְדֶּשֶׁהוּ, וּבְדִילֵם.

IMPERFECT VERBS.

11. PE GUTTURAL VERBS.

[Repeat the Pe Guttural verbs on p. 57, with their significations. Verbs with *ḥ* in the root are in these exercises classed with perfect verbs, unless *ḥ* is the second radical and the verb used in the Piel species.]

1. The guttural sometimes has simple instead of compound *Shi'va* § 112. 5.

2. In the Hiphil preterite (2 m. s. and 1 c. s.) ע becomes ו when Vav Conversive is prefixed § 112. 3.

אָכַל, אֲעֻזֶב, וְעַמְדָּתְךָ, הַפָּחָה, תִּהְיֶה, נֹאכֵל, נִאָּמַר, וְנִגְבַּדְתֶּם, אֲמַרְתָּ,
 נִעְבַּר, עָבַד, עַמְדִּי, עֻזֹב, אָכַל, חִמְדָּתִי, וְאַעְמִיד, הִחֲפָה, עֲזָבָה,
 וְהֶאֱכַלְתִּי, מִתַּחֲפֶה, הֶאֱכַל, עָבְדוּ, נִחֲפָה, נִעְזַב, נַעֲמַד, אָכַלְנוּ, הִחֲפָה,
 תִּאָּכְלֶה, וְתַעֲמְדֶנָּה, נִחֲפִי, נֶאֱכַל, עָזַב, אָכַל, הִחֲפָה, נִעְזְבוּ, וְנִעְבְּדוּ,
 מִנְעִמָּד, עֻזְבָּתָם, הִעֲמַדְתָּ, וְהִעֲמַדְתָּ, תִּאָּכְלֶנָּה, וְיֶאֱכַל, תִּתְחַפֶּה.

וְחָאֲמְרוּ, נִשְׁמְרוּ, עָזַב, נֹאמֵר, תִּשְׁבְּרוּן, יִאֲכֹלוּ: קִזְּזָה, וְנִשְׁמְדוּ,
אֶמְלֶקֶה, תִּאֲכַל, תִּקְמֹד.

12. PE GUTTURAL VERBS WITH SUFFIXES.

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

עָזְבִינוּ, נֶאֱכַלְתֶּם, אֶחְמָלֶם, וְנִהְיֵשְׁתִּי, נִשְׁבְּרָה: עִזְבָּהוּ, אִמְרֹכֶם,
הִשְׁבַּרְתִּיהוּ, נֶאֱכַלְנוּ, יִאֲכֹלֶיהָ, נִשְׁבְּרָה, תִּשְׁבְּרֹם, וְהִשְׁבַּרְתִּיהוּ, נִשְׁבְּרָה,
אֶכְלֹתִי, עִזְבֹתִי: עִבְדֵהוּ, הִאֲמִירָה, אֶכְלֵהוּ, הִשְׁבַּרְתִּי, הִפְסִי, הִאֲבִירָהוּ,
נִשְׁבְּרָה, אֶכְלֵנוּ, אֶכְלֵתֵהוּ, עִבְדָהּ, עִזְבֹתִים, עִמְדוּ.

13. AYIN GUTTURAL VERBS.

עָצְקָה, נֶאֱחָב, בְּרַכְנִי, עָצְקָה, וְנִגְאָלוּ, וְהִתְפַּרְדּוּ, גִּרְשׁ, וְנִשְׁעָקָה,
וְנִשְׁעָקוּ, בְּרַכְנִי, גִּרְשָׁת, תִּבְרַח, עָצְקוּ, וּבְרַכְתֶּם, וְנִגְרַשׁ, מִתְּהַבְרָה,
מִצָּק, וְנֶאֱל, מִפְּרָד, גִּרְשִׁי, בְּרוּךְ, וְרַחֵם, וְפִרְדוּ, הִסְרַד, תִּתְּהִיבֵנוּ,
אֶבְרָכָה.

בְּרַכְנִי, גִּרְשָׁתוּ, אֶחְבַּתְּךָ, בְּרַכְנֵיכֶם, הִפְרִדוּ, וְנִגְרָשׁוּ, גִּאֲלֵיהוּ, בְּרַכְנִי,
בְּרַכְתִּיהוּ, אֶחָבֶם, אֶגְרָשֶׁנּוּ, וְנִאֲחַבְהוּ, וְנֶאֱלֵנָה, אֶנְאֲלֶם, אֶחְבַּתְהוּ, גִּרְשֵׁנוּ.

14. LAMEDH GUTTURAL VERBS.

וְנִרְקַחְתֶּם, שְׁלַחְתִּי, וְנִשְׁמַח, הִשְׁמִיעַ, וְנִתְּשַׁחֲתַח, פָּקַח, זָרַע, מִשְׁלַחַת,
שְׁמִיעָה, וְנִתְּשַׁחֲחִי, זָרַעִי, אֶצְמִיחַ, שְׁמִיעַת, פָּקַח, תְּשַׁלַּחְנָה, שְׁלַחַת,
שְׁמִיעִי, הִשְׁלִיחַ, אֶפְקַח, נִשְׁלִיחַ, וְזָרַעִי, וְנִשְׁמִיעַ, תְּשַׁמְעִינוּ, נִשְׁלַחְהּ,
וְאֶשְׁמְעָה.

שְׁלַחְהּ, שְׁמִיעָה, תְּשַׁמְעִיהָ, שְׁלַחְתִּי, וְהִצְמִיחָהּ, שְׁמִיעִנוּ, אֶשְׁמִיעֶיהָ,
שְׁלַחִי, אֶשְׁלַחְךָ, הִשְׁמִיעֵנוּ, הִשְׁמִיעֵנוּ.

15. PE NUN VERBS.

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

וְנִפְתַּח, אָתֹן, תִּשְׁלַחְךָ, תִּשְׁלַח, וְנִקַּח, וְנִגְעִי, תִּפְתָּן, תִּקְחוּ, נִגְשַׁחְתֶּם, הִגֵּד,
וְנִגְעִי, וְנִקַּח, הִשְׁתַּחֲסֶם, נִגִּיד, מִנְּשֵׁ, גִשַׁת, קַחוּ, תִּלִּי, לְקַחוּ, וְנִגְעִי,

וַיִּגְדַּל, הִגְדַּעַת, הִגְדִּישׁוּ, וְהִגְדִּיקָהּ, גָּעַ, לִקְחֵנוּ, קָחַתָּ, נָפַל, חָתָּ, הִתְנַפַּל,
וַיִּנְקְעֵי, גָּפַחַת, נָשְׁעֵי, רִתְּנוּ.
וְהִשְׁלַתְיוּ, הִגְדִּיקָהּ, נִשְׁעִיתִים, קָחְחוּ, וְשָׁעִהוּ, אֶתְּנֶהָ, נִגְדִּיקָפִי, וְתִתְּנֶהָ,
יִקְחִים, קָחְנֵי, תִּגְדִּהוּ, תִּגְשִׁים, נִחְזִיקָהּ, הִשְׁלִיכְכֶם, נִתְּנֵנוּ, וְנִתְּנִיהוּ.

16. AYIN DOUBLED VERBS.

1. The addition of suffixes causes the insertion of Daghesh-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.

חַוֵּי, גִּלְוֹתַי, וְסִבְתָּם, תִּחֲזֹן, אָאָר, תִּסְבִּינָה, וַיִּקְדֹּה, אָרוּר, גָּל, הִחַל,
הִדְעֵי, הִסְבִּתָּ, הִדְעָה, תִּחַל, נָסַב, וְתִתְּלִינָה, וְהִסְבַּ, הִיחַל, סָבַר, יָגַל,
וְנִסְבֹּה, אָרַהּ, וְסָבִי, יִחֲזֹן, מִתְּגַלְּל, הִתְּחַנְּנִיתִי, הִתְּמַהְמַהּוּ, תִּסְוָבַב,
תִּסָּב, הִחַלְוּ, נָסַב הִתְּגַלְּל, אָקֶד, יִחֲזֹן, הִסְבִּר, מִתְּמַהְמַהּוּ, וְהִסְבַּ,
וְיָגַל, וְתִחַל, נִסְבָּה, יוּאָר:
חֲזַנִּי, וְנִלְגַּלְתִּיהָ, סָבְבִים, סָבְבִי, הִתְּחַנְּנוּ, הִתְּמַהְמַהּוּ, יִתְּנִנוּ, וְסָבְהוּ,
תִּסְוָבְבִי, חֲזַנִּי, חֲנֻנִי, יִחְזֶנָּה, תִּחְזָם, יִסְוָבְבָה, וְיִסְבְּבוּ, וְסָבְבוּ.

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.

וַלָּהּ, תִּשְׁבַּח, לָכֵת, נִיצַר, הִדְרַעַת, הִשִּׁיבוּ, יוּצַר, נָשַׁב, תִּלְכְּנָה, נוּדַע,
תִּלְדוּ וְהִיִּשְׁבַּחְתֶּם, תִּישָׁן, לָכְנָה, יִדְוֵי, אָשַׁב, הוֹלִיחַ, תִּתְּדַעוּ, תִּלְדוּ,
אִלְוֵי דְעֵי, שָׁב, מִיִּשִׁיב, לָכֵת, יִשָׁן, תִּדְלִינוּ, גִּלְכִּין: וְיִלְחָף.
הוֹלִיכֶם, וְהִיִּשְׁבַּחְתֶּם, יוּדַעַם, דָּשַׁח, וְתִישָׁנְהוּ, יִצַּרְתִּיהָ, יִדְעִיתִין,
שָׁבַחְתֶּם, לָכֵתָן.

18. AYIN VAV AND AYIN YODH VERBS.

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

קָמִי, רִיבִי, נִחַתִּי, שָׁבָה, שָׁמַחְתֶּם, וְהִבִּיאוּ, הוֹנַח, הִמְרֵי, וְבִיאוּ,

האֵלֶּה, תָּשׁוּב, אָמִיחַ, תִּמְחֵחַ, תִּשְׁפָּטָה, וְנִשְׁרַח, הָשׁוּב, הַבְּיֹשֹׁת, הַשׁוֹבֵנִי, נָאֵר, שְׁרִיבִי, שִׁחַח, לְמִנְחָה, לְשׁוֹם, נָשׁוּב, מִוֶּחַ, וְהִמַּחַ, מִשׁוֹב, יִשְׁפָּט, מִמֹּחַת, בָּא, שׁוֹבֵב, תִּשְׁוֹבֵנִי, וְנִקָּח, וְנִקָּם.
תִּשְׁפָּטִי, שְׁמִיחָה, הַמִּיחָם, הַבְּיֹאחֲדֵיהֶם, וְקִימָה, הַשׁוֹבֵנִי, נְמִיחָם, אֲמַתְחֵה, הַבְּיֹאֲלִים, שְׁמִיחָה, הַשְּׁבִיחָה, הַבְּיֹאֲלִים, שׁוֹבֵר.

19. LAMEDH ALEPH VERBS.

נִקְרָאִי, וְנִקְרָאתִי, הַבְּאִי, קְרָאתִי, תִּמְצָא, קְרָא, לְשֵׂא, מִלֵּא, יִתְחַבֵּא, הוֹצֵא, וְנִלְאֵי, אֶקְרָא, בְּקָא, נִמְצָאתִי, תִּקְרָאתֵהָ, תִּמְצָאִי, תִּמְצָאִי, נִמְצָא, מִצָּא, יָצִי, קְרָא, וְרָאָה, מִלֵּאֲחָס, הַחֲבֵא, תִּדְשָׂא, הוֹצֵאתִי, הִשָּׂאתִי, קְרָאתִי.
הַחֲבִיבֵאִי, בְּרָאִי, מִצָּאתִים, וְנִירָאִי, קְרָאתִיהֶם, הַשִּׁיבֵאִי, וְקְרָאתִי, קְרָאתִי, הוֹצֵאתִיהֶם, תִּמְצָאִי, קְרָאתִי.

20. LAMEDH HE VERBS.

בָּיִ, כְּלִיחָם, הַיִּזְיִי, הַרְבִּיתִּי, אֲנִיחֵה, הַנְּלִיחָה, עֲשִׂיתִיו, נִרָאִי, נִהְיָה, תִּרְבִּי, וְשָׂרָה, תִּשְׁקִינוּ, וְקָרוּ, אֶרְאֶה, וְצָרָה, וְרָחַח, נִחְרָאֵה, תִּהְיִינָה, וְעִלָּה, וְרָאִיתִי, בָּלוֹת, רָחַח, מִשְׁקָה, וְרָאֵה, שָׂרָה, תִּעֲלֹת, עֲשֵׂה, וְעִלָּה, וְיִבְזֵה, גֵּל, הַרְבֵּב, וְשָׂרָא, וְנִצָּי, וְנִרְבֵּב.
עֲשֵׂה, אֲנִיחָה, הַקָּלִים, רָאִי, הַעֲלִיחֵהֶם, נִשְׁקָנִי, וְנִרָאִי, וְעִלָּה, תִּכְבֵּה, וְבָלִים, נִחְרָאֵה, הַשְּׁלִינִי, הַרָאִי, תִּמְצָאִים, אֲשַׁקֶּה, הַנְּלִיחֵי, הַיִּזְחֵבִים.

21. PROMISCUOUS EXAMPLES.

לִיחַ, וְנִשְׁב, וְשָׁב: יוֹשֵׁב, וְיוֹשֵׁב, הַשְּׁרִיבִי, הַשְּׁרִיבִי, הַשְּׁרִיבִי, שְׁבִי, שְׁבִי, שְׁבִי, וְרָב, וְרָיב, וְרִיבִיתִי, וְרִיבִיתִי, בָּאָה, רָאָה, יוֹשֵׁב, יִשָּׁל, גָּש, חִי, יִצֵּי, קָחִי, תִּלִּי, בָּיִ, בָּאִי, בָּיִ, תִּגִּידֵהוּ, תִּרְעֵי, לְשָׁב, נָרַע, נָשַׁע, נִחַח, וְרָאָה, נִמְלֹחַ, הַיִּמְלֹחַ, הַיִּשְׁבָּתִים, וְיוֹשֵׁב (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 וְבוּהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהי אֹר וְיְהי־אֹר: וַבָּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קִרָּא
 6 לַלַּיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
 7 קוֹיֵשׁ בְּתוֹךְ הַמַּיִם וְיְהי מְבַלְבֵּל בֵּין מַיִם לַמַּיִם: וַנִּגְעַשׂ אֱלֹהִים אֶת־הַקּוֹיֵשׁ
 8 וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרִקִּיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרִקִּיעַ
 9 וַיְהי־רֵקֵן: וַיִּקְרָא אֱלֹהִים לְרִקִּיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
 10 פ וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 11 וַתֵּרָאָה הַיַּבְשָׁה וַיְהי־רֵקֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלְמַקְוֵה הַמַּיִם
 12 קָרָא יַמִּים וַבָּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 13 דְּשָׂא עֵשֶׂב מִזֵּרֶע זָרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵהוּ אֲשֶׁר זֶרְעוֹבוּ
 14 עַל־הָאָרֶץ וַיְהי־רֵקֵן: וַתֵּצֵא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזֵּרֶע זָרַע לְמִינֵהוּ
 15 וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זֶרְעוֹבוּ לְמִינֵהוּ וַבָּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרִקִּיעַ
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְיְהי לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים
 18 וְלַשָּׁנִים: וְיְהי לְמְאֹרֹת בְּרִקִּיעַ הַשָּׁמַיִם לְהַצִּיר עַל־הָאָרֶץ וַיְהי־רֵקֵן:
 19 וַנִּגְעַשׂ אֱלֹהִים אֶת־דִּשְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַשְׁלַת
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַשְׁלַת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בְּרִקִּיעַ הַשָּׁמַיִם לְהַצִּיר עַל־הָאָרֶץ: וּלְמִשְׁלַ בְּיוֹם וּבַלַּיְלָה
 22 וְלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַבָּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ
 24 דְּשָׂא תַיָּה וְעוֹף וְעִיֶּפֶת עַל־הָאָרֶץ עַל־פְּנֵי רִקִּיעַ הַשָּׁמַיִם: וַיַּבְרָא
 25 אֱלֹהִים אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר
 26 שָׂרָצוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף כְּנָף לְמִינֵהוּ וַבָּרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיַּבְרָא אֹתָם אֱלֹהִים לְאֹמֶר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיּוֹמִים

23 והצוף נרב בארץ: ונהירערב ונהירקער לים השישי: פ ונאמר
 24 אלהים תוצא הארץ נפש חיה למינה בתמה וקמש ונהירערב
 למינה ונהירבן: ונפש אלהים אדחת הארץ למינה ואתהתמהמה
 למינה ואת כלקמש האדמה למינה ונרא אלהים כרטיב: ונאמר
 26 אלהים נעשה אדם בצלמנו כדמותנו ונרדו בקנת הים ובצוף
 השמים ובמהמה ובכליהארץ ובכליהקמש הרמש עליהארץ: ונבוא
 27 אלהים: אדהארם בצלמו בגלם אלהים כרא אתו זכר ונקבה
 כרא אדם: ונברך אתם אלהים ונאמר להם אלהים פרו ורבו
 ומלאו אדהארץ ונבשה ורדו בקנת הים ובצוף השמים ובכליהמה
 הרמשת עלהארץ: ונאמר אלהים הנה נתתי לכם אתכליעשב
 29 זרע זרע אשר עלפני כליהארץ ואתכליהקץ אשרבו פוריען זרע
 זרע לכם יהיה לאכלה: ולכליהמת הארץ ולכליעוף השמים ולכל
 30 רמש עלהארץ אשרבו נפש חיה אתכליערק עשב לאכלה ונהירבן:
 31 ונרא אלהים אתכליאשר עשה והשיטוב מאד ונהירערב ונהיר
 בקר לים השישי: פ

CHAPTER II. ב

2 ויכלי השמים והארץ וכלאבאם: ויכל אלהים ביום השביעי א
 מלאכתו אשר עשה וישבת ביום השביעי מכלמלאכתו אשר עשה:
 ויברך אלהים אתיום השביעי ויקדש אתו כי בו שבת מקלי
 3 מלאכתו אשרברא אלהים לעשות: פ אלה תולדות השמים
 4 והארץ בהבראם ביום עשות יהוה אלהים ארץ ושמים: וכל שית
 השדה טרם יהיה בארץ וכליעשב השדה טרם וצמת כל לא המטיר
 5 יהוה אלהים עלהארץ ואדם אין לעבר אדהאדמה: ואד נעלה
 6 מדהארץ והשקה אתכליעני האדמה: וניצר יהוה אלהים את
 7 האדם עפר מדהאדמה ונפח באפיו נשמת חיים ויהי האדם
 8 לנפש חיה: וישע יהוה אלהים גן בעדן מקדם ונשם טם את
 9 האדם אשר יצר: ונצמת יהוה אלהים מדהאדמה כליעץ נהמד
 10 למראה וטיב למאכל ועץ החיים בתוך הגן ועץ הדעת טיב ורע:
 ונהי יצא מלדן להשקות אתהענ ומשם ופרד יהוה לארבעה
 11 נאשים: טם האחד פישון היא הסבב את כלארץ החוילה
 12 אשרשם הנהב: וזהב הארץ ההוא טיב טם הבדלח ואבן השהם:

13 וְשִׁיתֶנָּהּ הַשָּׂדֶה גִּיחֹן וְהָאֵת הַסּוּבֵב אֹת פְּלִאֲרֵץ פִּישׁ׃ וְשִׁיתֶנָּהּ
 14 הַשְּׂלִישִׁי תִקְלָה הִיא תְהִלָּה קִדְמַת אֲשׁוּר וְהַנְּהַר הַרְבִּיעִי הִיא פָּרַת׃
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגַן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיֹּצֵא יְהוָה אֱלֹהִים עֲלֵהָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכַל תֹּאכַל׃ וּמֵעֵץ
 17 הַחַיְהַט טִיב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אָכַלְתָּ מִמֶּנּוּ מוֹת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
 19 כְּנֶגְדּוֹ׃ וַיִּצְרֹף יְהוָה אֱלֹהִים מִן־הָאָדָמָה כְּלִי־חַיִּית הַשָּׂדֶה וְאֵת כְּלֵי־עֹר
 הַשָּׂמַיִם וַיִּבְאֵל אֶת־הָאָדָם לְרֵאִית מַה־יִּקְרָא־לּוֹ וְכֹל אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 כ נִשֵּׂא חַיָּה הִיא שְׁמִי׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיִּשְׁלַח יְהוָה
 אֱלֹהִים׃ תְּרַמְמָה עֲלֵהָאָדָם וַיִּישָׁן וַיִּקַּח אֶת־חַת מִצַּלְעָתוֹ וַיִּסְגֵּר בְּשׂוֹר
 22 תַּחְתָּיהָ׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעַת אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 וַיִּבְרָא אֶת־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִנֵּה עָצָם מֵעַצְמִי וּבְשׂוֹר
 24 מִבְּשָׂרִי לִזְאֵת וַיִּקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּיזֹאת׃ עֲלֵיכֶן יִעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיְהִי שְׁנֵיהֶם
 עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשׂוּ׃

CHAPTER III. ג

א וַתִּחַשׁ הָיָה עָרוֹם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עִשָּׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל־הָאִשָּׁה אַה כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר
 3 הָאִשָּׁה אֶל־הַחַיְהַט מִשָּׂרִי עֵץ־הַגָּן נֹאכַל׃ וּמִשָּׂרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶן־תָּמּוּתוּ׃ וַיֹּאמֶר
 ה הַחַיְהַט אֶל־הָאִשָּׁה לֹא־מוֹת תָּמּוּתוּ׃ כִּי יִרְעֶה אֱלֹהִים כִּי פִיֹּם אֲכַלְכֶם
 6 מִמֶּנּוּ וְנִפְקַחְתִּי עֵינֵיכֶם וְהָיִיתֶם כַּאֱלֹהִים יֹדְעֵי טוֹב וְרָע׃ וַתֹּרֵא הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תִאֲנֶה־הִיא לְעֵינַיִם וַתִּחַמַּד הָעֵץ לְהַשְׂכִּיל
 7 וַתִּקַּח מִשָּׂרִיהָ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ׃ וַתִּפְקַחְתֶּה עֵינֵי
 שְׁנֵיהֶם וַיִּדְעוּ כִּי עֲרוּמִם הֵם וַיִּתְפָּרוּ עֲלֵה תֵאֵנָה וַיִּגְשׂוּ לָהֶם חֲגֹרֹת׃
 8 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּה בְּגַן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִסִּבְּלֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה
 י אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיְכָּה׃ וַיֹּאמֶר אֶת־קוֹלָה שְׁמִיעִתִּי בְּגַן
 11 וְאִיכָּה פִּרְעִיתֶם אֲנִי וְאַתְּבָא׃ וַיֹּאמֶר מִי הִגִּיד לָהּ כִּי עֲרוּם אִתָּה
 12 הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיה לְבַלְתִּי אָכַל־מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

v. 25. וְדַגַּשׁ אַחַר סוּרֶק

- 13 האשה אשר נתתה עמלי הוא נתתה לי מדהעץ ואכל: ויאמר
 יהוה אלהים לאשה מהדנאת עשרת ותאמר האשה הנחש השיאני
 14 ואכל: ויאמר יהוה אלהים, אליה: הֲשֵׁשׁ כִּי עָשִׂיתָ זֹאת אָחִיר אֵתָהּ
 מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־יְהִיְתָךְ הַלֶּחֶם וְעָפָר תֹּאכַל כְּלִדְמִי
 חַיָּה: וְאִיבָהּ, אֲשֵׁית בִּינָהּ וּבֵין הָאִשָּׁה וּבֵין זָרְעָהּ וּבֵין זָרְעָהּ
 15 הִיא וְשִׁשְׁתָּה רֹאשׁ וְאֵתָהּ תְּשִׁיבָהּ עָקֵב: ׀ אֶל־הָאִשָּׁה אָמַר
 הַרְבֵּה אֲרָפָה עֵצְבוֹנָהּ וְהַלֶּחֶם בַּעֲבָב תִּלְדֶּי בָנִים וְאֶל־אִישׁוֹ תְּשִׁיבֶנָהּ
 16 וְהִיא וּמִשְׁלֶבֶתָּ: ׀ וְלֹאֲדָם אָמַר כִּי שְׂמִמְתָּ לְקוֹל אֲשֶׁתְּךָ וְתֹאכַל
 17 מִדְּהֶעָץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִפִּי אֲרוּרָה הָאֲדָמָה
 18 בַּעֲבוּרָהּ בַּעֲבוּרֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיָּהּ: וְקוֹץ וְדַרְבַּר תַּעֲמִית לָהּ
 19 וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה: בְּזַעַת אֲשִׁיךָ תֹּאכַל לֶחֶם עַד שׁוּבָהּ אֵלַי
 20 הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עָפָר אֵתָהּ וְאֶל־עָפָר תְּשִׁיב: וַיִּקְרָא
 21 הָאָדָם שֵׁם אֲשֶׁתּוֹ חַיָּה כִּי הוּא הִיחָה אִם כָּל־הָיִ: וַיִּנְשֵׂא יְהוָה
 22 אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כְּתָלִית לִיר וַיִּלְבָּשֶׂם: ׀ וַיֹּאמֶר
 23 יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִפִּי לְדַעַת טוֹב וְרַע וְעָשָׂה:
 24 יְהוָה אֱלֹהִים מִנְּעוּדָהּ לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׂם: וַיִּנְשֵׂא
 אֶת־הָאָדָם וַיִּשְׁבֶּן מִקְדָּם לְגַדְעוֹן אֶת־הַקִּרְבִּים וְאֵת לֶהֱט הַחֶרֶב
 הַמַּתְהַפֶּכֶת לְשֹׂמֵר אֶת־הַרְבֵּוֹ עַן הַחַיִּים:

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

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- וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִטְרַי אָבִיו בְּאֶרֶץ כְּנָעַן: אֵלֶּה הַתְּלִדוֹת יַעֲקֹב
 2 יוֹסֵף בְּדֹשֶׁב־עֲשָׂוֶה שֵׁנָה הָיָה רֵעָה אֶת־אָחִיו בְּעָאן וְהוּא לִזְר אֶת־
 בְּנֵי בְלָחָה וְאֶת־בְּנֵי זֹלֶפָה נְשֵׂי אָבִיו וַיִּבְא יוֹסֵף אֶת־דִּבְחָם וְרָעָה
 3 אֶל־אֲבִיהֶם: וַיִּשְׂרָאֵל אָהֵב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־רָבִדְוֹקָנִים הוּא לוֹ
 4 וְעָשָׂה לוֹ כְּתֹנֶת פָּסִים: וַיִּרְאֵי אָחִיו כִּי־רָאִהוּ אָהֵב אֲבִיהֶם מִכָּל־אָחִיו
 5 וַיִּשְׂנְאֵי אֹתוֹ וְלֹא יָבִיז דְּבָרוֹ לְשָׁלֵם: וַיַּחֲלֵם יוֹסֵף חֲלוֹם וַיִּגְדַּל אֹתוֹ
 6 וַיֹּסֶסֶי עִיד שֵׁנָה אֹתוֹ: וַיֹּאמֶר אֲלֵיהֶם שְׂמִי־יָא תְּחַלְּוּם הַיּוֹם אֲשֶׁר
 7 חִלְמַתִּי: וְהַיּוֹם אֲנִי־נִי מֵאֲלֹמִים אֲלֹמִים בְּתוֹךְ הַשָּׂדֶה וְהַיּוֹם קָמָה
 8 אֲלִמְתִּי וַיִּשְׁכַּעְבָּהּ וְהַיּוֹם תִּסְבִּינָה אֲלִמְתִּינִם וְתִשְׁתַּחֲוּוּן לְאִלְמְתִּי:
 וַיֹּאמֶרוּ לוֹ אָחִיו הַמְלֶלֶךְ תִּמְלֶךְ עָלֵינוּ אִשְׁמִשִׁיל תִּמְשָׁל בְּנֵי וַיֹּסֶסֶי

9 עוד שָׂא אֹתוֹ לְהַלְמֹתוֹ וְעַל־דְּבָרָיו : וַיַּחֲלֹם עוֹד חֲלוֹם אֲחֵר
 וַיִּסְפֹּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֹמְתִי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ
 וְהַיָּרֵחַ וְאַחַד עָשָׂר כִּכְכָּבִים מִשְׁתַּחֲוִים לִי : וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־אָחָיו
 וַיַּגְדֵּרְבוּ אָבִיו וַיֹּאמֶר לוֹ מֶה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הֲבֹא נְבוֹא
 11 אֵלַי וְאִמְתָּה וְאֶחָיִה לְהַשְׁתַּחֲוֹת לְךָ אֶרְצָה : וַיִּקְנֵאֲדָבּוּ אֶחָיו וְאָבִיו
 12 שָׁמַר אֶת־הַדְּבָר : וַיִּלְכְּדוּ אֶחָיו לְרַעוּת אֶת־יַעֲקֹב אָבִיהֶם בְּשֹׂכֶם : וַיֹּאמֶר
 13 יִשְׂרָאֵל אֶל־יוֹסֵף הַלְיֹא אֶחָיִה רַעִים בְּשֹׁלְכֶם לֶכֶת וְאֲשַׁלְּחֶנּוּ אֵלֵיהֶם
 14 וַיֹּאמֶר לוֹ הַנְּבִי : וַיֹּאמֶר לוֹ לֶךְ־נָא רְאֵה אֶת־שָׁלוֹם אֶחָיִה וְאֶת־שָׁלוֹם
 15 הַבָּאָן וְהַשְׁבִּי דְבַר וַיִּשְׁלַחְהוּ מֵעַמֶּק חֲבֹלוֹן וַיָּבֹא שָׂכְמָה : וַיִּמְצָאֵהוּ
 16 אִישׁ וְהִנֵּה הִשְׁתַּחֲוֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מִדֵּי־תִבְקֹשׁ : וַיֹּאמֶר
 17 אֶת־אָחָיו אֲנִי מִבְּקֹשׁ הַיְקִי־נָא לִי אִיפֹה הֵם רַעִים : וַיֹּאמֶר הָאִישׁ
 18 נִסְעִי מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים גִּלְכָה דְחִתִּינָה וַנִּלְכֶּה יוֹסֵף אַחַד אֶחָיו
 19 וַיִּמְצָאֵם בְּדַחַן : וַיִּרְאֵי אֹתוֹ מִרְחֹק וּבְטָרֵם יִקְרַב אֵלֵיהֶם וַיַּהַדְּגֻלוּ
 20 אֹתוֹ לְחַמְיָתוֹ : וַיֹּאמְרוּ אִישׁ אֶל־אָחָיו הִנֵּה בַעַל הַחֲלֹמֹת הַלְזָה בָּא :
 21 וְעַתָּה לִכְנֹ וְנַחֲרֵמְהוּ וְנִשְׁלַכְהוּ בְּאֶחָד הַבְּרוֹת וְאֲמַרְנוּ חִתָּה רָעָה
 22 אֲבָלְתָהוּ וְנִרְאֶה מִדֵּי־הָיוּ הַלְמֹתָיו : וַיִּשְׁמַע רְאִיבֵן וַיַּצְלִיחֵם מִיָּדָם
 23 וַיֹּאמֶר לֹא נַכְנֹ נַפְשׁ : וַיֹּאמֶר אֲלֵיהֶם רְאִיבֵן אֶל־תִּשְׁפְּכוּיָדְכֶם הַשְׁלִיכוּ
 24 אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אֶל־תִּשְׁלַחְוּיָדְכֶם לְמַעַן הַצִּיל
 25 אֹתוֹ מִיָּדָם לְהַשִּׁיבֹו אֶל־אָבִיו : וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אָחָיו
 26 וַיִּשְׁטִישׁוּ אֶת־יוֹסֵף אֶת־פְּתוֹתָיו אֶת־תְּהַנֵּת הַפָּסִים אֲשֶׁר עָלָיו : וַלְקַחְהוּ
 27 וַיִּשְׁלַכּוּ אֹתוֹ הַבְּרוֹה וְהַבּוֹר רַק אֵין בּוֹ מַיִם : וַיִּשְׁבֹּה לְאֶקְלֵלֶהֶם
 28 וַיִּשְׁאֵי שְׂנִיָּהֶם וַיִּרְאֵי וְהִנֵּה אֲרֵתֹת יִשְׁמַעֲאֵלִים בָּאָה מִגִּלְעָד וּגְמֹלִיתָם
 29 יִשְׂאִים נִכְאֹת וְצָרִי נֹלֵט הוֹלְכִים לְהוֹרִיד מִצְרַיִם : וַיֹּאמֶר וְהַיְקִי
 30 אֶל־אָחָיו מִה־רַצְעָה כִּי נַחֲרֹג אֶת־אֹחֹתִי וְכַסִּינִי אֶת־דָּמִי : לָכֵן וַנִּמְצָרְנוּ
 31 לְיִשְׁמַעֲאֵלִים וַיִּדְגֵּלוּ אֶל־תְּהַרִיבוּ כִּי־אֶהְיֶנּוּ בְּשֹׁרְנוּ הוּא וַיִּשְׁמְעִי אָחָיו :
 32 וַיַּגְדֵּרְבוּ אֲנָשִׁים מִדְּנִיִּים סַחְרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר
 33 וַיִּמְסְרֵהוּ אֶת־יוֹסֵף לְיִשְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף
 34 מִצְרַיִם : וַיִּשָּׁב רְאִיבֵן אֶל־הַבּוֹר וְהִנֵּה אֶת־יוֹסֵף בְּבוֹר וַיִּקְרַע אֶת־
 35 כְּנָדָיו : וַיִּשָּׁב אֶל־אָחָיו וַיֹּאמֶר הִנֵּלֵד אֵינִי וְאָנִי אָהָ אֲנִי־בָא :
 36 וַיִּקְחִי אֶת־תְּהַנֵּת יוֹסֵף וַיִּשְׁתַּחֲוֶה עֲלָיִם וַיִּסְבְּלוּ אֶת־תְּהַנֵּת בְּדָם :
 37 וַיִּשְׁלַחֵהוּ אֶת־תְּהַנֵּת הַפָּסִים וַיָּבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מַצְאֵנוּ
 38 הַבְּרוֹה בְּנֶהֱ הוּא אֲבִי־לָא : וַיִּפְרַחַת וַיֹּאמֶר פְּתַחַת בְּלִי חִתָּה

רעה אֶפְלֹתָהּי שָׂרָה טָרַף יוֹסֵף: נִקְרַע נֶקֶב שִׁמְלֹתָיו וְגַשְׁם שֶׁקַּ 34
 בְּמִתְנוֹ נִתְאַפַּל עַל־בְּנֵי יָמִים רַבִּים: וְנִקְמָה כַּלְבָּנוּ וְכַלְבָּנֹתָיו 35
 לְנַחְמֵנוּ וְנִמְאֵן לְהַתְנַחֵם וַיֹּאמֶר כִּי־אָבֵד אֶל־בְּנֵי אָבֶל שְׂאֵלָה וַיִּבְקֶה
 אֶת־ אָבִיו: וְהַמְדָּלִים מָכְרוּ אֶת־ אֶל־מִצְרַיִם לְפֹטִיפֹר כְּרִים פָּרְטָה 36
 שֶׁר הַשְּׂבָתִים: פ

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וַיֹּסֶף הַיָּרֵד מִצְרַיִמָה וַיִּקְרָהּי פֹּטִיפֹר כְּרִים פָּרְטָה שֶׁר הַשְּׂבָתִים א
 אִישׁ מִצְרַיִם מִיַּד הַיִּשְׁמַעְאֵלִים אֲשֶׁר הוֹרְדָהּי שָׂמָה: וַיְהִי יְהוָה אִתִּי 2
 יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרַיִם: וַנְּרָא אֲדֹנָיו כִּי 3
 יְהוָה אִתּוֹ וְכֹל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ בְּיָדוֹ: וַיִּמְצָא יוֹסֵף 4
 חָן בְּעֵינָיו וַיִּשְׂרַת אֵת־וּ וַיִּשְׂקָהֶל עַל־בֵּיתוֹ וְכָל־נְשָׂוֹתָיו נָתַן בְּיָדוֹ:
 וַיְהִי מֵאֵן הַסְּקִיד אֶת־וּ בְּבֵיתוֹ וְעַל כִּלְאֲשֶׁר וְשָׂלוֹ וַיִּבְרַךְ יְהוָה ה
 אֲחֵרֵיכִי הַמִּצְרַיִם בְּגֹלֶל יוֹסֵף וַיְהִי בְרַכַּת יְהוָה בְּכָל־אֲשֶׁר וְשָׂלוֹ בְּבֵית
 וּבַשָּׂדֶה: וַיַּעֲזֹב כִּלְאֲשֶׁר־לוֹ בְּיַד יוֹסֵף וְלֹא־יָבֵד אֶת־וּ מֵאוֹמֶה כִּי 6
 אֲסִדְהִלְחֵם אֲשֶׁר־הוּא אִיבֵל וַיְהִי יוֹסֵף וַפְּהֵחֵאֵר וַיִּפֶּה מִרְאָה: וַיְהִי 7
 אַחֵר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֲשֶׁר־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר
 שְׂכַבָה עִמִּי: וַיִּמְאֵן וַיֹּאמֶר אֶל־אֲשֶׁת אֲדֹנָיו חֵן אֲדֹנִי לֹא־יָבֵד אֶת־וּ 8
 מִה־בְּבֵית וְכֹל אֲשֶׁר־וְשָׂלוֹ נָתַן בְּיָדִי: אִיבֵנִי גָדוֹל בְּבֵית הַזֶּה מִמִּנְיִ 9
 וְלֹא־יָחֲשֶׂה מִמִּנְיִ מֵאוֹמֶה כִּי אֲסִדְהִלְחֵם בְּאֲשֶׁר אֶת־אֲשֶׁתוֹ וְאִיךָ אֲעִשֶׂה
 הַרְעִיָה הַגְּדוֹלָה הַזֹּאת וְהִשְׁאֵתִי לְאֵלֵהֶם: וַיְהִי כַּדְּבָרָה אֶל־יוֹסֵף יוֹסֵף -
 יוֹסֵף וְלֹא־שָׁמַע אֵלֶיהָ לְשָׂכַב אִתָּהּ לְהַנּוֹת עִמָּה: וַיְהִי כַּהַיּוֹם הַזֶּה 11
 וַיִּבֹא הַבְּיָחָה לַעֲשׂוֹת מִלֹּאכְתּוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבָּיִת שֶׁם בְּבֵית:
 וַתַּחֲשֶׂהוּ בְּבִגְדוֹ לֵאמֹר שְׂכַבָה עִמִּי וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַנִּגַּס וַיִּצָּא 12
 תְּחוּצָה: וַיְהִי כִּרְאוּתָהּ כִּרְעוּב בְּגָדוֹ בְּיָדָהּ וַנִּגַּס הַתְּחוּצָה: וַתִּקְרָא 13
 לְאֲנָשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הַבּוֹא לָנוּ אִישׁ עֲבָרִי לְעָחֵק 14
 בְּנוֹ בָּא אֵלַי לְשָׂכַב עִמִּי וַאֲקַרָא בְּקוֹל גְּדוֹל: וַיְהִי כַּשִּׁמְעוֹ כִּי־הִרְוִימֵתִי ט
 קוֹלִי וַאֲקַרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַנִּגַּס וַיִּצָּא תְּחוּצָה: וַתִּנְחַח בְּגָדוֹ 16
 אֲעִלָּה עַד־בּוֹא אֲדֹנָיו אֶל־בֵּיתוֹ: וַתִּדְבַּר אֵלָיו כַּדְּבָרִים הָאֵלֶּה לֵאמֹר 17
 בָּא אֵלַי הַעֲבֹד הַעֲבָרִי אֲשֶׁר־הִבְאֵת לָנוּ לְעָחֵק כִּי: וַיְהִי כַּהַרְוִימִי קוֹלִי 18
 וַאֲקַרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַנִּגַּס תְּחוּצָה: וַיְהִי כַּשִּׁמְעַ אֲדֹנָיו אֶת־ 19
 דְּבָרֵי אֲשֶׁתוֹ אֲשֶׁר דְּבָרָה אֵלָיו לֵאמֹר כַּדְּבָרִים הָאֵלֶּה עָשָׂה לִי עַבְדָּה
 וַיַּחֲר אֲשֶׁר: וַיִּקַּח אֲדֹנִי יוֹסֵף אֶת־וּ וַיְתַנְחֵל אֶל־בֵּית הַסֹּהַר מִקִּים =

21 אֲשֶׁר־אֶכְרֶה הַמֶּלֶךְ אֲסִירִים וַיְהִירְשֵׁם בְּבֵית הַסֵּהר׃ וַיְהִי יְהוָה אִתּוֹ
 22 יוֹסֵף וַיְהִי אֵלָיו חֶסֶד וַיִּתֵּן ה' עִמּוֹ בְּעֵינֵי שָׂר בֵּית־הַסֵּהר׃ וַיִּתֵּן שָׂר בֵּית־
 הַסֵּהר בְּיַד־יוֹסֵף אֵת כְּלֵי־אֶסְרוֹם אֲשֶׁר בְּבֵית הַסֵּהר וְאֵת כָּל־אֲשֶׁר
 23 עֲשִׂים שָׂם הִיא הָיָה עֹשֶׂה׃ אֵין׃ שָׂר בֵּית־הַסֵּהר רָאָה אֶת־כָּל־
 מְאוּמָה בְּיָדוֹ בְּאֲשֶׁר יְהוָה אִתּוֹ וְאֲשֶׁר־הוּא עֹשֶׂה יְהוָה מֵצִלָּתוֹ׃ פ

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א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הִטָּאִי מִשְׁקָה מִלֶּךְ־מִצְרַיִם וְהָאִפָּה לְאֹדְנֵיהֶם
 2 לְמֶלֶךְ מִצְרַיִם׃ וַיִּקְרָא פְרֹעֹה עַל שְׁנֵי כְרִיסָיו עַל שָׂר הַמְּשָׁלִים וְעַל
 3 שָׂר הָאִפָּסִים׃ וַיִּתֵּן אֹתָם בְּמִשְׁמֶר בֵּית שָׂר הַשִּׁבְהִים אֶל־בֵּית הַסֵּהר
 4 מִקִּים אֲשֶׁר יוֹסֵף אֶסְרֵם שָׂם׃ וַיִּפְקֹד שָׂר הַשִּׁבְהִים אֶת־יוֹסֵף אֹתָם
 ה וַיִּשְׁרַת אֹתָם וַיְהִי יָמִים בְּמִשְׁמֶר׃ וַיַּחְלְמוּ הַלָּוִם שְׁנֵיהֶם אִישׁ
 הַלְּמֹו בְלִילָה אֶחָד אִישׁ כַּפְתָּרוֹן הַלְּמֹו הַמְּשָׁקָה וְהָאִפָּה אֲשֶׁר לְמֶלֶךְ
 6 מִצְרַיִם אֲשֶׁר אֲסִירִים בְּבֵית הַסֵּהר׃ וַיָּבֹא אֲלֵיהֶם יוֹסֵף בְּבֹקֶר וַיִּרְא
 7 אֹתָם וְהֵם זֹמְטִים׃ וַיִּשְׂאֵל אֶת־כְּרִיסֵי פְרֹעֹה אֲשֶׁר אִתּוֹ בְּמִשְׁמֶר בֵּית
 8 אֹדְנָיו לֵאמֹר מִדּוּעַ פְּנִיכֶם רָעִים הַיּוֹם׃ וַיֹּאמְרוּ אֵלָיו הַלָּוִם הַלְּמֵנוּ
 וּפְתַר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הַלּוֹא לְאֵלֹהִים פְּתָרָיִם כַּפְּרִי־נָא
 9 לִי׃ וַיִּסְפֹּר שְׂרֵי־הַמְּשָׁקִים אֶת־הַלְּמֹו לְיוֹסֵף וַיֹּאמֶר לוֹ בְּהַלּוֹמֵי וְהַעֲהֵר
 י גִּשְׁן לִפְנֵי׃ וּבַגִּשְׁן שְׁלֹשָׁה שְׁרִיגִם וְהוּא כַּפְרָתָת עֲלֵתָה נֹצֵה הַבְּשִׁילוֹ
 11 אֲשֶׁר־כִּלְתִּיהָ עֵבְדִים׃ וְכִים פְּרֹעֹה בְּיָדֵי וַאֲקַח אֶת־הַעֲבָדִים וְאֲשַׁחֵט
 12 אֹתָם אֶל־כִּים פְּרֹעֹה וַאֲתָן אֶת־הַכִּים עֲלֵיכֶם פְּרֹעֹה׃ וַיֹּאמֶר לוֹ יוֹסֵף
 13 זֶה פְתָרְנִי שְׁלֹשַׁת הַשָּׁרָטִים שְׁלֹשַׁת יָמִים הֵם׃ בְּעוֹד׃ שְׁלֹשַׁת יָמִים
 וַיֵּשֶׂא פְרֹעֹה אֶת־רֹאשׁוֹ וַהֲשִׁיבָה עֲלֵיכֶם וְנָתַתְּ כִּים־פְּרֹעֹה בְּיָדוֹ
 14 כַּמְּשַׁפֵּט הַרְאִשׁוֹן אֲשֶׁר הָיִיתְ מִשְׁקָחוֹ׃ כִּי אִם־זָכַרְתִּי אֹתָהּ כָּאֲשֶׁר
 יִיטֵב לָךְ וְעֲשִׂיתִנָּא עִמָּדֵי חֶסֶד וְהַזְכַּרְתִּנִּי אֶל־פְּרֹעֹה וְהוֹצֵאתִנִּי מִן־
 ט הַבַּיִת הַזֶּה׃ כִּי־נִגְבַּח גִּלְבָּתִי מֵאֲרֵץ הָעִבְרִים וְגַם־פָּה לֹא־עֲשִׂיתִי מְאוּמָה
 16 כִּי־שָׂמֵי אִתִּי בְבוֹר׃ וַיִּרְא שְׂרֵי־הָאִפָּסִים כִּי־טוֹב פְּתַר וַיֹּאמֶר אֲלֵי־יוֹסֵף
 17 אֶהֱאִיל בְּהַלּוֹמֵי וְהָיָה שְׁלֹשָׁה סְלֵי הָרִי עֲלֵי־רֹאשִׁי׃ וּבַכֵּל הַעֲלוֹן מִכֵּל
 מֵאֵבֶל פְּרֹעֹה מַעֲשֶׂה אִפָּה וְהָעוֹף אֵכֵל אֹתָם מִן־הַסֵּל מִכֵּל רֹאשִׁי׃
 18 וַיִּגְעַן יוֹסֵף וַיֹּאמֶר זֶה פְתָרְנִי שְׁלֹשַׁת הַסֵּלִים שְׁלֹשַׁת יָמִים הֵם׃
 19 בְּעוֹד׃ שְׁלֹשַׁת יָמִים וַיֵּשֶׂא פְרֹעֹה אֶת־רֹאשׁוֹ מֵעֲלִיהָ וְהִלָּה אֹתָהּ
 כ עֲלֵעֵץ וְאֵבֶל הָעוֹף אֶת־בְּשָׂרָהּ מֵעֲלִיהָ׃ וַיְהִי׃ בַּיּוֹם הַשְּׁלִישִׁי נָוִם

v. 15. מִלְרֶךְ

v. 22. הַאֲסִירִים ק'

v. 20. אֲסִירֵי ק'

הַלְדָּת אֶת־פְּרֵטָה וַיַּעַשׂ מִשְׁתֵּה לְכַל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁוֹ שֶׁר הַמַּשְׁקִים
 וְאֶת־רֹאשׁוֹ שֶׁר הָאֲפִים בְּתוֹךְ עֲבָדָיו: וַיָּשָׁב אֶת־שֵׁר הַמַּשְׁקִים עַל־
 21 מִשְׁקָהוּ וַיִּתֵּן הַקִּיס עַל־כַּף פְּרֵטָה: וְאֵת שֵׁר הָאֲפִים תָּלַהּ בְּאֶמֶר
 22 פֶּתַר לָהֶם יוֹסֵף: וְלֹא־זָכַר שֶׁר־הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחְתֵּהוּ:
 23

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וַיְהִי מִקֵּץ שָׁנָיִם וָיָמִים וַפְּרֵטָה הָלַם וַהֲנִיחָ עֹמֵד עַל־הַיָּאָר: וַהֲנִיחָ *
 מִן־הַיָּאָר עֵלֶת שֶׁבַע פְּרוֹת וָפְרוֹת מִקְרָא וּבְרִיאוֹת בְּשֵׁר וַתַּרְעִינָהּ בְּאֵחוּ:
 וַהֲנִיחָ שֶׁבַע פְּרוֹת אַחֲרוֹת עֵלוֹת אַחֲרֵיהֶן מִן־הַיָּאָר רַעוֹת מִקְרָא
 3 וְדַקִּיּוֹת בְּשֵׁר וַתַּעֲמִדְתָּ אֶצְל הַפְּרוֹת עַל־שֵׁפֶת הַיָּאָר: וַתֹּאמְרֵנָה
 4 הַפְּרוֹת רַעוֹת הַמִּקְרָא וְדַקִּיּוֹת הַבְּשֵׁר אֵת שֶׁבַע הַפְּרוֹת וַפֶּתַ הַמִּקְרָא
 5 וַתַּבְרִיאוֹת וַיִּוָּקֵץ פְּרֵטָה: וַיִּוָּשֶׁן וַיִּהְיֶלֶם שְׁנֵית וַהֲנִיחָ שֶׁבַע שְׁבָלִים
 6 עֵלוֹת בְּקִנְיָה אַחַד בְּרִיאוֹת וְטְבוֹת: וַהֲנִיחָ שֶׁבַע שְׁבָלִים דַּקִּיּוֹת וְשֵׁדוּפֹת
 7 קָדִים צְמִחוֹת אַחֲרֵיהֶן: וַתִּבְלַעְנָה הַשְּׁבָלִים הַדַּקִּיּוֹת אֵת שֶׁבַע הַשְּׁבָלִים
 8 הַבְּרִיאוֹת וַתִּמְלְאוּ וַיִּוָּקֵץ פְּרֵטָה וַהֲנִיחָ הַקִּיס: וַיְהִי בְּבִקְר וַתַּשְׁמַעַם
 9 רֹדְפוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חֹרֶטְמֵי מִצְרָיִם וְאֶת־כָּל־חַכְמֵיהֶם וַיֹּסְפֵר
 10 פְּרֵטָה לָהֶם אֶת־חֲלָמֹו וְאִין־פִּיתָר אִיהֶם לְפְרֵטָה: וַיַּדְבֵּר שֶׁר הַמַּשְׁקִים
 11 אֶת־פְּרֵטָה לֵאמֹר אֶת־חֲטָאֵי אֲנִי מִזְכּוֹר הַקִּיס: פְּרֵטָה קָנָה עַל־עֲבָדָיו
 12 וַיִּתֵּן אֹתִי בַּמֶּשֶׁמֶר בֵּית שֶׁר הַשְּׁבָחִים אֹתִי וְאֵת שֶׁר הָאֲפִים:
 13 וַתַּחַלְמָה הַלִּים בְּלִילָה אַחַד אֲנִי וַהֲיָא אִישׁ כַּפְּחוֹן הַלְמִי חֲלָמִי:
 14 וְשֵׁם אֹתִי נַעַר עֲבָדִי עֲבָד לְשֶׁר הַשְּׁבָחִים וַיִּסְפְּרֵלִי וַיִּפְתַּרְלִי אֶת־
 15 חֲלָמֵינִי אִישׁ כַּחֲלָמֹו פֶּתַר: וַיְהִי כַּאֲשֶׁר פִּתַּרְלִי כֵן הִנֵּה אֹתִי
 16 הַשִּׁיב עַל־פְּנֵי וְאֵחוֹ תָּלַהּ: וַיִּשְׁלַח פְּרֵטָה וַיִּקְרָא אֶת־יוֹסֵף וַיַּרְצֵהוּ
 17 מִן־הַבְּיָר וַיַּגְלֵחַ וַיַּהֲלֵק שְׁמֵלְתָיו וַיִּבָּא אֶל־פְּרֵטָה: וַיֹּאמֶר פְּרֵטָה
 18 אֶל־יוֹסֵף הַלִּים חֲלָמֵי וַפֶּתַר אֵין אֹתֹו וְאֲנִי שָׁמַעְתִּי עֲלֶיךָ לֵאמֹר
 19 תִּשְׁמַע הַלִּים לְפֶתַר אֹתֹו: וַיַּעַן יוֹסֵף אֶת־פְּרֵטָה לֵאמֹר בְּלִעְדֵי אֱלֹהִים
 20 גַּעַתָּ אֶת־שָׁלִים פְּרֵטָה: וַיַּדְבֵּר פְּרֵטָה אֶל־יוֹסֵף בְּחֲלָמֵי הַנָּגִי עֹמֵד
 21 עַל־שֵׁפֶת הַיָּאָר: וַהֲנִיחָ מִן־הַיָּאָר עֵלֶת שֶׁבַע פְּרוֹת בְּרִיאוֹת בְּשֵׁר
 22 וַפֶּתַת תָּאָר וַתַּרְעִינָהּ בְּאֵחוּ: וַהֲנִיחָ שֶׁבַע־פְּרוֹת אַחֲרוֹת עֵלוֹת אַחֲרֵיהֶן
 23 חֲלוֹת וְרַעוֹת תָּאָר מֵאֵד וְדַקִּיּוֹת בְּשֵׁר לְאֶרְצֵיתִי כִּתְהֵה בְּכָל־אֶרֶץ
 מִצְרָיִם לְרַע: וַתֹּאמְרֵנָה הַפְּרוֹת הַדַּקִּיּוֹת וַתַּרְעִיּוֹת אֵת שֶׁבַע הַפְּרוֹת
 הַבְּרִיאוֹת הַבְּרִיאוֹת: וַתִּבְאָה אֶל־קַרְפָּתָה וְלֹא לִידַע כִּי־בָּאֵי אֵל־
 21 קַרְפָּתָה וַמִּרְאִיהֶן רָע כַּאֲשֶׁר בַּתְּחִלָּה וַאֲיָקֵץ: וְאָרָא בְּחֲלָמֵי וַהֲנִיחָ:
 22

- 23 שבע שפלים עלת בקנה אחד מלאת וטבות: והנה שבע שפלים
 24 זממות תקות שדשות קדים צמחות אחריהם: ותבלעון השפלים
 הנקת את שבע השפלים הטבות ואמר אליהם הנה הנה ואין מגיד
 25 לי: ויאמר יוסף אליהם הנה הנה הנה הנה הנה הנה הנה הנה הנה הנה
 26 עשה הגיד לפרעה: שבע פרת הטבת שבע שנים הנה ושבע השפלים
 27 הטבת שבע שנים הנה הנה הנה הנה הנה הנה הנה הנה הנה הנה
 והקלת העלת אחריהן שבע שנים הנה ושבע השפלים הנקות
 28 שדשות הקדים יהיו שבע שני רעב: היא הדבר אשר דברתי אל
 29 פרעה אשר האלהים עשה הראה את-פרעה: הנה שבע שנים באת
 30 שבע עהיל בכל-ארץ מצרים: וקמו שבע שני רעב אחריהן וישכח כל
 31 השבע בארץ מצרים וכלה הרעב את-הארץ: ולא ימצא השבע בארץ
 32 מפני הרעב ההיא אחריהן כירכבד הוא מאד: ועל השנות ההלום
 אל-פרעה עצמום כירכבד מעם האלהים וממקרה האלהים לעשותו:
 33 ועשה נרא פרעה איש נבון והכם וישיתוהו על-ארץ מצרים: ועשה
 34 פרעה ויפקד פקדים על-הארץ וחמש את-ארץ מצרים בשבע שני
 35 השבע: ויקבצו את-כל-אכל השנים הטבות הבאת האלה ויצבורו-ב
 36 תחת נד-פרעה אכל בערים ושמו: והנה האכל לפקדון לארץ
 לשבע שני הרעב אשר תהיון בארץ מצרים ולא-תקבת הארץ ברעב:
 37 ויטב הדבר בעיני פרעה ובעיני כל-עבדיו: ויאמר פרעה אלי-עבדיו
 38 ה:מצא כזה איש אשר רוח אלהים בו: ויאמר פרעה אלי-יוסף
 39 מ אחרי הדור אלהים איתך את-עלית-את איך-נבון והכם כמות: אתה
 40 תהנה על-ביתי ועל-עמך ושק כל-עמי רק הנשא אנגל ממך: ויאמר
 41 פרעה אלי-יוסף ראה נתתי אתך על כל-ארץ מצרים: ונסר פרעה
 את-עבדיו מעל קדו ונתן אתה על-יד יוסף וילבש אתו בגדי-שש
 42 וישם רכב הזהב על-עמך: וירכב אתו במרכבת המסכה אשר-לו
 43 ויקראו לפניו אברהם ויחן אתו על כל-ארץ מצרים: ויאמר פרעה
 אלי-יוסף אני פרעה ובלעדיך לא-יורים איש את-ידו ואת-רגלו בכל-
 44 ארץ מצרים: ויקרא פרעה שם-יוסף מצאת פניך וימך-לך את-אסנת
 45 בת-דישוי פדע פתן אן לאשה ונצא יוסף על-ארץ מצרים: ויוסף
 46 בדרשלים שנה בעמדו לפני פרעה מלך-מצרים ונצא יוסף מלפני
 47 פרעה ויגשבר בכל-ארץ מצרים: ותעש הארץ בשבע שני השבע
 48 לקמאים: ויקבץ את-כל-אכל שבע שנים אשר היו בארץ מצרים
 49 וימך-אכל בערים אכל שדה-העיר אשר סביבתיה נתן בתוכה: ויצבר
 יוסף בר פתול הים הרבה מאד עד כיתהל לספר כיר-אין מספר:

