

12 10 000

Library of The Theological Seminary

PRINCETON · NEW JERSEY



From the Library of
Benjamin Breckinridge Warfield

134571

.019

1877

SCC #12,913

Δ

HEBREW CHRESTOMATHY;

OR,

Benj B Wanfree
February 1872

LESSONS

IN

READING AND WRITING HEBREW.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

NEW YORK :
JOHN WILEY & SON,
15 ASTOR PLACE.
- 1872.

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

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, *ye* (masc.) *have killed* consists of *קטל*, the ground form of the Kal pret. § 82. 1 and *הם* abridged from 2 m. pl. pron. *הם* § 85. 1. *a* (1), the former losing its pretonic Kamets in the combination § 85. 2. *a* (4). And *they* (masc.) *will kill* consists of *י* from 3 m. pron. *היא* § 85. 1. *a* (2), which before a vowelless letter becomes *י* § 85. 2. *a* (1), and *קטל* 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 *יה* § 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 Halm, 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.

CONTENTS.

PART I.—ANALYSIS AND TRANSLATION.

	Page.	Page.
GRAMMATICAL EXERCISES,	1.	
VOCABULARY,		57
I. THE CREATION AND FALL, Gen. 1-3.	Text 9.	Notes 66
II. THE LIFE OF JOSEPH, Gen. 37, 39-46: 7.	" 12.	" 97
III. THE TEN COMMANDMENTS, Ex. 20: 1-21.	" 24.	" 118
IV. THE LIFE OF SAMSON, Judg. 13-16.	" 25.	" 121
V. DAVID AND GOLIATH, 1 Sam. 17.	" 30.	" 130
VI. THE PROPHET ELIJAH, 1 Kings 17-19.	" 32.	" 133
VII. THE CONFESSION OF THE LEVITES, Neh. 9.	" 37.	" 136
VIII. JUDAH COMFORTED, Isa. 40-42.	" 39.	" 137
IX. MESSIAH'S HUMILIATION AND GLORY, Isa. 53.	" 42.	" 167
X. THE RESTORATION OF ISRAEL, Ezek. 37.	" 43.	" 175
XI. THE PROPHECY OF OBADIAH.	" 44.	" 177
XII. THE PROPHECY OF NAHUM.	" 45.	" 189
XIII. TWELVE SELECT PSALMS, Ps. 1-8, 22, 45, 72, 110.	" 47.	" 209
XIV. THE EXHORTATION OF WISDOM, Prov. 8.	" 52.	" 253
XV. JOB'S COMPLAINT AND TRIUMPH, Job 3, 19.	" 53.	" 253
XVI. THE KING AND HIS BRIDE, Sol. Song 1, 2.	" 54.	" 260

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, נָשָׂא, נָשָׂא, גָּשָׂו, יִקְשֹׁן, בָּאֵשׁ, עָשָׂה,
זָשָׂה, קָשָׂט, שָׁאֵי, שָׁבָן.

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

בָּאֵר, לְאֹדֶי, הָאֶכְפֵּסָה, הַלְכִיָּא, אֲוִיל, אֲוֹן, אִיחֹן, הַזָּה, לוֹ, וַיִּשָׂר,
הַזָּהֵל, נָאִיָּה, עָוֹן, שִׁיר, לְאֹמֵר, עֹלָה, תָּנָה, פָּנִי, זֶה, הָוִי, אֲוִסִירֹם,
מִלְכָּה, מִלְכָּה, אֲנָהֵר, אֲנָאֵר, יִרְאוּ, חָטָא, גָּנָא.

KAMETS AND KAMETS HHATUPH § 19. 2.

לְקָם, מְלָכִים, דְּבָקָה, דָּת, פָּרָשׁ, פְּקָדֵנִי, נְהָרִי, שְׁכָנָה, שָׁמָה, וּבָחוּם.

יִקְטִיל, יִקְטַל (2), אֶתְקַטֵּל, נִתְקַטֵּל, תִּתְקַטְּלָה (2), תִּקְטִילי, יִקְטֵל.
 יִתְקַטֵּל, תִּקְטִיל (2), תִּתְקַטְּלִי, תִּקְטִילי, אֶקְטֵל, תִּקְטְלוּ, יִקְטִילוּ.

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.

קטלתו (3), תקטלו (5), קטלנה (2), נקטלהם, הקטלו (2), הקטלתו (4),
 יקטיל, התקטלו, התקטלנה, התקטלתו (2), קטול (2), הקטלה, אקטיל,
 הקטלתם (2), הקטל (8), יתקטל, התקטל (4), יקטילו, הקטילה, הקטלו,
 הקטלנה (12), קטלנו (3), תקטל (10), מקטל (3), הקטילו (2), התקטלה,
 נקטיל, תתקטל (2), התקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5),
 אקטל (5), אתקטל, תקטילי, נקטלת (2), תקטלו (5), נתקטל, מתקטל,
 תקטילו, התקטלתם, הקטלנה (2), נקטלו, קטלתו (3), יקטל (5), נקטל (7),
 התקטלנה (2), התקטלו (2), הקטלנו (2), נקטלתו, קטלו (2), נקטלתו,
 קטלתו (6), יקטלו (5), הקטילי, הקטלתו (2), יתקטלו, קטל (11),
 קטלה (3), נקטלנו, הקטלתו (2), קטלתם (3), יתקטלו, התקטלתו,
 התקטלו, תקטיל (2), התקטלתו, התקטילי.

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., רָשָׁיוּ or רִשְׁיוּ.

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

3. When the final radical is ן or ה 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., הִשְׁפִּיחֵי for הִשְׁפִּיחֵי.

נִסְגָּר, הִבְדִּילוּ, דְּבַקְתֶּם, הִתְקַדַּשׁ, וּמְשָׁל, וּבְדָל, שָׁפֹן, תִּלְבֹּשׁ, תִּשְׁפִּילוּ,
 וְשָׂרְצוּ, רִמְשׁ, הַשְׁבִּיחַ, שְׁמֹר, הִדְבַּקְתִּי, מְקַדַּשׁ, לְבוּשׁ, נִכְבְּשָׁה, אֲמַטִּיר,
 תִּפְרָחוּ, תִּלְבְּשׁוּ, קִדַּשְׁתֶּם, הִבְדִּילָהּ, שְׁמֹרְנוּ, מְדַבֵּק, וּקְדַשׁוּ, תִּלְבְּשֵׁנָה,

הַקָּדֵשׁ, הַשְּׂבִיל, הַשְּׂמֹרֶה, שְׂפָתַי, מְשַׁלֵּחַ, תְּסַגֵּר, הַתְּקַדְּשׁוּ, כִּבְשׁ,
הַשְּׂבִיחַ, סָגַרְהוּ, הַסְּגֹרֶה, וּכְבֹּשׁ, וַתְּקַדְּשׁוּ, תִּשְׂבְּחָה, וַקְּדֹשׁ,
מִמְטִיר, הַקְּדִלִי, נִבְלֵל, הַשְּׂבָחִים, וַקְּדֹשׁ, אֲשַׁתְּמַר, הַמְּשַׁל, סָגַרְהוּ, אֲקַדֵּשׁ,
שְׂבִיל, נִשְׂבַּחְתִּי, וּשְׂבִיחֵי, סָגַרְתָּ, 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 *n* § 88.

מְשַׁל, שְׂכֹן: שְׂבַחְתָּ, דִּבַּקְתָּ, נִשְׂמַרְוֶה לְבָשָׂתָּ: הַקְּדֵשׁנוּ, שְׂמַרְתִּי:
הַתְּקַדְּשׁוּ, קַדְּשׁוּ, מְשַׁלְּךָ, וּשְׂמַרְךָ, תִּמְשַׁלְּךָ, אֲשַׁכְּרְךָ, וַקְּדֹשׁ, תִּדְבַּק,
תִּלְבָּשׁוּ, יִדְבַּקוּ: וּשְׂבַחְתִּי: וּסְגַרְתִּי: וַקְּדֵשׁוּ: תִּדְבַּקְיוּ, תִּשְׂמְרוּ, הַשְּׂמֹר.

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.

וַשְׂרֹץ, וּכְבַשְׁתִּי, וְהִבְדַּלְתָּ, וַיִּקְדַּשְׁתִּי, וַיִּמְטֵר, וַיִּשְׂבַּחְתָּ, וַיִּקְדְּשׁוּ, וַיִּדְבַּק,
תִּשְׂבֵּל, אֲשַׁכְּלָה, נִסְגַּרְהוּ, וְאֲשַׁתְּמַרְהוּ, שְׂמַרְהוּ.

9. PARADIGM OF קָטַל WITH SUFFIXES.

קָטַלְתִּי, קָטַלְתָּ, קָטַלְתָּם, קָטַלְתִּיהָ, קָטַלְתִּים (2), קָטַלְתָּהּ, קָטַלְתָּהּ,
קָטַלְתִּים, קָטַלְתִּיהוּ, קָטַלְתִּיהוּ, הַקָּטַלְתִּי, קָטַלְתִּי (2), וַקָּטַלְתָּהּ,

ותאמרו, בעמרו, עזב, ואמר, תעבדונו, ואכלונו: עזבה, ובעמדה,
אעמדה, תאכל, תחמד.

12. PE GUTTURAL VERBS WITH SUFFIXES.

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

עזביו, ואכלתם, אהמתם, ונהפכתה, בעבדתך: עזבתה, אמרתם,
העבדתיה, האכלנו, ואכליה, בעזביו, תעבדום, והעמדתיה, בעזבתה,
אכלתיו, עזבתיו: עבדתה, האמירנה, אכלתה, העבדתני, הפכתי, האכילתה,
בעזבתה, אכלני, אכלתה, עבדתה, עזבתים, עמרו.

13. AYIN GUTTURAL VERBS.

צעקה, נאחב, פרנתי, צעקתה, וינאלו, והתפרדו, גרש, ויצעקו,
ויצעקו, ברבו, גרשת, תבלנה, צעקו, וברכתם, ויגרש, מתבלנה,
מצעק, ונאל, מפד, גרשו, ברוד, ורחם, ופרדו, הפרד, תאהבו,
אבהכה.

פרנתי, גרשתיו, אהבתה, ברכתכם, הפרדו, וגרשום, גאלתה, פרנתי,
ברכתיה, אהבם, אגרשנו, ונאהבה, ונאלנה, אנאלם, אהבתה, גרשנו.

14. LAMEDH GUTTURAL VERBS.

וזרעתם, שלחתיו, ויצמת, השמע, ותפקתה, פקתו, זרע, משלח,
שמעתה, ותשלחיו, זרעי, אצמיח, שמעת, פקח, תשלחתה, שלח,
שמעו, השליח, אפקח, נשלוח, וזרע, ושמע, תשמעו, ושלחה,
ראשמעה.

שלחה, שמעה, תשמעוה, שלחתו, והצמיחה, שמעו, אשמיעה,
שלח, אשלחת, השמיעו, השמיעו.

15. PE NUN VERBS.

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

ויפח, אפח, תפלה, תשעי, ונקה, ויעי, תפח, תפח, נגשתם, הפח,
ויעי, ותפח, הפחתם, נגיד, מגש, גשת, קחו, תלו, לקחו, ונגע,

וַיִּגְדַּר, הַפְעֵת, הַגִּישׁוּ, וְהַגְדִּיף, גָּע, לְקַחְנוּ, נָתַתְּ, נָשַׁל, תָּת, הַתְנַפֵּל,
 וַיִּקְנְעוּ, נָפַח, נָטְעוּ, רָתַן.
 וְהַפְלִיחוּ, הַגִּירָה, נִטְעָתִים, קָתְחוּ, וְטָעוּ, אֶתְנָה, נְגִידָיו, וַחֲטָאָה,
 וְקָחוּם, קָחְנוּ, תָּנְחוּ, תָּלַם, תְּנַחֵף, תְּהַלֵּם, נְתַחֲנוּ, וְנִתְחִיחוּ.

16. AYIN DOUBLED VERBS.

1. The addition of suffixes causes the insertion of Daghesh-forte in a final contracted consonant; and the consequent shifting of the accent occasions the rejection of pretonic Kamets or 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, גִּלּוֹתָיו, וְסִבְתָּם, תָּחוּן, אָאָר, תְּסַבֵּינָה, וַיִּקְדְּוּ, אָרְרוּ, גָּל, הִחַל,
 חִרְעוּ, הִסְבֵּת, הִרְעַ, תָּחַל, נָסַב, וְתַחֲלִינָה, וְהִסְבַּ, הִחַל, סָבַר, וְגָל,
 וְנָסַבוּ, אָרוּ, וְסָפּוּ, יָחוּן, מִתְגַּלְל, הַתְחַנְּפָתִי, הַתְמַהֲמְחוּ, תְּסוּבָב,
 תִּסָּב, הַחֲלוּ, נָסַב הַתְגַּלֵּל, אֶקְדַּר, יָחוּן, הִסְבַּר, מְהַמְהִמָּה, וְנָסַב,
 וְגָל, וְתָחַל, נָסַבָה, יוֹאָר:
 תִּזְנוּ, וְנִלְגְּלוּהוּ, סָבְבִים, סָבְבוּ, הַתְחַנְּנוּ, הַתְמַהֲמְמוּ, יִחְזָנּוּ, וְסָפְחוּ,
 תְּסוּבְבוּ, תִּזְנוּ, תְּנִינִי, וְהִזְדָּה, תְּחַנְּנִים, וְסוּבְבוּ, וְנִסְבְּנוּ, וְסָפְפוּ.

17. PE YODH VERBS.

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

וַלָּךְ, תְּשַׁבַּר, לָדַת, נִיַּצַּר, הִדְרֵעַת, הַשִּׁיבוּ, יוֹצֵר, נָשַׁב, תִּלְכְּנָה, נוֹדַע,
 תִּקְלַד וְהַיִּשְׁבָּתָם, תִּישָׁן, לָכְנָה, יִדְרִיעוּ, אֲשַׁב, הוֹלִיף, תִּקְדְּעוּ, תִּלְכָּה,
 אוֹלִיד הָעִי, שָׁב, מִיִּשׁוּב, לָכַת, יִשָּׁן, תִּדְרִיעוּ, וַלְכִין: וַלָּךְ.
 הוֹלִיכֶם, וְהַיִּשְׁבְּתִיךָ, יוֹדְעִם, דָּעוּ, וְתוֹשְׁבוּהוּ, וַצְּחִיחָה, יִדְרִיעוּ,
 שְׁבַתְכֶם, לְכִין.

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, רִיבוּ, נָחַתִי, שָׁבָה, שָׁמְתָם, וְהַבְּרִאוּ, הוֹנֵחַ, הִמְתּוּ, וְבִרָא,

האירח, תשוב, אמות, תמונתו, תשובה, נקשיתו, השב, הברשות, השיבו, נאיר, שובר, שיתו, קמקה, ישום, נשוב, מות, יומות, משוב, ועלפה, ממותת, פא, שובב, תשובין, נקסה, נלקם.
 תשיגו, שזיה, המיתם, הבראותיהו, וקומה, השיבו, נמיתם, אמתתו, הביאכם, שמני, השבתיה, הביאכם, שובי.

19. LAMEDH ALEPH VERBS.

נקראו, קראתי, תפא, קראת, תמצא, קרא, נשא, מלא, ותחפא, הוציא, נלאו, אקרא, ברא, נמצאת, תקראנה, תמצאו, תצאו, נמצא, מצא, צאי, קרא, קראה, מלאכם, תחבא, תדשא, הוצאתי, השאת, קראת.
 תחביאני, בראני, מצאתם, וייראני, קראתיה, השיאני, וקראת, קראתי, הוצאתיה, הביאני, קראני.

20. LAMEDH HE VERBS.

בני, פתחתם, הלינו, הרבית, צויתו, הגלית, עשיתו, נראי, נהית, תרבי, ופלה, תשקינו, וקרו, אראת, וצלה, ירדו, נתראת, תהינה, נעלה, ראית, בנות, רדה, משקה, נראת, פרו, הגלות, עשה, נגלה, ורבו, גל, הרב, ותרא, ויצו, ורבו.
 עשה, צותה, הגלם, ראני, הגלותני, נשקני, ויראני, וצוה, תכפה, רגלם, נאראת, השקני, תראני, תצגם, אשקה, הגלותי, הותקם.

21. PROMISCUOUS EXAMPLES.

גית, נלשב, נשב: יושב, ויושב, השובו, השיבו, נשבו, שבו, שבו, רב, רב, רבית, ורבית, פאה, ראה, ישב, יפל, יש, חי, צו, קחי, חני, בני, פאנו, בני, תגידו, תנעו, נסב, נרע, נשע, נסו, נראה, נמות, הומות, הישבתם, יושב (2).

SELECTIONS FROM THE OLD TESTAMENT.

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

CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הַיְהִיָה תֵהוֹ
- 3 וְבַהֲיוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
- 4 אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר וְפִיטוֹב וַיִּבְרָא
- ה 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 מִבְּדִיל בֵּין מַיִם לְמַיִם: וַנִּגַּשׁ אֱלֹהִים אֶת־הָרְקִיעַ
- וַיִּבְרָא בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מִעַל לְרְקִיעַ
- 8 וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לְרְקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:
- 9 פ וַיֹּאמֶר אֱלֹהִים וַיְהִי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֵלֶימָקוֹם אֶחָד
- י וַתִּרְאָה הַיַּבְשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וְלַמַּקְוֵה הַמַּיִם
- 11 קָרָא מַיִם וַיִּבְרָא אֱלֹהִים פִּיטוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
- דְּשָׂא עֵשֶׂב מִזִּרְעַת זָרַע עֵץ פֶּרִי עֵשֶׂה פֶרִי לְמִינֵהוּ אֲשֶׁר זֶרְעוֹבוּ
- 12 עַל־הָאָרֶץ וַיְהִי־כֵן: וַתִּבְרָא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזִּרְעַת זָרַע לְמִינֵהוּ
- 13 וַעֲנַן עֲשָׂה־חֶרֶב אֲשֶׁר זֶרְעוֹבוּ לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים פִּיטוֹב: וַיְהִי־עֶרֶב
- 14 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאוֹרַת בְּרָקִיעַ
- הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאוֹת וּלְמוֹעֲדִים וּלְיוֹמִים
- טו וְשָׁנִים: וְהָיוּ לְמְאוֹרַת בְּרָקִיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ וַיְהִי־כֵן:
- 16 וַנִּגַּשׁ אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרַת הַגְּדֹלִים אֶת־הַמְּאוֹר הַגָּדֹל לְמַמְשֶׁלֶת
- 17 הַיּוֹם וְאֶת־הַמְּאוֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
- 18 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ: וְלַמַּשֶּׁל בְּיוֹם וּבַלַּיְלָה
- 19 וְלַהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּבְרָא אֱלֹהִים פִּיטוֹב: וַיְהִי־עֶרֶב
- כ וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים וְשַׂרְעוּ הַמַּיִם שָׂרָעַ
- 21 נִגַּשׁ תִּיָּה וְעוֹף יְעוֹפֶה עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
- אֱלֹהִים אֶת־הַתַּיִטוֹס הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת אֲשֶׁר
- שָׂרְעוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים פִּיטוֹב:
- 22 וַיִּבְרָא אֹתָם אֱלֹהִים לְאֹמֶר פָּרוּ וּרְבוּ וּמְלָאוּ אֶת־הַמַּיִם בַּחַיָּוִים

23 והַיְהוֹה נָרַב בְּאַרְצָךְ: וַיַּהֲרִיעֲרֵב וַיַּהֲרִיבְקָר לְיוֹם הַמִּישֵׁי: פ וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וּבְחַיֵּי אָרֶץ
 לְמִינָהּ וַיַּהֲרִיבֶנּוּ: וַיַּעַשׂ אֱלֹהִים אֶת־חַלְתַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה כח
 לְמִינָהּ וְאֶת פְּלִרְמֵשׁ הָאֲדָמָה לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר
 26 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרֵהוּ בְדִגְתַּת הַיָּם וּבְעֵינֵי
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הַרְמֵשׁ הַרְמֵשׁ עַל־הָאָרֶץ: וַיִּבְרָא
 אֱלֹהִים, אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 28 בָּרָא אֹתָם: וַיְבָרַךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
 וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבִשְׁוּהָ וּרְדוּ בָהֶּנּוּ הַיָּם וּבְעֵינֵי הַיָּם וּבְכָל־חַיֵּי
 29 הַרְמֵשׁוֹת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה לָקַחְתִּי לָכֶם אֶת־כָּל־עֵשֶׂב
 זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הַיֵּצֵן אֲשֶׁר־כָּפוּ פְּרִיעֵן זֶרַע
 זֶרַע לָכֶם וַיְהִי לְאֹכְלָהּ: וּלְכָל־חַיֵּי הָאָרֶץ וּלְכָל־עֵינֵי הַשָּׁמַיִם וּלְכָל־
 30 חַיֵּי עַל־הָאָרֶץ אֲשֶׁר־כָּפוּ נֶפֶשׁ חַיָּה אֶת־כָּל־יִרְקַע עֵשֶׂב לְאֹכְלָהּ וַיַּהֲרִיבֶנּוּ:
 31 וַיִּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיַּהֲרִיעֲרֵב וַיַּהֲרִיבֶנּוּ
 בְקָר לְיוֹם הַשְּׁשִׁי: פ

CHAPTER II. ב

2 וּכְכֹל הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיְבָרַךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שְׁבַת מְכַל־
 4 מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת וַיְהִי אֱלֹהִים אָרֶץ וְשָׁמַיִם: וְכָל־ שֵׁיט
 הַשָּׁמַיִם טָרַם וַיְהִי בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרַם וַצְמַח כָּל־ לֵא הַמַּטְוִר
 6 וַיְהִי אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֶחָד לְעַבְדֵי אֶת־הָאֲדָמָה: וְאֵד נַעֲלָה
 7 מִן־הָאָרֶץ וַהֲשִׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּזְעַר וַיְהוֹה אֱלֹהִים אֶת־
 8 הָאָדָם עַל־ מִן־הָאֲדָמָה וַיַּפֵּחַ בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 9 לְנֶפֶשׁ חַיָּה: וַיִּשַׁע וַיְהִי אֱלֹהִים גֵּן בְּעֵדֵן מִקֶּדֶם וַיִּשֶׂם שֵׁם אֶת־
 10 הָאָדָם אֲשֶׁר יָצָר: וַיַּצְמַח וַיְהוֹה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נְהַמֵּד
 לְמַרְאֵה טוֹב לְמַאֲכָל וְעֵץ הַחַיַּיִם בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרַע:
 11 וַיְהִי יָצָא מִלְּחֵן לַחֲשִׁקוֹת אֶת־הֵן וּמִשֵּׁם יַפְּוֹד וַיְהִי לְאַרְבַּעַת
 12 רְאשִׁים: שֵׁם הָאֶחָד פִּישֹׁן הוּא הַסֹּבֵב אֶת כָּל־הָאָרֶץ הַתּוֹלֵה
 אֲשֶׁר־שֵׁם הַזֶּהָב: וְהָיָב הָאָרֶץ הוּא טוֹב שֵׁם הַבְּלֵלָה וְאָבֵן הַשֵּׁהָם:

13 וְשֵׁם־הַנְּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוּבָב אֶת פְּלִאָרְץ כּוּשׁ׃ וְשֵׁם־הַנְּהָר
 14 הַשְּׁלִישִׁי חֲדָקִל הוּא הַהֲלֹף קִרְמַת אֲשׁוּר וְהַנְּהָר הַרְבִּיעִי הוּא פָּרָת׃
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגִן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיֹּצֵא יְהוָה אֱלֹהִים עֲלֵהָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכַל תֹּאכַל׃ וּמֵעֵץ
 17 הַדְּעִלַּת טִיב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְנוּם אֲכַלְהָ מִמֶּנּוּ מוֹת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טִיב הָיִיתָ הָאָדָם לְבַדְּךָ אֶעֱשֶׂה־לְּךָ עֵזֶר
 19 כְּנֶגְדְּךָ׃ וַיִּצַּר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כְּלִי־חַיִּת הַשָּׂדֶה וְאֵת כְּלֵי־עוֹף
 הַשָּׁמַיִם וַיְבִא אֵלֵיהֶם לְרֹאשׁוֹת מֵהַיִּקְרָאֵלָיו וְכֹל אֲשֶׁר יִקְרָאֵלָיו הָאָדָם
 כ נֶפֶשׁ חַיָּה הִיא הוּא שְׁמִי׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיִּפֹּל יְהוָה
 אֱלֹהִים׃ מִרְחֵמָה עֲלֵהָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעָתָיו וַיִּסְגֶּר בָּשָׂר
 22 מִתְּתֻבָּה׃ וַיִּבְּן יְהוָה אֱלֹהִים׃ אֶת־הַצֵּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 וַיְבָאָהּ אֵלֵיהֶם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָשָׂם מֵעַצְמִי וּבָשָׂר
 24 מִבָּשָׂרִי לְזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לְקָחָהּ־זֹאת׃ עַל־כֵּן יַעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
 צֶרֶפְיִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָרְפְּשׁוּ׃

CHAPTER III. ג

א וַהֲנִחֹשׁ הָיָה עֲרִים מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֱלֹהֵי־הָאִשָּׁה זֹאת כִּירְאָמֶר אֱלֹהִים לֹא תֹאכְלֶנּוּ מִכֹּל עֵץ הַגָּן׃ וְתֹאמֶר
 3 הָאִשָּׁה אֵלֵיהֶנֶּחֱשׁ מִפְּרִי עֵץ־הַגָּן נֹאכַל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תַעֲשׂוּ בּוֹ פְּדוּת־מָתוּן׃ וַיֹּאמֶר
 ה הַנְּחָשׁ אֵלֵי־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן׃ כִּי יָדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶּם
 6 מִמֶּנּוּ וַיִּנְחָקוּ עֵינֵיכֶם וְהָיִיתֶם כַּאֱלֹהִים יוֹדְעֵי טוֹב וְרָע׃ וַתֵּרָא הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תֹאנֶה־הִיא לְעֵינֵים וַיִּחְמַד הָעֵץ לְהַשְׁכִּיל
 7 וַתִּקַּח מִפְּרִיָו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפְּסַחְנָה עֵינֵי
 שְׁנֵיהֶם וַיִּדְעוּ כִּי עֲרִוּם הֵם וַיִּתְפָּרוּ עֲלֵהּ תֵּאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגָלוֹת׃
 8 וַיִּשְׁמְעֵי אֶזְדָּקִיל יְהוָה אֱלֹהִים מִתְּהִלָּהּ בְּגֶן לְרִיחַ הַיּוֹם וַיִּתְּחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּיֹדֶף עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה
 - אֱלֹהִים אֵלֵי־הָאָדָם וַיֹּאמֶר לִי אַיְכָּה׃ וַיֹּאמֶר אֶת־קִלְהָ שְׁמִעְתִּי בְּגֶן
 11 וְאִירָא כִּירְעִירָם אֲנִי וְאַחַבָּא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירָם אָתָּה
 12 הַמִּדְּהֵץ אֲשֶׁר אֵייתִיךָ לְבַלְתִּי אֲכַל־מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתתה עמדי הוא נתתה לי מן־הקץ ואכל: ויאמר
 יהוה אלהים לאשה מה־זאת עשית ונתאמר האשה הנחש השיאני
 14 ואכל: ויאמר יהוה אלהים, אלי־הנחש כי עשית זאת ארור אתה
 מכל־הבהמה ומכל־החיה על־גחלתך תלך ועפר תאכל כל־ימי
 תיך: ואיכה, אשית בינך ובין האשה ובין זרעך וזרעה
 15 היא ושיפתך ראש ואטה תשיפנו עקב: ס אלי־האשה אמר
 הרבה ארבה עבוכך וחרונך בעשב תלכי בגים ואלי־אישך תשוקהך
 16 והיא ומשל־בך: ס ולאתם אמר כי שמעתם לקול אשה ונתאכל
 מן־הקץ אשר צויתיך לאמר לא תאכל ממנו ארורה האדמה
 17 בעבוךך בעבונך תאכלנה כל ימי תיך: וקוץ ודבדר תצמיח לך
 18 ואכלת את־עשב השדה: בזעת אפך תאכל לֶחֶם עד שיבך אל־
 19 האדמה כי ממנה לקחת פיר־עפר אתה ואלי־עפר תשוב: ויכרא כ
 האדם שם אשתו חיה כי היא היתה אם כל־חי: ונעשׂ יהוה
 20 אלהים לאדם ולאשתו פתחת עיר ונלבשתם: פ ויאמר
 21 יהוה אלהים הן האדם הוה פאחד ממנו לדעת טוב ורע ועתה
 22 סוד־שגה רדו ולקח גם מעץ החיים ואכל ותי לעלם: וישלחהו
 23 והוה אלהים מונ־ערו לעבד את־האדמה אשר לקח משם: ויגרש
 24 את־האדם וישכן מקדם לגן־עדן את־הפרגים ואת להט החרב
 המתהפכת לשמר את־דרכך עץ החיים:

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

CHAPTER XXXVII. לו

- 2 וישב יעקב בארץ מגורי אביו בארץ כנען: אלה, תלכות יעקב
 יוסף גדש־בעשרה שנה הוה רעה את־אחיו בצאן והיא נער את־
 בני בלחה וא־דבני זלפה נשי אביו ויבא יוסף את־דבתם רעה
 3 אלי־אביהם: וישראל אהב את־יוסף מכל־בָּנָיו כִּי־בְדָזְקָתוֹ הוּא לוֹ
 4 ועשה לוֹ כְּתוֹב פְּסִים: וימצא אחיו כִּי־אִתּוֹ אֶהָב אֲבִיהֶם מִכָּל־אֲחָיו
 5 וישנא אחיו ולא יכלו דברו לשלם: ויחלם יוסף חלום ויגד לאחיו
 6 ויוספו עוד שנא אתו: ויאמר אלהים שְׁמַעֲנִי לֵאמֹר הִנֵּה אֲשֶׁר
 7 חלמתי: והנה אֲנִי מֵאֲלֵמִים אֲלֵמִים בְּתוֹךְ הַשָּׁדָה וְהִנֵּה קָמָה
 אֲלֵמְתִי וְנִסְתַּבְּחָה וְהִנֵּה תִסְבְּרֶנּוּ אֲלֵמְתוֹכֶם וְתִשְׁתַּחֲוּוּ לְאֵלֵמְתִי:
 8 ויאמרו לוֹ אֲחָיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם־דָּמְשׁוֹל תִּמְשָׁל בָּנוּ וַיֹּסְפוּ

8 עוד שָׁנָא אֹתוֹ עַל־הַלְמָתוֹ וְעַל־דְּבָרָיו: וַיַּחַלֵּם עוֹד הַלָּלוֹם אֶת־ר
 וַיִּסְפֹּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה הַלְמָתִי הַלָּלוֹם עוֹד וְהִנֵּה הַשְּׂמֵשׁ
 , וְהִנֵּה נֹאחַד עָשׂוּ כִּי־כֹבָדִים מִשְׁתַּחֲוִים לִי: וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־אָחָיו
 וַיַּעֲרֹבוּ אָבִיו וַיֹּאמֶר לוֹ מֶה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הַבּוֹא בָּבוֹא
 11 אֵיל וְאִמָּה וְאֶחָיָה לְהִשְׁתַּחֲוֹת לְךָ אֶרְצָה: וַיִּקְנֹא־יָבֹו אֶחָיו וְאָבִיו
 12 שָׂמַר אֶת־הַדְּבָר: וַיִּלְכֹּד אֶחָיו לְרַעוֹת אֶת־צֹאן אָבִיהֶם בְּשֶׂכֶם: וַיֹּאמֶר
 13 יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אֶחָיָה רָעִים בְּשֶׂכֶם לְכֹה וְאֶשְׁלַחְךָ אֲלֵיהֶם
 14 וַיֹּאמֶר לוֹ הַגִּידִי: וַיֹּאמֶר לוֹ לֵךְ־נָא רֵאֵה אֶת־שָׁלוֹם אֶחָיָה וְאֶת־שָׁלוֹם
 ט הַצֹּאן וְהַשְּׂבִי דָבָר וְנִשְׁלַחְתְּהִי מִמֶּמֶק חֲבוֹרוֹן וַיָּבֹא שְׂכָמָה: וַיִּמְצָאֵהוּ
 16 אִישׁ וְהִנֵּה חֲטֵה בַשֶּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מִה־תִּבְבַּקֶּשׁ: וַיֹּאמֶר
 17 אֶת־דָּאֵהִי אֲנִכִי מִבְּקֵשׁ הַיְהִידֶה־נָּא לִי אִרְפָּה הֵם רָעִים: וַיֹּאמֶר הָאִישׁ
 נָסְעִי מִזֶּה כִּי שְׂמַעְתִּי אֲמָרִים נִלְכָה דַחְרִיָּה וַיִּלְכֹּד יוֹסֵף אֶת־ר אֶחָיו
 18 וַיִּמְצָאֵם בַּדְּחַן: וַיִּרְאֵי אֹתוֹ מִרְחֹק וַיִּבְטְּרֻם יִקְרַב אֲלֵיהֶם וַיִּתְנַבְּלוּ
 19 אֹתוֹ לַחֲמִיתוֹ: וַיֹּאמְרוּ אִישׁ אֶל־אָחָיו הִנֵּה בְּעַל הַחֲלָמוֹת הַלְזָה בָּא:
 כ וַעֲתָה , לָכֵי וַנְּהַרְחֵהוּ וַנִּשְׁלַכְהוּ בְּאֶחַד הַבְּרוֹת וְאֲמַרְנוּ הִנֵּה רָעָה
 21 אֲכַלְתָּהוּ וַנִּרְאָה מִה־יְהִיֵּהוּ הַלְמָתוֹ: וַיִּשְׁמַע רְאוּבֵן וַיַּצִּילְהוּ מִיָּדָם
 22 וַיֹּאמֶר לֹא נַפְשִׁי נִפְשׁ: וַיֹּאמֶר אֲלֵיהֶם , רְאוּבֵן אֶל־תִּשְׁפְּסוּ־דָם הַשְּׁלִיכִי
 אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְנָד אֶל־תִּשְׁלַחְוִי־בּוֹ לְמִעַן הַצִּיל
 23 אֹתוֹ מִיָּדָם לְהַשִּׁיבּוֹ אֶל־אָבִיו: וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אָחָיו
 24 וַיִּכְשׁוּטוּ אֶת־יוֹסֵף אֶת־דַּפְתָּנָתוֹ אֶת־דַּפְתָּנַת הַפַּסִּים אֲשֶׁר עָלָיו: וַיִּקְדּוּ־הוּ
 כה וַיִּשְׁלַכֵּי אֹתוֹ הַבְּרָה וְהַבּוֹר רַק אֵין בּוֹ מַיִם: וַיַּשְׁבֵּה לְאַכְלִי־לָחֶם
 - וַיִּשְׂאֵי עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֲרִתַת יִשְׁמַעֲאֵלִים בָּאָה מִגְּלָעַד וְהַמְלִיחֶם
 26 נְשָׂאִים נִכְאֹת וַעֲרִי וְלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיִמָה: וַיֹּאמֶר וְהִידָה
 27 אֶל־אָחָיו מִה־בְּצַע כִּי נִהַרְג אֶת־אָחָיוֹ וְכַסְנוּ אֶת־דָּמוֹ: לָכֵי וַנִּמְכְּרֵנוּ
 לְיִשְׁמַעֲאֵלִים וַיִּדְנֹו אֶל־תִּהְיִי־בּוֹ כִּי־אָחָיוֹ בְּשָׂרְנוּ הִיא וַיִּשְׁמַעִי אֶחָיו:
 28 וַנַּעֲבֹרוּ אֲנָשִׁים מִדְּנִים סְחָרִים וַיִּמְשְׁכֵי וַיַּעֲלֵו אֶת־יוֹסֵף מִן־הַבּוֹר
 וַיִּמְכְּרוּ אֶת־יוֹסֵף לְיִשְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף
 29 מִצְרָיִמָה: וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־
 ל בְּגָדָיו: וַיָּשָׁב אֶל־אָחָיו וַיֹּאמֶר הִנֵּלֵד אֵילָנִי וְאֲנִי אֵנָה אֲנִירְבָּא:
 31 וַיִּקְחֵי אֶת־דַּפְתָּנַת יוֹסֵף וַיִּשְׁחַטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַדַּפְתָּנַת בָּדָם:
 32 וַיִּשְׁלַחֵי אֶת־דַּפְתָּנַת הַפַּסִּים וַיָּבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מִצְאָנוּ
 33 הַכְּרִיָּנָה הַזֹּתָנַת בְּנֶה, הוּא אִם־לֹא: וַיִּמְיַחַה וַיֹּאמֶר פְּתַנַת בְּנֵי הִנֵּה

רעה אכלתהו טרף טרף יוסף: ויזקקו בגב שמתיו ויגשם שק 34
 במתניו ויחאבל על-בניו ימים רבים: ויקמי' כל-בניו וכל-בנותיו לה
 לנהמו וימאן להתנחם ויאמר פיראד אל-בניו אכל שאלה ויבדק
 אתו אביו: והמדלים מכרו אתו אל-מצרים לפוטפח סרים פרעה 36
 שר הטבחים: פ

CHAPTER XXXIX. לב

ויוסף הינד מצרומח ויקנהו פוטפח סרים פרעה שר הטבחים א
 איש מצרי מנד הישמעאלים אשר הורדהו שמה: ויהי יהודה את- 2
 יוסף ויהי איש מצליח ויהי בבית אהנו המצרי: וירא אדניו כי 3
 יהיה אתו וכל אשר-הוא עשה יהיה מצליח בידו: וימצא יוסף 4
 תן בעינו וישרת אתו ויפקדהו על-ביתו וכל-ישראלו נתן בידו:
 ויהי מאז הפקדה אתו בביתו ועל כל-אשר נשלו ויבדקו יהודה ה
 אדפית המצרי בגלל יוסף ויהי ברפת יהודה בכל-אשר נשלו בבית
 ובשדה: ויעזב כל-אשר-לו בנד יוסף ולא-נדע אתו מאומה כי 6
 אסיהלחם אשר-הוא אוכל ויהי יוסף אפהתאר ויפח מראה: ויהי 7
 אחר הדברים האלה ותשא אשת-אדניו את-עיניה אל-יוסף ותאמר
 שכבה עמי: וימאן ויאמר אל-אשת אדניו תן אדני לא-נדע אתי 8
 מה-בבית וכל אשר-נשלו נתן בידו: אילני גדול בבית הזה ממני 9
 ולא-חשף ממני מאומה כי אסיהתק באשר את-אשתו ואיש אשה
 הדעה הגדלה הזאת והטאתי לאלהים: ויהי כדברה אל-יוסף נום 10
 לום ולא-שמע אליה לשקב אצלה להנות עמה: ויהי פהיום הזה 11
 ויבא הביתה לעשות מלאכתו ואין איש מאנשי הבית שם בבית:
 ותחפשהו בגדו לאמר שכבה עמי ויעזב בגדו בידו ויגס ויגא 12
 החוצה: ויהי פראותה פירעזב בגדו בידה ויגס החוצה: ותקרא 13
 לאנשי ביתה ותאמר להם לאמר ראי הביא לנו איש עברי לצחק 14
 בני בא אלי לשקב עמי ואקרא בקול גדול: ויהי כשמלו פרהרימתי 15
 קולי ואקרא ויעזב בגדו אצלי ויגס ויגא החוצה: ותפת בגדו 16
 אצלה עדיבוא אדניו אל-ביתו: ותדבר אליו פדברים האלה לאמר 17
 בא אלי העבד העברי אשר-הבאת לנו לצחק בי: ויהי פהרימי קולי 18
 ואקרא ויעזב בגדו 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 מקום =

21 אֲשֶׁר-אֶסְכְּרוּ הַמֶּלֶךְ אֲסִירִים וַיְהִי-שָׁם בְּבֵית הַסֵּהַר: וַיְהִי יְהוָה אִתּוֹ
 22 יוֹסֵף וַיְהִי אֵלָיו חֶסֶד וַיִּתֵּן חַזֵּן בְּעֵינָיו שֶׁר בְּיַתְדֵי הַסֵּהַר: וַיִּתֵּן שֶׁר בֵּית-
 הַסֵּהַר בְּיַד-יוֹסֵף אֵת כָּל-זָאֲוָה אֲשֶׁר בְּבֵית הַסֵּהַר וְאֵת כָּל-אֲשֶׁר
 23 עֲשִׂים שָׁם הֵיא הָיָה עֹשֶׂה: אֵין שֶׁר בְּיַתְדֵי הַסֵּהַר רָאָה אֶת-כָּל-
 מְאוּמָה בְּיָדוֹ כַּאֲשֶׁר יְהוָה אִתּוֹ וְאֲשֶׁר-הוּא עֹשֶׂה יְהוָה מֵצִלִּים: פ

CHAPTER XL. מ

א וַיְהִי אַחֵר הַדְּבָרִים הַאֵלֶּה חָטָא מִשְׁקָה מֶלֶךְ-מִצְרַיִם וְהֵאֱפֶה לְאֲדֹנָיָהּ
 2 לְמֶלֶךְ מִצְרַיִם: וַיִּקְצַף פְּרַעֲהַ עַל שְׁנֵי סְרִיסָיו עַל שֶׁר הַמְּשָׁקִים וְעַל
 3 שֶׁר הָאֲפִסִּים: וַיִּתֵּן אֹתָם בְּמִשְׁמַר בֵּית שֶׁר הַטְּבָחִים אֶל-בֵּית הַסֵּהַר
 4 מְקִים אֲשֶׁר יוֹסֵף אֲסִיר שָׁם: וַיִּפְקֹד שֶׁר הַטְּבָחִים אֶת-יוֹסֵף אֹתָם
 5 וַיְשַׁרְתּוּ אֹתָם וַיְהִיו יָמִים בְּמִשְׁמַר: וַיַּחְלְמוּ הַלַּיִם שְׁנֵיהֶם אִישׁ
 6 חֲלֹמוֹ בַּלַּיְלָה אַחַד אִישׁ כַּפְתָּרוֹן חֲלֹמוֹ הַמְּשָׁקָה וְהֵאֱפֶה אֲשֶׁר לְמֶלֶךְ
 7 מִצְרַיִם אֲשֶׁר אֲסִירִים בְּבֵית הַסֵּהַר: וַיָּבֵא אֲלֵיהֶם יוֹסֵף בְּבֹקֶר וַיִּרְא
 8 אֹתָם וְהֵגִם זַעֲפִים: וַיִּשְׂאֵל אֶת-סְרִיסָיו פְּרַעֲהַ אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית
 9 - אֲדֹנָיו לֵאמֹר מִדּוּעַ פָּנִיכֶם רָעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו הַלֹּם חֲלֹמוֹ
 10 וּפְתַר אֵין אִתִּי וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לְאֵלֹהִים פְּתוּרִים סִפְרוּ-נָא
 11 לִי: וַיִּסְפְּר שׁוּרֵי-הַמְּשָׁקִים אֶת-חֲלֹמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בְּהַלְוִי וְהִנֵּה-
 12 גִּפְן לְפָנַי: וּבִגְשֵׁן שְׁלֹשָׁה שָׁרִיגִם וְהוּא כַּפְרָחַת עֲלֵתָה נֹצֵה הַבְּשִׁילִי
 13 - אֲשֶׁר-כִּלְתִּיהָ עֲנָבִים: וְכִי־ס פְּרַעֲהַ בְּיָדִי וְאֶקַּח אֶת-הָעֲנָבִים וְאֲשַׁחַט
 14 אֹתָם אֶל-כִּי־ס פְּרַעֲהַ וְאֶתֵּן אֶת-הַכִּי־ס עֲלֶיךָ פְּרַעֲהַ: וַיֹּאמֶר לוֹ יוֹסֵף
 15 זֶה פְתָרְנִי שְׁלֹשַׁת הַשָּׁרָגִים שְׁלֹשַׁת יָמִים הֵם: בְּעֵד , שְׁלֹשַׁת יָמִים
 16 וְשָׂא פְרַעֲהַ אֶת-רֹאשָׁהּ וְהִשְׁיבָהּ עַל-פְּנֵיהָ וְנָתַתְּ כִּי־ס-פְּרַעֲהַ בְּיָדוֹ
 17 כַּמְּשַׁפֵּט הָרֹאשׁוֹן אֲשֶׁר הָיִית מִשְׁקָהוּ: כִּי אִם-זָכַרְתִּי אִתְּךָ כַּאֲשֶׁר
 18 יִיטַב לְךָ וְעָשִׂיתָ-נָא עִמָּדִי חֶסֶד וְהִזְכַּרְתִּי לְךָ אֶל-פְּרַעֲהַ וְהוֹצֵאתָנִי מִן-
 19 הַבֵּית הַזֶּה: כִּי-גָלַב גְּזֻלְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם-פֹּה לֹא-עָשִׂיתִי מְאוּמָה
 20 - כִּי-שָׂמִי אֹתִי בְבוֹר: וַיִּרְא שׁוּרֵי-הָאֲפִסִּים כִּי-טוֹב פְּתָר וַיֹּאמֶר אֶל-יוֹסֵף
 21 אֶהְ-אֲנִי בַחְלוּמֵי וְהִנֵּה שְׁלֹשָׁה סְלֵי חֲרִי עֲלֵי-רֹאשִׁי: וּבִסֵּל הָעֵצוֹן מִכָּל
 22 מֵאֵבֶל פְּרַעֲהַ מַעֲשֶׂה אִשָּׁה וְהֵלֹךְ אֵכֵל אֹתָם מִדְּהַסֵּל מֵעַל רֹאשִׁי:
 23 וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְתָרְנִי שְׁלֹשַׁת הַסְּלָיִם שְׁלֹשַׁת יָמִים הֵם:
 24 בְּעֵד , שְׁלֹשַׁת יָמִים וְשָׂא פְרַעֲהַ אֶת-רֹאשָׁהּ מֵעֲלֵיהָ וְהִלָּה אֹתָהּ
 25 עַל-עֵץ וְאֵכֵל הָעֵדָה אֶת-בְּשָׂרָהּ מֵעֲלֵיהָ: וַיְהִי , בַּיּוֹם הַשְּׁלִישִׁי לֹם

הִלַּחַת אֶת־פְּרֻעָה וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו וַיִּשָּׂא אֶת־רֹאשׁוֹ שׁוֹר הַמִּשְׁקָיִם
 21 וְאֶת־רֹאשׁ שׁוֹר הָאֵפִים בְּהוֹף עַבְדָּיו: וַיָּשָׁב אֶת־שׁוֹר הַמִּשְׁקָיִם עַל־
 22 מִשְׁקָהוּ וַיִּתֵּן הַכֹּס עַל־קַף פְּרֻעָה: וְאֵת שׁוֹר הָאֵפִים תָּלַה כְּאֲשֶׁר
 23 פָּתַר לָהֶם יוֹסֵף: וְלֹא־זָכַר שׁוֹר־הַמִּשְׁקָיִם אֶת־יוֹסֵף וַיִּשְׁפָּתְהוּ:

CHAPTER XLI. מא

וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרֻעָה הָלַם וַהֲפָה עֹמֵד עַל־הַיָּאֵר: וַהֲפָה א
 2 מִן־הַיָּאֵר עֵלֹת שֶׁבַע פְּרוֹת יְפוֹת מֵרֹאשׁ וּבְרִיאֹת בָּשׂוֹר וַתַּרְעִינָה בָּאָהוּ:
 3 וַהֲפָה שֶׁבַע פְּרוֹת אַחֲרוֹת עֵלֹת אַחֲרֵיהֶן מִן־הַיָּאֵר רְעוֹת מֵרֹאשׁ
 4 וַתִּקְוֹת בָּשׂוֹר וַתַּעֲמִדְנָה אֶצֶל חֲפָרוֹת עַל־שֹׁפֵת הַיָּאֵר: וַתֹּאכְלֶנָּה
 5 הַפְּרוֹת רְעוֹת הַמֵּרְאֶה וַתִּקַּת הַבָּשׂוֹר אֵת שֶׁבַע הַפְּרוֹת יְפוֹת הַמֵּרְאֶה
 6 וַתַּבְרִיאֵת וַיִּיקֶץ פְּרֻעָה: וַיִּישָׁן וַיַּחֲלֹם שְׁנֵית וַהֲפָה וְשֶׁבַע שְׁבָלִים
 7 עֵלִית בְּקֶנֶה אֶחָד בְּרִיאֹת וְטָבוֹת: וַהֲפָה שֶׁבַע שְׁבָלִים דְּקוֹת וְשָׂדוּפֹת
 8 קָרִים אֲמִחוֹת אַחֲרֵיהֶן: וַתִּבְלַעְנָה הַשְּׁבָלִים הַדְּקוֹת אֵת שֶׁבַע הַשְּׁבָלִים
 9 הַבְּרִיאֹת וַתַּמְלֵאֵת וַיִּיקֶץ פְּרֻעָה וַהֲפָה חֲלוֹם: וַיְהִי בַּבֹּקֶר וַתַּפְּעֶם
 10 רִחְוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חֲרָטְמֵי־מִצְרַיִם וְאֶת־כָּל־חַקְמֵיהֶם וַיִּסְפֹּר
 11 פְּרֻעָה לָהֶם אֶת־חֲלֹמוֹ וַאֲיֵן־פֹּתֵר אוֹתָם לְפְרֻעָה: וַיַּדְבֵּר שׁוֹר הַמִּשְׁקָיִם
 12 אֶת־פְּרֻעָה לֵאמֹר אֶת־חֲטָאֵי אֲנִי מִזְכִּיר הַיּוֹם: פְּרֻעָה קָצָה עַל־עַבְדָּיו
 13 וַיִּתֵּן אֹתִי בְּמִשְׁמֵר בֵּית שׁוֹר הַשְּׁבָוִים אֹתִי וְאֵת שׁוֹר הָאֵפִים:
 14 וַתַּחֲלֵמָה חֲלוֹם בְּלִילָה אֶחָד אֲנִי וַחֲוָא אִישׁ כְּפִתְרוֹן חֲלֹמוֹ חֲלָמְנִי:
 15 וְשֵׁם אֹתִי נָעַר עַבְדִּי עָבַד לְשׁוֹר הַשְּׁבָוִים וַיִּסְפֹּרֵנוּ וַיַּפְתֵּר־לָנוּ אֶת־
 16 חֲלָמְתֵינוּ אִישׁ כְּחֲלֹמוֹ פָּתַר: וַיְהִי כְּאֲשֶׁר פָּתַר־לָנוּ כֵּן הִנֵּה אֹתִי
 17 הַשִּׁיב עַל־פְּנֵי וְאֹתוֹ תִּלַּח: וַיִּשְׁלַח פְּרֻעָה וַיִּקְרָא אֶת־יוֹסֵף וַיַּרְצֵהוּ
 18 מִן־הַבּוֹר וַיַּגִּילֵה וַיַּחֲבֹק שְׁמֵלְתֵיו וַיָּבֵא אֶל־פְּרֻעָה: וַיֹּאמֶר פְּרֻעָה
 19 אֶל־יוֹסֵף חֲלוֹם חֲלָמְתִי וַפְתֹּר אֵין אֹתוֹ וְאֲנִי שֹׁמֵעַתִּי עֲלֶיךָ לֵאמֹר
 20 תִּשְׁמַע חֲלוֹם לְפִתֹּר אֹתוֹ: וַיַּעַן יוֹסֵף אֶת־פְּרֻעָה לֵאמֹר בְּלַעֲדֵי אֱלֹהִים
 21 נַעַנָה אֶת־שְׁלוֹם פְּרֻעָה: וַיַּדְבֵּר פְּרֻעָה אֶל־יוֹסֵף בְּחֲלָמֵי הַנְּעִי עֹמֵד
 22 עַל־שֹׁפֵת הַיָּאֵר: וַהֲפָה מִן־הַיָּאֵר עֵלֹת שֶׁבַע פְּרוֹת בְּרִיאֹת בָּשׂוֹר
 23 וַיְפוֹת תֵּאֵר וַתַּרְעִינָה בָּאָהוּ: וַהֲפָה שֶׁבַע־פְּרוֹת אַחֲרוֹת עֵלֹת אַחֲרֵיהֶן
 24 דְּפֵלוֹת וְרְעוֹת תֵּאֵר מֵאֵד וַתִּקְוֹת בָּשׂוֹר לֹא־רָאוּתִי כִּהְפָה בְּכָל־אֶרֶץ
 25 מִצְרַיִם לְרַע: וַתֹּאכְלֶנָּה הַפְּרוֹת הַדְּקוֹת וַתִּקְוֹת עַל־שֹׁפֵת הַפְּרוֹת
 26 הַבְּרִיאֹת הַפְּרוֹת: וַתִּבְנֵאֶנָּה אֶל־קַרְנֵינָה וְלֹא נֹדַע כִּי־בָאוּ אֵלֶי
 27 קַרְנֵינָה וּמֵרְאוּתֶהּ נָעַ כְּאֲשֶׁר בְּתַחֲלֵה וַאֲיֵקֶץ: וַאֲרָא בְּחֲלָמֵי וַהֲפָה:

- 23 שִׁבַע שָׁפְלִים עָלֶיךָ בְּקִנְיָה אֶחָד מִלְּאֵת וְטִבּוֹת : וְהִנֵּה שִׁבַע שָׁפְלִים
 24 אֲנִימוֹת דַּקּוֹת שְׁדָפוֹת קָדִים אֲחֵרִיחִים : וְהַבִּלְעָן הַשָּׁפְלִים
 הַדֹּלֵת אֵת שִׁבַע הַשָּׁפְלִים הַטִּבּוֹת וְאָמַר אֶל־הַחַרְטֻמִּים וַאֲיוֹן מִגֵּר
 כֹּה לִי : וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה הַלּוֹם פַּרְעֹה אֶחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים
 26 עָשָׂה הַיָּגֵד לְפַרְעֹה : שִׁבַע פָּרִת הַטִּבָּת שִׁבַע שָׁנִים הִנֵּה וְשִׁבַע הַשָּׁפְלִים
 27 הַטִּבָּת שִׁבַע שָׁנִים הִנֵּה הַלּוֹם אֶחָד הוּא : וְשִׁבַע הַפָּרוֹת הַרְקוֹת
 וְהַרְעֵת הַעֲלֵת אֲחֵרִיחֵן שִׁבַע שָׁנִים הִנֵּה וְשִׁבַע הַשָּׁפְלִים הַרְקוֹת
 28 שְׁדָפוֹת הַקָּדִים יִהְיֶה שִׁבַע שָׁנֵי רָעָב : הוּא הַדָּבָר אֲשֶׁר הַבְּרָתִי אֶל־
 29 פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עָשָׂה הַרְאָה אֶת־פַּרְעֹה : הִנֵּה שִׁבַע שָׁנִים בָּאֵת
 ל שִׁבַע גְּדוֹל בְּכָל־אֶרֶץ מִצְרָיִם : וְקָמוּ שִׁבַע שָׁנֵי רָעָב אֲחֵרִיחֵן וְנִשְׁפַח כָּל־
 31 הַשָּׂדֶה בְּאֶרֶץ מִצְרָיִם וְכָל־הָרֶעֱב אֶת־הָאֶרֶץ : וְלֹא־יִוָּדַע הַשָּׂדֶה בְּאֶרֶץ
 32 מִצְרָיִם הָרֶעֱב הַהוּא אֲחֵרִיחֵן כִּי־קָבַד הוּא מְאֹד : וְעַל הַשָּׁנִים הַהֵלֹם
 אֶל־פַּרְעֹה פַּעַמִּים כִּי־נִכְיַן הַדָּבָר מֵעַם הָאֱלֹהִים וּמִמַּהֲרַת הָאֱלֹהִים לַעֲשׂוֹתוֹ :
 33 וַעֲשֵׂה יְרֵא פַרְעֹה אִישׁ כִּבּוֹן וְחָכָם וַיִּשְׁתַּחֲוֶה עַל־אֶרֶץ מִצְרָיִם : וַעֲשֵׂה
 34 פַרְעֹה וַיַּפְקֵד פַּקְדִים עַל־הָאֶרֶץ וְהַמֶּשֶׁ אֶת־אֶרֶץ מִצְרָיִם בְּשִׁבַע שָׁנֵי
 לֵה הַשָּׂדֶה : וַיִּקְבְּצֵהוּ אֶת־כָּל־אֶכְלֵ הַשָּׁנִים הַטִּבּוֹת הַבָּאֵת הָאֵלֶּה וַיִּצְבְּרֵהוּ
 36 תַּחַת כְּרִפְעֵה אֶכְלֵ בַעֲרֹם וְשִׁמְרוּ : וְהָיָה הָאֶכְלֵ לְפַקְדוֹן לְאֶרֶץ
 לְשִׁבַע שָׁנֵי הָרֶעֱב אֲשֶׁר תִּהְיֶינָה בְּאֶרֶץ מִצְרָיִם וְלֹא־תִכָּרַת הָאֶרֶץ בְּרָעָב :
 37 וַיִּתֵּב הַדָּבָר בְּעֵינָיו פַּרְעֹה וּבְעֵינָיו פְּלִעְבְּדָיו : וַיֹּאמֶר פַּרְעֹה אֶל־עַבְדָּיו
 38 הִנְמַצָּא כֹּה־אִישׁ אֲשֶׁר רֵיחַ אֱלֹהִים בּוֹ : וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף
 39 אֲחֵרֵי הַדָּרִיג אֱלֹהִים אֵי־תָהּ אֶת־כָּל־זֹאת אִי־נִכְוֵן וְחָכָם כְּמוֹה : אֵתֵּל
 41 תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיחֵי וְשֵׁק פְּלִעְמִי רַק הַכֶּסֶף אֲנִיכֵל מִמֶּנּוּ : וַיֹּאמֶר
 42 פַּרְעֹה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֹתָהּ עַל פְּלִאָרֶץ מִצְרָיִם : וְיִסֵּר פַּרְעֹה
 אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי־שֵׁשׁ
 43 וַיַּשֶּׂם רֶבֶד הַזָּהָב עַל־צַוְאָרוֹ : וַיַּרְכֵּב אֹתוֹ בְּמַרְכָּבַת הַמִּשְׁנָה אֲשֶׁר־לוֹ
 44 וַיִּקְרָא לְפָנָיו אַבְרָהָ וְנָתַן אֹתוֹ עַל פְּלִאָרֶץ מִצְרָיִם : וַיֹּאמֶר פַּרְעֹה
 אֶל־יוֹסֵף אָנֹכִי וּבְלַעְדָּיָה לְאִי־רָחִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־
 45 אֶרֶץ מִצְרָיִם : וַיִּקְרָא פַּרְעֹה שְׁמוֹ יוֹסֵף אֲפַנְת פַּעַנְחַ וַיִּתְּנֵהוּ אֶת־אֲסֹנֹת
 46 בַת־פְּטוֹרִי פַרַע פָּחֵן אֵן לְאִשָּׁה וַיִּצְאָ יוֹסֵף עַל־אֶרֶץ מִצְרָיִם : וַיּוֹסֶף
 בְּדֹשְׁלָשִׁים שָׁנָה בְּעַמְדוֹ לִפְנֵי פַרְעֹה מְלִיךְ־מִצְרָיִם וַיִּצְאָ יוֹסֵף מִלִּפְנֵי
 47 פַּרְעֹה וַיַּעֲבֵר בְּכָל־אֶרֶץ מִצְרָיִם : וַתַּעַשׂ הָאֶרֶץ בְּשִׁבַע שָׁנֵי הַשָּׂדֶה
 48 לְקַמָּצִים : וַיִּקְבָּץ אֶת־כָּל־אֶכְלֵ שִׁבַע שָׁנִים אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם
 49 וַיִּתֵּן־אֶכְלֵ בַעֲרֹם אֶכְלֵ שְׁהֵה־הַעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ : וַיִּצְבֹּר
 יוֹסֵף גַּר מְחֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לְסַפֵּר כִּי־אֵין מִסְפָּר :

וְלִיּוֹסֵף וְכָל שְׁנֵי כְּלָיִם בְּטָרִם תָּבוֹא שְׁנַת הָרָעַב אֲשֶׁר יִלְדֶה-לּוֹ אֲסֹתָהּ
 בַּת-פְּטִי פָרַע כִּתָּן אֹזֶן: וַיִּקְרָא יוֹסֵף אֶת-שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי-נִשְׁנִי 51
 אֱלֹהִים אֶת-כְּלַיִמְלִי וְאֵת כְּלַבִּית אָבִי: וְאֵת שֵׁם הַשְּׁנִי קָרָא אֶפְרָיִם 52
 כִּי-הִעֲרַנִּי אֱלֹהִים בְּאָרְץ עֵנִי: וַתִּכְלֶינָה שְׁבַע שְׁנֵי הַשָּׁבַע אֲשֶׁר הָיָה 53
 בְּאָרְץ מִצְרָיִם: וַתַּחֲזִינָה שְׁבַע שְׁנֵי הָרָעַב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי 54
 רָעַב בְּכָל-הָאָרְצוֹת וּבְכָל-אָרְץ מִצְרָיִם הָיָה לֶחֶם: וַתִּרְעַב כָּל-אָרְץ מִצְרָיִם 55
 וַיִּצְעַק הָעָם אֶל-פַּרְעֹה לֵאמֹר פָּרְעֹה לְכָל-מִצְרָיִם לְכוּ אֶל-יוֹסֵף
 אֲשֶׁר-יֹאמַר לָכֵם תַּעֲשׂוּ: וַהֲרַעַב הָיָה עַל כָּל-פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף 56
 אֶת-כָּל-אֲשֶׁר בָּהֶם וַיִּשְׁפֹּר לְמִצְרָיִם וַיַּחֲזֹק הָרַעַב בְּאָרְץ מִצְרָיִם: וְכָל- 57
 הָאָרֶץ בָּאוּ מִצְרָיִמָה לְשֹׁפֵר אֶל-יוֹסֵף כִּי-חָזַק הָרַעַב בְּכָל-הָאָרֶץ:

CHAPTER XLII. מב

וַיִּרְא גַעֲבֹב כִּי יִשְׁשֹׁבֵר בְּמִצְרָיִם וַיֹּאמֶר גַּעֲבֹב לְבָנָיו לָמָּה תִּתְרָאוּ: א
 וַיֹּאמֶר הִנֵּה שְׁמַעְתִּי כִּי יִשְׁשֹׁבֵר בְּמִצְרָיִם רְדוּ-שָׁמָּה וְשִׁבְרוּ-לָנוּ מִשֶּׁם 2
 וְנִחְיֶה וְלֹא נָמוּת: וַיִּרְדּוּ אֶת-יִיֹסֵף עֲשׂוּדָה לְשֹׁבֵר בַּר מִמִּצְרָיִם: 3
 וְאֶת-בְּנֵימִן אָחִי יוֹסֵף לֹא-שָׁלַח גַּעֲבֹב אֶת-דָּאחִיו כִּי אָמַר כִּי-יִקְרָאנִי 4
 אֲסִין: וַיָּבֹאוּ בְּנֵי יִשְׂרָאֵל לְשֹׁבֵר בְּחוּף הַבְּאִים כִּי-הָיָה הָרַעַב בְּאָרְץ 5
 כְּנָעַן: וַיּוֹסֶף הָיָה הַשְּׁלֵיט עַל-הָאָרֶץ הַיָּא הַמִּשְׁפָּר לְכָל-עַם הָאָרֶץ 6
 וַיָּבֹאוּ אָחִי יוֹסֵף וַיִּשְׁתַּחֲוּוּ-לוֹ אַפְסִים אֶרֶצָה: וַיִּרְא יוֹסֵף אֶת-דָּאחִיו 7
 וַיִּבְרַם וַיִּתְנַבֵּר אֵלָיוּם וַיַּדְבֵּר אִתָּם קִשּׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאִין בָּאתֶם
 וַיֹּאמְרוּ מִצְרָיִם כְּנָעַן לְשֹׁבֵר-אֶבֶל: וַיִּבְרַךְ יוֹסֵף אֶת-דָּאחִיו וְהֵם לֹא הִבְרָחוּ: 8
 וַיִּזְכֹּר יוֹסֵף אֵת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְלִים 9
 אַתֶּם לָרְאוֹת אֶת-עֲרֻגַת הָאָרֶץ בָּאתֶם: וַיֹּאמְרוּ אֵלָיו לֹא אֲדָנִי גַעֲבֹדָה 10
 בָּאוּ לְשֹׁבֵר-אֶבֶל: כִּלְנוּ בְּנֵי אִישׁ-אֶחָד נָחֲנוּ בָּנִים אֲנַחְנוּ לֹא-דָחִינוּ 11
 עַבְדֵּי מְרַגְלִים: וַיֹּאמֶר אֲלֵהֶם לֹא כִי-עֲרֻגַת הָאָרֶץ בָּאתֶם לָרְאוֹת: 12
 וַיֹּאמְרוּ שְׁנַיִם עֶשְׂרֵי עַבְדֵּי אֲחִים: אֲנַחְנוּ בְּנֵי אִישׁ-אֶחָד בְּאָרְץ 13
 כְּנָעַן וְהָיָה הַקָּטָן אֶת-אֲבִינוּ הַיּוֹם וְהָאֶחָד אֵינֵנִי: וַיֹּאמֶר אֲלֵהֶם 14
 יוֹסֵף הָיָה אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרַגְלִים אַתֶּם: בְּזֹאת תִּבְחָנוּ הִי 15
 פָּרַעַה אֶם-תִּצְאוּ מִזֶּה כִּי אֶם-בָּבוֹא אֲחִיכֶם הַקָּטָן הִנֵּה: שְׁלַחוּ מִכֶּם 16
 אֶחָד וַיִּקַּח אֶת-אֲחִיכֶם וְאֵתֶם הָאֲסֹרוּ וַיִּבְחָנוּ דְּבַרְיֶכֶם הָאֵמֶת אֲתֶכֶם
 וְאֶם-לֹא הִי פָרַעַה כִּי מְרַגְלִים אַתֶּם: וַיִּאָּסֶף אֲתֶם אֶל-מִשְׁפַּר שְׁלֶשֶׁת 17
 יָמִים: וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיוֹם הַשְּׁלִישִׁי זֹאת עָשׂוּ וַהֲיִי אֶת-הָאֱלֹהִים 18

19 אָנִי וְרָא : אֲסֻפְּנִים אַתֶּם אֲחֵיכֶם אֲחֵד נֶאֱסַר בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם
 כ לָבוּ הִבְיֵאוּ שֹׁבֵר רַעֲבֹן בְּתוֹכְכֶם : וְאַתְּאֲחֵיכֶם הִקְטַן תִּבְיֵאוּ אֵלַי
 21 וְנֶאֱמְרוּ דְבָרֵיכֶם וְלֹא תִמְוָחוּ וּבְעִשְׂוֹתֵיכֶן : וַיֹּאמְרוּ אִישׁ אֶל־אֶחָיו אֲכַל
 אֲשָׁמִים , אֲנִיחָה עַל־אֶחָיו אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְנוּ אֵלֵינוּ
 22 וְלֹא שָׁמַעְנוּ עֲלֵיכֶן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת : וַיִּשֶׁן רְאוּבֵן אֶתֶם
 לֵאמֹר הֲלוֹא אֲמַרְתִּי אֵלֵיכֶם , לֵאמֹר אֶל־תִּחַטְּאוּ בְּיָד וְלֹא שָׁמַעְתֶּם
 23 וְנִסְדַּמְוּ הַנֶּה נִדְרָשׁ : וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הִמְלִיץ
 24 בִּינְתָם : וַיֹּסֵב מֵעֲלֵיהֶם וַיִּבֶךְ וַיִּשָּׁב אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאֵתֶם
 כה אֶת־שִׁמְלוֹן וַיֶּאֱסַר אֹתוֹ לְעֵינֵיהֶם : וַיַּעַר יוֹסֵף וַיִּמְלֵא אֶת־כַּפְּיָהֶם בָּרֶֿ
 וַלְהַשִּׁיב כַּסְפֵיהֶם אִישׁ אֶל־שִׁקּוֹ וְלֵתַת לָהֶם צִדָה לְדַרְךָ וַיַּעַשׂ לָהֶם
 26 כֶּן : וַיִּשְׂאוּ אֶת־שִׁבְרָם עַל־חַמְרֵיהֶם וַיִּגְלוּ מִשֶׁם : וַיִּפְתַּח הָאֲחֵד אֶת־
 27 שִׁקּוֹ לֵתַת מִסְפָּא לְחַמְרוֹ בַּמִּלֹּן וַיִּרְא אֶת־כַּסְפּוֹ וְהִזְהִיחָה בְּפִי
 28 אֲמַתְּהוֹן : וַיֹּאמֶר אֶל־אֶחָיו הִישָׁב כַּסְפִּי וְגַם הַנֶּה בְּאֲמַתְּהִי וַיִּבְּא
 29 לָבֶם וַיַּחֲדְדוּ אִישׁ אֶל־אֶחָיו לֵאמֹר מִהֲדָאָת עָשָׂה אֱלֹהִים לָנוּ : וַיִּבְּאוּ
 אֶל־יַעֲקֹב אֲבִיהֶם אֶרְצָה כְּנָעַן וַיַּגִּידוּ לוֹ אֵת כָּל־הַקְּרָת אֶתֶם לֵאמֹר :
 ל דָּבַר הָאִישׁ אֲדַנִּי הָאָרֶץ אֲתָנוּ קָשִׁית וַיִּתֵּן אֵתָנוּ כְּמִרְגָּלִים אֶת־הָאָרֶץ :
 31 וַיֹּאמֶר אֲלֵינוּ כְּנִים אֲנִיחָה לֹא הֵינּוּ מִרְגָּלִים : שְׁנַיִם־עָשָׂר אֲנִיחָנוּ אַחִים
 32 בְּנֵי אֲבִי הָאֲחֵד אֵינְנוּ וְהִקְטַן הַיּוֹם אֶת־אֲבִינוּ בְּאָרֶץ כְּנָעַן : וַיֹּאמֶר
 33 אֵלֵינוּ הָאִישׁ אֲדַנִּי הָאָרֶץ בְּזֹאת אֲדַע כִּי כְנִים אַתֶּם אֲחֵיכֶם הָאֲחֵד
 34 הֵיחָה אֵלַי וְאַתְּרַעֲבֹן בְּתוֹכְכֶם קַחִי וְלָכִי : וְהִבְיֵאוּ אֶת־אֲחֵיכֶם הִקְטַן
 אֵלַי וְאֲדַעִה כִּי לֹא מִרְגָּלִים אַתֶּם כִּי כְנִים אַתֶּם אֶת־אֲחֵיכֶם אֲתָן
 לָם וְאַתְּהָאָרֶץ תִּסְתַּרְוּ : וַיְהִי חֵם מְרִיקִים שָׁפִיחִם וְהִזְהִיחָה
 צָרוֹר־כַּסְפּוֹ בְּשִׁקּוֹ וַיִּרְאִי אֶת־צָרוֹת כַּסְפֵיהֶם הַמָּדָה וַאֲבִיהֶם וַיִּוָּרְאוּ :
 36 וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֲחֵי שְׁכַלְתֶּם יוֹסֵף אֵינְנוּ וְשָׁמַעֹן אֵינְנוּ
 37 וְאַתְּבִינָמֶן תִּקַּח עָלֵי הַיּוֹם כִּלְנֵה : וַיֹּאמֶר רְאוּבֵן אֶל־אֲבִיו לֵאמֹר אֶת־
 שְׁנֵי בָנֵי תַמִּית אֲסִילָא אֲבִיאָנוּ אֵלָיָה תִּנְחָה אֹתוֹ עַל־יְדֵי נְאֻמִּי אֲשִׁיבֵנוּ
 38 אֵלָיָה : וַיֹּאמֶר לֹא־יִרְדַּךְ בְּנֵי עַמְכֶם כִּי־אֶחָיו מֵת וְהוּא לְבַדּוֹ נִשְׂאָר
 וַקְרָאָהוּ אֶסֶן בְּדַרְךָ אֲשֶׁר תִּלְכִּי־בָּהּ וְהִוָּרְדְתֶם אֶת־שִׁבְתִּי בְּיָדוֹ שְׁאֵלָה :

CHAPTER XLIII. מג

2 * וְהָרָעַב כָּבֵד בְּאָרֶץ : וַיְהִי כַאֲשֶׁר פָּלַי לְאָכַל אֶת־הַשֹּׁבֵר אֲשֶׁר הִבְיֵאוּ
 3 מִמִּצְרַיִם וַיֹּאמֶר אֲלֵהֶם אֲבִיהֶם שְׁבוּ שְׁבוּ לָנוּ מֵעַט־אֲכַל : וַיֹּאמֶר
 אֲלֵינוּ יְהִי־דָה לֵאמֹר הַעַד הַעַד בָּנוּ הָאִישׁ לֵאמֹר לֹא־תִרְאוּ פָנַי בְּלִתִּי

- 4 אַחֲיֵיכֶם אַתְּכֶם : אִם־יִשָּׁה מִשְׁלַח אֶת־אֲחֵינוּ אֶתְנוּ נִרְדָּה וְנִשְׁבְּרָה לָהּ
 אָכֵל : וְאִם־אִיָּה מִשְׁלַח לֹא נִרְדּוּ כִּי־הָאִישׁ אָמַר אֲלֵינוּ לֹא־תֵרָאוּ פְּנֵי ה
 6 בְּלִמְי אַחֲיֵיכֶם אַתְּכֶם : וַיֹּאמֶר וְשָׂאֵל לְמַה תִּהְיֶהְעֶם לִי לְהַגִּיד לְאִישׁ
 7 הַעִיד לָכֶם אֵת : וַיֹּאמְרוּ שְׂאֵל שְׂאֵל־הָאִישׁ לָנוּ וְלִמְלֹךְ־תֵּנוּ וְלֹא־מֶלֶךְ־תֵּנוּ וְלֹא־מֶלֶךְ
 הַעִיד אֲבִיכֶם חַי הַגֵּשׁ לָכֶם אֵת וְנִפְגְּדֵנוּ עַל־פִּי הַדְּבָרִים הָאֵלֶּה הַיְחִידִי
 8 נִלְעַ כִּי וַאֲמַר הִרְדִּינוּ אֶת־אֲחֵיכֶם : וַיֹּאמֶר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל אָבִיו
 שְׁלַחָה הַעֲזַר אֶתִּי וְנִקְוָמָה וְנִלְכַּה וְנִתְחַדָּה וְלֹא נְמוּת גַּם־אֲנַחְנוּ גַם־אַתָּה
 9 גַּם־טַפְּנוּ : אָכֵל אֲעַרְבֶנּוּ מִיָּדִי תִבְקַשְׁנוּ אִם־לֹא תִבְרֹאתִיו אֲלֵיָהּ
 וְהַצַּנְתִּיו לְפָנֶיהָ וְחָטְאתִי לָהּ כִּלְיֵהִימִים : כִּי לֹיֵלֹא הִתְמַהֵמְהֵנוּ כִּי־
 11 עָתָה שָׁבִנוּ זֶה פְּעָמִים : וַיֹּאמֶר אֱלֹהִים וְשָׂרָאֵל אֲבִיהֶם אֲכִיכֶן : אִפּוֹלֹא
 זֹאת עָשׂוּ קָרוֹ מִזְמַחַת הָאָרֶץ בְּכִלְיֵכֶם וְהִרְדִּינוּ לְאִישׁ מִנְחָה מֵעַט
 12 אָרֶל וּמֵעַט דְּבַשׁ נְכֹאת וְלֵט בְּטָנִים וּשְׂקָדִים : וְכִסָּה מִשְׁנֵה קַחִי בְּיָדְכֶם
 וְאַתְּהִי־כִסָּה הַמִּישָׁב בְּפִי אֲמַתְחֹתִיכֶם תִּשְׁיִבוּ בְּיָדְכֶם אוֹלֵי מִשְׁנֵה הָאֵת :
 13 וְאַתְּהִי־אֲחֵיכֶם קַחִי וְקִימִי שׁוּבוּ אֵלַי־הָאִישׁ : וְאֵל שָׂדֵי וַתֵּן לָכֶם הַחַמִּים
 14 לְפָנֶי הָאִישׁ וְשִׁלַּח לָכֶם אֶת־אֲחֵיכֶם אַחַר וְאַתְּהִי־בְנִימִין וְאֵלֵי כְּאֲשֶׁר
 שְׁלַחְתִּי שְׁכַלְתִּי : וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֵה־כִּסָּה לְקַחוּ
 16 בְּיָדָם וְאַתְּהִי־בְנִימִין וַיִּקְמֹל וַיִּרְדֵּנוּ מִצְּרִים וַעֲמַדְדוּ לְפָנֵי יוֹסֵף : וַיֵּרָא יוֹסֵף
 אֶתָם אֶתְהִי־בְנִימִין וַיֹּאמֶר לְאֲשֶׁר עַל־בֵּיתוֹ הַבָּא אֶתְהִי־אֲנָשִׁים הַבִּיתָה
 17 וְשִׁבַּח טַבַּח וְחַלֵּן כִּי אֶתִּי וְאֲכֵלֵי הָאֲנָשִׁים בְּצִהְרִים : וַעֲשֵׂה הָאִישׁ כְּאֲשֶׁר
 18 אָמַר יוֹסֵף וַיִּבְא הָאִישׁ אֶתְהִי־אֲנָשִׁים בֵּיתָה יוֹסֵף : וַיִּירָאֵי הָאֲנָשִׁים כִּי
 הוֹבֵאֵה בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבַר הַכִּסָּה הַשֵּׁב בְּאֲמַתְחֹתֵינוּ בְּתַחֲלָה
 אֲנַחְנוּ מִיּוֹבָאִים לְהַתְגַּלֵּל עֲלֵינוּ וְלִהְיֵה־נַפֵּל עֲלֵינוּ וְלִקְחַת אֶתְנוּ לְעַבְדִּים
 19 וְאַתְּהִי־מִרְיָנוּ : וַיִּגְשֵׁי אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיִּדְבְּרוּ אֵלָיו פְּתַח
 21 הַבַּיִת : וַיֹּאמְרוּ כִּי אֲלֵנוּ וְרַד וְרַדְנוּ בְּתַחֲלָה לְשִׁבְר־אָכֵל : וַיְהִי כִּי־
 בָּאוּ אֶל־הַמֶּלֶךְ וַעֲשָׂתָהוּ אֶת־אֲמַתְחֹתֵינוּ וְהַעֲה כִּסֵּה־אֵיטָ בְּפִי אֲמַתְחֹתֵנוּ
 22 כִּסְפֵנוּ בְּמִשְׁקָלוֹ וַיִּשָּׁב אֹתוֹ בְּרַנְנוּ : וְכִסָּה אַחַר הִרְדֵּנוּ בְּרַנְנוּ לְשִׁבְר־
 23 אָכֵל לֹא נִדְעֵנָה מִי־שָׁם כִּסְפֵנוּ בְּאֲמַתְחֹתֵנוּ : וַיֹּאמֶר שְׁלוֹם לָכֶם אֵלֵי־
 תִירָאוּ אֶל־הֵיכֶם וְאֵלֵהִי אֲבִיכֶם נַחֵן לָכֶם מִטַּמִּזֵּן בְּאֲמַתְחֹתֵיכֶם כִּסְפֵכֶם
 24 כָּאֵלֵי יוֹיָצָא אֱלֹהִים אֶת־שְׁמֵעוֹן : וַיִּבְא הָאִישׁ אֶתְהִי־אֲנָשִׁים בֵּיתָה
 יוֹסֵף וַיִּתְחַדְּמִים וַיִּרְחַצֵי וַיְגַלְוָהֶם וַיִּתֵּן מִסְפּוֹא לְחַמְרוֹהֶם : וַיְלִינוּ אֶת־כַּ
 26 הַמִּנְחָה עַד־בּוֹא יוֹסֵף בְּצִהְרִים כִּי שָׁמְעוּ כִּי־שָׁמְעוּ פִּי־שָׁם : וַיִּבְא
 יוֹסֵף הַבֵּיתָה וַיִּבְיֹאֵ לוֹ אֶתְהִי־מִנְחָה אֲשֶׁר־בְּיָדְכֶם הַבֵּיתָה וַיִּשְׁתַּחֲוִי־לוֹ
 27 אַרְצָה : וַיִּשָּׂאֵל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הַשְׁלוֹם אֲבִיכֶם הַזֶּקֶן אֲשֶׁר

28 אַמְרַתֶּם הַעֲדַנְנוּ חַי: וַיֹּאמְרוּ שְׁלוֹם לַעֲבָדֶיךָ לְאֲבוֹנֵינוּ עֲדַנְנוּ חַי וַיִּקְרָא
 29 וַיִּשְׁתַּחֲוֶה: וַיֵּשֶׁא עֵינָיו וַיֵּרָא אֶת־בְּנֵי־מִיָּן אֲחָיו בְּדָאֲמוֹ וַיֹּאמֶר הֲזֶה
 לֹא אֲחֵיכֶם הַקְּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים יִחַנֶּה בְּנֵי: וַיִּמְהַר
 יוֹסֵף כִּי־יִבְכְּמוּ רַחֲמָיו אֶל־אֲחָיו וַיִּבְקֶשׁ לִבְכוֹת וַיִּבְכֹּא הַהֲדָרָה וַיִּבְכֶּה
 31 שָׁמָּה: וַיִּרְתֵּץ פָּנָיו וַיֵּצֵא וַיִּהְיֶאֱפֵק וַיֹּאמֶר שׁוּמוּ לָהֶם: וַיִּשְׂמוּ לוֹ
 32 לְבָדוֹ וְלָהֶם לִבְדָּם וְלַמַּצְרִיִּים הָאֵלֶּלֶים אֲתוֹ לִבְדָּם כִּי לֹא יוֹכְלוּן
 33 הַמַּצְרִיִּים לֶאֱלֹל אֶת־הָעִבְרִיִּים לָהֶם כִּי־תוֹעֵבָה הוּא לַמַּצְרִיִּים: וַיִּשְׁבּוּ
 לְפָנָיו הַבָּכָר בְּכִכְרָתוֹ וַהֲצַעִיר כַּצְעָרְתּוֹ וַיִּהְיֶמְהוּ הָאֲנָשִׁים אִישׁ אֶל־
 34 רֵעֵהוּ: וַיֵּשֶׂא מִשָּׂאת מֵאֵת פָּנָיו אֱלֹהִים וַתִּרְבַּ מִשָּׂאת בְּנֵי־מִן מִמִּשְׂאֵת
 כָּלֶם חֲמֵשׁ יָדוֹת וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ:

CHAPTER XLIV. מד

א וַיָּבֹאוּ אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מֵלֵא אֶת־אֲמַתְּחַת הָאֲנָשִׁים אֲכַל כָּאֲשֶׁר
 2 יוֹכְלוּן שָׂאת וְשִׁים כֶּסֶף־אִישׁ בְּפִי אֲמַתְּחָתוֹ: וְאֶת־גִּבְעוּלֵי גִבְעֵי הַכֶּסֶף
 תְּשִׂים בְּפִי אֲמַתְּחַת הַקְּטָן וְאֵת כֶּסֶף שִׁבְרוֹ וַיֵּשֶׂשׁ כַּדָּבָר יוֹסֵף אֲשֶׁר
 4 דִּבֶּר: הַבָּקָר אִוִּר וְהָאֲנָשִׁים שְׁלָחוּ הַמָּוָה וַחֲמִרֵיהֶם: הֵם יִצְאִי אֶת־
 הָעִיר לֹא הֲרַחֲקוּ יוֹסֵף אָמַר לְאֲשֶׁר עַל־בֵּיתוֹ קוּם רִדֵּה אֲחֵרֵי הָאֲנָשִׁים
 ה וַהֲשַׁגְתֶּם וַאֲמַרְתָּ אֱלֹהִים לָמָּה שַׁלַּמְתֶּם רֵעֵה תַחַת טוֹבָה: הֲלוֹא זֶה
 אֲשֶׁר יִשְׁתָּה אֲדָלִי בֹו וְהִיא נַחֵשׁ וְנַחֵשׁ בֹּו הֲרַעְתֶּם אֲשֶׁר עֲשִׂיהֶם:
 7 וַיִּשְׁגֶּם וַיִּדְבֵּר אֱלֹהִים אֶת־הַדְּבָרִים הָאֵלֶּה: וַיֹּאמְרוּ אֲלָיו לָמָּה יִדְבֵּר
 8 אֲדָלִי כַּדְּבָרִים הָאֵלֶּה הַלִּילָה לַעֲבָדֶיךָ מַעֲשֵׂית כַּדָּבָר הַזֶּה: הֵן כֶּסֶף
 אֲשֶׁר מִצְאֵנוּ בְּפִי אֲמַתְּחַתֵּינוּ הַשִּׁיבְנוּ אֵלֵינוּ מֵאֶרֶץ כְּנַעַן וְאִידָה נִגְלַב
 9 מִבֵּית אֲדֹנָי כֶּסֶף אִוִּי זֶה־ב: אֲשֶׁר יִמְצֵא אֲתוֹ מֵעֲבָדֶיךָ וְמֵת וְגַם־
 י אֲלֻחָנוּ נִהְיָה לְאֲדָנִי לַעֲבָדִים: וַיֹּאמֶר גַּם־עַתָּה כַּדְּבָרִיכֶם כִּדְּהוּא אֲשֶׁר
 11 יִמְצֵא אֲתוֹ וַהֲהִלֵּל לִי לְעַבְדִּי וְאַתֶּם תִּהְיוּ נְקִיִּם: וַיִּמְהַר וַיִּזְדַּרְזַר
 12 אִישׁ אֶת־אֲמַתְּחָתוֹ אֲרָצָה וַיִּפְתְּחוּ אִישׁ אֲמַתְּחָתוֹ: וַיִּהְיֶשׁ בַּגָּדוֹל הַחַל
 13 וַיִּבְקֹטֵן כֶּלֶה וַיִּמְצֵא הַגִּבְעִיעַ בְּאֲמַתְּחַת בְּנֵי־מִן: וַיִּקְרָעוּ שְׂמֹלְתָם וַיִּנְעֲמֹם
 14 אִישׁ עַל־הַמְּלוֹ וַיִּשְׁבּוּ הָעִירָה: וַיִּבְכֹּא יְהוּדָה וְאֲחִיו בֵּיתָה יוֹסֵף וְהוּא
 ט עֲדַנְנוּ שָׁם וַיִּפְּלוּ לְפָנָיו אֲרָצָה: וַיֹּאמֶר לָהֶם יוֹסֵף מַה־הַמַּעֲשֵׂה הַזֶּה
 16 אֲשֶׁר עֲשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי־נַחֵשׁ יִנְחֵשׁ אִישׁ אֲשֶׁר כָּמֵנִי: וַיֹּאמֶר
 יְהוּדָה מַה־נֹּאמַר לְאֲדָנִי מַה־יִּדְבֵּר וּמַה־יִּצְטַדֵּק הָאֱלֹהִים מִצָּא אֶת־
 עֵזְרֵן עֲבָדֶיךָ הַנְּעִי עֲבָדִים לְאֲדָלִי גַם־אֲנִי־נִחֵנוּ גַם־אֲשֶׁר־יִמְצֵא הַגִּבְעִיעַ בְּיָדִי:

v. 10. קמץ ב'ו"ק

v. 28. וישחווו'ק

17 וַיֹּאמֶר הַלִּילָה לִּי מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַנְּבִיעַ בְּיָדוֹ הִוא 17
 וְהִיה־לִּי עֶבֶד וְאַתֶּם עֲלֵוּ לְשִׁלּוּם אֶל־אֲבִיכֶם :
 18 וַיִּגַּשׁ אֵלָיו וְהִידִהּ וַיֹּאמֶר כִּי אֲדֹנָי יְדָפ־רָא עֲבָדָה דָּבָר בְּאָזְנִי אֲדֹנָי 18
 וְאֶל־יַחַד אִשָּׁה בְּעַבְדָּהּ כִּי כְמוֹהָ כְּפָרְעָה : אֲדֹנָי שְׂאֵל אֶת־עַבְדִּיו לֵאמֹר 19
 הַיְשִׁי־לְכֶם אָב אוֹ־אָח : וַיֹּאמֶר אֶל־אֲדֹנָי וְשִׁלְלֵנִי אָב זָקֵן וְגִלְדֵּי זָקִים קָמָן כ
 וְאֶחָיו מֵת וַיִּתְּרָה הִוא לְבַדּוֹ לְאִמּוֹ וְאָבִיו אֶהְבּוֹ : וַתֹּאמֶר אֶל־עַבְדֶּיהָ 21
 הוֹרְדוּהוּ אֵלָי וְאֲשִׁימָה עֵינַי עָלָיו : וַיֹּאמֶר אֶל־אֲדֹנָי לֹא־יוּכַל הַנְּעַר לַעֲזֹב 22
 אֶת־אָבִיו וְעֲזֹב אֶת־אָבִיו וְמָת : וַתֹּאמֶר אֶל־עַבְדֶּיהָ אִם־לֹא יִרְדּ אֶחֱיָכֶם 23
 הַקָּטָן אֶתְכֶם לֹא תִסְפְּדָן לְרָאוֹת פָּנָי : וַיְהִי כִּי עָלוּנִי אֶל־עַבְדָּהּ אָבִי 24
 וַיִּגְדֵּלֵנוּ אֶת דְּבָרֵי אֲדֹנָי : וַיֹּאמֶר אָבִינוּ שָׁבוּ שְׁבִרוּ־לָנוּ מַעַט־אֲכָל : כה
 וַיֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם־יֵשׁ אֲחֵינוּ הַקָּטָן אֲתָנָל וְיִרְדְּנֵנוּ כִּי־לֹא נוּכַל 26
 לְרָאוֹת פָּנָי הָאִישׁ וְאֶחָיו הַקָּטָן אֵינְנוּ אֲתָנִי : וַיֹּאמֶר עַבְדָּהּ אָבִי אֲלֵינוּ 27
 אַתֶּם וַיְדַעְתֶּם כִּי שְׁנַיִם יִגְדְּדֵה־לִּי אֲשֶׁתִּי : וַיִּצָּא הָאֶחָד מֵאֲתָנִי וְאִמֶּר אִשָּׁה 28
 טָרָה טָרָה וְלֹא רָאוֹתִיו עַד־הַנָּה : וְלִקְחָתֶם גַּם־אֶחָזָה מֵעַם פָּנָי וְקָרְהוּ 29
 אִסְיִן וְהוֹרְדָתֶם אֶת־שִׁיבְתֵי פְרַעְהָ שְׂאֵלָה : וְעַתָּה כְּבָאִי אֶל־עַבְדָּהּ אָבִי כ
 וְהַנְּעַר אֵינְנִי אֲתָנִי וְנִשְׁשׂוּ קְשׁוּרָה בְּנַפְשׁוֹ : וְהִיהַ כְּרָאוֹתוֹ כִּי־אֵין הַנְּעַר 31
 וְמָת וְהוֹרִידוּ עַבְדֶּיהָ אֶת־שִׁיבְתַּת עַבְדָּהּ אָבִינוּ בְּיָדֶיךָ שְׂאֵלָה : כִּי עַבְדָּהּ 32
 עָרַב אֶת־הַנְּעַר מֵעַם אָבִי לֵאמֹר אִם־לֹא אֲבִיאֲנִי אֵלֶיךָ וְהִטָּאתִי לְאָבִי
 כִּלְיֵה־מַיִם : וְעַתָּה נִשְׁבִּיגָא עַבְדָּהּ תַּחַת הַנְּעַר עֶבֶד לֵאדֹנָי וְהַנְּעַר יַעַל 33
 עִם־אֶחָיו : כִּי־אִיךָ אֲעֲלֶה אֶל־אָבִי וְהַנְּעַר אֵינְנִי אֲתָנִי פֶּן אָרְאָה בְּרַע 34
 אֲשֶׁר יִמְצָא אֶת־אָבִי :

CHAPTER XLV. מה

וְלֹא־יִכַּל יוֹסֵף לְחַתְּמָאָק לְכָל הַנְּצַבִּים עָלָיו וַיִּקְרָא הוֹצִיאֵו כָּל־אִישׁ מִמְּעֵלֵי א
 וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהַתְּנַבֵּעַ יוֹסֵף אֶל־אֶחָיו : וַיִּתֵּן אֶת־קִלְוֹ בְּכַיִּי וַיִּשְׁמַעֵו 2
 מִצָּרִים וַיִּשְׁמַע בֵּית פְּרַעְוֹ : וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הַעֹדֵד אָבִי 3
 הִי וְלֹא־יִכַּלֵּו אֶחָיו לַעֲנֹת אִתּוֹ כִּי נִבְהָלוּ מִסְּגִוֹ : וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו 4
 גַּשְׁיִגָּא אֵלַי וַיַּגִּישׁוּ וַיֹּאמֶר אֵלַי יוֹסֵף אֶחֱיָכֶם אֲשֶׁר־מִכְרַתֶּם אִתִּי מִצָּרֵימָה :
 וְעַתָּה אֶל־תַּעֲצִבוּ וְאֶל־יַחַד בְּעֵינֵיכֶם כִּי־מִכְרַתֶּם אֲתָנִי הִנֵּה כִּי לְמַחֲיָה ה
 שְׁלַחְנִי אֵלֵיכֶם לַפְּנֵיכֶם : כִּי־זָה שְׁנַתִּים הָרַעַב בְּקֶרֶב הָאָרֶץ וְעוֹד חֲמֵשׁ 6
 שָׁלִים אֲשֶׁר אֵין־חֲרִישׁ וְקָצִיר : וַיִּשְׁלַחְנִי אֵלֵיכֶם לַפְּנֵיכֶם לְשׁוּם לְכֶם 7
 שְׂאֵרִית בְּאָרֶץ וְלָהֱחִיזוֹת לְכֶם לַפְּלִיטָה גְּדֹלָה : וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם 8

אתִּי הִנֵּה כִּי הֵאלֹהִים וַיְשִׁימֵנִי לְאֵב לַפְרֵעָה וּלְאֶדוֹן לְכָל־בְּיֹתוֹ וּמִשָּׁל
 9 בְּכָל־אֶרֶץ מִצְרָיִם׃ מִהֲרֹה וְעַלֹּי אֶל־אָבִי וְאִמְרַתֶּם אֵלָיו כֹּה אָמַר
 בְּנֵה יוֹסֵף שְׁמֵנִי אֱלֹהִים לְאֶדוֹן לְכָל־מִצְרָיִם רַחֵם אֵלָי אֶל־תִּעַמְד׃
 י וַיִּשְׁבֹּת בְּאֶרֶץ־גֹּשֶׁן וְהַיִּיתָ קְרוֹב אֵלָי וּבְנֵיךָ וּבְנֵי בְנֵיךָ וְצֹאנֶךָ
 11 וּבָקָרֶךָ וּכְלֵי־אֲשֶׁר־לְךָ׃ וְכַלְפֹּלְתֵי אֶתֶךָ שָׁם פִּי־עוֹד חֲמֵשׁ שָׁנִים רַעֲב
 12 פֶּן־תִּירָשׁ אֶתְּךָ וּבֵיתְךָ וְכָל־אֲשֶׁר־לְךָ׃ וְהִנֵּה עֵינֵיכֶם רְאוּת וְעֵינֵי
 13 אֲתוּ בְּנוֹמִין פִּי־פִי הַמְדַבֵּר אֵלֵיכֶם׃ וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי
 בְּמִצְרָיִם וְאֵת כָּל־אֲשֶׁר רְאִיתֶם וּמַהֲרַתֶּם וְהִירַדְתֶּם אֶת־אָבִי הִנֵּה׃
 14 וַיִּפֹּל עַל־צַוְאָרֵי בְּנוֹמֵי־אֲחָיו וַיִּבְכֶּה וּבְנוֹמֵי בְּנֵה עַל־צַוְאָרָיו׃ וַיִּנְשָׁק
 16 לְכָל־אֲחָיו וּנְבִיךָ עֲלֵהֶם וְאָחָיו כֵּן דִּבְרוּ אִתּוֹ וְהִקָּל נִשְׁמַע
 בַּיֵּת פְּרִעָה לֵאמֹר בָּאֵי אֲחֵי יוֹסֵף וַיֵּיטֵב בְּעֵינֵי פְרִעָה וּבְעֵינֵי עֲבָדָיו׃
 17 וַיֹּאמֶר פְּרִעָה אֶל־יוֹסֵף אָמַר אֶל־אֲחֵיךָ זֹאת עָשׂוּ טַעֲנוּ אֶת־דַּבְעֵיכֶם
 18 וְלִכְרִיבָאֵי אֶרֶצָה כְּנָעַן׃ וַקְחוּ אֶת־אֲבִיכֶם וְאֶת־בְּתוּכֶם וּבָאֵי אֵלָי
 19 וְאֶתְּנֶה לָכֶם אֶת־טִיֵּב אֶרֶץ מִצְרָיִם וְאֶכְלוּ אֶת־חֶלֶב הָאָרֶץ׃ וְאֶתְּנֶה
 אֶתְּיָתָה זֹאת עָשׂוּ קְחֵי־לָכֶם מֵאֶרֶץ מִצְרָיִם עֲגָלוֹת לְטַפְּכֶם וּלְנִשְׁוֹכֶם
 כ וַיִּשְׂאֲתֶם אֶת־אֲבִיכֶם וּבְאֵתֶם׃ וְעֵינֵיכֶם אֶל־תִּחַס עַל־כְּלוֹכֶם פִּי־טוֹב כֹּל־
 21 אֶרֶץ מִצְרָיִם לָכֶם הִיא׃ וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּתְּן לָהֶם יוֹסֵף
 22 עֲגָלוֹת עַל־פִּי פְרִעָה וַיִּתְּן לָהֶם צֶדֶה לְהִרְדָּה׃ לְכֻלָּם נָתַן לְאִישׁ חֲלֹפוֹת
 23 שְׂמֹלֹת וּלְבְנוֹמֵי נָתַן שְׁלֹשׁ מֵאוֹת כֹּסֶף וְחֲמִשׁ חֲלֹפֹת שְׂמֹלֹת׃ וּלְאָבִיו
 שְׁלַח כְּזֹאת עֲשֶׂהָ חֲמוּרִים נְשָׂאִים מִשׁוֹב מִצְרָיִם וְעֶשֶׂר אֶתֶּנָּת נְשָׂאֵת
 24 בָּר וְלָחֶם וּמִזֵּן לְאָבִיו לְהִרְדָּה׃ וַיִּשְׁלַח אֶת־אֲחָיו וַיִּלְכְּדוּ וַיֹּאמֶר אֲלֵהֶם
 כה אֶל־תִּרְגְּזוּ בְּהִרְדָּה׃ וַיַּעֲלֵי מִמִּצְרָיִם וַיָּבֵאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אָבִיהֶם׃
 26 וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִירָהוּא מִשָּׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיִּפְגַּע
 27 לְבֹו כִּי לֹא־הֵאֱמִין לָהֶם׃ וַיַּדְּבֵרוּ אֵלָיו אֵת כְּלֵי־הַבְּרִי יוֹסֵף אֲשֶׁר דִּבֶּר
 אֲלֵהֶם וַיִּרְא אֶת־הָעֲגָלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשֹׂאֵת אֲתוֹ וַתִּהְיֶי רִיחַ
 28 יַעֲקֹב אָבִיהֶם׃ וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנֵי חַי אֵלֶיךָ וְאֶרְאֵנִי
 בְּטָרָם אָמוֹת׃

CHAPTER XLVI. מו

א וַיִּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֵא בְּאֶרֶה שְׁבַע וַיִּזְבַּח זָבָחִים לַאלֹהֵי
 2 אָבִיו וַיַּחֲקֶ׃ וַיֹּאמֶר אֲלֵהֶם׃ לְיִשְׂרָאֵל בְּמִרְאֵת הַלְלוּהָ וַיֹּאמֶר יַעֲקֹב׃
 3 יַעֲקֹב וַיֹּאמֶר הַעֲנֵי׃ וַיֹּאמֶר אֲנִי הֵאֵל אֱלֹהֵי אָבִיךָ אֶל־תִּירָא מִרְדָּה
 4 מִצְרָיִמָה פִּי־לִגְוֵי גְדוּל אֲשִׁימְךָ שָׁם׃ אֲנִי אֲנִי עִמָּךְ מִצְרָיִמָה

וְאֵלֶיךָ אָשָׁלָךְ גַּם־עֲלֶיךָ וַיּוֹסֶה נָשִׂית יְדוֹ עַל־עֵינָיֶךָ : וְגַגְס נֶעֱקַב מִבְּאֵר ה
 שָׁבַע וַיִּשְׁאַר בְּגֵרֵי־יִשְׂרָאֵל אֶת־עֶקֶב אֲבוֹתָם וְאֶת־טַפָּם וְאֶת־נְשֵׁיהֶם
 בַּעֲגָלוֹת אֲשֶׁר־שָׁלַח פָּרַעַה לְשֹׂאת אֹתוֹ : וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־
 רִכְשֵׁם אֲשֶׁר רָכְשׁוּ בָאָרֶץ כֹּלֶעַן וַיָּבֵאוּ מִצְרַיִם וְעֶקֶב וְכָל־זֶרְעוֹ
 אִתּוֹ : בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֹתָיו וּבְנֹת בָּנָיו וְכָל־זֶרְעוֹ הֵבִיא אִתּוֹ 7
 מִצְרַיִם : פ

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

- וַיְדַבֵּר אֱלֹהִים אֶת פְּלִיחַת־דְּבָרִים הָאֵלֶּה לֵאמֹר : ס אֲנֹכִי א
 יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבְּיַת עַבְדִּים : לֹא־
 יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עֲלֵי־פָנָי : לֹא־תַעֲשֶׂה־לְּךָ פֶסֶל , וְכָל־תְּמוּלָה ה
 אֲשֶׁר בַּשָּׁמַיִם , מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּיָּם , מִתַּחַת
 לָאָרֶץ : לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל ה
 קָדָשׁ , עֵין אֲבֹת עַל־בָּנִים עַל־שְׂלֵשִׁים וְעַל־רַבְעִים לְשָׁנָאֵי : וְעָשָׂה ה
 חֶסֶד לְאֲלֹפִים לְאֹהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתָי : ס לֹא תִשָּׂא אֶת־שֵׁם־
 יְהוָה אֱלֹהֶיךָ לְשֹׂאֵן כִּי לֹא יִנְקֹה יְהוָה אֶת אֲשֶׁר־יוֹשֵׂא אֶת־שְׁמוֹ
 לְשֹׂאֵן : פ זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ : שֵׁשֶׁת יָמִים תַּעֲבֹד
 וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ : וַיּוֹם הַשְּׁבִיעִי שַׁבָּת , לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה ה
 כָּל־מְלַאכְתָּה אֹתָהּ , וּבְנֵה־רֹבֹתֶיךָ עֲבָדֶיךָ וְאִמְתֶּךָ וּבְהִמְתֶּךָ וּגְוִיךָ אֲשֶׁר
 בְּשַׁעֲרֶיךָ : כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם
 וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־פִּנּוֹ בָּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת
 וַיְקַדְּשֵׁהוּ : ס כָּבֵד אֶת־אֲבִיךָ וְאֶת־אִמְךָ לְמַעַן בָּרַכְךָ יְיָיֶךָ
 עַל תַּאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ : ס לֹא תִרְצַח :
 ס לֹא תִנְאָף : ס לֹא תִגְזֹב : ס
 ס לֹא־תַעֲנֶה עַד שֹׁקֶר : ס לֹא תַחְמוֹד בֵּית רֵעֶךָ ס
 לֹא־תַחְמוֹד אִשְׁתֵּי רֵעֶךָ וְעַבְדוֹ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל אֲשֶׁר לְרֵעֶךָ :
 ס וְכָל־הָעַם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר
 וְאֶת־הַחֹר עֲשׂוֹן וַנִּרְא הָעָם וַיִּלְעָו וַיַּעֲמְדוּ מֵרָחֵק : וַיֹּאמְרוּ אֶל־מֹשֶׁה
 הַפְּרֵאֲתָה עִמָּנוּ וַיִּשְׁמַעַת וְאֶל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פְּדֵנֵנוּמֹת : וַיֹּאמֶר כ
 מֹשֶׁה אֶל־הָעָם אֶל־תִּירְאוּ כִּי לִבְעִיבֹר נִסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים
 וּבְעִיבֹר תִּהְיֶה יִרְאָתוֹ עַל־פְּנֵיכֶם לְבַלְתִּי תַחֲטְאוּ : וַיַּעֲמֵד הָעָם מֵרָחֵק
 וּמֹשֶׁה נָגַשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׂם הָאֱלֹהִים :

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

CHAPTER XIII. יג

- א ויליפו בני ישראל לעשות הרע בשיני יהוה ויתגם יהוה ביד
 2 פלשתים ארבעים שנה : ויהי איש אחד מצרעה ממשפחת
 3 הדני ושמו מנוח ואשתו עקרה ולא ילדה : ויבא מלאך-יהוה אל-
 האשה ויאמר אליה הנה-נא את-עקרה ולא ילדה והרית וילדה בן :
 4 והיה שמהו שמו לא ואלתשתי בן ושכר ואלתאכלי פליטמה : כל
 היום הזה וילדה בן ומורה לא-תעלה על-ראשו כריניר אלהים והיה
 6 הזער מזהבבטן והוא החל להשיב את-ישראל מיד פלשתים : ותבא
 האשה ותאמר לאישה לאמר איש האלהים בא אלי ומראהו כמראה
 מלאך האלהים ויבא מאד ולא שאלתיהו ארמיה הוא ואת-שמו
 7 לא-הגיד לי : ויאמר לי היום הזה וילדה בן ועתה אלתשתי בן
 ושכר ואלתאכלי פליטמה כריניר אלהים והיה הזער מזהבבטן
 8 עד-יום מותו : ויעתר מלית אליהנה ויאמר בי אדוני איש
 האלהים אשר שלחת נבוא-נא עוד אלינו ויורנו מה-תעשה לנו
 9 הילולד : וישמע האלהים בקול מנוח ויבא מלאך האלהים עוד אל-
 האשה והיא יושבת בשדה ומלית אישה אין עמה : ותמהר האשה
 ותרוץ ותגד לאישה ותאמר אליו הנה נראה אלי האיש אשר-בא
 11 ביום אל : ויגם וילך מלית אחרי אשתו ויבא אליה-איש ויאמר
 12 לו האתה האיש אשר-הבאת אליה-אשה ויאמר אני : ויאמר מלית
 13 עתה ויבא דבריה מה-היה משפט הזער ומעשהו : ויאמר מלאך
 14 יהוה אל-מלית מכל אשר-אמרתי אליה-אשה תשמר : מכל אשר-יצא
 מלפני הנין לא תאכל ויגן ושכר אלתשתי וכל-טמאה אלתאכל כל
 15 אשר-צויתיה תשמר : ויאמר מלית אל-מלאך יהוה נעצרה-נא אותך
 16 ונתעשה לך-יום גדי עדים : ויאמר מלאך יהוה אל-מלית אם-תעצורני
 לא-אכל בלחמה ואם-תעשה עלי ליהוה תעלפה פי לא-ידע מלית
 17 כיר-מלאך יהוה היא : ויאמר מלית אל-מלאך יהוה מי שמה כיר-נבא
 18 דבריה וכפדניה : ויאמר לו מלאך יהוה למה זה תשאל לשמי
 19 והוא פלאי : ויקח מלית את-גדי העדים ואתה-מנחה ויעל על-
 כ הציר ליהוה ומפלא לעשות ומלית ואשתו ראים : ויהי בעלות
 הלהב מעל המזבח השמימה ויעל מלאך-יהוה בלהב המזבח

' v. 18. כ"א במקת יתיר א'

' v. 17. יתיר ו'

' v. 8. הל' בדגש

' v. 2. השפחת נשא

21 וּמִנִּיחַ וְאֲשֵׁתוֹ רְאִים וַיִּפְּלוּ עַל-פְּנֵיהֶם אַרְצָה׃ וְלֹא-יָסַף עוֹד מִלֵּאֵךְ
 יְהוָה לְהִרְאֶה אֶל-מִנִּיחַ וְאֶל-אֲשֵׁתוֹ אִזְ וְכֵן מְלוֹחַ כִּי-מִלֵּאֵךְ יְהוָה
 22 הָיָא׃ וַיֹּאמֶר מִנִּיחַ אֶל-אֲשֵׁתוֹ מוֹת נָמוּת כִּי אֵלֶיהֶם רְאִינוּ׃ וְתֹאמַר
 23 לוֹ אֲשֵׁתוֹ לֹא חָפֵץ יְהוָה כְּהַמִּיתָנִי לְאֶדְלָקַח מִיְדָנִי עֲלַי וּמִנִּיחָה וְלֹא
 24 הִרְאִינוּ אֶת-פְּלִאֵלָה וְכֹלֶת לֹא הִשְׁמִיעֵנוּ כְּזֹאת׃ וַתִּלְדֵּךְ הָאִשָּׁה בֶּן
 כה וַתִּקְרָא אֶת-דְּשֻׁמוֹ שֵׁם-שׁוֹן וַיִּגְדַּל הַנְּעָר וַיְבָרְכֵהוּ יְהוָה׃ וַתַּחַל רֵיחַ כה
 יְהוָה לְעֵמּוֹ בְּמַחְנֵה-הָעָן בֵּין אֶרֶץ וּבֵין אֲשֵׁתָאֵל׃

CHAPTER XIV. ד

2 וַיִּרְדֵּךְ שֵׁם-שׁוֹן תְּמַנְתָּה וַיִּרְא אֲשֶׁה בְּתַמְנַתָּה מִבְּנוֹת פְּלִשְׁתִּים׃ וַיֵּלֶךְ א
 וַיִּגְדֵּךְ לְאָבִיו וְלֵאמֹר וַיֹּאמֶר אֲשֶׁה רְאִיתִי בְּתַמְנַתָּה מִבְּנוֹת פְּלִשְׁתִּים
 3 וְעַתָּה קָחִי-אוֹתָהּ לִי לְאִשָּׁה׃ וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הַאִין בְּבָנוֹת
 אַחֵיךָ וּבְכַלְעֵמִי אֲשֶׁה כִּי-אֲתָהּ הוֹלֵךְ לְקַחַת אֲשֶׁה מִפְּלִשְׁתִּים הַעַרְלִים
 4 וַיֹּאמֶר שֵׁם-שׁוֹן אֶל-אָבִיו אוֹתָהּ קַח-לִי כִּי-הִיא גִשְׁרָה בְּעֵינַי׃ וְאָבִיו
 וְאִמּוֹ לֹא נָדְעוּ כִּי מִיְהוָה הִיא כִּי-תֵאָנֶה הִיא אִי-מִבְּקֶשׁ מִפְּלִשְׁתִּים וּבַעַת
 הִיא פְּלִשְׁתִּים מְשֻׁלִּים בְּיִשְׂרָאֵל׃ וַיִּרְדֵּךְ שֵׁם-שׁוֹן וְאָבִיו וְאִמּוֹ תְּמַנְתָּה ה
 וַיִּבְאֵל עַד-שְׂרָמִי תְּמַנְתָּה וְהָיָה כְּפִיר אֲרִיּוֹת שָׂאֵג לְקִרְאָתוֹ׃ וַתַּצְלַח 6
 עָלָיו רֵיחַ יְהוָה וַיִּשְׁעֶלְהָ כֶּשֶׁעַ הַגִּדִי וּמֵאוֹמֶה אֵין בְּגִדוֹ וְלֹא הַגִּיד
 לְאָבִיו וְלֵאמֹר אֵת אֲשֶׁר עָשָׂה׃ וַיִּרְדֵּךְ וַיְדַבֵּר לְאִשָּׁה וַתִּישֵׁר בְּעֵינַי 7
 שֵׁם-שׁוֹן׃ וַיִּשָּׁב מִיָּמִים לְקַחְתָּהּ וַיִּסַּר לְרָאוֹת אֵת מַפְלַת הָאֲרִיָּה וְהָיָה 8
 עַתָּה דְּבָרִים בְּגִימַת הָאֲרִיָּה וּדְבָשׁ׃ וַיִּרְבְּהוּ אֶל-כְּפָיו וַיִּגְדֵּךְ הַלּוֹךְ 9
 וְאֶכֶל וַיִּלְךְ אֶל-אָבִיו וְאֶל-אִמּוֹ וַיִּתֵּן לָהֶם וַיֹּאכְלוּ וְלֹא-הַגִּיד לָהֶם כִּי
 מְגִימַת הָאֲרִיָּה רָדָה הַדְּבָשׁ׃ וַיִּרְדֵּךְ אָבִיהוּ אֶל-הָאִשָּׁה וַיִּלְעַשׂ שָׁם
 שֵׁם-שׁוֹן מִשְׁתָּה כִּי כֵן נַעֲשֵׂי הַבְּחוּרִים׃ וַיְהִי כִּרְאוֹתָם אוֹתוֹ וַיִּקְחֵהּ 11
 שְׁלִשִׁים מַרְעִים וַיְהִי אִתּוֹ׃ וַיֹּאמֶר לָהֶם שֵׁם-שׁוֹן אֲחֻדְהֵנָּא לָכֶם 12
 חִיָּה אִם-הַגִּיד תִּגִּידֵךְ אוֹתָהּ לִי שְׁבַעֶת יָמֵי הַמִּשְׁתָּה וּמִצְאֹתָם וַנִּחְתִּי
 לָכֶם שְׁלִשִׁים סְדִיזִים וְשְׁלִשִׁים חֲלִפֹת בְּגָדִים׃ וְאִם-לֹא תִיכְלֵךְ לְהַגִּיד 13
 לִי וַנִּחְתֶּם אֲתָם לִי שְׁלִשִׁים סְדִיזִים וְשְׁלִשִׁים חֲלִיפֹת בְּגָדִים וַיִּנְאֻמוּ
 לוֹ חִיָּה חִיָּדְתָךְ וַנִּשְׁמַעְתָּ׃ וַיִּנְאֻמוּ לָהֶם מִהֶאֱכֵל וַיֵּצֵא מֵאֶכֶל וּמִעֵז 14
 וַיֵּצֵא מִתִּיק וְלֹא נִכְלִי לְהַגִּיד הַחִיָּדָה שְׁלֹשֶׁת יָמִים׃ וַיְהִי בַּיּוֹם 15
 הַשְּׂבִיעִי וַיִּנְאֻמוּ לְאֲשֵׁת-שֵׁם-שׁוֹן פָּתִי אֶת-דְּאִישׁוֹךְ וַיִּגְדֵּךְ-לָנִי אֶת-חִיָּדְתָּה
 כִּדְבָרְךָ אוֹתָךְ וְאֶת-בֵּית אָבִיךָ בְּאֵשׁ תִּלְקַדְּשֵׁנוּ כִּרְאוֹתָם לָנוּ הֲלֹא׃

16 ותבך אשת שמשון עליו ותאמר רק־שנאתני ולא אהבתני החידה
 חרתה לבני עמי ולי לא הגדתה ויאמר לה הנה לאבי ולאמי לא
 17 הגדתני וךך אגיד: ותבך עליו שבעת הימים אשר־היה להם המשטה
 ויהי ביום השביעי ויגדלה פי הצילקתהו ותגד החידה לבני
 18 עמה: ויאמרו לו אשוי העיר ביום השביעי בטרם יבא החרסה
 מה־מתיק מדבש ומה עז מארי ויאמר להם לולא חרשתם בעגלתיו
 19 לא מצאתם חידתי: ותצלח עליו רוח יהוה וילך אשקלון ונקו
 מהם שלשים איש ויסקה את־חליצותם ויתן החליפות למגדני
 כ החידה ויחר אפו ובעל בית אביהו: ותהי אשת שמשון למרעהו
 אשר רעה לו:

CHAPTER XV. טו

א ויהי מימים בימי קציר־חטים ויפקד שמשון את־אשתו בנקי עזים
 2 ויאמר אבאה אל־אשתי ההדרה ולא־נתנו אביה לבוא: ויאמר
 אביה אמר אמרתיו כִּי־שנא שנאתה ואתננה למרעה הלא אחותה
 3 הקטנה טובה ממנה תהי־נא לה תחתיה: ויאמר להם שמשון
 4 בקרתי הפעם מפלשתים כִּי־עשה אני עמים רעה: ויגדו שמשון וילכדו
 5 שלש־מאות שועלים ויסקו לפדים ויפן זנב אל־זנב וישם לפיד
 6 אחד ביד־שני הזנבות בתוך: ויבקראש בפלפידים וישלח בקמות
 7 פלשתים ויבער מגדיש ועד־קמה ועד־כרם זית: ויאמרו פלשתים
 8 מי עשה זאת ויאמרו שמשון התן התמלי פי לקח את־אשתו
 9 ויתנה למרעהו ויגדלו פלשתים וישרפו אותה ואת־אביה באש:
 7 ויאמר להם שמשון אם־תעשוני כזאת פי אם־נקמתי בכם ואחר
 8 אהקל: ויך אותם שוק על־ירכה מכה גדולה ויגרד וישב בסעיה סלע
 9 עיטם: ויגדלו פלשתים ויחניו ביהודה וינטשו בלחי: ויאמרו
 10 איש יהודה למה עליהם עלינו ויאמרו לאסור את־שמשון על־ינו
 11 לעשות לו כאשר עשה לנו: ויגדו שלשת אלפים איש מיהודה אל־
 12 סעיה סלע עיטם ויאמרו לשמשון הלא נדעת כִּי־משלים בנו פלשתים
 13 ומה־זאת עשית לנו ויאמר להם כאשר עשו לי כן עשיתי להם:
 12 ויאמרו לו לאסרת ונרדנו לתתך ביד־פלשתים ויאמר להם שמשון
 13 השבעו לי פד־תפגינון פי אתם: ויאמרו לו לאמר לא כִּי־אסור
 14 נאסרה ונחנינה בידם והמת לא נמיתה ונאסרהו בשלום עבתיים
 14 חרשים ובעליהו מן־הסלע: היא־בא עד־לחיו ופלשתים הריעו לקראתו

ותצלח עליו רוח יהוה ותהינה העבתיים אשר עליו עזרו פפשתיים
 אשר בגרו באש ונמסו אסיריו מעל נדויו: ונמצא לחי-חמור טרנה ט
 וישלח נדו ונקתה ונדבה אלה איש: ונאמר שמשון בלתי החמור 16
 חמור המרתים בלתי החמור הפיתי אלה איש: ויהי ככלתו לדבר 17
 וישלח הלתי מידו ויקרא למקום ההוא רמת לחי: ונצמא מאד 18
 ויקרא אליהנה ויאמר אתה נתת בנד-עבדה את-התשועה הגולה
 הזאת ועתה אמות בצמא ונפלתי בגד הערלים: ויבקע אלהים 19
 את-המכתש אשר-בלתי ונצא ממי מים ולשתה ותשב רוחו ויחי
 על-כן קרא שמה עין הקורא אשר בלתי עד היום הזה: וישפט כ
 את-ישראל בימי פלשתים עשרים שנה:

CHAPTER XVI. יו

ונקח שמשון עתה ונרא-שם אשה זונה ונבא אליה: לעזתים, לאמר כ
 בא שמשון חנה ונספי ונארכבו-לו כלה-לילה בשער העיר ונתחשו 2
 כלה-לילה לאמר עד-אור הבקר והרננהו: וישבב שמשון עד-חצי 3
 הלילה ונקם בחצי הלילה ונאחז בדלתות שער-העיר ובשתי
 המזוזות ונסעם עם-הברית ונשם על-כתפיו ויעלם אל-ראש הדר
 אשר על-פני הברזן: ויהי אחר-כן ונאהב אשה בגחל שורק 4
 ושמה דלילה: ונעלו אליה סרני פלשתים ויאמרו לה פתי אוחז ה
 וראי במה פחו גדול ובמה נוכל לו ונאסרניחו לענותו ונאחזנו
 נתד-לך איש אלה ומאה נספ: ותאמר דלילה אל-שמשון הגידה-נא 6
 לי במה פחו גדול ובמה תאסר לענותה: ונאמר אליה שמשון אם- 7
 נאסרני בשבעה יתרים לתים אשר לא-הרבו וחליתי והייתי כאחד
 האדם: ונעל-לך סרני פלשתים שבעה יתרים לתים אשר לא-הרבו 8
 ותאסרני בהם: והארב ישב לה בחדר ותאמר אליו פלשתים 9
 עליה שמשון ונתק את-היתרים כאשר נתק פתיל-הערת בהריתו
 אש ולא נדע כתי: ותאמר דלילה אל-שמשון הנה התלת פי 1
 ותדבר אלי נזבים עתה הגידה-נא לי במה תאסר: ונאמר אליה 11
 אם-אסור נאסרני בעבתיים חדשים אשר לא-נעשה בהם מלאכה
 וחליתי והייתי כאחד האדם: ונתק דלילה עבתיים חדשים ותאסרהו 12
 בהם ותאמר אליו פלשתים עליה שמשון והארב ישב בחדר ונתקם
 מעל זרעתו כחוט: ותאמר דלילה אל-שמשון עד-הנה התלת בל 13

