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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, **הָרַגְתָּ** *ye* (masc.) *have killed* consists of **הָרַגְ**, the ground form of the Kal pret. § 82. 1 and **תָּא** abridged from 2 m. pl. pron. **אַתֶּם** § 85. 1. *a* (1), the former losing its pretonic Kamets in the combination § 85. 2. *a* (4). And **יִהְיֶה** *they* (masc.) *will kill* consists of **יִ** from 3 m. pron. **הוּא** § 85. 1. *a* (2), which before a vowelless letter becomes **יְ** § 85. 2. *a* (1), and **הָרַגְ** const. inf. § 84. 2, the basis of the future § 84. 3, which loses its vowel § 85. 2. *a* (2) before **י** abridged from the plur. ending **יָ** § 85. 1. *a* (2).

In order to save beginners the needless labor, discouragement, and loss of time incident to using a dictionary, before they have learned to trace the forms, with which they meet, to their roots or stem-words, a special vocabulary has been prepared for the first passage selected from the Old Testament, Gen. i.-iii., explaining every word in connection with the verse

in which it first occurs. The student who masters, as he should, each verse as he proceeds, and is careful to remember what he has acquired, will, at the end of these three chapters, be acquainted with 250 words, most of which are of frequent occurrence. And if he steadfastly pursues this method to the end of the *Chrestomathy*, continuing to hold all the ground that he has gained and keeping in memory the words which he has learned, he will find himself in possession of a considerable proportion of the entire stock of words contained in the Hebrew Bible, and will be able to read in almost any part of it with tolerable ease.

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, the knowledge of the language being thus applied, 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, יִשְׁבֹּת, נָשָׂא, נָשְׂא, נָשָׂא, נָשָׂא, נָשָׂא, יִקְשׁוּן, בָּאֵשׁ, עֲשֵׂה,
עֲשֵׂה, קָשָׁט, שָׁנְאִי, שָׁכַן.

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

בָּאָר, לְאֵדְנִי, הָאִסְפָּסְפָה, הַלְכוּא, אֲוִיל, אֲוִן, אִיחָן, הַזֶּה, לֹו, וַיִּשֶׁר,
וַיַּחַל, נִאֲוָה, עֵוֶן, שִׁוּוּ, לְאִמֹר, עֲלָה, תָּנֹךְ, פָּלִי, זֶה, הַזֶּה, אֲקִסְיָם,
מַלְכָה, מַלְכָה, אֲנָחַר, צִנְאָר, יִרְאוּ, חָטָא, גִּיָא.

KAMETS AND KAMETS HHATUPH § 19. 2.

יָקָם, מְלָכִים, דְּבִקָה, הָת, פָּרָשׁ, פִּקְדָנִי, נְהָרִי, שְׁכָנָה, שְׁמָה, וְבָזִים.

יִקְטִיל, יִקְטֹל (2), אֶתְקַטֵּל, נִתְקַטֵּל, תִּתְקַטְּלֶנָּה (2), תִּקְטִילֵהוּ, יִקְטֹל, יִתְקַטֵּל, תִּתְקַטְּלֵי, תִּקְטִילֵי, אֶתְקַטֵּל, תִּתְקַטְּלוּ, נִקְטִיל.

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.

קטלחן (3), חקטלי (5), קטלנה (2), נקטלחם, חקטלו (2), חקטלח (4), יקטיל, חקטלנו, חקטלנה, חקטלח (2), קטול (2), חקטלה, אקטיל, חקטלחם (2), חקטל (8), יחקטל, חקטל (4), יקטילו, חקטילה, חקטלי, חקטלנה (12), קטלנו (3), חקטל (10), מקטל (3), חקטילו (2), חקטלה, נקטיל, חקטל (2), חקטלו, מקטיל, חקטיל (2), נקטלה, קטלו (5), אקטל (5), אחקטל, חקטילי, נקטלח (2), חקטלו (5), נחקטל, מחקטל, חקטילו, חקטלחם, חקטלנה (2), נקטלו, קטלחי (3), יקטל (5), נקטל (7), חקטלנה (2), חקטלו (2), חקטלו (2), חקטלנו (2), נקטלחי, קטלי (2), נקטלחן, קטלח (6), יקטלו (5), חקטילי, חקטלחן (2), יחקטלו, קטל (11), קטלה (3), נקטלנו, חקטלחי (2), קטלחם (3), יחקטלו, חקטלחי, חקטלי, חקטלחן (2), חקטלחי.

6. ADDITIONAL EXAMPLES.

See the Vocabulary, pp. 57 ff. for the meanings of the verbs in this and the following exercises.

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., יִשְׁבִּין or יִשְׁבֶּן.

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

3. When the final radical is *ו* or *ח* 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., הַשְּׁבַחְתִּי הַשְּׁבַחְתִּי.

נִסַּר, הִבְדִּילוּ, דִּבְקַחְתֶּם, הִחַקְתֶּם, יִמְשֹׁל, יִבְדֹּל, שְׂבָן, תִּלְבִּישׁ, תִּשְׂכִּילוּ, יִשְׂרְצוּ, רִמֵּשׁ, הִשְׁבִּיחַ, שְׁמֹר, הִדְבִּקְתִּי, מִקְדַּשׁ, לְבוּשׁ, נִכְבְּשָׁה, אֲמַטִּיר, תִּפְרַחְתִּי, תִּלְבַּשְׁתִּי, קִדַּשְׁתֶּם, הִבְדִּילָהּ, שְׁמֵרְנִי, מִדְּבַק, יִקְדַּשׁוּ, תִּלְבַּשְׁנָה,

הַקָּדָשׁ, הַשְּׂבִיל, הַשְּׂמֵרָה, שְׂפָתַי, מִשְׁלֵת, תִּסְגֶּר, הַתְּקַדְּשׁוּ, כִּבְשׁ,
הַשְּׂבִתָּנוּ, סָגְרוּ, הַסְּגִיר, יִכְפּוּשׁ, יִתְקַדְּשׁוּ, תִּשְׂכַּנְּהוּ, שְׂבָחָה, יִקְדָּשׁ,
מִמְטִיר, הַבְּדִל, נִבְדֵּל, הַשְּׂבָחִים, יִקְדָּשׁ, אֲשַׁחֲמַר, הַמִּשַׁל, סָגְרוּ, אִקְדָּשׁ,
שָׁלַל, נִשְׂבָּחוּ, יִשְׂכַּנְּנוּ, סָגְרוּ, שְׂמֹר.

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.

מָשַׁל, שָׁכַן; שְׂבָחָה, דִּבְּקוּ, נִשְׂמְרוּ, לְבַשְׁתֶּם; הַקְּדָשְׁנוּ, שְׂמַרְתֶּי;
הַתְּקַדְּשֵׁה, קִדְּשֵׁה, מָשַׁלְה, יִשְׂמַרְה, תִּמְשַׁלְה, אֲשַׁכְּדֶה, יִקְדָּשׁ, תִּדְבַּק,
תִּלְבָּשֵׁי, יִדְבְּקוּ; יִשְׂבָּחוּ; יִסְגְּרוּ; יִקְדָּשׁוּ; תִּדְבַּקְיִן, תִּשְׂמְרוּיִן, הַשְּׂמַרְה.

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.

וְשָׂרַץ, וְכִבְשׁוּ, וְהִבְדִּילְתֶּם, וְיִקְדָּשְׁתִּי, וְיִמְטֵר, וְיִשְׂבֹּת, וְיִקְדָּשׁוּ, יִדְבַּק,
תִּשְׁלַל, אֲשַׁכְּנֶה, נִסְגְּרָה, וְאֲשַׁחֲמַרְה, שְׂמַרְה.

9. PARADIGM OF קָטַל WITH SUFFIXES.

קָטַלְתִּי, קָטַלוּ, קָטַלוּ, קָטַלְתֶּם, קָטַלְתִּיהוּ, קָטַלְתִּים (2), קָטַלְתֶּהוּ, קָטַלְתֶּהוּ,
קָטַלְתִּים, קָטַלְתֶּהוּ, קָטַלְתֶּנוּ, הַקָּטַלְתֶּנוּ, קָטַלְתִּי, קָטַלְתִּנוּ (2), יִקְטַלְתֶּהוּ.

וְחַמְרוֹ, יַעֲמֵדוּ, עֵזָב, יֵאמֶר, תַּעֲבֹדוּן, יֵאֲכֹלוּן: עֵזָבָה, וַיַּעֲמֵדוּ,
וַיַּעֲמֵדָה, תֵּאֱמַל, תִּחְמַד.

12. PE GUTTURAL VERBS WITH SUFFIXES.

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

וַיַּעֲבֹדוּ, וַאֲכַלְחִם, וַאֲחַמְדִּם, וַיִּהְפְּלוּ, וַיַּעֲבֹדוּ: עֵזְבָהוּ, אֲמַרְכֶם,
הַעֲבֹדְתִי, יֵאֲכֹלוּ, יֵאֲכֹלוּ, וַיַּעֲבֹדוּ, תַּעֲבֹדֶם, וְהַעֲמַדְתִּיהוּ, וַיַּעֲבֹדָה,
אֲכַלְחִי, עֵזְבְתִי: עֵבְדוּ, הָאֲמִירָה, אֲכַלְהוּ, הַעֲבֹדְתִי, הַפְּלוּ, הָאֲכֹלְהוּ,
וַיַּעֲבָה, אֲכַלְחִי, אֲכַלְחִהוּ, עֵבְדָה, עֵזְבְתִים, עֲמַדוּ.

13. AYIN GUTTURAL VERBS.

צִעֲקָה, יֵאָהֵב, בָּרַכְנוּ, צִעֲקָה, וַיִּגְאֹלוּ, וְהִתְפַּרְדּוּ, גָּרַשׁ, וַיִּצְעֲקוּ,
וַיִּצְעֲקוּ, בָּרַכְי, גָּרַשְׁתָּ, תִּבְרַךְ, צִעֲקִי, וַיְבַרְכֶתֶם, וַיִּגְרַשׁ, מִחֲבַרְצָה,
מִצִּעֲקָה, וַיִּגְאֵל, מִפְּרֹד, גָּרְשׁוּ, בָּרוּךְ, יִרְחֹק, וַיִּפְרְדוּ, הַפְּרֹד, תִּאֲהַבְיוּ,
אֲבָרְכָה.
בָּרַכְנִי, גָּרַשְׁתִּיו, אֲהַבְחֶךָ, בָּרַכְנוּכֶם, הַפְּרִדּוּ, וַיִּגְרַשׁוּם, גָּאֲלוּהָ, בָּרַכְנִי,
בָּרַכְתִּיהָ, אֲהַבֶם, אֲגַרְשֶׁנּוּ, וַיִּאֲהַבְהוּ, וַיִּגְאֲלֵנָה, אֲגַאֲלֶם, אֲהַבְתֶּהוּ, גָּרַשְׁנוּ.

14. LAMEDH GUTTURAL VERBS.

וַיִּזְרַעְתֶּם, שְׁלַחְתִּי, וַיִּצְמַח, הַשְּׁמֵעַ, וְהַתְּפַקְחָה, פָּקַח, זָרַע, מִשְׁלַח,
מִשְׁמְעָה, וְהַשְׁלַחְי, זָרַעַ, אֲצַמִּיחַ, שְׁמַעַתָּה, פָּקַח, תִּשְׁלַחְנָה, שְׁלַח,
שְׁמַעִי, הַשְׁלִיחַ, אֲפַקַח, נִשְׁלַחַת, וַיִּזְרַע, וַיִּשְׁמַעַ, תִּשְׁמַעִינוּ, נִשְׁלַחַה,
וַאֲשַׁמְעֶה.
שְׁלַחְהָ, שְׁמַעְהָ, תִּשְׁמַעִיהָ, שְׁלַחְתּוֹ, וְהַצְּמִיחָהּ, שְׁמַעִנִי, אֲשַׁמְעֶהָ,
שְׁלַחְי, אֲשַׁלְּחֶךָ, הַשְּׁמִיעִנִי, הַשְּׁמִיעִנִי.

15. PE NUN VERBS.

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

וַיִּפָּח, אָחַז, תִּפְלְגָה, תִּשְׁלִי, וַיִּנְפַח, וַיִּגְעִי, תִּחַז, תִּקְחוּ, נִגְשַׁתֶּם, הַגִּיד,
וַיִּגְעִי, וְתִקַּח, הַפְּחַתֶּם, נִגִּיד, מִגֵּשׁ, גִּשַׁתָּ, קַחוּ, תִּלְי, לְקַחוּ, וַיִּנְפַח,

וַיַּגִּד, הִגְעָה, הִגִּישׁוּ, וְהִגְדִּתָּ, גָע, לָקַחְנוּ, נָתַתָּ, נָשַׁל, חָתָה, הִתְנַפֵּל,
וַיִּגְזַע, נָפַח, נָשַׁע, יִתֵּן.
וְהִפְלִיחוּ, הִגִּידוּ, נִטְעָתִים, קָתְחוּ, יִטְעוּהוּ, אָתְנָה, נִגְיָרְפוּ, וַיִּטְעֶה,
יִקְחוּם, קָתְפוּ, תִּנְהוּ, תִּלֵּם, נָתְפוּהוּ, הִפְיִלְכֶם, נִתְאָגִי, וְנִתְאִירוּ.

16. AYIN DOUBLED VERBS.

1. The addition of suffixes causes the insertion of Dagshesh-forte in a final contracted consonant; and the consequent shifting of the accent occasions the rejection of pretonic Kamets or Tsere, 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.

חִי, גִּדְוֹתִי, וְסִבְתָּם, תִּחַן, אָאָר, תִּסְפִּינָה, וַיִּקְדֹּי, אָרוּר, גָּל, הִחֹל,
הִרְעִי, הִסְבַּתָּ, הִרְעָה, תִּחַל, נָסַב, וַתְּחַלִּינָה, וְהִסַּב, הִחֹל, סָבִי, יָגַל,
וְנִסְבִּי, אָרוּ, וְסָבִי, יִחַן, מִתְגַּלְל, הִתְחַנְּנִי, הִתְמַהְמְהוּ, תְּסוּבָב,
תִּסַּב, הִחַלּוּ, נָסַב, הִתְגַּלְל, אָקָד, יִחַן, הִסְבִּי, מִתְמַהְמְהוּ, וְיָסַב,
וְיָגַל, וַתְּחַל, נִסְבָּה, יוֹאָר:
תִּזְנִי, וְגִלְגַּלְתִּיךָ, סִבְבִים, סָבִי, הִתְחַנְּנִי, הִתְמַהְמְהוּ, יִחַנְנִי, וְסָבְהוּ,
תְּסוּבְבִי, תִּזְנִי, תְּזוּנִי, יִחַןְךָ, תְּחַנְּנִים, וְיָסַבְךָ, וְיָסַבְנִי, וְיָסַבְנִי.

17. PE YODH VERBS.

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

יִלְךָ, תִּשְׁבֹּר, לָדַח, נוֹצַר, הוֹדַעְתָּ, הִשִּׁיבָה, יוֹצַר, נָשַׁב, תִּלְכְּנָה, נוֹדַע,
תִּקְלַד וְהוֹשִׁבְתֶּם, תִּישָׁן, לִכְנָה, יִדְעוּ, אָשַׁב, הוֹלִיפוּ, תִּגְדְּעִי, תִּלְעָה,
אוֹלִיד דַּעִי, שָׁב, מוֹשִׁיב, לָכַח, יִשׁוּן, תִּדְעִי, וְלִכּוֹן: וְיִלְךָ.
הוֹלִיכֶם, וְהוֹשִׁבְתִּיכֶם, יוֹדַעַם, דַּעִהוּ, וַתִּשְׁנִיחוּ, וַצְּרִתִּיךָ, יִדְעִתִּיךָ,
שָׁבְתֶכֶם, לָכַח.

18. AYIN VAV AND AYIN YODH VERBS.

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

קָמוּ, רָחַבוּ, נָחְתִי, שָׁבָה, שָׁמְתֶם, וְהִבִּיאוּ, הוֹיַח, הִמְרוּ, רָבִיא,

הֵאִירָהּ, תָּשִׁיב, אָמִית, תְּמוֹתַי, תְּעוֹפִינָה, וַיִּשְׁחֶה, הֵשֵׁב, הַבִּישׂוֹת,
 הַשִּׁבְנוּ, נָאֵר, שׁוּבִי, שִׁיחוּ, קָמְנָה, יָשׁוּם, נָשׁוּב, מוֹחַ, יוֹמֶת, מְשִׁיב,
 יְעוֹפֶה, מְמוֹחֶת, בָּא, שׁוּבָב, תְּשׁוּבוּן, וַיִּעַף, וַיִּקֶּם.
 תְּשׁוּפֶנּוּ, שְׁמוּהָ, הַמִּיחָם, הַבְּיאוּחִיחוּ, יְקִימָהּ, הַשִּׁבְנוּ, נְמוֹחַם,
 אָמְחֶהוּ, הַבְּיֹאֲלִים, שְׁמִי, הַשְּׁבִחֶיהָ, הַבְּיֹאֲלִים, שׁוּבִי.

19. LAMEDH ALEPH VERBS.

נִבְרָאוּ, יָצְאוּ, הִבְאִי, קָרְאתָ, תִּמְצָא, קָרָא, נָשָׂא, מָלֵא, יִחַבְּבָא,
 הוֹצִיא, יִרְאֶנּוּ, אֶקְרָא, בָּרָא, נִמְצָאתָ, תִּקְרָאנָה, תִּפְצְאוּ, תִּפְצְאוּ,
 נִמְצָא, מִצָּא, צָא, קָרָא, יִרְאֶה, מִלְּאֲתֶם, הִתְבַּא, תִּדְשָׂא, הוֹצִיאֶהוּ,
 הִשְׂאֵתָ, קָרְאוּ.
 הִתְבְּרִיאֶנּוּ, פִּרְאוּ, מִצְּאֲתֶם, וַיִּירְאוּ, קָרְאוּהִי, הַשִּׁיאֶנּוּ, יִקְרָאָהּ,
 קָרְאוּהוּ, הוֹצִיאֲלוּהוּ, תִּפְצְאוּ, קָרְאוּ.

20. LAMEDH HE VERBS.

בָּנוּ, פָּלוּחַם, הִינֵנּוּ, הִרְבִּיתָ, צִוִּיתִי, הִגְלִיחָה, עֲשִׂיתָן, נִרְאִי, נִהְיָה,
 תִּרְבִּי, יִפְרָה, תִּשְׁקִינָה, יִקְוִי, אֶרְאֶה, יִצְנֶה, יִרְדֵּי, נִתְרָאָה, תִּהְיֶינָה,
 יַעֲלֶה, רָאִינָה, בָּנוֹת, רָחָה, מִשְׁקָה, נִרְאָה, פָּרִי, הִעֲלֹתָ, עֲשֵׂה,
 נִגְלָה, נִיבְּנָה, גָּל, הִרְבָּה, נִתְרָא, נִיבְּנָה, וַיִּרְבֵּה.
 עֲשֵׂה, צִוִּיתָה, הִגְלִים, רְאוּנִי, הִעֲלִיחֵנּוּ, נִשְׁקֶנּוּ, וַיִּרְאוּ, יִצְנֶה, תִּכְנֶנָּה,
 יִבְלֶם, נִרְאָהוּ, הִשְׁקִינִי, הִרְאוּנִי, תִּצְוֶם, אֶשְׁקֶה, הִגְלוּחִי, הִיִּוְחֶכֶם.

21. PROMISCUOUS EXAMPLES.

לְבוֹת, נִשְׁבָּה, וַיִּשָּׁב, יוֹשֵׁב, וַיּוֹשֵׁב, הַשִּׁיבוּ, הַשִּׁיבוּ, וַיִּשָּׁב, שָׁבוּ, שָׁבוּ,
 לָרַב, הָרִיב, הִרְבִּיתָ, וְהִרְבִּיתָ, בָּאָה, רָאָה, יָשָׁב, יִפְלֵ, גָּשׁ, חִי, צֵר,
 קָחִי, תִּנְהֵ, בָּנוּ, פָּאנּוּ, בָּנוּ, תִּגִּידוּ, תִּרְעוּ, נָטַב, נָרַע, נָטַע, הִתְנַחַח.
 נִרְאָה, נְמוֹחַת, הוֹמֶת, הוֹשִׁבְתֶּם, וַיִּשָּׁב (2).

SELECTIONS FROM THE OLD TESTAMENT.

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

CHAPTER I. ✠

- 2 ✠ בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הַיְחָה לְהוֹלָה
 3 וְכֵהוּ וְהַשֶּׁשׁ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיִּבְדֵּל
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
 6 לַלַּיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהִי
 7 רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְדִּיל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
 8 וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מַעַל לְרְקִיעַ
 9 וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לְרְקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:
 10 וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 11 וַתֵּרָא הַנִּבְשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַנִּבְשָׁה אָרֶץ וּלְמִקְוֵה הַמַּיִם
 12 קָרָא יַמִּים וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 13 דְּשָׂא עֵשֶׂב מִזֵּרֶע זָרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵהוּ אֲשֶׁר זֶרְעוֹבוֹ
 14 עַל־הָאָרֶץ וַיְהִי־כֵן: וַתּוֹצֵא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזֵּרֶע זָרַע לְמִינֵהוּ
 15 וְעֵץ עֵשֶׂה־פְּרִי אֲשֶׁר זֶרְעוֹבוֹ לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
 16 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרְקִיעַ
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהִי לְאוֹת וּלְמוֹעֲדִים וּלְיוֹמִים
 18 וּלְשָׁנִים: וַיְהִי לְמְאֹרֹת בְּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בְּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה
 22 וְלַהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
 23 וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ
 24 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
 25 אֱלֹהִים אֶת־הַתַּיִתִּים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר
 26 שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בְּנִפְשֵׁי

- 23 והעוף ירב בארץ: ויהי-ערב ויהי-בקר יום השישי: פ ויאמר
 24 אלהים תוצא הארץ נפש חיה למינה בהמה ורמש וחיית-ארץ
 למינה ויהי-קו: ויגש אלהים את-חית הארץ למינה ואת-הבהמה
 26 למינה ואת כל-רמש האדמה למינה וירא אלהים כר טוב: ויאמר
 אלהים נעשה אדם בצלמנו כדמותנו וירדו בדגת הים ובעוף
 27 השמים ובבהמה ובכל-הארץ ובכל-הרמש הרמש על-הארץ: ויברא
 אלהים אדם בצלמו בצלם אלהים ברא אתו זכר ונקבה
 28 ברא אהם: ויברך אתם אלהים ויאמר להם אלהים פרו ורבו
 ומלאו את-הארץ וכבשה ורדו בדגת הים ובעוף השמים ובכל-חיה
 הרמשת על-הארץ: ויאמר אלהים הנה נתתי לכם את-כל-עשב
 29 זרע זרע אשר על-פני כל-הארץ ואת-כל-העץ אשר-בו פרי-עץ זרע
 זרע לכם יהיה לאכלה: ולכל-חיה וכל-עוף השמים ולכל
 30 רמש על-הארץ אשר-בו נפש חיה את-כל-דבר עשב לאכלה ויהי-קו:
 31 וירא אלהים את-כל-אשר עשה והנה-טוב מאד ויהי-ערב ויהי-
 בקר יום הששי: פ

CHAPTER II. ב

- 2 ויכלו השמים והארץ וכל-צבאם: ויכל אלהים ביום השביעי
 מלאכתו אשר עשה וישבת ביום השביעי מכל-מלאכתו אשר עשה:
 3 ויברך אלהים את-יום השביעי ויקדש אתו כי בו שבת מכל-
 4 מלאכתו אשר-ברא אלהים לעשות: פ אלה תולדות השמים
 5 והארץ בהבראם ביום עשות יהוה אלהים ארץ ושמים: וכל שית
 השנה טרם יהיה בארץ וכל-עשב השדה טרם יצמח כי לא המטיר
 6 יהוה אלהים על-הארץ ואדם אין לעבד את-האדמה: ואד בעלה
 7 מדהארץ והשקה את-פלפני האדמה: ויוצר יהוה אלהים את-
 האדם עפר מדהאדמה ויפח באפיו נשמת חיים ויהי האדם
 8 לנפש חיה: וישע יהוה אלהים גן בעדן מקדם וישם שם את-
 9 האדם אשר יצר: ויצמח יהוה אלהים מדהאדמה פלעץ נחמד
 למראה וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב ורע:
 ונהר יצא מעדן להשקות את-הגן ומשם יפדו והיה לארבעה-
 ראשים: שם האחר פישון היא הסבב את כל-ארץ החוילה
 12 אשר-שם התחב: וזהב הארץ ההוא טוב שם הבללח ואבן השהם:

13 וְשֵׁם-הַנְּהָר הַשְּׂנַי גִּיחוֹן הוּא הַסּוּבֵב אֶת כְּלֵי-אֲרָץ כּוּשׁ׃ וְשֵׁם-הַנְּהָר
 14 הַשְּׁלִישִׁי תִדְקַל הוּא הַהִלֵּךְ קִדְמַת אֲשׁוּר וְהַנְּהָר הַרְבִּיעִי הוּא פָּרָח׃
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיִּנְתְּהוּ בְּגִן-עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיִּצַּו יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכַל׃ וּמֵעֵץ
 17 הַדְּעִל טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְהָ מֵמָוֶה תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֵזֶר
 19 כְּנֶגְדּוֹ׃ וַיִּצַּר יְהוָה אֱלֹהִים מִן-הָאָדָמָה פְּלִיפְתִּית הַשָּׂדֶה וְאָחַד כְּלֵי-עֹרֹת
 הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לְרֵאוֹת מִה-יִקְרָא-לּוֹ וְכָל אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם
 כ נָפֵשׁ חַיָּה הוּא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וּלְעֹרֹת
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיִּפֹּל יְהוָה
 אֱלֹהִים׃ תִּרְדַּמָּה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְרֶה בָשָׂר
 22 מִתַּחְתָּיה׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת-הַצִּלְעַע אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה
 23 וַיִּבְרָא אֶל-הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מֵעֲצָמַי וּבָשָׂר
 24 מִבָּשָׂרִי לָזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְהוּדָתָא׃ עַל-כֵּן יַעֲזֹב-אִישׁ
 טו אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיְהִי שְׁנֵיהֶם
 עַרְוִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשׁוּ׃

CHAPTER III. ג

א וַיִּהְיֶה כִּשֶׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל-הָאִשָּׁה אַתְּ כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן׃ וְתֹאמַר
 3 הָאִשָּׁה אֶל-הַנָּחַשׁ מַפְרִי עֵץ-הַגֶּן נֹאכַל׃ וּמַפְרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִנְעֻוּ בּוֹ פֶּתַח-חַיֹּת׃ וַיֹּאמֶר
 ה הַנָּחַשׁ אֶל-הָאִשָּׁה לֹא-מָוֶת תָּמוּתוֹן׃ כִּי יִדְעַ אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶם
 6 מִמֶּנּוּ וַנִּשְׁקָחוּ עֵינֵיכֶם וְהָיִיתֶם כַּאֲלֹהִים יֹדְעֵי טוֹב וְרָע׃ וַתִּרְאֵ הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תֹאווֶה-הוּא לְעֵינַיִם וַנְחַמֵּד הָעֵץ לְהַשְׂפִּיל
 7 וְתִקַּח מִפְרִוֹ וְתֹאכַל וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּה וַיֹּאכַל׃ וַתִּסְקַחְנָה עֵינֵי
 שְׁנֵיהֶם וַיִּדְעוּ כִּי עָרֻמִּם הֵם וַיִּתְּפְרוּ עֲלֵה תְּאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃
 8 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מֵתְהַלֵּךְ בְּגֵן לְרֵחַ הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה
 - אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אֵיכָּה׃ וַיֹּאמֶר אֶתְדַלְקָה שְׁמַעְתִּי בְּגֵן
 11 וַאֲרָא כִּי-עָרֻם אָנֹכִי וְאֶחָבֵא׃ וַיֹּאמֶר מִי הִצִּיד לָךְ כִּי עָרֻם אָתָּה
 12 הַמִּדְרֵעַץ אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אֲכַל-מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

13 האשה אשר נתתה עמדי הוא נתתה לי מדהיץ ואכל: ויאמר
 יהוה אלהים לאשה מהנאת עשית ונתאמר האשה הנחש השיאני
 14 ואכל: ויאמר יהוה אלהים, אלה הנחש פי עשית זאת ארור אתה
 מפלה בהמה ומכל חית השדה על-גחנה תלך ועפר תאכל כלימי
 חיה: ואיבה, אשית בינה ובין האשה ובין זרעה ובין זרעה
 15 הוא ישופף ראש ואתה תשופפו עקב: ס אלה-אשה אמר
 הרבה ארבה עצבונה והרבה בעצב תלדי בנים ואל-אישך תשוקהך
 16 והוא ימשל-בך: ס ולאדם אמר פי שמעת לקול אשתך ונתאכל
 מדהיץ אשר צויתיה לאמר לא תאכל מפני ארורה האדמה
 17 בעבורך בעצבון תאכלנה כל ימי חיה: וקוץ ודבב תצמיח לך
 18 ואכלת את-עשב השדה: בזעת אפיה תאכל לחם עד שובה אל-
 19 האדמה פי מפנה לקחת פרעפר אתה ואל-עפר תשוב: ויקרא כ
 האדם שם אשתו חיה פי הוא היתה אם כלימי: ויעש יהוה
 20 אלהים לאדם ולאשתו כתנות עור וילבשם: פ ויאמר
 21 יהוה אלהים הן האדם היה פאתד מפני לדעת טוב ורע ועשה
 22 פדושלח ידו ולקח גם מעץ החיים ואכל וחי לעלם: וישלחו
 23 יהוה אלהים מגן-עדרן לעבל את-האדמה אשר לקח משם: ויגוש
 24 את-האדם וישכן מקדם לגן-עדרן את-הכרבים ואת להט החרב
 המתהפכת לשמר את-הגן עץ החיים:

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

CHAPTER XXXVII. לו

2 וישב יעקב בארץ מגורי אביו בארץ כנען: אלה, תלדות יעקב
 יוסף בן-שבע-עשרה שנה היתה רעה את-אחיו בצאן והוא נער את-
 בני בלחה ואת-בני זלפה נשי אביו ויבא יוסף את-הבנים רעה
 3 אל-אביהם: וישאל אהב את-יוסף מפל-בניו פרבן-זקנים הוא לו
 4 ועשה לו כתנת פסים: ויראו אחיו כראתו אהב אביהם מפל-אחיו
 5 וישנאו אתו ולא יכלו דברו לשלם: ויחלם יוסף חלום ויגד לאחיו
 6 ויוספו עוד שנא אתו: ויאמר אליהם שמעו-נא החלום הזה אשר
 7 חלמתי: והנה אנחנו מאלמים אלמים בתוך השדה והנה קמה
 8 אלמתי וגם-נצבה והנה תסבינה אלמתיכם ותשתחוון לאלמתי:
 ויאמרו לו אחיו המלך תמלך עלינו אם-משול תמשל בנו ויוספו

9 עוד שָׁנָא אֹתוֹ עַל־חַלְמֹתָיו וְעַל־דְּבָרָיו: וַיַּחֲלֵם עוֹד חֲלוֹם אֲחֵר
 וַיֹּסֶפֶר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֹמֹתַי חֲלוֹם עוֹד וְהִנֵּה הַשְּׁמֶשׁ
 וְהַיָּרֵחַ וְאֶחָד עֶשֶׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי: וַיֹּסֶפֶר אֶל־אָבִיו וְאֶל־אָחָיו
 וַיַּגִּיעַרְבוּ אָבִיו וַיֹּאמֶר לוֹ מֶה תַּחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הַבּוֹא הַבּוֹא נְבוֹא
 11 אֵיל וְאִמָּה וְאָחִיךָ לְהִשְׁתַּחֲוֹת לְךָ אֲרָצָה: וַיִּקְנֹאֲרוּבוּ אָחָיו וְאָבִיו
 12 שָׁמַר אֶת־הַדְּבָר: וַיִּלְכֹּד אָחָיו לְרַעוּת אֶת־צֹאן אֲבִיהֶם בְּשָׂכֶם: וַיֹּאמֶר
 13 יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אָחִיךָ רַעִים בְּשָׂכֶם לָכֵה וְאִשְׁלַחְךָ אֲלֵיהֶם
 14 וַיֹּאמֶר לוֹ הַצִּנִּי: וַיֹּאמֶר לוֹ לֵךְ־נָא רְאֵה אֶת־שְׁלוֹם אָחִיךָ וְאֶת־שְׁלוֹם
 טו הַצֹּאן וְהַשְּׂבִי דָבָר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׂכָמָה: וַיִּמְצָאֻהוּ
 16 אִישׁ וְהִנֵּה הָעֵה בַשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מִה־תִּבְקֶשׁ: וַיֹּאמֶר
 17 אֶת־אָחִי אֲנִכִי מִבְּקֶשׁ הַגִּידְהֶנָּה לִי אִיפֹה הֵם רַעִים: וַיֹּאמֶר הָאִישׁ
 נִסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נֹכַח הַתִּינָה וַיִּלְכֶּךָ יוֹסֵף אַחֵר אָחָיו
 18 וַיִּמְצָאֵם בְּדָחַן: וַיִּרְאֵי אֹתוֹ מֵרָחֵק וּבְטָרֵם יִקְרַב אֲלֵיהֶם וַיַּהַנְּפֻלוּ
 19 אֹתוֹ לְהַמִּיתוֹ: וַיֹּאמְרוּ אִישׁ אֶל־אָחָיו הִנֵּה פֹעַל תַּחֲלִמּוֹת הַלְזָה בָּא:
 כ גַּעְתָּה לָכֵה וְנַהַרְגֵהוּ וְנִשְׁלַחְהוּ בְּאֶחָד הַבְּרוֹת וְאֲמַרְנוּ תִּהְיֶה רַעַה
 21 אֲכַלְתָּהוּ וְנִרְאָה מִה־יָהוּי חֲלֹמֹתָיו: וַיִּשְׁמַע רְאוּבֵן וַיִּצְלָהוּ מִיָּדָם
 22 וַיֹּאמֶר לֹא נִכְפֵּי נַפְשׁ: וַיֹּאמֶר אֲלֵיהֶם רְאוּבֵן אֲלֵי־תִשְׁפָּטוּ־דָם הַשְּׂלִיכֵי
 אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אֲלֵי־תִשְׁלַחְוּבוּ לְמִעַן הַצִּיל
 23 אֹתוֹ מִיָּדָם לְהַשִּׁיבוֹ אֶל־אָבִיו: וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אָחָיו
 24 וַיִּפְשִׁטוּ אֶת־יוֹסֵף אֶת־כְּתֹנֶתוֹ אֶת־כְּתֹנֶת הַפָּסִים אֲשֶׁר עָלָיו: וַיִּקְחָהוּ
 כה וַיִּשְׁלַכֵּהוּ אֹתוֹ הַבְּרָה וְהַבּוֹר רֶק אֵין בּוֹ מַיִם: וַיִּשְׁבֹּר לְאֲכַלְלֹחֶם
 וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֶרְחַת וְשָׂמְעֵאֲלִים בָּאָה מִגְּלָעָד וּגְמַלִּיָּהִם
 26 נִשְׂאוֹם נִכְאֹת וְצָרִי וְלֵט הוֹלְכִים לְהוֹרִיד מִצְרָיִמָה: וַיֹּאמֶר יְהוָה
 27 אֶל־אָחָיו מִה־בָּצַע כִּי נַהַרְגְּ אֶת־אָחֵינוּ וְנִסְיָנוּ אֶת־דַּמּוֹ: לָכֵה וְנִמְכְּרֵנוּ
 לְיִשְׂמַעְאֲלִים וַיִּדְּנֻהוּ אֶל־תַּחְרִיבוֹ כִּי־אָחֵינוּ בְּשָׂרְנוּ הוּא וַיִּשְׁמַעוּ אָחָיו:
 28 וַיַּעֲבֹרוּ אֲלֵיהֶם מִדְּבָרִים סְחָרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר
 וַיִּמְכְּרוּ אֶת־יוֹסֵף לְיִשְׂמַעְאֲלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף
 29 מִצְרָיִמָה: וַיִּשָּׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵינוֹרֵסָה בְּבוֹר וַיִּקְרַע אֶת־
 ל פָּנָיו: וַיִּשָּׁב אֶל־אָחָיו וַיֹּאמֶר הִילָד אֵילָפוּ וְאֲנִי אָנֹכִי אֲנִי־בָא:
 31 וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכְּתֹנֶת בְּדָם:
 32 וַיִּשְׁלָחוּ אֶת־כְּתֹנֶת הַפָּסִים וַיָּבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מִצְאָנוּ
 33 הַכְּרִנָּה הַכְּתֹנֶת בְּנֶה הוּא אִם־לֹא: וַיִּפְרְשֶׂה וַיֹּאמֶר כְּתֹנֶת בְּנֵי תַּחַה

רעה אכלתהו טרה טרה יוסף: ויקרע יעקב שמלחיו וגשם שק 34
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 שר השפתיים: פ

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ויוסף היגר מצרומה ויקנהו פוטפול סרים פרעה שר השפתיים א
 איש מצרי מיד הישמעאלים אשר הורדהו שמה: ויהי יהנה את 2
 יוסף ויהי איש מצליח ויהי בבית אדניו המצרי: וירא אדניו כי 3
 יהנה אתו וכל אשר-הוא עשה יהנה מצליח בנדו: וימצא יוסף 4
 תן בעיניו וישרת אתו ויפקדהו על-ביתו וכל-יש-לו נתן בנדו:
 ויהי מאז הפקד אתו בביתו ועל כל-אשר יש-לו ויברך יהנה ה
 את-בית המצרי בגלל יוסף ויהי ברכת יהנה בכל-אשר יש-לו בבית
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 אסר-הלחם אשר-הוא אוכל ויהי יוסף יפה-תאר ויפה מראה: ויהי 7
 אחר הדברים האלה ותשא אשת-אדניו את-עיניה אל-יוסף ותאמר
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 בנו בא אלי לשכב עמי ואקרא בקול גדול: ויהי כשמעו פרהרימתי 15
 קולי ואקרא ויעזב בנדו אצלי ויגס ויצא החוצה: ותפח בנדו 16
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 בא אלי העבד העברי אשר-הבאת לנו לצחק בי: ויהי פהרימי קולי 18
 ואקרא ויעזב בנדו אצלי ויגס החוצה: ויהי כשמע אדניו את 19
 דברי אשתו אשר דברה אליו לאמר פדברים האלה עשה לי עבדה
 ויחר אפו: ויקח אדני יוסף אתו ויתנהו אל-בית הסחר מקים =

21 אֶשְׂרָאֵל וְהַמֶּלֶךְ אֲסִירִים וַיְהִי־שָׁם בְּבֵית הַסֵּהַר׃ וַיְהִי יְהוָה אִתּוֹ
 22 יוֹסֵף וַיְהִי חֶסֶד וַיִּתֵּן חָזוֹן בְּעֵינָיו שֶׁר בֵּית־הַסֵּהַר׃ וַיִּתֵּן שֶׁר בֵּית־
 הַסֵּהַר בְּנִדְוִיּוֹסָף אֵת כָּל־הָאֲסוּרִים אֲשֶׁר בְּבֵית הַסֵּהַר וְאֵת כָּל־אֲשֶׁר
 23 עֲשִׂים שָׁם הוּא הָיָה עֹשֶׂה׃ אֵין שֶׁר בֵּית־הַסֵּהַר רָאָה אֶת־כָּל־
 מְאִמָּה בְּנִדּוֹ בְּאֶשֶׁר יְהוָה אִתּוֹ וְאֲשֶׁר־הוּא עֹשֶׂה וַיְהִי מִצְלִיחַ׃ פ

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א וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה חָטְאוּ מִשְׁקָה מְלֶכֶת־מִצְרַיִם וְהָאִפָּה לְאֹדְנֵיהֶם
 2 לְמֶלֶךְ מִצְרַיִם׃ וַיִּקְצַף פְּרַעֲהַ עַל שְׁנֵי סְרִיסָיו עַל שֶׁר הַמְּשָׁקִים וְעַל
 3 שֶׁר הָאִפָּיִם׃ וַיִּתֵּן אֹתָם בְּמִשְׁמֶר בֵּית שֶׁר הַשְּׂבָחִים אֶל־בֵּית הַסֵּהַר
 4 מִקִּים אֲשֶׁר יוֹסֵף אֲסִיר שָׁם׃ וַיִּפְקֹד שֶׁר הַשְּׂבָחִים אֶת־יוֹסֵף אֹתָם
 5 וַיִּשְׂרַת אֹתָם וַיְהִינּוּ יָמִים בְּמִשְׁמֶר׃ וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ
 חֲלֹמֹ בַלַּיְלָה אַחַד אִישׁ כַּפְתָּרוֹן חֲלֹמוֹ הַמְּשָׁקָה וְהָאִפָּה אֲשֶׁר לְמֶלֶךְ
 6 מִצְרַיִם אֲשֶׁר אֲסִירִים בְּבֵית הַסֵּהַר׃ וַיָּבֹא אֲלֵיהֶם יוֹסֵף בְּבֹקֶר וַיִּרְא
 7 אֹתָם וְהֵגֵם זַעֲפִים׃ וַיִּשְׁאַל אֶת־סְרִיסָיו פְּרַעֲהַ אֲשֶׁר אִתּוֹ בְּמִשְׁמֶר בֵּית
 8 אֲדֹנָיו לֵאמֹר מִדּוּעַ פָּנִיכֶם רָעִים הַיּוֹם׃ וַיֹּאמְרוּ אֵלָיו חֲלוֹם חֲלַמְנוּ
 וּפְתָר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לְאֱלֹהִים פְּתָרָנִים סִפְרוּ־נָא
 9 לִי׃ וַיִּסְפֹּר שְׂרֵי־הַמְּשָׁקִים אֶת־חֲלֹמֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוּמֵי וְהַפְּדֵה־
 10 יָגֶפֶן לִפְנֵי׃ וּבִגְזֵן שְׁלֹשָׁה שָׁרִיגִם וְהוּא כַּפְרָתוֹת עֲלֹתָה נֹצֵה הַבְּשִׁילֵי
 11 אֲשֶׁר־בְּלַחֲיָה עֲנָבִים׃ וְכִים פְּרַעֲהַ בִּרְדֵי נֶאֱקַח אֶת־הָעֲנָבִים וְאֲשַׁחַט
 12 אֹתָם אֶל־כִּים פְּרַעֲהַ וְאֶתֵּן אֶת־הַכִּים עֲלֶיךָ פְּרַעֲהַ׃ וַיֹּאמֶר לוֹ יוֹסֵף
 13 זֶה פְּתָרִנִי שְׁלֹשַׁת הַשָּׁרִיגִים שְׁלֹשַׁת יָמִים הֵם׃ בְּעוֹד שְׁלֹשַׁת יָמִים
 וְיֵשָׂא פְּרַעֲהַ אֶת־רֹאשׁוֹ וְהִשְׁיבָה עַל־כַּנְּהַ וְנָתַתָּ כוֹס־פְּרַעֲהַ בְּרִדּוֹ
 14 כַּמְּשַׁט הַרְאֵשׁוֹן אֲשֶׁר הָיִיתָ מִשְׁקֵהוּ׃ כִּי אִם־זָכַרְתָּנִי אִתְּךָ כָּאֲשֶׁר
 נִיטַב לָךְ וְעִשִׂיתָ־נָא עִמָּדִי חֶסֶד וְהִזְכַּרְתָּלִי אֶל־פְּרַעֲהַ וְהוֹצֵאתָנִי מִן־
 15 הַבַּיִת הַזֶּה׃ כִּרְגֵזָב גִּבְרָתִי מֵאַרְץ הָעֵבְרִים וְגַם־פָּה לֹא־עֲשִׂיתִי מְאִמָּה
 16 כִּרְשָׁמִי אִתִּי בְּבוֹר׃ וַיִּרְא שְׂרֵי־הָאִפָּים כִּרְטוֹב פֶּתַר וַיֹּאמֶר אֶל־יוֹסֵף
 17 אֶה־אֲנִי בְּחֻלּוּמֵי וְהִנֵּה שְׁלֹשָׁה סִלֵי חֲרִי עֲלִירָאשִׁי׃ וּבִסֶּל הַעֲלוֹן מִכֶּל
 מֵאֵכֶל פְּרַעֲהַ מַעֲשֶׂה אִפָּה וְהָעוֹף אֵכֶל אֹתָם מִן־הַסֶּל מֵעַל רֹאשִׁי׃
 18 וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְּתָרִנִי שְׁלֹשַׁת הַסִּלִּים שְׁלֹשַׁת יָמִים הֵם׃
 19 בְּעוֹד שְׁלֹשַׁת יָמִים וְיֵשָׂא פְּרַעֲהַ אֶת־רֹאשׁוֹ מֵעֲלֵיהַ וְתָלָה אוֹתָהּ
 כ עַל־עַץ וְאֵכֶל הָעוֹף אֶת־בְּשָׂרָהּ מֵעֲלֵיהַ׃ וַיְהִי בַיּוֹם הַשְּׁלִישִׁי יוֹם

הִלַּחַת אֶת־פְּרֵעָה וַיַּעַשׂ מִשְׁתָּהּ לְכָל־עַבְדָּיו וַיִּשָּׂא אֶת־רֹאשׁוֹ שֶׁר הַמִּשְׁקִים
 וְאֶת־רֹאשׁ שֶׁר הָאֵפִים בְּתוֹךְ עַבְדָּיו: וַיִּשָּׂב אֶת־שֵׁר הַמִּשְׁקִים עַל־
 21 מִשְׁקָהוּ וַיִּתֵּן הַלֵּם עַל־כַּף פְּרֵעָה: וְאֵת שֵׁר הָאֵפִים תָּלָה בְּאֶשֶׁר
 22 פֶּתֶר לָהֶם יוֹסֵף: וְלֹא־זָכַר שֶׁר־הַמִּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּח־הוּא:
 23

CHAPTER XLI. מא

וַיְהִי מִקֵּץ שָׁנָתִים יָמִים וּפְרֵעָה חָלָם וַהֲנִיָּה עֹמֵד עַל־הַיָּאָר: וַהֲנִיָּה א
 מִדְּהִיָּאָר עֹלֹת שְׁבַע פְּרוֹת וְפָרוֹת מִרְאָה וּבְרִיאֹת בְּשֵׁר וַתַּרְעִינָה בְּאָחוּ:
 וַהֲנִיָּה שְׁבַע פְּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן מִדְּהִיָּאָר רְעוֹת מִרְאָה
 3 וְדַקּוֹת בְּשֵׁר וַתַּעֲמִדְנָה אֶצֶל הַפְּרוֹת עַל־שֵׁפֶת הַיָּאָר: וַתֹּאמַרְנָה
 4 הַפְּרוֹת רְעוֹת הַמִּרְאָה וְדַקּוֹת הַבְּשֵׁר אֵת שְׁבַע הַפְּרוֹת יִפֹּת הַמִּרְאָה
 וַהֲבִרְיָאֹת וַיִּיקֶץ פְּרֵעָה: וַיִּישֶׁן וַיַּחֲלֹם שָׁנִית וַהֲנִיָּה שְׁבַע שְׁבָלִים
 5 עֹלֹת בְּקִנְיָה אַחַד בְּרִיאֹת וְטָבוֹת: וַהֲנִיָּה שְׁבַע שְׁבָלִים דַּקּוֹת וְשֹׁדוּפֹת
 6 קָרִים צְמִחוֹת אַחֲרֵיהֶן: וַתְּבַלְעֵנָה הַשְּׁבָלִים הַדַּקּוֹת אֵת שְׁבַע הַשְּׁבָלִים
 7 הַבְּרִיאֹת וַהֲמַלְאוֹת וַיִּיקֶץ פְּרֵעָה וַהֲנִיָּה חָלוֹם: וַיְהִי בְּבִקְרֹ וַתַּפְעֵם
 8 רוּחוֹ וַיִּשְׁלַח וַיִּיקְרָא אֶת־כָּל־חַרְטֻמֵּי מִצְרָיִם וְאֶת־כָּל־חַכְמֵיהֶם וַיִּסְפָּר
 9 פְּרֵעָה לָהֶם אֶת־חֲלֹמוֹ וְאִין־פֹּתֵר אוֹתָם לְפְרֵעָה: וַיַּדְבֵּר שֶׁר הַמִּשְׁקִים
 10 אֶת־פְּרֵעָה לֵאמֹר אֶת־חַטָּאִי אֲנִי מִזְכִּיר הַיּוֹם: פְּרֵעָה קָצָה עַל־עַבְדָּיו
 וַיִּתֵּן אֹתִי בְּמִשְׁמֵר בֵּית שֶׁר הַטְּבָחִים אֹתִי וְאֵת שֶׁר הָאֵפִים:
 11 וַתַּחֲלֹמָה חָלוֹם בְּלִילָה אַחַד אֲנִי וַחֲוָה אִישׁ כַּפְתָּרוֹן חֲלֹמוֹ הַלְמִי:
 12 וְשֵׁם אֹתִי נָעַר עַבְדִּי עֶבֶד לְשֶׁר הַטְּבָחִים וַיִּסְפָּר־לִּי וַיַּפְתָּר־לִנִּי אֶת־
 13 חֲלֹמֹתַי אִישׁ כַּחֲלֹמוֹ פֶּתֶר: וַיְהִי כַּאֲשֶׁר פָּתַר־לִנִּי כֵּן הִנֵּה אֹתִי
 14 הַשֵּׁב עַל־כַּפִּי וְאֹתוֹ תָּלָה: וַיִּשְׁלַח פְּרֵעָה וַיִּיקְרָא אֶת־יוֹסֵף וַיַּרְעֵהוּ:
 15 מִדְּהִבּוֹר וַיַּגִּילָה וַיַּחֲלַף שְׁמֹלֹתָיו וַיִּבָּא אֶל־פְּרֵעָה: וַיֹּאמֶר פְּרֵעָה
 אֶל־יוֹסֵף חָלוֹם חֲלֹמֹתַי וּפֶתֶר אֵין אֹתוֹ וְאֲנִי שָׁמַעְתִּי עֲלֶיךָ לֵאמֹר
 16 תִּשְׁמַע חָלוֹם לְפֶתֶר אֹתוֹ: וַיַּעַן יוֹסֵף אֶת־פְּרֵעָה לֵאמֹר בְּלַעְדִּי אֱלֹהִים
 17 גַּעַנָה אֶת־שְׁלוֹם פְּרֵעָה: וַיַּדְבֵּר פְּרֵעָה אֶל־יוֹסֵף בְּחֹלְמֵי הַנְּנִי עֹמֵד
 18 עַל־שֵׁפֶת הַיָּאָר: וַהֲנִיָּה מִדְּהִיָּאָר עֹלֹת שְׁבַע פְּרוֹת בְּרִיאֹת בְּשֵׁר
 19 וַיִּפֹּת תָּאָר וַתַּרְעִינָה בְּאָחוּ: וַהֲנִיָּה שְׁבַע־פְּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן
 דַּלּוֹת וְרְעוֹת תָּאָר מְאֹד וְרַקּוֹת בְּשֵׁר לֹא־רָאִיתִי כַּהֲנָה בְּכָל־אֶרֶץ
 20 מִצְרָיִם לְרַע: וַתֹּאמַרְנָה הַפְּרוֹת הַרַקּוֹת הַרַקּוֹת וַהֲרַעוֹת אֵת שְׁבַע הַפְּרוֹת
 21 הַרְאֵשׁוֹת הַבְּרִיאֹת: וַתְּבֹאנָה אֶל־קַרְבֵּנָה וְלֹא יָדַע כִּי־בָא אֶל־
 22 קַרְבֵּנָה וּמִרְאֵיהֶן רָע כַּאֲשֶׁר בְּתַחֲלָה וַאֲיִקֶץ: וַאֲכֹא בְּחֹלְמֵי וַהֲנִיָּה

23 שבע שבֹּלִים עֲלֵת בִּקְנָה אֶחָד מֵלֶאֱת וְטֹבוֹת: וְהָיָה שִׁבְעַת שְׁבֹלִים
 24 צְנֻמֹּת וְקֹת שְׁדֹפוֹת קָדִים צְמֻחוֹת אַחֲרֵיהֶם: וַתְּבַלְעֵן הַשְּׁבֹלִים
 הַדֹּקֵת אֶת שִׁבְעַת הַשְּׁבֹלִים הַטֹּבוֹת וְאָמַר אֱלֹהֵי הַחַטָּמִים וְאִין מִגִּיד
 כה לִי: וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה חֲלוֹם פַּרְעֹה אֶחָד הוּא אֶת אֲשֶׁר הָאֱלֹהִים
 26 עָשָׂה הַגִּיד לְפַרְעֹה: שִׁבְעַת פָּרִת הַטֹּבוֹת שִׁבְעַת שָׁנִים הִנֵּה וְשִׁבְעַת הַשְּׁבֹלִים
 27 הַטֹּבוֹת שִׁבְעַת שָׁנִים הִנֵּה חֲלוֹם אֶחָד הוּא: וְשִׁבְעַת הַפָּרוֹת הַרְקוֹת
 וְהַרְעֵת הַלֵּלֶת אַחֲרֵיהֶן שִׁבְעַת שָׁנִים הִנֵּה וְשִׁבְעַת הַשְּׁבֹלִים הַרְקוֹת
 28 שְׁדֹפֹת הַקָּדִים יִהְיוּ שִׁבְעַת שָׁנֵי רָעָב: הוּא הַדְּבָר אֲשֶׁר דִּבַּרְתִּי אֵלֶי
 29 פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עָשָׂה הִרְאָה אֶת־פַּרְעֹה: הִנֵּה שִׁבְעַת שָׁנִים בָּאוֹת
 5 שִׁבְעַת גְּדוֹל בְּכָל־אֶרֶץ מִצְרָיִם: וְקָמוּ שִׁבְעַת שָׁנֵי רָעָב אַחֲרֵיהֶן וְיִשָּׁפֹחַ כָּל־
 31 הַשִּׁבְעַת בְּאֶרֶץ מִצְרָיִם וְכָל־הָרָעָב אֶת־הָאֶרֶץ: וְלֹא־יִנְדַע הַשִּׁבְעַת בְּאֶרֶץ
 32 מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵיהֶן כִּי־יִכָּבֵד הוּא מְאֹד: וְעַל הַשָּׁנֹת הַחֲלוֹם
 אֶל־פַּרְעֹה פַּעַמַּיִם כִּי־יִכֹּן הַדְּבָר מֵעַם הָאֱלֹהִים וּמִמֶּהָר הָאֱלֹהִים לַעֲשׂוֹ:
 33 וְעָשָׂה נֹרָא פַּרְעֹה אִישׁ נְכוֹן וְחָכֵם וַיִּשְׁתַּחֲוֶה עַל־אֶרֶץ מִצְרָיִם: וַעֲשֵׂה
 34 פַּרְעֹה וַיִּפְקֵד פַּקְדִים עַל־הָאֶרֶץ וַחֲמֵשׁ אֶת־אֶרֶץ מִצְרָיִם בְּשִׁבְעַת שָׁנֵי
 6 הַשִּׁבְעַת: וַיִּקְבְּצֵי אֶת־כָּל־אֹכֵל הַשָּׁנִים הַטֹּבוֹת הַבָּאֹת הָאֵלֶּה וַיַּצְפּוּ־וַיִּבְרָר
 36 תַּחַת יַד־פַּרְעֹה אֹכֵל בְּעָרִים וַשְּׁמָרוּ: וְהָיָה הָאֹכֵל לְפַקְדוֹן לְאֶרֶץ
 לְשִׁבְעַת שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶינָה בְּאֶרֶץ מִצְרָיִם וְלֹא־תִפְרֹת הָאֶרֶץ בְּרָעָב:
 37 וַיִּיטֵב הַדְּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָּל־עַבְדָּיו: וַיֹּאמֶר פַּרְעֹה אֶל־עַבְדָּיו
 38 הַנִּמְצָא כֹּה־אִישׁ אֲשֶׁר רֹחַ אֱלֹהִים בּוֹ: וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף
 מ אַחֲרֵי הַדְּבָרִים אֵלֶּהִם אוֹתָהּ אֶת־כָּל־זֹאת אֵיךְ־נִכְוֹן וְחָכֵם כָּמוֹה: אַתָּה
 41 תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשָּׁק כָּל־עַמִּי כִּי־הִנֵּה בָּק הַכֶּסֶף אֲנִי־לִי מִפֶּיךָ: וַיֹּאמֶר
 42 פַּרְעֹה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֹתָהּ עַל כָּל־אֶרֶץ מִצְרָיִם: וְלִסֵּר פַּרְעֹה
 אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיִּלְבַּשׂ אֹתוֹ בְּגָדֵי־שֵׁשׁ
 43 וַיַּשֵּׂם רֶבֶד הַזָּהָב עַל־צַנְאוֹ: וַיִּרְכַּב אֹתוֹ בְּמַרְכָּבַת הַמִּשְׁנָה אֲשֶׁר־לוֹ
 44 וַיִּקְרָא לְפָנָיו אַבְרָה וְנַחֲשׁוֹן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם: וַיֹּאמֶר פַּרְעֹה
 אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבַלְעָדִיךָ לֹא־יִרְאִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־
 45 אֶרֶץ מִצְרָיִם: וַיִּקְרָא פַרְעֹה שְׁם־יוֹסֵף צָפְנָת פָּעֲנָה וַיִּתְּנוּ־לוֹ אֶת־אֲסֹנֹת
 46 בַת־פֹּטִי פָרַע כַּתָּן אֵן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל־אֶרֶץ מִצְרָיִם: וַיּוֹסֶף
 בְּדֹשְׁלָשִׁים שָׁנָה בְּעַמְדוֹ לְפָנָי פַּרְעֹה מִלֶּה־מִצְרָיִם וַיֵּצֵא יוֹסֵף מִלְּפָנָי
 47 פַּרְעֹה וַיַּעֲבֵר בְּכָל־אֶרֶץ מִצְרָיִם: וַתַּעַשׂ הָאֶרֶץ בְּשִׁבְעַת שָׁנֵי הַשִּׁבְעַת
 48 לְקַמְצִים: וַיִּקְבָּץ אֶת־כָּל־אֹכֵל שִׁבְעַת שָׁנִים אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם
 49 וַיִּתֵּן־אֹכֵל בְּעָרִים אֹכֵל שְׁדֵה־הָעִיר אֲשֶׁר סָבִיב־תִּיהֶינָה נַתָּן בְּתוֹכָהּ: וַיַּצְבֵּר
 יוֹסֵף בָּר כַּחֲלוֹ הַיָּם הַרְבֵּה מְאֹד עַד כִּי־יִחַדֵּל לְסַפֵּר כִּי־אִין מִסְפָּר:

וַיְלוּסָף וַיָּלֹד שְׁנֵי בָנִים בְּטָרִם תְּבוֹא שָׁנָה הָרֵעֵב אֲשֶׁר יִלְדֶה-לּוֹ אִסְתָּה 5
 בַּחֲפוּטֵי פָרַע כִּהֵן אוֹן׃ וַיִּקְרָא יוֹסֵף אֶת-שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי-נִשְׁנִי 51
 אֱלֹהִים אֶת־כָּל-עַמְלֵי וְאֵת כָּל-בְּרִית אָבִי׃ וְאֵת שֵׁם הַשְּׁנִי קָרָא אֶפְרַיִם 52
 כִּי-הִפְרַנִּי אֱלֹהִים בְּאֶרֶץ עֵנִי׃ וַתִּכְלֹמֶנָה שְׁבַע שָׁנֵי הַשְּׁבַע אֲשֶׁר הָיָה 53
 בְּאֶרֶץ מִצְרַיִם׃ וַתִּחְלֹמֶנָה שְׁבַע שָׁנֵי הָרֵעֵב לְבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי 54
 רָעֵב בְּכָל-הָאָרְצוֹת וּבְכָל-אֶרֶץ מִצְרַיִם הָיָה לַחֵם׃ וַתִּרְעַב כָּל-אֶרֶץ מִצְרַיִם 55
 וַיִּצְעַק הָעָם אֶל-פַּרְעֹה לֵאמֹר פָּרְעֹה יִלְחֶם לָנוּ׃ וַיֹּאמֶר פַּרְעֹה לְכֹל-מִצְרַיִם לְכוּ אֶל-יוֹסֵף
 אֲשֶׁר-יוֹאֵמַר לָכֵם תַּעֲשׂוּ׃ וְהָרֵעֵב הָיָה עַל כִּלְשֵׁנֵי הָאֶרֶץ וַיִּפְתַּח יוֹסֵף 56
 אֶת־כָּל-אֲשֶׁר בָּהֶם וַיִּשְׁפֹּר לְמִצְרַיִם וַיַּחֲזֹק הָרֵעֵב בְּאֶרֶץ מִצְרַיִם׃ וְכָל- 57
 הָאֶרֶץ בָּאוּ מִצְרַיִמָּה לְשֹׁפֵר אֶל-יוֹסֵף כִּי-חֲזַק הָרֵעֵב בְּכָל-הָאֶרֶץ׃

CHAPTER XLII. מב

וַיִּרְא יַעֲקֹב כִּי יִשְׁפֹּר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ׃ א
 וַיֹּאמֶר הִנֵּה שְׁמַעְתִּי כִּי יִשְׁפֹּר בְּמִצְרַיִם רְדוּ-שָׁמָּה וְשִׁבְרוּ-לָבוֹ מִשֵּׁם 2
 וְנַחֲיָה וְלֹא נָמוּת׃ וַיִּרְדּוּ אַחֲרֵי-יוֹסֵף עֶשְׂרֵה לְשָׁבָר בְּרַ מִמִּצְרַיִם׃ 3
 וְאֶת-בְּנֵימִן אָחִי יוֹסֵף לֹא-שָׁלַח יַעֲקֹב אֶת־אֶחָיו כִּי אָמַר פֶּן-יִקְרָאוּ 4
 אֶסְוִן׃ וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשֹׁפֵר בְּתוֹךְ הַבָּאִים כִּי-הָיָה הָרֵעֵב בְּאֶרֶץ 5
 כְּנָעַן׃ וַיּוֹסֶה הוּא הַשְּׁלִיט עַל-הָאֶרֶץ הוּא הַמְּשֻׁבֵּר לְכָל-עַם הָאֶרֶץ 6
 וַיָּבֹאוּ אָחִי יוֹסֵף וַיִּשְׁתַּחֲוּוּ-לוֹ אִפְסִים אָרְצָה׃ וַיִּרְא יוֹסֵף אֶת־אֶחָיו 7
 וַיִּבְרַם וַיִּתְנַבֵּר אֲלֵיהֶם וַיַּדְבֵּר אֲתָם קָשׁוֹת וַיֹּאמֶר אֲלֵיהֶם מַאֲיֵן בָּאתֶם
 וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לְשֹׁבֵר-אֶכֶל׃ וַיַּכַּר יוֹסֵף אֶת־אֶחָיו וְהֵם לֹא הִכְרָהוּ׃ 8
 וַיִּזְכֹּר יוֹסֵף אֵת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵיהֶם מְרַגְלִים 9
 אַתֶּם לָרְאוֹת אֶת־עֲרֹגַת הָאֶרֶץ בָּאתֶם׃ וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנָי וְעַבְדֶּיךָ
 בָּאוּ לְשֹׁבֵר-אֶכֶל׃ כִּלְנֵי בְנֵי אִישׁ-אֶחָד נָחֲנוּ כְּנִים אֲנִי-נִי לֹא־הָיָה 11
 עַבְדֶּיךָ מְרַגְלִים׃ וַיֹּאמֶר אֲלֵיהֶם לֹא כִּי־עֲרֹגַת הָאֶרֶץ בָּאתֶם לָרְאוֹת׃ 12
 וַיֹּאמְרוּ שְׁנַיִם עֶשְׂרֵה עַבְדֶּיךָ אַחִים׃ אֲנַחְנוּ בְנֵי אִישׁ-אֶחָד בְּאֶרֶץ 13
 כְּנָעַן וְהָיָה הַקֶּטֶן אֶת־אֲבִינוֹ הַיּוֹם וְהָאֶחָד אִיגָנוּ׃ וַיֹּאמֶר אֲלֵיהֶם 14
 יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵיכֶם לֵאמֹר מְרַגְלִים אַתֶּם׃ בְּזֹאת תִּבְחַנֵּי חַי 15
 פַּרְעֹה אִם־תִּצְאָו מִזֶּה כִּי אִם־כָּבוֹא אַחֲיֵיכֶם הַקֶּטֶן הַזֶּה׃ שְׁלַחוּ מִכֶּם 16
 אֶחָד וַיִּקַּח אֶת־אֲחֵיכֶם וְאֲתָם הֶאֱסְרוּ וַיִּבְחַנוּ דְּבַרְכֵיכֶם הֲאֵמַת אֲתֶכֶם
 וְאִם־לֹא חַי פַּרְעֹה כִּי מְרַגְלִים אַתֶּם׃ וַיֹּאסֶף אֲתָם אֶל־מִשְׁמַר שְׁלֹשַׁת 17
 יָמִים׃ וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וַחַיִּי אֶת־הָאֱלֹהִים 18

- 4 אהיכם אתכם : אמר יישיה משלח את אחינו אתנו נרדה ונשברה לה
 5 אכל : ואמר יישיה משלח לא נרד כיהאיש אמר אלינו לאתראו פני
 6 בלתי אתיכם אתכם : ויאמר ישראל למה התעתם לי להגיד לאיש
 7 העוד לכם אה : ויאמרו שאיל שאלהאיש לנו ולמולדתנו לאמר
 8 העוד אביכם הו הגש לכם אה ונגדלו על פני הדברים האלה הנדוע
 9 גדע פי יאמר הורידו את אהיכם : ויאמר יהודה אל ישראל אביו
 10 שלחה הנער אתי ונקימה ונלכה ונחיה ולא נמות גבאנחנו גבאתה
 11 גסטנו : אכל אערבנו מידו תבקשנו אמלא הביאתו אליה
 12 והצנתיו לפניה וקטאתי לה פלתימים : פי חלא התמהמהנו פרי
 13 עתה שכנו זה פעמים : ויאמר אלהם ישראל אביהם אבין . אמלא
 14 זאת עשו קחו מזמרת הארץ בכליכם והורידו לאיש מנתה מעט
 15 צר ומעט דבש נכאת ולט בטיים ושקדים : וכסה משנה קחו בידכם
 16 ואתהנסה המושב בפי אמתהיכם תשיבו בידכם אוילי משנה הוא :
 17 ואת אהיכם קחו וקומו שובו אלהאיש : ואל שפי ותן לכם רחמים
 18 לפני האיש ושלח לכם את אהיכם אחר ואת בנימין ואני כאשר
 19 שכלתי שכלתי : ויקחו האנשים אתהמנתה הזאת ומשנהנסה לקחו
 20 בידם ואת בנימין ויקמו וירדו מצרים ויעמדו לפני יוסה : וירא יוסה
 21 אתם את בנימין ויאמר על פיתו הבא אתהאנשים הפיתה
 22 וטבח טבח והכן פי אתי ואכלו האנשים בצעהרים : וקעש האיש כאשר
 23 אמר יוסה וירא האיש אתהאנשים פיתה יוסה : ויראו האנשים פי
 24 הובאה בית יוסה ויאמרו על דבר הנסה השב באמתותינו בתהלה
 25 אנהנו מובאים להתגלל עלינו ולהתנפל עלינו ולקחת אתנו לעבדים
 26 ואתהמרינו : וישש אלהאיש אשר על פית יוסה וירדו אליו פתח
 27 הפית : ויאמרו פי אהני ורד ורדנו בתחלה לשבראכל : ויהי פרי
 28 באנו אל המלון ונפתחה אתהמנתותינו והנה כסתאיש בפי אמתותו
 29 פספנו במשקלו ונשב אתו בנדנו : וכסה אחר הורדנו בנדנו לשבר
 30 אכל לא נדענו מירשם פספנו באמתותינו : ויאמר שלום לכם אל
 31 תיראו אלהיכם האלהי אביכם נתן לכם מטמון באמתותיכם פספכם
 32 בא אלי וירצא אלהם את שמעון : וירא האיש אתהאנשים פיתה
 33 יוסה ויתן מרים וירחצו רגליהם ויתן מספוא להמריהם : ולינו את
 34 המנה ערפוא יוסה בצעהרים פי שמעו פירשם ואכלו לחם : וירא
 35 יוסה הפיתה ויראו לו אתהמנתה אשר בנדם הפיתה וישתחוולו
 36 ארצה : וישאל לחם לשלום ויאמר השלום אביכם הזקן אשר
 37

28 אַמְרַתֶּם הַעוֹדְנֵי חַי : וַיֹּאמְרוּ שְׁלוֹם לְעַבְדְּךָ לְאֶבְרָהָם עוֹדְנֵי חַי וַיִּקְרָא
 29 וַיִּשְׁתַּחֲוֶה : וַיֵּשֶׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵימִין אֶחָיו בְּדֹאמָו וַיֹּאמֶר הַזֶּה
 אֶחְיִיכֶם הַקְּטָן אֲשֶׁר אַמְרַתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים יַחַךְ בְּנֵי : וַיִּמְהַר
 יוֹסֵף כִּי־יִכְמְרוּ רַחֲמָיו אֶל־אֶחָיו וַיִּבְקֶשׁ לְבָכּוֹת וַיִּבֶא הַחֲדָדָה וַיִּבְכֶּה
 31 שָׁמָּה : וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לֶחֶם : וַיַּשְׁמִימוּ לוֹ
 32 לְבָדוֹ וּלְהֵם לְבָדָם וּלְמִצְרַיִם הָאֵלֵכִים אֹתוֹ לְבָדָם כִּי לֹא יוּכַלְוּ
 33 הַמִּצְרַיִם לֶאֱכֹל אֶת־הָעֵבְרִים לֶחֶם כִּי־תוֹעֵבָה הוּא לְמִצְרַיִם : וַיִּשְׁבוּ
 לְפָנָיו הַבָּכָר כַּבְּרָחֹו וְהַצְעִיר כַּצְעִירָתוֹ וַיִּהְמָהוּ הָאֲנָשִׁים אִישׁ אֶל־
 34 רַעְיָו : וַיֵּשֶׂא מִשָּׂאת מֵאֵת פָּנָיו אֱלֹהִים וַתִּרְבַּ מִשָּׂאת בְּנֵימִן מִמִּשְׂאֵת
 כָּל־חַמֵּשׁ יָדוֹת וַיִּשְׁכְּרוּ עִמּוֹ :

CHAPTER XLIV. מד

א וַיֵּצֵאוּ אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מֶלֶא אֶת־אֲמַתְחַת הָאֲנָשִׁים אֲכֹל כָּאֲשֶׁר
 2 יוּכַלְוּ שָׂאת וְשִׁים כַּסֶּה־אִישׁ בְּפִי אֲמַתְחַתוֹ : וְאֵת־גְּבוּלֵי גְבוּעֵ הַכֶּסֶה
 חֲשִׁים בְּפִי אֲמַתְחַת הַקְּטָן וְאֵת כֶּסֶה שְׂבָרוֹ וַיַּעַשׂ כַּדָּבָר יוֹסֵף אֲשֶׁר
 4 דִּבֶּר : הַפֶּקֶר אִוֹר וְהָאֲנָשִׁים שְׁלֹחֵי הַפֶּה וְהַמְרִיחִים : הֵם יֵצְאוּ אֶת־
 הָעִיר לֹא הַרְחִיקוּ וַיּוֹסֶה אָמַר לְאֲשֶׁר עַל־בֵּיתוֹ קוּם דָּרֵה אֶחָיו הָאֲנָשִׁים
 ה וְהַשְׁטָתֶם וְאֲמַרְתֶּם אֱלֹהִים לָפָה שְׁלַמְתֶּם רְעָה תַחַת טוֹבָה : הַלּוֹא זֶה
 אֲשֶׁר יִשְׁתָּה אֲדֹנָי כִּי וְהוּא נַחֵשׁ וְנַחֵשׁ בּוֹ הַרְעִיתֶם אֲשֶׁר עֲשִׂיתֶם :
 7 וַיִּשְׁתֶּם וַיִּדְבֶּר אֱלֹהִים אֶת־יְהוֹכָדָה הָאֵלֶּה : וַיֹּאמְרוּ אֵלָיו לָפָה יִדְבֶּר
 8 אֲדֹנָי כַּדְּבָרִים הָאֵלֶּה תְּלִילָה לְעַבְדְּיָה מַעֲשׂוֹת כַּדָּבָר הַזֶּה : הֵן כֶּסֶה
 אֲשֶׁר מִצְאֵנוּ בְּפִי אֲמַתְחַתֵּינוּ הַשִּׁיבְנוּ אֵלָיָה מֵאֲרֶץ כְּנַעַן וְאִיךָ נִגְבֹּב
 9 מִבֵּית אֲדֹנָיָה כֶּסֶה אוֹ זֶה־ב : אֲשֶׁר וַיִּמְצָא אֹתוֹ מַעֲבְדִּיה וּמַת וְגַם־
 י אֲלֹתָנוּ נִהְיָה לְאֲדֹנָי לְעַבְדִּים : וַיֹּאמֶר גַּם־עֲתָה כַּדְּבָרֵיכֶם כַּדָּהוּא אֲשֶׁר
 11 וַיִּמְצָא אֹתוֹ יְהוֹהֲלֵי עֶבֶד וְאַתֶּם תִּהְיוּ נָקִים : וַיִּמְהַרוּ וַיִּוְרְדוּ
 12 אִישׁ אֶת־אֲמַתְחַתוֹ אֲרָצָה וַיִּפְתְּחוּ אִישׁ אֲמַתְחַתוֹ : וַיַּחֲפֹשׂ בְּגָדוֹל הַחֵל
 13 וַיִּבְקֶשׁן כֹּלָה וַיִּמְצָא הַגְּבוּעֵ בְּאֲמַתְחַת בְּנֵימִן : וַיִּקְרְעוּ שְׂמֹלְתָם וַיַּעֲמִם
 14 אִישׁ עַל־חֻמְלוֹ וַיִּשְׁבוּ הָעִירָה : וַיִּבֶא יְהוֹדָה וְאֶחָיו בֵּיתָה יוֹסֵף וְהוּא
 ט עוֹדְנֵי שֵׁם וַיִּפְלוּ לְפָנָיו אֲרָצָה : וַיֹּאמֶר לָהֶם יוֹסֵף מַה־הַמַּעֲשֶׂה הַזֶּה
 16 אֲשֶׁר עֲשִׂיתֶם הַלּוֹא יָדַעְתֶּם כִּי־נַחֵשׁ וְנַחֵשׁ אִישׁ אֲשֶׁר כְּמִנִּי : וַיֹּאמֶר
 יְהוֹדָה מַה־נֹּאמַר לְאֲדֹנָי מַה־נִּדְבַר וּמַה־נִּצְטַדַּק הָאֱלֹהִים מִצָּא אֹתִי
 עַן עַבְדְּיָה הַפְּנִי עַבְדִּים לְאֲדֹנָי גַּם־אֲלֹתָנוּ גַּם אֲשֶׁר־נִמְצָא הַגְּבוּעֵ בְּדָרוֹ :

17 ויאמר חלילה לי מעשות זאת האיש אשר נמצא הנביע בקדו הוא
 והיה לי עבד ואתם עלו לשלום אל-אביכם :
 18 ויש אליו הודיה ויאמר פי אדני ודבר-לא עבדה דבר באזני אדני
 19 ואל-יחר אפה בעבדה פי כמוה כפרעה : אדני שאל את-עבדיו לאמר
 20 היש-לכם אב אר-אה : ולאמר אל-אדני יש-לני אב זקן ויגד זקנים קטן =
 21 ואחרו מות ויחר הוא לבדו לאמו ואביו אהבו : ותאמר אל-עבדה
 22 הורדו אלי ואשימה עיני עליו : ולאמר אל-אדני לא-יוכל הנער לעזב
 23 את-אביו ועזב את-אביו ומת : ותאמר אל-עבדה אס-לא ונד אחיכם
 24 הקטן אתכם לא תספין לראות פני : ויהי פי עלינו אל-עבדה אבי
 25 ויגד-לו את דברי אדני : ויאמר אבינו שבו שבר-לנו מעט-אכל : ה
 26 ויאמר לא נוכל לרדת א-יש אחינו הקטן אתנו ויורדנו פ-לא נוכל
 27 לראות פני האיש ואחינו הקטן איננו אתנו : ויאמר עבדה אבי אלנו
 28 אתם ידעתם פי שנים ילדה לי אשתי : ויצא האחד מאתי ואמר אה
 29 טרה טרה ולא ראיתי ער-הנה : ולקחתם גם-את-זה מעם פני וקרחו
 30 אסון והורדתם את-שיבתי ברעה שאלה : ועתה כבאי אל-עבדה אבי
 31 והנער איננו אתנו ונפשו קשורה בנפשו : והיה בראותו פראץ הנער
 32 ומת והורידו עבדה את-שיבת עבדה אבינו ביגון שאלה : פי עבדה
 33 ערב את-הנער מעם אבי לאמר אס-לא אביאני אליה וחסאתי לאבי
 34 כלהימים : ועתה גש-נא עבדה פחת הנער עבד לאדני והנער יצל
 עם-אחיו : פראץ אעלה אל-אבי והנער איננו אתי פן אראה ברע
 אשר נמצא את-אבי :

CHAPTER XLV. מה

א ולא-יכל יוסף להתאפק לכל הנזבים עליו ויקרא הוציאו כל-איש מעלי
 ב ולא-עמד איש אתו בהתודע יוסף אל-אחיו : ויתן את-קלו בבכי וישמעני
 ג מצרים וישמע בית פרעה : ויאמר יוסף אל-אחיו אני יוסף העוד אבי
 ד חי ולא-יכלו אחיו לענות אתו פי נבהלו מפניו : ויאמר יוסף אל-אחיו
 ה גש-נא אל ויגשו ויאמר אני יוסף אחיכם אשר-מכרתם אתי מצר-ימה :
 ועתה א אליהעזבו ואל-יחר בעיניכם פיר-מכרתם אתי הנה פי למחיה
 ז שלחני אלהים לפניכם : פירצה שנתים הרעב בקרב הארץ ועוד חמש
 ח שלים אשר אין-חריש וקציר : וישלחני אלהים לפניכם לשום לכם
 ט שארית בארץ ולהחיות לכם לפליטה גדלה : ועתה לא-אתם שלחתם

אתל הנה פי האלהים וישמיני לאב לפרעה ולאדון לכל ביתו ומשל
 9 בכל ארץ מצרים: מהרה ועלו אליאבי ואמרתם אליו זה אמר
 בנת יוסף שמיני אלהים לאדון לכל מצרים רדה אלי אל תעמד:
 10 וישבת בארץ גשן והיות קרוב אלי אתה ובניך ובני בניך וצאנך
 11 ובקרך וכל אשר לך: וכלכלתי אחך שם פיעוד חמש שנים רעב
 12 פדת רעש אתה וביחך וכל אשר לך: והנה עיניכם ראות ועיני
 13 אחי בנימין פרפי המדבר אליכם: והגדתם לאבי את כל כבודי
 במצרים ואת כל אשר ראיתם ומהרתם והורדתם את אבי הנה:
 14 ויפל על צווארו בנימין אחיו ובכה ובנימין בכה על צווארו: וינשק
 15 לכל אחיו ובכה עליהם ואחריו בן דברו אחיו אתו: והקל נשמע
 בית פרעה לאמר באו אחי יוסף ויושב בעיני פרעה ובעיני עבדיו:
 17 ויאמר פרעה אל יוסף אמר אל אחיך זאת עשו מענו את בעירכם
 18 ולכי באו ארצה כנען: וקחו את אביכם ואת בתיכם ובאו אלי
 19 ואתנה לכם את טוב ארץ מצרים ואכלו את חלב הארץ: ואתה
 צייתה זאת עשו קחו לכם מארץ מצרים עגלות לטפכם ולנשיכם
 כ וישאתם את אביכם ובאתם: ועיניכם אלהתחם על פלויכם פריטוב כל
 21 ארץ מצרים לכם היא: ובעשירי בני ישראל ויתן להם יוסף
 22 עגלות על פני פרעה ויתן להם צדה להרף: לכלם נתן לאיש חלפות
 23 שמלת ולבנימין נתן שלש מאות פסג וחמש חלפת שמלות: ולאביו
 שלח מזאת עשרה חמרים נשאים משוב מצרים ועשר אתנת נשאת
 24 פר ולחם ומזון לאביו להרף: וישלח את אחיו וילכו ויאמר אלהם
 כה אל תרדו בהרף: ובעלו ממצרים ויבאו ארץ כנען אלי יעקב אביהם:
 26 ויגדו לו לאמר עוד יוסף חי וכרהוא משל בכל ארץ מצרים ויפג
 27 לבו פי לאהאמין להם: וידברו אליו את פלדברו יוסף אשר דבר
 אלהם וירא אתה עגלות אשר שלח יוסף לשאת אתו ויהיו רוח
 28 יעקב אביהם: ויאמר ישראל רב עוד יוסף בני חי אלכה ואראפו
 בטרם אמות:

CHAPTER XLVI. מו

א ויסע ישראל וכל אשר לו ויבא בארה שבע ויזבח זבחים לאלהי
 2 אביו וצחק: ויאמר אלהים לישראל במראת הלילה ויאמר יעקב
 3 יעקב ויאמר הנני: ויאמר אנכי האל אלהי אביך אל תירא מרדה
 4 מצרימה פרלגוי גדול אשימה שם: אנכי ארד עמה מצרימה

וְאָנֹכִי אֶעֱלֶה גַם־עִלָּהּ וַיֹּסֶף יְשׁוּעָה לְשׁוּבָה וַיֹּסֶף יְהוָה לְשׁוּבָה וַיֹּסֶף יְהוָה לְשׁוּבָה
 שָׁבַע וַיִּשְׁאַל בְּנֵי־יִשְׂרָאֵל אֶת־יְעֻקֵּב אֲבוֹתָם וְאֶת־נְשׂוֹתָם
 בְּעֵנְלוֹת אֲשֶׁר־שָׁלַח פְּרָעָה לְשׂוֹמֵת אֹתוֹ : וַיִּקְחוּ אֶת־מִקְוֵיהֶם וְאֶת־
 רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ מִצְרַיִם וַיִּבְאוּ מִצְרַיִם יְעֻקֵּב וְכָל־זֵרְעוֹ
 אִתּוֹ : בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֵיהֶם וּבְנֵי בָנֵיהֶם וְכָל־זֵרְעוֹ הֵבִיא אִתּוֹ
 מִצְרַיִם : פ

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

וַיְדַבֵּר אֱלֹהִים אֶת פְּלִיחֵי־בְרִיָּהּ הָאֵלֹהִים לְאָמֹר : א
 יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצִיאָתְךָ מֵאֶרֶץ מִצְרַיִם מִבְּיַת עַבְדִּים : לֹא־
 יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי : לֹא־תַעֲשֶׂה־לְּךָ פֶסֶל וְכָל־תְּמוּנָה
 אֲשֶׁר בַּשָּׁמַיִם , מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ מִתְּחַת וְאֲשֶׁר בַּיָּם , מִתַּחַת
 לְאֶרֶץ : לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל־
 קָדָם פָּקֹד עֵין אֲבֹת עַל־בְּנִים עַל־שְׁלֵשִׁים וְעַל־רַבְעִים לְשׁוֹנֵי : וְעֵשָׂה
 חֶסֶד לְאֵלִפִּים לְאֶחָבִי וּלְשִׁמְרֵי מִצְוֹתַי : ס לֹא תִשָּׂא אֶת־שֵׁם־
 יְהוָה אֱלֹהֶיךָ לְשׁוֹאֵן כִּי לֹא יִנְקֹה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שֵׁמוֹ
 לְשׁוֹאֵן : פ זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ : שֵׁשֶׁת יָמִים תַּעֲבֹד
 וְעָשִׂיתָ פְּלִימְלֹאכְתְּךָ : וַיּוֹם הַשְּׁבִיעִי שַׁבָּת . לִיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה
 כְּלִמְלֹאכָה אֲתָהּ , וּבִנְיַת־יָבֹתָהּ עֲבֹדָהּ וְאִמְתָּהּ וּבְהִמְתָּהּ וְגִרְתָּ אֲשֶׁר
 בְּשַׁעֲרֶיהָ : כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם
 וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־פֶּן בָּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת
 וַיְקַדְּשֵׁהוּ : ס כִּבְדֹ אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן בְּרַכְּכֵן יְהוָה
 עַל הַאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ תִּתֵּן לְךָ : ס לֹא תִרְצַח :
 ס לֹא תִנְאֻף : ס לֹא תִגְזֹב : ס
 לֹא־תַעֲנֶה בְרַעְיָה עַד שֹׁקֵר : ס לֹא תִחַמְדֹּ בֵּית רַעִי : ס
 לֹא־תִחַמְדֹּ אִשְׁתֵּי רַעִי וְעַבְדּוֹ וְאִמְתּוֹ וְשׁוֹרׇוֹ וְחִמְלׇוֹ וְכָל אֲשֶׁר לְרַעִי :
 ס וְכָל־הָעַם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְּפִידִים וְאֵת קוֹל הַשֹּׁפָר
 וְאֶת־הַקָּהָר עֲשׂוֹן וַיִּרְא הָעָם וַיִּלְעָו וַיַּעֲמִדוּ מִרְחָק : וַיֹּאמְרוּ אֶל־מֹשֶׁה
 דַּבֵּר־אִתָּה עִמָּנוּ וְנִשְׁמָעָה וְאֶל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּדְנֵנוּמִת : וַיֹּאמֶר
 מֹשֶׁה אֶל־הָעָם אֶל־חִירָאֵי כִּי לִבְעֹבוֹר נְסוּת אַתְּכֶם בָּא הָאֱלֹהִים
 וּבְעֹבוֹר תִּהְיֶה יְרֵאתוֹ עַל־פְּנֵיכֶם לְבַלְתִּי תִחַטְּאוּ : וַיַּעֲמִד הָעָם מִרְחָק
 וּמֹשֶׁה נִגַּשׁ אֶל־הָעַרְפֶּל אֲשֶׁר־שָׂם הָאֱלֹהִים :

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

CHAPTER XIII. יג

א ויסיפול בני ישראל לעשות הרע בעיני יהוה ויתגם יהוה בנר
 2 פלשתים ארבעים שנה : ויהי איש אחד מצרעה ממשפחת
 3 הדקני ושמו מנוח ואשתו עקרה ולא ילדה : וברא מלאך-יהוה אל-
 האשה ויאמר אליה הנהנא את-עקרה ולא ילדה והרית וילדה בן :
 4 ועתה השמרי נא ואלתשתי גזן ושכר ואלתאכלי פליטמא : כל
 הנה הנה וילדה בן ומורה לא-נעלה על-ראשו פריגזיר אלהים יהיה
 6 הנער מדהבטן והוא נהל להושיע את-ישראל מיב פלשתים : ותבא
 האשה ותאמר לאישה לאמר איש האלהים בא אלי ומראהו כמראה
 מלאך האלהים נראה מאד ולא שאלתיהו ארמיה הוא ואת-שמו
 7 לא-הגיד לי : ויאמר לי הנני הנה וילדה בן ועתה אלתשתי גזן
 ושכר ואלתאכלי פליטמא פריגזיר אלהים יהיה הנער מדהבטן
 8 עדינים מיתו : ונעפר מנוח אליהוה ויאמר בי אדוני איש
 האלהים אשר שלחת נבואינא עוד אלינו ויורנו מה-נעשה לנער
 9 היווד : וישמע האלהים בקול מנוח ויבא מלאך האלהים עוד אל-
 האשה והיא יושבת בשדה ומנוח אישה אין עמה : ותמהל האשה
 ותדע ותגד לאישה ותאמר אליו הנה נראה אלי האיש אשר-בא
 11 ביום אלי : ויגם ויגד מנוח אחרי אשתו ויבא אליה איש ויאמר
 12 לו האתה האיש אשר-דברת אליה-אשה ויאמר אני : ויאמר מנוח
 13 עתה יבא דבריה מדהיהנה משפט הנער ומעשהו : ויאמר מלאך
 14 יהוה אל-מנית מכל אשר-אמרתי אליה-אשה תשמר : מכל אשר-יצא
 מפיך הנין לא תאכל גזן ושכר ואלתשתי וכל-טמא אתאכל כל
 ט אשר-צויתך תשמר : ויאמר מנוח אל-מלאך יהוה נעצרה-נא אותך
 16 ונעשה לפניך גזי עזים : ויאמר מלאך יהוה אל-מנית אם-תעצרוני
 לא-אכל בלחמה ואם-תעשה עלי ליהוה תעלפה בי לא-יודע מנוח
 17 פרי-מלאך יהוה הוא : ויאמר מנוח אל-מלאך יהוה מי שמה פרי-נבא
 18 דבריה וכפדנהו : ויאמר לו מלאך יהוה למה זה תשאל לשמי
 19 והוא פלאי : ויפת מנוח את-דברי העזים ואת-המנחה ויגל על-
 כ הציר ליהוה ומפלא לעשות ומנוח ואשתו ראים : ויהי בעלות
 הלהב מעל המזבח השמימה ויגל מלאך-יהוה בלהב המזבח

21 וּמְנוּחַ וְאִשְׁתּוֹ רְאִים וַיִּסְלְפוּ עַל-סִנְיָהֶם אֶרְצָה: וְלֹא-יָסֵף עוֹד מִלְאֲקָה
 יְהוָה לְהִרְאֶה אֶל-מְנוּחַ וְאֶל-אִשְׁתּוֹ אִזְ נָדַע מְלוּחַ כִּי-מִלְאֲקָה יְהוָה
 22 הוּא: וַיֹּאמֶר מְנוּחַ אֶל-אִשְׁתּוֹ מוֹת נָמוּת כִּי אֱלֹהִים רָאִינוּ: וַתֹּאמֶר
 23 לוֹ אִשְׁתּוֹ לֹה חַפֵּץ יְהוָה לְהַמִּיתְכֶם לֹא-לִקַּח מִיְדֵיכֶם עֲלֵה וּמְנַחֵה וְלֹא
 24 הִרְאָנוּ אֶת-כְּלֵי-אֱלֹהִים וְכַעַת לֹא הִשְׁמִיעֵנוּ כְּזֹאת: וַתֵּלֶד הָאִשָּׁה בֶן
 וַתִּקְרָא אֶת-שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנְּעָר וַיְבָרְכֵהוּ יְהוָה: וַתְּחַל רֵיחַ כֹּה
 יְהוָה לַפְעָמֹו בְּמַחְנֵה־הָדָן בֵּין צָרְעָה וּבֵין אִשְׁתָּאֵל:

CHAPTER XIV. יד

2 וַיֵּרַד שִׁמְשׁוֹן תְּמַנְתָּה וַיִּרְא אִשָּׁה בְּחַמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים: וַיֵּצֵל א
 וַיִּגְדַּל לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רְאִיתִי בְּחַמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים
 3 וַעֲשֵׂה קַח-יְאֹתָהּ לִי לְאִשָּׁה: וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הֲאִין בְּבָנוֹת
 אַחֵיךָ וּבְכָל-עַמּוֹ אִשָּׁה כִּי-אֲתָה הוֹלֵךְ לְקַחַת אִשָּׁה מִפְּלִשְׁתִּים הַעַרְלִים
 4 וַיֹּאמֶר שִׁמְשׁוֹן אֶל-אָבִיו אֲתָהּ קַח-לִי כִּי-הִיא וְשָׂרָה בְּעֵינַי: וְאָבִיו
 וְאִמּוֹ לֹא יָדְעוּ כִּי מִיְהוָה הִיא כִּי-תֵאָנֶה הוּא-מִבְּקֵשׁ מִפְּלִשְׁתִּים וּבַעַת
 5 הַזֹּאת פְּלִשְׁתִּים מְשֻׁלִּים בְּיִשְׂרָאֵל: וַיֵּרַד שִׁמְשׁוֹן וְאָבִיו וְאִמּוֹ תְּמַנְתָּה ה
 6 וַיְבָאֵו עַד-רַפְרָמִי תְּמַנְתָּה וְהָיָה כְּפִיר אַרְזוֹת שָׂאֵג לְקַרְאָתוֹ: וַתַּצְלַח
 7 עָלָיו רֵיחַ יְהוָה וַיִּשְׁפְּעֵהוּ כְּשֶׁסַּע הַגְּדִי וּמֵאֹמֶה אִין בְּגָדוֹ וְלֹא הִגִּיד
 8 לְאָבִיו וּלְאִמּוֹ אֵת אֲשֶׁר עָשָׂה: וַיֵּרַד וַיַּדְבֵּר לְאִשָּׁה וַתִּישֶׁר בְּעֵינָי
 9 שִׁמְשׁוֹן: וַיֵּשֶׁב מִיָּמִים לְקַחְתָּהּ וַיִּסַּר לְרְאוֹת אֵת מַפְלַת הָאֲרִיָּה וְהָיָה
 10 עֲדַת דְּבָרִים בְּנוֹגַת הָאֲרִיָּה וּדְבָשׁ: וַיַּרְבֵּהוּ אֶל-כַּפְּיוֹ וַיִּגְדַּף הַלּוֹף
 11 וְאָכַל וַיִּלְלֵךְ אֶל-אָבִיו וְאֶל-אִמּוֹ וַיִּתֵּן לָהֶם וַיֵּאֱכֹלוּ וְלֹא-הִגִּיד לָהֶם כִּי
 12 מְנוּגַת הָאֲרִיָּה רָדָה הַדְּבָשׁ: וַיֵּרַד אָבִיהוּ אֶל-הָאִשָּׁה וַיִּלְעַשׂ שָׁם
 13 שִׁמְשׁוֹן מִשְׁתָּה כִּי כֵן יַעֲשֶׂה הַבַּחוּרִים: וַיְהִי כִּי-רָאוּתָם אוֹתוֹ וַיִּקְחֵל
 14 שְׁלֹשִׁים מְרָעִים וַיַּהֲרִיגוּ אוֹתוֹ: וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן אַחֲרֵיהֶם-נָא לָכֶם
 15 חִידָה אִם-הִגִּדְתֶּם תִּגִּידוּ אוֹתָהּ לִי שְׁבַעַת יְמֵי הַמִּשְׁתָּה וּמִצְאָתָם וְנִתְתִּי
 16 לָכֶם שְׁלֹשִׁים סְדִילִים וְשְׁלֹשִׁים חֲלֻפַת בְּגָדִים: וְאִם-לֹא תִּוְכַלֶּה לְהִגִּיד
 17 לִי וְנִתְתָם אֲתָם לִי שְׁלֹשִׁים סְדִילִים וְשְׁלֹשִׁים חֲלֻפֹת בְּגָדִים וַיֹּאמְרוּ
 18 לוֹ חִידָה חִידָתְךָ וְנִשְׁמַעְנָה: וַיֹּאמֶר לָהֶם מֵהַאֲכָל וַיֵּצֵא מֵאֲכָל וּמִעֵז
 19 וַיֵּצֵא מִחֹק וְלֹא יָכֹלוּ לְהִגִּיד הַחִידָה שְׁלֹשַׁת יָמִים: וַיְהִי בַיּוֹם
 20 הַשְּׂבִיעִי וַיֹּאמְרוּ לְאִשְׁת־שִׁמְשׁוֹן פְּתִי אֶת-אִישְׁךָ וַיִּגְדַּל-לָהּ אֶת-הַחִידָה
 21 שֶׁדִּנְשָׁתָה אוֹתָהּ: יֵאת-בֵּית אָבִיךָ בָּאֵשׁ הַלְלוּרְשָׁנִי כִּי-רָאוּתָם לָהּ הִלָּא:

16 ותבך אשת שמשון עליו ותאמר רק־שנאתני ולא אהבתני החיכה
 חדתה לבני עמי ולי לא הגדתה ויאמר לה הנה לאבי ולאמי לא
 17 הגדתני וכן אגיד: ותבך עליו שבעת הימים אשר־היה להם המשטה
 ניהי | ביום השביעי ונגדלה פי הציקתהו ותגד החיכה לבני
 18 עמה: ויאמרו לו אנשי העיר ביום השביעי בטרום לבא החרסה
 מה־חזיק מדבש ומה עז מארי ויאמר להם לולא חרשתם בעגלתי
 19 לא מצאתם חידתי: ותצלח עליו רוח יהוה וירד אסקלון ויגז
 מהם | שלשים איש ויפך את־חליצותם ויתן החליפות למגירי
 כ החיכה ויחר אפו ויגל בית אביהו: ותהי אשת שמשון למרעהו
 אשר רעה לו:

CHAPTER XV. טו

א ויהי מימים בימי קציר־חטים ויפקד שמשון את־אשתו בגדי עזים
 2 ויאמר אבאה אל־אשתי החדרה ולא־נתנו אביה לבוא: ויאמר
 אביה אמר אמרתי כ־שנא שנאתה ואתננה למרעה הלא אחותה
 3 הקטנה טובה ממנה תהר־בא לה תחתיה: ויאמר להם שמשון
 4 נקיתי הפעם מפלשתים פ־עשה אני עמם רעה: ויגז שמשון וילכד
 שלש־מאות שועלים ויפך לפדים ויפן זנב אל־זנב וישם לפיד
 ה אחד בידשני הזנבות בתוך: ויבער־אש בלשירים וישלח בקמות
 6 פלשתים ויבער מגדיש ועד־קמה ועד־כרם זית: ויאמרו פלשתים
 מי עשה זאת ויאמרו שמשון חתן התמלי פי לקח את־אשתו
 ויתנה למרעהו ויעלו פלשתים וישרפו אותה ואת־אביה באש:
 7 ויאמר להם שמשון אם־תעשון כ־זאת פי אם־נקמתי בכם ואחר
 8 אח־ל: ויגז איתם שוק על־ירק מכה גדולה ויגרד וישב בסעיה סלע
 9 עיטם: ויעלו פלשתים ויחכו ביהודה וינבטשו בלחי: ויאמרו
 איש יהודה למה עליכם עלינו ויאמרו לאסור את־שמשון עלינו
 11 לעשות לו כ־אשר עשה לנו: וירדו שלשת אלפים איש מיהודה אל־
 סעיה סלע עיטם ויאמרו לשמשון הלא ידעת כ־משלים בנו פלשתים
 ומה־זאת עשית לנו ויאמר להם כ־אשר עשו לי כן עשיתי להם:
 12 ויאמרו לו לאסרן | ירדנו לחתך בנד־פלשתים ויאמר להם שמשון
 13 השבעו לי פד־תפגעון בי אתם: ויאמרו לו לאמר לא כ־אסור
 נאסרך ונתנוה בנדם והמת לא נמיתה ויאסרוה בשלבים עבתיים
 14 חדשים ויעליהו מן־הסלע: היא־בא עד־לחי ופלשתים הריעו לקראתו

ותצלה עליו רוח יהוה ותהייתה העבתים אשר עליו ויהיו כפשתים
 אשר בערו באש וימסו אסוריו מעל גדיו: וימצא לחיחמור טרחה
 וישלח גדו ויקחה בידו אלה איש: ויאמר שמשון בלתי ההמור
 חמור חמרתים בלתי החמור הכיתי אלה איש: ויהי ככלתו לדבר
 וישלף הלחי מידו ויקרא למקום ההוא רמת לחי: וימצא מאד
 ויקרא אליהוה ויאמר אתה ביד עבדה אתה תשועה הגדלה
 הזאת ועתה אמות בצמא ונפלתי ביד הערלים: ויבקע אלהים
 אתהמכתש אשר בלחי ויצאו מפניו מים וישת ותשב רוחו ויהי
 עליון קרא שמה עין הפורא אשר בלחי עד היום הזה: וישפט
 את ישראל בימי פלשתים עשרים שנה:

CHAPTER XVI. יו

ויגף שמשון עתה ויראשם אשה זונה ויבא אליה: לעזתים. לאמר א
 בא שמשון הנה ויסבו ויאברו לו כלהלילה בשער העיר ויתחרשו
 כלהלילה לאמר עד-אור הבקר והרגנהו: וישקב שמשון עד-חצי
 הלילה ויגס. בחצי הלילה ויגאחו בבלות שעה-עיר ובשתי
 המזוזות ויסעם עס-תפריח וישם על-פתפיו ויעלם אליראש ההר
 אשר על-פני חברון: ויהי אחרי-כן ויגאהב אשה בנהל שירק
 ושמה הלילה: ויעלו אליה סרני פלשתים ויאמרו לה פתי אזהר
 וראי במה כחו גדול ובמה ניכל לו ואסרניחו לענותו ואזחלו
 נתן-לך איש אלק ומאה כסף: ותאמר הלילה אל-שמשון הגידה-נא
 לי במה כחו גדול ובמה תאסר לענותה: ויאמר אליה שמשון אם-
 באסרני בשבעה יתרים לחים אשר לא-חברו וחליתי והייתי כאחד
 האדם: ויעלו-לה סרני פלשתים שבעה יתרים לחים אשר לא-חברו
 ותאסרהו בהם: והארב ישב לה בחדר ותאמר אליו פלשתים
 עליה שמשון וינתק אתהיתרים כאשר ינתק פתילה-נזרת בהיתרו
 אש ולא נודע כחו: ותאמר הלילה אל-שמשון הנה התלת בי
 ותדבר אלי כזבים עתה הגידה-נא לי במה תאסר: ויאמר אליה
 אם-אסור באסרני בעבתים חדשים אשר לא-נעשה בהם מלאכה
 וחליתי והייתי כאחד האדם: ותקח הלילה עבתים חדשים ותאסרהו
 בהם ותאמר אליו פלשתים עליה שמשון והארב ישב בחדר וינתקם
 מעל זרעתיו כחוט: ותאמר הלילה אל-שמשון עד-הנה התלת בי

וַתְּדַבֵּר אֵלָיו כְּזָבִים הַגִּידָה לִּי בַמָּה תֹאסֵר וַיֹּאמֶר אֵלָיָה אֶסְתַּאֲרָנִי
 14 אֲדַשְׁבַּע מִחֲלָפוֹת רֵאשִׁי עַם־הַמַּסְכֶּת; וַתִּחַקֵּל בַּיָּחַד וַתֹּאמֶר אֵלָיו
 פְּלִשְׁתִּים עֲלֶיךָ שִׁמְשׁוֹן וַיִּקְרָץ מִשְׁחָתוֹ וַיֹּסַע אֶת־הַיָּחַד הָאָרְגַּ וְאֶת־
 ט הַמַּסְכֶּת: וַתֹּאמֶר אֵלָיו אֵיךְ תֹּאמַר אֶת־בְּתוּלָה וּלְבָרָה אֵין אִתִּי זֶה
 16 שְׁלֹשׁ פַּעַמִּים הִתְלַחַת בִּי וְלֹא־הִגַּדְתָּ לִּי בַמָּה כָּחַךְ גְּדוּל: וַיְהִי כִּי־
 17 הִצִּיקָה לוֹ בַדְּבַרְיָה כְּלֵי־הַיָּמִים וַתֹּאמְרָהוּ וַתִּקְצַר נַפְשׁוֹ לְמוֹת: וַיַּגִּיד־
 לָהּ אֲדַשְׁבְּלָבוֹ וַיֹּאמֶר לָהּ מוֹרָה לֹא־עָלָה עַל־רֵאשִׁי כִּי־נִזְוֵר אֱלֹהִים
 אֲנִי מִבְּטֵן אִמִּי אֶסְגַּלְחֹתִי וְסָר מִמֶּנִּי כַחַי וְחַלְחִיתִי וְהָיִיתִי כְּכֹל־
 18 הָאָדָם: וַתֵּרָא דְלִילָה כִּי־הִגִּיד לָהּ אֲדַשְׁבְּלָבוֹ וַתִּשְׁלַח וַתִּקְרָא לְסַרְנֵי
 פְּלִשְׁתִּים לֵאמֹר עֲלוּ הַפַּעַם כִּי־הִגִּיד לָהּ אֲדַשְׁבְּלָבוֹ וְעַלֹּו אֵלָיָה סַרְנֵי
 19 פְּלִשְׁתִּים וַיַּעֲלוּ הַכֹּסֶה בַּיָּדָם: וַתִּישָׁנְהוּ עַל־בַּרְפִּיָּה וַתִּקְרָא לְאִישׁ
 וַתִּנְלַח אֲדַשְׁבַּע מִחֲלָפוֹת רֵאשִׁו וַתַּחַל לַעֲנֹתוֹ וַיִּסָּר כַּחוֹ מַעֲלוֹו:
 כ וַתֹּאמֶר פְּלִשְׁתִּים עֲלֶיךָ שִׁמְשׁוֹן וַיִּקְרָץ מִשְׁחָתוֹ וַיֹּאמֶר אֵצֶא כַּפַּעַם
 21 בַּפַּעַם וְאֶנְעַר וְהוּא לֹא יָדַע כִּי יִהְיֶה סָר מַעֲלוֹו: וַיִּאֲחַזוּהוּ פְּלִשְׁתִּים
 וַיִּקְרְוּ אֶת־עֵינָיו וַיִּזְרְדוּ אֹתוֹ עֲזָתָה וַיִּאֲסְרוּהוּ בַּחֲשֻׁמַּיִם וַיְהִי טוֹחֵן
 22 בְּבֵית הָאֲסִירִים: וַיַּחַל שַׁעֲרֵ־רֵאשִׁו לַעֲצֹמָה כַּאֲשֶׁר גָּלַח: וְסַרְנֵי
 23 פְּלִשְׁתִּים נֹאסְפִי לְזָבֹת זָבַח־גְּדוּל לְדַגּוֹן אֱלֹהֵיהֶם וּלְשִׁמְחָה וַיֹּאמְרוּ
 24 נַחַן אֱלֹהֵינוּ בְּיָדֵנוּ אֵת שִׁמְשׁוֹן אוֹיְבֵנוּ: וַיִּרְאֵו אֹתוֹ הָעָם וַיַּחַלְלוּ
 אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ נַחַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת־אוֹיְבֵנוּ וְאֵת מַתְרִיב
 כה אֲרַצֵּנוּ וְאֲשֶׁר הִרְבַּה אֶת־חַלְלֵינוּ: וַיְהִי כִּי־טוֹב לָפָם וַיֹּאמְרוּ קִרְאוּ
 לְשִׁמְשׁוֹן וַיִּשְׁחַקְלֵנוּ וַיִּקְרָאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים וַיִּצְחַק לַפְּנֵיהֶם
 26 וַיַּעֲמִידוּ אוֹתוֹ בֵּין הַעַמּוּדַיִם: וַיֹּאמֶר שִׁמְשׁוֹן אֱלֹהֵי־פַעַר הַמַּחְזִיק
 בְּיָדִי הִנִּיחָה אוֹתוֹ וְהִימְשִׁנִּי אֶת־הָעַמּוּדִים אֲשֶׁר הִבִּיתָ נֶכֶן עֲלֵיהֶם
 27 וְאֲשַׁעַן עֲלֵיהֶם: וַתִּבְרִית מְלֵא הָאֲנָשִׁים וְהַנְּשִׁים וְשָׂמָה כָּל סַרְנֵי פְּלִשְׁתִּים
 28 וְעַל־הַנָּחַ כַּשְׁלֶשֶׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרְאִים בְּשָׂחוֹק שִׁמְשׁוֹן: וַיִּקְרָא
 שִׁמְשׁוֹן אֱלֹהֵיהוּ וַיֹּאמֶר אֲדַנִּי יְהוָה זָכְרָנִי נָא וַתִּזְקַנִּי לֹא אָךְ הַפַּעַם
 29 הַזֶּה הָאֱלֹהִים וְאֶנְקַמָּה נַקַּם־אֶחֶת מִשְׁחַתִּי עֵינֵי מִפְּלִשְׁתִּים: וַיִּלְפַת
 שִׁמְשׁוֹן אֶת־שֵׁנֵי עַמּוּדֵי הַתֹּרֵן אֲשֶׁר הִבִּיתָ נֶכֶן עֲלֵיהֶם וַיִּסְמָךְ עֲלֵיהֶם
 30 אֶחָד בַּיַּמִּינֹו וְאֶחָד בַּשְּׂמָאלוֹ: וַיֹּאמֶר שִׁמְשׁוֹן תָּמַל נַפְשִׁי עַם־פְּלִשְׁתִּים
 וְנָט בְּכַח וַיִּפֹּל הַפְּרִית עַל־הַסַּרְנָיִם וְעַל־פְּלֵהֶעַם אֲשֶׁר־בּוֹ וַיְהִי הַמַּחֲתִים
 31 אֲשֶׁר־הָמִית בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הָמִית בְּחַיָּו: וַיִּרְדּוּ אֲחֵיו וְכָל־בֵּית
 אָבִיהָ וַיִּשְׂאוּ אוֹתוֹ וַיַּעֲלוּ וַיִּקְבְּרוּ אוֹתוֹ בֵּין צַרְעָה וּבֵין אֶשְׁתָּאוּל
 בְּקִבְר מְנוּחַ אָבִיו וְהוּא שָׁפֵט אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה:

16. v. ה'ל' רפה. 18. v. ל' י' ק'. 21. v. האסירים ק'. 25. v. כטוב ק' האסירים ק'.
 26. v. והמישני ק'. 28. v. דה' רפא.