וְלוֹסֶפֶה יָלַד שְׁנֵי בָנִים בְּטָרַם תְּבוֹא שְׁנַת הַרְעָב אֲשֶׁר גִּלְדָּה לּוֹ אֶסְנֹת :
 בְּתַפְיֵי פָרַע לָחַן אֵין : וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכֹר מִנְשֵׁה כִּי־יִשְׁפָּטֵי
 אֱלֹהִים אֶת־מִלְּעַמְלֵי וְאֵת כַּלְבִּיּוֹת אָבִיו : וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרַיִם
 כִּי־הִפְרִי אֱלֹהִים בְּאֶרֶץ מִצְרַיִם : וַתִּכְלֶינָה שְׁבַע שָׁנֵי הַשָּׁבַע אֲשֶׁר הָיָה
 בְּאֶרֶץ מִצְרַיִם : וַתִּחְלֶינָה שְׁבַע שָׁנֵי הַרְעָב לָבוֹא בְּאֶשֶׁר אָמַר יוֹסֵף וַהֲיִי
 רָעֵב בְּכָל־הָאָרְצוֹת וּבְכָל־אֶרֶץ מִצְרַיִם הָיָה לָחֶם : וַתִּרְעַב כָּל־אֶרֶץ מִצְרַיִם
 וַיִּצְעַק הָעָם אֶל־פַּרְעֹה לֵאמֹר פָּרְעֹה לְכָל־מִצְרַיִם לָכֵן אֱלֹהֵינוּסָה
 אֲשֶׁר־יֹאמַר לָכֶם תַּעֲשׂוּ : וַתִּרְעַב הָיָה עַל כָּל־פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף
 אֶת־כְּלֵי־אֲשֶׁר בָּהֶם וַיִּשְׁכַּר לְמִצְרַיִם וַיַּחֲזֹק הַרְעָב בְּאֶרֶץ מִצְרַיִם : וְכָל־
 הָאָרֶץ בָּאִי מִצְרַיִמָה לְשֹׂכֵר אֱלֹהֵינוּסָה כִּי־חָזַק הַרְעָב בְּכָל־הָאָרֶץ :

CHAPTER XLII. מב

וַיִּקְרָא יַעֲקֹב כִּי יִשְׁכַּבֵּר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לֵמֹה תִּהְיֶינָה : א
 וַיֹּאמֶר הִנֵּה שְׁמַעְתִּי כִּי יִשְׁכַּבֵּר בְּמִצְרַיִם רְדוּ־שָׁמָּה וְשָׁבוּ־לִי מִשָּׁם
 וְנַחֲמֵה וְלֹא נָמוּת : וַיִּרְדּוּ אֶת־יוֹסֵף עִשְׂרֵה עֶשְׂרֵה לְשָׁבֵר בְּרַ מִמִּצְרַיִם : ב
 וַאֲתִּבְנִימִן אֶתִּי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אֶחָיו כִּי אָמַר פֶּדוּקָרָאנִי
 אֶסּוּן : וַיְבֹאֵל בְּנֵי יִשְׂרָאֵל לְשָׁבֵר בְּחֵד הַפָּאִים כִּי־הָיָה הַרְעָב בְּאֶרֶץ
 כְּנָעַן : וַיּוֹסֶף הוּא הַשְּׁלֵט עַל־הָאָרֶץ הוּא הַמַּשְׁכִּיב לְכָל־עַם הָאָרֶץ
 וַיְבֹאֵל אֶתִּי יוֹסֵף וַיִּשְׁתַּחֲוּוּ־לּוֹ אַפְסִים אַרְבָּעָה : וַיִּקְרָא יוֹסֵף אֶת־אֶחָיו
 וַיִּבְרַם וַיַּחַבֵּר אֲלֵיהֶם וַיַּדְבֵּר אִתָּם קְשׁוֹת וַיֹּאמֶר אֲלֵיהֶם מֵאֵין בְּאֵלֶם
 וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לְשֹׁפְרָאֵבֵל : וַיִּכְבַּר יוֹסֵף אֶת־אֶחָיו וְהֵם לֹא הִסְתַּהּוּ : ג
 וַיַּזְכֵּר יוֹסֵף אֵת הַחֲלֻמוֹת אֲשֶׁר הִלֵּם לָהֶם וַיֹּאמֶר אֲלֵיהֶם מְרַגְלִים
 אַתֶּם לָרְאִית אֶת־עֲרֻגַת הָאָרֶץ בְּאֵתֶם : וַיֹּאמְרוּ אֵלָיו לֹא אִדְּנָי גַּבְדִּיקָה
 פֹּאֵו לְשֹׁפְרָאֵבֵל : כִּלְמֵו בְּנֵי אִישׁ־אֶחָד נַחֲמֵו כְּנִים אֲלֵהֵו לֹא־הָיָה
 עֲבָדִיקָה מְרַגְלִים : וַיֹּאמֶר אֲלֵיהֶם לֹא כִּי־עֲרֻגַת הָאָרֶץ בְּאֵתֶם לָרְאִית : ד
 וַיֹּאמְרוּ שְׁנַיִם עֶשֶׂר עֲבָדִיקָה אַחִים : אֶחָדֵו בְּנֵי אִישׁ־אֶחָד בְּאֶרֶץ
 כְּנָעַן וְהָיָה הַקָּטָן אֶת־אֲבִינֵו הַיּוֹם וְהָאֶחָד אֵינֵנִי : וַיֹּאמֶר אֲלֵיהֶם
 יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֹאמֹר מְרַגְלִים אַתֶּם : בְּזֹאת תִּבְחַנְתֵּו חֵי
 פָרְעֹה אֶת־פָּצָאֵי מוֹדָה כִּי אֶת־פָּצָאֵי אַחֵיכֶם הַקָּטָן הָיָה : שְׁלַחוּ מִכֶּם
 אֶחָד וַיִּקַּח אֶת־אֲחֵיכֶם וְאִתָּם הָאֶסְרֵו וַיַּבְהִיֵו דְבַרְיִכֶם הַאֲמִית אִתְּכֶם
 וְאֶסְלֹא חֵי פָרְעֹה כִּי מְרַגְלִים אַתֶּם : וַיֹּאמְרוּ אֲלֵהֶם אֲלֵי־מִשְׁמַר שְׁלַשָּׁה
 יָמִים : וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּנִים הַשְּׁלִישִׁי זֹאת עֲשׂוּ וַחֲזִי אֶת־הָאֱלֹהִים

19 אָנִי יָקָא׃ אֲסִפְנִים אִתָּם אֲחֵיכֶם אֶחָד בְּאֶסֶר בְּבֵית מִשְׁמַרְכֶם וְאִתָּם
 ב לְבִי הִבְיֹאֵי שָׂבֵר בְּעֵינַי בְּתִיכֶם׃ וְאֶת־אֲחֵיכֶם הִקְטַן תִּבְיֹאֵי אֵלַי
 21 וְנֹאמְרֵי דְבַרְכֶם וְלֹא תִמְחֹתוּ וּנְקַשְׁרוּכֶן׃ וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אָבֵל
 אֲשֶׁמִּים׃ אֲנַחְנָה עַל־אֲחֵינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהַתְחַנְּנוֹ אֵלֵינוּ
 22 וְלֹא שָׁמַעְנוּ עֲלֵיכֶן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת׃ וַיַּעַן רְאִיבֵן אִתָּם
 לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם׃ לֵאמֹר אֶל־תִּהְיֶהֱיָה בְּיָדְךָ וְלֹא שָׁמַעְתֶּם
 23 וְכִסַּדְמוֹ הִנֵּה נִדְרַשׁ׃ וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הַמְלִיץ
 24 בִּינְתָם׃ וַיֹּסֵב מַעְלֵיהֶם וַיִּבְדֵּךְ וַיִּשָּׁב אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאִתָּם
 כֶּה אֶת־שִׁמְלוֹן וַיֹּאסֶר אֹתוֹ לְעֵינֵיהֶם׃ וַיַּצֵּו יוֹסֵף וַיַּמְלִאֵי אֶת־כַּלְבֵיהֶם כֶּרֶךְ
 וְלִהְיֹיב כַּסְפֵיהֶם אִישׁ אֶל־שִׁקְלוֹ וְלָתֵת לָהֶם אֶהָה לְדָרְךָ וַיַּעַשׂ לָהֶם
 26 כֵּן׃ וַיִּשְׂאוּ אֶת־שִׁבְרָם עַל־חַמְרֵיהֶם וַיִּלְכְּדוּ מִשָּׁם׃ וַיִּפְתַּח הָאָחֵד אֶת־
 27 שִׁקְלוֹ לָתֵת מִכְסָּא לְחַמְרוֹ בַּמְלֹן וַיִּרְא אֶת־כַּסְפּוֹ וַהֲזֵה־הָיָה בְּפִי
 28 אִמְתַּחְתּוֹ׃ וַיֹּאמֶר אֶל־אָחִיו הַיֹּשֵׁב כַּסְפִּי וְגַם הִנֵּה בְּאִמְתַּחְתִּי וַיִּצָא
 29 לָכֶם וַיִּחְדְּרֵי אִישׁ אֶל־אָחִיו לֵאמֹר מַה־זֹּאת עָשָׂה אֲלֵהֶם לִנִּי׃ וַיִּבְיֹאֵי
 אֶל־יַעֲקֹב אָבִיהֶם אַרְבָּה כָּנָעַן וַיַּגִּידוּ לוֹ אֵת כָּל־הַקְרַת אִתָּם לֵאמֹר׃
 5 לְדַבַּר הָאִישׁ אֲלֵנִי הָאָרֶץ אִתָּנוּ קָשׁוּת וַיִּתֵּן אֹתָנוּ כְּמִרְגָלִים אֶת־הָאָרֶץ׃
 31 וַיֹּאמֶר אֲלֵיו כִּינִים אֲנִי לֹא הָיִינוּ מִרְגָלִים׃ שְׁנַיִם־עָשָׂר אֲנַחְנוּ אָחִים
 32 בְּנֵי אָבִינוּ הָאָחֵד אֵינָנו וְהִקְטַן הַיּוֹם אֶת־אָבִינוּ בְּאָרֶץ כְּנָעַן׃ וַיֹּאמֶר
 אֲלֵינוּ הָאִישׁ אֲלֵנִי הָאָרֶץ בְּזֹאת אֲלַע כִּי כִינִים אִתָּם אֲחֵיכֶם הָאָחֵד
 34 הַיְחִיתֵי אֹתִי וְאֶת־רַעְיוֹן בְּתִיכֶם קָחוּ וְלִנִי׃ וְהִבְיֹאֵי אֶת־אֲחֵיכֶם הִקְטַן
 אֵלַי וְאֲדַלֶּה כִּי לֹא מִרְגָלִים אִתָּם כִּי כִינִים אִתָּם אֶת־אֲחֵיכֶם אֶתֵּן
 35 לָכֶם וְאֶת־הָאָרֶץ תִּסְתַּרוּ׃ וַיְהִי הֵם מְרוֹקִים שִׁקְרָהֶם וַהֲזֵה־אִישׁ
 צְרוּר־כַּסְפוֹ בְּשִׁקְלוֹ וַיִּרְאֵי אֶת־צְרוּרוֹת כַּסְפֵיהֶם הִסָּה וְאָבִיהֶם וַיִּירָאֵי׃
 36 וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אָבִיהֶם אֲתִי שִׁכַלְתֶּם יוֹסֵף אֵינָנו וְשָׁמַעוֹן אֵינָנו
 37 וְאֶת־בְּנֵי־מֶן תִּקְחוּ עֲלֵי דָוִי כִלְיָה׃ וַיֹּאמֶר רְאִיבֵן אֶל־אָבִיו לֵאמֹר אֶת־
 שְׁנֵי בְנֵי תַמְרִית אֲסִדְלָא אָבִירָאֵנוּ אֲלֵיךָ תִּנְה אֹתוֹ עַל־יְדֵי נְאֻמִי אֲשִׁיבֵנוּ
 38 אֲלֵיךָ׃ וַיֹּאמֶר לֹא־יִרְדַּ בְּנֵי עַמְכֶם פִּיר־אָחִיו מֵת וְהָיָה לְבָדוֹ נִשְׂאָר
 וַיִּקְרָאֵהוּ אֲסִין בְּדָרְךָ אֲשֶׁר תִּלְטִי־בָהּ וְהִזְכַּרְתֶּם אֶת־שִׁיבְתִי בְּיָמַי שְׂאִילָה׃

CHAPTER XLIII. מג

2 וַיִּהְיֶה כִּבְד בְּאָרֶץ׃ וַיְהִי כַּאֲשֶׁר כָּלֵל לְאָבֵל אֶת־הַשֶּׁבֶר אֲשֶׁר הִבְיֹאֵי
 3 מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אָבִיהֶם שָׁבוּ שְׁבוּ־לָנוּ מִצְרַיִם׃ וַיֹּאמֶר
 אֲלֵיו וַיְהִי־הָיָה לֵאמֹר הָעַד הָעַד בְּנֵי הָאִישׁ לֹא־תִרְאוּ פָנַי בְּלִחְתִּי

- אַחֲכֵם אַתֶּם : אִם־נִשְׁקֶה מִשְׁלַח אֲדֹאֲהֵינּוּ אִתָּנוּ נִרְדָּה וְנִשְׁפָּרָה לָךְ 4
 אָבֶל : וְאִם־אִיֶּקֶה מִשְׁלַח לֹא נִרְדָּה כִּי־הָאִישׁ אָמַר אֲלֵינוּ לֹא־תֵרָאֵ אֲנִי 5
 בְּלִמִּי אַחֲכֵם אַתֶּם : וַיֹּאמֶר יִשְׂרָאֵל לְמַה תִּקְלַתֶם לִי לְהַעֲרִיד לְאִישׁ 6
 הַעֲרִיד לָכֶם אִח : וַיֹּאמְרוּ שָׂאִיל שְׂאֵלֵה־אִישׁ לִנִּי וְלִמְזֻקְתֵּנוּ לֵאמֹר 7
 הַעֲרִיד אַחֲכֵם הִל הַיֵּשׁ לָכֶם אִתּוֹ וְנִגְדַלְלוּ עֲלֵינוּ תִּדְבְּרוּם הַאֲלֵה הַיְהוּשׁ 8
 נִדַע כִּי יֹאמֶר הַיְהוּדִי אֶת־אֲחֵיכֶם : וַיֹּאמֶר יְהוֹדָה אֶל־יִשְׂרָאֵל אָבִיו 8
 שְׁלַחַה הַצֵּר אִתִּי וְהַקִּימָה וְנִלְכַּה וְנִחַתָּה וְלֹא נִמְוֹת גַּם־אֲנֵחֵנוּ גַם־אֲתָה 9
 גַּם־טַעֲמֵנוּ : אֲנִכִּי אֶעֱרָבֵנּוּ מִיָּדִי תִּבְקָשׁנוּ אִם־לֹא הַבִּיאֲתוּ אֵלָיִךְ 10
 וְהַצַּנְתִּי לְשָׂאִיל וְהַטַּאֲתִי לָךְ כִּלְהַנְמִים : כִּי לִיֵּלָה הַחֲסִמְהֵמֵנוּ כִּי־ 11
 עָתָה שָׁבֵנוּ זֶה פַעַמִּים : וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל אַבְרָהָם אֲבִיכֶם אֵשׁ־אֵל 11
 זֹאת עָשָׂה קָדְמוֹ מִזְמַנְתָּ הָאָרֶץ בְּכָל־כֶּם וְהַיְהוּדִי לְאִישׁ מִנְחָה מַעֲט 12
 אָרֶז וּמַעֲט דְבַשׁ וְכֹאֵת וְלֹט פִּטְיוֹם וְשִׁקְדִים : וְכִסָּה מִשְׁנֵה קָחוּ בְיַדְכֶם 12
 וְאֶת־הַיֶּסֶה הַמְּיוֹשֵׁב בְּפִי אֲמַתְחֵיכֶם תְּשִׁיבוּ בְיַדְכֶם אֵילֵי מִשְׁנֵה הַיֵּא : 13
 וְאֶת־אֲחֵיכֶם קָחוּ וְקִימוּ שׁוּבוּ אֵלֵה־אִישׁ : וְאֵל שְׂדֵי יוֹתָן לָכֶם רַחֲמִים 13
 לְפָנֵי הָאִישׁ וְשַׁלַּח לָכֶם אֲדֹאֲהֵיכֶם אַחֵר וְאֶת־בְּנֵי־זַמִּין וְאֵלֵי כַּאֲשֶׁר 14
 שְׁלַחְתִּי שְׁבַלְתִּי : וְנִקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֵה־כֶּסֶף לְקָחוּ 15
 בְּיָדָם וְאֶת־בְּנֵי־זַמִּין וְנִקְמוּ מִצָּרִים וְנַעֲמְדוּ לְפָנֵי יוֹסֵף : וְיֵרָא יוֹסֵף 16
 אֲתָם אֲדֹבְנֵי־זַמִּין וַיֹּאמֶר לְאֲשֶׁר עַל־יְדָיו הִבָּא אֶת־הָאֲנָשִׁים הַבְּנוֹתָה 17
 וְשִׁבַת שְׁבַח וְהִלֵּךְ כִּי אִתִּי וְאֲכָלוּ הָאֲנָשִׁים בַּצִּהָרוֹם : וְנַעֲשֵׂה הָאִישׁ כַּאֲשֶׁר 18
 אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בְּיַתֵּה יוֹסֵף : וַיִּירָא הָאֲנָשִׁים כִּי 18
 הַיְבֵאֵה בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשֵּׁם בְּאֲמַתְחֵי־נוּ בַתְּחִלָּה 19
 אֲנֵחֵנוּ מִיַּבְאִים לְתַהַלְלַל עֲלֵינוּ וְלַתְּהַלְלַל עֲלֵינוּ וְלִקְרַחַת אֲנֵחֵנוּ לְעַבְדִּים 20
 וְאֶת־הַמְּכִרִים : וַיִּנְשֵׂא אֵלֵה־אִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פַּתַח 10
 הַבַּיִת : וַיֹּאמְרוּ כִּי אֲדִנִּי וְכִד נִרְדָּנוּ בַתְּחִלָּה לְשִׁפְרָאֲבֶל : וַיְהִי כִּי־ 21
 בָּאנוּ אֶל־הַמֶּלֶךְ וְנִשְׁתַּחֲוֶה אֶת־אֲמַתְחֵי־נוּ וְהַצֵּה כִּסֵּף־אִישׁ בְּפִי אֲמַתְחֵי־נוּ 21
 כִּסְפֵנוּ בְּמִשְׁקָלוֹ וְנִשָּׁב אִתִּי בְיַדְנוּ : וְכִסָּה אַחֵר הַיְהוּדִי בְיַדְנוּ לְשִׁפְרָאֲ 22
 אָבֶל לֹא נִרְעֵנו מִיַּדְשָׁם כִּסְפֵנוּ בְּאֲמַתְחֵי־נוּ : וַיֹּאמֶר שְׁלֹמֹם לָכֶם אֵלֵי 23
 תִּירָאֵי אֲלֵהֵיכֶם וְאֵלֵהֵי אַחֲכֵם נָתַן לָכֶם מַטְמִין בְּאֲמַתְחֵיכֶם כִּסְפֵכֶם 24
 כַּאֲשֶׁר אֵלֵי וַיִּזְבָּא אֱלֹהִים אֶת־שְׁמֵעִין : וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בְּיַתֵּה 24
 יוֹסֵף וַיַּתְדַּמְּיוּם וַיְהַעֲרֵי רַגְלֵיהֶם וַיַּתֵּן מִכְסָּא לְחַמְרֵיהֶם : וַיִּלְוֵנוּ אִתִּי 25
 הַמִּנְחָה עַד־בֵּיא יוֹסֵף בְּצִהָרוֹם כִּי שָׁמַעֵי כִרְשָׁם וְאֲכָלוּ לֶחֶם : וַיָּבֵא 26
 יוֹסֵף הַבְּיַתָּה וַיְבִיאֵנוּ לֹו אֶת־הַמִּנְחָה אֲשֶׁר־בְּיַדָם הַבְּיַתָּה וַיִּשְׁתַּחֲוּוּ־לוֹ 27
 אַרְבָּה : וַיִּשְׂאֵל לָהֶם לְשָׁלִים וַיֹּאמֶר הַשָּׁלִים אַחֲכֶם הַיּוֹתָן אֲשֶׁר

28 אַמְרַתֶּם הַעֲדֵפוּ חַי: וַיֹּאמְרוּ שְׁלוֹם לְעַבְדְּךָ לְאֲבוֹנוֹ עֲדֵפוּ חַי וַיִּקְרָא
 29 וַיִּשְׁתַּחֲוֶה: וַיִּשָּׂא עֵינָיו וַיִּרְא אֶת־בְּנֵי־מִן אָחִיו כַּדְּאִמְרוּ וַיֹּאמֶר הַזֶּה
 ל אַחֲיֵכֶם הַקָּטָן אֲשֶׁר אַמְרַתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים יִחַדְקֶה בְּנֵי: וַיִּמְהַר
 יוֹסֵף כִּי־יִבְכְּמוּ רַחֲמָיו אֶל־אָחִיו וַיִּבְקֶשׂ לְבָכּוֹת וַיִּבְכֹּא הַחֲדָרָה וַיִּבְכֶּה
 31 שָׁמָּה: וַיִּרְמֵזוּ סָגְרוּ וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׂימוּ לְהֶם: וַיִּשְׂמוּ לוֹ
 32 לְבָדוֹ וְלֶהֱם לְבָדָם וְלַמְצֹרִים הָאֵכָלִים אֶתֹו לְבָדָם כִּי לֹא יוֹכְלוּ
 33 הַמְצֹרִים לֶאֱכֹל אֶת־הַדְּבָרִים לְהֶם כִּי־תוֹעֵבָה הוּא לְמְצֹרִים: וַיִּשְׁבִּי
 לְפָנָיו הַבָּכָר כַּבְּלָתוֹ וְהַצְעִיר כַּעֲרָתוֹ וַיִּתְקַהּ הָאֲנָשִׁים אִישׁ אֶל־
 34 רֵעֵהוּ: וַיִּשָּׂא מִשָּׂאת מִצֵּי פָרֹו אֱלֹהִים וַתִּרְבַּ מִשָּׂאת בְּנֵי־מִן מִמִּשְׂאֵת
 כָּלֶם הַמֵּשׁ יָדוֹת וַיִּשְׁתָּו וַיִּשְׁבְּרוּ עִפוֹ:

CHAPTER XLIV. מד

א וַיֵּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ לְאִמְרוֹ מִלֵּא אֶת־דַּמְתַּחַת הָאֲנָשִׁים אֶכְל כַּאֲשֶׁר
 2 יוֹכְלוּן שָׂאת וְשִׁים כַּכְּדָאִישׁ בְּפִי אַמְתַּחַתוֹ: וְאֶת־גְּבוּלֵי גְבוּעַ הַכֶּסֶף
 תְּשִׂים בְּפִי אַמְתַּחַת הַקָּטָן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כַּדְּבַר יוֹסֵף אֲשֶׁר
 4 3 הִדְּבַר: הַבֶּקֶר אֹו וְהָאֲנָשִׁים שְׁלֹוֹ הַמָּה וְהַמְרִיחֶם: הֶם וַיֵּצֵאוּ אֶת־
 הַעִיר לֹא הִתְחַקְוּ יוֹסֵף אִמְרוֹ לְאֲשֶׁר עַל־בֵּיתוֹ קוּם יָדָה אָחִרֵי הָאֲנָשִׁים
 ה וְהַשְׁנֵתֶם וְאִמְרַת אֱלֹהִים לְמַה שְׁלַמְתֶּם רַעַה תַּחַת טוֹבָה: הַלְוֹא זֶה
 אֲשֶׁר יִשְׁתַּה אֲדֹלִי כִי וְהוּא יִחַשׁ יִחַשׁ כִּי הִרְעִיתֶם אֲשֶׁר עֲשִׂיתֶם:
 7 6 וַיִּשְׁעֶם וַיִּדְבַר אֱלֹהִים אֶת־הַדְּבָרִים הָאֵלֶּה: וַיֹּאמְרוּ אֵלָיו לְמַה יִּדְבַר
 8 אֲדֹלִי כַּדְּבָרִים הָאֵלֶּה חֲלִילָה לְעַבְדְּךָ מַעֲשׂוֹת כַּדְּבַר הַזֶּה: הֵן לְכֶסֶף
 אֲשֶׁר מָצֵאִל בְּפִי אַמְתַּחַתוֹנוֹ תִּשְׂרַבּוּ אֵלָיָה מֵאֶרֶץ כְּנָעַן וְאִיךָ נִגְזַב
 9 מִבֵּית אֲדֹלִי כֶסֶף אֹו זֶה־ב: אֲשֶׁר וַיֵּצֵא אֶתֹו מִעַבְדְּךָ וּמֵת וַיִּגַּד
 אֲנִי־הֵי הַיָּהּ לְאֲדֹנִי לְעַבְדִּים: וַיֹּאמֶר גַּם־עַתָּה כַּדְּבָרֵיכֶם כִּי־הוּא אֲשֶׁר
 11 וַיֵּצֵא אֶתֹו וַיְהַדְּלֵי עֶבֶד וְאִתָּם תִּהְיוּ נָקִים: וַיִּמְהַרוּ וַיִּזְדָּרוּ
 12 אִישׁ אֶת־דַּמְתַּחַתוֹ אַרְצָה וַיִּשְׁתַּחֲוּ אִישׁ אַמְתַּחַתוֹ: וַיִּתְפֹּשׁ בְּגָדוֹ הַחָל
 13 וַיִּבְקֶשׂן כֶּלֶה וַיִּמְצֵא הַגְּבוּעַ בְּאַמְתַּחַת בְּנוֹמִן: וַיִּקְרָעֵי שְׂמֹלֵתָם וַיַּעֲמִם
 14 אִישׁ עַל־חֲמָרוֹ וַיִּשְׁבְּו הַעִירָה: וַיִּבְכֹּא הַיָּהּ וְאָחִרוֹ בֵּיתָה יוֹסֵף וְהוּא
 ט עֲדֵפוּ שֶׁם וַיִּפְּלֵי לְפָנָיו אַרְצָה: וַיֹּאמֶר לְהֶם יוֹסֵף מַה־הַמַּעֲשֵׂה הַזֶּה
 16 אֲשֶׁר עֲשִׂיתֶם הַלְוֹא יִדְעַתֶּם כִּי־יִחַשׁ יִחַשׁ אִישׁ אֲשֶׁר כָּמִנִי: וַיֹּאמֶר
 יְהִי־דָה מַה־אִמְרוֹ לְאֲדֹנִי מַה־דְּבַר וּמַה־יַּעֲשֶׂהֶךָ הָאֱלֹהִים מִצֵּא אֶת־
 עֵזְו עַבְדְּךָ הַגִּנִּי עַבְדִּים לְאֲדֹנִי גַם־אֲנִי־חַנִּי גַם־אֲשֶׁר־מִצֵּא הַגְּבוּעַ בְּדָוִ:

v. 10. קמץ כו"ק

v. 28. וישחוו ק

- 17 וַיֹּאמֶר חֲלִילָה לִּי מִשִּׁשֹּׁת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבוּר בְּיָדוֹ הוּא
 יְהוָה־לִּי לְעַד וְאַתֶּם עָלֶי לְשׁוֹנִים אֲלֵי־אַבְרָם׃
 18 וַיִּגַּשׁ אֵלָיו יְהוָה וַיֹּאמֶר בְּנִי אֲדָנָי יְהִי־נָא עֲבָדְךָ כְּכָל פִּקְוֵי אֲדָנָי
 19 וְאַל־יִחַר אַפְּךָ בְּעַבְדְּךָ כִּי בְמִזֶּה כִּפְרִיתָה׃ אֲדָנָי שְׂאֵל אֲדֹעֲבָדְךָ לֵאמֹר
 20 הַבֶּשֶׁת־לָבָס אִם אֵי־אֶחָד׃ וַיֹּאמֶר אֲלֵי־אֲדָנָי לֵשׁוֹנֵי אִם זָקֵן וְגַלְד זָקִים קִשָּׁן
 21 וְאֶחָד מֵת נִיחָדֵר הוּא לְבַדּוֹ לֵאמֹר וְאָבִיו אֲחָבּוֹ׃ וַיֹּאמֶר אֲלֵי־עֲבָדְךָ
 22 הַיְרַדְתָּה אֵלַי וְאֲשִׁימָה עֵינָי עָלֶיךָ׃ וַיֹּאמֶר אֲלֵי־אֲדָנָי לֵאדֹנָי־כֵּל הַנֶּשֶׁר לְעֵזְב
 23 אֲדֹעֲבָדְךָ וְעֹבֵב אֲדֹעֲבָדְךָ נָמַת׃ וַיֹּאמֶר אֲלֵי־עֲבָדְךָ אִסְלָא נִרְד אֲחִיכֶם
 24 הַקִּשָּׁן אֲחֶיכֶם לֹא תִסְפִּין לְרִאיוֹת פָּנָי׃ וַיְהִי כִּי עָלִינוּ אֲלֵי־עַבְדְּךָ אָבִי
 25 וַיַּגְדִּילֵנוּ אֵת הַדְּבָר אֲלֵינוּ׃ וַיֹּאמֶר אָבִינוּ שְׂמֵי שְׁבַרְוֵלָנוּ מִצִּד־אֵבֶל׃ כֹּה
 26 וַיֹּאמֶר לֹא נִכְל לְבַדָּת אֲבִינִשׁ אֲחִינוּ הַקִּשָּׁן אֲתָנִל וְנִרְדְּנוּ כִּי־לֹא נִכְל
 27 לְרִאיוֹת פָּנָי הָאִישׁ וְאֶחָדֵנוּ הַקִּשָּׁן אֵינְנוּ אֲחֵינוּ׃ וַיֹּאמֶר עַבְדְּךָ אָבִי אֲלֵינוּ
 28 אַתֶּם יַדְעֶתֶם כִּי שָׂנִים גְּלוּה־לִּי אֲשֶׁתִּי׃ נִמְצָא הָאֵתָד מֵאֵתִי וַיֹּאמֶר אָף
 29 טָרַף טָרַף וְלֹא רִאיוֹתֵי עַד־תָּקַח׃ וְלִקְחֶתֶם גַּם־אֲחֵיכֶה מִעַם פָּנָי וְקָרְחֵי
 30 אֲסִין וְהִירְחַם אֲדֹעֲבָדְךָ בְּדַעַה שְׂאֵלָה׃ וְעֵתָה כְּבָלִי אֲלֵי־עַבְדְּךָ אָבִי
 31 וְהַנֶּשֶׁר אֵינְנוּ אֲחֵנוּ וְנִפְשׁוּ קָשִׁיחָה בְּנַפְשׁוֹ׃ וְהָיָה כִּי־רִאיוֹתוֹ כִּי־רִאיוֹן הַנֶּשֶׁר
 32 נָמַת וְהוֹלִידוּ עַבְדְּךָ אֲדֹעֲבָדְךָ עַבְדְּךָ אָבִינוּ בְּיָנוּן שְׂאֵלָה׃ כִּי עַבְדְּךָ
 33 עָרַב אֲדֹעֲבָדְךָ מִעַם אָבִי לֵאמֹר אִסְלָא אָבִי־אֵלַי וְהַטַּאֲתִי לְאָבִי
 34 כְּלִי־הַקִּשָּׁים׃ וְעֵתָה גִּשְׁבִּינָא עַבְדְּךָ תַּחַת הַנֶּשֶׁר עָבַד לְאֲדָנָי וְהַנֶּשֶׁר גִּשְׁל
 35 עַם־אֲחֵיו׃ כִּי־רִאיוֹן אֲעֵלָה אֲלֵי־אָבִי וְהַנֶּשֶׁר אֵינְנוּ אֲחִי פִן אֲרַעַה בְּרִשׁ
 אֲשֶׁר נִמְצָא אֲדֹעֲבָדְךָ׃

CHAPTER XLV. מה

- 1 וְלֹא־יָכֹל יוֹסֵף לְהִתְאַמֵּק לְכָל הַנְּעֻבִים עָלָיו וַיִּקְרָא הוּצֵאֵנוּ כְּלֵי־אִישׁ מִצְרָיִם
 2 וְלֹא־עָמַד אִישׁ אִחִיו בְּהַחֲזִיק וְיוֹסֵף אֲלֵי־אֲחָיו׃ וַיַּתֵּן אֲתִדְקָלוֹ בְּבִטְוֵי וַיִּשְׁמַעֵי
 3 מִצְרַיִם וַיִּשְׁמַע בֵּית פַּרְטֵה׃ וַיֹּאמֶר יוֹסֵף אֲלֵי־אֲחָיו אֵינִי יוֹסֵף הַעֲבֹד אָבִי
 4 הוּ וְלֹא־יָכֹלֵי אֲחָיו לְעִזֹּת אִחִיו כִּי נִבְהַלֵי מַסְפִּינוּ׃ וַיֹּאמֶר יוֹסֵף אֲלֵי־אֲחָיו
 5 גִּשְׁבִּינָא אֵלַי וַיִּגְשׁוּ׃ וַיֹּאמֶר אֵלַי יוֹסֵף אֲחִיכֶם אֲשֶׁר־מִטְרַחֶם אֲתִי מִצְרַיִמָה׃
 6 וְעֵתָה אֲלִי־תַעֲבָבִי וְאֲלִי־חַדֵּר בְּעִינֵיכֶם כִּי־מִכְרַחֶם אֲתִי הַעֵה כִּי לְמַחֲתָה
 7 שְׁלַחְתִּי אֱלֹהִים לְפָנֶיכֶם׃ כִּי־זָוָה שְׂנֵחִים הִרְעַב בְּקָרֵב הָאָרֶץ וְעוֹד הַמֵּשׁ
 8 שָׁשִׁם אֲשֶׁר אֲיַדְחַרִּישׁ וְקָצוֹר׃ וַיִּשְׁלַחְתִּי אֱלֹהִים לְפָנֶיכֶם לְשׁוֹם לָבָס
 9 שְׂאִרֹת בְּאָרֶץ וְלְהַחֲנוּת לָבָס לְשִׁלְיָה גְלוּלָה׃ וְעֵתָה לֹא־אַתֶּם שְׁלַחֶתֶם

אתִּי הִנֵּה כִּי הֵאֲלֵהֶם וְנִשְׁמַעֵנִי לֵאמֹר לְפָרְעָה וּלְאֶדְוֹן לְכַלְבֵּי־בֵיתוֹ וּמִשָּׁל
 9 בְּכַל־אֶרֶץ מִצְרַיִם׃ מִחֵרָה וְגַלְתִּי אֶל־אֲבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר
 בִּנְךָ יוֹסֵף שָׁמַעֲנִי אֱלֹהִים לְאֶדְוֹן לְכַלְמִצְרַיִם הִנֵּה אֲלִי אֵלֵי אֲלִיתֶם־עִמָּד׃
 וְנִשְׁבַּת בְּאֶרֶץ־גִּשְׁוֹן וְהֵנִיחָה קְרוֹב אֵלָיו אֶת־הָאֵתָה וּבְנֵיהָ וּבְנֵי בְנֵיהָ וְהָאֵתָה
 11 וּבְקָרְנָהּ וּכְלֵי־אֲשֵׁרֶלֶף׃ וּכְלֵלְתִי אֶת־הָ שָׁם כִּי־עֹד חַמֵּשׁ שָׁנִים רַעֲב
 12 פָּדַתְבָּשׂ אֶת־הָ וּבִיתָהּ וּכְלֵי־אֲשֵׁרֶלֶף׃ וְהִנֵּה עֵינֵיכֶם רְאוּת וְשִׁיעִי
 13 אֶת־י בְּנוֹמִין כִּי־פִי הִמְדַּבֵּר אֵלֵיכֶם׃ וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי
 בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רְאִיתֶם וּמִהַרְתֶּם וְהִירַדְתֶּם אֶת־אָבִי הֵנֵה׃
 14 וַיִּפֹּל עַל־צַוְאָרְתִּי בְּנוֹמְדָאֲתוֹ וַיִּבְכֶּה וּבְנוֹמֵן בָּכָה עַל־צַוְאָרְתִּי׃ וַיִּנְשָׁק
 16 לְכָל־אֲתוֹ וַיִּבְכֶּה עֲלֵהֶם וְאֶחָדִי לֵן דִּבְרֵי אֲתוֹ׃ וְהִקָּל נִשְׁמַע
 בֵּית פָּרְעָה לֵאמֹר פֹּאֵי אֲתוֹ יוֹסֵף וַיִּשָּׁב בְּעֵינֵי פָּרְעָה וּבְעֵינֵי עַבְדָּיו׃
 17 וַיֹּאמֶר פָּרְעָה אֵלֵי־יוֹסֵף אָמַר אֶל־אֶתָהּ זֹאת עָשׂוּ טַעֲלוּ אֶת־דַּבְּעֵי־רַעֲבֵם
 18 וְלִשְׁדָּבְאֵי אֶרֶץ מִצְרַיִם׃ וַקָּחִי אֶת־אֲבִיכֶם וְאֶת־בְּתוּלֵיכֶם וּבָאוּ אֵלָי
 19 וְאֶתְנֶה לָכֶם אֶת־טִיִּב אֶרֶץ מִצְרַיִם וְאֶכְלִי אֶת־חֶלֶב הָאֶרֶץ׃ וְאֶת־הָ
 20 צִיִּתָהּ זֹאת עָשׂוּ קְחוּ־לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגֻלֹת לְשֹׁפְכֵם וּלְנִשְׁיֹכֵם
 כ וּנְשֹׂאֵתֶם אֶת־אֲבִיכֶם וּבְאֵהֶם׃ וְעֵינֵיכֶם אֲלִיתְהוּס עַל־כַּלְבֵּיכֶם כִּי־טוֹב כָּל־
 21 אֶרֶץ מִצְרַיִם לָכֶם הִיא׃ וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ לָהֶם יוֹסֵף
 22 עֲגֻלֹת עַל־פִּי פָּרְעָה וַיִּתְּנוּ לָהֶם צֹדָה לְדָרְהָ׃ לְכָלֶם נָתַן לְאִישׁ חֲלֻפֹת
 23 שְׂמֻלֹת וּלְבָנוֹמֵן נָתַן שְׁלֹשׁ מֵאֵית לָסָה וְחַמֵּשׁ חֲלֻפֹת שְׂמֻלֹת׃ וּלְאָבִיו
 שְׂלַח כֹּזָאֵת עֲשֶׂרֶה חֲמֻרִים נְשֹׂאִים מִשִּׁיב מִצְרַיִם וַעֲשׂוּ אֶת־לֵת נְשֹׂאֵת
 24 כִּר וּלְהֶם וַיִּמְזֹן לְאָבִיו לְדָרְהָ׃ וַיִּשְׁלַח אֶת־אֲתוֹ וַיִּגְלִי וַיֹּאמֶר אֲלֵהֶם
 כז אֶל־תִּרְגְּזוּ בַּדָּרְהָ׃ וַיַּעֲלִי מִמִּצְרַיִם וַיִּבְאֵל אֶרֶץ כְּנָעַן אֵלֵי־יַעֲקֹב אֲבִיהֶם׃
 26 וַיִּגְדֵּי לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִרְהִיא מִשָּׁל בְּכַל־אֶרֶץ מִצְרַיִם וַיִּפְגַּע
 27 לְבוֹ כִּי לֹא־הֵאֲמִין לָהֶם׃ וַיַּדְּבֵרֵי אֵלָיו אֵת פְּלִדְבָרֵי יוֹסֵף אֲשֶׁר דִּבֶּר
 אֲלֵהֶם וַיִּרְא אֶת־הַעֲגֻלֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשֹׂאֵת אֲתוֹ וַתְּחִי רִחַח
 28 יַעֲקֹב אֲבִיהֶם׃ וַיֹּאמֶר וּשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנֵי חַי אֵלְכֶה וְאָרְאֵנִי
 בְּטָרְם אָמַת׃

CHAPTER XLVI. מו

א וַיִּסַּע יִשְׂרָאֵל וּכְלֵי־אֲשֵׁרֶלֶוֹ וַיָּבֹא בְּאֶרֶת שֶׁבַע וַיִּזְבַּח זִבְחִים לְאֱלֹהֵי
 2 אָבִיו וַיַּחֲקֶ׃ וַיֹּאמֶר אֲלֵהֶם וּלְיִשְׂרָאֵל בְּמִרְאֵת הַלְלֵה וַיֹּאמֶר יַעֲקֹב׃
 3 יַעֲקֹב וַיֹּאמֶר הַנְּנִי׃ וַיֹּאמֶר אָלְכִי הָאֵל אֲלֵהִי אָבִיהָ אֶל־תִּירְא מִרְדֵּה
 4 מִצְרַיִמָה כִּי־לָלוּי גְדוּל אֲשִׁימָה שָׁם׃ אָלְכִי אַחַד עֶמְשָׁה מִצְרַיִמָה

ואני אלקה גמילה ויוסף ושוח נדו עלינו : ונקם נקב מבאר
 שבע וישאי בני ישראל אתינקב אביהם ואתינקבם ואתינקבם
 בענקות אשר שלח פרעה לשאת אתו : ונקמו את מקניהם ואת
 רכושם אשר רכשו בארץ כנען ונבאו מצרומה נקב וקלורעו
 אתו : בלו ונבו בניו אתו בנקו ונקו בניו וקלורעו הבו אתו
 מצרומה : פ

III. THE TEN COMMANDMENTS, *Exodus 20: 1-21.*

ונדבר אלהים את פליהקבנים האלה לאמר : ס אכלי א
 יהנה אלהיה אשר הוא אתיה מארץ מצרים מבית עבדים : לא א
 יהנה לה אלהים אחרים עליוני : לא תעשה לך פסל וכלימונה
 אשר בשמים , מפעל האשר בארץ מתחת ואשר במים , מתחת
 לארץ : לא תשתחוה להם ולא תעבדם כי אני יהנה אלהיה אל
 קנא פחד עין אבת עליונים עליונים ועל עבדים לשונאי : ועשה
 חסד לאלפים לאהבי ולשונאי מצותי : ס לא תשא את שם
 יהנה אלהיה לשוא כי לא ינקו יהנה את אשר ישא את שמו
 לשוא : פ זכור אתיום השבת לקדשו : שבת נמים תעבד
 ועשית פלימלאכתה : ויום השביעי שבת יהנה אלהיה לא תעשה
 כלמלאכה אתה , ובעת יבוא עבדך ובתמלך ונרך אשר
 בשעריך : כי ששת ימים עשה יהנה את השמים ואת הארץ אתהים
 ואת כל אשר להם ונח ביום השביעי עליון בקו יהנה אתיום השבת
 ונקדשהו : ס כבוד אתאבותי ואתאבותי למען בארצו נמיה
 על האדמה אשר יהנה אלהיה נתן לה : ס לא תרעתי :
 ס לא תנאה : ס לא תנאב : ס
 לא תענה ברעה עד שקר : ס לא תחמד בית רעה ס
 לא תחמד אשה רעה ועבדו ואמהו ושורו ומהלו וכל אשר לרעה :
 ס וכלהנים ראים אתהקולות ואתהלפנים ואת קול השפר
 ואתהקר עשן ונרא העם ונעמי ונעמיה מרחק : ויאמר אלימשה
 דבראמה עמי ושמעה ואלידבר עמי אלהים פדנמות : ויאמר
 משה אלהים אלהיך ואלהיך ואלהיך ואלהיך ואלהיך ואלהיך
 ובעבור תהנה וראתי עליונים לבלתי תהטאי : ונעמד העם מרחק
 ומשה נש אלהיך ואלהיך ואלהיך :

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

CHAPTER XIII. יג

- א וַיִּסְיֹפֶל בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת רָע בְּעֵינֵי יְהוָה וַיִּתְּנֵם יְהוָה בְּיַד פְּלִשְׁתִּים אֲרֻבָּעִים שָׁנָה :
- ב וַיְהִי אִישׁ אֶחָד מִצְרַעָה מִמִּשְׁפַּחַת דָּדָיו יִשְׁמֹן מִזֵּית וְאִשְׁתּוֹ עֲקָרָה וְלֹא לָדָרָה : וַיִּרְא מַלְאֲכֵי־יְהוָה אֶל־הָאִשָּׁה וַיֹּאמֶר אֲלֶיהָ הֲזֵה־נָא אֲתִּיעַקְרְךָ וְלֹא לָדָרָת וְהָרִית וְיִלְדָת בֶּן :
- ג וַעֲשֵׂה הַשְּׂמֵרִי לֹא וְאִל־תִּשְׁתִּי גֶזֶן וְשִׁכָר וְאִל־תֹּאכְלֵי כְּלֵי־מָוֶה : כִּי הִנֵּה הִרָה וְיִלְדָת בֶּן וּמִזְרָה לֹא־יִגְעַלָה עַל־רַאשׁוֹ כִּי־נִזְוֵר אֱלֹהִים יְהוָה :
- ד הַזֶּר מִדְּהַבְּטָן וְהוּא יִחַל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים : וַתֵּבֵא הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמְרָאֵהוּ כְּמִרְאֵה מַלְאָךְ הָאֱלֹהִים כִּי־רָא מֵאֵד וְלֹא שְׁאַלְתִּיהוּ אֶרְמִיָּהּ הוּא וְאֶת־שְׁמוֹ לֹא־הִגִּיד לִי : וַיֹּאמֶר לָי הִנֵּה הִרָה וְיִלְדָת בֶּן וַעֲשֵׂה אִל־תִּשְׁתִּי גֶזֶן וְשִׁכָר וְאִל־תֹּאכְלֵי כְּלֵי־מָוֶה כִּי־נִזְוֵר אֱלֹהִים יְהוָה הַזֶּר מִדְּהַבְּטָן :
- ה עָרְלוֹם מִזֵּיתוֹ : וַנִּעֲשֶׂה מִזֵּית אֱלִי־הַיְהוָה וַיֹּאמֶר בִּי אֲדוֹלָי אִישׁ הָאֱלֹהִים אֲשֶׁר שָׁלַחְתָּ נְבוֹא־נָא עִיד אֵלַינוּ וַיִּרְבֵּנוּ מִהַדְּעֻשָׁה לְעַר הַיַּיְלֹד : וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מִזֵּית וַיֵּבֵא מַלְאָךְ הָאֱלֹהִים עִיד אֶל־הָאִשָּׁה וְהוּא יוֹשֶׁבֶת בַּשָּׂדֶה וּמִזֵּית אִישָׁה אֵין עֲשֵׂה : וַתִּמְחַר הָאִשָּׁה וַתִּרְץ וַתַּעַד לְאִישָׁהּ וַתֹּאמֶר אֵלַי הִנֵּה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר־בָּא בַיּוֹם אֵלַי : וַיִּקַּם וַיִּלְכֵד מִזֵּית אֲחֵרֵי אִשְׁתּוֹ וַיֵּבֵא אֶל־הָאִישׁ וַיֹּאמֶר לֹא הֵאֱמַתָּה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנֹכִי : וַיֹּאמֶר מִזֵּית עֲשֵׂה נִבָּא דְבִרְיָה מִהַיְהוָה מִשְׁפַּט הַזֶּר וּמַעֲשָׂהוּ : וַיֹּאמֶר מַלְאָךְ יְהוָה אֶל־מִזֵּית מִכָּל אֲשֶׁר־אָמַרְתִּי אֶל־הָאִשָּׁה תִּשְׁמַר : מִכָּל אֲשֶׁר־יִצְאֵל מִגֶּזֶן הַיַּיִן לֹא תֹאכַל וּגְזֵן וְשִׁכָר אִל־תִּשְׁתִּי וְכִלְיֵי־מָוֶה אִל־תֹּאכַל כָּל־אֲשֶׁר־צִוִּיתִיךָ תִּשְׁמַר : וַיֹּאמֶר מִזֵּית אֶל־מַלְאָךְ יְהוָה נִעֲצָרְה־נָא אוֹתָךְ וַנַּעֲשֵׂה לְעֵשֶׂה גְדֵי עֵינַיִם : וַיֹּאמֶר מַלְאָךְ יְהוָה אֶל־מִזֵּית אִל־תִּעַזְבִּי לֹא־אֲכַל כְּלֵי־מָוֶה נֹאס־תַּעֲשֵׂה עִלָּה לִיהוָה תַּעֲלַחַת בִּי לֹא־יִרְעַע מִזֵּית כִּי־מַלְאָךְ יְהוָה הוּא : וַיֹּאמֶר מִזֵּית אֶל־מַלְאָךְ יְהוָה מִי שָׁמָּה כִּי־יִבֹּא דְבַרְיָה וְכַפְדִּיקָה : וַיֹּאמֶר לֹא מַלְאָךְ יְהוָה לָמָּה זֶה תִּשְׁאַל לְשִׁמִּי וְהוּא פָּלְאִי : וַיִּקַּח מִזֵּית אֶת־גְּדֵי הָעֵינַיִם וְאֶת־הַמַּנְתְּחָה וַנַּעַל עֲלֵי־הַזֶּר לִיהוָה וּמִסְלָא לְעֵשׂוֹת וּמִזֵּית וְאִשְׁתּוֹ רְאוּם : וַיְהִי בַעֲלוֹת הַלֵּבִי מִכָּל הַמַּזְבְּחֹת הַשְּׂמִימָה וַנַּעַל מַלְאֲכֵי־יְהוָה בְּלֵבֵב הַמַּזְבְּחֹת

21 וּמְנִיחַ וְאֶשְׁתּוֹ רָאִים וּנְפֻלָּה עַל־פְּנֵיהֶם אֲרָצָה : וְלֹא־יָסֵף עוֹד מִלְּאֶפֶס
 יְהוָה לְהִרְאֶה אֶל־מְנִיחַ וְאֶל־אֶשְׁתּוֹ אִם נָדַע מְנִיחַ כִּי־מִלְּאֶפֶס יְהוָה
 22 הָיָא : וַיֹּאמֶר מְנִיחַ אֶל־אֶשְׁתּוֹ מוֹת נָמוּת כִּי אֵלֶיהֶם הָיִינוּ : וַתֹּאמֶר
 23 לוֹ אֶשְׁתּוֹ לִי תִפֶּן יְהוָה כְּהַמְיִתְהוּ לֹא־לָקַח מִיְדֵי עֵלָה וּמִנִּיחָה וְלֹא
 24 הִרְאִינוּ אֶת־קִבְלֵי־אֵלֶיהָ וְכַעַת לֹא הִשְׁמִיעֵנוּ קוֹלָתָה : וַתִּלְדֵּן הָאִשָּׁה בֶן
 25 וַתִּקְרָא אֶת־שְׁמֵי שְׁמִשׁוֹן וַיִּגְדַּל הַיָּצֵר וַיְבָרְכֵהוּ יְהוָה : וַתִּהְלֵךְ יְהוָה
 יְהוָה לְפָנָיו בְּמַחְשֵׁיהֶנּוּ בֵּין דְּרָגָה וּבֵין אֶשְׁתָּאֵל :

CHAPTER XIV. יד

2 וַתִּלְדֵּן שְׁמִשׁוֹן תְּמַנְתָּה וַיִּרְא אֱשָׁה בְּחַמְסָתָה מִבְּנוֹת פְּלִשְׁתִּים : וַיִּזְעַל א
 וַיִּגְדַּל לְאָבִיו וְלֵאמֹר וַיֹּאמֶר אֱשָׁה רְאוּתִי בְּחַמְסָתָה מִבְּנוֹת פְּלִשְׁתִּים
 3 יִשְׁתָּה קְהֵל־אוֹתָהּ לוֹ לְאִשָּׁה : וַיֹּאמֶר לוֹ אָבִיו וְאָפוֹ הַאִין בְּבִיחָה
 אֲחִיהָ וּבְכִלְעָמִי אֱשָׁה כִּי־אֲתָה הַלֹּחֵף לְקַחַת אֱשָׁה מִפְּלִשְׁתִּים הַעֲרִלִים
 4 וַיֹּאמֶר שְׁמִשׁוֹן אֶל־אָבִיו אִתָּה קְהֵלִי כִּי־הָיָא גִּשְׁתָּה בְּעֵינַי : וְאָבִיו
 5 וְאָפוֹ לֹא יָדְעוּ כִּי מִיְהוָה הוּא כִּי־תִלְדָּה הוּא כִּי־תִלְדָּה הוּא מִפְּלִשְׁתִּים וּבְעַת
 6 הַהִיא פְּלִשְׁתִּים מְשָׁלִים בְּיִשְׂרָאֵל : וַיִּגְדַּל שְׁמִשׁוֹן וְאָבִיו וְאָפוֹ תְּמַנְתָּה
 7 וַיִּבְרָא עַד־דְּרָגָמִי תְּמַנְתָּה וְהָיָה כְּפִיר אֲרִיֹת שֶׁאֵין לְקִרְאוֹתָיו : וַתִּבְרָא
 8 עָלָיו יְהוָה וַיִּשְׁלַחֵהוּ כְּשֶׁפַע הַעֲדָי וּמֵאֵימָה אֵין בְּיָדוֹ וְלֹא הִגִּיד
 9 לְאָבִיו וְלֵאמֹר אֵת אֲשֶׁר עָשָׂה : וַיִּגְדַּל וַיְדַבֵּר לְאִשָּׁה וַתִּישֶׁר בְּעֵינַי
 10 שְׁמִשׁוֹן : וַיִּשָּׁב מִיָּמִים לְקַחְתָּה וַיִּסַּר לְרֵאוֹת אֵת מַפְלַת הָאֲרֶגֶה וְהָיָה
 11 עֲדַת דְּבָרִים בְּנוֹת הָאֲרֶגֶה וַדְּבַשׁ : וַיִּקְרָאוּ אֶל־כְּפָיו וַיִּלְחֵף הַלֹּחֵף
 12 וְאָתָּל וַיִּלְחֵף אֶל־אָבִיו וְאֶל־אָפוֹ וַיִּתֵּן לָהֶם וַיֹּאבְלוּ וְלֹא־הִגִּיד לָהֶם כִּי
 13 מִנּוּחַ הָאֲרֶגֶה יְהוָה הַדְּבַשׁ : וַיִּגְדַּל אָבִיהֶוּ אֶל־רֵאשִׁית וַיִּלְעַשׂ שָׁם
 14 שְׁמִשׁוֹן מִשְׁתָּה כִּי כֵן גִּעְשֵׁי הַבְּחֹרִים : וַיְהִי כִרְאוֹתָם אִתּוֹ וַיִּקְחֵהוּ
 15 שְׁלֹשִׁים מִדָּעִים וַיִּתְּנוּ אִתּוֹ : וַיֹּאמֶר לָהֶם שְׁמִשׁוֹן אֲחִידֵהֶנּוּ לָכֶם
 16 חִיָּה אֲחִידֵהֶנּוּ תַּנְדִּיל אִתָּהּ לוֹ שְׁבַעַת יָמֵי הַשְׁשִׁתָּה וּמִצְאֹתָם וַיִּתְּנוּ
 17 לָכֶם שְׁלֹשִׁים סְדִינִים וּשְׁלֹשִׁים הַלְפָת בְּנָדִים : וְאִם־לֹא תִּכְלֵל לְהַגִּיד
 18 לוֹ וַיִּתְּנָם אֲתָם לוֹ שְׁלֹשִׁים סְדִינִים וּשְׁלֹשִׁים הַלְפָת בְּנָדִים וַיִּנְאֲמוּ
 19 לוֹ חִיָּה חִיָּהֶנּוּ וַיִּשְׁמַעְתָּה : וַיֹּאמֶר לָהֶם מִהֲאֵכֵל וְגַא מִאֵכֵל וּמִצֵּד
 20 וְגַא מִתִּיק וְלֹא יִכְלֵי לְהַגִּיד הַחִידָה שְׁלֹשַׁת יָמִים : וַיְהִי בַיּוֹם
 21 הַשְּׁבִיעִי וַיִּנְאֲמוּ לְאִשָּׁה־שְׁמִשׁוֹן פְּתִי אֶת־אִישׁוֹךְ וַיִּגְדַּלֵּנוּ אֶת־הַחִידָה
 22 שֶׁדִּי־שָׁלַח אִתָּהּ וְאֶת־בְּרִית אָבִיךָ כֹּאֲשֶׁ הַלְּרִשְׁתִּי קִרְאוֹתָם לוֹ הַלֵּא :