וַתְּדַבֵּר אֵלָיו בְּזָבוּיִם הַגִּידָה לִּי בַמָּה תִּסְתָּר וַיֹּאמֶר אֵלָיָה אֶסְתָּאֲרֶנּוּ
 14 אֶת־שִׁבְעַת מַחְלָפוֹת רֹאשֵׁי עַם־הַמַּסְכָּת׃ וַתִּחַקֵּל בַּיָּתֶד וַתֹּאמֶר אֵלָיו
 פִּלְשֹׁתִים עָלֶיךָ שִׁמְשׁוֹן וַיִּיקַח מִשְׁנָתוֹ וַיִּסַּע אֶת־הַיָּתֶד הָאָרָג וְאֶת־
 טו הַמַּסְכָּת׃ וַתֹּאמֶר אֵלָיו אַיֵּךְ תֹּאמַר אֶתְבַּחֲתֶיךָ וּלְבָרְךָ אֵין אֵתִי זֶה
 16 שְׁלֹשׁ פְּעָמִים הַתֵּלֶת בִּי וְלֹא־הִגַּדְתָּ לִּי בַמָּה כָּתוּבָה גְדוּל׃ וַיְהִי כִּי־
 17 הִצִּיקָה לּוֹ בַדְּבָרֶיהָ פְּלִי־הַזְמִים וַתֹּאמְרָהוּ וַתִּקְצַר נַפְשׁוֹ לָמוֹת׃ וַיִּגְד־
 לָהּ אֶת־קְלָלָתּוֹ וַיֹּאמֶר לָהּ מוֹרָה לֹא־עָלְךָ עַל־רֹאשִׁי כִּי־זָוַר אֱלֹהִים
 אֵיךְ מִבְּטָן אִמִּי אֶסְגָּלְחָתִי וְכָר מִמִּנִּי כַחֲוִי וְחִלְתִּי וְהִיתִי כְּכֹל־
 18 הָאָדָם׃ וַתֵּרָא דְלִילָה כִּי־הִגִּיד לָהּ אֶת־קְלָלָתּוֹ וַתִּשְׁלַח וַתִּקְרָא לְסַרְנֵי
 פִּלְשֹׁתִים לֵאמֹר עָלֶיךָ הַפַּעַם כִּי־הִגִּיד לָהּ אֶת־קְלָלָתּוֹ וְעַלִּי אֵלֶיךָ סַרְנֵי
 19 פִּלְשֹׁתִים וַנְּעַלְךָ הַפַּעַם בְּיָדָם׃ וַתִּשְׁנָהוּ עַל־בְּרָכֶיהָ וַתִּקְרָא לֵאמֹשׁ
 וַתִּגְלַח אֶת־שִׁבְעַת מַחְלָפוֹת רֹאשׁוֹ וַתִּחַל לְעַוְתוֹ וַיִּסָּר כִּהוּ מֵעַלְיוֹ׃
 כ וַתֹּאמֶר פִּלְשֹׁתִים עָלֶיךָ שִׁמְשׁוֹן וַיִּקַּח מִשְׁנָתוֹ וַיֹּאמֶר אֵצֶא כַּפַּעַם
 21 בַּפַּעַם וְאֶעְלֶר וְהִיא לֹא יָדָע כִּי יְהוּהָ כָר מֵעַלְיוֹ׃ וַיִּאֲחַזְזֶהוּ פִּלְשֹׁתִים
 וַיִּזְקְרוּ אֶת־עֵינָיו וַיִּזְרְדוּ אֹתוֹ עֲתָה וַנִּאֲסוּרֵהוּ בַּחֲשׂוֹתָיִם וַיְהִי טוֹחֵן
 22 בְּבֵית הָאֲסוּרִים׃ וַיַּחַל שַׁעֲר־רֹאשׁוֹ לְצַמְחָה כַּאֲשֶׁר גָּלַח׃ וְסַרְנֵי
 23 פִּלְשֹׁתִים נֹאֲסְפִי לְזַבְחַת גְּבוּחַ־גְּדוּל לְדַלִּין אֱלֹהֵיהֶם וּלְשִׁמְחָה וַיֹּאמְרוּ
 24 כִּתֵּן אֱלֹהֵינוּ בְּדָלֵינוּ אֵת שִׁמְשׁוֹן אֲזוּבָנוּ׃ וַיִּרְאֵי אֹהֶן הָעָם וַיַּחֲלֹו
 אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ כִּתֵּן אֱלֹהֵינוּ בְּדָלֵנוּ אֶת־אֲזוּבָנוּ וְאֵת מַחְרִיב
 כה אֲרָצֵנוּ וְאֲשֶׁר הִרְפָּה אֶת־חַלְלֵינוּ׃ וַיְהִי כִּי־טִיֵּב לָבָם וַיֹּאמְרוּ קִרְאוּ
 לְשִׁמְשׁוֹן וַיִּשְׁחַקְלָנוּ וַיִּקְרָאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסוּרִים וַיִּצְחַק לַפְּנֵיהֶם
 26 וַנְּעַמְדֵהוּ אִתּוֹ בֵּין הָעַמִּידִים׃ וַיֹּאמֶר שִׁמְשׁוֹן אֶל־הַזָּעַר הַמַּחְזִיק
 בְּיָדִי הַזִּיקָה אוֹתִי וְהִי־מִשְׁנֵי אֶת־הַעַמִּידִים אֲשֶׁר הִבִּית נֶכּוֹן עֲלֵיהֶם
 27 וְאֲשַׁעַן עֲלֵיהֶם׃ וְהִבִּית מְלֵא הָאֲנָשִׁים וְהַנְּשִׁים וְשָׂמָה כָּל סַרְנֵי פִּלְשֹׁתִים
 28 וְעַל־הַזָּעַר כְּשִׁלְשַׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרָאִים בְּשָׁחוֹק שִׁמְשׁוֹן׃ וַיִּקְרָא
 שִׁמְשׁוֹן אֶל־יְהוּהָ וַיֹּאמֶר אֲדֹנָי יְהוִה זְכַרְנִי כֹּא וַחַזְקִנִי כֹּא אַךְ הַפַּעַם
 הַזֶּה הִי־אֱלֹהִים וְאֶנְקַמָּה נֶקֶם־אֶתָּה מִשְׁנֵי עֵינַי מִפִּלְשֹׁתִים׃ וַיִּלְפַח
 29 שִׁמְשׁוֹן אֶת־זַעַרְוֹ עַמִּידֵי הַתֵּנָה אֲשֶׁר הִבִּית נֶכּוֹן עֲלֵיהֶם וַיִּסְמַךְ עֲלֵיהֶם
 כ אֶחָד בְּרִמְיָנוּ וְאֶחָד בְּשִׁמְאָלוֹ׃ וַיֹּאמֶר שִׁמְשׁוֹן תָּמַת נַפְשִׁי עִם־פִּלְשֹׁתִים
 וְכַתּוּב נִפְלַח הַבֵּית עַל־הַסַּרְלִים וְעַל־כָּל־הָעָם אֲשֶׁר־בּוֹ וַיְהִי הַמַּחְתִּים
 31 אֲשֶׁר־הִמִּית בְּמוֹתָיו רַבִּים מְאֹד הַמִּית בַּחַיּוּוֹ׃ וַיִּרְדּוּ אַחֲרָיו וְכָל־בֵּית
 אֲבִיהָ וַיִּשְׂאוּ אוֹתוֹ וַנְּעַלְוֹ וַיִּקְבְּרוּ אוֹתוֹ בֵּין צָרְעָה וּבֵין אֲשֶׁתָּאוֹל
 בְּקִבְר מְנוּחַת אָבִיו וְהִיא שֵׁפֶט אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה׃

v. 16. ה'ל' רפה v. 18. ל'ק' v. 21. האסורים ק' v. 25. כטב'ק' האסורים ק' v. 26. והמישני ק' v. 28. ה'ת' רפא

V. DAVID AND GOLIATH, 1 Samuel 17.

- וַיֵּאָסְפוּ פְּלִשְׁתִּים אֶת־מַחֲנֵיהֶם לְמַלְחָמָה וַיֵּאָסְפוּ אֲשֶׁר לַיהוּדָה א
 וַיִּהְיוּ בֵּין־שׁוֹכֵה וּבֵין־גִּזְקָה בְּאֶסֶס הַיָּם; וַשָּׂאֵל וְאִישׁ־יִשְׂרָאֵל נֵאָסְפוּ ב
 וַיִּחַזְקוּ בְּעֶמֶק הָאֵלֶּה וַיַּעֲרְכוּ מַלְחָמָה לְקִרְיַת פְּלִשְׁתִּים: וּפְלִשְׁתִּים ג
 עֹמְדִים אֶל־הַהָר מִזֶּה וְיִשְׂרָאֵל עֹמְדִים אֶל־הַהָר מִזֶּה וַהֲגִיף בֵּינֵיהֶם: ד
 וַיֵּצֵא אִישׁ־הַבַּיִת מִמַּחֲנֵית פְּלִשְׁתִּים גִּלְיָת שְׂמוֹ מִגֵּת גְּבָהוּ שֶׁשׁ אַמּוֹת ה
 וְזָרָת: וְכִיבַע נִחְשָׁת עַל־רֹאשׁוֹ וְשָׂרְיוֹן קַשְׁקָשִׁים הָיָא לְבֹשׁוֹ וּמִשְׁקַל ה
 הַשָּׂרְיוֹן חֲמִשְׁת־אַלְפִּים שֶׁקֶלִים נִחְשָׁת: וּמִצָּהָת נִחְשָׁת עַל־רַגְלָיו ו
 וְכִיבִיֹן נִחְשָׁת בֵּין כַּתְּפוֹ: וְחֵץ חֲנִיתוֹ בְּמִנְיֹן אַרְבָּים וְלַהֲבַת חֲנִיתוֹ ז
 שִׁש־מֵאוֹת שֶׁקֶלִים בְּרֹזֶל וְנִשְׂא הַצָּהָה הַלָּקָה לְפָנָיו: וַיַּעֲמֵד וַיִּקְרָא ח
 אֶל־מַעֲרֹכֵת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תֵצְאוּ לַעֲרֹף מַלְחָמָה הַזֹּאת
 אֲנִי הַפְּלִשְׁתִּי וְאַתֶּם עֹבְדִים לְשָׂאֵל בְּרוּיָלָקִים אִישׁ וְיָרָד אֵלָי: א
 יוֹכֵל לַהֲלַחֵם אִתִּי וְהִלָּצִי וְהָיִינוּ לָכֶם לְעֹבְדִים וְאַם־אֲנִי אֵי־כֹלֵלוֹ ו
 וְהַבְּתִי וְהָיִיתֶם לִנְי לְעֹבְדִים וְעַבְדְּתֶם אִתִּי: וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי ו
 הַרְפַּתִּי אֶת־מַעֲרֹכֵת יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּנְיִלְוּ אִישׁ וְנִלְחַמְתָּה יָהּ: ו
 וַיִּשְׁמַע שָׂאֵל וְכָל־יִשְׂרָאֵל אֶת־דְּבָרֵי הַפְּלִשְׁתִּי הָאֵלֶּה וַיַּחֲתוּ וַיִּרְאוּ א
 מְאֹד: וְדָוִד בֶּן־אִישׁ אֶפְרַתִּי הַזֶּה מִבֵּית לָחֶם יְהוּדָה וְשֵׁמוֹ ב
 יֵשׁוּ וְלוֹ שְׁמֹנֶה בָנִים וְהָאִישׁ בְּיָמָיו שָׂאֵל זָקֵן בָּא בְּאַנְשִׁים: וַיִּלְכְּטִי ב
 שְׁלֹשֶׁת בְּנֵי־יֹשֵׁי הַגְּדֹלִים הַלְכִי אַחֲרֵי־שָׂאֵל לְמַלְחָמָה וְשֵׁם שְׁלֹשֶׁת
 בָּנָיו אֲשֶׁר הִלְכִי בְּמַלְחָמָה אֱלִיאָב הַבְּכוֹר וּמִשְׁנֵהוּ אֶבִינָדָב וְהַשְּׁלִישִׁי
 שְׁמוֹ: וְדָוִד הָיָא חֲקִטָן וְשְׁלֹשָׁה הַגְּדֹלִים הַלְכִי אַחֲרָי שָׂאֵל: וְדָוִד ג
 הַלָּקָה וְשָׁב מֵעַל שָׂאֵל לְרַעוּת אֶת־צֹאֵן אָבִיו בֵּית־לָחֶם: וַיִּגַּשׁ הַפְּלִשְׁתִּי
 הַשָּׂם וְהַעֲרָב וַיַּחֲזֹב אֶרְבָּעִים יוֹם: וַיֹּאמֶר יֵשׁוּ לְדָוִד בְּנֹו קַח־נָא
 לְאַחִיךָ אִיפַת תְּקַלֵּא תִּהְיֶה וְעֲשֶׂרָה לָחֶם הַזֶּה וְהַחֵץ הַמַּחֲנֵה לְאַחִיךָ: ו
 וְאֵת עֲשָׂרַת הַרִיבֵי הַחֶלֶב הָאֵלֶּה תָּבִיא לְשֶׁר הָאֵלֶּה וְאֶת־אֲחִיךָ תִּפְקֹד
 לְשָׁלוֹם וְאֶת־עַרְבָתֶם תִּקַּח: וְשָׂאֵל וְהַמָּה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֶמֶק
 הָאֵלֶּה נִלְחָמִים עִם־פְּלִשְׁתִּים: וַיִּשְׁלַח דָּוִד בְּפָקֵד וַיִּשְׁשׁ אֶת־הַצֹּאֵן ג
 עַל־שֹׁמֵר וַיִּשָּׂא וַיִּלָּקֵף כַּאֲשֶׁר צִוָּהוּ וְשֵׁי וַיִּבְאָ הַמַּעֲגֵלָה וְהַחִיל הַיֵּצֵא
 אֶל־הַמַּעֲרָכָה וְהַרְעִי בְּמַלְחָמָה: וַתַּעֲרֹף יִשְׂרָאֵל וּפְלִשְׁתִּים מַעֲרָכָה
 לְקִרְיַת מַעֲרָכָה: וַיִּשְׁשׁ דָּוִד אֶת־הַכֹּלִים מֵעֲלָיו עַל־יַד שׁוֹמֵר הַכֹּלִים
 וַיַּרְץ הַמַּעֲרָכָה וַיִּבְאָ וַיִּשָּׂאֵל לְאַחִיו לְשָׁלוֹם: וְהוּא מַדְבֵּר עִמָּם
 וְהִנֵּה אִישׁ הַבַּיִת עוֹלָה גִלְיָת הַפְּלִשְׁתִּי שְׂמוֹ מִגֵּת מִמַּעֲרֹנֵת פְּלִשְׁתִּים

- 24 וידבר פדברים האלה והשמע דוד : וכל איש ישראל בראותם
 כה אתה איש ונקטל מפניו וייראוי מאד : ויאמר : איש ישראל הרואיתם
 האיש העלה הזה פו לתרוק את ישראל עלה והנה האיש אשר נפני
 ועשרני המלך : אשר גדול ואתפתו ותדלו ואת בית אביו ועשה
 26 חפשי בושקאל : ויאמר דוד אליה אנשים העמדים עמו לאמר
 מה יעשה לאיש אשר יכה אתה הפלשתי הלו והסיר חרפה מעל
 ישראל פו מי הפלשתי הערל הזה פו חרף מערכות אלהים חיים :
 27 ויאמר לו הלים פדבר הזה לאמר פה יעשה לאיש אשר נפני :
 28 והשמע אלו אב אחיו הגדול בדברו אליה אנשים ויחראו אלו אב
 בדוד ויאמר : למה ינה ונדת ועלמי נטשת מעט הצאן ההנה
 במדבר אני נדעתי אתדוקה ואת נע לבבה פו למען ראות
 29 המלחמה ונדת : ויאמר דוד מה עשיתי עתה הלא דבר היא :
 ל ניסב מאצלו אלימיל אחר ויאמר פדבר הזה וישבהו העם דבר
 31 פדבר הראשון : והשמע הדברים אשר דבר דוד ויגדו לפני שאיל
 32 ונקתחו : ויאמר דוד אלי שאיל אליפל לבאדם עליו עבדה נלך
 33 ונלחם עשה הפלשתי ההה : ויאמר שאיל אלי דוד לא תוכל ללכת אלי
 הפלשתי הזה להלחם עמו פו יער אתה והיא איש מלחמה מעורו :
 34 ויאמר דוד אלי שאיל רעה הנה עבדה לאביו בצאן ובא הארץ
 לה ואתה ילוב ונשא זה מהעדר : ונצאתי אחריו והצילתי מפיו
 36 ונקם עלי והתזקתי בזקלי והסתיו והמיתו : גם אתה אהני גם
 הרוב הנה עבדה והנה הפלשתי הערל הזה פאחד מהם פו חרף
 37 מערכת אלהים חיים : ויאמר דוד והנה אשר הצלני מיד
 הארץ ומיד הרב היא וצילני מיד הפלשתי הזה ○ ויאמר
 38 שאיל אלי דוד לך והנה יהנה עמו : ונלבש שאיל אתה דוד מציו
 39 ותן קיבע נחשת על ראשו ונלבש אתו שריון : ויחגר דוד את
 חרבו מעל למציו וינאל ללכת פו לאנסה ויאמר דוד אלי שאיל
 מ לא יוכל ללכת באלה פו לא נסיתי ונסרם דוד מעליו : ונקח מקלו
 בדו ויבחרלו המשנה חלקי אבנים : מן החל ונשם אתם בכלי
 41 הרעים אשר לו ובנלקוט וקלעו בדוד ויגש אליה הפלשתי : ונלך
 42 הפלשתי הגף וקרוב אל דוד והאיש נשא הצנה לפניו : ויגש
 הפלשתי ויראה את דוד ויבנהו פו הנה נער ואדמני עסופה
 43 מראה : ויאמר הפלשתי אלי דוד הכלב אמי פו אתה בארלי
 44 במקלות ונקלל הפלשתי את דוד באלהיו : ויאמר הפלשתי אל

- דוד לכה אלֵי וְאַתְּנָה אֶת־בְּשָׂרְךָ לְעוֹף הַשָּׁמַיִם וּלְבַהֲמַת הַשָּׂדֶה :
 33 וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה בָּא אֵלַי בְּהַרְבֵּ וּבְהַחֲזִית וּבְכִידוֹן
 וְאַלְכִי בְּאֵלָיִךְ בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מִעֲרֹת יִשְׂרָאֵל אֲשֶׁר
 46 חָרַפְתָּ : הַיּוֹם הַזֶּה וְסַגְרָה יִהְיֶה בְּיָדִי וְהַחֲזִיחַ וְתִסְלַח אֶת־רֹאשֶׁךָ
 מִעֲלֶיךָ וְלִתְחִילִי פָנֶיךָ מִחַנְתֶּךָ פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַנְתֶּךָ
 47 הָאָרֶץ וְהַדָּגַל כְּלִי־אָרֶץ כִּי גַשׁ אֱלֹהִים לְיִשְׂרָאֵל : וַיַּדְעוּ כָּל־חַקְלֵל
 הַזֶּה כִּי־לֹא בְּחָרֵב וּבְחַחֲזִית יִהְיֶינָה יְהוָה כִּי לִיהוָה הַמְּלִחְמָה וְהַתָּן
 48 אֲחֵכֶם בְּיָדֵינוּ : וְהָיָה כִּי־יִקָּם הַפְּלִשְׁתִּי וְיִגְלַח וַיִּקְרַב לַקְרָאת דָּוִד
 49 וַיִּמְחַר דָּוִד וַיַּרְחֵץ הַמִּעֲרָבָה לַקְרָאת הַפְּלִשְׁתִּי : וַיִּשְׁלַח דָּוִד אֶת־דָּוִד
 אֶל־הַפְּלִי וַיִּקָּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיָּמָה אֶת־הַפְּלִשְׁתִּי אֶל־מִצְחֹו וַתִּטְבַּע
 הָאֶבֶן בְּמִצְחֹו וַיַּפֵּל עַל־פָּנָיו אֶרְצָה : וַיַּחֲזֹק דָּוִד מִדֵּה־הַפְּלִשְׁתִּי בַּקְלַע
 51 וּבְאֶבֶן וַיָּמָה אֶת־הַפְּלִשְׁתִּי וַיִּמְתְּחֵהוּ וַחֲרַב אֵין בְּיַד־דָּוִד : וַיַּרְחֵץ דָּוִד
 52 וַיַּגְמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקָּח אֶת־חַרְבֹו וַיִּשְׁלַח מִמִּעְרָהוּ וַיִּמְתְּחֵהוּ
 וַיִּקְרַח־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאֶה הַפְּלִשְׁתִּים כִּי־מַת גְּבוּרָם וַיִּנְסוּ : וַיִּקְמוּ
 אֲשֶׁר יִשְׂרָאֵל וַיַּחֲזִיחַ וַיִּרְעוּ וַיִּרְדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בְּרֹאֵךְ גֵּזָא
 53 וְדָד שְׂעָרֵי עַקְרוֹן וַיַּפְּלוּ הַלְלֵי פְּלִשְׁתִּים בְּחַרְבֵּ שְׂעָרִים וְעַד־גַּת וְעַד־
 עַקְרוֹן : וַיָּשָׁבוּ בְּנֵי יִשְׂרָאֵל מִדֹּלֵק אֲחֵרֵי פְּלִשְׁתִּים וַיִּכְשֹׁף אֶת־מַחְזִיקָם :
 54 וַיִּקָּח דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיִּבְאֵהוּ יְרוּשָׁלַם וְאֶת־דָּגְלוֹ שֵׁם בְּאֵהֶלֶן :
 55 וְכִרְאוֹת שְׂאִיל אֶת־דָּוִד יֵצֵא לַקְרָאת הַפְּלִשְׁתִּי אָמַר אֶל־אֲבִיר שׁוֹר
 הַצֹּבָא בְּדַמִּי־הָהָה הַגֵּר אֲבִיר וַיֹּאמֶר אֲבִיר חִיר־נִפְשֶׁךָ הַמְּלַח אִם־
 56 יִדְעָתִי : וַיֹּאמֶר הַמְּלַח שְׂאִיל אַתָּה בְּדַמִּי־הָהָה הַעֲלֵם : וַיִּכְשׁוּב דָּוִד
 57 מִהַחַיִּת אֶת־הַפְּלִשְׁתִּי וַיִּקָּח אֹתוֹ אֲבִיר וַיִּבְאֵהוּ לְפָנָיו שְׂאִיל וְרֹאשׁ
 הַפְּלִשְׁתִּי בְּדוֹד : וַיֹּאמֶר אֵלָיו שְׂאִיל בְּדַמִּי אַתָּה הַגֵּר וַיֹּאמֶר דָּוִד
 58 בְּדַעְבְּדֶךָ יִשִּׁי בֵּית הַלְחָמִי :

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

CHAPTER XVII. יז

- 1 וַיֹּאמֶר אֱלֹהֵי הַתִּשְׁבִּי מִתְּשִׁבֵי גִלְעָד אֶל־אֶחָאָב חִיר־יְהוָה אֱלֹהֵי יִשְׂרָאֵל
 אֲשֶׁר־עַמְדָתִי לְפָנָיו אִסִּי־הַיָּהוּה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפְנֵי
 2 דְבָרֵי : וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר : לֵךְ מֵהָהָה וּפְנִיתָ לָהּ קַדְמָה
 3 וְנִסְתַּרְתָּ בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַחֲרָדָן : וְהָיָה מִהַחַמַּל תִּשְׁתַּח וְאֶת־
 4 הַחֲרָבִים צִוִּיתִי לְכַלְכְּלָהּ שָׁם : וַיִּגְלַח וַיַּעַשׂ כְּדַבַּר יְהוָה וַיִּגְלַח וַיָּשָׁב

6 בַּנְחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַנְּרֶקֶן : וְהַעֲרֹבִים מִבְּרֵאִים לֹא לָחֶם וּבָשָׂר
 7 בַּפֶּקֶר וּלְחֶם וּבָשָׂר בַּעֲרֵב וּמִדֶּה־הַנְּחַל וְשָׂתָה : וַיְהִי מִקֶּץ יָמַיִם וַיִּיבֹשׂ
 8 הַנְּחַל כִּי לֹא־יָהָה גֶשֶׁם בְּאַרְצָא : וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר :
 9 קוּם לֶךָ צִרְפָּתָה אֲשֶׁר לְצִידוֹן וּשְׁבַתָּ שָׁם הַיְהִה צְוִיתִי שָׁם אֵשֶׁה
 אֶלְמִנָּה לְכַלְפֶּלְהָ : וַיָּקָם וַיֵּלֶךְ צִרְפָּתָה וַיָּבֹא אֶל־פְּתַח הַלְּוִי וְהִנֵּה־שָׁם
 אֵשֶׁה אֶלְמִנָּה מְקֻשֶׁשֶׁת עֲצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קְחִי־נָא לִי מַעֲט־
 11 מִיָּם בְּכִלִּי וְאִשְׁתָּה : וַתֵּלֶךְ לְקַחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקַח־נָא לִי
 12 פַת־לֶחֶם בְּיָדְךָ : וְהֹאמֶר חַי־יְהוָה אֱלֹהֶיךָ אִם־יִשְׁלַח מַעֲוֹג כִּי אִם־
 מָלֵא כַה־קָּמַח בְּיָד וַיַּעֲט־שָׁמֶן בַּצִּפְתָּה וְהִנֵּי מְקֻשֶׁשֶׁת שְׁנַיִם עֲצִים
 13 וּבָאתִי וַעֲשִׂיתִיהֶל לִי וּלְבָנַי וְאֶכְלֶנְהוּ וּמָתְנוּ : וַיֹּאמֶר אֵלֶיהָ אֱלֹהֵהּ
 אֶל־תִּירָאִי בְּאֵי עֲשִׂי כַדְבָּרְךָ אֲךָ עֲשִׂי־לִי מִשֶׁם עֵינָה קִטְשָׁה כְּרֹאשְׁהָ
 14 וְהוֹצֵאתִי לִי וְלֶךָ וּלְבָנֶךָ תַעֲשִׂי בְּאַחֲרֶנָּה : כִּי כֹה אָמַר יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל כִּד הַקָּמַח לֹא תִכְלֶה וּצִפְתָּה הַשָּׁמֶן לֹא תִחַסֵּר עַד יוֹם
 ט תַּחַן־יְהוָה גֶּשֶׁם עַל־פְּנֵי הָאָדְמָה : וַתֵּלֶךְ וַתַּעֲשֶׂה כַדְבָּר אֲלֵהוּ וַתֹּאכַל
 16 הַוַּיֵּהוּיָא וּבֵיתָהּ וַיָּמִים : כִּד הַקָּמַח לֹא כָלְתָה וּצִפְתָּה הַשָּׁמֶן לֹא
 17 חָסַר כַּדְבָּר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד אֱלֹהֵהּ : וַיְהִי אַחֲרֵי הַדְּבָרִים
 הָאֵלֶּה חָלָה כַּדְהָאֵשֶׁה בַּעֲלַת הַבַּיִת וַיְהִי הַלְוִי חֹזֵק מְאֹד עַד אֲשֶׁר
 18 לֹא־תִקְרָה־בּוֹ נִשְׁמָה : וְהֹאמֶר אֶל־אֱלֹהֵהּ מַה־לִּי וְלֶךָ אִישׁ הָאֱלֹהִים
 19 בָּאתָ אֵלַי לְהַזְכִּיר אֶת־עֲוֹנֵי וּלְהַמִּית אֶת־בְּנֵי : וַיֹּאמֶר אֵלֶיהָ תִּנְרָלִי
 אֶת־בְּנֵה וַיִּקְרָחַהּ מִחִיקָה וּבַעֲלָהּ אֶל־הַעֲלִיָּה אֲשֶׁר־הוּא יֹשֵׁב שָׁם
 כ וַיִּשְׁכַּבְהוּ עַל־מִשְׁתּוֹ : וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הַיָּם עַל־
 21 הָאֶלְמִנָּה אֲשֶׁר־אֵלַי מִתְגַּוֵּר עִמָּה תַרְעוֹת לְהַמִּית אֶת־בְּנֵה : וַיַּתְמַד
 עַל־תִּלְלֵד שְׁלֹשׁ פְּעֻמִּים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תִשְׁבֵּנָא
 22 נַפְש־הַיִּלָּד הַזֶּה עַל־קַרְבּוֹ : וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלֵהוּ וַתִּשָּׁב נַפְש־
 23 הַיִּלָּד עַל־קַרְבּוֹ וַיְחַי : וַיִּקַּח אֱלֵהוּ אֶת־תִּלְלֵד וַיִּרְבְּהוּ מִדֶּה־עֲלִיָּה
 24 הַבַּיִתָּה וַיִּתְּנֶהוּ לְאִמּוֹ וַיֹּאמֶר אֵלֵהוּ רְאִי חַי בְּנֶךָ : וְהֹאמֶר הָאֵשֶׁה אֶל־
 אֱלֵהוּ עֲתָה זֶה יְדַעְתִּי כִּי אִישׁ אֱלֹהִים אַתָּה וּדְבַר־יְהוָה בְּפִיהָ אָמַת :

CHAPTER XVIII. יח

א וַיְהִי יָמַיִם רַבִּים וַדְבַר יְהוָה הָיָה אֶל־אֱלֹהֵהּ בַּשָּׁנָה הַשְּׁלִישִׁית לֵאמֹר
 2 לֶךָ הִרְאָה אֶל־אַחָאָב וְאַתָּנָה מָטַר עַל־פְּנֵי הָאָדְמָה : וַיֵּלֶךְ אֱלֵהוּ
 3 לְהִרְאוֹת אֶל־אַחָאָב וְהָרַעַב חֹזֵק בְּשִׁמְרוֹן : וַיִּקְרָא אַחָאָב אֶל־עַבְדָּוָהּ

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

1. v. הפטרה כי חסא כמנהג האשכנזים

- אֲשֶׁר עֲלֵה־בָּתוֹת וְעֲבֹדָהּ הִנֵּה נָרָא אֶת־יְהוָה מְאֹד׃ וַיְהִי בַּהֲכָרִית 4
 אִיזָבֵל אֶת נְבוֹאֵי יְהוָה וַיִּקַּח לְעֲבֹדָהּ מֵאֵה נְבוֹאִים וַיַּהֲבִיאֵם
 חֲמִשִּׁים אִישׁ בַּמִּעְרָה וְכֹלְכֶלֶם לֶחֶם וַמִּים׃ וַיֹּאמֶר אֶחָאָב אֶל־עֲבֹדָהּ 5
 לֵךְ בָּאָרֶץ אֶל־כְּלֵמְעִיזֵי הַמִּים וְאֵל כְּלֵה־חַלְלִים אִילָיו׃ נִמְצָא חֲצִיר
 וַתְּחִיָּה סִיס וַשְּׂרָד וְלוֹא נִכְרִית מִהַבְּהֵמָה׃ וַיַּחֲלֶקֶי לָהֶם אֶת־הָאָרֶץ 6
 לְעֲבֹרָה אֶחָאָב הַלֵּךְ בְּהַרָּה אַחַד לְבָדוֹ וְעֲבֹדָהּ הַלֵּךְ בְּהַרָּה־אֶחָד
 לְבָדוֹ׃ וַיְהִי עֲבֹדָהּ בְּהַרָּה וַהֲנִיָּה אֶלְהֵי לְקִרְאתוֹ וַיִּכְרְהוּ וַיַּפֵּל 7
 עַל־פָּנָיו וַיֹּאמֶר הַאֲתָה זֶה אֲדַעֵי אֶלְהֵי׃ וַיֹּאמֶר לוֹ אֲנִי לֵךְ אֲמַר 8
 לְאֲדֹנָי הַנֵּה אֶלְהֵי׃ וַיֹּאמֶר מַה הַטַּאֲתִי כִּי־אֲתָה נָתַן אֶת־עֲבֹדָהּ 9
 בְּיַד אֶחָאָב לְהַמִּיתָנִי׃ חַי׃ יְהוָה אֶלְהֵי אֲסִי־שִׁנְיֵי וּמַמְלָכָה אֲשֶׁר־
 לְאֲשֵׁלָה אֲדַעֵי שָׁם לְבַקֶּשֶׁה וְאָמְרוּ אִינוּ וְהַשְׁבִּיעַ אֶת־הַמַּמְלָכָה וְאֶת־
 הַגִּזְיוֹ כִּי לֹא יִמְצָאָהּ׃ וְעֵתָה אֲתָה אֲמַר לֵךְ אֲמַר לְאֲדֹנָי הַנֵּה 11
 אֶלְהֵי׃ וְהָיָה אֲנִי אִלְכֶּה מֵאֲתָךְ רוּחַ יְהוָה׃ וְשָׂאָה עַל־אֲשֶׁר לְאֲדֹעַ 12
 וּבָאֲתִי לְהַגִּיד לְאֶחָאָב וְלֹא יִמְצָאָהּ וַהֲרַגְנִי וְעֲבֹדָהּ נָרָא אֶת־יְהוָה
 מִנְּעֻרָי׃ הַלְאִי־הֲגִיד לְאֲדֹנָי אֶת אֲשֶׁר־עָשִׂיתִי בְּחַרְגִי אִיזָבֵל אֶת נְבוֹאֵי 13
 יְהוָה וְאֶחָאָב מִנְּבוֹאֵי יְהוָה מֵאֵה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמִּעְרָה
 וְאֶכְלָלֶם לֶחֶם וַמִּים׃ וְעֵתָה אֲתָה אֲמַר לֵךְ אֲמַר לְאֲדֹנָי הַנֵּה 14
 אֶלְהֵי וַהֲרַגְנִי׃ וַיֹּאמֶר אֶלְהֵי חַי יְהוָה עֲבֹדָתִי אֲשֶׁר עֲמַדְתִּי לְפָנָיו 15
 כִּי הִיָּים אֶרְאֶה אֵלָיו׃ וַיֵּלֶךְ עֲבֹדָהּ לְקִרְאת אֶחָאָב וַיַּגִּד־לוֹ וַיֵּלֶךְ 16
 אֶחָאָב לְקִרְאת אֶלְהֵי׃ וַיְהִי כִּי־רָאוֹת אֶחָאָב אֶת־אֶלְהֵי וַיֹּאמֶר אֶחָאָב 17
 אֵלָיו הַאֲתָה זֶה עֹבֵד יִשְׂרָאֵל׃ וַיֹּאמֶר לֹא עֲבֹדְתִי אֶת־יִשְׂרָאֵל כִּי אֲסִי־
 אֲתָה וּבֵית אֲבִיךָ בַּעֲזֹבְכֶם אֶת־מִצְוֹת יְהוָה וַתֵּלֶךְ אַחֲרָי הַבַּעֲלִים׃
 וְעֵתָה שְׁלַח קַבִּץ אֵלָי אֶת־כְּלֵי־יִשְׂרָאֵל אֶל־הַר הַכְּרִמְל וְאֶת־נְבוֹאֵי הַבַּעַל 19
 אַרְבַּע מֵאוֹת וַחֲמִשִּׁים וּנְבוֹאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת אֶכְלִי שְׁלַחן אִיזָבֵל׃
 וַיִּשְׁלַח אֶחָאָב בְּכֵלֵבְנֵי יִשְׂרָאֵל וַיַּקְפִּיץ אֶת־הַנְּבוֹאִים אֶל־הַר הַכְּרִמְל׃ 20
 וַיָּגֵשׁ אֶלְהֵי אֶל־כְּלֵהֶם וַיֹּאמֶר עַד־מָתַי אַתֶּם פְּסָחִים עַל־שִׁמְיִי 21
 הַסַּעֲפִים אֲסִי־יְהוָה הָאֶלְהִים לָכֵי אַחֲרָיו וְאֲסִי־הַבַּעַל לָכֵי אַחֲרָיו וְלֹא־
 עָנִי הַעֵם אֲתִי דָבָר׃ וַיֹּאמֶר אֶלְהֵי אֶלְהֵם אֲנִי נִוְהַרְתִּי כִּבִּיא 22
 לְיְהוָה לְבָדִי וּנְבוֹאֵי הַבַּעַל אַרְבַּע־מֵאוֹת וַחֲמִשִּׁים אִישׁ׃ וַתִּזְנוּ־לָנוּ 23
 שְׁנַיִם פָּרוֹם וַיַּבְחֲרוּ לָהֶם הַפָּר הָאֶחָד וַיַּנְתְּחֵהוּ וַיִּשְׁוִמֵי עַל־הַעֲצִים
 וְאֵשׁ לֹא יִשְׁוִמוּ וְאֲנִי אַעֲשֶׂה׃ אֶת־הַפָּר הָאֶחָד וַתִּתְּלֵי עַל־הַעֲצִים וְאֵשׁ
 לֹא אֵשִׁים׃ וַקִּרְאֲתֶם בְּשֵׁם אֶלְהֵיֶם וְאֲנִי אֶקְרָא בְּשֵׁם־יְהוָה וַיְהִי 24

12. v. קמין בד"ק

21. v. הפ' דגוש

5. v. מ"א מן בהמה כתיב בשהמה קרי

20. v. הפטרת כי תשא כמנהג הספרדים

הַאֱלֹהִים אֲשֶׁר־נִעְנְה בְּאֵשׁ הוּא הָאֱלֹהִים וַיַּעַן כְּלִי־הָעֵם וַיֹּאמְרוּ טוֹב
כֹּה הַדְּבָר: וַיֹּאמֶר אֱלֹהֵי לִנְבוּאֵי הַפֶּעַל בַּחֲרוּ לָכֶם הַפֶּר הָאֵהָד וַעֲשׂוּ
רֵאשִׁיטָה כִּי אַתֶּם הַרְבִּיּוּ וַקְרָאֵה בְּשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תִשׁוּמוּ:
26 וַיִּקְחוּ אֶת־הַפֶּר אֲשֶׁר־תָּתֵן לָהֶם וַיַּעֲשׂוּ וַיִּקְרָאוּ בְּשֵׁם־יְהוָה בַּעַל מִהַצִּקֹּר
וַעֲדֵה־הַצְּהַרְוּ לֵאמֹר הַפֶּעַל עָנָו וְאִין קוֹל וְאִין עֲנָה וַיִּפְסְדוּ עַל־
27 הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה: וַיְהִי בַצְּהַרְוִים וַיְהַתֵּל בָּהֶם אֱלֹהֵי וַיֹּאמְרוּ
קְרָאוּ בְּקוֹל־גְּדוֹל כִּי־אֱלֹהִים הוּא כִּי־שָׁמַע וְכִי־נָדַח לוֹ וְכִי־נָדַח לוֹ
28 אֵילֵי וְשֵׁן הוּא וַיִּקְרָאוּ בְּקוֹל גְּדוֹל וַיִּתְגַּדְּדוּ כַּמִּשְׁפָּטִים בַּחֲרֻבוֹת
29 וּבְרַמְהִים עַד־שְׁפָדָהֶם עֲלֵיהֶם: וַיְהִי כַעֲבֹר הַצְּהַרְוִים וַיִּתְנַבְּאוּ עַד
3 לַעֲלוֹת הַמִּנְחָה וְאִין־קוֹל וְאִין־עֲנָה וְאִין קָשָׁב: וַיֹּאמֶר אֱלֹהֵי לְכֹל־
הָעָם גָּשׁוּ אֵלַי וַיַּגִּישׁוּ כְּלִי־הָעֵם אֲלֵיו וַיִּרְפָּא אֶת־מִזְבֵּחַ יְהוָה הַהָרוּס:
31 וַיִּקַּח אֱלֹהֵי שְׁתֵּים עָשָׂרָה אַבְנִים כַּמִּסְפָּר שִׁבְטֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר הָיָה
32 דְּבַר־יְהוָה אֲלֵיו לֵאמֹר וְיִשְׂרָאֵל יְהוּה שְׁמָה: וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ
33 בְּשֵׁם יְהוָה וַיַּעֲשֶׂה תַעֲלָה כַּבֵּית סֹאתִים זָרַע סָבִיב לְמִזְבֵּחַ: וַיַּעֲרֹךְ
34 אֶת־הָעֵצִים וַיִּתַּח אֶת־הַפֶּר וַיִּגָּשׁ עַל־הָעֵצִים: וַיֹּאמֶר מִלֹּא אֲרַבֶּעָה
כְּדִים מִיּוֹם וַיַּעֲקוּ עַל־הָעֵלָה וְעַל־הָעֵצִים וַיֹּאמֶר שְׁנֹו וַיִּשְׁלַי וַיֹּאמֶר
35 שְׁלֹשׁוּ וַיִּשְׁלֹשׁוּ: וַיִּלְכְּוּ הַמַּיִם סָבִיב לְמִזְבֵּחַ וְגַם אֶת־הַתַּעֲלָה מִלֹּא־
36 מַיִם: וַיְהִי בַעֲלוֹת הַמִּנְחָה וַיִּגָּשׁ אֱלֹהֵי הַנְּבִיא וַיֹּאמְרוּ יְהוָה אֱלֹהֵי
אֲבִרְהָם וַיִּצְחַק וְיִשְׂרָאֵל הַיּוֹם וַיִּזְעַ כִּי־רָאִתָּה אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנִי
37 עַבְדְּךָ וּבְדַבְּרֹתַי עֲשִׂיתִי אֶת כְּלִי־הַדְּבָרִים הָאֵלֶּה: עָנָו וַיְהוּה עָנָו
וַיַּדְעִי הָעָם הַיּוֹה כִּי־רָאִתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הַסַּבְּתָ אֶת־לִבְּךָ
38 אֶת־רַיְתִי: וַתַּפֵּל אֲשֶׁר־יְהוָה וַתֹּאכַל אֶת־הָעֵלָה וְאֶת־הָעֵצִים וְאֶת־הָאֲבָנִים
39 וְאֶת־הָעֶפֶר וְאֶת־הַמַּיִם אֲשֶׁר־בַּתַּעֲלָה לַחֲכָה: וַיִּרְא כְּלִי־הָעֵם וַיִּפְלוּ
מ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים: וַיֹּאמְרוּ
אֱלֹהֵי לָהֶם תַּפְּשׂוּ וְאֶת־נְבוּאֵי הַפֶּעַל אִישׁ אֶל־יִמּוֹלֵט מֵהֶם וַיִּתְּפְּשׂוּם
41 וַיִּוְרְדֵם אֱלֹהֵי אֶל־יְהַתֵּל קִישׁוֹן וַיִּשְׁתַּטֵּם שָׁם: וַיֹּאמֶר אֱלֹהֵי לְאַחָאָב
42 עֲלֵה אֶכַל וְשַׁתָּה כִּי־קוֹל הַמִּזֶן הַגָּשָׁם: וַיַּעֲלֵה אַחָאָב לְאֶכַל וּלְשַׁתוֹת
וְאֱלֹהֵי עָלָה אֶל־רֹאשׁ הַכַּרְמֶל וַיִּתְהַר אֶרְצָה וַיִּגָּשׁ סָנַיּוּ בֵּין בְּרָכּוֹ:
43 וַיֹּאמֶר אֶל־יַעֲרֹו עֲלֵה־נָא הַבֵּט הַרְדֵּי־לָם וַיַּעַל וַיִּבֵּט וַיֹּאמֶר אִין
44 מְאִימָה וַיֹּאמֶר שָׁב שָׁבַע פְּעָמִים: וַיְהִי בַשַּׁבְעִית וַיֹּאמֶר הַנְּחָעֵב
קַטְנָה כַּכֹּה־אִישׁ עֲלֵה מַיִם וַיֹּאמֶר עֲלֵה אָמֵר אֶל־אַחָאָב אֲסֹר וְרָד
מֵה וְלֹא תַעֲרַכָה הַגָּשָׁם: וַיְהִי עַד־כָּה וְעַד־כָּה וַהֲשִׁמִּים הַתְּקַדְרוֹ עָבִים

וְרִיחַ וַיְהִי גַשֶּׁם גָּדוֹל וַיִּרְקַב אֶחָאָב וַיִּלְקֶה יְזַרְעֵאלָהּ : וְיָד 46
 יְהִיָה הַחַיָּה אֶל־אֱלֹהֵיהֶּוּ וַיִּשְׁנֶס מִתְּחִינֹו וַיִּרְדָּן לִפְנֵי אֶחָאָב עַד־בְּאֵמָה
 יְזַרְעֵאלָהּ :

CHAPTER XIX. יט

- וַיַּגֵּד אֶחָאָב לְאִיזָבֵל אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהֵיהֶּוּ וְאֵת כָּל־אֲשֶׁר הִרְגֵּה אֶת־כָּל־הַנְּבִיאִים בְּחָרֵב : וַתִּשְׁלַח אִיזָבֵל מַלְאָךְ אֶל־אֱלֹהֵיהֶּוּ לֵאמֹר כֹּה־
 2 גַּעֲשִׂין אֱלֹהִים וְכֹה יוֹסֶפֶין כִּירְקַעַת מִחַר אַשִּׁים אֶת־נַפְשִׁיךָ כַּנַּפֶּשׁ
 אֶחָד מֵהֶם : וַיִּרְא וַיִּלְקֶם וַיִּלְקֶה אֶל־נַפְשׁוֹ וַיָּבֵא בָּאָר שֶׁבַע אֲשֶׁר
 3 לַיהוָה וַנִּנְחַת אֶת־גִּעְרוֹ שָׁם : וְהָיִא־הִלְקֶה בַּמִּדְבָּר הַרְרָה יוֹם וַיָּבֵא
 4 וַיִּשָּׁב תַּחַת רְהֶם אֶתָּה וַיִּשְׁאַל אֶת־נַפְשׁוֹ לְמֹות וַיֹּאמֶר רַב עָתָה
 יְהִיָה קַח נַפְשִׁי כִּי לֹא־טוֹב אֲנִי מֵאֲבֹתִי : וַיִּשְׁכַּב וַיִּישָׁן תַּחַת רְהֶם ה
 אֶחָד וְהַגִּידָהּ מַלְאָךְ נִגַּע בּוֹ וַיֹּאמֶר לוֹ קוּם אִכּוֹל : וַיִּבְטַח וְהִנֵּה
 6 מֵרָאשֵׁיתוֹ עֵגַת רַצְפִּים וַצִּפְחַת מִיַּם וַיֵּאֱכַל וַיִּשְׁתַּן וַיִּשָּׁב וַיִּשְׁכַּב :
 7 וַיִּשָּׁב מַלְאָךְ יְהוָה : שִׁנִּיתָ וַיַּגִּיעַ־בּוֹ וַיֹּאמֶר קוּם אִכּוֹל כִּי רַב מִמֶּךָ
 8 הַהֲרָה : וַיִּקֶּם וַיֵּאֱכַל וַיִּשְׁתַּה וַיִּלְקֶה בְּכַח הַהֲאִכִּילָה הַיּוֹם אַרְבָּעִים
 9 יוֹם וְאַרְבָּעִים לַיְלָה עַד הָרַ הָאֱלֹהִים לִרְבֹּב : וַיָּבֵא־שָׁם אֶל־הַמַּעְרָה
 וַיִּלְךְ שָׁם וְהִנֵּה דַבְּרֵי־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מִהֲלֶךְ פֶּה אֱלֹהֵיהֶּוּ :
 וַיֹּאמֶר קָנָא קָנָאתִי לַיהוָה וְאֱלֹהֵי צַבָּאוֹת כִּירְעִזְבוּ בְּרִיתָהּ בְּנִי
 וַיִּשְׂרָאֵל אֶת־מִזְבְּחֹתֶיהָ הַרְסִי וְאֶת־נְבִיאֶיהָ הֲרַגְנִי בְּחָרֵב וְאִתֵּר אֲנִי
 11 לְבַדִּי וַיִּבְקֶשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ : וַיֹּאמֶר צֵא וְעַמְדַתָּ בְּחַר לִפְנֵי
 יְהוָה וְהִנֵּה יְהוָה עִבֵּר וְרִיחַ גָּדוֹלָהּ וְהִזַּק מִפְּרֹק הָרִים וּמִשֶּׁבֶר
 סִלְעִים לִפְנֵי יְהוָה לֹא בְרִיחַ יְהוָה וְאִתֵּר הָרִיחַ רָעֵשׁ לֹא בְרַעֲשׁ
 יְהוָה : וְאִתֵּר הַרְעֵשׁ אֵשׁ לֹא בְּאֵשׁ יְהוָה וְאִתֵּר הָאֵשׁ קוֹל דְּמָמָה
 12 דְּקָה : וַיְהִי כַּשֵּׁמֶע אֱלֹהֵיהֶּוּ וַיִּלֵּט פְּנִיָו בְּאִדְרֹתָו וַיִּצָּא וַיַּעֲמֵד פְּתַח
 13 הַמַּעְרָה וְהִנֵּה אֵלָיו קוֹל וַיֹּאמֶר מִהֲלֶךְ פֶּה אֱלֹהֵיהֶּוּ : וַיֹּאמֶר קָנָא
 14 קָנָאתִי לַיהוָה וְאֱלֹהֵי צַבָּאוֹת כִּירְעִזְבוּ בְּרִיתָהּ בְּנִי וַיִּשְׂרָאֵל אֶת־
 מִזְבְּחֹתֶיהָ הַרְסִי וְאֶת־נְבִיאֶיהָ הֲרַגְנִי בְּחָרֵב וְאִתֵּר אֲנִי לְבַדִּי וַיִּבְקֶשׁוּ
 אֶת־נַפְשִׁי לְקַחְתָּהּ : וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוֹב לְדַרְכֶּךָ מִדְּבָרָה
 16 דְּמִשְׁק וּבָאתִי וּמִשְׁחַתָּ אֶת־חֲזוֹאֵל לְמִלְכֶּךָ עַל־אַרְסִי : וְאֵת יְהוָה בְּדִנְמִשִּׁי
 17 לְנִבְיָא תַּחֲתֶיהָ : וְהָיָה הַנְּמַלֵּט מִחָרֵב חֲזוֹאֵל וְנִמִּית יְהוָה וְהַנְּמַלֵּט
 18 מִחָרֵב יְהוָה נִמִּית אֱלִישָׁע : וְהִשְׁאֲרֵתִי בְּיִשְׂרָאֵל שֶׁבַעַת אֲלָפִים כָּל־

19 הַבְּרִיּוֹת אֲשֶׁר לֹא־כָרְעוּ לַבַּעַל וְכָל־הַפֶּה אֲשֶׁר לֹא־נִשְׁקָ לּוֹ : וַיִּגְלֹף
 מִשָּׁם וַיִּמְצְא אֶת־אֱלֹהֵי־שׁוּעַ בְּנֵי־שֹׁפֵט וְהוּא חָרָשׁ שְׁנַיִם־עָשָׂר צַמְדִים
 לַפְּלִיז וְהוּא בִשְׁנַיִם הַעֲשָׂר וַיַּעֲבֹר אֶלְיָהוּ אֵלָיו וַיִּשְׁלַף אַנְדָּתוֹ אֵלָיו :
 כ וַיַּעֲזֹב אֶת־הַבָּקָר בַּיָּרְדֵן אַחֲרַי אֵלְיָהוּ וַיֹּאמֶר אֲשַׁקֶּה־נָּא לְאָבִי וּלְאִמִּי
 21 וְאֶלְכָה אַחֲרָיָה וַיֹּאמֶר לוֹ לָךְ שׂוֹב כִּי מִה־עֲשִׂיתִי לָךְ : וַיָּשָׁב
 מֵאֲחֵרָיו וַיִּקַּח אֶת־צַמְדֵי הַבָּקָר וַיַּזְבַּחְהוּ וּבְכָל־יְהוָה הַבָּקָר בְּשִׁלְמֵי הַבָּשָׂר
 וַיִּתֵּן לָעָם וַיֹּאכְלוּ וַיִּקְּמוּ וַיִּגְלֹף אַחֲרַי אֵלְיָהוּ וַיִּשְׁרַחְהוּ :

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

א וּבְיוֹם עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הָיָה נֹאֲסָפִי בְּנֵי־יִשְׂרָאֵל בְּצֹום וּבִשְׂמִינִים
 2 וַיִּדְרְשׁוּהָ עֲלֵיהֶם : וַיַּגְדִּילִי זָרַע יִשְׂרָאֵל מִכָּל בְּנֵי נֶכֶר וַיַּעֲמִדוּ וַיִּתְחַדְדוּ
 3 עַל־חַטָּאתֵיהֶם וְעַל־זִנּוּת אֲבֹתֵיהֶם : וַיִּקְוִימֵנִי עַל־עַמְדָם וַיִּקְרְאוּ בְּסֹפֶר
 תּוֹרַת יְהוָה אֵלְיָהֶם רְבִיעִית הַיּוֹם וּרְבִיעִית מִתּוֹנִים וּמִשְׁתַּחֲוִים
 4 לַיהוָה אֱלֹהֵיהֶם : וַיִּקְּמוּ עַל־מַעֲלַת הַגּוֹיִם נְשׁוּעַ וּבְנֵי קַדְמִיָּאל
 5 שְׁבַנְיָה בְּנֵי שֶׁרְבִנָּה בְּנֵי כַנְנִי וַיַּזְעִקוּ בְּקוֹל גָּדוֹל אֲלֵי־יְהוָה אֱלֹהֵיהֶם :
 ה וַיֹּאמְרוּ הַגּוֹיִם נְשׁוּעַ וְקַדְמִיָּאל בְּנֵי חֲשַׁבְנָה שְׁרַבְנָה הַיִּדְיָה שְׁבַנְיָה
 פַּתְחָיָה קִימִי בְּרַכֵּי אֶת־יְהוָה אֱלֹהֵיכֶם מִן־הַעוֹלָם עַד־הַעוֹלָם וַיְבָרְכוּ
 6 שָׁם כְּבִדְהָ וּמְרוֹמֵם עַל־כָּל־בְּרִכָּה וַתְּהַלֵּלָהּ : אֶת־הַיְהוָה לְבִדְהָ
 אֶתְ עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צַבָּאֵם הָאָרֶץ וְכָל־אֲשֶׁר
 7 עֲלֶיהָ הַיְמַיִם וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מַחִיָּה אֶת־כָּל־שָׁמַיִם וּצְבָא הַשָּׁמַיִם
 8 וְהוֹצֵאתָ מֵאִוֶּר פְּשָׁדִים וְשִׁמּוֹ אֲבָרְהָם : וּמִצָּאֵת אֶת־לִבְבֹךָ נֹאמְנָן
 לְפָנֶיהָ וְכָרוֹת עִמּוֹ הַבְּרִית לְתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחֲתִי הַחִמִּי
 וְהַפְּרִזִי וְהַיְבוֹסִי וְהַגְּרָגָשִׁי לְתֵת לְזַרְעוֹ וַתִּקְּמוּ אֶת־דְּבָרֶיהָ כִּי צִדִּיק
 9 אָתָּה : וַתִּרְא אֶת־עֲנֵי אֲבֹתֵינוּ בְּמִצְרַיִם וְאַתָּה זִעַקְתָּם שָׁמַעְתָּ עֲלֵינוּ־
 י סוּף : וַתִּתֵּן אֹתָת וּמִפְּתוּיִם בְּפָרְעֹה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרֶצוֹ כִּי
 11 יִדְעָתָ כִּי הַזִּידוֹת עֲלֵיהֶם וַתַּעֲשֵׂלָהּ שָׁם בְּהִיּוֹם הַהוּא : וְהִיָּם בְּקַעַת
 לְפָנֶיהֶם וַיַּעֲבְרוּ בְּהוֹדוּתֵיהֶם בְּנִפְשָׁה וְאַת־רַדְפִּיהֶם הַשְׁלִכְתָּ בְּמִצּוֹת
 12 כְּמוֹ־אֲבֹן בַּמַּיִם עֲזִים : וּבַעֲמִיד עָלָן הִנְחִיהֶם יוֹמָם וּבַעֲמִיד אֲשֶׁ
 13 לְיָלֵה לְהַאֲוִר לָהֶם אֶת־הַדְּרָךְ אֲשֶׁר יִלְכִי־בָהּ : וְעַל הַר־סִינַי יִרְדְּתָ
 וַדְּבַר עֲמָהֶם מִשְׁמַיִם וַתִּתֵּן לָהֶם מִשְׁפָּטִים וְשָׂרִים וְתוֹרוֹת אֲמַת
 14 חֲקִים וּמִצּוֹת טוֹבוֹת : וְאַת־שִׁבְתָּ קַדְשֶׁךָ הַזֹּרְעַתָּ לָהֶם וּמִצּוֹת וְחֲקִים

v. 6. אהה ק' v. 5. כצ"ל v. 21. כ"כ v. 20. הש' בח"ק v. 18. מלדע

ותורה צוית להם בגד משה עבדה : וְלָהֶם מִשְׁמִים נִתְּנָה לָהֶם 10
 לְרַעְבָּם וּמִים מִסְּלַע הַיַּצְאָה לָהֶם לְצַמְאָם וְתֹאמַר לָהֶם לְבֹא לְרִשְׁת
 אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁאַת אֶת־יְרֵדָה לָתֵת לָהֶם : וְהֵם וְאַבְתִּינוּ הַזִּידוּ 16
 וַיִּקְשׂוּ אֶת־עַרְפָּם וְלֹא שָׁמְעוּ אֶל־מְצֻוֹתָיָהּ : וַיִּמְאַצּוּ לְשֹׁמֵעַ וְלֹא־זָכְרוּ 17
 נִפְלְאוּתָהּ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשׂוּ אֶת־עַרְפָּם וַיִּתְּנוּ־רָאשׁ לְשׁוֹב
 לְעַבְדְּתָם בְּמִרְגָּם וְאַתָּה אֱלֹהִים סִלְיֹחוֹת חַיִּינוּ וּרְחִיִּם אֶרְחֶ־אֲפִים וּרְבִי
 וְחֹסֵד וְלֹא עֲזַבְתָּם : אִף כִּי־עָשִׂיתָ לָהֶם עֵגֶל מִסִּבָּה וַיִּנְאֲמְרוּ זֶה אֱלֹהֵינוּ 18
 אֲשֶׁר הִעֲלָה מִמִּצְרַיִם וַיַּעֲשֵׂנוּ נִאֲצִיּוֹת גְּדֹלוֹת : וְאַתָּה בְּרַחֲמֶיךָ הַרְפִּים 19
 לֹא עֲזַבְתָּם בַּמִּדְבָּר אֶת־עַמּוּד הַחַיִּינוּ לֹא־סָר מֵעֲלֵיהֶם בְּיוֹמָם לְהַנְחֵתָם
 בַּהֲרָרָה וְאֶת־עַמּוּד הָאֵשׁ בְּלִילָה לְהַאֲרִיךְ לָהֶם וְאֶת־הַדֶּרֶךְ אֲשֶׁר נָלְכוּ־ 20
 בָּהּ : וְרוּחְךָ הַטּוֹבָה נִתְּנָה לְהַשְׁפִּילָם וּמִיָּה לֹא מִנְעַת מִפְּוֵהָם וּמִים כ
 נִתְּנָה לָהֶם לְצַמְאָם : וְאַרְבָּעִים שָׁנָה כָּלְכַלְתָּם בַּמִּדְבָּר לֹא חָסְרוּ 21
 שְׁלֵמֹתֵיהֶם לֹא בָלוּ וְנִגְלִיהֶם לֹא בָצְקוּ : וְתִתֵּן לָהֶם מִמְּלֹכוֹת וְעַמְמִים 22
 וְתַחֲלַקְתָּם לְפָאָה וַיִּוְרְשׂוּ אֶת־אָרֶץ סִיחֹן וְאֶת־אָרֶץ מִלֶּכֶּה הַשְּׁבֹון וְאֶת־
 אָרֶץ עֹג מִלֶּכֶּה־חַבְשֹׁן : וּבְנֵיהֶם הַרְבִּיתָ כָּלְכַבֵּי הַשָּׁמַיִם וְתִבְיֹאֵם אֶל־ 23
 הָאָרֶץ אֲשֶׁר־אָמַרְתָּ לְאַבְתֵּיהֶם לְבֹא לְרִשְׁתָּ : וַיָּבֹאוּ הַבְּנִים וַיִּוְרְשׂוּ 24
 אֶת־הָאָרֶץ וַתִּכְלַע לְפָנֵיהֶם אֶת־יוֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִים וְתִתְּנֵם בְּיָדָם
 וְאֶת־מְלֹכֵיהֶם וְאֶת־עַמְמֵי הָאָרֶץ לַעֲשׂוֹת בָּהֶם פְּרִצֹנִים : וַיִּלְכְּדוּ עָרִים כה
 בְּצִוְרָתָהּ וְאֶדְמָה שְׁמִינָה וַיִּוְרְשׂוּ בָתַיִם מְלֹאִים־כֶּסֶב וְכֶסֶב בְּרוֹת הַצִּיּוֹבִים
 פְּרָמִים וְזִיתִים וְעֵץ מֵאֵכֶל לָרֵב וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיִּשְׂמְיֵנוּ וַיִּתְּעַדְנוּ
 בְּטִיבָהּ הַגְּדֹל : וַיִּמְרְדוּ בָּךְ וַיִּשְׁלְכוּ אֶת־תּוֹרַתְךָ אַחֲרֵי גֻם 26
 וְאֶת־בִּיאָהּ הַלְּגִי אֲשֶׁר־הִעִידוּ בָּם לְהַשׁוּבָם אֵלֶיךָ וַיַּעֲשׂוּ נִאֲצִיּוֹת
 גְּדֹלוֹת : וְתִתְּנֵם בְּיַד צְרוּרָה וַיִּצְרוּ לָהֶם וּבָעִת צְרוּרָה וַיַּעֲקֹי אֵלֶיךָ 27
 וְאַתָּה מִשְׁמִים תִּשְׁמָע וּבְרַחֲמֶיךָ הַרְפִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וְיוֹשִׁיעִים
 מִיַּד צְרוּרָה : וּכְזֹאת לָהֶם וְשׁוֹבֵי לַעֲשׂוֹת רַע לְפָנֶיךָ וַתַּעֲזֹבָם בְּיַד 28
 אוֹיְבֵיהֶם וַיִּוְרְדוּ בָּהֶם וַיִּשְׁוֹבְלוּ וַיִּזְעַקוּהָ וְאַתָּה מִשְׁמִים תִּשְׁמָע וְהַצִּילָם
 בְּרַחֲמֶיךָ רַבּוֹת עֵתִים : וְתַעֲד בָּהֶם לְהַשׁוּבָם אֶל־תּוֹרַתְךָ וְהַמָּה הַזִּידוּ 29
 וְלֹא־שָׁמְעוּ לְמְצֻוֹתָיָהּ וּבַמִּשְׁפָּטָה חָטְאוּ־בָם אֲשֶׁר־יַעֲשֶׂה אֲדָם וְהִיה
 בָּהֶם וַיִּתְּנִי כֶתֶף סִוְרָתָהּ וְעַרְפָּם הִקְשׂוּ וְלֹא שָׁמְעוּ : וְתִמְשָׁךְ עֲלֵיהֶם ל
 שָׁנִים רַבּוֹת וְתַעֲד בָּם בְּרוּחְךָ בְּיַד־נְבִיאֶיךָ וְלֹא הִאֲזִינוּ וְתִתְּנֵם בְּיַד
 עַמֵּי הָאָרֶצַת : וּבְרַחֲמֶיךָ הַרְפִּים לֹא־עֲשִׂיתָם פְּלֹה וְלֹא עֲזַבְתָּם כִּי אֶל־ 31
 חַיִּינוּ וְרַחֲמִים אָתָּה : וְעַתָּה אֱלֹהֵינוּ הָאֵל הַגְּדֹל הַגְּבוּר וְהַפּוֹרֵא שׁוֹמֵר 32

הַבְּרִית וְהַחֶסֶד אֱלֹהִים עַל לִפְתֹּיךָ אֵת כְּלֵי־הַתְּלָאָה אֲשֶׁר־מִצְאָתָנוּ לְמַלְכֵינוּ
 לְשׁוֹרֵנוּ וְלִבְהַרְנוּ וְלִבְרֵאֵינוּ וְלִבְאֲבֹתֵינוּ וְלִבְכָל־עַמּוּךָ מִיַּמֵּי מַלְכֵי אֲשׁוּר
 33 עַד הַיּוֹם הַזֶּה׃ וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ כִּי־אָמַת עֲשִׂיתָ
 34 וְאַנְחֵנוּ הִרְשַׁעְנוּ׃ וְאַתָּה־מַלְבִּינֵנוּ שׁוֹרֵנוּ כִּי־הֵנִינוּ וְאַבְתִּינוּ לֹא עָשׂוּ
 לָהּ תוֹרָתָהּ וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיהָ וְלִעֲדוֹתֶיהָ אֲשֶׁר הֵעִידְתָּ בָהֶם׃ וְהֵם
 פְּמַלְכוּתָם וּבִטְוִיבָהּ הָרַב אֲשֶׁר־נִתְּתָה לָהֶם וּבְאֶרֶץ הַרְחֵבָה וְהַשְׂמֵנָה
 36 אֲשֶׁר־נִתְּתָה לְבָנֵיהֶם לֹא עָבְדוּהָ וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הַרְעִים׃ הִנֵּה
 אֲנִי־נֹחֵם הַיּוֹם עֲבָדֶיךָ וְהָאֶרֶץ אֲשֶׁר־נִתְּתָה לְאַבְתֵּינוּ לְאֵלֵל אֶת־פְּרִיָּהּ
 37 וְאֶת־טִוְבָתָהּ הִנֵּה אֲנִי־נֹחֵם עֲבָדֶיךָ עֲלֶיךָ׃ וְתִבְוֹאֲתָה מִרְפָּה לְמַלְכוּתָם
 אֲשֶׁר־נִתְּתָה עֲלֵינוּ בְּחַטֹּאתֵינוּ וְעַל־גְּוִיָּתֵנוּ מִשְׁלֹמִים וּבְבִהַמְתָּנוּ כְּרֹצְלוֹם
 וּבְצָרָה גְּדֹלָה אֲנִי־נֹחֵם׃