V. DAVID AND GOLIATH, 1 Samuel 17.

- וַיֵּאָסְפוּ פְּלִשְׁתִּים אֲדֻמְהֵנִיהֶם לְמַלְחָמָה וַיֵּאָסְפוּ שׁוֹכְהָ אֲשֶׁר לַיהוּדָה א
 וַיִּחַנּוּ בְּיַד־שׁוֹכְהָ וּבִיַּד־עֲזֹקָה בְּאֶפֶס דַּמִּים: וְשָׂאֵל וְאִישׁ־יִשְׂרָאֵל נֶאֱסָפוּ 2
 וַיִּחַנּוּ בְּעֵמֶק הָאֵלֶּה וַיַּעֲרְכוּ מַלְחָמָה לַקְּרָאת פְּלִשְׁתִּים: וּפְלִשְׁתִּים 3
 עֹמְדִים אֶל־הַהָר מִזֶּה וַיִּשְׂרָאֵל עֹמְדִים אֶל־הַהָר מִזֶּה וַהֲגִיף בִּינְיהֶם: 4
 וַיֵּצֵא אִישׁ־הַבָּיִרִים מִמַּחֲנֵית פְּלִשְׁתִּים גִּלְיָת שָׂמוֹ מִגַּת גִּבְהוֹ שֶׁשׁ אַמְיָה 5
 זָרָת: וְכֹבֵעַ נְחֹשֶׁת עַל־רֹאשׁוֹ וְשֵׁרִיזוֹן קַשְׁקָשִׁים הָיָה לְבוֹשׁ וּמִשְׁקַל־ 6
 הַשֵּׁרִיזוֹן חֲמִשְׁת־אֲלָפִים שֶׁקֶלִים נְחֹשֶׁת: וּמִצַּחַת נְחֹשֶׁת עַל־רַגְלָיו 7
 וְכִידוֹן נְחֹשֶׁת בֵּין כַּתְּפוֹ: וְחָץ חֲנִיתוֹ וְחָץ כַּמְנֹרֶ אַרְגָּוִים וְלַהֲבַת חֲנִיתוֹ 8
 שֶׁשׁ־מְאוֹת שֶׁקֶלִים בְּרֹזֶל וְנִשְׂא הַצֵּנֶה הַלָּךְ לַפָּנָיו: וַיַּעֲמֵד וַיִּקְרָא 9
 אֶל־מַעֲרַכַת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תִצְאוּ לַעֲרֹף מַלְחָמָה הַלְיָאֵל 10
 אֲנִכִּי הַפְּלִשְׁתִּי וְאַתֶּם עֹבְדִים לְשָׂאֵל בְּרוּרֶכֶם אִישׁ וַיְרֵד אֵלָיו: אִכִּי 9
 יוֹכֵל לְהַלְחֵם אֹתִי וְהִזְנִי וְהִינֵנִי לָכֶם לְעֹבְדִים וְאִם־אֲנִי אֵי־כֹלֵלִי 10
 וְהַכְּתִירוּ וְהִייתֶם לָנוּ לְעֹבְדִים וְעַבְדְּתֶם אֹתָנוּ: וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי 11
 חֲרַפְתִּי אֲתִּי־מַעֲרַכֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּנְדְּלִי אִישׁ וְנִלְחַמְהָ יַחַד: 11
 וַיִּשְׁמַע שָׂאֵל וְכָל־יִשְׂרָאֵל אֲתִּי־דִבְרֵי הַפְּלִשְׁתִּי הָאֵלֶּה וַיִּתְהַי וַיִּרְאֵי 12
 מְאֹד: וַיְרֹד בְּדָאִישׁ אֶפְרָתִי הַזֶּה מִבֵּית לָחֶם יְהוּדָה וְשָׂמוֹ 12
 יִשׁוּ וְלוֹ שְׁמֹנֶה בָּנִים וְהָאִישׁ בִּימֵי שָׂאֵל זָקֵן בָּא בְּאַנְשִׁים: וַיִּלְכְּוֵ 13
 שְׁלֹשֶׁת בְּנֵי־יִשׁוּ הַגְּדֹלִים הִלְכוּ אַחֲרֵי־שָׂאֵל לְמַלְחָמָה וְשֵׁם שְׁלֹשֶׁת 14
 בָּנָיו אֲשֶׁר הִלְכוּ בְּמַלְחָמָה אֵלִיאָב הַבְּכוֹר וּמִשְׁנֵהוּ אַבִּינָדָב וְהַשְּׁלִישִׁי 15
 שִׁמְהָ: וַיְרֹד הוּא הַקָּטָן וְשְׁלֹשָׁה הַגְּדֹלִים הִלְכוּ אַחֲרֵי שָׂאֵל: וַיְרֹד 14
 הַלָּךְ וְשָׁב מֵעַל שָׂאֵל לְרַעוֹת אֲתִּי־צָאן אָבִיו בֵּית־לָחֶם: וַיִּגַּשׁ הַפְּלִשְׁתִּי 16
 הַשָּׂפָם וְהָעֶרֶב וַיִּתְחַצֵּב אַרְבָּעִים יוֹם: וַיֹּאמֶר יִשׁוּ לְדָרְדַּר בְּנֵי קֹדֶי־אֵ 17
 לְאַחִיָּה אִיפֹת הַקְּלִיא הַזֶּה וְעֲשֵׂהָ לָחֶם הַזֶּה וְהָרַץ הַמַּהֲנֶה לְאַחִיָּה: 18
 וְאֵת עֲשׂוֹת חֲרִיצֵי הַחֶלֶב הָאֵלֶּה תָּבִיא לְשֵׁר הָאֶלֶף וְאֲתִי־אֲחִיָּה תִּפְקֹד 18
 לְשָׁלוֹם וְאֲתִי־עֲרַבְתֶּם תִּקַּח: וְשָׂאֵל וְהָמָה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֵמֶק 19
 הָאֵלֶּה נִלְחָמִים עִם־פְּלִשְׁתִּים: וַיִּשְׁפָּם דָּוִד בְּבֹקֶר וַיִּשֶׁשׁ אֲתִי־צָאן 20
 עַל־שִׁמֹּר וַיִּשָּׂא וַיִּלָּךְ בְּאֲשֶׁר צָנְהוּ יִשׁוּ וַיִּבֹא הַמַּעֲגָלָה וְהַחִיל הַיָּצֵא 21
 אֶל־הַמַּעֲרָכָה וְהָרַעַו בְּמַלְחָמָה: וַתַּעֲרֹף יִשְׂרָאֵל וּפְלִשְׁתִּים מִזְרָכָה 22
 לַקְּרָאת מַעֲרָכָה: וַיִּשֶׁשׁ דָּוִד אֲתִי־כָלָיִם מַעֲלָיו עַל־יַד שׁוֹמֵר הַכְּלָיִם 22
 וַיָּרַץ הַמַּעֲרָכָה וַיִּבֹא וַיִּשָּׂא לְאַחִיו לְשָׁלוֹם: וְהוּא מְדַבֵּר עִפְּסִים 23
 וְהִנֵּה אִישׁ הַבָּיִרִים עוֹלָה גִּלְיָת הַפְּלִשְׁתִּי שָׂמוֹ מִגַּת מַמְעֲרֹת פְּלִשְׁתִּים

- 24 וידבר כדברים האלה וישמע דוד : וכל איש ישראל בראותם
 כ- אתהאיש וינסו מפניו וייראו מאד : ויאמר , איש ישראל היאיתם
 האיש העלה הזה כי לחרק את-ישראל עלה והיה האיש אשר-יכני
 יעשרני , המלך , עשר גדול ואת-בתו ותדלו ואת בית אביו יעשה
 26 תפשי בישראל : ויאמר דוד אליהאנשים העמדים עמו לאמר
 מהיעשה לאיש אשר יכה אתהפלשתי הגז והסיר חרפה מעל
 ישראל כי מי הפלשתי הערל הזה כי חרף מערכות אלהים חיים :
 27 ויאמר לו הגם כדבר הזה לאמר כה יעשה לאיש אשר יכני :
 28 וישמע אליאב אחיו הגדול בדברו אליהאנשים ויחראם אליאב
 בדוד ויאמר , למהזה נרדת ועלמי נטשת מעט הצאן ההנה
 במדבר אני ונדשתי אתזרקה ואת נע לבבה כי למען האות
 29 הפלחמה ורדת : ויאמר דוד מה עשיתי עתה הלא דבר הוא :
 3 ויטב מאצלו אל-מיל אחר ויאמר כדבר הזה ויטבהו העם דבר
 31 כדבר הראשון : וישמעו הדברים אשר דבר דוד ויגדו לפני-שאול
 32 וינקהו : ויאמר דוד אל-שאול אל-יפל לב-אדם עליו עבדה לך
 33 וילחם עם-הפלשתי הזה : ויאמר שאול אל-דוד לא תוכל ללכת אל-
 הפלשתי הזה להלחם עמו כי-נער אתה והוא איש מלחמה מצערו :
 34 ויאמר דוד אל-שאול רעה הנה עבדה לאביו בצאן ובא הארץ
 35 ואתהחוב ונשא זה מהעדר : ויצאתי אחריו והפתיו והצלתי מפיו
 36 וגם עלי והחזקתי בזקני והפתיו והמיתיו : גם אתהארי גם
 החוב הזה עבדה והיה הפלשתי הערל הזה פאתו מהם כי חרף
 37 מערכת אלהים חיים : ויאמר דוד והנה אשר הצלני מיד
 הארץ ומיד החוב הוא וצילני מיד הפלשתי הזה ○ ויאמר
 38 שאול אל-דוד לך והנה יהיה עמך : וילבש שאול את-דוד מדיו
 39 ונתן קיבע נחשת על-ראשו וילבש אתו שריון : וינתן דוד את-
 חרבו מעל למדיו ויאל ללכת כי לא-נסה ויאמר דוד אל-שאול
 40 לא-איכל ללכת באלה כי לא נסיתי וינסם דוד מעליו : ויקח מקלו
 בידו ויבחרלו חמשה חלקי אבנים , מדהנחל וישם אתם בכלי
 41 הרעים אשר-לו ויבילקוט וקלעו בידו ויגש אל-הפלשתי : וילך
 42 הפלשתי הלך וקרב אל-דוד והאיש נשא הצפה לפניו : ויגש
 הפלשתי ויראה את-דוד ויבזהו כיהיה נער ואדמני עם-יפה
 43 מראה : ויאמר הפלשתי אל-דוד הכלב אנכי כיהאתה בא-אלי
 44 במקלות ויקלל הפלשתי את-דוד באלהיו : ויאמר הפלשתי אל-

דוד לכה אלי ואתנה את-בשרה לעוף השמים ולבהמת השדה:
ויאמר דוד אלי-הפלשתי אתה בא אלי בחרב ובחנית ובכיורון
וואבני בא-אליה בשם יהוה צבאות אלהי מערכות ישראל אשר
חלפת: היום הזה יסנהר יהוה בנדי והצורה והחלתי את-ראשה
מעליה ולחתי פגור מתנה פלשתים היום הזה לעוף השמים ולחנת
הארץ ונדעו פלח-ארץ פי יש אלהים לישראל: ונדעו פלח-הקל
הזה פרגא בחרב ובחנית יהושיע יהוה פי ליהוה הפלחמה ונתן
אתכם בידנו: והיה פירקם הפלשתי ונגף ויקרב לקראת דוד
וימתו דוד וירץ המערכה לקראת הפלשתי: וישלח דוד את-ידו
ואל-הכלי ויקח משם אבן ויקלע ונה אחד-הפלשתי אל-מצחו והטבע
וואבן במצחו ויפל על-פגורו ארצה: ויחזק דוד מדהפלשתי בקלע:
ובאבן ונה את-הפלשתי וימתהו וחרב אין ביד-דוד: וירץ דוד
ויצמד אלי-הפלשתי ויקח את-חרפו וישלפה מתערה וימתהו
ויקח-צבה אחר-אשו ויראו הפלשתים פרימת צבורם וינסו: ויקמו
אנשי ישראל ויהודה וירעו וירדפו את-הפלשתים עד-בואה נוא
ועד שערי עקרון ויפלו חללי פלשתים בדרך שערים ועד-נת ועד-
עקרון: וישבו בני ישראל מדלק אחרי פלשתים וישפו את-מחניהם:
ויקח דוד את-ראש הפלשתי ויבאהו ירושלם ואת-כליו שם באהלו:
וכראות שאול את-דוד יצא לקראת הפלשתי אמר אל-אבנר שר
הצבא בך-מרגה הצער אבנר ויאמר אבנר חיי-נפשך הפלשתי אב-
נדעתי: ויאמר המלך שאל אתה בך-מרגה העלם: וכשוב דוד
מהפוז את-הפלשתי ויקח אתו אבנר ויבאהו לפני שאול וראש
הפלשתי בידו: ויאמר אליו שאול בךמי אתה הצער ויאמר דוד
בך-עבדך ישי בית הלחמי:

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

CHAPTER XVII. יז

ויאמר אלהו התשבי גלעד אל-אחאב חיה-הזה אלהי ישראל
אשר-עמדתי לפניו אסיה-הנה השנים האלה טל ומטר פי אסלפי
דברי: ויהי דבר-יהוה אליו לאמר: לך מזה ופנית לך קדמה
ונסתרת בגחל כרית אשר על-פני הירדן: והיה מהפחל תשתה ואת-
העזבים צייתי לכלכלך שם: ויגף ויעש פדבר יהוה ויגף וישב

6 בַּחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן : וְהַעֲרָבִים מְבִיאִים לוֹ לֶחֶם וּבָשָׂר
 7 בַּבֶּקֶר וּלְחֶם וּבָשָׂר בְּעָרֵב וּמִן־הַחֵחַל יִשְׁתָּה : וַיְהִי מִקֵּץ יָמָיִם וַיִּיבֶשׂ
 8 הַחֵחַל כִּי לֹא־הָיָה גֶשֶׁם בְּאֶרֶץ : וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר :
 9 קִים לְךָ צִרְפָּתָה אֲשֶׁר לְצִדְוֹן וַיִּשְׁבֶּתָ שָׁם הִנֵּה צִוִּיתִי שָׁם אִשָּׁה
 10 אֲלֻמְנָה לְכַלְכְּלָהּ : וַיָּקָם , וַיֵּלֶךְ צִרְפָּתָה וַיָּבֵא אֶל־פֶּתַח הַעִיר וַהֲפֵה־שָׁם
 אִשָּׁה אֲלֻמְנָה מִקְשָׁשֶׁת עֲצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קְחוּ־נָא לִי מֵעֵט־
 11 מַיִם בְּכָלִי וְאִשְׁתָּה : וַתֵּלֶךְ לִקְחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקַח־נָא לִי
 12 פֶתֶלֶחֶם בְּרֶבֶד : וַתֹּאמֶר חַי־יְהוָה אֱלֹהֶיהָ אִם־יִשְׁלִי מֵעוּג כִּי אִם־
 מָלֵא כַה־קָּמַח בְּכַד וּמֵעֵט־שֶׁמֶן בַּצִּפְחַת וְהִנְנִי מִקְשָׁשֶׁת שְׁנַיִם עֲצִים
 13 וַיְבֹאֲתוּ וַעֲשִׂיתִיהֶן לִי וּלְבָנָי וְאֶכְלֵנָהוּ וּמָתַנִּי : וַיֹּאמֶר אֵלֶיהָ אֱלֹהֶיהָ
 אֶל־תִּירָאִי בְּאֵי עֲשִׂי כַדְבָרָה אֲךָ עֲשִׂי־לִי מִשֶׁם עֵטָה קִטְנָה בְּרֵאשִׁיטָה
 14 וְהוֹצֵאתִי לוֹ יֶלֶד וּלְבָנָה תַעֲשִׂי בְּאַחֲרֶנָּה : כִּי כֹה אָמַר יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל כִּד הַקָּמַח לֹא תִכְלֶה וְצִפְחַת הַשֶּׁמֶן לֹא תִחַסֵּר עַד יוֹם
 15 תַחֲזֹר־יְהוָה גֶּשֶׁם עַל־פְּנֵי הָאָדָמָה : וַתֵּלֶךְ וַתַּעֲשֶׂה כַדְבָר אֲלֵיהֶן וַתֹּאכַל
 16 הוֹאֲדָוְיָא וּבֵיתָהּ יָמִים : כִּד הַקָּמַח לֹא כִלְתָה וְצִפְחַת הַשֶּׁמֶן לֹא
 17 חָסַר כַּדְבָר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד אֱלֹהֵיהֶן : וַיְהִי אַחַר הַדְּבָרִים
 הָאֵלֶּה חָלָה בְּדָהּ־אִשָּׁה בְּעַלְת הַבַּיִת וַיְהִי חָלִילָה חֲזַק מְאֹד עַד אֲשֶׁר
 18 לֹא־יָתַרְתֶּה־בּוֹ גִּשְׁמָה : וַתֹּאמֶר אֶל־אֱלֹהֵיהֶן מִדֹּלִי וְלֶךְ אִישׁ הָאֱלֹהִים
 19 בָּאת אֵלַי לְהַזְכִּיר אֶת־עוֹנֵי וּלְהַמִּית אֶת־בְּנֵי : וַיֹּאמֶר אֵלֶיהָ תִּנְדְּלִי
 אֶת־בְּנֶה וַיִּקְחֶהּ מִחִיקָה וַיַּעֲלֶהָ אֶל־הָעֵלְיָה אֲשֶׁר־הוּא יֹשֵׁב שָׁם
 כ וַיִּשְׁכַּבְהוּ עַל־מִשְׁחוֹ : וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הַגֹּשֶׁם עַל־
 21 הָאֲלֻמְנָה אֲשֶׁר־אֵלַי מִתְנַוָּר עֲמָה הַרְעוּת לְהַמִּית אֶת־בְּנֶה : וַיַּחַמְדֵּד
 עַל־הַיָּלֵד שְׁלֹשׁ פְּעָמִים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תִשְׁבֶּנָּא
 22 נִפְשֵׁי־הַיָּלֵד הַזֶּה עַל־קִרְבּוֹ : וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלֹהֵיהֶן וַתִּשָּׁב נִפְשֵׁי־
 23 הַיָּלֵד עַל־קִרְבּוֹ וַיְחַי : וַיִּקַּח אֱלֹהֵיהֶן אֶת־הַיָּלֵד וַיִּרְדְּהוּ מִן־הָעֵלְיָה
 24 הַבַּיִתָּה וַיַּתְּנֶהוּ לְאִמּוֹ וַיֹּאמֶר אֱלֹהֵיהֶן רְאֵי חַי בְּנֶה : וַתֹּאמֶר הָאִשָּׁה אֶל־
 אֱלֹהֵיהֶן עֲתָה זֶה יִדְעִתִּי כִּי אִישׁ אֱלֹהִים אַתָּה וּדְבַר־יְהוָה בְּפִיהָ אָמַת :

CHAPTER XVIII. יח

א וַיְהִי יָמִים רַבִּים וַדְּבַר יְהוָה הָיָה אֶל־אֱלֹהֵיהֶן בְּשָׁנָה הַשְּׁלִישִׁית לְאִמּוֹ
 2 לֶךְ הַרְצָה אֶל־אַחָאָב וְאַתְנָה מֵטָר עַל־פְּנֵי הָאָדָמָה : וַיֵּלֶךְ אֱלֹהֵיהֶן
 3 לְהַרְאוֹת אֶל־אַחָאָב וְהַרְעֵב וְהַרְעֵב חֲזַק בְּשִׁמְרוֹן : וַיִּקְרָא אַחָאָב אֶל־עַבְדֵּיהֶוּ

14. v. חח קרי 15. v. היא ק' ibid. והיא ק' 20. v. קמץ בז' ק' 21. v. קמץ בז' ק'

1. v. הפרסח כי חשא כמנהג דאשכנזים

4 אשר על־הבית ועבדוֹהוּ יהוה ירא את־יהוה מאד : ויהי בהכרית
 איזבל את נביאי יהוה ויקח עבדוֹהוּ מאה נביאים ויחביאם
 חמשים איש במערה וכלכלם לחם ומים : ויאמר אחאב אל־עבדוֹהוּ -
 5 לך בארץ אל־פלמעני המים ואל פל־הנחלים אילי . נמצא הציר
 ונחיה סוס ופֶרד ולוא נכרית מה־בהמה : ויחלקי להם את־הארץ
 6 לער־בה אחאב הלך בדרך אחד לבדו ועבדוֹהוּ הלך בדרך־אחד
 לבדו : ויהי עבדוֹהוּ בדרך והנה אליהו לקראתו ויגלה ויפל
 7 על־פָּלוּ ויאמר האמה זה אדני אליהו : ויאמר לו אני לך אמר
 8 לאדני הנה אליהו : ויאמר מה חטאתי כראתה לכן את־עבדך
 9 ביד אחאב להמיתני : תי . יהוה אליהו אס־יש־נני וממלכה אשר
 לא־שלח אדני שם לבקשך ויאמר אין והשביע את־הממלכה ואת־
 11 הנני פי לא ומצאפה : ועתה אתה אמר לך אמר לאדני הנה
 12 אליהו : והיה אני . אלך מאתך ורוח יהוה . וישאף על־אשר לא־אדע
 ובאתי להגיד לאחאב ולא ומצאך והרגני ועבדך ירא את־יהוה
 13 מערי : הלא־הגיד לאדני את אשר־עשיתי בהרג איזבל את נביאי
 יהוה ואחבא מנביאי יהוה מאה איש חמשים חמשים איש במערה
 14 וכלכלם לחם ומים : ועתה אתה אמר לך אמר לאדני הנה
 אליהו והרגני : ויאמר אליהו תי יהוה צבאות אשר עמדתי לפניו -
 16 פי היום אראה אלו : וילך עבדוֹהוּ לקראת אחאב ויגדלוֹ וילך
 17 אחאב לקראת אליהו : ויהי פראות אחאב את־אליהו ויאמר אחאב
 18 אלו האמה זה עבר ישראל : ויאמר לא עזרתו את־ישראל כי אם־
 אתה ובית אביה בעזבכם את־מצות יהוה ותלך אחרי הבעלים :
 19 ועתה שלח קבץ אלי את־כל־ישראל אליהו הפרמל ואחד־נביאי הבעל
 ארבע מאות וחמשים ונביאי האשרה ארבע מאות אכלי שלחן איזבל :
 20 וישלח אחאב בכל־בני ישראל ויקבץ את־הנביאים אליהו הפרמל :
 21 וישא אליהו אל־כל־העם ויאמר עד־מתני אתם פסחים על־שתי
 22 הסעפים אס־יהוה האלהים לנו אחיו ואס־הבעל לנו אחיו ולא־
 ענו העם אתו דבר : ויאמר אליהו אליהו ונתתני נביא
 23 ליהוה לבדי ונביאי הבעל ארבע־מאות וחמשים איש : ויתנו־לני
 שנים פלים ויבחרו להם הפר האחד וינתחיה וישמי עליה־עצים
 24 ואש לא ושימו ואני אעשה . אתה־פר האחד ונתתי עליה־עצים ואש
 לא אשים : וקראתם בשם אלהיכם ואני אקרא בשם־יהוה והיה

v. 12. קמץ ב' ק

v. 21. ה' רגושה

v. 5. נ' א מן בהמה כתיב מה־בהמה קרי

v. 20. ה' הפרת כי תשא כמנהג הספרדים

הַאֱלֹהִים אֲשֶׁר־נִעַנְתָּהּ בְּאֵשׁ הִיא הָאֱלֹהִים וַיִּנְעַן כְּלֵי־הָעָם וַיֹּאמְרוּ טוֹב
 כֹּה הַדָּבָר: וַיֹּאמֶר אֱלֹהֵי לִבְיָאֵר הַבֹּעַל בַּחֲרוּ לָכֶם הַסֵּר הָאֶהָד וַעֲשׂוּ
 כַּאֲשֶׁר־הוּא כִּי אַתֶּם הַרְבִּיּוּ וַקְרָאוּ בְשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תִשְׂמֹרוּ:
 26 וַיִּקְחוּ אֶת־הַסֵּר אֲשֶׁר־נָתַן לָהֶם וַיַּעֲשׂוּ וַיִּקְרָאוּ בְשֵׁם־הַבֹּעַל מִהַפְקֵר
 וַעֲדֵה־הַצְּהָרִים לֵאמֹר הַבֹּעַל עֲנֵנו וְאִין קוֹל וְאִין עֲנָה וַיִּפְסְחוּ עַל־
 27 הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה: וַיְהִי בַצְּהָרִים וַיְהִי־לָהֶם אֱלֹהֵי וַיֹּאמֶר
 קְרָאוּ בְקוֹל־גְּדוֹל כִּי־אֱלֹהִים הִיא כִּי־שִׁיחַ וְכִי־שׁוּג לֹא וְכִי־דָרָךְ לֹא
 28 אוֹלֵי וְשֵׁן הִיא וְקֶץ: וַיִּקְרָאוּ בְקוֹל גְּדוֹל וַיַּחֲדָדוּ כַּמְשַׁפְּטִים בַּחֲרֻבוֹת
 29 וּבַרְמִיחִים עַד־שִׁפְדָּדִים עֲלֵיהֶם: וַיְהִי כַעֲבַר הַצְּהָרִים וַיִּתְנַבְּאוּ עַד
 3 לְעֵלוֹת הַמִּנְחָה וְאִיד־קוֹל וְאִיד־עֲנָה וְאִין קֶשֶׁב: וַיֹּאמֶר אֱלֹהֵי לְכֹל־
 הַקָּם גָּשׁוּ אֵלַי וַיַּגִּשׁוּ כְלֵי־הָעָם אֲלֵיו וַיִּרְפָּא אֶת־מִזְבֵּחַ יְהוָה הַהַרְיוֹם:
 31 וַיִּקַּח אֱלֹהֵי שְׁתַּיִם עֲשֵׂרָה אֲבָנִים כַּמְסַפֵּר שִׁבְטֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר הָיָה
 32 דְּבַר־יְהוָה אֲלֵיו לֵאמֹר יִשְׂרָאֵל יְהוָה שְׁמָה: וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ
 33 בְּשֵׁם יְהוָה וַיַּעֲשֶׂה תַעֲלָה כְּבִיחַ סֹאחִים זָרַע סָבִיב לַמִּזְבֵּחַ: וַיַּעֲרֹךְ
 34 אֶת־הָעֵצִים וַיִּנְתְּחֵהוּ אֶת־הַסֵּר וַיִּשֶׂם עַל־הָעֵצִים: וַיֹּאמֶר מִלֹּא אֲרַבֶּעָה
 כְּדַיִם מַיִם וַיַּצְקוּ עַל־הָעֵלָה וְעַל־הָעֵצִים וַיֹּאמֶר שָׁנֹה וַיִּשְׁלַח וַיֹּאמֶר
 35 שְׁלֹשִׁי וַיִּשְׁלַשׁוּ: וַיִּלְכְּוּ הַמַּיִם סָבִיב לַמִּזְבֵּחַ וַיָּגֵם אֶת־הַתַּעֲלָה מִלֹּא־
 36 מַיִם: וַיְהִי וַבְּעֵלוֹת הַמִּנְחָה וַיִּגַּשׁ אֱלֹהֵי הַכְּבִיחַ וַיֹּאמֶר יְהוָה אֱלֹהֵי
 אַבְרָהָם וַיִּצְחַק וַיִּשְׂרָאֵל הַיּוֹם וַיִּדַע כִּי־אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנִי
 37 עַבְדְּךָ וּבַדְּבָרֶיךָ עֲשִׂיתִי אֶת כְּלֵי־הַדְּבָרִים הָאֵלֶּה: עֲנֵנִי יְהוָה עֲלֵנִי
 וַיִּדְעוּ הָעָם הַזֶּה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הַסֹּבֶת אֶת־לִבָּם
 38 אַחֲרֵינִי: וַתִּפֹּל אֲשֶׁר־יְהוָה וַתֹּאכַל אֶת־הָעֵלָה וְאֶת־הָעֵצִים וְאֶת־הָאֲבָנִים
 39 וְאֶת־הָעֶפֶר וְאֶת־הַמַּיִם אֲשֶׁר־בַּתַּעֲלָה לַחֲכָה: וַיִּרְא כְלֵי־הָעָם וַיִּפְּלוּ
 40 עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים: וַיֹּאמֶר
 אֱלֹהֵי לָהֶם תַּפְּשׂוּ וְאֶת־נְבִיאֵי הַבֹּעַל אִישׁ אֶל־יֹדְמֵלֵט מֵהֶם וַיִּתְּפְּשׂוּם
 41 וַיִּוָּרְדוּם אֱלֹהֵי אֶל־נֶחֱל קִישׁוֹן וַיִּשְׁחָטֵם שָׁם: וַיֹּאמֶר אֱלֹהֵי לֹא־אֲבֹב
 42 עֲלֶיךָ אֲכַל וַשְׁתָּה כִּי־קוֹל הַמּוֹן הַגָּשָׁם: וַיַּעֲלֶה אֲחָאָב לֶאֱכַל וּלְשִׁתּוֹת
 וְאֱלֹהֵי עֲלֶיךָ אֶל־רֹאשׁ תִּכְרַמְל וַיִּגְהַר אֲרַצָּה וַיִּגְשֶׁם פָּנָיו בֵּין בְּרָכּוֹ:
 43 וַיֹּאמֶר אֶל־נְעָרוֹ עֲלֶיךָ־נָא תִבַּט דְּרָד־לָם וַיַּעַל וַיִּבֹט וַיֹּאמֶר אִין
 44 מֵאִימָה וַיֹּאמֶר שֶׁב שְׁבַע פְּעָמִים: וַיְהִי בַשִּׁבְעִית וַיֹּאמֶר הַגֵּה־עַב
 קַטְנָה כַּכָּה־אִישׁ עֲלֶיךָ מַיִם וַיֹּאמֶר עֲלֶיךָ אָמַר אֶל־אֲחָאָב אֶסֶר וְיָד
 45 וְלֹא תַעֲצֹרְכָה תַגָּשֶׁם: וַיְהִי וְעַד־כֹּה וְעַד־כֹּה וְהַשְּׂמִימִם הַתְּקַדְּרוּ עִבִים

- וְהָיָה וַיְהִי גַשֶׁם גָּדוֹל וַיִּרְכַּב אֶתְכֶם וַיִּלְכְּדוּ יְזַרְעֵאלָהּ : וַיֵּד
 יְהוָה הַחֵהָה אֶל־אֱלֹהֵיהֶם וַיִּשְׁפֹּס מִתְּנוּי וַיִּרְדֵּץ לִפְנֵי אֱהָאָב עַד־בְּאֵמֶה
 יְזַרְעֵאלָהּ :

CHAPTER XIX. יט

- וַיִּגְד אֶתְכֶם לְאִיזָבֵל אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהֵיהֶם וְאֵת כָּל־אֲשֶׁר הָרַג
 אֶת־כָּל־הַנְּבִיאִים בְּחָרֹב : וַתִּשְׁלַח אִיזָבֵל מַלְאָךְ אֶל־אֱלֹהֵיהֶם לֵאמֹר כֹּה־
 עָשׂוּן אֱלֹהִים וְכֹה יוֹסֵפִין כִּירְכַעַת מִתּוֹר אֲשֵׁים אֶת־נַפְשֵׁהָ כִּנְפֵשׁ
 אֶחָד מֵהֶם : וַיֵּרָא וַיִּקָּם וַיִּלְכְּדוּ אֶל־נַפְשׁוֹ וַיִּבְא בְּאֵר שֶׁבַע אֲשֶׁר
 לַיהוּדָה וַיַּנַּח אֶת־נַעֲרֹו שָׁם : וְהָיָה־הִלְכָּהּ בַּמִּדְבָּר הַרְחָ לְיוֹם וַיִּבְא
 וַיִּשָׁב תַּחַת רְחֹם אֶתְחַ וַיִּשְׁאַל אֶת־נַפְשׁוֹ לְמֹות וַיֵּאמֶר וְכֵן עָתָה
 יְהוָה קַח נַפְשִׁי כִּי לֹא־טוֹב אֲנִי מֵאֲבֹתִי : וַיִּשְׁכַּב וַיִּישָׁן תַּחַת רְחֹם ה
 אֶחָד וְהַפְּדוּזָה מַלְאָךְ נָגַע בּוֹ וַיֵּאמֶר לוֹ קוּם אֲכֹל : וַיִּפֹּט וַהֲנִה
 מִרְאֲשֵׁתוֹ עֵגַת רַצְפִּים וַצִּפְחַת מִים וַיֹּאכַל וַלִּשְׁתַּ וַיִּשָׁב וַיִּשְׁכַּב :
 וַיִּשָׁב מַלְאָךְ יְהוָה וְשָׁנִית וַיַּגִּיעַ־בּוֹ וַיֵּאמֶר קוּם אֲכֹל כִּי רַב מִמֶּה
 הַהֲרָף : וַיִּקָּם וַיֹּאכַל וַיִּשְׁתַּה וַיִּלְכְּדוּ בְּכַח הַאֲכִילָה הָיָה אַרְבָּעִים
 יוֹם וְאַרְבָּעִים לַיְלָה עַד הָרַ הָאֱלֹהִים חָרַב : וַיִּבְא־שָׁם אֶל־הַמַּעֲרָה
 וַיִּלְכְּדוּ שָׁם וַהֲנִיָּה דַבְּרֵי־יְהוָה אֵלָיו וַיֵּאמֶר לוֹ מַדְלִקָּה פֹה אֱלֹהֵיהֶם :
 וַיֵּאמֶר קָנָא קָנָאתִי לַיהוָה וְאֱלֹהֵי צְבָאוֹת כִּירְעִזְבוּ בְּרִיתְהֶם בְּנֵי
 יִשְׂרָאֵל אֶת־מִזְבְּחֹתֵיהֶם הָרְסוּ וְאֶת־נְבִיאֵיהֶם הָרְגוּ בְּחָרֹב וְאֶתְרַ אֲנִי
 לְבָדִי וַיִּבְקֶשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ : וַיֵּאמֶר צֵא וְעַמְדַת בְּהָר לִפְנֵי
 יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרִיחַ גְּדוּלָּה וְחֹזֶק מִסַּרְק הָרִים וַיִּמְשַׁבֵּר
 סְלָעִים לִפְנֵי יְהוָה לֹא בְרִיחַ יְהוָה וְאֶתְרַ הָרִיחַ רָעַשׁ לֹא בְרַעַשׁ
 יְהוָה : וְאֶתְרַ הָרַעַשׁ אֲשֶׁר לֹא בָאֵשׁ יְהוָה וְאֶתְרַ הָאֵשׁ קוֹל דְּמָמָה
 דְּקָה : וַיְהִי וַיִּשְׁמַע אֱלֹהֵיהֶם וַיִּלֶּט פְּנִיָו בְּאֶדְרֵתוֹ וַיִּצָּא וַיַּעֲמֵד פְּתַח
 הַמַּעֲרָה וַהֲנִיָּה אֵלָיו קוֹל וַיֵּאמֶר מַדְלִקָּה פֹה אֱלֹהֵיהֶם : וַיֵּאמֶר קָנָא
 קָנָאתִי לַיהוָה וְאֱלֹהֵי צְבָאוֹת כִּירְעִזְבוּ בְּרִיתְהֶם בְּנֵי יִשְׂרָאֵל אֶת־
 מִזְבְּחֹתֵיהֶם הָרְסוּ וְאֶת־נְבִיאֵיהֶם הָרְגוּ בְּחָרֹב וְאֶתְרַ אֲנִי לְבָדִי וַיִּבְקֶשׁוּ
 אֶת־נַפְשִׁי לְקַחְתָּהּ : וַיֵּאמֶר יְהוָה אֵלָיו לָךְ שׁוֹב לְדַרְכָּה מַדְבָּרָה
 דְּמִשְׁק וּבָאתִי וַיִּמְשַׁחְתִּי אֶת־חֲזָאֵל לְמַלְכָּה עַל־אַרְס : וְאֵת יְהוּא בְּדִנְמִשִּׁי
 תִּמְשַׁח לְמַלְכָּה עַל־יִשְׂרָאֵל וְאֶת־אֱלִישָׁע בְּדִשְׁפֹט מֵאַבְל מַחוּלָּה תִּמְשַׁח
 לְנָבִיא תַּחֲתֵיהֶם : וְהָיָה הַמַּמְלָט מִחָרֹב חֲזָאֵל יָמִית יְהוּא וְהַמַּמְלָט
 מִחָרֹב יְהוּא יָמִית אֱלִישָׁע : וְהַשְּׂאֲרֵתִי בְּיִשְׂרָאֵל שֶׁבַעַת אֲלֵפִים כֹּל־

19 הַבְּרִיּוֹת אֲשֶׁר לֹא־כָרְעוּ לַבַּעַל וְכַל־הַפָּה אֲשֶׁר לֹא־נִשְׁקָ לּוֹ: וַיִּגְלָף
 מִשָּׁם וַיִּמְצֵא אֶת־אֱלִישַׁע בֶּן־שַׁפְּטָן וְהוּא חֹרֵשׁ שְׁנַיִם־עֶשְׂרֵי צַמְדִים
 לְפָנָיו וְהוּא בִשְׁנַיִם הָעֵשֶׂר וַיַּעֲבֵר אֵלָיו וְאֵלָיו וַיִּשְׁלַף אֶדְרֵתוֹ אֵלָיו:
 - וַיַּעֲזֹב אֶת־הַבְּקָר וַיִּדְרֹץ אַחֲרָיו אֵלָיו וַיֹּאמֶר אֲשַׁקְּה־נָא לְאָבִי וּלְאִמִּי
 21 וְנֹשֵׁב וְנֹאֲכָה אַחֲרָיו וַיֹּאמֶר לוֹ לָךְ טוֹב כִּי מִה־עֲשִׂיתִי לָךְ: וַיֵּשֶׁב
 מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד הַבְּקָר וַיִּזְבַּחַהוּ וַיַּכְלִי הַבְּקָר בַּשֶּׁלֶם הַבָּשָׂר
 וַיִּתֵּן לָעָם וַיֹּאכְלוּ וַתֵּקֶם וַיִּגְלָף אַחֲרָיו אֵלָיו וַיִּשְׁרַחֲהוּ:

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

א וּבְיוֹם עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הַזֶּה נֶאֶסְפוּ בְּנֵי־יִשְׂרָאֵל בְּצִוּוֹם וּבְשִׁלְטֵי
 2 וְאֶדְמָה עֲלֵיהֶם: וַיְבָרְכֵהוּ זֶרַע יִשְׂרָאֵל מִכָּל בְּנֵי נֹכַר וַיַּעֲמִדוּ וַיִּתְנוּדוּ
 3 עַל־הַשָּׂאתֵיהֶם וְעַל־נִוְתֵיהֶם: וַיִּקְיִמֵהוּ עַל־עַמּוּדָם וַיִּקְרְאוּ בְּסֹפֶר
 תִּירַת יְהוָה אֲלֵהֵיהֶם רְבִיעִית הַיּוֹם וּרְבִיעִית מִתּוֹנִים וּמִשֹּׁתַחֲוִים
 4 לַיהוָה אֱלֹהֵיהֶם: וַתֵּקֶם עַל־מַעֲלַת הַלְוִיִּם יְשׁוּעָה וּבְנֵי קַדְמִיאֵל
 שְׁבַנְיָה בְּנֵי שֶׁרְבֵנָה בְּנֵי כַנְנִי וַיִּזְעַקוּ בְּקוֹל גָּדוֹל אֶל־יְהוָה אֱלֹהֵיהֶם:
 - וַיֹּאמְרוּ הַלְוִיִּם יְשׁוּעָה וְקַדְמִיאֵל בְּנֵי הַשְּׁבַנְיָה שֶׁרְבֵנָה הוֹדִיָּה שְׁבַנְיָה
 פְּתַחֲיָה קִימוּ בְּרַכּוּ אֶת־יְהוָה אֱלֹהֵיכֶם מִן־הָעוֹלָם עַד־הָעוֹלָם וַיְבָרְכוּ
 6 שָׁם כְּבֹדָהּ וּמְרוֹמֶיהָ עַל־כָּל־בְּרָכָה וַתְּהַלֵּל: אֶת־הַיְהוָה לְבִדּוֹ
 אֵת עֲשִׂית אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכַל־צְבָאֵם הָאָרֶץ וְכַל־אֲשֶׁר
 עָלֶיהָ הַיַּמִּים וְכַל־אֲשֶׁר בָּהֶם וְאֵתֵהּ מַחֲיָה אֶת־כָּלֶם וַצְבָא הַשָּׁמַיִם
 7 לָךְ מִשֹּׁתַחֲוִים: אֵתֵהּ הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם
 8 וְהוֹצֵאתוֹ מֵאֹר פְּשָׁדִים וְשָׁמַת שְׁמוֹ אַבְרָהָם: וַיִּמְצָאתָ אֶת־לִבְכוֹ כְּאִמֶּנּוּ
 לְפָנֶיהָ וְכָרוֹת עַמּוֹ הַבְּרִית לְתַת אֶת־אֶרֶץ הַכְּנַעֲנִי תַחְתֵּי הָאֲמֹרִי
 וְהַפְּרָצִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לְתַת לְזַרְעוֹ וַתֵּקֶם אֶת־דְּבָרֶיהָ כִּי צַדִּיק
 9 אֵתֵהּ: וַתֵּרָא אֶת־עֲנִי אֲבֹתֵינוּ בְּמִצְרַיִם וְאֶת־זַעֲקָתָם שְׁמַעְתָּ עֲלֵיהֶם־
 10 יִסִּיָּה: וַתִּתֵּן אֹתָת וּמִפְתִּים בְּפָרְעָה וּבְכַל־עֲבָדָיו וּבְכַל־עַם אֶרֶצוֹ כִּי
 11 יִדְעָתָ כִּי הַזִּידוּ עֲלֵיהֶם וַתַּעֲשֵׂלָהּ שָׁם כְּהַיּוֹם הַזֶּה: וְהַיּוֹם בְּקַעַת
 לְפָנֶיהֶם וַיַּעֲבֵרוּ בַחֹד־הַיָּם בַּיַּבָּשָׁה וְאֶת־יְרֵדֵיהֶם הַשְּׁלֶכֶת בְּמִצּוֹלֹת
 12 כְּמֹד־אֲבָן בַּיָּם עֲזִים: וּבְעַמּוּד עֲנָן הִנְחִיתָם יוֹמָם וּבְעַמּוּד אֵשׁ
 13 לַיְלָה לְהָאִיר לָהֶם אֶת־הַדֶּרֶךְ אֲשֶׁר יִלְכּוּ־בָהּ: וְעַל הַר־סִינַי יְרַדְתָּ
 וַדַּבֵּר עִמָּהֶם מִשְׁמַיִם וַתִּתֵּן לָהֶם מִשְׁפָּטִים יְשָׁרִים וְחֻרּוֹת אֲמִת
 14 חֲקִים וּמִצְוֹת טוֹבִים: וְאֶת־שִׁבְת קִדְשָׁהּ הוֹדַעְתָּ לָהֶם וּמִצְוֹת וְחֻקֵּי־

v. 18. מַלְעֵי v. 20. הַשֵּׁן בַּחֹק v. 21. ע"כ v. 5. כצ"ל v. 6. אהה ק

וְחֹרֶה אֵינִי לָהֶם בְּיַד מִשָּׁה עֲבָדָה : וְלֶחֶם מִשָּׁמַיִם נִתְּתָה לָהֶם 15
 לְרַעְבָּם וַיְמִים מִסְּלַע הוֹצֵאתָ לָהֶם לְצִמְאֹם וְתֹאמַר לָהֶם לְבֹא לְרֶשֶׁת
 אֶת־הָאָרֶץ אֲשֶׁר־נָשְׂאתָ אֶת־יְדֶךָ לְתַת לָהֶם : וְהֵם וְאֲבֹתֵינוּ הִזְדוּ 16
 וַיִּקְשׂוּ אֶת־עַרְפָּם וְלֹא שָׁמְעוּ אֶל־מִצְוֹתֶיךָ : וַיִּמְאַנּוּ לִשְׁמַע וְלֹא־זָכְרוּ 17
 כַּפְּלֹאתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשׂוּ אֶת־עַרְפָּם וַיִּתְּנֵרֹאשׁ לְשׁוֹב
 לְעַבְדָּתָם בַּמַּרְיָם וְאַתָּה אֱלֹהֵי סִלְיָחוֹת חַפְזָן וְרַחוּם אֲרַחֲ־אֶפְסִים וְרַב־ 18
 וְחֶסֶד וְלֹא עֲזַבְתָּם : אֵה פֶרַעְשׂוּ לָהֶם עַגְל מִסֵּכָה וַיֹּאמְרוּ זֶה אֱלֹהֶיךָ 18
 אֲשֶׁר הֶעֱלֶךָ מִמִּצְרַיִם וַיַּעֲשׂוּ נֶאֱצוֹת גְּדֹלוֹת : וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים 19
 לֹא עֲזַבְתָּם בַּמִּדְבָּר אֶת־עַמּוּד הָעֵנָן לֹא־סָר מֵעֲלֵיהֶם בַּיּוֹמָם לְהַנְהִיחֵם
 בַּהֲרָף וְאֶת־עַמּוּד הָאֵשׁ בַּלַּיְלָה לְהַאֲוִיר לָהֶם וְאֶת־הַרְרָף אֲשֶׁר גִּלְטֵר־ 20
 בָּהֶם : וְרִיחָה הַשּׁוֹבָה נִתְּתָ לְהַשְׁפִּילֵם וַיִּמְנָה לֹא־מִנְעָה מִפִּיהֶם וַיְמִים 20
 נִתְּתָה לָהֶם לְצִמְאֹם : וְאַרְבָּעִים שָׁנָה כָּל־פְּלֹתָם בַּמִּדְבָּר לֹא חִסְרוּ 21
 שְׁלֹמֹתֵיהֶם לֹא בָלוּ וְרַגְלֵיהֶם לֹא כָּצְקוּ : וְתַתֵּן לָהֶם מִמְּלֹכוֹת יַעֲמִימִים 22
 וְתַחֲלַקֵם לַפֶּאֱה וַיִּירָשׁוּ אֶת־אָרֶץ סִיחֹן וְאֶת־אָרֶץ מִלֶּךְ חֶשְׁבּוֹן וְאֶת־ 23
 אָרֶץ עֹג מִלֶּךְ־הַבְּשָׁן : וַיְבַנְיָהם הַרְבִּיּוֹת כַּכְּבִּי הַשָּׁמַיִם וַתְּבִיאֵם אֶל־ 24
 הָאָרֶץ אֲשֶׁר־אָמַרְתָּ לְאַבְתָּיהֶם לְבֹא לְרֶשֶׁת : וַיִּבְאוּ הַבָּנִים וַיִּירָשׁוּ 24
 אֶת־הָאָרֶץ וַתִּכְלַע לַפְּנֵיהֶם אֶת־יֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִים וַתַּתֵּנֵם בְּיָדָם 25
 וְאֶת־מְלִכְיהֶם וְאֶת־עַמְמֵי הָאָרֶץ לְעִשׂוֹת בָּהֶם כְּרָצוֹנָם : וַיִּלְבְּדוּ עָרִים 25
 בְּצִוְרוֹת הָאֲדָמָה שְׁמִינָה וַיִּירָשׁוּ בָתִּים מְלָאִים־כְּלֵטוֹב בְּרוֹת חֲצִיבִים 26
 כַּרְמִים וְזֵיתִים וְעֵץ מֵאֵל לְרֹב וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיִּשְׂמְיֵנוּ וַיִּתְעַבְדּוּ 26
 בְּסִרְבָּה הַגְּדוֹל : וַיִּמְרְדוּ בָּךְ וַיִּשְׁלַכּוּ אֶת־תּוֹרָתְךָ אַחֲרֵי גֵבָם 26
 וְאֶת־נְבִיאֶיךָ הִלְגִּי אֲשֶׁר־הִעִידוּ בָּם לְהַשִּׁיבֵם אֵלֶיךָ וַיַּעֲשׂוּ נֶאֱצוֹת 27
 גְּדֹלוֹת : וַתַּתֵּנֵם בְּיַד צָרִיהֶם וַיַּצְרוּ לָהֶם וּבַעַת צָרָתָם וַיַּצְקוּ אֵלֶיךָ 27
 וְאַתָּה מִשָּׁמַיִם תִּשְׁמָע וּכְרַחֲמֶיךָ הַרְבִּים תַּתֵּן לָהֶם מוֹשִׁיעִים וַיּוֹשִׁיעִים 28
 מִיַּד צָרֵיהֶם : וַכְּנִית לָהֶם נְשׁוֹבֵי לְעִשׂוֹת רַע לַפְּנֵיךָ וַתַּעֲזֹבֵם בְּיַד 28
 אֲנִיבֵיהֶם וַיִּרְדּוּ בָּהֶם וַיִּשׁוּבֵי וַיַּזְעֲקוּהָ וְאַתָּה מִשָּׁמַיִם תִּשְׁמָע וְהַצִּילֵם 29
 כְּרַחֲמֶיךָ רַבּוֹת עִתִּים : וַתַּעַד בָּהֶם לְהַשִּׁיבֵם אֶל־תּוֹרָתְךָ וְהִמָּה הִזְדוּ 29
 וְלֹא־שָׁמְעוּ לְמִצְוֹתֶיךָ וּבַמִּשְׁפָּטֶיךָ חָטְאוּ־בָם אֲשֶׁר־יַעֲשֶׂה אָדָם וַחֲיָה 30
 בָּהֶם וַיִּתְּנֵי כַתָּה סוֹרֶרֶת וְעַרְפָּם חִקְשׂוּ וְלֹא שָׁמְעוּ : וַתִּמְשָׁךְ עֲלֵיהֶם 30
 שָׁנִים רַבּוֹת וַתַּעַד בָּם בְּרִיחָה בְּיַד־נְבִיאֶיךָ וְלֹא הִאֲזִינוּ וַתַּתֵּנֵם בְּיַד 31
 עַמֵּי הָאָרֶצוֹת : וּכְרַחֲמֶיךָ הַרְבִּים לֹא־עֲשִׂיתָם כֶּלָּה וְלֹא עֲזַבְתָּם כִּי אֶל־ 31
 חַפְזָן וְרַחוּם אָתָּה : וַעֲתָה אֱלֹהֵינוּ הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא שׁוֹמֵר 32

הַבְּרִית וְהַחֲסֵד אֲלֵימַעַט לִפְנֵיהֶּ אֵת כְּלֵי־הַתְּלָאָה אֲשֶׁר־מִצְאָתוֹ לַמְּלָכִינוּ
 לְשִׁרְתֵּנוּ וּלְכַהֲנֵינוּ וְלַנְּבִיאֵינוּ וְלַאֲבֹתֵינוּ וְלְכָל־עַמָּה מִימֵי מַלְכֵי אֲשׁוּר
 33 עַד הַיּוֹם הַזֶּה׃ וְאִתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ כִּי־אָמַח עֲשִׂיתָ
 34 וְאֶנְחֵנוּ הִרְשַׁעְנוּ׃ וְאִחֲמִלְכֵינוּ שְׁרִינוּ כְּהֵנִינוּ וְאֲבֹתֵינוּ לֹא עָשׂוּ
 35 תִּירְחָהּ וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיהָ וְלַעֲדוּתֶיהָ אֲשֶׁר הִעִידְתָּ בָהֶם׃ וְהֵם
 בְּמַלְכוּתָם וּבִטְוֵבָה הָרַב אֲשֶׁר־נָתַתָּ לָהֶם וּבְאָרֶץ הַרְחֵבָה וְהַשְּׂמִנָּה
 36 אֲשֶׁר־נָתַתָּה לִפְנֵיהֶם לֹא עֲבָדוּהָ וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הַרְעִים׃ הִנֵּה
 אֶנְחֵנוּ הַיּוֹם עֲבָדִים וְהָאָרֶץ אֲשֶׁר־נָתַתָּה לָאֲבֹתֵינוּ לֶאֱכֹל אֶת־פְּרִיָּהּ
 37 וְאֶת־טִיבֹתָהּ הִנֵּה אֶנְחֵנוּ עֲבָדִים עֲלֶיהָ׃ וַיִּתְּבוּאֲתָהּ מִרְבָּה לַמְּלָכִים
 אֲשֶׁר־נָתַתָּה עֲלֵינוּ בַחֲשׂוֹתֵינוּ וְעַל־גְּוִיֹתֵנוּ מְשֻׁלִּים וּבְכַהֲמֹתֵנוּ כְּרָצוֹלָם
 וּבַצָּרָה גְדוֹלָה אֶנְחֵנוּ׃

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

CHAPTER XL. מ

2 א נַחֲמוּ נַחֲמוּ עִמִּי יֹאמֶר אֱלֹהִיכֶם׃ דַּבְּרוּ עֲלֵי־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ
 כִּי מְלֵאָה צָבָאָה כִּי כֹרָעָה עֵינָהּ כִּי לָקְחָה מִיַּד יְהוָה כַּפָּלִים בְּכָל־
 3 הַשָּׂמַיִת׃ קוֹל קוֹרֵא בַּמִּדְבָּר פָּנֵי יְרֵךְ יְהוָה יִשְׁרֹף בְּעָרְבָה
 4 מִסִּבָּה לֹא־הֵינִי׃ כֹּל־נִיָּא וְנִשְׂא וְכִלְתֵּר וּגְבַעְתָּה יִשְׁפֹּלוּ וְהָיָה הָעֵקֶב
 5 לְמִישׁוֹר וְהַרְכָּסִים לְבִקְעָה׃ וְנִגְלָה כְבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר יַחְדָּו
 6 כִּי פִי יְהוָה דַּבֵּר׃ קוֹל אָמַר קוֹרֵא וְאָמַר מֶה אֶקְרָא כָּל־הַבָּשָׂר
 7 הַצִּיר וְכִלְתִּחֲסֵדוֹ כַּצִּיר הַשֹּׁדֵד׃ יָבֵשׁ הַצִּיר נָבֵל צִיר כִּי רִיחַ יְהוָה
 8 נִשְׁבָּה בּוֹ אֲבָן הַצִּיר הָעֵם׃ יָבֵשׁ הַצִּיר נָבֵל צִיר וְדָבַר אֱלֹהֵינוּ יָקִים
 9 לְעֵלָם׃ עַל הַרְגֵבָה עֲלִי־לֵךְ מִבְּשׂוֹרֹת צִיּוֹן הַרְיִמִי בְּפֶתַח קוֹלְךָ
 מִבְּשׂוֹרֹת יְרוּשָׁלַם הַרְיִמִי אֶל־תִּירְאִי אֲמַרְוּ לְעַרְבֵי יְהוּדָה הִנֵּה אֱלֹהִיכֶם׃
 10 הִנֵּה אֲדַבֵּר יְהוָה בַּחֲזֹק יְבוֹא יוֹרְעוּ מִשְׁלָה לֹא הִנֵּה שִׁכְרוּ אֲתוֹ
 11 וַפְעֻלָּתוֹ לִפְנֵינוּ׃ פִּרְעָה עֲדָרוּ יִרְעָה בְּזֹרְעוֹ וְקִבֵּץ טְלָאִים וּבְחִיקוֹ יִשָּׂא
 12 עֲלֹת וְנָחַל׃ מִי־מִדָּד בִּשְׂעָלוֹ מִי־ם וְשָׁמַיִם בְּזֹרַח תִּפְּן וְכָל
 13 בְּשִׁלֵּשׁ עֶפֶר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הַרִים וּגְבַעוֹת בְּמֵאזְנוֹתֶם׃ מִי־חֲפֵן
 14 אֶת־רִיחַת יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֵנוּ׃ אֶת־מִי נוֹעֵץ וַיְבִיטֵהוּ וַיִּלְמַדְהוּ
 15 כִּי בָאֵרַח מִשְׁפָּט וַיִּלְמַדְהוּ דַעַת וַיִּרְךָ תְּבוּלוֹת יוֹדִיעֵנוּ׃ הֵן גֹּיִם כְּמֹר
 16 מִדְּלִי וּכְשֹׁחַק מֵאֲזִנִּים נַחֲשָׁבוּ הֵן אֲנִים כְּהֵן יִשׁוּל׃ וְלִבְלוֹן אֵין דִּי
 17 בְּעֵר וְחִתָּו אֵין דִּי עוֹלָה׃ כָּל־הַגֹּיִם כְּאֵין נִגְדוּ מֵאִפְסֵי וְחָהּ

