

CLASSICAL HEBREW COMPOSITION

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OXFORD
AT THE CLARENDON PRESS

PREFACE

A STUDENT'S knowledge of a classical language may be assessed in terms of his competence in writing compositions in the correct idiom of that language. Teachers of classical Hebrew have long felt the need for a textbook designed for the training of students in writing Hebrew compositions in the style of the Old Testament. This book is offered in the hope that it will fill the vacuum. It is assumed that the student has already covered the general groundwork of Hebrew grammar, that he has worked through the exercises accompanying the rules of grammar, and that he has also studied some Old Testament Hebrew texts.

Experience in teaching Hebrew over a long period has convinced me that the system of providing the student with English texts for translation into Hebrew, without any accompanying aids, imposes a strain upon him and often leads him to the frustrating experience of producing faulty Hebrew renderings. Corrections made subsequently may not be effective as permanent guides since they remain unorganized and, often, difficult to locate when required. On the other hand, I have found that, when the student is provided with aids in advance, he produces good Hebrew renderings of the English text and, at the same time, enjoys the work of translation.

With a view to assisting both teacher and student the following materials have been provided:

(1) Fifty pieces of prose and five of verse, composed in the style of the Authorized English Version of the Old Testament, are presented. To sustain the student's interest in the texts, the themes selected deal with Old Testament personalities and events in chronological order and are written in apocryphal fashion.

(2) Each text is accompanied by copious notes, in which the relevant rules of Hebrew syntax are explained rationally while, at the same time, the student's memory is constantly

refreshed on points of grammar acquired earlier. For those who have studied my *Practical Grammar for Classical Hebrew* (The Clarendon Press, Oxford), there are special references to that book under the symbol WHG.¹

(3) An English-Hebrew vocabulary is appended. This vocabulary is designed not only to supply the words required for the translation of the texts, but also further to assist the student; the main parts of difficult verbs and nouns are given and frequent reference made to the notes which accompany the texts.

(4) An index to the notes is supplied. This will enable the student to revise the rules of syntax and, since he can refer to several manifestations of the rules engaging his attention, will help him to understand the modes of Hebrew thinking more fully.

In the texts offered in this book idiomatic usages recur with deliberate frequency and, at every recurrence, reference is made to the original note. In this way the student gradually acquires a feeling for the correct, idiomatic forms of expression and thus develops an appreciation for the language. Furthermore, the presence of references back to the original note permits selection of texts for translation, without the loss of notes on earlier texts which may have been omitted.

The method employed in this book is a reversal of the convention of stating the rules of Hebrew syntax and then producing examples to illustrate them. Samples of English usage emerge from the continuous texts provided and these are modified in terms of Hebrew thinking in a manner which endows the process of translation with understanding and interest. It is not claimed that all the minutiae of Hebrew syntax have been covered in the notes accompanying the texts. As in my *Hebrew Grammar*, the aim has been practical and the scope restricted to workable limits.

I have to thank the Board of Trinity College, Dublin, for their ready permission to make use of examination papers

¹ WHG = Weingreen, *Hebrew Grammar*.

set by me in former years and published by the college in the annual collections of examination papers. I wish also to express my gratitude to Professor H. H. Rowley of Manchester University and to Professor D. Winton Thomas of Cambridge University for their kindness in examining the English-Hebrew vocabulary and for their very helpful suggestions. The readers of the Clarendon Press have earned my gratitude for their painstaking care in proof-reading and in ensuring consistency in the notes. I dedicate this book to my wife, whose constant encouragement and practical help in this work bear testimony to her love for and appreciation of the grandeur of the Old Testament.

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12 October 1956

THERE was¹ a famine in the land of Canaan, for the people were sinful unto² the Lord. And the Lord spoke unto² Abraham and he said unto² him: 'Behold, there is a famine in the land. Take,³ therefore,⁴ thy wife and thy brother's son and all which thou possessest⁵ and go down⁶ to the land⁷ of Egypt, for there is⁸ bread in Egypt.' And Abraham did⁹ as¹⁰ the Lord commanded him¹¹ and he took³ his wife and his brother's son and his flocks¹² and his herds¹² and he went down⁶ with¹³ them to Egypt¹⁴ and he dwelt¹⁵ there. And the Lord spoke unto Abraham in the land of Egypt, saying:¹⁶ 'Behold, thy children shall be slaves in this land and they will serve the Egyptians¹⁷ and they will build great¹⁸ cities for them.¹⁹ And it shall come to pass,²⁰ when they cry²¹ unto²² me, by reason of²³ their service, that²⁴ I shall hear their cry and I shall send My plagues upon the Egyptians¹⁷ and I shall bring thy children forth²⁵ from this land and I shall bring them into²⁶ the land of Canaan, which I have sworn²⁷ unto² thee to give²⁸ unto² them. And they will fight²⁹ the inhabitants of Canaan and I shall give them³⁰ victory³¹ over them³² and I shall deliver³³ their cities into their hands³⁴ and they shall dwell in them. And it shall come to pass,²⁰ if they serve³⁵ Me in truth and keep³⁵ My commandments³⁶ which I shall command them³⁷ and do³⁵ that which is³⁸ pleasing³⁹ in My sight,⁴⁰ that²⁴ I shall send My blessings upon them and upon the fruit of their land and they shall know that I am the Lord, their God, Who⁴¹ brought them forth from the land of Egypt and Who⁴² brought them into the land of Canaan and Who⁴³ did battle⁴⁴ for them against their enemies. But,⁴⁵ if they hearken³⁵ not to My voice,⁴⁶ according to all⁴⁷ which I shall command them, and they go³⁵ in the way of the nations amongst⁴⁸ whom they shall dwell and serve³⁵ their gods, then⁴⁹ I shall send prophets unto⁵⁰ them to bring them back⁵¹ unto² Me, to serve Me.⁵² Behold, I have made⁵³ a covenant with⁵⁴ thee to give the land of Canaan to² thy seed,⁵⁵ as⁵⁶

¹¹ צָנָה אֹתוֹ יְהוָה—the object (direct or indirect with ל) comes between the verb and the subject, probably because of the extension of the idea that the main portion of the phrase is first expressed and the subject limiting its application follows, WHG 57 (d). Similarly, 'the Lord gave (to) him' is נָתַן לוֹ יְהוָה.

¹² 'flocks' and 'herds' are represented by the singulars as collectives (e.g. the English word 'sheep'), namely, צֶאֱן and בָּקָר.

¹³ Parallel with note 2 above, one must consider whether the preposition 'with' denotes the idea of instrument (i.e. 'by means of'), in which case the inseparable preposition ב is used, or whether it is in the sense of 'together with', in which case עִם or אִת is to be used. 'He smote the man with a sword' requires ב: 'he went with the man' requires עִם or אִת.

¹⁴ Old accusative case ending, WHG 66, 67.

¹⁵ WHG 188, 189.

¹⁶ In this context, the sense of 'saying' is 'as follows' and precedes the actual words spoken. The infinitive construct with the prefixed inseparable preposition ל (and not the participle)—לֵאמֹר—is used, as if meaning '(that is) to say', WHG 162 note.

¹⁷ Though one would expect הַמְּצָרִים, the land—מְצָרִים—often represents its people, when the reference is to the people as a whole. When the context implies a number or group of nationals, the generic form (the masculine singular of which ends in ך) is used in the plural.

¹⁸ Though the irregular plural of עִיר, namely עָרִים, has the termination of a masculine plural, the noun is, nevertheless, feminine and the adjective qualifying it must, necessarily, be feminine plural.

¹⁹ The order of words in the Hebrew is 'will build for them great cities'.

²⁰ Simply 'and it shall be', וְהָיָה, perfect with Waw consecutive.

²¹ This must be rephrased, in terms of Hebrew thinking, to 'in their crying'—i.e. infinitive construct (which is a verbal noun) and the suffix. The difference between (a) the verbal noun (infinitive construct), and (b) the verbal adjective (participle) may be seen in the phrases (a) 'seeing is believing', and (b) 'I am seeing'. For the form of Qal infinitive construct with suffix, see WHG 131, 132.

²² Since the idea of crying implies speech, the preposition which follows is אֶל, as in note 2 above. Note that if the verb קָרָא is used, then קָרָא אֶל means 'prayed' 'addressed', while קָרָא ל means either 'summoned' or 'named', according to the context.

²³ The Hebrew is, simply, 'out of', מִן.

²⁴ The English idiom requires the sequence 'and it shall come to pass . . . that I shall hear', whereas in Hebrew it is 'and it shall come to pass . . . and I shall hear'.

²⁵ The Hiphil of נָצַח, 'went forth', namely הוֹצִיא, 'caused to go forth', produces the derived idea 'brought forth', WHG 212.

²⁶ The Hiphil of נָכַח (root בּוֹא)—'went in', 'came in', namely הֵכִיחַ, 'caused to go in', produces the derived idea 'brought in', WHG 212.

²⁷ The Niphal of שָׁבַע, namely נִשְׁבַּע, reminds us of the English 'was sworn in', i.e. took an oath.

²⁸ See WHG 148 for infinitive construct Qal.

²⁹ Niphal of **לחם**, i.e. **נלחם**, 'fought' (WHG 103 footnote b), and is usually followed by the inseparable preposition **ב**.

³⁰ Indirect object and has the inseparable preposition **ל**; see note 2 above—it obviously means 'to them'.

³¹ The noun is **יְשׁוּעָה**, usually rendered 'deliverance', 'salvation' but means 'victory' when referring to a battle.

³² **על** takes suffixes of the plural noun, WHG 87.

³³ The context shows that the sense is 'hand over', i.e. 'give'.

³⁴ The singular 'hand' is used and has the sense of 'power'.

³⁵ Imperfect, since the reference is to future time.

³⁶ The plural of **מִצּוֹת** is usually written defectively as **מִצּוֹת** (instead of the expected **מִצּוֹת**), the last syllable having the letter Waw with the vowel-sign Holem over it.

³⁷ Direct object.

³⁸ 'that which' may be expanded to the idea 'the (thing) which' and, being a direct object, is preceded by **אֵת**, in the formula **אֵת אֲשֶׁר** (the relative representing the noun 'thing' understood). However, in association with the adjective which follows, namely (next note)

³⁹ 'pleasing' which, in Hebrew, is 'good', the whole phrase is, simply, **אֵת הַטוֹב** 'the good (thing)'.

⁴⁰ 'sight' is the English paraphrase for 'eyes'. Similarly 'hearing' represents the Hebrew 'ears'.

⁴¹ If the perfect (Hiphil of **בָּא**) is used with the relative then it must be in the 1st person singular **אֲשֶׁר הוּצֵאתִי**, 'who (i.e.) I brought forth'. As an alternative, one may rephrase 'the (one) bringing forth', **הַמוּצִיא**—i.e. with the participle and article. The participle, as a verbal adjective, is descriptive of (or qualifies) the noun 'the Lord'. See WHG 66 for the note that the participle with the article may represent the English verb in the past tense and the relative.

⁴² As in the preceding note, the Hebrew will be either **אֲשֶׁר הֵבֵאתִי**, ('who (i.e.) I brought in' or **הַמְבִּיא**, 'the (one) bringing in', using the Hiphil of **בָּא** (root **בוא**) note 26 above.

⁴³ As in preceding two notes, either 'who (i.e.) I did battle', **אֲשֶׁר נִלְחַמְתִּי**, or 'the (one) doing battle', **הַנִּלְחָם**.

⁴⁴ Meaning 'fought', see note 29 above.

⁴⁵ The Waw conjunctive (and consecutive) does not only mean 'and', but whatever linking word is required by the context in English. The introductory part may be expanded to 'but (ו) it shall come to pass, if . . . '.

⁴⁶ Either 'to My voice' or 'in My voice', meaning 'obey Me'.

⁴⁷ Since **כ** means 'as', 'according to', use simply 'as all', **כָּל**.

⁴⁸ There is no compound relative construction in Hebrew. We must restore the more primitive thinking of the Hebrew which, in this instance, is 'the nations who they shall dwell amongst them', WHG 135.

⁴⁹ Following note 45 above, it will be the perfect with Waw consecutive.

⁵⁰ Since motion is involved, **אֶל** will be used, as in note 2 above. The order of words is 'then (ו) I shall send unto them prophets'.

⁵¹ The Hiphil of **שָׁב** (root **שוב**) 'came back', 'returned', namely **הִשִּׁיב** 'caused

to come back' produces the derived idea 'brought back', WHG 200 for the form of Hiphil.

⁵² Though the personal pronoun (as object) may be kept separate from the verb, yet the effect is better if the infinitive construct with suffix is used, WHG 131. However, if one is not sure of the correct modifications in pointing, it is safer to keep the infinitive construct without suffix and use the personal pronoun (as object.)

⁵³ In Hebrew usage one *cuts* (not makes) a covenant, reminding us of the sacrificial ceremony involved. Note also that the Qal perfect 1st singular of the verb כָּרַת is כָּרַתִּי (for כָּרַתְתִּי, the first ת having assimilated into the next).

⁵⁴ The order is 'I have made (literally cut) with thee a covenant'.

⁵⁵ A segholate noun, WHG 82, 83 note (a), originally כָּרַתְתִּי, with suffix כָּרַתְתִּי, &c.

⁵⁶ The sense is not 'like', but 'for', i.e. ל.

⁵⁷ Hebrew is very deficient in adjectives, but the adjectival effect is often achieved by the construct arrangement of two nouns, as here, 'a possession of eternity'. The noun (said to be in the genitive) following the one in the construct limits the application of the construct noun or gives it a description, in the same way as an adjective. Similarly, 'golden vessels' is expressed as 'vessels of gold', 'a holy mountain' is, in Hebrew thought, 'a mountain of holiness'.

⁵⁸ לְכֶנֶךָ, meaning 'except', takes suffixes; 'with thee alone' is, in Hebrew thinking, 'with thee, thou alone'.

⁵⁹ Either literally or 'the (ones) coming'—i.e. the participle plural with the article; see notes 41-43—הַבָּאִים.

⁶⁰ This plural noun, representing a preposition, takes suffixes of the plural noun, WHG 87, 88.

⁶¹ (a) The imperative is never used with the negative: one must restore the phrasing 'thou shalt not . . .'. If the negative command or prohibition is meant to be permanent, the negative is לֹא; for immediate application it is אַל, WHG 77. (b) The verb יָרָא 'was afraid, feared' is a stative (WHG 95-97) and doubly weak, being both a Pe Yod and a Lamed 'Alep. Since the normal stative (e.g. כָּנַד) has Pataḥ in the second syllable of the imperfect (כִּנְדֹּה), the imperfect Qal of our verb is first (theoretically) יָרָא, but the vowelless י quiesces into the preceding Hireq vowel, resulting in יָרָה, and, since the terminal letter א is silent, the second syllable ends in a vowel (sound) and is open, requiring a long vowel and giving rise to יָרָה, WHG 211 (b).

⁶² The vocative is expressed by defining the noun, either with the article or suffix.

⁶³ The idiomatic expression is בָּצָר לָהֶם (literally 'in (it) being straitened (infinitive construct) for them'); the root being צָרָר.

⁶⁴ Waw consecutive with perfect, see note 45 above.

⁶⁵ Rephrase: 'they shall be unto me as (literally for) a people'.

⁶⁶ Rephrase: 'I (personal pronoun before the verb for emphasis) shall be unto them as (literally for) a God.'

II

THE Lord appeared¹ unto² Abraham in a dream of the night and He spoke unto him, saying:³ 'Thou hast⁴ been a faithful servant unto² Me, for thou hast walked before⁵ Me in righteousness and truth all the days of thy life⁶ and thou hast done that which is⁷ good in My sight.⁸ Go thou⁹ up, therefore,¹⁰ upon the mountain opposite which¹¹ are thy tents¹² and lift up¹³ thine eyes and see the land of Canaan, for unto² thee have I given¹⁴ it and unto thy seed¹⁵ for ever.' And Abraham said:¹⁶ 'I pray Thee,¹⁷ O Lord, Thou⁴ knowest¹⁸ that I have not¹⁹ a son and my wife is exceedingly²⁰ old and one of my household²¹ will inherit²² me.' And the Lord said unto him:²³ 'Wherefore speakest²⁴ thou thus?²⁵ Thy wife, Sarah,²⁶ will bear thee²⁷ a son and he will walk in thy ways and I shall²⁸ bless him.' And it came to pass,²⁹ in the morning, that³⁰ Abraham told³¹ Sarah all³² which the Lord had spoken unto him.³³ And Sarah said:¹⁶ 'Blessed³⁴ be the Lord, Who hath not forsaken His handmaid for, behold, I am old³⁵ and I said³⁶ in my heart: "I shall not¹⁹ have a son", but I trust³⁷ in the Lord.' And Abraham built an altar in that place and he offered³⁸ up sacrifices to the Lord and he called in the name of the Lord. And it came to pass,²⁹ after many days, that³⁰ Sarah bore a son unto² Abraham, her husband, according to³⁹ the word of the Lord, and she called his name Isaac, for she said: 'I laughed when they said⁴⁰ unto² me: "Thou⁴¹ wilt bear a son."' And the lad grew⁴² up and he walked⁴³ in the ways of his father and he did⁴⁴ only that which was⁴⁵ good in his eyes. And Abraham rejoiced greatly,⁴⁶ for he knew that the Lord was⁴⁷ with⁴⁸ the lad. And he prayed unto the Lord and he said:⁴⁹ 'O Lord, Thou hast indeed⁵⁰ remembered Thy servant⁵¹ and hast done kindness to⁵² me and hast given⁵³ me a son who will inherit²² me. Bless, I pray Thee, this lad, that he may be⁵⁴ a faithful servant before⁵ Thee all the days of his life.'⁶ And the Lord said unto him:²³ 'Behold, thy son⁵⁵ shall become a great nation⁵⁶ and I shall multiply⁵⁷

them as the stars of the heavens and as the dust of the ground, and they shall inherit the land which I have sworn⁵⁸ to thee to give⁵⁹ unto thy seed.⁶⁰ And Abraham bowed⁶¹ himself before⁵ the Lord.

NOTES ON II

¹ The Niphal of הָרָא 'saw', namely הָרָאָה meaning 'was seen', has the derived sense of 'appeared'. Begin with imperfect and Waw consecutive (cf. I, 1) and see WHG 227 (d) for the form. ² See note in I, 2, for לִּי or לִּיךְ . ³ I, 16.

⁴ Either introduce the clause with the personal pronoun which would emphasize 'thou' or, alternatively, reverse the order to 'a faithful servant hast thou been', which would emphasize the fact of his having been a faithful servant.

⁵ The English preposition 'before' is expressed by the formula 'to the face of', לְפָנַי , so that 'before me', 'before thee', &c., must be thought of as 'to my face', 'to thy face', &c., לְפָנֶיךָ , לְפָנֵינוּ since פָּנִים is a plural noun.

⁶ When the context indicates that the word 'life' means duration of earthly existence, as here, the Hebrew word is (the plural) יָמִים . When, however, it refers to the vital element in earthly creatures, the word to be used is נַפְשׁוֹת (which is usually translated 'soul'). ⁷ I, 39. ⁸ I, 40.

⁹ Since the imperative singular necessarily refers to the 2nd person singular, 'thou' is implied in the Hebrew form. Similarly the plural implies 'ye'.

¹⁰ I, 4.

¹¹ (a) Following upon I, 48, the order of Hebrew thinking is 'the mountain which thy tents are opposite it'. (b) Furthermore, the Hebrew idiom is 'from opposite to . . . '.

¹² הָרָא is a segholate noun, originally הָרָאָה , WHG 82, 83.

¹³ For the doubly weak verb אָשַׁר , see WHG 185 (c).

¹⁴ נִתְחַיֵּי (for נִתְחַיֵּיךְ), WHG 148.

¹⁵ I, 55.

¹⁶ For this form—imperfect with Waw consecutive, see WHG 162 (a) and (b).

¹⁷ When introducing a request with 'I pray thee' and a note of urgency is implied, the longer form הִנָּחֵם is used.

¹⁸ (a) Since one cannot speak of 'knowing' unless that state is a completed one, the perfect often corresponds to the English present tense of this verb: יָדַעְתָּ suggests that 'thy knowing is complete' i.e. 'thou knowest'. (b) Similarly, in the cases of the verbs זָכַר , 'remembered', אָהַב , 'loved', שָׂנֵא , 'hated'.

¹⁹ For the modes of expressing possession in point of time, see WHG 72.

²⁰ The adverb follows the adjective (and verb) it modifies.

²¹ The noun בֵּית ('house') has an extended meaning of 'household'. 'One', in this context, is not used numerically but, rather, in the sense of a 'member' of the household; in Hebrew it is בֶּן-בֵּית (literally 'a son of the house(hold)').

²² The verb יָרַשׁ , curiously, partakes of the characteristics of both the Pe Yod and Pe Waw. The imperfect Qal is יִירַשׁ (as with Pe Yod), but the infinitive construct is יִרְשָׁה (as with Pe Waw). In this context, the active participle Qal יֹרֵשׁ may be used in its adjectival or qualifying sense, i.e. '(one) inheriting me'.

²³ The order of words will be: 'and said unto him (לָהּ) the Lord'.

²⁴ The imperfect is often used to implied continued action. Here it would mean 'why dost thou keep on speaking?'.

²⁵ When a sentence is introduced by the adverb 'thus', the Hebrew is כֵּן, but when it occurs at the end of a sentence, it is better to use כְּזֹאת (literally 'like this') instead. Note that the feminine singular (like the Latin neuter) implies 'thing'.

²⁶ Since, in Hebrew, the main idea is first expressed and is limited in its application or is qualified by the following word, (WHG 57 (d)), the order of words will be: 'Sarah, thy wife'.

²⁷ Indirect object, meaning 'to thee'. Use prefixed ל, I, 2.

²⁸ One may use the normal perfect with Waw consecutive, but, since there is a change of subject and the emphasis is on 'I', the personal pronoun and imperfect may be used. If you are not sure of the modifications involved with the verbal suffix, the personal pronoun (as object) may be kept separate.

²⁹ 'and it was'—וַיְהִי. WHG 92 (e). ³⁰ Cf. I, 24.

³¹ Indirect object, meaning 'to Sarah'. Use prefixed ל, I, 2.

³² I, 5 (a).

³³ Note 23 above.

³⁴ Either the passive participle Qal—מְבֹרָךְ—or, when preceded by the jussive יְהִי 'may (let) it be', often the Pual participle מְבֹרָךְ, WHG 169.

³⁵ The verb יָקַן 'was old' is a stative. The perfect (here preceded by the personal pronoun to emphasize the person) expresses a completed state (meaning, possibly, 'I have become old')—אֲנִי יָקַנְתִּי. Note: אֲנִי יָקְנָה with the feminine singular adjective would mean 'I (am) an old (woman)'.

³⁶ The imperfect Qal of אָמַר is אֹמֵר in the 3rd masculine singular, but the 1st singular is (not אֲאָמַר, but contracted in spelling to) אֹמֵר, WHG 162.

³⁷ (a) As in note 18 above, one cannot speak of trusting, till that state is a completed one, so that the perfect may be used. On the other hand, if the context conveys the idea of continued trust—'I keep on trusting'—then the imperfect is to be used. (b) In this phrase, if the order is reversed, namely, 'in the Lord I trust', the emphasis is upon the object of trust.

³⁸ The cognate verb and noun is normally used: זָבַח וְזֶבֶח, 'he sacrificed a sacrifice'; הֵעִלָּה עֹלָה, 'he brought up (Hiphil) a burnt offering (literally something brought up)'; or הֵקִירֵב קֶרֶבֶן, 'he brought near a sacrifice (literally something brought near)'.

³⁹ Simply 'as', cf. I, 47.

⁴⁰ The Hebrew form of thinking must be restored, namely: 'In their saying'—i.e. the infinitive construct Qal with suffix, I, 21.

⁴¹ The personal pronoun before the verb emphasizes the person.

⁴² The verb גָּדַל 'was big, great', is a stative by nature. The imperfect Qal is, therefore, יִגְדֹּל, WHG 95-97.

⁴³ Note this defective verb: perfect הִלָּל, imperfect יִלְל, &c. WHG 237.

⁴⁴ Note this doubly weak verb, WHG 225 (b).

⁴⁵ I, 39.

⁴⁶ עַד-מְאֹד (literally 'till exceedingly').

⁴⁷ 'was' does not mean 'had been', though the English idiom requires it. In Hebrew the thought is 'he knew that the Lord is with him'. ⁴⁸ I, 13.

⁴⁹ The pausal form וַיֹּאמֶר, followed by the words spoken, WHG 162 (a).

⁵⁰ The infinitive absolute before the finite verb for emphasis, WHG 79.

⁵¹ עָבַד, originally עָבַד, is a segholate noun, WHG 82.

⁵² In Hebrew one does kindness *with* (not *to*). Other English renderings are: 'dealt kindly with', 'showed kindness to'.

⁵³ Indirect object, meaning 'to me', with ל, I, 2.

⁵⁴ The effect required is obtained by the jussive (יִהְיֶה, 'let him', or 'may he be, become') and the Waw conjunctive.

⁵⁵ By placing the subject before the verb, the former is emphasized.

⁵⁶ In Hebrew 'as (i.e. ל, I, 56) a great nation'.

⁵⁷ Hiphil of רָבַרַב ('was many'), i.e. 'caused to be many'. ⁵⁸ I, 27.

⁵⁹ WHG 148.

⁶⁰ I, 55.

⁶¹ The verb נָחַשׁ ('was low') is one of the so-called Lamed He verbs which was originally a Lamed Waw (נָחַשׁ). In the Hithpalel (required here as a reflexive), the perfect is נִחְשָׁה, the imperfect תִּנְחֹשׁ and the shortened imperfect (for the Waw consecutive) is תִּנְחֹשׁ; the terminal Waw quiesces. Note the metathesis of the first radical sibilant letter with the ה of the prefix תִּנְ, WHG 120 note.

III

It came to pass,¹ when Eliezer heard² that Rebecca was³ of the family of Abraham, that⁴ he rejoiced greatly⁵ and he came with⁶ her to the house of⁷ her brother, Laban.⁸ And Eliezer spoke unto Laban and he said unto him: 'I am the servant of Abraham,⁹ who dwelleth¹⁰ in the land of Canaan. And the Lord blessed¹¹ my master exceedingly¹² and he gave him¹³ flocks¹⁴ and herds, gold and¹⁵ silver and many servants. And he has a son,¹⁶ whose name¹⁷ is Isaac, who will¹⁸ inherit him after his death. And Abraham called me before him¹⁹ and he said unto me: "Behold, now,²⁰ I am old²¹ and I know not²² the day of my death. Swear,²³ now²⁰ unto me, that thou wilt not take²⁴ a wife for my son from the daughters of the Canaanites,²⁵ amongst whom²⁶ I dwell. Arise and go forth to the land of my birth,²⁷ to the house of my kinsman,²⁸ and take ²⁹ a wife for my son from there, that I may see³⁰ the wellbeing³¹ of my son before³² I die.'" And I hearkened to the voice³³ of my master and I arose and I went forth from the land of Canaan and I journeyed unto this place. And, now,³⁴ tell me,³⁵ I pray thee, wilt thou let the girl go³⁶ with⁶ me to be a wife³⁷ unto Isaac

or³⁸ not, that I may know³⁹ whether⁴⁰ I may return to the house of my master with⁶ her or whether³⁸ I should seek a wife for his son from another place.' And it came to pass, when Laban heard² the words of Eliezer, that⁴ he said unto him: 'The Lord⁴¹ hath done this thing.⁴² Let us call⁴³ the girl and ask her. And if she will say: 'I will go⁴⁴ with this man to the house of Abraham, to be a wife³⁷ unto Isaac', then⁴⁵ thou mayest take her with thee.' And they did as Laban said and they called⁴⁶ Rebecca and they asked her, saying:⁴⁷ 'Wilt thou go with this man to be a wife³⁷ unto Isaac, the son of Abraham?' And she answered⁴⁸ and said:⁴⁹ 'I will go.'⁴⁴ Then⁴⁵ Eliezer lifted up his voice and he cried in a loud⁵⁰ voice: 'Blessed⁵¹ be the Lord, God of my master, Who hath brought⁵² me hither.'⁵³ And it came to pass, on the morrow, that⁴ Eliezer said unto Laban: 'Let me go,⁵⁴ I pray thee, that I may return⁵⁵ to the house of my master with⁶ the girl.' And Laban said: 'Go⁵⁶ in peace,⁵⁷ and may the Lord bless⁵⁸ our sister in the house of Isaac.' And Eliezer arose⁵⁹ and he placed⁶⁰ Rebecca upon the camel and they went forth, to go⁶¹ to the land⁶² of Canaan.

NOTES ON III

¹ II, 29.

² Though the direct translation כַּאֲשֶׁר שָׁמַע אֱלִיעֶזֶר is good Hebrew, the more idiomatic form of expression is 'as Eliezer's hearing' ('as the hearing-of Eliezer'), i.e. the infinitive construct with prefixed inseparable preposition כִּי, that is כִּשְׁמַע אֱלִיעֶזֶר.