16 ותבן אשת שמשון עליו ותאמר רקישנאחני ולא אהבתני החידה
 חדרה לבני עמי ולי לא הגדתה ונאמר לה השה לאבי ולאמי לא
 17 הגדתו וכן אניד: ותבן עליו שבעת הימים אשר הנה להם המשחה
 ניהו בנים השביעי ונגדלה פי הצוקתהו ותעד החידה לבני
 18 עמה: ונאמרו לו אנשי העיר בנים השביעי בטרם יבא החרקה
 מהדמתוק מדבש ומה עז מארי ונאמר להם לולא חרמתם בענלתי
 19 לא מצאתם חידתי: ותצלח עליו רוח יהוה ונרד אשקליו ונקו
 מתם שלשים איש ונקח אתהליציהם ונתן ההליפות למגידו
 כ החידה ונחר אפו ונגל בית אביו: ותהי אשת שמשון למרעהו
 אשר רעה לו:

CHAPTER XV. טו

א ויהי מימים בימי קציר השנים ונפקד שמשון אתאשתו בבני עזים
 2 ונאמר אבאה אלאשתי החדרה ולאנתנו אביה לבוא: ונאמר
 אביה אמר אמרתי כישנא שנתה ואתנה למרעה הלא אהותה
 3 הקטנה טובה מפנה תהיגא לה תהתיח: ונאמר להם שמשון
 4 נקיתי הפעם מפלשתים כישנא אני עמים רעה: ונקח שמשון וילכד
 שלש מאות שיעלים ונקח לפדים ונפן זב אלוזב ונשם לפיד
 ה אחד בידשני הנכות בתוך: ונבעראש בלפידים ונעלח בקמות
 6 פלשתים ונבער מקדיש ועדקמה ועדכרם זרת: ונאמרו פלשתים
 מי עשה זאת ונאמרו שמשון נתן התמלי פי לקח אתאשתו
 ונתנה למרעהו ונעלו פלשתים וישרפו אותה ואתאביה באש:
 7 ונאמר להם שמשון אסתעשין קזאת פי אסתנקמתי נכס ואתר
 8 אתהל: וכן אתם שוק עלינה מכה גדולה ונרד וישב בסעיה סלע
 9 שים: ונעלו פלשתים ונחני ביהודה וננטשו בלהו: ונאמרו
 איש ויהיה למה עליהם עלינו ונאמרו לאסור אתשמשון עלינו
 11 לעשות לו כאשר עשה לנו: ונרדו שלשת אלפים איש מיהודה אל
 סעיה סלע שים ונאמרו לשמשון הלא ידעת כישלום בול פלשתים
 ומהזאת עשית לנו ונאמר להם כאשר עשו לי כן עשיתי להם:
 12 ונאמרו לו לאסרה ורדנו לחתה בידפלשתים ונאמר להם שמשון
 13 השבעי לי פנתפנעין בי אתם: ונאמרו לו לאמר לא כישאסר
 נאסרה ונתניה בידם והמת לא נמיתה ונאסרהו בשלום עבתים
 14 הדשים ונעלוהו מיהסלע: היאבא עדלתי ופלשתים הריעו לקראתו

ותצילח עליו רוח ותהיה ותהליכה העבדים אשר עליו יהיו כפשתים
 אשר בערו באש ונמסו אסיריו מעל ידיו: ונמצא לחיריחמור טרפה
 16 וישלח גדו ונקחה ונדבחה אלה איש: ונאמר שמשון בלתי החמור
 חמור המלכות בלתי החמור הניתו אלה איש: ויהי ככלתו לחבר
 17 ונשקה הלתי מזדו ונקרא למקום ההוא רמת להו: ונמצא מאד
 18 ונקרא אליוהיה ויאמר אתה נתת בנדבכה אתהתשיעה הגדלה
 הוצא ועתה אמת בצמא ונפלטו בגד העלום: ונבקע אלהים
 19 אתהמכתש אשרבלתי ונצאו ממנו מים ונשתת ותשב רוחו ונחי
 עליון קרא שמה עין הקורא אשר בלתי עד היום הזה: ונשפט
 אתיושדאל בימי פלשתים עשרים שנה:

CHAPTER XVI. יו

2 ובלש שמשון עתה ונקראשם אשה זונה וקרא אליה: לעתים. לאמר
 בא שמשון הזה ונכסי ונארכבולו כללהלולה בשער העיר ונתחרשו
 3 כללהלולה לאמר עדאור הבקר והרנגוהו: ונשקב שמשון עדדעי
 תלילה ונקם. פחצי תלילה ונאחו בדלתות שער העיר ובשתי
 המזוזות ונשעם עסהבליית נשם עלדכפיו ונעלם אלראש החר
 4 אשר עלפני חברון: ויהי אחריכון ונאקב אשה בנהל שורק
 5 ושמה הלילה: ונעלו אליה סרני פלשתים ויאמרו לה פתי אוחו
 וראי במה נתו גדול ובמה יוכל לו ונארכיחה לעניתו ואלחלו
 6 נתןלה איש אלה ומאה כסף: ותאמר הלילה אלשמשון הניתהצא
 7 לי במה נתו גדול ובמה תאסר לעניתה: ונאמר אליה שמשון אסר
 8 באסרני בשבעה ותרים לחים אשר לאחרכו והייתי כאחד
 9 האדם: ונגלילה סרני פלשתים שבעה ותרים לחים אשר לאחרכו
 10 ותאכרהו בהם: והארכב ישב לה בחדר ותאמר אליו פלשתים
 11 עליה שמשון ונתק אתהותלים כאשר נתק פתילהעלת בהריתו
 12 אש ולא ידע כחי: ותאמר הלילה אלשמשון הנה התקת בי
 13 ותכפר אליו קזבים עתה הניתהצא לי במה תאסר: ונאמר אליה
 14 אסאסור נאסרני בעבדים חדשים אשר לאנעשה בהם מלאכה
 15 ותלתי והייתי כאחד האדם: ותקח הלילה עבדים חדשים ותאכרהו
 16 בהם ותאמר אליו פלשתים עליה שמשון והארכב ישב בחדר ונתקם
 17 מעל זקנתו כחוש: ותאמר הלילה אלשמשון עדתהה התקת בי

ותדבר אליו כנזבים הגידה לִי בַּמָּה תִּאָסֵר וַיֹּאמֶר אֵלָיו אֶת־תֹּאמְרֵי
 14 אֶת־שִׁבְעַת מַחֲלָפוֹת רֹאשֵׁי עַם־הַמִּסְכָּת׃ וַתִּחַקֵּל בְּיָתֶד וַתֹּאמֶר אֵלָיו
 פִּלְשִׁתִּים עָלֶיךָ שִׁמְשֹׁן וַיִּקְרַן מִשָּׂגָדוֹ וַיִּסַּע אֶת־הַיּוֹתֵד הַאֲרָג וְאֶת־
 15 הַמִּסְכָּת׃ וַתֹּאמֶר אֵלָיו אֵיךְ תֹּאמֶר אֶת־בְּתוּרָה לְבָדָה אֵין אִתִּי זֶה
 16 שְׁלֹשׁ פַּעַמִּים הִתְלַחַת בִּי וְלֹא־הִגַּדְתָּ לִּי בַּמָּה לָּבָדָה גְּדוּל׃ וַיְהִי כִּי־
 17 הִצִּיקָה לוֹ בַּדְּבָרִיהָ כִּלְהַנְקִימִים וַתֹּאמְרָהוּ וַתִּקְצַר נַפְשׁוֹ לְמוֹת׃ וַיַּגִּיד
 לָהּ אֶת־דְּלִילָבּוֹ וַיֹּאמֶר לָהּ מוֹרָה לֹא־עָלְךָ עַל־רֹאשֵׁי כִּי־נִזְזִיר אֱלֹהִים
 אֲנִי מִבְּשֵׁן אֲמִי אֶת־גְּלָתְתִי וְסָר מִמֶּנִּי כְּחֵי וְהִלִּיתִי וְהִלִּיתִי כְּכֹל־
 18 הָאָדָם׃ וַתֵּרָא דְלִילָה כִּי־הִגִּיד לָהּ אֶת־דְּלִילָבּוֹ וַתִּשְׁלַח וַתִּקְרָא לְסַרְנֵי
 פִּלְשִׁתִּים לֵאמֹר עָלֶיךָ הַפַּעַם כִּי־הִגִּיד לָהּ אֶת־דְּלִילָבּוֹ וְעָלֶיךָ אֵלָיִךְ סַרְנֵי
 19 פִּלְשִׁתִּים וַיַּעֲלֶיךָ הַכֶּסֶה בְּיָדָם׃ וַתִּשְׁנֹתָהּ עַל־בַּרְפָּרָה וַתִּקְרָא לְאִישׁ
 וַתִּגְלַח אֶת־שִׁבְעַת מַחֲלָפוֹת רֹאשׁוֹ וַתִּחַלַּל לְעִנּוֹתוֹ וַיִּסָּר כְּחֵי מִעֲלוּוֹ׃
 20 וַתֹּאמֶר פִּלְשִׁתִּים עָלֶיךָ שִׁמְשֹׁן וַיִּקְרַן מִשָּׂגָדוֹ וַיֹּאמֶר אֵלָּא פַּעַם
 21 בַּפַּעַם וַאֲנִי־וְהִיא לֹא יָדַע כִּי יְהוּה סָר מֵעָלָיו׃ וַיִּאֲחַזְוָהּ פִּלְשִׁתִּים
 וַיִּנְקְרוּ אֶת־עֵינָיו וַיִּזְרְדוּ אֹתוֹ עֲזָתָה וַיִּגְאֲסוּהוּ בַּנְּחֹשְׁתִּים וַיְהִי טוֹחֵן
 22 בְּבֵית הָאִסִּירִים׃ וַיַּחַל שְׁעַר־רֹאשׁוֹ לְצַמַח כַּאֲשֶׁר גָּלָה׃ וְסַרְנֵי
 23 פִּלְשִׁתִּים נֹאכְפִי לְזַבַח זָבַח־גְּדוּל לְדַגְוֹן אֱלֹהֵיהֶם וּלְשִׁמְתָהּ וַיֹּאמְרוּ
 24 כֵּן אֱלֹהֵינוּ בְּיָדֵינוּ אֵת שִׁמְשֹׁן אֲוִיבְנֵינוּ׃ וַיֵּרָא אֹתוֹ הָעָם וַיַּחֲלִלוּ
 אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ כֵּן אֱלֹהֵינוּ בְּיָדֵינוּ אֶת־אֲוִיבְנֵינוּ וְאֵת מַחְרִיב
 כֹּה אֲרָבָנוּ וְאֲשֶׁר הִרְבָּה אֶת־חַלְלֵינוּ׃ וַיְהִי כִּי־טֹב לָבָם וַיֹּאמְרוּ קִרְאוּ
 לְשִׁמְשֹׁן וַיִּשְׁתַּקְּלָנוּ וַיִּקְרָאוּ לְשִׁמְשֹׁן מִבֵּית הָאִסִּירִים וַיִּצְהַק לַפְּנֵיהֶם
 26 וַיַּעֲמִידֵהוּ אֹתוֹ בֵּין הַצִּמְמִיקִים׃ וַיֹּאמֶר שִׁמְשֹׁן אֶל־הַנָּעַר הַמַּחְזִיק
 בְּיָדוֹ הַיְחִידָה אוֹתִי וְהִימְשִׁנֵּי אֶת־הַעֲמֻדִים אֲשֶׁר הַבַּיִת נִכָּן עֲלֵיהֶם
 27 וְאֲשַׁעַן עֲלֵיהֶם׃ וְהַבַּיִת מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים וְשָׂמָה כָּל סַרְנֵי פִּלְשִׁתִּים
 28 וְעַל־הָאֵג כְּשִׁלְשַׁת אֲלָפִים אִישׁ וְאִשָּׁה הִרְאִים בַּשְּׁחִיק שִׁמְשֹׁן׃ וַיִּקְרָא
 שִׁמְשֹׁן אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי יְהוִה זְכַרְנוּ לֹא וְהִזְכַּנּוּ לֹא אֶךְ הַפַּעַם
 29 הַזֶּה הָאֱלֹהִים וַאֲנִקְמָה נִקְמָאֲחַת מִשָּׂתִי עֵינֵי מִפִּלְשִׁתִּים׃ וַיִּלְפַח
 שִׁמְשֹׁן אֶת־שֵׁנֵי עֵמֻדָי הַתּוֹקֶה אֲשֶׁר הַבַּיִת נִכָּן עֲלֵיהֶם וַיִּסְמָךְ עֲלֵיהֶם
 30 אֶתֶד בְּרִמְיָו וַאֲחֵד בְּשִׂמְלָלוֹ׃ וַיֹּאמֶר שִׁמְשֹׁן תָּמוֹת נַפְשִׁי עַם־פִּלְשִׁתִּים
 וַיֵּט בְּמַח וַיִּפֹּל הַבַּיִת עַל־הַסַּרְלִים וְעַל־דְּלִיֵּהֶם אֲשֶׁר־בּוֹ וַיָּהָר הַמַּחֲזִיקִים
 31 אֶת־הַמַּחֲזִיק בְּמִוְלָתוֹ רַבִּים מֵאֲשֶׁר הָמִית בְּהַגִּירוֹ׃ וַיָּהָר אֶתְרוֹ וְכָל־בַּיִת
 אֲבִיהָ וַיִּשְׂאֵהוּ אֹתוֹ וַיַּעֲלֶה וַיִּקְבְּרוּ אוֹתוֹ בֵּין אֲרָזָה וּבֵין אֲשְׁתָּאוּל
 בְּקָרַר מַנְיָה אָבִיו וְהִיא שָׁפַט אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה׃

v. 16. ה' דל' רפה. v. 18. ל' יק'. v. 21. האסירים ק'. v. 23. כטיב ק' האסירים ק'.
 v. 26. והמשיני ק'. v. 28. ה' דל' רפה.

V. DAVID AND GOLIATH, 1 Samuel 17.

וַיֵּצֵא פְּלִשְׁתִּים אֲדֻמְחִייהֶם לְמַלְחָמָה וַיֵּאָסֶף שׂוֹמֵר אֲשֶׁר לִיהוּדָה א
 וַיִּהְיֶה בְּדָוִד שׂוֹמֵר וּבְיָדָה עֶבֶד בְּאֶם הַמֶּיֶם: וְשָׂאֵל וְאִישׁ־יִשְׂרָאֵל נֶאֱסָפוּ 2
 וַיִּהְיֶה בְּעִמְק הָאֵלֶּה וַיַּעַרְכּוּ מַלְחָמָה לַקְּרָאֹת פְּלִשְׁתִּים: וּפְלִשְׁתִּים 3
 לַמִּדִּים אֲלֵיהֶם מִזֶּה וַיִּשְׂרָאֵל לַמִּדִּים אֲלֵיהֶם מִזֶּה וַהֲנִיחָ בֵּינֵיהֶם:
 וַיֵּצֵא אִישׁ־הַבָּיִת מִמַּחְנֵית פְּלִשְׁתִּים גִּלְיָת שְׂמוֹ מִגֵּת גְּבוּהוֹ שֶׁשׁ אַמֹּת 4
 וְהָיָה: וַיִּבֹעַ כְּחֹשֶׁת עֲלֵיהֶם וַיִּשְׁרִיחַ קַשְׁקָשִׁים הָיָה לְבוֹשׁ וּמִשְׁקַל 5
 הַשִּׁרְיָן הַמִּשְׁתַּדְּאֵלִים שְׁקָלִים כְּחֹשֶׁת: וּמִצֶּהַת כְּחֹשֶׁת עֲלֵיהֶם 6
 וַיִּכְרוּן כְּחֹשֶׁת בֵּין כַּחֲפוּי: וַחֲוַץ הָיָהוּ כַּמִּזְרֹ אֲרָגִים וְלַחֲבֹת הָיָהוּ 7
 שְׁש־מֵאוֹת שְׁקָלִים בְּרֹזֶל וַיִּשָּׂא הַצֶּהַר הַלֵּךְ לַפָּנָיו: וַיַּעֲמִיד וַיִּקְרָא 8
 אֶל־מַעֲרֹכַת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תֵצְאוּ לַעֲרֹךְ מַלְחָמָה הַלֹּא
 אֲנִי הַפְּלִשְׁתִּי וְאַתֶּם עֲבָדִים לְשָׂאֵל בְּרִידְלֶכֶם אִישׁ וַיְרִיד אֵלָיו: אִבֵּי 9
 יוֹכָל לְהַלְחֵם אִתִּי וְהָצִי וְהָיָה לָכֶם לַעֲבָדִים וְאִם־אֵין אֵיכָלֵלוּ
 וְהָצִי וְהָיָה לָנוּ לַעֲבָדִים וַעֲבַדְתֶּם אֹתֵנוּ: וַיֹּאמֶר הַפְּלִשְׁתִּי אֵלָיו 10
 הַרְפִּי אֲדֻמְחִיִּית יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּנְרִלְי אִישׁ וַיִּלְחָמָה יָחַד:
 וַיִּשְׁמַע שָׂאֵל וְכָל־יִשְׂרָאֵל אֲדֻמְחִיִּי הַפְּלִשְׁתִּי הָאֵלֶּה וַיַּחֲתִי וַיִּרְאֵי 11
 מְאֹד: וְדָוִד בְּרִאִישׁ אֲשֶׁר־הָיוּ מִבֵּית לָהֶם וַיְהִידָה וַשְׂמוֹ 12
 יִשׁוּי וְלֹ שְׂמִינָה בָנִים וְהָאִישׁ בִּימֵי שָׂאֵל זָקֵן בָּא בְּאַשְׁשׁוּם: וַיִּלְכֹּי 13
 שְׁלֹשֶׁת בְּנֵי־יָשׁוּי הַגְּדֹלִים הָלְכֵי אֲחֵרֵי־שָׂאֵל לְמַלְחָמָה וְשָׁם שְׁלֹשֶׁת
 בָּנָיו אֲשֶׁר הָלְכֵי בַּמַּלְחָמָה אֵלִיָּאֵב הַבְּכוֹר וּמִשְׁנֵהוּ אֲבִירָב וְהַשְּׁלִישִׁי
 שְׁמֵהּ: וְדָוִד הָיָה הַקָּטָן וְשְׁלֹשָׁה הַגְּדֹלִים הָלְכֵי אַחֲרָי שָׂאֵל: וְהָיָה 14
 הַלֵּךְ וַשָּׁב מִעַל שָׂאֵל לְדָקִיַת אֲתֵּי־עָן אָבוֹ בֵּית־לָחֶם: וַיִּגַּשׁ הַפְּלִשְׁתִּי 15
 הַשָּׂם וְהָעָרֵב וַיַּחֲזִיב אַרְבָּעִים יוֹם: וַיֹּאמֶר יִשׁוּי לְדָוִד בֶּן־קְהִיָּא 16
 לְאַחִיךָ אִיפֹת תִּקְלֹא הַזֶּה וַעֲשֶׂהָ לָּהֶם הַיּוֹם וְהָרַץ תִּפְתָּח לְאַחִיךָ:
 וְאֵת עֲשֶׂרֶת חֲרוּצֵי הַחֶלֶב הָאֵלֶּה תָּבוֹא לְשֶׁר הָאֵלֶּה וְאֲתֵי־אִחִיךָ תִּפְקֹד 17
 לְשָׁלוֹם וְאֲתֵי־עַרְבָתָם תִּקַּח: וְשָׂאֵל וְהָמָּה וְכָל־אִישׁ יִשְׂרָאֵל בְּעִמְק 18
 הָאֵלֶּה נִלְחָמִים עִם־פְּלִשְׁתִּים: וַיִּשְׁכֹּם דָּוִד בְּבֹקֶר וַיִּשֶׁשׁ אֲתֵי־עָן 19
 עַל־שֹׁמֵר וַיִּשָּׂא וַיִּלָּךְ בְּאֲשֶׁר צִוָּה יִשׁוּי וַיִּבֹא הַמַּעֲרָלָה וַיַּחֲלִיל הַיָּצָא
 אֶל־הַמַּעֲרָלָה וְהָרַעַי בַּמַּלְחָמָה: וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים מַעֲרָכָה 20
 לַקְּרָאֹת מַעֲרָכָה: וַיִּשֶׁשׁ דָּוִד אֲתֵי־כָלִים מַעֲלֹי עֲלִידֹד שׂוֹמֵר הַפְּלִים 21
 וַיִּרְצֵן הַמַּעֲרָכָה וַיִּבֹא וַיִּשָּׂאֵל לְאַחִיו לְשָׁלוֹם: וְהָוֹא מְדַבֵּר עִשָּׂם 22
 וְהָיָה אִישׁ הַבָּיִת עֲלֵיהָ גִלְיָת הַפְּלִשְׁתִּי שְׂמוֹ מִגֵּת מַמְעַרְנַת פְּלִשְׁתִּים 23

24 וידבר פדקרים האלה וישמע דוד : וכל איש ישראל בראותם
 25 אתהאיש ונגסו מפניו ויראו מאד : ויאמר איש ישראל האיותם
 האיש העזה הזה כי לחרה את־ישראל עלה והיה האיש אשר־נלפני
 26 געשתי המלך אשר גדול ואחדפתו והדלו זאת בית אביו געשה
 27 השפי בישׂאֵל : ויאמר דוד אליהאֲשִׁים העמדים עמו לאמר
 28 מהגעשה לאיש אשר נכה אתהשלשתי העז והסיר חרפה מעל
 29 ישראל כי מי השלשתי העבל הזה כי חרה מערכות אלהים חיים :
 30 ויאמר לו העם פדבר הזה לאמר כה געשה לאיש אשר נפני :
 31 וישמע אליאב אחיו הגדול בדברו אליהאֲשִׁים ויחראף אליאב
 32 בדוד ויאמר למחצה נרתת ועלמי נשפת מעט הצאן החנה
 33 במדבר אני נדעתי אתדוד הזה ואת נע לבבה כי למצן הוא
 34 המלחמה נרתת : ויאמר דוד מה עשיתי עתה הלא דבר הוא :
 35 וישב מאילו אלימל אחר ויאמר פדבר הזה וישבהו העם דבר
 36 פדבר הראשון : וישמעל הדברים אשר דבר דוד ויגדו לפני־שׂאֵל
 37 וינקחהו : ויאמר דוד אלשׂאֵל אליפל לב־אֲהֵם עליו עבדה נלף
 38 ונלחם עסהשלשתי הזה : ויאמר שׂאֵל אלדוד לא תוכל ללכת אל
 39 השלשתי הזה להלחם עמו פרי־נער אתה והיא איש מלחמה מעגרוו :
 40 ויאמר דוד אלשׂאֵל רעה הנה עבדה לאביו בצאן ובא הארץ
 41 והאידולוב ונשא זה מהעדר : ונצאתי אחריו והסתיו והצלתי מפיו
 42 ונקם עלי והחזקתי בזקניו והסתיו והמיתיו : גם אתהאֲרִי גם
 43 הדוב הגה עבדה והנה השלשתי העבל הזה כאתד מהם כי חרה
 44 מעלתי אלהים חיים : ויאמר דוד והנה אשר הצלני מיד
 45 הארץ ומיד הדב היא ויילני מיד השלשתי הזה ○ ויאמר
 46 שׂאֵל אלדוד לך והנה הנה עמך : ונלפש שׂאֵל אתדוד מליו
 47 ונתן קיבע נתשת עלראשו ונלפש אתו שריון : ויחגר דוד את
 48 חבו מלל למציו וינאל ללכת כי לא־נסה ויאמר דוד אלשׂאֵל
 49 לא־אֵיכל ללכת באלה כי לא נסיתי ונסתם דוד מעליו : וינח מקלו
 50 בידו ויבחרילו המשנה הלבו אבנים ו מדהלחל וישם אהם בבגיו
 51 הרעים אשרלו ובנלקוט וקלעו בידו וינש אל השלשתי : ונלף
 52 השלשתי הנף וקרב אלדוד והאיש נשא הצפה לפניו : ויפס
 53 השלשתי ויראה אתדוד ויבזהו כרהנה נער ואדמני עסיפה
 54 מראה : ויאמר השלשתי אלדוד הכלב אבני כראתה בא־אלי
 55 במקלית ונקלל השלשתי אתדוד באלהיו : ויאמר השלשתי אל

דוד לכה אלֵי וְאָתְנָה אֶת־דָּשְׁתָּרָה לְעֹוֹף הַשָּׁמַיִם וּלְבַהֲמַת הַשָּׁדֶה׃
 וַיֹּאמֶר דָּוִד אֲלֵיהֶפְלִשְׁתִּי אַתָּה בָּא אֵלַי בְּחֶרֶב וּבַחַיִּית וּבַסִּיּוֹן
 וְאֵלַי בְּאֲזִלְיָה בְּשֵׁם יְהוָה זָבָאוֹת אֲלֵהוּ מִזְרָקֹת וּשְׂרָאֵל אֲשֶׁר
 46 חִרְפָּתוֹ׃ הַיּוֹם הַזֶּה יִסְגְּרָה יְהוָה בְּדָוִד וְהַחַיִּית וְהַסִּיּוֹן אֶת־רֹאשֶׁהָ
 מִזְלִיָּה וְלָחֲטִי פָנָי מִזְחָה פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעֹוֹף הַשָּׁמַיִם וּלְחַיִּית
 הָאָרֶץ וְדָעַל פְּלִי־הָאָרֶץ כִּי גַשׁ אֲלֵהֶם לְיִשְׂרָאֵל׃ וַיְדַעַל כִּי־הִתְקַהַל
 47 הַזֶּה כִּי־לֹא בְּחֶרֶב וּבַחַיִּית יִהְיֶינִי יְהוָה כִּי לַיהוָה הַמַּלְחָמָה וַיִּתֵּן
 48 אֲתָנָם בְּיָדֵי׃ וְהוּזָה כִּי־גַם הֶפְלִשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לִקְרֹאת דָּוִד
 49 וַיִּמְחַר דָּוִד וַיַּרְצֵן הַמַּזְרָכָה לִקְרֹאת הֶפְלִשְׁתִּי׃ וַיִּשְׁלַח דָּוִד אֶת־יָדָו
 אֶל־הַלְלֵי וַיִּקַּח מִשָּׁם אֶבֶן וַיַּקְלֵעַ וַיַּךְ אֶת־הֶפְלִשְׁתִּי אֶל־מַצְחוֹ וַתִּטְפַּע
 הָאֶבֶן בְּמַצְחוֹ וַיַּפֵּל עַל־פָּנָיו אֶרְצָה׃ וַיַּחֲזֹק דָּוִד מִן־הֶפְלִשְׁתִּי בַקְלַע׃
 51 וּבְאֶבֶן וַיַּךְ אֶת־הֶפְלִשְׁתִּי וַיִּמְחַהוּ וַחֲרַב אֵין בְּיַד־דָּוִד׃ וַיַּרְצֵן דָּוִד
 וַיַּגְמִיד אֶל־הֶפְלִשְׁתִּי וַיִּקַּח אֶת־חֶרְבוֹ וַיִּשְׁלַחָה מִתְּעָרָה וַיִּמְחַתְּהוּ
 52 וַיִּקְרַח־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאֵי הֶפְלִשְׁתִּים כִּי־מַת גְּבוּרִים וַיִּנְסֵי׃ וַיַּקְמֵי
 אֶשְׁלֵי יִשְׂרָאֵל וַיַּהֲיִדָה וַיִּרְעֵי וַיִּרְדְּפֵי אֶת־הֶפְלִשְׁתִּים עַד־בְּיָאֵת לְיָא
 53 וְעַד שְׁעָרֵי עַקְרוֹן וַיַּפְּלֵי חֲלָלֵי פְּלִשְׁתִּים בְּהַרְף שְׁעָרִים וְעַד־גֵּית וְעַד־
 54 עַקְרוֹן׃ וַיָּשָׁבוּ בְּנֵי יִשְׂרָאֵל מִדִּלֵּק אַחֲרֵי פְּלִשְׁתִּים וַיִּשְׁשֵׁי אֶת־מַחְנֵיהֶם׃
 54 וַיִּקַּח דָּוִד אֶת־רֹאשׁ הֶפְלִשְׁתִּי וַיִּבְאֵהוּ יְרוּשָׁלַם וְאֶת־בְּלָיו שֵׁם בְּאֵהָלוֹ׃
 55 וְכִרְאוֹת שְׂאִיל אֶת־דָּוִד יֵצֵא לִקְרֹאת הֶפְלִשְׁתִּי אָמַר אֶל־אֲבִיָּר שֶׁר
 הַחֲבָא בְּדַמְיֵיהָ הַזֶּעַר אֲבִיָּר וַיֹּאמֶר אֲבִיָּר חִי־נִפְשָׁהָ הַסִּלֵּךְ אִם־
 56 יִדְעָתִי׃ וַיֹּאמֶר הַסִּלֵּךְ שְׂאִיל אַתָּה בְּדַמְיֵיהָ הַחֲלָם׃ וְכַשּׁוּב דָּוִד
 57 מִהַיִּית אֶת־הֶפְלִשְׁתִּי וַיִּקַּח אֹתוֹ אֲבִיָּר וַיִּבְאֵהוּ לְפָנֵי שְׂאִיל וְרֹאשׁ
 58 הֶפְלִשְׁתִּי בְּדָוִד׃ וַיֹּאמֶר אֵלָיו שְׂאִיל בְּדַמְיֵי אַתָּה הַזֶּעַר וַיֹּאמֶר דָּוִד
 בְּדַעְבָּדָה וְשֵׁי בֵית הַלְחָמֵי׃

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

CHAPTER XVII. יז

וַיֹּאמֶר אֵלָיְהָה הַחֲשָׁבִי מִתְּחִבֵּי גִלְגָּד אֶל־יֵאֱהָאֵב חַיִּיתֵהָ אֲלֵהוּ יִשְׂרָאֵל *
 אֲשֶׁר־עָמְדָתִי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה עַל וַיֹּמַר כִּי אִם־לִפְנֵי
 3 דְּבָרִי׃ וַיְהִי דַבְּרֵי־יְהוָה אֵלָיו לֵאמֹר׃ לֵךְ מִזֶּה וּפְנִיתָ לָהּ קַרְפָּה *
 4 וְנִסְתַּרְתָּ בְּגֹחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַחֲרָבִין׃ וְהָיָה מִזְחָחַל תִּשְׁמַחַה וְאֵת *
 הַקְּרָבִים אֲזִיתִי לְכַלְכְּלָהָ שָׁם׃ וַיִּלָּךְ וַיַּגִּיד דְּבָרֵי יְהוָה וַיִּלָּךְ וַיָּשָׁב *

6 בַּחַל כְּרִית אֲשֶׁר עֲלִפְנֵי הַחֲרֵקוֹן וְהַקְּרָבִים מִבֵּיָאִים לֹא לָהֶם וּבָשָׂר
 7 בַּבָּקָר וְלָחֶם וּבָשָׂר בְּקֶרֶב וּמִן־הַחֲחַל וְשָׂמָהּ: וַיְהִי מִקֶּץ יָמִים וַיִּבְשֹׁת
 8 הַחֲחַל כִּי לֹא־יָהָה גֶשֶׁם בְּאֶרֶץ: וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר:
 9 קִים לָךְ אֲרַפְתָּהּ אֲשֶׁר לְצִדּוֹן וְנִשְׁבַּתְתָּ שָׁם הֲיִהָ אֲמִיתִי שָׁם אִשָּׁה
 10 אֶלְמָנָה לְבַלְעָהּ: וְגַם וְגַלְתָּ אֲרַפְתָּהּ וַיָּבֹא אֶל־פַּתַּח הַעִיר וְהִנֵּה־שָׁם
 אִשָּׁה אֶלְמָנָה מְקַשֶּׁשֶׁת עֲצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קְהִי־נָא לִי מַעֲטֵי־
 11 מַיִם בְּגָלִי וְאִשְׁתָּהּ: וַתֵּלֶךְ לִקְחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקְהִי־נָא לִי
 12 פַת־לָחֶם בְּרֵחָהּ: וַתֹּאמֶר הִי־יָהָה אֵלֶיהָ אִם־יִשְׁלַי מַעֲוֹג כִּי אִם־
 מָלֵא כֹה־קָמַח בְּכַד וּמַעֲטֵי־שֶׁמֶן בַּצַּפְתָּת וְהִלְנִי מְקַשֶּׁשֶׁת שְׁנַיִם עֲצִים
 13 וּבָאתִי וְעִשִׂיתִיהֶן לִי וּלְבָלִי וְאֶבְלָתִי וְנִמְתְּנוּ: וַיֹּאמֶר אֵלֶיהָ אֶלְהֵא
 אֶל־תִּירָאִי בְּאִי עֲשֵׂי כַדְרָךְ אַךְ עֲשִׂרְלִי מִשָּׁם עֲלֵה קִטְנָה בְּרֹאשְׁתָּהּ
 14 וְהִצֵּאתִי לִי וְלָךְ וּלְבָלְךָ תַעֲשִׂי בְּאֲחֻרְתָּהּ: כִּי כֹה אָמַר יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל כִּד הַקָּמַח לֹא הִכְלָה וַצַּפְתָּת הַשֶּׁמֶן לֹא הִחְסַר עַד יוֹם
 15 תִּחְזַרְיָהָה גֶשֶׁם עֲלִפְנֵי הָאָדָמָה: וַתֵּלֶךְ וַתַּעֲשֶׂה כַדְבָר אֲלֵהָ וַתֹּאכַל
 16 הַזֵּי־יָהָה וּבֵיתָהּ וַיָּמִים: כִּד הַקָּמַח לֹא כָלְתָה וַצַּפְתָּת הַשֶּׁמֶן לֹא
 17 חָסַר כַדְבָר יְהוָה אֲשֶׁר דִּבֶּר בְּנֶד אֶלְהָיו: וַיְהִי אַחֵר הַדְּבָרִים
 הָאֵלֶּה הָיָה בְּדָה־אִשָּׁה בְּעֵלַת הַבַּיִת וַיְהִי חֲלוּי חֲזַק מְאֹד עַד אֲשֶׁר
 18 לֹא־יָתִיר־דָּבָר נִשְׁמָה: וַתֹּאמֶר אֶל־אֶלְהָיו מַה־לִּי וְלָךְ אִישׁ הָאֱלֹהִים
 19 בָּאת אֵלַי לְהַזְכִּיר אֶת־עֲוֹנֵי וּלְהַמִּית אֶת־דַּבְּרֵי: וַיֹּאמֶר אֵלֶיהָ תִּזְרְלִי
 אֶת־בְּנֵה וַיִּקְחֶהּ מִהִיקָה וַנַּעֲלֶהּ אֶל־הַעֲלִיָּה אֲשֶׁר־הוּא יֹשֵׁב שָׁם
 20 וַיִּשְׁבַּחַהּ עַל־מַשְׁתּוֹ: וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הָעָם עַל־
 21 הָאֶלְמָנָה אֲשֶׁר־אֵלַי מִתְגַּדֵּר עִמָּה הַרְעוּת לְהַמִּית אֶת־בְּנֵהּ: וַיְהַמְמַד
 עַל־הַלֵּל שְׁלֹשׁ פְּעָמִים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תְשַׁבֵּי־נָא
 22 נַפְשִׁי־הַלֵּל הַזֶּה עַל־קִרְבּוֹ: וַיִּשְׁמַע יְהוָה בְּקוֹל אֲלֵהָ וַתִּשָּׁב נַפְשִׁי־
 23 הַלֵּל עַל־קִרְבּוֹ וַיְהִי: וַיִּקַּח אֶלְהָיו אֶת־הַלֵּל וַיִּרְדֶּהּ מִן־הַעֲלִיָּה
 24 הַבְּיָרְחָה וַיִּתְּנֶהּ לְאִמּוֹ וַיֹּאמֶר אֶלְהָיו רְאִי הִי בְנֵהּ: וַתֹּאמֶר הָאִשָּׁה אֶל־
 אֶלְהָיו עֲתָה זֶה וְדַעֲמִי כִּי אִישׁ אֱלֹהִים אַתָּה וְדְבַר־יְהוָה בְּפִיהָ אָמַת:

CHAPTER XVIII. יח

א וַיְהִי יָמִים רַבִּים וַדְּבַר יְהוָה הָיָה אֶל־אֶלְהָיו בַּשָּׁנָה הַשְּׁלִישִׁית לֵאמֹר
 2 לָךְ הִרְאָה אֶל־אֲחָאָב וְאַתָּנָה מָטַר עֲלִפְנֵי הָאָדָמָה: וּלְךָ אֶלְהָיו
 3 לְהִרְאֹת אֶל־אֲחָאָב וְהִרְעַב הַזֶּק בְּשֶׁמְרוֹן: וַיִּקְרָא אֲחָאָב אֶל־לְבַדְנָהוּ

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

4 אֲשֶׁר עֲלִיהֶנּוּ וְעֲבָדָהּ הִנֵּה נָבֵא אֲתִידְהֶנּוּ מֵאָדָּם: וַיְהִי בַּחֲמִינִית
 אִיזָבֵל אֵת נְבוּזַי הַחַיָּה וַיִּקַּח לְעַבְדָּהּ מֵאֵה נְבוּזַיִם וְנַחֲבִיאִים
 חֲמִשִּׁים אִישׁ בְּמַעְרָה וְכִלְכִּלֵם לֶחֶם וְיָמִים: וַיֹּאמֶר אֶחָב אֶלְעֲבָדָהּ -
 לֵךְ בְּאָרְצְךָ אֶל־גִּלְיָמָדָנִי הַיָּמִים וְאֵל כְּלִי־הַקִּלִּים אִילָנִי: וַמָּצָא הַגִּיר
 וַתַּחֲזֶה סִיס וַנְּפָד וְלֹא נִסְרִית מִהַבְּהֵמָה: וַיַּחֲלֶק לֶחֶם אֲתִידְהָרֶן 6
 לְעַבְדָּתָהּ אֶחָב הַלֵּךְ בְּדֶרֶךְ אֶחָד לְבָדוֹ וְלְעַבְדָּתָהּ הַלֵּךְ בְּדֶרֶךְ־אֶחָד
 לְבָדוֹ: וַיְהִי לְעַבְדָּתָהּ בְּדֶרֶךְ וַחֲזָה אֶלְהֶנּוּ לְקִרְאָתוֹ וַנִּכְתְּהוּ וַיִּפֹּל 7
 עַל־שָׁרְיוֹ וַיֹּאמֶר הַאֲתָה זֶה אֱלֹהֵי אֱלֹהֶנּוּ: וַיֹּאמֶר לוֹ אֲנִי לֵךְ אֲמַר 8
 לְאֲדֹנָי הַזֶּה אֱלֹהֶנּוּ: וַיֹּאמֶר מַה הַטָּאֲתִי כִּי־אָתָה נָתַן אֲתִידְעֶנּוּ 9
 בְּיָד אֶחָב לְהַמִּיתִי: חַי וְיָהִי אֱלֹהֶיךָ אֲסִי־יִשְׁעֵי וַיַּמְלִכָה אֲמַר -
 לְאֲשֶׁרֶת אֲדֹנֵי שֵׁם לְבַקְשָׁהּ וַאֲמַרְי אֵין וְהַשְׁפִּיעַ אֲתִידְעֶמְלִכָה וְאֲתִידְ -
 הַגִּיר כִּי לֹא יַמְצָאָהּ: וַעֲתָה אֲתָה אֲמַר לֵךְ אֲמַר לְאֲדֹנָי הַזֶּה 11
 אֱלֹהֶנּוּ: וְהִנֵּה אֲנִי אֶלֶךְ מֵאֲתָךְ וְרוּחַ וַחֲזָה וַיִּשְׁאַל עַל־אֲשֶׁר לְאֲדֹנָי 12
 וַיִּבְאֲתִי לְהַגִּיד לְאֶחָב וְלֹא יַמְצָאָהּ בַּחֲרָבִי וַעֲבָדָהּ נָבֵא אֲתִידְהֶנּוּ
 מִנְעִרָי: הַלֹּא־הִנֵּד לְאֲדֹנֵי אֵת אֲשֶׁר־עֲשִׂיתִי בְּחַיִּי אִיזָבֵל אֵת נְבוּזַי 13
 וַחֲזָה וַאֲחָבָא מִנְבוּזַי וַחֲזָה מֵאֵה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בְּמַעְרָה
 וַאֲכִלְכִּלֵם לֶחֶם וְיָמִים: וַעֲתָה אֲתָה אֲמַר לֵךְ אֲמַר לְאֲדֹנָי הַזֶּה 14
 אֱלֹהֶנּוּ בַּחֲרָבִי: וַיֹּאמֶר אֱלֹהֵי חַי וַחֲזָה עֲבָאוֹת אֲשֶׁר עֲמַדְתִּי לְפָנֶיךָ 15
 כִּי הָיִים אֲרָאָה אִילָנִי: וַיִּלְךְ לְעַבְדָּתָהּ לְקִרְבָּת אֶחָב וַיַּגִּידֵהּ וַיִּלְךְ 16
 אֶחָב לְקִרְבָּת אֱלֹהֶנּוּ: וַיְהִי כִּי־אָוֹת אֶחָב אֲתִידְעֶנּוּ וַיֹּאמֶר אֶחָב 17
 אִילָנִי הַאֲתָה זֶה עֵבֶר יִשְׂרָאֵל: וַיֹּאמֶר לֹא עֲלִי־יִשְׂרָאֵל כִּי אֲסִידְ -
 אֲתָה וּבֵית אֲבִיךָ בְּעִנְכֶם אֲתִידְעֶנּוּ וַחֲזָה וַתִּלְךְ אַחֲרָי הַבְּעָלִים: 18
 וַעֲתָה שְׁלַח קָבֶץ אֵלַי אֲתִידְעֵי־יִשְׂרָאֵל אֲלִי־הַחֲרָמֵל וְאֲתִידְעֵי־בִיאֵי הַבְּעַל 19
 אֲרַבְּעַ מֵאוֹת חֲמִשִּׁים וְנְבוּזַי הַאֲשֶׁרֶה אֲרַבְּעַ מֵאוֹת אִילָנִי שְׁלַחן אִיזָבֵל:
 וַיִּשְׁלַח אֶחָב בְּגִלְבֹּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֲתִידְעֵי־נְבוּזַיִם אֲלִי־הַחֲרָמֵל: 20
 וַיָּגֵשׁ אֱלֹהֵי אֶלְעֲבָדָהֶם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שָׁרְתִי 21
 הַשְּׁעָפִים אֲסִי־יְהִיֶּה הַאֲלֹהִים לְכִי אַחֲרָיו וְאֲסִידְעֵל לְכִי אַחֲרָיו וְלֹא־
 עָנִי הָיִים אֲתִי דָבָר: וַיֹּאמֶר אֱלֹהֵי אֱלֹהֵי־לֵוִי לִי־חֲרָתִי נְבוּזַי 22
 לְיַהֲזֶה לְבָדוֹ וְנְבוּזַי הַבְּעַל אֲרַבְּעַ־מֵאוֹת חֲמִשִּׁים אִישׁ: וַיַּחֲזִירֵהוּ 23
 שָׁנִים שָׁנִים וַיִּבְחָרְוּ לָהֶם הַסֵּף הַאֲחָד וַיַּנְתְּהוּ וַיִּשְׁוֹמֵל עַל־הַעֲצִים
 וְאֵשׁ לֹא נִשְׁיַמֵּי נְאֻמִּי אַעֲשֶׂה: אֲתִידְעֶר הַאֲחָד וַיַּחֲסִיל עַל־הַעֲצִים וְאֵשׁ
 לֹא אֲשִׁים: וַקִּרְאָתֶם בְּשֵׁם אֱלֹהִיִם נְאֻמִּי אֶקְרָא בְּשֵׁם־יְהוָה וַחֲזָה 24

v. 12. קמץ בז ק

v. 21. ה' רבוש

v. 5. נ"א מן בהמה כחיים שהפכהה קרי

v. 20. הטרחה כי חסא בטחנה הספרדים

האלהים אשר יקנה באש היא האלהים ונזן עליהם ויאמרו טוב
הדבר : ויאמר אלהו לנבואי הבעל בחרו לכם הפך האהד ונשאו
ראשית כי אתם הרבים וקראי בפסם אלהיכם ואש לא השימו :
26 ויקחי אתהפך אשר יתן להם ונגשו ויקראי בשם הבעל מהפך
ועדההתרים לאמר הבעל עני ואין קול ואין ענה ונפסחו על
27 המזבח אשר עשה : ויהי בצהריום ונתהל בפסם אלהי ויאמר
קראי בקול גדול פראיהם היא פושית וכרשוג לו וכרדך לו
28 אילי וכן היא ויקני : ויקראי בקול גדול ונתגדלו כמשפסם בתרבות
29 וברמחים עדשפדדם עליהם : ויהי כעבר הצהריום ונתנבאו עד
לעלות המנחה ואין קול ואין ענה ואין קשב : ויאמר אלהי לכל
העם גשו אלי ונגשו עליהם ונרפא אתמזבח יהוה ההרים :
31 ויקח אלהי שתים עשרה אבנים כמספר שבטי בני ישראל אשר הוה
32 דבר יהוה אלו לאמר ישראל יהוה שמה : ונבנה אתהאבנים מזבח
33 בפסם יהוה ונגשו תעלה כבית סאתים זרע סביב למזבח : ונערך
34 אתהעצים ונתח אתהפך ונשם עליהעצים : ויאמר מלאי ארבעה
כדים מים ונדקו עליהעלה ועליהעצים ויאמר שני ונשאו ויאמר
35 שלשי וישלשו : ונלכי המים סביב למזבח וגם אתהתעלה מלאי
36 מים : ויהי בעלות המנחה ונגש אלהי הנבוא ויאמר יהוה אלהי
אברהם יצחק וישראל היום ונדע פראתה אלהים בושראל ואני
37 עבדך ובדברך עשיתי את עליהדברים האלה : עני יהוה עלי
ונדעו העם הוה פראתה יהוה האלהים ואתה הסבת אתלבם
38 אחרנית : ותפל אשיהוה ותאכל אתהעלה ואתהעצים ואתהאבנים
39 ואתהעפר ואתהמים אשר בתעלה לחכה : ורא עליהם וישלו
מ עליהם ויאמרו יהוה היא האלהים יהוה היא האלהים : ויאמר
אלהו להם תפשו ואתנבואי הבעל איש אלי ומלט מהם ונתפשו
41 ויורבם אלהי אלנתל קישון וישחטם שם : ונאמר אלהי לאהאב
42 עלה אכל ושתה פרקול המון הגשם : ונעלה אהאב לאכל ולשתות
ואלהי עלה אלראש תרמל ויגהר ארצה ונשם פניו בין ברבוי :
43 ונאמר אליעזר עלהגא הבט דרךלם ונעל ונפט ונאמר אין
44 מאימה ויאמר שב שבע פעמים : ויהי בשבעות ויאמר הנהעב
קטנה ככהאיש עלה מים ויאמר עלה אמר אלאהאב אסר נד
מ ולא נערבה הגשם : ויהי ערבה וערבה ותשמלם התקרו עבים

וְהָיָה וַיְהִי נֶשֶׁם גָּדוֹל וַיִּרְקַב אֶתְּכֶם וַיִּלְקַח יְהוָה אֶתְּכֶם : וַיֵּד
 יְהוָה הַהֵוא אֶל־אֱלֹהֵי נִשְׁנֵם מִהֵנּוּ וַיִּרְצֵן לִפְנֵי אֶתְכֶם עַד־בְּאֶמְתָּה
 יְהוָה אֱלֹהֵי :

CHAPTER XIX. יט

וַיִּבַד אֶתְכֶם לְאִיזָבֵל אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהֵינוּ וְאֵת כָּל־אֲשֶׁר הִרְגֵנוּ
 אֶת־קְלֵי־הַבְּיֹאִים בַּחֶרֶב : וַתִּשְׁלַח אִיזָבֵל מַלְאָכָה אֶל־אֱלֹהֵינוּ לֵאמֹר כֹּה־
 עָשִׂיתָ אֱלֹהִים וְכֹה יוֹסֵפִין כִּירְקַעַת מִיָּהָר אֲשִׁים אֶת־נַפְשָׁהּ כִּנְפֵשׁ
 אֶחָד מֵהֶם : וַיִּרְא וַיִּלְקַם וַיִּלְקַח אֶת־נַפְשׁוֹ וַיָּבֵא בְּיַד שְׂבַע אֲשֶׁר
 לַיהוָה וַיַּנִּיחַ אֶת־נַפְשׁוֹ שָׁם : וְהַיְהוּדֵיךָ בַּמִּקְדָּשׁ בְּרַחֵף יוֹם וַיָּבֵא
 וַיִּשָׁב תַּחַת רַחֵם אֶתְּךָ וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת וַיִּנְאֶמֶר : רַב עָתָה
 יְהוָה קָח נַפְשִׁי כִּי לֹא־יִטֹּב אֲנִי מֵאֲבֹתַי : וַיִּשְׁכַּח וַיִּישָׁן תַּחַת רַחֵם
 אֶחָד וְהַיְהוּדֵיךָ מַלְאָךְ נָגַע בּוֹ וַיִּנְאֶמֶר לוֹ קוּם אֲכִיל : וַיִּבְטַח וְהָיָה
 מִקְּאֲשֶׁרְנוּ עָנַת רַצְפִּים וַעֲפַחַת מַיִם וַיִּאֲכַל וְלִשְׁתָּה וַיִּשְׁכַּח וַיִּשְׁכַּח
 וַיִּשָׁב מַלְאָךְ יְהוָה : שְׂנִית וַיַּעֲדֵבּוּ וַיִּנְאֶמֶר קוּם אֲכִיל כִּי רַב מִמֶּךָ
 הַחֶרֶף : וַיִּקַּם וַיִּאֲכַל וַיִּשְׁתַּה וַיִּלְקַח בָּלֶת : הַאֲכִילָה הַהוּא אַרְבָּעִים
 יוֹם וְאַרְבָּעִים לַיְלָה עַד הָרַ הָאֱלֹהִים חֶרֶב : וַיִּבְאֲדָשׁ אֶל־הַמַּעֲרָה
 וַיִּלְכֹּן שָׁם וְהָיָה דְבַר־יְהוָה אֵלָיו וַיִּנְאֶמֶר לוֹ מַה־לָּךְ פֹּה אֱלֹהֵינוּ :
 וַיִּאֲמֶר קָנֹא קָנֹאתִי לַיהוָה : אֱלֹהֵי צְבָאוֹת כִּירְעוּבֵי בְרִיתְךָ בְּנֵי
 יִשְׂרָאֵל אֶת־מִזְבְּחֵיךָ הִלְכִי וְאֶת־בְּיֹאֵיךָ הִרְגִי בַּחֶרֶב וְאֶתְּךָ אֲנִי
 לְבַדִּי וַיִּבְקַשְׁנוּ אֶת־נַפְשֵׁנוּ לְקַחְתָּהּ : וַיִּנְאֶמֶר צֹא וַעֲמַדְתָּ בְּהָר לִפְנֵי
 יְהוָה וְהָיָה וְהָיָה עִבְרַ וְהָיָה גְדוֹלָה וְחֹזֵק מִפְּנֵי הַיָּם וּמִשְׁפַּר
 סְלֵמִים לִפְנֵי יְהוָה לֹא בְרַחַת יְהוָה וְאֶתְּךָ הָרִיחַ לִעֵשׂ לֹא בְרַעַשׁ
 יְהוָה : וְאֶתְּךָ הַלְעֵשׂ אֵשׁ לֹא בְּאֵשׁ יְהוָה וְאֶתְּךָ הָאֵשׁ קוֹל דְּמָמָה
 דַּקָּה : וַיְהִי : כִּשְׁמַע אֱלֹהֵינוּ וַיִּגְלַח סָרִיו בְּאֶדְרָתּוֹ וַיָּבֵא וַיַּעֲמִיד תַּחַת
 הַמַּעֲרָה וְהָיָה אֵלָיו קוֹל וַיִּנְאֶמֶר מַה־לָּךְ פֹּה אֱלֹהֵינוּ : וַיִּאֲמֶר קָנֹא
 קָנֹאתִי לַיהוָה : אֱלֹהֵי צְבָאוֹת כִּירְעוּבֵי בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־
 מִזְבְּחֵיךָ הִלְכִי וְאֶת־בְּיֹאֵיךָ הִרְגִי בַּחֶרֶב וְאֶתְּךָ אֲנִי לְבַדִּי וַיִּבְקַשְׁנוּ
 אֶת־נַפְשֵׁנוּ לְקַחְתָּהּ : וַיִּנְאֶמֶר יְהוָה אֵלָיו לֵךְ שׁוּב לְרַחֵף מִדְּבַרְךָ
 דְּמִשְׁק וּבָאָתָּה וּמִשְׁחַת אֶת־חֲזָאֵל לְמַלְאָךְ עַל־אַרְבַּם : וְאֵת נְהוּא בְּרַחֵמֵינוּ
 תִּמְשַׁח לְמַלְאָךְ עַל־יִשְׂרָאֵל וְאֶת־אֱלֹשֵׁעַ בְּדִשְׁפֵט מֵאַבֵּל מְחוֹלָה תִּמְשַׁח
 לְנָבִיא תַחֲמִיךָ : וְהָיָה הַמַּלְט מִחֶרֶב חֲזָאֵל נִמִּית וְהוּא וְהַמַּלְט
 מִחֶרֶב וְהוּא נִמִּית אֱלִישֵׁעַ : וְהַשְׂאֲרָתִי בְּיִשְׂרָאֵל שְׂבַעַת אֲלֵפִים כִּלִּי

10 הַבְּרָכִים אֲשֶׁר לֹא־רָצִי לְבַעַל וְלִלְהַפֵּחַ אֲשֶׁר לֹא־נִשְׁקָ לֹו: וְנִלְקָ
 מִשָּׁם וַיִּמְצָא אֶת־אֱלֹהֵי־שָׁמַיִם כְּדֹשֶׁשֶׁטַּ וְהָיָה חֹרֵשׁ שְׁנַיִם־עָשָׂר אַמְדָּיִם
 לְפָנָיו וְהָיָה בְּשָׁנִים הַעָשָׂר וַעֲבָר אֶלְהֵי אֱלֹהֵי אֱלֹהֵי אֱלֹהֵי
 = וַיִּזְבַּח אֶת־הַבָּקָר וַיִּרְצֵן אַחֲרָיו אֶלְהֵי וַיֹּאמֶר אֲשַׁקְהֶנָּא לְאָבִי וּלְאִמִּי
 21 וְלִאֲלֹהֵי אֶחָדִיהָ וַיֹּאמֶר לוֹ לָךְ שׂוֹב כִּי מִה־עֲשִׂיתִי לָךְ: וְלִשְׁבַּ
 מֵאֲחֵרָיו וַיִּקַּח אֶת־צִמְד הַבָּקָר וַיִּזְבַּחַהוּ וַיַּכְלִי הַבָּקָר בְּשִׁלְמֵם הַבָּשָׂר
 וַיִּפְּן לָעָם וַיֹּאבְדוּ וְלָקַם וַיִּלְקַח אַחֲרָיו אֶלְהֵי וַיִּשְׁתַּחֲוֶהוּ:

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

א וּבָיִת עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הַזֶּה נֶאֱסָפוּ בְּנֵי־יִשְׂרָאֵל בְּצִוּם וּבְשִׁלְמֵם
 2 וַיֹּאדְמוּ עֲלֵיהֶם: וַיִּבְדְּלוּ זֶרַע יִשְׂרָאֵל מִכָּל בְּנֵי נֹכַח וַיַּעֲמִדוּ וַיִּתְחַנְּדוּ
 3 עֲלֵיהֶם־שֵׂאֲתֵיהֶם וְעֹזִיזֵת אֲבֹתֵיהֶם: וַיִּקְוִמוּ עֲלֵי־עַמְדָּם וַיִּקְרְאוּ בְּסֹפֶר
 תִּירַת יְהוָה אֱלֹהֵיהֶם רַב־עִזֵּית הַלֵּים וּרְבִיעֵית מִתְנַדִּים וּמִשְׁתַּחֲוִיִּים
 4 לַיהוָה אֱלֹהֵיהֶם: וַיִּקַּם עֲלֵי־מַעְזָה הַלְלוּם וְשִׁוּשׁ וּבְנֵי קַדְמִיָּאל
 שְׁבַנְיָה בְּנֵי שְׂרָבְנָה בְּנֵי כַנְיִי וַיִּזְעַקוּ בְּקוֹל גָּדוֹל אֲלֵיהֶם־הָיָה אֱלֹהֵיהֶם:
 ה וַיֹּאמְרוּ הַלְלוּם וְשִׁוּשׁ וְקַדְמִיָּאל בְּנֵי חֲשַׁבְנָיָה שְׂרָבְנָה הַיְדִיָּה שְׁבַנְיָה
 פַּחְתָּיָה קִימוּ בְּרַכֵּי אֲדִיָּהוּנָה אֱלֹהֵיכֶם מִן־הַעוֹלָם עַד־הַעוֹלָם וַיִּבְרַכֵּי
 6 שָׁם כַּבְּדָה וּמְרוֹמָם עַל־לִבְרַכְתָּ וְתַהֲלֵה: אֶת־הַיְהוָה יְהוָה לְבָדָה
 אֱלֹהֵי עֲשִׂית אֶת־הַשָּׁמַיִם שָׁמַיִם הַשָּׁמַיִם וְכֹל־צְבָאָם הָאָרֶץ וְכֹל־אֲשֶׁר
 עֲלֶיהָ הַיַּמִּים וְכֹל־אֲשֶׁר בָּהֶם וְאֶת־הַמַּיִם אֶת־כֹּלֶם וַיִּצְבֹּא הַשָּׁמַיִם
 7 לָךְ מִשְׁתַּחֲוִיִּים: אֶת־הָיָה הַיְהוָה הַאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם
 8 וְהִיבֵאתִי מֵאִיר פְּשָׁדִים וְשָׁמַת שְׁמוֹ אֲבָרָהָם: וּמִצְאָתָ אֶת־לִבְבֹו נֶאֱמָן
 לְפָנֶיךָ וְכֹלֹת עַמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחֲתִי הָאֲמֹרִי
 וְהַחִיטִי וְהַיְבוּסִי וְהַגְּרִישִׁי לָתֵת לְזֹרְעוֹ וּמָקָם אֶת־דְּבָרֶיךָ כִּי צִדִּיק
 9 אָתָּה: וַתֵּרָא אֶת־עֲנִי אֲבֹתָינוּ בְּמִצְרָיִם וְאֶת־הַעֲזָרָהָם שְׁמַעַת עֲלֵינוּ־
 י סִיָּה: וַתִּתֵּן אֹתָת וּמִפְתָּיִם בְּפָרְעָה וּבְכֹל־עַבְדֵּיךָ וּבְכֹל־עַמְּךָ אֶרְצֹו כִּי
 11 יָרַעַת כִּי הִזִּידוּ עֲלֵיהֶם וַתַּעֲשִׂלֵךְ שָׁם פַּחֲוִים הַזֶּה: וְהִנֵּם בְּקַעַת
 לְפָנֶיךָ וַעֲבָרָה בְּהַיְדִיָּהֶם בַּיַּבְשָׁה וְאֶת־רַדְפֵיהֶם הַשְּׁלַכְתָּ בַּמַּיִם
 12 כַּמִּזְאָבֵן בַּיַּמִּים עֲזִים: וּבַעֲמִיד עֲלֵן הַנְּחִיחֶם יוֹמָם וּבַעֲמִיד אֲשֶׁ
 13 לְלֵילָה לְהַאִיר לָהֶם אֶת־הַדֶּרֶךְ אֲשֶׁר גִּלְטִי־בָהּ: וְעַל הַר־סִינַי לְרַדַּת
 וַיִּדְבֵר עִמָּהֶם מִשְׁמַיִם וַתִּתֵּן לָהֶם מִשְׁפָּטִים וְיִשְׁרִים וְתִירֹת אֲמָת
 14 הַקִּיָּם וּמִצְוֹת טִיבִים: וְאֶת־שִׁבְתָּ קִדְשָׁה הִיְדַעַת לָהֶם וּמִצְוֹת וְהַקִּיָּם

v. 18. מלד. v. 20. ה' בח"ק. v. 21. ל"ב. v. 5. כ"ל. v. 6. אתה ק'

- ותורה צויה להם ביד משה עבדך : וְלָהֶם מִשְׁמַיִם נִתְּנָה לָהֶם 5
 לְרַעְיֵם וַיְמִים מִסְּלַע הַיַּצְאָה לָהֶם לְצִמְאֹם וַתֹּאמֶר לָהֶם לְבוֹא לְרַשְׁתָּה
 אֶתְהָאָרְצָן אֲשֶׁר־נִשְׁאַתָּה אֶתְיִנְקֶהָ לָתֵת לָהֶם : וְהֵם נֹאבְתֵינוּ הַיְהוּדִי 16
 וַיִּקְשֹׁל אֶתְדַרְפָּם וְלֹא שָׁמְעֵי אֶל־מִצְוֹתָיָהּ : וַיִּמְאַנְי לְשִׁמְעֵי וְלֹא־זָכְרוּ 17
 נִפְלְאוֹתָיָהּ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשֹׁל אֶתְדַרְפָּם וַיִּתְּנִירָאֵשׁ לְשׁוֹב
 לַעֲבָדָתָם בַּמִּדְבָּר וְאֵתָה אֵלֶיהָ סִלְיֹהוֹת חֲזִין וְרַחֲמִים אֲרַךְ־אֶפְסוֹם וְרַב־
 רַחֲסָד וְלֹא עֲזַבְתָּם : אֵלֶּה כִּירְעֵשׂוּ לָהֶם עַל מַסְפָּה וַיֹּאמְרוּ זֶה אֱלֹהֵיהָ 18
 אֲשֶׁר הִעֲלָה מִמִּדְבָּרִים וַיִּגְשֵׁי נְאֻמֹּת נְדָלוֹת : וְאֵתָה בְּרַחֲמֵיךָ הַרְבִּיּוֹם 19
 לֹא עֲזַבְתָּם בַּמִּדְבָּר אֶתְדַמְיֹד הַיָּזָן לֹא־סָר מִעֲלֵיהֶם בַּיּוֹמָם לַהֲנַחְתָּם
 בַּהֲדָרָה וְאֶתְעַמִּיד הָאֵשׁ בְּלִילָה לְהַאֲוִיר לָהֶם וְאֶתְהַדְרָה אֲשֶׁר וַלְכִי 20
 בָּהֶם : וְהִיחָה הַסִּיבָה נֶתַח לְהַשְׁפִּילָם וּמָהָ לֹא־מִנְעַת מִפִּיהֶם וַיְמִים 21
 נִתְּנָה לָהֶם לְצִמְאֹם : וְאֲרַפְעִים שָׁנָה כִּלְכַלְתָּם בַּמִּדְבָּר לֹא חָסְרוּ 22
 שְׁלֹמֹתֵיהֶם לֹא בָלִי וְנִקְלִיהֶם לֹא בַּקִּי : וַתִּתֵּן לָהֶם מִמַּלְכוּת וַעֲמִמִּים 23
 וַתַּחֲלֵקֵם לַפָּאָה וַיִּירָשׁוּ אֶתְאָרְצָן סִיחֹן וְאֶתְאָרְצָן מִלֶּךְ חֲשַׁבּוֹן וְאֶת־
 אָרְצָן עֵיג מִלֶּךְ־הַבְּשָׁן : וּבְנֵיהֶם הַרְבִּיּוֹת כִּלְכְּבוּ הַשָּׁמַיִם וַתְּבִיאֵם אֵלֶי 24
 הָאָרְצָן אֲשֶׁר־אָמַרְתָּ לְאֲבֹתֵיהֶם לְבוֹא לְרַשְׁתָּה : וַיִּבְאִי הַבְּנִיּוֹם וַיִּירָשׁוּ 25
 אֶתְהָאָרְצָן וַתַּבְנוּ לְפִנְיָהֶם אֶתְיוֹשְׁבֵי הָאָרְצָן הַכְּנַעֲנִים וַתַּתֵּנָם בְּיָדָם
 וְאֶתְמַלְכֵיהֶם וְאֶתְעַמְיֵי הָאָרְצָן לְעֲשׂוֹת בָּהֶם כְּרַעֲיוֹנָם : וַיִּלְכְּדוּ עָרִים 26
 בַּעֲזָרָתָה וְאֶתְמָה שְׁמֵיָהּ וַיִּירָשׁוּ בָתִּים מִלְּאִוִּים־כְּלִטִּיב בְּלוֹת הַצְּבוּיִם
 קָרְמִים וְעִיטִּים וְעֵזַן מֵאֵבֶל לָרֶב וְיֹאבֶבִי וַיִּשְׁפְּעִי וַיִּשְׁמִינִי וַיַּהֲדַדְנִי
 בְּשִׁיבָה הַגְּדוֹל : וַיִּמְלֹכוּ וַיִּמְרְדוּ בְּךָ וַיִּשְׁלַכְנִי אֶתְהַיְתָה אֶתְחִי גֵלִים 27
 וְאֶתְנִבְיָאָה הַלְוִי אֲשֶׁר־הַעֲיָדוּ בָּם לְהַשִּׁיבֵם אֵלַיָּה וַיִּגְשֵׁי נְאֻמֹּת
 נְדָלוֹת : וַתַּתֵּנָם בְּיַד צְרִיחֵם וַיִּצְרוּ לָהֶם וּבַעֲת צְרִחֵם וַיִּצְקִי אֵלַיָּה 28
 וְאֵתָה מִשְׁמַיִם תִּשְׁלַח וּבְרַחֲמֵיךָ הַרְבִּיּוֹם תִּתֵּן לָהֶם מוֹשִׁיעִים וְיֹוֹשִׁיעִים
 מִיַּד צְרִיחֵם : וּבְנִיחָ לָהֶם וַיִּשְׁבְּוּ לְעֲשׂוֹת כַּעַל לְשׁוֹנָה וַתַּזְכֵּבֵם בְּיַד
 אֲבֹתֵיהֶם וַיִּרְדְּוּ בָּהֶם וַיִּשְׁוֹבִי וַיִּזְעַקִּיָּה וְאֵתָה מִשְׁמַיִם תִּשְׁמַע וַתַּעֲזֹלֵם
 כְּרַחֲמֵיךָ רַבִּיּוֹת עֲתִים : וַתִּגְדַּד בָּהֶם לְהַשִּׁיבֵם אֶל־תּוֹרָתָה וְהַשְׁבֵּה הַיְהוּדִי 29
 וְלֹא־שָׁמְעֵי לְמִצְוֹתָיָהּ וּבַמִּשְׁפָּטָיָה הִטְאִירָם אֲשֶׁר־נִגְעַשָׁה אֲדָם וַתַּחֲה
 בָּהֶם וַתַּתֵּן כַּחַף סוֹרְכָת וְעָרְפָם הַקָּשׁוּי וְלֹא שָׁמְעֵי : וַתַּמְשִׁךְ עֲלֵיהֶם 30
 שָׁנִים רַבִּיּוֹת וַתִּגְדַּד בָּם בְּרִיחָה בְּיַד־נְבִיאָיָה וְלֹא הֶאֱזִינוּ וַתַּתְלַם בְּיַד
 עַמִּי הָאֲרָצָת : וּבְרַחֲמֵיךָ הַרְבִּיּוֹם לֹא־עֲשִׂיתָם כִּלְהָ וְלֹא עֲזַבְתָּם כִּי אֵלֶי 31
 חֲזִין וְרַחֲמִים אֵתָה : וַעֲתָה אֱלֹהֵינוּ הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא שׁוֹמֵר 32

הבקות והחסד אלימקט לפניה את כל־התלואה אשר־מִצִּיאֲתוּ לְמַלְכֵינוּ
 לְשִׁרְיָנוּ וְלִשְׁחַרְיָנוּ וְלִבְיוֹרֵינוּ וְלִבְיָבוֹתֵינוּ וְלִבְלִי־עַמֵּנוּ מִימֵי מַלְכֵי אֲשׁוּר
 33 עַד הַיּוֹם הַזֶּה׃ וְאַתָּה מְדוּק עַל כָּל־חַבָּא עֲלֵינוּ כִּי־אָמַת עֲשִׂיתָ
 34 וְאַנְחָנוּ הַרְשַׁעְנוּ׃ וְאַתִּמְלִכְנוּ שְׂרִיטוֹ כַּחֲנִינוּ וְאַבְחִינוּ לֹא עָשׂוּ
 35 תִּירְחָה וְלֹא תִקְשׁוּבוּ אֱלִימְצִוְתֶיהָ וְלִעֲוֹתֶיהָ אֲשֶׁר הִעִידָתָ בָּהֶם׃ וְהֵם
 בְּמַלְכֵיהֶם וּבְכַשִּׁיבֵהוּ הָרָב אֲשֶׁר־נָתַתָּ לָהֶם וּבְאֶרֶץ הַרְחָבָה וְהַשְׂמֵנָה
 36 אֲשֶׁר־נָתַתָּה לַפְּנִיחַם לֹא עֲבָדוּהָ וְלֹא־שָׁבוּ מִמִּעֲלֵיהֶם הַרְעִים׃ הֲנִי
 אֲנִי הַיּוֹם עֲבָדִים וְהָאֶרֶץ אֲשֶׁר־נָתַתָּה לְאַבְחֵינוּ לֹא־אֶת־פְּרוּחָהּ
 37 וְאַתִּי־שִׁבְחָה הֲנִי אֲנִי עֲבָדִים עֲלֶיהָ׃ וְתִבְיָאֲתָה מִרְפָּה לְמַלְכִים
 אֲשֶׁר־נָתַתָּה עֲלֵינוּ בַּחֲשׂוֹתֵינוּ וְעַל־גְּוִיֵּתֵנוּ מִשָּׁלִים וּבְבִקְמֹתֵנוּ כְּרָצוֹלָם
 וּבְבָרָה גְּדוּלָה אֲנִי׃

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

CHAPTER XL. מ

2 x נַחֲמֵנוּ נַחֲמֵנוּ עַמִּי יֹאמֶר אֱלֹהִיכֶם׃ דַּבְּרוּ עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ
 כִּי מִלְאָה אֲבָאָה כִּי נִרְצָה עֲלֶיהָ כִּי לִקְחָה מִיָּד יְהוָה כַּפָּלִים כָּכֹל
 3 חֲשָׂאֲתֶיהָ׃ קוֹל קוֹרֵא בַּמִּדְבָּר פִּינֵי דְרָךְ יְהוָה וְשׁוֹרֵ בַּגְּרָבָה
 4 מְסַלָּה לְאַלְהֵינוּ׃ כִּלְיָא וְנִשְׂא וְכִלְיָהַר וְנִבְטָה וְשַׁפְּלוּ וְהִנֵּה הַעֲקֵב
 5 לְמִישׁוֹר וְהַרְבָּסִים לְבִקְעָה׃ וְנִגְלָה כְבוֹד יְהוָה וְרָאִי כְלִי־בִשׁוּר וְהִלּוּ
 6 כִּי פִי יְהוָה דַּבֵּר׃ קוֹל אֹמֵר קוֹל אֹמֵר מֵה אֲקִרָא כָּל־חַבָּשׁוֹר
 7 הַצִּיּוֹר וְכִלְיָחֲסֵהוּ כְּעִיֵן הַשֹּׁחַד׃ וְבִשׁ חַצִּיר נָגַל אֵינִן כִּי רִיחַ יְהוָה
 8 בְּשִׁבְחָה בִּי אֲנִי חַצִּיר הָעֵם׃ וְבִשׁ חַצִּיר נָגַל אֵינִן וְדַבֵּר אֱלֹהֵינוּ יְקִים
 9 לְעוֹלָם׃ עַל הַר־נֹבֵחַ עַל־רֶגֶל מְבַטְרָת אֵינִן חַיִּימֵי בִפְחֵ קוֹלָהּ
 מְבַטְרָת וְהַשָּׁלֵם חַיִּימֵי אֱלִיתוֹרָאֵי אִמְרֵי לְעַרְי וְהַיְהִידָה הִנֵּה אֱלֹהִיכֶם׃
 10 הִנֵּה אֲדֹנָי נִתְהַוָּה בְּהֹק נְבוֹא יוֹרְטוֹ מִשָּׁלָה לֹו הִנֵּה שָׁכְרוֹ אֲתוֹ
 11 וַיַּעֲלֵתוּ לְעַמִּי׃ כִּלְיָה עֲרָרוּ וְרָלָה בְּזַרְעוֹ וְקַבֵּץ מְלֵאִים וּבְחִיקוֹ וְשֹׂא
 12 עֲלִית וְהִלָּ׃ מִרְמִירָה בְּשִׁעְלוֹ מוֹם וְשָׁמַיִם בְּנֹחַת תַּפְּזֵן וְכֹל
 13 בְּשִׁלְשׁ אֶפֶר הָאֶרֶץ וְשָׁקַל בְּאֵלֵם הַיּוֹם וְהַבְּטוֹת בְּמֵאזְנָיִם׃ מִי־תִכֵּן
 14 אֲדִירֹתָ יְהוָה וְאִישׁ עֲשִׂתוֹ יוֹדִיעֵנִי׃ אֲתִדְמִי נוֹשֵׁן וְנִבְיָאֵהוּ וְנִלְמַדְהוּ
 15 כִּי־אֲתָה מִשְׁבֵּט נִלְמַדְהוּ דַעַת וְהָרָה תְּבוֹנֹת יוֹדִיעֵנִי׃ הֵן גִּוִּים כְּמֵר
 16 מִדְּלִי וּבְשִׁחַק מֵאזְנָיִם נְחַשְׁבִי הֵן אֵיִים כְּהַן וְשׁוֹל׃ וְלִבְיוֹן אֵיִן דִּי
 17 כְּדֵר וְחִלְתֵּי אֵיִן דִּי עֵלָה׃ כָּל־הַגִּוִּים כְּאֵיִן נִגְדוּ מֵאַפְסֵ וְהָהוּ

18 נחשבדילו: ואלמי תדמיון אל ומהדקמות תערכוילי: תפסל נסח
 19 חלש וגבה בזהב ונקטני ורהקוח פסה אברה: המסנן הרויפה עין =
 21 לא יורקב ובחר חרש חכם ובקשילו להבין פסל לא נמוט: הליא
 תדעל הליא תשמיני הליא העד מראש לבס הליא הפנייתם מוסדות
 הארץ: הישב עליהוג הארץ ורשביה פהגבים חליטה חלק שמים
 22 ונמקתם פאהל לשבת: הליקו רוקים לצון שפשי ארץ פתחי עשה:
 23 אה פלישטי אה פליזלי אה פלישכש פארץ גזקם וגם נסה פהם
 24 ונפשי וסערה פקש תשאים: ואלמי הדמיוני ואשנה ואמר קדוש: =
 25 שארמילים עינוכם וראי מירבא אלה המליצוא במספר גנאם לכלם
 26 פשם וקרא מרב אונים ואמין פת איש לא נעדר: למה
 27 האמר נקב והדער ישראל: סתרה דרסו מנהלה ומאלתי משפטי
 28 נעבור: הליא נדעת אמלא שמעת אלהי עולם: והנה בורא קצות
 29 הארץ לא יוגה ולא יוגע אין הקר לתבינה: תהן לוגה פת ולאין
 30 אונים עממה נרבה: ונעשו נקרים ונגני ובחורום כשול יבשלו: =
 31 וקני והנה נחליפי פת נעלו אבר פנשנים נרועל וכל ויגעי נלכו
 ולא יוגעי:

CHAPTER XLI. מא

התרישי אלו אלים ולאמום נחליפי פת ונשל אז נדברו נהרו *
 למשפט נקרה: מי העיר ממוזלח צדק וקראה לנעלו ופון לפניו
 2 גיום ומלכים נרה ופון פגער חרפי פקש נהר קשתי: ונדקם נעבור
 3 שלים איה פנעליו לא נביא: מירשעל נעשה קרא החרות מראש אני
 4 והנה ראשון ואדאחתיים אנהיא: קאי אים וינלא קצות הארץ
 5 נחדרי קרני ננאחין: איש איתכשהי בעורו ולאחיו ואמר הנק:
 6 ונחוק חרש אדאחתי מהליק פשיט אדחלים פנים אמר להבק טוב
 7 היא ונחוקהי במסמרים לא נמוט: ואחיל ישראל עבלי
 8 נקב אשר פחרתיה זרע אברהם אהבי: אשר החזקתיה מקצות
 9 הארץ ומאחיליה קראתיה ואמר לה עבדתיאתה פחרתיה ולא
 מאסתיה: אלתיהא פירעמה אני אלתשפט כראני אלתיה אמפתיה
 10 אדעזרתיה אדחמכתיה בימין אדקי: הן נבשיל ונפלמי כל הנחרים
 11 כה נהני פאין וואבדי אנשי רובה: תבקשם ולא תמצאם אנשי
 12 מפתה נהני פאין וכאשש אנשי מלחמתה: כי אני והנה אלתיה
 13

14 מתיק ומנה האמר לה אל־תירא אני עזרתיה : אל־תיראי
 תילצי בעקב מתי ישראל אני עזרתיה נא־יְהוָה וְגֹאֲלֶךָ קדוש
 15 יִשְׂרָאֵל : הִנֵּה שְׁמִיךָ לְמוֹרֵג חַרְוֵן חֲלָשׁ בְּגַל פְּרִפְיֹת קְדוֹשׁ הַרִים
 16 וְחֲדָק וְנִגְדִיֹת כְּמִן חֲשִׁים : תִּזְכֶּם וְרִיחַ תִּשְׂאֵם וְסִדְרָה תִּפְרֹץ אַתֶּם
 17 וְאַתָּה תִּגְלֵל בְּיַהוָה בְּקֹדֶשׁ יִשְׂרָאֵל תִּתְחַלֵּל : הַגִּזְלִים וְהַאֲבוּזִים
 18 מִבְּקָשִׁים מִיָּם וְאֵין לְשׁוֹנֵם בְּעָמָּא נִשְׁתָּה אֲנִי יְהוָה אֲעִלֵּם אֱלֹהֵי
 19 יִשְׂרָאֵל לֹא אֲזַכֶּם : אֲשַׁתַּח עַל־שָׁפוּיִם נְהִלֹת וּבְחֹזֶק בְּקִעוֹת מַעֲיָנוֹת
 20 אֲשִׁים מִדְּבַר לְאֲנֹשִׁים וְאֶרְצֵן אֶתָּה לְמוֹצְאֵי מִיִּם : אֲפֹן בְּמִדְבַר אֶרֶץ
 21 שֹׁשֶׁה בְּהַרִים וְעֵץ שָׁמֶן אֲשִׁים בְּעֶרְבָה בְּרוֹשׁ תִּדְהַר וּתְאֲשֹׁר וְתִדְרוּ :
 22 לְמַעַן וְרָאִי וְגִדְלוּ וְנִשְׂימוּ וְנִשְׁלִילוּ יַחְדָּו כִּי נִדְרִיהֶנּוּ עֲשֵׂתָה זֹאת
 23 וְקֹדֶשׁ יִשְׂרָאֵל בְּרָאָה : קָרְבוּ רִיבְכֶם יֹאמֶר יְהוָה הַגִּישׁוּ
 24 עֲמֻתְכֶם יֹאמֶר מֶלֶךְ בְּעַקֵּב : הַגִּישׁוּ וְנִגְדְדוּ לָנוּ אֵת אֲשֶׁר תִּקְרִינָה
 25 הַרְאֵשְׁתֶּיךָ : מַה הִנֵּה הַגִּידוּ וְנִשְׂימָה לְבַל וְנִדְעָה אֲחֵרֵיכֶן אִי הַבְּאִיֹת
 26 הַשְּׂמִיעֵנִי : הַגִּידוּ הָאֲתִיבוֹת לְאֲחֹר וְנִדְעָה כִּי אֱלֹהִים אַתֶּם אֲדֹתֵיכֶם
 27 וְתִלְעֵי וְנִשְׁתַּעֲה וְנִרְאָ וְנִדְרוּ : הַרְאֵתֶם מֵאֵינן וּפְעֻלְכֶם מֵאֲשֶׁר תִּזְכֶּה
 28 יִבְחַר בְּכֶם : הַעֲרִיכוּ מִעֲפֹן וְיֹאֵת מִמְּזִנְהֵשְׁמֵשׁ וְקָרָא בְּשִׁמִּי
 29 וְיִבֹּא סִנְיִים כְּמֹד־חֶמֶר וְכִמֹּד יוֹצֵר וְרִמְסֵחֵיט : מִי־תִגִּיד מֵרֹאשׁ וְנִדְעָה
 30 וְיִמְלֻקִים וְיֹאמֶר אֲדִיק אֵת אֲיֹד־מִגִּיד אֵת אֵינן מִשְׁמִיעַ אֵת אֲיֹד־שִׁמֵּעַ
 31 אֲמַרְכֶם : רֵאשׁוֹן לְעֵינֵי הַנֵּה הַנֵּם וְלִירוּשָׁלַם מְבַשֵּׁר אֲתָן : וְאֶרְאָ
 32 וְאֵין אִישׁ וּמַאֲלָה וְאֵין יוֹצֵן וְאֲשֶׁלֵּם וְנִשְׂיבוּ דְבַר : הֵן שְׁלֵם אֵין
 אֲשֶׁר מַשְׂיָחֶם רִיחַ יְהוָה : סִפְרָהֶם :

CHAPTER XLII. מב

א הֵן עֲבָדֵי אֲחֻמְדֻבֹּו בְּחִירֵי רַעֲתָה נִפְשֵׁי נִתְתִי רִיחִי קְלוֹ מִשְׁפָּט
 32 לְגִיִם יוֹצִיא : לֹא יִדְעַק וְלֹא יִשָּׂא וְלֹא־יִשְׁמִיעַ בְּחִירֵן קוֹלוֹ : קִנְיָה
 4 רֵצִין לֹא יִשְׁבֹּר וּפְשֵׁתָה כַּחַח לֹא יִכְפֹּה לְאִמַת יוֹצִיא מִשְׁפָּט : לֹא
 יִכְדָּה וְלֹא יוֹצֵן עַד־יִשְׁוִים בְּאֶרֶץ מִשְׁפָּט וּלְחֹרְתוֹ אִיִּים וְנִחְלוּ :
 5 כִּד־אֲמַר הָאֵל : יְהוָה בִּרְבֵּא הַשְּׁמַיִם וְנִשְׂיָחֶם רִקֵּי הָאֶרֶץ וְגַאֲצִיָּה
 6 לְתֵן שִׁמְחָה לְעַם עֲלִיָּה וְרִיחַ לְהַלְלִים בָּהּ : אֲנִי יְהוָה קְרֹאֲתִיה בְּעַדֵּק
 7 וְאֲחַנֵּק בְּזַעַף וְאֲצַרֶּה וְאֲתַנֶּה לְבָרִיחַ עִם לְאִיר גִּיִּים : לִפְתָּח עֵינַיִם
 8 עִוְרוֹת לְהוֹצִיא מִמְּסַעֵר אֲסִיר מִבַּיִת כְּלֵא נִשְׂבִי חֲשֹׁךְ : אֲנִי יְהוָה
 9 הִיא שְׂמִי וְכִבְדִּילִי לְאֲחֵר לֹא־אֲתֵן וְתַחֲלִתִי לְפִסְלִים : הַרְאֵשְׁתֶּיךָ הַנֵּה

באו וקדשוהו אני מגיד בטרום תצמחנה אשמיט אהבם : שירו
 ליהוה שיר חדש תהלהו מקצה הארץ וירחי הלב ומלאו אפים
 וקשקשם : ושאז מדבר ועליו הצרים תשב קדר רגלי נשבו סלע 11
 מראש הרים וצפתו : ושימו ליהוה כבוד ותהלתו באים ונידו : 12
 יהוה כגבור נצא פאיש מלחמות רעיר קנאה ריגל אהינבונה על
 אוביו ותגבר : החשיתו מעולם אחריש אהאפק מילדנה 14
 אעשה אשם ואשמה נהד : אחרוב הרים ונבולה וכל עשכם איביש 15
 ושמתי נהרות לאלים ואנשים איביש : ותולכתי ערים בדרך לא 16
 נדעי בנהיבות לאנדעי אחרובם אשים מחשף לפניהם לאור
 ומעקשים למישור אלה הדברים עשיתם ולא עזבתים : כטו אהור 17
 נכשי בשת הבטחים בפסל האמרים למשכת אתם אלהינו :
 החרשים שמעי והעוררים הבטוי לראיה : מי עור פי אם עבדו 18
 וחרש כמלאכי אשלח מי עור כמשלם ועור כעבד יהוה : ראית 19
 כפות ולא תשמר פקיה אננים ולא ישמע : יהוה הפסן למינו בדרך 21
 ונגיל תורה ונאדיר : והוא עשפניז ושסיי הפח בחורים כלם 22
 ובדתי כלאים הדבאי היו לבו ואין מעיל משפה ואין אמר השב :
 מי בכם נאזנו זאת נקשב וישמע לאחור : מירחון למשופה נקשב 23
 וישראל לבוזים הלא יהוה זי הטאני לו ולא אבני בדרכרו הלוף 24
 ולא שמעי בתורתו : ונשפף עליו חמה אפו וגזיו מלחמה ותקלהתי
 מסבוב ולא נדע ותבערפו ולא ישישם על לב :

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

מי האמין לשמעתי ורחש יהוה עלימי נקלחה : ויגל כיוצק לפניו 2
 וכשרש מארץ צלה לאתאר לו ולא תבר ונראהו ולא מראה
 ונתמדהו : נבזה וחקל אישים איש מכאבות וידוע תלוי וכמסתר 3
 פנים משני נבזה ולא חשבנהו : אפן הלגלי הוא נשא ומכאבותו 4
 סבלם ואנחנו חשבנהו נניח מבה אלהים ומענה : והוא מהלל 5
 מעשעיני מדבא מניחתיני מיטר שלומנו עליו ובחברתו נרפאלינו :
 כללי נצאן תלנו איש לנרפו פנינו ויהוה הפגיש בו את עון כלנו : 6
 נגש והוא נענה ולא נפתחפירו נשה לשבח יובל וכרחל לפני גזויה 7
 נאלמה ולא יפתה פיו : מנצר וממשפט לקח ואידודרו מי נשיחה 8

v. 20. ראית קרי v. 21. עד כאן v. 21. לביטה 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: ונתת את־רשעים קברו
 ואת־עשיר במתו על לא־חמס עשה ולא מרמה בפיו: ויהיה הפץ
 דבאל החלי אבות־שמים אשם נפשו וראה זרע בארץ ומים והפץ
 יהיה בקרו וזגת: משמל נפשו וראה ישבע בדעתו וצדיק צדיק
 12 עבדי לרבים ועונתם היא יסבל: לכן אהלקללו ברבים ואת־עצומים
 יחלק שלל תחת אשר הערה למות נפשו ואת־פשעים נמנה והוא
 הטארבים נשא ולפסעים נפגוע:

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

א היתה עלי דבר־יהוה וקוציאני ברוח יהוה וניתני בתוך הבקעה
 2 והיא מלאה עצמות: והעבירני עליהם סביב וסביב והנה רבות
 3 מאד על־פני הבקעה והנה רבשות מאד: ונאמר אלי בן־אדם
 4 התחינה העצמות האלה ואמר אדני יהוה אלה ודעת: ונאמר
 אלי הנבא עליה־עצמות האלה ואמרת אליהם העצמות הרבשות
 5 שמיני דבר־יהוה: פה אמר אדני יהוה לעצמות האלה הנה
 6 אני מקיא בכם רוח וחיותם: ונתתי עליכם גידים והעליתי עליכם
 7 בשר וקרתמי עליכם עור ונתתי בכם רוח וחיותם וידעתם כראני
 7 יהיה: ונבאתי כאשר צויתי ונהיךקול כהנבא והשחירשש ותקרבו
 8 עצמות עם אל־עצמו: וראיתי והנה עליהם גידים ובשר עלה
 9 ויקרם עליהם עור מלמעלה ורוח אין בהם: ונאמר אלי הנבא
 אליה־גית הנבא בן־אדם ואמרת אליה־רוח כה־אמר אדני יהוה
 - מארבע רוחות באי הרוח ופתי פהרוגים האלה ונחיו: והנבאתי
 כאשר צויתי ותבוא בהם הרוח ונחיו ונעמדו על־רגליהם תול גדול
 11 מאד מאד: ונאמר אלי בן־אדם העצמות האלה פלביית ישראל
 12 תמה הנה אמלים נבשו עצמותינו ואברה תקותנו ונזרנו לנו: לכן
 הנבא ואמרת אליהם כה־אמר אדני יהוה הנה אני פהת את־
 קברותיכם והעליתי אתכם מקברותיכם עמי ותבאתי אתכם אל־אדמת
 13 ישראל: וידעתם כראני יהיה בפתחי את־קברותיכם ובהעליתי אתכם
 14 מקברותיכם עמי: ונתתי רוחי בכם וחיותם והנחתי אתכם על־
 אדמתכם וידעתם כי אני יהוה דברתי ועשיתי נאסדיהוה:
 16 ויהי דבר־יהוה אלי לאמר: ואתה בן־אדם קודלה עץ אחד וכתב

עליו ליהייה ולבני ישראל חברו ולקח עץ אחד וכתב עליו ליוסף
 עץ אפרים וכלבית ישראל חברו: וקרב אהם אחד אל-אחד לה' 17
 לעין אחד והיו לאחדים בנדב: ובאשר ואמרו אליה בני עמה 18
 לאמר הלא-העיד לנו משה-אלה לך: דבר אליהם כהצאמר אזני 19
 והיה הנה אני לקח את-עין יוסף אשר ביד-אפרים ושבעתי ישראל
 חברו ונתתי אהם עליו את-עין והייה וגשיתם לעין אחד והיו אחד 20
 בנדי: והיו העמים אשר תכתב עליהם בנדב לעיניהם: ודבר אליהם 21
 כהצאמר אזני והיה הנה אני לקח את-עני ישראל מפינו העמים אשר
 הלביתם וקבצתי אהם מסביב והבאתי איהם אל-אדמתם: וגשיתי 22
 אהם לגי אחד בארץ פהרו ישראל ומלך אחד והיה לכלם למלך
 ולא יהיה-עוד לשני גילם ולא יחצו עיד לשתי ממלכות עיד: ולא 23
 ישמאי עוד בגליליהם ובשקניהם ובכל פשיעהם והישעתי אהם
 מכל מושבתיהם אשר חטאו בהם וטהרתי איהם והייתי להם ואני
 אהיה להם לאלהים: ועבדני דוד מלך עליהם ורוצה אחד והיה 24
 לכלם ובמשפטי בלבי וחקתי ושמרתי ועשתי איהם: וגשפתי עליה-ארץ 25
 אשר נתתי לעבדני לגעלב אשר גשבי-בה אבותיכם וגשפתי עליה
 חמה ובניהם ובני בניהם עד-עולם ודבר עבדתי נשיא להם לעולם:
 וכרפתי להם פרית שלום פרית עולם והיה-איהם ונתתים והרבייתי 26
 איהם ונתתי את-מקדשי בתיכם לעולם: והיה משפתי עליהם והנחתי 27
 להם לאלהים וחמה והייתי להם: ונדעתי העולם כי אני והיה 28
 מקבש את-ישראל בהיות מקדשי בתיכם לעולם:

XI. THE PROPHECY OF OBADIAH.

חזון עבדך כהצאמר אזני והיה לאהים שמינה שמיני מאת 1
 והנה נציר בעינים שפתי קימה ונקימה עליה למלחמה: הנה קשן 2
 נתתה בעינים בני אשה מאד: והון לבך השיאה שפתי בהנחית-סלע 3
 מרום שכתו אמר בלבי מי יורידני ארץ: אס-תגביה פאשר ואם 4
 בין לוכבים שים קנה משם אירידך: אס-תגביה: אס-תגביה באי-לך 5
 אס-תדרי לילה איה נדמיתה הלא יגבי דגם אס-תגרום באי לך
 הלא נשאינו עללית: איה נחפשי עשו ודבי מצאנו: עד-תגביל 6

חזון עבדך v. 22. חזון עבדך v. 19. חזון עבדך id. חזון עבדך v. 16.
 קשן עבדך id. חזון עבדך v. 1. חזון עבדך v. 29.

שְׁלַחְתָּהּ כָּל אֲנָשֵׁי בְרִיתָהּ הַשִּׁיאִיהָ וְכָלוּ לָהּ אֲנָשֵׁי שְׁלֹמֹה לַחֲמָה
 8 וְשִׁימוּ מִזֹּר תַּחְתֶּיהָ אֵין תְּבוּנָה בָּהּ : הֲלוֹא בָנוּם הִיא נְאֻם־יְהוָה
 9 וְהֶאֱבַדְתִּי חֲכָמִים מֵאֲדָוִם וְהַבְּוֹנָה מִחַר עֵשׂוֹ : וְנָתַתִּי גְבוּרָהּ תִּימָן
 10 לְמִצָּן וְכַחֲתִּיאֵשׁ מִחַר עֵשׂוֹ מִקָּטָל : מִחֲמַט אֲחִיהָ גַעֲלָב תִּכְסֶּה בֹשֶׁת
 11 וְנִכְרַת לַעֲלִים : בַּיּוֹם עֲמִדָהּ מִלְּנֶדֶד בָּנוּם שְׁבוֹת זָרִים הִיָּלוּ וְנִכְרָים
 12 כָּאֵשׁ שֶׁעָרָו וְעַל־יְרוּשָׁלַם נָדוּ גִדְלָל גַּם־אֲתָהּ כַּאֲחֵר מֵהֶם : וְאַל־תִּרְא
 בָּיוֹם־אֲחִיהָ בָּנוּם נִכְרוּ וְאַל־תִּשְׁמַח לִבְנֵי־יְהוּדָה בָּנוּם אֲבָדָם וְאַל־
 13 תִּתְקַל פִּיהָ בָּנוּם צָרָה : אַל־תִּבְוֹא בְשֶׁר־עַמִּיל בָּנוּם אִיָּם אַל־תִּרְא
 14 גַּם־אֲתָהּ בְּחַעְתּוֹ בָּנוּם אִידוֹ וְאַל־תִּשְׁלַחְנָהּ בְּחִילוֹ בָּנוּם אִידוֹ : וְאַל־
 תַּעֲמֹד עֲלֶיהָ פֶּרֶק לַהֲכָרִית אֲתִדְפְּלִיטוּ וְאַל־תִּסְגֵּר שְׂרִידוֹ בָּנוּם צָרָה :
 ט בִּירְקָרוֹב יוֹסִיחֶנָּה עַל־כַּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ גַעֲשֶׂה לָּךְ גַּמְלָה וְשׁוֹב
 16 בְּרֹאשֶׁהּ : פִּי כַּאֲשֶׁר שְׁחִיתָם עַל־יַחַד קָדְשֵׁי יִשְׁתִּי כַּל־הַגּוֹיִם תַּמִּיד
 17 נִשְׁתִּי וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ : וּבַחַר צִיּוֹן תִּהְיֶה פְּלִיטָה וְהָיָה קָדֵשׁ
 18 וְיִרְשׁוּ בַיִת גַּעֲלָב אֵת מוֹרְשֵׁיהֶם : וְהָיָה בַיִת־גַּעֲלָב אֵשׁ וּבַיִת יוֹסֵף
 לַהֲבָה וּבַיִת עֵשׂוֹ לִקָּשׁ וְדִלְקָה בָהֶם גְּאֻלָּים וְלֹא־יִהְיֶה שְׂרִיד לְבַיִת
 19 עֵשׂוֹ כִּי יִהְיֶה הַבַּר : וְיִרְשׁוּ הַגָּב אֲתִהְיֶה עֵשׂוֹ וְהַשְּׁפֵלָה אֲתִדְפְּלִשְׁתִּים
 וְיִרְשׁוּ אֲתִדְשָׁה אֲפֹרֹם וְאֵת שְׂדֵה שְׁמֶרֶן וּבְנִימָן אֲתִדְגַלְגֵּד :
 כ וְגַלְתָּ הַחֲלִיתָהּ לְבָנוּ יִשְׂרָאֵל אֲשֶׁר־כִּנְעָנִים עַד־צַרְפָּת וְגַלְתָּ יְרוּשָׁלַם
 21 אֲשֶׁר בַּסָּפֵד יִרְשׁוּ אֵת עָרֵי הַגָּב : וְעָלוּ מוֹשִׁיעִים בְּחַר צִיּוֹן לְשֹׁפֵט
 אֲתִהְיֶה עֵשׂוֹ וְהָיְתָה לַיהוָה הַמְּלוּכָה :

XII. THE PROPHECY OF NAHUM.

CHAPTER I. א

א מֵשָׁא נִינִיָה סָפֵר תַּחֲזֹן נַחֲוִים הָאֶלְקָשִׁי : אֵל קָנִיא וְנִקָּם יְהוָה נִקָּם
 3 יְהוָה וּבַעַל חֲמָה נִקָּם יְהוָה לְצָרָיו וְנִיטָר הִיא לְאֹיְבוֹי : יְהוָה
 אֲרָה אֲשֵׁרִים וְהַדּוֹלֵפֶת וְנִקָּה לֹא יִנְקָה יְהוָה בַּסִּיפָה וּבַשְּׂעָרָה דִּרְפוּ
 4 וְעַן אֲבָק רַגְלָיו : גִּיעַר בָּיָם וַיַּבְשֶׁהוּ וְכַל־הַחֲרוֹת הַחֲרִיב אֲמַלֵּל
 ה בָּשָׁן וְכַמְלֵל וַפְּרַח לְבָנָיו אֲמַלֵּל : הָרִים רַגְשׁוּ מִפְּנֵי וְהַגְּבֻעִית
 6 הַחֲמַנְנִי וַתִּשָּׂא הָאָרֶץ מַפְלִיו וְתַבֵּל וְכַל־יוֹשְׁבֵי בָהּ : לַפְּנֵי זַעֲמוֹ מִי
 גַעֲמִיד וּמִי יָקִים בְּחַרְוֹן אֲפֹ חֲמָתוֹ וְתַבָּה כֹּאֵשׁ וְהַצָּרִים נִתְּצוּ
 8 7 מִמֶּנִּי : טוֹב יְהוָה לְמִעוֹ בָּנוּם צָרָה וַיִּדְגַּח חָסִי בָּהּ : וּבַשְּׂטָף עִבְר

v. 3. יתרו ו'

v. 21. כד כאן

v. 11. כעיו קר

v. 10. כ'א ה'

9 כָּל־הַיּוֹם מִקֻּמָּהּ וְאֵלֶיךָ יִרְדְּהוּ־חַשְׁפָּה : מִה־הַתְּשׁוּבֹת אֵלֶיךָ הָיָה כָּל־הַיּוֹם
 הַיּוֹם עֲשֵׂה לְאֲדָתְךָם פְּעָמִים צָרָה : כִּי עַד־סִירֹתִים סְבָלִים וּכְסָבָאִם י
 סְבוּאִים אֲבָלִי בְּקֶשׁ וּבֶשׁ מֵלֵא : מִמֶּנּוּ יָצָא הַשֶּׁבַע עֲלֵיךָ הָיָה רַעַה יַעֲזֵן
 11 בְּלִגְעַל : כֹּה אָמַר יְהוָה אֱבֹ־שְׁלָמִים וְכֵן רַבִּים וְכֵן יִנְיֹו וְנִבְרַר
 12 וְעֲלֵיךָ לֹא אֲעֲנֶה עִיד : וְעֲלֵיךָ אֲשַׁבֵּר מִטְהִי מֵעֲלֵיךָ וּמִזִּכְרֹתֶיךָ אֲנַתֵּק :
 13 וְאֵינִי עֲלֵיךָ וְהָיָה לְאֲרֻזְרַע מִשְׁמֶיךָ עִיד מִבֵּית אֱלֹהֶיךָ אֲכַרִּית פֶּסֶל
 14 וּמִסִּבָּה אֲשִׁים קִבְּהָ כִּי קָלוֹת :

CHAPTER II. ב

הָיָה עֲלֵיךָ הָרִים רָגְלִי מִבְּשׁוֹר מִשְׁמִיעַ שְׁלוֹם הָעַי וְהִיחֵדָה חֲגִוָּךְ שְׁלָמִי א
 נִדְרָה כִּי לֹא יוֹסִיף עִיד לְעִבּוֹרֶיךָ בְּלִגְעַל כָּל־הַיּוֹם : כִּתְרָת : עֲלֵיךָ מִשִּׁין
 2 עֲלֵי־פִיךָ נִצֹּר מִצִּירָה צַפְה־דְרָךְ חֲזַק מִחַלְוִים אֲמִין לֵחַ מְאֹד : כִּי
 3 שֶׁבַע וְהָיָה אֲתִנְגְּאוֹן נִעֲבָב כִּנְאוֹן וְשִׂרְאֵל כִּי בִקְקִים בְּקִקִים וּזְמִירִים
 שְׁחַתִּי : מִגֵּן גְּבוּרָתוֹ מֵאֵתִם אֲשִׁי־חֵיל מִתְּלֵים בְּאֲשֶׁר־פָּלַח הַרְכֵב
 4 בְּנוֹם הַכִּינֹו וְהַבְּרוּשִׁים הִרְעֵלִי : בְּחַיִּצוֹת וְהַהוֹלְלִי הַרְכֵב וְשִׁתְּקִשְׁקִין
 5 בְּרַחֲבוֹת מְרֹאיוֹן כְּלִפְדִּים כְּבָרְקִים קְרוּצָיו : יִזְכֹּר אֱהִי־וֹי וּבְשִׁלִּי
 6 בְּהַלְיוֹתֶם וּמִהַרֵּל הוֹמְתָה וְהָיָה הַסִּבָּה : שְׁעָרֵי תַעֲהוּת נִפְתְּחוּ
 7 וְתַחֲרֵב־לִי מֵיָג : וְהַעֲבַב גִּלְתָּה הַגִּלְתָּה וְאִמְהֵתִיָּה מִנְּהַלֹּת פְּקִיל יוֹיִם
 8 מִתְּפִשׁוֹת עֲלֵי־לִבְבִיךָ : וְיִנְיֹוהָ בְּכַתְּבֵי־מִים מִימֵי הַיָּם וְהַמָּה : כִּים
 9 עֲמִדֵי עֲמִדֵי וְאִין מִשְׁנָה : כִּי כִסֶּה כִּי־וֹי זֶהָב וְאִין קֶצֶה לְהַכִּיָּה
 10 כְּבֹד מִכֵּל כְּלֵי הַמִּשְׁחָה : בִּיקָה וּמְבוֹקָה וּמְבִלְקָה וְלֵב נִמְסֵ וְשִׁיק
 11 בְּרָפִים וְחִלְהֵלָה בְּכִלְ־מִתְּלִים וְשִׁין כָּל־ם קִבְּצֵי פִאֲרוֹר : אִיָּה מִזִּין
 12 אֲרוֹת וּמְרַעָה הִיא לְכַפְרִים אֲשֶׁר הִלְךְ אֲרוֹהָ לְבִיא שֵׁם גִּיר אֲרוֹהָ
 13 וְאִין מִתְּרִיד : אֲרוֹהָ טִרְהָ בְּדֵי גְרוֹתֵי וּמִתְּנֵק לְלִבְאֵתֵי וּנְמִלֵּא־טִרְהָ
 14 חֲרוֹו וּמִלְּתֵי־וֹי טִרְפָּה : הִנְנִי אֲלֵיךָ נֹאֵם וְהָיָה צְבָאוֹת וְהַבְּעִרְתִּי
 בְּעֵשֶׂן רַבָּה וּכְסִירֵיךָ תֹאכַל חֶרֶב וְהַכְּרַתִּי מֵאֲרֵץ טִרְפָּה וְלֹא־יִשְׁמַע
 עִיד קוֹל מִלְּאֲבָבָה :

CHAPTER III. ג

הָיָה עִיר הַמִּים כָּל־הַיּוֹם פַּחַשׁ פָּרַק מִלְּאָה לֹא יָמִישׁ טִרְהָ : קוֹל שׁוֹט א
 2 קוֹל רַעַשׁ אִוְפֵן וְסִיס דִּחֹר וּמְרַכְבָּה מְרַקְדָּה : פֶּרַשׁ מֵעֲלָה וְלִהָב
 3 חֶרֶב וּבִרְקַק חֲלִית וְרַב הַלֵּל וְלִבְדֵי פֶטֶר וְאִין קֶצֶה לְגוֹיָה וּבְשִׁלִּי

4 בְּיַחְסָם: מִרֶב זַיִן זִוְיָה טִיבַת הֵן בְּעֵלֶת כְּשָׁפִים הַמְּכַרְחַת גִּוּם
 5 בְּזִיזִיהָ וּמִשְׁפָּחוֹת בַּכְּשִׁיףָ: הִנֵּי אֵלֶיהָ נָאִם יְהוָה צְבָאוֹת וְגַלְתִּי
 6 שִׁילָהָ עַל־שִׁנָּהּ וְהִרְאוֹתִי גִוּם מֵעֵלָהּ וּמִמְלָכֹת קְלוֹנָהּ: וְהִשְׁלַכְתִּי
 7 עָלֶיהָ שְׁקָעִים וְהַכְלַמְתִּיהָ וְשִׁמְתִיהָ כְּרָאִי: וְהָיָה כִּי־רְאוּהָ יַחַד מִמֶּנּוּ
 8 וְאָמַר שְׁתַּחֲוֶה לַיהוָה מִי נִיחַד לָהּ מֵאֲזֵן אֲבָקֶשׁ מִנְחָמִים לָהּ: הַחֵיטְבִל
 9 מֵעַל אֲזֵנוֹ הַיִּשְׁבָּה בַּיָּאֲרִים מִיִּם סָבִיב לָהּ אֲשֶׁר־חִוֵּל לִם מִיִּם
 10 הִימַתָּה: כִּי־שׁ עָנְמָה וּמִדְּרָגָם וְאֵין קָצָה פִּיט וְלוֹבְרִים הָיוּ בְּעִזְתָּהּ:
 11 גַּם־חִוָּא לַעֲלֹה הַלְלָהּ בְּשִׁבְרִי גַם עֲלֵלֶיהָ וְרִשְׁטִי בְּרֹאשׁ כְּלִי־חַיִּוֹת
 12 וְעַל־כַּסְפֵּיהָ יָדִי גִוֵּל וְכִי־גִוֵּלֶיהָ רַתְּקִי בַזְּקִים: גַּם־אֶת תִּשְׁכָּרִי
 13 תִּהְיֶה מְגַלְמָה גַּם־אֶת תְּבַקְשֵׁי מִיָּדוֹ מֵאֲיִיב: פְּלִימְבָּרְתָהּ תֵּאָנִים עִם־
 14 בְּנֵי־רִים אֲסִינְעִי וְנִפְלִי עַל־פִּי אִי־בִל: הַיְהִי עֲמֶה נְשִׁים בְּקִרְבָּהּ לְאִי־בָהּ
 15 פִּתִּיחַ נִפְתְּחֵי שְׁעָרֵי אֶרֶצָהּ אֲבַלְהָ אֵשׁ בְּרִיחָהּ: מִי מֵיִדּוֹ שְׁאֲבִירָהּ
 16 תִּזְקִי מִבְּשִׁמְתָהּ בְּאֵי בְשִׁיט וְרִמְסִי בַחֲמֵר תִּחְזַקִּי מִלְּפָנָי: שֵׁם תֵּאֲבָלְהָ
 17 אֵשׁ תִּכְרִיחָהּ תִּרְבַּב תֵּאֲבָלְהָ כִּגְלַק הַחֲפָדוֹ כִּלְקַק הַחֲבָדִי פֶּאֶרְבָּה:
 18 הַרְבִּיחַ לְדַלְתָהּ מִכִּסְעֵי הַשָּׁמַיִם גִּלְק שָׁשֵׁט וְנִגְוָה: מִנְזִלוֹהָ פֶּאֶרְבָּה
 19 וְשִׁפְסָפוֹהָ כְּנִיב גִּוְבֵי הַחַיִּים בְּנִדְרוֹת בְּיוֹם קָרָה שְׁמֵשׁ זִרְחָהּ וְיִיחַד
 20 וְלֹא־יִדְבַע מְקוֹמוֹ אָנֹם: נִמְי רַעֲיָה מִלְּפָנָי אֲשִׁיר וְשָׁפְנִי אֲדִירִיהָ כְּפִשִׁי
 21 עֲמָה עַל־הַחַרְוִים וְאֵין מִקְבָּץ: אֵינְדַּחְתָּה לְשִׁבְרָהּ נִחַלָה מִכְּתָה כֹּל
 22 שְׁמִיעִי שְׁמִיעָה תִּקְעִי כֹה עֲלֶיהָ פִּי עַל־מִי לֹא־עֲבָרָה רַעֲתָה תִּמִּיד:

XIII. TWELVE SELECTED PSALMS.

PSALM I. א

1 אֲשֶׁר־יֵהְיֶה אִישׁ אֲשֶׁר לֹא הִלָּךְ בְּעֵצַת רְשָׁעִים וּבַדְרָגָה חֲסָאִים לֹא עָמַד
 2 וּבְמַוִּשֵׁב לַיָּם לֹא נָשָׁב: מִי אֲסִיבְחוֹתָ יְהוָה חֲסָפוֹ וּבְהִירְתִּי יְהוָה
 3 יוֹמָם וְלַיְלָה: וְהָיָה כֵּעֵן שְׁתִּיל עַל־שִׁלְטָוֵי מִיִּם אֲשֶׁר פָּרוּ וַיִּחַן בְּעֵתוֹ
 4 וְגִלְהֵי לֹא יִבִּיל וְכֹל אֲשֶׁר־תַּעֲשֶׂה יִגְלִיחַ: לֹא־כֵן הָרְשָׁעִים מִי אֲסִיבְמוֹן
 5 אֲשֶׁר־תִּקְפֹּצֵי רִיחַ: עַל־כֵּן לֹא־יִקְמוּ רְשָׁעִים בְּמִשְׁפַּט וְחֲסָאִים בְּעֵת
 6 צְדִיקִים: כִּי־יִדְבַע יְהוָה בְּרַחֵם צְדִיקִים וְיִרְחַם רְשָׁעִים תִּאֲבָד:

PSALM II. ב

1 אֲמַר רַגְשִׁי גִוּם וְלֹא־מִיִּם יְהַגִּירִיק: יְחַנְעֵבִי מִלְּכֵי־אֶרֶץ וְרוֹזְנִים
 2 כִּי־סִדְוִינְחָה עַל־יְהוָה וְעַל־מִשְׁחִחוֹ: בְּנִתְקָה אֶת־מוֹסְרוֹחִימוֹ וְנִשְׁלִיכָה
 3 מִמֶּנּוּ עֲבָתִימוֹ: יוֹשֵׁב בְּשָׁמַיִם יִשְׁחַק אֲדִיר וְלֹא־עֲלִמוֹ: אֵין יִדְבַר

אֲלֹמֹהוּ בְּאִפּוֹ וּבְהַרְוֹנוֹ וּבְהַלְמוֹ : וְאֵיךְ נִסְכַּחְתִּי מִלְכֵי עַלְצֵי־יֶזֶן הַרְקִדְשֵׁי : 6
 אֶסְפָּלָה אֶלְיֶיךָ יְהוָה אֲמַר אֱלֹהֵי בְנֵי אֶתְהָה אֲלֵי הַיּוֹם יִלְדֶתִיךָ : שְׂאֵל 8
 מִמֶּנִּי וְאֶתְהָה לַיּוֹם נַחֲלֶתְהָ וְאֶחְזַקְתָּה אֶפְסֵי־אָרֶץ : תִּרְעַם בְּשֹׁבֵט בְּרִזְל 9
 כַּכְלִי יוֹצֵר תִּנְפָצִים : וְעַתָּה מַלְכִים תִּשְׁכִּילֵי הַיּוֹסֵפוֹ תִּפְסְטֵי אָרֶץ : עֲבָדוּ 11
 אֶת־יְהוָה בְּרִצְוָה וְגִילוּ בְרַעְדָּה : נִשְׁקִי־בְרַ פְּדֻנְאַלְתָּהּ וְהִאֲבֹדוּ לְרַעָה 12
 כִּי־יִבְעַר כְּמַעֲט אִפּוֹ אֲשֶׁר־י כִּלְי־חֹסֵי כּוֹ :

PSALM III. ג

מְזִמּוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אֲבִשָׁלוֹם בְּנוֹ : יְהוָה מְחִירְבֵי צָרוֹ * 2
 רַבִּים קָמִים עָלָי : רַבִּים אֲמָרִים לְנַפְשִׁי אֵיךְ יִשְׁלַחְתָּה לּוֹ בְּאֵלֵהֶם 3
 סֵלָה : וְאֶתְהָה יְהוָה מִן בְּגֵדִי לְבוּדֵי וּמְרִים רֹאשִׁי : קוֹלִי אֶל־יְהוָה 4
 אֶקְרָא וּבְעַנְי מִהַר קִדְשׁוֹ סֵלָה : אֵיךְ שָׁכַבְתִּי וְאִישׁוֹנָה הִקְיָצוּתִי כִי יְהוָה 6
 יִסְמְכֵנִי : לֹא־אִירָא מִרַבְבוֹת עִם אֲשֶׁר סָבִיב שְׁתֵּי עָלָי : קִימָה יְהוָה 7
 הוֹשִׁיעֵנִי אֱלֹהֵי כִירְהִימֵת אֶת־קִלְי־אֵיבֵי לְחֵי שֶׁנִּי רָשָׁעִים שִׁבְרֹת : לִי־יְהוָה 9
 הַיְשִׁיעָה עַל־עַמֶּךָ בְּרַחֲמֶיךָ סֵלָה :

PSALM IV. ד

לְמַנְצַח בְּנִינְיֹת מְזִמּוֹר לְדָוִד : בְּקִרְאֵי עֲנִי אֱלֹהֵי צַדִּיק בְּצָר * 2
 הִרְחַבְתָּ לִּי הַעֲנִי וְשָׁמַע תְּפִלָּתִי : בְּנִי־אִישׁ עֲדִימָה כְבוֹדִי לְבַלְמָה 3
 תִּאֲהַבֵּנִי רַיַךְ תִּבְקָשֵׁי כֶזֶב סֵלָה : וְדַעַי כִּי־תִפְלָה יְהוָה חֲסִיד לּוֹ 4
 יְהוָה וְשָׁמַע בְּקִרְאֵי אֱלֹהֵי : הַעֲזֵי וְאֶל־תִּחַטְּטֵי אֲמָרוֹ בְּלִבְבְּכֶם עַל־ 5
 מַשְׁבָּבְכֶם וְדַמּוּ סֵלָה : זְבַחַי וּזְבַח־צֶדֶק וּבִטְחוֹ אֶל־יְהוָה : רַבִּים 7
 אֲמָרִים מִיִּנְרָאֵל טוֹב נִסְחַדְעֵלִי אִיר פְּנִיָה יְהוָה : נִתְתָה שְׁמִתָּה 8
 בְּלִבִּי מִלֵּחַ דַּגָּם וְתוֹרוֹשָׁם רַבִּי : בְּשָׁלִים נַחֲדוּ אֲשַׁכְּכֵה וְאִישָׁן 9
 פִּרְאֲתָה יְהוָה לְבָרֵךְ לְבִטַח תוֹשִׁיבֵי :