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

CHAPTER XL. מ

2 א נַחֲמֵי נַחֲמֵי עַמִּי יֹאמֶר אֱלֹהֵיכֶם׃ הִבֵּרֵי עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלַיָּהּ
 כִּי מִלְּאָה צְבָאָה כִּי נִרְצָה שׁוֹנָה כִּי לִקְחָה מִיַּד יְהוָה כַּפְלַיִם בְּכָל־
 3 חַטֹּאתֶיהָ׃ קוֹל קוֹרֵא בַּמִּדְבָּר פִּי־יִרְעֶה יְהוָה וְשׁוֹרֵי בְּעֶרְבָה
 4 מְסֻלָּה לְאַלְהֵינוּ׃ כְּלִי־יֵאֵר וְכִלְיֵהוּ וְנִבְעֵה וְשִׁפְלוּ וְהָיָה הָעֵקֶב
 ה לְמִישׁוֹר וְהַרְכָּסִים לְבִקְעָה׃ וְהִנֵּלָה כְּבוֹד יְהוָה וְרָאוּ כְּלִי־בִשׁוּר וַחֲזוּ
 6 כִּי פִי יְהוָה דִּבֵּר׃ קוֹל אֹמֵר קוֹרֵא וְאָמַר מַה אֶקְרָא כְּלִי־בִשׁוּר
 7 הַחֲזִיר וְכִלְיֵה־חֶסֶדוֹ כְּצִוֵּי הַשָּׂדֶה׃ וּבִשׁ הַחֲזִיר נִבְּלֵ אֵיץ כִּי רִיחַ יְהוָה
 8 נִשְׁבַּח בּוֹ אֲבֹן הַחֲזִיר הָעֵם׃ וּבִשׁ הַחֲזִיר נִבְּלֵ אֵיץ רִבְרֵ אֱלֹהֵינוּ יָקוּם
 9 לְעוֹלָם׃ עַל הַר־גְּבוּהָ עֲלִידִלְךָ מִבְּשָׂרְתָּ צִוּוֹן הַרִימִי בְּכַף קוֹלְךָ
 מִבְּשָׂרְתָּ יְרוּשָׁלַם הַרִימִי אֶל־תִּירְאוּ אֹמְרֵי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם׃
 י הִנֵּה אֲדֹנָי יְהוָה בְּהִזָּק נִבְיָא יִזְרְעוּ מִשְׁלַח לֹא הִנֵּה שִׁכְרוּ אֶת־וֹ
 11 וּפְעֻלָּתוֹ לִפְנֵינוּ׃ כִּרְעָה עָרְוֹ וְרָעָה בִזְרְעוֹ וְקִבֵּץ טְלָאִים וּבְהִיקוּ וַיִּשָּׂא
 12 עֲלוֹת יִתְקַל׃ מִי־מִיָּהּ בִּשְׂעָלֹ מַיִם וְשָׁמַיִם בְּזַרְתָּ תִפְוֹן וְכָל
 13 בְּשִׁלֵּשׁ עֶפֶר הָאֶרֶץ וְשָׁמַל בַּשָּׁלֵם הַרִים וּגְבָעוֹת בְּמֵאזְנַיִם׃ מִי־חִסַּן
 14 אֶת־רִיחַ יְהוָה וְאִישׁ עֲשָׂתוֹ יוֹדִיעֵנִי׃ אֶת־מִי נוֹעֵץ וְיִבְוֹשֵׂהוּ וְיִלְמְדֵהוּ
 טו בְּאֶרֶץ מִשְׁפָּט וְיִלְמְדֵהוּ לִדַּעַת וְהָרָף תִּבְוֹנֹת יוֹדִיעֵנִי׃ הֵן גִּוִּים כְּמֹר
 16 מִדְּלִי וּכְשִׁחַק מֵאֲזִנַּיִם נִחְשְׁבוּ הֵן אֲנִים כְּמֹר וְשׁוֹל׃ וְלִבְלוֹן אֵין דִּי
 17 בְּעַר וְחִתְלוֹ אֵין דִּי עִילָה׃ כְּלִי־הַגִּוִּים כְּאֵין נִגְדוֹ מֵאַפְסֵי וְהָהוּ

18 נחשבוֹלֵוֹ : וְאֶל־מֵי תְדַמִּינֹן אֵל וּמַה־דַּמְיוֹת תַּעֲרֹכוּ־לוֹ : הַפְּסֹל נִסְּף
 19 תָּלַשׁ וְצָרָה בַּזָּהָב וּרְקִיעַי וּרְתָקוֹת פָּסָף צוּרָה : הַמְּסַכֵּן תְּרוּמָה עֵץ
 20 לֹא־יִרְקַב יִבְחַר חֲרָשׁ חֶכֶם יִבְקֹשׁ־לוֹ לְהַכִּיֵּן פֶּסֶל לֹא וּמוֹט : הַלּוֹא
 21 תִּדְעוּ הַלּוֹא תִשְׁמְעוּ הַלּוֹא הִגֵּד מִרְאֵשׁ לְכֶם הַלּוֹא הִבִּינֹתֶם מוֹסְדוֹת
 22 הָאָרֶץ : הַיֹּשֵׁב עַל־חוּג הָאָרֶץ וְיֹשְׁבֵיהָ כַּחֲנָבִים הַנוֹטָה כַּדָּק שְׂמִימִם
 23 וַיִּמָּתְחֶם כְּאֵהֶל לְשֹׁבֵת : הַנוֹתֵן רוֹזְנִים לְאִיֵּן שְׂפָטֵי אָרֶץ פִּתְחוּ עֲשֵׂה :
 24 אֵה בַל־יִשְׁעוּ אֵה בַל־זָרְעֵי אֵה בַל־שִׁרְשׁ בְּאָרֶץ גִּזְעִם וְגַם נִשְׂף בָּהֶם
 25 וַיִּבְשׂוּ וַיִּסְעָרָה בְּקֶשׁ תִּשְׁאֵם : וְאֶל־מֵי תְדַמִּינֹן וְאֲשֶׁרָה יֹאמֶר קְדוֹשׁ : כֹּה
 26 שְׂאוּ־מְרוֹם עֵינֵיכֶם וּרְאוּ מִי־בְרָא אֱלֹהֵי הַמּוֹצִיא בַּמַּסְפָּר צְבָאִים לְכֹלֶם
 27 בְּשֵׁם יִקְרָא מֵרֵב אֵינִים וְאִמְיֵן כֹּחַ אִישׁ לֹא נִעְדָּר : לְמָה
 28 תֹּאמְרוּ גַעֲקֹב וַתִּדְבַּר יִשְׂרָאֵל נִסְתַּרְהָ דַּרְכֵי מִי־הָיָה וּמֵאֲלֹהֵי מִשְׁפָּטֵי
 29 גַעֲבוֹר : הַלּוֹא יִבְעַת אִם־לֹא שְׂמַעַת אֱלֹהֵי עֵינֶם . יַהֲוֶה בּוֹרֵא קַצּוֹת
 30 הָאָרֶץ לֹא יִיעָף וְלֹא יִיגַע אִיֵּן חֲקֹר לְתַבִּינְתּוֹ : נִתֵּן לַיַּעֲקֹב כֹּחַ וּלְאִיֵּן
 31 אוֹנִים עֲצֻמָּה וְרִפְּהָ : וְנִשְׁפִי נִעָרִים וְיִגְעֵי וּבַחֲוִירִים כְּשׁוֹל יִבְשְׁלוּ : וְ
 וְקוֹרֵי יַהֲוֶה הַחֲלִיפֵי כֹחַ נִעְלֵי אֲבָר כַּנְּשָׁרִים רָוִצֵי וְלֹא יִיגְעוּ וְלֹא יִיעָפוּ :

CHAPTER XLI. מא

א הַחֲרִישׁוּ אֵלֶי אֱלִים וְלֹא־אִמִּים הַחֲלִיפוּ כֹחַ יִגְשֵׁל אֵז יִדְבְּרוּ נַחֲדוּ
 2 לַמִּשְׁפָּט נִקְרְבָה : מִי תַעֲיֹר מִמְזִלָּה צָדֵק יִקְרָאֵהוּ לְרִגְלוֹ יִתֵּן לְפָנָיו
 3 גִּזְרִים וּמִלְכִים לְרֵף וַתֵּן בְּעֶשֶׂר חֲרָבֵי בְּקֶשׁ נִהַף קִשְׁתּוֹ : יִרְדַּפֵּם גַעֲבוֹר
 4 שְׁלִים אֲרַח בְּרִגְלוֹ לֹא יָבוֹא : מִי־שָׁעַל וְעֲשֵׂה קִרְא הַחֲרוֹת מִרְאֵשׁ אֲנִי
 5 יַהֲוֶה רֹאשׁוֹן וְאֶת־אֲחֵרִים אֲנִי־הוּא : רְאוּ אֵימִם וַיִּירָאוּ קַצּוֹת הָאָרֶץ
 6 יַחֲרְדוּ קִרְבֵי וַיִּאֲתָוּן : אִישׁ אֶת־רֵעֵהוּ נִעָזְרוּ וּלְאֲחָיו יֹאמֶר חֲזֹק :
 7 וַיַּחֲזֵק חֲרָשׁ אֶת־צִלְהָ מִחֲלִיק פְּטִישׁ אֶת־הַיָּלֶם פָּעַם אִמֶּר לְדָבָל טוֹב
 8 הִיא וַיַּחֲזַקְתּוּ בַּמַּסְמְרִים לֹא וּמוֹט : וְאִתָּה יִשְׂרָאֵל עַבְדִּי
 9 גַעֲקֹב אֲשֶׁר בַּחֲרַתִּיהָ זָרַע אֲבָרָהֶם אֲחֵבֵי : אֲשֶׁר הִתְחַזְקַתִּיהָ מִקַּצּוֹת
 10 הָאָרֶץ וּמֵאֲצִילֶיהָ קִרְאֶתִיהָ וְאִמֶּר לָהּ עַבְדֵי־אֲתָה בַּחֲרַתִּיהָ וְלֹא
 11 מֵאֲסַתִּיהָ : אֶל־תִּירָא פִּירַעְמָה אֲנִי אֶל־תִּשְׁתַּעַת פִּירַעְנִי אֱלֹהֵיהָ אִמְצַתִּיהָ
 12 אֶת־עֲזֹרַתִּיהָ אֶת־חַמְכַתִּיהָ פִּימִין עֲדָקִי : הֵן יִבְשׂוּ וַיִּפְלְמוּ כָּל הַנְּחָרִים
 13 בָּהּ יַחֲדוּ כְּאִיֵּן וַיִּאֲבְדוּ אֲנָשֵׁי רִיבָה : תִּבְקַשְׁם וְלֹא תִמְצָאֵם אֲנָשֵׁי
 מֵאֲתָה יַחֲדוּ כְּאִיֵּן וּכְאֶפֶס אֲנָשֵׁי מִלְחַמְתָּה : פִּי אֲנִי יַהֲוֶה אֱלֹהֵיהָ

14 מִתְנִיֵק וּמִיָּנֶה הָאֵמֶר לֵךְ אֶל־תִּירָא אֲנִי עֲזֹרְתִיָּהּ : אֶל־תִּירָאֵי
 תּוֹלְעֵת נַעֲקֵב מִתִּי וְיִשְׂרָאֵל אֲנִי עֲזֹרְתִיָּהּ נְאֻם־יְהוָה וְגֹאֲלֵךְ קָדוֹשׁ
 15 וְיִשְׂרָאֵל : הִנֵּה שׁוֹמְרֵיךְ לְמוֹרָג חֲרוֹץ חֲדָשׁ בְּעַל פְּרִפְיֹת תְּדוּשׁ הַרִים
 16 וְתֹדֵק וְנִבְעֵיִת כַּמֵּץ תְּשִׁים : תִּזְרַם וְרוּחַ תְּשֹׂאם וּסְעָרָה תַּפְיֵץ אֲתָם
 17 וְאֶתָּה תִּגְדֵּל בַּיהוָה בְּקָדוֹשׁ יִשְׂרָאֵל תִּתְהַלֵּל : הַעֲנִיִּים וְהָאֲבוֹנִים
 מִבְּקָשִׁים מִיּוֹם וָאֵן לְשׁוֹנִם בַּצִּמָּא נִשְׁתָּה אֲנִי יְהוָה אֲעֲלֵם אֶלְהֵי
 18 יִשְׂרָאֵל לֹא אֲעֻזְבֵם : אֶפְתָּח עַל־שִׁפְיָם נִהְיוֹת וּבִתְוֹךְ בְּקָעוֹת מַעֲיָנוֹת
 19 אֲשִׁים מִדְּבַר לְאָנֹס־מִיּוֹם וְאֶרֶץ צִיָּה לְמוֹצְאֵי מִיּוֹם : אֶתָּן בַּמִּדְבָּר אֶרֶץ
 שֹׁשֶׁה וְהִרְסוּ וְעֵין שְׁמֹן אֲשִׁים בַּעֲרֻבָה בְּרוּשׁ תִּדְהַר וּתְאֻשׁוּר וְחִדְדוּ :
 כ לְמַעַן וְרָאִי וְנִדְעֵי וְנִשְׁמְעוּ וְנִשְׁפִּילוּ נַחֲדוּ כִּי נִדְדִי־הִנֵּה עֲשֵׂתָה זָאת
 21 וּקְדוֹשׁ יִשְׂרָאֵל בִּרְאָה : קָרְבוּ רִיבְכֶם יְהוָה הַגִּישׁוּ
 22 עֲצוּמוֹתֵיכֶם יֹאמֶר מֶלֶךְ נַעֲקֵב : נִגִּישׁוּ וְנִגִּידוּ לָנוּ אֵת אֲשֶׁר תִּקְרִינָה
 הַרְאֵשְׁנוֹת וּמָה הִנֵּה הַגִּידוּ וְנִשְׁמְעָה לְבַנּוֹ וְנִדְעָה אַחֲרֵיתָן אוֹ הַבְּאוֹת
 23 הַשְּׂמִיעֵנִי : הַגִּידוּ הָאֱתָנוֹת לְאַחֹר וְנִדְעָה כִּי אֱלֹהִים אַתֶּם אֶרֶב־תִּיטִּיבוּ
 24 וְתִדְעֵי וְנִשְׁתַּעֲה וְנִרְאָ נַחֲדוּ : הַדְּאֵתֶם מֵאֵין וּפְעֻלְכֶם מֵאֲפֶס תּוֹעֲבָה
 כה יִבְחַר בְּכֶם : הַעִירוּתִי מִצִּיּוֹן נִלְאֵת מִמִּזְבְּחֵי־שֹׁמֵשׁ וּקְרָא בְּשִׁמִּי
 26 יוֹבָא סַגְיִים כְּמוֹ־חֶמֶר וּכְמוֹ יוֹצֵר וְרִמְס־טִיט : מִרְהַגִּיד מִרְאֵשׁ וְנִדְעָה
 וּמִלְפָּנִים וְנֹאמֶר צִדִּיק אֶה אִינְד־מִגִּיד אֶה אִינְד־שֹׁמֵעַ
 27 אֲמַרְיֶכֶם : רֹאשׁוֹן לְצִיּוֹן הִנֵּה הַגֵּם וְלִירוּשָׁלַם מִבְּשׁוּר אֶתָּן : וְאֶרָא
 28 וְאֵין אִישׁ וּמַאֲלָה וְאֵין יוֹעֵץ וְאֶשְׁאֲלֶם וְנִטִּיבוּ דְבַר : הֵן כֹּלֶם אֲוֹן
 29 אֲפֶס מַעֲשֵׂיהֶם רוּחַ וְחַיִּי כִסְיֵיהֶם :

CHAPTER XLII. מא מב

א הֵן עֲבָדֶי אֶתְמַדְּבֹו בַחֲרִירִי רַצְתָּה נִפְשֵׁי נִתְתִי רוּחִי עָלָיו מִשְׁפָּט
 2 בְּגוֹיִם יוֹצִיא : לֹא יִצְעַק וְלֹא יִשְׂא וְלֹא־יִשְׁמִיעַ בַּחוּץ קוֹלוֹ : קִנְיָה
 4 רְצוּץ לֹא יִשְׁבֹּר וּפְשַׁתָּה כִּהְיָה לֹא יִכְבַּנָּה לְאֻמַּת יוֹצִיא מִשְׁפָּט : לֹא
 יִכְהֵל וְלֹא רוּיֵץ עַד־יִנְשִׁים בְּאֶרֶץ מִשְׁפָּט וּלְחֹרְתוֹ אֵיִם וְנִחְלוּ :
 ה כֹּה־אֵמֶר הָאֵל וְיִהְיֶה בּוֹרֵא הַשָּׁמַיִם וְנִוְשִׂיהֶם וְקַע הָאֶרֶץ וְצֹאֲצֹאֵיהָ
 6 נִתָּן נִשְׁמָה לְעַם עֲלִיָּה וְרוּחַ לְהִלְכִים בָּהּ : אֲנִי יְהוָה קְרֹאתִיָּהּ בְּצַדֵּק
 7 וְאַחֲזַק בִּידָהּ וְאַצְרֶהָ וְאַתְּנֶה לְבָרִית עִם לְאוּר גּוֹיִם : לְפָנֶיךָ עֵינַיִם
 8 עֲרוּרוֹת לְהוֹצִיא מִמִּסְגָּר אֲסִיר מִבַּיִת כָּלֹא יִשְׁבִי הַשֶּׁשׁ : אֲנִי יְהוָה
 9 הִיא שְׁמִי וּכְבוֹדִי לְאַחַר לֹא־אֶתָּן וְתִהְלֹתִי לְפָסִילִים : הַרְאֵשְׁנוֹת הַגִּיד

באו וחדשוֹת אָנִי מְגִיד בְּטָרֶם תַּצְמַחְתֶּנּוּ אֲשֶׁמִיעַ אֲהַכֶּם : שִׁירוּ ,
 לַיהוָה שִׁיר חֲדָשׁ תִּהְלְתוּ מִקֶּצֶה הָאָרֶץ יוֹרְדֵי הַיָּם וּמֵלֵאֵי אֲיִים
 וַיִּשְׂבִּיחֶם : יִשְׂאוּ מִדְּבַר וְעָלוּ חֲצֵרִים תִּשָּׁב קָדָר לְרֵפֶל לְשִׁבִי סֹלֶע 11
 מִרֹאשׁ הָרִים וַיְגָחֵהוּ : וְשִׁמּוֹ לַיהוָה כְּבוֹד וַתִּהְלְתוּ בְּאֵיִים וַיְגִדוּ : 12
 יִהְיֶה כַּגִּבּוֹר נִצָּא כְּאִישׁ מִלְחָמוֹת וְעִיר קִנְיָה לְרֵיֶל אֶת־יִצְרָיִחַ עַל־ 13
 אֲיָבֵיו וַתִּגְבֹּר : הַחֲשִׁיתִי מֵעוֹלָם אֶת־רִישׁ אֶת־אֶפֶק כִּי־לָחָה 14
 אֶעֱלֶה אֲשֶׁם וְאֶשְׂאֵף יָחַד : אֶת־רִיב הָרִים וַיְגַבְּלוּת וְכָל־עֲשָׂבִים אוֹבִישׁ 15
 וְשִׁמְתִי נִהְרוֹת לְאֵלִים וְאֶנְשִׁים אוֹבִישׁ : וְהוֹלַכְתִּי עִירִים בְּדֶרֶךְ לֹא 16
 יָדְעוּ בְּתִיבּוֹת לֹא־יָדְעוּ אֶדְרִיכֶם אֲשִׁים מִחֲשֶׁף לְפָנֵיהֶם לְאוֹר
 וּמַעֲשָׂיִם לְמִישׁוֹר אֵלֶּה תִּדְבָּרִים עֲשִׂיתֶם וְלֹא עֲזַבְתֶּם : נִסְגִי אֲהוֹר 17
 נִבְשִׂי בִשְׁתׁ הַבְּטָחִים בַּפֶּסֶל הָאֹמְרִים לְמַסְכַּח אַתֶּם אֱלֹהֵינוּ :
 הַחֲרָשִׁים שִׁמְעֵי וְהַעֲרִים הַבִּיטוּ לְרֵאוֹת : מִי עִוֵּר כִּי אִם־עֲבָדִי 18
 וַחֲרָשׁ כְּמִלְאָכִי אֲשַׁלַּח מִי עִוֵּר כְּמִשְׁלָם וְעַנְר כְּעַבְד׃ יִהְיֶה : רֵאוֹת כ 19
 רַבּוֹת וְלֹא תִשְׁמַר פְּקוּדוֹת אֲזַנְיִם וְלֹא יִשְׁמַע : יִהְיֶה חֲפֵץ לְמַעַן אֲדַקְּו 21
 וַיְגִדֵל תּוֹרָה וַיִּנְאָדְרִי : וְהִיא עַם־בְּזוּז וְשׁוֹרֵי הַפֶּחַ בְּהוֹרִים כָּלֶם 22
 וּבִבְתֵי כָל־אֵיִם הַחֲבָאִי הָיוּ לְבוֹז וְאִין מַצִּיל מִצִּיל מִשְׁסָה וְאִין־אָמַר הַשָּׁב :
 מִי בָכֶם יִאֲזִין זֹאת וַיִּקְשֹׁב וַיִּשְׁמַע לְאַחֹר : מִי־יִתֵּן לְמִשׁוֹסָה יַעֲקֹב 23
 וַיִּשְׂרָאֵל לְבַזְזוּם הַלְוֹא יִהְיֶה זֶה חֲטָאֵנוּ לוֹ וְלֹא־אָבִי בְּדַרְכּוֹ הַלְוֵה 24
 וְלֹא שִׁמְעֵי בְּתוֹרָתוֹ : וַיִּשְׁפֹּף עָלָיו חֲמָה אַפּוֹ וַעֲזוּז מִלְחָמָה וַתִּלְחַטְהוּ כֹה
 מִסְבִּיב וְלֹא יָדַע וַתִּבְעַר־בּוֹ וְלֹא־יָשִׁים עַל־לֵב :

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

מִי הָאֵמִין לְשִׁמְעָתֵנוּ וַזְרוּעַ יִהְיֶה עַל־מִי נִגְלַתְהָ : וַיַּעַל כִּי־וָק לְפָנָיו א 2
 וּבִשְׂרָשׁ מֵאָרֶץ צָלָה לֹא־תֵאָר לוֹ וְלֹא הִדָּר וְנִרְאָהוּ וְלֹא־מִרְאָה
 וְנִחְמַדְהוּ : נִבְזָה וַחֲהַל אִישִׁים אִישׁ מִכְּאֹבוֹת וַיְדוּעַ חֲלִי וּכְמִסְתָּר 3
 פָּנִים מִפְּנֵי נִבְזָה וְלֹא תִשְׁבַּחְהוּ : אֲכֵן הִלְלֵנוּ הוּא נָשָׂא וּמִכְּאֹבֵינוּ 4
 סָבַלְם וְאֶת־חַנּוּי חֲשַׁבְלָהוּ נִגְיַע מִכָּה אֱלֹהִים וּמַעֲנָה : וְהוּא מִחֲלָל ה
 מַפְשָׁעֵינוּ מִדְּכָא מַעֲוִיִּתֵינוּ מוֹסַר שְׁלוֹמֵנוּ עָלָיו וּבְחַבְרָתוֹ נִרְפָּא־לָנוּ :
 כָּלֵנוּ כְּצֹאן תִּעֲרֵנוּ אִישׁ לְדַרְכּוֹ פָּנֵינוּ וַיִּהְיֶה הַפְּגוּעַ בּוֹ אֵת עוֹן כָּלֵנוּ : 6
 נִגָּשׁ וְהִיא נַעֲנָה וְלֹא יִפְתַּח־פִּירוֹ כִּשְׂהָ לְטַבַּח וַיִּבָּל וַיִּכְרַחֵל לְפָנֵי גְזוּיָהּ 7
 נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו : מִיַּעַר וּמִמִּשְׁפַּט לָקַח וְאֶת־דוֹרוֹ מִי יִשׁוּחֶת 8

v. 20. רֵאוֹת קָרִי v. 21. עַד כֹּאן v. 21. לְמַסְכַּח קָרִי v. 25. קִמְץ בּוֹ"ק
 v. 7. קִמְץ בּוֹ"ק v. 8. קִמְץ בּוֹ"ק

9 כי ננזר מארץ חיים מפשע עמי נגע למו: ויתן את־רשעים קברו
 י ואת־עשיר במתיו על לא־חמס עשה ולא מרמה פסיו: ויהיה הפץ
 הפאו החלי אס־חזשים אשם נפשו וראה זרע נאריף ומים והפץ
 11 יהיה בידו ואלה: מעמל נפשו וראה ושבע בדתו וצדיק צדיק
 12 עבדי לרבים ועונתם היא וסבל: לכן א־חלקלו ברפים ואת־עצומים
 יחלק שלל תחת אשר הערה למות נפשו ואת־פשעים נמנה והוא
 הטא־רבים נשא ולפשעים נפגוע:

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

א היתה עלי דבר־יהוה ונוציאני ברומ יהוה וניחני בתוך הבקעה
 2 והיא מלאה עצמות: והעבירני עליהם סביב סביב והזה רבות
 3 מאד על־פני הבקעה והזה יבשות מאד: ויאמר אלי בן־אדם
 4 התחיינה העצמות האלה ואמר אדני יהוה אתה ידעת: ויאמר
 5 אלי הנבא על־העצמות האלה ואמרת אליהם העצמות היבשות
 ה שמעו דברי־יהוה: פה אמר אדני יהוה לעצמות האלה הנה
 6 אני מביא בכם רוח חיותם: ונתתי עליכם גידים והעליתי עליכם
 7 בשר וקרמתי עליכם עור ונתתי בכם רוח חיותם וידעתם כִּי־אני
 8 יהוה: ונבאתי כאשר צינתי ונהי־קול כה־בא ונהי־לעש ונתקרבי
 9 עצמות עצם אל־עצמו: וראיתי והנה עליהם גידים ובשר עליה
 10 ויקרם עליהם עור מלמעלה ורוח אין בהם: ויאמר אלי הנבא
 11 אלי הרוח הנבא בן־אדם ואמרת אליה־רוח פה־אמר אדני יהוה
 י מארבע רוחות באי הרוח ופתי בהרוגים האלה ויחיו: והנבאתי
 כאשר צנתי וסבוא בהם הרוח ויחיו ונעמדו על־רגליהם חיל גדול
 11 מאד מאד: ויאמר אלי בן־אדם העצמות האלה פלגות ישראל
 12 המה הנה אמרים נבשו עצמותינו ואבדה תקותנו ננזרנו לנו: לכן
 הנבא ואמרת אליהם פה־אמר אדני יהוה הנה אני פתח את־
 קברותיכם והעליתי אתכם מקברותיכם עמי והבאתי אתכם אל־אדמת
 13 ישראל: וידעתם כִּי־אני יהוה בפתתי את־קברותיכם ובהעליתי אֶהֱבם
 14 מקברותיכם עמי: ונתתי רוחי בכם ויחיתם והנחתי אתכם על־
 אדמתכם וידעתם כִּי אני יהוה דברתי ועשיתי נאם־יהוה:
 טו ויהי דבר־יהוה אלי לאמר: ואתה בן־אדם קח־לך עץ אחד וכתב

עליו להיחזק ולבני ישראל חברו ולקח עץ אחד וכתב עליו ליוסף
 עץ אפרים וכל־בית ישראל חברו : וקרב אהם אחד אל־אחד לה
 לעץ אחד והיו לאחדים בידה : וקאשר ואמרו אליה בני עמך
 לאמר הלו־את־גיד לנו מה־אלה לך : דבר אליהם כה־אמר אדני
 יהוה הפה אני לקח את־עץ יוסף אשר ביד־אפרים ושבטי ישראל
 חברו ונתת־י אהם עליו את־עץ יהודה ועשיתם לעץ אחד והיו אחד
 בידני : והיו העצים אשר תכתב עליהם בידה לעיניהם : ודבר אליהם
 כה־אמר אדני יהוה הפה אני לקח את־בני ישראל מבין הגוים אשר
 הלכתי־שם וקצצתי אהם מסביב והבאתי אותם אל־אדמתם : ועשיתי
 אהם לגוי אחד בארץ פהרי ישראל ומלך אחד יהיה לכלם למלך
 ולא יהיה־עוד לשני גוים ולא תחזי עוד לשתי ממלכות עוד : ולא
 ושמאי עוד בנקליהם ובשקוציהם ובכל פשעיהם והישעתי אהם
 מכל מושבתיהם אשר הטאי בהם וטהרתי אותם והיירלי לעם ואני
 אהיה להם לאלהים : ועבדי דוד מלך עליהם ורועה אחד יהיה
 לכלם ובמשפטו ילכו והקתי ושמרו ועשו איהם : ונשבי עליה־ארץ
 אשר נתת־י לעבדי לעקב אשר גשבי־בה אבותכם ונשבו עליה
 הפה ובניהם ובני בניהם עד־עולם ודוד עבדי נשיא להם לעולם :
 וברתי להם ברית שלום ברית עולם יהיה איהם ונתתים והרביתי
 אותם ונתתי את־מקדשי בתוכם לעולם : והיה משכני עליהם והייתי
 להם לאלהים והמה והיירלי לעם : ונדעו הגוים כי אני יהוה
 מקדש את־ישראל בהיות מקדשי בתוכם לעולם :

XI. THE PROPHECY OF OBADIAH.

חזון עבדיה כה־אמר אדני יהוה לאדום שמועה שמועה מאת
 יהוה וצור בענים שלח קימו ונקימה עליה למלחמה : הפה קטן
 נתתיה בגוים בזוי אתה מאד : זדון לבך השיאה שוכני בחגורי־סלע
 מרום שבתו אמר בלבני מי יורידני ארץ : אסתגביה פלשך ואם
 בין לוכדים שים קנה משם אורידך נאסיהוה : אס־גנבים באי־לך
 אס־שדדי ללגה אף נדמיתה הלא וננבו דגם אס־בצרים באו לך
 הלא ושארו עללות : אף נחפשו עשו נבצו מצפניו : עדיה־גבול

v. 16. חבריו קרי id. חבריו קרי v. 19. חבריו קרי v. 22. יהיו קרי
 v. 28. ער כאן v. 1. חפסרה ושלח id. קמץ בו'ק

7 שְׁלַחֶיהָ כָּל אַנְשֵׁי בְּרִיחָהּ הַשְׂרָאִיָּה גָּבְלוּ לָהּ אַנְשֵׁי שְׁלֵמָה לַחֲמָה
 8 וְשִׁמְי מְזוֹר תַּחֲתֶיהָ אֵין תְּבוּנָה בּוֹ : הֲלוֹא בַיּוֹם הַהוּא נֹאֲבְרִיהֶנָּה
 9 וְהִאֲבֹדְתִי הַחַמִּים מֵאֲדוֹם וְתַבִּינָה מִהָר עָשׂוּ : וְנַחְתִּי גְבוּרָהּ תִּימָן
 10 לְמַעַן וּבְרַת־אִישׁ מִהָר עָשׂוּ מִקָּטָל : מִחַמֵּס אַחִיהָ גַעֲקָב תִּכְסֶּה בּוֹשֶׁה
 11 וְנִכְלַת לְעֵלָם : בַּיּוֹם עֲמֻדָהּ מִפְּנֵי בַיּוֹם שְׁבוֹת זָרִים חִילוֹ וְנִכְרִים
 12 בָּאוּ שְׁעָרָו וְעַל־יְרוּשָׁלַם יָדוּ גוֹרָל גַּם־אֶתָּה כַּאֲחֵר מֵהֶם : וְאַל־תִּרְא
 13 בַּיּוֹם־אֱלֹהֶיךָ בַּיּוֹם נִכְרוּ וְאַל־תִּשְׁמַח לִבְנֵי־יְהוּדָה בַּיּוֹם אֲבָדְתֶם וְאַל־
 14 תִּגְבַּל פִּיהָ בַּיּוֹם צָרָה : אַל־תִּכְבֹּא בְּשַׁעֲרֵי־עַמּוּל בַּיּוֹם אֵיךְ־ס אַל־תִּרְא
 15 גַּם־אֶתָּה בְּרַעְתִּי בַּיּוֹם אֵיךְו וְאַל־תִּשְׁלַחְנָה בְּחִילוֹ בַּיּוֹם אֵיךְו : וְאַל־
 16 תַּעֲמֹד עַל־הַפָּרֶק לְהַכְרִית אֶת־פְּלִיטוֹ וְאַל־תִּסְגֵּר שְׂרִידוֹ בַּיּוֹם צָרָה :
 17 כִּי־קָרוֹב יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ וַעֲשֵׂה לָּךְ גַּמְלָה וְשׂוֹב
 18 בְּרֵאשֶׁה : כִּי כַּאֲשֶׁר שְׁתִּיתֶם עַל־הָר קַדְשֵׁי וְשַׁתּוֹ כָּל־הַגּוֹיִם תִּמְיֹד
 19 וְשַׁתּוֹ וְלַעֲוֹ וְהָיוּ כָּלֹא הָיוּ : וּבְהָר צִיּוֹן תִּהְיֶה פְּלִיטָה וְתִהְיֶה קֹדֶשׁ
 20 וְיִרְשׁוּ בֵּית גַּעֲקָב אֶת מוֹרְשֵׁיהֶם : וְהָיָה בֵּית־גַּעֲקָב אִשׁ וּבֵית יוֹסֵף
 21 לְהִבָּה וּבֵית עָשׂוּ לְקָשׁ וְהִדְּלָקוּ בָהֶם וְהִאֲכִלוּם וְלֹא־יִהְיֶה שְׂרִיד לְבֵית
 22 עָשׂוּ כִּי יִהְיֶה הַבַּר : וְיִרְשׁוּ הַגִּבּוֹר אֶת־הָר עָשׂוּ וְהַשְׁפִּילָה אֶת־פְּלִשְׁתִּים
 23 וְיִרְשׁוּ אֶת־שָׂדֶה אַפְרָיִם וְאֶת שָׂדֶה שְׁמֵרוֹן וּבְנִימָן אֶת־הַגִּלְעָד :
 24 וְגִלְתָּ תַּחֲלִי־הָהָה לִבְנֵי יִשְׂרָאֵל אֲשֶׁר־כָּנְעֵנוּם עַד־צָרְפַת וְגִלְתָּ יְרוּשָׁלַם
 25 אֲשֶׁר בַּסָּפֵר יִרְשׁוּ אֶת עָרֵי הַגִּבּוֹר : וְעַלֵּי מוֹשִׁיעִים בְּהָר צִיּוֹן לְשַׁפֵּט
 26 אֶת־הָר עָשׂוּ וְהוֹתָה לְיְהוָה הַמְּלוּכָה :

XII. THE PROPHECY OF NAHUM.

CHAPTER I. &

7 אִישׁ אֶת־אֲנָשֵׁי בְּרִיחָהּ הַשְׂרָאִיָּה גָּבְלוּ לָהּ אַנְשֵׁי שְׁלֵמָה לַחֲמָה
 8 וְשִׁמְי מְזוֹר תַּחֲתֶיהָ אֵין תְּבוּנָה בּוֹ : הֲלוֹא בַיּוֹם הַהוּא נֹאֲבְרִיהֶנָּה
 9 וְהִאֲבֹדְתִי הַחַמִּים מֵאֲדוֹם וְתַבִּינָה מִהָר עָשׂוּ : וְנַחְתִּי גְבוּרָהּ תִּימָן
 10 לְמַעַן וּבְרַת־אִישׁ מִהָר עָשׂוּ מִקָּטָל : מִחַמֵּס אַחִיהָ גַעֲקָב תִּכְסֶּה בּוֹשֶׁה
 11 וְנִכְלַת לְעֵלָם : בַּיּוֹם עֲמֻדָהּ מִפְּנֵי בַיּוֹם שְׁבוֹת זָרִים חִילוֹ וְנִכְרִים
 12 בָּאוּ שְׁעָרָו וְעַל־יְרוּשָׁלַם יָדוּ גוֹרָל גַּם־אֶתָּה כַּאֲחֵר מֵהֶם : וְאַל־תִּרְא
 13 בַּיּוֹם־אֱלֹהֶיךָ בַּיּוֹם נִכְרוּ וְאַל־תִּשְׁמַח לִבְנֵי־יְהוּדָה בַּיּוֹם אֲבָדְתֶם וְאַל־
 14 תִּגְבַּל פִּיהָ בַּיּוֹם צָרָה : אַל־תִּכְבֹּא בְּשַׁעֲרֵי־עַמּוּל בַּיּוֹם אֵיךְ־ס אַל־תִּרְא
 15 גַּם־אֶתָּה בְּרַעְתִּי בַּיּוֹם אֵיךְו וְאַל־תִּשְׁלַחְנָה בְּחִילוֹ בַּיּוֹם אֵיךְו : וְאַל־
 16 תַּעֲמֹד עַל־הַפָּרֶק לְהַכְרִית אֶת־פְּלִיטוֹ וְאַל־תִּסְגֵּר שְׂרִידוֹ בַּיּוֹם צָרָה :
 17 כִּי־קָרוֹב יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ וַעֲשֵׂה לָּךְ גַּמְלָה וְשׂוֹב
 18 בְּרֵאשֶׁה : כִּי כַּאֲשֶׁר שְׁתִּיתֶם עַל־הָר קַדְשֵׁי וְשַׁתּוֹ כָּל־הַגּוֹיִם תִּמְיֹד
 19 וְשַׁתּוֹ וְלַעֲוֹ וְהָיוּ כָּלֹא הָיוּ : וּבְהָר צִיּוֹן תִּהְיֶה פְּלִיטָה וְתִהְיֶה קֹדֶשׁ
 20 וְיִרְשׁוּ בֵּית גַּעֲקָב אֶת מוֹרְשֵׁיהֶם : וְהָיָה בֵּית־גַּעֲקָב אִשׁ וּבֵית יוֹסֵף
 21 לְהִבָּה וּבֵית עָשׂוּ לְקָשׁ וְהִדְּלָקוּ בָהֶם וְהִאֲכִלוּם וְלֹא־יִהְיֶה שְׂרִיד לְבֵית
 22 עָשׂוּ כִּי יִהְיֶה הַבַּר : וְיִרְשׁוּ הַגִּבּוֹר אֶת־הָר עָשׂוּ וְהַשְׁפִּילָה אֶת־פְּלִשְׁתִּים
 23 וְיִרְשׁוּ אֶת־שָׂדֶה אַפְרָיִם וְאֶת שָׂדֶה שְׁמֵרוֹן וּבְנִימָן אֶת־הַגִּלְעָד :
 24 וְגִלְתָּ תַּחֲלִי־הָהָה לִבְנֵי יִשְׂרָאֵל אֲשֶׁר־כָּנְעֵנוּם עַד־צָרְפַת וְגִלְתָּ יְרוּשָׁלַם
 25 אֲשֶׁר בַּסָּפֵר יִרְשׁוּ אֶת עָרֵי הַגִּבּוֹר : וְעַלֵּי מוֹשִׁיעִים בְּהָר צִיּוֹן לְשַׁפֵּט
 26 אֶת־הָר עָשׂוּ וְהוֹתָה לְיְהוָה הַמְּלוּכָה :

v. 3. יתרו ו'.

v. 21. עד כאן.

v. 11. פעררו קר.

v. 10. כ"א ר'.

9 כָּלֵה רַעֲשָׁה מִקֹּמֶה וְאֶבְיָר וְרִדְדֵי־חֶשֶׁף : מִהֲתַחֲשְׁבוּן אֲלֵי־יְהוָה כָּלֵה
 10 הִיא עֲשֵׂה לֹא־תִקְוֶה פְּעָמַיִם צָרָה : פִּי עַד־סִירְיִים סְבָלִים וּכְסָבָאִם
 11 סְבוּאִים אֲבָלוּ כְּקֶשׁ יָבֵשׁ מֵלֵא : מִמֶּדֶד יָצָא חֶשֶׁב עַל־יְהוָה רַעֲה יַעֲץ
 12 בְּלִעַל : כֹּה וְאָמַר יְהוָה אִם־שְׁלֵמִים וְכֵן רַבִּים וְכֵן נִזְוִי וְעֶבֶר
 13 וְעִתָּה לֹא אֶעֱנֶה עוֹד : וְעִתָּה אֲשַׁפֵּר מִטְהוֹ מֵעֲלֶיךָ וּמוֹסְרֵיךָ אֲנַתֵּק :
 14 וְצִיָּה עֲלֶיךָ יְהוָה לֹא־תִרְעֶה מִשְׁמֶךָ עוֹד מִבֵּית אֱלֹהֶיךָ אֲכַרִּית כֹּסֶל
 וּמִסֶּבֶה אֲשִׁים קִבְרָה כִּי קִלְוִית :

CHAPTER II. ב

1 תִּפֹּחַ עַל־יְהוָה רִגְלֵי מְבֹשֵׁר מִשְׁמִיעַ שְׁלוֹם חֲגִי יְהוָה חֲגִנָה שְׁלֵמוֹ
 2 נִדְרָה כִּי לֹא יוֹסִיף עוֹד לַעֲבֹר־בָּהּ בְּלִעַל כָּלֵה נִכְרַח : עֲלֵה מִפִּיץ
 3 עַל־פְּיָהּ נִצּוֹר מִצִּירָה צַפְהִירָהּ חֲזַק מֵתֵלוֹם אֲמִיץ כֹּחַ מֵאֹד : כִּי
 4 שָׁב יְהוָה אֶת־נֶאֱוֹן יַעֲקֹב כַּנְּאֹן יִשְׂרָאֵל כִּי בְקִקְוִים בְּקִקְוִים וּזְמוּיָהִם
 5 שִׁחֲחִי : מִגֵּן גְּבוּרָתוֹ מֵאֲדָם אֲשִׁיר־חִיל מֵתֵלְעִים בְּאֵשׁ־פְּלֹדֵת הַרְכָּב
 6 בְּנִים חֲסִידוֹ וְהַבְּרוּשׁוֹם הַרְעֵלוֹ : בַּחֲצוֹת יִתְהַלְּלוּ הַרְכָּב וְשִׁתְּקִשְׁקִין
 7 בְּהַלְיוֹתָם וּמִתְרוֹ חוֹמָתָהּ וְהֵכֵן חֶסֶדָּהּ : שְׁעָרֵי הַהֲתָרוֹת נִפְתְּחוּ
 8 וְהַחִיבֵל נִמְוֵג : וְהַצֵּב גְּלִתָּה הַעֲלֵתָהּ וְאִמְחִיתָהּ מִנְּהוּתָהּ כְּקוֹל יוֹלִים
 9 מִהַפְּסוֹת עַל־לִבְבָהּ : וְנִינְנָה כְּבִרְחֵי־מַיִם מִימֵי הַיָּם וְהַמָּה נְסִים
 10 עֲמִדֵי עֲמִדוֹ וְאִין מִסְּנֵה : בְּזוֹ כֶּסֶף בְּזוֹ זָהָב וְאִין קֶצֶה לַחֲכִינָה
 11 כְּבֹד מִלֵּל כְּלֵי חֲמֵדָה : בּוּקָה וּמְבוּקָה וּמְבִלְקָה וְלֵב נְמוֹס וּפִיק
 12 בְּרַפִּים וְחִלְחֵלָה בְּכִלְמֵהֲלִים וּפְנֵי כָלֶם קַבְצוּ פִּארוֹר : אִיָּה מְעוֹן
 13 וְאִיָּת וּמַרְעָה הִיא לְפָרִים אֲשֶׁר הִלְךְ אֲרִיָּה לְבוּא שֵׁם גִּיר אֲרִיָּה
 14 חֲרִיו וּמְעוֹנֵתָיו טְרַפָּה : הִנְנִי אֲלֶיךָ נֹאֵם יְהוָה צְבָאוֹת וְהַבְּעֵרְתִּי
 15 בְּעֵשֶׂן רִכְבָּה וּכְפִירָה תֹאכַל הָרֵב וְהַכְרַתִּי מֵאֶרֶץ טְרַפָּה וְלֹא־יִשְׁמַע
 עוֹד קוֹל מִלְּאֲבָבָה :

CHAPTER III. ג

1 הָיוּ עִיר דָּמִים כָּלֵה בַחַשׁ פָּרַק מִלְּאָה לֹא יָמִישׁ טְרָה : קוֹל שׁוֹט
 2 וְקוֹל רַעֲשׁ אֹפֶן וְסִיס דֹּחֵר וּמִרְכָּבָה מִרְקָדָה : פָּרַשׁ מֵעֲלֵה וְלֹחֵב
 3 חָרָב וּבְרַק חֲלוּת וְרֵב חֶלֶל וְלִבְד פֶּגֶר וְאִין קֶצֶה לְגוּרָה וְכִשְׁלוֹ

4 בְּנוֹתָם: מִרְבַּּי זִנְיֵי זֹלָה טוֹבַת הֵן בַּעֲלַת כְּשָׁפִים הַמִּכְרַת גִּוִּים
 ה בְּזִנְיֹתֶיהָ וּמִשְׁפָּחוֹת בְּכִשְׁפֶיהָ: הִזְנִי אֲלֶיהָ נֶאֱמַר יִהְיֶה צְבָאוֹת וְגַלְתִּי
 6 שׁוֹלְתָהּ עַל־פְּגָמָהּ וְהִרְאִיתִי גִוִּים. מַעֲרָה וּמִמְלְכוֹת קְלוֹנָה: וְהִשְׁלַכְתִּי
 7 עֲלֶיהָ שְׁקָצִים וְהַבְלַתִּיהָ וְשִׁמְתִיהָ כְּרָאִי: וְהָיָה כְּלִרְאֵיהָ יְדוּד מִמֶּנָּה
 8 וְאָמַר שְׂדֵהָהּ נִינְיָה מִי נִינֵד לָהּ מֵאֵין אֲבָקֶשׁ מִנְּהַמִּים לָהּ: הַחַיִּטְבָּר
 מֵצֵא אֱמוּנָה הַיִּשְׁבָּה בַּיָּאֲלוֹים מִיִּם סָבִיב לָהּ אֲשֶׁר־חִיל לִם מִיִּם
 9 הִזְמִתָּהּ: כִּישׁ עֲצָמָה וּמִצְרוֹם וְאֵין קֶצֶה פֹּט וְלוֹבִים הִיוּ בַּעֲזָרְתָּהּ:
 י גַּם־הִיא לִגְלוֹה הַלְכָה בְּשִׁבִי גַם עֲלֵיָהּ יִרְשָׁשׁוּ בְּרָאשׁ כְּל־הַיְצִוֹת
 11 וְעַל־כַּסְפֶיהָ יִהְיֶה גֹרֶל וְכִלְגֹּדוֹלֶיהָ רִתְקוּ בְּזָקִים: גַּם־אֵת תִּשְׁפְּרִי
 12 תִּהְיֶה נְגַלְמָה גַם־אֵת תִּבְקָשׁי מִיָּדוּ מֵאוֹיֵב: כְּל־מִבְּרִיתָהּ תֵּאָדָּם עַם־
 13 בְּנֵי־יָם אֲסִינְעֵנֵי וְנִפְלֵי עַל־פִּי אֵיכָל: הַיָּה עֲמָה נְשִׁים בְּקִרְבָּהּ לְאֵיבֶיהָ
 14 פְּתִיחַ נִפְתְּחוּ שְׁעָרֵי אֲרָצָהּ אֲכַלָּה אֵשׁ בְּרִיחוֹתָהּ: מִי מֵצִיר שְׁאֵב־יֵלֶךְ
 ט הַזָּקֵי מִבְּרִיתָהּ גָּאִי בְּשֵׁט וְרַמְסֵי בַחֲמֵר הַחַזְקִי מִלְּבָן: שֵׁם תֵּאֲכַלָּה
 אֵשׁ תִּכְרִיתָהּ חֶרֶב תֵּאֲכַלָּה פִּגְלֶק הַחֲבָד פִּלְלֶק הַחֲבָדִי בְּאֲרָבָה:
 16 הַרְבִּיחַ הַכְּלִיף מִכִּיכְתִּי הַשְּׁמִים גִּלְק פֶּשֶׁט וְעֵלָה: מִינְזִרָהּ כְּאֲרָבָה
 17 וְטַסְקִיף כְּטִיב גִּבְרֵי הַחַיִּים בְּנֵי־יָם קָרָה שְׁמֵשׁ זָרְחָה וְנִדְד
 18 וְלֹא־יִנְזַק מִקוֹמוֹ אִם: נִמְוֵי רֵלִיף מִלָּה אֲשִׁיר יִשְׁכְּנֵי אֲדִירָה נִפְשֵׁי
 19 עֲמָה עַל־הַהָרִים וְאֵין מִקְבֵּץ: אִיד־כְּתָה לְשִׁבְרָה נַחֲלָה מִכְּתָה כְּלֵי
 שְׁמֵי שְׁמֵהּ תִּקְעֵי כָּה עֲלֶיהָ פִּי עַל־מִי לְא־עֲבָרָה רַעְתָּה תְּמִיד:

XIII. TWELVE SELECTED PSALMS.

PSALM I. א

א אֲשֶׁר־י הָאִישׁ אֲשֶׁר לֹא הִלֵּךְ בַּעֲצַת רְשָׁעִים וּבַדְרָךְ הַטָּאִים לֹא עָמַד
 2 וּבְמַוֶּשֶׁב לְצִיִּים לֹא יָשָׁב: כִּי אֲסִיבְחוּרַת יִהְיֶה חֶפְצוֹ וּבַחֲוֹרָתוֹ יִהְיֶה
 3 יוֹמָם וְלַיְלָה: וְהָיָה כַּעֲדָן שְׁתִּיל עַל־פְּלָגֵי מַיִם אֲשֶׁר פְּרִוּ. יִתֵּן בַּעֲתוֹ
 4 וְעֵלָה לֹא וְגִיל וְכֹל אֲשֶׁר־יַעֲשֶׂה וְעֵלִית: לֹא־יֵן הַרְשָׁעִים כִּי אֲסִיפְמִין
 ה אֲשֶׁר־תִּקְפְּנֵי הַיָּם: עֲלִיָּן, לֹא־יִקְמֵי רְשָׁעִים בְּמִשְׁפַּט וְהַטָּאִים בַּעֲרַת
 6 צְדִיקִים: כִּי־יִנְזַק יִהְיֶה חֶרֶב צְדִיקִים וְדָרַךְ רְשָׁעִים תֵּאָבֵד:

PSALM II. ב

א לְמָה רָגַשׁוּ גִוִּים וְלֹא־אִמִּים וְהַגִּי־רִיק: יִתְנַצְּבוּ, מִלְּכֵי־אֲרָץ וְרוֹזְנִים
 3 נֹסְדִיר־יָחַד עַל־יְהוָה וְעַל־מִשְׁיָחוֹ: גַּבְתָּהּ אֲתִמּוֹסוֹר־תִּימוֹ וְנִשְׁלִיכָהּ
 4 מִמֶּנִּי עֲבָתִימוֹ: יוֹשֵׁב בְּשָׁמַיִם וְשֹׁחַק אֲדֹנָי וְלִעֲגֵלְמוֹ: אִזּוּ יִדְבַר

- אָלִימוּ בְּאִפּוֹ וּבְחִרוֹנוֹ יְבַהֲלֵמוּ : וְאֲנִי נִסְכַּתִּי מִלְּפָנֶיךָ הֲרִיקְדָשִׁי : 6
 אֶסְפְּרָה אֶל־חֵק יְהוָה אֲמַר אֵלַי בְּנֵי אֶתֶּה אֲנִי הַיּוֹם יְלֻדְתִּיהָ : שְׁאֵל 87
 מִמֵּנִי וְאַתָּה גֵּוִים כַּחֲלָתָהּ וְאַחַתְהָ אֶפְסִי־אַרְצָךְ : תִּרְעַם בְּשֶׁבֶט בְּרָזֶל 9
 כִּכְלֵי יוֹצֵר תִּנְפְּצֵם : וְעַתָּה מַלְכִּים הַשְׂכִּילוּ הוֹסְרוּ טַפְשֵׁי אֶרֶץ : עֲבְדוּ 11
 אֶת־יְהוָה בִּירְאָה וְגִילוּ בְרַעְדָּה : נִשְׁקִיבֵר פְּדִי־אַנְתָּה וְחֹאכְדוּ דָרְךָ 12
 פִּרְיֹבְעַר כַּמַּעֵט אִפּוֹ אֲשֶׁרִי פִלְתֹּחִסִי בּוֹ :

PSALM III. ג

- מִזְמוֹר לְדָוִד בְּבְרָחוֹ מִפְּנֵי אֲבִשְׁלוֹם בְּנֵי : יְהוָה מִה־רַפִּי צַרוּ * 2
 רַבִּים קָמִים עָלַי : רַבִּים אֲמָרִים לְנַפְשִׁי אִינן יִשׁוּעָתָה לֹא בְּאַלְהִים 3
 סֵלָה : וְאַתָּה יְהוָה מִנֵּן בְּעַדִּי לְבוּדִי וּמְרִים רֹאשִׁי : קוֹלִי אֶל־יְהוָה 4
 אֶקְרָא וְיַעֲנֵנִי מִהַר קִדְשׁוֹ סֵלָה : אֲנִי שָׁכַבְתִּי וְאַיִשָּׁנָה הַקִּיצוֹתִי כִּי יְהוָה 6
 וְסָמְכֵנִי : לֹא־אִירָא מִרַבְּבוֹת עִם אֲשֶׁר סָבִיב שְׁתוּ עָלַי : קִיַּמָּה יְהוָה 87
 הוֹשִׁיעֵנִי אֱלֹהֵי פִּירְחֵי־בֵית אֶת־כָּל־אֹיְבֵי לְחֵי שְׁנֵי רַשָּׁעִים שִׁבְרָתָה : לִיהוָה 9
 הִישׁוּעָה עַל־עַמֶּךָ בְּרַכְתָּהּ סֵלָה :

PSALM IV. ד

- לְמַנְצַח בְּגִיטוֹת מִזְמוֹר לְדָוִד : בִּקְרָאִי עֲנֵנִי וְאֱלֹהֵי צַדִּיק בְּצַר * 2
 הֲרַחֲמֵת לִי חַיְנִי וְשִׁמְעַת תַּפְלִיתִי : בְּנִי־אִישׁ עַד־מָה כְּבוֹדִי לְכַלְמָה 3
 תִּאְהַבֵּינן רִיק תִּבְקָשׁוּ כִּזְב סֵלָה : וּדְעוּ פִּירְהַפְלָה יְהוָה חֲסִיד לֹא 4
 יְהוָה וְשִׁמְעַת בִּקְרָאִי אֲלֵי : רַגְזוֹ נֶאֱלִיתְחַטָּאֵה אֲמָרוּ בְּלִבְבְּכֶם עַל־ 5
 מִשְׁפַּבְּכֶם וְדַמוֹ סֵלָה : זִכְרוּ זִכְרוּ־צַדִּיק וּבְטַחוּ אֶל־יְהוָה : רַבִּים 6
 אֲמָרִים מִי־יִרְאֵנִי טוֹב נִסְהֵ־עֲלֵינִי אִוֹר פְּנוּהַ יְהוָה : נִתְתָּה שִׁמְחָה 8
 בְּלִפְנֵי מַעַת דְּגַנָּם וּתְיִרוֹשֶׁם רַבִּי : בְּשָׁלוֹם יַחַדוּ אֲשַׁכְּנָה וְאַיִשָּׁן 9
 פִּירְאָתָה יְהוָה לְבָרַד לְבָטַח תוֹשִׁיבֵנִי :

PSALM V. ה

- לְמַנְצַח אֶל־הַנְּחִילוֹת מִזְמוֹר לְדָוִד : אֲמָרִי הַאֲזִינָה וְיְהוָה בִּינָה * 2
 הַיְגִיעִי : תִּקְשִׁיבָה לְקוֹל שׁוֹעֵי מִלְּפָנֶיךָ וְאַל־הִי כִּי־אֱלֹהֵי אֶתְפַּלֵּל : יְהוָה 3
 בְּקֹר תִּשְׁמַע קוֹלִי בְּקֹר אֶעֱרָה־לָּהּ וְאַצַּפְּהָ : כִּי לֹא אֵל חַפְזָן רָשָׁע 4
 אֶתָּה לֹא יִגְרָה רַע : לֹא־יִתְנַצְּבֵי הוֹלָלִים לְנַגֵּד עֵינֶיךָ שְׁנֵאתָ כֹּל־ 6
 פְּעֻלֵי אֹנֶן : תִּאֲבֹד דְּבַרִּי כִּזְב אִישֶׁ־דֵּמִים וּמְרָמָה יִתְעַב : יְהוָה 7

- 8 וְאֲנִי בָרַב חֲסָדָה אֲבֹא בִיתָה אֲשַׁתְּחִנֶּה אֶל־הִכַּל קִדְשֶׁךָ בִּירְאָתְךָ׃
 9 יְהוָה יִחַי בְּצַדִּיקָתְךָ לְמַעַן שׁוֹרְרֵי הַנֶּשֶׁךְ לִפְנֵי דַרְכֶּךָ׃ כִּי אֵין בְּפִיהֵנוּ
 11 נְכוּנָה קִרְבָּם תְּלוֹת קִבְר־שִׁתֵּיחַ גִּרְגָם לְשׁוֹנָם יִחְלִיקוּן׃ הַאֲשִׁימָם׃
 אֱלֹהִים וּפְלוֹ מִפְּעֻצוֹתֵיהֶם בָּרַב פִּשְׁעֵיהֶם תִּדְחִימוּ כִּי מְרוּ בָךְ׃
 12 וַיִּשְׁמְחוּ כְּלִיחוֹסֵי בָךְ לְעוֹלָם וַרְנֵנוּ וַחֲסֶךְ עֲלִימוּ וַיַּעֲלֶצּוּ בָּךְ אֱהָבֵנוּ
 13 שְׁמֶךָ׃ כִּי־אֲתָה תִבְרַךְ צְדִיק יְהוָה כְּצַנֶּה רָצוֹן תַּעֲטֶרְנֵנוּ׃

PSALM VI. 1

- 2 א לְמַנְצַח בְּגִינֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃ יְהוָה אֶל־בְּאִפְסָךָ
 3 תִּזְכִּירְנֵנוּ וְאֶל־בְּחַמְתְּךָ תִּזְכֶּרְנֵנוּ׃ חַנּוּנֵי יְהוָה כִּי אִמְלַל אֲנִי רַפְּאֵי
 4 יְהוָה כִּי נִבְהַלְוּ עַצְמֵי׃ וַנִּפְשֵׁי נִבְהַלְהָ מְאֹד וְאַתָּה יְהוָה עַד־מִתֵּי׃
 6 ה שׁוּבָה יְהוָה חַלְצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חֲסָדְךָ׃ כִּי אֵין בַּמּוֹת זִכְרָךָ
 7 בְּשׂאוֹל מִי יוֹדֶה־לָּךְ׃ יִגְעַתִּי בְּאִנְחָתִי אֲשׁוּחָה בְּכָל־לַיְלָה מִשְׁתִּי
 9 8 בְּדַמְעֹתַי עַרְשֵׁי אֲמָסָה׃ עֲשֶׂה מַבְעַס עֵינַי עֲתָקָה בְּכַל־צוֹרְרָי׃ סִירוּ
 - מִמֵּנִי כָל־פְּעָלֵי אֲנִן כִּי־שָׁמַע יְהוָה קוֹל בַּכִּי׃ שָׁמַע יְהוָה תַּחֲנֻנֹתַי
 11 יְהוָה תַּשְׁפֹּתַי יָקַח׃ יִבְשׁוּ וַיִּבְהַלְוּ מְאֹד כְּלֵי־אִבִּי וְשָׁבוּ יִבְשׁוּ רַגְעִ׃