³ He heard that Rebecca is If one were to translate 'was' with the verb in Hebrew, it would mean 'had been', II, 47. ⁴ I, 24.

⁵ II, 46.

⁶ I, 13.

^{7, 8} Firstly, the order of the words must be 'to the house of Laban, her brother', II, 26. Secondly 'house-of', though in the construct state, nevertheless takes the old accusative ending, I, 7.

⁹ Since the main part of this sentence is the fact that he is Abraham's servant, the order of the words should be reversed to 'the servant of Abraham am I', giving prominence to his status.

¹⁰ The direct translation, with the relative, is not idiomatic Hebrew. One must rephrase 'the (one) dwelling', הַבַּיִת, i.e. the participle with the article. Since the participle is, in effect, a verbal adjective, it qualifies or describes the noun preceding it, 'Abraham', WHG 66.

¹¹ Since there is a change of theme, it is better to translate הָיָה בְּרֵךְ, i.e.

'and the Lord, He blessed', rather than the more usual וַיְבָרֶךְ יְהוָה with the imperfect and Waw consecutive.

¹² II, 20, 46.

¹³ Indirect object—'to him'— לוֹ .

¹⁴ I, 12.

¹⁵ The conjunction, when immediately before the tone-syllable and connecting a pair of words, is ו , WHG 41, 7.

¹⁶ 'to him (is) a son'.

¹⁷ Modify to 'and his name'.

¹⁸ Similarly, modify to 'and he will inherit . . .', II, 22.

¹⁹ 'to his face', II, 5.

²⁰ I, 4.

²¹ II, 35.

²² II, 18—use the perfect.

²³ Use the emphatic imperative (WHG 88 (b)) to give the effect of urgency. Note the Niphal is used, I, 27.

²⁴ The formulation of a negative oath in Hebrew is, roughly: '(may God punish me) if I do', the words in brackets being understood. When transferred to English thought, it means 'I swear that I shall not do'. Conversely, a positive oath is made in the formula '(may God punish me) if I do not', i.e. 'I swear that I shall'. In our context, the Hebrew words are: 'Swear to me, if thou wilt take . . .'. For the verb לָקַח , see I, 3.

²⁵ 'Canaan', I, 17.

²⁶ 'who I dwell amongst them (or him)', I, 48.

²⁷ (a) The noun מִוֹלָדֶת is one of many nouns of *location* formed by a pre-formative מ before the root. This word means 'a place of birth'. Similarly, מִזְבֵּחַ , 'a place of sacrificing', i.e. 'an altar'; מִשְׁכָּן , 'a place of dwelling', i.e. 'a dwelling place' (sometimes 'tabernacle'); and מִבּוֹא , 'a place of going in', i.e. 'entrance'.

(b) This noun is a segholate, originally מִוֹלֶדֶת and, with suffix, is מִוֹלֶדְתִּי &c. (on the analogy of מִלֵּךְ originally מִלֶּךְ , WHG 82).

²⁸ 'brother'.

²⁹ Instead of using the imperative, the perfect with Waw consecutive is more idiomatic, following the preceding imperative, i.e. 'go forth . . . and thou shalt take'.

³⁰ Expand to 'in order that I shall see'. Note how the finer shades of meaning are not indicated in Hebrew by special modifications in speech, but are understood from, or implicit in, the context.

³¹ The noun שְׁלוֹם means 'peace', 'well-being'.

³² בְּטָרִם אָמוֹת , 'before I shall die'.

³³ I, 46.

³⁴ There is a break in subject-matter and a new idea introduced by וְעַתָּה .

³⁵ Indirect object, 'to me'.

³⁶ שָׁלַח in Qal means 'sent'. The intensive Piel produces the derived idea 'sent away', 'dismissed', 'let go'. The Piel is, therefore, appropriate here, with the He interrogative.

³⁷ 'to be as (in Hebrew 'for') a wife'.

³⁸ In an interrogative sentence, the alternative 'or' is אִם .

³⁹ Expand to 'in order that I shall know', cf. note 30 above.

⁴⁰ 'whether . . . or' is אִם . . . וְ , since a question is implied.

⁴¹ The emphasis is on 'the Lord'; therefore it precedes the verb.

⁴² Either direct translation or וְאֵל , II, 25.

⁴³ The Lamed 'Alep verb, having a weak terminal radical, has no extension of the 1st imperfect for the cohortative. The modification in meaning is implicit

in the context. The cohortative, however, is to be used with the following verb, since the sense is 'and let us ask'. Since 'let us call' means 'let us summon', the verb קרא will be followed by ל, I, 22.

⁴⁴ The cohortative makes the statement stronger.

⁴⁵ The Waw consecutive with the perfect—'and thou shalt take'—is modified by the context, implicitly in Hebrew and explicitly in English, to 'then thou mayest take', I, 45.

⁴⁶ 'summoned' is קרא, I, 22.

⁴⁷ I, 16.

⁴⁸ For this doubly weak verb, see WHG 225-6.

⁴⁹ II, 49.

⁵⁰ Simply, 'a great voice'—קול גדול.

⁵¹ II, 34.

⁵² Hiphil of בא (root בוא), WHG 212 (d).

⁵³ הנה.

⁵⁴ Note 36 above.

⁵⁵ The cohortative with Waw conjunctive, giving the effect of 'and let me return', ואשובה.

⁵⁶ II, 43.

⁵⁷ בְּשָׁלוֹם or לְשָׁלוֹם.

⁵⁸ Imperfect as jussive, with Waw conjunctive.

⁵⁹ WHG 197.

⁶⁰ WHG 197.

⁶¹ II, 43, לִלְכָּת.

⁶² I, 7.

IV

It came to pass,¹ after these things, that² Isaac called his son Jacob³ and he said unto him: 'Thou knowest⁴ that we are strangers in this land and its inhabitants worship⁵ strange⁶ gods, the work of the hands of man. Take not⁷ a wife from the daughters of the Canaanites,⁸ in whose⁹ land we dwell, but go¹⁰ to the house of thy mother's brother and take¹⁰ unto thyself¹¹ a wife from his household.'¹² And Jacob hearkened to the voice¹³ of his father and he went forth to go¹⁴ to Aram, to the house¹⁵ of Laban. And it came to pass,¹ in that night, that² Jacob slept¹⁶ upon the ground and he dreamed a dream and he heard a voice calling¹⁷ unto¹⁸ him, saying:¹⁹ 'I am the God of Abraham and of thy father Isaac.²⁰ Behold, the land upon which²¹ thou sleepest shall I give unto thee²² and unto thy seed²³ after thee,²⁴ as an everlasting possession,²⁵ for thou walkest²⁶ in My ways and doest²⁷ that which is pleasing²⁸ in My sight.²⁹ And I shall³⁰ be with thee³¹ in the way that thou³² walkest and I shall keep thee from all harm.'³³ And it came to

pass, in the morning, that² Jacob awoke³⁴ from his sleep and he remembered the dream which he had dreamed and he said unto himself:³⁵ 'Lo!³⁶ This place is holy and I knew not and I slept¹⁶ there.' And he prayed unto³⁷ the Lord and he said:³⁸ 'O Lord, God of my father, Isaac, Thou hast done³⁹ kindness to⁴⁰ Thy servant this day. And it shall come to pass, when I return in⁴¹ peace to my father's house, that² I shall pass by this place and I shall make sacrifice unto⁴² thee.' And Jacob journeyed to the land⁴³ of Aram and, on the third⁴⁴ day, he came to the house of his mother's brother, Laban.⁴⁵ And Jacob said unto Laban: 'I am the son of thy sister, Rebecca;⁴⁶ my father hath sent me hither to dwell with thee.³¹ And now,⁴⁶ if it pleaseth thee,⁴⁷ let me abide⁴⁸ here with thee.'³¹ And Laban said unto him:⁴⁹ 'Behold, thou art my kinsman;⁵⁰ abide with³¹ me.' And Jacob dwelt in the house of Laban and he kept Laban's sheep⁵¹ and he was as one of the household.⁵² And the Lord blessed Laban, on account of Jacob and his sheep increased, beyond reckoning.⁵³

NOTES ON IV

¹ II, 29.² I, 24.³ I, 22, and II, 26.⁴ Precede with the personal pronoun to emphasize the person; see also II, 18.⁵ 'serve'.⁶ 'other gods'.⁷ I, 61 (a).⁸ I, 17.⁹ 'who, I dwell in his land', cf. I, 48.¹⁰ I, 45, and III, 29, 'and thou shalt go', 'and thou shalt take'.¹¹ 'to thee'.¹² II, 21.¹³ Cf. I, 46.¹⁴ II, 43; III, 61.¹⁵ I, 7.¹⁶ The verb שָׁכַב is a stative by nature, since it describes a state-of-being; the imperfect is, therefore, שָׁכַבְתָּ, WHG 97.¹⁷ Active participle Qal.¹⁸ With preposition אֶל, since it involves speaking, I, 2. ¹⁹ I, 16.²⁰ (a) There must be nothing between a noun in the construct state and the following noun upon which it depends. The English construction 'and of thy father . . .' is impossible in Hebrew and one must expand to 'and the God of thy father'.

(b) Note that the order of thought is 'of Isaac, thy father', II, 26.

²¹ 'the land which thou liest upon it (feminine)', cf. I, 48. ²² I, 2.²³ I, 55.²⁴ I, 60.²⁵ I, 56, 57.²⁶ Though the active participle Qal gives the direct translation, the sense would seem, rather, to be 'thou hast walked'—perfect.²⁷ If the preceding verb is put in the perfect, then this must be the (shortened) imperfect with Waw consecutive.

²⁸ I, 39.²⁹ I, 40.³⁰ Note 4 above.³¹ I, 13.³² 'the way which thou walkest in it', cf. I, 48.³³ 'evil'.

³⁴ The verb **יָקַץ**, 'was awake' is both a stative and a Pe Yod. In the imperfect Qal the first radical Yod quiesces into the preceding homogeneous vowel and the second syllable has Patah, i.e. **יָקַץ**.

³⁵ The Hebrew idiom is 'said in his heart'.

³⁶ A stronger word than **הֵנָּה** seems necessary; **אֲמֵן** or **אֲמֵן**, 'indeed', 'surely' would suit. If it is felt that the idea of holiness should be stressed, the order should be 'holy is this place'.

³⁷ Use the preposition **לְ**, since praying involves speaking, I, 2.

³⁸ II, 49.³⁹ See note 4 above.⁴⁰ II, 52.

⁴¹ Rephrase 'in my returning', infinitive construct with suffix, cf. I, 21.

⁴² II, 38.⁴³ I, 7.

⁴⁴ Note that the ordinal numbers—WHG 244-5—are adjectives, following the noun they qualify and agreeing with them in gender. From 'second' to 'tenth' the masculine ending is **ִי**, and the feminine **ִיָּהּ**.

⁴⁵ II, 26.⁴⁶ III, 34.

⁴⁷ Either 'if it is good in thine eyes' or 'if I have found favour in thine eyes'.

⁴⁸ Cohortative.⁴⁹ 'and said to him Laban', I, 11.⁵⁰ II, 28.

⁵¹ Either the construct 'sheep of Laban' or 'the sheep (absolute) which (belonged) to Laban'.

⁵² 'as one of (construct) the sons of his house', cf. II, 21.

⁵³ In Hebrew this expression is 'till there is not (any) reckoning' (or 'number'), **עַד אֵין מִסְפָּר**.

V

It came to pass,¹ when Jacob heard² that Esau was³ seeking his life,⁴ that⁵ he arose and he went forth from his father's house, to go⁶ to the house of Laban,⁷ his mother's brother, as his⁸ father commanded him,⁹ for he feared¹⁰ lest Esau would slay him. And he came to the house of Laban⁷ and he dwelt there with him¹¹ and he kept his sheep. Now¹² Laban had two¹³ daughters; the name of the elder¹⁴ was¹⁵ Leah and the name of the younger¹⁶ was¹⁵ Rachel. And Jacob loved¹⁷ Rachel, for she was exceedingly¹⁸ beautiful. And Jacob said unto Laban: 'I have been a faithful¹⁹ servant unto thee²⁰ all these days and I have kept thy sheep. Give me,²¹ I pray thee, thy younger¹⁶ daughter, Rachel,²² as²³ a wife, for I love²⁴ her, and I shall

serve thee seven²⁵ years for her.' And Jacob's words pleased²⁶ Laban exceedingly and he said unto him: 'It is better²⁷ that I should give her to thee than that I should give her to a man whom²⁸ I know not. Abide²⁹ here with me¹¹ another seven³⁰ years and serve me, as⁸ thou hast said. And it shall come to pass, when the seven years are full,³¹ that⁵ I shall give her to thee as a²³ wife.' And Jacob served Laban seven years, and it came to pass, when the seven years were full,³¹ that⁵ Jacob said unto Laban: 'Give me,²¹ I pray thee, my wife, for the seven years are full.'³² And Laban gathered³³ together the inhabitants of his city and he made a great feast,³⁴ but³⁵ he sent Leah unto Jacob instead of Rachel. And Jacob was exceedingly wroth³⁶ and he said unto Laban: 'What is this³⁷ that thou hast done unto me? Did I not serve thee these seven years for thy younger¹⁶ daughter, Rachel?²² Why didst thou not do as⁸ thou didst say?' And Laban said unto³⁸ him: 'If thou wilt serve me another seven³⁰ years, then³⁵ I shall give thee also Rachel as²³ a wife.' And Jacob did as⁸ Laban said and he served him another³⁰ seven years, and he took also Rachel unto himself³⁹ as a²³ wife. And Jacob said unto himself:⁴⁰ 'I shall avenge myself⁴¹ against Laban, for he hath requited⁴² me evil⁴³ for good.'⁴⁴ And Jacob kept the matter in his heart.

NOTES ON V

¹ II, 29.² III, 2.³ The Hebrew thought is 'Jacob heard that Esau is seeking . . .', cf. II, 47.⁴ שָׂדֵה; a segholate noun, originally שָׂדֵה, and, with suffix, שָׂדֵה, II, 6.⁵ I, 24.⁶ III, 61.⁷ I, 7.⁸ I, 10.⁹ I, 11.¹⁰ I, 61 (b).¹¹ I, 13.¹² 'and to Laban (were) two daughters', see I, 45.¹³ Literally in Hebrew, 'a pair-of', since the numerals, from 2 to 10, are really nouns, WHG 243 (b)—שְׁנֵי.¹⁴ 'the big (one)'.¹⁵ 'was' is unexpressed in Hebrew, II, 47—the sense is the 'name (being) . . .'.¹⁶ 'the small (one)'.¹⁷ The verb שָׁבַח is a stative, since it denotes a state-of-being; the imperfect, therefore, is שֹׁבַח, it being also a Pe Alep, WHG 97 note and 155 on stative Pe guttural verbs.¹⁸ II, 20.¹⁹ Cf. II, 4.²⁰ I, 2.²¹ 'to me'.

²² The order of words is 'Rachel, thy younger daughter', II, 26.

²³ I, 56.

²⁴ Use the perfect, see II, 18.

²⁵ Though the plural of שָׁנָה is שָׁנִים, it is a feminine noun and, therefore, requires the feminine numeral.

²⁶ (a) Rephrase: 'And Jacob's words were good in the eyes of Laban.' (b) Do not translate with the verb הָיָה and the adjective, as טוֹבִים . . . וַיְהִי. Use the verb טָב. This is a defective verb: the perfect is טוֹב (see WHG 206) and the imperfect יִטָּב (WHG 188), the latter type being a Pe Yod; see also WHG 238 B.

²⁷ (a) 'better' is expressed by the adjective טוֹב followed by מִן of comparison, WHG 136. (b) The entire sentence must be rephrased, as follows: 'Better is my giving her to thee than my giving her to . . .', i.e. the infinitive construct Qal and suffix, WHG 148.

²⁸ 'to a man who I know not him', using the perfect, II, 18; see also I, 48.

²⁹ יָשַׁב, 'abode', 'stayed', as well as 'sat', 'dwelt'.

³⁰ 'yet other seven years'—the order of words being 'yet seven years (note 25) other (ones—feminine plural).

³¹ (a) The verb מָלָא, meaning 'was full with' and taking a direct object, is a stative. (b) The Hebrew thinking is 'in (or 'as') the being-full of the seven years'—infinitive construct—בְּמִלְאָה or כְּמִלְאָה. The reference is to future time, if the context speaks of the future; when the context refers to the past, then the infinitive construct, likewise, indicates the past.

³² The verb מָלָא is to be used in the perfect, since one can only speak of anything being full when that condition is a complete one.

³³ In English it is the context which determines whether the phrase 'gathered together' is transitive or intransitive. In Hebrew, however, the verbal forms make this distinction clear. The Qal אָסַף, the Piel קָבַץ and the Hiphil הִקְהִיל ('caused to assemble') all mean 'brought together', 'gathered'. The Niphal of these verbs means 'were gathered together', 'gathered themselves together' (the Hithpael is also used with the first two roots).

³⁴ A 'feast' (with small 'f') is מִשְׁתֶּה from the root שָׁתָה, 'drank', whereas 'Feast' (with capital 'F' and having a religious significance) is חַג from the root חָגַג, 'celebrated', 'kept the Feast'.

³⁵ Conjunction, I, 45.

³⁶ Apart from the verb קָצַף, the idiom is either וַיִּחַר אָפוֹ, 'and his anger was hot' or וַיִּחַר לוֹ, 'and it was hot to him'—from the root חָרָה, 'was hot'.

³⁷ The feminine singular demonstrative adjective; see end of II, 25.

³⁸ I, 11.

³⁹ לוֹ 'to him'.

⁴⁰ 'said in his heart'.

⁴¹ Niphal of נָקַם with עַל or מִן, use the cohortative for emphasis.

⁴² נָמַל or the Piel שָׁלַם.

⁴³ feminine singular—'(an) evil (thing)'; see end of II, 25.

⁴⁴ feminine singular—'(a) good (thing)'; see end of II, 25. N.B. say, 'instead of good.'

VI

WHEN¹ Laban came back from the field to his house, he² heard that Jacob had fled and that he had taken with³ him his wives and his sons and his servants and his flocks.⁴ And Laban was exceedingly wroth⁵ and he called unto⁶ his sons and he said unto them: 'Behold, Jacob hath gone forth from my house, while we were⁷ in the field, and he hath taken with him all which is mine.⁸ Let us pursue him,⁹ for he is on the way, going¹⁰ to the land of¹¹ Canaan, to his father's house.' And they arose and they pursued⁹ Jacob all that day and all that night¹² and, on the second day, they saw the tents¹³ of Jacob before them.¹⁴ And Laban and his sons slept on the mountain that¹⁵ night, for they said: 'When it is morning¹⁶ we shall fall upon him and slay him and bring back¹⁷ that which is ours.'⁸ And the Lord spake unto Laban in a dream and he said unto¹⁸ him: 'I am the God of Jacob. If thou comest nigh unto him, thou shalt surely die.'¹⁹ And Laban was exceedingly afraid,²⁰ for he knew that the Lord was²¹ with³ Jacob. And it came to pass, in the morning, that Laban lifted his voice and he called unto²² Jacob and he said:²³ 'Why didst thou depart from me²⁴ and didst not tell me?²⁵ Didst thou think²⁶ there was evil in my heart against thee? And now, let us make²⁷ a covenant, I and thou, that there may be²⁸ peace between me and thee²⁹ and between thy sons and my sons,²⁹ for we are kinsmen.'³⁰ And Jacob answered³¹ and said:³² 'I fled from thy house whilst thou wast³³ in the field, for I was afraid that³⁴ thou wouldst not allow me³⁵ to go away from thee,²⁴ for thou knowest³⁶ that the Lord hath blessed thee for my sake. But now I know³⁶ that thou art not³⁷ mine enemy and dost not hate³⁸ me. I shall make²⁷ a covenant with thee, as³⁹ thou hast said.' And they made a covenant there on⁴⁰ that day and they swore⁴¹ to one another⁴² and they separated⁴³ from one another.⁴⁴ And Laban arose, he and his sons with him, and he departed, to go to his city. And Jacob journeyed to the land of⁴⁵ Canaan and he came

to the land of Canaan, he and all his household⁴⁶ and all which he possessed.⁴⁷

NOTES ON VI

¹ To imitate the biblical style, we should begin with 'and it came to pass, when Laban . . .'. The subservient clause should be rephrased, in the Hebrew pattern, to 'in Laban's returning' ('in the returning-of Laban')—infinitive construct with prepositional prefix, cf. I, 21.

² If we begin the sentence with **וַיִּשְׁמָע**, we must continue with 'that he heard'—in Hebrew thought 'and he heard'.

³ I, 13.

⁴ I, 12.

⁵ V, 36, and II, 20, 46.

⁶ This means 'summoned', **לִקְרָא**, I, 22.

⁷ In Hebrew thinking, 'in our being'—infinitive construct with suffix.

⁸ 'to me' (WHG 72), 'to us', &c., as expressing possession.

⁹ When 'to pursue' means to chase or run after, then **וַיִּרְדֹּף** is followed by **אֶחָדָם**; if it is used in the sense of 'persecute', then it takes the direct object.

¹⁰ 'to go'.

¹¹ I, 7.

¹² Note that the noun **לִילִי**, though ending in **י**, is masculine, since it is not an accented terminal syllable and is merely an extension of the form **לֵיל**, found in poetry.

¹³ II, 12. This segholate in the construct plural is **לַיְלָה** with a composite shewa (Ḥaṭṭep Qāmeṣ) under the guttural, instead of the simple vocal shewa (under a normal letter as **לַיְלָה**).

¹⁴ II, 5.

¹⁵ 'in that night'.

¹⁶ In Hebrew 'in the being-of-the morning'—infinitive construct.

¹⁷ I, 51.

¹⁸ I, 2.

¹⁹ The infinitive absolute before the finite verb expresses emphasis, WHG 79 and 206-7.

²⁰ I, 61 (b), and II, 20, 46.

²¹ 'was', in this instance, does not mean 'had been', but is required by the English. The Hebrew thinking is that 'he knew that the Lord *is* with Jacob', II, 47.

²² The sense here is not 'summoned' (as in note 6 above) but of speaking in a loud voice—addressing. The preposition, then, is **לְ**, I, 2.

²³ II, 49.

²⁴ Hebrew thinking is more exact than the English in phrases expressing movement away from a person or thing: he 'departed from *with*' a person. Similarly, 'he went down from *upon* the throne', 'he destroyed them from *upon* the face of the earth'.

²⁵ 'to me'.

²⁶ 'say'.

²⁷ I, 53; use cohortative.

²⁸ Expand to 'in order that there shall be . . .'.

²⁹ 'between me and between thee, between thy sons and between . . .'.

³⁰ 'brothers'. Note the plural of **אָח** is **אָחִים**, WHG 289.

³¹ For this doubly weak verb, see WHG 225 (b), 226.

³² II, 49.

³³ 'in thy being', as in note 7 above.

³⁴ WHG 179. The verb 'was afraid' is often followed by **לִפְנֵי**, 'lest'.

³⁵ אָן has an extended meaning of 'allow', 'permit'.

³⁶ Perfect, II, 18.

³⁷ אֵין takes suffixes, אֵינִי , 'I am not', אֵינְךָ , 'thou art not', &c.

³⁸ Perfect, II, 18. It follows the pattern of אָרְךָ in inflection, WHG 179.

³⁹ I, 10.

⁴⁰ 'in that day'.

⁴¹ I, 27.

⁴² 'One to the other'. Note: there are three ways of expressing the relationship 'one another': $\text{אֶחָד} \dots \text{אֶחָד}$, 'this (one) . . . this (one)'; $\text{אֶחָד} \dots \text{אִישׁ}$, 'a man . . . his brother'; $\text{אֶחָד} \dots \text{אִישׁ}$, 'a man . . . his neighbour'.

For feminine nouns the feminines of the above are, naturally, used. The first formula suggests a primitive society (and thinking), the second implies a tribal society and the third a more socially developed system.

⁴³ Niphal of פָּרַד . The Niphal is a passive reflexive or middle—'were separated, separated themselves'.

⁴⁴ 'one from *with* the other', notes 24 and 42 above.

⁴⁵ I, 7.

⁴⁶ II, 21.

⁴⁷ I, 5, and 5 (b).

VII

JOSEPH dreamed¹ a dream and he related² it to his brothers³ and he said unto them: 'Hear ye, now,⁴ my dream which I dreamed. Behold, in my dream, the sun and the moon and the stars of the heavens were bowing⁵ down before me⁶ to the ground.'⁷ And, when Joseph's brothers heard⁸ the words of their younger⁹ brother, they hated¹⁰ him and could not speak peaceably¹¹ with¹² him. And they said to one another:¹³ 'Doth our brother think¹⁴ that he will rule over¹⁵ us?' And it came to pass, when Jacob heard⁸ the words of his sons which they had spoken about¹⁶ Joseph, that he feared¹⁷ greatly,¹⁸ and he called Joseph¹⁹ and he said unto him: 'Wherefore didst thou relate thy dream to thy brethren?³ Surely²⁰ thou knowest²¹ that they hate²² thee and they seek thy harm.²³ Abide,²⁴ therefore,⁴ with¹² me and go not forth²⁵ into the field with¹² them, lest they do thee evil.'²⁶ But²⁷ Joseph hearkened not to the voice of his father²⁸ and he went forth into the field to see his brethren³ and to inquire after²⁹ their welfare, for he said unto himself:³⁰ 'My brethren will not do me any harm,²³ for they know²¹ that my father loveth²¹ me and they fear³¹ his fierce anger.'³² And it came to pass, when the sons of Jacob saw³³ Joseph, that they

said to one another:¹³ 'Behold, the dreamer cometh. Let us seize him³⁴ and sell³⁵ him as³⁶ a slave to Egypt, and we shall see whether³⁷ his dream is true³⁸ or not.' And, as Joseph drew near³⁹ unto them and asked after²⁹ their welfare, they seized him³⁴ and brought him to the house of a merchant, an Egyptian, and they sold him to the merchant as³⁶ a slave. And they returned unto their father²⁸ and they said unto him: 'Behold, thy son, Joseph, is dead. An evil beast hath devoured him.' And, when Jacob heard⁸ these words, he sat down upon the ground and he put dust⁴⁰ upon his head and he cried in a loud⁴¹ voice: 'Woe to me, for my son Joseph is dead. Would that⁴² I had died instead of thee, my son.' But²⁷ the sons of Jacob said not a word, when they saw⁴³ their father sitting upon the ground and mourning⁴⁴ for his son. And the Lord was with¹² Joseph in the house of his master⁴⁵ and He blessed him there. And Joseph became chief⁴⁶ over all the slaves in the house and, in whatever⁴⁷ he did, he prospered.⁴⁸

NOTES ON VII

¹ Begin, as usual, with Waw consecutive (and imperfect).

² The verb 'related', in a descriptive sense, is the Piel of ספּר. When the sense is 'informed', the Hiphil of נגיד—דגיד, usually translated 'told', is used.

The object 'it', in this sentence, is not represented in the Hebrew, but is supplied by the English.

³ Note the forms of נאץ in the plural with suffixes, WHG 289. ⁴ I, 4.

⁵ He saw 'the sun . . . bowing down'; 'were' is required by the English. For the verb שחח (שחר), see II, 61.

⁶ II, 5. ⁷ The old accusative case ending—אָרצֶה.

⁸ The Hebrew thinking requires (the fuller) 'and it came to pass', followed by the rephrasing 'as the hearing of'—infinitive construct. ⁹ V, 16.

¹⁰ If you begin the sentence with 'and it came to pass', you must continue with 'and they hated . . . '.

¹¹ 'in peace'.

¹² I, 13.

¹³ VI, 42.

¹⁴ 'think' in Hebrew is 'say', דאמר אָמַר. Note the pointing of the interrogative ה before a guttural, WHG 80, and the forms of נאץ in the singular with suffix, WHG 288.

¹⁵ מַשָּׁל is usually followed by כ (and not by עַל).

¹⁶ עַל has an extended meaning of 'concerning', 'about'.

¹⁷ I, 61 (b). ¹⁸ II, 46. ¹⁹ It means 'summoned', קרא ל I, 22.

²⁰ 'Surely', anticipating a positive response, is expressed by the negative interrogative אֵלֶּךָ. 'Dost thou not know?' implies 'Surely thou knowest'.

²¹ II, 18. ²² Perfect. II, 18.

²³ 'evil'—feminine singular adjective, V, 43.

²⁴ V, 29.

²⁵ I, 61 (a).

²⁶ The direct translation would be יַעֲשׂוּ עִמָּךְ רָעָה, 'they will do evil *with* thee'. An alternative is the Hiphil of the double 'Ayin verb רָע (root רעע), meaning 'caused to be evil, did evil'. The Hiphil perfect is הָרַע and the imperfect יַרְע, the terminal guttural inducing the furtive Pataḥ (see the normal double 'Ayin verb, WHG 233). This verb is usually followed by the inseparable preposition ל.