PSALM V. ה

לְמַנְצַח אֶל־תְּחִילֹת מְזִמּוֹר לְדָוִד : אֲמָרוֹ הַאֲזִינָה יְהוָה בִּינָה * 2
 הַעֲנֵנִי : תִּקְשִׁיבָה לְקוֹל שׁוֹנֵי מִלְכֵי וְאֶלְהֵי כִי־אֶלְהֵי אֶהַפְּלָל : יְהוָה 4
 בָּקֵר תִּשְׁמַע קוֹלִי בָקֵר אֶעֱרֹד־לָהּ וְאֶצְפָּה : כִּי לֹא אֵל תִּפְזֵן רָשָׁע 5
 אֶתְהָ לֹא יִגְרַת רַע : לֹא־תוֹנֵצְבֵי הַיִּלְלִים לְגַדַּי עֵינֶיךָ שִׁנְאָתְךָ כִּלֵּי 6
 פְּעָלֵי אָזְן : תִּאֲבֹד דְּבַרֵי כֶזֶב אִישׁ־הַמַּיִם וְהַמְרִמָּה וְהַעֵב : יְהוָה 7

8 וְאֵי בְרַב חֲסֵדָה אָבִיָּה בִּיחָה אֲשַׁתְּחִנֶּה אֶל־יְהוָה כְּדָשָׁה בִּירְאָתָהּ׃
 9 יְהוָה יִחַי בְּצַדִּיקָהּ לְמִצַּן שׁוֹרְרֵי הַיָּשָׁר לִפְנֵי דַרְכָּהּ׃ כִּי אֵין בְּפִיָּהּ
 11 נִכְיָה קִרְבָּם הַיּוֹת קִבְר־שִׁית גִּרְגָם לְשׁוֹנָם בַּחֲלִיקוֹן׃ הָאֲשִׁימִם
 אֱלֹהִים יִפְלֹה מִמְּצֻוֹתֵיהֶם בְּרַב פְּשָׁעֵיהֶם הִדְיַחְמוּ כִּי מָרוּ בָּהּ׃
 12 וְנִשְׁמָחוּ כְּלִיחֹסֵי בָּהּ לְעֵלְמָם רַגְנֵי וְחִסָּה עֲלֵימוֹ וְיַעֲלֶצּוּ בָּהּ אֲהַבֵּי
 13 שְׁמֵהּ׃ כִּי־אֲתָה חֲבַרְבָּה צִדִּיק יְהוָה כְּצִלָּה רִצּוֹן תַּעֲטֹרְנֵי׃

PSALM VI. ו

2 א לְמַצַּח בְּגִימוֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃ יְהוָה אֱלֹהֵי־אֲפָה
 3 חִיכִיחֵי וְאֶל־בְּחִמָּהּ הַנְּסִיחֵי׃ חַנּוּן יְהוָה כִּי אֶמְלֹל אֲנִי וּרְפָאֵי
 4 יְהוָה כִּי נִבְהַלֵּי עַמְּמִי׃ וְנַפְשִׁי נִבְהַלָה מְאֹד וְאַתָּה יְהוָה שַׁדְּמַתִּי׃
 6 יְשִׁיבָה יְהוָה חֲלָצָה נַפְשִׁי הַיְשִׁיבֵנִי לְמִצַּן חֲסֵדָה׃ כִּי אֵין בְּמִנוֹת זִכְרָה
 7 בְּשִׂאֵל מִי יוֹדֶה־לָּךְ׃ וְגַגְתִּי בְּאַנְחֵי אֲשַׁחֵה בְּכָל־לַיְלָה מִשְׁתִּי
 9 בְּדַמְעֵתִי עֲרִשְׁוֹ אֲמַסֶּה׃ עֲשָׂה מַנְעַס שִׁינִי לְתַקָּה בְּכָל־צוֹרְרֵי׃ סִירֵה
 מִמֶּנִּי כָל־פְּעָלֶי אֲנִן כִּי־שָׁמַע יְהוָה קוֹל בְּכִי׃ שָׁמַע יְהוָה הַחֲנֻנִי
 11 יְהוָה תַּפְלִתִּי יִקַּח׃ לִבְשׁוֹ וַיַּבְהִלֵּי מְאֹד כָּל־אֲבֵי לְשׁוֹנֵי לִבְשׁוֹ רַגְעֵ׃

PSALM VII. ז

2 א שִׁגְיוֹן לְדָוִד אֲשֶׁר־שָׁר לַיהוָה עַל־חֲבֵרֵי־כּוֹשׁ בְּיָדַיִמֵּי׃ יְהוָה אֱלֹהֵי
 3 בַּת הַסִּיתִי הִי־שִׁיבֵנִי מִכָּל־רָדְפֵי וְחַצְיָלָי׃ פְּנוּ־וַיִּטְּוּהָ כְּאֲרָנָה נַפְשִׁי פִּרְק
 4 וְאֵין מַצִּיל׃ יְהוָה אֱלֹהֵי אֲסִדְעִיתִי זֹאת אֲסִדְעִי־עוֹל בְּכַפְּוֹ׃ אֲסִד
 6 גְּמַלְתִּי שׁוֹלְמֵי רַע וְאַחֲלָצָה צוֹרְרֵי רִיגָם׃ כִּרְחָף אֵינִי נַפְשִׁי וְנִשְׁג
 7 וְרַמָּס לְאֶרֶץ חַיִּי וְכַבּוּדִי לְעַשֵּׂר וְשָׁבַן סִלָּה׃ קוֹיָמָה יְהוָה בְּאַפָּהּ
 8 הַנְּשֵׂא בַעֲבָרוֹת צוֹרְרֵי וַעֲיָרָה אֵלַי מִשִּׁפְט צִיּוֹת׃ גַּעֲתָה לְאֲמִים
 9 תִּסְבַּבֶּה וְעֲלִיָּה לְמִרוֹם שִׁיבָה׃ יְהוָה יִדְוֵן עַמִּים שִׁפְטֵנִי יְהוָה
 כַּדְּקֵי וּכְחַמֵּי עָלַי׃ וְגַמְרֵ־לֹא רַע׃ הַשְׁעִים וְחַכּוֹנָן צִדִּיק וּבְתוֹן לְבוֹת
 11 יִכְלִיֹּת אֱלֹהִים צִדִּיק׃ מַנְעִי עַל־אֱלֹהִים מוֹשִׁיעַ יִשְׂרָאֵל׃ אֱלֹהִים
 12 שִׁיפְט צִדִּיק וְאֵל זֵעִם בְּכִלְיוֹנָם׃ אֲסִלֵּא גִשׁוֹב חֲרָבוֹ וּלְטוֹשׁ קִשְׁתּוֹ
 14 לְרַחַ בְּיַד־גְּהֵה׃ וְלוֹ חֵינוֹן כְּלִי־מִנוֹת חַצְוִי לְדִלְקִים וּפְעָל׃ הַנְּהַ וְחַבְל־
 16 אֲנִן וְהָרָה עֲמָל וְגַלְד שָׁקַר׃ בִּיר בָּרָה וַיַּחֲפְרֵהִי וַיִּפְלַ בְּשַׁחַת
 17 וּפְעָל׃ נָשִׁיב עֲמָלוֹ בְּרֵאשׁוֹ וְעַל־קַדְקָדוֹ חֲמָסוֹ נָרַד׃ אִיָּדָה יְהוָה
 18 כַּדְּקֵי וְאַזְמִרָה שִׁבְיָה־נָה עֲלוֹן׃

PSALM VIII. ח

2 לַמְנַצֵּחַ עַל־הַגִּיתִים מִזְמוֹר לְדָוִד : יְהוָה אֱלֹהֵינוּ מִהֲאֵיזֶר שָׁמָּה x
 3 בְּגִלְהָאֲרֶץ אֲשֶׁר־תָּהָה הַיְדֵדָה עַל־הַשָּׁמַיִם : מִפִּי יְלִלְוִים , וְיוֹנָקִים וְסִדְרֵת
 4 עַו לַמַּעַן יִירָרְוֶה לְהַשְׁבִּית אֹיֵב וּמְהַנְקֵם : כִּי־אָרְאָה שָׁמַיָּה מַעֲשֵׂה
 5 אֲפֻעֵתֶיךָ רִבַּח וְכִכְלָבִים אֲשֶׁר כִּנְנָתָה : מִהֲאֵנוֹשׁ כִּי־תִזְכְּרֵנוּ וּבְךָ
 6 אֱלֹם כִּי תִפְקְדֵנוּ : וּתְחַשְׁבֵהוּ מַעַט מֵאֱלֹהִים וּכְבוֹד וְהַדָּר תִּשְׁטַרְהוּ :
 7 תִּמְשִׁלֵהוּ בַמַּעֲשֵׂי וְדַוָּךְ לֵל שָׁתָה תַחֲתִירַעְלֵנוּ : צִנְהָ וְאֵלִפִים כֻּלָּם
 8 וְגַם בְּהַמֹּת שָׁדָי : אֲפֹר שָׁמַיִם וְדַעַי הַיָּם עִבֵר אֲרַחֹת נַפְסִים : יְהוָה
 9 אֱדַעַי מִהֲאֵיזֶר שָׁמָּה בְּגִלְהָאֲרֶץ :

PSALM XXII. כב

2 לַמְנַצֵּחַ עַל־אֲגִלַּת הַשֶּׁחַר מִזְמוֹר לְדָוִד : אֱלֹי אֱלֹי לֵמָּה עֲזַבְתָּנִי x
 3 רְחִיק מִיִּשְׁעֵיךָ דְבַרִי שָׁאֲתָנִי : אֱלֹהֵי אֲקַרָא וְיִקָּם וְלֹא תִעַנֶה וְלִיִּלָּה
 4 וְלֹא־דַמְעָה לִי : וְאִתָּה קָרוֹשׁ יוֹשֵׁב תַחֲלוֹת וְיִשְׂרָאֵל : בָּהּ בָּטַחְתִּי
 5 אֲבֹתַי בָּטַחוּ וְתִפְלָטְמוּ : אֲלֵהָ זַמְקֵי וְנִמְלָטֵי בָהּ בָּטַחְתִּי וְלֹא־בִישׁוּי :
 6 וְאֲנִי תִלְעַת וְלֹא־אִישׁ חָרַפְתָּ אֱלֹם וּבְזוּרֵי־עַם : כִּי־רָאִי וְלָעַנְתִּי לִי
 7 וּפְטִירֹי בְשִׁפָּה לְנִיעַי רֹאשׁ : וְלֵ אֲלִי־הַיְהוָה וּפְלָטְהוּ לְעִילֵהוּ כִּי חָפֵץ
 8 כִּי־אִתָּה גִּירִי מִבְּטַחֲתִי עַל־שָׁדָי אֲמִי : עֲלֶיךָ הִשְׁלַכְתָּנִי
 9 מִרַחֵם מִבְּטָן אֲמִי אֱלֹי אִתָּה : אֲלִי־תִרְחַק מִמֶּנִּי כִי־צָרָה קְרוּבָה כִּי אֵין
 10 לִיִר : סִבְבוּנִי פָרִים רַבִּים אֲבִירִי בָטָן כְּתִירֵנִי : פָּצֵי עַלִי פִיחַם אֲרִנָּה
 11 טָרַף וְשָׂאֵג : כַּמּוֹם וְשִׁפְכְתִי וְהַחֲפָרְדִּי כִלְעַמְלוֹתֵי הַיָּהּ לְפִי כִהִיִּג
 12 לְמַס בַּחֶף מַעֲי : רַבֵּשׁ כַּחֲרֹשׁ , לַחֵי וְלִשׁוֹנִי מִדְּבַק מִלִּקְחֵי וְלַעֲפָר
 13 מִרַחַת תִּשְׁפַתְתִּי : כִּי־סִבְבוּנִי כְּלָבִים עֲדַת מְרַעִים תְּקוּפֵינִי כְּאֵרוֹ וְדָר וְנִעְלִי :
 14 אֲסַפֵר כִּלְעַמְלוֹתֵי הַמָּה לְפִישׁוֹ וְרֹאֲדִיבִי : יַחֲלַקֵנוּ בְגֵדֵי לְהַם וְעַל־
 15 לְבִישׁוֹ יִפִּילוּ לִירָל : וְאִתָּה יְהוָה אֲלִי־תִרְחַק אֲגִלְתִּי לְעֹרְתֵי הַיִּשָּׁה :
 16 הַעֲלִיָה מִתְּרַב נַפְשִׁי מִיִּד־לֵלֵב וְהִדְרֵתִי : הַוְשִׁיעֵנִי מִפִּי אֲרִנָּה וּמִקְרָעֵי
 17 הַיָּמִם עֲנִיתָנִי : אֲסַפֵרָה שִׁמְתָה לְאֵחִי בַחֶף קַחֵל אֲחַלְלֶךָ : וְרֹאֲדִי הַיְהוָה
 18 הַעֲלִיָהוּ כִלְעַרַע עַקְלָם כַּפְדֵיָהוּ וְעִירֹו מִפִּישׁוֹ כִלְעַרַע וְיִשְׂרָאֵל : כִּי לֹא־
 19 בָזָה וְלֹא שָׁקָן עֲלִית עֲלֵי וְלֹא־הִסְתִיר פָּנָיו מִפִּישׁוֹ וּבִשְׁוֹעֵי אֱלֹי
 20 שָׁמַע : מֵאִתָּה תַחֲלֹתִי בַקַּחֵל רַב נִדְרֵי אֲשַׁלֵּם נַעַד וְרֹאֲדִי : וְאֲכִלִי
 21 עֲנוּם , וְנִשְׁפָעִי וְהַלְלֵי יְהוָה דְּרָשׁוּ וְחֵי לְבַבְכֶם לְעַד : וְזַכְרֵהוּ
 22 וְנִשְׁבַּחֵהוּ אֲלִי־הַיְהוָה כִּלְעַסְר־אֲרֶץ וּשְׁתַחֲוֵי לְפָנָיֶה כִלְמִשְׁפַּחֹת גִּיָּם :
 23 כִּי יִהְיֶה הַמְלִיכָה וּמִשָּׁל בְּגִוּוֹם : אֲכִלִי וְנִשְׁתַּחֲוֵי , כִּלְעַסְר־אֲרֶץ :

31 לָפָנוּ וְכָרַעַי כְּלִיזְבוֹתָי עִשָּׂר וְנִפְשׁוֹ לֹא חָתָה: זָרַע גַּעבְרָתִי וְסִפְרִי
 32 לְאֹדְנִי לְדָוָר: גָּבֹאֵי וְנִגְיָדָיו צִדְקָתָיו לְעַם לְלֹד כִּי עָשָׂה:

PSALM XLV. מה

2 א לְמַנְצֵחַ עַל־שִׁשְׁשִׁים לְבִנְיָקָנָח מִשְׁפִּיל שִׁיר יְהִיחָה: רָחַשׁ לִבִּי, דָּבָר
 3 טִיב אָמַר אֲנִי מִעֲשֵׂי לְמַלְכָּה לְשׁוֹלֵי עַם, סוֹפֵר מַהִיר: וַפְּנִיחָה מִבְּנֵי
 4 אֱלֹהִים הַיֵּצֵק חַן בְּשִׁפְחוֹתֶיהָ עֲלֵינוּ בְּרַכָּה אֱלֹהִים לְעוֹלָם: חֲגוּר חֲרָבָה
 5 עַל־יָבֶקֶת גַּבּוֹר הַיִּדְהָה בַּחֲדָה: גְּלַח רִכָּב עַל־הַבְּרָאֲמָת
 6 וְשִׁנְהֵאֲצִדֵּק וְחֹרֶה לַחֲרָאוֹת יִמְנָה: חֲצִיחַ שְׁנֵינִים עֲמוּס תַּחֲתֶיהָ
 7 וַפְּלִי בְּלֵב אֲיוֹבֵי הַמַּלְכָּה: כִּסְאָה אֱלֹהִים עוֹלָם וְעַד שֶׁבֶט מִיִּסַּר שֶׁבֶט
 8 מִלְכִּיתָה: אֶתְהַבֵּת צִדָּק וְתִשְׁנֵאֵה רֶשַׁע עֲלֵינוּ, מִשְׁחָה אֱלֹהִים אֱלֹהֶיהָ
 9 שְׁמֵן שִׁטוֹן מַחֲבָרָה: מֵר וְאֶתְהַלֹּת קָצִיעוֹת כְּלִיבַחֲתֶיהָ מִדְּהִיכְלִי
 10 שֵׁן מִנִּי שִׁמְחִיחָה: בְּנֹת מַלְכִים בִּיקְרוֹתֶיהָ נַעֲבָה שֶׁגַל לִימִיחָה בְּכַתֵּם
 11 אִפְסִיר: שְׁמַעֲרִבַת וְרָאִי וְהִטִּי אֲזַנְךָ וְשִׁכַחֵי עֲמִיחַ וּבִית אֲבִיךָ:
 12 וְיִתְאַוּ הַמַּלְכָּה וַפְּרָה כִּי הִיא אֱלֹהִיחַ וְהִשְׁתַּחֲוִיִּלּוּ: וּבַת־צֹר, בְּמַנְחַח
 13 פְּנֵיךָ וְחַלֵּי עֲשִׂירֵי עַם: כְּלִיבַחֲתֶיהָ בַּת־מַלְכָּה פְּנִימָה מִמִּשְׁבַּחֲתֶיהָ זָהָב
 14 לְבִישָׁה: לְרַקְמוֹת תִּיבַל לְמַלְכָּה בַּחֲלֹת אַחֲרֶיהָ רַעוּתֶיהָ מִיבֹאֹת
 15 לָהּ: תִּיבַלְנָה בְּשִׁמְחַת וְגִיל הַבִּיאִיחָה בְּחִיבַל מַלְכָּה: תַּחַת אֲבֹתֶיהָ
 16 הַחַיִּי בְּנִיחַ תִּשְׁתַּמְּחֵי לְשָׁרִים בְּכִלְיָהֲרָץ: אֲזַמְרִיחַ שְׁמָה בְּכִלְדָּר וְרָר
 עֲלֵינוּ עֲמוּס יְהוֹדוּהָ לְעוֹלָם וְעַד:

PSALM LXXII. עב

2 א לְשִׁלְמוֹה, אֱלֹהִים מִשְׁפָּטֶיהָ לְמַלְכָּה חַן וְצִדְקָתָהּ לְבַחֲמַלְכָּה: יָדִיחַ
 3 עֲשֵׂת בַּצִּדָּק וּבַנִּיחָה בְּמִשְׁפָּט: וְשִׂאֵה הַרִים שְׁלֹמִים לְעַם וְגִבְעוֹת בַּצִּדְקָה:
 4 - יִשְׁפָּט, עֲנִיחָלֵם וְיִשְׁעֵי לִבְנֵי אֲבִיחֵן וְיִתְהַבֵּת עִישָׁק: יִקְרָאֵה עַם־שִׁמְשׁ
 6 וְלָפָנוּ לְרַחַת הַחַר הַזֵּרוּס: גִּבְרָה כְּמִשְׁרַע עֲלֵינוּ פְּרִבְיָבִים וְרַחֲמֵי אֲרָץ:
 8 7 וַפְּתַח בְּנִיחֵי צִדִּיק וְרַב שְׁלֹמִים עַד־בְּלִי וְרַחַ: גִּוְרָה מִגַּם עַד־רַגְמֵם
 9 יִמְנָחֵר עַד־אֲפִסֵּי־אֲרָץ: לָפָנוּ וְכָרַעַי אֲנִים וְאֲנִיחֵי לְעַר וְלַחֲכִי:
 10 מִלְכֵי הַרְשִׁישׁ וְאִיִּים מִנְחַח וְשִׁיבֵי מִלְכֵי שְׁבָא וְסִבְא אֲשֶׁר וְקָרוּבֵי:
 11 וְיִשְׁתַּחֲוִיִּלּוּ כְּלִימַלְכִים לְלִיחֵיִם גַּעבְדוּהָ: כִּי־גִשִׁיל אֲבִיחֵן מִשְׁנַע
 12 וְעֵלֵי וְאִין־עֵר לֹ: רַחַם עַל־דָּל וְאֲבִיחֵן וְנַפְשׁוֹת אֲבִיחֵיִם יוֹשִׁיעֵי:
 14 מַחֲתֵה וּמַחֲמִס וְגַאֵל נַפְשָׁם וְיִקָּר דָּמָם בְּשִׁנְיָו: וַיְחַי וְיִתְדָלֵה מִזֶּהָב
 16 שְׁבָא וְיִתְפַּלֵּל בְּעָרֵי תַמִּיד כְּלִיחֵיִם וְבִרְכַנְתָּהּ: וְהִי פַסְתִּיבֵר, בְּאֲרָץ

בְּרֵאשִׁית הַיָּמִים יִרְעַשׂ כְּלִבְיָנוּן פָּרְוֵנוּ וְהִצִּינֵנוּ מִעֵיר כַּעֲשֵׂב הָאָרֶץ : יְהִי 17
 שְׁמוֹ לְעוֹלָם לִפְנֵי שָׁמַשׁ וְיִזְן שְׁמוֹ וְיִתְפַּרְסֵנוּ בְּיָד כְּלִי-גֵימִים וְאִשְׁרֵהוּ :
 פָּרְוֵהּ . וְיִהְיֶה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִסְפָּאוֹת לְבָדָד : וּבְרִיחַ . לֵבָם 18
 כְּבוֹדוֹ לְעוֹלָם וְנִסְפָּאוֹ כְּבוֹדוֹ אֶת-קִלְיָהָ אָרֶץ אָמֵן . וְאָמֵן : כְּלֵי תַּעֲלִית 19
 דָּוִד בְּיַהֲשִׁי :

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לְדָוִד מִזְמוֹר : אִם יִהְיֶה . לְאֵדֹנָי יָשָׁב לִימֵינוּ עַד-אֲשֵׁרֹת אֲיֹבִיָּה *
 הַדָּם לְרַגְלֶיהָ : מִשָּׁה עֲזָה וְשִׁלַּח יִהְיֶה מִעֲיֹנוּ רִדָּה בַּקָּרֶב אֲיֹבִיָּה : 2
 עֲמִיקָה נִדְבַת בְּיָוִם חִילָהּ בַּהֲדַרְוֵי-קֹדֶשׁ מִרְחֹם מִשְׁחַר לָהּ עַל וּלְחַתָּה : 3
 נִשְׁבַּע יְהוָה . וְלֹא יִנְחַם אֶת-הַיָּתָחֵן לְעוֹלָם עַל-דְּבַרְהֵי מַלְכֵי-עָדָק : 4
 אֲדֹנָי עַל-יָמֵינוּ מִחַן בְּיוֹם-אֲפֹי מַלְכִּים : יָדוֹן בְּגוֹיִם מִלֵּא הַיּוֹנוֹת 6
 מִחַן רֹאשׁ עַל-אָרֶץ רַבָּה : מְנַחֵל בַּהֲרָה וְשֹׁפֵחַ עַל-בֶּן יָרִים רֹאשׁ : 7

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

הַלֹּא-תִכְחַמָּה תִקְרָא וְתִכְבוֹתָה תִתֵּן קִלְיָהּ : בְּרֵאשִׁי-מַרְמִים עַל-יַדְדֶּךָ בֵּית * 2
 נְחִיבוֹת נִצְבָה : לִי-דֹשָׁעִים לְפִי-קָרַח מִבֵּיא פִתְחִים תִּרְעָה : אֲלִיכֶם 4 3
 אִישִׁים אֶקְרָא וְקִלְיֵי אֲלִיבְנֵי אָדָם : הַבִּינֵנוּ פִתְאִים עֲרֻמָּה וְכִסְיֹלִים ה
 הַבִּינֵנוּ לֵב : שְׁמֵנוּ כִּי-יִנְתָּרוּם אֲדַבֵּר וּמִשְׁפַּחַת שְׁפָלֵי מִיִּשְׁרָיִם : כִּי-אָמַת 7 6
 וְהִנֵּה חֲבִי וְהִעֲבַת שְׁפָתֵי רֹשֶׁע : בַּעֲדָק פְּלִיאֵמְרוּרֵי אֵין בָּהֶם נִסְתַּל 8
 וְעָשָׂה : פֶּלֶם נִסְתָּיִם לַמַּבִּין וְיִשְׂרָיִם לְמִצְאֵי דַעַת : קַח-יִמְסִרֵנוּ וְאֵלֵי 9
 פֶּסַח וְדַעַת מִחֲתָוִין נִבְחַר : כִּי-יִשְׁבֶּה הַבְּמִיָּה מִסְּבִינִים וְקִלְיָהָ-עֲשִׂים לֹא 11
 נִשְׁוִיבָה : אֵין הַבְּמִיָּה שְׁכֵנֵתִי עֲרֻמָּה וְדַעַת מְזֻמָּת אֲמַצָּא : יִרְאַת 12
 יְהוָה שְׂגָאֵת רַע גֵּאָה וְהָאֵין . וְהִרְרָה רַע וּפִי תַּהַפְּלוֹת שְׁנֵאֵתִי : לִי 14
 עֲצָה וְתִישָׁעָה אֵין בִּיטָה לִי גְבוּרָה : בְּיָ מַלְכִּים וּמַלְכוּ וְהַזְנִים ט
 וְתִלְקֵנִי עָדָק : בְּיָ שָׁרִים וְשָׂרוּ וְנִדְבִיבִים פְּלִיִּשְׁפִּי אָרֶץ : אֵין אֶחָבִיָּה 16
 אֶהֱבֵ וְיִשְׁחַלְוֵי וּמִצְאָנִי : עֲשֵׂר-וּכְבוֹד אֵתִי חַיִּן לְחַק וְיִדְקָה : טִיב 18
 פָּרְוֵי מִחֲתָוִין וּמִשְׁוֹ חֲתִיבֵי-אֵתִי מִכֶּסֶה נִבְחַר : בְּאֵרַח עֲדָקָה אֶחְלַף בְּחִיָּה 19
 חֲחִיבִית מִשְׁפָּט : לַהֲנַחֵל אֶחָבִי רֵשׁ וְאֶחָבִיתֵיהֶם אֲמַלֵּא : יְהוָה 21
 קָנִינוּ רֵאשִׁית דְּרָפִי קָחֵם מִשְׁעֲלֵנוּ מֵאֵז : מְעוֹלָם נִסְכַּתִי מִרֹאשׁ מִקְדָּמִי 23
 אָרֶץ : בְּאֵין-תַּחֲמוֹת חִלְלֵתִי בְּאֵין מְעִינֹת נִבְכָּדִי-יָמוּם : בְּעַרְם הַיָּרִים 24
 הַטְּבִי לִפְנֵי גְבוּעִית חִלְלֵתִי : עַד-לֹא עֲשֵׂה אָרֶץ וְהַוִּיעִית וְרֹאשׁ 26

27 עֲפָרוֹת תִּבְלַל : בְּהִכְרִינִי שָׁמַיִם שָׁם אֲנִי בָחַקְךָ חֲרוֹג עַל־פְּנֵי הַהֶהָרִים :
 28 בְּאֲמָצוֹ שְׂחָקִים מִמֶּעַל בְּעִזּוֹז עֵינֹתַי הַהֵימֹם : בְּשׂוֹמְרוֹ לַיִם , חָקְךָ וּמִים
 29 לֹא יַעֲבֹרוּ־פָּנָיו בְּחִיקְךָ מוֹסְרֵי אָרֶץ : וְהָאֵהָהָה אֲצִלּוֹ אֲמוֹן וְהָאֵהָהָה
 31 שְׁעֵשִׂיִּים יוֹם , יוֹם מִשְׁחַקַּת לִפְנֵי בְּגִלְעָת : מִשְׁחַקַּת בַּתְּבַל אֲרָצוֹ
 32 וְשִׁשְׁשִׁי אֶת־דָּבָר אָדָם : וְעַתָּה בָּנִים שָׁמְעִי־לִי וְאֲשֶׁר־י דַּרְכֵי
 33 יִשְׁמְרוּ : שְׁמִי מִיֶּסֶר וּבְחֻמּוֹ וְאַל־תִּפְרָעוּ : אֲשֶׁר־י אָדָם שָׁמַע לִי
 34 לְשִׁקֵּד עַל־דַּלְתָיו יוֹם , יוֹם לְשֹׁמֵר מְזוֹנֹת פִּתְחָיו : כִּי מִצָּאֵי מִצָּאֵי
 36 חַיִּים וּנְפֶק לְצֹדֵן מִיַּהֲנֶה : וְהִטָּאֵי חֲמֵס נִפְשׁוֹ כְּלִמְשִׁאֵי אֲהַבֵי מוֹת :

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

CHAPTER III. ג

2 אֶתְחַרְוֶנָּה פֶּתַח אֵיזֹב אֶת־פִּיהוּ וְנִקְלַל אֶת־יוֹמִי : וְנִגְזַן אֵיזֹב
 4 וַיֹּאמֶר : נֹאכֵד יוֹם אֲנִלֵּד בּוֹ וְהִלְלִלָה אֲמֹר הִרָה נֶגְדִי : הַיּוֹם הַזֶּה הוּא
 ה הָיָה חֶשֶׁק אֶל־יַד־רִשְׁתּוֹ אֵלֹהִים מִמֶּעַל וְאַל־תוֹפֵעַ עָלָיו נִהְרָה : וְגִאֲלָהוּ
 6 חֶשֶׁק וְצִלְמִנֹת תִּשְׁפֹּן־עָלָיו עֵנָה וְבִעֲתָהּ כַּמְרִירֵי יוֹם : הִלְלִלָה הַיּוֹם
 7 יִקְחָהּ אֶשֶׁל אֶל־יַחַק בִּימֵי שָׁנָה בְּמִסְפַּר יָרְחִים אֶל־יִבּוֹא : הַיּוֹם
 8 הִלְלִלָה הַיּוֹם יִהְיֶה גִלְמִיד אֶל־תִּבְיֹא רִנָּה בּוֹ : וְקָבַחֵי אֲרֻרֵי־יוֹם
 9 הַיַּעֲזִיבִים עֲרֵר לִוְהָהוּ : וְחֶשֶׁב־י כִּי־כִּי לִשְׁפֹן קֶרֶל־אֵיזֹר וְאֲנִי וְאֶל־
 י יָרָאָה בְּעַפְשֵׁי־שֹׁחַר : כִּי לֹא סָגַר דַּלְתֵי בִטְנִי וְנִסְתַּר עֲמִל מִשִּׁינֵי :
 11 לְמַעַן לֹא מִרְחַם אֲמוֹת מִפְּעֹן וַיֵּצֵאֵנִי וַיֵּצֵאֵנִי וַיִּגְעַשׂ : מִהֵיֶע קַדְמֵינִי בְּרַגְלִים
 12 וּמִהֵדִשְׁרוֹם כִּי אֵינְקִי : כִּי־עַתָּה שָׁכַבְתִּי וְאֲשָׁקִיט לְשֹׁנָתִי אֲזִי , לֵיתִי לִי :
 14 עַשְׂמִלְכִים וְנִצָּאֵי אֲרֶץ הַבָּנִים חֲרִבּוֹת לְמוֹ : אִי עַשְׂטָרוֹם זָהָב לְהֵם
 16 הַמִּמְלָאִים בְּהִיָּהֵם נָסָה : אִי כִנְפַל טָמוֹן לֹא אֵהָיָה פְּעֻלָּיִם לֹא־רָאִי
 17 אִיר : שָׁם רָשָׁעִים חֲדָלֵי רָעוֹ וְשָׁם לְנוֹחֵי וְגַעֲשֵׁי כַח : גַּחַד אֲסִירִים
 18 שָׁאֲנִי לֹא שָׁמְעִי קֹל נִגְשׁוֹ : קָטָן וְגִדּוֹל שָׁם הוּא וְלִעֲבֵד הַפְּשִׁי מֵאַחֲרָיו :
 21 לְמַעַן יִתֵּן לְעַמִּל אִיר וְחַיִּים לְמִרֵי נִפְשׁוֹ : הַמְחַכִּים לְמוֹת וְאֵינִי
 22 וְיִתְפָּלְהוּ : מִמִּטְמִינִים : הַשְּׂמַחִים אֶל־יִגִּיל לְשִׁישׁוֹ כִּי יִמְצֹאֵי־קָבֵר :
 23 לְגַבֵּר אֲשֶׁר־יִרְפֹּן נִסְתַּרָה וְנִסְקָ אֵלֹהִים בְּעֵדוֹ : כִּי־לִפְנֵי לְהַמִּי אֶתְחַתֵּי
 24 תִּבְאֵ וְיִתְכֵי לְמִים שָׁאֲנִי : כִּי פִהַד פִּתְחָתִי וַיִּצְאֵנִי וְאֲשֶׁר לְרַחֲתִי
 26 יִבּוֹא לִי : לֹא שְׁלוֹתִי , וְלֹא־שְׁקָטִי וְלֹא־נְחָתִי וַיִּבּוֹא רָעוֹ :

CHAPTER XIX. יט

ונצנן אֵיבֹב וְנִאמַר: עַד־אֵתָּה תִּתְּנֶנּוּ נַפְשִׁי וְהִדְקֵאֲנִי בְמַלְאִים: א 2
 זֶה עֵשֶׂר פְּעָמִים תִּכְלֹמְוֵנִי לֹא־תִבְשֹׂו תִּהְיֶה־לִּי: וְאֵה־אֲמַנְסָם שְׂגִיתִי 4 3
 אֲתִי תִלְוֶן מִשְׁנֵתִי: אִם־אֲמַנְסָם עָלַי תִּהְיֶילֶךְ וְתִזְכִּיחוּ עָלַי הַדְּפָתִי: ה
 הַעֲרֵאֲפוּ טִרְאָלוֹתַי עֵינֵי וְלִמְצִיחֵי עָלַי הַקְּרוֹה: הֵן אֲצַק חֶמֶס וְלֹא 7 6
 אֲצַנֶּה אֲשֵׁרֵי וְאֵן מִשְׁפָּט: אֲרַחֵי גְדֵר וְלֹא אֲצַבֹּר וְעַל־לְהִיבֹתַי 8
 חֲשֶׁה וְשִׁים: כְּבוֹדִי מִעָלַי תִּפְשִׁיט וְלִסֵּר עֲטֶרֶת רֹאשִׁי: וְתַצְנֵי סָבִיב 9
 נֶאֱלֶה וְנִסַּע לְעֵץ תִּקְוֵתִי: וְנִחַר עָלַי אֲפוּ וְנִחְשְׁבֵנִי לוֹ כְּדָרוֹ: 11
 בַּחַד לְבָאִי גְדוּלְוִי וְנִסְלֹו עָלַי דַּרְבָּס וְנִחְנֵי סָבִיב לְאֵהֲלִי: אֲחִי 12
 מִעָלַי הַרְחִיק וְיִדְלֵי אֲהִזְרוּ מִמֵּנִי: הִדְלִי קְרוֹבִי וּמִיִּדְעִי שִׁכַּחְתִּי: 13 14
 גְּבוּ בִיחֵי הָאֲמַחֲתִי לְזֶר תִּחְשְׁבֵנִי לְכָרוֹ הַיִּיתִי בְּשִׁינְיָהִם: לַעֲבָדִי ט
 קָרַאתִי וְלֹא נִצְעָה בְּמִדְעִי אֲהַחְזִקְלוֹ: רִוַּחִי זָרַח לְאֲשֶׁרֵי וְחַנּוּתִי 16 17
 לְבָנִי בָטָן: גַּם־זְנוּלִים מֵאֲסֹו בִּי אֶלְקִימָה וְנִדְבָרוּ־בִּי: תַּעֲבִיבוּ כֹל 18
 מִתִּי סִדְרִי וְזַחֲאֲהַבְתִּי נִהַפְסִי־בִּי: בְּעִירִי וּבְבִשְׂרֵי דַבְּקָה עֲצָמִי 19
 וְאֲהַחְלִטָּהּ בְּעִיר שֶׁנִּי: הֲלֵנִי הֲנֵנִי אֲתָם הֲעִי כִּי נִדְ־אֲלִיָּה נִצְחָה 21
 בִּי: לְמָה תִּרְדַּפְּנִי כְּמוֹ־אֵל וּמִבְּשָׂרוֹ לֹא תִשָּׁבַע: מִיִּרְוֶתָן אֲפוּ 22 23
 וְנִחְשְׁבֵנִי מִלִּי מִיִּרְוֶתָן בְּפֶסֶר וְנִחְקִי: בְּעַט־בְּרִזָּל וְלַפְרַח לְעֵד בְּצִיר 24
 נִחְשְׁבֵנִי: וְאֵנִי גִדְּעִתִּי נֶאֱלִי הִי וְאֲחַלּוֹן עַל־עֶשֶׂר קִיִּים: וְאֲחַר עִירִי 25 26
 נִקְפִּיזָאֵת וּמִבְּשָׂרִי אֲחַזֶּה אֲלִיָּה: אֲשֶׁר אֲנִי אֲחַחֲהִילִי וְשִׁנֵּי רֹאֵי 27
 וְלֹא־זָר כָּלִי כְלִיתִי בַּחֲקִי: כִּי תֵאֲמָרוּ מִהִדְרֵה־הִלִּי וְשָׂרֵשׁ לְזָר 28
 מִמְּדֵאֲבִי: גִּירוּ לָכֶם מִפְּנֵי־חֶרֶב כִּי־חַמָּה עֲזֹנֹת חֶרֶב לְמִזְן תִּדְעִין 29
 שְׂדֵיָן:

XVI. THE LOVE OF THE KING AND HIS BRIDE.

The Song of Solomon, 1, 2.

CHAPTER I. א

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמָה: וַיִּשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהָ כִּי־טוֹבִים דְּדִיָּה א 2
 מִיָּנִן: לְרִיחַ שְׁמֵינָה טוֹבִים שְׁמֵן תִּירַק שְׁמָה עֲלֵיָן עֲלֻמֹּת אֲהַבִּיָּה: 3
 מִשְׁכְּנֵי אֲחִירָה נְרוֹצָה הִבִּיאֵנִי הַמְּלָכָה הַדְרִיוּ נִיגְלָה וְנִשְׁמַחַה לָּהּ 4
 כַּזְמִירָה דְּדִיָּה מִלֶּן מִיִּשְׂרָיִם אֲהַבִּיָּה: שְׂחֹרָה אֲנִי וְנֵאֱוָה בְּלוֹת ה
 יְרוּשָׁלַם כַּאֲהֵלִי קָדֵר כִּירוּשָׁיִת שְׁלֻמָּה: אֶל־תִּרְאֵלִי שְׂאֵנִי שְׂחַחֲהַחַח 6
 שִׁשְׁזַחְתִּי הַשְּׁמֵשׁ בָּנִי אֲמִי נִחְרִי־בִי שְׁמֵלִי לְטָהָה אֶת־הַקְּרָמִים כְּרָמִי

7 שְׁנֵי לֹא נִסְרַתִּי : הַגִּידָה לִּי שְׂאֵהְבָה נִפְשִׁי אֵיכָה תִרְעָה אֵיכָה
 8 תִרְבֹּץ בַּצְהָרִים שְׁלֵמָה אֶהְיֶה כְּלִטָּה עַל עֲדָרֵי הַבְּרִיָּה : אִם-לֹא
 תִדְּלִי לָךְ הַנֶּפֶשׁ בְּנָשִׁים צְאִילָה בַּקָּבִי הַצֵּאן וְרַעֲלִי אֶת-גְּדֵי־חֲרוֹף עַל
 9 מַשְׁבְּנֵי־הָרָעִים : לִסְסֹתִי בְּרַכְבֵּי פָרֹתַי דְּמִיתוּךָ רַעוּתִי : נֹאנִי לְחֲרוֹף
 11 בַּתִּירִים צִנְאָרָה בַּחֲרוּצִים : תִּזְרֵי זָהָב נִעְשֶׂה-לָּךְ עִם נִקְלוֹת הַבָּסָה :
 12 עֲדִישֶׂה-לָּךְ בְּמִסְבֵּי נֶרְדִי : כִּתֵּן רִיחֹו : צִוּר הַפֶּזֶר : הוֹדִל לִי בֵּין שְׁדֵי
 13 לַיָּד : אֲשַׁלֵּל הַכֶּפֶר הוֹדִל לִי בְּכַרְמֵי עֵין גֶּדִי : הִנֵּה נֶפֶשׁ רַעוּתִי
 16 הִנֵּה נֶפֶשׁ צִנְיָה וְיוֹנִים : הִנֵּה נֶפֶשׁ הוֹדִל אֶה נָשִׁים אֶת-עַרְשֵׁנִי רַעֲנָה :
 17 קָרֹת בְּתֵיבֵי אֲדָרִים רְחִיטֵי בְרוֹתִים :

CHAPTER II. ב

2 אֵלֵי הַבְּעֻלֹת הַשָּׁרֹן שִׁישַׁנֹּת הַעֲמֻקִּים : כְּשׁוֹשְׁנָה בֵּין הַחֹחִים כֵּן רַעוּתִי
 3 בֵּין הַבְּנֹת : כְּתַפִּילָה בַּעֲצֵי הַיָּזֵר כֵּן הוֹדִי בֵּין הַבָּנִים בַּעֲלוֹ הַפְּדוּתִי
 4 וְנִשְׁבַּתִּי וּפְדוּתִי מִתִּיק לַחֲמִי : הַבִּיאֵלִי אֶל-בֵּית הַלֵּן וְדַגְלוֹ עָלַי
 5 אֶהְבֶּה : סִמְנֵילִי בְּאִשִּׁישׁוֹת רַעֲדוּתִי בַּתְּפִיחוֹת פִּיחֹולֹת אֶהְבֶּה אֲנִי :
 6 שְׂמֹאלִי תַתַּת לְרַאשִׁי וְיָמִינִי תַחְבֹּקֵנִי : הַשְׁבִּיעֵתִי אֶתְכֶם בְּנוֹת
 7 יְרוּשָׁלַם בַּעֲבָאוֹת אוֹ בְּאִילֹת הַשָּׂדֶה אִם-תַּעֲזוּרֵנִי וְאִם-תַּעֲזוּרֵנִי אֶת-
 8 הָאֶהְבֶּה עַד שֶׁתַּחֲפִין : קִיל הוֹדִי הַנְּהַיָּה בְּאִ מְדַלֵּג עַל-הַהָרִים
 9 מִקַּפֵּץ עַל-הַנְּבֻעוֹת : הוֹמָה הוֹדִל לַעֲבִי אוֹ לַעֲפֵר הָאֵילִים הַנְּהַיָּה
 11 עֵינַי אֶתֶר כְּתִלְנִי מִשְׁגִּיחַ מִן-תַּחֲלֹלֹת מִצִּיץ מִן-הַחֲרָפִים : עֵנָה
 12 הַלָּשֶׁם תִּלְךָ הַלֵּךְ לוֹ : הַנְּשִׁימִים יִרְאוּ בְּאֶרֶץ עַת הַזְּמִיר הַגִּיעַ וְקוֹל
 13 הַתִּיר נִשְׁמַע בְּאֶרְצֵנִי : הַתֵּאָהֵל הַנִּטָּה פִּלְיָה וְהַנְּפִימִים סְמִדָר נִתְנוּ
 14 רִיחַ קִימִי לְכִי רַעוּתִי וְפִתִּי וְלִבִּירְלָה : וְזִנְתִי בַּחֲנִי הַסֹּלַע בְּסֹתֵר
 הַבְּדֻכָּה הַרְאֵילִי אֶת-מְרֹאֲשׁוֹ הַשְּׂמִיעֵנִי אֶת-קִלְכָּה פִּירִקִּלְכָּה עֲרֵב
 15 וּמְרֹאֲשׁוֹ נֹאנָה : אֶחֱזוּרְלָנוֹ שְׁעָלִים שְׁעָלִים קַטְנִים מַחְבְּלִים כְּרָמִים
 16 וּבְכַרְמֵי סְמִדָר : הוֹדִי לִי וְאֲנִי לוֹ הַרְעָה בְּשׁוֹשְׁנִים : עַד שִׁיפֹתַי
 17 הַיָּים וְנָסִי הַשְּׁלָלִים סֵב דְּמֵה-לָּךְ הוֹדִי לַעֲבִי אוֹ לַעֲפֵר הָאֵילִים
 עַל-הַרִי בְּתֵר :

v. 11. הסיון ק'

v. 4. קמץ בו"ק

v. 17. נ"א קחטני הדוטני ק'

v. 14. יתד ל'

v. 13. לך קר

VOCABULARY.



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.

בָּדַל 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 crier (prop. to cause to cry). N. to be convoked.

רָהַב 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.

נָתַר H. to tell. Ho. to be told.

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

נָגַח 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.

אָרַח 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.

הָיָה K. to live.

הָלַל H. to begin. Ho. to be begun.

הָיָן K. to be gracious. P. to make gracious. Ho. to be treated graciously. Hith. (הִתְחַיֵּן) to make to be gracious to one's self, entertain.

הִתְמַהֵּמָה Hith. to linger.

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

קָנַח K. to bow.

רָשָׁע 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.

הִלֵּךְ or הִלְכָה § 151. 1. K. P. *to go.*

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

יָצַר K. (fut. יִצְוֹר) *to form.* N. Pu.

Ho. *to be formed.*

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

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

רָשַׁן K. (fut. יִרְשֵׁן) *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 YODII VERBS.

אָרַר K. N. *to shtne.* H. *to cause to shine, give light.*

בָּיַא K. (fut. יָבִיֵא) *to come.* II. *to*

cause to come, bring. Ho. *to be brought.*

בִּוֵּשׁ K. (fut. יִבְוֹשׁ) Hith. *to be*

ashamed. II. *to make ashamed.*

מָיַח K. *to die.* P. II. *to cause to*

die, kill. Ho. *to be killed, put to death.*

נָיַח K. *to rest.* H. *to cause to rest,*

put. Ho. *to be caused to rest.*

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

קָיַם K. *to rise, stand.* P. II. *to cause*

to rise or stand. Ho. *to be caused to rise.* Hith. *to rouse one's self.*

רָיַב K. II. *to contend.*

שָׂיַם or שָׂיַם K. II. *to place.* Ho. *to*

be placed.

שָׂיַב K. *to return.* P. II. *to cause*

to return, bring back. Pu. Ho. *to be brought back.*

שָׂרַח K. *to bruise, crush.*

שָׂיַח K. *to put.* Ho. *to be put.*

LAMEDII ALEPH VERBS.

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

הָשָׂא K. *to spring up, said of grass.*

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

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

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

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

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

יָרָא K. *to fear.* N. *to be feared.*

P. *to cause to fear, terrify.*

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

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

מָצָא K. *to find.* N. *to be found.*

II. *to cause to find.*

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

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

LAMEDII HE VERBS.

בָּנָה K. *to build.* N. *to be built.*

גָּלָה 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.*

הָיָה K. *to be.* N. *to become.*

כָּלָה K. *to come to an end.* P. *to*

finish. Pu. *to be finished.*

קָנָה 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.*

עָשָׂה 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>
צִוָּה 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.
קָנָה 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 Tsere, 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>	בְּרֵאֵל m. <i>food</i>
בָּשָׂר m. <i>flesh</i>	נָהָר m. (יָם, & יָרֵחַ) <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. (יָדָיִם) <i>hand</i>	עָפָר m. (יָרֵחַ) <i>dust</i>
יָם m. (יַמִּים) <i>sea</i>	צֵלַע f. (con. צֵלַעַת, יָם, & יָרֵחַ) <i>side, rib</i>
כּוֹכָב m. <i>star</i>	קָטָן, קְטַנָּה (קְטַנּוּת) adj. <i>little, small</i>
קָנָף f. <i>wing</i>	

b. With Tsere in the ultimate.

1. In the singular Tsere remains in the construct § 215. 1, is shortened to Hhirik or Seghol before הַ, כֶּם, כֵּן § 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 Pattahl in the construct § 215. 1, and before grave suffixes § 221. 1.

2. Tsere 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 Tsere to Hhirik § 207. 2.

4. If the penult have pretonic Kamets or Tsere, 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.

אָר m. <i>mist, vapour</i>	עֵץ m. <i>tree</i>
אִם f. (אִמּוֹת) <i>mother</i>	עָקֵב m. (con. עָקֵב, יָם, & יָרֵחַ) <i>heel</i>
מִיָּד m. (יָם, & יָרֵחַ) <i>season</i>	שֵׁם m. (יָרֵחַ) <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 <i>m. light</i>	מין <i>m. species, kind</i>
אֵת <i>m. f. (הָ) sign</i>	מָקוֹם <i>m. f. (וְהָ) place</i>
אֱלֹהִים <i>m. God</i>	עוֹף <i>m. fowl, birds</i>
אֵת <i>m. (אֵפִים) nostril</i>	עֹר <i>m. (וְהָ) skin</i>
בָּד <i>m. (בְּדוּ) separation</i>	עֲרוֹם <i>m. (עִירְמוּם) nakedness</i>
בְּדֶלֶח <i>bdellium</i>	עֲבָבוֹן <i>m. pain, sorrow</i>
גָּדוֹל <i>adj. great</i>	עָרוּם <i>adj. cunning</i>
בֶּטֶן <i>m. belly</i>	עָרוֹם <i>adj. (עֲרֻמָּה) naked</i>
גֶּן <i>m. (גַּנִּים) garden</i>	קוֹל <i>m. (וְהָ) voice, sound</i>
כַּרְדֵּם <i>m. thistle</i>	קוֹץ <i>m. thorn</i>
חַרוֹן <i>m. conceit</i>	רוּחַ <i>m. f. (וְהָ) breath, wind, spirit</i>
חַי <i>adj. (חַיָּה) living</i>	רָע <i>adj. (רָעָה) evil</i>
חַיִּים <i>m. pl. life</i>	רָקִיעַ <i>m. firmament</i>
טוֹב <i>adj. good</i>	שִׁיחַ <i>m. bush, shrub</i>
כָּל <i>m. (כָּלֵי) all, whole</i>	תְּהוֹם <i>m. f. (וְהָ) ocean, the deep</i>
כְּרוּב <i>m. cherub</i>	תַּנִּין <i>m. sea-monster</i>
מְאֹר <i>m. (וְהָ & וַי) 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>
מְרֵאָה	m. <i>sight, appearance</i>	שָׂדֵה	m. (יֵם. & זֵה) <i>field</i>
עֵלֶה	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. אָבָא.

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

אָבָא m. (יֵם. & זֵה) *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. (זֵה) <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. (יֵם. & זֵה) <i>bone</i>
דֶּשֶׁא	m. <i>grass</i>	עֵרֶב	m. f. (זֵה) <i>evening</i>
זֶרַע	m. <i>seed</i>	עֵשֶׂב	m. (זֵה) <i>herb</i>
חֶרֶב	f. (זֵה) <i>sword</i>	פְּעֵם	m. f. (יֵם. & זֵה) <i>time</i>
חֹשֶׁךְ	m. <i>darkness</i>	צֶלֶם	m. <i>image</i>
יֶרֶק	m. <i>greenness</i>	קָדָם	m. <i>east</i>
לֶהֱט	m. <i>flame</i>	רֶמֶשׂ	m. <i>reptile</i>
לֶחֶם	m. f. <i>food, bread</i>	שֶׁהֶם	m. <i>onyx</i>
נַפְשׁ	m. f. (יֵם. & זֵה) <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).

בְּהֵי m. *emptiness*

לַיְלִי m. (לַיְלִי) *night*

עַיִן f. *eye*

פְּרִי m. *fruit*

תְּהִי m. *desoluteness*

תְּמִידָה 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 הַ becomes הֶ, before light suffixes § 221. 2, as also before the dual ending § 202, § 211.

אֲדָמָה f. *ground*

אֲרִיבָה f. *enmity*

אֲכָלָה f. *food*

בְּהֵמָה f. *beast*

דָּגָה f. *fish*

זֵלָה f. (const. זֵלָת) *sweat*

חֲמוּרָה f. *apron*

חַיָּה f. *animal, beast*

רֶבְשָׁה f. *dry land*

מְלָאכָה f. *work*

מְמוֹשָׁלָה f. *dominion, rule*

נְקֵבָה f. *female*

נְשָׁמָה f. *breath*

קֶדְמָה f. *east*

שָׁנָה f. (יָם, & יָת) *year*

תְּאַוָּה f. *desire*

תְּאַוָּה f. (יָם) *figtree*

תּוֹלְדָה f. *generation*

תְּרַדְמָה f. *deep sleep*

תְּשׁוּקָה f. *desire*

b. Those ending in ת.

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*

כְּתוֹנָת, כְּתוֹנֹת f. *coat, tunic*

דַּעַת f. *knowledge*

רֵאשִׁית f. *beginning*

IRREGULAR NOUNS.

אָב m. (con. אָבִי, pl. אֲבוֹת) <i>father</i>	יוֹם m. f. (יָמִים, יָמֵי) <i>day</i>
אִישׁ m. (אֲנָשִׁים) <i>man</i>	מַיִם m. pl. <i>water</i>
אִשָּׁה f. (con. אִשְׁתִּי, pl. נְשִׁים) <i>woman</i>	רֵאשׁ m. (רֵאשִׁים) <i>head</i>
בֶּן m. (בָּנִים) <i>son</i>	שָׁמַיִם m. pl. <i>heaven</i>

NUMERALS. See §§ 223-227.

PREPOSITIONS.

אֶל- <i>to, unto</i>	מִן <i>from</i>
בְּ <i>in</i>	לְפָנֶיךָ <i>before, over against</i>
בֵּין <i>between</i>	עַד <i>unto</i>
בְּעִבּוּר <i>on account of</i>	עַל <i>over, upon</i>
כְּ <i>according to, as</i>	עִם <i>with</i>
לְ <i>to</i>	תַּחַת <i>under</i>

ADVERBS, CONJUNCTIONS AND INTERJECTIONS.

אֵי <i>where</i>	טְרוֹם <i>not yet, before</i>
אֵין <i>nothing, there is not</i>	כִּי <i>that, because, for</i>
אֵף <i>also</i>	כֵּן <i>so</i>
אֲשֶׁר <i>that, because</i>	לֹא <i>not</i>
אֵת sign of definite object	מְאֹד <i>mightily, very</i>
בְּלֹא <i>not</i>	עַל־כֵּן <i>therefore</i>
גַּם <i>also</i>	עַתָּה <i>now</i>
הִנֵּה, הִנֵּה <i>lo! behold!</i>	פֶּן <i>lest, that not</i>
וְ <i>and</i>	שָׁם <i>there</i>

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 **ראש** *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 **אשר** 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 circle over **ב** refers to the marginal note **בְּרֵאשִׁית** (fem. of the adjective **בֵּרָא** 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 וַיִּבְרָא ; 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 וְהָאֲרָצָה , the Tiphkha being preceded by the conjunctive Merka under the particle $\text{וְ$ § 38. 1. Athnahh is preceded by the conjunctive Munahh under וְהָאֲרָצָה , which is thus linked with its subject, and by the disjunctive Tiphkha under וְהָאֲרָצָה , 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. וְהָאֲרָצָה 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 Dagshesh 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 וְהָיָה 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.

חֹלֶם 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 חֹלֶם 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.

מַגִּיד III. § 190. *b*, § 192. 2, מָגַד root מָגַד *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 מַגִּיד 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 **מים** 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 **מים** § 200. *a*.

רוח monosyllabic noun of class I. from **רו** root § 186. *c*, of common gender, though mostly feminine § 197. *b*, plur. **רוחות**, 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.

מרחפת Piel participle of the **רוח** guttural verb **רחף** § 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 Deut. 32 : 11 to the eagle cherishing its young.

מַיִם noun used only in the plural § 201. 1, § 203. *c*, *Patahb* 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 *Athnahh* under **מים** § 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 בָּיֶזֶס , and again by R'bhia over וְיָרָא ה' § 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 אֲנִי ה' § 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 Daghash-forte omitted after Vav Conv. § 25, § 99. 3, with Methagh § 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; א 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 ב , 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. רָאָה the article before an object previously mentioned § 245. 1. בְּיָמָיו the subject omitted, since it is sufficiently plain from the connection § 243. 1, predicate adjective without the article § 259. 2. יִבְרָא Hiph. fut. of בָּרָא with Vav Conv. § 99. 3. וּבֵינָם . . . בֵּינָם 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 הֵאָ as in ver. 6. Vav with Shurek § 234. : וְהָיָה . . . וְהָיָה 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. וְקָרָא Kal future of קָרָא verb קָרָא *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.