PSALM VII. 2

- 2 א שְׁגֹזֹן לְדָוִד אֲשֶׁר־שָׁר לִיהוָה עַל־דְּבַר־כֹּיֵשׁ בְּדוֹמֵינִי׃ יְהוָה אֱלֹהֵי
 3 בָּךְ הִסִּיתִי הוֹשִׁיעֵנִי מִכָּל־רָדְפֵי וְהַצִּילֵנִי׃ פְּדוּנִי־תָהּ כְּאֲרִיָּה נַפְשִׁי פִּרְק
 4 ה וְאֵין מִצִּיל׃ יְהוָה אֱלֹהֵי אִם־עֲשִׂיתִי זֹאת אִם־יִשְׁעֶנָּה בְּכַפְּי׃ אִם־
 6 גַּמְלֹתַי שׁוֹלְמֵי רַע יִאֲחַלְצֶה צוֹרְרֵי רִיקָם׃ יִרְדֶּה אוֹיֵב נַפְשִׁי וַיִּשָּׁג
 7 וַיִּרְמַס לְאָרֶץ חַיִּי וַכְּבוֹדִי לַעֲפָר וַיִּשְׁבֶּן סֵלָה׃ קוֹמָה יְהוָה בְּאִפְסָךָ
 8 תִּשָּׂא בַעֲבָרוֹת צוֹרְרֵי וְעִירָה אֵלַי מִשְׁפַּט צִיּוֹת׃ וַעֲדַת לְאָמִים
 9 תִּסּוּבְּךָ וְעָלִיהָ לְמָרוֹם שׁוּבָה׃ יְהוָה יִדִּין עַמּוּם שִׁפְטֵנִי יְהוָה
 - כְּצַדִּיק וּכְדָמִי עָלַי׃ יִגְמַר־נָא רַע וְרָשָׁעִים וַתִּכְוֶנֶן צְדִיק וּבַחַן לְבוֹת
 11 וְכָל־זוֹת אֱלֹהִים צְדִיק׃ מִגִּי עַל־אֱלֹהִים מוֹשִׁיעַ יִשְׁרָאֵל׃ אֱלֹהִים
 12 שׁוֹפֵט צְדִיק וְאֵל זֶעַם בְּכַל־יוֹם׃ אִם־לֹא יָשׁוּב תִּרְבֹּו וַיִּטּוֹשׁ קִשְׁתּוֹ
 14 ט דָּרְךָ גּוֹכַחֲנָה׃ וְלוֹ הַכִּין כְּלִי־מוֹת חֲצִיזוֹ לְדֹלְקִים וַפְּעַל׃ הִנֵּה יַחֲבֵל־
 16 אֲנִן וְהָרָה עֲמָל וַיִּלְד שָׁקֵר׃ בּוֹר גְּרָה וַיַּחֲפֹרְהוּ וַיִּפֹּל בְּשַׁחַת
 17 יַפְעַל׃ וַיִּשׁוּב עֲמָלוֹ בְּרֹאשׁוֹ וַעֲלִי־קִדְקִדּוֹ חֲמָסוֹ וַרַּד׃ אוֹרְהָ יְהוָה
 18 כְּצַדִּיק וְאֲזַמְרָה שִׁם־יְהוָה עֲלוֹן׃

31 לְפָנָיו יִכְרַעוּ כְּלֵי־זָהָב וְעָפָר וְנִפְשׁוּ לֹא תִהְיֶה זָרַע וְעַבְדָּיו יִסְפְּרוּ
 32 לְאֹהֲנֵי לְדָוָר : גְּבֹהֵי וְנִגְדֵי צִדְקָתוֹ לְעַם נֹלָד כִּי עָשָׂה :

PSALM XLV. מה

2 א לְמִנְצַחַת עַל־שָׁשִׁים לְבָנֵי־קַרְח מִשְׁפִּיל שִׁיר יְהוּדָת : רָחַשׁ לִבִּי , דָּבַר
 3 טוֹב אָמַר אֲדֹנָי מִעֲשֵׂי לְמַלְכָּה לְשׁוֹנֵי עַם , סוֹפֵר מִהָיִר : יַפְנֹתַי מִבְּנֵי
 4 אֱלֹהִים הִיצַק חַן בְּשִׁפְחוֹתַיָּה עַל־זַנְּנוֹ בְּרַכָּה אֱלֹהִים לְעוֹלָם : חָנִּיר חֲרָבָה
 ה עַל־יָרֵךְ גִּבּוֹר הַיּוֹדֶה בַּהֲדַרָּה : בַּהֲדַרָּה , צִלַּח רֹכֵב עַל־הַבַּר־אֲמַת
 6 וְעִנְיָה־צִדְקָה וְחֹרֶה נִרְאֹת רַמִּיָּה : חֲצִיָּה שְׁלֵינִים עַמִּים תַּחְתּוּיָּה
 7 וַפְּלִי בְּלֵב אֲוִיבֵי הַמַּלְכָּה : כִּסְאָהּ אֱלֹהִים עוֹלָם וְעַד שֶׁבֶט מִיַּעַר שֶׁבֶט
 8 מַלְכִּיתָה : אֶתְהַבֵּת צִדְקָה וְתִשְׁפֹּא רֶשַׁע עַל־זַנְּנוֹ , מִשְׁחָה אֱלֹהִים אֱלֹהֵיָּה
 9 שְׁמֵן שִׁשׁוֹן מִחֲבָרָה : מִר בְּאֶהֱלוֹת קַצִּיעוֹת כְּלֵב־בְּנֵי־תַיִם מִן־חֵיכְלֵי
 י שֵׁן מִנִּי שִׁמְחִיָּה : בְּנֹת מַלְכִּים בִּיקְרוֹתַיָּה נִצְבָּה שֶׁגַל לְוַמִּיָּה בְּכַתֵּם
 11 אוֹפִיר : שְׁמַע־רַבַּת הָרָאוּ וְהַטִּי אֲזָנָהּ וְשִׁכְחֵי עֲמֹה וּבֵרִית אֲבִיָּה :
 12 וְנִתְאוּ הַמַּלְכָּה וְפָנָה כִּי הִיא אֲדֹלָתָהּ וְהִשְׁתַּחֲוֶי־לוֹ : וּבַת־צֹר , בְּמִנְחָה
 13 פְּנוּיָה וְחַלְפֵי עֲשׂוֹרֵי עַם : כְּלִי־בִיָּה בַת־מַלְכָּה פְּנוּיָה מִמִּשְׁבְּצוֹת זָהָב
 ט לְבִישָׁה : לְרַקְמוֹת תַּיִבֵּל לְמַלְכָּה בַּחֲלוֹת אַחֲרֶיהָ הַעוֹתִיָּה מִיּוֹבְאוֹת
 16 לָהּ : תַּיִבֵּלָהּ בְּשִׁמְחוֹת וְגִיל תְּבוֹאִינָה בְּהֵיכַל מַלְכָּה : תַּחַת אַבְתָּיָה
 17 הַחַיִּי בְּנִיָּה תִשְׁתַּמְּוּ לְשׁוֹרִים בְּכִלְיָה־אֲרָץ : אֲזַמְרִיָּה שְׁמָה בְּכִלְדָּר וְדָר
 18 עַל־זַנְּנוֹ עַמִּים יְהוֹדוּהָ לְעַלְמֵם וְעַד :

PSALM LXXII. עב

2 א לְשִׁלְמוֹה , אֱלֹהִים מִשְׁפָּטַיָּה לְמַלְכָּה חַן וְצִדְקָתָהּ לְבֵן־מַלְכָּה : דָּוִד
 3 עֲמָה בַּצֶּדֶק בְּגִבּוֹרָה בְּמִשְׁפָּט : וְשֵׁאֵי הַרִים שְׁלוֹם לְעַם יִגְבְּלוֹת בַּצִּדְקָה :
 4 וְשִׁפְט , עֲנִיּוֹלָם וְיֹשִׁיעַ לְבָנֵי אֲבִיָּה וְיַדְפֵּא עוֹשֵׁק : יִרְאִיָּה עַם־שִׁמְשׁ
 6 וְלִפְנֵי יְרֵחַ חוֹר הַזָּרוּם : גִּבֹּר כְּמִטֵּר עַל־זַנְּנוֹ פְּרִיבִיָּים וְרִזּוּה אֲרָץ :
 8 7 קַפְחָה בְּזַמְיוֹ צִדְקָה וְרַב שְׁלוֹם עַד־בְּלֵי יָרַח : וְיִרְךָ מִיָּם עַד־גַּם
 9 וְיַמְנָהר עַד־אֲפַס־יִרְמֵן : לְפָנָיו יִכְרַעוּ צִיָּים וְאֲרִבּוּ עָפָר וְיַלְחִכוּ :
 י מַלְכֵי תְּרִשִׁישׁ וְאִיִּים מִנְחָה וְשִׁיבוּ מַלְכֵי שֶׁבֶא וְסָבֵא אֲשַׁפֵּר וְקָרִיבוּ :
 11 וְיִשְׁתַּחֲוֶי־לוֹ כְּלֵי־מַלְכִּים כְּלֵי־זָהָב וְעַבְדוּהוּ : כִּר־בְּצִיל אֲבִיָּה מִשְׁפָּע
 12 וְעָלֵי וְאִין־עָרָר לוֹ : גַּחַם עַל־קַל וְאֲבִיָּה וְנִפְשׁוֹת אֲבִיּוֹנִים יוֹשִׁיעַ :
 13 מִתִּיָּה וּמִחַמַּס יִגָּאֵל נִפְשָׁם וְיִיָּקֵר דָּמָם בְּעִיּוּ : וְיַחֲוִי וְיִתְדָלוּ מִזָּהָב
 ט 14 שֶׁבֶא וְיִתְפַּלֵּל בְּעָדוֹ תְּמִיד כְּלֵי־יָוִם יִבְרַכְנָהוּ : וְהִי פֶסֶת־פֶּר , בְּאֲרָץ
 16

- בְּרֹאשׁ הַקְּרוֹם יִרְעַשׂ כְּלִבְבוֹן פָּרְרוּ וְהִצִּיצוּ מֵעֵיר כַּעֲשֵׂב הָאָרֶץ : יְהוּ 17
 שָׁמוּ . לְעֵינֶיךָ לִפְנֵי שָׁמֶשׁ יִזְעַן שָׁמוּ וְהִתְבָּרְכוּ בּוֹ כְּלִיָּוִים וְאַשְׁרֵיהֶוּ :
 בְּרוּךְ . יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ : וּבְרוּךְ . שָׁם 18
 כְּבִידּוֹ לְעוֹלָם וְיִמְלֹא כְבוֹדוֹ אֶת־כְּלֵי־הָאָרֶץ אָמֵן . וְאָמֵן : כָּל־וּתְפִלּוֹת 19
 דָּוִד בְּנֵי־יִשְׂרָאֵל :

PSALM CX. קי

- לְדוֹד מִזְמוֹר נָאִם יְהוָה . לְאֹדְנֵי שֶׁב לִימִינֵי עַד־אַשִׁית אֲרִבְיָה *
 הַדָּם לְרִגְלוֹיָהּ : מִשָּׁה עֲזָה יִשְׁלַח יְהוָה מִצִּיּוֹן רִדָּה בְּקִרְבֵּי אֲרִבְיָה : 2
 עֲמָה נִדְבַת בְּנוֹם חֵילָהּ בְּהִדְרֵי־קֹדֶשׁ מִרְהַם מִשְׁחָה לָּהּ טַל וּלְדָהָהּ : 3
 נִשְׁפַע יְהוָה . וְלֹא יִנְחַם אֶתְהֶלְכֶהוּ לְעוֹלָם עַל־דִּבְרֵיהֶוּ מִלְפָּנֵי־דָדָק : 4
 אֹדְנֵי עַל־יְמִינֶיהָ מִחֵץ בְּרוֹם־אִפְסוֹ מַלְכִּים : יָדִין בְּגוֹיִם מִלֹּא גְרוֹת 6
 מִחֵץ רֹאשׁ עַל־אָרֶץ רַבָּה : מִפְּחַל בְּהִרְהֵ יִשְׁתַּה עַל־פָּנֵי יְרִים רֹאשׁ : 7

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

- הֲלֹא־חִכְמָה תִּקְרָא וְחַבְרָנָה תִּתֵּן קוֹלָהּ : בְּרֹאשׁ־מַרְמִיט עַל־דְּרָךְ בַּיִת * 2
 נְתִיבוֹת נִצְבָּה : לִנְדִישׁ־עַרְוִים לְפִיר־קֶרֶת מְבוֹא פְתָחוֹם תְּרוּפָה : אֲלֵיכֶם 43
 אִישׁוֹם אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם : הִבִּינוּ פְתָחוֹם עֲרֻמָּה וְכֹסֵלִים ה
 הִבִּינוּ לֵב : שְׁמַעֵי פִירִינְדִים אֲדַבֵּר וּמִפֶּתַח שְׁפָתַי מִיִּשְׁרָיִם : פִּיר־אֶמֶת 76
 יְהִיגָה חֲזִי וְתוֹעֵבַת שְׁפָתַי רָשָׁע : בְּצַדָק כָּל־אֲמַרְרֵיפִי אֵין בָּהֶם נִפְתַּל 8
 וְעֵקֶשׁ : בְּלֶם נִכְחוֹם לַמְּבִין וְיִשְׁרָיִם לְמַצְאֵי דַעַת : קַח־חִמּוּסֵרִי וְאַל־ 9
 פִּסָּה לְדַעַת מַחְרוֹץ נִבְחָר : פִּיר־טוֹבָה חִכְמָה מִפְּנִינִים וְכָל־חִפְּצָיִם לֹא 11
 יִשׁוּר־בָּהּ : אֲנִי חִכְמָה שִׁכְנַתִּי עֲרֻמָּה וְדַעַת מִזְמוֹת אֲמַצָּא : יְרַצַּת 12
 יְהוָה שְׁנֵאת רַע גָּאָה וְגֵאוֹן . וְדַרְךָ רַע וּפִי תַחֲפֹלוֹת שְׁנֵאתִי : לִיר 14
 עֲצָה וְהִישִׁיגָה אֲנִי בִינָה לִי גְבוּרָה : בְּרִי מַלְכִּים וּמַלְכוֹ וְהַזְנוֹם ט
 יְחֻקֵּי צַדָק : בְּיִ שְׁרָיִם יִשְׁרֵוּ וְנִדְרֵיבִים כָּל־שִׁפְטֵי אָרֶץ : אֲנִי אֶחֱבִיָּהּ 16
 אֶהֱבֵ וּמִשְׁחֵרִי וּמַצְאָנִי : עֲשֵׂר־וְכָבוֹד אֶתִּי הֵוֹן עֲהָק וְצַדָקָה : טוֹב 18
 פִּרְוִי מִחְרוֹץ וּמִפֶּזֶז וְתִבְיָאתִי מִכֶּסֶה נִבְחָר : בְּאֵרַח צַדָקָה אֶחֱלָה בְּתוֹךְ 19
 נְתִיבוֹת מִשְׁפָּט : לֵה־חֵיל אֶחֱבִי וְשׁ וְאַצְרִתִּיהֶם אֲמַלֵּא : יְהוָה 21
 קִנְיֵי רֹאשִׁית דְּרָכֵי קָדָם מִפְּעֻלְיוֹ מֵאֵז : מַעֲלוֹם נִסְכַּתִּי מִרֹאשׁ מִקְדָּמֵר 23
 אָרֶץ : בְּאֵינְדִּתְהִימוֹת חוֹלְלָתִי בְּאֵין מַעֲנִוֹת נִכְפְּרֵי־מִיִּם : בְּטָרָם הַרִים 24
 הַטְּבַעֵי לִפְנֵי גְבֻעוֹת חוֹלְלָתִי : עַד־לֹא עֲשֵׂה אָרֶץ וְחַיּוֹת וְרֹאשׁ 26

27 עֲפָרוֹת תִּבְלַל : בְּהִכִּינִי שְׁמוֹם שָׁם אֲנִי בָּחֲקוֹ חֹגַג עַל־פְּנֵי תְהוֹם :
 28 בְּאֲמָצוֹ שְׁחָקוֹם מִמַּעַל בְּעִזּוֹ עֵינֹת תְהוֹם : בְּשׁוּמוֹ לַיִם , הִקָּו וּמִים
 29 לֹא נִעְבְּרוּ־פִירוּ בְּחִיקוֹ מִזְסָדֵי אֶרֶץ : וְאַהֲרִיה אֲצִלוֹ אֲמֹן וְאַהֲרִיה
 31 שְׁעִשְׂעִים נוֹם , יוֹם מִשְׁחָקַת לְפָנָיו בְּכֹל־עֵת : מִשְׁחָקַת בְּתֵבֶל אֶרְצוֹ
 32 וְשִׁעְשְׂעֵי אֶת־בְּנֵי אָדָם : וְעַתָּה בָּנִים שְׁמַע־לִי וְאַשְׁרֵי דַרְכֵי
 33 וְשִׁמְרוּ : שְׁמַעֵה מִי־סָר וְחַכְמֵה וְאַל־תִּפְרָעוּ : אֲשֶׁר־י אָדָם שְׁמַע לִי
 34 לֹא לְשֹׁקֵד עַל־בְּלַתִּי נוֹם , יוֹם לְשֹׁמֵר מִזִּזְזוֹת פִּתְחֵי : כִּי מִצְּאֵי מִצְּאֵי
 36 חַיִּים נִיפֵק רִצּוֹן מִיְהוָה : וְחֹטְאֵי חֹמֶס נִפְשׁוּ כְּלִי־מִשְׁנֵאֵי אֲהַבּוּ מוֹת :

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

CHAPTER III. ג

2 א אֶת־רִיבֹן פִּתַח אִיּוֹב אֶת־פִּיָּהּ וְנִקְלַל אֶת־יוֹמוֹ : וְנִעַן אִיּוֹב
 3 וַיֹּאמֶר : יָאֵבֶד יוֹם אֲגִלֵּד בּוֹ וְחַלְלֶנָּה אֲמַר הָרַח גְּבַר : הַיּוֹם הַזֶּה הוּא
 4 יִהְיֶה חֲשֵׁךְ אֶל־יְהִדְרֶשְׁהוּ אֵלֶיהָ מִמַּעַל וְאַל־תּוֹפֵעַ עָלָיו נְהַרְהֶה : וְנִגְאַלְהוּ
 6 חֲשֵׁךְ וְצִלְמִית תִּשְׁכַּן־עָלָיו עֲנִנָּה וְיִבְעַתְהוּ כַּמְרִירֵי יוֹם : הַלְלֶנָּה הַזֶּה הוּא
 7 וְקַחְהִי אֶפֶס אֶל־נִחֶה בִּימֵי שְׁנָה בְּמִסְפָּר יְרֻחִים אֶל־יָבֹא : הַיּוֹם
 8 הַלְלֶנָּה הַזֶּה הוּא יְהִי גִלְמִיד אֶל־תִּבְּוֹא רִנְנָה כּוֹ : יִקְבְּהִי אֶרְרִירִיּוֹם
 9 הַקְּתִידִים עִרַר לִוְנֹתָן : יִחַשְׁכֶּה כִּי־כִבִּי נִפְשׁוּ יְקוּלְאִיר וְאֲזֵן וְאַל־
 10 יִרְאֶה בַּעֲפֻעֵי־שָׁחַר : כִּי לֹא סָגַר דַּלְתֵי בִטְנִי וַיִּסְתַּר עֲמִל מִשְׁעִירִי :
 11 לְמַה לֹּא מִרְחַם אֲמִית מִבְּטֵן וַצֹּאֲתִי וְאֲגִנֵּעַ : מַה־עַ קִדְמֵינִי בְּרַגְלִים
 12 וּמַה־שְׁרִיִם כִּי אֵינֶנּוּ : כִּי־עָתָה שְׁכַבְתִּי וְאַשְׁקוּט וְשִׁנְתִּי אֵז , וְנִיחַ לִי :
 14 עַם־מַלְכִים וְנִצְצֵי אֶרֶץ הַבְּנִים חֲרָבוֹת לְמוֹ : אִי עַם־שָׂרִים זָהַב לְהֵם
 16 הַמַּמְלָאִים בְּחֵיהֶם נָסָה : אִי כִנְפֵל טָמוֹן לֹא אֲהִיָּה כְּעֹלָלִים לֹא־רָאוּ
 17 אִיר : שָׁם רָשָׁעִים תְּהַלּוּ רָגְזוּ וְשָׁם יִנְוָתוּ יְגִיעֵי כַח : יַחַד אֲסִירִים
 18 שֹׂאֲנֵי לֹא שְׁמַעִי קֹל נִגְשׁוּ : קִטְוֹן וְגֹדֹל שָׁם הוּא וְעֶבֶד הַפְּשִׁי מֵאֲדָנָיו :
 20 לְמַה וַתֵּן לְעִמָּל אִיר וְחַיִּים לְמַרְרֵי נֶפֶשׁ : הַמַּחְכְּמִים לְמוֹת וְאִוְנֵי
 21 וַיִּחַפְּרֶהוּ מִמִּשְׁמוֹנִים : הַשְּׂמֵחִים אֶל־יָגִיל לְשִׁישׁוֹ כִּי וּמִצְּאֵי־קֶבֶר :
 23 לְגִבּוֹר אֲשֶׁר־דָּרְכוּ יִסְתַּרְהוּ וַיִּסָּף אֱלֹהֵה בַּעֲדוֹ : כִּי־לִפְנֵי לְחַמִּי אֲנִי־חַתִּי
 24 תִּבְּא וַיִּתְּכֵי כְמוֹם שְׂאֲנֵתִי : כִּי פָחַד פִּתְחֵתִי וַיִּצְאֲתָנִי וַאֲשֶׁר וַיִּגְרַתִּי
 26 יָבֹא לִי : לֹא שָׁלוּתִי , וְלֹא־שְׁקֻטִי וְלֹא־זָחַתִּי וַיָּבֹא רָגְזוֹ :

CHAPTER XIX. יט

ונען אִיֹּב וַיֹּאמֶר׃ עַד־אָמָה תִּנְיֹן נַפְשִׁי וַתִּדְפְּאוּנִי בְּמַלְאִים׃ א 2
 זֶה עֲשׂוּר פְּעָמִים תִּכְלִימוּנִי לֹא־תִבְשׂוּ תִּהְיֶה־לִּי׃ וְאִם־אָמַנְם שְׁגִיתִי 3
 אֲתִי תִלֵּן מְשׁוֹנְתִי׃ אִם־אָמַנְם עָלַי תִּגְדְּלוּ וְתוֹכְחוּ עָלַי חַרְפְּתִי׃ ה 4
 הָעֵי־אֲפֹ פִּי־אֱלֹהִי עִתְּתִי וּמִצִּדּוֹ עָלַי הִקִּיף׃ הֵן אֶעְקֵק הָמָס וְלֹא 6
 אֶעֱנֶה אֲשֶׁנֶּה וְאֵין מִשְׁפָּט׃ אֲרַחֵי גֶדֶר וְלֹא אֶעְבֹּר וְעַל־נְתִיבוֹתַי 8
 תִּשָּׁף וְשִׁים׃ כְּבוֹדִי מֵעָלַי הִפְשִׁיט וְיֹסֵר עֲטֹת רֹאשִׁי׃ וַתַּעֲנֵי סָבִיב 9
 וְאַלְפָּה וַיִּסַּע פְּלִעַץ תִּקְנֹתִי׃ וַיַּחַר עָלַי אֲפֹ וַיַּחֲשֹׁבֵנִי לוֹ כְּצִירוֹ׃ 11
 נַחַד וְרִבְאוּ גְדֻלְתּוֹ וַיִּסְלְפוּ עָלַי דַּרְכָּם וַיַּחֲתִימוּ סָבִיב לֹא־הָיוּ׃ אַחֵר 12
 מֵעָלַי הִרְחִיק וְיָדַעַי אֲהַדְּרוּ מִמֶּנִּי׃ חֲדָלוּ קְרוֹבוֹ וּמִיַּדַּעַי שְׂכַחְתִּי׃ 13
 גְּבִי בֵיתִי וְאִמְחֹתַי לְזָר תַּחֲשֹׁבֵנִי לְכָלִּי הַיִּיתִי בְּעֵינֵיהֶם׃ לְעַבְדִּי ט 14
 קָרְאתִי וְלֹא בָעֵנָה בְּמוֹלַי אֶתְחַנֵּן־לוֹ׃ וַיַּחֲוֶה זָרָה לֹא־שָׁחַ וְחַנּוּתִי 15
 לִבְנֵי בִטְנִי׃ גַּם־עוֹלִים מָאִסוּ בִּי אֲקוּמָה וַיִּדְבְּרוּ־בִּי׃ תַּעֲבוּנִי כֹל־ 16
 מִתִּי סוֹדֵי וַזֶּה־אֶתְּבַתִּי נְהַפְכִי־בִּי׃ בְּעוֹרֵי וּבְבִשְׂרֵי הַבִּקְהָה עֲצָמֵי כ 17
 וְאֶתְמַלְטָה בְּעוֹר שֵׁנִי׃ הֲזִנִּי חֲנּוּנִי אַתֶּם רַעִי כִּי נִדְּ־אֱלֹהִי נִגְעָה 21
 בִּי׃ לָמָּה תִּרְדַּפְּנִי כְּמוֹ־אֵל וּמִבְּשׂוֹרֵי לֹא תִשְׁבְּעוּ׃ מִיִּיִתָּן אֲפֹ 22
 וַיַּחֲבִינֵן מְלִי מִיִּיִתָּן בַּסֶּפֶר וַיַּחֲקוּ׃ לְבַעֲט־בְּרִזָּל וְלַעֲפָת לְעֹד בַּעֲזוֹר 23
 וַחֲצִבּוֹן׃ וַאֲנִי גִדַּעְתִּי גְּאֵלֵי חַי וְאַחֲרֹן עַל־עַפְרָה יָקוּם׃ וְאַחֵר עוֹרֵי כה 24
 דִּקְפִּי־זֹאת וּמִבְּשׂוֹרֵי אֶחְזֶה אֱלֹהִי׃ אֲשֶׁר אָנֹכִי וְאֶתְחַלֵּלִי וַעֲנֵנִי רָאִי 25
 וְלֹא־זָר כְּלוֹ כְלִיִּתִי בַּחֲקִי׃ כִּי תֹאמְרוּ מַה־זָּרְהָרְלוֹ וְשָׂרֵשׁ דָּבָר 26
 מִצְּאֲבָרֵי׃ גִּירוּ לָכֶם וּמִפְּנֵי־חֶרֶב פִּי־תִמָּה עוֹנֹת חֶרֶב לְמַעַן תִּדְעוּן 27
 שְׂדֵיִן׃ 28

XVI. THE LOVE OF THE KING AND HIS BRIDE.

The Song of Solomon, 1, 2.

CHAPTER I. א

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמָה׃ וַיִּשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים הִדִּיקָה א 2
 מִיָּוִן׃ לִבִּיתָ שְׁמֵנָה טוֹבִים שְׁמֵן תִּירֵק שְׂמֵה עַל־כֵּן עֲלָמוֹת אֶהְבִּיהָ׃ 3
 מִשְׁבְּנֵי אַחֲרֶיהָ נְרוּצָה הַבִּיאֵנִי הַמְּלֶכֶה חֲדָרָיו נִגְיֶלָה וַנִּשְׁמַחָה בָּהּ 4
 נִזְבִּירָה הִדִּיקָה מִלִּוֹן מִיִּשְׂרָיִם אֶהְבִּיהָ׃ שְׁחֹרָה אָנֹכִי וְנֹאזָה בְּנוֹת ה 5
 יִרְשָׁלַם כַּאֲהָלֵי קֶדֶר כִּירִיעוֹת שְׁלָמָה׃ אֲלִי־תִרְאֵנִי שְׂאֵנִי שְׁחַרְחֹרֶת 6
 שְׁשׂוּפְתַי הַשְּׁמֵשׁ בְּנִי אֲמִי נַחֲרוּ־בִּי שִׁמְלִי נִטְרָה אֶת־הַכְּרָמִים כְּרָמֵי

7 שְׁלִי לֹא נִטְרַתִּי : הִגִּידָה לִּי שְׂאֵהְבָה נִפְשִׁי אִיכָה תִרְעָה אִיכָה
 8 תִּרְבִּיץ בַּצְּהָרִים שְׁלֵמָה אֶהְיֶה כְּעֵטָה עַל עֲרְבֵי חֲבֵרָה : אִם-לֹא
 תִּדְעִי לָךְ הַיָּפָה בְּנָשִׁים צְאִי-לָךְ בַּעֲקֵבִי הַצֵּאֵן וּרְעִל אֶת-גְּדֵי-תִיךְ עַל
 9 מִשְׁכְּנֹת הָרָעִים : לִסְסָחִי בְּרֻכְבֵּי פָרְעָה הַמִּיתִיךְ רַעְיָתִי : כִּאֲנִי לְחִנּוּךְ
 11 בַּת־לֵרִים צִיָּאָרְךָ בַּחֲרוּזִים : הוֹרֵר זָהָב נַעֲשֶׂה-לָךְ עִם נִקְדוֹת הַבְּסֹסָה :
 12 עַד-שֶׁהַמֶּלֶךְ בְּמִסְבּוֹ נִרְדֵּי נִתֵּן רִיחוֹ : צִרוּר הַמֶּר , הוֹדֵל לִי בֵּין שְׂדֵי
 13 לָלוּן : אֲשַׁלֵּל הַכֶּפֶר הוֹדֵל לִי בְּכַרְמֵי עֵין גְּדִי : הַנֶּהָה יָפָה רַעְיָתִי
 14 הַנֶּהָה יָפָה עֵינֶיךָ יוֹנִים : הַנֶּהָה יָפָה הוֹדֵל אֶה נְעִים אֶת-עַרְשֵׁנִי רַעְיָתִי :
 17 לָרוֹת בְּתִינּוֹ אֲרֻזִים רְחִיטְנוּ בְּרוֹתִים :

CHAPTER II. ב

2 אֲנִי חֲבַצְלֹת הַשָּׂדֶה שׁוֹשֶׁנֶת הַעֲמָקִים : כְּשׁוֹשְׁנָה בֵּין הַחוּחִים כֵּן רַעְיָתִי
 3 בֵּין הַבְּנוֹת : כַּתְּפִילָה בַּעֲצֵי הַיָּעַר כֵּן הוֹדֵי בֵּין הַבָּנִים בְּצִלּוֹ חֲמֵדֵתִי
 4 וְיִשְׁבַּתִּי וּפְרִיזוֹ מִתּוֹק לַחֲמִי : הַבִּיאֲנִי אֶל-בֵּית הַלֶּזֶן וְדַגְלוֹ עָלַי
 ה אֶהְבֶּה : סִמְכוּנִי בְּאִשִּׁישׁוֹת רַפְדֵּינִי בַּתְּפִיחִים כִּי-חֹלֶת אֶהְבֶּה אָנֹכִי :
 6 שְׂמַאלֹךְ תַּחַת לְרַאשִׁי וַיְמִינִי תַחְבֵּקֵנִי : הַשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת
 7 יְרוּשָׁלַם בַּעֲבָאוֹת אוֹ בְּאוֹלוֹת הַשָּׂדֶה אִם-תִּעְוִרוּ , וְאִם-תִּעְוִרְוּ אֶת־
 8 הָאֶהְבָה עַד שֶׁתִּתְּפֵץ : קוֹל הוֹדֵי הַהֶחְזָה בָּא מִדְּלַג עַל-הַהָרִים
 9 מִקַּפֵּץ עַל-הַגְּבָעוֹת : הוֹמָה הוֹדֵל לְצַבִּי אוֹ לְעַפְר הַאֲגָלִים הַהֶחְזָה
 י עוֹמֵל אַחַר כְּתִלְנוֹ מִשְׁגִּיחַ מִדְּתַחֲלָלוֹת מִצִּיץ מִדְּהַחֲרָפִים : עֲנֵה
 11 הוֹדֵי וְאָמַר לִי קִימִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי-לָךְ : כִּי-הִנֵּה חִסְתָּ עָבֵר
 12 הַנָּשִׁים חֲלָה הַלָּךְ לֹךְ : הַנְּצַנִים נִרְאִי בְּאֶרֶץ עֵת הַזְּמִיר הַגִּיעַ וְקוֹל
 13 הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ : הַתְּאֵהָה הַנְּטָה פְּגִיָּה וְהַגְּפַנִים סִמְדָר נֶהְנוּ
 14 רִיחַ קִימִי לְכִי רַעְיָתִי יָפָתִי וּלְכִי-לָךְ : יוֹנְתִי בְּחֻגֵי הַסֶּלַע בְּסִתְרֵי
 הַמְּדַרְגָּה הַרְאִינִי אֶת-מְרֹאֲיֶךָ הַשְׂמִיעֵנִי אֶת-קוֹלְךָ כִּי-קוֹלְךָ עָרֵב
 טו וּמְרֹאֲיֶךָ נְאוּהָ : אֶחְזוּ-לְנֹה שְׁעָלִים שְׁעָלִים קַטְנִים מַחְבְּלִים כְּרָמִים
 16 וְכַרְמֵינוּ סִמְדָר : הוֹדֵי לִי וְאָנֹכִי לֹךְ הַרְעָה בְּשׁוֹשָׁנִים : עַד שֶׁנִּפְּחַל
 17 הַיּוֹם וְנָסוּ הַצִּלְלִים סֵב דְּמַה-לָּךְ הוֹדֵי לְצַבִּי אוֹ לְעַפְר הַאֲגָלִים
 עַל-הָרֵי בְּתָר :

'ק v. 11. הסתו

'ק v. 4. קמץ בו"ק

'ק v. 17. "א רחוטנו רחוטנו ק'

'ק v. 14. יתד ו'

'ק v. 13. לך קרי



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. 3-6.

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.

1. בַּ prep. *in, into*.
 ראשית n. f. *beginning*.
 בָּרָא v. K. *to create*. N. *to be created*.
 אֱלֹהִים n. m. *God*.
 אֵת sign of the definite object.
 הֵּ art. *the*.
 שָׁמַיִם n. m. pl. *heaven*.
 וְ conj. *and*.
 אֲרֶץ n. m. f. (זוּת) *earth, land*.
 2 הָיָה v. K. *to be*. N. *to become*.
 תֹּהוּ n. m. *desolateness*.
 פְּתוּי n. m. *emptiness*.
 חֹשֶׁךְ n. m. *darkness*.
 עַל prep. *over, upon*.
 פָּנֶיהָ n. m. *face*.
 תְּהוֹמוֹת n. m. f. (זוּת) *ocean, the deep*.
 רוּחַ n. m. f. (זוּת) *breath, wind, spirit*.
 רָחַף v. P. *to brood, hover over*.

- מַיִם n. m. pl. *water*.
 3 אָמַר v. K. *to say*. N. *to be said*. H. *to cause to say*.
 Hith. *to talk of one's self*.
 אֹרֶךְ n. m. *light*.
 4 רָאָה v. K. *to see*. N. Pu. *to be seen*. H. *to cause to see, show*. Ho. *to be shown*. Hith. *to look at one another*.
 כִּי conj. *that, because, for*.
 טוֹב adj. *good*.
 בָּדַל v. H. *to separate, divide*.
 N. *to be separated*.
 בֵּין prep. *between*.
 5 קָרָא v. K. *to call*. N. Pu. *to be called*.
 לְ prep. *to*.
 יוֹם n. m. (יָמִים) *day*.
 לַיְלָה n. m. (זוּת) *night*.
 עָרֶב n. m. f. (זוּת) *evening*.
 בֹּקֶר n. m. *morning*.
 אֶחָד num. *one*.

6. רָקִיעַ n. m. *firmament*.
תְּהוֹמֹת 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. קָרָה v. N. *to be gathered together*.
אֶל־ prep. *to, unto*.
מְקוֹם n. m. f. (זוֹת) *place*.
יַבְשָׁה adj. f. *dry land*.
10. מִקְלָהּ n. m. *gathering together*.
יָם n. m. (יַמִּים) *sea*.
11. הָשָׂא v. K. *to spring up, said of grass*. H. *to cause to spring up, bring forth grass*.
הָשָׂא n. m. *grass*.
עֵשֶׂב n. m. (זוֹת) *herb*.
זָרַע v. K. *to sow*. N. Pu. *to be sown*. H. *to produce seed*.
זָרַע n. m. *seed*.
עֵץ n. m. *tree*.
פְּרִי 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. מְאוּר n. m. (יָם & זוֹת) *luminary*.
אוֹת n. m. f. (זוֹת) *sign*.
15. מוֹרֵר n. m. (יָם & זוֹת) *season*.
שָׁנָה n. f. (יָם & זוֹת) *year*.
16. אוֹר v. K. N. *to shine*. H. *to cause to shine, give light*.
שְׁנַיִם num. *two*.
גָּדוֹל adj. *great*.
מְמִשְׁלָהּ n. f. *dominion, rule*.
קָטָן (קִטְוֶה) adj. *little, small*.
כּוֹכַב 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. שָׂרַץ v. K. *to creep, teem with*.
שָׂרָץ n. m. *reptile*.
נַפְשׁ n. m. f. (יָם & זוֹת) *soul*.
חַיָּה n. f. *life, living thing, beast*.
עוֹף n. m. *fowl, birds*.
עָיָה v. K. P. *to fly*. Hith. *to fly away*.
21. תַּגְּוִן n. m. *sea-monster*.
כָּל n. m. (כָּלֹ) *all, whole*.
רָמַשׁ v. K. *to creep*.
כַּנְף 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*.
פְּרָה v. K. *to be fruitful*. H. *to make fruitful*.
רָבָה v. K. *to be many, multiply, intrans.* P. H. *to make many, multiply, trans.*

- מָלֵא v. K. to fill or be full.
 P. to fill. N. Pu. to be filled.
 Hith. to complete each other.
23. חֲמִישִׁי 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.
 נְקִיבָה n. f. female.
28. כָּבַשׁ v. K. P. to subdue. N. to be subdued.
29. הִנֵּה, הִנֵּה int. lo! behold!
 אָבֻלָה n. f. food.
30. נֶרֶק n. m. greenness.
31. מְאֹד adv. mightily, very.
 שֵׁשִׁי num. sixth.

CHAPTER II.

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

- make holy, sanctify. N. Pu. to be sanctified. Hith. to sanctify one's self.
4. זָה m. זֹאת f. אֵלֶּה pl. this, these.
 דּוֹלָדָה n. f. generation.
 יְהוָה n. m. Jehovah.
5. שִׁיחַ n. m. bush, shrub.
 שָׂדֵה n. m. (רוּחַ & רוּחַ) 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. אַר 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. רָצַר v. K. (fut. רָצַר) to form. N. Pu. Ho. to be formed.
 עָפָר n. m. (רוּחַ) dust.
 נָפַח v. K. H. to breathe, blow. Pu. to be blown.
 אֵף n. m. (אֵפֶסֶת) nostril.
 נְשָׁמָה n. f. breath.
 חַיִּים n. m. pl. life.
8. נָטַע v. K. to plant. N. to be planted.

- גַּן n. m. f. (גַּנְיִים) *garden.*
 קָרֵם n. m. *east.*
 שׁוּם or שׁוּיִם v. K. H. *to place.*
 Ho. *to be placed.*
 שָׁם adv. *there.*
 9. הָמַד v. K. P. *to desire.* N. *to be desired.*
 מִרְאָה 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 & אוֹת) *river.*
 פָּרַד v. K. P. H. *to separate, part.* N. P. *to be parted.* Hith. *to separate one's self.*
 אַרְבַּעַת num. *four.*
 ראשׁ n. m. (רָאשִׁים) *head, source.*
 11. שֵׁם n. m. (אוֹת) *name.*
 הוּא m. 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. בְּדִלְיָה n. *bdellium.*
 אֶבֶן n. m. f. *stone.*
 שֵׁהִם n. m. *onyx.*
 14. הִלְךָ or הִלְכָה § 151. 1. v. K. P. *to go.* H. *to cause to go.* Hith. *to go for one's self, walk about.*
- קִדְמָה n. f. *east.*
 15. לָקַח v. K. *to take.* N. Pu. Ho. *to be taken.*
 נָחַת 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. צִוָּה 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. מוּת v. K. *to die.* P. H. *to cause to die, kill.* Ho. *to be killed, put to death.*
 18. בַּד n. m. (בְּדוּד) *separation.*
 עֲזָרָה n. m. *help.*
 כִּי prep. *according to, as.*
 נֶגְדָה prep. *before, over against.*
 19. בּוֹא v. K. (fut. יָבִיא) *to come.* H. *to cause to come, bring.* Ho. *to be brought.*
 מַה 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.*
 תְּרִדְמָה n. f. *deep sleep.*
 יָשָׁן 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.*
 צִלְעַת n. f. (con. צִלְעַת, יָם & אוֹת) *side, rib.*

- כָּנַח 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. (יָמִים & יוֹם) *time.*
 עֲצָם n. m. f. (יָמִים & יוֹם) *bone.*
 אִישׁ n. m. (אֲנָשִׁים) *man, husband.*
 24. עָזַב v. K. *to leave, forsake.*
 N. Pu. *to be forsaken.*
 אָב n. m. (con. אִמִּי, pl. אֲבוֹת) *father.*
 אִמַּי n. f. (אִמּוֹת) *mother.*
 הִבִּיחַ 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. (עֲרֻמָּה) *naked.*
 בוֹשׁ v. K. (fut. יִבוֹשׁ), Hith. *to be ashamed.* H. *to make ashamed.*
- CHAPTER III.
1. נָחָשׁ n. m. *serpent.*
 עָרוֹם adj. *cunning, subtle.*
 אֵף 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.*
 כִּי 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. יָרוֹם n. m. *nakedness.*
 תָּפַר v. K. P. *to sew.*
 עֵלֶה n. m. *leaf.*
 תַּאֲוָה n. f. (יָמִים) *figtree.*
 הַגְּדוּרָה n. f. *apron.*
 8. שָׁמַע v. K. *to hear.* N. *to be heard.* P. H. *to cause to hear.*
 קוֹל n. m. (יוֹם) *voice, sound.*
 הִבָּא 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.*
 אֲנִי pron. *I.*
 11. מִי pron. *who? whoever.*
 נִגַּד v. H. *to tell.* Ho. *to be told.*
 אַתָּה pron. *thou.*
 הֲ sign of interrogation.
 בְּלֹאֵי adv. *not.*
 13. נִשָּׂא v. H. *to deceive.* N. *to be deceived.*
 14. אָרַר v. K. P. *to curse.* N. Ho. *to be cursed.*
 בָּחוּן n. m. *belly.*

15. אִיבָה n. f. *enmity*.
 שִׁית v. K. *to put*. Ho. *to be put*.
 שָׁהָה v. K. *to bruise, crush*.
 עֲקָב n. m. (con. עָקַב, יָם, & רַחַם) *heel*.
 16. עֲצָבוֹן n. m. *pain, sorrow*.
 הַרְיוֹן n. m. *conception*.
 עָצַב n. m. *pain, sorrow*.
 נָלַד 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. (בָּלִים) *son*.
 הַשְׁוֵקָה n. f. *desire*.
 17. בְּעִבּוּר prep. *on account of*.
 18. קוֹץ n. m. *thorn*.
 תְּרִידָר n. m. *thistle*.
 19. זָעָה n. f. (זַעַת) *sweat*.
 לֶחֶם n. m. f. *food, bread*.
 עַד prep. *unto, until*.
 שׁוּב v. K. *to return*. P. H. *to cause to return, bring back*. Pu. Ho. *to be brought back*.
 20. חַי adj. (חַיָּה) *living*.
 21. כְּתוּנָה, כְּתוּנָה n. f. *coat, tunic*.
 עוֹר n. m. (רַחַם) *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. עָזָה adv. *now*.
 שָׁלַח K. P. H. *to send, put forth*. N. Pu. *to be sent*.
- נֶדַח n. f. (נֶדְחָה) *hand*.
 חָיָה v. K. *to live*.
 עוֹלָם n. m. *eternity*.
 24. גָּרַשׁ v. K. P. *to drive out*. N. Pu. *to be driven out*.
 שָׁכַן v. K. (pret. ē in pause) *to dwell*. P. H. *to cause to dwell, to station*.
 כְּרוּב n. m. *cherub*.
 לֶהֱטֵה n. m. *flame*.
 חֶרֶב n. f. (רַחַם) *sword*.
 הֶאָפַק v. K. *to turn*. N. Ho. *to be turned*. Hith. *to turn one's self*.
 דְּרָוַי 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. (גָּלְגַל) H. *to roll*. N. Pu. *to be rolled*. Hith. *to roll one's self*.
 הֶלַל 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*.
 מָהַה Hith. (הִתְמַהְמַה) *to linger*.
 קָנַד K. *to bow*.
 רָעַע K. *to be evil*. H. *to do evil*.

ALPHABETICAL INDEX.



אב Gen. 2. 24	אף conj. 3. 1	בָּקָר 1. 5	הוא 2. 11
אבן 2. 12	אֲרַבְעָה 2. 10	בָּרָא 1. 1	הָיָה 1. 2
אד 2. 6	אָרֶץ 1. 1	בָּרַךְ 1. 22	הָלַךְ 2. 14
אדם 1. 26	אָרֶר 3. 14	בָּשָׂר 2. 21	הַיָּהּ, הַיָּהּ 1. 29
אדמה 1. 25	אָשָׁה 2. 22	גְּדוֹל 1. 16	הָפִיץ 3. 24
אדה add.	אָשֶׁר 1. 7	גְּחוּן 3. 14	הִרְלִיץ 3. 16
אור v. 1. 15	אֵת 1. 1	גָּלַל add.	ךְ 1. 1
אור n. 1. 3	אֶתָּה 3. 11	גַּם 3. 6	
אוח 1. 14	בְּ 1. 1	גֵּן 2. 8	זָה 2. 4
אחוד 1. 5	בַּד 2. 18	גָּרַשׁ 3. 24	זָהָב 2. 11
אי 3. 9	בָּלַל 1. 4	הִבֵּק 2. 24	זָכָר 1. 27
איבה 3. 15	בָּדַלַח 2. 12	הִקָּה 1. 26	זָעָה 3. 19
אין 2. 5	בָּהוּ 1. 2	הִמּוּת 1. 26	זָרַע 1. 11
איש 2. 23	בָּהֶמָה 1. 24	הִרְדָּר 3. 18	זָרַע 1. 11
אכל 2. 16	בּוֹא 2. 19	הִרְדָּף 3. 24	
אכלה 1. 29	בּוֹשׁ 2. 25	הִשָּׂא 1. 11	חָבָא 3. 8
אל- 1. 9	בֵּין 1. 4	הִשָּׂא 1. 11	הִגְדִּירָה 3. 7
אלוה 1. 1	בִּלְתִּי 3. 11	הִשָּׂא 1. 11	חַי 3. 20
אם 2. 24	בֵּן 3. 16	הִי 1. 1	חָלָה 1. 20
אמר 1. 3	בָּנָה 2. 22	הִי 3. 11	חָלַר 3. 22
אנכי 3. 10	בַּעֲבֹר 3. 17		חָלִים 2. 7
אף n. 2. 7			

חָלַל <i>add.</i>	לָ 1. 5	נָחַשׁ 3. 1	עָרַב 1. 5
חָמַד 2. 9	לֹא 2. 5	נָטַע 2. 8	עָרוֹם 2. 25
חַמְיֹשִׁי 1. 23	לִבָּשׁ 3. 21	נָפַח 2. 7	עָרוֹם 3. 1
חָנָן <i>add.</i>	לָהֵט 3. 24	נָפַל 2. 21	עָשָׂב 1. 11
חָרַב 3. 24	לָחֵם 3. 19	נָפַשׁ 1. 20	עָשָׂה 1. 7
חָשָׁף 1. 2	לָוַל 1. 5	נָקָדָה 1. 27	עָתָה 3. 22
	לָקַח 2. 15	נָשָׂא 3. 13	
טוֹב 1. 4		נָשָׂמָה 2. 7	
טָרַם 2. 5	מָאֵד 1. 31	נָתַן 1. 17	פָּדָה 3. 3
	מָאוֹר 1. 14		פָּנָה 1. 2
יָבֵשׁה 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	מִיָּה <i>add.</i>		פָּרַד 2. 10
יָהוּה 2. 4	מוֹעֵד 1. 14	עָבַד 2. 5	פָּרָה 1. 22
יּוֹם 1. 5	מוֹת 2. 17	עַד 3. 19	פָּרִי 1. 11
יָלַד 3. 16	מָטַר 2. 5	עוֹלָם 3. 22	
יָלַף 2. 14	מִי 3. 11	עוֹה 1. 20	אָבָא 2. 1
יָם 1. 10	מִיָּם 1. 2	עוֹה 1. 20	אָנָה 2. 18
יָצָא 1. 12	מִיָּן 1. 11	עוֹר 3. 21	אָלֵם 1. 26
יָצַר 2. 7	מִלָּא 1. 22	עוֹזֵב 2. 24	אָלַע 2. 21
יָרָא 3. 10	מִלְאָכָה 2. 2	עֶזֶר 2. 18	אָמַח 2. 5
יָרַק 1. 30	מִמְשָׁלָה 1. 16	עֵינַי 3. 5	אָצֵק <i>add.</i>
יָשָׁן 2. 21	מֵן 1. 7	עֵירוֹם 3. 7	
	מִצָּא 2. 20	עַל 1. 2	
כָּ 2. 18	מִקָּוָה 1. 10	עָלָה 2. 6	קָדַד <i>add.</i>
כָּבֵשׁ 1. 28	מִקּוֹם 1. 9	עָלָה 3. 7	קָדַם 2. 8
כּוֹכַב 1. 16	מִרְאָה 2. 9	עַם 3. 6	קָדְמָה 2. 14
כִּי 1. 4	מִשָּׁל 1. 18	עָפָר 2. 7	קָדַשׁ 2. 3
כָּל 1. 21		עֵץ 1. 11	קָוָה 1. 9
כָּלָה 2. 1	נָגַד 3. 11	עָצַב 3. 16	קוֹל 3. 8
כֵּן 1. 7	נָגַד 2. 18	עָצָבוֹן 3. 16	קוֹץ 3. 18
כָּלָה 1. 21	נָגַע 3. 3	עָצָם 2. 23	קָטַן 1. 16
כָּרוֹב 3. 24	נָהַר 2. 10	עָקַב 3. 15	קָרָא 1. 5
כָּתַבְתָּ 3. 21	נִיחַ 2. 15		

רָאָה 1. 4	שָׁדָה 2. 5	שָׁלַח 3. 22	שָׁשׂוּ 1. 31
רָאָשׁ 2. 10	שׁוּם, שׁוּם 2. 8	שָׁלִישִׁי 1. 13	שָׁאָה 3. 6
רָאִישִׁית 1. 1	שׁוּחַ 2. 5	שָׁם 2. 8	שָׁאָה 3. 7
רָבָה 1. 22	שָׁלַל 3. 6	שָׁם 2. 11	שָׁהוּ 1. 2
רְבִיעִי 1. 19		שָׁמַיִם 1. 1	שָׁהוּם 1. 2
רָדָה 1. 26		שָׁמַע 3. 8	שָׁהָה 1. 6
רוּחַ 1. 2	שָׁבִיעִי 2. 2	שָׁמַר 2. 15	שָׁהֲלָה 2. 4
רָחַף 1. 2	שָׁבַת 2. 2	שָׁנָה 1. 14	שָׁחַת 1. 7
רָמַשׁ 1. 21	שָׁהָם 2. 12	שָׁנִי 1. 8	שָׁחִין 1. 21
רָמַשׁ 1. 24	שׁוּב 3. 19	שָׁנַיִם 1. 16	שָׁחַר 3. 7
רַע 2. 9	שׁוּף 3. 15	שָׁקָה 2. 6	שָׁחַרְמָה 2. 21
רָעַע <i>add.</i>	שׁוּת 3. 15	שָׁרַץ 1. 20	שָׁחַרְמָה 3. 18
רָקִיעַ 1. 6	שָׁנָן 3. 24	שָׁרַץ 1. 20	

GRAMMATICAL AND EXEGETICAL NOTES.

GENESIS, CHAPTER I.

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

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

בָּרָא , בָּרָא verb § 162. 2, in the preterite, which here expresses past time absolutely § 262. 1; it agrees in sense though not in form with its subject in the singular § 275. 3. Dagbesh 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 hylezoism and to pantheism; and the only alternative is creation *ex nihilo*. The word בָּרָא is further used in this chapter only in ver. 21 upon the creation of fishes and birds, which was the first introduction of the entirely new principle of animal life, and in ver. 27 where it is thrice repeated to emphasize the creation of man, who is a being not only of a higher grade but of a different order from those which had preceded, not merely another animal made of the same constituents in a more sublimated form or more curiously compounded, but a person possessing elements of intellectual and spiritual life not before communicated.

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

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

אֵל 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.

הַשָּׁמַיִם 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 שָׁמַיִם § 201. 1, class I. form 2, § 185. *d.* derived from שָׁמַיִם 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.*

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

הַשָּׁמַיִם the article § 229. 3, § 245. 4, and the segholate noun of class I. שָׁמַיִם § 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 שָׁמַיִם. Accent on the penult § 32. 3. Soph Pasuk § 36. 1.

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

under וַיִּבְרָא ; and the second, containing the compound object, is limited by Silluk under the last word of the verse § 36. 1. Silluk is preceded by the conjunctive Merka under the closely related particle וְ , and the disjunctive Tiphhha under the other term of the compound object וְהַיָּמִים , the Tiphhha being preceded by the conjunctive Merka under the particle וְ § 38. 1. Athnahh is preceded by the conjunctive Munahh under וְהַיָּמִים , which is thus linked with its subject, and by the disjunctive Tiphhha under וְהַיָּמִים , 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. וַיִּבְרָא conjunction § 234, article § 229. 3, and noun, which stands emphatically before the verb § 270. *a*. This inversion of the customary order is frequent in descriptive clauses or sentences, occurring at the beginning or in the course of a narrative, e. g. 2 : 12, 3 : 1, 37 : 3, both because the attention is there more strongly drawn to the subject to be described, and because this collocation admits of a preterite instead of a

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

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

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

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.

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

עַל plur. noun I. 2. § 185. *d*, from the obsolete singular § 201. 1, עָלָה, הָיָה root עָלָה *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.

עַל III. § 190. *b*, § 192. 2, עָלָה root עָלָה *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 עַל 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 מִיָּהִם 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 מַיִם § 200. a.

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

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

מַיִם noun used only in the plural § 201. 1, § 203. c, *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 *Athnakh* under מַיִם § 36. 1 into two clauses

describing respectively the physical condition of the earth and the agency of the divine Spirit. The first is subdivided by Zakeph Katon over **וְהָאֲרֶז**, and again by R'bhia over **וְהָאֲרֶז** § 36. 2, the emphatically prefixed subject being thus erected into a minor subdivision, as though it stood absolutely and required a brief pause after it, 'as for the earth—it was, etc.' Zakeph Katon is preceded by the disjunctive Pashta on the other term of the compound predicate, and this by the conjunctive Merka on the closely related verb or copula § 38. 4, comp. § 38. 1. *a*. Athnahn is preceded by 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 **אֲזַלְתִּים** § 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. **וַיֹּאמֶר** Kal fut. of **אָמַר** verb **אָמַר** to say § 110. 3, with Vav conversive § 99, which draws back the accent to the penult § 33. 4, § 99. 3. *a*, and changes Pattahh of the ultimate to Seghol § 111. 2. *a*; this continues the narration begun by the preterite **וַיִּהְיֶה** ver. 2. § 265. All the verbs of this verse precede their subjects § 270. *a*. Each creative act is preceded by the going forth of the divine word; some have found or fancied in this an obscure allusion to the second person of the Trinity, called in the New Testament 'the Word,' John 1 : 1, and to his agency in the work of creation. It may be remarked that the phrase 'and God said' occurs ten times in this chapter, once before each of the eight creative acts, a duplicate work being assigned to the third and sixth days respectively, and twice, vs. 28, 29, after the creation of man.

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

The verse is divided at **אֵר** § 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; *a* otiant § 16. 1. Some read *beheld the light*, i. e. looked upon it with favour or approbation, *because it was good*. But this sense is forbidden, 1. by the parallel expressions in subsequent verses, particularly in ver. 31, where the form of statement is varied; and 2. by the fact that **בָּרָא** in this sense is followed not by the direct object but by the preposition **בְּ**, intimating that the sight was not only directed to the object but was

fastened upon it or bound up in it. *Saw the light* that it was good asserts a vision of the object itself as well as of its quality, and thus there is a recognizable shade of difference between this and the phrase, which accords better with the English idiom, 'saw that the light was good,' which merely asserts the perception of the quality; this latter form of speech is used in Hebrew likewise, e. g. 3 : 6. $\text{רָאָה הָאֵל} \text{ the article before an object previously mentioned } \S 245. 1. \text{ בְּרֵאשִׁית} \text{ the subject omitted, since it is sufficiently plain from the connection } \S 243. 1, \text{ predicate adjective without the article } \S 259. 2. \text{ וַיִּבְרָא} \text{ Hiph. fut. of } \text{בָּרָא} \text{ with Vav Conv. } \S 99. 3. \text{ וַיְהִי . . . וַיִּבְרָא} \text{ prep. } \S 237. 1, \text{ between the light and between the darkness for between the light and the darkness. This idiom is transferred to the Greek of the New Testament in Rev. 5 : 6, } \epsilon\grave{\nu} \mu\acute{\epsilon}\sigma\omega \tau\omicron\upsilon\delta \theta\rho\acute{o}\nu\omicron\upsilon \kappa\alpha\iota \tau\omicron\omega\nu \tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu \zeta\acute{\omega}\omega\nu, \kappa\alpha\iota \epsilon\grave{\nu} \mu\acute{\epsilon}\sigma\omega \tau\omicron\omega\nu \pi\rho\epsilon\sigma\beta\upsilon\tau\acute{\epsilon}\rho\omega\nu, \text{ i. e. between the throne etc., and the elders. Sometimes the second member is preceded by } \aleph \text{ as in ver. 6. Vav with Shurek } \S 234. : \text{ הָאֵל . . . הָאֵל} \text{ the article either because they had been mentioned before } \S 245. 1, \text{ the light, the darkness, or possibly the words may be used in their universal sense, in which case the English does not admit the article } \S 245. 5, \text{ light, darkness.}$

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

■ The Pentateuch is divided by the Jews into 669 sections or paragraphs, the end of each being sometimes, as here, marked by the letter **א**, at others, as 3 : 15, 16, by **ס**. The former is the initial of פתוחה *opened*, indicating that the rest of the line was to be left vacant in the manuscript. The latter is the initial of סתומה *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 פנפנ or סכסכ 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 (קֶטֶף).

אֲחֵרֶיךָ prep. § 231. 1, with the const. of אֲחֵרֶיךָ § 183. *b*, § 216. 1. *d*. לִמְבֹרֵיךָ Hiph. part. of בָּרַךְ § 81. 5, denoting continuous action § 266. 1, and referred by the tense of the accompanying substantive verb to the future § 266. 3. *a*. בֵּינֵיךָ 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. וַיִּשַׁע Kal fut. of the שׁ guttural and הִי verb שָׁעָה with Vav conv. § 109. 3, § 171. 1, § 172. 4, the accent on the penult § 32. 3. הַרְקַעְתָּ the article before an object spoken of before § 245. 1, Methegh in its regular place § 44. בְּמַעַרְבָהּ with the article because it is defined by the accompanying words § 245. 2. בְּמַעַרְבָהּ two prepositions בֵּי § 232 and בְּמַעַרְבָהּ § 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. עַל־כֵּן composed of מִן and עַל : עַל adverb § 235. 3 (4). The verse has three accentual clauses § 36. 1. In the subdivision of Zakeph Katon, Pashta is repeated § 39. 4.

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

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

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

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

9. עָמַד Niph. fut. of עָמַד § 169. 1. עָמַד III. from עָמַד root עָמַד to stand § 190. *b*, signifying that in which one can stand, i. e. *place* § 191. 3, of common gender though mostly masculine § 197. *b*, plur. עָמָדִים. עָמַדִּים Niph. fut. of עָמַד, a ע guttural § 109. 4 and עָמַד verb § 168, with Methegh § 44. The apocopated future rarely occurs in the Niphath, 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. עָמַדִּים adjective II. § 187. 1, intensive from עָמַד *dry*, used only in the fem. עָמַדָּה § 207. 1, or עָמַדָּה § 205, with the generic article § 245.5. *a*, *the dry*, viz. land.

10. עָרְבָה *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. עָרְבָה conj. § 234, prep. § 231. 1, and noun III. root עָרַב § 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. עָרְבָה plur. § 207. 2 of עָרַב, I. from an obsolete עָרַב root § 186. 2. *c*, *seas*, because distributed into separate basins, though as these all communicate they may be viewed in their totality as one עָרְבָה.

11. עָרְבָה Hiph. apoc. fut. § 97. 2, § 264, of עָרַב § 162. 2, governing in its strictest sense its cognate noun עָרְבָה § 271. 3, and with a wider extent of meaning also עָרְבָה and עָרְבָה, which are not in apposition with עָרְבָה, 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. עָרְבָה masc. noun with plur. in עָרְבָה § 200. *a*, which occurs but once, commonly as here a collective § 201. 1, from root עָרַב *to be green*, accent Y'thibh § 30. 2, § 38. 4. עָרְבָה Hiph. part. of עָרַב guttural verb § 123. 3, follows the noun to which it belongs § 249. 1, governs a cognate noun § 271. 3, expresses what is permanent and habitual § 266. 1. עָרְבָה masc. collective § 201. 1, only once found in the plural. עָרְבָה has both

an individual and a collective signification, *tree* and *trees*, pl. עֲצִיּוֹת § 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*. הֹלֵם Hholem preceding Sin § 12, Kal act. part. of פָּרָה 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 פּ in the first letter of the next word is Daghesh-forte conjunctive § 24. *a*. לְמַעַן prep. § 231. 1, מִן I. from an obsolete מָן root § 186. 2. *b*, and pronom. suffix § 220. 1. אֲשֶׁר זָרַע-בָּהּ 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*. וְעַל not to be connected with עָשָׂה בָּרָרִי as descriptive of the tree in distinction from shrubs and grass *producing fruit over* (or *above*) *the earth*, but with הַדָּשָׁא and referring alike to grass, shrubs and trees which were all to be produced *upon* the earth.

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

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

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

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

judgments, Joel 2 : 31, Mat. 24 : 29, Luke 21 : 25. There is no need of assuming that *for signs and for seasons* is put by hendiadys for *signs of seasons*, i. e. of making the subsequent words dependent upon **אִתָּם** *signs both in respect to seasons and in respect to days and years.* אִתָּם from **אָצַר** III. **אָצַר** root **אָצַר** to appoint § 190. *b*, appointed time, season, plur. in **אִתָּם**, though once it has **אִתָּם**. Munahh takes the place of Methegh § 39. 3. *b*, § 45. 5. : אִתָּם fem. noun אִתָּם I. 2 from **אָצַר** root **אָצַר** to repeat, hence *a year*, in which the sun and the seasons repeat their course; the fem. ending causes the suppression of the last vowel proper to the form § 185. *d*, § 209. 1, plur. both in **אִתָּם** and **אִתָּם**, the latter only in poetry § 200. *d*.