²⁷ I, 45. ²⁸ For the forms of אָב in the singular with suffixes, see WHG 288.

²⁹ 'inquired after' is שָׁאַל ל.

³⁰ V, 40.

³¹ The stative verb יָרָא, 'was afraid, feared', when followed by מִפְּנֵי (literally 'from the face of') implies physical fear and, with the direct object, implies fear of reverence. 'He feared the king' is יָרָא מִפְּנֵי הַמֶּלֶךְ, but 'He feared the Lord' is יָרָא אֶת־יְהוָה.

³² In Hebrew 'the fierceness of his anger', חֲרוֹן אַפּוֹ.

³³ 'as the seeing-of the sons of Jacob'—infinitive construct.

³⁴ Note the Pe 'Alep verb, WHG 162. Use the cohortative.

³⁵ It means 'and let us sell', i.e. the cohortative.

³⁶ I, 56.

³⁷ III, 40.

³⁸ 'truth'.

³⁹ 'as the drawing near of Joseph . . .'.
⁴⁰ Use either the verb יָרַק, 'sprinkled' or the Hiphil of עָלָה 'caused to come up', i.e. 'brought up'.

⁴¹ III, 50.

⁴² (a) מִי יִתֵּן ('who will give', i.e. 'grant') expresses 'would that'. The complete thought is 'who will grant my dying'—infinitive construct. (b) תִּתֶּנָּה takes suffixes of the plural noun, WHG 87, 88.

⁴³ 'as (or in) their seeing'—infinitive construct with suffix.

⁴⁴ Hithpael of אָבַל followed by ל or עַל.

⁴⁵ The plural אֲדוֹנִים is generally used, except with the 1st singular prefix.

⁴⁶ In Hebrew 'was *for* a head', i.e. 'as a head'.

⁴⁷ וּבְכָל, see I, 5 (a).

⁴⁸ Hiphil of צָלַח.

VIII

JACOB heard¹ that there was² bread in the land of Egypt, and he called unto³ his sons and he said unto them: 'Behold, now,⁴ I have heard that there is bread in Egypt. Go ye down⁵ thither⁶ and bring⁷ food for us from there, that⁸ we may live and not⁹ die.' And the sons of Jacob did as¹⁰ their father commanded them¹¹ and they went down to Egypt,¹² but¹³ they knew not that Joseph was the ruler over¹⁴ all the land of

Egypt. And Joseph saw¹⁵ them among those who had come¹⁶ to Egypt,¹² and he drew near unto¹⁷ them and he asked them, saying:¹⁸ 'Who are ye? Whence have ye come? And why have ye come down to Egypt?'¹² And Judah answered and said:¹⁹ 'My lord, we are the sons of one man in the land of Canaan, and we have come down hither, for we heard that there is bread in the land of Egypt, for there is a famine in the land of Canaan, as¹⁰ my lord knoweth.' And Joseph said unto them: 'Ye are spies; to see the land of Egypt have ye come down hither.' And Judah said: 'Nay,²⁰ my lord, thy servants are not spies, for we are truthful men.'²¹ And Joseph said: 'Give me²² a sign that thou speakest the truth.' And Judah said: 'We have a young²³ brother, who is²⁴ with²⁵ our father in the land of Canaan. He did not come down with us, for our father is very old.' And Joseph said: 'When ye come again²⁶ to Egypt,¹² let your young brother come down²⁷ with²⁵ you, that I may know²⁸ that ye are righteous men.'²⁹ Then³⁰ the sons of Jacob said to one another:³¹ 'This evil³² hath come upon us, for we sinned against³³ our brother, Joseph,³⁴ when we sold him³⁵ as³⁶ a slave and we hearkened not when he cried³⁷ unto us.' And they knew not that Joseph understood their words, for he had with him³⁸ an Egyptian who knew the language³⁹ of Canaan and who was as³⁶ a mouth to him.⁴⁰ And Joseph said unto them: 'Swear⁴¹ unto me that ye will bring down⁴² your young brother with you, that I may know²⁸ whether ye have spoken the truth or not.' And they swore⁴¹ unto him, as¹⁰ he commanded them. And Joseph said: 'Let one of you abide⁴² here in Egypt, till ye return⁴³ with²⁵ your young brother.' And Simeon did not go up to the land of Canaan with²⁵ his brothers, but³⁰ remained⁴⁴ in Egypt.

NOTES ON VIII

¹ Begin, as usual, with Waw consecutive (and imperfect).

² He heard that 'there is bread . . . '.

³ 'summoned', ל קרא, I, 22.

⁴ I, 4.

⁵ The plural imperative obviously implies 'ye' in Hebrew, II, 9.

⁶ שמה, with old accusative case ending.

⁷ I, 26, for the verb. The order of words is 'bring for us food'.

⁸ 'in order that we shall live'.

⁹ 'and we shall not die'.

¹⁰ I, 10.

¹¹ The order of words is 'as commanded them their father'.

¹² Old accusative case ending. ¹³ I, 45. ¹⁴ VII, 15.

¹⁵ For the shortened imperfect Qal with Waw consecutive of וַיֵּלֶךְ , see WHG 227 (d).

¹⁶ Rephrase to 'among the (ones) coming'—active participle plural Qal.

¹⁷ I, 2. ¹⁸ I, 16. ¹⁹ II, 49. ²⁰ The negative לֹא .

²¹ Following I, 57, the Hebrew phrase will be 'men of truth'.

²² Indirect object, 'to me'.

²³ 'small', cf. V, 16—'to us (is) a small brother'.

²⁴ Alter to 'and he is . . .'. ²⁵ I, 13.

²⁶ 'In your coming (infinitive construct) again (וְעַתָּה)'.

²⁷ The 3rd masculine singular imperfect serves as a jussive, as there is no shortened form in this verb.

²⁸ Either 'in order that I shall know' or, simply, the perfect with Waw consecutive and this modification is understood from the context.

²⁹ Either 'men, righteous (ones)' or 'men of righteousness', I, 57.

³⁰ I, 45. ³¹ VI, 42. ³² V, 43.

³³ 'sinned to'. ³⁴ Cf. II, 26, for order of words.

³⁵ 'in our selling'—infinitive construct with suffix. ³⁶ I, 56.

³⁷ 'in his crying'—infinitive construct with suffix.

³⁸ 'for with him (was) . . .'. ³⁹ לִפִּי , 'lip' is used for a language.

⁴⁰ The order is 'was to him for a mouth'.

⁴¹ I, 27. ⁴² V, 29 and 27 above.

⁴³ 'till your returning'—infinitive construct.

⁴⁴ Either וְעַתָּה or Niphal of וָעָנָה .

IX

It came to pass,¹ after these things, that Joseph sent his brothers away² from him³ and they went up from the land of Egypt and they came to the land of⁴ Canaan, unto their father Jacob.⁵ And they told him,⁶ saying: 'Behold, thy son Joseph⁵ liveth and he is ruler over⁷ all the land of Egypt.' And Judah said unto his father: 'Thus said thy son, Joseph:⁵ "Come down⁸ unto me,⁹ to Egypt,⁴ thou and all thy household¹⁰ with¹¹ thee, and dwell with¹¹ me, for the famine is grievous¹² in the land of Canaan, and in Egypt there is bread." ' And Jacob fell down upon his face to the ground⁴ and he said:¹³ 'Blessed¹⁴ art thou, O Lord, God of my father Isaac, who didst not forsake Thy servant,¹⁵ for my son, Joseph,⁵ liveth. I will

go down¹⁶ to Egypt,⁴ that I may see him¹⁷ before I die.¹⁸ And the sons of Jacob did as¹⁹ Joseph commanded them, and they took²⁰ their father and their wives and their sons and their daughters and their flocks²¹ and their herds²¹ and all which they possessed²² and they went forth, to go down to the land of⁴ Egypt. And it came to pass, before they came²³ to the border of Egypt, and they were still²⁴ on the way, that they sent a messenger unto Joseph, saying: 'Behold, thy father and thy brethren and all their household are coming down to thee⁹ to Egypt,⁴ as¹⁹ thou hast said, and behold, they are²⁵ on the way.' And Joseph went²⁶ to Pharaoh's palace and he appeared²⁷ before the king and he said unto him: 'Behold, my father and my brethren and all their household¹⁰ are coming down to me⁹ to Egypt.⁴ Let them dwell,²⁸ I pray thee, in the land of Goshen, for they are herdsmen.'²⁹ And Pharaoh said unto him:³⁰ 'Is not the whole land in thy hands?³¹ Do as is right³² in thine eyes.' And Joseph arose and he went forth to meet³³ his father, to do him honour.³⁴ And Jacob lifted up his eyes and he saw, and behold, a man was³⁵ riding towards³³ him and he knew that he was³⁶ Joseph. And Joseph drew near unto his father and he kissed him³⁷ and he wept³⁸ and his father also wept with¹¹ him. And Joseph said unto his brethren: 'The Lord³⁹ hath sent me hither, that I may feed you⁴⁰ and all your household¹⁰ all the days of the famine. Dwell in the land of Goshen, for there is pasture for the sheep which ye have.'⁴¹ And, after this, they spoke with him peaceably.⁴²

NOTES ON IX

¹ 'and it came to pass . . . and . . . '.² III, 36.³ VI, 24.⁴ Old accusative case ending; see also I, 7.⁵ Cf. II, 26.⁶ 'to him', VII, 2.⁷ VII, 15.⁸ Emphatic imperative.⁹ I, 2.¹⁰ II, 21.¹¹ I, 13.¹² 'heavy'.¹³ II, 49.¹⁴ II, 34.¹⁵ II, 51.¹⁶ Cohortative for emphasis.¹⁷ The imperfect with Waw conjunctive used with a cohortative effect. The Lamed He verb cannot have an extension of the 1st imperfect for the cohortative, since the terminal radical has ceased to be a letter.¹⁸ III, 32.¹⁹ I, 10.²⁰ The 3rd masculine singular imperfect Qal of הָקַדְתִּי is הָקַדְתָּ , but the 3rd masculine plural is הָקַדְתֶּם , without the doubling daghesh forte. Since it is diffi-

cult to articulate a doubled vowelless letter, the doubling is often not pronounced and the daghesh forte (representing the doubling) is dropped.

²¹ I, 12.

²² 1, 5 and 5 (b).

²³ (a) Either **לִפְנֵי בואָם**, 'before their coming'—the infinitive construct, or **טָרַם יבא**. (b) Though the English requires a past tense, the Hebrew uses the imperfect with **טָרַם**, probably because, by implication, the act is not yet completed.

²⁴ 'and they . . . (being) still'—**עוֹד** takes suffixes **עוֹדֶנִּי**, **עוֹדָהּ**, &c.

²⁵ **הָיָה** takes suffixes **הָיָהּ**, **הָיָהוּ**, &c.

²⁶ II, 43.

²⁷ II, 1.

²⁸ The imperfect with jussive effect implied.

²⁹ **אֲנָשֵׁי מִקְנֵה**, 'men of cattle'.

³⁰ The order is 'and said unto him Pharaoh'.

³¹ Singular, I, 34.

³² Either **כְּטוֹב**, 'as the good (thing)' or **כְּיָשָׁר**, 'as the right (thing)'.

³³ Of the verb **קָרָא**, which, in this case, is the same as **קָרָה**, 'met', 'happened', the infinitive construct with **ל** is **לִקְרֹאת**, 'to meet', 'towards' and, with suffix **י**, **לִקְרֹאתִי**, 'to meet me', 'towards me', &c.

³⁴ Piel of **כָּבַד**.

³⁵ He saw 'a man riding'.

³⁶ 'he knew that he is Joseph'.

³⁷ 'he kissed to him'.

³⁸ The imperfect Qal of **בָּכָה** is **בֹּכֶה** and the shortened form with Waw consecutive is **וַיִּבֶךְ**, unlike the usual Lamed He verb.

³⁹ By placing the noun before the verb, the subject is emphasized; '(it is) the Lord (who) hath sent'.

⁴⁰ The Hiphil of **אָכַל**, 'ate', namely, **הִאָּכִיל**, 'caused to eat', has the meaning of 'fed'.

⁴¹ 'which (are) to you'.

⁴² 'in peace'.

X

It came to pass,¹ when Moses heard that Pharaoh was² seeking his life,³ that he arose and he fled from the land of Egypt and he went to the land of Midian and he dwelt there. And he took⁴ the daughter of the priest of Midian unto himself⁵ as⁶ a wife and he kept his sheep. Now, on⁷ a certain day, when Moses was⁸ in the wilderness⁹ with his father-in-law's¹⁰ sheep, he¹¹ lifted up his eyes and he saw,¹² and behold, there was a fire before him. And he heard a voice calling unto him from the midst of the fire, saying: 'I am the God of Abraham. Come not nigh¹³ unto Me, for this place is holy.'¹⁴ And Moses fell upon his face to the ground¹⁵ and he was exceedingly afraid.¹⁶

And the Lord spoke again¹⁷ unto Moses and He said unto him: 'I have heard the cry of My people in Egypt and I have remembered My covenant with them. Go thou down to Egypt and speak unto the elders of Israel in My name according to all¹⁸ which I shall say¹⁹ unto thee. And it shall come to pass, if they hearken not to thy words and they say: "Give us²⁰ a sign that the Lord, our God, hath sent thee unto us", then²¹ thou shalt take water from the river²² and pour it²³ upon the ground, and the water shall become blood²⁴ before their eyes²⁵ and they shall know that I have sent thee unto them.' And Moses bowed himself²⁶ to the ground¹⁵ and he said:²⁷ 'O Lord, who am I that Thou shouldst send me unto the sons of Israel?' And the Lord said unto him: 'Behold, the men who were²⁸ seeking thy life are dead,²⁹ and thy brother Aaron will go with³⁰ thee and he will also speak³¹ in My name. The days of the affliction of My people are full³² and I shall bring them forth³³ from the house of bondage³⁴ into the wilderness¹⁵ and I shall give²¹ them My Torah³⁵, that³⁶ they may learn to walk in My ways and to become³⁷ a kingdom of priests unto Me. And I shall bring them into³⁸ the land which I have lifted up My hand to their ancestors³⁹ to give unto them and they shall be My people.⁴⁰ And thou shalt be a shepherd unto them and thou shalt teach them to love that which is good⁴¹ and to hate that which is evil,⁴² that³⁶ it may be well⁴³ with them in the land which I have given unto them and that they may dwell in it in peace. Go down, then, to Egypt¹⁵ and do as⁴⁴ I have commanded thee.'

NOTES ON X

¹ II, 29, and III, 2. ² He 'heard that Pharaoh is seeking'.

³ II, 6, V, 4. ⁴ I, 3. ⁵ V, 39. ⁶ I, 56.

⁷ The idiom is *וַיְהִי הַיּוֹם*, 'and the day was'.

⁸ 'in Moses's being', 'in the being of Moses'—infinitive construct of *הָיָה*.

⁹ *מִדְבָּר* does not mean 'desert', but the wild area between the sown and unsown lands, where the bedouin can lead his sheep and goats to feed on the wild outcrops of vegetation and where, occasionally, he may grow grain in the season. There is a root *דָּבַר* which means 'led' and, with the Mem of location, suggests a place to which herds may be led, see III, 27 (a).

¹⁰ 'with the sheep which (were, i.e. belonged) to his father-in-law'.

¹¹ Following וַיְהִי we must continue with the Waw consecutive and imperfect.

¹² VIII, 15. ¹³ The negative is אַל, I, 61 (a).

¹⁴ To bring out the idea of holiness, reverse to 'holy is . . . '.

¹⁵ Old accusative case ending. ¹⁶ I, 61 (b), and II, 20, 46.

¹⁷ Either the direct translation with עוֹד, 'again', or שֵׁנִית, 'a second time',

or the idiomatic use of the verb יָסַף in Hiphil as an auxiliary: וַיֹּסֶף יְהוָה לְדַבֵּר, 'and the Lord added to speak', i.e. 'spoke again'. ¹⁸ I, 47.

¹⁹ II, 36.

²⁰ 'Give to' ל.

²¹ I, 45.

²² The usual word for 'river', נָהָר, is never used for the Nile; this river is always הַיְאֹר with the article and is the Hebrew form of the Egyptian *Io'r*.

²³ 'and thou shalt pour . . .': the object 'it' being understood.

²⁴ 'be(come) as (in Hebrew ל, I, 56) blood'.

²⁵ Since the English preposition 'before' is represented either by לִפְנֵי, 'to the face of', or לְעֵינֵי, 'to the eyes of', we must modify the English expression to mean 'to their eyes', לְעֵינֵיהֶם. (To translate לִפְנֵי עֵינֵיהֶם (literally 'to the face of their eyes') would produce an absurd expression.)

²⁶ II, 61.

²⁷ II, 49.

²⁸ 'the men the (ones) seeking', WHG 66.

²⁹ The masculine plural adjective מֵתִים (which is, really, the participle) would convey the sense of 'are dead men'. The perfect plural מָתוּ, 'have died' has a stative quality and gives the true sense.

³⁰ I, 13.

³¹ 'and he will speak, also he'.

³² Perfect, V, 32.

³³ I, 25.

³⁴ The Hebrew is 'the house of slaves'.

³⁵ The usual translation of תּוֹרָה as 'Law', following the Greek rendering νόμος, is not only inadequate (since much more than law is denoted by it), but does not convey the root-idea. The verbal root יָרָה means 'pointed', 'shot' (an arrow), 'directed', 'taught' (according to the context), so that the noun תּוֹרָה designates the body of teaching found in Scripture. We, therefore, no longer give a translation of this word, but use it as a term: Torah.

³⁶ Expand to 'in order that . . . '.

³⁷ 'to be'. Note the order of the words: 'to be unto Me a kingdom . . . '.

³⁸ I, 26.

³⁹ The plural of אָב is, curiously, אֲבוֹת. This strange phenomenon—an obviously masculine noun having a feminine plural termination—may be explained rationally if we assume that this word was, originally, אֲבוֹת, i.e. a feminine singular noun with the ת-ending, which is characteristic of abstract nouns and meaning 'ancestry'. Since the text was unpointed and this word, written אֲבוֹת, implied 'ancestors', it was mistakenly regarded in later times as a plural form. With the 3rd plural suffix it is אֲבוֹתָם (and not אֲבוֹתֵיהֶם).

⁴⁰ I, 65.

⁴¹ אֶת־הַטֹּב, I, 39.

⁴² אֶת־הָרָע, cf. I, 39.

⁴³ לִיטב, V, 26 (b).

⁴⁴ The Hebrew would, most probably, expand to 'according to all . . . ', see I, 47.

XI

THE sons of Israel journeyed¹ in the wilderness of Sinai and they encamped at the border of the land of Moab. And the Lord spoke unto Moses, saying: 'Gather together² the sons of Israel and speak unto them the words which I shall put into thy mouth.'³ And Moses did as the Lord commanded him⁴ and he gathered all Israel together and he said unto them: 'Hear, O Israel, the statutes⁵ and ordinances⁶ which I speak in your hearing⁷ this day, that⁸ ye may learn to do them. The Lord, our God, made⁹ a covenant with¹⁰ us on Mount Sinai and He spoke unto you on the holy mountain¹¹ out of the midst of the fire, and I stood between the Lord and you¹² at that time, for ye were afraid¹³ of the fire and ye went not up on the mountain. And it came to pass, when ye heard¹⁴ the voice of the Lord coming forth out of the midst of the fire, that ye came unto me, even all the heads of your tribes and your elders, and ye said unto me: "The Lord, our God, hath shown¹⁵ us His glory and we have heard His voice. This day we have seen that the Lord doth speak¹⁶ with man¹⁷ and that man liveth. Tell us,¹⁸ we pray thee, that which the Lord commandeth us to do, and we shall do it."¹⁹ And now, behold, the statutes and the ordinances are written²⁰ in the Book of the Covenant, in order that the generations who will come²¹ after you²² may read this Book²³ and learn to do the commandments²⁴ of the Lord, for the Lord hath chosen you of²⁵ all the peoples of the earth to be²⁶ a holy people unto him.' Then²⁷ Moses read the commandments of the Lord in the hearing⁷ of all the people. And it came to pass, after these things, that the heads of the people drew near unto Moses and they said unto him: 'Behold, we are standing at the border of the land of Moab. Shall we send messengers unto the king of Moab, saying:²⁸ "Let us pass through²⁹ thy land"? And, if the king of Moab shall say: "Ye shall not pass through³⁰ my land", shall we go forth to meet them³¹ in battle?"³² And Moses answered and said:³³

'I shall inquire of³⁴ the Lord, for we shall not be able³⁵ to stand³⁶ against the sons of Moab, except that³⁷ the Lord command us to fight³⁸ against them.'

NOTES ON XI

¹ Begin, as usual, with the Waw consecutive and imperfect. The verb is וַיִּשְׁאַל.

² V, 33.

³ For this irregular noun with suffix, see WHG 288.

⁴ I, 10 and 11.

⁵ The plural of חָק is חֻקִּים with the doubled ק.

Note (a) When the doubling of a letter (by daghesh forte in writing) cannot, for some reason, be accomplished and the vowel preceding it is Qibbuṣ (ִ, u), then this vowel is prolonged into Hōlem (ִ long o). Qibbuṣ cannot be prolonged into Shūreq (ִ full u), because the presence of this full vowel in a word indicates that it was originally the letter ו which had quiesced. In the same way Hireq (short i) is never prolonged into the full Hireq (ִ, i), but into Šērē (long e). To come back to our case, the double 'Ayin noun of the root קָקַח is, with suffix, חֻקִּי &c. and, in the plural, חֻקִּים, with the doubling daghesh forte. However, when the ק is the last letter of the word—and the terminal letter cannot be doubled in articulation we are left with a hypothetical קִק which becomes חֻק. (b) Similarly כָּל, 'all' (really 'whole', 'totality', I, 5 (a)), is from the root כָּלַל and, with suffix, is כָּלִי, &c., but without suffix it becomes כָּל. (c) In the same way, the Pual of the root בָּרַךְ ('was blessed') is בָּרָךְ (for בָּרַךְ) in the perfect and בָּרַךְ (for בָּרַךְ) in the imperfect, WHG 168.

⁶ מִשְׁפָּטִים, the basic idea of מִשְׁפָּט being 'custom', 'usage', from which is derived the idea of 'judgement', 'ordinance', also 'manner'.

⁷ In Hebrew, we say 'in your ears', just as 'in your sight' is expressed as 'in your eyes', I, 40.

⁸ 'in order that . . .'

⁹ I, 53.

¹⁰ I, 13.

¹¹ 'the mountain-of holiness', with the article attached to the second noun, WHG 46 note, and I, 57.

¹² 'and between you', cf. VI, 29.

¹³ WHG 211 (b) and VII, 31.

¹⁴ 'as your hearing'—infinitive construct with suffix.

¹⁵ The Hiphil of רָאָה, 'saw', namely הִרְאָה, 'caused to see', produces the derived idea 'showed'. Logically, it takes the direct object, e.g. 'he caused us to see'.

¹⁶ The imperfect, in its extended effect of 'frequentative future'.

¹⁷ There are several words for 'man'. אָדָם refers to the species 'man(kind)' and takes the article to denote a species. מֹרֶטֶט suggests 'mortal man', and אִישׁ, 'man' in the sense of person and, sometimes, of a superior type.

¹⁸ 'to us'. Use the emphatic imperative to suggest urgency.

¹⁹ 'it' is not in the Hebrew, but is required by the English.

²⁰ Passive participle Qal masculine plural (WHG 84), כְּתוּבִים.

²¹ I, 59.

²² I, 60.

²³ In Hebrew one reads *in* a book.

²⁴ I, 36.

²⁵ (a) The verb בָּחַר is followed by the inseparable preposition ב. (b) To

emphasize the object of choice, it comes first in the order of words: 'for (in) you hath the Lord chosen'.

²⁶ The Hebrew is, simply, 'for (in English *as*) a holy people' and the English usage expands by inserting 'to be'.

²⁷ I, 45. ²⁸ I, 16.

²⁹ עָבַר means 'crossed over', 'passed through', and is followed by the inseparable preposition ב.

³⁰ The prohibition seems permanent; use אֲלֵ, I, 61 (a). ³¹ IX, 33.

³² Use the article, like the French 'la guerre', 'to the battle'. ³³ II, 49.

³⁴ שָׁאַל ב means 'consulted (the oracle)'. Use the cohortative.

³⁵ The imperfect of the stative verb יָכַל is יֵכַל, WHG 238D.

³⁶ The verb קָם (root קוּם) followed by לִפְנֵי.

³⁷ אֶלְתִּי אִם, 'except if'. ³⁸ I, 29.

XII

WHEN¹ the Lord, thy God, bringeth² thee into³ the land which He hath sworn⁴ to thine ancestors⁵ to give unto⁶ thee as⁷ a possession, and thou seest great cities with lofty walls⁸ around⁹ them, say not¹⁰ in thy heart: 'We cannot¹¹ prevail¹² against the peoples of Canaan, for they are mightier¹³ than we and they have¹⁴ horses and chariots and weapons¹⁵ of iron in their hands.' Fear them not,¹⁶ but¹⁷ trust in the Lord, thy God, for He will do battle for thee and He will smite¹⁸ them and deliver¹⁹ their cities into thy hands.²⁰ And when thou comest²¹ into³ these cities, thou shalt utterly²² destroy the temples of Baal and throw²³ down his altars, for they are an abomination unto⁶ the Lord, thy God. Take heed²⁴ exceedingly and guard thy soul, lest thou depart²⁵ from the way of the Lord and go²⁵ after the gods of the nations whom the Lord driveth out before²⁶ thee. Do not²⁷ according to²⁸ their deeds, nor walk²⁹ in their ways, lest the anger of the Lord be kindled³⁰ against thee, and He send²⁵ evil plagues upon thee and cause thee to perish³¹ from³² the face of the earth. Behold, the commandments³³ and the ordinances³⁴ are written³⁵ in this Book, to teach³⁶ thee to do that which is pleasing³⁷ in the sight³⁸ of the Lord, in order that it may be well³⁹ with thee and with

thy children after⁴⁰ thee. Remember the generation of the wilderness, who rebelled against⁴¹ the word of the Lord and the Lord did not permit⁴² them to see the land into which⁴³ thou art coming to possess⁴⁴ it. Keep the covenant which the Lord, thy God, made⁴⁵ with⁴⁶ thee, that He may bless⁴⁷ thee in all which thou doest.²⁵ And it shall come to pass, when the Lord, thy God, giveth thee victory⁴⁸ over thine enemies, that thou shalt deal kindly⁴⁹ with the stranger who is within thy gates, and thou shalt remember that thou wast a stranger⁵⁰ in the land of Egypt. Practise⁵¹ righteousness and speak only the truth, have compassion upon the widow and the fatherless, for it is these things⁵² which the Lord requireth from thee. And if thy son asketh²⁵ thee, saying: 'Wherefore did the Lord drive out the nations of the land before us?',⁵³ then thou shalt say unto him: 'Because they were sinful to the Lord and they acted wickedly⁵⁴ and spoke deceitfully⁵⁵ and oppressed the fatherless. Therefore did the Lord destroy them off⁵² the face of the earth.'

NOTES ON XII

¹ Introductory 'when' is **כִּי** with the imperfect for the future and, though the passage may be introduced by the familiar **וַיָּהֵי**, 'and it shall come to pass', it is not essential.

² Imperfect, since the future is indicated.

³ **אֵל**, 'unto'.

⁴ I, 27.

⁵ X, 39; WHG 288-9.

⁶ I, 2.

⁷ I, 56.

⁸ **חֹמָה** is a city wall, usually fortified, whereas **קִיר** is the wall of a building.

⁹ 'around to them' (feminine plural, since 'city' is feminine).

¹⁰ The negative **לֹא**, since the negative command is not permanent, I, 61 (a).

¹¹ The perfect (of this stative verb)—**יָכֵלְנוּ**—means 'our being-able is complete', i.e. 'we are able'. On the other hand, the imperfect **יִכָּלְנוּ** would mean 'we shall be able'; see XI, 35.

¹² Either (a) the verb **נָבַר** in Qal or Hithpael with **עַל** or (b) the verb **קוּם** with **לְפָנֵי**, XI, 36.

¹³ (a) The comparative degree is expressed by the ordinary verb or adjective followed by **מִן**, WHG 136. (b) The plural adjective with the personal pronoun—**חֲזָקִים הֵמָּה מֵמָּנוּ**—would mean, literally, 'they are stronger (people) than we'. However, by using the perfect of the stative verb **חָזַק**, i.e. **חֲזָקוּ**, a completed state-of-being is implied.

¹⁴ 'to them . . .'. The singular 'horse' and 'chariot' is to be used, to suggest (not numbers, but) classes of things—collectives.

¹⁵ כְּלִי, plural כְּלִים, means 'vessel', 'instrument', 'weapon' and, in plural, 'goods', 'chattels', as indicated by the context.

¹⁶ The negative אַל, I, 61 (a) and (b).