18 נחשבוֹלוֹ : וְאֶל־מֵי תְדַמּוּנָן אֵל וּמִה־דָּמוּת תַּעֲרַכְרְלוּ : הַפֶּסֶל נִסָּף
 19 חָדָשׁ וְצִרְתָּ בְּזָהָב וְיִקְעָנִי וְיִרְחֲקוּת כֶּסֶף צוּרָה : הַמִּסְכָּן תְּרוּמָה עֵץ -
 21 לֹא־יִרְקַב יִבְחַר חָדָשׁ חֲכָם וּבִקְשׁ־לוֹ לִהְיוֹן פֶּסֶל לֹא יְמוּט : הַלֹּא
 תְדַעַל הַלֹּא תִשְׁמָעוּ הַלֹּא הִגֵּד מֵרֹאשׁ לָכֵם הַלֹּא הִבְיִנוּהֶם מוֹסְדוֹת
 22 הָאָרֶץ : הַיֵּשֶׁב עַל־חֹג הָאָרֶץ וְיִשְׁבִּיהַ פְּחַנְבִּים הַנוֹטָה כַּדָּק שְׁמִים
 23 וַיִּמְתָּחֶם כְּאֵהֶל לְשֹׁבֵת : הַנּוֹתָן רוֹזְזִים לְאִוֵן שְׁפִטֵי אָרֶץ פִּתְחוּ עֵשֶׂה :
 24 אָה בַל־נִטְעוּ אָה בַל־זָעִי אָה בַל־שָׂרַשׁ בְּאָרֶץ גִּזְעִם וְגַם נִשָּׂף בָּהֶם
 25 וַיִּבְשׂוּ וַיִּסְעֲרָה פֶקֶשׁ תִּשְׁאָם : וְאֶל־מֵי תְדַמּוּנִי וְאִשְׁמָה יֹאמֶר קְדוֹשׁ :
 26 שְׂאֵי־מְרוֹם עֵינֵיכֶם וְרֹאֵי מִי־בְרָא אֱלֹהַּ הַמְּרִיצֵא בַמִּסְפָּר אֲבָאִם לְכֻלָּם
 27 בְּשֵׁם יִקְרָא מֵרַב אוֹנִים וְאִמְרִיץ פֶּת אִישׁ לֹא נַעֲדָר : לְמַה
 תֹּאמְרוּ יַעֲקֹב וַתְּדַבֵּר יִשְׂרָאֵל נִסְתַּרְהַ דְּרָכֵי מִיְהוָה וַיִּמְאַלְהִי מִשְׁפָּטֵי
 28 יַעֲבֹר : הַלֹּא יִדְעַת אִסְרָא שְׁמַעַת אֱלֹהֵי עוֹלָם . הַיְהוֹה בִּרְאָ קְצוֹת
 29 הָאָרֶץ לֹא יִיעַף וְלֹא יִיגַע אִין חֶקֶר לַתְּבוּנָתוֹ : נִתָּן לַקְּדָה פֶּת וְלְאִוֵן
 30 אוֹנִים עֲצֻמָּה וְרַפָּה : וַיַּעֲפוּ נַעֲרִים וַיִּגְעוּ וּבַחֲוָרִים פֶּשׁוּל יִכְשְׁלוּ :
 31 וְקִנֵּי יְהוָה יַחֲלִיפוּ כֶּת יַעֲלוּ אָבֵר בְּנַשְׂרִים יִרְצִו וְלֹא יִיָּעֻו וְלָכוּ
 וְלֹא יִיעֲפוּ :

CHAPTER XLI. מא

א הַחֲרִישׁוּ אֵלֶי אוֹיִם וְלֹא־מִים יַחֲלִיפוּ כֶּת יִגְשׁוּ אֲזוּ יִדְבְּרוּ יַחְדָּו
 2 לַמִּשְׁפָּט נִקְרְבָה : מִי הַעִיר מִמְזִיחַ צָדֵק יִקְרָאָהוּ לְרַגְלוֹ וַיִּתֵּן לַפְּנֵי
 3 גוֹיִם וּמַלְכִים יִרְדֶּה וַיִּתֵּן בְּעַפְרוֹ חֲרָפוֹ בְּקֶשׁ נִקָּה קִשְׁתּוֹ : יִרְדָּפֶם יַעֲבֹר
 4 שְׁלוֹם אֶרֶץ בְּרַגְלֵיו לֹא יָבוֹא : מִי־פַעַל וְעֵשֶׂה קְרָא הַדְּרוֹת מֵרֹאשׁ אֲנִי
 5 יְהוָה רֹאשׁוֹן וְאֶת־אֲחֵרִים אֲנִי־הוּא : רֹאֵי אוֹיִם וַיִּירָאוּ קְצוֹת הָאָרֶץ
 6 יַחֲדָדוּ קִרְבֵי וַיִּאֲחִיזוּן : אִישׁ אֶת־רַעְיוֹ וַעֲזָרוּ וְלֹאֲחִיו יֹאמֶר חֲזֹק :
 7 וַיִּחַזַּק חָדָשׁ אֶת־צִלְחָת מַחֲלִיק פִּטְיֹשׁ אֶת־הוֹלָם פַּעַם אֹמֵר לְדָבָק טוֹב
 8 וְרֵא וַיִּחַזְקוּהוּ בַמִּסְמָרִים לֹא יְמוּט : וְאִתָּה יִשְׂרָאֵל עַבְדִּי
 9 יַעֲקֹב אֲשֶׁר בְּחַרְתִּיהָ זָרַע אֲבָרְהָם אֲהַבִּי : אֲשֶׁר הִחְזַקְתִּיהָ מִקְצוֹת
 10 הָאָרֶץ וַיִּמְאַצִּילֶיהָ קְרָאֲתִיהָ וְאֹמֵר לָהּ עַבְדֵי־אִתָּה בְּחַרְתִּיהָ וְלֹא
 11 מֵאֲסִתִּיהָ : אֶל־תִּירָא פִּרְעֻמָּה אֲנִי אֶל־תִּשְׁתַּע פִּרְאֲנִי אֱלֹהִיהָ אֲמַצִּתִּיהָ
 12 אֶת־צוּרְתִיהָ אֶת־תְּמַכְתִּיהָ בַיַּמִּין צָדִקִי : הֵן נִבְשׂוּ וַיִּפְלְמוּ כָּל הַיַּחֲרִים
 13 בְּהָ יְהִיו כְּאִוֵן וַיִּאֲבָדוּ אֲנָשֵׁי רִיבָה : תִּבְקָשֶׁם וְלֹא תִמְצָאִם אֲנָשֵׁי
 מִצְחָה יְהִיו כְּאִין וּבְאֵסֶס אֲנָשֵׁי מַלְחָמָתָה : פִּי אֲנִי יְהוָה אֱלֹהִיהָ

14 מחזיק ומינה האמר לה אל־תירא אני עזרתיה : אל־תירא
 תילעת בעקב מתי ישראל אני עזרתיה נאס־יהוה וגאלך קדוש
 15 ישראל : הנה שמתיה למורג חרוץ חדש בעל סיפיות תדוש הרים
 16 תחך וגבעות פפץ תשים : תזרם ורית תשאם וסערה תפיץ אתם
 17 תאתה תגיל ביהוה בקדוש ישראל תתהלל : העניים והאביונים
 מבקשים מים ואין לשונם בצמא נשתה אני יהוה אענם אלתי
 18 ישראל לא אעזבם : אפתח על־שפיים נהרות ובתוך בקעות מעינות
 19 אשים מדבר לאנס־מים וארץ ציה למוצאי מים : אתן במדבר ארז
 ששה והדס ועץ שמן אשים בערבה ברוש תדחר ותאשור נחרי :
 כ למען ראי ונדעו ונשימו ונשפילו נחלו פני נדי־יהוה עשתה זאת
 21 וקדוש ישראל בקאה : קרבו היבכם יאמר יהוה הגישו
 22 עצמותיכם יאמר מלך בעקב : הגישו ונגידו לנו את אשר תקרינה
 הקאשנות : מה הנה הגידו ונשימה לפני ונדעה אמריחן או הבאות
 23 השמימיני : הגידו האתנות לאחור ונדעה פני אלהים אתם אה־תיטיבו
 24 ותלעי ונשתעה ונרא נחרי : הנ־אתם מאין ופעלכם מאפע תועבה
 25 יבחר בכם : העירותי מצפון נואת ממזרח־שמש וקרא בשמי
 26 ונבא סגנים פמודחמר וכמו יוצר המס־טיט : מרהגיד מראש ונדעה
 המלפנים ונאמר צדיק אה אינ־מגיד אה אין משמיע אה אינ־שמע
 27 אמריכם : ראשון לציון הנה הנם ולירושלם מבשר אתן : וארא
 28 ואין איש ומאלה ואין יועץ ואשאלם ונשיבו דבר : הן פלם און
 אש מצשיחם ורית ותחי בסניהם :

CHAPTER XLII. מב

* הן עבדו את־מדב־ו בחירי רצתה נפשי נתתי רוחי עליו משפט
 3 2 לגנים יוציא : לא יצעק ולא ישא ולא ישמיע בחוץ קולו : קנה
 4 רציץ לא ישבור ופשתה כהה לא יכבדה לאמת יוציא משפט : לא
 יכהה ולא ירוץ עדי־נשים בארץ משפט ולתורתו אים ויחלו :
 ה פה־אמר האל : יהוה בורא השמים ונטיהם רקע הארץ וצאצאיה
 6 נתן : שמה לעם עליה ורית להלכים בה : אני יהוה קראתיה בצדק
 7 ואחזק בידה ואצרה ואתנה לברית עם לאור גוים : לפקח עינים
 8 עורות להוציא ממסגל אסיר מבית פלא ישבי תשן : אני יהוה
 9 היא שמי וכבודי לאחר לא־אתן ותהלתי לפסילים : הקאשנות הגדי

באו וחדשוהו אני מגיד בטרם תצמחה אשמיע אתכם : שירו 1
 ליהוה שיר חדש תהללו מקצה הארץ יורדי הים ומלאו איום
 וישיבם : ישאו מדבר וערוו חצרים תשב קדר ירננו ושבו סלע 11
 מראש הרים וצנחנו : ישימו ליהוה כבוד ותהללו באים וגידי : 12
 יהוה כנפור וצא כאיש מלחמות ועור קנאה יריע אהינצרות על- 13
 איביו וחנפר : החשיתי מעולם אתריש אהאפק פוילדה 14
 אפלה אשם ואשאף נחד : אתריב הרים ויגבלות וכל-עשבם אויבש 15
 ושמתו נהרות לאים ואגמים אויבש : והולכתי עורים בדרך לא 16
 ידעי בנתיבות לא-ידעו אדריכם אשים מחשף לפניהם לאור
 ומעקשים למישור אלה הדברים עשיתם ולא עזבתם : נסנו אהור 17
 ובשו בשת הבטחים בפסל האמרים למסכה אתם אלהינו :
 החרשים שמעו והעורים הביטו לראות : מי עור פי אם-עבדי 18
 וחרש כמלאכי אשלה מי עור כמשלם ועור כעבד יהוה : ראית 19
 רבות ולא תשמר פקות אזנכם ולא ישמע : יהוה חפץ למען צדקו 21
 יגדיל תורה ויאהיר : והוא עם-בזוז ושסוי הפת בחורים כלם 22
 ובבתי כלאים התבאו היה לבז ואין מציל משסה ואין-אמר השב :
 מי בכם גאזין זאת יקשב וישמע לאחור : מירנהו למשוסה יעקב 23
 וישראל לבזים הלא יהוה זו חטאנו לו ולא-אבנו בדרךיו הלה 24
 ולא שמעו בתורתו : וישפף עליו חמה אפו ועזז מלחמה ותלהטהו 25
 מסביב ולא ידע ותבער-בו ולא-ישים על-לב : 26

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

מי האמין לשמענהו וזרוע יהוה על-מי נגלתה : ויצל פיוגק לפזרו א
 וכשרש מארץ ציה לאתאר לו ולא הדר ונראהו ולא-מראהו
 ונחמדוהו : נבזה וחרל אישים איש מכאבות וירוע חלו וכמסתר 3
 פנים מפני נבזה ולא חשבנהו : אכן הלילו הוא לשא ומכאביו 4
 סבלם ואנחנו חשבנוהו כגוע מכה אלהים ומענה : והוא מחלל ה
 משעלינו מדכא מעונותינו מוסר שלומנו עליו ובחברתו נרפא-לנו :
 כלנו כצאן תעינו איש לדרך פנינו ויהוה הפגיע בו את עין כלמי : 6
 נגש והוא נענה ולא יפתח-פיו בשוה לטבח ויכל וכרחל לפני גזויה 7
 נאלמה ולא יפתח פיו : מעצר וממשפט לקח ואת-דורו מי ושותח 8

v. 20. ראית קרי v. 21. עד כאן v. 24. למסיסה קרי v. 25. קמץ בו"ק
 v. 7. קמץ בו"ק v. 8. קמץ בו"ק

9 כִּי נִגְזַר מֵאֶרֶץ הַיָּם מִפֶּשַׁע עַמִּי נָגַע לָמוֹ: וַיִּתֵּן אֶת־רִשְׁעֵיהֶם קִבְרוֹ
 וְאֶת־עֲשִׂיר בְּמַחְיוֹ עַל לֹא־חַמְסַם עָשָׂה וְלֹא מִרְמָה בָּפִיו: וַיְהִי־הוּא חַפְצֵי
 הַכֶּאֱזָר הַחֲלִי אֲסֻחָשִׁים אֲשֶׁם נִפְשׁוּ יִרְאָה זָרַע גְּאֲרִיף יָמִים וְחַפְצֵי
 11 יְהוּת בְּקִדּוֹ וַעֲלָת: מִעֲמֵל נִפְשׁוּ יִרְאָה וַשֹּׁפֵעַ בְּדַעְתּוֹ וַצְּהִיק צְהִיק
 12 עֲבָדֵי לְרַבִּים וְעוֹנְהֶם הֵיא יִסְבַּל: לָכֵן אֶחְלַקְלֶנּוּ בְּרַבִּים וְאֶת־עֲצוּמֵיהֶם
 יַחַלֵּק שְׁלָל תַּחַת אֲשֶׁר הָעֵרָה לְפָנָה נִפְשׁוּ וְאֶת־פְּשָׁעֵיהֶם נִמְנָה וְהוּא
 חֲטָאֵרִבִּים נָשָׂא וּלְפִשָׁעִים יַפְגִּיעַ:

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

א הִיָּתָה עָלַי דְּבַר־יְהוָה וַיּוֹצִיאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה
 2 וְהִיא מְלֵאָה עֲצָמוֹת: וְהֶעֱבִירֵנִי עֲלֵיהֶם סָבִיב, סָבִיב וְהִנֵּה רַבּוֹת
 3 מְאֹד עַל־פְּנֵי הַבְּקָעָה וְהִנֵּה יִבְשׁוֹת מְאֹד: וַיֹּאמֶר אֵלַי בְּן־אָדָם
 4 הֲתַחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה וַאֲמַר אֲדֹנָי יְהוִה אַתָּה יָדָעַת: וַיֹּאמֶר
 אֵלַי הִנְבֵּא עַל־הָעֲצָמוֹת הָאֵלֶּה וַאֲמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֻשׁוֹת
 ה שְׁמַעִי דְּבַר־יְהוָה: כֹּה אָמַר אֲדֹנָי יְהוִה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה
 6 אֲנִי מֵבִיא בְכֶם רוּחַ וְחַיִּיתֶם: וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהַעֲלִיתִי עֲלֵיכֶם
 בָּשָׂר וְקִרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בְכֶם רוּחַ וְחַיִּיתֶם וַיַּדְעַתֶם כִּי־אֲנִי
 7 יְהוָה: וַנְּבֹאֲתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי־קוֹל כֹּה־נִבְאִי וְהַהִדְרָעַשׁ וַתִּקְרְבוּ
 8 עֲצָמוֹת עִצִּים אֶל־עֲצָמוֹ: וּרְאִיתִי וְהִנֵּה עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה
 9 וַיִּקְרַם עֲלֵיהֶם עוֹר מִלְּמַעְלָה וְרוּחַ אֵין בָּהֶם: וַיֹּאמֶר אֵלַי הִנְבֵּא
 אֶל־הָרוּחַ הִנְבֵּא בְּן־אָדָם וַאֲמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי יְהוִה
 י מֵאֲרָבַע רֵיחוֹת בָּאֵי הָרוּחַ וַיִּפְתּוּ בְּהַרוּגִים הָאֵלֶּה וַיִּתְּנוּ: וְהַנְּבֹאֲתִי
 כַּאֲשֶׁר צִוִּיתִי וַתְּבֹא בָהֶם הָרוּחַ וַיַּחְיֶי וַיַּעֲמֵדוּ עַל־רַגְלֵיהֶם תַּיִל גָּדוֹל
 11 מְאֹד מְאֹד: וַיֹּאמֶר אֵלַי בְּן־אָדָם הָעֲצָמוֹת הָאֵלֶּה כֹּל־בֵּית יִשְׂרָאֵל
 12 הֵמָּה הִנֵּה הֵנָּה אֹמְרִים נָבִשׁוּ עֲצָמוֹתֵינוּ וַאֲבָדָה תְּקוּחָנוּ וַנִּגְזַרְנוּ לָנוּ: לָכֵן
 הִנְבֵּא וַאֲמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי פֹתַח אֶת־
 קַבְרוֹתֵיכֶם וְהַעֲלִיתִי אֹתְכֶם מִקַּבְרוֹתֵיכֶם עִמִּי וְהַבֵּאתִי אֹתְכֶם אֶל־אֶדְמַת
 13 יִשְׂרָאֵל: וַיַּדְעַתֶם כִּי־אֲנִי יְהוָה בִּפְתָחִי אֶת־קַבְרוֹתֵיכֶם וּבְהַעֲלֹתִי אֹתְכֶם
 14 מִקַּבְרוֹתֵיכֶם עִמִּי: וְנָתַתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהַנְּחַתִּי אֹתְכֶם עַל־
 אֲדָמְתְּכֶם וַיַּדְעַתֶם כִּי אֲנִי יְהוָה דְּבַרְתִּי וְעָשִׂיתִי נְאֻם־יְהוָה:
 16 וַיְהִי דְּבַר־יְהוָה אֵלַי לֵאמֹר: וְאַתָּה בְּן־אָדָם קְדַלְהָ עֵץ אֲתוֹר וַיִּכְתַּב

עליו ליהודיה ולבני ישראל חבְרו ולקח עץ אחד וכתב עליו ליוסף
 17 עץ אפרים וכל־בית ישראל חבְרו : וקרב אהם אחד אל־אחד לה
 18 לעץ אחד והיו לאחדים בנדה : וכאשר יאמרו אליה בני עמֶה
 19 לאמר הלא־תגיד לנו מה־אלה לך : דבר אלהם כה־אמר אדני
 יהוה הנה אני לקח את־עץ יוסף אשר ביד־אפרים ושבטני ישראל
 חבְרו ונתתי אהם עליו את־עץ יהודה ועשיתם לעץ אחד והיו אחד
 21 בנדי : והיו העצים אשר תכתב עליהם בנדה לעיניהם : ודבר אליהם
 כה־אמר אדני יהוה הנה אני לקח את־בני ישראל מבין הגוים אשר
 22 הלכיתם וקבצתי אהם מסביב והבאתי אותם אל־אדמתם : ועשיתי
 אהם לגוי אחד בארץ בהרי ישראל ומלך אחד יהיה לכלם למלך
 23 ולא יהיה־עוד לשני גוים ולא יחצו עוד לשתי ממלכות עוד : ולא
 ישמאי עוד בגליליהם ובשקופיהם ובכל פשעיהם והושעתני אהם
 מכל מושבתיהם אשר הטאו בהם וטהרתי אותם והיירלי לעם ואני
 24 אהיה להם לאלהים : ועבדי דוד מלך עליהם ורועה אחד יהיה
 לכלם ובמשפטי הלכו והקתי ישמרו ועשו אותם : ונשבו על־הארץ
 אשר נתתי לעבדי לעקב אשר ישבי־בה אבותיכם ונשבו עליה
 25 חמה ובניהם ובני בניהם עד־עולם ודוד עבדי נשיא להם לעולם :
 26 וכרתי להם ברית שלום ברית עולם יהיה אותם ונתתים והרביתי
 27 אותם ונתתי את־מקדשי בתוכם לעולם : והיה משפני עליהם והקיתי
 28 להם לאלהים וחמה היירלי לעם : וידעו הגוים כי אני יהוה
 מקדש את־ישראל בהיות מקדשי בתוכם לעולם :

XI. THE PROPHECY OF OBADIAH.

חזון עבדיה כה־אמר אדני יהוה לאדום שמועה שמענו מאת א
 2 יהוה וצור בגוים שָׁלַח קימו ונקימה עליה למלחמה : הנה קטן
 3 נתתיה בגוים גווי אתה מאד : זרון לבך השיאה שִׁכְנִי בתגורסלע
 4 מרום שבתו אמר בלבו מי יורידני ארץ : אסתגביה פֶּשֶׁר ואם
 5 בין כוכבים שים קנה משם אורידך נאסיה־ה : אסתגביים באולה
 6 אסתדדי לילה איה נדמיתה הלא יגבוי דים אסתפצרים באו לך
 7 הלא ישארו עללות : איה נחפשו עשו נבשו מצפניו : עדהגבול

v. 16. חבְרו קר id. חבְרו קר v. 19. חבְרו קר v. 22. יהו קר
 v. 28. עד כאן v. 1. חפ־ת רשלח id. קמץ בו'ק

שְׁלֹחֶיהָ כֹּל אֲנָשֵׁי בְרִיתָהּ הַשִּׁיאִיהָ וְכָלוּ לָהּ אֲנָשֵׁי שְׁלֹמֶה לַחֲמֹהָ
 8 יְשִׁימֵי מִזֹּרֵה תַחֲתֶיהָ אֵין תַּבֻּנָה בּוֹ : הַלֹּא בַיּוֹם הַהוּא נֶאֱסִי־הִנְהָ
 9 וְהֶאֱבַדְתִּי הַקָּמִים מֵאֲדוֹם וְתַבֻּנָה מִחַר עֲשׂוֹ : וְחַתּוֹ גְּבוּרֶיהָ תִימָן
 לְמַעַן יִפְרֹת־אִישׁ מִחַר עֲשׂוֹ מִקָּטָל : מִחֲמַס אֲחִיהָ יַעֲקֹב תִּכְסֶּה בַּיּוֹם
 11 וְנִכְרַת לְעֵילָם : בַּיּוֹם עֲמִדָהּ מִפְּגַד בַּיּוֹם שְׁבוֹת זָרִים חִילוֹ וְנִכְרִים
 12 בָּאוּ שְׁעָרָו וְעַל־יְרוּשָׁלַם יָדוּ גֹרֶל גַּם־אֲתָהּ כְּאֶחָד מֵהֶם : וְאַל־תֵּרָא
 בְּיוֹם־אֲלוֹהֵי בְנוֹם נִכְרוּ וְאַל־תִּשְׁמַח לִבְנֵי־הַיְהוּדָה בְּיוֹם אֲבָדָם וְאַל־
 13 תִּגְדַּל פִּיהָ בְּיוֹם צָרָה : אַל־תִּבּוֹא בְּשַׁעֲרֵי־עַמִּיל בְּיוֹם אֲיֹדִם אַל־תֵּרָא
 14 גַם־אֲתָהּ בְּרַעְתּוֹ בְּנוֹם אֲיָדוֹ וְאַל־תִּשְׁלַחְנָה בַּחִילוֹ בְּיוֹם אֲיָדוֹ : וְאַל־
 תַּעֲמִד עַל־הַפָּרֶק לַהֲכָרִית אֲתַדְּפִלְטִיו וְאַל־תִּסְגֵּר שְׁרִידוֹ בְּיוֹם צָרָה :
 15 כִּי־קָרֹב יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ וַעֲשֵׂה לָּךְ גַּמְלָה וְשׁוֹב
 16 בְּרֹאשֶׁהָ : כִּי כַּאֲשֶׁר שָׁתִיתֶם עַל־הָר קַדְשֵׁי יִשְׁתּוּ כָּל־הַגּוֹיִם תִּמְיֵד
 17 וְשָׁתִי וְלַעֲוִי וְהָיָה כְּלֹא הָיָו : וּבְהָר צִיּוֹן תִּהְיֶה פְּלִיטָה וְהָיָה קֹדֶשׁ
 18 וְיִרְשׁוּ בַיִת יַעֲקֹב אֶת מוֹרְשֵׁיהֶם : וְהָיָה בַיִת־יַעֲקֹב אֵשׁ וּבַיִת יוֹסֵף
 לַהֲבֵה וּבַיִת עֲשׂוֹ לְקֶשׁ וְדִלְקוּ בָהֶם וְאֶכְלוּם וְלֹא־יִהְיֶה שְׁרִיד לְבַיִת
 19 עֲשׂוֹ כִּי יִהְיֶה דָּבָר : וְיִרְשׁוּ הַנָּגֵב אֲתַדְּהָר עֲשׂוֹ וְהַשְׁפֹּלָה אֲתַדְּלֶשֶׁתִּים
 וְיִרְשׁוּ אֶת־שָׂדֵה אֲפְרַיִם וְאֶת שְׂדֵה שְׁמֶרֶן וּבְנִימָן אֲתַדְּגַלְעָד :
 20 וְגַלְתָּ הַחֲלִיהָ וְהָ לְבָנֵי יִשְׂרָאֵל אֲשֶׁר־כִּנְעִיִם עַד־צָרְפַת וְגַלְתָּ יְרוּשָׁלַם
 21 אֲשֶׁר בַּסָּפֵד יִרְשׁוּ אֶת עָרֵי הַנָּגֵב : וְעָלוּ מוֹשִׁיעֵיכֶם בְּהָר צִיּוֹן לְשַׁפֵּט
 אֲתַדְּהָר עֲשׂוֹ וְהַיְתָה לַיהוָה הַמְּלוּכָה :

XII. THE PROPHECY OF NAHUM.

CHAPTER I. א

1 מִשָּׂא נִינְוָה סִפֵּר חֲזוֹן נַחִים הָאֶלְקָשִׁי : אֵל קַפּוֹא וְנָקָם יְהוָה נָקָם
 3 יְהוָה וּבְעַל חֲמָה נָקָם יְהוָה לְצָרָיו וְנוֹטָר הוּא לְאֹבְדָיו : יְהוָה
 אֲרָה אֲשִׁים וַיְגֹד־לִכְח וְנִקְּה לֹא יִנְקָה יְהוָה בַּסִּיפָה וּבַשְּׂעָרָה דָּרְפּוֹ
 4 וְעָנָו אֲבָק וְגָלוּו : גּוֹעַר בֵּינָם וַיַּפְשִׁיחוּ וְכִלְיַהֲפֹרוֹת הַחַרִּיב אֲמַלֵּל
 5 בְּשָׁן וּכְרַמֵּל וּפְרַח לְבָנוֹן אֲמַלֵּל : הַרִים רַעֲשׂוּ מִמֵּנִי וְהַגְּבָעוֹת
 6 הַחֲמֻנְגוּ וַתִּשָּׂא הָאָרֶץ מִשָּׁנוֹ וַחֲבַל וְכִלְיֹתֹשְׁבֵי בָהּ : לִפְנֵי זַעֲמֹו מִי
 יַעֲמֹוד וּמִי יִקִּים בַּחֲרוֹן אַפּוֹ חֲמָתוֹ נִתְּחָה כְּאֵשׁ וְהַצָּרִים נִתְּצוּ
 8 7 מִמֵּנִי : טוֹב יְהוָה לְמַעֲזוֹ בְּיוֹם צָרָה וַיִּדְעַע חָסִי בּוֹ : וּבַשְּׁטָף עֲבַר

v. 3. יחיר ו'.

v. 21. עד כאן.

v. 11. שעריו קר.

v. 10. כ"א ה'.

9 כָּל־הַיּוֹם מִקֻּמָּהּ וְאִיבִיּוֹ יִרְדֶּה-חֹשֶׁךְ : מִהִתְחַשְׁבוֹן אֲלֵי-יְהוָה כָּל־הַיּוֹם
 10 הִיא עֹשֶׂה לְאַדְתָּקוּם סַעֲמִים צָרָה : כִּי עַד-סִיּוּרִים סְבִלִים וְכִסְבָּאִם
 11 סְבוּאִים אֲכָלוּ כִּקְשׁ רֶבֶשׁ מֵלֶא : מִמֶּנּוּ יָצָא חֶשֶׁב עַל-יְהוָה רַעַה יַעֲזֵן
 12 בְּלִיעַל : כֹּה אָמַר יְהוָה אֱסֹ-שְׁלָמִים וְכֵן רַבִּים וְכֵן נִגְזְזִי וְעֵבֶר
 13 וְעֵתָהּ לֹא אֲעַנֶּה עוֹד : וְעֵתָהּ אֲשַׁבֵּר מִטְהוֹ מַעֲלֶיךָ וּמִוֹסְרֶיךָ אֲנַתֵּק :
 14 וְצִנְיָה עֲלֶיךָ יְהוָה לֹא-יִזְרַע מִשְׁמֶךָ עוֹד מִבֵּית אֱלֹהֶיךָ אֲכִרִית סָטֵל
 וּמִסִּכָּה אֲשִׁים קִבְרָה כִּי קִלּוֹת :

CHAPTER II. ב

א הִנֵּה עַל-הַהָרִים רִגְלֵי מִבְּשׂוֹר מִשְׁמִיעַ שְׁלֹם חֲגִי יְהוּדָה חֲגִינָה שְׁלָמִי
 2 נְדָרֶיךָ כִּי לֹא יוֹסִיף עוֹד לְעַבֹּר-בְּךָ בְּלִיעַל כָּל־הַיּוֹם נִכְרַת : עֲלֶה מִפִּיךָ
 3 עַל-סַנְיָה נְצוֹר מְצִינָה צַפְהֵי-דָרְךָ חֲזַק מִחַלְמִים אֲמִץ כַּח מָאֵד : כִּי
 4 שָׁב יְהוָה אֶת-גִּזְאוֹן יַעֲקֹב כִּנְאוֹן יִשְׂרָאֵל כִּי בַקְקוּם בַּקְקוּם וּזְמִירָהּם
 5 שְׁחַחֵי : מִגֵּן גְּבוּרָתוֹ מֵאֲדָם אֲנָשִׁי-חַוִּל מִחַלְעִים בְּאֶשׁ-פְּלִדַת הַרְכָּב
 6 בְּיָוִם הַכִּינּוֹ וְהַבְּרוּשִׁים הָרַעְלוּ : בַּחוּצוֹת יִתְהוֹלְלוּ הַרְכָּב וְשִׁתְקַשְׁקֹן
 7 בְּרַחֲבוֹת מִרְאִיהֶן כְּלַפְרִים כְּפַרְקוּם יוֹרְצֵנוּ : יִזְכֹּר אֱדִירָיו וְכֶשֶׁלוֹ
 8 בְּהַלִּיכֹתָם וַיִּהְרֹו חוֹמָתָהּ וְהֵכֵן הַסִּכָּה : שְׁעָרֵי הַפְּתוּחִת נִפְתְּחוּ
 9 וְהַחִיכַל נִמוּג : וְהַצֵּב גִּלְתָּהּ הַעֲלַחָה וְאִמְהֵתִיה מִנְהַגוֹת כְּקוֹל יוֹלָם
 10 מִתְּפֹת עַל-לִבְבָהּן : וְנִינְיָה כְּבִרְכַח-מִיָּם מִימֵי הַיָּם וְהַיָּם כְּסִים
 11 עֲמָדוֹ עֲמָדוֹ וְאִין מִפְּנֵה : בְּזוֹ כֶסֶף בְּזוֹ זָהָב וְאִין קֶצֶה לַחֲכִינָה
 12 כְּבֹד מִכָּל פְּלִי חֲמֻדָּה : פִּינָה וּמְבוּקָה וּמְבִלְקָה וְלֵב נֶמֶס וּפִיךָ
 13 בְּרַפִּים וְחַלְחָלָה בְּכָל-מַחְלָם וּפְנֵי כָלֶם קִבְצוּ פִּאֲרוֹר : אִיהָ מִעוֹן
 14 אֲרִיֹת וּמִרְעָה הִיא לְפַרְרִים אֲשֶׁר הִלְךְ אֲרִיָּה לְבִיא שֵׁם גִּיר אֲרִיָּה
 15 וְאִין מַחֲרִיד : אֲרִיָּה טָרַף בְּדִי גְרוֹתָיו וּמִחַנֵּק לְלִבְאֲתָיו וּנְמִלְאֵ-טָרַף
 16 חֲרָיו וּמַעוֹלָתָיו טָרַף : הִנְנִי אֲלֶיךָ נֹאֵם יְהוָה צְבָאוֹת וְהַבְּעַרְתִּי
 17 בְּעֵשֶׂן רֶכְבָּהּ וּכְפִירָהּ תֹאכַל חֶרֶב וְהַכְרַתִּי מֵאֲרֶץ טָרַף וְלֹא-יִשְׁמַע
 עוֹד קוֹל מִלְּאֲכָכָה :

CHAPTER III. ג

א הוּי עִיר דְּמִים כָּל־הַיּוֹם כַּחשׁ פֶּרֶק מֵלֶא לֹא יִמִּישׁ טָרַף : קוֹל שׁוֹט *
 2 וְקוֹל רַעַשׁ אוֹפֵן וְסוֹם הַחַר וּמִרְכָּבָה מִרְקָדָה : פֶּרֶשׁ מַעֲלָה וְלֹחֵב
 3 חֶרֶב וּבִרְקַת חֲנִית וְרֵב חָלָל וְכַבֵּד פְּנֵי וְאִין קֶצֶה לְגוֹרֵה וְכֶשֶׁלוֹ

4 בְּיָהָם: מִרַב זָנוּנֵי זוֹנָה טוֹבַת חֵן בַּעֲלַת כְּשָׁפִים הַמְכַרֶת גִּוִּים
 ה בּוֹנֵי לִיָּהּ וּמְשַׁפְּחוֹת בַּכְּשָׁפִים: הַנְּנִי אֶלְיָהּ נֹאֵם יְהוָה צְבָאוֹת וְגִלְתִּי
 6 שְׁלִיָּהּ עַל־פְּנֵיהֶּ וְהִרְאִיתִי גִוִּים מִעֲרָף וּמִמְלָכּוֹת קְלוֹנָהּ: וְהַשְׁלַכְתִּי
 7 עֲלֶיהָ שְׁקָצִים וְהַבְלַתִּיהָ וְשִׁמְתִּיהָ כְּרָאִי: וְהָיָה כְּלִרְאֵיהָ יְהוָה מִפְּנֵה
 8 וְאָמַר שְׂדֵהָהּ כִּי־נָתַתָּה מִי וְנִידָה לָּהּ מֵאִיִן אֲבָקָשׁ מִנְחָמִים לָּהּ: הַתִּיטְבִּיל
 מִזָּא אֲמוֹן הַיִּשְׁבֵּה בִּירְאִים מִיִּם סָבִיב לָּהּ אֲשֶׁר־חִיל לִם מִיִּם
 9 חִמְתָּהּ: כִּישׁ עֲצָמָהּ וּמִצְרִים וְאִין קֶצֶה פּוֹט וְלוֹבִים הִיוּ בְּעִזְרָתָהּ:
 י גַּם־חַיָּא לְגַלְהָ הַלְכָהּ בְּשִׁבְיָ גַם עֲלִלְיָהּ יְרֻשָׁו בְּרֹאשׁ פְּלִחֻיָּצוֹת
 11 וְעַל־כַּכְפֻּדֶיהָ יְהוּ גוֹרֵל וְכַל־גְּדוּלְיָהּ רִחְקוּ בַדְּקִים: גַּם־אֵת הַשְּׁפָרִי
 12 תִּהְיִי נַעֲלָמָה גַם־אֵת תְּבַקְשִׁי מֵעוֹז מְאוֹיֵב: פְּלִמְכַעְרוֹתָ תֵּאָמְרִים עִם־
 13 בַּכְרִים אֲסִי־פִעְרֵי וְנִפְלִי עַל־פִּי אִי־כָל: הִנֵּה עֲמֹה נָשִׁים בַּקְרָבָהּ לְאִיבֹהּ
 14 פְתִיחַ נִפְתְּחוּ שְׁעָרֵי אֶרֶצָהּ אֲכַלְהָ אֵשׁ בְּרִיחֶיהָ: מִי מִצוֹר שְׂאֲבֵרֶלְהָ
 ט חֲקִי מִבְּעֵרְהָ בָּאִי בְטִיט וְרִמְסִי בַחֲמַר הַחֲזִיקִי מִלְּבָן: שֵׁם הַאֲכַלְהָ
 אֵשׁ תִּכְרִיתָהּ חָרֵב תֵּאֲכַלְהָ פִּילֶק הַחֲכַפְדִּי פִּילֶק הַחֲכַפְדִּי כְּאַרְבֶּה:
 16 הַרְבִּיחַתָּה רַבְלֶיהָ מִפּוֹכְכֵי הַשָּׁמַיִם גִּלַק פֶּשֶׁט וַיִּעַתָּ: מִנְזוּרֶיהָ כְּאַרְבֶּה
 17 וַתִּסְפְּרוּהָ כְּגוֹב גִּבְרֵי הַחַוִּיִּים בַּגְּדוּרוֹת בְּזוֹם קָרָה שֶׁמֶשׁ זָרְחָה וְנוֹדַד
 18 וְלֹא־יִדְעַע מְקוֹמוֹ אִיִּם: נָמוּ רֵעִיהָ מִלֶּךָ אֲשׁוּר יִשְׁכְּנוּ אֲדִירֶיהָ נִפְשֵׁי
 19 עֲמֹה עַל־יַהֲהָרִים וְאִין מְקַבֵּץ: אִי־נִפְחָה לְשִׁבְרָהּ נַחֲלָה מִכְתָּהּ כָּל־
 שְׁמַעִי שְׁמַעִה תִּקְעֵי כֹה עֲלֶיהָ כִּי עַל־מִי לֹא־עֲבָרָה רַעְתָּהּ תִּמְיִד:

XIII. TWELVE SELECTED PSALMS.

PSALM I. א

א אֲשֶׁר־י הָאִישׁ אֲשֶׁר לֹא הִלֵּךְ בַּעֲצַת רְשָׁעִים וּבְדַרְךָ חַטָּאִים לֹא עָמַד
 2 וּבִמְוֹשֵׁב לָצִים לֹא יָשָׁב: כִּי אֲסִי־בַחֲרֶת יְהוָה חֲפָצוֹ וּבַחֲוֹרָתוֹ יִהְיֶה
 3 יוֹמָם וְלַיְלָה: וְהָיָה כַּעֵץ שְׁתוּל עַל־פְּלִגֵּי מַיִם אֲשֶׁר פִּרְיוֹ יִהְיֶן בַּעֲתוֹ
 4 וְעֵלְהוֹ לֹא יִבּוֹל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ: לֹא־כֵן הַרְשָׁעִים כִּי אֲסִי־פִמְץ
 ה אֲשֶׁר־תִּדְפְּנוּ רוח: עַל־כֵּן לֹא־יִקְמֵי רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲרַת
 6 צְדִיקִים: כִּי־יִוֹדַע יְהוָה דְּרָךְ צְדִיקִים וְדַרְךָ רְשָׁעִים תֵּאֲבֹד:

PSALM II. ב

א לָמָּה רָגַשׁוּ גִוִּים וְלֹא־פִים יְהַגִּידוּקִי: תְּחַצְּבוּ מַלְכֵי־אֶרֶץ וְרוֹזְנִים
 3 נִסְדוּרֵיהֶם עַל־יְהוָה וְעַל־מְשִׁיחוֹ: נִבְתַּקָּה אֶת־מוֹסְרוֹתֵימוֹ וְנִשְׁלִיכָה
 4 מִמֶּנּוּ עַבְתֵימוֹ: יוֹשֵׁב בְּשָׁמַיִם יִשְׁחַק אֲדֹנָי וְלַעֲגֵלְמוֹ: אִזְ יִדְבַר

- אלימו באפו ובחרונו ובהלמו : ואני נסכתי מלפי על-ציון הרקדשי : 6
 אספרה אלחוק יהוה אמר אלי בני אתה אני היום ולדתיה : שאל 8
 מפני ואתה גוים נחלתה ואחזה אפס-ארץ : תועם בשבט ברזל 9
 ככלי יוצר תנפצם : ועתה מלכים השפילו הנסרו שפטי ארץ : עבדו 11
 אתיהוה ביראה וגילו ברעה : נשקו-בר פנואנתו . והאבדו דרך 12
 פריבער כמעט אפו אשרי פליחסי בו :

PSALM III. ג

- מזמור לדוד בברחו מפני . אבשלום בנו : יהוה מהירבו צרו א
 רבים קמים עלי : רבים אמרים לנפשי אין ישועתה לו באלהים 3
 סלה : ואתה יהוה מגן בעדי כבודי ומרים ראשי : קולי אליהוה 4
 אקרא ויעני מהר קדשו סלה : אני שכבתי ואישנה הקיצותי פי יהוה 6
 וסמכני : לא-אורא מרובות עם אשר סביב שחיו עלי : קימה יהוה . 7
 הושיעני אלהי כיהחית את-כל-איבי לחי שני רשעים שברת : ליהוה 9
 הישועה עלי-עמה ברכתה סלה :

PSALM IV. ד

- למנצח בנגינות מזמור לדוד : בקראי עני . אלהי צדקי בצר א
 הרחבת לי חפני ושמע תפלתי : בני-איש עד-מה כבודי לכלמה 3
 תאחבין ריק תבקשו כזב סלה : ודעו כיהפלה יהוה חסיד לו 4
 יהוה ושמע בקראי אליו : רגזו ואל-תחטאו אמרו בלבבכם על- 5
 משפכם ודמו סלה : זבחזו זבחי-צדק ובטחו אליהוה : רבים 7
 אמרים מיראנה טוב נסה-עלינו אור פניה יהוה : נתתה שמחה 8
 בלפי מלת דגנם ותירושם רבי : בשלום יחדו אשכבה ואישן 9
 כראתה יהוה לבדר לבטח הושיבני :

PSALM V. ה

- למנצח אלה-הנחילות מזמור לדוד : אמרי האזינה . יהוה בינה א
 הגיגי : הקשיבה לקול שועי מלפי ואלהי פיר-אליה אתפלל : יהוה 3
 בקר תשמע קולי בקר אערה-לה ואצפה : פי . לא אל חפץ רשע . 4
 אתה לא יגרה רע : לא-יתוצבו הוללים לנגד עיניה שנאת כל 6
 פעלי און : תאבד דברי כזב איש-דמים ומרמה יתעב . יהוה : 7

8 וְאֲנִי בְרַב חַסְדֶּךָ אָבִיא בֵיתְךָ אֲשֶׁתְּחַנֶּנֶה אֶל־הַיִּכָּל קִדְשֶׁךָ בִּירְאָתְךָ׃
 9 יְהוָה׃ נָחֲנִי בַצְדָקָתְךָ לְמַעַן שׁוֹרְרֵי הַיָּשָׁר לִפְנֵי דַרְכֶּךָ׃ כִּי אֵין בְּפִיהִי׃
 11 נְכוּזָה קַרְבִּים הַנִּזִּית קְבֵר־פְּתוּחַ גְּרִנָּם לְשׁוֹנָם בַּחֲלִיקוֹן׃ הַאֲשִׁימִם׃
 אֱלֹהִים וְפִלֵּה מִמַּעֲצוֹתֵיהֶם בְּרַב פְּשְׁעֵיהֶם הִדְיָחֻמוּ כִּי מָרוּ בָךְ׃
 12 וַיִּשְׁמָחוּ כְּלִיחוּסֵי בָךְ לְעוֹלָם וְרַנְּנוּ וְחִסְדֶּךָ עֲלִימוּ וַיַּעֲלֶצּוּ בָךְ אֲהַבֵּי
 13 שְׁמֶךָ׃ כִּירְאָתְךָ תִּבְרַךְ צְדִיק יְהוָה בְּצַנְהָ רִצּוֹן תַּעֲטֹרֶנּוּ׃

PSALM VI. 7

2 א לְמַנְצָחַ בְּגִינֹת עַל־הַשְּׁמִינֹת מִזְמוֹר לְדָוִד׃ יְהוָה אֱלֹהֵי בְּאִפְךָ
 3 תִּזְכִּיחֵנִי וְאֶל־בְּחַמְתְּךָ תִּסְרְנֵנִי׃ חַנּוּנֵי יְהוָה כִּי אִמְלֵל אֲנִי וּרְפָאֵנִי
 4 יְהוָה כִּי נִבְהַלֵּוּ עַצְמֵי׃ וּנְפָשֵׁי נִבְהַלְהוּ מְאֹד וְאַתָּה יְהוָה עֲדַמְתֵּנִי׃
 6 ה שׁוּבָה יְהוָה תִּלְצָחַ נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ׃ כִּי אֵין בְּפִמּוֹת זַכְרֶךָ
 7 בְּשֹׂאֵל מִי יוֹדֶה לָךְ׃ יַגִּיעֵנִי בְּאַנְחֹתַי אֲשַׁחֶה בְּכָל־לֵילָה מִשְׁתִּי
 9 8 בְדַמְעֹתַי עֲרֹשׁוּ אִמְסָה׃ עֲשֵׂשָׁה מִכַּעַס עֵינַי עֲתָקָה בְּכָל־צוֹרְרָי׃ סוּרוּ
 10 מִמֶּנִּי כָל־פְּעָלֵי אֲוֹן כִּי־שָׁמַע יְהוָה קוֹל בְּכִי׃ שָׁמַע יְהוָה תַּחֲנֻנָּתִי
 11 יְהוָה תַּפְּלֵתִי יִקַּח׃ רַבְשׁוּ וַיִּבְהַלֵּוּ מְאֹד כָּל־אֹיְבֵי לְשׁוֹנֵי רַבְשׁוּ רַנַּע׃

PSALM VII. 7

2 א שִׁגְיִין לְדָוִד אֲשֶׁר־שָׁר לַיהוָה עַל־דְּבַר־יְהוָה כִּי־יָמִינִי׃ יְהוָה אֱלֹהֵי
 3 בָּךְ הִסִּיחֵנִי הוֹשִׁיעֵנִי מִכָּל־רֹדְפָי וְהַצִּילֵנִי׃ פְּדִיטְרַחַ כְּאֶרְבֶּה נַפְשִׁי פִּרְק
 4 ה וְאֵין מַצִּיל׃ יְהוָה אֱלֹהֵי אִם־עֲשִׂיתִי זֹאת אִם־יִשְׁעוּל בְּכַפִּי׃ אִם־
 6 גִּמְלַתִּי שׁוֹלְמֵי רַע וְאַחַלְצָה צוֹרְרֵי רִיקִם׃ יִרְדּוּ אֹיְבוֹב׃ נַפְשִׁי וַיִּשָּׁג
 7 וַיִּרְמַס לְאַרְצֵי חַיִּי וַיִּבְדּוּדֵי׃ לְעַפְרָ וַשְׁכַּן סֵלָה׃ קוֹמָה יְהוָה׃ בְּאִפְךָ
 8 הַנְּשֹׂא בַעֲבֻרוֹת צוֹרְרֵי וְעִירָה אֵלַי מִשְׁפַּט צִיּוֹת׃ וַעֲדַת לְאֻמִּים
 9 תִּסְבַּבְךָ וְעֲלִיָה לְפָרוֹם שׁוּבָה׃ יְהוָה יִדְוֵן עַמִּים שְׁפַטְנֵי יְהוָה
 11 כְּצַדִּיק וַיִּכְתְּמֵי עָלַי׃ יִגְמַר־נָא רַע׃ וְשֹׁעִים וְתִכְוֹנֵן צְדִיק וּבִתְוֹן לְבוֹת
 12 וַיִּכְלִיֹּת אֱלֹהִים צְדִיק׃ מַגְנֵי עַל־אֱלֹהִים מוֹשִׁיעַ וַיִּשְׁרִיֵּב׃ אֱלֹהִים
 13 שׁוֹפֵט צְדִיק וְאֵל זֵעַם בְּכִלְיוֹם׃ אִם־לֹא יִשׁוּב חַרְבּוֹ וַיִּטּוֹש קִשְׁתּוֹ
 14 דָּרָה וַיִּכְוִנְנָה׃ וְלוֹ תִכּוֹן כְּלִי־מֹות חֲצִיו לְדָלְקִים יַפְעַל׃ הֵנָּה יַחַבֵּל־
 16 אֲוֹן וְהִירָה עֲמָל וַיִּלְד שְׁקֵר׃ בּוֹר כְּרָה וַיַּחֲסֶרְהוּ וַיִּפֵּל בְּשַׁחַת
 17 יַפְעַל׃ יִשׁוּב עַמְלוֹ בְּרֹאשׁוֹ וְעַל־קַדְקָדוֹ חִמְסוֹ יִרְד׃ אֹרְחָה יְהוָה
 18 כְּצַדִּיק וְאַזְמִרָה שִׁם־יְהוָה עֲלוּן׃

PSALM VIII. ח

לְמַנְצַח עַל־הַגִּהִית מְזִמּוֹר לְדָוִד : יְהוָה אֲדַלְּנֵנִי מִה־אֲדִיר שְׁמָה א
 בְּכִלְיָה־אָרֶץ אֲשֶׁר־תִּגַּה הַיּוֹדָה עַל־הַשָּׁמַיִם : מִפִּי עוֹלָלִים וַיּוֹנְקִים יִסְדֹּתָ ב
 עַז לְמַעַן צִוְּרִיָּה לְהַשְׁבִּית אוֹיֵב וּמַחֲנֶקֶם : כִּי־רָאָה שְׁמָה מַעֲשֵׂה ב
 אֲצַבְעֶיךָ יָרַח וְכֹכְבִּים אֲשֶׁר כִּוְנַתָּה : מִה־אֲנוֹשׁ כִּי־תִזְכְּרֵנוּ וּבְכֹד־
 אָדָם כִּי תִפְקְדֵנוּ : וְתַחֲסַפְרֵהוּ מֵעַט מֵאֱלֹהִים וּכְבוֹד וְהַדָּר תַּעֲטֶרְהוּ :
 תַּמְשִׁילֵהוּ בְּמַעֲשָׂיו יִדְוֶה כֹּל שְׂתוּה תַחַת־רַגְלָיו : צִנְה וְאֵלֶפִים כָּלֶם ב
 וְגַם בְּהַמּוֹת שָׁדָי : צְפוֹר שָׁמַיִם וּדְגַי הַיָּם עִבְר אֲרָחוֹת וַפִּים : יְהוָה
 אֲדַלְּנֵנוּ מִת־אֲדִיר שְׁמָה בְּכִלְיָה־אָרֶץ :

PSALM XXII. כב

לְמַנְצַח עַל־אֵילַת הַשֶּׁחַר מְזִמּוֹר לְדָוִד : אֵלֵי אֵלֵי לְמָה עֲזַבְתָּנִי א
 רְחוֹק מִיִּשְׁעָי הַדְּבָרִי שָׁאֲנָתִי : אֵלֵהִי אֶקְרָא יוֹמָם וְלֹא תִשְׁעָה וְלַיְלָה ב
 וְלֹא־דַמְיָה לִי : וְאֵתָה קְרוֹשׁ יוֹשֵׁב תַּהֲלוֹת יִשְׂרָאֵל : בָּהּ בְּטָחוּ א
 אֲבֹתֵינוּ בְּטָחוּ וְתַפְלִטְמוּ : אֵלֵהָ זַעֲקוּ וְנִמְלִטוּ בָּהּ בְּטָחוּ וְלֹא־בוֹשׁוּ :
 וְאֲנֹכִי תוֹלַעַת וְלֹא־אִישׁ חֲרַפְתָּ אָדָם וּבְזוֹרֵעִים : כִּלְרָאִי וְלַעֲנֵנִי לִי
 וּפְטִירוּ בְשִׁפְהָ רִיבְעָה רֹאשׁ : גַּל אֶל־יְהוָה יַפְלִטְהוּ וְצִלְהוּ כִּי חִפֵּץ
 בּוֹ : כִּי־אֵתָה גִּתִּי מִבְּטָן מִבְּטִיחִי עַל־שָׁדָי אֲמִי : עֲלִיהָ הִשְׁלַכְתָּנִי
 מִרְחֹם מִבְּטָן אֲמִי אֵלֵי אֵתָה : אֶל־תִּרְחַק מִפִּי כִּי־צָרָה קְרוֹבָה כִּי אֵין
 עוֹזֵר : סִבְבוּנֵי פָרִים רַבִּים אֲפִירִי בְשֵׁן פִּתְרוּנִי : פִּצְוֵ עָלַי פִּיהֶם אֲרִיָּה
 טִרְחַ וְשֹׁאֵג : כַּמִּים נִשְׁפַּכְתִּי וְהַתְּפָרוּוּ כִּלְעַצְמוֹתַי הִנֵּה לְפִי כַּדִּיגָה
 לְמַסּ בְּתוֹךְ מַעֵי : רִבֵּשׁ כַּחֲרֹשׁ כַּחַי וְלִשׁוֹנִי מִדְּבַק מִלְקוֹחַי וְלַעֲפָר
 מוֹת תִּשְׁפַּתְנִי : כִּי־סִבְבוּנֵי כָּלְבִים עֲדַת מִרְעִים הַקִּיפּוּנֵי פְּאֵרֵי דָוִד וּרְגַלִּי :
 אֲסַפֵּר כִּלְעַצְמוֹתַי הַמָּה וּבִיטוּ וּרְאוּ־כִי : יַחֲלַקְנִי בְּגֵדִי לָהֶם וְעַל־
 לְבוּשֵׁי וַפִּילֵי גוֹרָל : וְאֵתָה יְהוָה אֶל־תִּרְחַק אֵיְלוֹתַי לְעִזְרוֹתַי הַיּוֹשֵׁה :
 הַצִּילָה מִחֲרֹב נַפְשִׁי מִיַּד־כָּלֵב יַחֲדוֹתִי : הוֹשִׁיעֵנִי מִפִּי אֲרִיָּה וּמִקְרָנֵי
 רַמִּים עֲנִיתָנִי : אֲסַפְרָה שְׁמֶךָ לְאַחַי בְּתוֹךְ קֹהֵל אֶהֱלַלְךָ : יִרְאוּ יְהוָה
 הַלְלוּהוּ כִּלְזֹרַע הַעֲקֹב כַּבְּדוּהוּ וְגִירוּ מִמֶּנּוּ כִּלְזֹרַע יִשְׂרָאֵל : כִּי לֹא־
 בָּזָה וְלֹא שִׁקָּץ עָלֵיתָ עָלַי וְלֹא־הִסְתִּיר פָּנָיו מִפָּנָי וּבִשְׂוַעֵי אֵלֵי
 שָׁמַע : מֵאֵתָה תַּהֲלֹחַי בַּקֹּהֵל רַב נִדְבָרִי אֲשַׁלֵּם נֶגֶד יִרְאוּ : וְאֲכַלֵּי
 עֲזוּיִם וּשְׂבָעוּ יַהֲלֵלוּ יְהוָה הַרְשִׁיו יַחֲוֵי לִבְבַכֶּם לַעֲד : יִזְכְּרֵה
 וְיִשְׁבֹּי אֶל־יְהוָה כִּלְאֲפֹס־אָרֶץ וּשְׁתַּחֲוֵי לְפָנֶיהָ כִּלְמִשְׁפַּחוֹת גִּזִּים :
 כִּי לְיְהוָה הַמְּלִיכָה וְיִשְׁתַּחֲוֵי וְיִשְׁתַּחֲוֵי וְיִשְׁתַּחֲוֵי : כִּלְדִּשְׁנֵי־אָרֶץ

31 לִפְנֵינוּ יִכְרַעוּ כְּלִי־יָדָיו עֵפֶר וְנִפְשׁוּ לֹא חָיָה: זָרַע יַעֲבֹדֵנוּ יִסְפֹּר
 32 לְאֹדְנוּ לְדָוָר: יִבְאוּ וְיִגִּידוּ צְדָקָתוֹ לְעַם נִלְוֶה כִּי עָשָׂה:

PSALM XLV. מה

2 א לְמִנְצָה עַל־שָׁנִים לְבִנְיָקָרַח מְשׁוּפָּל שִׁיר יִדְוֹת: רָחַשׁ לִבִּי, יְדַבֵּר
 3 טִיב אִמַר אֲנִי מַעֲשֵׂי לְמַלְכֶּךָ לְשׁוֹנֵי עַם, סוֹפֵר מִהִיר: וְפִנְיָתִי מִבְּנֵי
 4 אֱלֹהִים הִיצֵק חַן בְּשִׁפְזוֹתֶיהָ עַל־כֵּן בְּרַכָּה אֱלֹהִים לְעוֹלָם: חָגוּר חֲרָבָה
 5 עַל־יָרְךָ גִּבּוֹר הַיָּדָה גְּהֻרָה: וְהַדְרָה, צִלַּח רֹכֵב עַל־דָּבַר־אַמַּת
 6 וְעִנְיָה־צָדֵק וְחֹרֶף לִרְאֹת יִמִּינָה: חֲצִיָּה שְׁטִיגִים עֲמִים תַּחְתֶּיהָ
 7 יִפְלוּ בְּלֵב אוֹיְבֵי הַמֶּלֶךְ: כִּסְאָהּ אֱלֹהִים עוֹלָם וְעַד שֶׁבֶט מִיִּשְׂרָאֵל שֶׁבֶט
 8 מַלְכוּתָהּ: אֶתְהַבֵּת צֶדֶק וְתִשְׁנֵא רֶשַׁע עַל־כֵּן, מִשְׁחָה אֱלֹהִים אֱלֹהֶיהָ
 9 שִׁמְן שִׁשׁוֹן מִתְהַבָּה: מֵר נְאֻהֲלוֹת קָצִיעוֹת כְּלִי־בַגְדֶיהָ מִן־הַיִּכְלִי
 10 יִשָּׁן מִנֵּי שִׁמְחָה: בְּנוֹת מַלְכִים בִּיקְרוֹתֶיהָ נֹצֵבָה שֶׁגַל לִימִינָה בְּכַתֵּם
 11 אוֹפִיר: שִׁמְעֵרְבַת וְרָאִי וְהִשִּׁי אֲזַנָּה וְשִׁכְחֵי עֲמִיָּה וּבֵית אָבִיהָ:
 12 וְיִתְאוּ הַמֶּלֶךְ יִפְקֶה כִּי הִיא אֲדֹנָיָה וְהַשְׁתַּחֲוִי־לוֹ: וּבַת־צֹר, בְּמִנְחָה
 13 פְּנִיָּה יִחַלְוּ עֲשִׂירֵי עַם: כְּלִי־כִבּוּדָה בַת־מֶלֶךְ פְּנִימָה מִמִּשְׁבְּצוֹת זָהָב
 14 לְבִישָׁהּ: לְרַקְמוֹת הַיָּבֵל לְמַלְכָּה בְּחֹלוֹת אֲחֵרֶיהָ רַעוּתֶיהָ מִיּוֹבְאוֹת
 15 לָהּ: תִּיבַלְתָּה בְּשִׁמְחַת נֶגֶל חַבּוּאִינָה בְּהִיכַל מֶלֶךְ: תַּחַת אֲבֹתֶיהָ
 16 יִחַדוּ בְּנֵיהָ תִשְׁתַּמּוּ לְשׁוֹרִים בְּכִלְיָה־אֶרֶץ: אֲזַפְרִירָה שְׁמָהּ בְּכִלְיָהּ וְדָר
 17 עַל־כֵּן עֲמִים יְהוֹדוּהָ לְעַלְמֵם וְעַד:

PSALM LXXII. עב

2 א לְשִׁלְמָה, אֱלֹהִים מִשְׁפָּטֶיהָ לְמַלְכָּה תֵּן וְצְדָקָתָהּ לְבִדְמֶלֶךְ: יִדְוֶן
 3 עֲמָהּ בְּצֶדֶק וְעִנְיָיִהּ בְּמִשְׁפָּט: יִשְׂאֵי הָרִים שְׁלוֹם לְעַם וְיִגְבְּעוֹת בְּצְדָקָה:
 4 יִשְׁפֹּט, עֲנִיָּוִעַם וְיִשְׁיַע לְבָנֵי אֲבִיוֹן וְיִדְכָּא עוֹשֵׁק: יִירָאוּהָ עַם־שִׁמְשֵׁם
 5 וְלִגְזֵי לִרְחַת דָּוָר דּוֹרִים: יִרָד כְּמַטֵּר עַל־גִּזְוֹ לְרִבְיָבִים זְרִיזוֹת אֶרֶץ:
 6 יִפְתַּח בְּנֵימֵי צְדִיק וְרַב שְׁלוֹם עַד־בְּלִי יִרְחַח: יִירָה מִיָּם עַד־רִים
 7 וְיִמְהַר עַד־אֶפְסַי־אֶרֶץ: לְפָנָיו יִכְרַעוּ צִיּוֹם וְאֲרָבִיו עֵפֶר וְלַחֲכִי:
 8 מַלְכֵי תְרַשִּׁישׁ וְאִיִּים מִנְחָה וְשִׁיבוּ מַלְכֵי שֶׁבָא וְסִבָּא אֲשֶׁר וְקָרִיבוּ:
 9 וְיִשְׁתַּחֲוִי־לוֹ כְּלִי־מַלְכִים כְּלִי־גֹוִים יַעֲבֹדוּהוּ: כִּי־יִצְוֶה אֲבִיוֹן מִשְׁיַע
 10 יִצְוֶה וְיִחַדְעֹזֵר לוֹ: יִחַס עַל־הַל וְאֲבִיוֹן וְנִפְשׁוֹת אֲבִיוֹגִים יוֹשִׁיעַ:
 11 מִתִּיד וּמִחַמַּס יִנְאֵל נַפְשָׁם וְיִיָּקֵר דַּמָּם בְּעֵינָיו: וְיִחַי וְיִתְדַלֵּךְ מִזֶּהָב
 12 שֶׁבָא וְיִתְפַּלֵּל בְּעַדוֹ תַמִּיד כְּלִי־יוֹם וּבְרַכְנָהוּ: יְהִי פֶסֶת־בֵּר, בְּאֶרֶץ

בְּאֵשׁ הַרִים יִרְעַשׂ כְּלִבְנוֹן סָרְוֹ וְיִצְיָצוּ מֵעִיר כַּעֲשׂב הָאָרֶץ : יְהִי 17
 שְׁמוֹ . לְעוֹלָם לִפְנֵי שֹׁמֵשׁ יִפֹּן שְׁמוֹ וְיִחַבְּרֵנוּ בּוֹ כְּלִיָּוִים וְאֲשֶׁרֵיהֶם :
 בְּרוּךְ . יִהְיֶה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ : וּבְרוּךְ . שֵׁם 18
 כְּבוֹדוֹ לְעוֹלָם וְיִמְלֵא אֶת־כְּלֵי־הָאָרֶץ אֱמֶן . וְאָמֵן : כָּלוּ הַפְּלוֹת 19
 לְדָוִד בְּנִי־יֹשִׁי :

PSALM CX. קי

לְדָוִד מְזֻמָּר נֶאֱמַר יִהְיֶה . לְאֹדְנִי שֶׁב לִימֵינִי עַד־אֲשִׁית אֲיִבָּהּ א
 הַדָּם לְרַגְלֶיהָ : מִשָּׂה עֲזָה יִשְׁלַח יְהוָה מִצִּיּוֹן רִדָּה בְּקִרְבֵי אֲיִבָּהּ : 2
 עֲזָה נִדְבַת בְּיָוִם תִּילָה בַּהֲדַר־קֹדֶשׁ מִרְחֹם מִשְׁחַר לָהּ טַל יִלְחֶהָ : 3
 נִשְׁבַּע יְהוָה . וְלֹא יִנְחַם אֶת־הָכֹהֵן לְעוֹלָם עַל־דְּבָרָהּי מִלְּפִי־צֶדֶק : 4
 אֲדַגֵּי עַל־יְמִינָהּ מִחֹץ בְּיוֹם־אָפּוֹ מַלְכִים : יָדוֹן בְּגוֹיִם מִלֵּא גּוֹיֹת 6
 מִחֹץ רֹאשׁ עַל־אָרֶץ רַבָּה : מִנְחַל בְּדָרָה וְשִׁתָּה עַל־כֹּן הָרִים רֹאשׁ : 7

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

הֲלֹא־חִכְמָה חִקְרָא וְחַבּוּנָה תִתֵּן קוֹלָהּ : בְּרֹאשׁ־מַרְמִים עַל־דְּרָהּ בֵּית א 2
 נְחִיבוֹת נִצְבָה : לִיד־שְׁעָרִים לַפ־קָרֶת מְבוֹא פִתְחוֹם תְּלַפֶּה : אֲלֵיכֶם 4 3
 אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם : הִבִּינוּ פִתְחוּם עֲרֻמָּה וְכִסְלוֹם ה
 הִבִּינוּ לֵב : שְׁמַעוּ פִּרְנִיגִידִים אֲדַבֵּר וּמִפִּתְחֹ שְׁפָהּי מִיִּשְׁרָיִם : כִּי־אָמַת 7 6
 יִהְיֶה חֲפִי וְחֹעֶבֶת שְׁפָתֵי רָשָׁע : בְּצֶדֶק כְּלֹא־מִרְיָפִי אֵין בָּהֶם נִפְתַּל 8
 וְעָקַשׁ : כֻּלָּם גִּלְתוּם לַמִּכִּין וְיִשְׂרָיִם לְמִצְאֵי דַעַת : קְחוּ־מִי־סֵרִי וְאֶל־ 9
 כֶּסֶף וְדַעַת מִדְּרוֹץ נִבְחַר : פִּיר־טוֹבָה חִכְמָה מִפְּנִינִים וְכִל־חִפְצִים לֹא 11
 יִשׁוּבָהּ : אֲנִי חִכְמָה שִׁכְנֵתִי עֲרֻמָּה וְדַעַת מְזֻמּוֹת אֶמְצֵא : יִרְאֵת 12
 יִהְיֶה שִׁנְאֵת רַע גָּאָה וְגֵאוֹן . וְדָרָה רַע וּפִי תַהֲפֹלוֹת שִׁנְאֵתִי : לֹר 13
 עֲזָה וְחֹשֶׁהּ אֲנִי בֵיטָה לִי גְבוּרָה : בְּיִ מַלְכִים וּמְלָכֵי וְרֹזְנִים ט
 יִחַקְקֵי צֶדֶק : בְּיִ שְׂרִים יִשׁוּי וְנִדְיָבִים כְּל־שִׁפְטֵי אָרֶץ : אֲנִי אֶהְבִּיהּ 16
 אֶהֱבֵ וְאֶמְשַׁחֲרֵי וּמִצְאָנִי : עֲשֶׂר־וְכָבוֹד אֶתִי הוֹן עֲלֶיךָ וּצְדָקָה : טוֹב 18
 סָרְוִי מִדְּרוֹץ וּמִפְּזֹ וְחַבִּי־אֶתִי מִכֶּסֶף נִבְחַר : בְּאֶרֶץ צְדָקָה אֶהְלֵךְ בְּתוֹךְ 19
 נְחִיבוֹת מִשִּׁפְטִי : לִהֲנַחֵל אֶהְבִּי יֵשׁ וְאֶצְרִתִּיהֶם אִמְלֵא : יִהְיֶה 21
 קָנְנִי רֹאשִׁית דְּרָבִי קָדָם מִפְּעֻלּוֹ מֵאֵז : מֵעוֹלָם נִסְכַּחֲתִי מִרֹאשׁ מִקְדָּמִי 22
 אָרֶץ : בְּאִינ־תַּהֲמוֹת חוֹלְלָתִי בְּאֵין מַעֲנֹת נִכְפְּדִי־מִיִּם : בְּטָרִם הָרִים 24
 הַטְּבַעֲנִי לִפְנֵי גְבֻעוֹת חוֹלְלָתִי ! עַד־לֹא עֲשֵׂה אָרֶץ וְחַיָּוִת וְרֹאשׁ 26

27 עפרות תכל : בהכינו שמים שם אני בחקן חוג עלפני תהום :
 28 באמצו שחקים ממעל בעזוז עינות תהום : בשומד לים . חקן ומים
 29 לא יעברו־פיו בחוקן מוסרי ארץ : נאהה אצלו אמון ונאהה
 31 שעשועים יום . יום משחקת לפניו בכליעת : משחקת בחבל ארצו
 32 וששעי אידבני אדם : ועתה בנים שמעילי ואשרי דרכי
 33 ישמרו : שמעי מוסר וחקמו ואלתפרעו : אשרי אדם שמע לי
 34 לשקר על־דלתתי יום . יום לשמר מזונת פתחי : פי מצאי מצאי
 36 חים ונפק רצון מיהוה : והטאי חמס נפשו כל־משנאי אהבו מות :

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

CHAPTER III. ג

א אחר־כן פתח איוב את־פיהו ויקלל את־יומו : ונען איוב
 4 ב ויאמר : יאבד יום אגלד בו והלילה אמר הרה גבר : היום ההוא
 ה יהי חשך אלי־דרשהו אלוה ממעל ואלתופע עליו נהרה : וגאלהו
 6 חשך וצלמות תשך־עליו עננה ובעהו כמרי יום : הלילה ההוא
 7 יקחה אפל אל־נחתי בימי שנה במספר ירחים אל־יבא : הנה
 8 הלילה ההוא יהי גלמיד אל־תבוא רננה בו : יקבהו אררי־יום
 9 העתידים עבר לונתן : וחשכה כוכבי נשפו יקד־לאור ואין ואל־
 יראה בעפע־שחר : פי לא סגר דלתי בטני ויסתר עמל מעיני :
 11 למה לא מרחם אמות מבטן וצאתי ואגרע : מהיע קדמוני ברפים
 12 ומה־שדנים פי אינק : כרעתה שקבתי ואשקוט לשנתי אז . לית לי :
 14 עס־מלכים ורצוי ארץ הבנים חרבות למו : או עס־שורים זהב להם
 16 הממלאים בתיהם פסה : או כנפל טמון לא אהיה פעללים לא־ראו
 17 איר : שם רשעים חדלו רגז ושם לנחתי יגיעי לח : יחד אסירים
 18 שאנני לא שמעו קל נגשו : קנן וגדול שם הוא ועבד חפשי מאדניו :
 19 למה יתן לעמל אור וחיים למרי נפש : המחכים למות ואינני
 21 ויחפרהו מטמונים : השמחים אל־גיל ויששו פי ומצא־קבר :
 22 לגבר אשר־דרכו נסתרה ונסף אלוה בעדו : כרלפני לחמי אנחתי
 24 תבא ויתקני כמים שאנתי : פי פחד פחדתי ויחנני ואשר לרתי
 26 תבא לי : לא ש־נתי . ולא־שקטתי ולא־נחתי ויבא רגז :

CHAPTER XIX. יט

ויפן אויב ויאמר : עד-אנה תגיון נפשי ותדפאינני במלים : א
 2 זה עשור פעמים תכלימיני לא-תבשו תהפרי-לי : ואה-אמנם שגיתני
 3 אתי תלין משוגתי : אס-אמנם עלי תגדילי ותוכיחי עלי חרפתי : ה
 4 העראפו כד-אלוה עותני ומצודו עלי הקרה : הן אצעק חמס ולא
 5 אענה אשוע ואין משפט : ארחי גדר ולא אעבור ועל-לחיבותי
 6 חשף נשים : כבודי מעלי הפשיט וזסר עטרת ראשי : ותצני סביב
 7 ואלף ופסע פיעץ תקנותי : ונחר עלי אפו ויחשבני לו כצרו : י
 8 נחר , ובאי גדידיו ויכלפו עלי דרפס ונחטו סביב לאהלי : אחי
 9 מעלי הרחיק יודעי אה-זרו מפני : חדלו קרובי ומידעי שכחוני : י
 10 גרי ביתי ואמהתי לזר תחשבני לכרי היתני בעיניהם : לעבדי
 11 קראתי ולא יענה במו-פי אתחננ-לו : ויחי זרה לאשתי ויחפתי
 12 לבני בטני : גם-עוילים מאסו בי אקומה וידבר-בי : תעבוני כל-
 13 מתי סודי וזה-אהבתי נהפכר-בי : בעורי ובבשרי דבקה עצמי
 14 ואתמלטה בעור שני : חנני חנני אתם רעי כי יד-אלוה ננעה
 15 בי : למה תרדפני כמז-אל ומבשרי לא תשבעו : מיייתן אפו
 16 ויחביון מלי מיייתן בספר ויחקו : בעט-ברזל ועפרת לעד בצור
 17 ויחביון : נאני גדעתי גאלי חי ואחרון על-עפר קום : ואחר עורי
 18 נקפ-זאת ומבשרי אחזה אלוה : אשר אני , אחזה-לי ועיני ראו
 19 ולא-זר פלו כליתי בחקי : כי האמרו מה-נדה-גלו ושרש דבר
 20 נמצא-בי : גירי לכם , מפני-חרב כרחמה עזנות חרב למען תדעין
 21 שדין :

XVI. THE LOVE OF THE KING AND HIS BRIDE.

The Song of Solomon, 1, 2.

CHAPTER I. א

2 שיר השירים אשר לשלמה : ושקנני מנשיקות פיהו כרסובים הדיה א
 3 מיון : לריח שמנייה טובים שמן תורק שמיה על-פן עלמות אהבה : ב
 4 משכני אחריה נרצה הביאני המלך חדריו נגילה ונשמחה בך
 5 נזכרה הדיה מלון מישרים אהבה : שחורה אני ונאורה בנות
 6 וירשלים פאהלי קדר כיריעות שלמה : אל-תראני שאני שחרחרת
 7 ששופתי השמש בני אמי נחרד-בי שמני נטרה אתה-כרמים פרמי

7 שְׁלִי לֹא נִטְרַתִּי : הַגִּידָה לִּי שְׂאֲחָבָה נִפְשִׁי אִיכָה תִרְעָה אִיכָה
 8 תִּרְבִּיץ בַּצְּהָרִים שְׁלֵמָה אֲהִיָּה כַעֲטוּיָה עַל עֲדָרֵי חֲבָרִיָּה : אִם-לֹא
 תִּדְעִי לָךְ הַיְפָה בְּנָשִׁים צִיאֵלֶךָ בַּעֲקָבֵי הַצֶּאֱזָן וְרַגְלֵי אֲחֻדְרֵיתֶיךָ עַל
 9 - מִשְׁכְּנוֹת הָרָעִים : לִסְסֹחִי בְּרֻכְבֵּי פָרָעָה דְמוֹתֶיךָ רַעְוֹתֵי : נְאוּי לְחִוּוֹךָ
 11 בַּתוּרִים צִיאָרְךָ בַּתְרוּזִים : תוּרֵי זָהָב נַעֲשֹׂה-לָךְ עִם נִקְדוֹת הַבְּסָם :
 12 עֲדִישֶׁה־מֶלֶךְ בַּמִּסְפּוֹ נִרְדֵּי נִתָּן רִיחוֹ : צִוּר הַמַּר , הוֹדִי לִי בֵּין שְׂדֵי
 13 גִּלְיוֹן : אֲשַׁלֵּל הַכֶּפֶר הוֹדִי לִי בְּכַרְמֵי עֵין גְּדִי : הַנֶּזֶק יִפָּה רַעְוֹתֵי
 16 הַנֶּזֶק יִפָּה עֵינֶיךָ יוֹנִים : הַנֶּזֶק יִפָּה הוֹדִי אֶף נְעִים אֶת-עֲרֻשְׁתֵּנוּ רַעְנָנָה :
 17 קְרוֹת בְּתֵיבֵנו אֲרוֹזִים רְחִיטְנוּ בְרוֹתִים :

CHAPTER II. ב

2 אֵלֵי חֲבַצְלֹת הַשָּׂרוֹן שׁוֹשֶׁנֶת הַעֲמָקִים : כְּשׁוֹשְׁנָה בֵּין הַחוּזִים כֵּן רַעְוִיתִי
 3 בֵּין הַבְּזוֹת : כַּתְּפוּלָה בַּעֲצֵי הַיַּעַר כֵּן הוֹדִי בֵּין הַבְּנִים בְּצִלּוֹ חֲמַדְתִּי
 4 וְרִשְׁבֹתִי וּפְרִיָו מִתוֹק לֶחֶמֶי : הִבִּיאֵלִי אֶל-בֵּית הַלֵּוִן וְדָגְלוּ עָלַי
 - אֲהַבָּה : סַמְכִינוּ בְּאִשִּׁישׁוֹת רַפְדוֹנֵי עִתְפוּתִים כִּי-חֹלֶת אֲהַבָּה אָנֹכִי :
 6 7 שְׂמַאלוֹ תַּחַת לְרֵאשִׁי וַיִּמְיָנוּ תַּחְבּוּקְנִי : הַשְׂפָּעֵתִי אֲחַכֶּם בְּנוֹת
 יְרוּשָׁלַם בַּצְּבָאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה אִם-תַּעֲיִרוּ , וְאִם-תַּעֲוִרוּ אֲתָד
 8 הָאֲהַבָּה עַד שֶׁתַּחַפֵּץ : קוֹל הוֹדִי הַפְּהִיזָה בָּא מְדַלֵּג עַל-הַהָרִים
 9 מִקַּפֵּץ עַל-הַגְּבֻעוֹת : הוֹמָה הוֹדִי לַצִּבִּי אוֹ לַעֲפָר הָאֵילִים הַפְּהִיזָה
 - עִמֵּל אַתָּה כַּתְּלֵנִי מִשְׁגִּיחַ מוֹדֵחַלְלוֹת מַצִּיץ מוֹדֵחַרְפִּים : עָנָה
 11 הוֹדִי וְאָמַר לִי קִימֵי לָךְ רַעְוֹתֵי נִפְתִּי וְלִכְרִי-לָךְ : כִּי-הִנֵּה הִסְתָּו עָבַר
 12 הַגֶּשֶׁם חָלַה הַלֵּךְ לוֹ : הַנְּצִנִים נִרְאוּ בְּאֶרֶץ עַת הַזְּמִיר הַגִּיעַ וְקוֹל
 13 הַתִּיר נִשְׁמַע בְּאַרְצֵנוּ : הַתֵּאֵנָה חֲנֻטָה פְּגִיחַ וְהַגְּפִנים סִמְדָר נִתְנוּ
 14 רֵיחַ קִימֵי לְכִי רַעְוֹתֵי נִפְתִּי וְלִכְרִי-לָךְ : וְזִנְתִי בַּחֲגוּרֵי הַסֵּלַע בְּסֹחֵר
 הַמַּדְרֵגָה הַרְאוּנִי אֶת-מִרְאֵיךָ הַשְּׂמִיעֵנִי אֶת-קוֹלְךָ כִּי-קוֹלְךָ עָרַב
 וּמִרְאֵיךָ נְאוּהָ : אֲחֻזוּ-לִנִּי שְׁעָלִים שְׁעָלִים קַטְנִים מִחֲבָלִים כְּרַמִּים
 16 וְכַרְמֵינוּ סִמְדָר : הוֹדִי לִי וְאָנֹכִי לוֹ הַרְעָה בְּשׁוֹשְׁנִים : עַד שִׁיפּוּחַ
 17 הַיָּים וְנָסוּ הַצִּלְלִים סָבַ דְּמַה-לָּךְ הוֹדִי לַצִּבִּי אוֹ לַעֲפָר הָאֵילִים
 עַל-הָרֵי בְּתוֹר :

v. 11. הסחיו ק'

v. 4. קמץ בו"ק

v. 17. כ"א רחיסני רחיסני ק'

v. 14. יחודי ו'

v. 13. כך קר

VOCABULARY.

The words in Gen. i-iii., proper names excepted, are here arranged in the order of their first occurrence. An alphabetical index follows, by the aid of which the student can readily find the place of any word in the Vocabulary. The verbs in these chapters, together with a few added at the end of the list, are also employed in the preliminary exercises, pp. 8-8.

The abbreviations readily explain themselves, the capitals being the initials of the verbal species, and the small letters of the parts of speech, genders, or numbers.

GENESIS. CHAP. I.

- | | |
|--|---|
| <p>1. בָּ prep. <i>in, into</i>.
 רֵאשִׁית n. f. <i>beginning</i>.
 בָּרָא v. K. <i>to create</i>. N. <i>to be created</i>.
 אֱלֹהִים n. m. <i>God</i>.
 אֵת sign of the definite object.
 הֵּ art. <i>the</i>.
 שָׁמַיִם n. m. pl. <i>heaven</i>.
 וְ conj. <i>and</i>.
 אָרֶץ n. m. f. (זוּת) <i>earth, land</i>.
 בָּ הָיָה v. K. <i>to be</i>. N. <i>to become</i>.
 תְּהוֹמוֹת n. m. <i>desolateness</i>.
 פְּרוֹהוּ n. m. <i>emptiness</i>.
 חֹשֶׁךְ n. m. <i>darkness</i>.
 עַל prep. <i>over, upon</i>.
 פָּנֶיהָ n. m. <i>face</i>.
 תְּהוֹמוֹת n. m. f. (זוּת) <i>ocean, the deep</i>.
 רוּחַ n. m. f. (זוּת) <i>breath, wind, spirit</i>.
 רָבָה v. P. <i>to brood, hover over</i>.</p> | <p>מַיִם n. m. pl. <i>water</i>.
 3. אָמַר v. K. <i>to say</i>. N. <i>to be said</i>. H. <i>to cause to say</i>.
 Hith. <i>to talk of one's self</i>.
 אוֹר n. m. <i>light</i>.
 4. רָאָה v. K. <i>to see</i>. N. Pu. <i>to be seen</i>. H. <i>to cause to see, show</i>. Ho. <i>to be shown</i>. Hith. <i>to look at one another</i>.
 כִּי conj. <i>that, because, for</i>.
 טוֹב adj. <i>good</i>.
 בָּדַל v. H. <i>to separate, divide</i>.
 N. <i>to be separated</i>.
 בֵּין prep. <i>between</i>.
 5. קָרָא v. K. <i>to call</i>. N. Pu. <i>to be called</i>.
 לְ prep. <i>to</i>.
 יוֹם n. m. (יָמִים) <i>day</i>.
 לַיְלָה n. m. (זוּת) <i>night</i>.
 עָרֶב n. m. f. (זוּת) <i>evening</i>.
 בֹּקֶר n. m. <i>morning</i>.
 אֶחָד num. <i>one</i>.</p> |
|--|---|

6. רָקִיעַ n. m. *firmament*.
 תְּהוֹמָה n. m. *midst*.
7. עָשָׂה v. K. *to do, make, produce*. N. Pu. *to be done, made*.
 אֲשֶׁר pr. *who, which*; conj. *that, because*.
 מִן prep. *from*.
 תַּחַת prep. *under, instead of*.
 כֵּן adv. *so*.
8. שֵׁנִי num. *second*.
9. קָוָה v. N. *to be gathered together*.
 אֶל prep. *to, unto*.
 מְקוֹם n. m. f. (זוּחַ) *place*.
 יְבֵשֶׁת adj. f. *dry land*.
10. מְקֻוָּה n. m. *gathering together*.
 יָם n. m. (יַמִּים) *sea*.
11. הִשָּׂא v. K. *to spring up, said of grass*. H. *to cause to spring up, bring forth grass*.
 הִשָּׂא n. m. *grass*.
 עֵשֶׂב n. m. (זוּחַ) *herb*.
 זָרַע v. K. *to sow*. N. Pu. *to be sown*. H. *to produce seed*.
 זָרַע n. m. *seed*.
 עֵץ n. m. *tree*.
 פֵּרִי n. m. *fruit*.
 מִין n. m. *species, kind*.
12. יָצָא v. K. *to go forth*. H. *to cause to go forth, bring forth*.
 Ho. *to be brought forth*.
13. שְׁלִישִׁי num. *third*.
14. מְאֹרִי n. m. (יָם & זוּחַ) *luminary*.
 אוֹרִי n. m. f. (זוּחַ) *sign*.
- מְזֻזָּה n. m. (יָם & זוּחַ) *season*.
 שָׁנָה n. f. (יָם & זוּחַ) *year*.
15. אֹרַח v. K. N. *to shine*. H. *to cause to shine, give light*.
16. שְׁנַיִם num. *two*.
 גְּדוֹל adj. *great*.
 מְמִשְׁלָה n. f. *dominion, rule*.
 קָטָן (קִטְוָה) adj. *little, small*.
 כּוֹכָב n. m. *star*.
17. נָתַן v. K. *to give, put*. N. Ho. *to be given*.
18. מָשַׁל v. K. *to rule*. H. *to cause to rule*.
19. רְבִיעִי num. *fourth*.
20. שָׁרַץ v. K. *to creep, teem with*.
 שָׁרָץ n. m. *reptile*.
 נֶפֶשׁ n. m. f. (יָם & זוּחַ) *soul*.
 חַיָּה n. f. *life, living thing, beast*.
 עוֹף n. m. *fowl, birds*.
 עָיָה v. K. P. *to fly*. Hith. *to fly away*.
21. תַּזְיִן n. m. *sea-monster*.
 כָּל n. m. (כָּלֵךְ) *all, whole*.
 רָמַשׁ v. K. *to creep*.
 כַּנְּף n. f. *wing*.
22. בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*. H. *to cause to kneel*. Hith. *to bless one's self*.
 פְּרוּה v. K. *to be fruitful*. H. *to make fruitful*.
 רָבָה v. K. *to be many, multiply, intrans.* P. H. *to make many, multiply, trans.*

- מלא v. K. to fill or be full.
 / P. to fill. N. Pu. to be filled.
 Hith. to complete each other.
23. חמִישִׁי num. fifth.
24. בְּהֵמָה n. f. beast, cattle.
 רֶמֶשׂ n. m. reptile.
25. אֲדָמָה n. f. ground.
26. אָדָם n. m. man, Adam.
 צֶלֶם n. m. image.
 דְּמוּת n. f. likeness.
- / רָדָה v. K. to rule, have dominion.
 דָּגָה n. f. fish.
27. זָכָר n. m. male.
 נִקְבָּה n. f. female.
28. כָּבַשׁ v. K. P. to subdue. N. to be subdued.
29. הֵן הִנֵּה int. lo! behold!
 אֲכָלָה n. f. food.
30. יֶרֶק n. m. greenness.
31. מְאֹד adv. mightily, very.
 שִׁשִּׁי num. sixth.
4. זָהָה m. זָהָה f. אֵלֶּה pl. this, these.
 / הוֹלֵלָה n. f. generation.
 יְהוָה n. m. Jehovah.
5. שִׁיחַ n. m. bush, shrub.
 שָׂדֵה n. m. (ים & וְחַ) field.
 / טָרַם adv. not yet, before.
 / צָמַח v. K. P. to sprout, shoot forth. H. to cause to sprout.
 לֹא adv. not.
 / מָטַר v. H. to cause to rain. N. to be rained upon.
 אֵין nothing, there is not.
- / עָבַד v. K. to serve, work, till. N. Pu. to be served. H. to cause to serve. Ho. to be caused to serve.
6. אֶד n. m. mist, vapor.
 / עָלָה v. 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.
 / שָׁקָה v. H. to cause to drink, to water. Pu. to be watered.
7. יָצַר v. K. (fut. יִצְרֶה) to form. N. Pu. Ho. to be formed.
 עָפָר n. m. (וְחַ) dust.
1. נָפַח v. K. H. to breathe, blow. Pu. to be blown.
 אָהָה n. m. (אֶפְרוֹסִים) nostril.
1. נְשָׁמָה n. f. breath.
 חַיִּים n. m. pl. life.
8. נָטַע v. K. to plant. N. to be planted.

CHAPTER II.

1. כָּלָה v. K. to come to an end.
 / P. to finish. Pu. to be finished.
 אֲבָא n. m. (ים & וְחַ) host.
2. שִׁבְעִי num. seventh.
 מְלָאכָה n. f. work.
 שָׁבַח v. K. (fut. \bar{o} & a) to rest. H. to cause to rest. N. to be caused to rest.
8. קָדַשׁ v. K. (pret. \bar{e} in pause, fut. a) to be holy. P. H. to

- גַּן n. m. f. (גַּיִם) *garden*.
 קָדִים n. m. *east*.
 שָׂם or שָׂמוּ v. K. H. *to place*.
 Ho. *to be placed*.
 שָׁם adv. *there*.
 9. חָמַד v. K. P. *to desire*. N. *to be desired*.
 מְרֵאָה n. m. *sight, appearance*.
 מֵאֲכָל n. m. *food*.
 יָדַע v. 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*.
 רַע adj. (רָעָה) *evil*.
 10. נָהַר n. m. (יָם & יוֹם) *river*.
 פָּרַד v. K. P. H. *to separate, part*. N. Pu. *to be parted*. Hith. *to separate one's self*.
 אַרְבַּעָה num. *four*.
 רֵאשׁ n. m. (רֵאשִׁים) *head, source*.
 11. שֵׁם n. m. (יָם) *name*.
 הִיא m. הוּא, הִיא f. *he, she, that*.
 סָבַב v. K. N. P. *to turn, surround*. H. *to cause to turn or surround*. Ho. *to be caused to turn*.
 זָהָב n. m. *gold*.
 12. מְדִלְחָה n. *bdellium*.
 אֶבֶן n. m. f. *stone*.
 שֹׁהַם n. m. *onyx*.
 14. הָלַךְ or יָלַךְ § 151. 1. v. K. P. *to go*. H. *to cause to go*. Hith. *to go for one's self, walk about*.
- קָרְמָה n. f. *east*.
 15. לָקַח v. K. *to take*. N. Pu. Ho. *to be taken*.
 נָחַח v. K. *to rest*. H. *to cause to rest, put, place*. Ho. *to be caused to rest*.
 שָׁמַר v. K. *to keep*. N. Hith. *to keep one's self, take heed*.
 16. צָוָה v. P. *to command*. Pu. *to be commanded*.
 אָכַל v. K. *to eat, devour*. N. Pu. *to be eaten*. H. *to cause to eat*.
 17. מוֹת v. K. *to die*. P. H. *to cause to die, kill*. Ho. *to be killed, put to death*.
 18. בָּדַד n. m. (בְּדוּד) *separation*.
 עֲזָרָה n. m. *help*.
 כִּי prep. *according to, as*.
 נֶגֶד prep. *before, over against*.
 19. בָּיָא v. K. (fut. יָבִיא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*.
 מָה pr. *what? whatever*.
 20. מָצָא v. K. *to find*. N. *to be found*. H. *to cause to find*.
 21. נָפַל v. K. *to fall*. H. *to cause to fall, throw down*. Hith. *to throw one's self down*.
 תַּרְדֵּמָה n. f. *deep sleep*.
 הִישָׁן v. K. (fut. יִישָׁן) *to sleep*. P. *to cause to sleep*. N. *to be old*; applied to grain which has long *slept* in its depository.
 צִלְעָה n. f. (con. צִלְעַת יָם & יוֹם) *side, rib*.

- קָנַר v. K. P. *to shut up, close.*
 N. Pu. *to be shut up.* H. *to cause to shut up.*
 בָּשָׂר n. m. *flesh.*
 22. בָּנָה v. K. *to build.* N. *to be built.*
 אִשָּׁה n. f. (con. אִשָּׁת, pl. נָשִׁים) *woman, wife.*
 23. זְמַן n. m. f. (זֶמַן & זְמַן) *time.*
 עֶצֶם n. m. f. (עֶצֶם & עֶצֶם) *bone.*
 אִישׁ n. m. (אֲנָשִׁים) *man, husband.*
 24. עָזַב v. K. *to leave, forsake.*
 N. Pu. *to be forsaken.*
 אָב n. m. (con. אֲבִי, pl. אֲבוֹת) *father.*
 אִמָּה n. f. (אֲמוֹת) *mother.*
 דָּבַק v. K. (pret. \bar{e} in pause, fut. a) *to cleave, adhere.* H. *to cause to cleave.* Ho. *to be caused to cleave.*
 25. עָרוֹם adj. (עֲרֹמָה) *naked.*
 בוֹשׁ v. K. (fut. בִּוְשׁ), Hith. *to be ashamed.* H. *to make ashamed.*
- CHAPTER III.
1. נָחָשׁ n. m. *serpent.*
 עָרוּם adj. *cunning, subtle.*
 אֵם conj. *also, even.*
 3. נָגַע v. K. *to touch.* P. *to touch with violence, smite.*
 N. Pu. *to be smitten.* H. *to cause to touch.*
 פָּדַי conj. *lest, that not.*
5. פָּתַח v. K. *to open.* N. *to be opened.*
 עֵינַי § 208. 3. c. n. f. *eye.*
 6. תַּאֲוָה n. f. *desire.*
 שָׂכַל v. K. *to be wise.* P. *to act wisely.* H. *to make wise, act wisely.*
 גַּם conj. *also.*
 עִם prep. *with.*
 7. עֲרוֹם n. m. *nakedness.*
 תָּפַר v. K. P. *to sew.*
 עֵלֶף n. m. *leaf.*
 תַּאֲנֶה n. f. (רִים) *figtree.*
 חֲגוּרָה n. f. *apron.*
 8. שָׁמַע v. K. *to hear.* N. *to be heard.* P. H. *to cause to hear.*
 קוֹל n. m. (וֹרֵחַ) *voice, sound.*
 חָבָא v. H. *to hide.* Pu. Ho. *to be hid.* N. Hith. *to hide one's self.*
 9. אַי adv. *where?*
 10. יָרָא v. K. *to fear.* N. *to be feared.* P. *to cause to fear, terrify.*
 אֲנִכִּי pron. *I.*
 11. מִי pron. *who? whoever.*
 נָגַד v. H. *to tell.* Ho. *to be told.*
 אַתָּה pron. *thou.*
 הַ sign of interrogation.
 בְּלֹאֵי adv. *not.*
 13. נָשָׂא v. H. *to deceive.* N. *to be deceived.*
 14. אָרַר v. K. P. *to curse.* N. Ho. *to be cursed.*
 גִּדּוֹן n. m. *belly.*

15. אִי־בָהּ n. f. *enmity*.
 שָׁרָה v. K. *to put*. Ho. *to be put*.
 שָׁרַף v. K. *to bruise, crush*.
 עָקַב n. m. (con. עָקַב, יָם, & רָחַב) 24. גָּרַשׁ v. K. P. *to drive out*.
heel. N. Pu. *to be driven out*.
 עֲצָבוֹן n. m. *pain, sorrow*.
 הִרְיוֹן n. m. *conception*.
 עָצַב n. m. *pain, sorrow*.
 יָלַד v. K. *to bear*. N. Pu. Ho. *to be born*. H. *to cause to be born*. Hith. *to represent one's self as born*, i. e. have one's name recorded in genealogical lists.
 בֵּן n. m. (בְּנִים) *son*.
 הַתְּשׁוּקָה n. f. *desire*.
17. בַּעֲבוּרֵי prep. *on account of*.
 18. קוֹץ n. m. *thorn*.
 הַרְרִיף n. m. *thistle*.
 19. זְעָה n. f. (זַעֲתָה) *sweat*.
 לֶחֶם n. m. f. *food, bread*.
 עַד prep. *unto, until*.
 שָׁבַע v. K. *to return*. P. H. *to cause to return, bring back*. Pu. Ho. *to be brought back*.
 20. חַי adj. (חַיִּים) *living*.
 21. כְּתֹנֶת, כְּתֹנֶת n. f. *coat, tunic*.
 עוֹר n. m. (רָחַב) *skin*.
 לָבַשׁ or לְבַשׁ K. (fut. a) *to put on, wear, be clothed with*. H. *to cause to put on, to clothe*. Pu. *to be clothed*.
 22. עַתָּה adv. *now*.
 שָׁלַח K. P. H. *to send, put forth*. N. Pu. *to be sent*.
- יָד n. f. (יָדָיִם) *hand*.
 חָיָה v. K. *to live*.
 עוֹלָם n. m. *eternity*.
 קָרוֹב n. m. *cherub*.
 לָהֵט n. m. *flame*.
 חָרַב n. f. (רָחַב) *sword*.
 הִאָּחַץ v. K. *to turn*. N. Ho. *to be turned*. Hith. *to turn one's self*.
 דְּרָגָה n. m. f. *way*.

ADDITIONAL.

- אָהַב K. (pret. ē in pause), P. *to love*. N. *to be loved*.
 צָעַק K. P. *to cry*. H. *to convoke* by a crier (prop. *to cause to cry*). N. *to be convoked*.
 גָּלַל K. P. (גָּלַל) H. *to roll*. N. Pu. *to be rolled*. Hith. *to roll one's self*.
 חָלַל H. *to begin*. Ho. *to be begun*.
 חָנַן K. *to be gracious*. P. *to make gracious*. Ho. *to be treated graciously*. Hith. (הִתְחַנַּן) *to make to be gracious to one's self, entreat*.
 מָתַהַר Hith. (הִתְמַהַרְמָה) *to linger*.
 קָנַד K. *to bow*.
 רָעַע K. *to be evil*. H. *to do evil*.

ALPHABETICAL INDEX.

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אָהַב <i>add.</i>	אָשֶׁר 1. 7	בָּחֹן 3. 14	הִרְיוֹן 3. 16
אֹר v. 1. 15	אֵת 1. 1	בָּלַל <i>add.</i>	ךְ 1. 1
אֹר n. 1. 3	אָתָּה 3. 11	בָּם 3. 6	
אֹרַח 1. 14		בָּן 2. 8	זֶה 2. 4
אָחָד 1. 5	בְּ 1. 1	בָּרַשׁ 3. 24	זָהָב 2. 11
אִי 3. 9	בַד 2. 18		זָכָר 1. 27
אִיכָּה 3. 15	בְּלֵל 1. 4	בָּבֶק 2. 24	זָעָה 3. 19
אִין 2. 5	בְּדֹלַח 2. 12	בָּגָה 1. 26	זָרַע 1. 11
אִישׁ 2. 23	בְּהֵי 1. 2	בְּמֹות 1. 26	זָרַע 1. 11
אָכַל 2. 16	בְּהֵמָה 1. 24	בְּרָדָר 3. 18	
אָכַלָה 1. 29	בּוֹא 2. 19	בְּרָךְ 3. 24	תָּבֵא 3. 8
אָלִי 1. 9	בּוֹשׁ 2. 25	בְּרָשָׁא 1. 11	תְּגוֹרָה 3. 7
אֲלוֹהֵי 1. 1	בֵּין 1. 4	בְּרָשָׁא 1. 11	תִּי 3. 20
אִם 2. 24	בְּלִיתִי 3. 11		תִּיהֵ 1. 20
אָמַר 1. 3	בֵּן 3. 16	•הֵ 1. 1	תִּיר 3. 22
אָמַרְי 3. 10	בְּתָה 2. 22	הֵ 3. 11	תִּירִים 2. 7
אָמַר n. 2. 7	בְּעֵבֶר 3. 17		

הָלַל <i>add.</i>	לָ 1. 5	נָחַשׁ 3. 1	עָרַב 1. 5
חָמַד 2. 9	לֹא 2. 5	נָטַע 2. 8	עָרוֹם 2. 25
חָמִישִׁי 1. 23	לָבַשׁ 3. 21	נָחַח 2. 7	עָרוֹם 3. 1
חָזַן <i>add.</i>	לָהֵט 3. 24	נָפַל 2. 21	עָשָׂב 1. 11
חָרַב 3. 24	לָחַם 3. 19	נָפֵשׁ 1. 20	עָשָׂה 1. 7
חָשָׁף 1. 2	לָיִל 1. 5	נִקְבָּה 1. 27	עָשָׂה 3. 22
	לָקַח 2. 15	נָשָׂא 3. 13	
טוֹב 1. 4		נָשָׂמַח 2. 7	
טָרַם 2. 5	מָאֵד 1. 31	נָחַן 1. 17	פָּדָה 3. 3
	מָאוֹר 1. 14		פָּנָה 1. 2
יָבֵשׂה 1. 9	מָאֵל 2. 9	סָבַב 2. 11	פָּעַם 2. 23
יָד 3. 22	מָה 2. 19	סָגַר 2. 21	פָּקַח 3. 5
יָדַע 2. 9	מָחָה <i>add.</i>		פָּרַד 2. 10
יָהֳלָה 2. 4	מוֹעֵד 1. 14		פָּרַח 1. 23
יּוֹם 1. 5	מִיחַ 2. 17	עָבַד 2. 5	פָּרַי 1. 11
יָלַד א. 16	מִטָּר 2. 5	עַד 3. 19	
יָלַף 2. 14	מִי 3. 11	עוֹלָם 3. 22	
יָם 1. 10	מִיָּם 1. 2	עוֹף 1. 20	צָבָא 2. 1
יָצָא 1. 12	מִיָּן 1. 11	עוֹף 1. 20	צָנָה 2. 16
יָצַר 2. 7	מִלֵּא 1. 22	עוֹר 3. 21	צָלַם 1. 26
יָרָא 3. 10	מִלְאָכָה 2. 2	עָזַב 2. 24	צָלַע 2. 21
יָרַק 1. 30	מִמְשָׁלָה 1. 16	עָזַר 2. 18	צָמַח 2. 5
יָשַׁן 2. 21	מִן 1. 7	עֵינַן 3. 5	צָצַק <i>add.</i>
	מִצָּא 2. 20	עִירֹם 3. 7	
קָ 2. 18	מִקָּה 1. 10	עַל 1. 2	
קָבַשׁ 1. 28	מִקּוֹם 1. 9	עָלָה 2. 6	קָדַד <i>add.</i>
קָוָב 1. 16	מִרְאָה 2. 9	עָלָה 3. 7	קָדַם 2. 8
קִי 1. 4	מִשָּׁל 1. 18	עָם 3. 6	קָדְמָה 2. 14
פָּל 1. 21		עָפָר 2. 7	קָדַשׁ 2. 3
פָּלַח 2. 1	נָגַד 3. 11	עֵץ 1. 11	קָנָה 1. 9
פָּן 1. 7	נָגַד 2. 18	עָצַב 3. 16	קוֹל 3. 8
פָּנָם 1. 21	נָלַע 3. 3	עָצְבוֹן 3. 18	קוֹץ 3. 18
פָּרוּב 3. 24	נָהַר 2. 10	עָצַם 2. 23	קָטַן 1. 16
פָּחַח 3. 21	נִחַן 2. 15	עָשָׂב 3. 15	קָרָא 1. 5

רָאָח 1. 4	שָׁרָה 2. 5	שָׁלַח 3. 22	שָׁשִׁי 1. 31
רָאָשׁ 2. 10	שׂוֹמ, שׂוֹמִים 2. 8	שָׁלִיטִי 1. 13	שָׂאָה 3. 6
רָאָשִׁית 1. 1	שִׁיחַ 2. 5	שָׂם 2. 8	שָׂאָה 3. 7
רָבָה 1. 22	שָׂכַל 3. 6	שָׂם 2. 11	שָׂהוּ 1. 2
רָבִיעִי 1. 19		שָׂמִים 1. 1	שָׂהוּם 1. 2
רָרָה 1. 26		שָׂמַע 3. 8	שָׂהַר 1. 6
רִוּחַ 1. 2	שָׂבִילִי 2. 2	שָׂמַר 2. 15	שָׂוֹלָה 2. 4
רִחָף 1. 2	שָׂבַת 2. 2	שָׂנָה 1. 14	שָׂחַת 1. 7
רִמָּשׁ 1. 21	שָׂחַם 2. 12	שָׂנִי 1. 8	שָׂנִין 1. 21
רִמָּשׁ 1. 24	שָׂוֵב 3. 19	שָׂנִים 1. 16	שָׂפַר 3. 7
רַע 2. 9	שָׂוַף 3. 15	שָׂקָה 2. 6	שָׂרְדָמָה 2. 21
רָעַע <i>add.</i>	שָׂחַז 3. 15	שָׂרַץ 1. 20	שָׂוֹקָה 3. 16
רָקִיעַ 1. 6	שָׂכַן 3. 24	שָׂרַץ 1. 20	

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 (אֵת after a statement of time § 287. 3) the earth was etc.," or by a construction still more forced and unnatural ver. 2 is regarded as a parenthesis and ver. 3 as a continuation of ver. 1, "in the beginning, when God created etc. (and the earth was etc.) then God said etc." These constructions have been advocated by those who would have Moses teach the eternal and independent existence of matter, or at least that it existed prior to God's act of creation. But this conclusion would not follow even if the strained renderings which they propose were adopted. The circlet over **ב** refers to the marginal note **בְּרֵאשִׁית** (fem. of the adjective **ב** 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 **א** is 2, § 2. See Buxtorf Comment. Masorethicus p. 154.

בָּרָא, **אֱלֹהִים** 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. Dagshesh 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 § 33, 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 *אֲרָצוֹת*. 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 *Atbrahh*

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

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

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

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

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

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

וְהָיָה וְהָיָה Segholate nouns from הָיָה roots § 184. b, without Daghesh lene § 21. 1, the first with two accents § 30. 1. Abstracts used rather than adjectives § 254. 6. a, to express the idea in a stronger and more absolute manner, *wasteness and desolation*; וְהָיָה occurs in but two other passages, Is. 34 : 11, Jer. 4 : 23, in both of which it is joined as here in assonance or paronomasia with 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.

וְהָיָה 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 וְהָיָה 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.

עָלָה 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.

מַעֲרָבָה III. § 190. b, § 192. 2, מָעַר root מָעַר *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 מַעֲרָבָה 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 the attenuated ethereal fluid from which the terrestrial waters were subsequently condensed, as in ver. 7, 'the waters above the firmament,' and is 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 **רוח** 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.

רוממה Piel participle of the guttural verb **רוממה** § 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.

מקום noun used only in the plural § 201. 1, § 203. *c*, *Pattahh* 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 **בְּיָדוֹ**, and again by R'bhia over **וְהִחְיֶה** § 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*. Athnahh is preceded by Munahh 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 **וְהִחְיֶה** § 36. 2, thus balancing the prefixed subject against the predicate. Zakeph Katon is preceded by Munahh 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. **וַיִּתְקַדֵּשׁ** Kal fut. of **קָדַשׁ** verb **קָדַשׁ** 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 **וַיִּתְקַדֵּשׁ** 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.

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

The verse is divided at **וַיִּתְקַדֵּשׁ** § 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; **וַיִּבְרָא** 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 **וַיִּבְרָא** in this sense is followed not by the direct object but by the preposition **אֶל**, 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. הָאֵיךְ the article before an object previously mentioned § 245. 1. בִּי-טוֹב the subject omitted, since it is sufficiently plain from the connection § 243. 1, predicate adjective without the article § 259. 2. וַיְהִי בְרֵךְ with Vav Conv. § 99. 3. וַיִּהְיֶה... וַיִּהְיֶה 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 τεσσαρῶν ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, i. e. *between the throne etc., and the elders*. Sometimes the second member is preceded by הַ as in ver. 6. Vav with Shurek § 234. הָאֵיךְ... הַחֹשֶׁךְ the article either because they had been mentioned before § 245. 1, *the light, the darkness*, or possibly the words may be used in their universal sense, in which case the English does not admit the article § 245. 5, *light, darkness*.

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

וַיִּקְרָא P'sik § 30. 1, § 38. 1. a. הָאֵיךְ prep. לְ with the vowel of the article § 231. 5. יוֹם day, noun irregular in the plural יָמִים § 207. 1. f. וַיִּקְרָא, for the sake of varying the construction, לְחֹשֶׁךְ 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 לַי 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 עֶרְבִים . plural עֶרְבֹת ; צַרְבִּים is used in a different sense, § 200. d. בֹּקֶר I. 1 *morning*, from בָּקַר to *break forth*, plur. בֹּקְרִים . אָחַד 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 עֶרֶב בֹּקֶר *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 לַ, 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 **ס**, at others, as 3 : 15, 16, by **ס**. The former is the initial of **סְתוּחָה** *opened*, indicating that the rest of the line was to be left vacant in the manuscript. The latter is the initial of **סְתוּחָה** *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 **פסס** or **ססס** as they coincide at the beginning with one or the other sort of smaller sections.

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

בְּתוּחָה prep. § 231. 1, with the const. of **בְּתוּחָה** § 183. *b*, § 216. 1. *d*. **תְּתוּחָה** Hiph. part. of **תָּוַח** § 84. 5, denoting continuous action § 266. 1, and referred by the tense of the accompanying substantive verb to the future § 266. 3. *a*. **בְּתוּחָה** 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. **וַיִּבְנֶה** Kal fut. of the **ב** guttural and **וּלְה** verb **בָּנָה** with Vav conv. § 109. 3, § 171. 1, § 172. 4, the accent on the penult § 32. 3. **וַיִּבְנֶה** the article before an object spoken of before § 245. 1, Methegh in its regular place § 44. **וַיִּבְנֶה** with the article because it is defined by the accompanying words § 245. 2. **וַיִּבְנֶה** 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 **לְ** *to*, or may stand without **לְ**.

ver. 9. Thus, instead of saying that one object lay *to* the right of another, they would say that it lay *from* the right with respect to it. So here a downward direction from the firmament or *beneath* it is expressed by the phrase 'from under to the firmament'; and an upward direction or *above* it by *from over to* it. מִתַּחַת composed of תַּחַת and מִן אָדָּר adverb § 235. 3 (4). The verse has three accental 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. נִצַּח Niph. fut. of נָחַח § 169. 1. נִצַּח III. from עָו root עָו 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. נִצְחוֹת. נִצְחוֹת Niph. fut. of נָחַח, א נ guttural § 109. 4 and הָ verb § 168, with Methegh § 44. The apocopated future rarely occurs in the Niphal, 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. הַיְבֵשָׁה adjective II. § 187. 1, intensive from יבש *dry*, used only in the fem. יְבֵשָׁה § 207. 1, or יְבֵשָׁה § 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. וְיִלְמְדוּהָ conj. § 234, prep. § 231. 1, and noun III. root קָנָה § 190. *b*, that which is gathered, *collection* § 119. 5, in the const. § 215. 2, followed by the material of which it consists § 254. 4, definite without the article § 246. 3. יָמִים plur. § 207. 2 of יָם, I. from an obsolete עָי root § 186. 2. *c*, *seas*, because distributed into separate basins, though as these all communicate they may be viewed in their totality as one בְּקִנְיָהּ.

11. תְּבַשְׂמִית Hiph. apoc. fut. § 97. 2, § 264, of תָּבַשְׂם § 162. 2, governing in its strictest sense its cognate noun תְּבַשְׂמִית § 271. 3, and with a wider extent of meaning also תְּבַשְׂם and תְּבַשְׂמִית, which are not in apposition with תְּבַשְׂמִית, 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. תְּבַשְׂמִית masc. noun with plur. in הִיא § 200. *a*, which occurs but once, commonly as here a collective § 201. 1, from root תְּבַשְׂם to be green, accent Y'thibh § 30. 2, § 38. 4. תְּבַשְׂמִית Hiph. part. of תָּבַשְׂם 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. תְּבַשְׂמִית masc. collective § 201. 1, only once found in the plural. תְּבַשְׂמִית has both

an individual and a collective signification, *tree* and *trees*, pl. עֲצֵי § 207. 1, probably abridged from עָצָה root עָצָה *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*. עֲצָה Hholem preceding Sin § 12, Kal act. part. of עָצָה 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 Daghesht-forte conjunctive § 24. *a*. וְעֵצֵי prep. § 231. 1. וְ, מִן I. from an obsolete עָצָה root § 186. 2. *b*, and pronom. suffix § 220. 1. וְעֵצֵי-הָאָרֶץ 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*. וְעֵצֵי not to be connected with עֲצָה פְּרִי as descriptive of the tree in distinction from shrubs and grass *producing fruit over (or above) the earth*, but with וְעֵצֵי and referring alike to grass, shrubs and trees which were all to be produced *upon* the earth.

12. וְעֵצֵי 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. וְעֵצֵי T'lisha Gh'dhola § 38. 8. וְעֵצֵי 3 pers. suf. with the connecting vowel *e* § 220. 1. *b*, sing. in a distributive sense referring to the preceding collective § 275. 6.