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

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

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

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

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

18. בַּיּוֹם הַהוּא 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. בְּיָמָיו 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 $\text{דָּגָוּ$, 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. נְפֻשׁוֹת I. 1. vital principle, *soul*, here put for the animated being, common gender though mostly fem. § 197. *b*, plur. commonly נְפֻשׁוֹת , once נֶפֶשׁ . § 200. *c*, in apposition with the preceding noun § 253. 1. חַיִּים might be the fem. adj. from חָי *living*, I. from חָי root חָי to *live* § 186. *c*. but the fact that when joined with נְפֻשׁוֹת 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 נְפֻשׁוֹת is in the construct before its attribute § 254. 6. וְעוֹפְרוֹת 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 צָרַף verb צָרַף § 154. 2, to which it is emphatically prefixed § 270. *a*. וְעַד *over* or *across* the *face* of the firmament, i. e. the part turned toward us.

21. וַיִּצְרָף plur. of וַיִּצְרָף § 199. II. intensive from obsolete root צָרַף 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. Hhrik of the ultimate long § 19. 1. וַיִּצְרָף before an object made definite by construction § 270. *b*. וַיִּצְרָף 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*.

לְמַיְנֵיהֶם plur. noun with 3 masc. plur. suffix § 220. 2. *b* referring to nouns of different genders § 276. 3. תִּצֵּן before לְ-קָ § 270. *c*, shortened from כֵּל by Makkeph § 43. קָנָה I. 2, root קָנָה, hence a covering, a *wing*, fem. as double organs usually are § 197. *a*, occurs in the dual § 203. 1, and plur. in הוּא § 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. וְיִבְרַךְ Piel fut. of בָּרַךְ Gatt. verb § 116. 4, § 121. 1, with Vav conv § 99. 3. *a*, no Daghehsh lene in ב since the preceding Sh'va is vocal § 25 primarily *to kneel*, thence *to bless*. אֶל prep. with Tsere § 231. 3. *c*, so as to say, i. e. *in saying*. בְּרוּ וְיִבְרַךְ Kal imper. of בָּרַךְ, רָבָה § 169. 1. בָּ-בָ Kal apoc. fut. § 171 1, Hhirik short though accented § 19. 1, subject emphatically prefixed.

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

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

26. גַּעְשָׁה Kal fut. of עָשָׂה § 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 paragoric future rarely has a distinct form in הֵלֵב verbs § 172. 3, and may therefore be regarded as included under the simple future, it may have the cohortative sense, *let us make*. אָדָם generic name *man*, has no construct or plural § 201. 1. צֶלֶם from צָלַם I. 1, § 183 root צָלַם *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. בַּ 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. **בְּדְמוּתָּי**, I. 1, with fem. ending § 184. *b*, § 198. *a* (4), from **לָהּ** root **נָחַךְ** *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. **וְנִגְדָהּ** from **רָדָה** § 169. 1, plural because referring to the collective **עָרְבָא** § 275. 2, followed by **ב** which indicates the territory *in* which the dominion is exercised. **בְּרִבְּתָהּ** prep. § 231. 2, const. § 214. 1, § 216. 1, of the fem. collective noun **הָרָגָה** § 198, I. 2, § 185. *d*, from root **הָגָה** *to increase*, hence *fish*; from their rapid multiplication.

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

28. **וַיִּשְׁאֶר לְקָרְבָּן** followed by **לְ** or **לְאֵל** is *to speak to*, more rarely *to speak of* or *in reference to*. **וְהִבְרַחְתָּ** conjunction § 234, Kal imper. of **שָׁבַע** § 84. 4, and pronominal suffix § 101; *ū* written defectively § 11. 1. *a*, § 14.

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

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

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

CHAPTER II.

1. **וְהָיָה** Pual fut. of **הָלַךְ** § 169. 1, 3 m. pl. with a compound subject § 276. 1, Daghesh forte omitted from **י**, Sh'va remaining vocal § 25, § 99. 3. **וְהָיָה** I. 2, § 185. 1, m. and f., pl. in **יָרָה** § 200. *a*, from **יָרָא** *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. **נִדְּבָל** 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 **מִלְאָכָה**, III., root **לָאָחַד** to send, hence a service upon which one is sent, *work*, in const. **מִלְאָכָה** § 214. 1. *b*, with suf. § 221. 2. *a*. **עָשָׂה** in the sense of the pluperfect § 262. 1.

3. **בְּרֵכָה** 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. **שֶׁבַע הַשְּׁבִיעִי** Ezr. 7 : 8. **קִדְּשָׁה** 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. **אֶת** sign of definite object with suf. § 238. 2, § 270. **בָּרָא . . . לַעֲשׂוֹת** 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. **זֶה** 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* (**דֹּרֹתָיו** III. f. pl

const. from $\sqrt{\text{ב}}$ root בָּרַךְ 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.

בְּיַמֵּי בְרָאָה 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' זָקֵן (fem. of the Chaldee adj. זָקֵן § 196. *d*) *small He* § 4. *a*, which the Rabbins explain as a mystic reference to the future diminishing and passing away of the material creation, or as suggestive of the anagram $\text{בְּיַמֵּי אַבְרָהָם}$ in Abraham, for whom, together with his seed, the universe was created, and which some critics have doubtfully conjectured to indicate a reading with ה omitted § 91. *b* בְּיוֹם 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 בְּהַיְוָה , comp. Num. 3 : 1, or it may be the beginning of a new sentence which is continued in ver. 5, comp. 5 : 1. יְהוָה const. before its subject אֱלֹהִים and governing $\text{אֶת־עַמְּךָ וְשִׁמְךָ}$ as its object § 254. 9. *b*. יְהוָה Jehovah III. § 192. 1, with the vowels of אֲדֹנָי 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 יִהְיֶה , the participle הוֹיֵה 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 יהוה . But this hypothesis, notwithstanding the ingenuity with which it has been constructed, fails to account for the very unusual combination אֱלֹהִים יהוה , 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 יהוה 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; יהוה is no other than אֱלֹהִים , the God of the covenant is the same with the God of creation. The exceptional use of אֱלֹהִים in 3 : 1. 3. 5 is because the serpent is either speaking or addressed, where the covenant name of God would be as inappropriate as in language uttered by idolatrous Gentiles or directed to them, Jud. 3 : 20, comp. ver. 28, 1 Sam. 4 : 7. 8, 30 : 15, 1 Kin. 20 : 23, comp. ver. 28. Again, in 4 : 25 Eve speaks of אֱלֹהִים because she has respect to God as working in nature, whereas in 4 : 1 it is יהוה , 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. וְשָׁמַיִם . Three constructions are possible: (1) וְשָׁמַיִם may be the object of צִוְּתָהּ in ver. 4, comp. Ex. 12 : 34; so the LXX, Vulg. and Eng. Ver. (2) It may be the subject of וְהָיָה and the beginning of a new

sentence, and no § 256. c, *shrub of the field was yet in the earth*, comp. 1 Sam. 3 : 3. 7. (3) The sentence may begin with **וְיָיִם** 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. **הַשָּׂדֶה** I. 2, from an obsolete **לָה** root § 185. d; its repeated occurrence in ch. 2 and 3, and that even in combinations in which **אֲרָץ** is found in ch. 1, e. g. **הַשָּׂדֶה הַשָּׂדֶה** 2 : 19. 20, 3 : 1. 14, has been perverted into an argument for diversity of authorship. The simple explanation is that **אֲרָץ** 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*. **וְיָיִם** followed by the future referring to past time § 263. 1. b, accent Y'thithb § 30. 2. **כִּי** because assigns a double reason for the non-existence of vegetation at the time spoken of, the lack of rain to prepare the ground for its production, as well as of man for whose use it was designed. The period referred to is before the creation of plants and trees upon the third day, or, in the judgment of others, a vegetation suited to the wants of terrestrial animals may first have been brought into being on the sixth day, prior to their creation and that of man. It is next stated how these two requisites were supplied. in ver. 6 rain, in ver. 7 man. Every thing to the end of this chapter is in the strictest sense preliminary to the history of the fall. Details necessary to acquaint us with the situation, vs. 5-17, and the actors, vs. 18-25, which, though falling within the period covered by chap. 1, would have been unsuited to its majesty and would have marred its symmetry, were reserved for this place. **וְהָאָרֶץ** in the sense of the pluperfect § 262. 1. **אֲרָץ** § 236, in the absolute state § 258. b.

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

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

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

8. וַיִּשְׁׁרַח , וַיִּשְׁׁרַח § 129. 1 and ג 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. וַיִּשְׁׁרַח I. § 186. *c*, from שׁ root וַיִּשְׁׁרַח to protect, hence a place protected, securely fenced about, a garden. וַיִּשְׁׁרַח this orthography is appropriated exclusively to Eden, the abode of our first parents. The Eden of later times, 2 Kin. 19 : 12, is וַיִּשְׁׁרַח . As the Hebrews estimated direction by measuring from the object spoken of and not toward it, as we are accustomed to do, see on וַיִּשְׁׁרַח 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. וַיִּשְׁׁרַח , וַיִּשְׁׁרַח verb § 153. 5. As וַיִּשְׁׁרַח 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. וַיִּשְׁׁרַח Vav conv. compresses Hhirik in Hiph. fut. to Tserē § 99. 3, which in ג gutt. verbs becomes Pattahh § 123. 2, § 126. 1. וַיִּשְׁׁרַח with simple Sh'va § 112. 5, the participle expressing not only a constant

experience but a permanent quality, not merely *desired* but *desirable* § 266. 1. רָאָה לֵב III. § 190, from רָאָה to see, hence that which is seen § 191. 5, as to appearance. לֶחֶם אֱכֹל III. from אָכַל to eat, for food. וְעֵץ 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 הַיָּדָעַת § 246. 3, § 256, to render וְעֵץ definite. For the same reason הַיָּדָעַת Kal const. inf. of יָדַע § 144. 3, § 148. 2, and יָדַע gutt. verb § 123, receives the article contrary to the general rule § 245. 5. *b*, comp. 1 Kin. 10 : 19. : יָדַע טוֹב וְרָע 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, וְעֵץ though in the close connection of the construct state having Zakeph Gadhol, and הַיָּדָעַת having Tiphkha.

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

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

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

13. וַיִּשָּׁר IV. from וַיִּשָּׁר to burst forth. : וַיִּשָּׁר 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. $\text{לְעֵבֶר הַנְּהַרִּים}$ notwithstanding its seeming diversity is really a modification of the name *Tigris* by interchanging smooth and middle mutes and liquids ($kl = tgr$) and prefixing a guttural. עֵבֶר § 208. 2. *a*, either east of, when אַשּׁוּרָא *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. עֵבֶר may be used adverbially or may be the direct object of הָלַךְ § 271. 2. וַאֲשֶׁר copula § 258. 2. הַנְּהַרִּים *Euphrates*, which was too familiar to need further description.

15. וַיִּשְׁלַח § 132. 2. וַיִּשְׁלַח from שָׁלַח § 160. 1, with 3 m. s. suf. § 101. 2. וַיִּשְׁלַח 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. וַיִּצַּח Piel fut. of צָחַץ § 171. 1, here followed by עָלָיו , because the command is regarded as something laid upon the man, elsewhere occasionally by עָלָיו or עָלָיו before the person to whom it is directed: more frequently the person commanded is, as in English, the direct object of the verb. The language of the command is introduced by כִּי־כֵן־אָמַר so as to say. כִּי־כֵן־אָמַר § 87, § 282. כִּי־כֵן־אָמַר § 110. 3, § 111. 2. *a*, the future permissive § 263. 1.

17. וַיִּצַּח , and stands, even in adversative clauses, where our idiom requires *but* § 287. 1. וַיִּצַּח § 233 (see note *a*) repeats for greater clearness the idea of וַיִּצַּח § 281. וַיִּצַּח for assigns the reason. וַיִּצַּח § 106. *a*, no Daghesh lene § 22. *a* (6). וַיִּצַּח § 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, וַיִּצַּח *he shall be put to death*.

18. וַיִּצַּח § 177. 1, const. before וַיִּצַּח 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*. וַיִּצַּח prep. עָלָיו to, which when motion is not implied becomes *at* or *in*, as in Lat. *ad*, Gr. *εις*; וַיִּצַּח I. from עָלָיו root פָּרַד to separate § 186. *c*, with suf. § 221. 6, *in his separation*, i. e. *alone*. וַיִּצַּח Dag. conj. § 24. *a*. וַיִּצַּח abstract for concrete, *help for helper*. וַיִּצַּח his counterpart, corresponding to him, lit. *as over against him*.

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

a help meet for him. To suppose them made for this purpose is to charge God with failure in his first attempts, which the writer surely cannot have intended to do. And the future with Vav conv. does not always imply strict succession of time, see on ver. 8, also Gen. 12 : 1, comp. 11 : 32. Especially where two such verbs are connected as here **וַיִּבְרָא . . . וַיַּצַּר**, 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.' **וַיִּבְרָא** § 160. 3, § 166. 4, object omitted because sufficiently plain from the connection, comp. § 243. 1. **לָקָח** § 168. **מָה** § 75. 1. **יִקְרָא** fut. relative to a preceding past, *would call* § 263. 1, government see on **וַיִּקְרָא** 1 : 5. **לֵי** sing. in distributive sense § 275. 6, masc. § 276. 3. **שָׁנָה** in apposition with **לֵי** § 253. 1. **וְ** copula, for which our idiom requires the substantive verb *was* § 258. 2.

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

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

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

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

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

25. רִיחָיָהוּ § 276. 3. שְׁנֵיהֶם they two § 250. 2. a, not two of them, which would require the insertion of the prep. מִן, comp. מִצְּלֵי עֵינָי ver. 21. עָרַבְתִּי pl. of עָרַם § 207. 2. c, by Gesenius derived from עָרַם, but as this verb has a different sense, it is perhaps better to regard it as a shortened form of עָרַם IV. from עָרַם to be naked § 193. c. The marginal note is דָּגֶשׁ אַחֲרֵי שְׁוֵיִת Daghes' after Shurek, which is here a short vowel § 14. a, § 19. 1. וְהִתְעַשְׂתָּ § 154. 2, § 96. b, fut. since it follows from the preceding, *were not ashamed in consequence* § 263. 5. a.

CHAPTER III.

1. הִתְחַשְׁשׁ onomatopoeic root חִשְׁשׁ to hiss, article § 245. 3, subject stands first in a descriptive sentence. חָרַם I. 2, from חָרַם to be cunning, predicate § 259. 2, superlative § 260. 2 (1). אֵלֶּיךָ אֵלֶּיךָ also that as an exclamation, It is then true *also that God has said!* or as a question, though without the usual sign of interrogation § 284, Is it true *also that etc.?* The accession implied in אֵלֶּיךָ is to whatever would be naturally understood. In addition to everything else *has he also or even said?* אֵלֶּיךָ אֵלֶּיךָ, see on רָחֵם אֵלֶּיךָ 2 : 4. מִן אֵלֶּיךָ . . . אֵלֶּיךָ 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 כָּל 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. נִשְׁאַלְתָּ, the future is permissive § 263. 1.

3. אֶחָדָה dependent upon אֶחָדָה and repeated in אֶחָדָה; not upon אֶחָדָה, as the Eng. Ver. might be understood. פָּתַח אֶחָדָה § 129. 1, commonly followed by וְ (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 לָא to, עַד unto, עַל upon, or by the direct object § 272. 2. הִתְחַשְׁשׁ § 88 (2 and 3 m. pl.), paragogic Nun causing the rejection of Kamets § 157. 3.

4. **תִּשְׁמַר-אֶל** 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. **וַ** confirmatory, *for*. **וַיִּשְׁמַר** declarative, *that*. **וַיִּשְׁמַרְךָ**, Vav connects with **וַיִּשְׁמַר** § 287. 3, by which the action is referred to the future § 265. *b*, plural verb with dual subject § 278. **וַיִּשְׁמַרְךָ** § 231. 3. *a*. **וַיִּשְׁמַרְךָ** may agree with the preceding noun § 275. 3. *a*, or better perhaps with the subject of the sentence § 276. 3, const. before its object § 254. 9. *b*.

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

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

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

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

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

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

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

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

14. **וְנָחָה**, prep. **בְּ** in its comparative sense § 260. 2 (1). **בְּנִי** I. 2
 root **נָחַח** to *bend*, hence that which bends or curves, *belly*. **בְּנִי** § 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. **בְּנִי** from **נִי** § 207. 1. *f*.

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

16. **הַרְבֵּה** § 175. 2. **עָבַב** IV. from **עָבַב** to *be afflicted* § 193. 2,
 hence *toil, sorrow*. **וְהָרְיוֹן** IV. from **רָהָה** to *conceive*, contracted from
וְהָרְיוֹן, as if for **וְהָרְיוֹן** § 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. **תְּלִיךָ** § 144.
 2. **בְּנֵי** § 207. 1. *a*, root **בָּנָה** to *build* § 185. *d*, offspring considered as
 constituting their parent's house. **וְשָׁרְפָה** III. *f*. § 192. 2. *a*, from **שָׁרַף**
 to *run after, desire*. **וְאֵלֶּיךָ** Makkeph § 43, § 88 (3 *m.*); for the con-
 struction with **בְּ**, see on 1 : 18.

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

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

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

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

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

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

22. בְּאֵזְרוֹ 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. מִן הָעֵץ § 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. וְהָיָה . . . אֲשֶׁר § 74.

24. וְהָיָה § 99. 3. *a*. וְהָיָה, 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. וְהָיָה, see on 1:7, 2:8. לָהֵט *flame*, i. e. the flashing blade, or with the sense of the adjective *flaming sword* § 254. 6. *a*, from לָהֵט to *burn*. חֶרֶב *sword*, from חָרַב to *be waste* or *lay waste*. חֶרֶב, const. § 254. 9. *a*.

CHAPTER XXXVII.

1. וְהָיָה 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. רָאָה § 246. 3. אָבִיר § 220. 1. c.

2. אָבִיר § 259. 2. רָאָה הַיָּמִים הַלְלוֹת הַיָּמִים, *the generations of Jacob*, i. e. an account of his descendants. This is the uniform style of the titles prefixed to the different sections of Genesis, see on 2 : 4. It appears to have been selected on account of the prevailing genealogical character of the history, the genealogies constituting, as it were, the frame work of which the narrative is the filling up. Jacob is henceforth contemplated not as an individual but as a patriarch, the father and head of a family, whose fortunes are interwoven with his own. רָאָה § 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. רָאָה, in the singular after *seventeen* § 251. 2. a. רָאָה § 265, § 266. 3. a, verb following its subject in a descriptive clause. רָאָה. This verb is often followed by אֶת, the sign of the direct object. If that is the case here it must be read *superintending his brothers* (who were) *with the flock*. But as it would more naturally have אֶת for its object, and it is sometimes elsewhere construed with אֶת, אֶת is doubtless the preposition *with*, and it is to be rendered *feeding or tending the flock with his brothers* אֶת אֶת for אֶת אֶת § 63. 1. a, § 207. 2. b. The preposition אֶת will then indicate the sphere *within* which the action of the verb was exercised, lit. *acting as shepherd in the flock*. אֶת אֶת § 245. 3. אֶת אֶת and he was a lad § 258. 1. אֶת

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

3. בְּיָמָיו § 260. 2. *a*. $\text{בְּיָמָיו הָיוּ הַיָּמִים}$ § 201. 1. *b*, *a son of old age*, not one possessed of the qualities which usually accompany age, as wisdom and the like, but one born when his father was old, comp. 21 : 2. 7, 44 : 20, and the similar expression *wife of thy youth*, Prov. 5 : 18. The expression is indefinite, and the construct relation paraphrased by the following בְּיָמָיו § 257, perhaps because he was not the only son born to him at that period of his life. וַיִּזְכֹּר § 35. 1, § 265. *b*. $\text{וַיִּזְכֹּר הַיָּמִים}$, LXX $\chi\iota\tau\acute{o}\nu\alpha\ \pi\omicron\iota\kappa\iota\lambda\omicron\nu$, Vulg. *tunicam polymitam*, Eng. Ver. *coat of many colours*. This explanation is based on the assumption that וַיִּזְכֹּר 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 $\chi\iota\tau\acute{o}\nu\ \kappa\alpha\rho\pi\omega\tau\acute{o}\varsigma$, and by the Vulgate *tunica talaris*. In conformity with this the latest and best authorities understand by וַיִּזְכֹּר *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. וַיִּזְכֹּר § 238. 2. וַיִּזְכֹּר , infin. not preceded by a prep. § 267. *b*; וַיִּזְכֹּר is commonly followed by לְ , לְ *to* or $\text{עִי$, עִי (prep.) *with*, but here and in Num. 26 : 3 by the direct object of the person addressed. וַיִּזְכֹּר *in peace, peaceably*, comp. on וַיִּזְכֹּר , 2 : 18, or *unto peace*, with a peaceable design.

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

8. מִלְּפָנָיו , emphatic infin. § 282, followed, as is usual, by עַל *over*, since the monarch is *over* his subjects or exalted above them; more rarely by בְּ *in*, to define the sphere *in* which the sway is exercised, since the local use of the prep. to designate the royal residence, e. g. *reign in Jerusalem* etc., makes this ambiguous. On the other hand לְעֵלְיוֹתָם *to rule*, is commonly followed by בְּ *in*, and rarely by עַל *over*, see on 1:18. כִּי . . . הֲ § 283. 2 *shalt thou reign as king or even rule in any way?* חֲלֵמָתוֹ , 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. בְּיָדָיו , followed by לְ or בְּ *to* before the person, and commonly the direct object of the thing narrated, though in rare instances this is preceded by עַל *concerning* or לְ *in reference to*. בְּיָדָיו , 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*.' בְּיָדָיו , 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. בְּיָדָיו § 230. 1, § 282. בְּיָדָיו § 157. 3, § 276. 1. בְּיָדָיו § 219. 1.

11. בְּיָדָיו , commonly followed by בְּ , see on בְּיָדָיו , ver. 10, less frequently by the direct object or by לְ *to*, i. e. envious in reference *to*. בְּיָדָיו , 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. עַל . The marginal note is עַל *point over* א and ח . 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: א and ב follow ח here as in ver. 2, but with a different sense.

13. לָבֵן § 151. 1. וְאֵשׁ לָתֵת § 123. 4. וַיִּיאָר, 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 לָ 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. : וְתִבְקֶשׁ fut. because the action though begun is not finished § 263. 2, *what art thou seeking?*

17. לָבֵן gives confirmation. וְאֵשׁ לָתֵת § 273. 4.

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

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

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

21. מִיָּדָם 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 וַיִּתְחַדּוּ ver. 27. וַיִּתְחַדּוּ § 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. -לָ 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. -בְּתַשְׁרֵי § 285. 2, according to the time that, i. e. when. וַיִּתְחַדּוּ § 287. 3, § 273. 2.

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

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

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

ver. 28 from הַמִּצְרַיִם onward; the other in ver. 28, as far as חֲבֵרֵי, 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.

וְהַמִּצְרַיִם. The subject of this and the next two verbs is not the Midianites but the brethren of Joseph, 45 : 5, see on ver. 13. בְּמִצְרַיִם, 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 חֶסֶד is in apposition § 253. 2; for the price, comp. Ex. 21 : 32, Lev. 27 : 5.

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

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

34. חֲבֵרֵי. We would say upon his loins, and the Heb. might use חֲבֵרֵי, Jer. 13 : 1, 48 : 37; but here it has חֲבֵרֵי in, denoting intimate conjunction, i. e. in contact with, see on 3 : 3. חֲבֵרֵי § 80. 1, used chiefly in prose, the Kal being more usual in poetry, followed by חֲבֵרֵי 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 חֲבֵרֵי in reference to.

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

CHAPTER XXXIX.

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

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

4. וַיִּשְׁתַּחֲוֶה differs from שָׁבַד , 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. $\text{בְּכָל־מְדִינַת־מִצְרָיִם}$ *in all*, this was the seat of the blessing. וַיְבָרֶכְהוּ § 275. 1.

6. וַיִּדְעוּ 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 $\text{וְכָל־מְדִינַת־מִצְרָיִם}$ § 195. 3, *anything with him*, i. e. which was in Joseph's charge, but, as the order of the words requires, on וַיִּדְעוּ *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. וַיִּדְעוּ § 254. 10.

7. שָׁמְרָהּ § 98. 1, § 22. *a* (1).

9. אֵין אֵינִי § 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. אִם־כִּי § 260. 1. אִם־כִּי for *if*, which after a negative clause (see on 37 : 35) is equivalent to *but if* or *but when*, i. e. *except*. בְּאֲשֶׁר *in that*, i. e. *because*, the effect being regarded as involved in its cause. בְּאֵלֹהִים § 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*. אִי וְאִי § 280. 1. אִי־אִי § 287. 3. לְאִי־אִי § 87.

11. אִי־אִי § 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. $\acute{\omega}\varsigma, \acute{\omega}\sigma\tau\epsilon\iota$. אִי־אִי־אִי 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. לְעֵצָה § 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. לְעֵצָה § 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*. בְּעֵצָה , 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. הִרְיָמְתִי § 153. 4. לְעֵצָה § 287. 3.

16. וְהִרְיָמְתִי § 160. 1 and 3.

17. לְעֵצָה might be dependent on הִרְיָמְתִי § 160. 2, see ver. 14, but is more probably to be connected with אִם־כִּי .

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

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

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

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

3. וְהָיָה § 255. 2, comp. 39 : 20.

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

5. וְהָיָה § 250. 2. a.

7. וְהָיָה § 245. 3. b.

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

9. וְהָיָה § 287. 3.

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

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

14. אִם-זָכַרְתִּי לְךָ, see on 39 : 9, *but if thou hast remembered me*, etc. with the implication as I trust thou wilt have done אָז-תַּעֲשֶׂה לִּי *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. הָיָה § 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 תַּעֲשֶׂה etc. as they follow the future יִצַּח obtain a future sense from Vav conv. הָיָה § 65. a. אָז, see on 3 : 12.

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

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

23. וְיִשְׁתַּחֲוֶינּוּ, Vav in an adversative sense.

CHAPTER XLI.

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

2. הָיָה § 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. *רָחוֹב* § 254. 10.

3. *שֵׁפֶתָּהּ* *lip*, then *edge* or *brink* § 3. 1. *a*. *רָחוֹב* § 216. 1. *a* (1).

4. *הַחֲמִשָּׁה . . . הַיְּמִינִים*, 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. *עָבַד* § 251. 4. *וַיִּקְרָא* § 147. 5.

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

6. *רוּחַ הַקֶּדִים* § 254. 9. *b*. *קָדִים*, the southeast wind from the great desert. Observe that *ם* is a radical, not the plural ending.

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

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

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

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

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

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

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

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

22. **נֶאֱמַר** § 172. 4. 23. **אֲתֵּיָהֶם** § 275. 5.

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

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

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

28. **הָרֶגֶעַ** § 175. 1.

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

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

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

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

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

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

40. **וַיִּשָּׂק** 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*. **וַיִּשָּׂק** § 271. 4. **וַיִּשָּׂק** § 260. 2. *a*. **וַיִּשָּׂק** § 233. *a*.

42. וְזִסְרָה § 160. 3. 'טַבְעִיחָהּ, 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. רֶבֶד הַזָּהָב § 256, *the chain of gold* customary as a mark of distinction § 245. 3.

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

44. פָּרָעָה Pharaoh, i. e. *the king*, as the word signifies in Coptic. וְגַם לֹא-יָרִים וְגַם § 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. פָּרָה, see on 37 : 2. שָׁלֹשׁ § 225. 1, § 251. 1 and 2. וַיִּשְׁתָּא § 22. *a* (1), § 101. 3, *in his standing*, i. e. when he stood. וַיִּשְׁתָּא 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. הַשֵּׁבַע § 256. לְקַמְצָאִים § 101. 2. *b*, § 208. 3. *b*, *by handfuls*, the prep. properly signifies *according to*, see on וַיִּמְדוּ 1 : 11.

48. אֶת-כָּל-אֲנָכְלִי § 270. *c*. 49. הַרְבֵּה § 175. 2. לְכִפָּר § 22. *a* (5).

50. לְךָ § 275. 1, the marginal note קָמֶט'ד לַמֶּדֶה *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. וַיִּשְׁפָּר § 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. וַיִּנְיֶה § 221. 5. *c*, § 62. 2. *b*.

54. וַתִּתְּחַן § 141. 2 (p. 174).

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

56. וְכָל-בְּרֵיתָהּ § 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. לָמִיָּה § 231. 4. *a.* הַתְּהִיָּה § 80. 1 (3).
3. הַזֶּה § 250. 2 (3), § 251. 4.
4. אֲחֵי § 215. 1. *e.* הַתְּהִיָּה § 179. 1. *a.*
6. הַזֶּה § 30. 2, § 258. 2. וְהַתְּהִיָּה § 82. 5, § 176. 1. אֲחֵי § 274. 2. *e.*
7. קְטוּחַ fem. in sense of neuter § 196. *a.*
9. לְהֵם *in reference to, respecting them.*
10. וְעַתָּה Vav adversative § 287. 1.
11. נַחֲמֵי § 71. *a* (1). The fact that they were all sons of one man was presumptive evidence that they were peaceful traders and not a band of adventurers or emissaries. לֹא-הָיָה § 262. 2, *have not been* and are not now acting as spies § 266. 3. *a.*
12. בִּי- for which after a negative is equivalent to *but*, 37 : 35, 39 : 9.
13. עֲשָׂרָה עָבְדֶיךָ § 224, *thy servants are twelve, we are brethren*, etc. הַבָּעֵל § 260. 2 (2), comp. *minimus natu.* הָיָה § 245. 3. *b.* הַבָּעֵל *the remaining one* § 245. 3.
15. בְּזֵאת *by this*, see on 39 : 12. 14. הִי § 215. 1. *d*, uttered as an exclamation, *the life of Pharaoh!* a formula of swearing, which in our idiom would require the preposition 'by.' אִם *if*, which in an oath obtains a negative sense. The complete form of the oath would be, 'God do so to me and more also *if you shall go forth*,' i. e. I swear that you shall not, etc., 1 Sam. 3 : 17. אִם-כִּי *except by the coming*, see on 39 : 9. הָיָה § 235. 3 (4).
16. מִן prep. in partitive sense. וְאֵלֶּיךָ pron. expressed on account of the emphasis of the contrast with אֶתְּךָ § 243. 1. הַבָּעֵל § 109. 4. הַבָּעֵל § 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. הַבָּעֵל § 274. 2. *a.*
18. וְהָיָה § 287. 1. הָיָה, a verbal derivative taking a direct object, like the verb from which it is derived. הַבָּעֵל *the true God* § 246. 1. *a.*
19. אֶתְּךָ, 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. **שָׁבֵר בְּעֵבְרֵי** const. of the object § 254. 9, *grain for the famine*, the latter being the object for which the former is provided. **לְפָנֶיךָ** § 208. 3. *c.*

20. **וְהִנֵּשְׂתִי-לָךְ**, 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. **אִישׁ**, in distributive apposition with the subject of **וְהִנֵּשְׂתִי**. **לְ-אֲחֵיכֶם** *concerning*, lit. *upon* the subject of, see on 41 : 15. 32. **דָּרַח** § 216. 1. *a* (1). **בְּהַחֲתִיבֶנּוּ** § 80. 1 (2), § 137, § 25. **בְּמַחֵה** § 34.

22. **לְ-אִישׁ**, see on 37 : 22. **בְּמַחֵה** § 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. **הַמְצַלֵּץ** *the interpreter*, usual and necessary in the intercourse of Egyptians with foreigners § 245. 3. **בְּיַחְדָּם** § 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. **מִמַּעַל לָהֶם** *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. **וְהִמְלִאָהּ** *Raphe* § 27, with an indefinite subject § 243. 2, and a double object § 271. 1, § 273. 3, *and they filled*. **בְּהִיָּהֶם** § 208. 3. *d.* **וְהִלְחִיבֵם**, dependent upon **וְהִצַּו** *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 **וְהִנֵּשְׂתִי** to the 3 sing. indef. § 243. 2. **בְּכֶסֶף**, 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. **וְלִלְחָם** § 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. בְּעַיִן § 215. 2. *b*.

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

29. בָּנָנוּ § 22. *b*. חֹרֵה הַקֶּרֶחַ from קָרָה § 209. 1, § 196. *a*.

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

33. הַנְּחָה § 160. 1. תִּקְבֹּן *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. בֵּי בָנָיִם, see on ver. 12.

35. אֵיֶשׁ § 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. אֲנִיָּה § 220. 1. *b* (3 pers.).

37. חֲנָה § 132. 1.

38. לְבָדוֹ, see on 2 : 18.

CHAPTER XLIII.

2. וַיִּשְׁאָר § 287. 2.

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

4. וַיִּשְׁחַר § 258. *b*. 6. לְמַעַן § 231. 4. *a*. הִרְעִיתֶם § 136. 2.

7. לְכָנִי *in reference to, respecting*, see on 42 : 9. עַל-לְכָנִי *according to* (see on 41 : 40) *the sound* or tenor, lit. mouth ; or the distinct sense of לְכָנִי 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. הִבְיֵאתִי pret. in relation to the future, *if I shall not have brought him*, § 262. 1. וַהֲבִיגְתִּי § 144. 2, § 150. 4. וַהֲנִטְאתִי § 287. 2, § 100. *a* (1), followed by לְ, see on 39 : 9. הִזְמִינִי § 245. 5.

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

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

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

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

14. אָחַר § 249. 1. *b*. : בְּיָדֶיכֶם § 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. הַכֶּסֶף הַזֶּה § 24. 4, apposition of the quantity with the material § 253. 2, comp. 41 : 1. הַכֶּסֶף is here the direct object of יִבְרָךְ § 271. 2; it might with equal correctness have been מִצְדָּתוֹ with He directive, 46 : 3. 4.

16. בְּאֶשֶׁר § 285. 2. בְּאֶשֶׁר , the only example of Hholem with a ז gutt. imper. § 125. 1. : $\text{בְּיָמֵי הַלַּיְלָה}$ § 203. 5, *the well-known period of noon* § 245. 3.

17. $\text{בְּיָמֵי הַלַּיְלָה}$ § 256. *d*. 18. $\text{בְּיָמֵי הַלַּיְלָה}$ § 132. 2.

19. $\text{בְּיָמֵי הַלַּיְלָה}$ § 274. 2. *b*. 20. $\text{בְּיָמֵי הַלַּיְלָה}$ § 240. 2.

21. $\text{בְּיָמֵי הַלַּיְלָה}$ § 99. 3, the apodosis may begin here or with וְהָיָה § 287. 2. $\text{בְּיָמֵי הַלַּיְלָה}$, the precious metals were weighed, not coined.

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

27. וְהָיָה , 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. וְהָיָה § 249. 1, *your old father*.

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

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

32. The laws of caste in Egypt forbade promiscuous intercourse with foreigners, Herod. 2. 41; and Joseph, who was allied to the priestly caste, ate separately from the other Egyptians. וְהָיָה § 88 (2 and 3

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

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

34. **וַיִּחַרְבּוּ** § 260. *a.* **אֶשְׁתָּא** § 215. 1. *b.* **חֲרִיבִים** *handfuls*, hence equal parts, *five times*; **יָדַיִם** 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. **אֶשְׁתָּא** § 271. 1, § 273. 1. **אֶשְׁתָּא** § 131. 4, without **לְ**, but see **לְאֶבְלָא** 43 : 32, § 267. *b.*

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

3. **וַיִּשְׂרַר** § 82. 1. *a* (3), § 156. 2.

4. **וַיִּשְׂבְּרוּ** § 100. 1. **לְמַעַן** § 231. 4. *a.*

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

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

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

9. **וַיִּמְחַר** § 156. 2, § 287. 2. **וַיִּהְיֶה** with **לְ** twice, comp. 1 : 29. **לְאֶבְלָא** § 231. 3. *a.*

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

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

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

16. **וַיִּמְחַר** pron. used adverbially § 235. 3 (4) **וַיִּשְׂבְּרוּ** § 82. 5, § 96.

b. **וַיִּשְׂבְּרוּ** § 236. 1. **וַיִּשְׂבְּרוּ** . . . **וַיִּשְׂבְּרוּ** § 285.

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

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

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

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

23. הִסְפִּיךָ § 150. 2, § 269. a.

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

28. הִיאָהֳרָה § 245. 3. הָיָה § 282. a.

29. וְעַתָּה pret. with Vav conv. has its signification here determined by the immediately preceding הִנֵּה § 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. בָּרַח depends on the implied answer to the preceding question, I cannot go up *lest*, etc. $\text{בָּרַח$ with בָּ , *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. בְּיָדוֹ *by him*, see on 42 : 24. מֵעַלֵּי *from by me*, or עַלֵּי 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. בְּהַרְחֹקָה § 150. 3.

2. וְנִשְׁמַעוּ § 197. d, § 275. 2. b. 4. אֶת־רְגְלֵי־אֱתָר § 285. 1.

5. בְּעֵינֵי־יָדַי *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. הָ, used adverbially § 235. 3 (4), see 43 : 10. אַפְּרָ, see on 39 20, 40 : 13. הָרִישׁ § 185. a. וְנִתְקַדְּרָ, Var used after a negative disjunctively, or § 287. 1.

7. וְיִלְהַחֲצִיחֶנּוּ followed by לְ § 272. 2. a, to preserve life to you. לְגַלְיָצָה § 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. אֲפָאָ, pronoun expressed because of the contrast with the following הָאֱלֹהִים § 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. יִמְשָׁל followed by בְּ, see on 1 : 18.

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

11. וְהָלַכְתָּ לְפָנָיו § 154. 3. 12. שְׁנַיִם § 253. 2.

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

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

16. פִּיחָ § 274. 2. b. 18. אֲכַלְתֶּם עֵצִים eat ye ; the imper. is permissive.

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

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

21. וַיְבַרְשׁ־בְּיָ, preliminary statement of what is more fully described in detail from ver. 25 onward, comp. 42 : 20. וַיְבַרְשׁ 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. אֲנִי in distributive apposition to לְכֻלָּם ; when אֲנִי 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. תִּלְבָּשִׁית 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. שֵׁלֶט § 251. 1. a. מֵאֲזוּחַ, 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. קָבַרְתָּ § 253. 2.

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

24. **אַל-תִּרְצַח**, 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. **וְיָבִיא** § 271. 2.

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

27. **לְעֵצָה** § 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. **אֲמוּנָה** § 263. 1. *b.*

CHAPTER XLVI.

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

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

3. **מִמֶּנָּה** § 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. **וְיָבִיא** emphatic § 243. 1. **וְיָבִיא** § 169. 3. **וְיָבִיא** 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.* **וְיָבִיא**, the subject stands emphatically before the verb § 270. *a.* **וְיָבִיא** shall put his hand upon thine eyes, pay the last tribute of affection by closing the eyes in death.

5. **וְיָבִיא** § 276. 2.

EXODUS. CHAPTER XX.

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

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

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

When considered as one paragraph, vs. 2-6 are divided into three clauses, § 36. 1, the first ending at עֲבָדָה , ver. 5, and the second at אֲשֶׁר־לְךָ , ver. 5. The Segholate clause is subdivided at $\text{וְעַל־פְּנֵי־לְבָבְךָ}$, and הַיְהוָה , ver. 4, וְיָרֵא , ver. 3, עַבְדְּךָ and וְיִלְבָּשׁ , ver. 2. In the second clause both the subdivisions and the immediate antecedents of Athnahn 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 בְּיָמֵי־לְבָבְךָ . 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 וְיִלְבָּשׁ , which is preceded by Munahh and Tiphhha, while עַבְדְּךָ is preceded by Merka and Tiphhha, and this by Merka and T'bhira, and this by Darga. In most editions, though not in all, עַבְדְּךָ has an Athnahn 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. $\text{וְעַל־פְּנֵי־לְבָבְךָ}$, 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. $\text{וְעַל־פְּנֵי־לְבָבְךָ}$ § 275. 1. $\text{עַל־פְּנֵי־לְבָבְךָ}$ § 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*; $\text{עַל־פְּנֵי־לְבָבְךָ}$ will then mean either *above me*, or *besides me*, the preposition denoting something superadded.

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

5. $\text{וְעַל־פְּנֵי־לְבָבְךָ}$ § 111. 3. *a*. $\text{וְעַל־פְּנֵי־לְבָבְךָ}$ § 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. $\text{וְעַל־פְּנֵי־לְבָבְךָ}$ § 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. $\text{לְאַלְפֵי אַלְפֵי אַלְפֵי}$ *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. וְיִשְׁמְרֶנּוּ § 254. 9. *b*.

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

8. זָכַרְתָּ § 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 שָׁמַרְתָּ *observe* is substituted for זָכַרְתָּ *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 אֲלֹהֶיךָ for יְהוָה *falsehood* in the ninth com-

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

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

9. וְיָמְנוּ § 274. 2. *a.* : $\text{וְיָמְנוּ בְּיָדֶיךָ}$ § 214. 1. *b.*, § 221. 2. *a.*

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

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

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

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

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

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

JUDGES. CHAPTER XIII.

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

of each section of this book, 2 : 11, 3 : 7. 12, 4 : 1, 6 : 1, 10 : 6, affords a strong incidental proof of unity of authorship. *בְּעֵינָיו* *in the eyes of*, that which was evil in his view, as judged of by him. *בְּיָדָם* *into the hand of*, i. e. into their power. The noun is singular on account of its secondary sense in this phrase, see on Gen. 37 : 21. The prep. *בְּ* properly means *in*; it retains this sense after a verb of motion, denoting that the thing spoken of not only comes *to* a particular place, but remains *in* it. *בְּפִלְשְׁתִּים*, commonly, as here, without the article, because *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 *הָפִלְשְׁתִּים*, 2 Sam. 5 : 19, 2 Chron. 21 : 16, 26 : 6. *אַרְבָּעִים* § 251. 1 and 2. *שָׁנָה* § 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 *הַפְּטָרָה 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. *אָרָה* § 248. *a*. *מִצְדָּקָה*, a town originally assigned to Judah, Josh. 15 : 33, but subsequently transferred to Dan, Josh. 19 : 41. *בְּעֵקֶרָה*. 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 *וְהָיָה* § 265. *b*.

5. *וְיִגְדְּלָהּ* 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*. *נִתְּלָהּ* § 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. *נִירָא* § 266. 1. *שָׂא מֵאֵי-אֵינָהּ* § 119. 2. *אֵי-אֵינָהּ* § 75. 2, *from what place? whence?*

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

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

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

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

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

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

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

18. הָיָה § 263. 2, with הָ 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 $\text{וְהָיָה אֲחֵרֵיךָ אֲחֵרֵיךָ אֲחֵרֵיךָ}$, *other copies with Makkeph*, in some editions וְהָיָה instead of having a disjunctive accent is joined by Makkeph to the following word. אֵלֶּיךָ , marg. אֵלֶּיךָ אֵלֶּיךָ *Aleph superfluous*, so that the K'ri is אֵלֶּיךָ , the pausal form § 65 (3) of אֵלֶּיךָ I. 1. from אֵלֶּיךָ root § 184. *b*, cognate and equivalent to the אֵלֶּיךָ noun אֵלֶּיךָ , comp. Is. 9:5. The K'thibh is אֵלֶּיךָ , an *alij*. derive 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. וְהָיָה . As there is no mention of the construction of an altar, doubtless the rock, ver. 19, upon which the offering was made is so called. The sacrifice of Manoah has sometimes been represented as a violation of the laws of the Pentateuch regarding the priesthood and the sanctuary. It is so only in appearance, however, not in reality. It was prescribed, Lev. 17:3—7, Deut. 12:5—14, that sacrifices should be offered only at the sanctuary, because there God ordinarily manifested himself; and he could be acceptably approached only through the appointed intervention of the priesthood, Num. 3:10, 16:40. But if God in an extraordinary way manifested himself in any other place, that became for the time a sanctuary: and if he appeared to any man without the intervention of the priesthood, that constituted him for the time a priest, and was his warrant for paying his worship directly without the aid of those officially appointed for the purpose. This extraordinary investiture, however, lasted only while the cause to which it was owing continued. While it was no violation of the law for Manoah to act as he did under the circumstances, it would have been sinful for him to have arrogated to himself thenceforward the functions of the priesthood, or to have established a permanent worship at the altar thus signally honoured.

21. וְהָיָה § 172. 2, § 173. 2.

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

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

CHAPTER XIV.

1. **בְּרֵמִי תִמְנָתָהּ** § 196. *b*, § 219. 1: He local remains even after the prep. **בְּ** § 219. 1. *a*, and in ver. 5 after a noun in the const. **בְּרֵמִי 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. **וַיִּזְאָר** § 276. 1. **עֲמִי** § 275. 6, the father and mother are represented as speaking separately. **לְקָחָהּ** § 132. 2. **רַשָּׁרָה** § 262. 2, *she has been* and still is *right*, approved, pleasing.

5. **וַיִּבְאֵהוּ** § 276. 2 and 3. **בְּפִיר אֶרְוִית** § 208. 3. *d*, comp. **עָזִים** § 13 : 15. 19.

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

8. **מִמְזֵמִים** *from*, indicating separation in point of time, i. e. *after days*, an indefinite period, see on Gen. 41 : 1. **בְּגוּנָתָהּ** *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. **הַלְלוּהוּ וְאָבְלָה** § 282. **לָקָחָהּ** § 276. 3.

10. **בְּעֵשֶׂי** § 263. 4. **הַבְּחִזְזָקִים** § 210. *a*.

11. **בְּרֵאֵתָם** § 251. 2. *b*. **בְּרֵאֵתָם** § 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. **טְבַלְתָּ** § 251. 4, § 274. 2. *a*.

13. **וַיִּנְחָרָם** § 287. 2. **אֶתָם** § 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. **הַשְּׂבִינִי**. The rise of various readings from supposed difficulties

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

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

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

CHAPTER XV.

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

2. הִקְטַנְתָּה § 260. 2 (2). טִבְיָה § 260. 1. תִּתְהַיְהֶיָה, see on Gen. 44:33.

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

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

6. וְנִזְאָמְרוּ § 243. 2. וְנִתְחַנְּתָה § 105. *a*. בְּאֵשׁ, see on 14:15.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20. **שֹׁפְטֵי יִשְׂרָאֵל**. The judges of Israel were not appointed for the purpose of deciding civil suits between man and man, nor were they simply civil magistrates receiving this specific title, because in states where the legislative, executive and judicial functions are combined in the same hand, the administration of justice is one of the most important as well as the most familiar attributes of sovereignty. But they were extraordinary officers divinely raised up and commissioned to *judge* Israel, i. e. to do the chosen people justice against their oppressors by delivering the former and punishing the latter, 2 : 16. 18, 10 : 1. 2. Several of them, as occasion demanded, discharged civil functions likewise. But there is no evidence of this in the case of all of them, none for example in the case of Samson; and at any rate this was not the main design of the office. : **שָׁמֶן** § 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. **וַיִּשְׁמַע**, supply 'it was told,' comp. Isa. 5 : 9. **וְעַד**, let us keep quiet *until*. **וְעַד** 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. **וַיִּשְׁמַע**, 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.' **וְעַד** § 251. 4. **וְעַד** § 275. 5.

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

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

9. לָהּ in reference to her, for hei, to aid her. עָלַיְךָ upon thee, indicating hostility and imminence of approach, already pouncing down upon their certain prey. $\text{וְנָתַתְּ$ § 263. 3. $\text{וְנִחַתְּ-לִי-תִּיבָה}$ § 256, § 245. 5. d. $\text{וְנִחַתְּ-לִי$ § 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 עָלַי § 256.

10. וְנִחַתְּ-לִי § 142. 3, § 141. 2 (p. 174), with עָלַי denoting hostility.

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

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. וְנִחַתְּ-לִי § 246. 3. a.

15. וְנִחַתְּ-לִי § 262. 2. וְנִחַתְּ-לִי § 235. 3 (4).

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

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

19. וְנִחַתְּ-לִי the man whose business it was, the barber § 245. 3.

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

21. וְנִחַתְּ-לִי , see on Gen. 39:20.

23. וְנִחַתְּ-לִי , referring to a single idol § 201. 2.

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

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

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

28. אֲנִי § 35. 2. אֲנִי § 47. אֲנִי masc. here and 2 Sam. 23:8 K'thibh § 197. b. אֲנִי § 245. 2. אֲנִי § 91. c, § 271. 3, with אֲנִי before the thing *on account of* which vengeance is taken, considered as the cause *from* which this effect proceeds: and also before the person on whom vengeance is taken, this being regarded as a compensation for past injuries exacted *from* them: in 15:7 it is followed by אֲנִי. אֲנִי-אֲנִי *vengeance of once* § 235. 3 (3), § 254. 6 b, which shall at one time avenge the entire wrong. Others make אֲנִי refer to *eye*, and take the following אֲנִי 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. אֲנִי § 22. b, § 223. 1. a.

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

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

1 SAMUEL, CHAPTER XVII.

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

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

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

9. הַיְהוֹנֵי marg. abbreviated for $\text{קָמַץ בְּזָקֵךְ קָטָן}$. אֵי-כֹלֵלִי , see on Judg. 16 : 5. 11. בְּיָמָיו § 19. 1, § 147. 1.

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

14. הָיָא § 258. 2.

15. לְצִדְדָּן *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. $\text{בְּיָתֵי-בְּתוּלָה}$ may be the object of בָּב *to Bethlehem* § 271. 2, or stand absolutely, *at Bethlehem* § 274. 2. *b*.

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

18. בְּשָׁלוֹם *in respect to health*. וְהָיָא , pledge or token either of their welfare or of their receipt of the articles sent them.

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

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

23. מִמְעָרֹת K'thlibh *plains*, or it might be *caves*. וְהָיָא K'ri, *armies* or *ranks*. וְהָיָא , viz. those above recited, vs. 8-10.

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

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

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

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

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

d, comp. *the wolf*, John 10 : 12. וְאֵת-הַיּוֹב § 271. *b*. הָיָה K'thibh referring distributively to the lion and bear as subject of נִצָּדָה, הָיָה K'ri object of the verb.

35. וְהָיָה § 112. 3, with וְ connecting the verb with its object, see on Judg. 16 : 3. 26, or denoting the means or instrument of seizure, see on Gen. 39 : 12. 14. וְהִמְצִיאוּ § 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. פְּסוּקֵי פְּסוּקֵי פְּסוּקֵי *pause in the middle of a verse*.

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

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

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

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

45. 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 פְּסוּקֵי פְּסוּקֵי *Pattahh with Soph Pasuk*, i. e. with Silluk § 36. 1.

46. וְהָיָה § 275. 2. *b*. וְהָיָה לְיִשְׂרָאֵל *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. וְהָיָה *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. וְהָיָה, Gen. 43 : 30. וְהָיָה § 105. *a*.

52. וְהָיָה לְיִשְׂרָאֵל. 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. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ 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. אֵיךְ § 273. 4. הָיָה § 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. הֲיִשָּׁרְיָהוּ § 245. 2. מֵמֵן , see on Gen. 42 : 15.

58. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ § 246. 3. *b.*

1 KINGS, CHAPTER XVII.

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

6. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ § 263. 4. 7. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$, see on Gen. 41 : 1.

11. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ § 132. 2.

14. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ § 177. 3, § 179. 1. *a.* $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ K'thibh § 132. 1, $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ K'ri.

15. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ K'thibh, $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ K'ri. 16. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ § 277.

18. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$, declaratively or interrogatively § 284.

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

22. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ with $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$, see on Judg. 13 : 9.

24. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ *this I know*, or adv. *this time* § 235. 3 (4).

CHAPTER XVIII.

1. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ § 275. 1, see on Gen. 1 : 14. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$, reckoned not from the beginning of the drought, but from Elijah's arrival at Zarephath, Luke 4 : 25, James 5 : 17. Marg. *Haphtarah of אֶתְרָה $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$, 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. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$ *the royal house, the palace* § 245. 4. $\text{וְיָשָׁב דָּוִד אֶל הַטֶּבַע}$, derivatives of transitive verbs are often followed by a direct object.

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

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

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

8. אָנֹכִי, see on Judg. 13 : 11.

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

13. אֵת־אֲשֶׁר־ § 271. a. הַמְּצִיִּים § 280. 1.

15. בָּי, see on Gen. 42 : 16.

18. : הַבְּעֻלִּים 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* בִּי־הַפָּא בִּי according to the custom of the Spanish Jews.

21. לְפָנֵי־לְפָנֵי limping upon two opinions instead of treading firmly upon one. The LXX has *upon both knees*, *ἐκνύσας*, in which it is followed by a few modern interpreters. לְפָנֵי־ § 246. 1. a. עֲנִי § 273. 2.

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

23. : וְהָיָה־ § 243. 2.

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

25. הָיָה־שָׁנָה § 235. 3 (3). הָרְבִיבִים § 260. 2 (2).

26. וְהָיָה־לָּהֶם 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. : עָשָׂה § 243. 2.

30. מִן־זֶבֶח־ § 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. : מִן הַחֵטָה § 273. 3. : מִן הַחֵטָה, see on 1 Sam. 17 : 45. : סָאֲתָנָם § 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 סָאֲתָנָם 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. : מִרְגָּם § 273. 3. : וְהִנֵּי־קָם 3 pl. fut., some editions are without *Methgh*, when it will be 2 pl. imper. : וְהִנֵּי־קָם § 19. 1, § 147. 1.

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

37. : וְהָיָה הָאֵלֹהִים § 246. 1. *a*, according to the accents וְהָיָה is connected with וְהָיָה, the subject, and separated from וְהָאֵלֹהִים the predicate. : הַסִּבְתָּ conditioned by the previous fut. : וְהָיָה, 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. : וְהָיָה־לָּהֶם 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. : הַמְצִיךְ either *noise* or *abundance*.

43. : וְהָיָה־לָּהֶם § 254. 9. *a*.

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

46. Marg. Here begins *the Haphtarah* of בְּרִיחָם, 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־ § 245. 3. *b*. : אֵשֶׁךְ § 255. 1.

3. אֶל־ in reference to, for the sake of.
 4. אָתָּה K'thibh, אָתָּר K'ri, as ver. 5, § 248. *a.* אֶשְׂאָל asked his soul, or himself to die, i. e. that himself might die. רָב, comp. Gen. 45 : 28.
 5. זָה, § 235. 3 (4). נִבְּרָה with בָּ Gen. 3 : 3. 6. נִשְׁעַב § 269. *a.*
 7. רָב § 260. *b.* 9. הִמְזַקֵּה § 245. 3. 11. הִזְקִי § 275. 1. *c.*
 13. פָּתַח § 274. 2. *b.* 15. מְדַבֵּר § 256. *d.* 16. תִּשְׁמַח § 265.
 18. וְהִשְׁאֲרֵהָ § 100. 2, *I will leave*, preserve from slaughter. קָצַץ, comp. on Gen. 41 : 40 ; marg. § 32.
 19. וְהִשְׁנַם הַזָּשָׁר § 227. 2, § 251. 4. *a.*
 20. אֶשְׂקָה marg. *the Shin with Hhateph Kamets.*
 21. הִשְׁעָר § 271. 4. Marg. see on Judg. 13 : 25.

NEHEMIAH, CHAPTER IX.

1. עָשָׂרָם § 225. 2, § 252. 2. 2. וְהִתְהַלַּח § 150. 3 (p. 182).
 3. רָבִיעִית § 227. 3.
 5. וּמְהִימָם § 161. 4, § 255. 1, *even* (1 Sam. 17 : 40) *a name exalted.* Marg. abbrev. for הִתְהַלַּח בְּרָבִיעִית לְהִתְהַלַּח, *so it ought to be*, designed to certify the reader that the Pattahh under Mem is not an error for Kamets.
 7. בְּחֵרֶת with בָּ, because the choice penetrates and rests in its object. מִשְׁאֵר § 253. *b.*
 8. וְקִירוֹ § 268. 1. 11. כִּשְׁוֹ § 233. *a.* 13. טִיבִים § 276. 3.
 17. וְחָסַד marg. see Judg. 13 : 17.
 18. אֵשׁ קִירָה, implying a fresh particular and one of greater magnitude, 'it was also (or even) true that, etc.' נִשְׁאָרָה II. § 187. 1 for נִשְׁאָרָה § 63. 1. *a.*
 19. אֶת-עֲמֻדָּה § 271. *b.*
 22. לְפָנָם 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. וְאֶת-אֲרָץ שִׁיחֹן, comp. ver. 5. Sihon was king of Heshbon, Deut. 1 : 4.
 24. וְ . . . וְ both—and, as in Lat. *e—et.*
 25. מִלְּאִים § 271. 1, comp. on 1 Kin. 18 : 3.
 26. הִצִּידוּ with בָּ, Gen. 43 : 3. 27. יִצְעָקוּ § 263. 4.
 29. בָּם repeats the noun § 281.
 32. אֶת כָּל־ § 271. *a.* אֶת־בָּנֵינוּ; this verb may either govern the direct object or be construed with לָּ § 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. וְאֶת־ § 271. *b.* 35. וְהִזְקִי § 249. 1. *c.*
 37. בְּחִשְׁבֹּנוֹ prep. *in* or *because of*, see on Gen. 39 : 14.

ISAIAH. CHAPTER XL.

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

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

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

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

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

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

1. אָמַרְתִּי , the repetition is emphatic. The persons addressed are not specifically the priests (LXX), prophets (Targ.), elders, nor certain inquirers supposed to have consulted Isaiah respecting the future fortunes of the people, but all who hear the summons. The imperative form is unessential and does not belong to the main idea to be expressed. The thing insisted upon is not so much the duty and obligation of the work of consolation as the certainty that God's people were to be consoled. It was of no consequence who should administer the comfort; that is accordingly left indefinite. The point of real interest was that there was ground for comfort and that the people would receive it אָמַרְתִּי , not a vocative (Vulg.) but object of verb: this expression contains already the seeds of consolation, since it is a recognition of the relation as still existing between God and the people, which the latter might be tempted in their dejection to imagine had been broken off. אָמַרְתִּי *saiith* 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. אָמַרְתִּי *to say*, introduces the very words of a speaker, while אָמַרְתִּי *to speak*, in

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

2. עַל-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, *speaking* 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. יְרוּשָׁלַיִם § 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. וְקָרָא *proclaim, cry* in a loud tone, thus differing from קָרָא. The proclamation embraces the three things which now follow. צְבָאוֹת, usually masc. here fem. means both *a host or army*, and *military service*. In Num. 4 : 23 it is applied to the Levitical ministrations in the sanctuary as a *militia sacra*, an orderly and well appointed service by a special body organized and devoted to that particular function. It here denotes Jerusalem's period of suffering, comp. Heb. 10 : 32, conceived of as a toilsome service, and for a definite term. This is now *full*, i. e. completed. נִרְצָה, 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 עָיָר ; the verb properly means *to be accepted*, and is technically used of the acceptance of sacrifices, whence the most probable opinion is that עָיָר is here used as מַטְהַר 'sin,' so often is for 'a sin-offering,' *an atonement for her iniquity is accepted*.

וְיָ 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. לְקָרָא, the preterites of this verse are prophetic § 262. 4. כְּבָרָיו *double*, not in a strict numerical sense 'two things,' whether, as some old writers explained it, justification and sanctification, or the two particulars before mentioned, but in-

definitely to denote the abundance or largeness of the blessings to be received, comp. 61:7. Those who render the preceding כִּי *for*, must refer 'double' not to blessings but to punishment or sufferings, as Jer. 16. 18, Rev. 18:6, not as though she had suffered twice as much as her sins had deserved, or as God had intended to inflict, but amply for the purposes of punishment; their punishment was 'double,' not so as to exceed but to be commensurate with the vastness of their sins. כִּי-לְכָל-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. לִי, not a continuation of the command, vs. 1. 2, with וְיָרֵא 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.' וְיָרֵא alludes to וְקָרָא, 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. **מִדְּבָרָא** is properly a *wilderness*, a waste, uncultivated region, producing a scanty herbage, fit only for pasturage ; **מִדְּבָרָה** 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.

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

5. וַיִּזְקַךְ 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. * וַיִּזְקַךְ, 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. וַיִּזְקַךְ *all*

* A common abbreviation for וַיִּזְקַךְ.

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. יְהוָה יחדוֹ 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*. בִּי might be the object of ראוּ shall see that, etc. : but it is better to make 'see' govern an object understood, 'the glory of God,' and translate בִּי for ; this is its meaning wherever else the phrase occurs. It then confirms what precedes, *the mouth of Jehovah, not man, hath spoken it*.

6. It has just been announced on the authority of God that his glory would be revealed in the salvation of his people. The next stanza, vs. 6-8, declares how reliable and unfailing that word is. קִיל 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. Junius and Tremellius (quoted by Dr. Alexander) assume but a single voice and make קִיל the subject, 'a voice says cry, and says or tells me what I shall cry.' בְּלִי-הֶעָרָה, 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. הֶעָרָה 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 חֶסֶד. 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* shewn to men—human favour is precarious and feeble; we cannot build much therefore on human promises, but this is the word of God. Or love to God, *piety*: it is used in this sense by Hosea 6 : 4, “your goodness is as a morning cloud.” The meaning then is, human goodness is too feeble and frail to merit such an interposition as is here predicted. But the prediction is not based on any expectation of human merit, it rests solely on the gracious word of God. : פְּרִי הַשָּׂדֶה *flower of the field*, i. e. ‘wild flower,’ as ‘beast of the field’ denotes *wild beast*. It is not probable that any stress is to be laid here upon the distinction between wild and cultivated flowers, the former being less cared for, and especially liable to be trodden upon or cut down. The individualizing is due to the vividness of poetic conception, or it may have been suggested by association with the grass previously mentioned. The preceding clause contains a metaphor, here a particle of comparison is introduced. Those who insist on a literal understanding of our Lord’s words ‘this is my body,’ should here believe, on the basis of this passage, that *all flesh* is, not by a figure but in its actual substance, *grass*.