¹⁷ Since a contrast or contrary suggestion is involved, use כִּי, (usually following a negative clause)—'but in the Lord shall ye trust'.

¹⁸ The Hiphil of נָכַח—הָקַח (WHG 225) generally meaning 'smote' but, in this association, has the sense of 'defeated'. The root is not found in Qal in the Old Testament. ¹⁹ I, 33.

²⁰ I, 34. ²¹ Either as note 1 above or 'in thy coming'—infinitive construct.

²² Infinitive absolute before the finite verb, WHG 79. An alternative usage is 'and thou shalt destroy (perfect with Waw consecutive) them, even (גַּם) destroying (infinitive absolute).

²³ The Hiphil of נָפַל, 'fell', namely הִפִּיל, 'caused to fall', giving rise to the idea 'threw down' (WHG 143) is not used for demolishing structures. The proper word is נָתַץ in Qal.

²⁴ The sense is 'take care, watch yourself' and is expressed by the Niphal of שָׁמַר with the reflexive-middle effect. (If, in another context, the sense is 'pay attention', the Hebrew would be שָׁם לָב.) Usually the Hebrew thought is fuller, namely 'take heed unto you(rselves)'—adding לָכֶם.

²⁵ Imperfect, since the reference is to the future. ²⁶ II, 5.

²⁷ Here the prohibition is permanent; use the negative אַל, I, 61 (a).

²⁸ 'as their deeds'. ²⁹ The negative אַל, as note 27 above, II, 43.

³⁰ V, 36.

³¹ Hiphil of אָבַד, 'perished', 'was lost'.

³² 'from upon the face of . . .', VI, 24.

³³ I, 36.

³⁴ XI, 6.

³⁵ XI, 20.

³⁶ Hiphil of the doubly weak verb יָרָה, in the infinitive construct with the inseparable prefix, i.e. לְהִירֹת with direct object.

³⁷ 'good'. ³⁸ 'eyes'.

³⁹ 'it shall be good for thee'—using the imperfect of יָטַב, V, 26 (b).

⁴⁰ I, 60.

⁴¹ ב.

⁴² VI, 35.

⁴³ 'the land which thou art coming thither' (שָׁמָּה), I, 48.

⁴⁴ II, 22.

⁴⁵ I, 53.

⁴⁶ I, 13.

⁴⁷ Imperfect with Waw conjunctive giving a jussive effect.

⁴⁸ I, 31.

⁴⁹ II, 52.

⁵⁰ To emphasize the status of 'stranger', put it first: 'a stranger wast thou'.

⁵¹ Simply 'do'.

⁵² אֵלֶּה (common gender). Since the feminine singular adjective implies 'thing' (II, 25 note), so the feminine plural denotes 'things'—like the Latin neuter.

⁵³ 'from our face'.

⁵⁴ Simply, 'they did evil'—feminine singular adjective.

⁵⁵ 'they spoke falsehood'.

XIII

THESE are the words which the Lord spoke unto Moses before his death: 'O Moses, My servant, thou hast been a faithful shepherd¹ unto² My people, from the day I brought them forth³ from the land of Egypt and until now.⁴ Thou didst lead them⁵ in this great wilderness for⁶ forty years, according to⁷ all which I commanded thee. But⁸ they are a stiff-necked people,⁹ and they rebelled against¹⁰ Me, to provoke Me.¹¹ And Mine anger was kindled¹² against them, because they refused to hearken to thy voice and to do that which is good¹³ and upright, and they went after strange¹⁴ gods. Yea,¹⁵ they made for themselves gods of gold which they worshipped¹⁶ and they cried to one another:¹⁷ "These are thy gods, O Israel, which brought you up¹⁸ from the land of Egypt, from the house of bondage."¹⁹ And I swore,²⁰ at that time, that the generation which did these evil things²¹ should not enter²² the land which I lifted up My hand to their ancestors²³ to give unto their seed, but that their children who would come²⁴ after them²⁵ would²⁶ possess it. And now, thy days are full²⁷ and thou art about²⁸ to die. Take, now, Joshua, thy minister, and place thy hands upon his head and bless him, for he will lead⁵ the people into the land of Canaan and he will give it to² them as²⁹ an everlasting possession.³⁰ Say unto him: "Fear not,³¹ O Joshua, for the Lord, thy God, will be with³² thee, even as³³ He was with me, whithersoever³⁴ thou goest. Only take heed³⁵ exceedingly to walk in His ways and to keep His Torah according to all⁷ which is written³⁶ in the Book of the Covenant. Depart not³⁷ from it, neither to the right nor to the left,³⁸ in order that thou mayest prosper in whatsoever³⁹ thou doest."⁴⁰ Then⁴¹ thou shalt gather the people together,⁴² both young and old,⁴³ upon this mountain, before thou goest up⁴⁴ on it, and thou shalt speak unto them the words which I shall put into thy mouth.⁴⁵ And it shall come to pass, when thou hast finished⁴⁶ speaking unto them, that thou shalt go up on the

mountain and from the top of it thou shalt see the land of Canaan, but⁸ thither thou shalt not come, for here shalt thou die.'

NOTES ON XIII

¹ See II, 4.² I, 2.

³ Hiphil of נָצַח, I, 25. Restore the Hebrew thinking; 'from the day of my bringing forth'—infinitive construct with suffix.

⁴ The pausal form נָצַח should be used at the end of a sentence; see WHG 21 and, for an analogous form, WHG 137 (b).

⁵ Apart from the Qal נָחַ and the Piel נָחַל, the Hiphil of the defective verb נָחַל—נָחַל, 'walked', 'went', namely, הוֹלִיךְ, 'caused to walk', 'go' produces the derived idea of 'led' (WHG 237-8). A simpler form of thinking is 'Thou didst go before them', suggesting 'Thou didst lead them'.

⁶ 'for' is supplied by the English and is not in the Hebrew.

⁷ I, 47.⁸ I, 45.⁹ 'a people stiff-of (construct of קָשָׁה) neck'.¹⁰ XII, 41.¹¹ Hiphil of כָּעַס, 'was angry', i.e. 'caused to be angry'.¹² V, 36.¹³ אֶת-הַטּוֹב וְאֶת-הַיָּשָׁר, cf. I, 39.¹⁴ IV, 6.¹⁵ גַּם.

¹⁶ 'and they worshipped them', either עָבַד or Hithpael of שָׁחָה (originally שָׁחוּ) 'bowed down to them', II, 61.

¹⁷ VI, 42. ¹⁸ Hiphil of עָלָה ('went up'), 'caused to go up', 'brought up'.¹⁹ X, 34.²⁰ I, 27.

²¹ The feminine plural adjective implies 'things' (like the Latin neuter plural). For the singular, cf. II, 25.

²² Following the formula for the taking of oaths, as given in III, 24, the Hebrew will be 'if they will enter (come) into'.

²³ X, 39.²⁴ I, 59.²⁵ I, 60.²⁶ 'they (personal pronoun) shall possess it', to emphasize 'they'.²⁷ V, 32.²⁸ 'thou art going (active participle Qal) to die'.²⁹ I, 56.³⁰ I, 57.³¹ The negative is אֵל, I, 61 (a) and (b).³² I, 13.³³ The Hebrew is 'as'; the English expands to 'even as'.³⁴ בְּכָל, literally 'in all'.³⁵ XII, 24.

³⁶ 'the (thing) written'—passive participle Qal with the article—הַכְּתוּב, WHG 85.

³⁷ The prohibition here is permanent; use the negative אֵל, I, 61 (a).³⁸ The Hebrew is 'rightwards or leftwards'—old accusative ending.³⁹ בְּכָל, 'in all'.⁴⁰ Imperfect, since the future is implied.⁴¹ I, 45.⁴² V, 33.

⁴³ The Hebrew idiom is 'from a young (person נָעַר) and until an old (person זָקֵן)'.

⁴⁴ 'before thy going-up'—infinitive construct with suffix.⁴⁵ WHG 288.

⁴⁶ 'as thy finishing (infinitive construct with suffix) to speak'.

XIV

MOSES gathered together¹ all the sons of Israel and he spoke unto them, saying:² 'Ye³ have seen all the wonderful things⁴ which the Lord, your God, hath done for you. Forty years He led⁵ you in this great and terrible wilderness⁶ and He fed you⁷ with bread from the heavens and gave you water to drink⁸ from the rock. And now, I am old⁹ and am about to¹⁰ die. And the Lord said unto me: "Thou shalt not cross¹¹ over the Jordan with¹² the people, but¹³ Joshua will bring them across¹⁴ into the land of Canaan, for I have chosen him,¹⁵ to be a head¹⁶ over My people in thy place."¹⁷ And now, behold, Joshua is before you.'¹⁸ And Moses called unto Joshua¹⁹ and he spoke unto him in the hearing²⁰ of all Israel and he said unto him: 'Be strong²¹ and of good courage,²² for thou wilt bring²³ the people into the land at the border of which²⁴ we are standing. The Lord will be with thee²⁵ and He will not forsake thee. He will²⁶ fight for thee and He will deliver²⁷ thine enemies into thy hands.'²⁸ And Joshua was filled²⁹ with the spirit of the Lord, for Moses had laid his hands upon his head, and the people saw that the spirit of the Lord had descended upon him. Then Moses wrote all the words of the Torah in a book and he commanded the priests, saying:³⁰ 'Take this Book of the Torah³¹ and place it in the ark of the covenant, that it may be as³² a witness against Israel, if they keep not the commandments³³ of the Lord.' And the priests did as³⁴ Moses commanded them and they took the Book of the Torah and they placed it in the ark and they said: 'Let this Book be³⁵ as³⁶ a witness against us, if we depart from the way of the Lord, our God.' And Moses said unto the people: 'When I go up³⁷ on this mountain, go ye not³⁸ after me³⁹ nor seek me, but cross over the Jordan with⁴⁰ Joshua, for thus hath the Lord commanded you.' And the people wept⁴¹ there exceedingly⁴² and they cried in a loud⁴³ voice: 'O father of Israel, leave us not.'⁴⁴ And Moses blessed⁴⁵ the people and he turned away from⁴⁶ them and he went up on the mountain, as the Lord commanded him.

NOTES ON XIV

¹ V, 33.² I, 16.³ Use the personal pronoun before the verb to emphasize 'ye'.⁴ XIII, 21. The Niphal participle of פָּלַח, i.e. נִפְלָח, conveying an adjectival idea.⁵ XIII, 5.⁶ The Niphal participle of נָרַץ, namely נֹרֵץ, '(a thing to be) feared', i.e. 'terrible'. Note the sequence of the Hebrew thought 'the wilderness, the great and the terrible (one), the this (one)'.⁷ IX, 40.⁸ The verb שָׁקַח, 'drank' is defective, the Hiphil being of the root שָׁקַח, namely שָׁקַח (WHG 238), and means 'he caused to drink', i.e. 'he gave to drink' and (in some contexts, would be translated) 'watered', 'irrigated'.⁹ II, 35.¹⁰ XIII, 28.¹¹ לֹא for permanent prohibition, I, 61 (a).¹² I, 13.¹³ XII, 17.¹⁴ Hiphil of עָבַר, namely הֵעֲבִיר, means 'caused to cross', i.e. 'brought across'.¹⁵ To emphasize the object of choice, reverse the order of words to 'for (in) him have I chosen', see XI, 25.¹⁶ 'to be a head' is the English elaboration of the Hebrew 'for (i.e. as) a head'.¹⁷ 'instead of thee', VII, 42 (b).¹⁸ II, 5.¹⁹ I, 22 (end of note).²⁰ See XI, 7.²¹ Imperative Qal of the stative verb קָיָם, 'was strong', WHG 156.²² Imperative Qal of the stative verb יָמַח, 'was firm', 'strong'; note that this is also a Pe 'Alep verb.²³ I, 26 and 3 above.²⁴ 'the land which we are standing at (בּ or עַל) its border', cf. I, 48.²⁵ Put the personal pronoun before the verb to emphasize 'he'.²⁶ I, 33.²⁷ I, 34.²⁸ V, 31 (a) and 32.²⁹ 'the Book of the Torah, the this (one—masculine singular demonstrative agreeing with the masculine singular noun 'Book')'.³⁰ I, 56.³¹ I, 36.³² I, 10.³³ Jussive form יִהְיֶה.³⁴ 'in my going-up'—infinitive construct with suffix, WHG 226.³⁵ The negative is לֹא, since it applies to an immediate situation.³⁶ I, 60.³⁷ The singular may be used with collective אָמָם, IX, 38.³⁸ II, 46.³⁹ III, 50.⁴⁰ WHG 168 note.⁴¹ Either 'from with them' (VI, 24) or 'from at (עַל) them'.

XV

JOSHUA gathered together¹ all the sons of Israel and he spoke unto them, saying:² 'The Lord, our God, hath brought us across³ this Jordan to give us⁴ this land, as⁵ He hath sworn⁶ to our fathers.⁷ And now, behold, we are standing opposite⁸ the city of Jericho, which⁹ shall be delivered¹⁰ into our hands¹¹

tomorrow. Hear ye, then, that which¹² I command you to do before we draw¹³ near unto the city to capture it.¹⁴ Go ye down to the Jordan¹⁵ and bathe in the water of the river, that ye may be cleansed. And in the morning ye shall approach¹⁶ the city and ye shall go round¹⁷ its walls¹⁸ all the day, until the evening.¹⁹ And the inhabitants of the city will say to each other:²⁰ "Behold, the sons of Israel are as²¹ many as the stars of the heavens and as the dust of the ground, and who is able to stand against²² them?" And the fear of you²³ shall fall upon them and they will have no²⁴ spirit to fight²⁵ against you. Surely²⁶ ye have heard the words of the spies which they spoke unto us, when they returned²⁷ hither from the city, saying: "The heart of the inhabitants of the city hath melted²⁸ and hath become as²⁹ water because of us."³⁰ And it shall come to pass, when we approach³¹ the city to take it,³² if they come forth to meet us³³ in peace, then ye shall not shed³⁴ any blood, but³⁵ ye shall deal kindly³⁶ with them, as⁵ Moses commanded us.³⁷ But³⁸ if they call upon us for battle,³⁹ then shall ye all shout⁴⁰ in a loud⁴¹ voice: "For the Lord and for Joshua", and ye shall go up into the city¹⁵ and ye shall smite⁴² them with the edge of the sword.⁴³ Be ye strong⁴⁴ and of good courage,⁴⁵ for this is the land which the Lord hath given us and He⁴⁶ will fight for us and He will give us⁴ victory⁴⁷ over our enemies. And it shall come to pass, when we have taken⁴⁸ the city, that we shall leave our wives and our children there, and we shall journey on to Bethel, and we shall do to Bethel as⁵ we have done to Jericho. Return ye, now, unto your tents⁴⁹ and go not³⁴ forth till the light of the morning.' And the elders of the people said unto Joshua: 'All which thou hast commanded us to do we shall do, for we know⁵⁰ that the word of the Lord is in thy mouth.'⁵¹

NOTES ON XV

¹ V, 33.² I, 16.³ Hiphil of עָבַר (XIV, 14), taking two accusatives, the one being 'us' ('caused us to cross', with the verbal suffix) and the other being 'the Jordan' ('caused us to cross the *Jordan*', preceded by הָיָא).⁴ 'to us'—לָנוּ.⁵ I, 10.⁶ I, 27.⁷ X, 39.⁸ II, 11 (b).⁹ Rephrase 'and it (i.e. 'she') shall be . . . '.

- ¹⁰ I, 33. ¹¹ I, 34. ¹² I, 38.
¹³ 'our drawing near'—infinitive construct with suffix.
¹⁴ Attach the suffix to the infinitive construct, WHG 131.
¹⁵ Old accusative case ending. ¹⁶ קָרַב or root נָש ('drew near').
¹⁷ The verb קָרַב (double 'Ayin root סָבַב), see I, 6; WHG 231.
¹⁸ XII, 8. ¹⁹ Use the pausal form, WHG 137 (e). ²⁰ VI, 42.
²¹ The Hebrew is 'are many, as . . .'. ²² XII, 11, and XI, 36.
²³ The construct state and the suffix sometimes reflect objective relationships, e.g. יִרְאַת־יְהוָה means 'fear in respect of Yahweh' (and not 'Yahweh's fear') and similarly יִרְאַתְכֶם means 'the fear in respect of you' (and not 'your fear').
²⁴ 'there shall not be in them a(ny) spirit'. ²⁵ I, 29.
²⁶ VII, 20.
²⁷ 'in their returning'—infinitive construct with suffix.
²⁸ Niphal of the double 'Ayin verb מָסַס, WHG 233.
²⁹ I, 56.
³⁰ 'from our face'—מִפְּנֵינוּ; מִפְּנֵי is usually translated 'because of' (literally 'from the face-of').
³¹ 'in our drawing-near unto'—infinitive construct with suffix.
³² As in 14 above. ³³ IX, 33.
³⁴ The negative is לֹא referring to an immediate situation, I, 61 (a).
³⁵ XII, 17. ³⁶ II, 52.
³⁷ The order of words is: 'as commanded us Moses'.
³⁸ Either וְאֵם (I, 45) or 'and it shall come to pass, if . . .'.
³⁹ XI, 32.
⁴⁰ (a) The shouting is a battle-cry and expressed by the Hiphil of the root רוּעַ, WHG 200. (b) The wording in Hebrew is 'and ye shall shout, all of you'; see XI, 5, for the pointing of כָּל with suffix. ⁴¹ III, 50.
⁴² XII, 18.
⁴³ 'to the mouth of the sword', the sword being thought of as devouring its victims.
⁴⁴ XIV, 21. ⁴⁵ XIV, 22.
⁴⁶ The personal pronoun with the imperfect emphasizes that *He* will fight.
⁴⁷ I, 31.
⁴⁸ 'in our taking (i.e. capturing) the city'—infinitive construct.
⁴⁹ II, 12. ⁵⁰ II, 18. ⁵¹ WHG 288 for הָפַךְ with suffix.

XVI

JOSHUA called together¹ all the elders of the people and their judges and he said unto them: 'Ye have² seen the great things³ which the Lord, our God, hath done for us,⁴ from the day we crossed⁵ over the Jordan to enter⁶ this land until this day.

Because we have hearkened to His voice and we have done according to all⁷ which He commanded us and we have kept the covenant which He made⁸ with us, He gave us⁹ victory over our enemies and He blessed the fruit of our land and¹⁰ of our cattle. Take ye heed,¹¹ therefore,¹² lest the people turn aside¹³ from the way of the Lord, to go after the gods of the nations among whom¹⁴ we dwell. Remember ye the matter of Achan, when he transgressed¹⁵ the command of the Lord and he took from the spoils at Ha'ai, and the anger of the Lord was kindled¹⁶ against us and we were not able to stand¹⁷ against the inhabitants of that city. And now, I am old¹⁸ and I know not¹⁹ the day of my death. Choose ye, therefore,¹² from amongst yourselves one²⁰ who will be a judge²¹ and a ruler over you after my death, that he may lead²² the people in the way of the Lord and that it may be well²³ with them. For, if ye do not thus,²⁴ ye shall become divided into twelve tribes, each tribe²⁵ being under its own leader,²⁶ and ye shall not be able to fight against your enemies, each tribe²⁵ by itself.²⁷ Then one of the elders drew near and he said unto Joshua: 'We know¹⁹ that thou hast spoken the truth. Inquire, I pray thee, of the Lord,²⁸ that He may choose²⁹ the one²⁰ who will be over us after thy death, that we may know³⁰ that the Lord will be with³¹ him, even³² as He hath been with thee, and we shall hearken unto him, even as³² we have hearkened³³ unto thee.' And Joshua answered and said: 'Thou hast spoken well.³⁴ I shall inquire³⁵ of the Lord and I shall declare³⁶ unto you that which is pleasing³⁷ in His sight.³⁸ Go ye, now, unto your tents³⁹ in peace.' And Joshua fell down upon his face to the ground⁴⁰ and he prayed unto the Lord and he said: 'O Lord, God of Israel, if I have found favour in Thine eyes, deal kindly⁴¹ with Thy servant and choose Thou⁴² a man who will lead²² Thy people after my death, that there may not be strife amongst them, to their hurt.'⁴³

NOTES ON XVI

¹ If you take it to mean 'summoned' it is לָקָרָא, but if you take it to mean 'assembled' it is הִקָּהֵל, using Waw consecutive with the imperfect in either case.

² The personal pronoun before the verb emphasizes 'ye'.

³ The feminine plural adjective implies 'things', like the Latin neuter plural, cf. XIII, 21.

⁴ The order of words is 'hath done for us, the Lord'.

⁵ 'from the day-of our crossing'—infinitive construct with suffix, followed by the direct object with **תָּאֵת**. ⁶ 'to enter (come) into'.

⁷ I, 47.

⁸ I, 53.

⁹ 'to us'.

¹⁰ Since there must be nothing between a word in the construct and the one upon which it is dependent, we must expand to 'and the fruit of our cattle'.

¹¹ XII, 24.

¹² I, 4.

¹³ Imperfect, since it applies to the future.

¹⁴ 'the nations who we dwell amongst them', I, 48.

¹⁵ 'in his transgressing'—infinitive construct Qal, with suffix, of **עָבַר** which usually means 'crossed over' and, by extension, 'trespassed'.

¹⁶ V, 36.

¹⁷ XI, 36.

¹⁸ II, 35.

¹⁹ II, 18.

²⁰ XI, 25 (a) 'a person' is expressed by **אִישׁ**, see XI, 17.

²¹ 'as (in Hebrew 'for') a judge and as (for) a ruler'.

²² XIII, 5.

²³ X, 43.

²⁴ II, 25.

²⁵ The Hebrew idiom is 'a tribe, a tribe'.

²⁶ 'head'.

²⁷ **לְכִדּוֹ** 'he (i.e. it) alone', I, 58.

²⁸ XI, 34.

²⁹ 'in order that he shall choose' or the imperfect alone with jussive effect, using the Waw conjunctive.

³⁰ 'in order that . . .'.

³¹ I, 13.

³² XIII, 33.

³³ The sense is 'obey' and is expressed either by **לְקוֹל** or **שָׁמַע בְּקוֹל** (I, 46) or **שָׁמַע אֵל**.

³⁴ The Hebrew idiom is 'thou hast done well (Hiphil of **טַב**, 'thou hast caused it to be good', WHG 190) to speak', the first verb being used as an auxiliary.

³⁵ Use the cohortative to express exertion, see also XI, 34.

³⁶ Again use the cohortative with Waw conjunctive (root **נָדַד** in Hiphil).

³⁷ I, 39.

³⁸ Cf. I, 40.

³⁹ II, 12.

⁴⁰ **אַרְצָה**, old accusative ending.

⁴¹ II, 52.

⁴² XI, 25 (a).

⁴³ V, 43, using the feminine singular adjective (II, 25 note) or the idiom **לְרַע לָהֶם** 'for (it being) hurtful (evil) for them'.

XVII

AFTER¹ the death of Joshua there arose² a man of the tribe of Ephraim and his name was³ Abimelech, and he was³ a mighty warrior,⁴ and the officers of the host made⁵ him chief⁶ over them. Now, on a certain day,⁷ Abimelech gathered his companions together and he spake unto them, saying: 'Make me king⁸ over the tribe of Ephraim, that we may be⁹ as the peoples

of the land of Canaan in which¹⁰ we dwell. Then¹¹ go ye unto the tribes of Israel and speak unto them, each tribe¹² by itself,¹³ and say unto them: "It is not good that ye should be¹⁴ alone,¹⁵ for ye are few and we are many. Serve ye, therefore, the king who¹⁵ ruleth over us, that we may be strong¹⁶ together." And it shall come to pass, if they hearken unto your voice and do according to all¹⁷ which ye say unto¹⁸ them, that ye shall choose from amongst them men¹⁹ of valour to serve me.²⁰ But²¹ if they answer¹⁸ and say:¹⁸ "What have we to do with you?"²² then¹¹ ye shall go forth against them²³ with force.' And the words of Abimelech pleased²⁴ his companions exceedingly, and they answered and said: 'All which thou hast said unto us we shall indeed²⁵ do.' And they made a great feast²⁶ and they offered up²⁷ sacrifices upon the altar and they cried with one voice: 'May the king Abimelech live!'²⁸ And it came to pass, as they were eating²⁹ and drinking and making merry,³⁰ that a prophet of the Lord appeared³¹ before them³² and he spoke unto the people who were assembled³³ there and he said:³⁴ 'Wherefore have ye done this thing?³⁵ Are there no prophets among³⁶ the tribes of Israel that ye have not inquired of³⁷ the Lord? But¹¹ know ye that ye have done evil³⁸ in the sight³⁹ of the Lord and that this matter shall not prosper.' Then¹¹ the prophet turned away from them⁴⁰ and he departed and went on⁴¹ his way. And the companions of Abimelech were sorely afraid⁴² and they said to one another:⁴³ 'Who told⁴⁴ the man of God that which⁴⁵ was in our hearts⁴⁶ to do? The Lord hath surely²⁵ revealed hidden things⁴⁷ unto him. It is better⁴⁸ that we should return,⁴⁹ every man⁵⁰ to his house, and not provoke the Lord to anger⁵¹ against us, for the prophet hath declared unto us that this matter shall not prosper.' And they separated⁵² from one another⁵³ and they returned, every man⁵⁰ to his house.

NOTES ON XVII

¹ Begin with the introductory formula 'and it came to pass . . . '.

² 'and there arose . . . '.

³ 'was' is required by the English. The Hebrew is 'and his name (being) . . . and he (being) . . . '.

⁴ 'a mighty man-of war', גִּבּוֹר מִלְחָמָה.

⁵ The verb **שָׁבַע** (root **שָׁבַע**), i.e. 'set', 'placed', WHG 197.

⁶ 'for (in English 'as') a head'. ⁷ X, 7.

⁸ While the rendering 'place me for (in English 'as') a king over' would not be alien to Hebrew thinking, the more usual usage would be 'cause me to reign, to be king . . .', i.e. the Hiphil of the verb **מָלַךְ**.

⁹ Either 'in order that we shall be' or simply the perfect with Waw consecutive 'and (or then) we shall be' as a consequence.

¹⁰ 'the land which we dwell in it (feminine)', cf. I, 48.

¹¹ I, 45.

¹² XVI, 25. ¹³ I, 58.

¹⁴ In Hebrew it is 'not good (is) your being'—infinitive construct of **הָיָה**.

¹⁵ 'the (one) ruling'—active participle Qal with the article, WHG 66; see also VII, 15.

¹⁶ Cf. XII, 13 (b), and note 9 above.

¹⁷ I, 47.

¹⁸ Imperfect, since the future is implied.

¹⁹ XI, 25 (a).

²⁰ Infinitive construct Qal with suffix, but if difficulty should be found in obtaining the correct pointing, keep the object (personal pronoun) separate.

²¹ I, 45. One may expand to 'and it shall come to pass, if they shall answer and shall say . . . that (in Hebrew 'and') ye shall . . .'.
²² Here we must employ the Hebrew idiom, which is 'What (is there) to us and to you?' ²³ Say 'to meet them', IX, 33.

²⁴ V, 26 (a) and (b).

²⁵ The infinitive absolute before the finite verb expresses emphasis, WHG 79.

²⁶ V, 34. ²⁷ II, 38.

²⁸ The jussive **יִחְיֶה** (cf. XIV, 33)—meaning 'may (he) live' has the extended sense 'long live . . .'.
²⁹ 'as their eating and as their drinking'—infinitive construct with suffix, WHG 132 and 217. Alternatively, omitting the introductory clause, we may render 'and they (personal pronoun) eating and drinking' (participle).

³⁰ The Hebrew idiom is: 'and as their heart was good', i.e. 'and as the being-good of their heart', **טוֹב לִבָּם**—infinitive construct of the defective verb **טוֹב**, WHG 238B and 207. Alternatively, as above, one may use **טוֹבִים**, i.e. the participle with the conjunction.

³¹ II, 1. ³² II, 5.

³³ 'the people, the (ones) assembled'—Niphal participle plural with the article, in which the participle acts as an adjective qualifying the people; see end of V, 33. ³⁴ II, 49.

³⁵ Either literally or 'as this thing'; see end of II, 25.

³⁶ Simply 'in'. ³⁷ XI, 34.

³⁸ Either the direct rendering: 'ye have done (an) evil (thing)' with the feminine singular adjective (V, 43) or, more idiomatically, **הָרַעַתֶּם לַעֲשׂוֹת**—'ye have caused evil for (i.e. in) doing', using the Hiphil of the double 'Ayin verb **רָעַע** (root **רָעַע**), see VII, 26, and XVI, 34, for analogy. Note also that the Hiphil of the normal double 'Ayin verb in the 2nd masculine plural perfect is **הָרַעַתֶּם**, but of the medial duplicated guttural verb it is **הָרַעַתֶּם**, since the guttural cannot be doubled the vowel before is prolonged.

³⁹ 'eyes'.

⁴⁰ VI, 24. ⁴¹ 'to his way'.

⁴² 'they were afraid exceedingly', I, 61 (b).