וְהָיָה P'sik § 30. 1, § 38. 1. a. וְהָיָה prep. הֵאָ with the vowel of the article § 231. 5. יוֹם *day*, noun irregular in the plural יָמִים § 207. 1. f. וְהָיָה for the sake of varying the construction, וְהָיָה 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 לַיְ root § 184. b, with He paragogic § 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 לַיְלֹת § 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 בָּקַר *to break forth*, plur. בֹּקְרֵי-יָמִים ; 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 בָּקַר 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 וַיְהִי 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 נִפְתָּח** *opened*, indicating that the rest of the line was to be left vacant in the manuscript. The latter is the initial of **סָתַם** *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 **סָס** 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 *σφαιρόμα* 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 (**קָה**).

הִקְיָה prep. § 231. 1, with the const. of **הִקְיָה** § 183. *b*, § 216. 1. *d*. **לִקְיָה** Hiph. part. of **קָה** § 81. 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. **וְהָיָה** Kal fut. of the **ה** guttural and **הָיָה** verb **הָיָה** with Vav conv. § 109. 3, § 171. 1, § 172. 4, the accent on the penult § 32. 3. **הָיָה** the article before an object spoken of before § 245. 1, Methegh in its regular place § 44. **בְּ** with the article because it is defined by the accompanying words § 245. 2. **בְּ** two prepositions **בְּ** § 232 and **בְּ** § 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 **בְּ** *to*, or may stand without **בְּ**,

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. :פְּ 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. :שְׁנַיִם 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. עֹמֵד 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. עֹמֵדִים . מֵתֵחַבֵּת Niph. fut. of מֵתֵחַבֵּת , a ע guttural § 109. 4 and חָבַת 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 יָבַשׁ *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. $\text{וְיִלְכָדְהָ$ conj. § 234, prep. § 231. 1, and noun III. root לָקַד § 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. עֲרֵבִים plur. § 207. 2 of עָרַב , I. from an obsolete עָרַב root § 186. 2. *c*, *seas*, because distributed into separate basins, though as these all communicate they may be viewed in their totality as one עֲרֵבִים .

11. אֲרָבִים Hiph. apoc. fut. § 97. 2, § 264, of אָרַב § 162. 2, governing in its strictest sense its cognate noun אֲרָבִים § 271. 3, and with a wider extent of meaning also עֲרֵבִים and עֲרֵבִים , which are not in apposition with אֲרָבִים , 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. עֲרֵבִים masc. noun with plur. in הֵן § 200. *a*, which occurs but once, commonly as here a collective § 201. 1, from root עָרַב to be green, accent Y'thibh § 30. 2, § 38. 4. עֲרֵבִים Hiph. part. of עָרַב 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. עֲרֵבִים masc. collective § 201. 1, only once found in the plural. עֲרֵבִים 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*. הֶחֱלֵם Hholem preceding Sin § 12, Kal act. part. of חָלַם 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*. וְעֵצֵי prep. § 231. 1, וְיָ I. from an obsolete וָ root § 186. 2. *b*, and pronom. suffix § 220. 1. וְעֵצֵי-עֵץ 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*. וְעֵץ not to be connected with עֵץ as descriptive of the tree in distinction from shrubs and grass *producing fruit over* (or *above*) *the earth*, but with עֵץ and referring alike to grass, shrubs and trees which were all to be produced *upon* the earth.

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

13. עֵצֵי-עֵץ ordinal number § 227. 1, § 252. 1.

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

עֵץ pret. with Vav conv. § 100. 1, § 265, continuing the command begun with עֵץ, in the plural because it comes after its subject § 275. 1. *b*. עֵץ the noun עֵץ *sign* of common gender § 197. *b*, from עָצָה *to mark*, with the fem. ending עֵץ § 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 **אִתָּם** *signs both in respect to seasons and in respect to days and years.* **אִתָּם** from **אָצַר** III. **אָצַר** root **אָצַר** to appoint § 190. *b*, appointed time, season, plur. in **אִתָּם**, though once it has **אִתָּם**. Munabh takes the place of Methagh § 39. 3. **אִתָּם**, § 45. 5. **אִתָּם** fem. noun **אִתָּם** I. 2 from **אָצַר** root **אָצַר** 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 **אִתָּם** and **אִתָּם**, 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. **אִתָּם** Hiph. inf. const. of **אָצַר** verb **אָצַר** § 153. 1, having. Hholem in the Kal pret. § 82. 1. *a* (3), with the prep. § 267. *b*.

16. **אִתָּם** see ver. 7. **אִתָּם** 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 **אִתָּם** before the indefinite object § 270, and inserting the preposition **אֶת** in its partitive sense after **אִתָּם**. **אִתָּם** adj. I. 2. § 185, with the article after **אִתָּם** § 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. **אִתָּם** . . . **אִתָּם** absolute or emphatic use of the positive degree § 260. 2 (2). **אִתָּם** takes the form **אִתָּם** with the pause accents § 65. *a*, or when declined, *e. g.* **אִתָּם**, **אִתָּם**, **אִתָּם** § 207. 2. *b*. **אִתָּם** III. § 190, root **אָצַר** 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*. **אִתָּם** II. probably softened from **אִתָּם** § 57. 1, from the obsolete **אִתָּם** root **אָצַר** to wrap up § 187. 1. *e*, hence globule, *star*. Methagh § 44.

17. **אִתָּם** from **אָצַר** verb **אָצַר** § 129. 1, *gave, put*. **אִתָּם** 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. בְּעֶרְבָּי 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. $\text{בְּיָמֵי־מֶתֶחְגַּל}$ 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. וַיִּצְרַף 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. חַיָּה might be the fem. adj. from חָי *living*, I. from חָי root חָי *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 רוּחַ is in the construct before its attribute § 254. 6. עוֹף collect. *fowl, birds* § 201. 1, not the object of וַיִּצְרַף , 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 חַיָּה Piel fut. of the cognate חָי verb חָי § 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. וַיִּצְרַף plur. of רוּחַ § 199. II. intensive from obsolete root חָי *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. וַיִּצְרַף before an object made definite by construction § 270. *b*. וַיִּצְרַף 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. כַּנְפֵי before -כַּנְפֵי § 270. *c*, shortened from כַּנְפֵי by Makkeph § 43. כַּנְפֵי I. 2, root כַּנְפֵי, hence a covering, a *wing*, fem. as double organs usually are § 197. *a*, occurs in the dual § 203. 1, and plur. in כַּנְפֵי § 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. כַּנְפֵי Piel fut. of כַּנְפֵי Gutt. verb § 116. 4, § 121. 1, with Vav conv. § 99. 3. *a*, no Daghesh lene in כַּנְפֵי since the preceding Sh'va is vocal § 25, primarily *to kneel*, thence *to bless*. כַּנְפֵי prep. with Tsere § 231. 3. *a*, so as to say, i. e. *in saying*. כַּנְפֵי Kal imper. of כַּנְפֵי, כַּנְפֵי § 169. 1. כַּנְפֵי Kal apoc. fut. § 171. 1, Hhirik short though accented § 19. 1, subject emphatically prefixed.

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

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

26. כַּנְפֵי Kal fut. of כַּנְפֵי § 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 כַּנְפֵי verbs § 172. 3, and may therefore be regarded as included under the simple future, it may have the cohortative sense, *let us make*. כַּנְפֵי generic name *man*, has no construct or plural § 201. 1. כַּנְפֵי from כַּנְפֵי I. 1, § 183, root כַּנְפֵי *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. כַּנְפֵי *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. $\text{לְמִצְוֵי אֱלֹהִים}$, I. 1, with fem. ending § 184. *b*, § 198. *a* (4), from לָבַד root לָבַד *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. $\text{לְמִצְוֵי אֱלֹהִים}$ from לְמִצְוֵי § 169. 1, plural because referring to the collective אֱלֹהִים § 275. 2, followed by בְּ which indicates the territory *in* which the dominion is exercised. בְּאֶרֶץ prep. § 231. 2, const. § 214. 1, § 216. 1, of the fem. collective noun אֶרֶץ § 198, I. 2, § 185. *d*, from root $\text{אָרַח$ *to increase*, hence *fish*, from their rapid multiplication.

27. אֵלֶיךָ 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. אֵלֶיךָ pronoun referring to both genders put in the masculine § 276. 3.

28. וְאָמַרְתָּ , אָמַרְתָּ followed by לְךָ or לְךָ is *to speak to*, more rarely *to speak of* or *in reference to*. $\text{וְאָמַרְתָּ$ conjunction § 234, Kal imper. of אָמַר § 84. 4, and pronominal suffix § 101; \bar{u} written defectively § 11. 1. *a*, § 14.

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

30. $\text{וְהָיָה עֵשֶׂב הָעֵדֶן יֵרֹק}$ § 270. *c*, supply $\text{וְהָיָה עֵשֶׂב הָעֵדֶן}$. $\text{וְהָיָה עֵשֶׂב הָעֵדֶן}$ const. of designation § 254. 3, *greenness of herb*, i. e. *green herb*.

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

CHAPTER II.

1. $\text{וְהָיָה עֵשֶׂב הָעֵדֶן יֵרֹק}$ Pual fut. of $\text{וְהָיָה עֵשֶׂב הָעֵדֶן}$ § 169. 1, 3 m. pl. with a compound subject § 276. 1, Daghesh forte omitted from וְ , Sh'va remaining vocal § 25, § 99. 3. $\text{וְהָיָה עֵשֶׂב הָעֵדֶן}$ I. 2, § 185. 1, m. and וְ , pl. in וְ § 200. *a*, from $\text{וְהָיָה עֵשֶׂב הָעֵדֶן}$ *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. בָּשִׁשִּׁי *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. שִׁשִּׁי ordinal number § 227. 1, its position and agreement § 251. 1, § 249. 1. 'שִׁשִּׁי' from שִׁשָּׁה, III., root שִׁשׁ to *send*, hence a service upon which one is sent, *work*, in const. שִׁשִּׁי § 214. 1. *b*, with suf. § 221. 2. *a*. שִׁשִּׁי in the sense of the pluperfect § 262. 1.

3. בְּבִרְכָה *blessed*, i. e. conferred upon it special honour and distinction, and made it fruitful of blessing. בְּבִרְכָה 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. בְּבִרְכָה תִּשְׁבַּח Ezz. 7 : 8. שְׁבַח *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. בְּבִרְכָה sign of definite object with suf. § 238. 2, § 270. בְּבִרְכָה . . . שִׁשִּׁי *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. אֵלֶּה 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—1 : 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* (אֵלֶּה 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.

בְּיַמֵּיהֶם 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 $\text{בְּיַמֵּיהֶם אַבְרָהָם}$ *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*. בְּיַמֵּיהֶם *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 בְּיַמֵּיהֶם , comp. Num. 3 : 1, or it may be the beginning of a new sentence which is continued in ver. 5, comp. 5 : 1. וַיִּבְרָא const. before its subject אֱלֹהִים and governing $\text{אֶת־הָאָרֶץ וְהַשָּׁמַיִם}$ as its object § 254. 9. *b*. וַיִּבְרָא *Jehovah III.* § 192. 1, with the vowels of אֱלֹהִים *Lord* § 47, from the root $\text{וַיִּבְרָא} = \text{וַיִּהְיֶה}$ *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 וַיִּבְרָא is compounded of the future וַיִּהְיֶה , the participle וַיִּהְיֶה and the preterite וַיִּהְיֶה . Hitherto God has been called exclusively אֱלֹהִים ; from this verse to the end of ch. 3 he is prevailingly called $\text{אֱלֹהִים אֱלֹהֵינוּ}$, and in ch. 4 וַיִּהְיֶה . 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 וְשָׁמַיִם *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. וְעַל הָאֲדָמָה . Three constructions are possible: (1) הָאֲדָמָה may be the object of וְעַל in ver. 4, comp. Ex. 12 : 34; so the LXX, Vulg. and Eng. Ver. (2) It may be the subject of וְעַל 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 םיִּוֹם 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. הַיּוֹם הַשְּׁמִינִי 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*. עָמַד 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. הִשְׁתַּחֲוֶה in the sense of the pluperfect § 262. 1. אָרָא § 236, in the absolute state § 258. *b*.

6. אָרָא 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. אָרָא 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, אָרָא was employed ; here the thought is directed to the material of which he was made, and the proper word is אָרָא *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. ב (ב and ב 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. הָיָה I. with fem. ending § 198. a (2), const. before its quality § 254. 6, which is expressed by the abstract חַיָּה = חַיָּה) life § 201. 1. a. ל . . . הָיָה was to or unto, the preposition implying a change of state or condition, hence became, see 1 : 14. 29.

8. וַיִּבְרָא , וַיִּבְרָא § 129. 1 and וַיִּבְרָא § 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. וַיִּבְרָא I. § 186. c, from וַיִּבְרָא root וַיִּבְרָא to protect, hence a place protected, securely fenced about, a garden. וַיִּבְרָא this orthography is appropriated exclusively to Eden, the abode of our first parents. The Eden of later times, 2 Kin. 19 : 12, is וַיִּבְרָא . וַיִּבְרָא . As the Hebrews estimated direction by measuring from the object spoken of and not toward it, as we are accustomed to do, see on וַיִּבְרָא 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. וַיִּבְרָא , וַיִּבְרָא verb § 153. 5. As וַיִּבְרָא 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. וַיִּבְרָא Vav conv. compresses Hhirik in Hiph. fut. to Tsere § 99. 3, which in וַיִּבְרָא gutt. verbs becomes Pattahh § 123. 2, § 126. 1. וַיִּבְרָא 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 III. § 190, from רָאָה to see, hence that which is seen § 191. 5, as to appearance. אָכַל 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 אֲתֵּן § 246. 3, § 256, to render עֵץ definite. For the same reason אֲתֵּן Kal const. inf. of אָתַן § 144. 3, § 148. 2, and אָתַן gutt. verb § 123, receives the article contrary to the general rule § 245. 5. *b*, comp. 1 Kin. 10 : 19. אֲתֵּן אֵץ 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 אֲתֵּן having Tiphkha.

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

11. אֲתֵּן I. 2. abbreviated from obsolete אֲתֵּן root § 185. *d*. אֲתֵּן the one, where we would use the ordinal number, because in a series or enumeration *the first* is counted *one*. אֲתֵּן IV. § 193, from אֲתֵּן to overflow, like most other objects in antediluvian geography of doubtful if not impossible identification. אֲתֵּן 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. אֲתֵּן I. 2. with fem. ending, perhaps from אֲתֵּן sand (root אֲתֵּן to whirl about), *the sandy region, Havilah*, with the article on account of its original appellative sense § 246. 1. *a*. אֲתֵּן § 74. אֲתֵּן the well known metal gold § 245. 5 (see note *c*); for the same reason in ver. 12 אֲתֵּן § 195. 1 and אֲתֵּן.

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

13. אֲתֵּן IV. from אֲתֵּן to burst forth. אֲתֵּן 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. לְתִּיבְרִי notwithstanding its seeming diversity is really a modification of the name *Tigris* by interchanging smooth and middle mutes and liquids ($dkl = gr$) and prefixing a guttural. תִּבְרִי § 208. 2. *a*, either *east of*, when אַשּׁוּר *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. תִּבְרִי 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 *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. *at*, Gr. *eis*; $\text{וְ$ I. from $\text{וָּ$ root $\text{וָּ$ *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*. $\text{וְ$ 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. $\text{זל-ל}^{\text{ז}}$ upon, or, since the effect rests upon its cause, *because of, on account of so, i. e. therefore.* מקפח § 43, § 88 (3 m.). אָרְיִי § 220. 1. c. עָרְרִי cleave, followed by א in denoting combination, *in union with*, elsewhere by ל or אֶל *to*, or in the sense of ardent pursuit by אַחֲרַי *after*.

25. נִיחָיו § 276. 3. שְׁנֵיהֶם *they two* § 250. 2. a, not *two of them*, which would require the insertion of the prep. מֵן , comp. $\text{מִנְּהֵי$ ver. 21. אָרְיִי pl. of אָרַיִם § 207. 2. c, by Gesenius derived from עָרַע , but as this verb has a different sense, it is perhaps better to regard it as a shortened form of עָרַע IV. from עָרַע *to be naked* § 193. c. The marginal note is $\text{דָּגֶשׁ אַחֲרֵי שִׁמְרָה}$ *Daghes' after Shurek*, which is here a short vowel § 14. a, § 19. 1. לֹא אֶשְׁתָּבֵשׂ § 154. 2, § 96. b, fut. since it follows from the preceding, *were not ashamed in consequence* § 263. 5. a.

CHAPTER III.

1. שִׁשְׁרִישׁ onomatopoeic root שִׁשׁ *to hiss*, article § 245. 3, subject stands first in a descriptive sentence. זָרִיר I. 2, from עָרַע *to be cunning*, predicate § 259. 2, superlative § 260. 2 (1). אֵלֶּיךָ אֵלֹהִים *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 , see on אֵלֶּיךָ אֵלֹהִים 2:4. $\text{לֹא מִכֵּל . . . מִכֵּל}$ 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 כֹּל 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. נִאֲמָרְךָ , the future is permissive § 263. 1.

3. וְיִשְׁמַע dependent upon וְיִשְׁמַע and repeated in וְיִשְׁמַע ; not upon וְיִשְׁמַע , as the Eng. Ver. might be understood. וְיִשְׁמַע § 129. 1, commonly followed by א (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 אֶל *to*, עַל *unto*, $\text{עַל$ *upon*, or by the direct object § 272. 2. וְיִשְׁמַע § 88 (2 and 3 m. pl.), paragogic Nun causing the rejection of Kamets § 157. 3.

4. **לֹא-תֵינְךָ** 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. **וַיֵּן** confirmatory, *for*. **וַיֵּן** declarative, *that*. **וַיֵּן**, Vav connects with **וַיֵּן** § 287. 3, by which the action is referred to the future § 265. *b*, plural verb with dual subject § 278. **וַיֵּן** § 231. 3. *a*. **וַיֵּן** 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. **וַיֵּן** § 172. 4. **וַיֵּן** III. *f*. from **וַיֵּן** to *long for*, hence *a desire, delight*. **וַיֵּן**, observe the article. **וַיֵּן** Gesen. to *behold*, others, as Eng. Ver. to *make wise*. **וַיֵּן** § 221. 5. *c*. **וַיֵּן** § 35. 2.

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

8. **וַיֵּן** to *hear*, followed by the direct object or by **וַיֵּן**, see on **וַיֵּן** ver. 3 ; with **וַיֵּן** or **וַיֵּן** it means to *hearken to*. **וַיֵּן** the kindred verb is obsolete in Heb. though in use in Arabic, to *say*, here not *voice* but *sound*, since **וַיֵּן** (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 **וַיֵּן** comp. 1 Kin. 14 : 6, just as it might be to **וַיֵּן** alone § 273. 4. **וַיֵּן** at (see on **וַיֵּן** 2 : 18) *the wind or breeze of the day*, i. e. toward evening. **וַיֵּן** § 276. 1. **וַיֵּן** from *the face* or *presence of*, generally used before persons as **וַיֵּן** before things.

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

10. **וַיֵּן**, object emphatically prefixed § 270. *a*. **וַיֵּן**, Niphal reflexive § 77. 2.

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

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

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

14. עָקַב, prep. עַל in its comparative sense § 260. 2 (1). עָקַב I. 2 root עִקַּב to bend, hence that which bends or curves, belly. עָקַב § 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. עָקַב from עִי § 207. 1. *f*.

15. הוּא I. *f*. from עָבַב to be hostile. הוּא thy seed, i. e. devils and wicked men, Mat. 13 : 38, John 8 : 44. הוּא 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 peculiarly the seed of the woman, while the singular pronoun הוּא and his being said to bruise or crush Satan himself עָקַב rather than his seed, gives it the appearance of a personal and individual conflict. That עָקַב may be used of an individual appears from 4 : 25. עָקַב, a second object indicating the part affected § 271. 4, § 273. 2.

16. עָקַב § 175. 2. עָקַב IV. from עָקַב to be afflicted § 193. 2, hence toil, sorrow. עָקַב IV. from עָקַב to conceive, contracted from עָקַב, as if for עָקַב § 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. עָקַב § 144. 2. עָקַב § 207. 1. *a*, root עָקַב to build § 185. *d*, offspring considered as constituting their parent's house. עָקַב III. *f*. § 192. 2. *a*, from עָקַב to run after, desire. עָקַב Makkeph § 43, § 88 (3. m.); for the construction with עָ, see on 1 : 18.

17. עָקַב, here, as 2 : 20, a proper name, and therefore without the article § 246. 1. עָקַב on thy account. The origin of this sense has been variously accounted for; perhaps the simplest explanation is the following, suggested by Ewald. עָקַב, from עָקַב 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 עָ, it means in consequence of, on account of; pause accent § 65. (3). עָקַב compound Sh'va § 16. 3. *b*, Nun epenthetic § 101. 2, eat it, i. e. the fruit of it, comp. Isa. 1 : 7.

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

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

19. וְצָרָה I. *f*. from צָרַר root צָרַר to flow § 184. *b*, Tserē retained in the const. § 216. 1. *b*; the prep. בְּ 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. הָאֵף, primarily *nose*, then used, as here, for the whole *face*. הָאֵף § 35. 1. הָאֵף I. 1. root אָפַח to consume. בְּ is confirmatory of the thought that man must *return* to the ground; the second בְּ is coordinate with the first, stating the same reason but with greater fulness.

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

21. הָאֵף § 216. 2. *b*. עֵר *skin*, root עָרַר to be naked. הָאֵף § 276. 3.

22. בְּאֵזְרוֹתָי 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. הָאֵף § 233, § 275. 3. *a*. גָּזַח, 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. הָאֵף . . . הָאֵף § 74.

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

CHAPTER XXXVII.

1. הָאֵף 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. פָּרָשָׁה § 246. 3. אֲשֶׁר § 220. 1. c.

2. הַיָּמִים § 259. 2. דְּבַר יַעֲקֹב הַיָּמִים, *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 prevailing 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. אָבִי § 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. אֶתְּנֶה, in the singular after *seventeen* § 251. 2. a. אֶתְּנֶה § 265, § 266. 3. a, verb following its subject in a descriptive clause. אֶתְּנֶה. This verb is often followed by אֶת, 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 אֶתְּנֶה for its object, and it is sometimes elsewhere construed with אֶת, אֶתְּנֶה is doubtless the preposition *with*, and it is to be rendered *feeding or tending the flock with his brothers* אֶתְּנֶה אֶתְּנֶה from אֶתְּנֶה § 63. 1. a, § 207. 2. b. The preposition אֶתְּנֶה will then indicate the sphere *within* which the action of the verb was exercised, lit. *acting as shepherd in the flock*. אֶתְּנֶה § 245. 3. אֶתְּנֶה אֶתְּנֶה and he was a lad § 258. 1. אֶתְּנֶה

from רָחַק § 207. 1. *a*, § 216. 1. רָחַק from רָחַק § 207. 2. *e*. רָחַק , verb רָחַק and רָחַק § 160. 3. רָחַק רָחַק , the suffix denotes the object § 254. 9; the noun is consequently indefinite, and no article is required by רָחַק § 249. 1. *b*, an evil report respecting them. Comp. Num. 14 : 37.

3. בְּיָמָיו § 260. 2. *a*. בְּיָמָיו § 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 בְּיָמָיו § 257, perhaps because he was not the only son born to him at that period of his life. רָחַק § 35. 1, § 265. *b*. רָחַק , LXX $\chi\iota\tau\omega\nu\ \pi\omicron\iota\kappa\acute{\iota}\lambda\omicron\nu$, Vulg. *tunicam polymitam*, Eng. Ver. *coat of many colours*. This explanation is based on the assumption that רָחַק 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 $\chi\iota\tau\omega\n\ \kappa\alpha\pi\tau\omega\sigma\acute{\iota}\varsigma$, and by the Vulgate *tunica talaris*. In conformity with this the latest and best authorities understand by רָחַק *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. וְיָשָׁב § 238. 2. וְיָשָׁב , infin. not preceded by a prep. § 267. *b*; וְיָשָׁב is commonly followed by לְ , לְ *to* or $\text{עִי$, עִי (prep.) *with*, but here and in Num. 26 : 3 by the direct object of the person addressed. וְיָשָׁב *in peace, peaceably*, comp. on וְיָשָׁב , 2 : 18, or *unto peace*, with a peaceable design.

5. וְיָשָׁב § 271. 3. וְיָשָׁב § 129. 1, object omitted, comp. 2 : 19. וְיָשָׁב § 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*. $\text{נָתַתְּמָהְרָהְרָהְרָה}$ § 82. 5, § 176. 1, § 88 (2 and 3 f. pl.).

8. מִלְּפָנָיו , 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 לְעֵצָה *to rule*, is commonly followed by בְּ *in*, and rarely by עַל *over*, see on 1: 18. עַל . . . הָ § 283. 2 *shalt thou reign as king or even rule in any way?* חֲלֵמֵיךָ , 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. וַיִּכְבַּר , followed by לֵא or לְ *to* before the person, and commonly the direct object of the thing narrated, though in rare instances this is preceded by עַל *concerning* or לֵא *in reference to*. יִגְזַר-עָלָי , 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*.' וַיִּגְזַרְנָהּ , 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. וַיִּבְיֵא § 230. 1, § 282. וַיִּבְיֵא § 157. 3, § 276. 1. וַיִּפְתָּח § 219. 1.

11. וַיִּגְזַר-עָלָי , commonly followed by בְּ , see on וַיִּגְזַר , ver. 10, less frequently by the direct object or by לְ *to*, i. e. envious in reference *to*. וַיִּפְתָּח , 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. וַיִּפְתָּח . The marginal note is $\text{וַיִּפְתָּח עַל אֶת וְעַל אֶת}$ *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: וַיִּפְתָּח and בְּ follow וַיִּפְתָּח here as in ver. 2, but with a different sense.

13. וַיִּשְׁתַּחֲוֶה § 151. 1. וַיִּשְׁתַּחֲוֶה § 123. 4. וַיִּשְׁתַּחֲוֶה , 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 לִפְנֵי 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. וְעַתָּה fut. because the action though begun is not finished § 263. 2, *what art thou seeking?*

17. וְעַתָּה gives confirmation. וְעַתָּה § 273. 4.

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

19. וַיִּתְּנֵם § 73. 2. וַיִּתְּנֵם part. § 266. 2, the same form as pret. ver. 23.

20. וַיִּתְּנֵם § 248. *a, בְּ* properly *in*, but after a verb of motion, *into*. וַיִּתְּנֵם § 100. 2. *a* (1). וַיִּתְּנֵם § 101. 1.

21. וּמִיָּדָם 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 וּמִיָּדָם ver. 27. וּמִיָּדָם § 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. וְלֹא 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. וְעַתָּה § 285. 2, according to the time that, i. e. *when.* וְעַתָּה § 287. 3, § 273. 2.

24. וַיִּתְּנֵם § 132. 2, § 39. 3. *b.* וַיִּתְּנֵם § 258. *b.*

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

28. וַיִּתְּנֵם . 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 **רַחֲמַיִם**, 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.

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

32. **וַיִּמְכְּרוּ** § 129. 1, § 94. *d.* **וַיִּמְכְּרוּ** § 24. *b.* § 230. 2. *a.* § 283. 2. **וְ** § 221. 3. *a.*

33. **וַיִּמְכְּרוּ** § 105. *a.* **וַיִּמְכְּרוּ** *my son's coat!* the abrupt brevity of the exclamation is admirably suited to the occasion. **וְ** § 282. *a.*

34. **וַיִּמְכְּרוּ**. We would say *upon his loins*, and the Heb. might use **עַל**, Jer. 13 : 1, 48 : 37; but here it has **וְ** *in*, denoting intimate conjunction, i. e. *in contact with*, see on 3 : 3. **וַיִּמְכְּרוּ** § 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 **עַל** *in reference to*.

35. **וַיִּמְכְּרוּ** § 277. *a.* § 276. 3. **וַיִּמְכְּרוּ** § 205. *b.* § 207. 1. *a.* **וַיִּמְכְּרוּ** § 101. 3, § 102. 3. **וַיִּמְכְּרוּ** § 80. *a.* (2). **וְ** 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 וְ is often equivalent after a negative clause. הֵלֵךְ , the continued and conscious existence of the dead is implied. וְהָיָה § 172. 4, followed here by the direct object, elsewhere by עַל *over*, לְ or בְּ *in reference to*, *for*.

CHAPTER XXXIX.

1. הֵרַדָּה § 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. עִמָּךְ prep. *with*, implying fellowship and aid § 238. 2. מֵעִבְרָתִי § 216. 1. *d*, § 208. 3. *c*. מֵעִבְרָתִי § 201. 2, § 249. 1, *his Egyptian master*.

4. וְהָיָה differs from וְעָבַד , see Gesen. Lex. וְהָיָה , change of subject plain from the connection § 213. 1, see 37 : 13. 28 וְהָיָה , ellipsis of the relative, comp. ver. 5 ; § 285. 3.

5. עַל , prep. עַל *in*, suggests the sphere of his authority, and עַל *over*, his elevation above what was thus subjected to him. $\text{עַל$ *in all*, this was the seat of the blessing. $\text{עַל$ § 275. 1.

6. וְהָיָה 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 וְהָיָה § 195. 3, *anything with him*, i. e. which was in Joseph's charge, but, as the order of the words requires, on וְהָיָה *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. וְהָיָה § 254. 10.

7. $\text{הָיָה כְּשֶׁהִיא שֹׁמֵרֵי} \S 98. 1, \S 22. a (1).$

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

10. $\text{כְּשֶׁהִיא} \text{ 'according to her speaking,' i. e. as she spake, the particle strictly expressing the resemblance or identity between the time of her speaking and his not hearkening, and thus receiving the temporal sense of } \text{at} \text{ or } \text{when. } \text{אֵין} \text{ ו } \text{לֹא} \S 280. 1. -\text{לֹא} \S 287. 3. \text{כְּשֶׁ} \S 87.$

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

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

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

15. $\text{לְ} \S 153. 4. \text{בְּ} \S 287. 3.$

16. $\text{לְ} \S 160. 1 \text{ and } 3.$

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

18. $\text{לְ} \text{ construction begun with the infinitive and continued with the future and Vav conversive } \S 282. c.$

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

21. בְּיָדָאָהוּ § 172. 4. יָדָאָהוּ suf. denotes the object § 254. 9, *he gave graciously wrought favour toward him*, in the mind of the keeper: $\text{יָדָאָהוּ} \text{בְּיָדָאָהוּ}$, 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. בְּיָדָאָהוּ fut. with Vav conv. might have been used, comp. 39 : 7, § 287. 3, with prep. בְּ , comp. 39 : 9.

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

3. בְּיָדָאָהוּ § 255. 2, comp. 39 : 20.

4. בְּיָדָאָהוּ , not *set him over them*, as though the prep. were בְּ , 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. בְּיָדָאָהוּ § 274. 2. a.

5. בְּיָדָאָהוּ § 250. 2. a.

7. בְּיָדָאָהוּ § 245. 3. b.

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

9. בְּיָדָאָהוּ § 287. 3.

10. בְּיָדָאָהוּ § 223. 2, § 250. 2. בְּיָדָאָהוּ § 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. בְּיָדָאָהוּ , construed transitively with the result of the action, *went up*, i. e. grew, put forth *its flowers* § 271. 1. בְּיָדָאָהוּ , used collectively § 198. b, whereas the fem. בְּיָדָאָהוּ denotes a single flower. בְּיָדָאָהוּ § 80. a (1), either *matured grapes*, or by a transitive construction with the result of the action, *ripened into grapes*. בְּיָדָאָהוּ § 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 (*ὄν 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. וְעַתָּה § 250. 2, § 251. 2 and 4. $\text{וְ$, copula § 258. 2.

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

14. וְעַתָּה see on 39: 9, *but if thou hast remembered me*, etc. with the implication as I trust thou wilt have done וְעַתָּה *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. וְעַתָּה § 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 וְעַתָּה etc. as they follow the future וְעַתָּה obtain a future sense from Vav conv. וְעַתָּה § 65. a. וְעַתָּה , see on 3: 12.

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

16. וְעַתָּה *well* not correctly, for this could not yet be known, but acceptably. וְעַתָּה 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. וְעַתָּה § 150. 5, *day of Pharaoh's being born*, the subject of the passive verb receiving וְעַתָּה , since it is really the object of the action § 271. a.

23. וְעַתָּה , Vav in an adversative sense.

CHAPTER XLI.

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

2. וְעַתָּה § 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. הַיָּרְדֵּן § 254. 10.

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

4. $\text{הַיָּרְדֵּן . . . הַיָּרְדֵּן}$, 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. בְּעַד § 251. 4. וַיִּתְּן § 147. 5.

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

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

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

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

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

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

13. וַיִּשְׁתָּה *according to that which*, i. e. *as* § 285. 2. וַיִּשְׁתָּה § 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. וַיִּשְׁתָּה 3 pl. indefinite § 243. 2. וַיִּשְׁתָּה , 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. וַיִּשְׁתָּה *respecting thee*, lit. 'upon thee,' the discourse being founded upon the subject spoken of. וַיִּשְׁתָּה § 22. *a* (5).

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

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

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

22. **אֶתְּמַלֵּא** § 172. 4. 23. **אֶתְּמַלֵּא** § 275. 5.

24. **הַיְהוּדִים** § 88 (2 and 3 f. pl.).

25. **הוּא** § 258. 2. **אֶתְּמַלֵּא** § 285. 2. **הַיְהוּדִים** § 246. 1. *a*.

26. **הַיְהוּדִים** § 249. 1. *c*. **הַיְהוּדִים** § 250. 1, *it is one dream*.

28. **הוּא** § 175. 1.

29. **שָׁנָה** **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. **בְּגִלְגָּל** *in respect to*, lit. *upon* the subject of, see on ver. 15. **בְּגִלְגָּל**, this was done *because* etc. **בְּגִלְגָּל** § 153. 3.

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

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

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

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

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

40. **וְהָיָה** 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 **בְּ**, 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 **בְּ** 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*. **וְהָיָה** § 271. 4. **וְהָיָה** § 260. 2. *a*. **וְהָיָה** § 233. *a*.

42. וְנִסְתָּר § 160. 3. מַצְעָתָהּ, 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. רֶבֶב הַזָּהָב § 256, the chain of gold customary as a mark of distinction § 245. 3.

43. חַיִּי־בְרִיחָה § 241. 1. *b*, § 216. 2. *b*. הַחַיִּי־בְרִיחָה § 256, the chariot of the second order, or the second chariot, i. e. the one immediately following that of the monarch in state processions. אֶרֶץ־מִצְרַיִם, properly an Egyptian word, though assimilated in its orthography to abs. inf. Hiph. of אָרָץ which has a kindred sense § 94. *b*, see Gesen. Lex. וְנִתְּנָה 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 וְנִתְּנָה, and he set him over, etc. lit. 'there was a setting him over, etc.'

44. פַּרְעֹה Pharaoh, i. e. the king, as the word signifies in Coptic. וְגַב־יָדָיו § 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. בָּרָא, see on 37 : 2. שָׁלֵטָה § 225. 1, § 251. 1 and 2. בְּעֹמְדוֹ § 22. *a* (1), § 101. 3, in his standing, i. e. when he stood. וְנִשְׁמָטָה 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. בְּכַף־יָדָיו § 256. לְכַף־יָדָיו § 101. 2. *b*, § 208. 3. *b*, by handfuls, the prep. properly signifies according to, see on וְנִשְׁמָטָה § 1 : 11.

48. אֶת־כָּל־אֲרָצוֹת § 270. *c*. 49. הַיָּבֵשָׁה § 175. 2. לְכַף־יָדָיו § 22. *a* (5).

50. וְיָרָא § 275. 1, the marginal note קָמֶט'ד לָמֶדֶת 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*. תְּבִיאָה § 157. 3, § 263. 1. *b*.

51. וְנִשְׁמָטָה § 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. כְּפִרְיָהּ § 183. *c*, double-fruitfulness § 203. 5. וְנִשְׁמָטָה § 221. 5. *c*, § 62. 2. *b*.

54. וְנִתְּנָה § 141. 2 (p. 174).

55. לְכַף־יָדָיו § 151. 1, § 197. *d*, § 275. 2. *b*.

56. כָּל־בְּרִיחָה § 285. 1, all in which there was food.

57. וְכָל־אֲרָצוֹת § 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. לָשֶׁה § 231. 4. *a.* אֶתְּחַתֵּן § 80. 1 (3).
 3. הָאֵלֶּיךָ § 250. 2 (3), § 251. 4.
 4. אֶתְּחַתֵּן § 215. 1. *e.* וְהָיָה § 179. 1. *a.*
 6. אֶתְּחַתֵּן § 30. 2, § 258. 2. וְהָיָה § 82. 5, § 176. 1. אֶתְּחַתֵּן § 274.
2. *c.*
7. קָשׁוּחַ fem. in sense of neuter § 196. *a.*
 9. לָהֶם *in reference to, respecting them.*
 10. וְהָיָה Vav adversative § 287. 1.
 11. אֶתְּחַתֵּן § 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. וְהָיָה § 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. שְׁנָתַיִם § 224, *thy servants are twelve, we are brethren, etc.* הַבָּעֵץ § 260. 2 (2), comp. *minus natu.* הָיָה § 245. 3. *b.* הַבָּעֵץ *the remaining one* § 245. 3.
 15. הַיָּמִים *by this*, see on 39 : 12. 14. הָיָה § 215. 1. *d.* uttered as an exclamation, *the life of Pharaoh!* a formula of swearing, which in our idiom would require the preposition 'by.' אֶתְּחַתֵּן *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. אֶתְּחַתֵּן *except by the coming*, see on 39 : 9. הָיָה § 235. 3 (4).
 16. אֶתְּחַתֵּן prep. in partitive sense. וְהָיָה pron. expressed on account of the emphasis of the contrast with אֶתְּחַתֵּן § 243. 1. הָיָה § 109. 4. הָיָה § 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. הָיָה § 274. 2. *a.*
 18. וְהָיָה § 287. 1. וְהָיָה, a verbal derivative taking a direct object, like the verb from which it is derived. הָיָה *the true God* § 246. 1. *a.*
 19. אֶתְּחַתֵּן, 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 הָאֶחָד , after a selection had been made of the one to be left behind. לְעֵבֶר הַנֶּבֶן const. of the object § 254. 9, *grain for the famine*, the latter being the object for which the former is provided. לְעֵבֶר הַנֶּבֶן § 208. 3. c.

20. וְנִגְזַר לְךָ , 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. אֵשׁ , in distributive apposition with the subject of וְנִגְזַר לְךָ . לְעֵבֶר הַנֶּבֶן *concerning*, lit. *upon* the subject of, see on 41 : 15. 32. אֵשׁ § 216. 1. a (1). וְנִגְזַר לְךָ § 80. 1 (2), § 137, § 25. אֵשׁ § 34.

22. אֵלֶּי , see on 37 : 22. אֵלֶּי הַנֶּבֶן § 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. $\text{וְהָיָה הַיְּהוּדִי}$ *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. מִמֵּנֶם *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. וַיִּמְלֵא *Raphe* § 27, with an indefinite subject § 243. 2, and a double object § 271. 1, § 273. 3, *and they filled*. לְעֵינֵיהֶם § 208. 3. d. וַיִּמְלֵא , dependent upon וַיִּצְוֶה *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 וַיִּמְלֵא to the 3 sing. indef. § 243. 2. כֶּסֶף , the plur. denotes *pieces of silver*. אֵשׁ , 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 אֵלֶּי , *into the sack of each*, see on 41 : 12. לְעֵינֵיהֶם § 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. בַּפֶּי § 215. 2. *b*.

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

29. נָתַן § 22. *b*. הִלְבִּיחַ from קָרַח § 209. 1, § 196. *a*.

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

33. הַנְּחוּהוּ § 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. בָּרֵי: § 12.

35. בָּרֵי: § 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. לְבָבִי, see on 2: 18.

CHAPTER XLIII.

2. הַאֶחָד § 287. 2.

3. הִשָּׁעַן § 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. הִשָּׁעַן § 258. *b*. 6. לְמַעַן § 231. 4. *a*. הִרְעִיחָה § 136. 2.

7. לְ: *in reference to, respecting*, see on 42: 9. לְ-כִּי *according to* (see on 41: 40) *the sound* or tenor, lit. mouth; or the distinct sense of כִּי as a noun may be lost, as it not infrequently is, and the phrase signify simply *according to*. כִּי־נִדְעָ 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. הַבִּיאָתִי pret. in relation to the future, *if I shall not have brought him*, § 262. 1. הִשָּׁעַנְתִּי § 144. 2, § 150. 4. הִרְעִיחָה § 287. 2, § 100. *a* (1), followed by לְ, see on 39: 9. הִשָּׁעַנְתִּי § 245. 5.

10. כִּי depends on הִשָּׁעַנְתִּי ver. 8, assigning a reason why the request to send Benjamin should be granted. לְ: § 239. 2 (3). הִשָּׁעַנְתִּי § 137, § 141. 2 (p. 175), pret. in relation to a past § 262. 1. כִּי־נִדְעָ depending on an ellipsis, 'the fact is that,' or 'I affirm that.' כִּי־נִדְעָ modified by the conditional particle לְ: *we would have returned*. הִנֵּה, 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. $\text{הַכֶּסֶף הַשֵּׁנַיִם}$ § 254. 6, *money of duplication*, may either mean 'double money,' comp. Ex. 16 : 22, as $\text{הַכֶּסֶף הַשֵּׁנַיִם}$ unquestionably does in ver. 15, or 'a duplicate parcel of money,' when it will be equivalent to $\text{הַכֶּסֶף הַשֵּׁנַיִם}$ ver. 22. That the latter is the meaning here is apparent from the separate mention of the 'money which was brought back.' $\text{הַכֶּסֶף הַשֵּׁנַיִם}$ § 221. 1. *a*; the sing. form of the noun is due to the special significance of the phrase, which does not mean literally *in your hands*, but in your possession or along with you, see on 37 : 21. בְּיַדְךָ § 153. 1.

14. אֲחַר § 249. 1. *b*. : אֲחַרְיָא § 65. *a*, pret. in relation to a future § 262. 1, *when* (lit. *according to the time that* § 285. 2) *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. $\text{הַכֶּסֶף הַשֵּׁנַיִם}$ § 24. 4, apposition of the quantity with the material § 253. 2, comp. 41 : 1. $\text{הַכֶּסֶף הַשֵּׁנַיִם}$ is here the direct object of וַיִּקְרָא § 271. 2; it might with equal correctness have been $\text{וַיִּקְרָא הַכֶּסֶף הַשֵּׁנַיִם}$ with He directive, 46 : 3. 4.

16. לְאַחַד § 285. 2. לְאַחַד , the only example of Hholem with a gutt. imper. § 125. 1. : הַיּוֹם הַזֶּה § 203. 5, *the well-known period of noon* § 245. 3.

17. וְהָיָה § 256. *d*. 18. וְהָיָה § 273. 5. וְהָיָה § 132. 2.

19. וְהָיָה § 274. 2. *b*. 20. וְהָיָה § 240. 2.

21. וְהָיָה § 99. 3, the apodosis may begin here or with וְהָיָה § 287. 2. וְהָיָה , the precious metals were weighed, not coined.

26. וְהָיָה , the marginal note וְהָיָה 's *daghesked Aleph* calls attention to the point in this letter, which is commonly explained as Mappik § 26. וְהָיָה § 176. 1.

27. וְהָיָה , followed by וְהָיָה both before the person *to whom* and the subject *to which* the question was directed. וְהָיָה used absolutely to indicate condition, *in health* § 274. 2. *e*; there is no need of assuming it to be an adjective. וְהָיָה § 249. 1, *your old father*.

28. וְהָיָה § 141. 1. : וְהָיָה § 46. 29. וְהָיָה § 61. 1, § 141. 3.

30. וְהָיָה *to the inner apartment*, or it may mean *to his chamber* § 245. 3. *a*. : וְהָיָה *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. וְהָיָה § 88 (2 and 3

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

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

34. חַמְשָׁתָּיִם § 260. a. חַמְשָׁתָּיִם § 215. 1. b. יָדַיִם *handsfuls*, hence equal parts, *five times*; יָדַיִם 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. לֵא § 271. 1, § 273. 1. חַמְשָׁתָּיִם § 131. 4, without לֵא , but see לֵא § 43 : 32, § 267. b.

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

3. וַיִּבְרַח § 82. 1. a (3), § 156. 2.

4. וַיִּבְרַח § 100. 1. וַיִּבְרַח § 231. 4. a.

5. וַיִּבְרַח *this*, assuming the presence of the cup, and their knowledge of what he referred to. וַיִּבְרַח § 263. 4, with בִּי , a person being said 'to drink in a cup,' because he drinks what is in it. וַיִּבְרַח abs. infin. § 92. d. וַיִּבְרַח § 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. וַיִּבְרַח § 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.' וַיִּבְרַח , the prep. in its negative sense before an infin. *away from doing*, i. e. so as not to do.

8. וַיִּבְרַח , indefinite § 248. וַיִּבְרַח fut. to preceding pret. § 263. 1, *how should we* after that steal.

9. וַיִּבְרַח § 156. 2, § 287. 2. וַיִּבְרַח with לֵא twice, comp. 1 : 29. וַיִּבְרַח § 231. 3. a.

10. וַיִּבְרַח § 65 (1), the marginal note is abbreviated for וַיִּבְרַח *Kamets with Zakeph Katon*, § 9. 1. וַיִּבְרַח , emphatic contrast § 243. 1.

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

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

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

17. וְשָׁלוֹם , *in peace*, comp. 2 : 18, 37 : 4.

18. בְּ § 240. 2. בְּפָנָיו prep. expressive of hostility, *against*, see on 37 : 10. בְּ assigns the reason why he deprecated Joseph's anger. $\text{כְּפָנָיו כְּפָנָיו}$, strictly *like thee like Pharaoh*, thou art like Pharaoh in authority.

20. וְעַתָּה pret. or part. § 156. 2. וְעַתָּה § 262. 2, *has loved him*, with the implication that he still does so.

22. וְיָצַב , lit. *and he will leave his father and he will die*. It is put in the form of an affirmation that he would do so, and this result would follow, the implied condition being if the father's inability to part with his son were disregarded.

23. וְיָדַעְתֶּם § 150. 2, § 269. a.

27. וְיָדַעְתֶּם § 262. 2, the pronoun emphatic § 243. 1, *you know yourselves*.

28. וְיָדַעְתֶּם § 245. 3. וְיָדַעְתֶּם § 282. a.

29. וְעַתָּה pret. with Vav conv. has its signification here determined by the immediately preceding וְעַתָּה § 265. b, *and now ye are taking*, etc.

32. בְּ refers generally to what precedes, and assigns the reason why Judah in particular was so urgent in the matter. I speak as I do, *for*, etc. וְעַתָּה *pledged the lad from with my father*, i. e. obtained him from my father by the pledge or security which I gave.

33. וְעַתָּה , primarily *under*; then, as one thing coming in under another removes it and takes its place, *in place of, instead of*.

34. וְעַתָּה depends on the implied answer to the preceding question, I cannot go up *lest*, etc. וְעַתָּה with בְּ , *gaze upon*, is stronger than with the direct object, when it means simply *see*. The prep. denotes that the sight not only falls upon the object, but remains fixed, rests *in it*, see on 1 : 4, 3 : 3.

CHAPTER XLV.

1. וְעַתָּה *in reference to all*, he could not maintain a self-restraint such as had regard to bystanders. וְעַתָּה *by him*, see on 42 : 24. וְעַתָּה *from by me*, or וְעַתָּה may retain something of its original force, *from upon me*, their presence being represented as burdensome and lying as an oppressive load *upon* him, comp. 42 : 36. וְעַתָּה § 150. 3.

2. וְעַתָּה § 197. d, § 275. 2. b. 4. וְעַתָּה . . . וְעַתָּה § 285. 1.

5. וְעַתָּה *let it not burn in your eyes*, i. e. let not anger be kindled there. Anger is here and 31 : 35 spoken of as manifesting itself in the eye.

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

7. וְאֵלָּהֵם followed by לְ § 272. 2. a, to preserve life to you. וְאֵלָּהֵם § 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. וְאֵלָּהֵם, pronoun expressed because of the contrast with the following וְאֵלָּהֵם § 243. 1. וְאֵלָּהֵם, for, after a negative equivalent to but, see 42 : 12. וְאֵלָּהֵם. Pharaoh had the highest regard for him, was guided entirely by his counsels, and had entrusted the supreme management of everything to him. וְאֵלָּהֵם followed by וְ, see on 1 : 18.

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

11. וְאֵלָּהֵם § 151. 3. 12. וְאֵלָּהֵם § 253. 2.

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

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

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

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

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

21. וְאֵלָּהֵם, preliminary statement of what is more fully described in detail from ver. 25 onward, comp. 42 : 20. וְאֵלָּהֵם 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. וְאֵלָּהֵם according to the command of, see on 41 : 40.

22. וְאֵלָּהֵם in distributive apposition to וְאֵלָּהֵם ; when וְאֵלָּהֵם 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 § 215. 5, 'a suit of clothes to the man' throughout the entire company, i. e. to each person. וְאֵלָּהֵם 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. וְאֵלָּהֵם § 251. 1. a. וְאֵלָּהֵם, 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. וְאֵלָּהֵם § 253. 2.

23. רָאָה. 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 רָאָה, it is more natural to refer רָאָה to what comes after, as in vs. 17. 19, so that *like this* is equivalent to 'as follows.' בְּמִצְרַיִם prep. in partitive sense.

24. אֲרִיזִים-לֹא, 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. אֲרִיזִים § 271. 2.

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

27. אֲרִיזִים § 131. 4.

28. אֲרִיזִים. 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. אֲרִיזִים § 263. 1. *b.*

CHAPTER XLVI.

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

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

3. אֲרִיזִים § 144. 3, § 148. 2, the prep. מִן 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 מִן 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. אֲרִיזִים emphatic § 243. 1. אֲרִיזִים § 169. 3. אֲרִיזִים 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 אֲרִיזִים which implies accession, *I will bring thee up, yea, bring thee up.* אֲרִיזִים, the subject stands emphatically before the verb § 270. *a.* אֲרִיזִים shall put his hand upon thine eyes, pay the last tribute of affection by closing the eyes in death.

5. אֲרִיזִים § 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 $\text{עָשֶׂה לְךָ$, ver. 5, and the second at $\text{אֲשֶׁר יִשְׁמַע$, ver. 5. The Segholate clause is subdivided at $\text{וְיִשְׁמַע$, $\text{וְיִשְׁמַע$, and וְיִשְׁמַע , ver. 4, וְיִשְׁמַע , ver. 3, וְיִשְׁמַע and וְיִשְׁמַע , 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 וְיִשְׁמַע . 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 וְיִשְׁמַע , which is preceded by Munahh and Tiphilha, while וְיִשְׁמַע is preceded by Merka and Tiphilha, and this by Merka and T'bhir, and this by Darga. In most editions, though not in all, וְיִשְׁמַע 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. וְיִשְׁמַע , 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'bhir or as the fourth before Geresh. וְיִשְׁמַע § 275. 1. וְיִשְׁמַע § 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*; וְיִשְׁמַע will then mean either *above me*, or *besides me*, the preposition denoting something superadded.

4. וְיִשְׁמַע § 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 וְיִשְׁמַע will have Daghesh forte conjunctive, in the latter it will remain without it, as is indicated by the Raphe § 27. וְיִשְׁמַע § 256. *c*, see on Gen. 45 : 6. וְיִשְׁמַע is not a second object of וְיִשְׁמַע § 273. 3, *make an image or any form of God (out of) that which is*, etc. but has וְיִשְׁמַע for its antecedent. וְיִשְׁמַע , וְיִשְׁמַע , see on 1 : 7.

5. וְיִשְׁמַע § 111. 3. *a*. וְיִשְׁמַע § 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. וְיִשְׁמַע § 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. אַרְבָּעֵימֵאוֹת § 254. 9. *b*.

7. $\text{לֹא־תִשָּׂא־אֶת־שֵׁם־יְהוָה־אֱלֹהֶיךָ־בְּוַדְוָאֵל}$ *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*. $\text{לֹא־תִשָּׂא־שֵׁם־יְהוָה־אֱלֹהֶיךָ־בְּוַדְוָאֵל}$ § 16. 1, the article before an abstract noun in a universal sense § 245. 5.

8. $\text{לֹא־תִשָּׂא־אֶת־שֵׁם־יְהוָה־אֱלֹהֶיךָ־בְּוַדְוָאֵל}$ § 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 $\text{שָׂמַרְתָּ־אֶת־הַשַּׁבָּת}$ *observe* is substituted for $\text{זָכַרְתָּ־אֶת־הַשַּׁבָּת}$ *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 $\text{לֹא־תִשָּׂא־אֶת־שֵׁם־יְהוָה־אֱלֹהֶיךָ־בְּוַדְוָאֵל}$ for $\text{לֹא־תִשָּׂא־אֶת־שֵׁם־יְהוָה־אֱלֹהֶיךָ־בְּוַדְוָאֵל}$ *falsehood* in the ninth com-

mandment, הַצִּוְוָה for הַצִּוְוָה *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 $\text{וְהָיָה$ ver. 9, and the second with $\text{וְהָיָה$ ver. 11. The first clause is subdivided at $\text{וְהָיָה$ ver. 8. The second at וְהָיָה , $\text{וְהָיָה$, וְהָיָה , וְהָיָה , ver. 10, besides the subdivisions in ver. 11, in which the two systems of accentuation coincide.

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

10. וְהָיָה , 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. וְהָיָה § 231. 3. *a.* וְהָיָה § 276. 1 and 3. וְהָיָה § 221. 2. *a.* וְהָיָה § 211. *a.* : וְהָיָה , used not of private dwellings but of the gates of public edifices or of cities : here of course the latter.

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

16. וְהָיָה , see on Gen. 37 : 10.

18. וְהָיָה § 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. וְהָיָה predicate § 273. 4. וְהָיָה § 275. 2. *a.* : וְהָיָה , see on Gen. 1 : 7, 37 : 18.

20. וְהָיָה , when the infin. with וְהָיָה takes וְהָיָה , this may either precede the particle, 2 Sam. 14 : 20, 17 : 14, or follow it, 1 Chron. 19 : 3. וְהָיָה to *try you*, i. e. as explained in the following clause, whether you can thus be made to fear him and avoid sin. וְהָיָה , 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. וְהָיָה , see on Gen. 3 : 11, commonly followed by the infin., only in a few instances, as here, by the finite verb. וְהָיָה § 112. 4.

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

JUDGES. CHAPTER XIII.

1. וְהָיָה § 150. 2 (p. 181), § 269. *a.* וְהָיָה generic article § 245. 5. *a.* LXX τὸ ποιηθῆναι. 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. בְּעֵינָיו *in the eyes of*, that which was evil in his view, as judged of by him. 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. בְּפִלְשְׁתִּים , commonly, as here, without the article, because *Philistinim*, 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 בְּפִלְשְׁתִּים , 2 Sam. 5 : 19, 2 Chron. 21 : 16, 26 : 6. אַרְבָּעֵימֵאוֹת § 251. 1 and 2. אַרְבָּעֵימֵאוֹת § 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 הַפְּתָרָה *Haphtarah of* נָשָׂא , 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 *ca'lel* נָשָׂא , because this word occurs near the commencement of it. אֶרְדָּא § 248. *a*. בְּנִצְנָה , a town originally assigned to Judah, Josh. 15 : 33, but subsequently transferred to Dan, Josh. 19 : 41. זִקְנָה . 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. $\text{אַלְמַנַּח־הַמַּלְאָכִים}$ § 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. וְהָרְרָה § 16. 1, the sense of the pret. with Vav conv. is determined by its being a sequence of the present indicated by הָיָה § 265. *b*.

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

6. אִישׁ־הָאֱלֹהִים , *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. נִכְרָא § 266. 1. מֵאַיִתָּהּ § 119. 2. מֵאַיִתָּהּ § 75. 2, *from what place? whence?*

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

8. אָהָר § 240. 2, see Gen. 43 : 20, 44 : 18. אָהָר § 199. c, § 201. 2. : אָהָר 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 אָהָר § 93. e. Marg. note the אָ with *Daghesh*.

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

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

11. אָהָר 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. אָהָר § 97. 2. b, § 275. 1. אָהָר אָהָר אָהָר. Gesenius, Lex. under אָהָר 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. אָהָר § 111. 2. b, with אָ in a partitive sense, *eat in or into thy bread*, i. e. eat of it. אָהָר for is connected with ver. 15, and explains how Manoah came to make such a request.

17. אָהָר *who* § 75. 1 is used because the reference is to a person, though אָהָר *what* might have been expected and actually occurs elsewhere in the like connexion, Gen. 32 : 28, Prov. 30 : 4. אָהָר 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*. אָהָר, marg. note אָהָר *Yodh superfluous*, so that the K'ri is אָהָר, agreeing in number with the verb § 48, while the K'thibh אָהָר does not § 275. 1, comp. ver. 12.

18. אָהָר § 263. 2, with אָ 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. אֲנִי הָאֵל, marg. note, abbreviated for אֲנִי הָאֵל אֲנִי הָאֵל אֲנִי הָאֵל, other copies with Makkeph, in some editions אֲנִי instead of having a disjunctive accent is joined by Makkeph to the following word. אֲנִי אֵל, marg. אֵל אֲנִי Aleph superfluous, so that the K'ri is אֲנִי, the pausal form § 65 (3) of אֵל I. 1. from אֵל root § 184. *b*, cognate and equivalent to the אֵל noun אֵל, comp. Is. 9:5. The K'thibh is אֲנִי, an adj. derived from the preceding noun § 184.