7. The comparison suggested before is here developed, and the point of comparison stated. Man resembles grass because it dries up, and a flower since it fades or wilts. וְיָבֵשׁ § 262. 3. וְנָבֵל § 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. וְאֵינֶנּוּ , not a particle of inference, *therefore*, but of asseveration, *yea*, or *surely*. וְהָעָם . Some suppose without reason that the Chaldeans are meant; yes, this powerful oppressing people is grass which his breath can wither. This word, when standing absolutely, often means *the people* by way of eminence, i. e. God’s chosen people, Israel, as on the other hand 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. וְיָבֵשׁ *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. **יָקִים** stand, i. e. *be valid, firm*, opposed to fail of accomplishment. According to the meaning of **יְהִי**, 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 **יָצַי** ver. 7, to **יָצַי** 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. **יַרְאֵה-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. **יְלִי-לָיָהּ**, pleonastic use of the pronoun, *for thee, for thyself*. **בְּשִׂמְחָה** announcing glad tidings, LXX *εὐαγγελίζόμενος*; it thus differs from **מְבַשְׂרָה** 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 = **מְבַשְׂרֵיהֶן**. It is simpler, however, to regard it as in apposition with Zion; Zion herself is to announce the glad message to inferior cities. **בְּבִטְחָה**, announce it *in a bold tone*, without faltering or hesitation, for it is certainly true. **יְהִי-לָיָהּ**, not *thyself*, but *thy voice*. **יִרְאֵה**, 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. **אֲרִיֵּי יְהוָה** § 47, the combination of divine names adds to the impressiveness. **בְּתַזְקָה**, not *in strength*, for **תְּזַקֵּךְ** 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*. **לָיָהּ**, not *over him*, as the object of **מְשַׁלֵּךְ** which is commonly followed by **בְּ**, but *for him*; he shall come as a sovereign. **יְשָׁרְוֶה** 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. **וַיַּעַלְתֵּהּ** work, hence the *wages* which are its equivalent.

11. בָּרֵעָה. 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.* וְרָעָה . not only *feed*, but the whole work of a shepherd. וְרָעָהוּ , will gather *with his arm*, i. e. take up in his arms. וְרָעָהוּ § 153. 1, not *pregnant*, but *giving suck*. : וְרָעָהוּ *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. מִיָּד-מִיָּדָה. 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. מִיָּד-מִיָּדָה, elsewhere *handful*, here the *hollow of his hand*, distinguished from יָד the *palm* and יָד the *hand*. מַיָּם 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. מִיָּד-מִיָּדָה § 50. 1, to straighten, as the beam of a balance in weighing, thence extended to measurements of length as well as weight. לֹא כֹל not כֹּל-לֹא *köl*, *all*, as LXX, but pret. of כִּי לֹא § 215. 1. c. שְׁלֹשׁ *a third* part, probably of an ephah, comp. the English measures *quart*, *tierce*. עֲפָרָה 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*. מִשְׁכָּלָה *a balance*, probably an instrument like a steelyard, and so distinguished from : מִשְׁכָּלָהוּ , whose dual form implies the double dish or scales.

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

or what is yet more incredible, outdo him in wisdom and suggest plans to him. This unbelief would do, fancying that he has overlooked, ver. 27, what he should have attended to. לֹא־יָדָע , not *directed*, but as in the preceding verse *measured*. אִישׁ־אֵיזְרָאֵל *his man of counsel*, or counsellor, so Ps. 119 : 24. This is better than to govern אִישׁ־אֵזְרָאֵל 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. אִישׁ־אֵזְרָאֵל , 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. בְּאֶרְצָאֵל prep. has its local sense, taught, i. e. guided in the path. בְּיָמֵי־אֵלֹהִים *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. בְּיָמֵי־אֵלֹהִים , signification heightened by the plural form § 201. 1. *c*. The future and the preterite employed in different clauses of the verse.

15. To the exhibition of God's infinite superiority to any individual creature now follows his infinite superiority to whole nations, vs. 15-17, and even to all nations combined. לֹא־יֵדָע *lo!* It is impossible for God to be beholden to individuals, for *see!* whole nations are reckoned as a drop. כַּמֶּטֶט occurs nowhere else, but without doubt means *drop*. כַּמֶּטֶט־בַּיָּם , 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*. כַּמֶּטֶט־בַּיָּם , primarily *a cloud*, which might be intended here as an imponderable body; but it is better to take it in its derived sense 'cloud of dust,' then *dust*, the fine particles left on scales after weighing substances, which have no appreciable effect in disturbing its balance. LXX $\rho\omicron\pi\eta\ \xi\upsilon\gamma\omicron\sigma\theta$ and Vulg. *momentum statera*, the turning of the scales, that small quantity which is sufficient to decide the balance. But the figure denotes rather that which is wholly inappreciable. The English Version needlessly supplies the substantive verb in the first clause, 'nations are as a drop, etc. ;' כַּמֶּטֶט־בַּיָּם is properly the subject of אֵלֹהִים־אֵלֵינוּ § 262. 3. אֵלֵינוּ from אֵלֵינוּ , 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* אֵלֵינוּ from אֵלֵינוּ . (2) *which is cast away*, אֵלֵינוּ Ni. of

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

18. Sums up the preceding argument. יָיִּיִּי *and now*, these things being so, *to whom*, etc. יָיִּיִּי poetic form § 172. 1. יָיִּי, the mighty *God*, derived from יָיִּי *to be strong*. יָיִּיִּי, 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. יָיִּיִּי may be the direct object of יָיִּיִּי, 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. הִשָּׁקַף to pour out in the process of casting. בַּהֲהִיב , with the gold, that allotted for the purpose. $\text{וַיִּתְּקֵנָהּ$, to beat into thin plates, then to cover with such plates. תְּהִלָּתָהּ , silver chains, for ornament, or support. (1) הִשָּׁקַף , noun as before and repeat verb of preceding clause, a goldsmith is beating out or preparing silver chains. (2) הִשָּׁקַף , 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. הִשָּׁקַף 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 הִשָּׁקַף may be in apposition with וַיִּצְרָף , chooses as an oblation a tree, etc. וַיִּצְרָף not wood but tree, he selects it while growing in the forest. וַיִּצְרָף , as the god cannot preserve itself from rotting, he must be particular as to the quality of the wood. $\text{עָשָׂה$ skilful in his business or profession. לְעַצְמוֹ , for himself; others for it, i. e. the idol. וַיִּצְרָף to prepare, make, or to erect, set up, so firmly that it cannot move.

21. This description is broken off abruptly by an indignant question and a renewed description of God's infinite superiority, vs. 21–24. $\text{וְלֹא תֵדָעוּ$ will ye not know? Is this ignorance and stupidity to continue? are you never going to know? וְלֹא תֵדָעוּ , 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. מִיָּמֵינוּ , 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. תְּהִלָּתָהּ 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 וַיִּבְנֵהָ .

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

heavens. The 'circle of the earth' is by some supposed to denote the arch which appears to rest upon the earth, and by others the earth itself, *orbis terrarum*. עַל will in the one case mean *upon* and in the other *over*. הַיְשִׁיבֵנִי stands with designed allusion to בַּיְשִׁיבֵנִי , he who sits or dwells above the earth being contrasted with those who dwell in or inhabit it. $\text{עַל־כַּנְּפֵי־לְחָשׁ}$ 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. כַּנְּפֵי־בָהָר thin fine material (comp. קַנְּפֵי , ver. 15) variously explained as a *veil*, *awning* or *curtain*. הַיְשִׁיבֵנִי , 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. $\text{וַיִּבְנֵהָתְהוֹמָה}$, 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*. : וַיִּשְׂרְטֵנָה , 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 $\text{וַיִּבְנֵהָתְהוֹמָה}$ *tent for dwelling in*.

23. $\text{וְהָיָה־כִּי־יִרְאוּ־הָעַמְּמִים־וְהָיָה־כִּי־יִרְאוּ־הָעַמְּמִים־וְהָיָה־כִּי־יִרְאוּ־הָעַמְּמִים$. Nations had been described as nothing, so were their rulers. $\text{וְהָיָה־כִּי־יִרְאוּ־הָעַמְּמִים}$, not the territory over which he places them, *gives them to rule over nothing*, but the condition to which they are themselves reduced. $\text{וְהָיָה־כִּי־יִרְאוּ־הָעַמְּמִים}$ poetic equiv. of $\text{וְהָיָה־כִּי־יִרְאוּ־הָעַמְּמִים}$, 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*. : $\text{וְהָיָה־כִּי־יִרְאוּ־הָעַמְּמִים}$, change of construction from participle to preterite § 282. *c*.

24. $\text{וְהָיָה־כִּי־יִרְאוּ־הָעַמְּמִים}$ *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. $\text{וְהָיָה־כִּי־יִרְאוּ־הָעַמְּמִים}$, ease and completeness of their destruction, with the additional idea of worthlessness. If the figure were to be pressed, earthly rulers are as chaff which serves an important purpose during the maturing of the grain, but when the end for which they were brought into existence is answered, they are blown away as worth-

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

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

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

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

of *Israel* for themselves, leaving the other kingdom to be called *Judah*, from the dominant tribe. "Israel" is here used in its sacred or theocratic sense, as describing the chosen people, and that although the kingdom of Judah is alone referred to. The ten tribes were apostate, and had been virtually excised 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 הַיָּם *way*, sometimes figuratively denoting *course of conduct*, but here *condition*. מִצְדִּיקֵי *my cause*, in its forensic sense, or *my right*. הַבְּבוֹרָה *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 דְּלֵי-חַיִּים, 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. אֵל-הוּא § 283. 2. *Hast thou not known, or hast thou not at least heard?* אֵלֵינוּ, in apposition with the following divine names which are here emphatically accumulated; others make יהוה the subject and אֵלֵינוּ עֹלָם predicate, *Jehovah is the God of eternity* § 254. 6. קְצוֹתָם *extremities*, including all that is between them, the entire earth from one extremity to another. רֵגָז *faintness*, primarily arising from running, עָגָר *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. תִּקְרָה, 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. נִתְרַם

§ 259. 2. וְיִלְאַנֵן אֵינִים, not only to the *weary* but to the *powerless*. : נִרְבֶּה, 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. וּבְחַיִּים, the part. בְּחוּר has plur. בְּחַיִּים, but in the special sense of choice young men, selected for their fitness for military duty, it has for distinction בְּחַיִּים § 210. a. לִּפְתּוֹ § 282. a.

31. לְנִי § 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. תִּחְלַפּוּ exchange, especially for the better, improve, renew. תִּעָלֶי, 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. רָגַע and רָגַע, again as in ver. 28 : they who trust in God shall no more faint than God himself.

CHAPTER XLI.

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

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

The process of the trial is subdivided into :

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

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

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

1. The summons of the nations and their gods to trial, to vindicate their claim to divinity in comparison with Jehovah. הִתְקַדְּשׁוּ § 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. אָזְיִים, see on 40 : 15. The summons to the most distant nations implies that those nearer at hand are likewise challenged. וְהִתְלַחֲצוּ אֵלָיו, 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 אֶתְכֶם אֵלֹהִים וְאַתֶּם תִּשְׁמָעוּ אֵלָי וְאַתֶּם תִּשְׁבָּחוּ אֵלֹהִים יְהוָה יַחְדָּם יִשְׁבָּחוּ אֵלֹהִים יְהוָה יַחְדָּם (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 (וְהִרְאֵהוּ) and pursuing his career of conquest (other verbs future). That הִרְאֵהוּ 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. מְצַדֵּק. Some suppose Abraham, and others Christ, to be referred to, and make צַדִּיק the object of הִרְאֵהוּ, and abstract for concrete = צַדִּיק *righteous man*, so Eng. Ver. But the object of הִרְאֵהוּ 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 צַדִּיק 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 קָצָה, not *God*, nor *he*, the conqueror, drives nations before himself, nor מִי. יְהוָה יַעֲשֶׂה (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) תְּהִיבֵי 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. מִלְּפָנָי § 274. 2. e. חָרַץ (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. קָרָא (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 מִי: 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. קָרְבֵי, *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. יִצְוּהוּ, 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. קָצַבְתָּ, *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. לֹא־תִשָּׁחַק, 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. יִתְקַדְּשׁ, 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. אֲהַבְבֵּנִי § 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. יִצְוּהוּ, some refer to Abraham's call from Mesopotamia, others to bringing the people out of Egypt. יִתְקַדְּשׁ, in Ex. 24 : 11 *nobles*, here *sides* or *joints*, parallel to קָצַבְתָּ. אֲהַבְבֵּנִי, 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. אֲנִי לַיהוָה אֲמָרָה, not *I will not reject thee*, which violates the tenses, but *I have not rejected thee*; this choice has never been revoked, implying, though not directly stating, that it never will be.

10. אֲנִי לַיהוָה אֲמָרָה. This is the exhortation addressed to the person described in the two preceding verses. It refers not to the victories of Cyrus which, ver. 5, alarmed other nations, but need occasion no fear to them; but to perils foreseen or calamities experienced at any time and from any quarter. אֲנִי, the ground of exhorted fearlessness is God's presence, which implies his protection. אֲנִי לַיהוָה אֲמָרָה, not *be dismayed*, but *look around* with anxiety and perplexity for help. אֲנִי לַיהוָה אֲמָרָה, not *I will strengthen thee*, which violates the tense, but *I have strengthened thee*, either their past experiences of God's protection are appealed to as an argument of confidence for the future, or, I have already provided thee with strength adequate for these future emergencies, as shall be manifested when the trial comes. אֲנִי, 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 יְמִינֵי 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. הִנֵּה וְהִנֵּה, the accumulation of synonymous words makes the statement more emphatic. *Shame* denotes the frustration of plans and disappointed expectations. הִנֵּה, see on 40: 17. אֲנִי לַיהוָה אֲמָרָה *thy men of strife* § 256, men striving with thee.

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

13. The reason of Israel's safety and of the destruction of their foes. אֲנִי לַיהוָה אֲמָרָה (1) causative, *making strong*. This yields a good sense, but is not the usual meaning of the word in Hiphil, and is not its meaning in ver. 9 above. (2) *holding fast*, or firmly; the idea is not so much that of guidance out of perplexity and danger, as of preservation from falling or sinking. Not *will hold*, E. V. but *am holding* or *the holder of* for all time § 266. אֲנִי לַיהוָה אֲמָרָה, not (1) for finite tense *I am saying*, but (2) *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. יְיָ־פָדָ־יְיָ, *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. יְיָ־יִפְדֶּ־אֶסָּ, the frequent repetition of the exhortation not to fear, implies the strong temptation they were under to do so; fem. to agree with אֶסָּ § 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. -אֶסָּ § 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. אֶסָּ־אֶסָּ, fem. suf. refers to אֶסָּ־הוּא, 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 אֶסָּ־אֶסָּ *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 אֶסָּ, 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. אֶסָּ־אֶסָּ, see on 40 : 25, in-

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

15. הָיָה , see on ver. 11. $\text{הִנֵּחְתִּיךָ$ *I have placed thee for*, converted thee into. This is what God has already made them, as will be shown in due time. זֶרֶתֶת *threshing instrument, sharp, new*, not worn and dulled, *possessed of edges or blades*. $\text{הִזְעֵזֵעַ$, the reduplicated form is by some supposed to express number, many blades, strictly *mouths*: the 'edge' of a sword or sharp instrument is called its 'mouth.' $\text{שֶׁנֶּחֱתָה$, *thou shalt thresh mountains*, comp. Mic. 4 : 13. Dan. 2 : 34. 35. $\text{הִנֵּחְתִּיךָ$, not specifically a symbol of kingdoms, but belonging to the imagery of the figure, which is that of a worm reducing mountains to powder.

16. The figure is continued; after the threshing comes the winnowing, which was performed by casting up to the wind; they shall be dispersed and driven away as completely as chaff from the threshing floor. $\text{הִנֵּחְתִּיךָ$, the pronoun is used to indicate the opposition of Israel to the enemies just spoken of § 243. 1. $\text{וְ$ 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. $\text{הִנֵּחְתִּיךָ$ *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. הִנֵּחְתִּיךָ *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. הִנֵּחְתִּיךָ , the form appears to be from הִנֵּחְתִּיךָ , 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 הִנֵּחְתִּיךָ with Daghesh-forte emphatic § 24. c. Secondly, the plentiful supply, *a.* its source, then *b.* in the next verse the supply itself. הִנֵּחְתִּיךָ , *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. עִמְּיָם , not merely high places, but bare, *naked cliffs* or hills. $\text{וַיִּשְׁׁבְּ$, 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, בְּרֵזֶל , containing only scanty vegetation, and even the desert, בְּרֵזֶל , 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. $\text{וַיִּצְרְפוּ$, ellipsis of עַל לֵב . $\text{וַיִּבְרָא$, 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. וַיִּבְרָא *produce your cause*, i. e. your side in this great contest. $\text{וַיִּצְרְפוּ$ *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.' וַיִּבְרָא *the king*, both the ruler and defender of *Jacob*.

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

צַדִּיק, 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. וַיַּרְאֵהָ prep. partitive, I saw of these, i. e. the idols. וַיִּזְכֹּר, giving advice or information respecting the future. וְשִׁבְבוּ קִרְרָה: 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. כְּבָלִים, (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. עֲבָדָיו. 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. אֶחָד אֲנִי וְאַתָּה אֶחָד 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. בְּחֵירוֹ, not merely *choice* or *excellent*, but actually *chosen*. עָלָיו upon him rather than *in him*, to denote descent from heaven. מִשְׁפָּט *judgment*, either the function of a judge, the administration of justice, not here the mere blessings of good government in a worldly sense, but his empire, his spiritual reign, or that which is just and right, his righteous laws, true religion. Israel, instead of being longer lorded over by the nations, shall give law to them in the person of his great representative and ruler. לְגוֹיִם to the nations, i. e. mankind. יֵצֵא 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 we em-

ployed in worldly conquests, not by noise and clamour, ver. 2, nor by violence, ver. 3, but by the truth. אָרָא *lift up*, not himself, nor faces אִנְיָ, 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. נִשְׁכָּח, shown by the accompanying adjective *dim* and verb *extinguish* to mean *wick*; its primary sense is *flax*. לֹא־אֶחְזָק 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. וְגַדְדָּהּ, allusion to בָּהָה, ver. 3, he shall neither use violence nor suffer it from others, he shall not fail in the performance of his task. וְלֹא־יָרֵץ, some derive from רָץ *run*, (1) shall neither be *dim* nor *run*, i. e. be precipitate, not too slow nor too hasty; (2) *run away*, flee, be driven from the successful accomplishment of his work. It is more probably from רָץ § 140. 1, with allusion to רָצוּץ, ver. 3, *be broken*, defeated. אִיָּלִים *isles*, remote lands, see on 40 : 15. וְיִחַלְלֵנוּ 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. אֲנִי־יְהוָה § 221. 7. a. אֲנִי־יְהוָה, mankind, not the Jews in contrast with the Gentiles, see on 40 : 7. Marg. Haph-tarah of בְּרֵאשִׁית, Gen. 1 : 1.

6. וְקָרָאתֵךְ, summoned thee to this task, *called thee* to be my servant. וְבִצְדָקָה 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. וְיָרְמֵנֶךָ § 97. 2. a, *hold thy hand*, sustain, uphold. אֲנִי־יְהוָה, 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. אֲנִי־יְהוָה 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. מְקַנְיָה, 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. מְקַנְיָה, object of יוֹדְדָהּ, 'going down to the sea and all that it contains,' or parallel to יוֹדְדָהּ, and summoned to join in the praise, whether it denotes marine animals or inhabitants of lands in the bosom of the sea.

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

15. The effects produced by this zeal and activity of God metaphorically expressed. They are described as most surprising and stupendous,

implying the exercise of almighty power, and of a character precisely the reverse of those in 41:18. They represent mighty judgments on the foes of the people to accomplish the deliverance and welfare of the latter.

16. The result will be the safe guidance of those who could no more see a way of escape from perplexity than the blind. הִפְּרַחְתִּי , convert darkness into light, see 41:15. עֲקִיבֵי *crooked or uneven*, as opposed to יֵשֶׁת , lineal or superficial straightness, see on 40:4. עָשִׂיתִּי לָהֶם *I have done them these things, or for them, the people* § 102. 2, § 273. 3. a.

17. וְנִדְּחוּ , driven back from the execution of their designs. While God's people should be thus favoured and blessed, the worshippers of idols would be utterly discomfited and disappointed, unable to accomplish Israel's destruction. The great temptation of the people was to distrust God's power and grace, and transfer their confidence to the idols whose worshippers had proved so much stronger than they. This is met here and repeatedly in this prophecy. עֲבָדֵי , 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. עִוְרֵי וְעִבְרֵי § 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. $\text{לֹא יִשְׁמַע וְלֹא יִרְאֶה}$, 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. חֵן לַיהוָה has been variously explained, (1) *friend of God*, (2) *perfect*, (3) *devoted to God*, (4) *provided with* שְׁלוֹמִים *peace or welfare*.

20. וְרֵאִיתָ K'thibh 2 m. s. pret., K'ri const. inf. תִּרְאֶה . 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. וְנִפְתְּחָהּ , 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. לְפָנָיו , 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*. צַדִּיק 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. בְּגָדֵי הַיְהוָה, 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. הִזְקֵה from הִזְקֵה 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. הִזְקֵה בְּתוֹרָתוֹ. Some derive the noun from בְּתוֹרָה, then according as the verb is from תָּקַע or from בָּחַח 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 וּבְבִקְעוֹת בְּלִצְיֹנִים, 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. מְשֻׁבָּה לְבָבִי, allude to וְשֻׁבָּה לְבָבִי of the first clause, and are resumed in מְשֻׁבָּה, מְשֻׁבָּה 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. זָכַח does not refer to הִזְקֵה, 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־תִזְכָּר, 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. הָשִׁב, הָשִׁב § 279.

25. וַיִּשְׁפֹּךְ, Vav conv. intimates a close connection or dependence, and so he poured § 99. 1. אֵשׁ, הַזַּעַף § 253, *fury*, viz. *his anger*, or *his anger as fury*. וְהוּא הַזֵּה, the subject is הַזֵּה or rather הַזֵּה. וְהוּא הַזֵּה, 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 ἀῖρον*) the sin of the world,' John 1 : 29. 36 to vs. 7. 11 ; 1 John 3 : 5, comp. vs. 9. 11 ; 1 Cor. 15 : 3. 4, 2 Cor. 5 : 21, comp. vs. 8-11.

5. This is the most ancient and the almost universally received interpretation. The oldest Jewish authorities refer it to the Messiah, notwithstanding its contrariety to the carnal expectations of that people. And it was only to escape the necessity of confessing the signal fulfilment of this prophecy in Jesus of Nazareth that the Jews of later times abandoned this traditional explanation. In the Christian church this continued to be the unanimous interpretation for seventeen centuries, unless Grotius be regarded as an exception, who explained it in its primary sense of Jeremiah, but in its fullest and highest sense of Christ. It was not until the prevalence of rationalism, with its bold denials of the reality or possibility of prophetic foresight, that any other subject than the Messiah was imagined or suspected.

6. No other satisfactory explanation ever has been or can be suggested. The perfect righteousness of the subject and his vicarious sufferings are wholly inapplicable to the Jewish people as a whole, to the sacred order of the priesthood, or the collective body of the prophets, as well as to Hezekiah, Josiah, Isaiah, Jeremiah, or any other individual, actual or supposable, but Christ alone.

The chapter may be divided as follows, viz. :

1. vs. 1-9 describe the sufferings of Messiah.
2. vs. 10-12 his consequent reward.

The former of these sections may be subdivided into three stanzas of three verses each :

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

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

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

1. וְעַתָּה , While the Gentiles who 'had not heard,' 52 : 15, shall pay heed to Messiah's claims, the mass of the chosen people will reject him. The question does not necessarily imply that the unbelief was absolutely universal; the few who believed are overlooked beside the vast numbers who did not. $\text{מִמֶּנִּי שְׁמַעְתֶּם$ 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. עַל־כֵּן , not simply *to whom*, as if the prep. were עַל or עָלַי , 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. לְעֵינַי § 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. מִנְּיֹנֵי § 245. 5. *d*, elsewhere *a suckling*, here in the sense of מִנְּיֹנֵי *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. שֶׁתִּצְמַח *root*, or more probably *a shoot* attached to and springing from it, in which the root as it were reveals itself. מִן־הַיָּבֵשׁ , 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. וְנִשְׂמַחֵהוּ 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 וְנִשְׂמַחֵהוּ . It is forbidden, however, by the accents, as well as by the fact that וְנִשְׂמַחֵהוּ 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 לְעֵינַי , § 263. 5. *a*, because

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

3. לִבְנֵי אָדָם , 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. עֵינַי אֶרְאֶה § 207. 2. *e.* אֶרְאֶה עִוְרִי , not *known by* but *acquainted with sickness*, which may be used here as 1 Kin. 22:34 of the physical effect of wounds, but most probably stands by a poetic individualization for every form of suffering. $\text{הִסְתַּרְתָּ אֶת פְּנֵיךָ מִי$ 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 $\text{אֶתְּנֶה$, § 33, may be 1 pl. with the same sense as before, or 3 m. s. with the relative omitted, § 285. 3, *like one from whom* there is a *hiding of face*, whether the meaning be that we or men generally averted our faces to avoid the sight of so shocking a spectacle, or that he resembled one from whom God had hidden his face in anger, comp. 59:2, where אֶתְּנֶה stands as here without any qualifying expression, also 54:8, 64:6, Ps. 22:25. אֶתְּנֶה , 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. אֶתְּנֶה , as subsequently אֶתְּנֶה , expressed on account of the emphatic contrast, § 243. 1. אֶתְּנֶה , 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 אֶתְּנֶה , 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 אֶתְּנֶה 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. אֶתְּנֶה § 200. *c.* אֶתְּנֶה suf. repeats the noun, § 281. אֶתְּנֶה , this verb and its cognate noun אֶתְּנֶה 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. אֶתְּנֶה § 254. 9. *b.*

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

יְלִמְנוּךָ מִצִּדְקָתוֹ, 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. אֲשֶׁר § 245. 5. *d*, figure of sin and the helpless misery resulting from it.

7. שָׁמַרְתִּי, 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*. אֲשֶׁר pron. expressed because the participle follows, which does not of itself indicate the person. הִשְׁתַּחֲוֶה 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. יִפְתַּח פִּי fut. relative to the foregoing verbs, § 263. 5. *a*; in the vividness of the description the scene appears to be transacting before the prophet's eyes, and hence he uses successively the preterite, the participle, and the future to set it forth in its successive stages as in part past, in part present, and in part yet to come, *he has been oppressed, and he is being afflicted, and he will not open his mouth*. לֹא יִפְתַּח § 285. 3. Marg. see on Gen. 44:10. אֲשֶׁר agrees not with הִשְׁתַּחֲוֶה which is fem., nor with אֲשֶׁר which is too remote, but with Messiah, who is the principal subject.

8. בְּצַדִּיקָא 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. אֲשֶׁר 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 אֲשֶׁר 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, אֲשֶׁר, spoken of ver. 10. The verb אֲשֶׁר, though commonly followed by the prep. בְּ, may nevertheless take a direct object, as is shown by Ps. 145:5. This rendering assumes that a preliminary glimpse is here afforded of Messiah's

exaltation and the reward of his voluntary endurance, while the entire context relates to his sufferings and the full and proper consideration of their reward does not begin until ver. 10. According to the other view of the clause, *אֶת-דֹּרֹתָי* 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. *בְּנִי*, 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. *לְמִי*, 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 *בְּנֵי* for the concrete, as a smiting, one smitten, comp. Lev. 13 : 4, etc., for them. The word *בְּנֵי* alludes to *בְּנֵי* 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. *נָתַן* indef. § 243. 2 and one gave, put, appointed, equivalent to *it was given*. *רָשָׁעִים* wicked, distinguished as such by an ignominious burial, hence criminals, malefactors. With this is contrasted in the next clause the honourable burial of the rich. The servant of the Lord was destined to both, of course successively and by different parties. This enigmatical statement finds its explanation in the event. They who crucified Christ with malefactors, marked him out for a malefactor's grave ; but God by his providence ordered it otherwise. He was laid, as Matthew 27 : 57-60 expressly informs us, with special allusion doubtless to this prophecy, in a rich man's tomb. The exactness of the fulfilment has given great trouble to unbelieving interpreters, who have ineffectually tried by every expedient to get rid of the plain sense of the passage. The text has been altered without the slightest warrant of external authority ; *רָשָׁעִים* has been declared, in defiance of invariable usage, to mean *wicked*, and finally it has been said that 'rich' is here equivalent to 'wicked,' inasmuch as riches lead to pride and impiety. It is, however, not the rich man's life, but his burial which is here spoken of, and that manifestly presents not a parallel but a contrast to the grave of the malefactor. Christ had his grave with malefactors in the intention of his murderers, with a rich man in the purpose of God and in actual fact. *בְּמִתְתָּו*, 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 **וְצִבְוֹתָי**, and it would after all leave the plural form unexplained. **לְכֵן** prep. governing the following clause and hence equivalent to the conj. **לְכֵן** **לְכֵן**, 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. **וְיִשְׂרָאֵל** § 175. **וְ** 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*. **וְיִשְׂרָאֵל** *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. **עֲוֹנוֹ**, 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. **בְּיָדוֹ** *in* or *by his hand*, i. e. by his instrumentality, Lev. 8 : 36.

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

promised in the preceding verse. יִחְיֶה־בְּיָדָךְ , 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. יִחְיֶה־בְּיָדָךְ , 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. יָחִיד 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. יְהוָה , 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. יִשְׁפָּקֶנּוּ , either *poured out* or *bared*, exposed. יִשְׁפָּקֶנּוּ 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 individual's composing it so far as they personally sustained this vital and vivifying relation to God. If it was true of the death and ruin which had overtaken Israel as a body, it was also applicable to the corporeal death of individual believers. Death cannot annihilate or destroy those who belong to God. This is in fact the point of view from which the Old Testament chiefly develops the doctrine of the future state and of the corporeal resurrection. And this is urged by our Lord against the Sadducees as underlying even the earliest periods of divine revelation, Luke 20 : 37. 38.

1. כַּחַד *the hand*, as the organ chiefly employed in action, is used as a symbol of power, and here denotes that mighty spiritual influence, by which the prophet's ordinary consciousness was suppressed and the condition of ecstasy produced, comp. 1 : 3, 8 : 1, 40 : 1. $\text{בְּרוּחַ הַקֹּדֶשׁ}$ *in the Spirit*, i. e. intimately united with this divine agent and under his control ; רַחֵם may be in const. before הַקֹּדֶשׁ 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 הַקֹּדֶשׁ will be the subject of the preceding verb. מְלַצָּה verbal adj. governing a direct object like the verb from which it is derived § 271. 1, see on Gen. 42 : 18.

2. כַּבְּיַד § 280. 3.

3. הֲיִחְיֶינָהּ expresses not possibility only, but futurity, *shall they live?* אֲיִלְּךָ § 199. c. יְהִי־נָא § 47.

4. אֲנִי־נָא § 275. 5 ; so אֲנִי־נָא , comp. ver. 5 ; etc. הֲיִחְיֶינָהּ § 245. 2.

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

8. וַיִּרְדּוּ , see on Gen. 40 : 8.

11. לָנוּ , a pleonastic use of the dative of advantage, *for ours lives*,

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. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 160. 2.

13. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 106. *a*.

14. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 160. 1 and 2.

--וְיִקְרָא § 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 $\text{וְיִקְרָא אֶת־יְהוָה}$ Gen. 44 : 18, etc.

16. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 257. 1. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 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. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 119. 1.

$\text{וְיִקְרָא אֶת־יְהוָה}$ § 223. 1. *a*.

19. $\text{וְיִקְרָא אֶת־יְהוָה}$, 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. $\text{וְיִקְרָא אֶת־יְהוָה}$ 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. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 86. *b* (3 pl.)

23. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 82. 5.

26. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 86. *b* (2 m. s.).

$\text{וְיִקְרָא אֶת־יְהוָה}$ § 238. 2. *a*.

28. $\text{וְיִקְרָא אֶת־יְהוָה}$, 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 $\text{וְיִקְרָא אֶת־יְהוָה}$ Gen. 32 : 4, etc. $\text{וְיִקְרָא אֶת־יְהוָה}$ *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. $\text{וְיִקְרָא אֶת־יְהוָה}$ § 195. 3. After this brief title the nations are summoned to arise and make war upon Edom. $\text{וְיִקְרָא אֶת־יְהוָה}$. 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. אָזַר 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. אֶזְרָא may with equal propriety be used in the same phrase, Isa. 40:1. אֶזְרָא בְּיָמָיו *in respect to, concerning Edom*, or, if the remainder of the verse is parenthetical, *to Edom*, see on Gen. 1:28. אֶזְרָאנוּ *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. אֶזְרָאנוּ . 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 אֶזְרָאנוּ), 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. וְהָיָה , Marg. see on Gen. 44:10. וְהָיָה , 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. וְהָיָה *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 coöperate with him. Comp. Isa. 13:4, 5, Joel 2:11. וְהָיָה § 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. וְהָיָה *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. וְהָיָה , 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. וְהָיָה § 218, § 255. 1. וְהָיָה . 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. וְהָיָה § 279, *the lofty place of his inhabiting*, i. e. which he inhabits; this may be in apposition to וְהָיָה , from which the prep. וְהָיָה is to be repeated, or it may be governed immediately by וְהָיָה , which sometimes takes a direct object, *inhabiting his lofty dwelling in the clefts of the rocks*. וְהָיָה , 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. וְהָיָה may be taken absolutely, *if thou shalt mount high as the eagle*; or וְהָיָה may be supplied from the next clause, *if thou make thy nest high as the eagle*, in which case the infin. וְהָיָה 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, וְהָיָה may govern וְהָיָה 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. $\text{יָרִיבֵי הַשָּׁמַיִם}$, 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. $\text{יָרִיבֵי הַשָּׁמַיִם}$ § 187. 1. *a*, thieves abstracting stealthily, $\text{יָרִיבֵי הַשָּׁמַיִם}$ § 35. 1, robbers using violence to accomplish their purpose. *If thieves came to thee, etc., would they not steal* ($\text{יָרִיבֵי הַשָּׁמַיִם}$ fut. because subsequent to $\text{יָרִיבֵי הַשָּׁמַיִם}$ § 263. 5. *a*) enough for them, as much as they wanted, could lay their hands on, or were able to carry away; still they would have left something, they could not have plundered thee of every thing. That it was not ordinary thieves from whom Edom had suffered, but something far worse, appeared from their having stripped him of all and ruined him utterly, as is suggested by the interjected exclamation, *how hast thou been destroyed!* § 86. *b* (2 m. s.), § 262. 4. A similar sense may be obtained by rendering $\text{יָרִיבֵי הַשָּׁמַיִם}$ 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 $\text{יָרִיבֵי הַשָּׁמַיִם}$ 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. $\text{יָרִיבֵי הַשָּׁמַיִם}$ agrees with $\text{יָרִיבֵי הַשָּׁמַיִם}$ as a collective noun, § 275. 2. $\text{יָרִיבֵי הַשָּׁמַיִם}$ secret places, § 191. 3, or *hidden things*, concealed treasures, § 191. 5.

7. Edom's impregnable position could not protect him against this unsparing pillage. His other grounds of dependence, the friendly dis-

position of allied nations and his own wisdom and valour would be equally unavailing. From the description of this desolation the prophet now reverts to the circumstances which preceded it. אֲנֹכִי בְרֵיתֶךָ *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 בְרֵיתֶךָ *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 בְרֵיתֶךָ , 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 בְרֵיתֶךָ , 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 the other, 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. רִצְוֹנָה, variously rendered *snare*, *falsehood*, and *wound*. The construction above proposed is on the one hand preferable to that which violates the accents by connecting רִצְוֹנָה with the preceding clause, *the men of thy peace and of thy bread have*, etc.; and on the other to that which governs רִצְוֹנָה by הֵמָּה they, indef., § 243. 2, *will make thy bread a snare under thee*, whether this be understood to mean that they treacherously entrap the fleeing remnant of Edom under pretence of affording them subsistence, or that they ungratefully replace or requite the bread which they have received from Edom by setting a snare for him. יָדָה suff. refers not to רִצְוֹנָה *snare*, *there is no perceiving it*, Edom does not perceive the snare set for him, which gives a wrong sense to הֵבִינָה; but it refers to Edom § 279, *there is no understanding in him*. This is not here stated as an explanation of the ill-usage just recited, as though he had brought it upon himself by his own folly; nor as a deduction from it, as though his being so deceived and ensnared evidenced a lack of intelligence; nor as a consequence of it, as though the perplexities resulting from the treachery of his supposed friends induced an entire confusion of counsels. It is rather a fresh particular in the hopelessness of his condition. Every resource fails him. He is not only deserted by others on whom he relied, but his own wisdom, in which he prided himself, and for which he was famed, Jer. 49 : 7, forsakes him.

8. This is not accidental or unexplained, but due to a special divine infliction. אֲנִי expects an affirmative answer. יִתְּנֶנּוּ § 112. 3, § 287. 3.

9. They should be deprived of courage as well as of sagacity. רִצְוֹנָה § 100. 2. a (2). רִצְוֹנָה 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. כֻּלָּם, used as an indefinite pronoun, *every one*. בְּלִי עֵצָה, 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. בְּלִי עֵצָה, prep. causal, noun constr. before its object, § 254. 9. a, *on account of violence*, wrong, done to thy brother. רִצְוֹנָה, 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*. עֲרֹבָה alludes to וְעָרַבְתָּ ver. 9. Marg. see on Judg. 13:18; *other copies* accent עַ , 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. מִלְּפָנֶיךָ § 106. a. מִלְּפָנֶיךָ *over against, opposite*, whether as a spectator or as an enemy. מִלְּפָנֶיךָ , coördinate with the preceding מִלְּפָנֶיךָ . מִלְּפָנֶיךָ *forces, host*, as in ver. 20, or *wealth, substance*, as in ver. 13. מִלְּפָנֶיךָ , 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 *to*. מִלְּפָנֶיךָ § 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 תִבְטֹחַ § 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 הִנֵּךְ must stand absolutely without an object, *look not at* what may offer itself to your sight *in the day*, etc.; or coördinating still the second בַּיּוֹם of this clause with the first, וְ may connect the verb with its object, denoting that the sight dwells upon it and rests in it with satisfaction, see on Gen. 44 : 34, Judg. 16 : 27, *look, gaze not at the day of thy brother*, i. e. the period of his calamity, comp. Ps. 137 : 7, *at the day of*, etc.; or, which the regular structure of the following clauses seems to require, the first בַּיּוֹם may express the object of the verb, and the second the time of the action, *gaze not at the day of thy brother in the day*, etc. וְהָיָה , Ges., *his strange fate, calamity*; others, his being treated as a stranger, *his rejection*: $\text{וְהָיָה לְפִיךָ$ *enlarge thy mouth*, as a gesture of derision, Ps. 22 : 8, 35 : 21, Isa. 57 : 4, Lam. 2 : 16, or *make great thy mouth*, as the organ of speech, i. e. utter proud and insolent things, comp. Ezek. 35 : 13.

13. $\text{הִנֵּךְ אֶת־בְּנֵי־עֵדֹם}$. 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 הָ added for the particle of entreaty אָ , but this is never written as one word with the verb, never has ה 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 הָ to be ה , paragogic preceded by ו epenthetic, a combination which never occurs. Perhaps the simplest and best explanation, though it is not free from difficulties, is to regard $\text{הִנֵּךְ אֶת־בְּנֵי־עֵדֹם}$ as an unusual form for $\text{הִנֵּךְ אֶת־בְּנֵי־עֵדֹם}$ with 3 f. s. suffix and ו epenthetic, § 88 (3 f. pl.), *put it not forth*, viz., thy hand, which the prophet has in mind without distinctly naming it. Like instances of the employment of a suffix with reference to an object not mentioned in the context, but easily deducible from it, occur elsewhere, Isa. 1 : 6, 8 : 21, Ps. 18 : 15, 68 : 11. 15. Comp. 1 Sam. 24 : 11.

15. כִּי־בֹרֵךְ introduces the reason by which the preceding exhortations are enforced, *for a time of recompense is coming shortly*. $\text{וְהָיָה יוֹם־יְהוָה}$ *the day of Jehovah*, which belongs especially to him, inasmuch as he shall then manifest himself in his true character, particularly in his attributes of mercy and of justice. It shall be a day of gracious reward to his own people and of righteous retribution to his and their foes. In contrast with the day of Judah, ver. 12, the period of his humiliation and defeat, it is the period of Jehovah's exaltation and triumph, which his oppressed people shall share, but which shall bring ruin upon all who oppress them or oppose him. This day is further characterized by the words $\text{כִּי־בֹרֵךְ אֶת־כָּל־הַבְּרָכָה}$, which are to be connected with $\text{וְהָיָה יוֹם־יְהוָה}$, not with $\text{וְהָיָה יוֹם־יְהוָה}$, to denote the universality of the judgment then to be executed. By the

day of the Lord, of which the prophets speak, is manifestly meant not merely the final period of judgment to be executed simultaneously upon the whole world, from which the representation takes its form and colour; but they likewise include under it the entire series of particular and partial judgments wrought successively on each of the nations in the course of God's providence. All spring from one source, and possess the same character. They form one work of divine retribution. The punishment of Edom is not viewed correctly, if it is regarded as an isolated fact. It is really a part of God's universal work of judgment, wrought in the course of human history, and consummated at its close. This day, which expands itself thus into a protracted period, is further said to be *בקרבת* *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. *הקצת* § 35. 1. *הקצת*, divine punishment is not an arbitrary infliction, but simply the recoil of sin, the return of one's own deeds upon himself. *הקצת*, 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. עַל־הַיַּיִן, Edom is addressed as in the preceding verses. עַל־ upon, indicating the place of their revelry, which is more natural in the connection than *over*, indicating its subject or occasion. עַל־הַיַּיִן § 254. 6, § 256, *my mountain of holiness*, i. e. *my holy mountain*. עַל־הַיַּיִן 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 אַחֲרָיִם *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 עַל־הַיַּיִן עַל־הַיַּיִן the LXX. have πίνοντα πάντα τὰ ἔθνη οἶνον. It is plain that the translator, misled by the similarity of the letters, has mistaken עַל־הַיַּיִן for עַל־הַיַּיִן = עַל־הַיַּיִן *wine*. עַל־הַיַּיִן, emphatic repetition of the finite form of the verb, § 282. *b*, *drink and drink*, i. e. continue drinking until the whole is exhausted. עַל־הַיַּיִן § 100. 2. *a* (2). עַל־הַיַּיִן § 285. 3, *as those who*, etc. In the exposition of this verse already given, the word *drink* is taken in its literal sense in the first clause, and figuratively in the second. Other constructions have been proposed, which preserve the same sense in both clauses. Thus literally in both : 1. *As ye Edomites have drunk upon my holy mountain*, exulting over the ruin of Jerusalem, *all nations shall drink*, exulting over your ruin. But *all* nations were not to be combined against Edom, ver. 1 ; the essential thing in this interpretation, that the drinking of all the nations had relation to Edom, or expressed their joy at his destruction, is not in the text, but must be supplied ; and the kind of drinking intended is shown by its effect, *they shall be as those who have not been*, who have never existed. Or, 2. *As ye Edomites have drunk upon my holy mountain*, *all nations shall do the same*, shall inflict similar injuries and insults, *shall drink* there and perish in consequence, *be as those who have not been*. But this is inap-

propriate to the connection; the particle *בִּי* *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. יְבָרְכֶם § 254. 3. יִצְלָחָם 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. יִקְדָּשׁ 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. בְּצִיֹּת יִצְרָאֵל, the entire covenant people. This expression is not to be restricted to Judah, either here or in the next verse. מְרִשְׁתֵּי עַמָּם § 216. 1. *a, their own possessions*, from which they had previously been driven, see ver. 11; or it may mean the possessions of all the nations, ver. 16. The people of God shall not only be protected from further injury from other nations, but they shall conquer and possess the world, comp. ver. 21, Dan. 7 : 27. Upon the latter view of its meaning, the idea is here expressed in the general, of which an individual application is made in the following verses appropriate to the subject of this prophecy.

18. בֵּית יוֹסֵף, *the house of Joseph* properly denotes the tribes of Ephraim and Manasseh, who were descended from him, Josh. 16 : 4, but is here applied to the kingdom of the ten tribes, which was under the

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

19. The territorial enlargement of the covenant people in all directions. כְּנָעַן § 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. שְׁפֵלָה. 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. אֲשֶׁר וְהַכְּפֻרָה וְהַיְבֵשֶׁת וְהַיָּם וְהַיַּבְשֶׁת וְהַיָּם וְהַיָּבֵשֶׁת 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 אֲשֶׁר וְהַכְּפֻרָה וְהַיְבֵשֶׁת descriptive of אֲשֶׁר וְהַכְּפֻרָה, which must then be coördinated with the following אֲשֶׁר וְהַכְּפֻרָה as the subject of אֲשֶׁר וְהַכְּפֻרָה 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.* אֲשֶׁר וְהַכְּפֻרָה, 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 כְּפַר. Jerome identifies it with the Bosphorus, which may be a mere conjecture, from the sound of the name with the preposition prefixed. The rabbins give this name to Spain, Ἑσπερία, and make אֲשֶׁר וְהַכְּפֻרָה to be France, though this latter is manifestly the town of Sarepta. אֲשֶׁר וְהַכְּפֻרָה, 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. אֲשֶׁר וְהַכְּפֻרָה, 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. $\text{עֲשֵׂה לָנוּ} \S 22. a (5)$, 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. יְרֵכָה , see on Obad. ver. 1. יְרֵכָה נָחֻם 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. זַּלְזַל from $\text{זָלַז$ *to be strong* § 186. c (זָלַז root) in the usage of prose differs from זַּלְזַל 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 זַּלְזַל is often used without any adjunct, where the more prosaic זַּלְזַל 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 זַּלְזַל 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 in each, the collocation of the words, § 249. 1, and the comparison of the parallel passages, Ex. 20 : 5, 34 : 14, Dent. 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*. זַּלְזַל § 187. 1, as in Josh. 24 : 19, elsewhere זַּלְזַל *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*. $\text{זַּלְזַל זַּלְזַל זַּלְזַל}$, 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*. $\text{זַּלְזַל זַּלְזַל זַּלְזַל}$, 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. זַּלְזַל זַּלְזַל *keeping, retaining* wrath, which is easily supplied from זַּלְזַל 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 (זַּלְזַל § 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. לֹא יִשְׁתַּחֲוֶה § 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. יְהוָה § 92. *d*, § 174. 3. יְהוָה § 172. 3, the phrase is drawn from Ex. 34 : 7, Num. 14 : 18. יְהוָה , emphatically prefixed to its clause, and repeated in the suffix at the end, § 281 ; the LXX connect it with what precedes, but this violates the accents. This name occurs five times in this and the foregoing verse, and ten times in the course of this chapter. The recital of the attributes of Jehovah is followed by a sublime description of his going forth in wrath to punish his enemies. This is not the description of a thunder storm or of other natural phenomena, which were conceived to indicate the presence of the deity. Nor is it a prediction that the overthrow of Nineveh would be accompanied by great catastrophes in the physical world. It is a poetical representation of the wrath and power of Jehovah, whose vengeance is here denounced. At the same time, the figures employed here and in other passages of a similar nature, have not only a symbolical fitness, but, to a certain extent, a real basis. Like phenomena have attended the manifestations of God's presence, as the cloud, tempest, and earthquake of the descent on Sinai, the drying up of the Red sea and of the Jordan, etc. ; and they shall in vastly increased potency attend his final coming to judge the world. These occasional and transient occurrences in the past and in the future are manifestations of a permanent fact, which is valid for all time, the infinite superiority of Jehovah, and his absolute control over all the works of his hand, so that such majestic displays of his omnipotence are imminent every where, and might at any time be exhibited if such were his pleasure. The prophet consequently pictures to us the God who has convulsed external nature by his presence and coming, who shall hereafter do so on a far grander scale, and who is able to do so to any extent at all times. עָנָן , storm and cloud, as natural emblems of what is dark and threatening, are fit accompaniments or symbols of the wrath of God. The cloud, which envelopes or attends the advancing deity, is beautifully likened to the dust raised by a warrior marching to battle.

4. The wrathful and avenging march of God spreads desolation and terror. Grand and conspicuous objects of nature feel the weight of his displeasure, or tremble in dread of it. גִּזְרֵי , 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. וַיִּשְׁפֹּךְ § 150. 2 (p. 182). וַיִּשְׁפֹּךְ § 115. וַיִּשְׁפֹּךְ. 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. וַיִּשְׁפֹּךְ, prep. in its causal sense, *on account of him, at him*. וַיִּשְׁפֹּךְ, 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. וַיִּשְׁפֹּךְ, from the root וַיִּשְׁפֹּךְ *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 וַיִּשְׁפֹּךְ—וַיִּשְׁפֹּךְ, like the Latin *et—et*, signifies *both—and*. וַיִּשְׁפֹּךְ § 35. 1, § 255. 1.

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

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. $\text{רַב־עַ$ might agree with Jehovah *passing with a flood*, but is more naturally connected with צָרָה *with an overrunning flood*, i. e. passing its bounds. מִקְרָא , the suffix refers not to הַמַּלְאָכִים , 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 מִקְרָא its proper rendering; the rest, assuming that it should correspond in sense exactly with $\text{רִיבֵי$ of the following clause, translate, *of those rising up against him*, as if the reading were, or were equivalent to, מִקְרָא . 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. יִבְחַרְתֶּם-מַה § 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 לֵבְךָ בַּחַיִּים , ver. 11; *what are ye devising in reference to, against Jehovah?* i. e. what new assault are you meditating upon his people? You shall fail in your design; you shall not be allowed to afflict them again. Either of these explanations is better than to suppose Judah addressed, *what think ye in reference to Jehovah?* what do you imagine that he will do? $\text{לֹא יִשְׁׁבַע אֵת אֲפֻקַי שְׁׁבַע$ 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* (אֲדֵרְבָדִי , 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. $\text{וְלֹא יִשְׁׁבַע אֵת אֲפֻקַי שְׁׁבַע}$ 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.* אֲפֻקַי שְׁׁבַע , pret. relative to the future אֲפֻקַי שְׁׁבַע § 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* (שְׁׁבַע אֲפֻקַי , 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 שְׁׁבַע אֲפֻקַי has the sense of שְׁׁבַע אֲפֻקַי 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 נִי־רִיב , 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. : מִבְּרִיחַ , not an adj. qualifying מִלֵּךְ full, mature and therefore burning more readily, but an adverb, § 235. 3 (3), qualifying מִבְּרִיחַ , or more probably מִבְּרִיחַ .

11. This is confirmed by the example of Sennacherib, whose doom foreshadowed that of Nineveh itself. מִבְּרִיחַ , 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 מִבְּרִיחַ 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. מִבְּרִיחַ , 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 מִבְּרִיחַ , like מִבְּרִיחַ , ver. 10, must be under the influence of the preceding future. : מִבְּרִיחַ § 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. מִבְּרִיחַ , the conditional clause, extends through מִבְּרִיחַ , the apodosis beginning with מִבְּרִיחַ § 287. 2; *if they*, the Assyrian army under Sennacherib, were *complete* in full strength and vigour, *and so numerous*, as they are well known to have been, *and were so mown down*, § 140. 2, the figure perhaps suggested by the stubble, ver. 10 (others render *shorn*, comp. Isa. 7 : 20), *and he*, Sennacherib, or the singular may have a collective or distributive force, the whole, or every one of them, *passed away*, perished, § 275. 6, *then*, by this be assured, *I have afflicted thee*, O Judah, *and I will not afflict thee again*. As certainly as Sennacherib and his host were overthrown, so certainly shall Assyria be humbled and prevented from trampling upon Judah again. Or the

apodosis might begin with $\text{אִם כִּי יִפֹּל} \text{ } \text{אִם}$ *if*, even if, although, as Isa. 1 : 18, *they were complete*, etc., *yet so*, in the manner well known, or *thus*, in this condition of completeness and numbers, *were they mown down*, etc. Those who find no special allusion to the fall of Sennacherib, of which the terms are so aptly descriptive, understand this verse also collectively, and refer it to the future complete destruction of the Assyrian power, by placing these preterites, as well as that of ver. 11, under the influence of the preceding future. The suf. in $\text{אִם יִפֹּל} \text{ } \text{אִם}$ is by some commentators referred to Nineveh, and the sense supposed to be, that such a blow should be struck as would not require to be repeated ; see on ver. 9.

13. $\text{אִם יִפֹּל} \text{ } \text{אִם}$, what God was about to do *now*, contrasted with what he had already done to the host of Sennacherib. $\text{אִם יִפֹּל} \text{ } \text{אִם}$ § 220. 1. *b* (3 pers.) *his yoke*, that of the Assyrians represented by Sennacherib ; the reference of the suffix is to $\text{אִם יִפֹּל} \text{ } \text{אִם}$, ver. 11.

14. $\text{אִם יִפֹּל} \text{ } \text{אִם}$, the oppressor spoken of in the immediately preceding verses is now addressed, § 279 ; the prep. indicates the subject of the command, *concerning thee*, see on Gen. 41 : 15, though it sometimes also denotes the person commanded, see on Gen. 2 : 16. $\text{אִם יִפֹּל} \text{ } \text{אִם}$, prep. in a partitive sense. The race shall be extinguished, not that of the monarch alone, but of the empire ; the Assyrian name shall cease to be perpetuated. $\text{אִם יִפֹּל} \text{ } \text{אִם}$, the idols cannot even protect themselves, much less their worshippers. The Medes, who overturned Nineveh, and the Persians, with whom they were associated in the capture of Babylon, were the great iconoclasts of antiquity, comp. Isa. 21 : 9. $\text{אִם יִפֹּל} \text{ } \text{אִם}$ § 65. *b*, *I will make thy grave*, i. e. cause thee to be slain and buried. Or $\text{אִם יִפֹּל} \text{ } \text{אִם}$ may, as it often does, govern a double object, *I will make it*, viz., the house of thy gods, *thy grave* ; this had a general fulfilment in a figurative sense, in so far as the idols of the Assyrians proved their ruin instead of their salvation, and a specific literal fulfilment in the murder of Sennacherib in an idol temple, Isa. 37 : 38. This event occurred several years after his invasion of Judah, and it is in this interval that the prophecy of Nahum was most probably uttered. Such a combination of the figurative and the literal is not unusual in the prophets, see on ver. 8. $\text{אִם יִפֹּל} \text{ } \text{אִם}$ § 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. הַרְבֵּי *lo!* as if pointing to an object of sight, and one that was unexpected and surprising. הַרְבֵּי, 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. רָצַץ, with the single exception of 1 Sam. 4 : 17, used only of a *bearer of good tidings*, see on Isa. 40 : 9. רָצַץ § 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. רָצַץ § 275. 2. *b.* רָצַץ § 269. *a.* רָצַץ, marg. as 1 : 3. רָצַץ *in thee*, the land of Judah, for which, after the verb 'pass,' our idiom substitutes *through thee*. רָצַץ, 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. רָצַץ § 220. 1. *b* (3 pers.), not from רָצַץ 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. הִצִּיט , used technically of military expeditions, 1 Kin. 15: 17, 20: 22. רִמְסֵה 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. $\text{הִצִּיטְךָ-לְפָנַי}$, 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. הִצִּיטְךָ 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*, הִצִּיטְךָ as הִצִּיטְךָ , 3: 14, or *the fortress*; the majority of interpreters, however, regard it as a substitute for the imperative, § 268. 2, and addressed to Nineveh. הִצִּיטְךָ , 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 הִצִּיטְךָ . A careful watch must be maintained upon the ways leading to the city, to guard against surprise. הִצִּיטְךָ *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. הִצִּיטְךָ 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. הִצִּיטְךָ , from the root הִצִּיט *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. הִצִּיטְךָ , pret. or part. The transitive sense assigned to the Kal of this verb in this and some other places by lexicons and commentators is entirely supposititious, see Hengstenberg Beiträge, II. p. 104. It accordingly does not mean, *the Lord has turned away*, whether *the excellency of Jacob*, i. e. removed his privileges and advantages, or *the pride of Jacob*, if const. before the subject, § 254. 8, sufficiently hum-

bled his arrogance, the pride which he has himself indulged, if const. before the object, § 254. 9, is humbling the pride from which Jacob has suffered, viz., that of Assyria. Nor, for the same reason, does it mean, *Jehovah is restoring the excellency of Jacob*, bringing back to him his ancient privileges and prerogatives. The only meaning which the words can have, is, *Jehovah has returned or is returning to § 271. 2 the exaltation or excellency of Jacob*, i. e. to Jacob himself, who is exalted or possessed of eminent advantages, § 254. 2. *a*, comp. Ps. 5 : 8, 'the multitude of thy mercy' for 'thy abundant mercy.' מְרַחֵם, 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. מְרַחֵם explains the reason; God returned to Jacob because his oppressors had reduced him to such a miserable condition, comp. Judg. 2 : 18. מְרַחֵם, indefinite. מְרַחֵם, suf. here and in מְרַחֵם 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. מְרַחֵם § 216. 1. *a* (3). מְרַחֵם § 220. 2. *c* (3 pers.), suf. refers to מְרַחֵם, ver. 2; some connect it with מְרַחֵם, ver. 3, comp. Isa. 13 : 3, Joel 2 : 11. מְרַחֵם § 93. *a*, either because covered with leather or copper, or stained with blood. מְרַחֵם-שֵׁשׁ 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. מְרַחֵם § 102. 3 suf. not the object referring to מְרַחֵם, but the sub

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

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

6. The measures of defence. מֶלֶךְ , the subject is the king or people of Nineveh, comp. ver. 2. מְצַוֵּי אֲרָצוֹת , some understand satraps commanding in the different provinces, who are summoned to the relief of the capital, but *stumble in their march* to it, being cut off by the invading army; others, with greater probability, nobles within the walls, who stumble in their eager haste or from trepidation. מִן־תֵּיבִיחַ , K'thibh § 46, § 220. 2. a, for which the K'ri substitutes the sing. מִן־תֵּיבִיחַ . מִן־תֵּיבִיחַ suf. refers to Nineveh, see on 1 : 8. מִן־תֵּיבִיחַ , 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 יִפְּלוּ , 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. מִן־תֵּיבִיחַ . In addition to the Tigris and a small stream which still flows through the ruins, there were artificial moats and channels probably surrounding the city, some indications of which yet exist. The gates opening upon these may have been left open, as in the case of Babylon, Isa. 45 : 1, through negligence or treachery, or else they were forced. This is simpler than to explain *the gates of the rivers* to mean breaches in the walls made by an inundation of the river, see on 1 : 8, or the gates of the city through which the streams of its population or of invaders pour, or sluices by which the city might be flooded, and even the palace submerged (מִן־תֵּיבִיחַ) as a measure of defence, or in a metaphorical sense, sluices through which the streams of calamity were let in upon the devoted city. מִן־תֵּיבִיחַ *melting* 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. וְהִצָּב, this word has greatly embarrassed interpreters, and has been very variously explained. Gesenius derives it from צָבָב, 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 צָבָב taken impersonally, § 243. 3, *it is fixed, determined*, either it was so decreed of God or it is now decided by the event. גָּלְתָה, 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. הִזְזֵה הַיָּם § 60. 3. *b* (2), § 112. 2. וְהָאֵתְנָה הַיָּם § 211. *a*. הִזְזֵה הַיָּם, not *leading* but *moaning*: the part. expresses a time contemporaneous with the preceding preterites, § 266. 3. יָיִם, 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. הָיָה § 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. וְהָאֵתְנָה refers to מַיִם, or as the figurative are immediately exchanged for literal terms, to what these denote, the inhabitants laden with their wealth. וְהָאֵתְנָה, 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. וְהָאֵתְנָה *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. כָּבֵד, 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. לָמָּהּ, the prep. indicates the material *from* which the abundance is derived, or of which it consists. Comp. מָהָּ 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. בִּיקָה וּמִבִּיקָה יִמְבֹּלְלָהּ, the paronomasia, see on Gen. 1 : 2 הָהָהּ קָבֹהּ, here extended to three terms of increasing length from the same or kindred roots, may be feebly represented by *vacancy and vacuity and evacuated!* מִמֶּנֶּס § 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. : אֶפְסָרָה, the old interpretation, *blackness*, as of a pot, אֶפְסָרָה, is quite superseded by the derivation from אֶפְסָרָה § 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. אֵינֶנּוּ, 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 אֵינֶנּוּ, or אֶפְסָרָה from ver. 12, but this is unnecessary. : אֶפְסָרָה . . . אֶפְסָרָה § 280. *a*.

14. The declaration of God, that he would destroy Nineveh, couched partly in literal and partly in figurative terms. אֶפְסָרָה, commonly rendered *against thee*, as if it were אֶפְסָרָה; 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. אֶפְסָרָה אֶפְסָרָה § 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. אֶפְסָרָה, 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. נִשְׂבָּרִים § 279. נִשְׂבָּרִים *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. נִשְׂבָּרִים § 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. וְיָדָע is denunciatory, *Wo!* כַּדְּמָיִם , plur. denotes drops of *blood*; hence blood as shed, and the guilt of shedding it. וְיָדָע , governed by נִשְׂבָּרִים , 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*. וְיָדָע 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 וְיָדָע is fem., and this form is mostly intrans., it is probably so here, *the prey departeth not*, or וְיָדָע 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. וְיָדָע *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. וְהָיָה , collective.

3. וְהָיָה , 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. וְהָיָה , the number of the slain in the city is so great as to impede the advance of the assailants. The K'thibh is וְהָיָה , 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 וְהָיָה and וְהָיָה , 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. וְהָיָה , 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*. וְהָיָה *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. $\text{הַיְיָ־עַל־פָּנֶיךָ}$, as 2 : 2 ; she shall be thus ignominiously treated to her face, seeing it, but unable to prevent it. $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$ § 112. 3, § 114.

6. עֲבֹתֵי־עֲבֹתֵי *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. $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$ agrees in form with עָלֶיךָ § 277. *a*, or sing. with a distributive sense § 275. 6. $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$, the language of the spectators extends to $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$. $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$, Jehovah is again the speaker, or rather continues to be the speaker from ver. 5 to the close of this verse, for it is he who declares what all who behold her will say. The question implies that there would be none to pity or console her.