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

14. וְעֵצֵי singular verb preceding a plural subject § 275. 1, or it may be explained by supposing וְעֵצֵי to partake of the nature of an impersonal verb, 'let there be,' comp. *es gebe, qu'il y ait* § 275. 1. *c*. וְעֵצֵי 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. וְעֵצֵי const. of apposition or specification § 254. 3. וְעֵצֵי prep. expresses design, *to, in order to*, and requires the construct form of the infinitive § 267. *b*.

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

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

17. **יָסַד** from **יָסַד** verb **יָסַד** § 129. 1, *gave, put*. **יָסַד** 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. לְיָמָיו 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. לְיָמָיו Methegh § 45. 2. *a*.

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

20. וַיִּצְרָף command expressed by the simple future § 263. 1, in a person which has no distinct apocopated form § 97. 2. *b*, governs its cognate וַיִּצְרָף , 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. נְפֹשׁ I. 1. vital principle, *soul*, here put for the animated being, common gender though mostly fem. § 197. *b*, plur. commonly רוּחַ , once רוּחַ § 200. *c*, in apposition with the preceding noun § 253. 1. רוּחַ might be the fem. adj. from רוּחַ *living*, I. from רוּחַ root רוּחַ *to live* § 186. *c*, but the fact that when joined with נְפֹשׁ 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 נְפֹשׁ is in the construct before its attribute § 254. 6. עוֹף collect. *fowl, birds* § 201. 1, not the object of וַיִּצְרָף , with the relative understood, *fowl, which shall fly* § 285. 3, a construction which has sometimes been distorted into a contradiction with 2 : 19, but the subject of וַיִּצְרָף Piel fut. of the cognate רוּחַ verb רוּחַ § 154. 2, to which it is emphatically prefixed § 270. *a*. עַל-פָּנָיו *over* or *across the face* of the firmament, i. e. the part turned toward us.

21. וַיִּתְּנֵם plur. of וַיִּתְּנֵם § 199. II. intensive from obsolete root תָּנַן *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. וַיִּתְּנֵם before an object made definite by construction § 270. *b*. וַיִּתְּנֵם 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*

לְמִינֵיהֶם plur. noun with 3 masc. plur. suffix § 220. 2. *b* referring to nouns of different genders § 276. 3. וְאֵל before בָּל § 270. *c*, shortened from בָּל by Makkeph § 43. כָּנָף I. 2, root כָּנַף, hence a covering, a wing, fem. as double organs usually are § 197. *a*, occurs in the dual § 203. 1, and plur. in וְיָ § 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. הִקְרָה Piel fut. of קָרַח Gutt. verb § 116. 4, § 121. 1, with Vav conv § 99. 3. *a*, no Daghesth lene in ה since the preceding Sh'va is vocal § 25 primarily to *kneel*, thence to *bless*. לְאָרֶץ prep. with Tsere § 231. 3. *a* so as to say, i. e. *in saying*. קָרַח וְרָבָה Kal imper. of קָרַח § 169. 1. קָרַב Kal apoc. fut. § 171. 1, Hhirik short though accented § 19. 1, subject emphatically prefixed.

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

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

26. חָמָה Kal fut. of חָמָה § 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 חָ verbs § 172. 3, and may therefore be regarded as included under the simple future, it may have the cohortative sense, *let us make*. חָמָה generic name *man*, has no construct or plural § 201. 1. חָמָה from חָמָה I. 1, § 183, root חָמָה 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. בְּ 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. **בְּרִמּוֹתָיו**, I. 1, with fem. ending § 184. *b*, § 198. *a* (4), from **לִה** root **לִמָּה** *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. **וְיִרְדּוּ** from **רָדָה** § 169. 1, plural because referring to the collective **אֲרָם** § 275. 2, followed by **ב** which indicates the territory *in* which the dominion is exercised. **בְּרִגְלָהּ** prep. § 231. 2, const. § 214. 1, § 216. 1, of the fem. collective noun **רִגְלָהּ** § 198, I. 2, § 185. *d*, from root **רָגַהּ** *to increase*, hence *fish*, from their rapid multiplication.

27. **אֵתוֹ** 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. **אֵתָם** pronoun referring to both genders put in the masculine § 276. 3.

28. **וַיִּשְׁאֶר לָהֶם**, **וַיִּשְׁאֶר** followed by **לָהֶם** or **לָאֵל** is *to speak to*, more rarely *to speak of* or *in reference to*. **וְיִבְרָכְהוּ** conjunction § 234, Kal imper. of **בָּרַךְ** § 84. 4, and pronominal suffix § 101; *u* written defectively § 11. 1. *a*, § 14.

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

30. **אֶת-כָּל-יִרְקֵה** § 270. *c*, supply **נָתַתִּי**. **יִרְקֵה** const. of designation § 254. 3, *greenness of herb*, i. e. *green herb*.

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

CHAPTER II.

1. **וַיִּבְרָא** Pual fut. of **בָּרָא** § 169. 1, 3 m. pl. with a compound subject § 276. 1, Daghesh forte omitted from **י**, Sh'va remaining vocal § 25, § 99. 3. **אֶת-בְּרָאָה** I. 2, § 185. 1, m. and f., pl. in **וּחַ** § 200. *a*, from **בָּרָא** *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. **וַיְבַרְכֵהוּ** *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. **הַשְּׁבִיעִי** ordinal number § 227. 1, its position and agreement § 251. 1, § 249. 1. **מִלְאָכָה** from **מָלַא**, III., root **מָלַא** to *send*, hence a service upon which one is sent, *work*, in const. **הַמְלָאָה** § 214. 1. *b*, with suf. § 221. 2. *a*. **עָשָׂה** in the sense of the pluperfect § 262. 1.

3. **וַיְבָרֶכֶת** *blessed*, i. e. conferred upon it special honour and distinction, and made it fruitful of blessing. **אֶת-יְהוָה הַשְּׁבִיעִי** 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. **שָׁמַח הַשְּׁבִיעִי** Ezr. 7 : 8. **וַיְקַדְּשֵׁהוּ** *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. **אֵת** sign of definite object with suf. § 238. 2, § 270. **וַיַּעַשׂ כִּדְבַר אֱלֹהִים** *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. **וְהָאֵלֶּה** demonstrative § 73. 1, predicate § 259. 2, referring either to what precedes, Gen. 10 : 5, 20, 31, 32, or to what follows, Gen. 10 : 1. This verse may be regarded as a formal conclusion of the foregoing narrative of the creation, *these are the generations*, i. e. such was the origin of the heavens and the earth. But it seems better to adopt the Jewish division of the text, and make it the heading of the ensuing section, 2 : 4—4 : 26; for (1) A like phrase occurs eleven times in Genesis, and invariably as the heading of successive portions of the book, e. g. 5 : 1, 6 : 9, 10 : 1 etc. (2) These titles in every other instance introduce an account, not of the ancestry of the persons named in them, but of their descendants and family history; hence *the generations* (**דֹּרֹתָם** III. f. pl

const. from $\sqrt{\text{קָרַח}}$ root $\sqrt{\text{קָרַח}}$ 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' זְעִירָא (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 בְּיַמֵּיהֶם 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. בְּיּוֹם *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 הַיּוֹם , comp. Num. 3 : 1, or it may be the beginning of a new sentence which is continued in ver. 5, comp. 5 : 1. עֲשֵׂה const. before its subject וְהָיָה אֱלֹהִים and governing וְהָיָה אֱלֹהִים as its object § 254. 9. b. יְהוָה *Jehovah* III. § 192. 1, with the vowels of אֱלֹהִים *Lord* § 47, from the root הָיָה = הָיָה *to be*, denoting not a future quality, *he who will become*, i. e. will unfold or reveal himself hereafter, or *he who will be*, i. e. who is to come, but, as proper names so formed invariably do, a permanent essential characteristic, *he who is*, who has existence in its fullest and highest sense, the self-existent and hence eternal and unchangeable, paraphrased Rev. 1 : 4, 8, 'which is and which was and which is to come,' whence the conclusion has sometimes been erroneously drawn that יְהוָה is compounded of the future וְהָיָה , the participle הוֹיָה and the preterite הָיָה . Hitherto God has been called exclusively אֱלֹהִים ; from this verse to the end of ch. 3 he is prevailingly called יְהוָה אֱלֹהִים , and in ch. 4 יְהוָה . This interchange, which is too remarkable to be accidental, and which though less conspicuous is yet perceptible in the rest of Genesis, gave

rise to the critical hypothesis that the sections using different divine names have proceeded from different authors, one being distinguished by his preference for אֱלֹהִים and the other by his preference for יְהוָה. But this hypothesis, notwithstanding the ingenuity with which it has been constructed, fails to account for the very unusual combination אֱלֹהֵי 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 אֱלֹהֵי 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. נָבִל וְעֵיט. Three constructions are possible: (1) עֵיט may be the object of נָבִל in ver. 4, comp. Ex. 12 : 34; so the LXX, Vulg. and Eng. Ver. (2) It may be the subject of נָבִל and the beginning of a new

sentence, and no § 256. *c*, *shrub of the field was yet in the earth*, comp. I Sam. 3 : 3. 7. (3) The sentence may begin with **וַיְהִי** and **וְ** 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. **וַיְהִי** I. 2, from an obsolete **וָה** root § 185. *d*; its repeated occurrence in ch. 2 and 3, and that even in combinations in which **וְ** is found in ch. 1, e. g. **וַיְהִי הַיּוֹם הַהוּא** 2 : 19. 20, 3 : 1. 14, has been perverted into an argument for diversity of authorship. The simple explanation is that **וְ** 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*. **וַיְהִי** followed by the future referring to past time § 263. 1. *b*, accent Y'thibh § 30. 2. **בְּ** 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. **וַיְהִי** in the sense of the pluperfect § 262. 1. **וְ** § 236, in the absolute state § 258. *b*.

6. **וַיִּזְרַח** conj. **וְ**, 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 ; **וַיִּזְרַח** I. 2, from an obsolete **וָרַח** root § 186. *c*, *vapour*, which rising from the earth was condensed into rain and watered the ground. **וַיִּזְרַח**, **וְ** guttural § 109, and **וָרַח** verb § 168, future denoting repetition § 263. 4 ; the following pret. with Vav conv. **וַיִּזְרַח** § 100. 1, has a like sense § 265.

7. **וַיִּזְרַח** from **וָרַח** 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, **וַיִּזְרַח** was employed ; here the thought is directed to the material of which he was made, and the proper word is **וַיִּזְרַח** *to form*, used of a potter moulding vessels of clay. **וַיִּזְרַח** § 129. 1

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

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

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

experience but a permanent quality, not merely *desired* but *desirable* § 266. 1. לְשֵׁרָאֵץ III. § 190, from רָאָה *to see*, hence that which is seen. § 191. 5, *as to appearance*. לְמִאֲכָל 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 הַחַיִּים § 246. 3, § 256, to render עֵץ definite. For the same reason הַקְּצֵה Kal const. inf. of טָוִי § 144. 3, § 148. 2, and לָּ gutt. verb § 123, receives the article contrary to the general rule § 245. 5. *b*, comp. 1 Kin. 10 : 19. עֵץ הַיָּדָע 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 הַקְּצֵה having Tiphhha.

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

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

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

13. בְּיִחְיָה IV. from יָחַת *to burst forth*. אֶרֶץ כּוּשׁ *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. לְתִּירָא notwithstanding its seeming diversity is really a modification of the name *Tigris* by interchanging smooth and middle mutes and liquids ($dkl = tgr$) and prefixing a guttural. קְרָיָה § 208. 2. *a*, either east of, when אַשּׁוּרִי *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. קְרָיָה may be used adverbially or may be the direct object of הָלַךְ § 271. 2. וְהָיָה copula § 258. 2. וְהָיָה *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 Daghesh 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 בְּ , because the command is regarded as something laid upon the man, elsewhere occasionally by בְּ 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 כְּכַדְכָּד so as to say. בְּ § 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. וְהָיָה for assigns the reason. וְהָיָה § 106. *a*, no Daghesh lene § 22. *a* (6). וְהָיָה § 153, emphatic infin. § 282; the phrase for the penalty of death in the laws of Moses is modelled after this, though as it was to be executed by man it is varied by the substitution of the Hophal for the Kal, e. g. Ex. 19 : 12, וְהָיָה *he shall be put to death*.

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

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

▲ 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 **וַיַּבְרָא . . . וַיַּבְרָא**, 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 Deut. 31 : 9, 'And Moses wrote this law and delivered it,' can only mean 'he delivered this law which he had written.' **וַיַּבְרָא** § 160. 3, § 166. 4, object omitted because sufficiently plain from the connection, comp. § 243. 1. **וַיַּבְרָא** § 168. **וַיַּבְרָא** § 75. 1. **וַיַּבְרָא** fut. relative to a preceding past, *would call* § 263. 1, government see on **וַיַּבְרָא** 1 : 5. **וַיַּבְרָא** sing. in distributive sense § 275. 6, masc. § 276. 3. **וַיַּבְרָא** in apposition with **וַיַּבְרָא** § 253. 1. **וַיַּבְרָא** copula, for which our idiom requires the substantive verb *was* § 258. 2.

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

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

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

23. **וַיַּבְרָא** demonstrative § 73. 1. **וַיַּבְרָא** § 245. 3. *b*, from **וַיַּבְרָא** to beat, transferred to marking time. **וַיַּבְרָא** from **וַיַּבְרָא** to be strong. **וַיַּבְרָא** § 232, **וַיַּבְרָא** like *vir*, *ἀνὴρ*, denotes a man as distinguished from a woman, or in the married relation a husband as opposed to the wife; **וַיַּבְרָא** 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, **וַיַּבְרָא** denotes an ordinary man, or one of low rank, while **וַיַּבְרָא** 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. **וַיַּבְרָא** Methegh § 45. 2, compound Sh'va § 16. 3. *b* Daghesth forte omitted § 25.

24. The language of Adam continued, or a remark of the writer על-זו upon, or, since the effect rests upon its cause, *because of, on account of so, i. e. therefore.* מקפח Makkeph § 43, § 88 (3 m.). אקרי § 220. 1. c. דבק cleave, followed by ו in denoting combination, *in union with*, elsewhere by ל or אל to, or in the sense of ardent pursuit by אחר after. •

25. ויהי § 276. 3. שניהם they two § 250. 2. a, not two of them, which would require the insertion of the prep. ו, comp. ומהלךתי ver. 21. צרים pl. of צר § 207. 2. c, by Gesenius derived from צרם, but as this verb has a different sense, it is perhaps better to regard it as a shortened form of צירם IV. from צר to be naked § 193. c. The marginal note is דגש אחר שנקט Daghes' after Shurek, which is here a short vowel § 14. a, § 19. 1. ותבשתי § 154. 2, § 96. b, fut. since it follows from the preceding, *were not ashamed in consequence* § 263. 5. a.

CHAPTER III.

1. והחשׁ onomatopoetic root חשׁ to hiss, article § 245. 3, subject stands first in a descriptive sentence. צרים I. 2, from צרם to be cunning, predicate § 259. 2, superlative § 260. 2 (1). אף קי- 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 אף is to whatever would be naturally understood. In addition to everything else *has he also or even said?* אל-הים, see on יהיה אל-הים 2 : 4. אל . . . כל 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 כל 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. נאכל, the future is permissive § 263. 1.

3. ותבשתי dependent upon ותאכל and repeated in ותבשתי; not upon אחר, as the Eng. Ver. might be understood. פנח § 129. 1, commonly followed by ו (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 אל to, על unto, על upon, or by the direct object § 272. 2. תחתיה § 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. **וַיִּבְרָךְ** confirmatory, *for*. **וַיִּבְרָךְ** declarative, *that*. **וַיִּבְרָךְ**, Vav connects with **וַיִּבְרָךְ** § 287. 3, by which the action is referred to the future § 265. **בְּ**, plural verb with dual subject § 278. **בְּ** § 231. 3. **וַיִּבְרָךְ** may agree with the preceding noun § 275. 3. **א**, or better perhaps with the subject of the sentence § 276. 3, const. before its object § 254. 9. **ב**.

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

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

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

9. **וַיִּבְרָךְ** § 236. 3, § 104. **ב**, § 105. **ב**.

10. **וַיִּבְרָךְ**, object emphatically prefixed § 270. **א**. **וַיִּבְרָךְ**, Niphal reflexive § 77. 2.

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

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

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

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

15. **וְאֵלֶיךָ** I. *f*. from **עָוָה** to be hostile. **וְאֵלֶיךָ** thy seed, i. e. devils and wicked men, Mat. 13 : 38, John 8 : 44. **וְאֵלֶיךָ** 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 **וְאֵלֶיךָ** rather than his seed, gives it the appearance of a personal and individual conflict. That **וְאֵלֶיךָ** may be used of an individual appears from 4 : 25. **וְאֵלֶיךָ**, a second object indicating the part affected § 271. 4, § 273. 2.

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

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

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

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

19. בְּזַעַתָּה I. *f*. from זָעַת root זָעַת to flow § 184. *b*, Tsere 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. אֲפָיִךָ, primarily *nose*, then used, as here, for the whole *face*. לָחֵם § 35. 1. לָחֵם I. 1. root לָחֵם to consume. בִּי is confirmatory of the thought that man must *return* to the ground; the second בִּי is coordinate with the first, stating the same reason but with greater fulness.

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

21. כְּחַדְוֶהָ § 216. 2. *b*. עֵיר *skin*, root עֵיר to be naked. וַיִּלְבַּשְׁהוּ § 276. 3.

22. בְּאָזְנוֹ 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. חַיָּוִי § 233, § 275. 3. *a*. גַּם, 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. אֲשֶׁר . . . אֲשֶׁר § 74.

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

CHAPTER XXXVII.

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

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

2. אֲבִירֵי § 259. 2. הַדְּבָרִים הַלְלוּתֵי יַעֲקֹב, *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. וְיִצְחָק § 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. הַשְּׂפָרָה, in the singular after *seventeen* § 251. 2. a. הָרֶגֶל § 265, § 266. 3. a, verb following its subject in a descriptive clause. רִעֵה. This verb is often followed by אִתּוֹ, 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 צִאֵן for its object, and it is sometimes elsewhere construed with אִתּוֹ, אִתּוֹ is doubtless the preposition *with*, and it is to be rendered *feeding or tending the flock with his brothers* אִתּוֹ אֲחָיו for אִתּוֹ § 63. 1. a, § 207. 2. b. The preposition אִתּוֹ will then indicate the sphere *within* which the action of the verb was exercised, lit. *acting as shepherd in the flock*. וְיִצְחָק § 245. 3. וְהָיָא נַעֲרָא *and he was a lad* § 258. 1. בְּנֵי

from מִן § 207. 1. *a*, § 216. 1. $\text{וַיִּשְׂר$ from מִן § 207. 2. *e*. וַיִּגְבֹּה , vert וַיִּשְׂר and מִן § 160. 3. וַיִּבְרָחֵם , the suffix denotes the object § 254. 9; the noun is consequently indefinite, and no article is required by וַיִּבְרָחֵם § 249. 1. *b*, an evil report respecting them. Comp. Num. 14 : 37.

3. בְּזָקִים § 260. 2. *a*. בְּזָקִים § 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 וַיִּבְרָחֵם § 257, perhaps because he was not the only son born to him at that period of his life. וַיִּבְרָחֵם § 35. 1, § 265. *b*. בְּחִתּוֹתָא , LXX $\chi\iota\tau\omega\nu\alpha\ \pi\omicron\iota\kappa\iota\lambda\omicron\nu$, Vulg. *tunicam polymitam*, Eng. Ver. *coat of many colours*. This explanation is based on the assumption that בְּחִתּוֹתָא means *pieces*: a 'coat of pieces' might then mean one of patchwork, or of pieces of various colours stitched together, or perhaps one so embroidered as to present the appearance of being so composed. In 2 Sam. 13 : 18. 19, the only other passage in which the expression occurs, it is rendered by the LXX $\chi\iota\tau\omega\nu\ \kappa\alpha\rho\pi\omega\tau\omicron\varsigma$, and by the Vulgate *tunica talaris*. In conformity with this the latest and best authorities understand by בְּחִתּוֹתָא *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. וַיִּשְׂר § 238. 2. וַיִּשְׂר , infin. not preceded by a prep. § 267. *b*; וַיִּשְׂר is commonly followed by לְ , לְ *to* or עִם , עִם (prep.) *with*, but here and in Num. 26 : 3 by the direct object of the person addressed. וַיִּשְׂר *in peace, peaceably*, comp. on וַיִּשְׂר , 2 : 18, or *unto peace*, with a peaceable design.

5. וַיִּשְׂר § 271. 3. וַיִּשְׂר § 129. 1, object omitted, comp. 2 : 19. וַיִּשְׂר § 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. וַיִּשְׂר § 200. *c*. וַיִּשְׂר , pret., not part., as shown by the accent § 34, *rose up* in contrast with וַיִּשְׂר § 65 (2) *stood*. וַיִּשְׂר , 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*. וַיִּשְׁתַּחֲוּוּ § 82. 5, § 176. 1, § 88 (2 and 3 f. pl.).

8. וְעָלָה, 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 לְעָלָה *to rule*, is commonly followed by בְּ *in*, and rarely by עַל *over*, see on 1: 18. אִם . . . הֲ § 283. 2 *shall thou reign as king or even rule in any way?* הַלְמַטְתִּי, 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. וַיִּשְׁמַר, followed by בְּ 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 בְּ *in reference to*. וַיִּשְׁמַר, 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*.' וַיִּשְׁמַר, 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. וַיִּשְׁמַר § 230. 1, § 282. וַיִּשְׁמַר § 157. 3, § 276. 1. וַיִּשְׁמַר § 219. 1.

11. וַיִּשְׁמַר, commonly followed by בְּ, see on וַיִּשְׁמַר, ver. 10, less frequently by the direct object or by לְ *to*, i. e. envious in reference *to*. וַיִּשְׁמַר, 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. וַיִּשְׁמַר. The marginal note is עַל זֶה נִקְרָא *point over a and n*. According to the Masora such extraordinary points, § 4. *a*, occur ten times in the books of Moses, four times in the Prophets, and once in the Hagiographa. The Rabbins explain it by saying that, though pretending to feed their father's flocks, they were in reality feeding their own spleen against their brother. It may possibly have been designed to call attention to the construction: עַל and בְּ follow וַיִּשְׁמַר here as in ver. 2, but with a different sense.

13. לָבֵן § 151. 1. וְאֶשְׁלַחְךָ § 123. 4. וַיִּשְׁמַר, 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 אֶל 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. וְשָׂאֵם fut. because the action though begun is not finished § 263. 2, *what art thou seeking?*

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

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

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

20. וַיִּבְרָךְ § 248. *a, אֶת properly in, but after a verb of motion, into.* וַיִּתְבַּשְׂטוּ § 100. 2. *a* (1). וַיִּמְרָא § 101. 1.

21. וַיִּמְרָא *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 וַיִּזְכֹּר ver. 27. וַיִּבְרָךְ § 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. וְאֶל- 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. וַיִּבְרָךְ § 285. 2, *according to the time that*, i. e. *when.* וַיִּתְבַּשְׂטוּ § 287. 3, § 273. 2.

24. וַיִּתְבַּשְׂטוּ § 132. 2, § 39. 3. *b.* וַיִּקְרַב § 258. *b.*

25. וַיִּתְבַּשְׂטוּ § 57. 2 (3) *a.* וַיִּבְרָךְ § 34.

28. וַיִּתְבַּשְׂטוּ. 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 **וַתִּקְרָא** onward; the other in ver. 28, as far as **וַתִּקְרָא**, 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.

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

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

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

34. **וַתִּקְרָא**. We would say *upon his loins*, and the Heb. might use **עַל**, Jer. 13 : 1, 48 : 37; but here it has **אֶת** *in*, denoting intimate conjunction, i. e. *in contact with*, see on 3 : 3. **וַתִּקְרָא** § 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. **וַתִּקְרָא** § 277. *a*, § 276. 3. **וַתִּקְרָא** § 205. *b*, § 207. 1. *a*. **וַתִּקְרָא** § 101. 3, § 102. 3. **וַתִּקְרָא** § 80. *a* (2). **וַתִּקְרָא** 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 בְּי is often equivalent after a negative clause. וְיָשָׁב , the continued and conscious existence of the dead is implied. וְיָשָׁב § 172. 4, followed here by the direct object, elsewhere by עַל *over*, בְּ or עַל *in reference to, for*.

CHAPTER XXXIX.

1. וַיֵּרָד § 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 אֱלֹהִים is the appropriate one. So in other cases, where the thought is principally of God as ruling in providence, 42 : 28, or a contrast is implied between what *man* devised and *God* appointed, 45 : 5. See on 2 : 4. אִתּוֹ prep. *with*, implying fellowship and aid § 238.

2. בְּבֵית § 216. 1. *d*, § 208. 3. *c*. אֲדֹנָי § 201. 2, § 249. 1, *his Egyptian master*.

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

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

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

7. שָׁמְרָהּ § 98. 1, § 22. a (1).

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

10. כְּדִבְרֶיהָ 'according to her speaking,' i. e. *as she spake*, the particle strictly expressing the resemblance or identity between the time of her speaking and his not hearkening, and thus receiving the temporal sense of *at* or *when*. אֵין אֵין § 280. 1. - וְלֹא § 287. 3. לְ § 87.

11. כְּהֵיחֵד § 231. 5. *a*, since the particle of comparison may express not only identity but a resemblance more or less remote, it is applied to measures of time, space or quantity, not only to indicate exactness *at*, but a more general correspondence *about*, comp. Gr. *ὠς, ὠσει*. מֵאֲשֶׁר prep. partitive.

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

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

15. הִיחֵדָּהּ § 153. 4. הִיחֵדָּהּ § 287. 3.

16. וְהִשְׁמַחָהּ § 160. 1 and 3.

17. לְצַחֵק might be dependent on הִקְבַּחְתָּ § 160. 2, see ver. 14, but is more probably to be connected with בָּא .

18. הִקְבַּחְתָּ, construction begun with the infinitive and continued with the future and Vav conversive § 282. c.

20. מְקוֹם § 255. 2. - אֲשֶׁר by ellipsis for the fuller form אֲשֶׁר . . . אֲשֶׁר *where*, comp. 40 : 3, or בוֹ . . . אֲשֶׁר *in which* § 74. אֲסִיבִי K'thibh § 46, for which the K'ri substitutes אֲסִיבִי, the usual form of the noun, whereas אֲסִיבִי is commonly the participle.

21. וַיִּשָּׂא § 172. 4. 'וְהוּא' suf. denotes the object § 254. 9, *he gave graciously wrought favour toward him*, in the mind of the keeper. וְהוּא-הוּא-הוּא-הוּא, 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. וַיִּשָּׂא fut. with Vav conv. might have been used, comp. 39 : 7, § 287. 3, with prep. לְ, comp. 39 : 9.

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

3. וְעַל § 255. 2, comp. 39 : 20.

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

5. וְעַל § 250. 2. a.

7. וְעַל § 245. 3. b.

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

9. וְעַל § 287. 3.

10. וְעַל § 223. 2, § 250. 2. וְעַל § 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. וְעַל, construed transitively with the result of the action, *went up*, i. e. grew, put forth *its flowers* § 271. 1. וְעַל, used collectively § 198. b, whereas the fem. וְעַל denotes a single flower. וְעַל § 80. a (1), either *matured grapes*, or by a transitive construction with the result of the action, *ripened into grapes*. וְעַל § 183. c, § 210. e, § 216. 1. c. It has been objected to the truth and the antiquity of this narrative that, according to Herodotus, 2. 77, there were no vines in Egypt (οὐ γὰρ σφί εἰσι ἐν τῇ χώρῃ ἀμπελοι), 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. וְלִפְנֵי § 250. 2, § 251. 2 and 4. וְ, copula § 258. 2.

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

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

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

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

23. וְיָדַעְתָּ, Vav in an adversative sense.

CHAPTER XLL

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

2. וְיָדַעְתָּ § 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. קָחוּ § 254. 10.

3. שֶׁפֶת lip, then edge or brink § 3. 1. a. קָחוּ § 216. 1. a (1).

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

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

6. אֶשְׁרֵיפָתָה § 254. 9. b. קָרִיַם, the southeast wind from the great desert. Observe that ם is a radical, not the plural ending.

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

9. אֶת־בְּרִיָּה, the prep. with. אֶתְּ § 208. 3. הָיוּ § 245. 3. b.

10. קָצַף עַל־, see on 40 : 2.

11. נִהְיֶינָה § 99. 3, § 109. 3. a.

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

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

16. בְּלִעְדֵי not to me belongs this faculty of interpreting dreams.

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

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

22. **נִצְרָה** § 172. 4. 23. **אֶתְרִיָּהוּ** § 275. 5.

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

25. **הוּא** § 258. 2. **אֶת אֲשֶׁר** § 285. 2. **הַמְּלָכִים** § 246. 1. *a*.

26. **הַשְּׂבֹחַ** § 249. 1. *c*. **הַלֵּיִם אֶתֵּר** § 250. 1, *it is one dream*.

28. **הַדְּאָה** § 175. 1.

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

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

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

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

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

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

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

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

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

44. **פָּרֹעַ** *Pharaoh*, i. e. *the king*, as the word signifies in Coptic. **וְנִלְאֵיָם** § 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. **מָדַד**, see on 37 : 2. **שָׁלֹשִׁים** § 225. 1, § 251. 1 and 2. **בְּעִמְדוֹ** § 22. *a* (1), § 101. 3, *in his standing*, i. e. when he stood. **וַיִּבְצֵא** 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. **הַשֶּׁבַע** § 256. **לְקַמָּאִים** § 101. 2. *b*, § 208. 3. *b*, *by handfuls*, the prep. properly signifies *according to*, see on **לְמִינֵי** 1 : 11.

48. **אֶחָד-לְאֶבֶל** § 270. *c*. 49. **הַרְבֵּה** § 175. 2. **לְסֹפֵר** § 22. *a* (5).

50. **וַיִּלְךָ** § 275. 1, the marginal note **לְמַד קָמֵטָה** *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*. **תְּבוּאָה** § 157. 3, § 263. 1. *b*.

51. **בְּצִוְיָי** § 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. **אֶפְרָיִם** § 183. *c*, *double-fruitfulness* § 203. 5. **עֲנִיָּו** § 221. 5. *c*, § 62. 2. *b*.

54. **וַיִּתְּנֵם** § 141. 2 (p. 174).

55. **לְכָבֵד** § 151. 1, § 197. *d*, § 275. 2. *b*.

56. **אֲשֶׁר בָּהֶם** § 285. 1, *all in which* there was food.

57. **וְכָל-הָאָרֶץ** § 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. לְמַחָּה § 231. 4. *a.* וְהָרָאָה § 80. 1 (3).
 3. וְשָׂרָה § 250. 2 (3), § 251. 4.
 4. אֲחֵי § 215. 1. *e.* וְיִקְרָאָו § 179. 1. *a.*
 6. הָיָא § 30. 2, § 258. 2. וַיִּזְדַּחְחוּ § 82. 5, § 176. 1. מְגִירִים § 274.
2. *e.*
7. קְטוּרָה fem. in sense of neuter § 196. *a.*
 9. לָהֶם in reference to, respecting them.
 10. וְעַבְדֵיָּהּ Vav adversative § 287. 1.
 11. בָּנָיו § 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. וְלֹא־הָיוּ § 262. 2, *have not been* and are not now acting as spies § 266. 3. *a.*
 12. בְּרִי for which after a negative is equivalent to *but*, 37 : 35, 39 : 9.
 13. שָׂרְיָה § 224, *thy servants are twelve, we are brethren*, etc. הַבָּשָׂר § 260. 2 (2), comp. *minimus natu.* הָיָה § 245. 3. *b.* וְהַמְּאֹרָה the remaining one § 245. 3.
 15. בְּזִמְתָּהּ 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.' וְאִם 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. וְאִם כִּי except by the coming, see on 39 : 9. הָיָה § 235. 3 (4).
 16. בְּכֵן prep. in partitive sense. וְאִתָּהּ pron. expressed on account of the emphasis of the contrast with אֲחֵי § 243. 1. הָאֱמֹרָה § 109. 4. הָאֱמֹרָה § 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. וְיִקְרָאָו § 274. 2. *a.*
 18. וְיִקְרָאָו § 287. 1. וְיִקְרָא, a verbal derivative taking a direct object, like the verb from which it is derived. הָאֱמֹרָה the true God § 246. 1. *a.*
 19. הָיָה, 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 הָאָחִיר, after a selection had been made of the one to be left behind. שָׁכַר הַבְּכִיֹּר const. of the object § 254. 9, *grain for the famine*, the latter being the object for which the former is provided. וְהַחֵיבָבִים § 208. 3. c.

20. וַיִּגְשֵׁי-יִבְרָן, 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. וַיִּזְאָרֵי, in distributive apposition with the subject of וַיִּזְאָרֵי. וְלֹא-אֲחֵיהֶם concerning, lit. upon the subject of, see on 41 : 15. 32. צָרָה § 216. 1. a (1). בְּהַחֲתֹנְנֵי § 80. 1 (2), § 137, § 25. מִצָּרָה § 34.

22. אֶל-, see on 37 : 22. תְּחִיטָאָה § 109. 3. a, followed by בְּ, 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. הַמְּלִיץ *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. מִמֵּינֵיהֶם *from over them*, with allusion to his position on an elevated seat above them; or as one projects over that beside which he stands, the idea of superior elevation may be merged, as it often is, in that of contiguity, and the meaning be *from by* or *from beside them*, לְעֵינֵיהֶם *to*, when no motion is implied, becomes *at* or *in*, see on 2 : 18, hence *in their eyes* or *their sight*.

25. וַיִּמְלֵאוּ Raphe § 27, with an indefinite subject § 243. 2, and a double object § 271. 1, § 273. 3, *and they filled*. בְּלֵימָה § 208. 3. d. וַיִּזְרָא, dependent upon וַיִּצְוֵה *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 וַיִּזְרָא to the 3 sing. indef. § 243. 2. כֶּסֶף-חֲסִידִים, the plur. denotes *pieces of silver*. אִישׁ, 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 שָׁקִי, *into the sack of each*, see on 41 : 12. וְלֵאמֹר § 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. בָּעַי § 215. 2. b.

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

29. בָּעֵינַי § 22. b. קָרָהּ from קָרָה § 209. 1, § 196. a.

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

33. הַחֲזָקָה § 160. 1. תִּקְבוּן *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. בְּנֵי בְנֵי, see on ver. 12.

35. אֶיּוֹ § 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. אֲנִי § 220. 1. b (3 pers.).

37. תִּנְחָה § 132. 1.

38. לְבַתּוֹ, see on 2: 18.

CHAPTER XLIII.

2. הַאֶחָד § 287. 2.

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

4. הַשִּׁבְעָה § 258. b. 6. לְמַחֲזָה § 231. 4. a. הַחֲזָקָה § 136. 2.

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

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

11. מִזְמֵרָהּ 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. **מִשְׁנֵה מִנְהוּגָה** § 254. 6, *money of duplication*, may either mean 'double money,' comp. Ex. 16 : 22, as **מִנְהוּגָה בְּכֶסֶף** unquestionably does in ver. 15, or 'a duplicate parcel of money,' when it will be equivalent to **אֲחֵר בְּכֶסֶף** ver. 22. That the latter is the meaning here is apparent from the separate mention of the 'money which was brought back.' **בְּיָדֵיכֶם** § 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. **הַמִּשְׁנֵה** § 153. 1.

14. **אֲחֵר** § 249. 1. *b*. **שֶׁבִלְחָיו** § 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. **וּמִשְׁנֵה-בְּכֶסֶף** § 24. 4, apposition of the quantity with the material § 253. 2, comp. 41 : 1. **וּמִצְרֵי** is here the direct object of **וַיִּגְדְּוּ** § 271. 2; it might with equal correctness have been **מִצְרֵי** with He directive, 46 : 3. 4.

16. **לְאִשָּׁר** § 285. 2. **וּמִצְרֵי**, the only example of Hholem with a § gutt. imper. § 125. 1. **בְּצֶהְרֵם** § 203. 5, *the well-known period of noon* § 245. 3.

17. **בְּיָתָהּ** § 256. *d*. 18. **בְּיָתָהּ** § 273. 5. **וּלְקָחָהּ** § 132. 2.

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

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

26. **וַיִּבְאֵר**, the marginal note **אֶדְגֶּשֶׁת אֶל־הַגִּישׁ** *dagheshed Aleph* calls attention to the point in this letter, which is commonly explained as Mappik § 26. **וַיִּשְׁתַּחֲוֶי-וּ** § 176. 1.

27. **וַיִּשְׁאַל**, followed by **לְ** 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. **הַזָּקֵן** § 249. 1, *your old father*.

28. **וַיִּגְדְּוּ** § 141. 1 **וַיִּשְׁתַּחֲוֶי-וּ** § 46. 29. **וַיִּתְּנֶהּ** § 61. 1, § 141. 3.

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

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

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

34. חַיֵּבָה § 260. a. חַיֵּבָה § 215. 1. b. חַיֵּבָה *handfuls*, hence equal parts, *five times*; חַיֵּבָה would mean *hands*, the fem. plur. is commonly used for the derived senses § 203. a. 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. חַיֵּבָה § 271. 1, § 273. 1. חַיֵּבָה § 131. 4, without לְ, but see חַיֵּבָה 43 : 32, § 267. b.

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

3. חַיֵּבָה § 82. 1. a (3), § 156. 2.

4. חַיֵּבָה § 100. 1. חַיֵּבָה § 231. 4. a.

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

7. חַיֵּבָה § 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. חַיֵּבָה § 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.' חַיֵּבָה, the prep. in its negative sense before an infin. *away from doing*, i. e. so as not to do.

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

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

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

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

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

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

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

18. לְפָנָי § 240. 2. בְּעִבְרָהּ prep. expressive of hostility, *against*, see on 37 : 10. כִּי assigns the reason why he deprecated Joseph's anger. בְּמִדְוָה כַּמִּצְרַיִם, strictly like thee like Pharaoh, thou art like Pharaoh in authority.

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

22. וְיָמָוֶה, 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. הִסְתִּיךָ § 150. 2, § 269. a.

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

28. הִזְדַּחֲךָ § 245. 3. מָה § 282. a.

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

32. כִּי 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. עָרַב *pledged the lad from with my father*, i. e. obtained him from my father by the pledge or security which I gave.

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

34. אָן depends on the implied answer to the preceding question, I cannot go up *lest*, etc. אָרְאָה with אָ, *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. לְכָל *in reference to all*, he could not maintain a self-restraint such as had regard to bystanders. עָלָיו *by him*, see on 42 : 24. מֵעַלִּי *from by me*, or עַל 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. בְּהִצְרָתִי § 150. 3.

2. וְנִיבְטָחְתִּי § 197. d, § 275. 2. b. 4. אֲשֶׁר . . . אֶתִּי § 285. 1.

5. בְּעֵינֵיכֶם *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. *וְזָה*, used adverbially § 235. 3 (4), see 43 : 10. *וְזָהָר*, see on 39 20, 40 : 13. *הַהַיִט* § 185. *a.* *וְנִקְצִירָו*, Var used after a negative disjunctively, or § 287. 1.

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

9. *הַיָּהוּ* § 148. 3. 10. *וְהִרְיָהוּ* § 100. *a* (1), § 276. 1.

11. *וְהִלְלֵתִי* § 154. 3. 12. *שְׂפָתַי* § 253. 2.

12. *וְרִאִיָּהוּ* § 259. 2, § 278. *אֲנִי*, *פִּי* § 220. 1. *c.* *וְהִזְבַּרְתִּי* is the subject and *פִּי* the predicate, *the mouth speaking to you is my mouth.*

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

16. *בִּיָּהוּ* § 274. 2. *b.* 18. *וְאִכְלוּ* *eat ye*; the imper. is permissive

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

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

21. *וְהַיִּשְׁבָּר־בְּךָ*, preliminary statement of what is more fully described in detail from ver. 25 onward, comp. 42 : 20. *וְהַיִּתְּךָ* 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. *עַל-פִּי* *according to the command of, see on 41 : 40.*

22. *וְהַיִּשְׁבָּר* in distributive apposition to *וְלִבְכֶם*; when *וְהַיִּשְׁבָּר* is used in the sense of an indefinite pronoun it rarely receives the article. Where it does receive it, as here and 1 Sam. 26 : 23, 1 Kin. 8 : 39, Prov. 20 : 3. 17, the article has its generic or universal force § 245. 5, 'a suit of clothes to the man' throughout the entire company, i. e. to each person. *וְהַיִּתְּךָ* *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. *וְהַיִּתְּךָ* § 251. 1. *a.* *וְהַיִּתְּךָ*, 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. *וְהַיִּתְּךָ* § 253. 2.

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

24. **וְלֹא-תִרְדָּוּ**, 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. **וְיָבֹאֵם** § 271. 2.

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

27. **וְלֵאמֹר** § 131. 4.

28. **וְיִשְׂרָאֵל**. 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. **וְיִשְׂרָאֵל** § 263. 1. *δ*.

CHAPTER XLVI.

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

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

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

5. **וְיָבֹא** § 276. 2.

EXODUS. CHAPTER XX.

2. **⦿** 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 **■** after ver. 7 indicates a wider separation than **⦿** (see on Gen. 1:5), and is perhaps designed to mark the limit of the first table, a more equitable 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 **⦿** 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 **וְתִכְרְתֶם**, ver. 5, and the second at **לִשְׂנֵאֵי**, ver. 5. The Segholate clause is subdivided at **אֲמַעַל**, **וְאֶעֱלֶה**, and **וְאֶמְנֶה**, ver. 4, **וְאֶמְנֶה**, ver. 3, **וְאֶמְנֶה** and **וְאֶמְנֶה**, ver. 2. In the second clause both the subdivisions and the immediate antecedents of Athnabh 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 **וְאֶמְנֶה**. 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 **וְאֶמְנֶה**, which is preceded by Munahh and Tiphhha, while **וְאֶמְנֶה** is preceded by Merka and Tiphhha, and this by Merka and T'bhira, and this by Darga. In most editions, though not in all, **וְאֶמְנֶה** has an Athnabh 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. **וְאֶמְנֶה**, this may either be joined by Makkeph to the following word and receive Methegh, or it may receive Munahh whether as the second conjunctive before T'bhira or as the fourth before Geresh. **וְאֶמְנֶה** § 275. 1. **וְאֶמְנֶה** § 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*; **וְאֶמְנֶה** will then mean either *above me*, or *besides me*, the preposition denoting something superadded.

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

5. **וְאֶמְנֶה** § 111. 3. *a*. **וְאֶמְנֶה** § 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. **וְאֶמְנֶה** § 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. לְאַלְפֵי אַלְפֵי 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. לְאַלְפֵי אַלְפֵי § 254. 9. b.

7. לֹא תִשְׁבַּח 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*. לֹא תִשְׁבַּח § 16. 1, the article before an abstract noun in a universal sense § 245. 5.

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

commandment, $\text{חָתַתְּ$ for $\text{חָתַתְּ$ *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 מִלֵּאמֹרֶיךָ ver. 9, and the second with הַשְּׁבִיעִי ver. 11. The first clause is subdivided at יִשְׁקֶהְךָ ver. 8. The second at דְּבַרְךָ , בְּשֵׁעֶיךָ , מִלֵּאמֹרֶיךָ , דְּבַרְךָ , יִשְׁקֶהְךָ , ver. 10, besides the subdivisions in ver. 11, in which the two systems of accentuation coincide.

9. יִשְׁקֶהְךָ § 274. 2. *a.* : מִלֵּאמֹרֶיךָ § 214. 1. *b.*, § 221. 2. *a.*

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

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

16. בְּרִיבֵיךָ , see on Gen. 37 : 10.

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

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

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

JUDGES. CHAPTER XIII.

1. וַיִּצְוֶיךָ § 150. 2 (p. 181), § 269. *a.* * וַיִּצְוֶיךָ generic article § 245. 5. *a.* LXX τὸ πονηρόν. 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. *פְּלִשְׁתִּים*, commonly, as here, without the article, because *Philistim*, Gen. 10:14, is the proper name of the nation, like Israel, Edom, Amalek. It is in this plural form rarely used as a Gentile derivative, so as to receive the article § 245. 5. *a*, thus *הַפְּלִשְׁתִּים*, 2 Sam. 5:19, 2 Chron. 21:16, 26:6. *אַרְבָּעִים* § 251. 1 and 2. *שְׁנָה* § 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 *הַחֲסִינָה נִשְׂא*, *Haphtarah of נִשְׂא*, i. e. here begins the Haphtarah or lesson from the prophets corresponding to or to be read in connection with the Parashah or lesson from the law beginning Num. 4:21, and called *נִשְׂא*, because this word occurs near the commencement of it. *אָדָר* § 248. *a*. *בְּמִצְרָה*, a town originally assigned to Judah, Josh. 15:33, but subsequently transferred to Dan, Josh. 19:41. *זִמְרָה*. 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. *מַלְאָכֵי-יְהוָה* § 246. 3, not *an angel*, but *the angel of Jehovah*, who repeatedly appears in the Old Testament as the messenger of Jehovah, and yet is expressly identified with Jehovah, ver. 22, Ex. 3:2. 4, 23:20. 21, Judg. 6:12. 14. *וְהָרִיתָ* § 16. 1, the sense of the pret. with Vav conv. is determined by its being a sequence of the present indicated by *הֲנִי* § 265. *b*.

5. *וַיִּזְרֶה* part. with the inflection of the pret. § 90 (2 f. s.). *נִזְרָה* consecrated to God, const. before the object § 254. 9, and hence not necessarily definite § 249. 1. *b*, *a Nazarite unto God*. *וַיִּתֵּן* § 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. *נִזְרָה* § 266. 1. *שָׂא-מִיָּהּ* § 119. 2. *מֵאֵי-מִיָּהּ* § 75. 2, *from what place? whence?*

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

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

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

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

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

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

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

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

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

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

21. וְהָיָה § 172. 2, § 173. 2.

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

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

CHAPTER XIV.

1. *הַמְּנָחָה* § 196. *b*, § 219. 1. He local remains even after the prep. *אֶת* § 219. 1. *a*, and in ver. 5 after a noun in the const. *עַרְבֵי תִמְנָתָהּ* 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 § 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. *קָחָהּ* *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. *וַיֹּאמֶר* § 276. 1. *עָמִי* § 275. 6, the father and mother are represented as speaking separately. *לָקָחָהּ* § 132. 2. *הָיְתָה* § 262. 2, *she has been* and still is *right*, approved, pleasing.

5. *וַיִּבְרָא* § 276. 2 and 3. *בְּפִיר אֶרְיִית* § 208. 3. *d*, comp. *גָּדַר עֲזִים* 13 : 15. 19.

6. *הַגִּדִי*, generic article § 245. 5. *d*.

8. *מִיָּמֵינוּ* *from*, indicating separation in point of time, i. e. *after days*, an indefinite period, see on Gen. 41 : 1. *בְּגוֹיָתָא* *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. *הַלְלוּהָ וְאֱבָל* § 282. *לָהֶם* § 276. 3.

10. *הַעֲשֵׂוֹ* § 263. 4. *הַבְּחִירִים* § 210. *a*.

11. *סֹלֵתָם* § 251. 2. *בְּרֵאֵיחָתָם* § 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. *סֹבְרָתָא* § 251. 4, § 274. 2. *a*.

13. *וַיִּתְחַסֵּם* § 287. 2. *אֶתָּם* § 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. *הַשְּׂבִיעִי*. The rise of various readings from supposed difficulties

is well illustrated by the fact that several ancient versions here substitute *fourth* הַרְבִּישִׁי for *seventh*, so the LXX, ἐν τῆ ἡμέρᾳ τῆ τετάρτη. 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. אֵשׁ אֲנִי with fire § 245. 5, for the prep. see on Gen. 39:12. 14. הַלְיָרְשָׁנִי Pi. inf.; some editions omit Methegh converting into the Kal inf., though Yodh is nowhere else retained in that form.

16. אֲגִידוּ § 284.

17. שִׁבְעַת § 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. הָבֵא § 263. 1. *b*; *to go in* applied to the sun is *to set*, as *to go out* אֲרִצֵּא is *to rise*. According to the Jewish reckoning the day ended at sunset. הַחֲרֹקָה § 61. 6. *a*, § 196. *c*. סָחִיק § 260. 1. בְּעִזְלֹתַי, comp. Gen. 39:14, *ploughed with my heifer*, performed the work by aid which I furnished. מְצַאֲתָם pret. modified by a previous condition § 262. 1.

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

CHAPTER XV.

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

2. הַקְּאִנָּה § 260. 2 (2). טִוְבָה § 260. 1. תְּחַתְּקֶהוּ, see on Gen. 44:33.

3. גְּקִרְוֵי with אָן, which may be taken in a comparative sense § 260. *a*, or in its ordinary signification, *I am guiltless from the Philistines, a parte Philistæorum*, 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. הַקְּצִים § 245. 3. *b*. קִי־ explains in what he was guiltless, *that I am doing*, etc.; part. expresses the proximate future § 266. 2.

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

6. גִּזְאֵרֵי § 243. 2. בְּיָחֲזֶה § 105. *a*. בְּאֵשׁוּ, see on 14:15.

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

8. **שָׁרַף גַּל-זָבֵה**, 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 **גַּל** 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. **בְּלֵעַ** const. before the proper noun: **עֵינָיו** which consequently makes the whole phrase definite § 246. 3. A particular well-known cave is doubtless meant.

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

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

12. **לִחְתָּהּ** § 131. 4. **חֲסֻפְיוֹ** with **אָ**, see on Gen. 37 : 10. **אֶחָד** § 243. 1.

13. **כִּי** *for*, after a negative *but*. **וְיָחַדְתָּ** § 130. 1, with **אָ**, see on 13 : 1. **בְּשָׁנָיִם** prep. see on Gen. 39 : 12. 14.

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

15. **כֵּן** prep. in instrumental sense, comp. ver. 13.

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

17. **בְּכִלְתָּי** § 174. 3, see on Gen. 39 : 10. **וַיִּקְרָא**, construction, see on Gen. 1 : 5.

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

19. **אֱלֹהִים**. The prayer was made to **יְהוָה**, it is answered by **אֱלֹהִים**; this may illustrate the facility with which these divine names were 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. **הַמְּצִיטָה** *the socket*, a cavity in Lehi (**מְצִיטָה** is here a proper noun), which received this name perhaps from some fancied resemblance to the socket of a tooth. **קָרָא** 3 m. s. indefinite § 243. 2.

20. **וַיִּשְׁפֹּטוּ**. 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. : **וַיִּשְׁפֹּט** § 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. **וַיִּשְׁפֹּט**, supply 'it was told,' comp. Isa. 5 : 9. **וְיָרֵד**, let us keep quiet *until*. **וְיָרֵד** 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. **וַיִּשְׁפֹּט**, construed with direct object, or, as here, with **וְ**, denoting contact with the thing grasped, see on Gen. 3 : 3, as we say, 'to lay hold on.' **וַיִּשְׁפֹּט** § 251. 4. **וַיִּשְׁפֹּט** § 275. 5.

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

7. **בְּאַחַד הָאָדָמִים** *like an ordinary man*, see on Gen. 2 : 23, lit. *one of the mass of men* § 248. *a* ; in ver. 17 the expression is **כְּכָל-הָאֲדָמָה** *like all other men*. **הָאָדָם** properly means *mankind, the human race* § 245. 5.

9. **לָהּ** *in reference to her*, for *her*, to aid her. **עָלֶיךָ** *upon thee*, indicating hostility and imminence of approach, already pouncing down upon their certain prey. **וַיִּתַּק** § 263. 3. **וַיִּחַיֵּל-הַחַיִּים** § 256, § 245. 5. *d.* **בְּחַרְיָתוֹ** § 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 **אִשׁ** § 256.

10. **הַתְּלִיחָה** § 142. 3, § 141. 2 (p. 174), with **אִ** denoting hostility.

11. **בְּהֵם . . . אֶשֶׁר** § 285. 1. **נִצְעָה** § 111. 3. *b.* § 275. 1, the Niphal of this verb has **פַּטָּחַח** in all the forms which occur both of the preterite and participle, except 3 f. s. pret. **נִצְעָתָה**.

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. **הַיִּתָּר** § 246. 3. *a.*

15. **אֶחָבְתָּהּ** § 262. 2. **נָגַהּ** § 235. 3 (4).

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

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

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

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

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

21. **הָאֲסִירִים**, see on Gen. 39 : 20.

23. **אֱלֹהֵיהֶם**, referring to a single idol § 201. 2.

25. **בִּיטוּב** K'thibh, for which the K'ri substitutes the *infin.* of the cognate verb **בִּטְוֵב** § 179. 2. *a.* **הַעֲמִירִים** § 245. 3.

26. **הַמְחַזְזֵק** with **אִ**, comp. ver. 3. **וְחִיטְשָׁנִי** K'thibh § 150. 1 (p. 181), the K'ri has the *vi* form **וְחִיטְשָׁנִי**

27. מַלְאָךְ § 271. 1. הָאָנְשֵׁי § 245. 1, composing 'the people,' ver 24. וְשֹׁמְרֵי, see on Gen. 43:30. מְלַמְּדֵי, see on Gen. 39:11. הַקְּרֹאִים, the part. with the art. may be resolved into the relative with the finite verb, *the ones gazing at*, i. e. *who gazed at*; on the construction of קָרָא with מ, see Gen. 1:4, 44:34; וְשֹׁמְרֵי is parenthetic § 249. 1.

28. וְיִצְחָק § 35. 2. יְהוֹרָה § 47. הַפֶּסַח masc. here and 2 Sam. 23:8 K'thibh § 197. b. הַמְלָחָה § 245. 2. וְהַמְלָחָה § 91. c, § 271. 3, with נָךְ befor· 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 מִן. נִקְמָה-אֶחָדָּה *vengeance of once* § 235. 3 (3), § 254. 6. b, which shall at one time avenge the entire wrong. Others make אֶחָדָּה refer to *eye*, and take the following נָךְ 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. וְיִצְחָק § 22. b, § 223. 1. a.

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

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

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

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

5. וְיִצְחָק § 216. 1. e. וְיִצְחָק § 273. 3. לְבָיִשׁ § 90 (pass.). הַחֲשֵׁנוּ § 253. 2.

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

א קָמַץ בְּזָקָה קָטוֹר marg. abbreviated for קָמַץ בְּזָקָה קָטוֹר see on Judg. 16 : 5. 11. בְּגֵרָאָה § 19. 1, § 147. 1.

17 הָאֵהָ § 249. 2. c, *this Ephrathite*, Gen. 35 : 19, viz. the one spoken of 16 : 1, etc. הַיְהוּדָה § 253. b. שֶׁבַע מְנוּחָה, only seven are named, 1 Chron. 2 : 13-15, perhaps one may have died in early life or without issue. זָמָּה בְּאֲנָשִׁים, great age is elsewhere expressed by the words בָּקִיָּים זָמָּה 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. שָׁלַח § 251. 4. הִתְלַחֵם § 260. 2 (2), repetition in ver. 14, see on Gen. 37 : 5.

14. הוּא § 258. 2.

15. מִצַּל מִצַּל 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. בֵּית-לְחֶמָה may be the object of שָׁב to Bethlehem § 271. 2, or stand absolutely, at Bethlehem § 274. 2. b.

17. לָחֵם § 251. 2. c, § 253. 2. הָרָחֵץ § 271. 2, § 273. 1.

18. לְשָׁלוֹם in respect to health. עֲרָבֻתָם, 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. הַתְּחִילָה, governed directly by וְנִבְאָה § 271. 2, and qualified by הַיָּצִיט which cannot be a predicate since it has the article § 259. 2. הַתְּחִילָה § 160. 2.