⁴³ VI, 42.

⁴⁴ 'told to'.⁴⁵ I, 38.⁴⁶ Singular as collective.⁴⁷ Niphal participle feminine plural (of סָתַר), XIII, 21.⁴⁸ V, 27 (a).⁴⁹ The full sentence reads: '(it is) good for us to return'.⁵⁰ Simply שֵׁן (without כֵּן).⁵¹ XIII, 11.⁵² VI, 43.⁵³ 'a man from with (or beside עִל) his brother (or neighbour)'—notes 40 and 43 above.

XVIII

THE sons of Israel continued¹ to do that which was evil² in the sight³ of the Lord and He delivered⁴ them into the hands⁵ of the Midianites⁶ for⁷ seven years. And when the Israelites⁶ had sown⁸ their fields and before⁹ they had reaped their produce, the Midianites⁶ came up and destroyed the produce of their land. And they cried unto¹⁰ the Lord, because of¹¹ the Midianites,⁶ and the Lord heard their cry and He sent a prophet unto¹² them. And the prophet came and spoke unto the elders of the people and he said unto them: 'Thus¹³ saith the Lord, God of Israel: "I brought you¹⁴ forth from the land of Egypt, out of the house of bondage,¹⁵ and I led¹⁶ you in this great and terrible wilderness¹⁷ for⁷ forty years and I brought you into¹⁸ this good land and I drove out the inhabitants thereof before you¹⁹ and I saved you²⁰ out of the hands⁵ of your enemies. And I commanded you, saying: 'Fear not²¹ the gods of the Canaanites,⁶ in whose land²² ye dwell.' But²³ ye hearkened not to My voice and ye went after your hearts²⁴ and after your eyes and ye served idols, the work of the hands²⁵ of man, and ye forgot the Lord, Who had shown kindness²⁶ to you. Therefore²⁷ have I delivered⁴ you into the hands⁵ of your oppressors and I hid²⁸ My countenance from you. But²³ now, if ye indeed²⁹ return unto Me with a pure heart, remove³⁰ from your midst the idols which ye worship and destroy them, and cleanse your hearts from your evil³¹ doings. Then³² shall I hear your cry and remember My covenant which I made³³ with your fathers.'" ' And it came to pass, when the elders heard³⁴

the words of the prophet, that they said unto him: 'We have indeed²⁹ sinned against³⁵ the Lord, our God, as³⁶ thou hast said. We shall remove³⁷ the idols from our houses and destroy³⁷ them, and we shall return³⁷ unto Him. Pray, now, unto the Lord, that He may have mercy³⁸ upon us and deliver³⁹ us out of the hands⁵ of our enemies for, except⁴⁰ He save us, we shall surely²⁹ perish from the face of⁴¹ the earth.' And they commanded the people, saying: 'Let everyone⁴² remove⁴³ the idols from his house and destroy⁴⁴ them in the sight³ of the elders; and anyone⁴² who will not do according to all⁴⁵ which we have said shall surely be put to death,⁴⁶ for this evil⁴⁷ hath come upon us, because we have worshipped strange⁴⁸ gods.'

NOTES ON XVIII

¹ The Hebrew idiom is '. . . added to do'; see end of X, 17.

² I, 39, and X, 42.

³ I, 40.

⁴ I, 33.

⁵ I, 34.

⁶ Following the note on I, 17, use מִדְיָן, the name of the country. Alternatively, one may say מִדְיָנִי 'the Midianite' collectively. Similarly יִשְׂרָאֵלִי is used for 'Israelites' (but not יִשְׂרָאֵל), though הַכְּנַעֲנִי occurs, as well as כְּנַעֲנִי, for 'the Canaanites'.

⁷ 'for' is supplied by the English and is absent from the Hebrew.

⁸ Rephrase 'and it came to pass, as the sowing-of Israel (i.e. as Israel's sowing—infinitive construct with prefixed כִּי and followed by אָתָּה with the definite object) . . . and the Midianite(s) came up'.

⁹ See IX, 23 (b).

¹⁰ See I, 2.

¹¹ Either עַל (VII, 16) or, better, the fuller formula אֶדְוֶת עַל.

¹² The order of words is 'sent unto (אֶל־ I, 2) them a prophet'.

¹³ II, 25.

¹⁴ I, 25.

¹⁵ X, 34.

¹⁶ XIII, 5.

¹⁷ Note the order of the adjectives—'the wilderness, the great (one) and the terrible (one, XIV, 6), the this (one)'. ¹⁸ I, 26.

¹⁹ 'from your face'.

²⁰ Hiphil of נָצַל or יָשַׁע.

²¹ I, 61 (a) and (b), and VII, 31.

²² 'the Canaanite who, ye dwell in his land', cf. I, 48.

²³ I, 45.

²⁴ The singular, since the sense is 'your inclination'—collectively.

²⁵ In this case 'hands' is in the dual construct (WHG 38 note), for the sense is literally 'hands' (and not, as in note 5 above, 'power').

²⁶ II, 52.

²⁷ לְכֵן or עַל־כֵּן suggesting 'on that account', 'because of that'.

²⁸ Hiphil of סָתַר.

²⁹ Infinitive absolute for emphasis.

³⁰ The Hiphil of קָרַח (root סָוַר) 'departed', namely קָרַח־הוּא, means 'caused to depart', i.e. 'removed'.

³¹ The expression **רָעָה מַעֲשֵׂיכֶם**, 'the evil of your doings', is more idiomatic than the direct translation.

³² 'then' means 'at that time', **אָז**.

³³ I, 53, and I, 13; also X, 39.

³⁴ Cf. III, 2.

³⁵ 'sinned unto (**ל**)'.

³⁶ I, 10.

³⁷ The cohortative implies effort and eagerness.

³⁸ (a) Either 'in order that He shall have mercy' or the imperfect with Waw conjunctive, suggesting a jussive effect. (b) The Piel of **רָחַם**, namely **רָחַמְתִּי**, means 'had mercy' followed by **עָלַי**; see the last section of WHG 169.

³⁹ In this context it means 'save', see 20 above.

⁴⁰ 'Except that' means 'if . . . not', i.e. 'if the Lord will not . . . '.

⁴¹ VI, 24.

⁴² 'everyone', 'anyone' is **כָּל-אִישׁ**, XVI, 20.

⁴³ Jussive; and see note 30 above.

⁴⁴ Jussive.

⁴⁵ I, 47.

⁴⁶ The Hiphil of the stative verb **מָת** (root **מוֹת**), 'died, was dead', namely **הִמָּית**, 'caused to die', conveys the derived idea 'put to death'. The Hophal imperfect (preceded by the infinitive absolute and see WHG 207) is to be used here—'will (surely) be put to death'.

⁴⁷ V, 43.

⁴⁸ IV, 6.

XIX

AFTER¹ the death of the judge the children of Israel returned unto the ways of the nations among whom² they dwelt and they served the gods of Canaan and they forsook the Lord, Who had dealt kindly³ with them. And the anger of the Lord was kindled⁴ against them and He delivered⁵ them into the hands⁶ of the Canaanites⁷ and they served them. Now, there was a woman,⁸ a prophetess, who⁹ judged Israel in those days. And she called unto¹⁰ Barak, a prince of the tribes which dwelt¹¹ in the north, and she said unto him: 'Go, gather together all the warriors of Israel and bring them up¹² on this mountain, and go forth to meet¹³ the enemies of Israel in battle,¹⁴ for the Lord hath seen the affliction¹⁵ of His people and He will deliver⁵ the Canaanites into thy hands.'⁶ And Barak answered and said: 'If thou wilt go with me, I shall go; but¹⁶ if thou goest not with me, I shall not go, for I know¹⁷ that whithersoever¹⁸ thou goest the Lord is with thee.' And she said unto him: 'I shall¹⁹ go with thee'; and she arose and went with him. And all the mighty men of the people were gathered together upon the

mountain, as the prophetess had commanded. And it came to pass, as the morning star came up,²⁰ that they came down from the mountain, all of them,²¹ as a mighty river, and they fell upon the Canaanites and they smote them²² grievously²³ and they pursued them to the wilderness.²⁴ In that day the Lord gave a great victory to Israel and He saved²⁵ them out of the hands⁶ of their enemies. And it came to pass, after they had returned²⁶ from smiting the Canaanites, and they were eating²⁷ and drinking and making merry,²⁸ that the prophetess came into the camp of the warriors and she said unto them: 'I hear the sound of rejoicing in your camp and the songs which are on your lips. I see the sacrifices which ye have made²⁹ upon the altars and the booty which ye have taken³⁰ from the Canaanites. And now, if ye have turned again³¹ unto the Lord in truth, swear³² unto me that ye will³³ keep his commandments and cleave in His ways.' And they swore unto her on that day to observe the covenant of the Lord and to do according to all³⁴ which is written³⁵ in the Book of the Torah.

NOTES ON XIX

¹ Begin with 'and it came to pass . . . and the children of Israel returned . . .'.

² Cf. I, 48.

³ II, 52.

⁴ Cf. V. 36.

⁵ I, 33.

⁶ I, 34.

⁷ XVIII, 6.

⁸ The expression 'Now, there was a certain man' is *וַיְהִי אִישׁ*; use the corresponding feminines here.

⁹ Rephrase to 'and she, (a woman) judging'—the participle, acting as an adjective descriptive of the prophetess—*וְהָיָה שֹׁפֵטָה*.

¹⁰ End of I, 22.

¹¹ 'the (ones) dwelling'—active participle plural with the article: the participle serving as an adjective describing the tribes.

¹² Hiphil of *עָלָה*.

¹³ IX, 33.

¹⁴ XI, 32.

¹⁵ The noun *עֲנִי* is a segholate, originally *עֲנִי*; in the construct it is *עֲנִי* and with suffix *עֲנִי*, &c.

¹⁶ I, 45.

¹⁷ II, 18.

¹⁸ XIII, 34.

¹⁹ To make the reply emphatic, use either the cohortative or put the personal pronoun before the verb.

²⁰ 'as the going-up-of the morning star'—infinitive construct—*כְּעֹלֹת*.

²¹ XI, 5 (b).

²² XII, 18.

²³ In Hebrew 'a great smiting', *מִכָּה גְדוֹלָה*, using the noun cognate to the verb.

²⁴ Old accusative case ending.

²⁵ XVIII, 20.

²⁶ 'after their returning'—infinitive construct with suffix; 'from smiting' is, similarly, a verbal noun—infinitive construct.

²⁷ 'and they, eating, &c.', using the active participle Qal.

²⁸ See XVII, 30. ²⁹ II, 38.

³⁰ Use the verb לָשׁוּב (cognate to the noun לָשׁוּב) or the verb הָשִׁיב, adding לָךְ, 'for you(rself)'.
³¹ 'turn again' is 'return'. ³² I, 27.

³³ Rephrase 'to keep', for simplicity. ³⁴ I, 47. ³⁵ XIII, 36.

XX

THERE was a certain man¹ in Bethlehem of Judah, whose² name was Abihail. And he feared³ the Lord with an upright heart and he kept His commandments, and he was greatly honoured⁴ amongst the inhabitants of his city. And a son was born⁵ unto him in his old age⁶ and he called his name Jonathan, for he said: 'The Lord hath given me⁷ a son.' And the boy grew up⁸ and he became a man,⁹ and he walked in the ways of his father and he did only that which was pleasing¹⁰ unto the Lord; and his father loved¹¹ him. Now, on a certain day,¹² a captain of the king's host came to Bethlehem and he assembled¹³ all the men of the city and he spoke unto them, saying: 'Hear ye the command of my master, the king of Israel, which he hath commanded you. Let all your young men gather together¹⁴ at¹⁵ this gate tomorrow at midday, and let them go after me to the camp of the armies of my master, the king, which is outside¹⁶ Jerusalem. Let each one¹⁷ bring with him provisions for three¹⁸ days, for we are going forth into battle¹⁹ against the enemies of Israel who have crossed over the border at the east.'²⁰ And it came to pass, in the morning, that Abihail gave his son provisions for three¹⁸ days and he spoke unto him, saying: 'My son, behold, thou art going forth from my house into battle¹⁹ and I know not²¹ the day of thy return.²² Remember, my son, the instruction²³ of thy father and forsake not²⁴ the teaching²⁵ of thy mother.²⁶ If wicked men²⁷ entice²⁸ thee, go not with them, but keep thy way far²⁹

from sinners, lest thou fall²⁸ into their snares. Let no false word³⁰ issue³¹ from thy mouth, for lying and deceit are as a net spread out.³² Put not thy pitcher in the well of those who lend³³ money, for its waters are bitter as gall and those who drink³⁴ thereof perish.²⁸ To thy fellow man speak peaceful³⁵ words and deal kindly³⁶ with him at the time of his distress.³⁷ May the Lord, thy God, be³⁸ with thee and keep thee from all evil and may He restore³⁹ thee unto me before I die.⁴⁰ And Abihail embraced his son and he kissed⁴¹ him and he sent him away⁴² with the captain of the king's host, as⁴³ the king had commanded.

NOTES ON XX

¹ XIX, 8.² III, 17.

³ The sense is that he was a God-fearing man (not that he had feared), so the Hebrew is **וַיִּהְיֶה יִרְאָה** 'and he was (one) fearing'—the participle acting as an adjective; see also VII, 31.

⁴ Like the last note, the sense is that he was a much honoured man (not that he had been honoured)—**וַיִּהְיֶה מְכָרָד**—Pual participle.

⁵ The verb **יָלַד** is an original Pe Waw (**וּלַד**) and the original initial radical appears in the Niphal perfect as a quiesced vowel-letter (**וּלְדָה** for **וּלְדָה**), but in the Niphal imperfect as a full consonant, **וּלְדָה**, WHG 191.

⁶ 'to his old age'.⁷ 'hath given to me the Lord a son'.⁸ II, 42.⁹ 'as (in Hebrew 'for') a man'.¹⁰ Rephrase: 'that which was good in the eyes of', I, 39, 40.

¹¹ V, 17. The style would be improved by putting the subject first: **וַאֲבִיו** (stative verb with suffix) giving the effect 'and (as for) his father, (he) loved him'. This is preferable to **וַאֲבִיו אָהַבְהוּ אֶתְּבִיו**, since there is a change of subject.

¹² X, 7.¹³ V, 33.¹⁴ The imperfect serves as a jussive.¹⁵ 'in the gate'.¹⁶ The Hebrew is 'from outside to Jerusalem', cf. II, 11 (b).

¹⁷ XVIII, 42. Note the shortened form of the Hiphil imperfect for the jussive. WHG 213.

¹⁸ The numerals 3 to 10 are feminine nouns. 'Three', in Hebrew thinking, is 'a trio', so that 'three days' is 'a trio-of days', **שְׁלֹשֶׁת יָמִים**, WHG, 244.

¹⁹ XI, 32.²⁰ 'eastwards', **קִדְמָה**—with the old accusative ending.²¹ Cf. II, 18.²² 'thy returning'—infinitive construct (verbal noun).

²³ The noun **מוֹסָר** suggests 'instruction' in the sense of 'moral correction and guidance'.

²⁴ I, 61 (a).²⁵ X, 35.²⁶ For precise Hebrew use the pausal form **אָמַרְךָ**.²⁷ The masculine plural adjective implies 'men'.²⁸ The imperfect, since future time is indicated.

²⁹ 'but (כִּי, XII, 17) make thy way far'—Hiphil of קָחָה.

³⁰ 'word of falsehood', see I, 57. ³¹ i.e. 'come forth'.

³² Passive participle Qal.

³³ 'the (ones) lending'—Hiphil participle masculine plural of לָוָה (which, in Qal, means 'borrowed' and the causative, 'caused to borrow', means 'lent').

³⁴ 'the (ones) drinking'—active participle masculine plural.

³⁵ 'words of peace', see I, 57. ³⁶ II, 52.

³⁷ I, 63, or, using the noun הַרְצָה. Note (a) This feminine noun comes from the double 'Ayin root רָרַץ and, on that account, represents a hypothetical הַרְצָה; the prolonging of the first vowel being due to the impossibility of doubling the letter ר following it. It is, on that account, considered as being virtually a *full* vowel, as opposed to a long vowel, since it is in lieu of a closed syllable. Thus, when an addition comes at the end, even though the accent moves on to the new syllable, the first vowel (being considered full) is not slurred over, but remains 'הַרְצָה, &c. There is a methegh in the first syllable, since it is two places back from the accented syllable. (b) Similarly, the adjective רָעָה comes from the double 'Ayin root רָעַע and the feminine singular רָעָה (representing רָעָה) has a full vowel in the first syllable. When, as a feminine singular adjective, implying 'evil thing', it represents the abstract noun 'evil', 'harm', 'hurt', it is רָעָה, &c., with suffix.

³⁸ Jussive form יִרְאֵה.

³⁹ I, 51.

⁴⁰ III, 32.

⁴¹ IX, 37.

⁴² III, 36.

⁴³ I, 10.

XXI

THERE was a certain man¹ of the tribe of Judah in the city of Hebron whose name was² Joseph, and he feared³ the Lord exceedingly. And he had a young⁴ son who⁵ was born unto him in his old age⁶ and his name was² Saul. And it came to pass, at the Feast⁷ of the Passover,⁸ that Joseph and his son went up to Jerusalem,⁹ the holy city,¹⁰ to make an offering¹¹ in the house of the Lord, as is written¹² in the Book of the Torah. And they came to Jerusalem⁹ towards¹³ evening and they lodged in the house of Jonathan, the nephew¹⁴ of Joseph. And it came to pass, in the morning, that they went to the Temple of the Lord and they stood amongst those who had come¹⁵ to Jerusalem⁹ and they saw the service of the Lord at¹⁶ the altar. And,¹⁷ as the smoke went up¹⁸ from the¹⁹ altar to the heavens,⁹ all the people fell upon their faces and they bowed themselves

down²⁰ to the earth.⁹ And,¹⁷ when the people stood up,²¹ the priests cried in a loud voice: 'O Lord, we have done that which²² Thou hast commanded us. Bless, we pray thee, this great assembly, which hath come hither to serve Thee.'²³ And the spirit of the Lord came²⁴ upon Saul and he opened his mouth and he called unto the people who were gathered²⁵ there and he cried in a loud voice, in the hearing²⁶ of the priests, and he said:²⁷ 'Hear ye the word of the Lord which I speak unto you, O house of Judah. "Wherefore have ye come to My holy house²⁸ to offer²⁹ up the best of your flocks³⁰ and herds upon Mine altar?" saith the Lord. "Did I require this³¹ of you?³² Do I rejoice³³ in the sacrifices which ye offer up²⁹ daily?³⁴ Do ye good³⁵ to one another,³⁶ speak ye the truth to one another³⁶ and serve ye Me after this manner,³⁷ for it is this³¹ which I require of you." '³² And it came to pass, when the people heard³⁸ the words of the lad, that they said unto Joseph: 'Verily, thy son is a prophet and the word of the Lord is in his mouth.'³⁹ And Joseph was exceedingly⁴⁰ glad when he heard⁴¹ the words of the people and he prayed unto the Lord and he said:²⁷ 'O Lord, give me⁴² a sign that Thou hast chosen⁴³ my son to be⁴⁴ a prophet unto Thy people.' And Joseph said unto himself:⁴⁵ 'If the Lord will indeed⁴⁶ give me⁴² a sign, then⁴⁷ I shall give him unto the Lord, that he may serve Him all the days of his life.'⁴⁸ And Joseph and his son stayed⁴⁹ in Jerusalem all the days of the Feast,⁷ and¹⁷ on the eighth day they arose and they returned to Hebron.⁹

NOTES ON XXI

¹ XIX, 8.² Modify to 'and his name (being)'.³ XX, 3.⁴ 'small'.⁵ The participle (Niphal masculine singular of הָנִלַּךְ with the article) הַנִּלְוֶה, literally 'the (one) born', gives the subject ('son') an adjectival qualification or description.⁶ XX, 6.⁷ V, 34.⁸ הַקֹּדֶשׁ with the article.⁹ Old accusative ending.¹⁰ 'city of holiness', see I, 57.¹¹ II, 38.¹² XIII, 36.¹³ 'to the turning-of the evening', לְפֶנֶת עֶרֶב—infinitive construct.¹⁴ 'the son of his brother' (or 'sister', if the context suggests it).¹⁵ VIII, 16.¹⁶ Either ב or עַל.

- ¹⁷ Since a new element is introduced, begin with 'and it came to pass . . . and . . .'.
- ¹⁸ 'as the going-up of the smoke'—infinitive construct of עָלָה.
- ¹⁹ 'from upon . . .', VI, 24. ²⁰ II, 61.
- ²¹ 'in the rising-up of the people'—infinitive construct of קָם (root קוּם).
- ²² I, 38. ²³ If possible, attach verbal suffix, WHG 131.
- ²⁴ (a) The Hebrew phrasing is: 'and the spirit of the Lord *was*'. (b) Similarly 'and the word of the Lord *was*' is rendered in English as 'came'. Note that רוּחַ is feminine. ²⁵ XVII, 33.
- ²⁶ 'in the ears of', cf. XI, 7. ²⁷ II, 49.
- ²⁸ Since (I, 57) 'a holy house' is expressed as 'a house of holiness', it follows that 'my holy house' will be 'my house of holiness'. Obviously, the suffix cannot be attached to the noun in the construct state; it is, therefore, attached to the noun following it—בֵּית־קֹדֶשׁ־שִׁי—and refers to the whole concept (house-of-holiness) and not merely to the noun to which it is suffixed. To translate this phrase as 'the house of my holiness' is to miss the point of the Hebrew syntax on the construct-genitive relationship, in which the second noun has an adjectival effect on the first one in the construct state.
- ²⁹ Perhaps the best word to use here is the (infinitive construct) Hiphil of עָלָה, 'to cause to come up', i.e. 'to bring up'.
- ³⁰ I, 12. ³¹ וְאֵת, cf. II, 25. ³² For better Hebrew it is necessary to expand to 'from your hand'. ³³ II, 24.
- ³⁴ The idiom is יוֹם יוֹם, that is 'day (by) day'.
- ³⁵ Hiphil of טָבַע, cf. VII, 26. ³⁶ VI, 42; 'one to the other'.
- ³⁷ מִשְׁפָּט, XI, 6. ³⁸ III, 2. ³⁹ WHG 288.
- ⁴⁰ II, 46. ⁴¹ 'as his hearing'—infinitive construct with the suffix.
- ⁴² 'to me'. ⁴³ XI, 25 (a).
- ⁴⁴ Instead of 'to be . . .', use 'as (in Hebrew ל, 'for') a prophet'.
- ⁴⁵ V, 40. ⁴⁶ Infinitive absolute before the finite verb.
- ⁴⁷ I, 45. ⁴⁸ II, 6. ⁴⁹ V, 29.

XXII

IN¹ the days of the judges, before any king reigned² in Israel, there was a certain man¹ in the city of Bethlehem whose name³ was Nabal. And that man was exceedingly rich and he had much flocks and herds,⁴ menservants and maidservants and gold and silver,⁵ beyond reckoning.⁶ But⁷ he was a man of evil spirit and he oppressed the poor, and the people of his city hated him and could not speak peaceably⁸ with him. Now, on a certain day,⁹ as Nabal was sitting¹⁰ in his house, in the heat of

the day, robbers came in and they fell upon him and they bound him with cords. And they searched¹¹ his house and they found the gold and silver which was hidden¹² there and they took sacks which they had brought with them and they filled them with¹³ the spoils and they departed. And it came to pass, in the evening, when the young men came¹⁴ in from the fields that they saw their master lying upon the ground bound¹⁵ with cords, and they hastened and they loosened the bonds. Then Nabal arose and he went forth from his house and he came to the gate of the city, where¹⁶ the elders and the judges were sitting, and he related to them that which¹⁷ had befallen him.¹⁸ And he cried out in a loud voice: 'Woe to mine eyes which have seen¹⁹ this evil day, for I have now become a poor²⁰ man', and he sat upon the ground and he wept.²¹ Then²² the chief²³ of the elders spoke unto him and he said: 'Thou knowest²⁴ that the people of this city do hate²⁵ thee, for thou hast hardened²⁶ thy heart against them and hast driven out lovingkindness and mercy from thy house. Yet, it shall not be said among the tribes of Israel that justice ruleth not²⁷ in Bethlehem. Therefore, the officers²⁸ of the city shall go forth and search out this matter well,²⁹ that they may find the men who have done this evil thing³⁰ and bring them³¹ before the judges of this city, who³² will judge them according to³³ the statutes which are written³⁴ in the Book of the Torah, which the Lord gave unto Moses. One justice shall there be for the rich and the poor, for him who is hated³⁵ as for him who is loved.³⁶ Return, now, unto thy house and, when³⁷ the officers have found these wicked men, we shall send to tell thee.'³⁸

NOTES ON XXII

¹ Alter the order to 'Now there was a certain man in the days of . . .', XIX, 8.

² 'before the reigning of a king'—infinitive construct.

³ XXI, 2.

⁴ I, 12.

⁵ III, 15.

⁶ 'till there is not (any) reckoning (or number)', עַד אֵין מִסְפָּר.

⁷ 'But (וְ), I, 45) he (being) a man . . .'.
⁸ VII, 11.

⁹ X, 7.

¹⁰ 'as the sitting-of Nabal'—infinitive construct.

¹¹ חָסַד in Piel, followed by ב, 'they searched in . . .'.
¹² 'the (thing) hidden'—Niphal participle with the article, WHG 66.

¹³ The stative verb מָלֵא means 'was full with' and takes a direct object. The Piel of some stative verbs has a causative effect; here מָלֵא means 'he filled with'. Two accusatives follow this verb—וַיִּמְלֵאוּם שָׁלַל (with verbal suffix), the one accusative being the sack (which they filled) and the other the spoil (which they put in).

¹⁴ 'as the coming-in of the young men'—infinitive construct.

¹⁵ The Hebrew requires a slight expansion; 'and he (being) bound'—passive participle Qal.

¹⁶ 'the city which the elders . . . (were) sitting there', I, 48.

¹⁷ I, 38. ¹⁸ literally, 'happened to', קָרָה ל.

¹⁹ Either the direct rendering or, alternatively, 'mine eyes, the (ones) seeing', הָרְאוֹת—feminine plural active participle, serving as a descriptive (adjectival) word associated with 'eyes'.

²⁰ 'for now I have become (root הָיָה) as (in Hebrew 'for') a poor man'.

²¹ IX, 38. ²² I, 45. ²³ 'head'. ²⁴ II, 18.

²⁵ The perfect; see end of II, 18. ²⁶ Piel of כָּבֵד. As in note 13 above, the Piel makes the stative verb כָּבֵד, 'was heavy' into a causative 'caused to be heavy or hard, hardened'.

²⁷ Imperfect, II, 24, and VII, 15.

²⁸ Since the context implies civil, and not military, officers, the word is שָׁטָר.

²⁹ The Hiphil infinitive absolute of יָטַב, i.e. הַיָּטֵב, 'making good', i.e. 'doing well', is used adverbially for 'well'. ³⁰ V, 44.

³¹ The Hebrew requires 'will bring them near'—the Hiphil of קָרַב or גָּש.

³² Modify to 'and they will judge'. ³³ 'as', cf. I, 47.

³⁴ XI, 20. ³⁵ 'for the hated (one)'—passive participle Qal.

³⁶ 'for the loved (one)'—passive participle Qal.

³⁷ Rephrase 'and it shall come to pass, in the finding of the officers (i.e. the officers' finding) the men . . . and we shall send'. Use the infinitive construct.

³⁸ 'tell to thee'.

XXIII

AFTER these things¹ the heads of the tribes of Israel gathered together² at Mizpah and they came unto the prophet Samuel³ and they said unto him: 'Thou knowest⁴ that the Philistines are mighty men of valour⁵ and that they rule over⁶ the cities of the plain to the west,⁷ and they are come up to fight against us and they seek to destroy us from⁸ the face of the earth. And it shall come to pass, if we go forth to meet them⁹ in battle,¹⁰ each tribe¹¹ by itself, that they will smite us¹² utterly, both young¹³ and old, both¹⁴ men and women. But, if all the tribes

of Israel go forth to meet them⁹ as¹⁵ one great army, then we shall prevail¹⁶ against them and we shall drive them out of the land. And now, O man of God,¹⁷ we require a king who will rule over⁶ us and who will lead us forth¹⁸ into battle¹⁰ against the Philistines and who will deliver¹⁹ us out of their hands,²⁰ that²¹ we may live and not die,²² we and our wives and our little ones²³ with us.' And it came to pass, when Samuel heard²⁴ these words, that he was exceedingly wroth²⁵ and he said unto them: 'Wherefore seek²⁶ ye a king like all the nations which are round about²⁷ you? The Lord, your God, He is your king. Keep ye His commands and walk in His ways, and He²⁸ will do battle for you against your enemies and He will give you victory.' But²⁹ the heads of the people hearkened not unto Samuel and they said: 'Nay,³⁰ but³¹ a king shall reign over us and we shall become³² one great people, instead of our being³³ twelve tribes, each tribe dwelling in his inherited land.³⁴ Choose, therefore, a valiant man³⁵ from amongst us who will be king over us, for we know⁴ that the one whom thou wilt choose³⁶ will find favour in the sight³⁷ of the Lord.' And Samuel answered and said: 'I shall inquire³⁸ of the Lord, whether³⁹ this matter is pleasing in His sight³⁷ or not. Return ye unto me in another⁴⁰ three days and I shall declare unto you that which the Lord will reveal unto me.' And they said unto him: 'We shall do as⁴¹ thou hast said and we shall return unto thee in another⁴⁰ three days.' And the prophet turned away from them⁴² and he went on⁴³ his way, and they also⁴⁴ went on their⁴³ way.