8. That the overthrow of so magnificent and powerful a city is not to be esteemed incredible, is shown by the fate of No-Ammon, or the Egyptian Thebes, one of the most famous cities of antiquity for its strength and resources. With our imperfect and fragmentary knowledge of its history, it is difficult to determine to what event the prophet here alludes. It is not improbable that Thebes may have been reduced by Sargon, king of Assyria, see Isa. ch. 20, though this is nowhere explicitly recorded. Another opinion is, that a capture by some other power, African or Asiatic, is intended ; and another, the least probable of any, that the event referred to had not yet taken place, but that its capture by Cambyses is here predicted. $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$ § 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. $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$, not as in Jer. 52 : 15, equivalent to $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$ *multitude*, but as in Jer. 46 : 25, the name of an Egyptian deity ; whence $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$ $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$, in the LXX. *μερίδα Ἀμμών*, *part or portion of Ammon*, must have been a city sacred to that god. It is more exactly identified by the LXX., Ezek. 30 : 14. 16, as *Διόσπολις*, not of course the place of inferior magnitude so called in Lower Egypt, which would not have afforded a fitting parallel to Nineveh, but that which by way of distinction received the name of Diospolis the Great, or Thebes, the magnificent metropolis of Upper Egypt, whose splendour and greatness are not only attested by ancient writers, but by the magnitude of its ruins. $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$, the Egyptian word for *river*, appropriated to the Nile and the artificial canals branching from it, constructed for irrigation or defence. $\text{וְיִשְׂרָאֵ־עָלֶיךָ}$, 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 :הַמִּצְרַיִם 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. צָרַיִם, 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 לִיָּהּ וְצָרַיִם. These may be different tribes inhabiting Libya; or *Lubim* may be the general name and *Phut* a subordinate division. :הַמִּצְרַיִם § 279, the prep. may be explained as the *Beth essentialis*, in the character or capacity of *thy help*, comp. Ex. 18:4, Deut. 33:26, Prov. 3:26. See on Isa. 40:10; or it may be read, among thy help, i. e. helpers, auxiliaries.

10. -עַל even. הִצְלִיחַ was to, became, see on Gen. 2:7, exiles, her inhabitants were exiled; or this word may be dependent on הִצְלִיחַ went for exiles, as exiles, into captivity. וְצָרַיִם, fut. relative to and consequent upon the preceding pret. § 263. 5. *a*. הִצְלִיחַ § 207. 2. *b*.

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

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

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

15. These efforts would be vain. עָשָׂה 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!* קִלְקִלָּם, 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. קִלְקִלָּם from קָלַקַּל to *lick up, devour*, is a poetical name of the locust, while קִלְקִלָּם from קָלַקַּל to *be numerous*, is its ordinary name. הִתְבַּרְבְּרָה, addressed in the masc. to the people, and in the fem. to the city, see on 2 : 2.

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

19. בָּרָךְ, gesture of joy, Ps. 47 : 2.

PSALM I.

This Psalm may be divided into two parts, vs. 1-3 describing the blessedness of the righteous, and vs. 4-6 the misery of the wicked, or better, perhaps, into three parts, in which the righteous and the wicked are successively contrasted in character, vs. 1. 2; condition, vs. 3. 4; and destiny, vs. 5. 6.

1. וְיִשְׂרָאֵל § 201. 1, § 221. 5. *d*, an exclamation, *O the felicities of the man!* which is more natural as well as forcible than to supply the substantive verb, there are *felicities*. The person referred to is first described negatively, then in ver. 2 positively. He avoids all who are evil. *Walk, stand, sit*, “the three postures of a waking man express the whole course of life or conduct;” they also suggest a climax, or “successive stages of deterioration; first, occasional conformity, then fixed association, then established residence.” ALEXANDER. There may also be a progression in the three names of the wicked, *impii corde, peccatores opere, illusoires ore*. רַצְוֵן *counsel*, not here in the sense of advice given to another, but plan or purpose which one forms for himself. וְיִשְׂרָאֵל § 156. 2. The verbs of this verse are in the preterite, those of ver. 2 in the future, but neither exclude the present; combined they embrace all time, § 263. 5. *a*. It is first stated what he never has done, then what he designs and endeavours always to do; evil is abandoned and past, that which is good alone remains before him in perpetual validity. In the freedom with which the conjunctive accents are used in the poetic consecution, § 40. 1, it will be sufficient to note the order of the disjunctives. This verse consists of three clauses, the first of which is limited at וְיִשְׂרָאֵל by Merka-Mahpakh, the second at וְיִשְׂרָאֵל by Athnahh, the third at וְיִשְׂרָאֵל by Silluk. The first is subdivided by R'bhia over וְיִשְׂרָאֵל . Merka-Mahpakh is preceded by the disjunctive Zarka over וְיִשְׂרָאֵל , Athnahh by Tiphhha initial under וְיִשְׂרָאֵל , and Silluk by R'bhia-Gersh over וְיִשְׂרָאֵל .

3. The happy estate, which was the subject of exclamation, ver. 1, is set forth by the expressive figure of a flourishing tree. וְיִשְׂרָאֵל , not wild, but *planted*, and that in a most favourable position. וְיִשְׂרָאֵל over, overhanging, or *by*, see on Gen. 41 : 1. וְיִשְׂרָאֵל § 42. 5, plur. does not express largeness or incessant flow, § 201. 2, nor intimate that וְיִשְׂרָאֵל is collective, but artificial channels for irrigation are intended, and the same tree might overhang several. וְיִשְׂרָאֵל , not here a figure of good works, but belongs to the emblem of a prosperous, happy condition. וְיִשְׂרָאֵל , the figure is exchanged for literal expressions. וְיִשְׂרָאֵל , intrans. *shall prosper*, or more probably trans. *he shall cause to prosper*, conduct to a successful termination.

4. In contrast with this vigorous growth, the wicked are compared to a lifeless vegetable product, not to a dead tree, which would be too exalted an image, but to chaff, which is utterly insignificant and worthless, and which therefore the wind is allowed to sweep away; an allusion to the oriental mode of winnowing, by casting the grain up to the wind. תִּפְּזָהּ , fut. denoting customary action, § 263. 4. רוּחַ , indef. *a wind*, or art. omitted by poetic license, § 247.

5. לֹא יִשְׁתָּנֶּה , see on Gen. 2 : 24; from this opposition of character and condition the Psalmist infers their opposite destiny. לֹא יִשְׁתָּנֶּה , indef. because no longer spoken of as a class, but as individuals. It is not merely said that *the wicked* as a body *shall not stand*, endure the test, be vindicated, but no *wicked* men whatever shall do so. $\text{מִשְׁפַּטֵּי הַיְהוָה}$ *the judgment*, not of men but of God, whether temporal or eternal, see on Obad. ver. 15. $\text{קְהִלַּת יְשָׁרִים}$ *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. בִּי . 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. הַאֲבָדוֹת *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, הַאֲבָדוֹת , ver. 12, comp. 1 : 6, and the blessedness of the other, אַשְׁרֵי , 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 Dent. 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־לָּמָּה *why*, for what reason? The question implies that no good reason exists. The question probably extends through the verse, though some confine it to the first clause, and others extend it to the second verse likewise. רֶשֶׁת , applied to the noise of a tumultuous crowd; the verb, though used both in the Biblical and later Chaldee, occurs in Hebrew only in this place; the corresponding noun is found twice in the Psalms, meaning 'noise' or 'tumult.' The past tense shows that the Psalmist is describing a point of time after the revolt has begun, though, as the following futures show, it is not yet consummated. גוֹיִם *nations*, mostly foreign, gentile nations, though the application to the Gentiles and people of Israel, Acts 4:27, combined in the crucifixion of Christ, shows that it may include the nominal Israel when they have ceased to be God's true people, and put themselves on a par with heathen in their mad rebellion. This word, as well as its synonym עַמִּים , is without the article. It is not yet brought to view that the revolt is absolutely universal, but only that it is one of vast dimensions, one of whole nations, not of petty neighbourhoods or individuals. The particular fact to which it is applied, Acts 4:27, though an instance of the hostility here referred to, does not exhaust it. וַיִּשְׁמְרוּ , fut. *why will they go on to meditate*, i. e. plan or plot. בְּיַד־וָאֵן *vain*, not in the conception of the plotters, of course, but in reality and actual fact.

2. וַיִּשְׁמְרוּ *are setting themselves*, taking their stand of hostility, comp 1 Sam. 17:16. לְכָל־מְלָכִים § 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. $\text{וְיָסְדוּ־בְנֵיהֶם}$ stands absolutely, the qualification being understood from the parallel clause. $\text{וַיִּסְדּוּ$ from יָסַד *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. הָרָאָה־לְעַם , even though in the intent of the actors (as in the crucifixion) only against Christ, it was still against the Lord. מָשְׁחָה־יְהוָה , 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. $\text{לֹא־יִשְׁתַּבְּשׁוּ}$, paragogic form, § 97. 1, expresses strong resolve, *we will*, or mutual exhortation, *let us*. They will submit to this slavery no longer. $\text{מִי־יִשְׁתַּבְּשׁוּ־לָנוּ}$ § 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. $\text{יֹשֵׁב־עַל־כִּסֵּא־הַקְּדוֹשׁ}$, the posture of a king on his throne, indicative of authority as well as of repose. לְעַלְמֵי־עוֹלָם , § 51. 2 ; the LXX and Vulgate supply לְעַלְמֵי־עוֹלָם 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. לְעַלְמֵי־עוֹלָם *mocks or derides them* ; by a strong figure God is represented as employing insulting gestures to indicate the absurdity of their attempt, and the utter contempt in which he holds it and them.

5. וְעַתָּה , not indefinitely, at some time, but *then* ; after he has first derided them, and allowed them for a while to make their impotent attempts, he will *then* speak. בְּקוֹל־רָעַם , not in thunder, but the words that follow. $\text{וְיִפְתָּח־לְעַלְמֵי־עוֹלָם}$ *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*. וְעַתָּה *my king, ruling in my name and by my authority*. $\text{עַל־עַלְמֵי־עוֹלָם}$, 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. וְעַתָּה 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־קֹדְשׁוֹ ; § 256, *my mountain of holiness*, consecrated, hallowed by God's residence there.

7. לֹא־בְּדֵבַר־חֶקֶק § 42. 5, not *in accordance with* nor *unto* a decree, so as to become a fixed law, but *in reference to*. חֶקֶק is indefinite; some connect it with חֶקֶק־יְהוָה 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. לֹא־בְּדֵבַר־חֶקֶקֶק § 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

אֶרֶץ-סוּפֹת *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. פָּרַק from פָּרַץ *to break*, LXX as if פָּרַק from פָּרַץ *to feed* or rule, ποιμαίνεις. בְּרִזָּה § 193. c, sceptre of iron, the hardest of metals, expressing his power and severity. יוֹצֵר בְּלֵב יוֹצֵר, easily, utterly and remedilessly.

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

11. יָרֵא *with fear*, religious awe ; not merely political subjection. שָׂמַח *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. נִשְׁקָה *kiss*, an act of loyal homage, see on Gen. 41 : 40, comp. 1 Sam. 10 : 1 ; or of religious worship, 1 Kin. 19 : 18, Hos. 13 : 2, Job 31 : 27. בֶּן § 51. 3, Aramaic for *son*, as in Simon Bar-Jonas. It occurs three times in Prov. 31 : 2. Forms common in the other dialects, but rare in Hebrew, are often used in poetry. An additional motive in this instance may have been to avoid the conjunction of like sounds, נָקָה and נָקָה. 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 בָּר *purely*, and resolve the figure of the verb, *adore pure*. Others take בָּר as an adjective, *kiss the pure one*, or the *chosen one*. הָאֵלֹהִים *he, the son, be angry* ; not Jehovah, which is more remote, and the son has the iron sceptre, to dash in pieces. וְהָאֲבָדוּ הַדֶּגֶל, 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. בְּרִזָּה, not, when his wrath is kindled but a little, but *for his wrath will soon burn, is almost burning*, or hypothetically, *might easily burn*. הָאֵלֹהִים § 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. לְמִנְחָה § 191. 5, occurs only in the titles of the Psalms, and is prefixed to fifty-seven. The verb לְמִנְחָה is applied to instrumental music, or to vocal with an instrumental accompaniment, whence, like $\psiαλμός$ from $\psiάλλω$, it denotes a composition designed for instrumental performance, as לְמִנְחָה , which is also frequent in the titles of Psalms, means one designed to be sung. לְמִנְחָה § 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. הַיָּהוָה, exclamation, *how*, the force of which may extend through the verse, or only through the first clause. אֶנְיִי might be from בָּיַר *assaulting me*, but is usually taken from אָרַץ *my adversaries*. אֶנְיִי אֶנְיִי, a general expression, equivalent to 'enemies,' Deut. 28 : 7; here it refers to rebels, insurgents.

3. אֶנְיִי, these may be his enemies before spoken of, or false friends, or disheartened followers. אֶנְיִי אֶנְיִי, 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 אֶנְיִי is fem. the following לִי must refer, not to it, but to the person himself. Or where the feelings are concerned, *say* so as to affect *his feelings* deeply, cut him to the heart; this is the sense here. The preposition may be rendered *in reference to*, as Gen. 20 : 13, Isa. 41 : 7, or perhaps better *to*. Although this was not addressed to him, as is shown by the use of the third person in the next clause, it is yet said to his soul, goes to his heart. אֶנְיִי § 258. b. הַיָּהוָה § 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. אֶנְיִי אֶנְיִי, God will not help him because he is such a sinner, comp. 2 Sam. 16 : 7. 8, or his condition is so desperate that even God cannot help him. Though the former is doubtless to be included, yet the latter was also in his mind, as is shown by the counter assertion of ver. 9, 'salvation be

longs to God, he is able to save, and does save. : קָלָה 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 לְעֵלְמַיִךְ for ever; so Aquila, ἀεί; Symmachus, εἰς τὸν αἰῶνα. This is now universally abandoned. (2.) It is regarded as a musical term. *a.* Some make it an abbreviation, e. g. כָּב לְמַעַן קָלָה הָרַר 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 קָלָה to be silent, rest, denoting a pause in the singing to be filled up by the instruments, or *c.* from קָלָה = קָלָה 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 הָ, paragog. in pause קָלָה for קָלָה from קָלָה: others as a noun קָלָה with הָ, 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. אַתָּה; and thou, in contrast with the conduct or the expectations of his enemies. מָגֵן shield, from מָגַן to protect, a source of protection and defence, Gen. 15 : 1. אֶפְרַיִם, 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. אֶבְיָדִי 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. וַיִּמְצָרֵם רָאָה, grief bows the head, deliverance from sorrow lifts it up again.

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

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. אָנֹכִי, 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 וְשָׁנָתִי *have lain down and slept*, indicating his sense of security as well as his safety. הִקְיָצִיתִי *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. אֶלֶּיךָ, here and Ps. 27 : 1, followed by אֶתְּךָ, commonly with a direct object. יִקְרָבוּ, with allusion to רָבִי, רַבִּים, vs. 2. 3. אֲנֵנוּ *people* in a collective sense, persons ; or *nation*, the people, viz., Israel, the article omitted as it often is in poetry. שָׁמָּה, 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.

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

9. הִלְחֵץ, belongs to him as its author and source; see on ver. 3. הִלְחֵץ § 215. 5. הִלְחֵץ, 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 אֲזָרִים ver. 7, comp. 3 : 3; וְאֵשׁן וְאֵשׁן ver. 9, comp. 3 : 6. With this corresponds an inward resemblance in the identity of situation. The Psalmist is surrounded by foes who would rob him of his official dignity which he had by God's gracious choice, vs. 3. 4. So that it is probably to be referred to the same occasion, the revolt of Absalom. The absence of distinct mention of Absalom interposes no objection any more than in the preceding psalm: that his adversaries are addressed by the general term "sons of men," is readily ac-

counted for, if Absalom is regarded as a tool in the hands of more designing men rather than himself, the leading spirit in the rebellion.

1. This title has relation to the musical performance of the Psalm and its authorship. לְמַנְצֵחַ occurs 55 times in the Psalms, and once in Hab. 3 : 19. In this last instance it stands at the end of a metrical composition, but with that exception always at the beginning, and it is invariably the first word of the title in which it occurs, except in Ps. 88 ; *belonging to the leader* or chief musician, i. e. committed to him as the one charged with its musical performance. לְמַנְצֵחַ not dependent on the preceding participle, *to the leader in the music of stringed instruments*, but a distinct direction respecting the mode of the performance of the Psalm, *with stringed instruments*.

The Psalmist utters,

1. ver. 2, a prayer to God for deliverance.

2. vs. 3-6, a warning to his enemies to desist from their vain and wicked course, and to return to the true service of God, whom they were opposing.

3. vs. 7-9, his own joy and confidence in God.

2. אֱלֹהֵי צְדִיקָי , 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. צַדִּיק 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. צַדִּיק , the article is equivalent to an unemphatic possessive, § 245. 3. *a*, *in my distress*, or is generic, § 245. 5, *in distress*. הִרְבֵּיתָהּ , not to be rendered as an imperative, which would require יְחַיֵּהּ 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.' הִרְבֵּיתָהּ . 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 אֲדָמָה *nobles, men of high station*, many of whom were engaged on the side of Absalom in this revolt. כַּדְּרֵי-אֵינָהּ , *of time, how long*, or degree, *how far, to what extent*. כְּבִרְוֵי official

dignity, not merely personal honour: it was the former of which the conspirators sought to rob him, and which they aimed to bring to disgrace. The question extends through the verse, and is not confined to its first clause. וַיִּזְכֹּר . . . יָקִים may either characterize their design as vain and deceptive, one which could not be accomplished, but would disappoint their expectations; or their measures and course of policy: they sought to advance their aims by falsehood and unworthy deeds.

4. וַיִּזְכֹּר, Vav is adversative, § 287. 1, *yet* know; you are attempting the overthrow of my royal authority, *but* know that it is of divine origin, and cannot be overthrown. Or it may be copulative; the previous verse is dissuasive, as though he said, 'cease from your vain attempt *and* know,' or recognize the truth of the divine right of David to rule. וַיִּזְכֹּר, the roots זָכַר and חָזַק, though cognate, are not to be confounded. Some would give this word the sense of זָכַר, 'to treat in a marvellous manner,' and apply it to the great benefits granted to David, but its proper meaning is to *separate, select, distinguish*. חָזַק § 185. 2, adj. derived from חָזַק, which denotes, see on Isa. 40 : 6, the love of God to man, or of man to God, or to one another. It may have the passive sense of *an object of divine regard*, or the active sense of *pious*; both may here be combined, with special prominence to the former, though without excluding the latter. That God had selected him and made him the recipient of so great a benefit, ought to convince his foes that they cannot wrest it from him.

5. וַיִּזְכֹּר (1) *be angry*, so the LXX cited Eph. 4 : 26, 'be angry and sin not:' be angry if you can do so without sin, but this, especially in this case, in which it is directed against the Lord's anointed, being impossible, see to it that you do not sin by anger. (2) *tremble* before God my protector and avenger, and in consequence avoid sinning longer by your hostility to me. וַיִּזְכֹּר, not merely *speak*, but *say*, viz.: that you will discontinue your sinful course, *in your heart*, in private meditation and reflection. וַיִּזְכֹּר וַיִּזְכֹּר, not upon couches used as seats, or divans, i. e. in their meeting for consultation, but *upon your beds*, in the night, which upon the supposition of this being an evening psalm, was at hand, a time favourable to still reflection and reconsideration of their course. וַיִּזְכֹּר *be still*, quietly reflect, ponder, or *desist* from your undertaking.

6. קָרְבָּנֵי *sacrifices of righteousness*, not merely externally right, agreeing in number and character with the legal prescriptions, but offered in a righteous spirit, which alone could make them acceptable. However profuse their sacrifices, while they continued in their present godless undertaking, they were sacrifices of wickedness. An allusion possibly to Absalom's pretext, 2 Sam. 15 : 7, etc. וַיִּזְכֹּר *and trust*, a second ex-

hortation, trust in God, not in yourselves and your own powers; or, after the analogy of 'do this and live,' the second verb may denote a sequence of the first. Your present trust is presumptuous; but offer the sacrifices of righteousness, then you may trust in the Lord. The Psalmist, in this address to his enemies, which, though in form directed to them, was really designed for himself, reviews the two leading grounds of his confidence that God would interfere on his behalf, (1) that the royal dignity of which they would deprive him was God's gift to him; (2) that they were ungodly men, while he feared and trusted God.

7. אִי-בְרָאָהוּ , men in general, or David's desponding followers. אִי-בְרָאָהוּ , regarded by some as an idiomatic optative, like אִי רָאָהוּ , *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.' $\text{רָאָהוּ} = \text{אָרָהוּ}$, the unusual orthography is perhaps designed to suggest an allusion to נָסַח , comp. Ex. 17:15 *lift up* as a banner, display conspicuously, that we may rally beneath it. There is here a combined allusion to two parts of the sacerdotal blessing, 'the Lord lift up his face upon thee,' and 'the Lord cause his face to shine.' The light of the countenance is a token of favour. It was not outward good, but the Lord's favour, which the Psalmist desired.

8. This light of God's countenance, in fact, the Psalmist already possessed in the midst of his troubles, to such an extent that it gave him more joy than others found in the greatest outward prosperity. אֲנִי , prep. in comparative sense. אֲנִי , suf. might refer to men in general, as Ps. 65:10, and then the proverbial joy of harvest is intended. More probably it relates to his foes in their times of abundance, which is tacitly contrasted with David's own destitution. *Corn and wine* are often combined to express agricultural products generally. אֲנִי may agree directly with the preceding nouns, or a relative may be supplied, *time of their corn and wine which abounded, or in which they abounded*.

9. אֲנִי , state of perfect safety or security, nothing to injure or awaken apprehension. אֲנִי , one act coincident in time with the other; no protracted wakefulness from anxiety, but fall asleep immediately on lying down. אֲנִי *thou alone* or *dwell alone*, not only separated from all foes, but, as it was Israel's distinction, Num. 23:9, Deut. 33:28, separated from other nations, enjoying special protection and peculiar privileges.

PSALM V.

1. This Psalm presents another phase of the same great conflict between the righteous and the wicked. The hostility which in Psalm 2 was directed against Messiah, and in Psalms 3 and 4 against the king of the theocracy, his type and representative, is here in Psalm 5 expressed in terms applicable even to its humblest members, when the objects of wicked persecution by deed or word. An external point of connection with the two preceding Psalms is, that this is a morning Psalm, ver. 4, following morning and evening Psalms; also $\text{כִּי אֶתָּה יְהוָה}$, last verses of 4th and 5th Psalms. $\text{לְזֶמֶר חַלְצִיתִים}$, 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. *ὑπὲρ τῆς κληρονομοσύνης*. 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. אָמַר from אָמַר or אָמַר , the equivalent of which in prose is דָּבַר ; הִתְפַּלֵּל , most frequently found in poetry, answers to שָׁמַע הָיָה occurs only here and in Ps. 39:4; from the context there, and from an Arabic analogy, Gesenius explains it to mean *ferveur*, applied to the heat of inward excitement or intense emotion; more probably, however, $\text{הִתְפַּלֵּל} = \text{הִתְבַּלֵּל}$, which is used both of speech, and thought as inward speech addressed to one's self; most frequently the latter, so here. Then אָמַרְתִּי , 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. שְׂמַע יְהוָה , both *attend to* and *understand*. The two imperatives

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

3. הַשְׁמַעֲנִי , properly *make attentive*; its proper object is 'the ear,' which is often expressed, and is here understood. קוֹלִי הַצֹּעֵק *voice of my cry*, i. e. my loud cry. The noun in every other place but this has a feminine form, קוֹלֵךְ , whence some have explained קוֹלִי as a Piel infin.: it is more usual, however, to assume the existence of a noun with the corresponding masculine form קוֹל . יְהוָה . 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. יְהוָה אֱלֹהֵי *my God*, expressing an intimate personal relation. כִּי *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. $\text{וְיִשְׁמַעֲנִי יְהוָה}$ *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. בַּבֹּקֶר , 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*. וְיִשְׁמַעֲנִי , 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. וְיִשְׁמַעֲנִי , 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. :וַיִּשְׁמַע, 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. וְיָיִן. He argues from God's holiness. I look confidently for an answer, וַיִּשְׁמַע, 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. וְיָיִן, verbal adjective with a direct object, see on Gen. 42 : 18, Nah. 3 : 1; the corresponding verb 's sometimes followed by וְ, and sometimes by a direct object. וְיָיִן § 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 וְיָיִן. God would seem to harbour sin if he tolerated it, or did not punish it.

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

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

8. וְיָיִן. The connection indicated by Vav will depend upon the

sense put upon this verse. According to one view it is adversative : evil shall not dwell with thee, and thou wilt destroy the wicked, *but* I shall in thy great mercy be permitted to enter thy house, to be thy guest, to be on terms of friendship and familiarity with God. According to another view it is copulative : thou wilt destroy my wicked foes, *and* I in consequence will enter thy house to praise thee for this deliverance. To enter God's house may be spoken of as a token of familiarity and friendship, or as intimating that new matter of praise and thanksgiving would be afforded by granting him the deliverance for which he prays. לְבַיְתֶיךָ § 189. *b*. The tabernacle erected by David on Mount Zion, 2 Sam. 6 : 17, is the one particularly intended. The word strictly denotes the sacred edifice as distinguished from the court ; the house of God includes the court ; hence he speaks of entering God's house, but worshipping toward the palace or temple. The temple or tabernacle proper none but the priests could enter. The same distinction is preserved between *ἱερόν* and *ναός* in the New Testament. :רַחֵם אֱלֹהֵינוּ § 254. 9.

9. Beginning of the second stanza. לִדְרֹשׁ לְפָנֶיךָ *lead me*, the word is pre-vaillingly used of divine guidance. דְרֹשׁ 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. שָׁוֶה. Gesenius assumes a root שָׁוֶה, and makes this a Kal part. Others make it a Pi part. with מ omitted from שָׁוֶה, to *watch, lie in wait*, comp. § 93. e. הָשִׁיב § 46, K'thibh הוֹשִׁב, K'ri הוֹשִׁב § 150. 1 (p. 181), as fut. in Prov. 4:25, וְהוֹשִׁיב. 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 אוֹשֶׁר (אוֹשֶׁר), K'ri אוֹשֶׁר. הִרְקֶה. The Vulgate transposes the suffixes and reads, 'make my way straight before thee.' *Thy way* is in this passage not the way which thou prescribest, the path of duty: make this level before me, or easy to walk in. It is rather the way in which thou leadest me; the path of my life, not of duty, but of destiny: make that providential course in which thou leadest me a smooth and easy one, by removing obstructions, sufferings, and trials.

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

11. הִאֲשִׁימוּ, not in the sense of שָׁמַד or שָׁמַד *destroy*; אֲשָׁם 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, יָנַח in causal sense, *in consequence of, by means of*. בְּרַב, prep. may have its local sense *in*, or its instrumental sense *by*.

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

13. קָרָה. The reason of their exultation. הִצִּדִּיק, indef. It may be taken individually or collectively. הַשָּׂדֶה, the large shield, covering the entire person, different from הִצִּדִּיק; § 245. 5. d, *as a shield* protects, or *as with a shield*. הִצִּדִּיק § 274. 2.

PSALM VI.

The idea is still that of the righteous persecuted by wicked enemies. Some suppose that the condition depicted is that of sore and dangerous disease; others, that what is said of bodily suffering, ver. 3, is a figure for inward distress occasioned by foes; the correct view appears to be, that the Psalmist is persecuted by foes, ver. 8, etc., which he regards as an evidence of the divine displeasure and rebuke for sin, ver. 2, and this is the occasion of physical exhaustion and undermined health. This is the first of the seven penitential Psalms, viz., 6, 52, 38, 51, 102, 130, 143. The period in David's life when it was written cannot be determined.

1. חַיִּי אֶתְּיָמִי *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. $\text{אַל תִּבְרַחַן מִיָּדִי}$, 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. $\text{יְהוָה יִבְרַחֲנִי}$, the rebuke of God, not uttered in words, but shown by his dealings, the afflictions of his providence.

3. $\text{יָגַדְתִּי אֶת־אֲזָנוֹתַי$ § 141. 3. $\text{אֲזָנוֹתַי לִי־כִּי־אֶתְּיָמִי}$, 3 pers. Pual pret., *I am one who has drooped*, § 279. *a*, or abbreviated from $\text{לִי־כִּי־אֶתְּיָמִי}$, 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. $\text{אֲזָנוֹתַי$ *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. $\text{יָגַדְתִּי אֶת־אֲזָנוֹתַי}$. Both body (אֲזָנוֹתַי) 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, Dagbesh-forte is inserted in the initial letter of a word, whenever the preceding word ends in the same letter.

8. אֲזָנוֹתַי refers to the dimness of the eye produced by physical exhaustion or mental suffering. אֲזָנוֹתַי , 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. אֲזָנוֹתַי , their plans for his

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

11. אֲשָׁמוּךְ , they shall be brought to shame by the frustration of their plans. בְּיָדֶיךָ , by a divine retaliation they shall suffer the very thing which they have inflicted upon him, vs. 3. 4. וְשָׁבוּ , 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. שִׁירֵי־מַזְמֹרֹת § 193. 2, is supposed by some to characterize the style of composition. מַזְמֹרֶה = מַזְמִיר *to celebrate*, hence 'a song,' or מַזְמִיר *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; מַזְמִיר *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. $\text{אֲשֶׁר־בְּרִי־יָדָיִךְ}$, not = $\text{אֲשֶׁר־בְּרִי־יָדָיִךְ}$ *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. הוֹשִׁיעַ denotes enlargement, positive salvation, יִלְצֵנִי 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. דָּבָרָהּ *rend as a lion*, the most formidable and savage beast of prey, *my soul*, because the life was the object of attack. קִרְבֵּי *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. אִשָּׁה may refer back to the title, 'the words of Cush,' or to what follows, and is more fully explained in the next verse. בְּיָדַי *in my hands*, as the instruments of action, if they are soiled by contact with the pollution of crime ; as the hands of a murderer are said to be stained with blood. Others suppose the hands to be regarded as instruments of seizure ; if there be plunder iniquitously taken in my hands as evidence of robbery and injustice.

5. Connect עִוְרָה with $\text{אֲשֶׁר־עָשָׂה־לִּי}$, not with $\text{אֲשֶׁר־עָשָׂה־לִּי}$ 'him who treated me ill.' $\text{אֲשֶׁר־עָשָׂה־לִּי}$, Eng. Ver. makes Vav adversative and the clause parenthetic. More recent interpreters regard Vav as copulative, and render עִוְרָה *to spoil*, a sense which nowhere else occurs in the verb, but is justified by its derivative $\text{אֲשֶׁר־עָשָׂה־לִּי}$ *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. דָּבָרָהּ § 60. 2. a. The future has a jussive sense, as is shown by the following נִשְׁבַּח and $\text{נִשְׁעַן$. If guilty of these charges, he was willing to renounce all claim upon the divine interposition, and to have permission given to the enemy to pursue his soul, i. e. his life, with deadly intent, and not only pursue, but overtake and trample it to the earth. $\text{אֲשֶׁר־עָשָׂה־לִּי}$, complete, helpless, and contemptuous destruction, as of something vile and worthless. כְּבוֹדִי *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-

gin, and that this particular portion of it, his own case, may be decided without further delay. *קָמָה*, see on 3 : 8. *הִנָּשֵׂא*, either, *lift up thyself*, parallel to the preceding verb, or *ascend* 'the seat of judgment. *בְּתוֹכָהּ*, prep. *in* the midst of, and so *because of* or *against*. *וְהִנָּחֵם*, *awake*, as if from sleep and previous inattention or neglect. *עָלַי* unto me, for my advantage, or a pregnant construction, § 272. 3, *awake* and turn to me. *בְּמִשְׁפָּטֶיךָ*, not accusative of direction, 'unto the judgment which thou hast commanded,' but the object of the verb, *thou hast commanded judgment*, either justice which God has required to be practised, whence he is appealed to that he would now exercise the same, or rather a judicial process which he has resolved upon and appointed a time for executing.

8. The judgment scene is depicted. *וְגֵזַרְתָּ* *congregation of nations*, i. e. all nations, either as spectators, or themselves to be judged. *וְהִנָּחֵם*, either, after the judgment is complete ascend again triumphantly to heaven, or preparatory to the judgment resume the elevated judgment-seat, here called the high place; resume or return to it, because in suffering iniquity to be unpunished, he appeared for a season to have forsaken it.

9. He pleads from the necessary connection of God's universal work of judgment with the dispensing of justice in his own case. God is to judge, or judges, is the judge of nations; judge me, do me justice. *עָלַי*, supply the relative, which is *upon me*, rests upon me, is possessed by me. Others render, which is *over me* as a protection and defence, or supply the substantive verb, 'let it be upon me according to my righteousness.' This desire to be treated according to his righteousness is not inconsistent with his supplications for divine mercy in the previous Psalm and elsewhere. He was guiltless as regarded man, and especially as regarded these existing charges and his existing foes, but not as regarded God.

10. The object of this judgment for which he prays, is the destruction of sin, rather than of the persons of the wicked, except so far as this is necessary to it, and the establishment and security of the righteous. *וְהִמָּחֵר*, trans. or intrans. and *רַע*, subject or object; hence three constructions are possible. (1) may evil (i. e. their sin) destroy the wicked; (2) may he put an end to the evil of the wicked; (3) may the evil of the wicked cease. Since God is addressed both before and after, the last is to be preferred. *וְיִבְחַר* *a righteous God tries*, or is *a trier of hearts and reins*. Or if the language of direct address is preserved in this clause, 'thou, O righteous God, art a trier, etc.' or 'thou art a trier of hearts and reins, a righteous God.' 'Hearts and reins' denote the inte-

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. יְהוָה , God, who is elsewhere called a shield, i. e. protection or defence, is here represented as sustaining the shield, providing for the defence of the Psalmist. *My shield is upon God*, rests upon him, is furnished or supported by him. The attribute ascribed to God in the following words is the ground of the confidence just expressed.

12. יְהוָה יִשְׁפֹּט *God judges*, does justice to *the righteous*, or, *God is a righteous judge*. $\text{יְהוָה אֵרֶא$ predicate, and יְהוָה אֵרֶא subject, *God is angry every day*, or the former might qualify יְהוָה אֵרֶא , if the prose usage of this word be insisted on, see on Nah. 1 : 2, and יְהוָה אֵרֶא be the subject, *God is a God who is angry every day*.

13. $\text{בְּשׂוֹן אֵלֶיךָ יָשׁוּבִים}$ *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 $\text{אֵלֶיךָ יָשׁוּבִים}$ into an asseveration. In an oath, see on Gen. 42 : 15, $\text{אֵלֶיךָ יָשׁוּבִים}$ has a negative sense, and $\text{אֵלֶיךָ יָשׁוּבִים}$ an opposite or positive sense; *surely he will return, sharpen his sword*, will again sharpen it, § 269. a.

14. $\text{אֲנִי אֶרְדֵּף אֲנִי אֶרְדֵּף}$, 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. $\text{אֲנִי אֶרְדֵּף אֲנִי אֶרְדֵּף}$ *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. $\text{יְהוָה אֵלֶיךָ יָשׁוּבִים}$ 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. **תְּהִלָּתוֹ**, by some derived from **תַּב** 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 **תְּהִלָּה**, in the sense of *the music of stringed instruments*.

The Psalm recounts,

(1) vs. 2-4, the evidences of God's greatness, as preliminary to the consideration of,

(2) vs. 5-10, his wonderful grace to man.

2. **יְהוָה** § 201. 2, plur. suf., the Psalmist speaks not merely for himself as an individual, but for all the people of God, or for all men. **שֵׁם**, 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. **תְּהִלָּתוֹ** § 132. 1. This word has greatly embarrassed interpreters. Some make it 3 f. pret. for **תְּהִלָּתוֹ**, as **תְּהִלָּתוֹ** 2 Sam. 22:41 for **תְּהִלָּתוֹ**, which, viz. the earth, has given thy glory above the heavens, i. e. has caused thy praises to reach the skies. Others, as in all the other passages in which this form occurs, imper. with **ה**, paragogic, which give even thy glory above the heavens, make it still more conspicuous. But the connection seems to demand, not a prayer for enhancing God's glory, but a declaration of its conspicuity and greatness. It seems better, therefore, to regard it as a Kal infin. **תְּהִלָּתוֹ** for **תְּהִלָּתוֹ** or **תְּהִלָּתוֹ**, as **תְּהִלָּתוֹ** Gen. 46:3 for **תְּהִלָּתוֹ** § 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. **בָּנִים**, 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. **עָזָר**, out of the utterances of these feeble advocates God has founded strength, constructed a power to still

the proudest foes. In such a cause a child can confute the most learned and subtle infidel. For 'strength' the LXX substitute 'praise;' this rendering is retained in Matt. 12 : 16 as substantially equivalent to the original, inasmuch as the strength referred to consists in the conscious or unconscious praises of infancy and childhood. The word עו, however, does not properly mean 'praise,' though Gesenius incorrectly attributes this meaning to it here and in a few other passages.

4. אֲחַזְבֵּלְתָּי § 183. c, figure from human organs of construction. תַּרְתָּ § 247. בּוֹיִן־תָּהָה : § 86. b (2 m. s.).

5. תִּשְׁכַּח־נִי, 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. בְּרַח־תִּסְתַּהַר § 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. מַמְאֲלָיִם, 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, צִנְהָ for צִנְהָךְ, or as it is once written, צִנְהָ, and קִרְיָה for קִרְיָה; also one word of rare occurrence, אֲלֻזִים, equivalent in sense to the more usual and prosaic בָּקָר. 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. עֲבֹר cannot agree with דְּגִי, 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. עֲלֵ-אֶזְרָאִל הַיְחִיָּה. 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. אֵלֵי, see on Nah. 1:2. That God was *his God* was itself a plea why he should be heard. אֵלֵי § 231. 4. *a.* אֵלֵי, for which σαβαχθαυί, אֵלֵי Matt. 27:46 is the Chaldee equivalent. אֵלֵי may agree directly with the subject of the preceding verb, or the interrogation may be repeated, 'why art thou *far*, etc.' אֵלֵי, coördinate with the preceding noun and governed by the same preposition, אֵלֵי; though others read, *the words of my roaring are fur* § 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. שׂוֹרֵר . 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. בְּשׂוֹרֵר *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. בְּרִיבָה , despicable and helpless, liable to be crushed. Comp. Isa. 41 : 14, 49 : 7, 53 : 3.

8. וּפְתוּחַי , these gestures of derision are expressly mentioned in the narrative of the crucifixion, Mat. 27 : 39, Mark 15 : 29.

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

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

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. $\text{וְיִשְׁתְּ אֶת לִבְנֵי אֲשֵׁרָה}$, 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. הִקְרַבְתִּינִי § 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 כָּרִי 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 ם from the plural ending, § 199. b. An inconsiderable number of manuscripts read כָּרְרִי or כָּרְרִי *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 כָּרְרִי 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 כָּרְרִי, and the K'thibh כָּרְרִי. De Rossi (Variæ 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 י, 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. הַצִּמָּה, not his bones but his foes. יִרְאוּ-בָרִי, see on Gen. 44 : 34, *gaze at me*, feast themselves with the spectacle of my misery.

19. יִחַלְקֵנִי, 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. וְצִלְ-בָּשֵׂי, for Daghesh-forte conjunctive, see on 6 : 7.

20. וְאַתָּה § 243. 1, the pronoun expressed on account of the emphasis of the opposition. They are acting thus, *and therefore do not thou* refuse or delay thine aid.

21. נַפְשִׁי , poetic individualization of deadly hostile weapons. נַפְשִׁי , not merely *me* but *my soul*, i. e. my life, see on 3:2. מִיַּדְּךָ *from the hand*, i. e. from the power of, see on Gen. 37:21. In this derived sense of the phrase it is here joined with 'dog,' as in 1 Sam. 17:37 with 'lion' and 'bear.' Others think it to be an indication that under the figure of 'dogs' men are intended. $\text{וְיִתְקַדְּמֵי$, shown by the parallel expression נַפְשִׁי to be an epithet of his life; *my only one*, either as possessing singular value, my darling, my most highly prized, or more strictly the only life he possessed or could have; or it may be *my lonely one*, my life deserted as it seems to be by God as well as men.

22. מִבְּחֹרְנֵי for מִבְּחֹרְנֵי , by § 53. 3; *and from the horns of the buffaloes thou hast answered me*, i. e. answered my prayer proceeding from between their horns, or answered by delivering me from their horns, § 272. 3. Others, contrary to the accents, put a full stop after 'buffaloes,' connecting all that precedes with $\text{וְיִתְקַדְּמֵי$: וְיִתְקַדְּמֵי , 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. וְסַפְּרָה *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. שְׂפָתַי § 92. c.

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

27. וְיִתְקַדְּמֵי , 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. וְיִתְקַדְּמֵי , 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. וְיִתְקַדְּמֵי , see on 2:8. וְיִתְקַדְּמֵי , 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. לְכָל־עַמִּים , the pronoun is often omitted even before participles, when the subject can be readily supplied from the context, § 243. 1.

30. לְכָל־בָּשָׂר , 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. לְדוֹרֵי־דוֹר *seed*, the descendants of those just spoken of, or posterity in general. וְיִסְמְרוּ־לָהּ *it shall be related of the Lord to the next generation*; the LXX connect the following לְדוֹרֵי־דוֹר with this verse, γενεὰ ἡ ἐρχομένη, but this is unnecessary. This rendering gives to the verb the same sense as in ver. 23, and is to be preferred to *it*, posterity, *shall be reckoned* (a figure from the census or enrollment, as Ps. 87 : 6) *unto or by the Lord to the generation*, comp. Ps. 24 : 6, i. e. to the number of his true people.

32. וְיִלְדוּ־לָהּ , 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. אֲשֶׁר-לִילִים 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-יָפִיּוֹת lovely women, though some give to the fem. plur. a neuter sense, lovely things, or an abstract, § 201. 1. a, love.

After an introduction, ver. 2, declaring the Psalmist's interest in his exalted theme, follow,

(1) vs. 3-10, the praises of the king.

(2) vs. 11-16, the queen and the wedding festivities.

(3) vs. 17. 18, conclusion.

In (1) and (3) the king is addressed ; in (2) the queen.

2. אֲנִי is governed by אֶת־לְךָ , not by אֲנִי , which is forbidden by the accents. אֲנִי may govern אֶת־לְךָ , or it may stand absolutely, *I am saying : my works are or let them be for the king, or respecting the king.* אֶת־לְךָ § 247. אֶת־לְךָ my tongue is, or may it be the pen, etc., i. e. rapidly record the language of my thoughts.

3. אֶת־לְךָ 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. רָחַרְחַר, נָעַנְעַנְע. A like formation from נָעַ = יָעַ § 168, would yield נָעַנְעַנְע, comp. the related adjective נָעַנְעַנְע. 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. נָעַנְעַנְעַנְעַנְע § 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. נָעַנְעַנְעַנְעַנְע 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. נָעַנְעַנְעַנְעַנְע § 274. 2. *e*, in the royal dignity thus securely girt about him he should press on to valiant deeds and victories. נָעַנְעַנְעַנְעַנְע, either *pass on, press through, or prosper*; if the latter, it will qualify the following verb, § 269. *a*. נָעַנְעַנְעַנְעַנְע, either in the military chariot or on the war horse, Hab. 3 : 8, Rev. 19 : 11. נָעַנְעַנְעַנְעַנְע § 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. נָעַנְעַנְעַנְעַנְע, the right hand is personified and

represented as planning and achieving what is accomplished by means of it: let it show thee what it can do. $\text{תִּתְּנֵהוּ} \S 266. 1.$

6. $\text{כִּי־יִשְׂמַח} \text{בְּיָמֶיךָ}$, the intervening words forming a parenthesis. :הַיְהוָה , the same who is addressed, but here reverentially spoken of in the third person, see on Gen. 41:13.

7. $\text{יְהוָה} \S 221. 3. a.$ The natural and obvious rendering of these words, found in all the ancient versions, and sanctioned by the authority of the New Test., Heb. 1:8, is, *thy throne, O God, is forever and ever*. As the divine nature of Messiah is either taught or implied in other passages both of the Psalms and of the prophets, it can create no difficulty that he is here addressed as God. At any rate, this evident sense of the words cannot be set aside by such forced and rare, if not impossible constructions as, *thy throne of God*, i. e. divinely bestowed or established, $\S 256. b.$, or *thy throne is the throne of God*.

8. יְהוָה , 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 might be a vocative, as in ver. 7, but it seems better to make it the subject of the preceding verb. :מִתְּהִלָּתְךָ *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. בְּרֵי *all thy garments are myrrh*, etc., so filled with these perfumes that they appear to consist of them. יְהוָה , palaces of ivory, the rooms of which were wainscoted or adorned with ivory, comp. 1 Kin. 22:39, Am. 3:15. $\text{יְהוָה} \S 199. b.$ is by some thought to be an abbreviated plural for יְהוָה *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. מִן emphatically repeated after the noun, comp. Isa. 59:18, *from ivory palaces, from them*, I say. The subject of the following verb will then be indefinite, $\S 243. 2.$ All kinds of delights were provided in these sumptuous palaces for this festive occasion.

10. The queen is in the allegory the church or chosen people; the kings' daughters are representatives of their several nations. $\text{יְהוָה} \S 14. a., \S 24. b.$ יְהוָה , 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. בַּר, a familiar form of address adopted by seniors, Ruth 2 : 8, or by teachers and advisers, Mat. 9 : 22.

12. וַיִּתְאַוּ *and let the king desire*, equivalent to, so that he may desire. אָרַד § 201. 2, comp. Gen. 39 : 2. וַיִּשְׁתַּחֲוֶי-יָ § 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. וַיְבַר-בָּר, 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 גַּבְיָהוּ. 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, עַם, in the same wide, indefinite sense as Isa. 42 : 6.

14. בְּפֶתַח הַבַּיִת *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. לְקַמְּוֹתָי, for sense of prep. see on Gen. 2 : 18. אֵלָיו § 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. בְּכָל-אֶרֶץ, *not in all the land*, but *in all the earth*, as appears from the subjugation, ver. 6, and homage, ver. 18, of the nations, and the submission of Tyre, ver. 13.

18. The church, in whose name the Psalmist speaks, shall render everlasting praise to the king, in which the nations shall join. לְכֹהֵן *therefore*, stimulated by the praise of the church, or referring back to the previous contents of the Psalm, which are also the ground of the pledge given in the preceding clause.

PSALM LXXII.

Messiah as the ideal Solomon. The reign of the former is depicted in features drawn from the latter, but freed from all imperfection and limitation, extended over all the earth and reaching through all time. Its universality and unending duration absolutely preclude any other subject. It could not, by the most strained exaggeration, be applied to Solomon himself, either in the way of description or of hopes indulged and supplications offered on his behalf. He neither ruled the whole world, nor cherished any expectation of doing so. This kingdom is described in its equity, vs. 1-4, perpetuity and everlasting consequences, vs. 5-7, universality, vs. 8-11, protection of the needy and defenceless, vs. 12-15, prosperity and renown, vs. 16. 17. The Psalm is concluded or followed by a doxology, vs. 18. 19, and a subscription, ver. 20.

1. הַמִּלְכּוּת , prep. as in וְיִשְׂרָאֵל 3 : 1, *by Solomon*, lit. 'belonging to Solomon' as its author. $\text{דְּבַר־מִשְׁפָּטֶיךָ}$, 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. יְיָ is in form a prayer; but as the Psalmist asks for that which he knows will certainly be granted, it is equivalent to a prediction with the added force of an earnest desire for its accomplishment. בְּנֵי־מֶלֶךְ § 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. וְיָגֹן , the form of petition is exchanged for that of confident assertion. $\text{וְיָגֹן־לְיִשְׂרָאֵל}$ *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. $\text{וְיָגֹן־לְיִשְׂרָאֵל}$ *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. $\text{וְיָגֹן־לְיִשְׂרָאֵל}$ belongs to both clauses of the verse, and is qualified by $\text{וְיָגֹן־לְיִשְׂרָאֵל}$ § 22. *a* (5), which shows the mode of the production; this harvest of peace, in its wide sense of welfare and prosperity as well as freedom from strife and war, is brought forth by righteousness.

4. $\text{לְיָדָיִךְ} \text{ שֹׁפֵט}$ *judge, do justice to.* $\text{בְּנֵי אֲבֵינֶיךָ} \text{ לְבָנֵי אֲבֵינֶיךָ}$ *sons of the needy, not merely poor, but born in poverty, and therefore without rich and influential friends.*

5. יְהוָה 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. עַם-שֶׁמֶשׁ *with the sun*, as long as it exists, comp. Dan. 3 : 33. לְפָנֵי הַיָּרֵחַ *before the moon*, as long as it is present and shines upon them. דָּוָר הַדָּוָר , 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 דָּוָר דָּוָר § 280. 2 and *a, generation upon generations*, or as in the construct relation, *generation of generations*, a superlative combination, § 254. 2. *a*, like *king of kings, servant of servants*, a period embracing all generations within itself, or beside which ordinary generations are insignificant.

6. Figure denoting beneficent influence.

8. The extent of his dominion. It is the kingdom of Solomon expanded to the dimensions of the earth itself. The language here used takes its shape from the bounds assigned to the promised land, Ex. 23 : 31, omitting its limitations. 'From the Red sea even unto the sea of the Philistines' becomes 'from sea to sea,' i. e. from ocean to ocean, from side to side of the sea-surrounded continents. 'From the desert unto the river' becomes 'from the river unto the ends of the earth,' i. e. from the Euphrates in both directions to the utmost limits of the world. יְהוָה יִשְׁלַט § 172. 4, *let him have dominion*, or *may he have dominion*, either an authoritative proclamation or a return to the form of petition with which the Psalm began, see on ver. 1.

9. To this universal submission there shall be no exception. Even עַמֵּי בָּרְבָר , rude and barbarous tribes, shall own his sway. $\text{כַּכְּסֵּף לְפָנָיו}$, 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 אֵלָיו , see on Isa. 40 : 15. וְיָשֻׁבוּ אֵלָיו , the same phrase is used of the payment of tribute, 2 Kin. 17 : 3 ; the same verb with וְיָשֻׁבוּ אֵלָיו , 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 אֵלָיו 1 Kin. 10 : 1.

11. וְיָשֻׁבוּ אֵלָיו , see on 45 : 12.

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

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

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

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

20. יִשְׂבַּע § 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* (תְּפִלֹּת, 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. **עָנָה**, figure of complete subjugation, comp. 1 Kin. 5 : 17 (Eng. Ver. 3), Josh. 10 : 24.

2. **עֵצֶךָ** *the rod*, as an instrument of chastisement, or as others suppose, in the sense of **עֵצֶיךָ** 'sceptre,' though **עֵצֶךָ** has this meaning nowhere else, *of thy strength*, not thy strong rod, but the rod or sceptre of thy strength, the symbol of it, or that by which thy strength is displayed. **שִׁלְחָהּ** *send forth* on its errand of judgment from Zion the centre and seat of the theocracy; others, *stretch forth*, as 1 Sam. 14 : 27. **וְיָצֵא**, the command implies that there is nothing to prevent his doing as he is enjoined.

3. The instruments of his victories. **וְיָצֵאוּ** *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. **וְיָצֵא** *day of thy power*, when it is exerted, or *of thy host*, the marshalling of thy forces. **וְיָצֵאוּ** *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 **וְיָצֵאוּ** has the same sense as the phrase here used (לְ as in **וְיָצֵאוּ** Ps. 45 : 15). **וְיָצֵאוּ** *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*. **וְיָצֵאוּ**, 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. שׁוֹבַת , the solemnity of such an oath implies not only its inviolable truth, but the superlative importance of the subject. עֲשׂוּבָה , it is an oath that he never will recall. יִשְׁבַּח § 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. יְיָ § 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. יִשְׁבַּח , the alternation of tenses here and in the next verse shows that the ideal position of the Psalmist is in the midst of what he is describing, § 263. 5. a. He has already smitten kings; but not content with this he is going on still to judge גּוֹיִם the nations; and now, as this majestic and fearful process has been proceeding even while the Psalmist speaks, *he has filled* the arena of the conflict, or 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; $\text{הַרְחֵץ אֶרֶץ רְחֹבָה}$ might then be rendered *the wide earth*, as $\text{הַרְחֵץ עֲמֻקֵּי הַיָּם}$, Gen. 7:11, 'the great deep.' This blow, upon this latter understanding of it, would end the strife.

7. The refreshing draughts partaken of during or after the conflict with their reviving effect, comp. Judg. 15:18. 19. He shall not be so fatigued that he cannot prosecute the contest with vigour, nor so exhausted at its close that he cannot enjoy the fruits of victory. Others think that 'drinking of the brook in the way' denotes the unrelaxing ardour of the pursuit. He turns not aside to rest or to refresh himself, only partakes hastily of what he finds in his way, and presses without ceasing on. The subject in this verse is the Messiah, who by a change of person is here spoken of.

PROVERBS. CHAPTER VIII.

vs. 1-5. The publicity and universality of Wisdom's call.

vs. 6-21. The excellence and value of her instructions.

vs. 22-31. Her association with God himself in the production of his works.

vs. 32-36. Appeal to men to secure their own welfare by embracing her.

1. תִּתְקַח § 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. עֲלֵי-רָמֹת § 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. :תִּתְקַח § 97. 1, § 136. 1.

4. אִישׁוֹ § 207. 2. *e*.

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

10. לֵאמֹר § 264, qualifies the verb understood. 13. חֶסֶד § 166. 2.

17. קְרִיבָה, 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*. :רָחֵק § 105. *c*. קָדִיחַ, 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. -נִבְרָאָה § 207. 2. *b*.

25. חֶסֶד § 263. 1. *b*.

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

JOB. CHAPTER III.

2. וַיִּצְרַח, 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־יָדָע § 35. 1. אֲנִי־יָדָע § 285. 3, it is a more natural construction, as well as more poetical, to read 'which said,' than 'in which one said.' אֲנִי־יָדָע, not a *man-child*, Eng. Ver., but a *man*, the name proper to the mature state being applied by anticipation to the infant or embryo. The emphasis is not upon the sex, implying greater joy at the birth of a son than a daughter; Job says 'a man' because he is speaking of himself. The two clauses of this verse are then separately expanded, the first in vs. 4, 5, the second in vs. 6-10. The poetic accents begin with ver. 3, and extend through the poetical portion of the book, § 31.

4. אֲנִי־יָדָע *be darkness*, i. e. be no day at all. אֲנִי־יָדָע *seek it*, to bring it out of this darkness into which he had wished it converted. אֲנִי־יָדָע is used throughout the poetry of this book almost to the exclusion of the customary plural. It is found besides in a few other poetical passages, and but rarely in prose. אֲנִי־יָדָע occurs only in this place, though common in Arabic.

5. אֲנִי־יָדָע, not *stain*, Eng. Ver., but *redeem* or *reclaim*, bring back into their possession, as he who had parted with his property through stress of circumstances might redeem it. אֲנִי־יָדָע, compounded of יָדָע and אֲנִי, § 195. 3; others derive it from אֲנִי־יָדָע, supposing that it was prolonged from אֲנִי־יָדָע, as אֲנִי־יָדָע from אֲנִי־יָדָע. אֲנִי־יָדָע, in the judgment of many interpreters, not merely a single cloud, as אֲנִי־יָדָע, but a mass or body of clouds covering the sky, § 198; though Gesenius thinks the relation of these words to be precisely the reverse, § 198. *b.* אֲנִי־יָדָע, some make א 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 בָּהָר *to be burned*, then *to be black*, § 187. 2. e, hence *obscurations*. Let it suffer preternatural and alarming eclipse.

6. יְהִי־יָמֶיךָ § 109. 2, § 172. 4, Kal apoc. fut. of הָרָה *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 יְהִי־יָמֶיךָ from יָרָה . $\text{בְּאַסְפֵּי־יָמֶיךָ}$ *number of the months*, i. e. of the days and nights included in the months.

8. He wishes everything dire and dreadful to be heaped upon it or employed against it, not only all real evils, but even such as are imaginary and fictitious. He, therefore, invokes the aid of sorcerers, *who curse the day*, who claim the power of inflicting curses upon it, *who are ready to rouse leviathan*, who, armed with their incantations, do not fear to disturb the crocodile, as some understand it, while others suppose an allusion to serpent-charmers, and others still to the celestial serpent, whom they instigated to swallow the sun and moon, thus producing eclipses.

9. Let it be black throughout, its twilight darkened and no dawn succeeding it. $\text{וְהִרְאָה־עֵינַיִךְ}$ *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. בְּוֶמְבִי־בֶטֶן *my womb*, that which bare me. $\text{וְנִסְתָּרָה־מִן־עֵינַיִךְ}$, 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 אֶמְצָא־נַחֲמָה , and the preterite $\text{הִנְחַמְתִּי־נַחֲמָה}$.

13. אֶפְקֹד־בְּיָמַי *for* depends on the implied wish that he had been suffered to perish uncared for. וְהָיִיתִי־שָׁקֵט *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. $\text{וְהָיִיתִי־בְּתוֹמֵי־בָּרִיתִים}$ *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. $\text{וְהָיִיתִי־בְּתוֹמֵי־בָּרִיתִים}$, 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. :הָבָה § 271. 1, § 273. 1.

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

18. ׀ § 122. 1.

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

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

23. לְבָרֵךְ, 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. הִיא, 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. הִיא, 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. הִיא, fut. in its frequentative sense, § 263. 4, so הִיא § 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 (הִיא fut.) realized in his experience. He endures all that he has ever conceived that is frightful. הִיא § 172. 3, § 271. 2. הִיא § 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. הִיא § 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. הַגִּבּוֹרִים § 150. 2 (p. 181), § 172. 1. $\text{יִתְרַצְּאוּ$ § 105. *a* and *c*.

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

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

8. The preterite בָּרַךְ describes what God has already done; the future יְבָרֵךְ 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. תְּפִלָּתֶיךָ § 105. e.

16. וְלֹא־תַעֲנֶנּוּ , § 263. 1, futures relative to the preceding pret. וְקָרַאתִי *I called, he would not answer, I had to supplicate.*

17. רוּחִי *my breath*, others, *my spirit*, as excited and querulous. הָיָה , 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. וְיִחַזְּנֶנּוּ might be Kal pret. of חָנַן 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 חָנַן 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 וֹ , 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. וְקָמָה , 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. וְנִחַזְּנֶנּוּ , the plur. verb shows that the sing. subject must be understood as a collective.

20. בְּצִנּוֹר , not an infin. from צָנַר with the baring of my teeth, i. e. denuded of the gums, which were wasted by disease, but as in the previous part of this same verse a noun, with the skin of my teeth, the insignificant membrane which covers the gums, a proverbial expression for a bare escape, though its origin is obscure and doubtful.

22. וְיִמְצְאוּ , 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. $\text{יִתְּנֶנּוּ-יָיִךְ}$ *who will give*, an idiomatic mode of expressing a wish, *O that*, see on Ps. 4 : 7. יְצַיֵּן , 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. יָדָעִי , pron. emphatic, § 243. 1 ; Vav connects it with ver. 22, the intervening verses being parenthetical, 'You persecute me relentlessly, as though I were a friendless, heaven-forsaken man, *and yet I know*, if you do not, that *my Avenger lives*.' יִשְׁלֵם § 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. שָׂרָפָהֶנּוּ , 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 עֹרִי *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. וּמִבְּשָׂרִי *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. $\text{לִּי לְפָנֶיךָ} \S 243. 1, I, \text{ the very person whom you think abandoned of God. לִּי } \textit{for me, on my side. לְפָנֶיךָ, pret. relative to preceding future, shall have beheld. אֲנִי, some make the subject, I, and not a stranger in my stead, shall behold him; but better as the object, behold him and not estranged, not inimical to me. מִיָּדִי} \textit{my reins are consumed with eager longing for this glorious anticipation, comp. Ps. 119:123, or, according to others, by this wasting disease, comp. Ps. 73:26.}$

28. Conditional sentence, the apodosis being found in the next verse. *When ye say, How shall we persecute him, what new assaults shall we make upon him, and the root of the matter, the cause of all my sufferings, is found in me, in sins of which you allege that I am guilty,*—when you treat me in this hard-hearted and unjust manner, then you may well be afraid of the avenging sword of my great Redeemer.

29. $\text{אֵתֶּנָּה} \textit{wrath, the divine wrath awaits transgressions of the sword, such transgressions as call for the sword of God's vengeance. Others, wrath, such as you display in your harsh treatment of me, is transgressions of the sword. ק'רִי ק'תִּיבִה, with the abbreviated relative, } \S 74; \text{ others, with less probability, think it to be a modified form of the word אֱלֹהִים } \textit{the Almighty.}$

SONG OF SOLOMON. CHAPTER I.

1. $\text{לִּי הַשִּׁירִים} \S 254. 2. a. \text{ Marg. see on } \text{בְּרֵאשִׁית} \text{ Gen. 1:1.}$
3. $\text{לְיָדֶיךָ} \textit{in respect to odour thy ointments are good; thy name is ointment, etc.}$
4. $\text{אֲהַבֶּנְךָ} \textit{abstr. for concrete, the upright; others take it adverbially, they love thee uprightly, sincerely.}$
6. $\text{וְעַתָּה} \textit{the abbreviated relative, } \S 74, \text{ here used as a conjunction, } \S 239. 1. \text{ שְׂחָרְחָרְתָּ } \S 188.$
7. $\text{בְּעֵינַי} \S 209. 1. a. \quad 8. \text{ הַיָּמִים } \S 245. 2, \S 260. 2 (2).$
9. $\text{לְעֵינַי} \S 218, \text{ the fem. has a collective sense, } \S 198.$
15. $\text{עֵינַי} \textit{thy eyes are doves.} \quad 17. \text{ Marg. see on Judg. 13:18.}$

CHAPTER II.

1. הַשָּׁרִיף § 246. 1. *a*. 4. Marg. see on Gen. 44 : 10
 5. הַזֵּיתָה, const. of source, § 254. 7.
 7. אֵם in an oath has a negative sense, see on Gen. 42 : 15.
 12. הַזֵּאִיר, 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. קִמְחָה § 195. 1, are *blossoms*, i. e. in blossom. קִרִי K'ri, לִבִי K'thibh, § 220. 1. *b* (2 per.).
 14. Marg. see on Judg. 13 : 17.

THE END.