21. הַתְּחִילָה agrees in form with מַעְרְבָה, which is in apposition with יִשְׂרָאֵל וּפְלִשְׁתִּים.

23. מַעְרְבֵי K'thikh plains, or it might be caves. מַעְרְבֵי K'ri, armies or ranks. הָאֵלֶּה, viz. those above recited, vs. 8-10.

25. הַתְּחִילָה § 24. b. הַתְּחִילָה § 104. h.

26. הָלַץ § 73. 2. חָקִים § 275. 3. a.

29. הַבָּר, 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. זָלָה 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. וְלָהּ with א see on Gen. 37 : 2. וְנָה § 265. b. הַתְּחִילָה § 245. 5

א, comp. *the wolf*, John 10 : 12. וְאֶת־הַיּוֹב § 271. ב. הָיָה K'tibih referring distributively to the lion and bear as subject of נָשָׂא, שָׂרָה K'r' object of the verb.

35. וְהִחָזְקָתִי § 112. 3, with אַ 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. וְהִחָזְקָתִי § 14. a, § 61. 4. a, § 160. 2, marg. *the Tav with Daghesh*.

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

37. Marg. פְּסוּקַת בְּאֶמְצַע פְּסוּקִים *pause in the middle of a verse*.

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

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

41. וְקָרַב § 185. b, § 282. c. 42. וְהִרְצָא § 172. 4.

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

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

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

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

50. וְהָיָה § 260. a.

51. אֶל־ 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. וַיָּמָה, Gen. 43 : 30. וְהָיָה § 105. a.

52. וְהָיָה. 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. וְהָיָה 2 m. s. indef. § 243. 2.

54. וְהָיָה § 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. וַיִּשְׁכְּנוּ 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. וַיִּשְׁאַל § 273. 4. וַיִּשְׁאַל § 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. וַיִּשְׁאַל § 245. 2. אִם , see on Gen. 42:15.

58. וַיִּשְׁאַל § 246. 3. *b.*

1 KINGS, CHAPTER XVII.

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

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

11. וַיִּשְׁכְּנוּ § 132. 2.

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

15. וַיִּשְׁכְּנוּ K'thibh, וַיִּשְׁכְּנוּ K'ri. 16. וַיִּשְׁכְּנוּ § 277.

18. וַיִּשְׁכְּנוּ , declaratively or interrogatively § 284.

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

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

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

CHAPTER XVIII.

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

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

5. **נִכְרְתוּ** *destroy*, be forced to kill them on account of our inability to feed them; others suppose it to mean simply *suffer to perish*. : **מִן־הַמְּבַרְכָה** prep. partitive; marg. *other editions* have **בְּהַרְבֵּה** *K'thibh*, **מִן־הַמְּבַרְכָה** *K'ri*.

7. **הֲאֵתָהּ זֶה**, as in English, *is this you?*

8. **אֲנִי**, see on Judg. 13 : 11.

10. **וְיִמְצְאוּהָ** *will not*, because unable to do so, hence equivalent to *cannot*, or, as conditioned by the preceding preterite, *could not find thee*.

13. **אֶת־הָאֲשֵׁרָא** § 271. a. **הַמְּבַרְכָה** § 280. 1.

15. **כִּי**, see on Gen. 42 : 16.

18. **הַרְבֵּעֵלֵי** 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. **אֹמְרֵי** § 254. 1, *eating at the table*, prop. eaters belonging to the table.

20. Marg. *Haphtarah of הַרְבֵּה בִּי הַרְבֵּה* according to the custom of the Spanish Jews.

21. **לְמַעְרָה** *limping upon two opinions* instead of treading firmly upon one. The LXX has *upon both knees*, *τυνάς*, in which it is followed by a few modern interpreters. **לְמַעְרָה** § 246. 1. a. **עֲנֵי** § 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. **וְהַתְּנוּ** § 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. **הַזֶּה** § 258. 2. **וְהַזֶּה** § 275. 2. a.

25. **הַזֶּה** § 235. 3 (3). **הַזֶּה** § 260. 2 (2).

26. **וְהִלְכּוּ** *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. **וְהִלְכּוּ** § 243. 2.

30. **מִן־הַמְּבַרְכָה** § 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. שְׁמֵךָ *thy name*, and therefore of the entire people, not of a part merely, to which it had then been unlawfully restricted.

32. מִזֵּבַח § 273. 3. מִשָּׂעִים, see on 1 Sam. 17 : 45. מִשָּׂעִים § 203. 3, § 57. 2 (3), as two seahs or three pecks seem too small for the capacity of a trench surrounding the altar, some have thought that it occupied as much ground as would suffice for sowing two seahs of seed. But this on the other hand would make it too enormous. The suggestion is here offered whether the meaning may not be that its dimensions, viz. its width and depth, were those of a two-seah-measure בֵּית סְאִתִּים זָרַע. 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. מִיָּמִים § 273. 3. וַיִּצְעֲקוּ 3 pl. fut., some editions are without Methegh, when it will be 2 pl. imper. וַיִּשְׁנֹו § 19. 1, § 147. 1.

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

37. וַיִּהְיֶה הָאֱלֹהִים § 246. 1. *a*, according to the accents וַיִּהְיֶה is connected with אֱלֹהִים, the subject, and separated from הָאֱלֹהִים the predicate. הָסִבְתָּ conditioned by the previous fut. וַיִּדְבַּר, 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. וַאֲחֵרֵיהֶם back again to the faith and worship of their fathers, the patriarchs just recited.

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

41. הַמְיוֹן either *noise* or *abundance*.

43. הִקְרַתָּם § 254. 9. *a*.

45. עַד-כִּי וְעַד-כִּי *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 Haphtharah* of מִיָּקֹחַס, Num. 25 : 10, etc.

CHAPTER XIX.

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

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

3. **לְאֵל** in reference to, for the sake of.
 4. **אָחַז** K'thibh, **אָחַר** K'ri, as ver. 5, § 248. *a.* **שָׁאַל** asked his son or himself to die, i. e. that himself might die. **וְכַב**, comp. Gen. 45:28.
 5. **זָה** § 235. 3 (4). **וְנָצַח** with **וְ** Gen. 3:3. 6. **וְנָשָׂב** § 269. *a.*
 7. **וְכַב** § 260. *b.* 9. **הַמְצִיחָה** § 245. 3. 11. **וְיִחְזֹק** § 275. 1. *c.*
 13. **וְיָחַז** § 274. 2. *b.* 15. **מְדַבְּרָה** § 256. *d.* 16. **הַתְּשִׁיחָה** § 265.
 18. **וְיִהְיֶה אֲרֵרִי** § 100. 2, *I will leave*, preserve from slaughter. **נִצָּח**, comp. on Gen. 41:40; marg. § 32.
 19. **וְיִשְׁמַח** § 227. 2, § 251. 4. *a.*
 20. **אֶתְשִׂיחָה** marg. *the Shin with Hhateph Kamets.*
 21. **וְיִשְׁמַח** § 271. 4. Marg. see on Judg. 13:25.

NEHEMIAH, CHAPTER IX.

1. **וְכִתְבֵיהֶם** § 225. 2, § 252. 2. 2. **וְיִתְחַוֶּה** § 150. 3 (p. 182).
 3. **וְרַב־עֵינָה** § 227. 3.
 5. **וְיִמְרוּצֵה** § 161. 4, § 255. 1, *even* (1 Sam. 17:40) a name *exalted*. Marg. abbrev. for **וְיִתְחַוֶּה לְהִיחִית**, *so it ought to be*, designed to certify the reader that the Pattabh under Mem is not an error for Kamets.
 7. **וְיִתְחַוֶּה** with **וְ**, because the choice penetrates and rests in its object. **וְיִתְחַוֶּה** § 253. *b.*
 8. **וְיִתְחַוֶּה** § 268. 1. 11. **וְיִתְחַוֶּה** § 233. *a.* 13. **וְיִתְחַוֶּה** § 276. 3.
 17. **וְיִתְחַוֶּה** marg. see Judg. 13:17.
 18. **וְיִתְחַוֶּה**, implying a fresh particular and one of greater magnitude, 'it was also (or even) true that, etc.' **וְיִתְחַוֶּה** II. § 187. 1 for **וְיִתְחַוֶּה** § 63. 1. *a.*
 19. **וְיִתְחַוֶּה** § 271. *b.*
 22. **וְיִתְחַוֶּה** 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. **וְיִתְחַוֶּה**, comp. ver. 5. Sihon was king of Heshbon, Deut. 1:4.
 24. **וְיִתְחַוֶּה** both—and, as in Lat. *et—et*.
 25. **וְיִתְחַוֶּה** § 271. 1, comp. on 1 Kin. 18:3.
 26. **וְיִתְחַוֶּה** with **וְ**, Gen. 43:3. 27. **וְיִתְחַוֶּה** § 263. 4.
 29. **וְיִתְחַוֶּה** repeats the noun § 281.
 32. **וְיִתְחַוֶּה** § 271. *a.* **וְיִתְחַוֶּה**; this verb may either govern the direct object or be construed with **וְ** § 272. 2. *a.*; one construction is adopted with the pronoun, the other with the nouns in apposition with it, *happened us, viz. to our kings, etc.*
 34. **וְיִתְחַוֶּה** § 271. *b.* 35. **וְיִתְחַוֶּה** § 249. 1. *c.*
 37. **וְיִתְחַוֶּה** 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. **אָמַר**, 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 **אָמַר**, 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. **אָמַר יְהוָה** *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, 39 : 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. **אָמַר** *to say*, introduces the very words of a speaker, while **אָמַר** *to speak*, in

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

2. לֵב-לֵב 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. לֵב 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. יְרוּשָׁלַם § 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 עַמִּי 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. וְקָרָאתָ *proclaim, cry* in a loud tone, thus differing from דַּבַּר. The proclamation embraces the three things which now follow. מִלְחָמָה, 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. נִקְרָאתָ, 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 קָרָאתָ ; the verb properly means *to be accepted*, and is technically used of the acceptance of sacrifices, whence the most probable opinion is that קָרָאתָ is here used as הִשָּׂאתָ 'sin,' so often is for 'a sin-offering,' *an atonement for her iniquity is accepted*.

וְעַתָּה 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. הִקְרָאתָ, the preterites of this verse are prophetic § 262. 4. כְּפָלַיִם *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. $\text{בְּכָל חַטֹּאתֶיהָ}$ 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. קוֹל , not a continuation of the command, vs. 1. 2, with וְיִשְׁמָע 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.' וְיִשְׁמָע alludes to וְיִשְׁמָע , 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, בְּמִדְבָּר *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. **אֲרָצוֹת** is properly a wilderness, a waste, uncultivated region, producing a scanty herbage, fit only for pasturage ; **מִדְבָּרָה** 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.

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

5. וְיָשָׁרָה 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. * וְיָשָׁרָה, 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. וְיָשָׁרָה all

* A common abbreviation for וְיָשָׁרָה.

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. יַחְדָּי *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*. כִּי might be the object of רָאָה *shall see that*, etc. : but it is better to make 'see' govern an object understood, 'the glory of God,' and translate כִּי *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. קוֹל אָמַר, 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 וְאָמַר, and to the rendering in the LXX εἶπα, and in the Vulgate *dixi*. But there is no necessity of defining who the speaker is. וְאָמַר, a second voice, the person addressed by the first speaker here replies. Juuius and Tremellius (quoted by Dr. Alexander) assume but a single voice and make קוֹל the subject, 'a voice says cry, and says or tells me what I shall cry.' בְּלִי-הַבָּשָׂר, 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. חֲזָרָה *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 חֲזָרָה. 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. חַן, 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* shown 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. **צִיָּץ 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. **יָבֵשׁ** § 262. 3. **יָבֵל** § 35. 1, § 42. *a*, editions vary in giving Merka or Methegh 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. **אֲכָר**, not a particle of inference, *therefore*, but of asseveration, *yea*, or *surely*. **הָעָם**. 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 **גוֹיִם** 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. **וְיָרֵבֶךְ** *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 **עָמַד** ver. 7, to **עָמַד** 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-הָרִים**, 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. **עֲלֵה-לִי**, pleonastic use of the pronoun, *for thee, for thyself*. **מְבַרְרֵת** announcing glad tidings, LXX *εὐαγγελίζόμενος*; it thus differs from **מְבַרְרֵת** 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. **קְהָלָה** § 198, or as a collective = **מְבַרְרֵת**. It is simpler, however, to regard it as in apposition with Zion; Zion herself is to announce the glad message to inferior cities. **בְּכֹחַ**, announce it *in a loud tone*, without faltering or hesitation, for it is certainly true. **הִרְיָאֵל**, not *thyself*, but *thy voice*. **אֵי-תִירָא**, 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. **הִנֵּה-אֵלֵינוּ** § 47, the combination of divine names adds to the impressiveness. **בְּחַזְקָה**, not *in strength*, for **חֹזֶק** is not an abstract, nor *against a strong one*, nor *with a strong one*, in conjunction with the Messiah as his agent and coadjutor, but *in the capacity or character of a strong one*. **עָלָיו**, not *over him*, as the object of **מְשִׁלַּח** which is commonly followed by **אֵל**, but *for him*; he shall come as a sovereign. **וְשָׂרָה** 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. **וְעָמְדָה** work, hence the *wages* which are its equivalent.

11. קָרָאָהּ. 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.* יִרְקֶהּ not only *feed*, but the whole work of a shepherd. יִבְרָאֵהוּ, will gather *with his arm*, i. e. take up in his arms. עֲלֵיהָ § 153. 1, not *pregnant*, but *giving suck*. יִנְהַלֵּהּ ; *lead* ; others render *sustain*.

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

12. אֵי-תֵיבָרָהּ. 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. בְּשֵׁעֵלֵי, elsewhere *handful*, here the *hollow of his hand*, distinguished from כַּף 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. מִזְרָן § 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 pret. of כִּוֵּן § 215. 1. c. אֶשֶׁר *a third part*, probably of an ephah, comp. the English measures *quart, tierce*. אֶרֶץ 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*. מִצָּלָה *a balance*, probably an instrument like a steelyard, and so distinguished from מִאֲזִנֵּי, 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. וְהָיָה , not *directed*, but as in the preceding verse *measured*. אִישׁ צֵדִיק *his man of counsel*, or counsellor, so Ps. 119 : 24. This is better than to govern $\text{וְיָדָעוּ$ 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. וְיָרִיבֶנָּהוּ , 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. בְּאַרְצָהּ prep. has its local sense, taught, i. e. guided in the path. בְּצֶדֶק *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. $\text{וְהָיָה לְכָל דָּבָר}$, 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. $\text{וְהָיָה לְכָל דָּבָר}$ *lo!* It is impossible for God to be beholden to individuals, for *see!* whole nations are reckoned as a drop. כַּמֵּטְרֵי occurs nowhere else, but without doubt means *drop*. $\text{וְהָיָה לְכָל דָּבָר}$, 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. $\text{וְהָיָה לְכָל דָּבָר}$, primarily a cloud, which might be intended here as an imponderable body; but it is better to take it in its derived sense 'cloud of dust,' then *dust*, the fine particles left on scales after weighing substances, which have no appreciable effect in disturbing its balance. LXX $\rho\sigma\pi\eta\zeta\upsilon\gamma\sigma\upsilon$ and Vulg. *momentum statera*, the turning of the scales, that small quantity which is sufficient to decide the balance. But the figure denotes rather that which is wholly inappreciable. The English Version needlessly supplies the substantive verb in the first clause, 'nations are as a drop, etc. ;' $\text{וְהָיָה לְכָל דָּבָר}$ is properly the subject of $\text{וְהָיָה לְכָל דָּבָר}$ § 262. 3. $\text{וְהָיָה לְכָל דָּבָר}$ from $\text{וְהָיָה לְכָל דָּבָר}$, 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 $\text{וְהָיָה לְכָל דָּבָר}$ from $\text{וְהָיָה לְכָל דָּבָר}$. (2) *which is cast away*, $\text{וְהָיָה לְכָל דָּבָר}$ Ni. of

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

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

19. The question of ver. 18 suggests the likenesses which men in their folly have dared to make as representations of the infinite God. The puerile absurdity of idolatry is brought out by dwelling on the details of the process of *making a god*, its materials being selected and put together by human toil. הַצֶּבֶד may be the direct object of הַיְיָ, 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. **שָׁפַךְ** to pour out in the process of casting. **בַּזָּהָב**, with the gold, that allotted for the purpose. **וַיִּרְתְּצֵנּוּ**, to beat into thin plates, then to cover with such plates. **וַיַּלְתְּקֵיהֶם**, silver chains, for ornament, or support. (1) **וַיַּצְרֵם**, noun as before and repeat verb of preceding clause, a goldsmith is beating out or preparing silver chains. (2) **וַיַּצְרֵם**, 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. **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ** 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 **וַיִּבְרָא** may be in apposition with **וַיִּצַּץ**, chooses as an oblation a tree, etc. **וַיִּצַּץ** not wood but tree, he selects it while growing in the forest. **וַיִּרְקַב**, as the god cannot preserve itself from rotting, he must be particular as to the quality of the wood. **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ** skillful in his business or profession. **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ**, for himself; others for it, i. e. the idol. **וַיִּבְרָא** 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: **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ** will ye not know? Is this ignorance and stupidity to continue? are you never going to know? **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ**, 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. **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ**, 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. **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ** 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 **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ**.

22. **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ** may be connected with the preceding and governed by **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ** or with what follows, in apposition with the suffix in **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ**, 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. **וְהָיָה כְּמִי שֶׁלֹּא יֵשֶׁתְּ** occurs in two other passages, Prov. 8:27, Job 22:14, in which it denotes the hemispherical arch of the

neavens. 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*. על will in the one case mean *upon* and in the other *over*. הַיִּשֵּׁב stands with designed allusion to הַיִּשֵּׁב, he who sits or dwells above the earth being contrasted with those who dwell in or inhabit it. בְּהַגְבֵּי 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. בְּיָקְלָהּ thin fine material (comp. פָּרָה, 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. הַיְּבִיטֶנָּה, 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*. : לִשְׂבֹּתָם, 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 אֹהֶל *tent for dwelling in*.

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

24. -בְּלֹא־חֵטְא *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. בְּקֶשֶׁת, 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. **וַיִּסְבֵּץ**, not ordinary wind, but violent storm, *whirlwind*. **וַיִּבְרַח**, 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. **וַיִּשְׁוֶה**, no need of the subjunctive rendering, *that I may be equal*. **וַיִּשְׁוֶה** saith, though some insist on future sense, God will continue by his word and works to say, see on 40 : 1. **וַיִּשְׁוֶה**, 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. **וַיִּרְאוּ**, absolutely, *see*, viz. the heavens, not joined to what follows, *see who hath created*, etc. **וַיִּרְאוּ**, evidently referring to stars, though they have not been expressly mentioned. **וַיִּרְאוּ**, not the answer to the preceding question, but a continuation of it, 'Who is the one bringing out, etc.' As **וַיִּרְאוּ** 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*. **וַיִּרְאוּ** (1) *by number*, denoting orderly arrangement. (2) *in full number*, completely; or (3) *in great number*, numerously. **וַיִּרְאוּ**, see on Gen. 2 : 1. **וַיִּרְאוּ** 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. **וַיִּשְׁאָל**. The demand for a reason implies that there was none. **וַיִּשְׁאָל** not merely *dost thou say*, but *wilt thou say*, *why continue to say* or *persist in saying*. **וַיִּשְׁאָל**. The original name of the patriarch, never used of his descendants except in poetry. **וַיִּשְׁאָל** is distinguished from **וַיִּשְׁאָל** Hebrew as the theocratic or sacred from the secular or gentile name. At the time of the schism the ten tribes composing the mass of the people usurped the name

of *Israel* for themselves, leaving the other kingdom to be called *Judah*, from the dominant tribe. "Israel" is here used in its sacred or theocratic sense, as describing the chosen people, and that although the kingdom of Judah is alone referred to. The ten tribes were apostate, and had been virtually excinded by their overthrow and captivity. Judah was the true Israel in whom the continuity was preserved in spite of the rejection of the unbelieving mass. נִסְתָּרָה *hidden, out of sight*, whether unknown and forgotten or unattended to. דַּרְכֵי way, sometimes figuratively denoting *course of conduct*, but here *condition*. מַשְׁפָּטֵי *my cause*, in its forensic sense, or *my right*. יִקְבְּרוּ 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 בְּרֵךְ, 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. אִם—הִיא § 283. 2. *Hast thou not known, or hast thou not at least heard?* אֱלֹהֵי, in apposition with the following divine names which are here emphatically accumulated; others make יהוה the subject and אֱלֹהֵי עוֹלָם predicate, *Jehovah is the God of eternity* § 254. 6. קְצוֹת *extremities*, including all that is between them, the entire earth from one extremity to another. יָגַע *faintness*, primarily arising from running, יָגַע *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. מִתְבַּרְרָה, 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. יָחַד

§ 259. 2. **וַיִּצְרַח אֶל־יְהוָה**, not only to the *weary* but to the *powerless*, **וַיַּעַזְבֵהוּ**, 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. **וַיִּבְחַרְתֶּם**, the part. **בְּחֹרֵם** has plur. **בְּחֹרִים**, but in the special sense of choice young men, selected for their fitness for military duty, it has for distinction **בְּחֹרִים** § 210. *a.* **לִקְשׁוֹל** § 282. *a.*

31. **לְקַנֵּי** § 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 **אֵל**. **וַיִּתְּנֵם** *exchange*, especially for the better, improve, renew. **וַיִּשָּׂא**, 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*. **וַיִּפַּח** and **וַיִּבַּע**, again as in ver. 28: they who trust in God shall no more faint than God himself.

CHAPTER XLI.

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

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

The process of the trial is subdivided into :

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

- a.* The raising up of Cyrus, vs. 2–7.
- b.* Making Israel victorious over all foes, vs. 8–20.

(2) The futility of all other claims to divinity. The claimants can neither foretell anything nor bring anything to pass, vs. 21–24.

1. The summons of the nations and their gods to trial, to vindicate their claim to divinity in comparison with Jehovah. **וַיִּתְּקֵם** § 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. אָנִי, see on 40 : 15. The summons to the most distant nations implies that those nearer at hand are likewise challenged. וְהִלִּיטוּ בָהּ, 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. אֲנִי אֶקְרָא אֶפְרוּחַי אֵלַי וְאֵלֵי אֱלֹהֵיהֶם אֶקְרָא אֲנִי אֶקְרָא אֶפְרוּחַי אֵלַי וְאֵלֵי אֱלֹהֵיהֶם אֶקְרָא approach not one another but God, and this not as worshippers but as adversaries. וְהִלִּיטוּ בָהּ, 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. יַחְדָּם יַחְדָּם together, God and his adversaries. לְמִשְׁפָּט (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 (הִרְאָה) and pursuing his career of conquest (other verbs future). That הִרְאָה 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. אֲרָם. Some suppose Abraham, and others Christ, to be referred to, and make אֲרָם the object of הִרְאָה, and abstract for concrete = צַדִּיק *righteous man*, so Eng. Ver. But the object of הִרְאָה 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 אֲרָם 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 הַיָּמִינִי (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. אֲנִי אֶלֶּם § 274. 2. e. אֲנִי (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. אֲנִי (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. אֲנִי (1) *I am the same*, unchangeable; this gives a supposititious sense to the pronoun; (2) *I am he*, the one in question who has done this; (3) *I am first and with the last* § 258. 2.

Vs. 5-7 express the terror of the nations, their endeavours to nerve each other, and to put their gods in the best condition to render effectual help. The sarcasm lies in the fact that idols needing the services of ordinary workmen should be looked to in opposition to the infinite God. The immediate occasion of their terror may be Cyrus, whom God has raised up for the judgment of the nations, or this evidence of divine power and foreknowledge accomplishes their discomfiture in the grand trial which is represented as proceeding, and fills them with dismay. Yet instead of abandoning the contest and renouncing their follies for God's service, they but confirm one another in error and fly more frantically to their senseless idols, that these may establish by counter proofs their equality or superiority.

5. אֲנִי אֶלֶּם, *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. **וַיִּזְעֻזְעוּ**, 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. **טוֹב הַסִּדְּוָה**, 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. **יְשׁוּעָה**, 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. **בְּחִירְתִּיךָ**, not only engaged in God's service but appointed of God himself to be so, selected from others and rather than others for this special purpose. **זֶרַע אַבְרָהָם** *seed of Abraham*, whom God had promised to bless, and to make a blessing to all nations. **אֲהַבְבִּי** § 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. **קָרָאתִיךָ מִמִּצְרַיִם**, some refer to Abraham's call from Mesopotamia, others to bringing the people out of Egypt. **אֲהַבְבִּי**, in Ex. 24 : 11 *nobles*, here *sides* or *joints*, parallel to **קָרָאתִיךָ**, 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. וְלֹא אֶמְצָאֲךָ מִרְשָׁתִּי, 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. אֲלֵ-חַיִּי. This is the exhortation addressed to the person described in the two preceding verses. It refers not to the victories of Cyrus which, ver. 5, alarmed other nations, but need occasion no fear to them; but to perils foreseen or calamities experienced at any time and from any quarter. כִּי, the ground of exhorted fearlessness is God's presence, which implies his protection. אֲרֹאֲךָ, not *be dismayed*, but *look around with anxiety and perplexity for help*. אֲמַצְמִיךָ, 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. וְאֲמַצְמִיךָ, 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. הִנֵּה! *Behold! see!* pointing as if to an object of sight. רָבֹשׁ וְיִבְלָשׁוּ, the accumulation of synonymous words makes the statement more emphatic. *Shame* denotes the frustration of plans and disappointed expectations. כְּאֵין, see on 40:17. אֲנָשֵׁי רִיבָה: *thy men of strife* § 256, men striving with thee.

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

13. The reason of Israel's safety and of the destruction of their foes. מַצְמִיךָ (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. אֲמַצְמִיךָ, 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 אֱלֹהֵי יִשְׂרָאֵל; 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. עֲזָרוּתִיךָ, 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. אֱלֹהֵי-יִשְׂרָאֵל, the frequent repetition of the exhortation not to fear, implies the strong temptation they were under to do so; fem. to agree with אֱלֹהֵי יִשְׂרָאֵל § 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. אֱלֹהֵי § 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. קָנָה, fem. suf. refers to אֱלֹהֵי, 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 קָנָה 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 קָנָה, 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. קָנָה, see on 40 : 25, in-

cludes the ideas of infinitely exalted and perfectly pure, the holy God who is the God of Israel.

15. **וְהָיָה**, see on ver. 11. **וְהָיָה** *I have placed thee for*, converted thee into. This is what God has already made them, as will be shown in due time. **וְהָיָה** *threshing instrument, sharp, new, not worn and dulled, possessed of edges or blades.* **וְהָיָה**, 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.' **וְהָיָה**, *thou shalt thresh mountains*, comp. Mic. 4:13 Dan. 2:34. 35. **וְהָיָה**, 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. **וְהָיָה**, the pronoun is used to indicate the opposition of Israel to the enemies just spoken of § 243. 1. **וְ** 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. **וְהָיָה** *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. **וְהָיָה** *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. **וְהָיָה**, the form appears to be from **וְהָיָה**, 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 **וְהָיָה** with Daghesh-forte emphatic § 24. c. Secondly, the plentiful supply, *a.* its source, then *b.* in the next verse the supply itself. **וְהָיָה**, *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. שָׁפְרָיִם, not merely high places, but bare, *naked cliffs* or hills. בְּקִנְיֹתַי, water shall abound everywhere, in hills and valleys. This is not a description of physical changes which shall be wrought, but figures of abundant blessing. The interpreter must not particularize cliff, valley, desert, and make each a symbol of some distinct individual thing, but take the whole image together as forming one picture of welcome and overflowing supply.

19. The wilderness, מִדְבָּר, containing only scanty vegetation, and even the desert, עֲרֵבָה, absolutely destitute of verdure, comp. on 40 : 3, shall be made to produce stately trees. This is not a new figure, but a carrying out of that already employed. The trees are not designed to suggest shade and shelter from the heat, nor to delight the eye by beautiful groves, but to evidence the thoroughness of the change produced by this miraculous abundance of water; that is made fruitful which was sterile before.

20. לְמַעַן 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. וַיִּשְׂרֹטוּ, ellipsis of עַל יָד. 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. הַיִּדֹבְבִים *produce your cause*, i. e. your side in this great contest. עֲצָמוֹתֵיכֶם *your strengths* or *strong ones*, those on which you rely. Some make it 'your champions,' i. e. idols. The Eng. Ver. better, 'your strong reasons.' מַלְכֵה יַעֲקֹב *the king*, both the ruler and defender of *Jacob*.

22. וַיִּגְדְּלוּ וַיִּגְדְּלוּ § 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. הַקְּרֹאֲנֹת... הַבְּאִיֹת. The contrast has been differently understood; either the proximate and the remoter future, or more probably *the former things* are past predictions already uttered and accomplished, while *the coming things* are predictions now to be made of what is yet future. אֶת־חַרְתֵּיךָ *the end of them*, their issue, whether they are fulfilled or not. *We*, i. e. God and his people on one side; *they*, i. e. idols and their followers on the other.

23. Change of person § 279. כִּי אֶל־הֵיחָד, this was the thing to be decided. הַיִּשְׁרִיבוּ וְהַחֲרִיבוּ, either *reward your friends* and *punish your foes*, or *do* some thing either *good* or *bad*, comp. Jer. 10 : 5, Zeph. 1 : 12. וַיִּשְׁתַּעֲבֹד § 172. 3. וַיִּנְרָא § 97. 2. *a*. וַיִּחַדְדוּ, 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. *כִּי־אֵין־לָהֶם* 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. *תִּבְזָה*, abomination, an object of religious abhorrence, comp. Gen. 43 : 32. *רָעָה* according to some = *רָעָה* *worse than a viper*, but the parallel expressions show it to be equivalent to, if not an orthographic variation for *רָעָה*.

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. *כִּי־אֵין־לָהֶם*, 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. *כִּי־אֵין־לָהֶם*. 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. *יְקָרָא בְּשֵׁמִי*, 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. *עָבְדֵי־בָבֶל* § 271. 2, this word is specially applied to Babylonish nobles. *וְהִדְבֵּר*, 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 *אַחֵר*, which means 'after the end of,' Gen. 41 : 1, *מֵרֵאשִׁית* 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. רִאשׁוֹן, 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. וַיִּרְאוּ preposition, I saw of these, i. e. the idols. וַיִּתְּעַץ, giving advice or information respecting the future. וַיִּשָּׁבוּ דְבָרָיו, 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. וְקִלְבָם, (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. עֲבָדָי. 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. אֶתְחַזֵּק 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. בְּחִירָתִי, not merely choice or excellent, but actually chosen. מֵעַל יְדֵי שָׁמַיִם upon him rather than in him, to denote descent from heaven. הִשְׁפִּיט 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. יֵצֵא יְרוּשָׁלַיִם 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. **רָיַט** *lift up*, not himself, nor faces **סָנִיט**, 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. **וַיִּשְׁכַּח**, shown by the accompanying adjective *dim* and verb *extinguish* to mean *wick*; its primary sense is *flax*. **לְמַחְהָ** 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. **וְיִכְהָהוּ**, allusion to **בָּהָהוּ**, ver. 3, he shall neither use violence nor suffer it from others, he shall not fail in the performance of his task. **רָוַץ**, some derive from **רָוַץ** *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 **רָוַץ** § 140. 1, with allusion to **רָוַץ**, ver. 3, *be broken*, defeated. **אֲרָצֵיהֶם** *isles*, remote lands, see on 40 : 15. **וַיִּרְתְּלוּ** *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. **נְיִמְיָהוּ** § 221. 7. *a*. **לְקָנָם**, mankind, not the Jews in contrast with the Gentiles, see on 40 : 7. Marg. Haph-tarah of **בְּרֵאשִׁית**, Gen. 1 : 1.

6. **קָרָאתִיךָ**, summoned thee to this task, *called thee to be my servant*. **בְּצִדְקָה** *in the exercise of righteousness*: this is shown both in faithfulness toward his servant, fulfilling all rightful claims to assistance and support, and in the nature of the work itself to which he is called, a work illustrative of and determined by God's righteousness. **וְאֶמְצָנֶךָ** § 97. 2. *a*, *hold thy hand*, sustain, uphold. **לְבְרִיתָם**, 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 **עַם** may denote the Jewish

people in contrast with גוֹיִם , 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. שִׁירֵי הַיָּם *new* song, indicating a fresh occasion of praise. מִקְצֵה הָאָרֶץ , the remotest parts of the earth are to utter their joyful thanksgivings at the salvation of the world from sin and misery to be effected by Israel. וְכָל־הַיָּם , object of וְיֵרֵד , 'going down to the sea and all that it contains,' or parallel to וְיֵרֵד , and summoned to join in the praise, whether it denotes marine animals or inhabitants of lands in the bosom of the sea.

11. וְיֵרֵד , see ver. 2. וְיֵרֵד § 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. וְיֵרֵד , military phrase for going forth to battle. וְיֵרֵד (1) zeal, excited feeling, (2) jealousy for his own name, or on his people's behalf. וְיֵרֵד , 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. וְיֵרֵד , not interrogatively, but expressive of the determination formed during this period of seeming inaction, 'saying, *I will be silent*.' וְיֵרֵד , the comparison has sometimes been referred to the subject, God, as one bringing forth, travelling in birth with Israel, effecting their regeneration and salvation, but it is better and more usual to connect the comparison with the actions described. וְיֵרֵד , in the two other places in which it occurs, is a noun, *viper*; here it is a verb. וְיֵרֵד , not from וְיֵרֵד *destroy*, but וְיֵרֵד *blow*, breathe hard. וְיֵרֵד , not *devour*, but *pant*.

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. וְהִמְצִיטָם , convert darkness into light, see 41 : 15. וְהִמְצִיטָם *crooked* or *uneven*, as opposed to $\text{יְשׁוּרֵי$, lineal or superficial straightness, see on 40 : 4. וְעָשִׂיתֶם *I have done them* these things, or *for them*, the people § 102. 2, § 273. 3. a.

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

20. וְהִמְצִיטָם K'thibh 2 m. s. pret., K'ri const. inf. וְהִמְצִיטָם . 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. וְהִמְצִיטָם , 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. וְהִמְצִיטָם , 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*. צדק 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 הוֹרָה to *instruct*, not mere advice but authoritative guidance, *law*.

22. The condition of Israel presented as great an apparent obstacle to his achieving this salvation as his character. Can a people who could not save themselves, and whom their God did not rescue, be the saviours of the world? This anomaly is here explained. הִפְתָּה בְּחַוְרִים. Some derive the noun from בָּחוּר, then according as the verb is from פָּחַח or from פָּחַח 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 וַיִּבְהַתּוּ בְּלִאָרִים, 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. לִבְזוֹ, מְשֻׁמָּה, allude to בְּזוּזוֹ וְשִׁמְיוֹ of the first clause, and are resumed in מְשֻׁמָּה, בְּזוּזוֹ of ver. 24. : הָשִׁב for הָשִׁב § 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. אָזְנָה 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. הָיָה עִנְיָנוּ, אֲבָנֵי § 279.

25. וַיִּשָּׁק , Vav conv. intimates a close connection or dependence, and so he poured § 99. 1. אֵשׁ הַחֶמְדָּה § 253, *fury*, viz. *his anger*, or *his anger as fury*. וְהוֹלֵךְ הוֹלֵךְ , the subject is הוֹלֵךְ הוֹלֵךְ or rather הוֹלֵךְ . עַל לֵב , 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 ἀρῶν*) 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 or three verses each :

(1) vs. 1-3, his lowly and suffering condition led to his contemptuous rejection.

(2) vs. 4-6, these sufferings, so grossly misunderstood, were vicarious

(3) vs. 7-9, he dies by a judicial sentence, uncomplainingly, though innocent, for the sins of others.

1. וְעַתָּה , While the Gentiles who 'had not heard,' 52 : 15, shall pay heed to Messiah's claims, the mass of the chosen people will reject him. The question does not necessarily imply that the unbelief was absolutely universal; the few who believed are overlooked beside the vast numbers who did not. מִמֶּנִּי 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. זְרוֹתַי *the arm of Jehovah*, i. e. his presence and power, which, though manifested in Christ, were discovered by few. לְמַעַן , not simply *to whom*, as if the prep. were לְ or לְמַעַן , 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. בְּיָמָיו § 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. בְּיָמָיו § 245. 5. *d.* elsewhere *a suckling*, here in the sense of יְבִטָּה *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. שָׁרְטָה *root*, or more probably *a shoot* attached to and springing from it, in which the root as it were reveals itself. בְּיָמָיו , 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. וְיִתְבַּחֵם 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 וְיִתְבַּחֵם . It is forbidden, however, by the accents, as well as by the fact that וְיִתְבַּחֵם has this sense only when followed by וְ , 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 בְּיָמָיו , § 263. 5 וְ , because

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

3. *נִחַל*, 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. *אִשְׁמִים* § 207. 2. *e.* *וַיִּדְוֶנּוּ*, 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. *וַיִּבְזְזוּ* 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 *וַיִּבְזְזוּ*, § 233, 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 *וַיִּבְזְזוּ* stands as here without any qualifying expression, also 54 : 8, 64 : 6, Ps. 22 : 25. *וַיִּבְזְזוּ*, 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. *וַיִּשָׂא*, as subsequently *וַיִּשָׂא*, expressed on account of the emphatic contrast, § 243. 1. *וַיִּשָׂא*, 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 *וַיִּשָׂא*, 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 *וַיִּשָׂא* 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. *וַיִּשָׂא* § 200. *c.* *וַיִּשָׂא* suf. repeats the noun, § 281. *וַיִּשָׂא*, this verb and its cognate noun *וַיִּשָׂא* 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. *וַיִּשָׂא* § 254. 9. *b.*

5. *וַיִּשָׂא* [rep. indicates the ground or reason, *on account of*

שְׁלֵי חַיֵּינוּ, 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. עָלָיו *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. בְּצַדִּיק § 245. 5. *d*, figure of sin and the helpless misery resulting from it.

7. אֲנִי, not 1 pl. fut. Kal, *we shall oppress him*, but Niph. pret., and not impersonally, *it was exacted*, viz., the penalty due to our sin, but *he was oppressed*. אֲנִי pron. expressed because the participle follows, which does not of itself indicate the person. אֲנִי 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. אֲנִי 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*. אֲנִי § 285. 3. Marg. see on Gen. 44:10. אֲנִי agrees not with אֲנִי which is fem., nor with אֲנִי which is too remote, but with Messiah, who is the principal subject.

8. אֲנִי 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. אֲנִי has been referred to his being taken to execution, as Prov. 24:11, or taken out of life, as Ezek. 33:4. 6, or his assumption to heaven, as Gen. 5:24, 2 Kin. 2:9, 10. Of the numerous interpretations proposed for the next clause there are but two which are consistent with the true sense and usage of the words. The first, which has the authority of the early versions in its favor, makes אֲנִי the object of the following verb, *who shall speak (or think) his generation*, i. e. who can in word or thought recount their multitude? The 'generation' of the Messiah will then mean those who belong to the same class with him, who are assimilated to him in spirit and in life, as in the phrases 'generation of the righteous,' Ps. 14:5, 'generation of thy children,' Ps. 73:15, 'generation of the upright,' Ps. 112:2. It is thus in fact, though not in form, equivalent to his posterity or spiritual seed, אֲנִי, spoken of ver. 10. The verb אֲנִי, though commonly followed by the prep. אֲנִי, 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, *אֶת-דּוֹרוֹ* 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. *יָגוֹן*, most usually and naturally employed of a violent death. *יְהוָה*, 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. *לָמֹן*, 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 *יָגוֹן* for the concrete, *as a smiting*, one smitten, comp. Lev. 13 : 4, etc., *for them*. The word *יָגוֹן* alludes to *יָגוֹן* 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. *וַיִּתֵּן* indef. § 243. 2 *and one gave*, put, appointed, equivalent to *it was given*. *רָשָׁעִים* *wicked*, distinguished as such by an ignominious burial, hence criminals, malefactors. With this is contrasted in the next clause the honourable burial of the rich. The servant of the Lord was destined to both, of course successively and by different parties. This enigmatical statement finds its explanation in the event. They who crucified Christ with malefactors, marked him out for a malefactor's grave; but God by his providence ordered it otherwise. He was laid, as Matthew 27 : 57-60 expressly informs us, with special allusion doubtless to this prophecy, in a rich man's tomb. The exactness of the fulfilment has given great trouble to unbelieving interpreters, who have ineffectually tried by every expedient to get rid of the plain sense of the passage. The text has been altered without the slightest warrant of external authority; *קָטָר* 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. *בְּמוֹתוֹ*, 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. 10, or to be such only in appearance, the suffix after **וְ** 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 **מִצְבָּה** 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 **מִצְבֵּי**, and it would after all leave the plural form unexplained. **לְ** prep. governing the following clause and hence equivalent to the conj. **כִּי**, 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. **וְ** § 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. **אִם** in its proper conditional sense, *if*. **נָתַן** *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 **נַפְשׁוֹ**. 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. **זֶבַח**, 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. **בְּ** *in or by his hand*, i. e. by his instrumentality, Lev. 8 : 36.

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

promised in the preceding verse. יְדַעְתֶּם , 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. וַיַּצְדִּיקְנִי , 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.* וְצָדִיק 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. וְצָדִיקִי , Jehovah is the speaker in this and the following verse.

12. Some render the first clause, *I will divide* (or *apportion*, comp. Job 39 : 17) *to him the many, and he shall divide strong ones as spoil*, i. e. his spiritual conquests shall embrace vast multitudes, and even the most powerful shall own him their victor. Others prefer to translate, *I will divide to him among the many, and he shall divide spoil with the strong*, comp. Prov. 16 : 19 ; he shall have the success which elsewhere attends multitudes and strength. He, like other great conquerors, shall have abundant spoil and reap large fruits from his victories. That his conquests are of a very different description from theirs, however, appears from the method by which they were gained as detailed in the remainder of the verse. $\text{וַיִּפְרֹשׂ$, either *poured out* or *bared*, exposed. $\text{וַיַּעַזְבֵנִי$ 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. יד *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. רוח ה' *in the Spirit*, i. e. intimately united with this divine agent and under his control; רוח may be in const. before רוח 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 רוח will be the subject of the preceding verb. מלצה verbal adj. governing a direct object like the verb from which it is derived § 271. 1, see on Gen. 42 : 18.

2. קריב § 280. 3.

3. תחיתנה expresses not possibility only, but futurity, *shall they live?* אני § 199. c. רוח § 47.

4. אני § 275. 5 ; so אני , comp. ver. 5, etc. רוח § 245. 2.

7. ש ... קול , possibly *thunder* and *earthquake*, betokening the divine presence and agency, but more probably *noise* and *shaking* of the bones. תקרה § 88 (3 f. pl.)

8. אני , see on Gen. 40 : 8.

11. אני , 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. וְהִבְחַתִּי § 160. 2.

13. בְּעַתְּתִי § 106. a.

14. וְהִוָּחַתִּי § 160. 1 and 2.

—נָאֵם § 90 (pass.). Marg. see on Judg. 13 : 25.

15. This spiritual resurrection is followed by a cessation of the schism between Judah and Israel, the type of all divisions among the people of God. Marg. *The Haphtarah* of וַיִּצַּח Gen. 44 : 18, etc.

16. לְיִהוּדָה § 257. 1. חֲבֵרֵי § 46, § 220. 2. *b*, such as attached themselves to Judah from the other tribes, 2 Chron. 11 : 12-17, 15 : 9, 30 : 11. 18. 25.

17. וְקָרַב § 119. 1.

לְאֶחָדָיו § 223. 1. *a*.

19. בְּיַד-אֶפְרַיִם, Ephraim was the leader in the schism, and dominant among the revolted tribes. He had ambitiously grasped in his own hand as many tribes as he could bring beneath his own control; but all would be hereafter united in the hand of the Lord. עֲלֵיָו 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. יִהְיֶה- § 86. *b* (3 pl.)

23. וַיִּשְׁמָעֵהָ § 82. 5.

26. וְנִבְחַתִּי § 86. *b* (2 m. s.).

אִוָּחַם § 238. 2. *a*.

28. וְנִבְחַתִּי, 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 וַיִּשְׁמָעֵהָ Gen. 32 : 4, etc. וָיִזוֹן *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. עֲלֵיָוָה § 195. 3. After this brief title the nations are summoned to arise and make war upon Edom. כֹּה-אָמַר אֲדַבֵּר. This introductory formula is elsewhere invariably followed by language in which God is himself the speaker; here, however, it is used to denote that what comes after is a communication from God, even though he does not throughout speak in the first person

This is simpler than to enclose the remainder of the verse in a parenthesis and connect this formula directly with ver. 2; or to assume an anacoluthon, 'we have heard tidings from Jehovah,' when the construction with which the sentence began would have required instead, 'I, Jehovah, have caused you to hear tidings;' or, more violent still, to resort to the hypothesis of an interpolation, which is commonly a mere cover of ignorance or unbelief, and is here peculiarly unfortunate, for if the words 'Thus saith the Lord concerning Edom' be stricken from the text, there will be nothing to intimate against whom war is to be prepared, nor who is addressed vs. 2-5, nor what is the subject of the prophecy, until it is learned from ver. 6. It would be better to allow the text to remain as it is, and confess the difficulty to be insoluble, than to get rid of it in such an unwarrantable manner. The pret. רָאִיתִּי 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. יִרְאֶה may with equal propriety be used in the same phrase, Isa. 40 : 1. לְאֵדוֹם in respect to, concerning *Edom*, or, if the remainder of the verse is parenthetical, to *Edom*, see on Gen. 1 : 28. $\text{וְעַמְּנוּ$ 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. וְעַמְּנוּ . 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 וְעַמְּנוּ), 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. מִלִּשְׁנָה, 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. מִלִּשְׁנָה, 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. מִלִּשְׁנָה § 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. אֲרִיבֶנְךָ 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. אֲרִיבֶנְךָ, 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. אֲרִיבֶנְךָ § 218, § 255. 1. אֲרִיבֶנְךָ. 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. אֲרִיבֶנְךָ § 279, *the lofty place of his inhabiting*, i. e. which he inhabits; this may be in apposition to אֲרִיבֶנְךָ, from which the prep. אֲרִיבֶנְךָ is to be repeated, or it may be governed immediately by אֲרִיבֶנְךָ, which sometimes takes a direct object, *inhabiting his lofty dwelling in the clefts of the rocks*. אֲרִיבֶנְךָ, 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. אֲרִיבֶנְךָ may be taken absolutely, *if thou shalt mount high as the eagle*, or אֲרִיבֶנְךָ may be supplied from the next clause, *if thou make thy nest high as the eagle*, in which case the infin. אֲרִיבֶנְךָ 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, אֲרִיבֶנְךָ may govern אֲרִיבֶנְךָ 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. $\text{גִּיּוֹן הַיְּקָבִים}$, 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. סֹבְבֵי § 187. 1. *a*, thieves abstracting stealthily, שׁוֹבְרֵי § 35. 1, robbers using violence to accomplish their purpose. *If thieves came to thee, etc., would they not steal* (יִגְנְבוּ fut. because subsequent to בָּאוּ § 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 אֵל interrogatively in both clauses of the verse, though this meaning of the particle is mostly confined to disjunctive questions, § 283. 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 הֲיִשְׁרָפְךָ 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. מְסֻמְרֵי agrees with מְסֻמְרֵי as a collective noun, § 275. 2. *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 בְרִיתִיךָ* *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 שָׁמַיִם* *the men of thy peace*, the nations at peace with thee, and upon whose neutrality, at least, if not assistance, thou couldst count, *have deceived thee, have prevailed with respect to thee*, i. e. over thee. They have by open force, or secret treachery, taken the side of thy foes to their advantage and thy hurt. And most astounding of all, *אֲנֹכִי לֶחֶם*, 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*, 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 t 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. זִמְרָה , 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 אֲנִי , *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. אֵינִי suf. refers not to זִמְרָה *snare*, *there is no perceiving it*, Edom does not perceive the snare set for him, which gives a wrong sense to אֵינִי מֵבִינָהּ ; 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. אֵינִי מֵבִינָהּ expects an affirmative answer. אֵינִי מֵבִינָהּ § 112. 3, § 287. 3.

9. They should be deprived of courage as well as of sagacity. אֲנֹכִי § 100. 2. a (2). אֲנֹכִי expresses not simply the result, *so that*, but the design, *in order that*. Their bravery is taken from them with the view of giving them up to helpless slaughter. אֲנִי , used as an indefinite pronoun, *every one*. $\text{אֲנִי בְּלֹא מִלְחָמָה}$, 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. $\text{אֲנִי בְּלֹא מִלְחָמָה}$, prep. causal, noun constr. before its object, § 254. 9. a, *on account of violence*, wrong, done to thy brother. $\text{אֲנִי בְּלֹא מִלְחָמָה}$, 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*. בְּכַחֲתָּךְ alludes to בְּכַחֲתָּךְ ver. 9. Marg. see on Judg. 13:18; *other copies* accent כ , 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. בְּיוֹם 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. $\text{עַל־פְּנֵי$ § 106. *a.* בְּפָנֶיךָ *over against, opposite*, whether as a spectator or as an enemy. בְּיָדֶיךָ , coördinate with the preceding בְּיוֹם . כֹּחַ *forces, host*, as in ver. 20, or *wealth, substance*, as in ver. 13. בָּא , 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. בְּ *into*, or לְ , לָ *to*. בְּפָנֶיךָ § 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. לֹא-תִרְאֶה § 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. בְּיוֹם may express the time of the action, in

which case הָרָא must stand absolutely without an object, *look not at* what may offer itself to your sight *in the day*, etc.; or coordinating still the second בַּיּוֹם of this clause with the first, וְ may connect the verb with its object, denoting that the sight dwells upon it and rests in it with satisfaction, see on Gen. 44 : 34, Judg. 16 : 27, *look, gaze not at the day of thy brother*, i. e. the period of his calamity, comp. Ps. 137 : 7, *at the day of*, etc.; or, which the regular structure of the following clauses seems to require, the first בַּיּוֹם may express the object of the verb, and the second the time of the action, *gaze not at the day of thy brother in the day*, etc. יָגִיד , Ges., *his strange fate, calamity*; others, his being treated as a stranger, *his rejection*. $\text{וְהַגְדַּתְּ אֶת־פִּיךָ}$ *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. אֵל־הַעֲמֻנִים . 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 נָּא added for the particle of entreaty נָּא , but this is never written as one word with the verb, never has נ in place of א , 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 נָּא to be נָּא , 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 הַעֲמֻנִים as an unusual form for הַעֲמֻנִים 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. כִּי־בָּרֵךְ introduces the reason by which the preceding exhortations are enforced, *for a time of recompense is coming shortly*. יְהוָה־הַיּוֹם *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 $\text{כִּי־בָּרֵךְ־כָּל־בְּרֵךְ}$, which are to be connected with יְהוָה־הַיּוֹם , not with קָרוֹב , 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 קָרִיב *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. גְּזֵהָ § 35. 1. גְּזֵהָ, divine punishment is not an arbitrary infliction, but simply the recoil of sin, the return of one's own deeds upon himself. בְּרִאשֹׁנָה, 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. עֲדוֹמָי, Edom is addressed as in the preceding verses. — עַל-עֲדוֹמָי upon, indicating the place of their revelry, which is more natural in the connection than *over*, indicating its subject or occasion. הַר קְדוֹשׁ § 254. 6, § 256, *my mountain of holiness*, i. e. *my holy mountain*. תָּמִיד 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 סָבִיב *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 עֲדוֹמָי כְּלִי-הַגִּיטִים הָאֵלֶּה the LXX. have πίνονται πάντα τὰ ἐθνη οἶνον. It is plain that the translator, misled by the similarity of the letters, has mistaken עֲדוֹמָי for הַמַּיִר = הַמַּיִר wine. עֲדוֹמָי, emphatic repetition of the finite form of the verb, § 282. b, *drink and drink*, i. e. continue drinking until the whole is exhausted. וְהָיָה § 100. 2. a (2). כְּלִי-הַגִּיטִים § 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-

appropriate to the connection; the particle *ל* for, with which the verse begins, must be followed by a confirmation of the preceding statement that, as Edom has done it shall be done to him. The same objection may be made to those constructions in which *drink* is understood figuratively in both clauses, viz., 3. *As ye, Edomites, have drunk* the cup of divine wrath, the preterite prophetic § 262. 4, *on account of my holy mountain*, i. e. for your injurious treatment of God's people, *all nations shall drink* the same. And, 4. *As ye, Jews* (who are, however, nowhere addressed throughout the prophecy, and whom there is nothing in the context to suggest), *have drunk* of the divine wrath *upon my holy mountain*, *all nations shall drink* the same, but more copiously, and for a longer term. Thus understood, the verse would be parallel to Jer. 25 : 29, 49 : 12.

17. In contrast with the perdition of Edom and the nations, in contrast, too, with the injurious treatment that Judah shall experience at their hands, the concluding section of this prophecy dwells upon the ultimate salvation, victory, and enlargement of God's people. *יִבְרָךְ* § 254. 3. *יִפְתָּח* 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. *קִדְשָׁם* 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. *בְּצֵית יִשְׂרָאֵל*, the entire covenant people. This expression is not to be restricted to Judah, either here or in the next verse. *מִמְנוֹתָם* § 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. *בְּיַד יוֹסֵף*, *the house of Joseph* properly denotes the tribes of Ephraim and Manasseh, who were descended from him, Josh. 16 : 4, but is here applied to the kingdom of the ten tribes, which was under the

leadership of Ephraim, see on Ezek. 37 : 19. Although included in the house of Jacob already spoken of, they are separately mentioned to preclude all doubt as to their interest in what is here declared, and to give greater prominence to the reunion of the Sundered tribes against the common enemy, comp. Isa. 11 : 13. 14. The figure employed suggests the idea of easy and complete destruction, comp. Isa. 5 : 24, 10 · 17.

19. The territorial enlargement of the covenant people in all directions: $\text{הַיְּבֵיטָה} \text{ } \S 275. 2. b.$ The inhabitants of the southern part of Judah, contiguous to Edom, should remove southward and occupy this vacated territory. The dwellers in the vale, the low country in the west of Judah, should spread westward over the territory of the Philistines. $\text{וְיִרְדּוּ}.$ 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. וְיִרְדּוּ 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 $\text{וְיִרְדּוּ} \text{ } \text{וְיִרְדּוּ} \text{ } \text{וְיִרְדּוּ}$ descriptive of וְיִרְדּוּ , which must then be coördinated with the following וְיִרְדּוּ as the subject of וְיִרְדּוּ 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.* וְיִרְדּוּ , 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 וְיִרְדּוּ . 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, Ἰσπερία , and make וְיִרְדּוּ to be France, though this latter is manifestly the town of Sarepta. וְיִרְדּוּ , 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. וְיִרְדּוּ , an allusion to the judges whom God had at a former period raised up to deliver his people and punish their oppressors, comp. Judg. 2 : 16, Neh. 9 : 27. Such divinely commissioned champions should again ascend mount Zion, or perhaps, as the captivity is alluded to in the preceding verse, come up out of exile to mount Zion, see on Gen

39 : 1. The people restored from exile should be provided with deliverers and saviours, including and culminating in the great antitype of all נְשִׂימָה § 22. *a* (5), see on Judg. 15 : 20. Marg. see on Judg. 13 : 25.

NAHUM. CHAPTER I.

This prophecy is appropriately divided into three chapters, of which Chap. i. announces the divine purpose to destroy Nineveh.

Chap. ii. describes its overthrow.

Chap. iii. assigns the reason for it, and declares its inevitable certainty.