NOTES ON XXIII

¹ One may begin with the conventional 'and it came to pass . . .'. or, simply, without this introductory word, following the English: אַחֲרֵי הַדְּבָרִים הָאֵלֶּה.

² V, 33.

³ The order of words is 'Samuel, the prophet', cf. II, 26.

⁴ II, 18.

⁵ גִּבּוֹרִים is 'a mighty man'. To emphasize their valour, expand to 'mighty men of valour (are) they'.

⁶ VII, 15.

⁷ Since the sea is on the west of Palestine, מִן is used for the 'west'. The old accusative case ending is required.

⁸ XII, 32.

⁹ IX, 33.

¹⁰ XI, 32.

¹¹ XVI, 25, 27.

¹² The emphasis is best expressed in the following way: 'and they will smite us, even (וְ) smiting (infinitive absolute)'; see XII, 18.

¹³ XIII, 43. ¹⁴ 'from a man *and until* a woman', cf. XIII, 43.

¹⁵ The sense is '(being) one great army'; no preposition is required.

¹⁶ Apart from a more direct rendering (XII, 12), the text might be modified to 'and we shall be stronger than they', XII, 13 (a) and (b).

¹⁷ The vocative is expressed by the article, e.g. 'O king' is הַמֶּלֶךְ. 'O man of God' is, then, אִישׁ-הָאֱלֹהִים. The reason might lie in the definiteness which the vocative implies.

¹⁸ XIII, 5. ¹⁹ XVIII, 20. ²⁰ I, 34.

²¹ 'in order that'. ²² Imperfect.

²³ טָרַף, with suffix טָרַפְנוּ as a collective.

²⁴ III, 2. ²⁵ V, 36, and II, 20, 46. ²⁶ Imperfect, II, 24.

²⁷ Cf. XII, 9. ²⁸ Personal pronoun, to emphasize the subject 'He'.

²⁹ I, 45. ³⁰ The negative אֵל. ³¹ XII, 17. ³² ל, I, 56.

³³ Infinitive construct with suffix.

³⁴ 'his land-of inheritance', with the suffix attached (not to the construct, but) to the following noun—אֶרֶץ-יְרוּשָׁלַיִם, cf. XXI, 28.

³⁵ 'a man of valour'; also XI, 25 (a).

³⁶ 'the man who thou wilt choose in him', I, 48. ³⁷ I, 40.

³⁸ XI, 34. ³⁹ III, 40. ⁴⁰ 'in yet (בְּעוֹד) three days', XX, 18.

⁴¹ I, 10. ⁴² VI, 24. ⁴³ 'to his (their) way'.

⁴⁴ 'and they went, also they . . . '.

XXIV

It came to pass, on the third day, that the elders of the tribes of Israel gathered together¹ at Mizpah to meet² Samuel, according to³ the word which he had spoken unto them. And they saw the prophet coming up on the mountain towards the city⁴ and they hastened forth to meet him² and to do him honour.⁵ And,⁶ when Samuel came nigh unto them, they said unto him: 'Peace unto thee, O man of God.'⁷ And Samuel answered and said: 'May the Lord bless you, O shepherds of Israel.' And they said unto him: 'Didst thou inquire of⁸ the Lord in the matter of the king whom we seek to reign over us?' And the prophet answered and said: 'Ye are a stiff-necked people,⁹ as your fathers before you in the days of Moses. Know ye¹⁰ the manner¹¹ in which your king will reign over

you? Behold, I shall tell you.¹² Ye shall be servants¹³ unto him and ye shall serve him for nought. Your sons, who are twenty years old¹⁴ and upwards, shall he take for his hosts and he will send them forth¹⁵ into battles which ye have not sought. Your cattle, even the fattest thereof, shall ye deliver¹⁶ up for his table and your gold and your silver for his palace. Your fields and your vineyards and your oliveyards he shall take for himself and of that which remaineth¹⁷ unto you shall ye deliver up¹⁶ a tenth part of its produce. And before the king there shall arise a host of princes, officers and companions who¹⁸ will oppress you, if ye obey not¹⁹ the commands of your king. Grievous²⁰ taxes shall the king place upon you, that²¹ he may live in splendour, he and his wives and his companions with him. And he will desire²² great palaces for himself and for his wives, and he will take you by force to build them for him, even as Pharaoh, the king of Egypt, did²³ unto your fathers. And any man²⁴ who raiseth²⁵ his voice against the king, by reason of²⁶ the heavy burdens which he hath placed upon you, shall surely be put to death,²⁷ for your life and your death shall be in his hands,²⁸ to do according to³ that which pleaseth²⁹ him. Then³⁰ shall ye cry out unto the Lord, your God, because of your king, but³¹ the Lord will not hear your cry, for ye act³² in the stubbornness of your hearts³³ and ye heed not³⁴ good counsel.'

NOTES ON XXIV

¹ End of V, 33.

² IX, 33.

³ 'as'.

⁴ Old accusative ending.

⁵ IX, 34.

⁶ 'And it came to pass, as the drawing-near of Samuel'—infinitive construct.

⁷ XXIII, 17.

⁸ XI, 34.

⁹ 'a people stiff-of neck', XIII, 9.

¹⁰ II, 18, and WHG 80 for the pointing of He interrogative before shewa.

¹¹ XI, 6.

¹² 'tell to you'. Use the cohortative for effort or determination.

¹³ 'ye shall be unto him as (in Hebrew 'for') servants'.

¹⁴ Age is expressed as 'a son of . . . years' for a male and 'a daughter of . . . years' for a female. Modify the text to 'from twenty years old . . .'.

¹⁵ III, 36.

¹⁶ 'give'.

¹⁷ 'from the (thing) left over'—Niphal participle of נָשָׂא with the article.

¹⁸ Rephrase 'and they will oppress . . .'.

¹⁹ 'hearken not unto'.

²⁰ 'heavy'.

²¹ 'in order that'.

²² 'covet', root נָחַם.

- ²³ 'as (that) which did Pharaoh unto . . .'. 'even' is supplied by the English.
²⁴ XVI, 20, and XVIII, 42.
²⁵ Imperfect, since the future is indicated.
²⁶ 'in (or 'on') the matter of' or, simply, 'from'.
²⁷ XVIII, 46. ²⁸ I, 34. ²⁹ 'good in his eyes'.
³⁰ XVIII, 32. ³¹ Conjunction, I, 45.
³² Alter to 'for ye walk (or 'go')'—participle.
³³ Singular noun, as collective.
³⁴ 'Heed', in this instance, means 'pay attention to', for which the Hebrew is **לָקַח**, 'set (one's) heart to'. Use the imperfect to denote recurrence, II, 24.

XXV

ALL the elders of the people came¹ to Shechem² to make Saul king³ over Israel, for the Lord had chosen⁴ him to be⁵ king. And Samuel, the prophet of the Lord, anointed Saul as⁶ king over all Israel, as⁷ the Lord commanded him. Then⁸ Samuel spoke unto the elders of the people and he said unto them: 'Behold, I have hearkened unto your voice, according to all⁹ which ye said unto me, and now, here is¹⁰ your king before you. And it shall come to pass, if he will indeed¹¹ keep the commandments of the Lord and will do according to all⁹ which is written¹² in the Book of the Torah, and if his heart will be perfect with¹³ the Lord, his God, then⁸ the Lord will be with¹³ him and He will give you victory over all your enemies and he will set the fear of you¹⁴ upon all the nations of the land.' And,¹⁵ when the heads of the people heard these words, they cried with one voice: 'May the Lord, our God, be¹⁶ with¹³ our king, even¹⁷ as He was with¹³ Moses.' And they made a great feast¹⁸ that¹⁹ day and they offered²⁰ up sacrifices to the Lord and they were exceedingly²¹ glad. And Saul went about²² among the people and the bearers of his arms²³ were walking²⁴ behind him. And the people said to one another,²⁵ when they saw²⁶ Saul: 'Behold, the spirit of the Lord hath rested upon the king.' And it came to pass, on the morrow, that Saul called the heads of the people together²⁷ and he spoke unto them, saying: 'Go ye through²⁸ the camp and speak unto

the men who²⁹ are going forth to meet³⁰ the Philistines in battle³¹ and say unto them: "Fear not³² your enemies against whom³³ ye are going forth to fight, for your king will lead³⁴ you into battle,³¹ and he is a mighty man³⁵ of valour and the Lord is with¹³ him. Be ye strong³⁶ and of good courage,³⁷ for to-day³⁸ the Lord will give us a great victory, and the nations which are round³⁹ about us will see and they will be afraid of⁴⁰ us and they will seek to make⁴¹ a covenant of peace with¹³ us." And the heads of the people did as⁷ Saul commanded them and they spoke unto the warriors⁴² according to⁴³ these words.

NOTES ON XXV

¹ Since, presumably, this would be a continuation of a preceding narrative, we should begin with the Waw consecutive 'and all . . . '.

² Old accusative case ending.

³ See XVII, 8.

⁴ XI, 25.

⁵ 'as (in Hebrew 'for') a king'.

⁶ As the preceding note.

⁷ I, 10.

⁸ I, 45.

⁹ I, 47.

¹⁰ 'behold'.

¹¹ Infinitive absolute before the finite verb.

¹² XIII, 36.

¹³ I, 13.

¹⁴ XV, 23.

¹⁵ We may expand to 'and it came to pass', followed by 'as the hearing of . . . '—infinitive construct.

¹⁶ Jussive; XIV, 33.

¹⁷ 'even' is supplied by the English.

¹⁸ V, 34.

¹⁹ 'in that day'.

²⁰ II, 38.

²¹ II, 46.

²² Hithpael of הָלַךְ means 'went about, to and fro'.

²³ XII, 15.

²⁴ 'were' is required by the English. The Hebrew 'and the bearers . . . walking', by using the participle, gives the noun an adjectival or qualifying association. Note further that the word אַחֲרָיָם (with the prepositional idea 'after, behind') takes the suffixes of a plural noun.

²⁵ VI, 42.

²⁶ 'as (or 'in') their seeing'—infinitive construct.

²⁷ XVI, 1.

²⁸ 'pass through (עָבַר) in the camp'.

²⁹ 'the (ones) going forth'—active participle Qal masculine plural with the article.

³⁰ IX, 33.

³¹ XI, 32.

³² I, 61 (a) and (b), and VII, 31.

³³ 'your enemies who ye are going forth to fight against them', I, 48.

³⁴ XIII, 5.

³⁵ XXIII, 5.

³⁶ XIV, 21.

³⁷ XIV, 22.

³⁸ הַיּוֹם without the accompanying demonstrative adjective; the article having a virtual demonstrative effect, like the English 'to-day'.

³⁹ XII, 9.

⁴⁰ VII, 31.

⁴¹ I, 53. Note also the order of words

'to make with us a covenant'.

⁴² 'the men of the host'.

⁴³ 'as'.

XXVI

THE warrior of the Philistines came forth¹ and he stood upon the mountain opposite² the camp of Israel and he called in a loud³ voice, in the hearing⁴ of the people, and he said:⁵ 'Choose ye⁶ from among your mighty men one⁷ who will come forth and fight⁸ with me. And it shall come to pass, if he will slay me, that we shall be servants unto⁹ you; but¹⁰ if I slay him, then¹⁰ shall ye be servants unto us.'¹¹ And the elders came and told¹² Saul the words of the Philistine. Then¹⁰ David drew near unto the king and said: 'My lord, O king,¹³ let thy servant go forth¹⁴ to meet¹⁵ this Philistine, and I shall smite¹⁶ him to the earth.'¹⁷ And Saul said unto him: 'How art thou able¹⁸ to fight⁸ with him? Thou art but¹⁹ a youth and he is a mighty warrior.²⁰ Go, return to thy father's house, for why shouldst thou fall by the sword before²¹ mine eyes?' And David answered and said:⁵ 'Thy servant was a shepherd²² and I kept the sheep of my father. And, on a certain day,²³ an evil beast came from the wilderness and fell upon one of the sheep. And I arose and I took my sword in my hand and I slew the beast, and there was no one²⁴ with me. And now, if it pleaseth²⁵ the king, let me go forth to battle⁸ with the enemy of Israel, and I shall cut off his head²⁶ and I shall bring it to thee, that the people may know that there is God in Israel.' And the words of David pleased²⁷ Saul exceedingly²⁸ and he said unto him: 'Go forth to meet¹⁵ him, my son, and may the Lord, God of Israel, deliver²⁹ thine enemy into thy hands.'³⁰ And it came to pass, when David's brethren heard³¹ that he was going forth to battle⁸ with the Philistine, that they were exceedingly wroth³² and they said unto him: 'Behold, all the men of valour in Israel fear³³ this mighty Philistine and thou thinkest³⁴ that thou art mightier³⁵ than they. Go back, therefore, to thy father's house and keep his sheep, for thou art a shepherd and not a warrior.'³⁶ And David answered and said: 'If I do not

this thing, the heart of the people will melt³⁷ and they will flee from³⁸ the Philistines. The Lord, in whom³⁹ I trust, will give me victory over the Philistine and I shall smite¹⁶ him to the earth.¹⁷

NOTES ON XXVI

- ¹ XXV, 1. ² II, 11 (b). ³ III, 50. ⁴ XI, 7.
⁵ II, 49. ⁶ Expand to 'choose (ye) for you(rselves—לְכֶם).
⁷ XI, 25 (a), XVI, 20. ⁸ I, 29.
⁹ 'we shall be unto (לְ) you as (in Hebrew 'for') servants'. ¹⁰ I, 45.
¹¹ 'ye shall be unto us as servants', cf. note 9 above.
¹² 'told to Saul'. ¹³ XXIII, 17.
¹⁴ The imperfect serves as a jussive. ¹⁵ IX, 33.
¹⁶ XII, 18. ¹⁷ Old accusative case ending. ¹⁸ XII, 11.
¹⁹ Rephrase 'surely (אַלֵּלֶךָ, VII, 20) thou art a youth'. ²⁰ XVII, 4.
²¹ See X, 25.
²² To emphasize his occupation, the order of words would be 'a shepherd was thy servant'. ²³ X, 7.
²⁴ 'and no one being', וְאִין אֵין, XVI, 20.
²⁵ Either 'if it is good in the eyes of' or 'if I have found favour in the eyes of'. ²⁶ Add 'from upon him'.
²⁷ Either 'were good in the eyes of' or 'found favour in the eyes of'.
²⁸ II, 46. ²⁹ Meaning 'give'. ³⁰ I, 34.
³¹ 'as the hearing-of the brethren of David'—infinitive construct, followed by 'that he going forth'—active participle Qal, giving a quality or attribute to the subject 'he'. ³² V, 36.
³³ The perfect of the stative verb אָרַךְ often expresses the English present tense, since one can only speak of being afraid when that condition is completed; see also VII, 31. ³⁴ VII, 14. ³⁵ XII, 13 (a) and (b).
³⁶ 'man of war'. ³⁷ XV, 28.
³⁸ Expand to 'from the face of'.
³⁹ (a) 'The Lord who I trust in Him', I, 48. (b) The perfect may be used, expressing the completed state of trusting. On the other hand, the imperfect suggests a frequentative effect—'keep on trusting'.

XXVII

THAT morning¹ Samuel arose early² and he went forth from his house to go to Bethlehem, and he came to the city³ in the evening. And he asked the men of the place, saying: 'Know ye⁴ a young man whose⁵ name is David?' And they said unto

him: 'We indeed⁶ know him and, behold, he⁷ is in the field at the east⁸ of the city with his father's sheep.⁹ Go thither, and there wilt thou find him.' And Samuel went forth to the field and he saw and, behold, a young man was¹⁰ sitting upon a great stone and watching the sheep. And it came to pass, as Samuel drew near,¹¹ that David saw him and he came down from¹² the stone and he ran to meet him¹³ and he said unto him: 'Peace unto thee, my lord. Sit down, I pray thee, with me under this tree and eat bread with me.'¹⁴ Then Samuel knew that he was¹⁵ David, and he sat down with him and they ate together. And David asked him, saying: 'What is thy name? Whence comest¹⁶ thou and whither goest¹⁷ thou?' And Samuel said unto him: 'I am Samuel, the prophet of the Lord, and He hath sent me unto thee to anoint thee king¹⁸ of Israel, for He hath rejected¹⁹ Saul and He hath chosen thee to be²⁰ king instead²¹ of him.' And David said unto Samuel: 'Who am I and what is my father's house, that I should rule over²² this great people?' And Samuel said unto him: 'Arise and come forth with me, for thus hath the Lord commanded thee.' And David said: 'Behold, I⁷ am keeping my father's⁹ sheep, and it shall come to pass, when I go forth²³ with thee, that they will become a prey²⁴ to the beasts of the field. Let me send,²⁵ I pray thee, to tell²⁶ my father that thou art come unto this city and that thou hast commanded me to go forth with thee. If it pleaseth²⁷ my lord, abide with us till the morning, for there is place in my father's house to lodge and, in the morning, we shall go forth as²⁸ thou hast said.' And David's words pleased²⁹ Samuel exceedingly³⁰ and he said unto him: 'Do as²⁸ thou hast said, for thy words please³¹ me.' And David called the³² lad who was³³ with him and he sent him unto his father.

NOTES ON XXVII

¹ One may begin with 'and it came to pass, in that morning, that Samuel arose early' or, simply, 'and Samuel arose early in that morning'.

² Hiphil of שָׁמַע.

³ Old accusative case ending.

⁴ II, 18, and WHG 80 for the pointing of He interrogative before shewa.

⁵ 'a young man who David is his name', I, 48.

⁶ Infinitive absolute before the finite verb (in perfect).

⁷ IX, 25.

- ⁸ 'from the east to the city', cf. II, 11 (a), and XX, 16.
⁹ Either 'the sheep of his father' or 'the sheep which (belong) to his father', cf. IV, 51. ¹⁰ He saw 'a young man sitting'.
¹¹ 'as the drawing near of Samuel'—infinitive construct.
¹² 'from upon the stone', VI, 24. ¹³ IX, 33.
¹⁴ The order of words is 'and eat with me bread'.
¹⁵ He knew that 'he is David'.
¹⁶ Logically the perfect, since he had come.
¹⁷ Logically the imperfect, since the going is not completed.
¹⁸ 'thee as (in Hebrew 'for') a king'.
¹⁹ The verb טָעַן is often followed by the inseparable ב (as is בָּחַר).
²⁰ Simply, 'chosen (in) thee as a king'. ²¹ VII, 42 (b).
²² VII, 15.
²³ 'in my going forth'—infinitive construct, WHG 212 (c).
²⁴ 'as (in Hebrew 'for') a prey'. ²⁵ Cohortative.
²⁶ 'to tell to . . .'. ²⁷ XXVI, 25. ²⁸ I, 10.
²⁹ XXVI, 27. ³⁰ II, 46.
³¹ Either 'are good in mine eyes' or 'have found favour in mine eyes'. For the former mode of expression the perfect plural of טוֹב, namely טוֹבִים, may be used, since it is only when the condition (of this stative verb) is completed that one can speak of (something) being good.
³² I, 22—end of note. ³³ 'was' is not in the Hebrew.

XXVIII

DAVID heard¹ that the king was² seeking his life,³ and he escaped⁴ in the night and he hid himself⁵ in the mountains and he abode⁶ in a cave. And there gathered⁷ unto him men from the house of Judah who had fled from⁸ the king's wrath, and David became head⁹ over them. And, when¹⁰ Saul heard that David had fled to the mountains, he took his servants and he pursued him¹¹ all the day, and in the evening he came to the place where¹² David and his men were hidden. And David was told,¹³ saying: 'Saul and his men have come hither to slay thee.' And David answered and said: 'I trust¹⁴ in the Lord, my God, Who delivereth me out of the hands¹⁵ of mine enemies.' And it came to pass, in the night, that messengers came and told¹⁶ the king, saying: 'Behold, the Philistines are gathered together⁷ against us in the valley of Megiddo and the

elders of the people are saying that thou hast forsaken the people. Return, we pray thee, thou and thy warriors¹⁷ with thee, and go forth to meet¹⁸ the Philistines, lest the city be delivered¹⁹ into their hands.¹⁵ And Saul did as the messengers said and he arose, he and his servants with him, and they went forth, to go to the plain of Megiddo. And, when¹⁰ David heard that Saul and his men had departed to meet¹⁸ the Philistines in battle,²⁰ he said unto the men who were²¹ with him: 'Gird ye, every man his sword, for it is not good that we should abide²² here in safety, while²³ our brethren are fighting against the Philistines. Let us depart²⁴ this night²⁵ and go to the field of the battle and it shall come to pass, when the hosts of the Philistines come forth²⁶ to meet¹⁸ the sons of Israel, that we shall fall upon them from the rear²⁷ and they shall be smitten²⁸ before us.'²⁹ And they did as David commanded and they went forth and they journeyed all the night and in the morning they came to the mountain behind³⁰ the camp of the Philistines and they encamped there. And it came to pass, when the Philistines went forth²⁶ to fight the sons of Israel, that the men of David fell upon them from the rear²⁷ and they smote them utterly,³¹ for they were not able to flee hither or thither,³² for the hosts of Israel were before them³³ and the men of David behind them.²⁷ And, when Saul saw³⁴ that which David had done, he repented³⁵ of the evil³⁶ which he had thought³⁷ to do him.³⁸

NOTES ON XXVIII

- ¹ XXV, 1. ² He heard that Saul 'is seeking . . .'. ³ II, 6.
⁴ Niphal of מלט, WHG 103 and footnote a.
⁵ Niphal or Hithpael of סתר or חבא. ⁶ V, 29.
⁷ V, 33. ⁸ Expand to 'from the face of', which means 'on account of'.
⁹ 'as (in Hebrew 'for') a head'.
¹⁰ Expand to 'and it came to pass, as the hearing of . . .'.
¹¹ VI, 9.
¹² 'the place which David and his men were hidden there', I, 48.
¹³ Alter to 'and it was told (Hophal of נגד) to David'.
¹⁴ XXVI, 39 (b). ¹⁵ I, 34. ¹⁶ 'told to . . .'.
¹⁷ גבור 'warrior'. ¹⁸ IX, 33. ¹⁹ I, 33.
²⁰ In Hebrew it is 'to the battle'.

²¹ 'were' is supplied by the English; in Hebrew it is 'the men who (being) with him'.

²² Rephrase: 'not good (is) our abiding' (root **יָשַׁב**)—infinitive construct with suffix.

²³ Simply 'and our brethren . . . '.

²⁴ Imperfect serving as jussive.

²⁵ The demonstrative adjective is not necessary, XXV, 38.

²⁶ 'in the going forth of the hosts of the Philistines'—infinitive construct.

²⁷ **מֵאַחֲוָר** adding, perhaps, **לָהֶם**.

²⁸ Apart from the Hophal of **נָכַח** (XII, 18), the Niphal of **נָחַח** may be used for routing.

²⁹ See note 8 above.

³⁰ 'from behind to', using **מֵאַחֲוָר**, cf. II, 11 (b).

³¹ XIX, 23.

³² **הֵנָּה וְהֵנָּה**, literally 'hither and hither'.

³³ Instead of **לְפָנֵיהֶם**, one may say (**לָהֶם**) **מִפְּנֵיהֶם**, 'in front'.

³⁴ 'and it came to pass, as the seeing of Saul . . . '—infinitive construct.

³⁵ Niphal of **נָחַח** followed by **עַל**, 'concerning', and sometimes by **לְ**.

³⁶ V, 43.

³⁷ **הִשָּׁב**, meaning 'planned', 'devised'.

³⁸ 'to do to him'.

XXIX

THERE was a certain man¹ in the city of Bethlehem in the land of Judah and his name was² Elhanan. And he feared³ the Lord and he did only that which is pleasing in His sight.⁴ He fed⁵ the poor at⁶ his table and he clothed⁷ the naked; he upheld⁸ the cause of the widow and the fatherless and strengthened⁹ the hands of the weak. And the Lord blessed him and he was exceedingly rich¹⁰ in gold,¹¹ in silver¹¹ and in cattle.¹¹ And he had three¹² sons who¹³ walked in the way of the Lord and he loved¹⁴ them. Now, on a certain day,¹⁵ as Elhanan was sitting¹⁶ at the entrance of his house in¹⁷ the heat of the day, a messenger came unto him and fell down upon his face to the earth¹⁸ and he cried: 'Alas! my master, misfortune¹⁹ hath overtaken²⁰ thee, for a plague broke out²¹ amongst thy cattle and they have all²² died.' And Elhanan said: 'Who am I, that I should rebel against²³ the works of the Lord? Behold, He²⁴ hath given and He²⁴ hath taken away.' And, as Elhanan finished²⁵ speaking, another²⁶ messenger came, with rent garments,²⁷ and he cried: 'It were better that I had died than to have seen²⁸ that which

hath befallen²⁹ thy three sons. For, behold, when they were returning³⁰ hither, after tending³¹ the flocks, one of them said to the other:³² "I am thirsty."³³ And he went down to the river and he drew water therefrom³⁴ and he drank³⁵ and he also gave to his brethren to drink³⁶ and they drank with him. And, when the three of them³⁷ had finished drinking, they fell to the ground dead.' Then Elhanan arose from³⁸ his seat and he rent his garments and he cast³⁹ dust upon his head and he sat down on the ground. And he lifted up his voice and he cried: 'O Lord, what is my sin and what is my transgression that Thou hast smitten thy servant? If I have sinned against⁴⁰ Thee take, I pray Thee, my life,⁴¹ for Thou art a righteous judge.'⁴² And the Lord heard the words of Elhanan and He said: 'My servant, Elhanan,⁴³ hath not sinned with his lips and his heart is perfect with Me.' And it came to pass, as Elhanan was sitting¹⁶ upon the ground and mourning⁴⁴ for his sons, that other²⁶ messengers came and they told him, saying: 'Hear us, O our master, and rejoice, for thy sons are alive. They indeed⁴⁵ fell to the ground, when they drank⁴⁶ from the waters of the river, and we said: "Behold, they have died." But now they have risen up and, behold, they⁴⁷ are as heretofore.'⁴⁸

NOTES ON XXIX

¹ XIX, 8. ² 'was' is not in the Hebrew, which is 'his name (being)'.

³ XX, 3. ⁴ I, 39, 40. ⁵ IX, 40. ⁶ 'upon'.

⁷ Hiphil of לָבַשׁ, i.e. 'caused to dress'.

⁸ The noun for a 'cause' is רִיב and the cognate verb רָב (root רִיב) is used with it for pleading a cause. See the 'Ayin Yod verb in WHG 197.

⁹ The Piel of the stative verb חָזַק, 'was strong', see XXII, 13, 26.

¹⁰ The normal translation would be either וַיְהִי עָשִׂיר (using the adjective) or וַיִּעָשֶׂר (using the stative verb). Another form of expression is וַיְהִי כָבֵד or וַיִּהְיֶה, 'and he was heavy'.

¹¹ The article is used with classes or species.

¹² For the syntax of the numerals, see WHG 244.

¹³ Rephrase 'and they walked'. ¹⁴ V, 17. ¹⁵ X, 7.

¹⁶ 'as the sitting of Elhanan'—infinitive construct.

¹⁷ The expression found in Genesis xviii. 1 is כָּחֹם הַיּוֹם, 'as . . .'. It may be that חֹם is used as an infinitive construct—'as the being hot of the day', the root being the double 'Ayin חָמַם.

¹⁸ Old accusative case ending.

¹⁹ 'evil', V, 43.