19. אֲנִי אֵל subject omitted § 243. 1, making marvellous to act, i. e. acting marvellously § 269. *a*, see on Gen. 2:3. אֲנִי אֵל § 276. 3, in respect to the repetition in the following verse, see on Gen. 37:5.

20. אֲנִי אֵל. 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, Dent. 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. אֲנִי אֵל § 172. 2, § 173. 2.

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

25. אֲנִי אֵל § 140. 5. אֲנִי אֵל § 119. 3. אֲנִי אֵל, 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 אֲנִי אֵל 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. $\text{הַיְצִיָּה הַיְצִיָּה} \text{vineyards at Timnath.}$ 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. $\text{לָקַח} \text{take, the verb which is commonly used in speaking of matrimonial alliances, her to (or for) me to wife, the prep. implying a transition from one state to another, comp. Gen. 1 : 29.}$

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

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

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

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

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

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

11. $\text{וַיִּזְכָּר} \S 251. 2. b. \text{וַיִּזְכָּר} \S 102. 3,$ 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. $\text{וַיִּזְכָּר} \S 251. 4, \S 274. 2. a.$

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

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

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

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

CHAPTER XV.

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

2. אֶתְּיָגֵגְתִּי § 260. 2 (2). אֶתְּיָגֵגְתִּי § 260. 1. אֶתְּיָגֵגְתִּי, see on Gen. 44:33.

3. אֶתְּיָגֵגְתִּי with אֶתְּיָגֵגְתִּי, 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. אֶתְּיָגֵגְתִּי § 245. 3. *b*. אֶתְּיָגֵגְתִּי explains in what he was guiltless, *that I am doing*, etc.; part. expresses the proximate future § 266. 2.

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

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

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

8. אֶת־לֵבְךָ , 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 *לֵב* 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. בְּלֵב const. before the proper noun אֶת־לֵבְךָ which consequently makes the whole phrase definite § 246. 3. A particular well-known cave is doubtless meant.

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

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

12. בְּאֵן § 131. 4. בְּאֵן with אֲנִי , see on Gen. 37 : 10. בְּאֵן § 243. 1.

13. בְּאֵן *for*, after a negative *but*. בְּאֵן § 130. 1, with אֲנִי , see on 13 : 1. בְּאֵן prep. see on Gen. 39 : 12. 14.

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

15. בְּאֵן prep. in instrumental sense, comp. ver. 13.

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

17. בְּאֵן § 174. 3, see on Gen. 39 : 10. בְּאֵן , construction, see on Gen. 1 : 5.

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

19. בְּאֵן . The prayer was made to בְּאֵן , it is answered by בְּאֵן ; 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. סַבְּתָן *the socket*, a cavity in Lehi (לְהִי is here a proper noun), which received this name perhaps from some fancied resemblance to the socket of a tooth. אֲרָא 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. $\text{כִּי יִשְׁמַעְתֶּם}$, supply 'it was told,' comp. Isa. 5 : 9. וְנָחַת , let us keep quiet *until*. וְנָחַת 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. וְנָחַת , construed with direct object, or, as here, with אֲרָא , denoting contact with the thing grasped, see on Gen. 3 : 3, as we say, 'to lay hold on.' וְנָחַת § 251. 4. וְנָחַת § 275. 5.

5. וְנָחַת 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*. וְנָחַת § 35. 1, with בְּ prevail in respect to him, i. e. over him. וְנָחַת , you do that and we will do this § 243. 1. וְנָחַת § 130. *b*, marg. *the Tav with Pattahh*. וְנָחַת , in distributive apposition. וְנָחַת , in apposition with 'shekels' § 253. 2, which is to be supplied § 251. 2. *c*.

7. $\text{כְּאַחַד הָאָדָמָה}$ like an ordinary man, see on Gen. 2 : 23, lit. one of the mass of men § 248. a ; in ver. 17 the expression is $\text{כְּכָל־אֲחֵרֵי־הָאָדָמָה}$ like all other men. אָדָמָה 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. וְנָתַק § 263. 3. $\text{וְנִחְמְדָה־לָּהּ־בְחַיִּים}$ § 256, § 245. 5. d. וְנִחְמְדָה־לָּהּ § 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. וְנָתַק § 142. 3, § 141. 2 (p. 174), with נָתַק denoting hostility.

11. וְנָתַק . . . וְנָתַק § 285. 1. וְנָתַק § 111. 3. b, § 275. 1, the Niph'al of this verb has Pattahh in all the forms which occur both of the preterite and participle, except 3 f. s. pret. וְנָתַקְתִּי .

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. וְנָתַק § 246. 3. a.

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

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

17. וְנָתַק , see on 13 : 5. וְנָתַקְתִּי 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. וְנָתַק the K'ri וְנָתַק substitutes the direct for the indirect quotation in the K'thibh וְנָתַק . וְנָתַק § 265. b.

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

20. וְנָתַק § 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. וְנָתַק , see on Gen. 39 : 20.

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

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

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

27. אֲנָשִׁים § 271. 1. עַם-יִשְׂרָאֵל § 245. 1, composing 'the people,' ver. 24. הַמִּצְטַפֵּי, see on Gen. 43:30. הַמִּצְטַפֵּי, see on Gen. 39:11. הַמִּצְטַפֵּי, 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 הַמִּצְטַפֵּי with עַ, see Gen. 1:4, 44:34; הַמִּצְטַפֵּי . . . הַמִּצְטַפֵּי is parenthetic § 249. 1.

28. הַמִּצְטַפֵּי § 35. 2. הַמִּצְטַפֵּי § 47. הַמִּצְטַפֵּי masc. here and 2 Sam. 23: S K'thivh § 197. b. הַמִּצְטַפֵּי § 245. 2. הַמִּצְטַפֵּי § 91. c, § 271. 3, with עַ 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 עַ. הַמִּצְטַפֵּי-עַ § 235. 3 (3), § 254. 6. b, which shall at one time avenge the entire wrong. Others make הַמִּצְטַפֵּי refer to *eye*, and take the following עַ 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. הַמִּצְטַפֵּי § 22. b, § 223. 1. a.

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

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

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

4. הַמִּצְטַפֵּי-עַ the well-known *champion* § 245. 3, from עַ. The Vulg. *vir spurius* seems to derive it from עַ *a son*. עַ עַ. Herodotus, I. 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. עַ § 216. 1. e. עַ § 273. 3. עַ § 90 (pass.). עַ § 253. 2.

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

9. מִן־הַיָּמִינִי marg. abbreviated for $\text{מִן־הַיָּמִינִי מִן־הַיָּמִינִי}$. מִן־הַיָּמִינִי , see on Judg. 16 : 5. 11. בְּיָמָיו § 19. 1, § 147. 1.

12. הַיְהוּדִי § 249. 2. *c*, this Ephrathite, Gen. 35 : 19, viz. the one spoken of 16 : 1, etc. הַיְהוּדִי § 253. *b*. שִׁבְעָה , only seven are named, 1 Chron. 2 : 13-15, perhaps one may have died in early life or without issue. בָּאֵתְּנַיִם בָּאֵתְּנַיִם , great age is elsewhere expressed by the words בָּאֵתְּנַיִם בָּאֵתְּנַיִם *come into days* or *advanced in days*, Gen. 24 : 1, Josh. 13 : 1, 23 : 1 ; *advanced among men* is here used as an equivalent phrase.

13. שִׁבְעָה § 251. 4. הַיְהוּדִי § 260. 2 (2), repetition in ver. 14, see on Gen. 37 : 5.

14. הָיָא § 258. 2.

15. מִצֵּד *from beside Saul*, from being near him or with him, see on Gen. 42 : 24, 45 : 1, although the original force of the prep. may possibly be preserved, *from waiting upon Saul*; as the servant stands while his lord sits, he may be said to be not only *by* him but *over* him. בְּיָתֵר־לְחָהֵם may be the object of בָּשׂוּף *to Bethlehem* § 271. 2, or stand absolutely, *at Bethlehem* § 274. 2. *b*.

17. הָיָא § 251. 2. *c*, § 253. 2. וְהַיְהוּדִי § 271. 2, § 273. 1.

18. בְּיָתֵר־לְחָהֵם *in respect to health*. וְהַיְהוּדִי , pledge or token either of their welfare or of their receipt of the articles sent them.

20. עַל־שֹׁמֵר *upon a keeper*, in his charge, the care of them being devolved *upon* him, as though it were a burden to be carried. וְהַיְהוּדִי , governed directly by וְהַיְהוּדִי § 271. 2, and qualified by וְהַיְהוּדִי which cannot be a predicate since it has the article § 259. 2. וְהַיְהוּדִי § 160. 2.

21. וְהַיְהוּדִי agrees in form with וְהַיְהוּדִי , which is in apposition with וְהַיְהוּדִי .

23. מִמַּעְרֹת K'thibh *plains*, or it might be *caves*. וְהַיְהוּדִי K'ri, *armies* or *ranks*. וְהַיְהוּדִי , viz. those above recited, vs. 8-10.

25. וְהַיְהוּדִי § 24. *b*. וְהַיְהוּדִי § 104. *h*.

26. וְהַיְהוּדִי § 73. 2. וְהַיְהוּדִי § 275. 3. *a*.

29. וְהַיְהוּדִי , either *was it not* my father's *command* by which he had been required to come, or better, perhaps, *was it not* merely a *word* which did not deserve such severe censure, Isa. 29 : 21.

32. עָלָיו *suf.* may refer to Goliath, who might readily be understood to be the subject of discourse, though he is not mentioned in the immediately preceding verses *because of him* the effect being regarded as resting *upon* its cause; or it may, after the analogy of like expressions occurring elsewhere, Ps. 42 : 5, 142 : 4, Hos. 11 : 8, *let no man's heart fall upon him*, sink down upon itself under the burden of its own emotions.

34. וְהַיְהוּדִי with בָּשׂוּף , see on Gen. 37 : 2. וְהַיְהוּדִי § 265. *b*. וְהַיְהוּדִי § 245. 5.

d, comp. *the wolf*, John 10 : 12. כִּתְּיִב־וְחֵמָה § 271. *b*. כִּתְּיִב K'thivh referring distributively to the lion and bear as subject of שָׁנָה, כִּתְּיִב K'ri object of the verb.

35. כִּתְּיִב־וְחֵמָה § 112. 3, with וְ 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. כִּתְּיִב־וְחֵמָה § 14. *a*, § 61. 4. *a*, § 160. 2, marg. *the Tar with Daghesh*.

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

37. Marg. כִּתְּיִב־וְחֵמָה כִּתְּיִב־וְחֵמָה *pause in the middle of a verse*.

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

40. כִּתְּיִב § 251. 2. כִּתְּיִב־וְחֵמָה § 245. 3, as the two objects connected by וְ are identical, it must be translated *even*, comp. 28 : 3.

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

43. כִּתְּיִב־וְחֵמָה indefinite plur. though only one is meant, see on Gen. 37 : 8. כִּתְּיִב־וְחֵמָה, the use of the prep. וְ 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. כִּתְּיִב *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. כִּתְּיִב § 253. *b*. כִּתְּיִב § 65. *a*, marg. abbreviated for כִּתְּיִב־וְחֵמָה כִּתְּיִב־וְחֵמָה *Pattahh with Soph Pasuk*, i. e. with Silluk § 36. 1.

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

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

50. כִּתְּיִב § 260. *a*.

51. כִּתְּיִב *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. כִּתְּיִב, Gen. 43 : 30. כִּתְּיִב § 105. *a*.

52. כִּתְּיִב־וְחֵמָה. 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. כִּתְּיִב 2 m. s. indef. § 243. 2.

54. כִּתְּיִב § 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. בְּבֵיתוֹ 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. מִיָּדָיו § 273. 4. וְיָ § 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. מִיָּדָיו § 245. 2. בְּבֵיתוֹ , see on Gen. 42 : 15.

58. וְיָ § 246. 3. *b.*

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3. וְיָ § 254. 3, prep. denoting close conjunction, *by the brook*, or as וְיָ includes in its signification the *valley* with the brook, it may have its primary sense *in*. בְּיָ , as the brook cannot be certainly identified, it is doubtful whether this means *before* or *east of*.

6. וְיָ § 263. 4. 7. וְיָ , see on Gen. 41 : 1.

11. וְיָ § 132. 2.

14. וְיָ § 177. 3, § 179. 1. *a.* וְיָ K'thibh § 132. 1, וְיָ K'ri.

15. וְיָ - וְיָ K'thibh, וְיָ - וְיָ K'ri. 16. וְיָ § 277.

18. וְיָ , declaratively or interrogatively § 284.

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

22. וְיָ with וְיָ , see on Judg. 13 : 9.

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

CHAPTER XVIII.

1. וְיָ § 275. 1, see on Gen. 1 : 14. וְיָ , reckoned not from the beginning of the drought, but from Elijah's arrival at Zarephath, Luke 4 : 25, James 5 : 17. Marg. *Haphtarath of* וְיָ *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. וְיָ *the royal house, the palace* § 245. 4. וְיָ , derivatives of transitive verbs are often followed by a direct object.

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

5. $\text{וַיִּמָּדוּ$ *destroy*, be forced to kill them on account of our inability to feed them; others suppose it to mean simply *suffer to perish*. בְּהָרִים prep. partitive; marg. *other editions* have $\text{בְּהָרֵי ק'תִּיבְה}$, בְּהָרֵי ק'רִי .

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

8. אֲנִי , see on Judg. 13 : 11.

10. $\text{וְיִמָּדוּ$ *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. בְּהָרֵי § 280. 1.

15. קִי , see on Gen. 42 : 16.

18. בְּהַבְרֵיתוֹ 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. אֲכָלִים § 254. 1, *eating at the table*, prop. eaters belonging to the table.

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

21. $\text{עָלִים בְּשְׁנֵי$ *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. $\text{עַל$ § 246. 1. a. קִי § 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. וְהָיָה § 243. 2.

24. בְּשֵׁם 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. הָיָה § 258. 2. וְהָיָה § 275. 2. a.

25. $\text{הָיָה$ § 235. 3 (3). וְהָיָה § 260. 2 (2).

26. $\text{וְהָיָה$ *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. וְהָיָה § 243. 2.

30. בְּמִזְבְּחֵי § 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. :^השְׁמִי *thy name*, and therefore of the entire people, not of a part merely, to which it had then been unlawfully restricted.

32. ^המִזְבֵּחַ § 273. 3. ^בשָׂרָא, see on 1 Sam. 17 : 45. ^בסִפְתָּי § 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 ^ביַתֵּד ^בסִפְתָּי. 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. ^במִזְבֵּחַ § 273. 3. ^בשָׂרָא 3 pl. fut., some editions are without Metheg, when it will be 2 pl. imper. ^בשָׂרָא § 19. 1, § 147. 1.

36. ^במִזְבֵּחַ prep. indicates either the cause, see on Gen. 30 : 14, or the rule, as Gen. 1 : 26 ; marg. see on Judg. 13 : 17.

37. ^במִזְבֵּחַ ^בהִיא § 246. 1. *a*, according to the accents ^בהִיא is connected with ^בהִיא, the subject, and separated from ^בהִיא the predicate. ^בהִיא conditioned by the previous fut. ^בהִיא, 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. ^בהִיא back again to the faith and worship of their fathers, the patriarchs just recited.

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

41. ^בהִיא either *noise* or *abundance*.

43. ^בהִיא § 254. 9. *a*.

45. ^בהִיא ^בהִיא *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 ^בהִיא, Num. 25 : 10, etc.

CHAPTER XIX.

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

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

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

NEHEMIAH, CHAPTER IX.

1. בַּיּוֹם § 225. 2, § 252. 2. 2. בַּיּוֹם § 150. 3 (p. 182).
3. בַּיּוֹם § 227. 3.
5. בַּיּוֹם § 161. 4, § 255. 1, *even* (1 Sam. 17:40) *a name exalted*. Marg. abbrev. for בַּיּוֹם בַּיּוֹם בַּיּוֹם , *so it ought to be*, designed to certify the reader that the Pattalh under Mem is not an error for Kamets.
7. בַּיּוֹם with בַּיּוֹם , because the choice penetrates and rests in its object. בַּיּוֹם § 253. *b.*
8. בַּיּוֹם § 268. 1. 11. בַּיּוֹם § 233. *a.* 13. בַּיּוֹם § 276. 3.
17. בַּיּוֹם marg. see Judg. 13:17.
18. בַּיּוֹם , implying a fresh particular and one of greater magnitude, 'it was *also* (or *even*) true that, etc.' בַּיּוֹם II. § 187. 1 for בַּיּוֹם § 63. 1. *a.*
19. בַּיּוֹם § 271. *b.*
22. בַּיּוֹם *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. בַּיּוֹם , comp. ver. 5. Silon was king of Heshbon, Deut. 1:4.
24. בַּיּוֹם *both—and*, as in Lat. *et—et*.
25. בַּיּוֹם § 271. 1, comp. on 1 Kin. 18:3.
26. בַּיּוֹם with בַּיּוֹם . Gen. 43:3. 27. בַּיּוֹם § 263. 4.
29. בַּיּוֹם repeats the noun § 281.
32. בַּיּוֹם § 271. *a.* בַּיּוֹם ; this verb may either govern the direct object or be construed with בַּיּוֹם § 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.
31. בַּיּוֹם § 271. *b.* 35. בַּיּוֹם § 249. 1. *c.*
37. בַּיּוֹם 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. בְּלִבְךָ 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. עִירָנוּ § 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 אֲרָצְךָ 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. תִּשְׁמְעוּ *proclaim, cry* in a loud tone, thus differing from תִּשְׁמְעוּ. The proclamation embraces the three things which now follow. צְבָאוֹת, 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. תִּשְׁמְעוּ, 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 תִּשְׁמְעוּ ; the verb properly means *to be accepted*, and is technically used of the acceptance of sacrifices, whence the most probable opinion is that תִּשְׁמְעוּ is here used as תִּשְׁמְעוּ 'sin,' so often is for 'a sin-offering,' *an atonement for her iniquity is accepted*.

וְ 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. תִּשְׁמְעוּ, the preterites of this verse are prophetic § 262. 4. תִּשְׁמְעוּ *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 *כִּי* *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. *כִּי כָּל חַטֹּאתֶיהֶם* 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. *וְקוֹל*, not a continuation of the command, vs. 1. 2, with *וְהָיָה* 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.' *וְקוֹל* alludes to *וְקוֹל*, 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, *וְקוֹל* *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. *בְּרֵבֶר* is properly *a wilderness*, a waste, uncultivated region, producing a scanty herbage, fit only for pasturage ; *בְּדֵבֶר* 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.

וַיִּפְּקֵם, cause to turn away, *clear*, prepare by the removal of obstacles, as of sin by a timely repentance. וַיִּפְּקֵם, § 254. 9. *a*, the way which Jehovah will use and over which he will come; this is a general term under which וַיִּפְּקֵם is embraced as a particular kind of road, *highway*, or causeway raised above the ordinary surface. וַיִּפְּקֵם, 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. וַיִּפְּקֵם, 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*. וַיִּפְּקֵם, also וַיִּפְּקֵם and וַיִּפְּקֵם, a steep narrow *valley*, comp. on 1 Sam. 17 : 3, while וַיִּפְּקֵם means *a valley* that is broad and open, or even one that is expanded to a plain. וַיִּפְּקֵם, according to the Eng. Ver. which here follows the LXX, *crooked*, in contrast with וַיִּפְּקֵם, *straightness*: but as the latter, comp. וַיִּפְּקֵם, ver. 3, may refer to superficial equality, *evenness*, the former may denote *an eminence*, or as an adj. *uneven*, broken into numerous hillocks. וַיִּפְּקֵם *difficult passes*, narrow gorges should be opened out to wide valleys or plains, or according to Dr. Alexander, *ridges*.

5. וַיִּפְּקֵם *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. * וַיִּפְּקֵם, 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. וַיִּפְּקֵם *all*

* A common abbreviation for וַיִּפְּקֵם.

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. יָצַדְתָּ: *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*. יָּ 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. יָּ אֶרָא, 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 אָרָא, and to the rendering in the LXX *εἶπα*, and in the Vulgate *dixi*. But there is no necessity of defining who the speaker is. אָרָא, 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 יָּ the subject, 'a voice says cry, and says or tells me what I shall cry.' אָרָא-אֶרָא, 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. יָּ *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 אָרָא. 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. אָרָא, 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. : $\text{הַצִּיָּהוּ הַשָּׂדֵה}$ *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. וְיָבֵשׁ § 262. 3. וְיָבֵל § 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. רוּחַ *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. וְלָכֵן , not a particle of inference, *therefore*, but of asseveration, *yea*, or *surely*. וְהָעָם . 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 וְהַגּוֹיִם 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. וְהָיָה *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 יִשְׁתַּחֲוֶה , 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 וְיָצָא ver. 7, to וְיָצָא 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. עֲלֵה-רָמָה , 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-לֵאמֹר , pleonastic use of the pronoun, *for thee, for thyself*. בְּשִׂמְחָה *announcing glad tidings*, LXX $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\zeta\acute{o}\mu\epsilon\nu\omicron\varsigma$; it thus differs from $\text{שֹׁמֵרֵי$ 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. הַלְלֵהָ § 198, or as a collective = עַבְדֵי-יְהוָה . It is simpler, however, to regard it as in apposition with Zion; Zion herself is to announce the glad message to inferior cities. בְּקוֹל , announce it *in a loud tone*, without faltering or hesitation, for it is certainly true. בְּקוֹלֵךְ , not *thyself*, but *thy voice*. אַל-תִּירָא , have no fear to make the announcement, as though there were danger of being disappointed in the issue. הִנֵּה *behold him or here he is*, either visibly coming or actually arrived, already in the midst of Jerusalem.

10. אֲנִי-יְהוָה § 47, the combination of divine names adds to the impressiveness. בְּקוֹצֵה , not *in strength*, for קוֹץ is not an abstract, nor *against a strong one*, nor *with a strong one*, in conjunction with the Messiah as his agent and coaljutor, but *in the capacity or character of a strong one*. אֵלָיו , not *over him*, as the object of בְּקוֹצֵה which is commonly followed by ב , but *for him*; he shall come as a sovereign. וְרִשְׁוֹנוֹ *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. אִתּוֹ *with him*, i. e. in his possession. עֲשֵׂה *work*, hence the *woges* which are its equivalent.

11. **הָרִעָה**. 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.* **הָרִעָה** not only *feed*, but the whole work of a shepherd. **בְּרִעְוָהוּ**, will gather *with his arm*, i. e. take up in his arms. **הָרִעָה** § 153. 1, not *pregnant*, but *giving suck*. **וַיִּנְחֵל** *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. **הָרִעָה-הָרִעָה**. 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. **וּמְחֻלְוֹתָיו**, elsewhere *handful*, here the *hollow of his hand*, distinguished from **קַדְמָה** 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. **וְהָרִעָה** § 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־כֹּל** *köl, all*, as LXX, but pict. of **כֹּל** § 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*. **בְּמִשְׁכָּלָהּ** a *balance*, probably an instrument like a steelyard, and so distinguished from **מִשְׁכָּלֵי**, 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. קָרָא , not *directed*, but as in the preceding verse *measured*. אִישׁוֹ עֵצָה *his man of counsel*, or counsellor, so Ps. 119:24. This is better than to govern יְהַיָּעֵהוּ 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. $\text{אִם־יְהִי־לְךָ־עֵצָה}$, 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. חֲנֻכָּה prep. has its local sense, taught, i. e. guided in the path. עֲלֵמֶיךָ *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. $\text{הַיְהוָה־הַגָּדוֹל}$, 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. $\text{לֹא־יִסְתַּחֲוֶה־לְפָנָיו־אִישׁ}$ *lo!* It is impossible for God to be beholden to individuals, for *see!* whole nations are reckoned as a drop. כַּמֶּטֶט occurs nowhere else, but without doubt means *drop*. $\text{כִּי־יִשְׂקֶהוּ־בַמַּיִם־וְיִשְׂקֶהוּ־בַמַּיִם}$, 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*. $\text{עַל־עַנְנֵי־שָׁמַיִם}$, 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 $\mu\omicron\pi\eta\ \zeta\upsilon\gamma\omicron\sigma\theta$ 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.;' $\text{וְנִשְׁקָהוּ־בַמַּיִם}$ is properly the subject of $\text{יִשְׂקֶהוּ־בַמַּיִם}$ § 262. 3. $\text{מִן־הַיָּם־הַגְּדוֹלִים}$ from $\text{הַיָּם־הַגְּדוֹלִים}$, 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* $\text{לִישׁוֹן־וְנִשְׂקָהוּ־בַמַּיִם}$. (2) *which is cast away,* $\text{לִישׁוֹן־וְנִשְׂקָהוּ־בַמַּיִם}$ Ni. of

טו. (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* : חַי § 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. חַיִּיִּי, the lofty double range separating Palestine from Syria, the highest mountains with which Israel was familiar, from חַיִּי *white*, so called by reason of the snow resting upon its peaks, or the whitish colour of its limestone rock. חַיִּיִּי 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 חַיִּי *as nothing* : the prep. qualifies the expression, they are not absolutely non-existent, but *as if* they were nothing. חַיִּי *before him*, not merely in his judgment or esteem, but confronting him or compared with him. חַיִּי *end*, cessation of being, annihilation, while חַיִּי is absolute negation of being, *nonexistence* : the former is here strengthened by חַיִּי *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*. חַיִּי belongs to both clauses. חַיִּי, not *by him*, but *in respect to him*, or compared with him.

18. Sums up the preceding argument. חַיִּי *and now*, these things being so, *to whom*, etc. חַיִּי poetic form § 172. 1. חַיִּי, the mighty *God*, derived from חַיִּי *to be strong*. חַיִּי, 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. חַיִּי may be the direct object of חַיִּי, 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. בַּהָזָבֵב , with the gold, that allotted for the purpose. $\text{הִשָּׁקֵף$, to beat into thin plates, then to cover with such plates. תַּלְתָּלִים , silver chains, for ornament, or support. (1) הַזָּבִיב , noun as before and repeat verb of preceding clause, a goldsmith is beating out or preparing silver chains. (2) הַזָּבִיב , 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. הַזָּבִיב 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 הַזָּבִיב may be in apposition with וְזָבֵב , chooses as an oblation a tree, etc. וְזָבֵב not wood but tree, he selects it while growing in the forest. בַּזָּבִיב , as the god cannot preserve itself from rotting, he must be particular as to the quality of the wood. עֲשֵׂהוּ skilful in his business or profession. לְעַצְמוֹ , for himself; others for it, i. e. the idol. וְעָשָׂהוּ 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. הֲלֹא יָדַעְתָּ will ye not know? Is this ignorance and stupidity to continue? are you never going to know? $\text{וְהִבְדִּילוּ$, 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. מֵעוֹלָם , 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. תְּהִיבָהוּ 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 הִבְדִּילוּ .

22. הַזָּבִיב may be connected with the preceding and governed by הַזָּבִיב or with what follows, in apposition with the suffix הַזָּבִיב , 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. הַזָּבִיב 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*. $\text{לָּז$ will in the one case mean *upon* and in the other *over*. יֹשֵׁב הָאָרֶץ stands with designed allusion to $\text{יֹשֵׁב הַשָּׁמַיִם}$, he who sits or dwells above the earth being contrasted with those who dwell in or inhabit it. כַּחַשְׁתָּיִם 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. קַנַּף, 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. בְּבִנְיָנָהּ , 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. וְיָשְׁבוּ בָּהֶן , 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 לְבֵיתוֹ *tent for dwelling in*.

23. כִּי־אֵין־לָּהֶם . Nations had been described as nothing, so were their rulers. אֵין־לָּהֶם , not the territory over which he places them, *gives them to rule over nothing*, but the condition to which they are themselves reduced. שֹׁפְטֵיהֶם poetic equiv. of שֹׁפְטֵיהֶם , 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*. וְיִשְׁתַּחֲוּוּ , change of construction from participle to preterite § 282. c.

24. אֵין־בָּהֶם *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. וְיִשְׁתַּחֲוּוּ , 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. הֲאֵין־אֵלֹהִים , no need of the subjunctive rendering, *that I may be equal*. אֵלֹהִים saith, though some insist on future sense, God will continue by his word and works to say, see on 40:1. : אֵלֹהִים , 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. אֵלֹהִים , absolutely, *see*, viz. the heavens, not joined to what follows, *see who hath created*, etc. הַשָּׁמַיִם , evidently referring to stars, though they have not been expressly mentioned. אֵלֹהִים , not the answer to the preceding question, but a continuation of it, 'Who is the one bringing out, etc.' As אֵלֹהִים 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. אֵלֹהִים , see on Gen. 2:1. אֵלֹהִים 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. אֵלֹהִים . The demand for a reason implies that there was none. אֵלֹהִים not merely *dost thou say*, but *wilt thou say*, *why continue to say* or *persist in saying*. אֵלֹהִים . The original name of the patriarch, never used of his descendants except in poetry. אֵלֹהִים is distinguished from אֵלֹהִים 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. הַסְתֵּרָה *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*. אֵשֶׁת־עֵינַי *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 הֲלֵךְ-וְלֵךְ , 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. עַל-מִן § 283. 2. *Hast thou not known, or hast thou not at least heard?* אֲשֶׁר-לֹא , in apposition with the following divine names which are here emphatically accumulated; others make יְהוָה the subject and עַל-מִן predicate, *Jehovah is the God of eternity* § 254. 6. קְצוֹתָי *extremities*, including all that is between them, the entire earth from one extremity to another. רֵגְזָי *faintness*, primarily arising from running, עֲבָרָי *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. אֵין-חֵקֶר , 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. אֵין-יָגוּר

§ 259. 2. אֵין עֲזָרָה לָּהֶם, not only to the *weary* but to the *powerless*. הַחַיִּים, 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. יְהֹנָדָב, the part. יְהֹנָדָבִים has plur. יְהֹנָדָבִים, but in the special sense of choice young men, selected for their fitness for military duty, it has for distinction יְהֹנָדָבִים § 210. a. לֵבָבִים § 282. a.

31. יָחַב § 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 לְ and לְאֵל. יִחַבְהוּ עַם־יִשְׂרָאֵל *exchange*, especially for the better, improve, renew. יִשְׂרָאֵל, 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*. יָחַב and יָחַב, 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 foreknowledge, 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. שִׁתְּכֹחֵם § 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. עֲלֵיכֶם , see on 40 : 15. The summons to the most distant nations implies that those nearer at hand are likewise challenged. $\text{עַל כָּל הַגּוֹיִם}$, 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. יִשְׁמְעוּ *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. $\text{יְהוָה יְחַדְּשֵׁנוּ}$ *together*, God and his adversaries. עֲלֵיכֶם (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 (רָאָה) and pursuing his career of conquest (other verbs future). That רָאָה 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. קִיָּוָה . Some suppose Abraham, and others Christ, to be referred to, and make קִיָּוָה the object of יִשְׁמְעוּ , and abstract for concrete = קִיָּוָה *righteous man*, so Eng. Ver. But the object of יִשְׁמְעוּ 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 קִיָּוָה 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 אֱלֹהֵי. אֱלֹהֵי (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) אֱלֹהֵי 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. אֱלֹהֵי § 274. 2. *e*. אֱלֹהֵי (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. אֱלֹהֵי (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 אֱלֹהֵי: 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. אֱלֹהֵי (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. אֱלֹהֵי, *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. יִצְרָאֵל, 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. יִצְרָאֵל, 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. יִצְרָאֵל, 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. עַבְדִּי *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. יִצְרָאֵל, not only engaged in God's service but appointed of God him-elf to be so, selected from others and rather than others for this special purpose. עַבְדִּי אֲבְרָהָם *seed of Abraham*, whom God had promised to bless, and to make a blessing to all nations. יִצְרָאֵל § 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. יִצְרָאֵל אֲבְרָהָם, some refer to Abraham's call from Mesopotamia, others to bringing the people out of Egypt. יִצְרָאֵל אֲבְרָהָם, in Ex. 24 : 11 *nobles*, here *sides* or *joints*, parallel to יִצְרָאֵל, 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. : $\text{אֲנִי לַיהוָה אֲבָדָנִי}$, 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. $\text{אֲנִי לַיהוָה אֲבָדָנִי}$. This is the exhortation addressed to the person described in the two preceding vers.s. 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. $\text{אֲנִי לַיהוָה אֲבָדָנִי}$, the ground of exhorted fearlessness is God's presence, which implies his protection. $\text{אֲנִי לַיהוָה אֲבָדָנִי}$, not *be dismayed*, but *look around* with anxiety and perplexity for help. $\text{אֲנִי לַיהוָה אֲבָדָנִי}$, 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. $\text{אֲנִי לַיהוָה אֲבָדָנִי}$, 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 צְדָקָה *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. וְהִנֵּה *Behold! see!* pointing as if to an object of sight. וְהִנֵּה , the accumulation of synonymous words makes the statement more emphatic. *Shame* denotes the frustration of plans and disappointed expectations. וְהִנֵּה , see on 40:17. : $\text{אֲנִי לַיהוָה אֲבָדָנִי}$ *thy men of strife* § 256, men striving with thee.

12. Expansion and repetition of the last clause of the preceding verse. וְהִנֵּה , 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. וְהִנֵּה , see on 40:17.

13. The reason of Israel's safety and of the destruction of their foes. וְהִנֵּה (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. וְהִנֵּה , 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 $\text{אֲנִי הָיִתִּי לְךָ}$; 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. $\text{אֲנִי הָיִתִּי לְךָ}$, 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. $\text{אֲנִי הָיִתִּי לְךָ}$, the frequent repetition of the exhortation not to fear, implies the strong temptation they were under to do so; fem. to agree with $\text{אֲנִי הָיִתִּי לְךָ}$ § 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. $\text{אֲנִי הָיִתִּי לְךָ}$ § 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. $\text{אֲנִי הָיִתִּי לְךָ}$, fem. suf. refers to $\text{אֲנִי הָיִתִּי לְךָ}$, 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 $\text{אֲנִי הָיִתִּי לְךָ}$ 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 $\text{אֲנִי הָיִתִּי לְךָ}$, 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. $\text{אֲנִי הָיִתִּי לְךָ}$, 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. $\text{אֲנִי־בָרַכְתִּיךָ}$ *I have placed thee for*, converted thee into. This is what God has already made them, as will be shown in due time. $\text{בְּחַרְבֵּי־חַדְדֵי}$ *threshing instrument, sharp, new, not worn and dulled, possessed of edges or blades.* $\text{אֲנִי־בָרַכְתִּיךָ}$, 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.' $\text{וְאַתָּה־תִּבְרַח־הָרִים}$, *thou shalt thresh mountains*, comp. Mic. 4 : 13, Dan. 2 : 34. 35. עֲרֵב־הָאֲדָמָה , 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. $\text{וְאַתָּה־תִּבְרַח־הָרִים}$, the pronoun is used to indicate the opposition of Israel to the enemies just spoken of § 243. 1. $\text{וְאַתָּה־תִּבְרַח־הָרִים}$ 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. $\text{וְאַתָּה־תִּבְרַח־הָרִים}$ *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. $\text{וְאַתָּה־תִּבְרַח־הָרִים}$ *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. $\text{וְאַתָּה־תִּבְרַח־הָרִים}$, the form appears to be from $\text{אֲנִי־בָרַכְתִּיךָ}$, 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 $\text{אֲנִי־בָרַכְתִּיךָ}$ with Daghesh-forte emphatic § 24. c. Secondly, the plentiful supply, *a.* its source, then *b.* in the next verse the supply itself. $\text{וְאַתָּה־תִּבְרַח־הָרִים}$, *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. מְצֻלְוֹתַי, 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, מְדֵבָרָא, containing only scanty vegetation, and even the desert, מִדְבָּרָא, 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. מִן־עַיְנֵיךָ 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. מִן־עַיְנֵיךָ, ellipsis of עַל־עַיְנֵיךָ. : בְּרָאָהוּ, 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. תְּפַדְּנֵנוּ *produce your cause*, i. e. your side in this great contest. תְּפַדְּנֵנוּ *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 הַמֶּלֶךְ *the king*, both the ruler and defender of *Jacob*.

22. מִן־עַיְנֵיךָ § 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. מִן־עַיְנֵיךָ... מִן־עַיְנֵיךָ. 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. מִן־עַיְנֵיךָ *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. מִן־עַיְנֵיךָ, this was the thing to be decided. מִן־עַיְנֵיךָ, either *reward your friends and punish your foes*, or *do some thing either good or bad*, comp. Jer. 10 : 5, Zeph. 1 : 12. מִן־עַיְנֵיךָ § 172. 3. מִן־עַיְנֵיךָ § 97. 2. *a*. : מִן־עַיְנֵיךָ, some connect with the subject *we*, both par-

ties together; others with the verbs, *look about and see together*, or at the same time; others still with the object, *see the good and evil ye have done together*.

24. As they are unable to accept the challenge, and to adduce evidence to sustain them in their claim of divinity, sentence is given against them; they are proved worthless and condemned as such. יָנֻחַ of *nothing*, composed of it and equal to it, or *less than nothing*, see on 40 : 17. עֲשֵׂתְךָ *your work*, your idols which are of human workmanship, or which is better suited to the connection, *your deed*, what you, the idols, have done. קִבְּרֹתַי , abomination, an object of religious abhorrence, comp. Gen. 43 : 32. רָעָאָה according to some = נֶזֶם *worse than a viper*, but the parallel expressions show it to be equivalent to, if not an orthographic variation for נֶזֶם .

25. The trial is recapitulated: the two great arguments of Jehovah's deity are repeated, with the failure of the idols to exhibit similar proofs, whereupon sentence is pronounced again. 1st proof: the raising up of Cyrus, ver. 25, the idols neither did it nor predicted it, ver. 26; 2nd proof: foretelling and accomplishing Israel's deliverance, ver. 27, the inability of the idols is manifested again, ver. 28, they are worthless, ver. 29. יְהִי־כִמְעָדָה , similarity of expressions to ver. 2: the preterite here, as there, is shown to refer not to what is actually past, by being adduced as a proof of divine foreknowledge. לְעֵבְרָא . As the Babylonians invaded Palestine from the north, and Chaldea is called the north country, whereas this conqueror is said, ver. 2, to be raised up from the East, some refer the first clause to God's raising up Babylon to be a scourge to Israel, and the next to Cyrus' march to overthrow it. But this assumes a change of subject not intimated in the text. Others combine the North of this clause with the East of the following, and apply it to Cyrus as from both North and East, i. e. the North East. There may perhaps be an allusion to his twofold origin, as he was descended from both the royal house of Media in the North and that of Persia in the East. $\text{יְהִי־בְּשֵׁם־יְהוָה}$, either *he shall call by*, i. e. upon *my name*, or *he shall call with*, i. e. proclaim *my name*, see on 1 Kin. 18 : 24; for the fulfilment in either case see his edict, Ezra 1 : 2. עֲבָרֵי־כֶסֶף § 271. 2, this word is specially applied to Babylonish nobles. וְהִטְּמָהוּ , trample them down, as something utterly worthless and vile, indicating the completeness of the subjugation and their inability to make resistance.

26. מֵרֵאשִׁית *from the beginning*, not as 40 : 21 from the creation, but either indefinitely of old, or in contrast with אַחֲרַיִם , which means 'after the end of,' Gen. 41 : 1, מִפְּנֵי־רֵאשִׁית may mean 'before the beginning of.' The question will then be, who announced Cyrus' coming before his appearance ?

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. רָאִיתִי מְעֻזָּהֵם prep. partitive, I saw of these, i. e. the idols. יוֹצֵאֵם, giving advice or information respecting the future. וְיָשִׁיבוּ דְבָרָם; 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. בְּזָטָה, (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. **אֲחֻזְּתֵהוּ** *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*. **מֵעַל** *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. **לְיָצֵא** *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. אָרָם *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. הַחֲדִימֵהוּ , shown by the accompanying adjective *dim* and verb *extinguish* to mean *wick*; its primary sense is *flax*. לְאֵלֵינוּ 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. וְהָרָה , allusion to בָּהָר , ver. 3, he shall neither use violence nor suffer it from others, he shall not fail in the performance of his task. וְהָרָה , 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 וְהָרָה , ver. 3, *be broken*, defeated. אֲרָצֵי *isles*, remote lands, see on 40 : 15. וְהָרָה *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. לְכָל בָּשָׂר § 221. 7. *a*. לְכָל בָּשָׂר , mankind, not the Jews in contrast with the Gentiles, see on 40 : 7. Marg. Haph-tarah of אֲרָצֵי , Gen. 1 : 1.

6. וְהָרָה , 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. וְהָרָה § 97. 2. *a*, *hold thy hand*, sustain, uphold. וְהָרָה , 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. וְהָרָה may denote the Jewish

people in contrast with $\text{בְּנֵי הַבְּרִיָּה}$, 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. $\text{בְּרֵאשִׁית אֲרָצוֹת}$, 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. $\text{וְכָל אֲשֶׁר בָּהֶן}$, object of $\text{יֵרְדוּ$, 'going down to the sea and all that it contains,' or parallel to $\text{וְכָל אֲשֶׁר בָּהֶן}$, and summoned to join in the praise, whether it denotes marine animals or inhabitants of lands in the bosom of the sea.

11. $\text{וְכָל אֲשֶׁר בָּהֶן}$, see ver. 2. $\text{וְכָל אֲשֶׁר בָּהֶן}$ § 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. $\text{וְיָצֵא אֶת מִלְחָמָה}$, military phrase for going forth to battle. $\text{וְיָצֵא אֶת מִלְחָמָה}$ (1) zeal, excited feeling, (2) jealousy for his own name, or on his people's behalf. $\text{וְיָצֵא אֶת מִלְחָמָה}$, 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. $\text{וְיָצֵא אֶת מִלְחָמָה}$, not interrogatively, but expressive of the determination formed during this period of seeming inaction, 'saying, *I will be silent*.' $\text{וְיָצֵא אֶת מִלְחָמָה}$, 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. $\text{וְיָצֵא אֶת מִלְחָמָה}$, in the two other places in which it occurs, is a noun, *viper*; here it is a verb. $\text{וְיָצֵא אֶת מִלְחָמָה}$, not from $\text{וְיָצֵא אֶת מִלְחָמָה}$ *destroy*, but $\text{וְיָצֵא אֶת מִלְחָמָה}$ *blow*, breathe hard. $\text{וְיָצֵא אֶת מִלְחָמָה}$, 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. הַשְׁמַדִּים , convert darkness into light, see 41:15. עֲגָלִים *crooked* or *uneven*, as opposed to יְשָׁרִים , lineal or superficial straightness, see on 40:4. עָשִׂיתִי *I have done them* these things, or *for them*, the people § 102. 2, § 273. 3. a.

17. וַיִּשְׁבְּ , 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. עֲבָדִים , 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. עֲבָדִים § 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. הֲיִשְׁמַע , 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. עֲבָדִים has been variously explained, (1) *friend* of God, (2) *perfect*, (3) *devoted* to God, (4) *provided with* עֲבָדִים *peace* or *welfare*.

20. רִאִי K'thibh 2 m. s. pret., K'ri const. inf. רָאָה . 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. פָּתַח , 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. עֲבָדִים , 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*. קֶצֶר 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. וַיְגַדֵּל 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 הִתְּוָה 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. הִתְּוָה בְּחַיֵּיבָנִים. Some derive the noun from בְּחַיֵּיב, then according as the verb is from חִיב or from חָיַב 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. וּבִבְחָיִי בְּלִצְיָיִם, 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. מִלְּבַיִן מִסְּסֵי, allude to מִתְּוָה וְשִׁבְתֵּי of the first clause, and are resumed in מִסְּסֵי, מִתְּוָה of ver. 24. הִשָּׁב for הִשָּׁב § 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. שָׁמְעוּ does not refer to תּוֹרָה, 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 תִשְׁמָעוּ, 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. הִנְיָאֵנוּ אֲנֵינוּ § 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*. וְהוֹדוּ אֲדֹנָי , the subject is אֲדֹנָי or rather אֲדֹנָי . וְהוֹדוּ 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 αἴρων*) 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. וְהָיָה , 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 לְ or $\text{עַל$, 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. מִלְּבָבִי § 245. 5. *d*, elsewhere *a suckling*, here in the sense of מִלְּבָבִי *a sucker, sprout*. לְפָנָיו , 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. בְּרִיבְתָן *root*, or more probably *a shoot* attached to and springing from it, in which the root as it were reveals itself. בְּרִיבְתָן *dry land*, 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. וְהָיָה 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 וְהָיָה . It is forbidden, however, by the accents, as well as by the fact that וְהָיָה has this sense only when followed by בְּ , 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 בְּרִיבְתָן , § 263. 5. *a*, because

the act described is subsequent to and consequent upon it, *and we saw him*.

3. לְעֵינַי , 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. עֵינַיִךְ § 207. 2. *e.* לְעֵינַיִךְ עֵינַיִךְ , 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. $\text{וַיִּכְתֹּם$ 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 וַיִּכְתֹּם , § 333, 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 וַיִּכְתֹּם stands as here without any qualifying expression, also 54 : 8, 64 : 6, Ps. 22 : 25. וַיִּכְתֹּם , 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. וַיִּכְתֹּם , as subsequently וַיִּכְתֹּם , expressed on account of the emphatic contrast, § 243. 1. וַיִּכְתֹּם , 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 וַיִּכְתֹּם , 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 וַיִּכְתֹּם 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. וַיִּכְתֹּם § 200. *c.* וַיִּכְתֹּם suf. repeats the noun, § 281. וַיִּכְתֹּם , this verb and its cognate noun וַיִּכְתֹּם 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. וַיִּכְתֹּם § 251. 9. *b.*

5. וַיִּכְתֹּם prep. indicates the ground or reason, *on account of*.

לְהַנְיֹתָנוּּ אֶת־עַצְמוֹתָנוּּ, 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. אֶת־ 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. אֶת־עַצְמוֹתָנוּּ § 245. 5. *d*, figure of sin and the helpless misery resulting from it.

7. אֶת־עַצְמוֹתָנוּּ, 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*. אֶת־עַצְמוֹתָנוּּ pron. expressed because the participle follows, which does not of itself indicate the person. אֶת־עַצְמוֹתָנוּּ 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. אֶת־עַצְמוֹתָנוּּ 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*. אֶת־עַצְמוֹתָנוּּ § 285. 3. Marg. see on Gen. 44 : 10. אֶת־עַצְמוֹתָנוּּ agrees not with אֶת־עַצְמוֹתָנוּּ which is fem., nor with אֶת־עַצְמוֹתָנוּּ which is too remote, but with Messiah, who is the principal subject.

8. אֶת־עַצְמוֹתָנוּּ 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. אֶת־עַצְמוֹתָנוּּ 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 אֶת־עַצְמוֹתָנוּּ 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, אֶת־עַצְמוֹתָנוּּ, spoken of ver. 10. The verb אֶת־עַצְמוֹתָנוּּ, though commonly followed by the prep. אֶת־, 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, וְיִדְבְּרוּ 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. וְיָגֵזוּ , most usually and naturally employed of a violent death. וְיִגְזַע , 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. וְיִגְזַעוּ , 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 וְיִגְזַעוּ for the concrete, as a smiting, one smitten, comp. Lev. 13 : 4, etc., for them. The word וְיִגְזַעוּ alludes to וְיִגְזַעוּ 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. $\text{וְיָתַתּוּ$ indef. § 243. 2 and one gave, put, appointed, equivalent to *it was given*. $\text{וְיִגְזַעוּ$ 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 ; וְיִגְזַעוּ 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. וְיִגְזַעוּ , 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 **נִי** 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 **נֶחֱמָה** 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 **נֶחֱמָה־יָי**, and it would after all leave the plural form unexplained. **לְכֵן** prep. governing the following clause and hence equivalent to the conj. **לְכֵן אֲנִי**, 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. **לְכֵן אֲנִי** § 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. **אֲנִי** in its proper conditional sense, *if*. **אֲנִי** **נָתַתִּי** *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 **נַפְשִׁי**. 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. **עֲוֹן**, 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. **בְּיָדֵי** *in or by his hand*, i. e. by his instrumentality, Lev. 8 : 36.

11. **בְּיָדֵי** prep. causal, *on account of*, not partitive, as though he should see some but not all of the results of his toil. **אֲנִי**, the object implied though not expressed is an ample reward, such as had been

promised in the preceding verse. יְדָעוּהוּ , 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. לַעֲשׂוֹת , 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.* לְעֵינַי 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. וַיִּפְּסְדוּהוּ , either *poured out* or *bared*, exposed. וַיַּעַבְדוּהוּ 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; בְּרוּחַ may be in const. before $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ 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 בְּרוּחַ will be the subject of the preceding verb. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ verbal adj. governing a direct object like the verb from which it is derived § 271. 1, see on Gen. 42 : 18.

2. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ § 280. 3.

3. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ expresses not possibility only, but futurity, *shall they live?* $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ § 199. c. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ § 47.

4. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ § 275. 5; so $\text{בְּרוּחַ הַקּוֹדֵשׁ}$, comp. ver. 5, etc. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ § 245. 2.

7. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$... $\text{בְּרוּחַ הַקּוֹדֵשׁ}$, possibly *thunder* and *earthquake*, betokening the divine presence and agency, but more probably *noise* and *shaking* of the bones. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$ § 88 (3 f. pl.)

8. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$, see on Gen. 40 : 8.

11. $\text{בְּרוּחַ הַקּוֹדֵשׁ}$, 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. לְהַבְּרִיתִי § 160. 2.

13. לְהַבְּרִיתִי § 106. a.

14. לְהַבְּרִיתִי § 160. 1 and 2. לְהַבְּרִיתִי § 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 וַיְהִי Gen. 44 : 18, etc.

16. לְהַבְּרִיתִי § 257. 1. לְהַבְּרִיתִי § 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. לְהַבְּרִיתִי § 119. 1.

לְהַבְּרִיתִי § 223. 1. a.

19. לְהַבְּרִיתִי , 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. לְהַבְּרִיתִי 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. לְהַבְּרִיתִי § 86. *b* (3 pl.)

23. לְהַבְּרִיתִי § 82. 5.

26. לְהַבְּרִיתִי § 86. *b* (2 m. s.). לְהַבְּרִיתִי § 238. 2. a.

28. לְהַבְּרִיתִי , 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 וַיְהִי Gen. 32 : 4, etc. וַיְהִי *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. וַיְהִי § 195. 3. After this brief title the nations are summoned to arise and make war upon Edom. וַיְהִי לְהַבְּרִיתִי . 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 parenthetical, *to Edom*, see on Gen. 1 : 28. וְאֵלֵינוּ *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. וְאֵלֵינוּ . 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 וְאֵלֵינוּ), 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 *clefts* 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 clefts 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־הַשָּׁמַיִם וְיִיֵּן , 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־הַשָּׁמַיִם § 187. 1. a, *thieves* abstracting stealthily, וְיִיֵּן § 35. 1, *robbers* using violence to accomplish their purpose. *If thieves came to thee, etc., would they not steal* (עֲלֵי־הַשָּׁמַיִם fut. because subsequent to עֲלֵי־הַשָּׁמַיִם § 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־הַשָּׁמַיִם 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 וְיִיֵּן 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. וְיִיֵּן agrees with וְיִיֵּן as a collective noun, § 275. 2. וְיִיֵּן וְיִיֵּן *secret places*, § 191. 3, or *hidden things*, concealed treasures, § 191. 5.

7. Edom’s impregnable position could not protect him against this unsparring 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 בְרֵיתְךָ *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 בְרֵיתְךָ *the men of thy peace*, the nations at peace with thee, and upon whose neutrality, at least, if not assistance, thou couldest 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 בְרֵיתְךָ , 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 בְרֵיתְךָ , 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. זִינָה , variously rendered *snare*, *falsehood*, and *wound*. The construction above proposed is on the one hand preferable to that which violates the accents by connecting אֲנֹכִי with the preceding clause, *the men of thy peace and of thy bread have*, etc.; and on the other to that which governs אֲנֹכִי by הֵמָּה 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. אֵינֶנּוּ suff. refers not to זִינָה snare, *there is no perceiving it*, Edom does not perceive the snare set for him, which gives a wrong sense to אֵינֶנּוּ ; 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. אֵינֶנּוּ expects an affirmative answer. אֵינֶנּוּ § 112. 3, § 287. 3.

9. They should be deprived of courage as well as of sagacity. אֵינֶנּוּ § 100. 2. a (2). אֵינֶנּוּ 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. אֵינֶנּוּ , used as an indefinite pronoun, *every one*. אֵינֶנּוּ , 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. אֵינֶנּוּ , prep. causal, noun constr. before its object, § 254. 9. a, *on account of violence*, wrong, done to thy brother. אֵינֶנּוּ , 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*. עֲרֵבָהּ alludes to תִּתְרַבֵּן 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. עֲרֵבָהּ 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. ׀ִתְּרַבֵּן § 106. a. ׀ִתְּרַבֵּן *over against, opposite*, whether as a spectator or as an enemy. ׀ִתְּרַבֵּן, coördinate with the preceding ׀ִתְּרַבֵּן. ׀ִתְּרַבֵּן *forces, host*, as in ver. 20, or *wealth, substance*, as in ver. 13. ׀ִתְּרַבֵּן, 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. ׀ִתְּרַבֵּן *into*, or ׀ִתְּרַבֵּן *to*. ׀ִתְּרַבֵּן § 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. ׀ִתְּרַבֵּן § 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. ׀ִתְּרַבֵּן 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, נֹכַח 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. וְנֹכַח , Ges., *his strange fate, calamity*; others, his being treated as a stranger, *his rejection*. וְנֹכַח 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. $\text{נִשְׁמַעְתֶּם לְעַמְּיָם}$. 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 נִשְׁ added for the particle of entreaty נִשְׂא , but this is never written as one word with the verb, never has נ in place of ס , and when connected with a dissuasion its proper place is between לֹא and the verb, comp. Gen. 18:3, the only exception is Judg. 19:23; others conceive נִשְׁ to be נִשְׂ paragogic preceded by נ epenthetic, a combination which never occurs. Perhaps the simplest and best explanation, though it is not free from difficulties, is to regard נִשְׁמַעְתֶּם as an unusual form for נִשְׂמַעְתֶּם with 3 f. s. suffix and נ 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. וְיָמֵינוּ introduces the reason by which the preceding exhortations are enforced, *for a time of recompense is coming shortly*. וְיָמֵינוּ 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 $\text{וְיָמֵינוּ יְהוָה לְכָל בָּשָׂר}$, which are to be connected with וְיָמֵינוּ יְהוָה , not with וְיָמֵינוּ , 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 נֶאֱרָבָה *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. נֶאֱרָבָה § 35. 1. נֶאֱרָבָה , divine punishment is not an arbitrary infliction, but simply the recoil of sin, the return of one's own deeds upon himself. נֶאֱרָבָה , 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. עֲדוֹמָיִם, Edom is addressed as in the preceding verses. -עַל upon, indicating the place of their revelry, which is more natural in the connection than *over*, indicating its subject or occasion. הַר הַקְּדוֹשׁ § 254. 6, § 256, *my mountain of holiness*, i. e. *my holy mountain*. וְיָצְאוּ 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 אֲרוֹכֵי 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 אֲרוֹכֵי אֲרוֹכֵי הַיַּיִן the LXX. have πίνοντα πάντα τὰ ἐθνη οἴνον. It is plain that the translator, misled by the similarity of the letters, has mistaken אֲרוֹכֵי for אֲרוֹכֵי = אֲרוֹכֵי wine. אֲרוֹכֵי, emphatic repetition of the finite form of the verb, § 282. b, *drink and drink*, i. e. continue drinking until the whole is exhausted. אֲרוֹכֵי § 100. 2. u (2). אֲרוֹכֵי § 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 *וְ* *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. *וְיִבְרַח* § 254. 3. *וְיִבְרַח* 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. *וְיִבְרַח* 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. *וְיִבְרַח*, the entire covenant people. This expression is not to be restricted to Judah, either here or in the next verse. *וְיִבְרַח* § 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. *וְיִבְרַח*, *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. בְּיָמָיו § 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. נִשְׁעָרָה § 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. נִשְׁעָרָה 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 נִשְׁעָרָה *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. נִשְׁעָרָה, see on Obad. ver. 1. : נִשְׁעָרָה נִשְׁעָרָה 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. זָּרָא from זָּרָא *to be strong* § 186. *c* (זָּרָא root) in the usage of prose differs from זָּרָא 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 זָּרָא is often used without any adjunct, where the more prosaic זָּרָא 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 זָּרָא 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*. זָּרָא § 187. 1, as in Josh. 24:19, elsewhere זָּרָא *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*. $\text{זָּרָא זָּרָא זָּרָא}$, 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*. זָּרָא זָּרָא , 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. זָּרָא *keeping, retaining* wrath, which is easily supplied from זָּרָא 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 (זָּרָא § 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. נִשְׁבַּח § 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. נִשְׁבַּח § 92. *d*, § 174. 3. נִשְׁבַּח § 172. 3, the phrase is drawn from Ex. 34 : 7, Num. 14 : 18. נִשְׁבַּח , 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. נִשְׁבַּח , 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. נִשְׁבַּח , 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. אֶרְבֵּץ § 150. 2 (p. 182). יִבְרַח § 115. יִבְרַח. 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. אֶרְבֵּץ, prep. in its causal sense, *on account of him, at him*. אֶרְבֵּץ, 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. יִבְרַח, from the root בָּרַח *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*. אֶרְבֵּץ § 35. 1, § 255. 1.