1. The opening verse contains the title to the book, the first clause of which explains its subject, and the second names its author. Like the titles prefixed to other prophecies, it forms part of the original and authentic text, and is to be regarded as written by the prophet himself. נְבִיאָה is by some rendered *utterance, prophecy*, by others *burden*. In favour of the latter may be urged, (1) the uniform usage of the word when employed as it is here. It is not applied to prophecies indiscriminately, but only to such as are of a grievous and threatening import, which impose a burden of woe upon those who are the objects of them. (2) This is also its constant meaning, when not used in this technical sense; and it springs most directly from the radical signification of the verb נָשָׂא *to lift up, to bear: to lift up the voice* is a secondary application. The other meanings attributed to it by Gesenius, viz., *song*, in 1 Chron. 15 : 22. 27, and *proverb*, in Prov. 30 : 1, 31 : 1, are supposititious. See Hengstenberg's remarks on Zech. 9 : 1, in his Christology. (3) It never stands in the construct before the author of the prophecy, as it might be expected to do if it meant *the utterance of*, but (with the exception of Zech. 12 : 1, Mal. 1 : 1, where it is in the construct of apposition) only before its object, as here, *the burden of Nineveh*, the load which Nineveh must sustain. נְבִיאָה , see on Obad. ver. 1. נְבִיאָה 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. לֵבַב from לָבַב *to be strong* § 186. *c* (לָב root) in the usage of prose differs from לֵבָבִי 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 לֵבַב is often used without any adjunct, where the more prosaic לֵבָבִי 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 לֵבַב 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*. אֵינֶקֶט § 187. 1, as in Josh. 24:19, elsewhere אֵינֶקֶט *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*. $\text{וַיִּקְרַע וַיִּקְרַע וַיִּקְרַע}$, 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*. $\text{וַיִּשְׁמַר וַיִּשְׁמַר וַיִּשְׁמַר}$, 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. $\text{וַיִּשְׁמַר וַיִּשְׁמַר}$ *keeping, retaining* wrath, which is easily supplied from וַיִּשְׁמַר 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 (וַיִּשְׁמַר § 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. וְיִגְדֹל-בָּרָא § 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. וְיִגְדֹל § 92. *d*, § 174. 3. וְיִגְדֹל § 172. 3, the phrase is drawn from Ex. 34 : 7, Num. 14 : 18. וְיִגְדֹל, 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. וְיִגְדֹל, 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. וְיִגְדֹל, 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. אֲשֶׁר־יִשְׁפֹּךְ § 150. 2 (p. 182). יִשְׁפֹּךְ § 115. יִשְׁפֹּךְ. 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. אֲשֶׁר־יִשְׁפֹּךְ, prep. in its causal sense, *on account of him, at him*. אֲשֶׁר־יִשְׁפֹּךְ, 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. יִשְׁפֹּךְ, from the root יִשְׁפֹּךְ *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*. וְ—וְ § 35. 1, § 255. 1.

6. Such being the fearful consequences of his displeasure, none can resist it or stand before it. אֲשֶׁר־יִשְׁפֹּךְ *poured out*, like fire rained down from heaven, perhaps with allusion to the judgment sent upon Sodom. אֲשֶׁר־יִשְׁפֹּךְ, singled out as a type of what is strongest and most enduring.

7. Another feature of the divine character, which, so far from being inconsistent with the preceding, is in reality but another side of the same essential attribute of righteousness. While to his enemies this betokens vengeance, it assures those who trust in him of love and protection. The obverse side of this divine perfection is here presented, because it contains an additional ground for the judgment upon Nineveh. יָדָע *know*, may be taken in an emphatic sense, involving acquaintance, intimacy, and friendship, comp. Ps. 144 : 3, Amos 3 : 2, Mat. 7 : 23 ; or it may be restricted to its ordinary meaning of simple intelligence, it being sufficient to assert that he knows who they are who trust in him ; his blessing and favour follow from that as a matter of course.

8. אֲשֶׁר־יִשְׁפֹּךְ, 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 (וְיָבֵשׁ וְיִצְרָח)

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. נָחַם might agree with *Jehovah passing with a flood*, but is more naturally connected with נָחַם *with an overrunning flood*, i. e. passing its bounds. מְקוֹמָהּ, the suffix refers not to נָחַם, 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 מְקוֹמָהּ its proper rendering; the rest, assuming that it should correspond in sense exactly with אֵיבָיו of the following clause, translate, *of those rising up against him*, as if the reading were, or were equivalent to, מְקוֹמָהּ : חֹשֶׁךְ, *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. מַה-תַּחֲבִיבֶיךָ § 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 *חַיְבָב* זל, 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? *צָרָה* affliction shall not arise twice; the allusion to ver. 7, where this same word is used of the distress endured by God's people, determines this clause to mean, that Judah has suffered the oppression of Nineveh, but shall never be exposed to it again, see also 2 : 1. Another interpretation is, that God would make such thorough work in his destruction of Nineveh, that he would have no occasion to afflict it a second time, comp. 1 Sam. 26 : 8, 2 Sam. 20 : 10; another still, *the adversary* (*צָרָה*), 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. *צָרָה* 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.* *אֲכָלֵי*, pret. relative to the future *תִּקְרָה* § 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* (*שָׂבָא*), 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 שָׂבָא has the sense of שְׂרִיחַ 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 וְיָרִיבֵי , 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. מִלְּפָנָיִם , not an adj. qualifying עַל־פָּנָיִם full, mature and therefore burning more readily, but an adverb, § 235. 3 (3), qualifying עַל־פָּנָיִם , or more probably וְיָרִיבֵי .

11. This is confirmed by the example of Sennacherib, whose doom foreshadowed that of Nineveh itself. וְיָצְאָה , 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 וְיָצְאָה 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. וְיָצְאָה , 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 מִלְּפָנָיִם , like וְיָצְאָה , ver. 10, must be under the influence of the preceding future. וְיָצְאָה § 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. וְיָצְאָה , the conditional clause, extends through וְיָצְאָה , the apodosis beginning with וְיָצְאָה § 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 *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 *אֲחַדְכֶם* 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. *אֲחַדְכֶם*, what God was about to do *now*, contrasted with what he had already done to the host of Sennacherib. *אֲחַדְכֶם* § 220. 1. *b* (3 pers.) *his yoke*, that of the Assyrians represented by Sennacherib; the reference of the suffix is to *אֲחַדְכֶם*, ver. 11.

14. *אֲחַדְכֶם*, 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. *אֲחַדְכֶם*, 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. *אֲחַדְכֶם*, 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. *אֲחַדְכֶם* § 65. *b*, *I will make thy grave*, i. e. cause thee to be slain and buried. Or *אֲחַדְכֶם* 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. *אֲחַדְכֶם* § 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. **הָרֵי** *lo!* as if pointing to an object of sight, and one that was unexpected and surprising. **הַהָרִים**, the art. may be generic, § 245. 5, or it may specify the mountains in the direction of Nineveh, to which all eyes were directed. Mountains are spoken of, not as points from which a proclamation could be more extensively heard, as Isa. 40:9, but where a coming messenger could first be seen. **רַגְלֵי**, the feet are particularly mentioned,

as the organs used in running, comp. Acts 5 : 9. רָגְלָיִךְ, with the single exception of 1 Sam. 4 : 17, used only of a *bearer of good tidings*, see on Isa. 40 : 9. רָגְלָיִךְ § 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. רָגְלָיִךְ § 275. 2. *b.* יוֹרְדֵי § 269. *a.* — לְבָבֹרֶךְ, marg. as 1 : 3. רָגְלָיִךְ *in thee*, the land of Judah, for which, after the verb 'pass,' our idiom substitutes *through thee*. לְבָבֹרֶךְ, 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. רָגְלָיִךְ § 220 1. *b* (3 pers.), not from רָגְלָיִךְ 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. הָלָךְ , used technically of military expeditions, 1 Kin. 15: 17, 20: 22. $\text{פָּצַץ$ 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. פָּצַץ-לְפָנֶיךָ , 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. נִצִּיר מְצוּרָה 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*, מְצוּרָה as מְצוּר , 3: 14, or *the fortress*; the majority of interpreters, however, regard it as a substitute for the imperative, § 268. 2, and addressed to Nineveh. יִצַּע , 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 פָּנְיָךְ . A careful watch must be maintained upon the ways leading to the city, to guard against surprise. $\text{חַזַּק$ *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. $\text{בְּיָ$ 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. $\text{גָּאֹרִי$, from the root גָּאָר *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. בָּעָבֶר , 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 him-

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.' מְשִׁיבֵנוּ, 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. וְיָ explains the reason; God returned to Jacob because his oppressors had reduced him to such a miserable condition, comp. Judg. 2 : 18. מְשִׁיבֵנוּ, indefinite. מְשִׁיבֵנוּ, suf. here and in מְשִׁיבֵנוּ 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. מְשִׁיבֵנוּ § 216. 1. a (3). מְשִׁיבֵנוּ § 220. 2. c (3 pers.), suf. refers to מְשִׁיבֵנוּ, ver. 2; some connect it with מְשִׁיבֵנוּ, ver. 3, comp. Isa. 13 : 3, Joel 2 : 11. מְשִׁיבֵנוּ § 93. a, either because covered with leather or copper, or stained with blood. מְשִׁיבֵנוּ 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. מְשִׁיבֵנוּ § 102. 3 suf. not the object referring to מְשִׁיבֵנוּ but the sub

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

5. **בְּחַוְצוֹתָא** *fields*, the open country outside of the city walls. **דְּרַחְבֵּי** *the broad ways* or spacious *areas* in the suburbs. **מִצְּאֵיָהָן**, the *suf.* has been referred to **וְרַחְבּוֹת** and to **מְלִיחָה**; but the simplest reference is to **רַקָּב**, 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. **וְרֹכְלֵהָ**, the subject is the king or people of Nineveh, *comp. ver. 2.* **אֲדָרְיָהוּ**, 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. **מִצְּלִיבוֹתָם**, K'thibh § 46, § 220. 2. *a.*, for which the K'ri substitutes the *sing.* **מִצְּלִיבָתָם**. **וְהַמְצִיחָהּ** *suf.* refers to Nineveh, see on 1: 8. **וְהַמְצִיחָהּ**, *prop. the covering*, though its precise sense as a military term is uncertain. Some understand by it the *testudo* or *vinea*, 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 **וְהַמְצִיחָהּ**, 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. **וְשָׂרְיֵי הַחֲרוֹתֶיהָ**. 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 (**נְחִיבָהּ**) as a measure of defence, or in a metaphorical sense, sluices through which the streams of calamity were let in upon the devoted city. **וְנָחִיבָהּ** *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. **הָאָבֶב**, this word has greatly embarrassed interpreters, and has been very variously explained. Gesenius derives it from **בָּבֶב**, 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 **בָּבֶב** taken impersonally, § 243. 3, *it is fixed, determined*, either it was so decreed of God or it is now decided by the event. **וְנִתְחַלְתָּ**, *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. **וְהָיָה כְּעֵת** § 60. 3. *b* (2), § 112. 2. **וְהָיָה כְּעֵת** § 211. *a*. **וְהָיָה כְּעֵת**, *not leading but moaning*: the part. expresses a time contemporaneous with the preceding preterites, § 266. 3. **וְהָיָה כְּעֵת**, 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. **וְהָיָה כְּעֵת** § 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. **וְהָיָה כְּעֵת** refers to **וְהָיָה כְּעֵת**, or as the figurative are immediately exchanged for literal terms, to what these denote, the inhabitants laden with their wealth. **וְהָיָה כְּעֵת**, 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. **וְהָיָה כְּעֵת** *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. **וְהָיָה כְּעֵת**, 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. מִלְּמִן, the prep. indicates the material *from* which the abundance is derived, or of which it consists. Comp. מִמֵּי 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. מִיָּקָה וּמִבִּיקָה וּמִבְּלָקָה, the paronomasia, see on Gen. 1:2 זהו גִּבְוָה, here extended to three terms of increasing length from the same or kindred roots, may be feebly represented by *vacancy and vacuity and evacuated!* מִמֵּי § 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. מִמֵּי, the old interpretation, *blackness*, as of a pot, מִיָּקָה, is quite superseded by the derivation from מִמֵּי § 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. מִיָּה, 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 מִיָּה, or מִמֵּי-מִיָּה from ver. 12, but this is unnecessary. מִיָּה... מִיָּה § 280. a.

14. The declaration of God, that he would destroy Nineveh, couched partly in literal and partly in figurative terms. מִיָּה, commonly rendered *against thee*, as if it were מִיָּה; 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. מִיָּה § 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. מִיָּה, 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. רָבִיחַ § 279. תְּרִיבָה *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. מְבַרְכֵי § 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. וָיִי is denunciatory, *Wo!* טְרִיפִים, plur. denotes drops of *blood*; hence blood as shed, and the guilt of shedding it. שָׂרָה, governed by מְבַרְכֵי, 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*. שָׂרָה 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 שָׂרָה is fem., and this form is mostly intrans., it is probably so here, *the prey departeth not*, or : שָׂרָה 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. בִּיבָה *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. **וְשָׁבַע**, collective.

3. **וַיִּשְׁתַּלְּחֵם**, 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. **וַיִּשְׁתַּלְּחֵם**, the number of the slain in the city is so great as to impede the advance of the assailants. The K'thibh is **וַיִּשְׁתַּלְּחֵם**, 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 **וַיִּשְׁתַּלְּחֵם** and **וַיִּשְׁתַּלְּחֵם**, 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. **וַיִּשְׁתַּלְּחֵם**, 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.* **וַיִּשְׁתַּלְּחֵם** *selling*, reducing to bondage to herself, as when God is said to sell his people into the hand of their enemies, Judg. 2 : 14, possibly with the accessory idea of a literal sale of captives into slavery to her own citizens or to other nations, comp. Joel 4 : 6. Some have, from an Arabic analogy, given to this word in this place the sense of *entangling, ensnaring*; but its constant meaning in Hebrew renders this alike unnecessary and inadmissible.

5. This shameless conduct shall be punished by a shameful exposure. She shall be stripped of her ornamental attire, and converted into a loathsome and revolting spectacle, to shock and disgust all beholders. From this and like figurative passages, e. g. Hos. 2 : 5. 12, Isa. 47 : 3, Jer. 13 : 26, Ezek. 16 : 37-39, it cannot be inferred that harlots were

actually punished in this way. $\text{הַגִּבּוֹרִים}=\text{לֵב}$, as 2 : 2 ; she shall be thus ignominiously treated to her face, seeing it, but unable to prevent it. הַגִּבּוֹרִים § 112. 3, § 114.

6. אֲבִיזָה *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. וַיִּדַּע agrees in form with לֵב § 277. *a*, or sing. with a distributive sense § 275. 6. לְשׂוֹנֵי , the language of the spectators extends to הַלֵּל . וַיִּדַּע , 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. הַיְיָבֵי § 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. וַיִּדַּע , not as in Jer. 52 : 15, equivalent to וַיִּדַּע *multitude*, but as in Jer. 46 : 25, the name of an Egyptian deity ; whence וַיִּדַּע , 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 *Δίωσπολις*, 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. וַיִּדַּע , the Egyptian word for *river*, appropriated to the Nile and the artificial canals branching from it, constructed for irrigation or defence. וַיִּדַּע , 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 :לִיָּהּ 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. לִיָּהּ, 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. לִיָּהּ. These may be different tribes inhabiting Libya; or *Lubim* may be the general name and *Phut* a subordinate division. :לִיָּהּ § 279, the prep. may be explained as the *Beth essentiae*, 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. -עַבְדָּהּ even. לִיָּהּ was to, became, see on Gen. 2 : 7, exiles, her inhabitants were exiled; or this word may be dependent on לִיָּהּ went for exiles, as exiles, into captivity. לִיָּהּ, fut. relative to and consequent upon the preceding pret. § 263. 5. *a*. לִיָּהּ § 207. 2. *b*.

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

12. Against the fate thus foretold and illustrated every reliance would be unavailing. לִיָּהּ, either the fortifications of Nineveh itself or other fortified places guarding the access to the capital. לִיָּהּ, figure of easy capture, comp. Rev. 6 : 13. לִיָּהּ, the early ripe figs were especially prized, Isa. 28 : 4. לִיָּהּ § 287. 2.

13. Her population, and especially her armies, should be destitute of manly courage, comp. Homer, Il. 2. 235, Ἀχαιῖδες, οὐκέρ' Ἀχαιοί, and Virgil's imitation, Æn. 9. 617, Phrygiae, neque enim Phryges. לִיָּהּ may be connected with what precedes, but better with what follows. לִיָּהּ § 282. *a*. לִיָּהּ, 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. לִיָּהּ 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 לִיָּהּ 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. **וְהַלְבִּינֵהוּ** § 191. 3, the walls of Nineveh were chiefly of brick.

15. These efforts would be vain. **אֵשׁ** 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!* **קִלְבִּינֵהוּ**, 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. **קִלְבֵּי** from **קָלַבַּ** to *lick up, devour*, is a poetical name of the locust, while **רַבְרָבִים** from **רָבַב** to be *numerous*, is its ordinary name. **וְהַלְבִּינֵהוּ**, addressed in the masc. to the people, and in the fem. to the city, see on 2 : 2.

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

19. **וְהִפְּצָה**, 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. אֲשֶׁר־י § 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*. אֲשֶׁר־י counsel, not here in the sense of advice given to another, but plan or purpose which one forms for himself. אֲשֶׁר־י § 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 אֲשֶׁר־י by Merka-Mahpakh, the second at אֲשֶׁר־י by Athnahh, the third at אֲשֶׁר־י by Silluk. The first is subdivided by R'bhia over אֲשֶׁר־י. Merka-Mahpakh is preceded by the disjunctive Zarka over אֲשֶׁר־י, Athnahh by Tiphhha initial under אֲשֶׁר־י, and Silluk by R'bhia-Geresh over אֲשֶׁר־י.

3. The happy estate, which was the subject of exclamation, ver. 1, is set forth by the expressive figure of a flourishing tree. אֲשֶׁר־י, not wild, but *planted*, and that in a most favourable position. אֲשֶׁר־י over, overhanging, or *by*, see on Gen. 41 : 1. אֲשֶׁר־י § 42. 5, plur. does not express largeness or incessant flow, § 201. 2, nor intimate that אֲשֶׁר־י is collective, but artificial channels for irrigation are intended, and the same tree might overhang several. אֲשֶׁר־י, not here a figure of good works, but belongs to the emblem of a prosperous, happy condition. אֲשֶׁר־י, the figure is exchanged for literal expressions. אֲשֶׁר־י, 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. **וַיִּפְּחֵם**, fut. denoting customary action, § 263. 4. **רוּחַ**, indef. *a wind*, or art. omitted by poetic license, § 247.

5. **לֹא יִצְלָח**, see on Gen. 2:24; from this opposition of character and condition the Psalmist infers their opposite destiny. **לֹא יִצְלָח**, 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. **עַמּוּת 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.* **תִּשְׁפָּט**, *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, **תִּשְׁפָּט**, ver. 12, comp. 1:6, and the blessedness of the other, **אֲשֶׁר**, 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 Macabees, and finds the occasion to be Alexander Jannaeus 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. רִנְנוֹתָם , 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. גוֹתֵי הָאָרֶץ *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 לְאֻמִּים , 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. וְהִגְדוּ , fut. *why will they go on to meditate*, i. e. plan or plot. וְהִקְוּ *vain*, not in the conception of the plotters, of course, but in reality and actual fact.

2. הִתְיַצְּבוּ *are setting themselves*, taking their stand of hostility, comp 1 Sam. 17: 16. $\text{מִלְּפָנֵי הַמֶּלֶךְ הַשָּׁמַיִם}$ § 247, shows the universality of the rebellion, and at the same time, as they are merely earthly kings, prepares for the contrast to follow with 'him who sits in heaven.' The masses already seen in revolt have the countenance and aid of their legitimately constituted authorities. וְהִתְיַצְּבוּ stands absolutely, the qualification being understood from the parallel clause. וְהִקְוּ from קָוָה *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. לֹא-יִשְׁתָּחֲוּ , even though in the intent of the actors (as in the crucifixion) only against Christ, it was still against the Lord. מִשְׁחֵי-מֶלֶךְ , 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. לֹא-יִשְׁתָּחֲוּ , paragogic form, § 97. 1, expresses strong resolve, *we will*, or mutual exhortation, *let us*. They will submit to this slavery no longer. $\text{מִן-מִסְרֵי-יָדָיו}$ § 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. יֹשֵׁב , the posture of a king on his throne, indicative of authority as well as of repose. יִשְׂחָק , § 51. 2 ; the LXX and Vulgate supply לָהֶם 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. לֹא-יִשְׂחָק *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. לֹא , 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. בְּרָעַם , not in thunder, but the words that follow. יִבְהַלְתֵּם *terrify*, throw into consternation and confusion, used of the rout of armies by a divinely inspired terror. The fright is produced by the announcement now to be made.

6. The words of God are introduced as abruptly as those of the nations and their rulers had previously been. וְעַתָּה *and*, connects with a thought suggested by what precedes ; 'You rebel against my anointed, and I have established him king ;' the pronoun is expressed on account of this implied opposition, § 243. 1. וְעַתָּה , not *anoint*, but *pour out* in casting metals ; hence *constitute, establish*. מִלְּפִי *my king*, ruling in my name and by my authority. $\text{עַל-בְּנֵי-יִשְׂרָאֵל}$, 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. בְּיְרוּשָׁלַם 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. הַר־קֹדְשִׁי § 256, *my mountain of holiness*, consecrated, hallowed by God's residence there.

7. קִיָּה § 42. 5, not in accordance with nor unto a decree, so as to become a fixed law, but in reference to. קִיָּה is indefinite; some connect it with הַחֹק the decree of Jehovah, but the accents forbid. בְּנִי, 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. 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. וְהִלְחֵיטֵנִי § 150. 1 (p. 182).

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

אֶפְסֵי-אֲרָץ *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. מִרְעָם from רָעַע *to break*, LXX as if מִרְעָם from רָעָה *to feed* or *rule*, ποιμαίνεις. מִרְעָלָה § 193. c, sceptre of *iron*, the hardest of metals, expressing his power and severity. בְּקִלֵּי יוֹצֵר, easily, utterly and remedilessly.

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

11. בְּיִרְאָה *with fear*, religious awe ; not merely political subjection. וְגִיבִי *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. נִשְׁקִי- *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. בֵּן § 51. 3, Aramaeic for *son*, as in Simon *Bar-Jonas*. It occurs three times in Prov. 31 : 2. Forms common in the other dialects, but rare in Hebrew, are often used in poetry. An additional motive in this instance may have been to avoid the conjunction of like sounds, בֵּן and בֶּן. 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 בֵּן *purely*, and resolve the figure of the verb, *adore pure*. Others take בֵּן as an adjective, *kiss the pure one*, or the *chosen one*. יָצָאָה *he, the son, be angry* ; not *Jehovah*, which is more remote, and the son has the iron sceptre, to dash in pieces. וְתִאֲחַזְרֵי דַרְגָּה, 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. בְּתַצְטִיט, not, when his wrath is kindled but a little, but *for his wrath will soon burn, is almost burning*, or hypothetically, *might easily burn*. חֲזַקֵּי בְּזֵי § 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. רָצַף § 191. 5, occurs only in the titles of the Psalms, and is prefixed to fifty-seven. The verb רָצַף is applied to instrumental music, or to vocal with an instrumental accompaniment, whence, like $\psi\alpha\lambda\mu\acute{o}s$ from $\psi\acute{\alpha}\lambda\lambda\omega$, it denotes a composition designed for instrumental performance, as רָצַף , 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. אֹיְבָבֵי might be from צוּר *assaulting me*, but is usually taken from צָר *my adversaries*. : אֹיְבָבֵי זָלִי, a general expression, equivalent to 'enemies,' Deut. 28 : 7; here it refers to rebels, insurgents.

3. רִבֵּי, these may be his enemies before spoken of, or false friends, or disheartened followers. לִבִּי, 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 לִבִּי is fem. the following לוֹ 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. אָרָן § 258. ב. יְשׁוּעָתָה § 219. 2. § 196. b. If the ending have the sense of He directive, § 219. 1, *there is not to salvation for him*, i. e., he cannot come to salvation. But as this appears forced, it is better to regard the sense of the ending as weakened or lost, as in לַיְלָה *by night*, also *night*. It is here used for euphony, or at most as a poetic and emphatic form. בְּאֵלֹהִים, 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

longe to God, he is able to save, and does save. וְיִשְׁׁמְרֵנוּ 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 וְיִשְׁׁמְרֵנוּ for ever; so Aquila, $\acute{\alpha}\acute{\iota}$; Symmachus, $\epsilon\iota\varsigma$ τὸν αἰῶνα. This is now universally abandoned. (2.) It is regarded as a musical term. *a.* Some make it an abbreviation, e. g. $\text{רָחֵם אֱלֹהֵינוּ כִּבְּרֵנוּ$ 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 הִשְׁׁמְרֵנוּ to be silent, rest, denoting a pause in the singing to be filled up by the instruments, or *c.* from $\text{הִשְׁׁמְרֵנוּ} = \text{לִשְׁׁמְרֵנוּ}$ 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 הִשְׁׁמְרֵנוּ for הִשְׁׁמְרֵנוּ from הִשְׁׁמְרֵנוּ : others as a noun הִשְׁׁמְרֵנוּ with ה parag. 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. וְאַתָּה and thou, in contrast with the conduct or the expectations of his enemies. מִגִּבּוֹרֵי shield, from גָּבַר to protect, a source of protection and defence, Gen. 15:1. לְפָנָיו , 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. וְיִשְׁׁמְרֵנוּ 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. וַיִּשְׁׁמְרֵנוּ grief bows the head, deliverance from sorrow lifts it up again.

5. וְיִשְׁׁמְרֵנוּ , 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 וְיִשְׁׁמְרֵנוּ , habitual action, § 263. 4, as the English present, I cry. וְיִשְׁׁמְרֵנוּ

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. אֲנִי, 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. שָׁכַבְתִּי וְנָדַמְתִּי *have lain down and slept*, indicating his sense of security as well as his safety. הִתְעוֹרַרְתִּי *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. יְהוָה אֱלֹהֵי יִשְׂרָאֵל *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. אֶל־אֵיֶךָ, here and Ps. 27 : 1, followed by אֶת, commonly with a direct object. אֶת־עַמִּי, with allusion to עַמִּי, רַבִּים, vs. 2. 3. אֶת־עַמִּי *people* in a collective sense, persons; or *nation, the people*, viz., Israel, the article omitted as it often is in poetry. שָׁמוֹ, 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

הִנָּחֵף *arise* from seeming inaction and inattention to the case of the suppliant; assume an attitude of action, address thyself to my case. אֱלֹהֵי מִי אֱלֹהֵי my God, expressive of a personal relation. כִּי־יִשָּׁמֵךְ, save me now by shaming and destroying my enemies, for thou hast been my deliverer in previous perils. הִכִּיתָ 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. כָּל־. 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. הִנָּחֵף, 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. שָׁבַרְתָּ, broken the teeth, as of wild beasts, destroyed their power of offence, thus rendering them harmless. Marg., see on 1 Sam. 17 : 45.

9. לִי־הוּא, belongs to him as its author and source; see on ver. 3. הִנָּחֵף § 245. 5. עָלֶיךָ, 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. : רַבִּים אֹיְבָיִם ver. 7, comp. 3 : 3; אֶשְׁכַּבְהָ וְאֵיֶשֶׁךְ 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 so

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. מְנַגֵּינִים 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. מְנַגֵּינִים 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. אֱלֹהֵי צְדִיקִי, 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. צִדְקָה 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. צָצַר, the article is equivalent to an unemphatic possessive, § 245. 3. a, *in my distress*, or is generic, § 245. 5, *in distress*. הִרְרַבְתָּ, not to be rendered as an imperative, which would require ; 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.' הִצִּילֵנִי. 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-אִישׁ *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 אִישׁ involves a tacit opposition to אַדְמוֹרָה *nobles, men of high station*, many of whom were engaged on the side of Absalom in this revolt. אַיֵּךְ, of time, *how long*, or degree, *how far, to what extent*. רְבוּרֵי 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 וְיָדַעְתָּ and וְיָדַעְתָּ , though cognate, are not to be confounded. Some would give this word the sense of וְיָדַעְתָּ , '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. וְיָדַעְתָּ , 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. **רַבִּיּוֹם**, men in general, or David's desponding followers. **מִי־יִרְאֵנוּ**, regarded by some as an idiomatic optative, like **מִי־יִרְאֵנוּ**, *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.' **נִשָּׂא = נָשָׂא**, the unusual orthography is perhaps designed to suggest an allusion to **נִשָּׂא**, 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. **נִשָּׂא**, prep. in comparative sense. **נִשָּׂא**, 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. **רַבִּיּוֹם** 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. **בְּשָׁלוֹם**, state of perfect safety or security, nothing to injure or awaken apprehension. **בְּיַחַד**, one act coincident in time with the other; no protracted wakefulness from anxiety, but fall asleep immediately on lying down. **לְיָחִיד** *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 בְּי אֶתְּחַהֵב , last verses of 4th and 5th Psalms. $\text{אֶל־יְהוָה יִזְכָּרְנוּ}$, a doubtful expression, variously explained as denoting the musical instrument, *unto*, i. e. to be sung as an accompaniment to, *the pipes* or flutes; the tune *to the air* or tune of *Nehiloth*, which must then be the name of some well-known melody, or a leading word in some composition associated with such a melody; or the subject *in reference to inheritances*, i. e. the respective lots or fortunes of the righteous and the wicked. LXX. $\text{ὑπὲρ τῆς κληρονομουσύης}$. 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. אֶתְּחַהֵב from אָחַב or אָהַב , the equivalent of which in prose is הִבָּרַךְ ; הִתְחַהֵב , most frequently found in poetry, answers to שָׂבַע ; הִתְחַהֵב occurs only here and in Ps. 39:4; from the context there, and from an Arabic analogy, Gesenius explains it to mean *feravour*, applied to the heat of inward excitement or intense emotion; more probably, however, הִתְחַהֵב = הִתְחַהֵב , which is used both of speech, and thought as inward speech addressed to one's self; most frequently the latter, so here. Then אֶתְּחַהֵב , 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. שְׁמַע וּבִינָה , both *attend to* and *understand*. The two imperatives

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

3. $\eta\eta\eta\eta$, properly *make attentive*; its proper object is 'the ear, which is often expressed, and is here understood. $\eta\eta\eta$ *voice of my cry*, i. e. my loud cry. The noun in every other place but this has a feminine form, $\eta\eta$, whence some have explained $\eta\eta$ as a Piel infin.: it is more usual, however, to assume the existence of a noun with the corresponding masculine form $\eta\eta$. 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. $\eta\eta$ *my God*, expressing an intimate personal relation. $\eta\eta$ *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. $\eta\eta\eta\eta$ *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. $\eta\eta$, 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*. $\eta\eta$, 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. $\eta\eta\eta$, 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. וַיִּצְטַק, not *I will look up*, as a gesture of prayer, but *will watch*, as the attitude of expectation. The figure is that of a watchman stationed upon a lookout to descry objects in the distance; thus he would watch, expecting an answer to his prayer. It would be the prayer of faith, not of indifference or criminal unbelief. He has solicited gracious audience, declared his determination to pray, and expressed the hope and expectation of a favourable answer; but has not explicitly stated what his petition is. This is reserved until he comes to the beginning of the second stanza, where it appears that he desired deliverance from the persecutions of wicked enemies; that this was already in his mind appears, however, from the reason immediately assigned why he should be heard.

5. בָּרֵךְ. He argues from God's holiness. I look confidently for an answer, וַיִּצְטַק, 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. וְהִשָּׁמַע, verbal adjective with a direct object, see on Gen. 42 : 18, Nah. 3 : 1; the corresponding verb is sometimes followed by בָּ, and sometimes by a direct object. וְהִשָּׁמַע § 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. רָעָה masc. *an evil person*, or neut. *evil*; the latter affords a more exact parallel to וְהִשָּׁמַע. God would seem to harbour sin if he tolerated it, or did not punish it.

6. וַיִּתְּנָהּ stand before thee as judge, endure the test of thy tribunal, or be suffered to continue in thy presence. אֵינִי, nonentity, emptiness, barren of all that is virtuous and good, and since this negative state implies what is positively bad, *iniquity*.

7. וְהִשָּׁמַע, since Jehovah hates sin, he will punish the sinner with destruction. וְהִשָּׁמַע § 254. 9. *b.* וְהִשָּׁמַע, see on Nah. 3 : 1.

8. וְהִשָּׁמַע. 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. מִבְּיַת יְהוָה § 189. *δ*. 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 *ιερόν* and *ναός* in the New Testament. מִבְּיַת יְהוָה § 254. 9.

9. Beginning of the second stanza. הַנְּהַיֵּנִי הַנְּהַיֵּנִי *lead me*, the word is prevailingly used of divine guidance. הַנְּהַיֵּנִי 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. שׁוּרֵרִי. Gesenius assumes a root שׁרר, and makes this a Kal part. Others make it a Pi. part. with מ omitted from שׁוּר, to *watch, lie in wait*, comp. § 93. e. הַשׁוּר § 46, K'thibh הוֹשֵׁר, K'ri הוֹשֵׁר § 150. 1 (p. 181), as fut. in Prov. 4:25, הוֹשֵׁרִי. 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 אוֹשֵׁר (אוֹשֵׁר), K'ri אוֹשֵׁר : הוֹרֵקָה. 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 ledest me; the path of my life, not of duty, but of destiny: make that providential course in which thou ledest me a smooth and easy one, by removing obstructions, sufferings, and trials.

10. פִּי. The reason of this appeal to God's righteousness against his enemies; *for they are wicked and malignant*. פִּי § 258. b, see on Gen. 40:8. בְּפִיָּהוּ § 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. קְבָרָה, 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. הַחֲלִיקֵיהֶם : *they make smooth their tongue*, use fair and flattering speeches, to cloak their mischievous designs.

11. הַחֲטִי־אֲשָׁמָה, not in the sense of אֲשָׁמָה or אֲשָׁמָה *destroy*; אֲשָׁמָה means, *to be guilty*, Hi. *make guilty*, cause them to be recognized as such, treat them as such by inflicting deserved punishment. יִפְּלוּ, 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 יִפְּלוּ can be used in this sense. Better, *let them fall*, i. e. perish, יִפְּלוּ in causal sense, *in consequence of, by means of*. בְּרַב, prep. may have its local sense *in*, or its instrumental sense *by*.

12. הוֹשִׁיעֵנִי § 255. 1. הִתְרַצְּתָה *rejoice in thee*, in their relation to thee and in the blessings consequent upon it. : שְׁמֵי. The name of God expresses that which is known of him; it is the sum of his manifested attributes.

13. קִי. The reason of their exultation. מִצִּיָּק, indef. It may be taken individually or collectively. מִצִּיָּקָה, the large shield, covering the entire person, different from מִצִּיָּקָה; § 245. 5. d, *as a shield* protects, or *as with a shield*. מִצִּיָּקָה § 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, 32, 38, 51, 102, 130, 143. The period in David's life when it was written cannot be determined.

1. $\text{חַיִּי הַיְּמֵי־הַזֵּה}$ *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. $\text{אַל־תִּבְרַח־בְּאַף־יְהוָה}$, 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. $\text{יְהוָה־בְּרַח־בְּאַף־יְהוָה}$, the rebuke of God, not uttered in words, but shown by his dealings, the inflections of his providence.

3. $\text{אֲנִי־כַּמְּדֵי־בָּרֶךְ}$ § 141. 3. $\text{אֲנִי־כַּמְּדֵי־בָּרֶךְ}$, 3 pers. Pual pret., *I am one who has drooped*, § 279. *a*, or abbreviated from כַּמְּדֵי־בָּרֶךְ , either a verbal adj. or a Pual part. with נ 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. $\text{אֲנִי־כַּמְּדֵי־בָּרֶךְ}$ *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. $\text{אֲנִי־כַּמְּדֵי־בָּרֶךְ}$. Both body (בָּרֶךְ) and soul were affected by this terror.

7. *I am already weary*, and if matters continue so, *I will make my bed swim*. $\text{לַיְלָה־כָּל־לַיְלָה}$ *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. $\text{אֲנִי־כַּמְּדֵי־בָּרֶךְ}$ refers to the dimness of the eye produced by physical exhaustion or mental suffering. $\text{אֲנִי־כַּמְּדֵי־בָּרֶךְ}$, 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. $\text{אֲנִי־כַּמְּדֵי־בָּרֶךְ}$, their plans for his

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

11. בְּשֹׁמֵר , they shall be brought to shame by the frustration of their plans. בְּיָדַי , by a divine retaliation they shall suffer the very thing which they have inflicted upon him, vs. 3. 4. בְּשֹׁמֵר , 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. רִגְזָה § 193. 2, is supposed by some to characterize the style of composition. רָגַז = רָגַז to celebrate, hence 'a song,' or רָגַז 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; רָגַז 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. עַל־דְּבָרֵי , not = עַל־דְּבָרֵי concerning the affair of, i. e. concerning, but concerning the words of. In vs. 4-6 the Psalmist clears himself of a slanderous charge. שֵׁנִי , 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. הַיְשִׁיעַ denotes enlargement, positive salvation, הַצִּיל 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. הִרְבֵּה *rend as a lion*, the most formidable and savage beast of prey, *my soul*, because the life was the object of attack. שִׁבְרֵי *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. אִם may refer back to the title, 'the words of Cush,' or to what follows, and is more fully explained in the next verse. בְּכַפְיִי *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 וְעַתָּה with הַיְשִׁיעַ , not with הַצִּיל 'him who treated me ill.' הַצִּילֵנִי , Eng. Ver. makes Vav adversative and the clause parenthetic. More recent interpreters regard Vav as copulative, and render וְעַתָּה *to spoil*, a sense which nowhere else occurs in the verb, but is justified by its derivative הִלְבִּיחַ *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. הִרְבֵּה § 60. 2. a. The future has a jussive sense, as is shown by the following וְשָׁב and וְשָׁבַר . 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. וְשָׁבַר , complete, helpless, and contemptuous destruction, as of something vile and worthless. וְהִרְבֵּה *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 nonourable 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

mor 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. יְיָ אֱלֹהֵי , 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. אֱלֹהִים דֹּשֵׁן *God judges*, does justice to *the righteous*, or, *God is a righteous judge*. $\text{אֵתֵּן$ predicate, and לֵאֲרִיב subject, *God is angry every day*, or the former might qualify לֵאֲרִיב , if the prose usage of this word be insisted on, see on Nah. 1 : 2, and $\text{אֱלֹהִים אֲרִיבִים}$ be the subject, *God is a God who is angry every day*.

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

14. אֲרִיבֵי אֲרִיבֵי 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. אֲרִיבֵי *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. אֲרִיבֵי 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. **קַנְיָהִים**, by some derived from **קַנְיָה** 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 **קַנְיָה**, 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. **אֲשֶׁר-לַיהוָה** § 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. **אֲשֶׁר-לַיהוָה**, 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. **אֲשֶׁר-לַיהוָה** § 132. 1. This word has greatly embarrassed interpreters. Some make it 3 f. pret. for **אֲשֶׁר-לַיהוָה**, as **אֲשֶׁר-לַיהוָה** 2 Sam. 22:41 for **אֲשֶׁר-לַיהוָה**, 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 **אֲשֶׁר**, 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. **אֲשֶׁר-לַיהוָה** for **אֲשֶׁר-לַיהוָה** or **אֲשֶׁר-לַיהוָה**, as **אֲשֶׁר-לַיהוָה** Gen. 46:3 for **אֲשֶׁר-לַיהוָה** § 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. **אֲשֶׁר-לַיהוָה**, 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. **אֲשֶׁר**, 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 **עָרַב**, however, does not properly mean 'praise,' though Gesenius incorrectly attributes this meaning to it here and in a few other passages.

4. **אֲזַנְיָתָי** § 183. c, figure from human organs of construction. **לִבִּי** § 247. **בְּיָמָי** § 86. b (2 m. s.).

5. **וְיָשַׁב**, 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. **וְיָשַׁב** § 265. a. **מְעַט** 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. **כָּל**, 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, **בְּצִוְיָו** for **בְּצִוְיָו**, or as it is once written, **בְּצִוְיָו**, and **שָׂרָיו** for **שָׂרָיו**; also one word of rare occurrence, **אֲזַנְיָתָי**, equivalent in sense to the more usual and prosaic **בְּקָרִי**. 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. **לְבָרִי** cannot agree with **רָבִי**, 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. $\text{לְ-לִי אֲנִי הַיְדֹם}$. 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. יְהוָה , see on Nah. 1 : 2. That God was *his God* was itself a plea why he should be heard. לְ-יְהוָה § 231. 4. *a.* יְהוָה , for which $\sigma\alpha\beta\alpha\chi\theta\alpha\upsilon\iota$, יְהוָה Matt. 27 : 46 is the Chaldee equivalent. יְהוָה may agree directly with the subject of the preceding verb, or the interrogation may be repeated, 'why art thou *far*, etc.' יְהוָה , coördinate with the preceding noun and governed by the same preposition, יְהוָה ; 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. $\psi\dot{\iota}\kappa\lambda$. 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. $\kappa\psi\dot{\iota}\iota$ *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. $\kappa\psi\dot{\iota}\iota$, despicable and helpless, liable to be crushed. Comp. Isa. 41 : 14, 49 : 7, 53 : 3.

8. $\psi\dot{\iota}\kappa\lambda$, these gestures of derision are expressly mentioned in the narrative of the crucifixion, Mat. 27 : 39, Mark 15 : 29.

9. $\kappa\psi\dot{\iota}\iota$, 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. $\psi\dot{\iota}\kappa\lambda$, 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. $\psi\dot{\iota}\kappa\lambda$. The taunt was just. They may well say, God has delighted in me, *for thy kind care was bestowed upon me from my birth*. $\psi\dot{\iota}\kappa\lambda$ § 157. 1, *thou art my breaking forth*, i. e. the one who brought me forth. $\psi\dot{\iota}\kappa\lambda$, giving me ground for trust, before I was capable of its conscious exercise, by thy gracious dealings with me.

11. $\psi\dot{\iota}\kappa\lambda$, 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 $\psi\dot{\iota}\kappa\lambda$ is coördinate with the first, and both are dependent on $\psi\dot{\iota}\kappa\lambda$.

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. $\psi\dot{\iota}\kappa\lambda$, 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. כָּרִי, the proof that he is, as he has just declared, at the very point of death. הָרַקְיָנִי § 275. 2 or § 277. כְּאַרְיֵי 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 כָּאֲרֵי as a plur. part. from כָּרַר, 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 א from the plural ending, § 199. b. An inconsiderable number of manuscripts read כָּאֲרֵי or כָּרִי *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 כָּאֲרֵי 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 כָּאֲרֵי, and the K'thiv חַבְרֵי. 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. הָרַקְיָנִי, not his bones but his foes. הָרַקְיָנִי, see on Gen. 44 : 34, *gaze at me*, feast themselves with the spectacle of my misery.

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

20. הָאֲנָחִי § 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. *נִסְתִּי*, poetic individualization of deadly hostile weapons. *נִסְתִּי*, 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. *וְיִהְיֶינָה*, shown by the parallel expression *נִסְתִּי* 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. *רָחֵם* for *רָחַמְתִּים*, 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 *וְיִשְׁעֵי*. *וְיִשְׁעֵי*, 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. *סַפְּדָה* 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. *שָׁמַעַךְ* § 92. c.

26. *מִן־מִיָּדְךָ* from with thee, not merely respecting thee, but derived from thee. *וְיִרְאֶינִי*, change of person, § 279.

27. *וְיִשְׂמְעֶנּוּ*, 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. *וְיִשְׂמְעֶנּוּ*, 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. *זָכְרֵנִי* remember the evidence now afforded of Jehovah's grace to his suffering servant, or remember God himself, whom the heathen have forgotten, 9 : 18. *בְּלֹ-אִשְׁמֹתָיו*, see on 2 : 8. *בְּלֹ-אִשְׁמֹתָיו*, 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. יְהוָה , the pronoun is often omitted even before participles, when the subject can be readily supplied from the context, § 243. 1.

30. יְהוָה , 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. זרעך *seed*, the descendants of those just spoken of, or posterity in general. יְסָדָהּ *it shall be related of the Lord to the next generation*; the LXX connect the following יְסָדָהּ 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. יְהוָה , 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. לִמְנוּחֵי , 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 יְרֵדוֹת 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. בְּרֵךְ is governed by שָׁמַיְךָ , not by אֲמַר , which is forbidden by the accents. אֲמַר may govern מַעֲשֵׂי , or it may stand absolutely, *I am saying* : my works are or let them be for the king, or respecting the king. לְשׁוֹנִי § 247. זַבַּח my tongue is, or may it be the pen, etc., i. e. rapidly record the language of my thoughts.

3. קָרַח קָרַח 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. סִמְרָרָה, הִשְׁפִּיפָה. A like formation from נָפַח = נָפַח § 168, would yield נִפְחָה, comp. the related adjective נִפְחָה. The first Yodh then receives Kamets Hhatuph as the vowel of the passive reduplicated species, § 93. *a*, and the second Yodh a pretonic Kamets, § 64. 2, lest in its weakness its sound might be entirely lost. The ascription of superhuman beauty to an earthly monarch would be gross flattery. נִפְחָה § 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. נִפְחָה 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. הִתְחַזֵּק § 274. 2. *e*, in the royal dignity thus securely girt about him he should press on to valiant deeds and victories. הִתְחַזֵּק, either *pass on, press through, or prosper*; if the latter, it will qualify the following verb, § 269. *a*. הִתְחַזֵּק, either in the military chariot or on the war horse, Hab. 3 : 8, Rev. 19 : 11. הִתְחַזֵּק § 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. הִתְחַזֵּק, 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. וְיִצְחָק § 266. 1.

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

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

12. **וַיִּתְחַנֵּן** and *let the king desire*, equivalent to, so that he may desire. **וַיִּתְחַנֵּן** § 201. 2, comp. Gen. 39 : 2. **וַיִּתְחַנֵּן** § 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-צֵיִר**, not a vocative, *O daughter of Tyre*, as some have rendered it, on the hypothesis that the Psalm celebrates the marriage of Solomon with a Tyrian princess, or still more extravagant and incredible, that of Ahab with Jezebel, who was of the royal house of Zidon, 1 Kin. 16 : 31. Daughter of Tyre, like daughter of Zion, daughter of Babylon, daughter of Egypt, is a personification of its inhabitants, and is here the subject of the following verb which agrees with it as a collective in the plural, § 275. 2 ; the same verb is to be supplied to **וְצֵיִר**. 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, **וְצֵיִר**, 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. **וְלִרְקִמֶיהָ**, for sense of prep. see on Gen. 2 : 18. **וְלִרְקִמֶיהָ** § 65. *a*, suf. is masc. referring to the king.

17. His sons shall replace or eclipse his ancestors, be kings as they had been, and more illustrious, inasmuch as he would partition his wide empire among them, comp. 2 Sam. 8 : 18, 1 Kin. 4 : 7, 2 Chron. 11 : 28. **וְלִרְקִמֶיהָ**, 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. **וְלִרְקִמֶיהָ** *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. מִלְּבָבָי, prep. as in רָדָה 3 : 1, *by Solomon*, lit. 'belonging to Solomon' as its author. דְּבַר־מִשְׁפָּטֶיךָ, 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. רַחֵם 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. מֶלֶךְ־בְּרִיָּה § 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. רַחֵם, the form of petition is exchanged for that of confident assertion. מַצְרִיִּים *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. :צַדִּיקִים *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. אֶשְׂרָף belongs to both clauses of the verse, and is qualified by :הַרְוֵנוּ § 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. **יָשַׁט** *judge, do justice to.* **בְּנֵי אֲבִיּוֹן** *sons of the needy, not merely poor, but born in poverty, and therefore without rich and influential friends.*

5. **יְיָ אֱלֹהֵינוּ**, *suf. refers to God, who is addressed ver. 1, while the king is spoken of throughout in the third person. The unending prevalence of piety shall be the result of this righteous reign, of course implying the perpetuity of the reign itself.* **עַד-שֶׁמֶשׁ** *with the sun, as long as it exists, comp. Dan. 3 : 33.* **וְעַד-יָרֵחַ** *before the moon, as long as it is present and shines upon them.* **דְּיוֹר הַדְּיוֹרִים**, 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 **דָּר דָּר** Ex. 3 : 15, Prov. 27 : 24, or the more usual **דְּיוֹר גְּדוֹר** § 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. **וְיָרֵד** § 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 **גִּזְרֵי-בָרְזַל**, rude and barbarous tribes, shall own his sway. **וְעָפְרָה גְּלִלְתָּהּ**, 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. **וְיָשֻׁבוּ**, see on Isa. 40 : 15. **וְיָשֻׁבוּ**, the same phrase is used of the payment of tribute, 2 Kin. 17 : 3; the same verb with **וְיָשֻׁבוּ**, 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. **וְיָשֻׁבוּ** 1 Kin. 10 : 1.

11. **וְיָשֻׁבוּ**, see on 45 : 12.

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

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

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

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

20. אֲרִיִּי § 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* (אֲרִיִּי 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. וְיָשֵׁב. 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. **וְיָרֵם**, figure of complete subjugation, comp. 1 Kin. 5 : 17 (Eng. Ver. 3), Josh. 10 : 24.

2. **מַטֵּה** *the rod*, as an instrument of chastisement, or as others suppose, in the sense of **שֶׁבֶט** 'sceptre,' though **מַטֵּה** 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. **וְיֵצֵא** *send forth* on its errand of judgment from Zion the centre and seat of the theocracy; others, *stretch forth*, as 1 Sam. 14 : 27. **וְיֵצֵא**, the command implies that there is nothing to prevent his doing as he is enjoined.

3. The instruments of his victories. **וְיֵצֵאוּ** *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. **וְיֵצֵאוּ** *day of thy power*, when it is exerted, or *of thy host*, the marshaling of thy forces. **וְיֵצֵאוּ** *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 **וְיֵצֵאוּ** has the same sense as the phrase here used (**וְיֵצֵאוּ** as in **וְיֵצֵאוּ** Ps. 45 : 15). **וְיֵצֵאוּ** *from the womb of morning*, from which the dew is poetically represented as born; others take the prep. in its comparative sense, § 260, *more than the womb*. **וְיֵצֵאוּ**, 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. נִשְׁבַּע , the solemnity of such an oath implies not only its inviolable truth, but the superlative importance of the subject. $\text{לֹא יִשְׁכַּח$, it is an oath that he never will recall. $\text{בְּמִנְהַג$ § 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. אֲדֹנָי § 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. יָחַד , 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 הַגּוֹיִם 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 $\text{מְלֵא$ 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; אֶרֶץ רְחֹבָה might then be rendered *the wide earth*, as $\text{תְּהוֹמוֹת רְחֹבָה}$, 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. תִּקְרָא § 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. גְּלִי-אֶרֶץ § 238. 1. *a*, see on Ps. 1 : 3, Gen. 41 : 1 ; we speak in the same sense of houses being *on* the street. בְּיַתֵּי *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. תִּרְנָה § 97. 1, § 136. 1.

4. אִי-עֵינִים § 207. 2. *e*.

5. פְּתִיחַים § 208. 3. *d*. : לֵב may denote the intellectual faculty, *cause your heart to understand*, or better, as parallel to עֲרֵפָה, *intelligence*, that which is rational and sensible, which men are exhorted to *perceive or attend to*.

10. וְאֵל § 264, qualifies the verb understood.

13. עֲנִיָּה § 166. 2.

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

21. שֵׁן 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. נִבְרָרְךָ § 207. 2. *b*.

25. פְּתִיחַים § 263. 1. *b*.

35. מִנְצָאֵי, K'thibh plur., inasmuch as the preceding singular is to be taken distributively, § 275. 6 ; the K'ri substitutes מְצָא.

JOB. CHAPTER III.

2. וְגִיָּךְ, 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. יָדָע, without the article because it is in the construct before a relative clause with the relative omitted, § 255. 2. אֲנִי § 35. 1. אָמַר § 285. 3, it is a more natural construction, as well as more poetical, to read 'which said,' than 'in which one said.' וְנִבְרָא, 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. אֲדַע חֹשֶׁךְ be darkness, i. e. be no day at all. חֹשֶׁךְ אֲדַע seek it, to bring it out of this darkness into which he had wished it converted. אֲדַע 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. אֲדַע occurs only in this place, though common in Arabic.

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

6. *וְיָמָיו* § 109. 2, § 172. 4, Kal apoc. fut. of *יָרָה* 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 *יָרָה* from *יָרָה*. *מִכְּסֵּפֶר* 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. *וְיָרָה* 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. *בְּסִטְמִי* my womb, that which bare me. *וְיָסְתֶר*, 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 *וְיָסְתֶר*, *וְיָסְתֶר*, and the preterite *וְיָסְתֶר*.

13. *וְיָסְתֶר* for depends on the implied wish that he had been suffered to perish uncared for. *וְיָסְתֶר* 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. *וְיָסְתֶר* 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. *וְיָסְתֶר*, 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. וְקָטְרוּ § 271. 1, § 273. 1.

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

18. אֲנִי § 122. 1.

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

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

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

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

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

8. The preterite **נָרַר** describes what God has already done; the future **יִשַׁר** 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. **תְּהַשְׁבֵּנִי** § 105. e.

16. **הִנְיָהּ, אָחַזְתִּיךָ** § 263. 1, futures relative to the preceding pret. **קָרָאתִי**, *I called, he would not answer, I had to supplicate.*

17. **רָחַמִי** *my breath*, others, *my spirit*, as excited and querulous. **רָחַמְךָ**, pret. § 34, *has become strange*, offensive; there is no need of assuming a new root, or that the word is used in another than its proper Hebrew sense. **רָחַמְתִּי** might be Kal pret. of **רָחַן** 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 **רָחַן** 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 **תִּי**, 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. **תִּקְרָאֵנִי**, 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. **תִּקְרָאֵנִי**, the plur. verb shows that the sing. subject must be understood as a collective.

20. **תִּקְרָאֵנִי**, not an infin. from **קָרַר** with *the baring of my teeth*, i. e. denuded of the gums, which were wasted by disease, but as in the previous part of the 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. **תִּקְרָאֵנִי**, 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. קִי־יִתֵּן *who will give*, an idiomatic mode of expressing a wish, *O that*, see on Ps. 4 : 7. לְפָנַי , 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. וְיָדָע , pron. emphatic, § 243. 1; Vav connects it with ver. 22, the intervening verses being parenthetic, 'You persecute me relentlessly, as though I were a friendless, heaven-forsaken man, and yet I know, if you do not, that my Avenger lives.' וְיָדָע § 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. אַחֲרָיִךְ *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. עַל־עָפָר , 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. אֲשֶׁר־יִהְיֶה , 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 בְּרִי־יָדָע *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. $\text{וְיֵצֵא־מִבְּשָׂרִי}$ *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 לְפָנָי § 243. 1, I, the very person whom you think abandoned of God. לְפָנָי *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 הַיְיָ § 254. 2. *a. Marg. see on בְּרֵאשִׁית 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. חֲשֵׁרִיךְ § 246. 1. *a*.
4. Marg. see on Gen. 44 : 10
5. חוֹלְתָה, const. of source, § 254. 7.
7. אִם- in an oath has a negative sense, see on Gen. 42 : 15.
12. חֲזָאִירִי, 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. קִרִּי § 195. 1, are *blossoms*, i. e. in blossom. קִרִּי K'ri, לִבִּי K'thibh, § 220. 1. *b* (2 per.).
14. Marg. see on Judg. 13 : 17.

THE END.