- ²⁰ Though the Hiphil of וַשָּׁג, namely הִשָּׁיַג, means 'overtook', the simpler mode of expression 'hath come upon thee' gives the sense.
- ²¹ Root פָּרַץ. ²² 'they died, all of them', see XI, 5 (b). ²³ ב.
- ²⁴ The personal pronoun before the verb emphasizes the subject 'He'.
- ²⁵ 'and it came to pass, as the finishing of Elhanan to speak and another . . .'. Note: the Piel of קָלָה 'was at an end', namely קָלָה, has a causative effect—'caused to be at an end', i.e. 'brought to an end', 'finished', cf. XXII, 13, 26.
- ²⁶ עוֹד.
- ²⁷ 'and his garments (being) rent'—passive participle Qal.
- ²⁸ The sentence must be rephrased in terms of Hebrew thinking to something as follows: 'better my dying than my seeing'. Both verbal nouns are represented by the infinitive construct (with suffix). Note also the comparative degree 'better' is טוֹב מִן, cf. V, 27.
- ²⁹ XXII, 18. ³⁰ 'in their returning'—infinitive construct with suffix.
- ³¹ 'after their tending'—infinitive construct of רָעָה with suffix.
- ³² VI, 42. ³³ The verb צָמָא 'was thirsty' is a stative. The perfect is to be used here, since one can only speak of being thirsty when that condition is completed; see also WHG 211 (c).
- ³⁴ 'from it'.
- ³⁵ The Qal imperfect of שָׁתָה is שֹׁתֶה and the shortened form, with Waw consecutive, is וְשָׁתָה, cf. IX, 38, with בָּכָה.
- ³⁶ XIV, 8.
- ³⁷ 'and it came to pass, as the finishing of (note 25 above) the three of them to drink'. Note that, when the numeral שְׁלֹשָׁה, a segholate noun of the קִדְּשָׁה pattern, takes a suffix, the original form שְׁלֹשָׁה (on the pattern of קִדְּשָׁה) receives it—שְׁלֹשָׁתָם, the vowel being Qames-Hataf.
- ³⁸ 'from upon his seat', VI, 24. ³⁹ VII, 40. ⁴⁰ 'unto'.
- ⁴¹ II, 6. ⁴² 'a judge of righteousness', I, 57.
- ⁴³ 'Elhanan, my servant', cf. II, 26. ⁴⁴ VII, 44.
- ⁴⁵ Rather than the infinitive absolute before the finite verb, it is better to introduce the clause with an adverb like אֲמֵן, 'indeed', 'in truth', cf. IV, 36.
- ⁴⁶ 'in their drinking'—infinitive construct.
- ⁴⁷ Attach suffix to הָגָה, IX, 25.
- ⁴⁸ The idiom is מוֹלֵךְ שְׁלֹשָׁה, 'yesterday, the day before yesterday'.

XXX

It came to pass, after these things, that David inquired¹ of the Lord, saying: 'Shall I go up² into one of the cities of Judah?' And the Lord said unto him: 'Go up to Hebron.'³ And David took his wives and his sons and his daughters and all which he possessed⁴ and he departed to go to Hebron.³

And David sent messengers unto the inhabitants of Hebron, saying: 'The Lord,⁵ our God, hath commanded me to come to Hebron³ and, behold, I⁶ am coming unto you, I and my men with me. Open, therefore,⁷ your gates unto me, when I come,⁸ for I am your kinsman.'⁹ And it came to pass, when David and his men came¹⁰ to Hebron,³ that the elders of the city opened the gates unto them¹¹ and they said unto David: 'Blessed be thy coming¹² unto us. Be thou a prince¹³ and a judge over us.' Then¹⁴ David sent messengers unto all the cities of Judah, saying: 'Thus saith your kinsman,⁹ David:¹⁵ "Behold, your master, Saul,¹⁶ is dead and the hosts of Israel are scattered¹⁷ over the face of the land, as sheep¹⁸ without¹⁹ a shepherd, and the Philistines have dominion²⁰ over the plains in the west.²¹ And the Lord said unto me:²² 'Be thou a shepherd unto My people and I shall be with thee.' And now, if it pleaseth²³ you, come ye to Hebron³ and make me king²⁴ over the land of Judah.'" ' And David's words pleased²⁵ the men of Judah and they came to Hebron³ and they anointed David as king²⁶ over them, according to²⁷ the word which the Lord had spoken through²⁸ His prophet, Samuel. And it came to pass, on the morrow, that David called together²⁹ the heads of the house of Judah and he said unto them: 'When ye return³⁰ unto your cities, choose from among your young men those³¹ who are stout of heart and send them unto me, that they may become officers³² of the hosts of Judah, for the Philistines who dwell³³ in the cities of the plain will surely³⁴ come forth to do battle with us. But¹⁴ it shall come to pass, if we are men of valour and trust in the Lord, our God, that we shall smite³⁵ them out of the land, and we shall dwell here in peace and safety.' And the heads of the people said unto him:³⁶ 'All that thou hast said unto us we shall do. May the Lord be³⁷ with thee in whatsoever³⁸ thou doest.'³⁹

NOTES ON XXX

¹ XI, 34.
a guttural.

² WHG So for the pointing of the He interrogative before

³ Old accusative case ending.

⁴ I, 5.

⁵ To emphasize the subject, 'the Lord', it should be placed before the verb.

- ⁶ IX, 25. ⁷ I, 4. ⁸ 'in (or 'as') my coming'—infinitive construct. ⁹ 'brother'.
- ¹⁰ 'in the coming of . . . '—infinitive construct.
- ¹¹ Note the order of words: 'opened to them the gates'.
- ¹² Infinitive construct with suffix—a verbal noun.
- ¹³ 'as (in Hebrew 'for') a prince and as a judge'. ¹⁴ I, 45.
- ¹⁵ The order of words is: 'thus saith David, your brother', II, 26.
- ¹⁶ 'Saul, your master, is dead', as note 15 above.
- ¹⁷ Participle Pual of פָּרַץ or Niphal of פָּרַץ, giving an adjectival or descriptive effect—'are scattered (people)'.
- ¹⁸ 'as the sheep', XXIX, 11.
- ¹⁹ Recast in Hebrew thinking 'as the sheep which there is not to them (i.e. have not) a shepherd'. Note that אֵלֶּם, being a collective, may be followed by a plural.
- ²⁰ VII, 15. ²¹ XXIII, 7. ²² 'said to me the Lord'.
- ²³ XXVI, 25. ²⁴ XVII, 8. ²⁵ XXVI, 27.
- ²⁶ ל, I, 56. ²⁷ I, 47.
- ²⁸ בְּיָד, literally, 'by the hand of', 'through the agency of'.
- ²⁹ V, 33. ³⁰ 'in your returning'—infinitive construct.
- ³¹ The demonstrative plural will not convey the sense or make correct Hebrew. Either expand to 'choose . . . men, stout-of (construct plural) heart' or, better, 'choose (the ones) stout of heart'.
- ³² 'as (Hebrew ל) officers'.
- ³³ 'the Philistines, the (ones) dwelling'—Qal active participle masculine plural, as descriptive adjective.
- ³⁴ Infinitive absolute before the finite verb. ³⁵ XII, 18.
- ³⁶ 'said to him the heads . . . ' ³⁷ Jussive, XIV, 33.
- ³⁸ VII, 47. ³⁹ Imperfect, since the future is implied.

XXXI

WHEN¹ Solomon finished² building the sanctuary of the Lord, he called his counsellors before him and he commanded them, saying: 'Gather together³ all the inhabitants of Jerusalem before the temple of the Lord on the day of the Feast.'⁴ And they did as⁵ the king commanded them and a great multitude assembled³ on that day before the sanctuary, and with them the priests, the⁶ Levites, the⁶ judges and the officers.⁷ And the king appeared⁸ before⁹ the assembly and he commanded the priests to offer up¹⁰ the sacrifices upon the altar. And the High Priest¹¹ drew near and he made sacrifice upon the altar, in the

presence⁹ of all the people. And it came to pass, as the smoke went up¹² from¹³ the altar to the heavens,¹⁴ that the king spread out his hands¹⁵ and he prayed unto the Lord in a loud voice, in the hearing¹⁶ of the whole assembly of the people and he said: 'O Lord, God of Israel, look down¹⁷ from Thy holy habitation¹⁸ and bless¹⁹ this people, who have built this great house for Thy glorious name.²⁰ And²¹ when they come²² into Thy holy house²³ to pray unto Thee, when they are in distress,²⁴ hear their supplication and be gracious²⁵ unto them. For Thou art gracious and merciful and forgivest the sins of Thy people which they have sinned against²⁶ Thee.' Then²⁷ the king turned unto the people and he blessed¹⁹ them, saying: 'May the Lord bless²⁸ you and keep²⁹ you. May He increase³⁰ your herds³¹ and your flocks³¹ and the produce of your land and may He grant³² you peace in this good land,³³ that ye may dwell³⁴ in it in safety, and none shall make you afraid.'³⁵ And,¹ when the king finished² speaking, the Levites drew near and they divided themselves³⁶ into two companies,³⁷ and they stood facing one another;³⁸ the one was³⁹ playing musical instruments⁴⁰ which were⁴¹ in their hands and the other was³⁹ singing. And they sang this song unto the Lord: 'It is good to praise the Lord, for His lovingkindness endureth⁴² for ever. There is none like the Lord, our God, Who made⁴³ the heavens and the earth and the seas and all which is in them, and there is none like His people, Israel,⁴⁴ upon the earth. Praise ye the Lord, Who hath granted⁴⁵ peace in the land and Who watcheth⁴⁶ over the house of Israel.'

NOTES ON XXXI

¹ Begin, as usual, with 'and it came to pass . . . '.² XXIX, 25.³ V, 33.⁴ V, 34.⁵ I, 10.⁶ Supply conjunction.⁷ XXII, 28.⁸ II, 1.⁹ It means 'in the sight of', so לְעֵינַי is appropriate.¹⁰ II, 38.¹¹ 'the great priest'.¹² XXI, 18.¹³ XXI, 19.¹⁴ Old accusative case ending.¹⁵ קַף (dual כַּפַּיִם) is better than יָד, since it refers to the palms of the hands.¹⁶ 'in the ears of', cf. XI, 7.¹⁷ Emphatic imperative—either שִׁקֵּף or נָבַט in Hiphil.¹⁸ Following note XXI, 28, 'a holy habitation' is expressed as 'a habitation

of holiness', מֵעוֹן קֹדֶשׁ, so 'thy holy habitation' will be 'thy habitation of holiness', מֵעוֹן קֹדֶשׁ־קֹדֶשׁ, with the suffix attached to the word following the noun in the construct. ¹⁹ WHG 168.

²⁰ Following note XXI, 28, 'a glorious name' is 'a name-of glory', שֵׁם כְּבוֹד, and 'thy glorious name' is 'thy name of glory', שֵׁם כְּבוֹדֶךָ.

²¹ 'and it shall come to pass'.

²² 'in (or 'as') their coming'—infinitive construct.

²³ Cf. XXI, 28 and note 18 above. ²⁴ I, 63.

²⁵ The double 'Ayin verb הָיָה means 'was gracious to' and takes a direct object, WHG 231, 232. ²⁶ 'to thee'. ²⁷ I, 45.

²⁸ Imperfect serving as jussive.

²⁹ Imperfect with Waw conjunctive serving as jussive.

³⁰ The Hiphil of רָבַה 'was much', 'were many' produces the derived idea 'caused to be much', 'many', i.e. 'increased', 'multiplied'. Note the form of the shortened imperfect for jussive, WHG 219.

³¹ I, 12. ³² Root שִׁים (perfect שָׁם). For the jussive form, see WHG 197.

³³ Note the order of thinking: 'the land, the good (one), the this (one)'—the demonstrative referring to 'the good land'.

³⁴ Either 'in order that . . .' or, simply, the perfect with Waw consecutive.

Note also 'in safety' is לְבֶטֶח (and not ב).

³⁵ The idiomatic phrase is 'and none making (you) tremble'—Hiphil of תָּרַד, 'you' being understood. ³⁶ VI, 43, Niphal of פָּרַד or תָּלַק.

³⁷ For the sake of clarity expand to 'and they became (root הָיָה) into (ל) two companies', מִחֻלָּקוֹת.

³⁸ 'facing one another' may be expressed as 'face to face' or 'a man opposite his neighbour', VI, 42.

³⁹ 'the one playing . . . and the one singing'. In both cases the participle acts as a verbal adjective and 'was' is supplied by the English.

⁴⁰ Following I, 57, 'musical instruments' will be 'instruments of music'. Note one plays *with* an instrument; see also XII, 15.

⁴¹ 'which (being) in their hands'; 'were' is needed in English. Since 'hands' are meant literally, one uses the dual as plural, WHG 38 note.

⁴² 'for ever (is) his lovingkindness'. 'Endureth' is supplied by the English.

⁴³ Either verbatim or the participle masculine singular in the construct, 'the maker of', עֹשֶׂה.

⁴⁴ The order is 'like Israel His people', II, 26.

⁴⁵ As note 43 above, either literally or the participle masculine singular 'the (one) granting'; see note 32 above and WHG 66.

⁴⁶ 'the (one) watching'.

XXXII

Now, on a certain day,¹ I stood by² the priests in the temple of the Lord as they were offering³ up sacrifices upon the altar

and I saw, and behold, an assembly of people were⁴ standing at⁵ the entrance of the temple and they had⁶ gifts in their hands. And I asked one of the priests, saying: 'For whom are these gifts?' And he said unto me: 'These gifts are for us, for we require them from the people.' And it came to pass, in that night, that the word of the Lord came⁷ unto me in a dream. And I heard a voice calling unto me, saying: 'Wherefore liest thou upon thy couch, while⁸ thou knowest that My priests have forsaken My Torah and they walk after⁹ the ways of the gods of Canaan? They have forgotten the covenant which I made¹⁰ with them and they do that which is evil¹¹ in My sight; the widow and the fatherless they have put into bondage¹² to serve them. Therefore¹³ say unto them: "Thus saith the Lord: 'I have heard the cry of My people, who call unto Me out of their sorrow and I shall deliver¹⁴ them out of your hands.¹⁵ And I shall visit you with My fierce wrath¹⁶ and I shall raise up instead of you other priests who will keep My statutes and ordinances. Cease, then,¹⁷ to do evil,¹⁸ lest I destroy¹⁹ you from²⁰ the face of the earth.'"" And I awoke²¹ from my sleep and I knew that the Lord had chosen me²² to be²³ His servant and to declare His words to the oppressors of Israel. And it came to pass, in the morning, as the priests were coming²⁴ into the temple, as was their custom,²⁵ that I stood at the entrance and called unto them in a loud voice and I spoke unto them the words which the Lord had put into my mouth. And they were exceedingly wroth²⁶ with me and they drew near unto me to drive me out of the temple. But the power²⁷ of the Lord came⁷ upon me and I was not afraid of²⁸ them and I said:²⁹ "Take ye heed³⁰ of that which I have said unto you, for a king whom³¹ the Lord shall choose shall arise to sit upon the throne of Israel and he will destroy¹⁹ you, if ye continue³² to do evil.'¹⁸ And the priests were not able to touch me,³³ and they were exceedingly afraid and they said not a word, for they knew that the Lord was³⁴ with me.

NOTES ON XXXII

¹ X, 7.

² Either בְּיָדָם or בְּיָדֵינוּ , 'by the hand of' (cf. the English 'at hand').

³ 'and they, offering . . .', II, 38.

⁴ He saw 'an assembly of people standing'. 'Were' is required by the English.

⁵ 'in'. ⁶ The Hebrew thought is, simply, 'and gifts in their hands'.

⁷ XXI, 24. The preposition is בְּ , since speech is implied, I, 2.

⁸ Either 'in thy knowing'—infinitive construct, or 'and thou knowest', with the personal pronoun before the verb to emphasize 'thou'. See also II, 18.

⁹ In Hebrew 'in'.

¹⁰ I, 53.

¹¹ X, 42, and I, 40.

¹² The Hiphil of עָבַד 'served', i.e. 'caused to serve', 'enslaved'.

¹³ XVIII, 27.

¹⁴ XVIII, 20.

¹⁵ I, 34.

¹⁶ VII, 32.

¹⁷ I, 45.

¹⁸ VII, 26.

¹⁹ Hiphil of אָבַד , 'caused to perish'.

²⁰ VI, 24.

²¹ The verb קָם is a stative and a Pe Yod. The imperfect is קָמָה .

²² XI, 25 (a).

²³ 'chosen (in) me for him(self) as (ל) a servant'.

²⁴ 'in the entering of . . . '—infinitive construct.

²⁵ 'as their custom', XI, 6.

²⁶ V, 36.

²⁷ I, 34. Note that הִיא is feminine.

²⁸ VII, 31; WHG 211 (b).

²⁹ II, 36.

³⁰ XXIV, 34.

³¹ '(there) shall arise a king who the Lord shall choose (in) him'.

³² 'if ye shall add' (Hiphil of סָפַר , X, 17).

³³ וַיָּדְעוּ is followed by כִּי .

³⁴ 'they knew that the Lord is with me'.

XXXIII

IN¹ the third year of the reign of Uzziah² a plague broke forth³ in the land and a great multitude of the people died, both men and women,⁴ both young and old.⁵ And the king was sorely distressed⁶ and he rent his garments and he sat upon the ground and he cast⁷ dust upon his head and he mourned⁸ for the dead. And he called⁹ his priests, his counsellors and his judges and he spoke unto them, saying: 'Wherefore hath this evil¹⁰ come upon us? What is our sin, that the Lord hath smitten¹¹ us and hath poured out His wrath against¹² us? For, behold, there is not a house in the land in which¹³ there is no lamenting, and the dead are numerous, beyond reckoning.'¹⁴ And it came to pass, as the king finished¹⁵ speaking and before

the¹⁶ priests could answer him, that a prophet of the Lord appeared¹⁷ and he said unto the king: 'Hear the word of the Lord, which He hath spoken against¹² thee. Thou art affrighted¹⁸ at the calamity which hath befallen¹⁹ this land and thou wailest as a mother bereaved of²⁰ her children. Surely thou²¹ knowest wherefore the vengeance of the Lord hath come upon thy people!' But,²² if thou wilt say: "I know not",²³ then go thou round²⁴ the city, traverse²⁵ the land, in its length²⁶ and its breadth; ascend²⁷ the mountains and go down into the valleys, and thou wilt see thy people worshipping²⁸ the gods of Canaan. Art thou blind,²⁹ that thou seest not³⁰ the temples of Baal which are full?³¹ Art thou deaf²⁹ that thou hearest³⁰ not the songs of the priests of Ashtoreth? Have they not informed thee³² that an Ashera hath been set up³³ under every green³⁴ tree and at³⁵ every well of water? Cease, then, lamenting and speak not vain words,³⁶ but²² get thee up³⁷ and go forth and cleanse³⁸ the land from the evil in its midst. Throw down³⁹ the temples of Baal which the people serve and remove⁴⁰ the false priests⁴¹ therefrom. Restore⁴² the prophets of the Lord, that they may teach the people to turn aside from their evil paths⁴³ and turn again⁴⁴ unto the Lord, their God. For then⁴⁵ He will have mercy upon them and He will repent⁴⁶ of the fierceness of His anger and the plague in the land will cease.' Then the prophet finished speaking and he turned away⁴⁷ and went forth from the palace.

NOTES ON XXXIII

¹ Though one may begin with the usual 'and it came to pass . . .', one finds the narratives in 2 Kings opening with 'in the . . . year of . . .', without the introductory **וַיְהִי**.

² This phrase may be expressed either as 'in the year of three (feminine) of (in Hebrew **ל**) Uzziah, the king' or, more fully, 'and it came to pass, in the days of Uzziah, in the year of three of (7) his reigning'—infinitive construct with suffix. ³ XXIX, 21. ⁴ XXIII, 14. ⁵ XIII, 43.

⁶ The verb **צָר** (root **צָרַץ**), meaning 'was narrow', 'straitened', is a stative and (following WHG 231) the imperfect Qal is **צָרַץ** but, with Waw consecutive, the accent is retracted one syllable (WHG 92 (c)) and the Pataḥ in the last syllable is depressed to Seghol **צָרַץ**. The Hebrew idiom is 'and it was straitened to him exceedingly'—('sorely' being an elegant translation).

7 VII, 40.

8 VII, 44.

9 I, 22.

10 V, 43.

11 The verb נָגַף is used to express the idea 'plagued'.

12 Either עַל or ב.

13 'a house which there is not in it'.

14 XXII, 6.

15 Cf. XXIX, 25.

16 The English is an expansion of 'before the priests answered', using טָרַם with imperfect (IX, 23 (b)).

17 II, 1.

18 The sense includes fear and panic, for which the Niphal of בָּהַל serves.

19 XXII, 18.

20 Qal passive participle feminine singular of the stative verb שָׁכַל or the feminine singular adjective שְׂכוּלָה.

21 VII, 20, and II, 18.

22 I, 45.

23 II, 18.

24 The verb סָבַח (סָבַח).

25 'Pass (through) in the land.' The difference between עָבַר אֶת-הָאָרֶץ and עָבַר בָּאָרֶץ is that the former implies crossing to the other side, while the latter suggests passing from place to place.

26 'to its length and to its breadth'. Both nouns אָרֶץ and רָחֵב (the latter having Pataḥ in the second syllable, owing to the guttural) are segholates of the קָדַשׁ type. Since they were originally אֶרֶץ and רָחֵב, they will be אֶרְכָּה and רָחֲבָה with the suffix. Note the mappiq in the ה of the 3rd feminine singular suffix.

27 'go up upon'.

28 Qal of עָבַד or Hithpalel of שָׁחָה, II, 61, with ל.

29 The adjective before the personal pronoun emphasizes the defect.

30 If you read the sense as referring to the past, use the perfect. If, however, the sense seems to suggest continuity, use the imperfect.

31 Either 'the full (ones)'—Qal active participle masculine singular with the article or the relative with the plural perfect אֲשֶׁר מָלְאוּ (pausal form), since one can only speak of anything being full when that condition is completed.

32 'told to thee'.

33 Hophal of קָם (root קוּם).

34 רָעוּן.

35 XXXII, 2.

36 'words of vanity', cf. I, 57.

37 'arise to thee', or 'for thyself', followed either by the imperative or the perfect with Waw consecutive 'and thou shalt go forth'.

38 The perfect Piel with Waw consecutive. The Qal טָהַר means 'was clean' (stative) and the Piel makes it a causative, cf. XXII, 13, 26.

39 נָתַץ is used for destroying buildings.

40 XVIII, 30.

41 'priests of falsehood', I, 57.

42 I, 51.

43 Either 'their ways, the evil (ones)' or 'the evil of their ways', using the noun רָע, cf. XVIII, 31.

44 'return'.

45 XVIII, 32.

46 XXVIII, 35, i.e. Niphal of נָחַם. As an alternative, giving the same sense, the verb שָׁב (root שׁוּב) with the meaning 'turned back' may be used.

47 Add 'from with them' or 'from at (עַל) them'.

XXXIV

THERE was a certain man¹ whose name was² Abinadab and he was dwelling³ in Jerusalem. And the spirit of the Lord came⁴ upon him and he went forth to the gate of the city and he lifted up his voice and he prophesied⁵ unto the people. And he said:⁶ 'Hearken unto me, ye who have done evil;⁷ close not⁸ your ears, ye sinful people.⁹ For, behold, the Lord hath appeared¹⁰ unto me and hath commanded me to speak unto you the words which He hath put into my mouth. Therefore¹¹ I say unto you: "Woe unto you, for the Lord hath seen the evil works¹² of your hands, and the wickedness of your hearts is revealed before Him. Except¹³ ye turn aside from your wickedness and cling no more¹⁴ to deceit and wrongdoing, He shall surely visit you with His fierce wrath.¹⁵ And He will deliver¹⁶ you into the hands¹⁷ of your adversaries and ye shall be brought into slavery¹⁸ and ye shall be afflicted, even¹⁹ as ye have afflicted the poor and the weak. And, when ye have had the fulness²⁰ of your sorrows, ye shall cry unto the Lord, by reason of²¹ your anguish, but²² He will hide²³ His countenance²⁴ from you and will not see²⁵ your distress. Then²⁶ shall ye know that He is the God of justice." ' And it came to pass, when Abinadab finished²⁷ speaking these words, that the king's officers²⁸ gathered around²⁹ him and they smote him and they said unto him: 'Why dost thou prophesy³⁰ evil against³¹ us? Surely³² we bring up our burnt offerings³³ upon the altar of the Lord, even the best³⁴ of our cattle, according to the commands of the priests, and wherefore sayest³⁵ thou that we provoke Him to anger? ³⁵ Cease, therefore,³⁶ speaking idle words,³⁷ lest we drive thee forth from the land.' And Abinadab answered and said:⁶ 'The Lord rejecteth³⁸ the sacrifices which ye offer up daily³⁹ and He requireth⁴⁰ not the gold and the silver which ye bring into His temple. The Lord seeketh a pure heart, the practice⁴¹ of righteousness and the bestowing⁴² of

kindness. Behold, your priests have led you astray⁴³ and your prophets have prophesied⁵ falsely,⁴⁴ but²² know ye that the path of the wicked leads⁴⁵ to Sheol, for the vengeance of the Lord shall overtake them.'

NOTES ON XXXIV

¹ XIX, 8.

² III, 17.

³ Since this phrase is meant to be descriptive of the man, use the Qal active participle **וְהָיָא יֹשֵׁב**—'and he (being one) dwelling'. ⁴ XXI, 24.

⁵ The Niphal or Hithpaal of **נָבֵא**.

⁶ II, 49.

⁷ The Hebrew expression is: '(ye) doers of evil'—Qal active participle masculine plural construct.

⁸ The special verb for closing the ears is **סָמַח**; see also I, 61 (a), for the negative.

⁹ '(O) sinning people'—Qal active participle masculine singular with **עָם**.

¹⁰ II, 1.

¹¹ XVIII, 27.

¹² 'the evil (**עָרָץ**) of the works of your hands'.

¹³ 'if . . . not', using the imperfect of the verb, since the future is implied.

¹⁴ 'and ye shall not cling any more' (**עוֹד**). The verb **קָרַב** is followed by **ב**.

¹⁵ VII, 32.

¹⁶ I, 33.

¹⁷ I, 34.

¹⁸ The Hiphil of **עָבַד**, 'served', i.e. 'caused to serve', means 'enslaved', 'brought into slavery', and the Hophal, then, has the meaning 'was enslaved', 'was brought into slavery'.

¹⁹ XIII, 33.

²⁰ The sense is 'when your sorrow is full for you' expressed as 'in the being-full for you your sorrow'—infinitive construct, see V, 31.

²¹ Either, simply, 'from' or XVIII, 11.

²² I, 45.

²³ XVIII, 28.

²⁴ The plural noun **פְּנִים**.

²⁵ The sense is 'take notice of', 'pay attention to', expressed by **רָאָה ב** or **שָׁם לִבְךָ**.

²⁶ XVIII, 32.

²⁷ XXIX, 25.

²⁸ XXII, 28.

²⁹ The sense is 'closed in on him', with the verb **סָכַב** (**סָכַב**).

³⁰ The imperfect, to indicate a continuous process.

³¹ XXXIII, 12.

³² VII, 20.

³³ The noun is **עֲלָה** 'something brought up'; use, therefore, the cognate verb **עָלָה** in Hiphil, II, 38.

³⁴ The sense is 'the choicest'—the definite construct (of **מִבְּחָר**) for the superlative degree, WHG 136.

³⁵ XIII, 11.

³⁶ I, 4.

³⁷ XXXIII, 36.

³⁸ See XXVII, 19. Use the perfect, since the state of rejecting is a completed one.

³⁹ XXI, 34.

⁴⁰ Here the imperfect is to be used, since the state of (not) requiring is continuous.

⁴¹ 'the doing of . . . '—infinitive construct as verbal noun.

⁴² (a) Infinitive construct as verbal noun of the verb **לָמַד**; (b) 'kindness' in the sense of 'kind deeds' is expressed by the plural of **חֶסֶד**—i.e. 'kindnesses'.

⁴³ The Hiphil of נָפַץ, 'went astray', 'wandered', namely 'caused to go astray', i.e. 'led astray'. ⁴⁴ In Hebrew it is 'falsehood'.

⁴⁵ The English may be regarded as amplification of the Hebrew 'the path of the wicked is to Sheol (Sheolwards)'—with old accusative ending.