6. Such being the fearful consequences of his displeasure, none can resist it or stand before it. יִפְּרוּז *poured out*, like fire rained down from heaven, perhaps with allusion to the judgment sent upon Sodom. יִפְּרוּז, 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. יָדַע *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. וְאֵלֶּיךָ, 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 (וְאֵלֶּיךָ וְאֵלֶּיךָ).

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. נָחֻם might agree with Jehovah *passing with a flood*, but is more naturally connected with נָחֻם *with an overrunning flood*, i. e. passing its bounds. אֲנִי־קִוִּי , the suffix refers not to נָחֻם , 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 אֲנִי־קִוִּי its proper rendering; the rest, assuming that it should correspond in sense exactly with נָחֻם of the following clause, translate, *of those rising up against him*, as if the reading were, or were equivalent to, נָחֻם . אֲדָמָה *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. $\text{יִצְחָק־הֵנִי־הָאֱלֹהִים}$ § 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 לְךָ בַּעֲבָרְךָ , 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? $\text{לֹא יִשְׁׁבַע$ *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* (לֹא יִשְׁׁבַע , 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. לֹא יִשְׁׁבַע 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. לֹא יִשְׁׁבַע , pret. relative to the future לֹא יִשְׁׁבַע § 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* (לֹא יִשְׁׁבַע , 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 לֹא יִשְׁׁבַע has the sense of לֹא יִשְׁׁבַע *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 עֲרֵבָה , 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. : מִבְּרֵחַ , not an adj. qualifying עָרְבָה full, mature and therefore burning more readily, but an adverb, § 235. 3 (3), qualifying עָרְבָה , or more probably עֲרֵבָה .

11. This is confirmed by the example of Sennacherib, whose doom foreshadowed that of Nineveh itself. הִצִּיחַ , 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 הִצִּיחַ 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. בְּעָרְבָה , 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 מִבְּרֵחַ , like עֲרֵבָה , ver. 10, must be under the influence of the preceding future. : עֲרֵבָה § 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 , the conditional clause, extends through הִצִּיחַ , the apodosis beginning with הִצִּיחַ § 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 $\text{אִם} \text{יֵשׁ} \text{יָרַד} \text{אִם}$ *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 $\text{יֵרַד} \text{בְּיָמָיו}$ 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. $\text{מָה} \text{עָשָׂה} \text{יְהוָה}$, what God was about to do *now*, contrasted with what he had already done to the host of Sennacherib. עֲבֹדָתָם § 220. 1. *b* (3 pers.) *his yoke*, that of the Assyrians represented by Sennacherib; the reference of the suffix is to בְּעֹבְדָם , ver. 11.

14. $\text{מִי} \text{עָשָׂה} \text{כֵּן}$, 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. וְיִכָּחַשׂ , 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. לֹא יִשְׁמְרוּ , 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. וְיִכָּחַשׂ § 65. *b*, *I will make thy grave*, i. e. cause thee to be slain and buried. Or עֲבֹדָתָם 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. $\text{וְהָיָה} \text{לְךָ} \text{קֵלֶךָ}$ § 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. וַיֵּרָא *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. רְגֵל, 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. הַמִּלְחָמָה , used technically of military expeditions, 1 Kin. 15:17, 20:22. רִמְסֵי 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. פְּנֵי־לִפְנֵי , 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. הַמִּלְחָמָה 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*, הַמִּלְחָמָה as מִצְוֵר , 3:14, or *the fortress*; the majority of interpreters, however, regard it as a substitute for the imperative, § 268. 2, and addressed to Nineveh. לִפְנֵי , 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 לִפְנֵי . A careful watch must be maintained upon the ways leading to the city, to guard against surprise. הִחַזְקוּ *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. כִּי 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. הִתְגַּבַּר , from the root גָּבַר *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. בָּרַח , 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.' מְרֻבָּה, 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. וְעַתָּה explains the reason; God returned to Jacob because his oppressors had reduced him to such a miserable condition, comp. Judg. 2 : 18. עַתָּה, indefinite. עַתָּה, suf. here and in עַתָּה 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. פָּעֹה § 216. 1. *a* (3). אֲרֻבָּה § 220. 2. *c* (3 pers.), suf. refers to פָּעֹה, ver. 2; some connect it with אֲרֻבָּה, ver. 3, comp. Isa. 13 : 3, Joel 2 : 11. עַתָּה § 93. *a*, either because covered with leather or copper, or stained with blood. אֲרֻבָּה-עַתָּה *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. אֲרֻבָּה § 102. 3 suf. not the object referring to אֲרֻבָּה, but the sub-

ject, and refers to the assailant of Nineveh; *his preparing*, i. e. arranging them for battle. עֲצֵי צִדְדִּים *cypresses*, i. e. spears made of this wood.

5. אֲרָצוֹת רְחֹבֹת *fields*, the open country outside of the city walls. דְּרָגוֹת רְחֹבֹת *the broad ways* or spacious *areas* in the suburbs. אֲרָצוֹת רְחֹבֹת , the suf. has been referred to אֲרָצוֹת and to רְחֹבֹת ; but the simplest reference is to רְחֹבֹת , which is masc., but as it describes inanimate objects, the fem. suf. may have the sense of a neuter, § 196. a.

6. The measures of defence. מֶלֶךְ , the subject is the king or people of Nineveh, comp. ver. 2. מְצַוִּים , some understand satraps commanding in the different provinces, who are summoned to the relief of the capital, but *stumble in their march* to it, being cut off by the invading army; others, with greater probability, nobles within the walls, who stumble in their eager haste or from trepidation. מִן־הַיְּבֵשֶׁת , K'thibh § 46, § 220. 2. a, for which the K'ri substitutes the sing. מִן־הַיְּבֵשֶׁת . אֲרָצוֹת רְחֹבֹת suf. refers to Nineveh, see on 1 : 8. מִן־הַיְּבֵשֶׁת , prop. *the covering*, though its precise sense as a military term is uncertain. Some understand by it the *testudo* or *vinca*, under shelter of which the besiegers approached to undermine or batter down the city wall. Others think it to be a structure erected for the protection of the besieged, or a body of men charged with the defence of the wall. Jerome renders it *umbraculum*, a roof by which the besieged were sheltered from the rays of the sun as well as from the darts of the enemy. The tense of the verb מִן־הַיְּבֵשֶׁת , which is not a preterite but a secondary future, § 265, appears to favour the opinion, that this like the preceding belongs to the measures of the besieged, not of the besiegers. But while they are thus actively engaged, the city, ver. 7, has already been attacked and carried in a different and unexpected quarter. The verbs of the next verse are accordingly preterites, while those in this are futures.

7. אֲרָצוֹת רְחֹבֹת . In addition to the Tigris and a small stream which still flows through the ruins, there were artificial moats and channels probably surrounding the city, some indications of which yet exist. The gates opening upon these may have been left open, as in the case of Babylon, Isa. 45 : 1, through negligence or treachery, or else they were forced. This is simpler than to explain *the gates of the rivers* to mean breaches in the walls made by an inundation of the river, see on 1 : 8, or the gates of the city through which the streams of its population or of invaders pour, or sluices by which the city might be flooded, and even the palace submerged (מִן־הַיְּבֵשֶׁת) as a measure of defence, or in a metaphorical sense, sluices through which the streams of calamity were let in upon the devoted city. מִן־הַיְּבֵשֶׁת *melted* or dissolved with terror, the palace being put for its occupants, the royal household.

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. בַּחֲרָה , 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. בַּחֲרָה § 60. 3. *b* (2), § 112. 2. בַּחֲרָה § 211. *a*. בַּחֲרָה , not *leading* but *moaning*: the part. expresses a time contemporaneous with the preceding preterites, § 266. 3. בַּחֲרָה , 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. בַּחֲרָה § 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. בַּחֲרָה refers to בַּחֲרָה , or as the figurative are immediately exchanged for literal terms, to what these denote, the inhabitants laden with their wealth. בַּחֲרָה , 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. בַּחֲרָה *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. בַּחֲרָה , 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. עָנָה 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־הַיָּבֵשׁ וְהַיָּבֵשׁ וְהַיָּבֵשׁ, the paronomasia, see on Gen. 1:2 הָיָה וְהָיָה, 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־הַיָּבֵשׁ § 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־הַיָּבֵשׁ, the old interpretation, *blackness*, as of a pot, מִן־הַיָּבֵשׁ, is quite superseded by the derivation from מִן־הַיָּבֵשׁ § 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־הַיָּבֵשׁ, 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־הַיָּבֵשׁ, or מִן־הַיָּבֵשׁ from ver. 12, but this is unnecessary. מִן־הַיָּבֵשׁ ... מִן־הַיָּבֵשׁ § 280. a.

14. The declaration of God, that he would destroy Nineveh, couched partly in literal and partly in figurative terms. מִן־הַיָּבֵשׁ, commonly rendered *against thee*, as if it were מִן־הַיָּבֵשׁ; 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־הַיָּבֵשׁ § 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־הַיָּבֵשׁ, 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. פָּרֵדָה § 279. תֵּבַל *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. :תֵּבַל־לְעַמִּי § 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!* זֵדִים, plur. denotes drops of *blood*; hence blood as shed, and the guilt of shedding it. זֵדִים, governed by זֵדִים, the adj. taking a direct object like the verb from which it is derived, § 271. 1, see on Gen. 42:18; though others read, contrary to the accents, *all of it is deceit*, and *full of violence*. זֵדִים 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 זֵדִים is fem., and this form is mostly intrans., it is probably so here, *the prey departeth not*, or :זֵדִים 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. הִנֵּה *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. הַמְּרִיבִים , the number of the slain in the city is so great as to impede the advance of the assailants. The K'thibh is הִרְמָה , 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. $\text{בְּ$, 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. פָּנֵי־הָאֱלֹהִים , as 2:2; she shall be thus ignominiously treated to her face, seeing it, but unable to prevent it. $\text{וְהָיָה־כִּי־יִשָּׂא־פָנֶיהָ}$ § 112. 3, § 114.

6. עֲבֹתֵי־אֱלֹהִים *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. וְהָיָה agrees in form with וְהָיָה § 277. *a*, or sing. with a distributive sense § 275. 6. $\text{לְשׂוֹנֵי־הָאֱדוֹמִים}$, the language of the spectators extends to אֱלֹהִים . וְהָיָה , 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. $\text{וְהָיָה־כִּי־יִשָּׂא־פָנֶיהָ}$ § 147. 4, § 260. *a*, *art thou better*, § 263. 2, not in moral character, but in condition, more impregnable or better defended, or *shalt thou be better* in the destiny that awaits thee. וְהָיָה , not as in Jer. 52:15, equivalent to וְהָיָה *multitude*, but as in Jer. 46:25, the name of an Egyptian deity; whence וְהָיָה *נא*, in the LXX. *μερίδα Ἀμμών*, *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 *Διόσπολις*, 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. $\text{וְהָיָה־כִּי־יִשָּׂא־פָנֶיהָ}$, the Egyptian word for *river*, appropriated to the Nile and the artificial canals branching from it, constructed for irrigation or defence. $\text{וְהָיָה־כִּי־יִשָּׂא־פָנֶיהָ}$, 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 לִיָּהּ; the suf. is to be supplied to לִיָּהּ from :פִּתְּחֵיָּהּ 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. עַל־הַיָּם, 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. עַל־לִיָּהּ עֲזָרָהּ. These may be different tribes inhabiting Libya; or *Lubim* may be the general name and *Phut* a subordinate division. :פִּתְּחֵיָּהּ § 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. הָיָה was to, became, see on Gen. 2 : 7, exiles, her inhabitants were exiled; or this word may be dependent on הָיָה went for exiles, as exiles, into captivity. יִשְׁלַח, fut. relative to and consequent upon the preceding pret. § 263. 5. *a*. הָיָה § 207. 2. *b*.

11. הָיָה-עַל, twice corresponding to the repeated עַל, ver. 10, thou too. יִשְׁתַּבַּח, drink deeply of divine wrath, see Ob. ver. 16. הָיָה, not in a reflexive sense, hiding thyself for fear, but hidden, reduced to obscurity, or completely destroyed. :בְּאֵזְרוֹתָי, to be connected, not with יִשְׁתַּבַּח, as though in her extremity she would be obliged to apply to her very enemies for protection, but with יִשְׁתַּבַּח a defence from, against the enemy.

12. Against the fate thus foretold and illustrated every reliance would be unavailing. הָיָה, either the fortifications of Nineveh itself or other fortified places guarding the access to the capital. עַל־הַיָּם, figure of easy capture, comp. Rev. 6 : 13. עַל־הַיָּם, the early ripe figs were especially prized, Isa. 28 : 4. הָיָה § 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. הָיָה may be connected with what precedes, but better with what follows. הָיָה § 282. *a*. יִשְׁתַּבַּח, 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. :בְּאֵזְרוֹתָי 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 הָיָה 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. יִצְּבְּזוּ § 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!* לִפְנֵיהֶם, 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. לִפְנֵיהֶם from לִפְנֵי to *lick up, devour*, is a poetical name of the locust, while אֲנִי from אֲנִי to *be numerous*, is its ordinary name. אֲנִי, addressed in the masc. to the people, and in the fem. to the city, see on 2 : 2.

16. אֲנִי *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 לִפְנֵיהֶם 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. אֲנִי § 199. c, § 280. a. אֲנִי *day*, indefinitely for time, see Gen. 2 : 4. אֲנִי § 142. 1. אֲנִי *one* suf. agrees formally with אֲנִי 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. אֲנִי, not a figure for negligent security, but the sleep of death. אֲנִי, a frequent figure for rulers; so Homer, *πομμένα λαών*. אֲנִי, mark the change of tense, *have fallen asleep, shall continue to lie*. אֲנִי, as the shepherds have perished, the flock is scattered. Comp. 1 Kin. 22 : 17

19. אֲנִי, 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, *impii corde, peccatores opere, illusores ore*. וְיִשְׂרָאֵל *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 וְיִשְׂרָאֵל 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. זָרָה , fut. denoting customary action, § 263. 4. רוּחַ , indef. *a wind*, or art. omitted by poetic license, § 247.

5. לֹא יִשְׁתָּנֶּה , see on Gen. 2:24; from this opposition of character and condition the Psalmist infers their opposite destiny. לֹא יִשְׁתָּנֶּה , 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. מִשְׁפָּט *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. $\text{וְיָדַע$, 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, $\text{וְיָדַע$, ver. 12, comp. 1:6, and the blessedness of the other, $\text{וְיָדַע$, 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. מַה־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. רֶשֶׁת , 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 עַמִּים , 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. וַיֵּשְׁבוּ , fut. *why will they go on to meditate*, i. e. plan or plot. וַיִּשְׁבְּוּ *vain*, not in the conception of the plotters, of course, but in reality and actual fact.

2. וַיִּשְׁבְּוּ *are setting themselves*, taking their stand of hostility, comp. 1 Sam. 17:16. וְכָל־הַמְּלָכִים § 217, 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. וְיָסְדוּ stands absolutely, the qualification being understood from the parallel clause. וַיִּסְדּוּ from סָדַד *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. הִתְּחַלְּצוּ , 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. הִתְּחַלְּצוּ § 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. הִתְּחַלְּצוּ , the posture of a king on his throne, indicative of authority as well as of repose. הִתְּחַלְּצוּ , § 51. 2 ; the LXX and Vulgate supply הִתְּחַלְּצוּ 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. הִתְּחַלְּצוּ *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. הִתְּחַלְּצוּ , 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. הִתְּחַלְּצוּ , not in thunder, but the words that follow. הִתְּחַלְּצוּ *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. הִתְּחַלְּצוּ *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. הִתְּחַלְּצוּ , not *anoint*, but *pour out* in casting metals ; hence *constitute, establish*. הִתְּחַלְּצוּ *my king*, ruling in my name and by my authority. הִתְּחַלְּצוּ , 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. הִתְּחַלְּצוּ 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. : אֶת־הַר־קֹדֶשׁ § 256, *my mountain of holiness*, consecrated, hallowed by God's residence there.

7. אֶת־כִּתְּבֵי־הַדְּבָרִים § 42. 5, *not in accordance with nor unto a decree*, so as to become a fixed law, but *in reference to*. קֶה is indefinite; some connect it with הַדְּבָרִים *the decree of Jehovah*, but the accents forbid. אֱלֹהִים, 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. אֶת־הַיּוֹם, 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. : אֶת־הַיּוֹם § 150. 1 (p. 182).

8. On the ground of this relation of sonship he had a right to universal dominion. אֶת־הַיְרֵכָה *thy inheritance*, thy portion as my son.

יְרֵכָה וְיִשְׁרָף 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. מַעֲזָרָה from עָזַר to break, LXX as if מַעֲזָרָה from עָזַר to feed or rule, πομαρῆς. מַעֲזָרָה § 193. c, sceptre of iron, the hardest of metals, expressing his power and severity. מַעֲזָרָה מַעֲזָרָה, easily, utterly and remedilessly.

10. מַעֲזָרָה and now, in these circumstances, seeing these things are so. מַעֲזָרָה be wise, prop. act wisely, § 79. 2. מַעֲזָרָה § 35. 1, judges, parallel to kings, since judging was a regal function, and the Hebrew judges were supreme magistrates.

11. מַעֲזָרָה with fear, religious awe ; not merely political subjection. מַעֲזָרָה 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. מַעֲזָרָה 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. מַעֲזָרָה § 51. 3, Aramaic 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, מַעֲזָרָה and מַעֲזָרָה. 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 מַעֲזָרָה purely, and resolve the figure of the verb, adore pure. Others take מַעֲזָרָה as an adjective, kiss the pure one, or the chosen one. מַעֲזָרָה he, the son, be angry ; not Jehovah, which is more remote, and the son has the iron sceptre, to dash in pieces. מַעֲזָרָה מַעֲזָרָה, 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. מַעֲזָרָה, not, when his wrath is kindled but a little, but for his wrath will soon burn, is almost burning, or hypothetically, might easily burn. : מַעֲזָרָה § 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. רִנְּנוּ § 191. 5, occurs only in the titles of the Psalms, and is prefixed to fifty-seven. The verb רִנְּנוּ is applied to instrumental music, or to vocal with an instrumental accompaniment, whence, like $\psiαλμὸς$ from $\psiάλλω$, it denotes a composition designed for instrumental performance, as רִנְּנוּ , which is also frequent in the titles of Psalms, means one designed to be sung. 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. הִנֵּנִי, exclamation, *how*, the force of which may extend through the verse, or only through the first clause. אֶרְצֵנִי might be from רָצַח *assaulting me*, but is usually taken from רָצַח *my adversaries*. אֶרְצֵנִי אֶרְצֵנִי, a general expression, equivalent to 'enemies,' Deut. 28 : 7; here it refers to rebels, insurgents.

3. אֶנְיָ, these may be his enemies before spoken of, or false friends, or disheartened followers. אֶנְיָ, 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 אֶנְיָ is fem. the following הִנֵּנִי 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. אֶנְיָ § 258. *b.* אֶנְיָ § 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 הַלַּיְלָה *by night*, also *night*. It is here used for euphony, or at most as a poetic and emphatic form. אֶנְיָ אֶנְיָ, 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-

longs to God, he is able to save, and does save. יְהוָה occurs in the Psalms seventy-one times, and three times in Habakkuk, chap. 3. It has been variously explained. (1.) It is accented as though it belonged to the preceding sentence: the Targum renders it לְעוֹלָם לְעוֹלָם *for ever*; so Aquila, $\acute{\alpha}\acute{\alpha}$; Symmachus, $\acute{\alpha}\acute{\iota}\varsigma\ \tau\acute{o}\nu\ \acute{\alpha}\iota\omega\nu\alpha$. This is now universally abandoned. (2.) It is regarded as a musical term. *a.* Some make it an abbreviation, e. g. $\text{רָצוּהוּ יְהוָה וְיָשׁוּבָה בָּנוּ}$ *return above singer*, equivalent to *da capo*. But this leaves too much to conjecture, and there is no evidence of such abbreviations in Scripture. It is most probably derived either, *b.* from יָשׁוּבָה *to be silent, rest*, denoting a pause in the singing to be filled up by the instruments, or *c.* from $\text{יָשׁוּבָה} = \text{יָשׁוּבָה}$ *to lift up*, meaning *elevation, loud tone*, i. e. *forte*, and intended as a direction to the orchestra to play with new force while the singers are silent, or repeat the stanza just sung. In spite of the double derivation and opposite sense deduced, it amounts therefore to the same thing. As to the form of the word, some regard it as imp. Kal with ה , paragog. in pause יָשׁוּבָה for יָשׁוּבָה from יָשׁוּבָה : others as a noun יָשׁוּבָה with ה , paragog. Though designed primarily for musical direction, it stands related to the sense of the passage, as the music was intended to conform to and express the sense. It occurs only after an important sentiment, which is thus emphasized, and commonly after some triumphant statement, which is thus celebrated and finds expression.

4. But though men considered his situation desperate, it was not so; he had a helper and one who regarded his prayers. $\text{וְאַתָּה יְהוָה וְאַתָּה יְהוָה}$ *and thou*, in contrast with the conduct or the expectations of his enemies. וְאַתָּה יְהוָה *shield*, from וְאַתָּה יְהוָה *to protect*, a source of protection and defence, Gen. 15:1. וְאַתָּה יְהוָה , not only *before* him, but *around* him; the primary sense of the preposition, according to Gesenius, is, *close to me*, on all sides of me; according to Hupfeld, *between* me and everything else. וְאַתָּה יְהוָה *my glory* or *honour*, i. e. the source and permanent ground of it, comp. Ps. 27:1, 'the Lord is my light and my salvation:' not merely the one who will now vindicate my honour by saving me from my enemies, but the original source of my honour, or regal dignity. As he has originally bestowed this royal authority, he will not suffer me to be thus violently despoiled of it. וְאַתָּה יְהוָה *grief bows the head*, deliverance from sorrow lifts it up again.

5. וְאַתָּה יְהוָה , the immediate instrument of an action, instead of being preceded by a preposition, may be subordinated to the proper subject, either in apposition with it, "*my voice, viz.: I cry*," or as an accusative, "*I as to my voice cry*." This is no pleonasm, but is equivalent to *cry loudly*. וְאַתָּה יְהוָה , habitual action, § 263. 4, as the English present, *I cry*. וְאַתָּה יְהוָה ,

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. $\text{שָׁכַבְתִּי וָנָדַמְתִּי}$ *have lain down and slept*, indicating his sense of security as well as his safety. $\text{אֶתְעוֹרֵם וְאֶתְעוֹרֵם}$ *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. אֲנִי אֶתְעוֹרֵם *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. אֲנִי אֶתְעוֹרֵם , here and Ps. 27 : 1, followed by אֶתְעוֹרֵם , commonly with a direct object. אֶתְעוֹרֵם , with allusion to אֶתְעוֹרֵם , vs. 2. 3. אֶתְעוֹרֵם *people* in a collective sense, persons; or *nation*, the people, viz., Israel, the article omitted as it often is in poetry. אֶתְעוֹרֵם , 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.

הִתְעַלֵּם *arise* from seeming inaction and inattention to the case of the suppliant; assume an attitude of action, address thyself to my case. אֱלֹהֵי אֲנִי *my God*, expressive of a personal relation. יִשָּׁע, save me now by shaming and destroying my enemies, *for* thou hast been my deliverer in previous perils. הִרְעִיתָ *thou hast smitten all my enemies as to the cheek*, § 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. אֶלֶּם. 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. הִרְעִיתָ, 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. הִרְעִיתָ, *broken the teeth*, as of wild beasts, destroyed their power of offence, thus rendering them harmless. Marg., see on 1 Sam. 17 : 45.

9. הִתְעַלֵּם, belongs to him as its author and source; see on ver. 3. הִתְעַלֵּם § 245. 5. הִתְעַלֵּם, 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.: הַיָּמִים אֲנִי ver. 7, comp. 3 : 3; אֲשַׁבְּתָה יְאִשָּׁן 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 יָשָׁר , 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. קָצַץ 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. רָצַץ , the article is equivalent to an unemphatic possessive, § 245. 3. *a*, *in my distress*, or is generic, § 245. 5, *in distress*. הִרְבַּחְתָּ , not to be rendered as an imperative, which would require רָצַץ ; 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 יָשָׁר . 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 בְּנֵי-אָדָם involves a tacit opposition to בְּנֵי-אֲדָמָה *nobles, men of high station*, many of whom were engaged on the side of Absalom in this revolt. כַּדְּמַיִם , of time, *how long*, or degree, *how far, to what extent*. כְּבִרְיִי 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. $\text{וְיָדַעְתָּ} \dots \text{וְיָדַעְתָּ}$ 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. וְיָדַעְתָּ , 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. וְיָדַעְתָּ , the roots יָדַע and יָדַע , though cognate, are not to be confounded. Some would give this word the sense of יָדַע , '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*. וְיָדַעְתָּ § 185. 2, adj. derived from וְיָדַעְתָּ , 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. וְיָדַעְתָּ (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. וְיָדַעְתָּ , not merely *speak*, but *say*, viz.: that you will discontinue your sinful course, *in your heart*, in private meditation and reflection. עַל־כַּסְּפֵיכֶם , 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. וְיָדַעְתָּ *be still*, quietly reflect, ponder, or *desist* from your undertaking.

6. וְיָדַעְתָּ *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. וְיָדַעְתָּ *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־אֶחָד, men in general, or David's desponding followers. אֲנִי־אֶחָד, regarded by some as an idiomatic optative, like אֲנִי־אֶחָד, *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־אֶחָד = אֲנִי־אֶחָד, the unusual orthography is perhaps designed to suggest an allusion to אֲנִי־אֶחָד, 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־אֶחָד, prep. in comparative sense. אֲנִי־אֶחָד, 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־אֶחָד 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־אֶחָד, state of perfect safety or security, nothing to injure or awaken apprehension. אֲנִי־אֶחָד, one act coincident in time with the other; no protracted wakefulness from anxiety, but fall asleep immediately on lying down. אֲנִי־אֶחָד *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 $\text{הַיְיָ הָאֱלֹהִים הַיּוֹם}$, last verses of 4th and 5th Psalms. וְלִשְׁמֵרָה , 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. $\epsilon\pi\epsilon\rho\ \tau\eta\varsigma\ \kappa\lambda\eta\rho\upsilon\sigma\mu\acute{o}\nu\eta\varsigma$. 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. וְלִשְׁמֵרָה from שָׁמַר or שָׁמַרָה , the equivalent of which in prose is שָׁמַרְךָ ; וְלִשְׁמֵרָה , most frequently found in poetry, answers to שָׁמַרְךָ ; וְלִשְׁמֵרָה 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, $\text{וְלִשְׁמֵרָה} = \text{וְלִשְׁמֵרָה}$, which is used both of speech, and thought as inward speech addressed to one's self; most frequently the latter, so here. Then וְלִשְׁמֵרָה , 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. וְלִשְׁמֵרָה , both *attend to* and *understand*. The two imperatives

of this verse and that in the next verse have the paragogic π , § 98. 1, converting them into earnest requests.

3. $\pi\text{-}\pi\text{-}\pi\text{-}\pi$, properly *make attentive*; its proper object is 'the ear,' which is often expressed, and is here understood. $\pi\text{-}\pi\text{-}\pi$ *voice of my cry*, i. e. my loud cry. The noun in every other place but this has a feminine form, $\pi\text{-}\pi\text{-}\pi$, whence some have explained $\pi\text{-}\pi\text{-}\pi$ as a Piel infin.: it is more usual, however, to assume the existence of a noun with the corresponding masculine form $\pi\text{-}\pi\text{-}\pi$. $\pi\text{-}\pi\text{-}\pi$. 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. $\pi\text{-}\pi\text{-}\pi$ *my God*, expressing an intimate personal relation. $\pi\text{-}\pi$ *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. $\pi\text{-}\pi\text{-}\pi\text{-}\pi\text{-}\pi$ *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. $\pi\text{-}\pi$, 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*. $\pi\text{-}\pi\text{-}\pi$, 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. $\pi\text{-}\pi\text{-}\pi\text{-}\pi$, 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 desery 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, $\text{כִּי־אַתָּה־אֱלֹהִים}$, 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. וַיִּשְׁׁרָא 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. *h.* 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. לְבַיְתֶיךָ § 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. לְבַיְתֶיךָ § 254. 9.

9. Beginning of the second stanza. לְבַיְתֶיךָ *lead me*, the word is prevailingly used of divine guidance. לְבַיְתֶיךָ 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. קָרָא . Gesenius assumes a root קָרַע , and makes this a Kal part. Others make it a Pi. part. with ע omitted from קָרַע , to *watch, lie in wait*, comp. § 93. קָרָא § 46, K'thibh קָרַע , K'ri קָרַע § 150. 1 (p. 181), as fut. in Prov. 4:25, קָרָא . 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 אֲנִי הוּא (אֲנִי הוּא), K'ri אֲנִי הוּא . אֲנִי הוּא . 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. 6, 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. חַסְדֵי־יְהוָה 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־בְרִיחֵי־יְהוָה, 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־בְרִיחֵי־יְהוָה, the rebuke of God, not uttered in words, but shown by his dealings, the inflictions of his providence.

3. אֲנִי־בְרִיחֵי־יְהוָה § 141. 3. אֲנִי־בְרִיחֵי־יְהוָה, 3 pers. Pual pret., *I am one who has drooped*, § 279. a, or abbreviated from אֲנִי־בְרִיחֵי־יְהוָה, either a verbal adj. or a Pual part. with *an* 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־בְרִיחֵי־יְהוָה 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־בְרִיחֵי־יְהוָה. Both body (אֲנִי־בְרִיחֵי־יְהוָה) and soul were affected by this terror.

7. *I am already weary*, and if matters continue so, *I will make my bed swim*. אֲנִי־בְרִיחֵי־יְהוָה *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־בְרִיחֵי־יְהוָה refers to the dimness of the eye produced by physical exhaustion or mental suffering. אֲנִי־בְרִיחֵי־יְהוָה, 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־בְרִיחֵי־יְהוָה, their plans for his

destruction would be abortive, and might as well be abandoned. אֲרַפֵּה , for God had heard and would save. בְּקוֹל *voice of my weeping*, i. e. my loud weeping.

11. וְעָזְבוּ , they shall be brought to shame by the frustration of their plans. וְעָזְבוּ , by a divine retaliation they shall suffer the very thing which they have inflicted upon him, vs. 3. 4. וְעָזְבוּ , 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. וְיִצְעַק § 193. 2, is supposed by some to characterize the style of composition. הִצְעִיק = הִצְעִיק *to celebrate*, hence 'a song,' or הִצְעִיק *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; הִצְעִיק *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. וְעַל־מִצְעָתִי , not = וְעַל־מִצְעָתִי *concerning the affair of*, i. e. concerning, but *concerning the words of*. In vs. 4-6 the Psalmist clears himself of a slanderous charge. עִזְבֵּי , 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. זָרַקְתִּי הוֹי denotes enlargement, positive salvation, לִי־נָצַחַת 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. $\text{קָרַנְתִּי כַּלְבָּיִם}$ *rend as a lion*, the most formidable and savage beast of prey, *my soul*, because the life was the object of attack. שֹׁבְרֵי־עֲצָמוֹת *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. $\text{אִם־אֲנִי־אֲשָׁמוּם}$ may refer back to the title, 'the words of Cush,' or to what follows, and is more fully explained in the next verse. $\text{בְּיָדַי־אֲנִי־אֲשָׁמוּם}$ *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 $\text{וְהָיָה־לִּי־כִּי־אֲשָׁמוּם}$ with $\text{אִם־אֲנִי־אֲשָׁמוּם}$, not with $\text{אִם־אֲנִי־אֲשָׁמוּם}$ 'him who treated me ill.' $\text{וְהָיָה־לִּי־כִּי־אֲשָׁמוּם}$, Eng. Ver. makes Vav adversative and the clause parenthetic. More recent interpreters regard Vav as copulative, and render $\text{וְהָיָה־לִּי־כִּי־אֲשָׁמוּם}$ *to spoil*, a sense which nowhere else occurs in the verb, but is justified by its derivative $\text{וְהָיָה־לִּי־כִּי־אֲשָׁמוּם}$ *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. $\text{וְהָיָה־לִּי־כִּי־אֲשָׁמוּם}$ § 60. 2. *a*. The future has a jussive sense, as is shown by the following אֲשָׁמוּם and $\text{וְהָיָה־לִּי־כִּי־אֲשָׁמוּם}$. 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. $\text{וְהָיָה־לִּי־כִּי־אֲשָׁמוּם}$, complete, helpless, and contemptuous destruction, as of something vile and worthless. $\text{וְהָיָה־לִּי־כִּי־אֲשָׁמוּם}$ *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. קָם , see on 3:8. אָרָם , 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*. קָם , 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*. עָלַי , 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. קָם congregation of nations, i. e. all nations, either as spectators, or themselves to be judged. קָם , 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. יָרָם , trans. or intrans. and עָלַי , 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. יָרָם 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. יְהוָה *God judges*, does justice to the righteous, or, *God is a righteous judge*. יְהוָה 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 יְהוָה be the subject, *God is a God who is angry every day*.

13. אֲשֶׁר-עָשָׂה *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 אֲשֶׁר עָשָׂה into an asseveration. In an oath, see on Gen. 42 : 15, אֲשֶׁר has a negative sense, and אֲשֶׁר עָשָׂה an opposite or positive sense; *surely he will return, sharpen his sword, will again sharpen it*, § 269. a.

14. אֲשֶׁר-עָשָׂה *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. אֲשֶׁר-עָשָׂה *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. אֲדַבֵּר § 201. 2, plur. suf., the Psalmist speaks not merely for himself as an individual, but for all the people of God, or for all men. אֲדַבֵּר , 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. אֲדַבֵּר § 132. 1. This word has greatly embarrassed interpreters. Some make it 3 f. pret. for אֲדַבֵּר , as אֲדַבֵּר 2 Sam. 22:41 for אֲדַבֵּר , 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 אֲדַבֵּר , 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. אֲדַבֵּר for אֲדַבֵּר or אֲדַבֵּר , as אֲדַבֵּר Gen. 46:3 for אֲדַבֵּר § 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. אֲדַבֵּר , 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. אֲדַבֵּר , 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. **הָאֵלֹהִים** § 183. *c*, figure from human organs of construction. **הָאֵלֹהִים** § 247. **בְּיָמֵינוּ** § 86. *b* (2 m. s.).

5. **יְהוָה**, 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** § 265. *a*. **עַל־מַדְבַּע** 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, **הַצֹּבָאִים** for **הַצֹּבָאִים**, or as it is once written, **צֹבָאִים**, and **הַצֹּבָאִים** for **הַצֹּבָאִים**; also one word of rare occurrence, **הַצֹּבָאִים**, equivalent in sense to the more usual and prosaic **הַצֹּבָאִים**. 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. **הַצֹּבָאִים** cannot agree with **הַצֹּבָאִים**, 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. קִי־יָמִינִי קִי־יָמִינִי . 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. לָמָּה , see on Nah. 1:2. That God was *his God* was itself a plea why he should be heard. לָמָּה § 231. 4. *a.* לָמָּה , for which $\sigma\alpha\beta\alpha\chi\theta\alpha\rho\acute{\iota}$, לָמָּה Matt. 27:46 is the Chaldee equivalent. לָמָּה may agree directly with the subject of the preceding verb, or the interrogation may be repeated, 'why art thou *far*, etc.' לָמָּה , 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. עֵלֵינוּ . 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. עָרֵב־נַפְשׁוֹ , despicable and helpless, liable to be crushed. Comp. Isa. 41 : 14, 49 : 7, 53 : 3.

8. $\text{מַגִּידֵי$, 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. מַגִּידֵי , 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. יָצָא . The taunt was just. They may well say, God has delighted in me, *for* thy kind care was bestowed upon me from my birth. מִבְּרֵחַ § 157. 1, *thou art my breaking forth*, i. e. the one who brought me forth. וְיָצָא־לִי , giving me ground for trust, before I was capable of its conscious exercise, by thy gracious dealings with me.

11. וְעַתָּה , 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 וְעַתָּה is coördinate with the first, and both are dependent on וְעַתָּה וְעַתָּה .

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. וְעַתָּה , 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. וְיָדָוּ , the proof that he is, as he has just declared, at the very point of death. $\text{וְיָדָוּ} \text{ § 275. 2 or § 277. } \text{וְיָדָוּ}$ 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 וְיָדָוּ as a plur. part. from דָּוָה , 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 וְיָדָוּ or וְיָדָוּ 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 וְיָדָוּ 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 וְיָדָוּ , and the K'thibh וְיָדָוּ . De Rossi (Variae 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. וְיָדָוּ , not his bones but his foes. וְיָדָוּ , see on Gen. 44 : 34, *gaze at me*, feast themselves with the spectacle of my misery.

19. וְיָדָוּ , 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. וְיָדָוּ , for Daghesh-forte conjunctive, see on 6 : 7.

20. וְיָדָוּ § 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. בְּחַיְוֹתָי , 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. יְחִידְךָ , 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. $\text{מִקְרֹנֵי הַבָּאִים}$ for $\text{מִקְרֹנֵי הַבָּאִים}$, 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 יְחִידְךָ . יְחִידְךָ , 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. וְיִשְׁבְּחֵךָ *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. וְיִשְׁבְּחֵךָ § 92. c.

26. מִמֶּנִּי *from with thee*, not merely respecting thee, but derived from thee. וְיִשְׁבְּחֵךָ , change of person, § 279.

27. וְיִשְׁבְּחֵךָ , 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. וְיִשְׁבְּחֵךָ , 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. וְיִשְׁבְּחֵךָ *remember the evidence now afforded of Jehovah's grace to his suffering servant*, or remember God himself, whom the heathen have forgotten, 9:18. וְיִשְׁבְּחֵךָ , see on 2:8. וְיִשְׁבְּחֵךָ , 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. זַרְעֲךָ, *seed*, the descendants of those just spoken of, or posterity in general. וְעָרַבְתָּ אֵת הַלְלָתְךָ לַיהוָה לְדֹרֹתָיִךְ, *it shall be related of the Lord to the next generation*; the LXX connect the following אֲשַׁבְּרֶנּוּ with this verse, γενεὰ ἢ 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. וְיָבִיאוּ, 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. לִבְיָשָׁר , 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. נְשֵׁי־יָפְיָו 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. אֲנִי־אֲמַר is governed by אֲנִי־אֲמַר , not by אֲנִי־אֲמַר , which is forbidden by the accents. אֲנִי־אֲמַר may govern אֲנִי־אֲמַר , or it may stand absolutely, *I am saying* : my works are or let them be *for the king*, or *respecting the king*. אֲנִי־אֲמַר § 247. אֲנִי־אֲמַר my tongue is, or may it be the pen, etc., i. e. rapidly record the language of my thoughts.

3. אֲנִי־אֲמַר 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 , שָׁפַח־שָׁפַח . A like formation from $\text{פָּעַץ} = \text{פָּעַץ}$ § 168, would yield פָּעַץ־פָּעַץ , comp. the related adjective פָּעַץ־פָּעַץ . The first Yodh then receives Kamets Iihatuph 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. פָּה־פָּה־פָּה § 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. פָּה־פָּה 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. פָּה־פָּה § 274. 2. *c*, in the royal dignity thus securely girt about him he should press on to valiant deeds and victories. פָּה־פָּה , either *pass on, press through, or prosper*; if the latter, it will qualify the following verb, § 269. *a*. פָּה־פָּה , either in the military chariot or on the war horse, Hab. 3 : 8, Rev. 19 : 11. פָּה־פָּה § 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. פָּה־פָּה , 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. מִיִּשְׁרָיִךְ § 266. 1.

6. מִיִּשְׁרָיִךְ depends on מִיִּשְׁרָיִךְ, the intervening words forming a parenthesis. : מִיִּשְׁרָיִךְ, the same who is addressed, but here reverentially spoken of in the third person, see on Gen. 41:13.

7. מִיִּשְׁרָיִךְ § 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, § 256. *b*, or *thy throne is the throne of God*.

8. מִיִּשְׁרָיִךְ, 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. מִיִּשְׁרָיִךְ might be a vocative, as in ver. 7, but it seems better to make it the subject of the preceding verb. : מִיִּשְׁרָיִךְ *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. מִיִּשְׁרָיִךְ *all thy garments are myrrh*, etc., so filled with these perfumes that they appear to consist of them. מִיִּשְׁרָיִךְ, palaces of ivory, the rooms of which were wainscoted or adorned with ivory, comp. 1 Kin. 22:39, Am. 3:15. מִיִּשְׁרָיִךְ § 199. *b*, is by some thought to be an abbreviated plural for מִיִּשְׁרָיִךְ *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. מִיִּשְׁרָיִךְ 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, § 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. מִיִּשְׁרָיִךְ § 14. *a*, § 24. *b*. מִיִּשְׁרָיִךְ, 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. רַב , a familiar form of address adopted by seniors, Ruth 2 : 8, or by teachers and advisers, Mat. 9 : 22.

12. וַיִּשְׁתַּחֲוֶה and let the king desire, equivalent to, so that he may desire. וַיִּשְׁתַּחֲוֶה § 201. 2, comp. Gen. 39 : 2. וַיִּשְׁתַּחֲוֶה § 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 Abah 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 בְּנֵי־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, בְּנֵי־צִיּוֹן , 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. בְּבֵית־אָבִיהָ , for sense of prep. see on Gen. 2 : 18. בְּבֵית־אָבִיהָ § 65. *a*, *sufl.* 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. בְּכָל־אֶרֶץ , 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. וְיִשְׁתַּחֲוֶה 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. סֶלֶם לְדָוִד , prep. as in סֶלֶם לְדָוִד 3 : 1, *by Solomon*, lit. 'belonging to Solomon' as its author. אֲשֶׁר לְפָנֶיךָ , 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. יְיָ 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. בְּנֵי מַלְכֵךְ § 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. יְיָ , the form of petition is exchanged for that of confident assertion. יְיָ אֱלֹהֵינוּ *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. בְּיַד יְיָ *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. בְּפֶרֶךְ יְיָ belongs to both clauses of the verse, and is qualified by בְּפֶרֶךְ יְיָ § 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. שִׁפְטוּ *judge*, do justice to. $\text{בְּנֵי אֲנָשִׁים עֲנִיִּים}$ *sons of the needy*, not merely poor, but born in poverty, and therefore without rich and influential friends.

5. יְהוָה , *snf.* 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. עִם הַשֶּׁמֶשׁ *with the sun*, as long as it exists, comp. Dan. 3 : 33. עִם הַיָּרֵחַ *before the moon*, as long as it is present and shines upon them. לְעוֹלָם וָעוֹלָם , 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 הָרַר הָרַר Ex. 3 : 15, Prov. 27 : 24, or the more usual דָּרָה דָּרָה § 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. יָרֵד § 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 עַמֵּי הַבְּרָזִל , rude and barbarous tribes, shall own his sway. $\text{עַמֵּי הַבְּרָזִל יִשְׁתַּחֲוּוּ}$, 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. עַמֵּי הַבְּרָזִל , see on Isa. 40 : 15. יָרֵד , the same phrase is used of the payment of tribute, 2 Kin. 17 : 3; the same verb with שָׁבַר , 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. שָׁבַר 1 Kin. 10 : 1.

11. יָרֵד , see on 45 : 12.

12. יָרֵד . The homage thus yielded to him by every nation, is due

to his character as a ruler. *They shall serve him because, etc.* אֲשֶׁר § 285. 3.

14. אֲשֶׁר § 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. אֲשֶׁר, 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. אֲשֶׁר, the jussive, as in ver. 15, is conditional. אֲבַנְנָה, some render *abundance*. A like rapid increase of its inhabitants. אֲשֶׁר the city, the abode of men, comp. Num. 24 : 19.

17. אֲשֶׁר, apoc. fut. see on ver. 8. אֲשֶׁר, see on ver. 5. אֲשֶׁר K'ri, אֲשֶׁר K'thibh. אֲשֶׁר § 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. אֲשֶׁר § 271. a, the sentence is taken from Num. 14 : 21.

20. אֲשֶׁר § 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* (אֲשֶׁר 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 אֱלֹהֵינוּ, David's calling Christ his Lord implies the mysterious constitution of his person, Mat. 22 : 45. 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. אֲנִי. 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. עֵצֶךָ *the rod*, as an instrument of chastisement, or as others suppose, in the sense of עֵצֶךָ 'sceptre,' though עֵצֶךָ 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. עַמְּךָ *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־עֹזֶךָ *day of thy power*, when it is exerted, or *of thy host*, the marshaling of thy forces. עֲדָרֶיךָ *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 עֲדָרֶיךָ has the same sense as the phrase here used (עֲדָרֶיךָ as in עֲדָרֶיךָ Ps. 45 : 15). מִבֶּטֶן *from the womb of morning*, from which the dew is poetically represented as born; others take the prep. in it's comparative sense, § 260, *more than the womb*. יְמֵי־עֹזֶךָ , 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. שׁוּבָה אֲשֶׁר , it is an oath that he never will recall. כְּמִנְחָה § 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. וְיָרֵם , 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 גּוֹיִם 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; $\text{הַרְחֵם אֶת הָאָרֶץ}$ might then be rendered *the wide earth*, as $\text{הַרְחֵם אֶת הַיָּם}$, 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. $\text{אֵלֶיךָ} \text{ § 263. 2, action already begun but to be continued in the future, } is\ she\ not\ crying?$

2. Wisdom occupies the most conspicuous positions, near the great thoroughfares, addressing the multitudes of passers by. $\text{בְּכָל־הַדֶּרֶךְ} \text{ § 238. 1. } a, \text{ see on Ps. 1:3, Gen. 41:1; we speak in the same sense of houses being on the street. } \text{בְּמִסְלָחַי} \text{ place of paths, where they meet or cross; others, within the paths, not only on eminences by the roadside, but in the very road itself.}$

3. $\text{בְּכָל־הַדֶּרֶךְ} \text{ § 97. 1, § 136. 1.}$

4. $\text{בְּכָל־הַדֶּרֶךְ} \text{ § 207. 2. } e.$

5. $\text{בְּכָל־הַדֶּרֶךְ} \text{ § 208. 3. } d. \text{ } \text{בִּינָה} \text{ may denote the intellectual faculty, } cause\ your\ heart\ to\ understand, \text{ or better, as parallel to } \text{בְּכָל־הַדֶּרֶךְ}, \text{ intelligence, that which is rational and sensible, which men are exhorted to } perceive\ or\ attend\ to.$

10. $\text{בִּינָה} \text{ § 264, qualifies the verb understood. 13. } \text{בְּכָל־הַדֶּרֶךְ} \text{ § 166. 2.}$

17. $\text{בְּכָל־הַדֶּרֶךְ}, K'thibh \text{ has the 3 fem. suf., the indirect mode of speaking, for which the K'ri substitutes the first person. See a like instance, Judg. 16:18. } \text{בְּכָל־הַדֶּרֶךְ} \text{ § 111. 2. } b. \text{ } \text{בְּכָל־הַדֶּרֶךְ} \text{ § 105. } c. \text{ } \text{בְּכָל־הַדֶּרֶךְ}, \text{ the old rendering, } solid, \text{ durable, is still preferred by many critics, and is most directly deducible from the signification of the root: others adopt the sense of } splendid.$

21. בְּכָל־הַדֶּרֶךְ 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. $\text{בְּכָל־הַדֶּרֶךְ} \text{ § 207. 2. } b.$

25. $\text{בְּכָל־הַדֶּרֶךְ} \text{ § 263. 1. } b.$

35. $\text{בְּכָל־הַדֶּרֶךְ}, K'thibh \text{ plur., inasmuch as the preceding singular is to be taken distributively, § 275. 6; the K'ri substitutes } \text{בְּכָל־הַדֶּרֶךְ}.$

JOB. CHAPTER III.

2. בְּכָל־הַדֶּרֶךְ , 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. עָלַי, without the article because it is in the construct before a relative clause with the relative omitted, § 255. 2. אֶתְּלִילָה § 35. 1. וְעָלַי § 285. 3, it is a more natural construction, as well as more poetical, to read 'which said,' than 'in which one said.' נָקְרָא, 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. אֶתְּלִילָה *be darkness*, i. e. be no day at all. תִּשְׁקֶהָ *seek it*, to bring it out of this darkness into which he had wished it converted. אֶתְּלִילָה 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. אֶתְּלִילָה occurs only in this place, though common in Arabic.

5. אֶתְּלִילָה, 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. אֶתְּלִילָה, compounded of לָהּ and אֶתְּ, § 195. 3; others derive it from אֶתְּלִילָה, supposing that it was prolonged from אֶתְּלִילָה, as אֶתְּלִילָה from אֶתְּלִילָה. אֶתְּלִילָה, in the judgment of many interpreters, not merely a single cloud, as אֶתְּלִילָה, 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.* אֶתְּלִילָה, some make = 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 בָּרַח *to be burned*, then *to be black*, § 187. 2. e, hence *obscurations*. Let it suffer preternatural and alarming eclipse.

6. לֹא יִשְׂמַח § 109. 2, § 172. 4, Kal apoc. fut. of שָׂמַח *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 לֹא יִשְׂמַח from שָׂמַח . $\text{מִסְפָּרֵי הַיָּמִים}$ *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. וְעֵינֵי הַדָּוָן *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. בְּטֶנְאִי *my womb*, that which bare me. וְנִסְתָּרָה , 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 וְנִסְתָּרָה , וְנִסְתָּרָה , and the preterite וְנִסְתָּרָה .

13. לֹא יִשְׂמַח *for* depends on the implied wish that he had been suffered to perish uncareed for. וְנִשְׁבַּח *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. וְהִבְנוּ *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. וְהִבְנוּ , 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. אֲשֶׁר־בְּיָמָיו § 271. 1, § 273. 1.

16. בְּעֵינַי . 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. שָׁמָּה *there*, i. e. where kings, counsellors, etc. are, the place or state of the dead. Mark the change of tenses.

18. וְעַתָּה § 122. 1.

19. וְעַתָּה , not predicate, *the same*, which is not the meaning of the pronoun, but copula, § 258. 2. וְעַתָּה § 201. 2.

20. וְעַתָּה , 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. וְעַתָּה , change from participle to future with Vav Conversive, § 282. c.

23. וְעַתָּה , 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. וְעַתָּה , 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. וְעַתָּה , 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. וְעַתָּה , confirmatory; life is continued to those who are in this condition, *for such is my case*. וְעַתָּה *before*, sooner than; perpetually repeated, with greater frequency than his regular food. וְעַתָּה , fut. in its frequentative sense, § 263. 4, so וְעַתָּה § 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 (וְעַתָּה fut.) realized in his experience. He endures all that he has ever conceived that is frightful. וְעַתָּה § 172. 3, § 271. 2. וְעַתָּה § 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. וְעַתָּה § 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. וְיִגְעַרְךָ § 150. 2 (p. 181), § 172. 1. $\text{וְיִתְּנֶנּוּ לְךָ}$ § 105. *a* and *c*.

3. וְיִגְעַרְךָ § 235. 3 (4). וְיִגְעַרְךָ , definite for a large indefinite number. וְיִגְעַרְךָ § 263. 2, as their disposition is unchanged, he anticipates a continuance of the same treatment, see on Gen. 44 : 7. וְיִגְעַרְךָ , word of doubtful meaning. The Eng. Ver. renders it 'make yourselves strange,' comp. וְיִגְעַרְךָ . From Arabic analogies some explain it to mean *stun*, *astonish*, 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. וְיִגְעַרְךָ . 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. וְיִגְעַרְךָ cry at present with every prospect of continuing to do so in

the future, § 263. 2. צָעַל , governed directly by the verb; this was the cry that he uttered. Comp. in English, to cry murder!

8. The preterite $\text{צָעַל$ describes what God has already done; the future $\text{צָעַל$ 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. $\text{צָעַל$ § 105. c.

16. צָעַל , $\text{צָעַל$ § 263. 1, futures relative to the preceding pret. צָעַל , *I called, he would not answer, I had to supplicate.*

17. צָעַל *my breath*, others, *my spirit*, as excited and querulous. צָעַל , pret. § 31, *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. צָעַל might be Kal pret. of צָעַל 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 צָעַל 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 עַל , 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. צָעַל , 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. צָעַל , the plur. verb shows that the sing. subject must be understood as a collective.

20. צָעַל , not an infin. from צָעַל *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. צָעַל , 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. וְיָדַעְתִּי , pron. emphatic, § 243. 1 ; Vav connects it with ver. 22, the intervening verses being parenthetical, '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.*' וְיָדַעְתִּי § 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. וְיָדַעְתִּי *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. וְיָדַעְתִּי , 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. וְיָדַעְתִּי , 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. כֵּן , adverbially *thus*, in the manner in which it is now perishing ; others regard the fem. as standing for the neuter, and refer it to וְיָדַעְתִּי *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. וְיָדַעְתִּי *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. אֲנִי § 243. 1, I, the very person whom you think abandoned of God. אֲנִי for me, on my side. אֲנִי, pret. relative to preceding future, shall have beheld. אֲנִי, 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. אֲנִי 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. אֲנִי 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. אֲנִי K'ri, אֲנִי K'thibh, with the abbreviated relative, § 74; others, with less probability, think it to be a modified form of the word אֲנִי the Almighty.

SONG OF SOLOMON. CHAPTER I.

1. אֲנִי § 251. 2. a. Marg. see on אֲנִי Gen. 1 : 1.

3. אֲנִי in respect to odour thy ointments are good; thy name is ointment, etc.

4. אֲנִי, abstr. for concrete, the upright; others take it adverbially, they love thee uprightly, sincerely.

6. אֲנִי, the abbreviated relative, § 74, here used as a conjunction, § 239. 1. אֲנִי § 188.

7. אֲנִי § 209. 1. a. 8. אֲנִי § 245. 2, § 260. 2 (2).

9. אֲנִי § 218, the fem. has a collective sense, § 198.

15. אֲנִי thy eyes are doves. 17. Marg. see on Judg. 13 : 18.

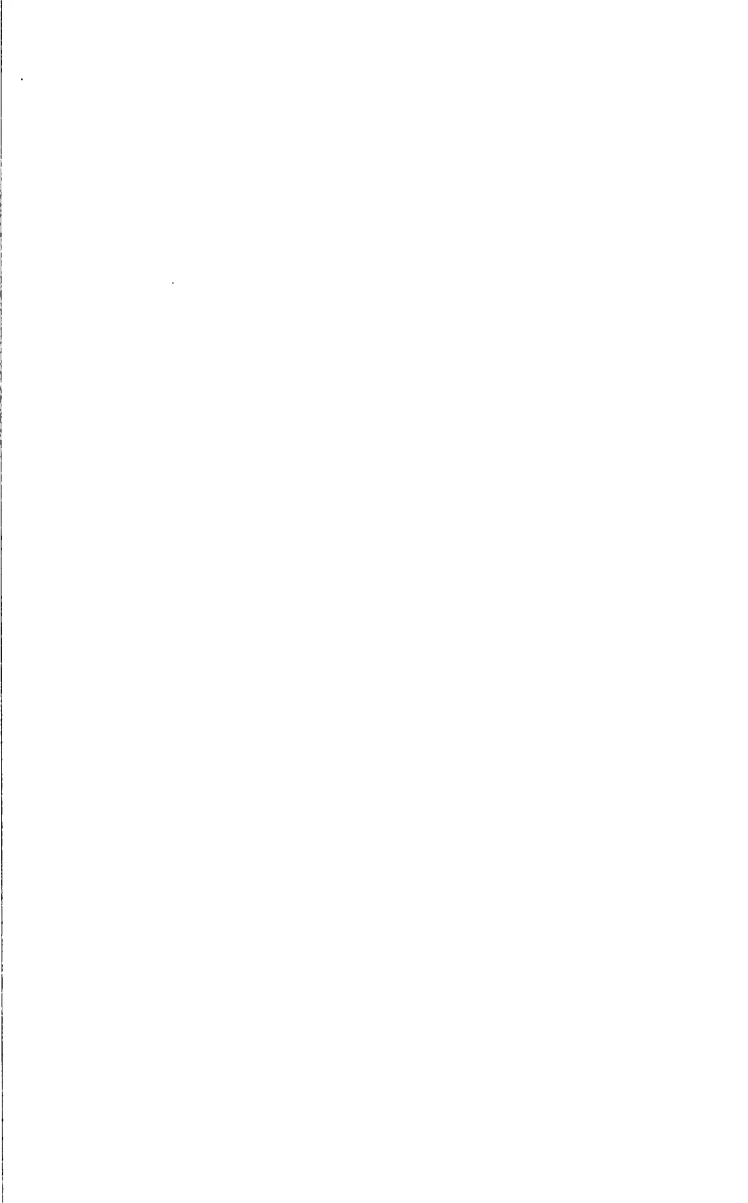
CHAPTER II.

1. הַפְּרִיץ § 246. 1. *a*.
4. Marg. see on Gen. 44 : 10.
5. הַיָּצִיחַ, 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. קָרִי, K'ri, לִבִּי K'thibh, § 220. 1. *b* (2 per.).
14. Marg. see on Judg. 13 : 17.

THE END.







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