XXXV

THE word of the Lord came¹ unto the prophet Jeremiah, saying: "Take the yoke of an ox and place it upon thy neck and go forth into the streets of Jerusalem, that² all who pass by³ may see thee. And when thou comest⁴ to the entrance of My holy temple,⁵ take up thy position⁶ there and call out in a loud voice in the hearing⁷ of the people, saying: "Look, O sons of Judah, and see. For, even⁸ as I bear this yoke upon my neck, so shall ye bear the yoke of the king of Babylon. Seek not⁹ to do as the other peoples, who thought¹⁰ to break off¹¹ the yoke of Babylon from themselves¹² and perished from the face¹³ of the earth. And, when the king of Babylon cometh¹⁴ hither, go ye forth to meet him¹⁵ with words of peace and bring him offerings¹⁶ in your hands, that² ye may live under his dominion and not die." ¹⁷ And Jeremiah did as the Lord commanded him and he went forth and he stood at the entrance of the sanctuary of the Lord and he spake all the words which the Lord had put into his mouth. And, it came to pass, as he finished¹⁸ speaking, that one of the prophets of Baal drew near unto him and he took hold¹⁹ of the yoke which was²⁰ on the neck of Jeremiah and he broke it in twain,²¹ in the sight²² of the people. And he lifted up his voice and he said: 'Hear ye me, O sons of Judah. Even⁸ as I have broken this yoke, so shall ye throw off¹¹ the yoke of the Babylonians.'²³ And he said unto Jeremiah: 'Wherefore speakest²⁴ thou thus²⁵ unto the people, to weaken²⁶ their spirit and to lead them away²⁷ from the counsel of their leaders?²⁸ But know thou,²⁹ that if thou speakest any more³⁰ words such as these,³¹ we shall surely slay³² thee.' Then Jeremiah spoke unto the people and he said: 'Heed³³ not the words

of this man, for he speaketh not the truth. Behold, he is a false prophet³⁴ and he leadeth you astray with false words.³⁵ Surely³⁶ it is better³⁷ to live in this land under the yoke of Babylon than to die in battle, when³⁸ the Lord is not with you! And, when he finished³⁹ speaking, he turned away from⁴⁰ the people and went on his way.⁴¹

NOTES ON XXXV

- ¹ XXI, 24. Begin with Waw consecutive. ² 'in order that . . .'.
³ 'the (ones) passing'—Qal active participle masculine plural with the article.
⁴ 'as thy coming'—infinitive construct. ⁵ See XXI, 28.
⁶ Hithpael of **צָבַח**, as opposed to the (inactive) **עָמַד**, 'stood'.
⁷ See XI, 7. ⁸ XIII, 33; 'as my bearing'—infinitive construct with suffix.
⁹ The negative is **לֹא**, since the objection is to an immediate situation.
¹⁰ VII, 14. ¹¹ The appropriate verb is **פָּרַק**.
¹² 'from upon themselves', cf. VI, 24. The order of words is: 'to break off from upon themselves the yoke of . . .'.
¹³ 'from upon the face of . . .', cf. VI, 24.
¹⁴ 'as the coming of'—infinitive construct. ¹⁵ IX, 33.
¹⁶ **מִנְחָה** is used also for a 'gift'. ¹⁷ Imperfect, 'ye shall not die'.
¹⁸ 'as his finishing'—infinitive construct followed by **ל**.
¹⁹ Qal of **הִנָּח** or Hiphil of **הִנִּיחַ** followed by **ב**.
²⁰ 'which (being) upon . . .'. ²¹ '(in)to two (masculine)'.
²² 'to the eyes of'. ²³ Cf. I, 17, and add 'from upon you' to complete the Hebrew thought.
²⁴ XXXIV, 30. ²⁵ II, 25.
²⁶ The Piel of the (stative) verb **הָפַךְ**, 'was weak', makes it a causative 'weakened', XXII, 13, 26. ²⁷ XXXIV, 43. ²⁸ 'heads'.
²⁹ 'know for thyself', cf. XXXIII, 37.
³⁰ 'if thou addest to speak', X, 17. ³¹ 'as these words'.
³² XVIII, 46. ³³ XXIV, 34.
³⁴ 'a prophet of falsehood', cf. I, 57.
³⁵ 'words of falsehood', I, 57. ³⁶ VII, 20.
³⁷ 'better your living . . . than your dying'—infinitive construct, V, 27 (a).
³⁸ simply 'and'. ³⁹ 'as his finishing'—infinitive construct.
⁴⁰ As in XXXIII, 47. ⁴¹ XXIII, 43.

XXXVI

It came to pass, after these things, that a messenger came to the king and he told¹ him, saying: 'Behold, the hosts of the

Babylonians² are drawing near unto the city, to fight against³ it, and it will be delivered⁴ into their hands.⁵ Flee, therefore, for thy life,⁶ thou and all thy household,⁷ and hide⁸ in the cave which has been prepared⁹ for thee in the wilderness of Judah. Thy food shall be brought to thee daily¹⁰ and thou shalt abide¹¹ there till¹² the Lord shall have mercy upon us and drive the Babylonians out of the land.' Then the king arose and he went forth from his palace and he went up on the wall,¹³ at the¹⁴ northern gate, and he saw the hosts of Babylon encamped¹⁵ upon the mountain opposite¹⁶ the city. And it came to pass, when the captain of the hosts of the Babylonians saw¹⁷ the king standing upon the wall¹³ of the city, that he lifted up his voice and he called¹⁸ unto him and he said: 'O king of Israel, thinkest¹⁹ thou that thou canst prevail²⁰ against these mighty armies? Where are all the great kings who refused to open the gates of their cities unto²¹ us and where are their cities? Thou surely knowest²² that their corpses were given to the birds of the heavens and their cities were made²³ heaps of desolation. Therefore I say unto thee: "Take upon thyself the yoke of my lord, the king of Babylon, and live in peace in this land, and seek not to rebel against²⁴ him." ' Then the king rent his garments and he sent unto the prophet, saying: 'Pray unto the Lord for us,²⁵ for we are delivered⁴ into the hands⁵ of our enemies.' And the prophet came unto the king and he said unto him: 'Because thou trustest²⁶ in the Lord, this evil²⁷ shall not come upon thee. For, behold, the Lord will send His angel into the camp of the Babylonians and he will smite them grievously²⁸ and they will flee from this place.' And the king arose early²⁹ in the morning and he went up on the wall¹³ of the city and he looked³⁰ at the camp of the Babylonians and, behold, it was³¹ empty. Then the king lifted up his voice and he sang³² this song:

It is better³³ to trust in the Lord

Than to trust³⁴ in the sons of man,

He hath commanded and so it was,³⁵

He hath spoken and it was accomplished.³⁶

Let us, therefore,³⁷ praise³⁸ the Lord,
Let us give thanks³⁹ to His glorious name.⁴⁰

NOTES ON XXXVI

- ¹ 'told to . . .'. ² See I, 17. ³ I, 29. ⁴ I, 33.
⁵ I, 34. ⁶ II, 6; V, 4. ⁷ II, 21. ⁸ XXVIII, 5.
⁹ The Hiphil of כָּן (not used in Qal) means 'prepared' and the Hophal 'was prepared'. The Hophal participle with the article, meaning 'the (one) prepared', is idiomatic Hebrew; see WHG 201.
¹⁰ XXI, 34. ¹¹ V, 29. ¹² Since a preposition cannot be directly associated with a verb, the relative is placed between—עַד אֲשֶׁר, cf. I, 10.
¹³ XII, 8.
¹⁴ XXXII, 2; rephrase 'the gate of the north'.
¹⁵ The verb נָחַךְ means 'encamped' or 'was encamped' in Qal.
¹⁶ II, 11 (b). ¹⁷ 'as the seeing of the captain . . . '—infinitive construct.
¹⁸ I, 22. ¹⁹ VII, 14. ²⁰ XI, 35, 36.
²¹ The order of words is '. . . open to us the gates'.
²² VII, 20, and II, 18.
²³ Rephrase 'have become'—plural perfect of הָיָה.
²⁴ XII, 41. ²⁵ 'pray for us unto . . .'. ²⁶ II, 37 (a).
²⁷ V, 43. ²⁸ XIX, 23. ²⁹ XXVII, 2.
³⁰ For the verb, cf. XXXI, 17.
³¹ He saw 'it is empty'—'was' is required by the English.
³² The 'Ayin Yod verb שָׁר (root שָׁר) is שָׁר in the imperfect, but with Waw consecutive, and the accent retracted, it is שָׁר.
³³ V, 27 (a).
³⁴ 'than (כִּן) trusting (infinitive construct)'.
³⁵ Instead of the literal rendering, use the pausal הָיָה, 'and it was, became', which conveys the exact sense. ³⁶ 'and it was done'.
³⁷ I, 4. ³⁸ Cohortative.
³⁹ Imperfect serving as cohortative. ⁴⁰ See XXXI, 20.

XXXVII

THESE are the words of the epistle which the prophet Jeremiah¹ sent from Jerusalem unto the elders and the priests and unto all the people whom Nebuchadnezzar had carried away captive² to Babylon.³ 'Thus saith the Lord of hosts, the God of Israel, unto all the captivity:⁴ "Build ye⁵ houses and dwell in them and plant ye gardens and eat the fruit thereof. Take unto yourselves wives and beget⁶ sons and daughters, and

multiply in your land of captivity⁷ and be not diminished. And seek ye the welfare of the land whither⁸ I have caused you to be carried away captive,² for therein⁹ lieth¹⁰ your welfare. For lo! after seventy years have been accomplished¹¹ for Babylon, I shall remember you, O my people, and I shall bring you back¹² to the land of your fathers. For ye¹³ will seek Me and I¹³ will be found, and I will gather you from all the nations and from all the places whither⁸ I have driven you and I shall plant you again in this land. Therefore,¹⁴ fear not,¹⁵ O Jacob, nor be dismayed,¹⁶ O Israel, for I shall save thee from afar, and thy seed from their land of captivity.⁷ Behold, the day will come when¹⁷ I shall make a new covenant with the house of Judah, and I will put my Torah in their hearts.¹⁸ And they shall no more say to one another:¹⁹ 'Know the Lord', for they shall all²⁰ know Me, from the least²¹ of them to the greatest²² of them, for I shall forgive their iniquity and their sin shall I remember no more. And Jacob shall again be at ease²³ and none shall make him afraid.²⁴ For a new king shall arise and rule²⁵ over all these lands and he will permit²⁶ the sons of Judah to return to Jerusalem³ and to rebuild²⁷ the house of the Lord there. And men of stout heart²⁸ will arise, and their wives and children with them, and they will go forth and return to Jerusalem³ and they will rebuild²⁷ the desolate city and the temple. And those who will remain²⁹ in Babylon will support their hands with gifts and with money, that³⁰ their work may prosper. And a new Jerusalem will be built and it shall be called the righteous city,³¹ for righteousness³² shall rule²⁵ over the hearts¹⁸ of men."'

NOTES ON XXXVII

¹ 'Jeremiah, the prophet', cf. II, 26.

² Hiphil of גָּלָה, 'was exiled', 'went into exile', namely הִגָּלָה, means 'caused to be exiled', i.e. 'brought (or carried) into exile', 'made captive', 'brought into captivity'. Another root is שָׁבַח in Qal. ³ Old accusative ending.

⁴ The abstract noun גְּלוּת (as the English 'captivity') often implies the people in exile. Another form is גָּלָה, which appears to be a feminine singular adjective 'a captive (thing)'.

⁵ The plural imperative implies 'ye', but add לָכֶם 'for yourselves'.

⁶ The Qal יָלַד, 'bore (a child)', obviously refers to a woman, while the Hiphil הוֹלִיד, 'caused to bear', i.e. 'begot', refers to a man.

⁷ 'land of captivity' is אֶרֶץ גְּלוּת and 'your land of captivity' is אֶרֶץ גְּלוּתְכֶם, cf. XXI, 28.

⁸ 'the land which . . . thither'.

⁹ 'in it'.

¹⁰ '(is)'; 'lieth' is supplied by the English.

¹¹ 'full', V, 31—'after the being-full of seventy years'—infinitive construct.

¹² I, 51.

¹³ Use the personal pronoun before the verb for emphasis.

¹⁴ XVIII, 27.

¹⁵ The negative אֵל for an immediate situation, I,

61 (a).

¹⁶ The verb is the double 'Ayin חָתַת, WHG 231 (stative).

¹⁷ 'and'.

¹⁸ Singular as collective.

¹⁹ VI, 42.

²⁰ XI, 5 (b).

²¹ 'from their small (one) to (עַד)

²² their big (one)'.

²³ The quadriliteral verb שָׁאַן.

²⁴ XXXI, 35.

²⁵ VII, 15.

²⁶ VI, 35.

²⁷ 'to build'; *re*-building being understood.

²⁸ 'men, stout of heart' (the adjective אַמִּץ).

²⁹ 'the (ones) remaining'—Niphal participle of שָׁאַר with the article.

³⁰ 'in order that'.

³¹ 'city of righteousness', I, 57.

³² By placing the noun before the verb, emphasis is laid on it.

XXXVIII

THE prophet arose¹ and he went forth from the cave wherein² he was hidden and he went to Jerusalem,³ a journey⁴ of three⁵ days, and he came to the city³ by⁶ the way of the northern⁷ gate. And one of the king's officers saw him walking about⁸ in the broad places⁹ of the city and he drew near unto him and he said unto him: 'O man of God,¹⁰ what doest thou¹¹ here? Surely¹² thou knowest that which the king commanded thee, saying: "Thou shalt not be seen¹³ again in the streets of Jerusalem, for on the day that thou showest thyself¹⁴ in this city, thou shalt surely¹⁵ die." Wherefore, then, hast thou returned hither?' And the prophet answered him and said: 'The Lord¹⁶ hath sent me unto the king and I cannot rebel¹⁷ against the word of the Lord. Bring me, therefore,¹⁸ into the presence of¹⁹ the king.' And the king's officer did as the prophet bade him

and he brought him into the king's chamber. And, when²⁰ the king saw the prophet standing before him, he was exceedingly wroth²¹ and he said: 'Wherefore hast thou returned to trouble Israel? Did I not command thee not²² to see my face again? Behold, thy blood is on thine own²³ head.' Then the²⁴ prophet said unto him: 'Thus saith the Lord, God of Israel: "Behold, I chose thee²⁵ from among thy brethren to be king²⁶ over My people, and I commanded thee to deliver them out of the hands²⁷ of their despoilers, to execute²⁸ justice, to sweep away evil from the midst of the land and to establish²⁹ a righteous kingdom. But thou didst incline³⁰ thy heart unto the oppressors of My people and thou didst make a³¹ covenant with them, and thus thou didst increase³² the wealth of thy house. Behold, the day of the Lord cometh, and He will exact vengeance³³ from thee and He will cast thee down³⁴ from the throne upon which thou sittest. Yea, He will remove³⁵ thy heart of understanding³⁶ and He will give thee the heart of a beast, and thou shalt dwell in the wilderness and thou shalt eat grass all the days of thy life." ' And it came to pass, when the king heard³⁷ the words of the prophet, that he was greatly afraid³⁸ and he fell upon his face to the ground³ and he cried: 'Verily,³⁹ I have sinned against⁴⁰ the Lord. Entreat Him,⁴¹ I pray thee, that He may have mercy⁴² upon me.'

NOTES ON XXXVIII

- ¹ Begin 'and the . . .'. ² 'the cave which he was hidden there' (or 'in it'), I, 48. ³ Old accusative ending. ⁴ 'a way'.
⁵ XX, 18. ⁶ 'by' is supplied by the English. ⁷ XXXVI, 14.
⁸ XXV, 22. ⁹ The feminine plural רַחֲבֹתַי means 'broad places'.
¹⁰ XXIII, 17. ¹¹ 'what (is there) for thee . . .?' ¹² VII, 20.
¹³ The negative is אֵל for permanent prohibition; see also X, 17.
¹⁴ The Niphal of הִרְאָה, with its passive-reflexive effect, means 'was seen', 'appeared', 'showed oneself'. The Hithpael of this verb may also be used. Note the construction: 'in the day of thy showing thyself'—infinitive construct.
¹⁵ VI, 19.
¹⁶ By placing the subject before the verb, the sender is emphasized.
¹⁷ Cf. XII, 11, 41. ¹⁸ I, 4.
¹⁹ 'before', i.e. 'to the face of'.
²⁰ 'and it came to pass, as the seeing of the king . . . '—infinitive construct.
²¹ V, 36.

²² לְבָלְתִי with infinitive construct. This form, with an archaic ending, seems to mean 'non-existence' and appears to be an infinitive construct of a root בָּלָה ('withered', 'was worn out').

²³ 'own' is understood in the Hebrew, but supplied by the English.

²⁴ I, 45.

²⁵ XI, 25 (a).

²⁶ XXVII, 20.

²⁷ I, 34.

²⁸ Simply, 'to do'.

²⁹ Either the Hiphil of קוּם or the Polel (representing Piel, WHG 201) of כוּן. The former has the derived idea 'made to stand' and the latter 'made firm'.

³⁰ The sense is transitive: 'made to incline', i.e. Hiphil of נָטָה, WHG 224.

³¹ I, 53.

³² Hiphil of רָבָה, 'was much', 'many', XXXI, 30.

³³ V, 41.

³⁴ Hiphil of נָסַל. Rephrase: 'He will cast thee down from *upon* the throne which thou sittest upon it', VI, 24; I, 48.

³⁵ XVIII, 30.

³⁶ 'a heart of understanding' is לֵב בִּינָה; 'thy heart of understanding' is לֵב-בִּינָתְךָ, cf. XXI, 28.

³⁷ Cf. III, 2.

³⁸ I, 61 (b).

³⁹ IV, 36.

⁴⁰ 'unto'.

⁴¹ 'to him'.

⁴² XVIII, 38.

XXXIX

THE word of the Lord came¹ unto me, saying: 'Son of man, what seest thou?' And I lifted up mine eyes and I beheld a field, and upon the face of it were² sheep, but³ they⁴ were scattered⁵ all around⁶ and they wandered hither and thither,⁷ for there was no⁸ shepherd with them to keep them. And I saw, and behold, a wild beast⁹ came forth from the wilderness and it fell upon one of the sheep to rend it asunder.¹⁰ And, when¹¹ the sheep cried out to its shepherd to deliver it out of the mouth of its adversary, there was no¹² answer, and it was torn to pieces.¹³ And my soul was troubled at¹⁴ the sight of mine eyes and I said: 'I pray thee,¹⁵ O Lord, where is the shepherd? And to whom do these sheep belong,¹⁶ that he should require them from the hand of the shepherd?' And the Lord answered me and said: 'The sheep are the poor of My people,¹⁷ and the shepherd who careth¹⁸ not for their well-being¹⁹ is²⁰ the king who sitteth²¹ upon the throne of Israel, and the sheep are Mine.²² Go thou forth, therefore,²³ to meet the shepherd of Israel, who hath transgressed²⁴ against Me and against My people, as he returneth²⁵ to Jerusalem²⁶ from his winter palace²⁷

in Jericho, and say unto him: "How long²⁸ wilt thou not take heed¹⁸ of the distress of My people? They call unto thee for help, but thou turnest²⁹ thy neck upon them. They cry unto thee in their anguish, but thou closest³⁰ thine ears, so as not to³¹ hear their cry. But know, O king,³² that the Lord heareth their wailing and seeth their evil plight.³³ He is a God of justice and He will require the innocent blood³⁴ of His flocks³⁵ from thy hand.'" And it came to pass, as the Lord finished³⁶ speaking unto me, that I arose and went forth to meet the king, as³⁷ He had commanded me. And the king saw me standing in the way and he said unto me: 'Whither goest³⁸ thou, O man of³² God?' And I opened my mouth and I spake all the words which the Lord had spoken unto me. And the king was exceedingly wroth³⁹ with me and he said:⁴⁰ 'Get thee gone⁴¹ from my presence and see not my face again⁴² for, on the day that thou appearest⁴³ before me, thou shalt surely die.'⁴⁴ And I turned away from⁴⁵ him and I went on my⁴⁶ way, to return to the city.²⁶

NOTES ON XXXIX

¹ XXI, 24.

² 'were' is not in the Hebrew, 'the sheep being . . .'. ³ I, 45.

⁴ Though צא is collective and singular, the plural may be used following it.

⁵ Note the difference between וַיִּסְּרוּ, 'and they were scattered', suggesting activity, and וַיִּפְּסְדוּ, 'and they were (ones) scattered', suggesting a state or condition. The latter seems more suitable in this context; see also XXX, 17.

⁶ 'from around'. ⁷ XXVIII, 32.

⁸ וְאֵין, 'there (being) no . . .'. ⁹ 'an evil beast'.

¹⁰ 'asunder' is an extension required by the English.

¹¹ 'and it came to pass, in the crying (out) of the sheep . . .—infinitive construct. ¹² Modify to 'no one answering', with the participle.

¹³ The emphatic ending is expressed as 'and it was torn, even being torn'—infinitive absolute. ¹⁴ ל. ¹⁵ II, 17.

¹⁶ 'to whom (are) these sheep?'

¹⁷ Expand to 'my people (are) they'. ¹⁸ XXIV, 34.

¹⁹ שָׁלוֹם. ²⁰ 'he is'.

²¹ 'the (one) sitting'—Qal active participle and article.

²² 'to me (are) they'. ²³ I, 4.

²⁴ There are three verbs representing three types of sin, namely: חָטָא, from the root idea of 'missed the mark', 'erred'; עָבַר, 'crossed over', i.e. 'trespassed'; and שָׁעָה, 'rebelled', suggesting defiance. Of the nouns denoting sin, חַטָּה or the

feminine **חַטָּאת** and **פָּשַׁע** correspond to the first and third verbs, while the noun cognate to the second verb is found only in late Hebrew. However, there is a third word for sin, namely **עֲוֹן**, usually translated 'iniquity', which is cognate to a verbal root **עָוָה** meaning 'was crooked'.

²⁵ 'in his returning'—infinitive construct.

²⁶ Old accusative ending.

²⁷ 'a winter palace' is **הַיֵּכַל הַחֹרֶף**, 'his winter palace' is **הַיֵּכַל חֹרְפוֹ**, cf. XXI,

28. Note that **חֹרֶף** is a segholate noun, originally **חֹרֶף**, which survived with the suffix. Expand the following phrase to 'which is in Jericho'.

²⁸ Usually expressed as 'till when?', **עַד מָתַי**.

²⁹ Hiphil of **פָּנָה**, since it implies 'caused to turn away'. To bring out the effect more sharply use the personal pronoun—'but thou (i.e. as for thee), thou turnest . . . from their face'. The imperfect suggests continuity of the act.

³⁰ XXXIV, 8, and as previous note.

³¹ 'from hearing'; this, in effect,

means 'so as not to hear'.

³² XXIII, 17.

³³ I, 63.

³⁴ The plural **דַּמִּים** refers to bloodshed.

³⁵ I, 12.

³⁶ Cf. XXIX, 25.

³⁷ I, 10.

³⁸ Imperfect, suggesting continuity.

³⁹ V, 36.

⁴⁰ II, 49.

⁴¹ 'Go for thyself', **לֵךְ לְךָ**; 'from my presence' is, in Hebrew, 'from my face'.

⁴² The negative is **אַל** for permanent prohibition; 'thou shalt not add to see', cf. X, 17.

⁴³ 'in the day of thy appearing (being seen)'—infinitive construct with the suffix; see II, 1.

⁴⁴ Infinitive absolute before the finite verb.

⁴⁵ VI, 24.

⁴⁶ Cf. XXIII, 43.

XL

THE man of God arose and he went forth from the house wherein¹ he was lodged² and he stood at the entrance of the city gate, where³ the people were coming in and going forth. And he lifted up his voice and he called unto the people and he said: 'Gather yourselves⁴ unto me and hear the word of the Lord which He hath revealed unto me.' And a great multitude gathered⁴ around him⁵ and he opened his mouth and he said: 'Thus saith the Lord: "If⁶ a robber dig⁷ under thy house, that⁸ he may steal that which is thine,⁹ wilt thou not fall upon him and drive him forth from thy house? And if thou canst¹⁰ prevail against him, wilt thou not deliver¹¹ him unto

the judges of thy city, that⁸ they may judge him according to¹² the ordinances which are written¹³ in the Torah? But,¹⁴ when⁶ thou seest⁷ a robber digging under thy neighbour's house, while¹⁵ he is on a journey,¹⁶ thou sayest¹⁷ in thy heart: 'Wherefore shall I watch over my neighbour's house and over his goods?'¹⁸ Therefore¹⁹ thus saith the Lord: "Because thou didst not pity thy neighbour and didst not restrain the hand of the robber, to save that which belongeth²⁰ to thy neighbour, behold, a band of robbers will fall upon thy house and, when thou criest²¹ out in thy distress,²² none²³ shall hear thy voice and none will come to thy help." And it came to pass, as the prophet finished²⁴ speaking, that a young man came forth from amongst those assembled²⁵ and he said: 'O man of God,²⁶ thou hast done well²⁷ to speak to us thus.²⁸ For, behold, it has indeed²⁹ been told to us that our brethren, who dwell³⁰ on the borders³¹ of the wilderness; are delivered³² into the hands³³ of their oppressors. The tribes of the wilderness have come upon them and they have taken as spoil³⁴ all which they have.³⁵ Their young men have fallen in battle³⁶ and their women and little ones³⁷ have been taken into captivity.³⁸ We have done evil³⁹ in abiding⁴⁰ here, while our brethren are⁴¹ in distress,⁴² for we have said: "This evil⁴³ is far from us; it shall not come upon us." Therefore I say: "Let every man gird on his sword and follow⁴⁴ me, and let us go forth to meet⁴⁵ the tribes of the wilderness in battle⁴⁶ for, if we do not this thing,⁴⁷ they will surely come⁴⁸ upon us and they will do to us even⁴⁹ as they have done to our brethren."'

NOTES ON XL

¹ 'the house which he (was) lodged there', I, 48.

² This is not a passive; the verb is לָו (root לָו), 'lodged'.

³ 'the gate of the city which the people (were) going in and going out in (i.e. through) it', I, 48; 'were' is not expressed, since it does not mean 'had been'. The participle describes the people.

⁴ V, 33. ⁵ The preposition is עַל, 'on', 'at'.

⁶ כִּי (and not כִּינֵן) in this case, for it implies a suggestion of 'when', XII, 1.

⁷ Imperfect, since future time is indicated.

⁸ 'in order that' or, simply, 'to steal'.

⁹ 'which (is) to thee'.

¹⁰ XI, 35, and XII, 12.

¹¹ 'give', as required by the sense.

- ¹² I, 47. ¹³ XIII, 36. ¹⁴ I, 45.
¹⁵ 'and he . . .'. ¹⁶ XXXVIII, 4.
¹⁷ The imperfect implies frequency. ¹⁸ XII, 15.
¹⁹ XVIII, 27. ²⁰ 'which (is) to . . .'.
²¹ 'in thy crying'—infinitive construct. ²² XX, 37 (a).
²³ XVI, 20. Note: **אִישׁ** is 'a person'; 'no one' is expressed by the negative: **לֹא אִישׁ מֵעַם**.
²⁴ XXIX, 25.
²⁵ 'the (ones) assembled'—Niphal participle masculine plural with the article.
²⁶ XXIII, 17. ²⁷ Hiphil of **טָבַע**, 'caused to be good'.
²⁸ II, 25. ²⁹ Infinitive absolute before the finite verb.
³⁰ 'the (ones) dwelling'. ³¹ Usually in the singular.
³² I, 34. ³³ The verb **בָּזַע** (root **בָּזַע**) means 'took as spoil'.
³⁴ 'which (is) to them'. ³⁵ XI, 32. ³⁶ XXIII, 23.
³⁷ Either the Hophal of **לָקַח** or Niphal of **שָׁבַח** (XXXVII, 2). Another possibility is 'went into captivity', **הָלַכוּ בַּשָּׁבִי** (with pausal ending).
³⁸ XVII, 38. ³⁹ 'in our abiding'. ⁴⁰ 'and . . .'.
⁴¹ Use the article. ⁴² V, 43. ⁴³ Simply 'go after me'.
⁴⁴ IX, 33.
⁴⁵ Either literally or **דָּאָת**, the feminine singular implying 'thing'.
⁴⁶ 'even' is required by the English but is not in the Hebrew thought.

XLI

It came to pass, in the third year after the earthquake, that the word of the Lord came¹ unto me, saying: 'Arise and go forth to Jerusalem,² My holy city,³ and go up on the Mount of Olives and look down⁴ upon the city beneath thee. And thou wilt see a company of men coming towards⁵ thee and bearing a dead man who has fallen in battle⁶ to bury him. And thou shalt draw near unto them and thou shalt speak unto them the words which I shall put into thy mouth.' And I did as the Lord commanded me and I went up on the Mount of Olives and I saw the city spread⁷ out beneath me and its appearance was as a fortress within its walls.⁸ And upon the walls stood⁹ the watchers with¹⁰ weapons of war in their hands and in the city there was a great noise¹¹ like the sound of thunder, and the heavens were illumined¹² as with lightning, and a heavy smoke went up from the city towards the heavens.² And I saw,

and behold, a company of men were¹³ coming up on the mountain towards me⁵ and they were¹⁴ bearing a dead man for burial, and at their head was an old man, weeping as he went.¹⁵ And I drew near unto them and the spirit of the Lord came¹ upon me and I opened my mouth and I said: 'O inhabitants of Jerusalem, thus saith the Lord: "I have indeed¹⁶ heard the cry of Jerusalem which cometh unto Me and I have seen the affliction within its gates. Strangers from afar have come and they seek to destroy My holy city,³ for the fear of Me¹⁷ is not in their hearts and they have profaned My holy name.³ The young men are slain¹⁸ in battle⁶ and the babes are asking for bread. But I say unto these strange peoples: 'Cease to do evil¹⁹ unto My people, for I shall be silent no longer.²⁰ Return ye to the lands whence ye²¹ came, lest I pour out Mine anger against you and cause you to perish from²² the face of the earth. And, when ye come again²³ to Jerusalem,² come ye to serve Me, for Jerusalem shall be a holy city²⁴ unto all the nations of the earth. No longer²⁵ shall it be called the city of slaughter, but²⁶ a city of peace. The violence within it shall cease and tranquillity shall dwell therein: I, the Lord, have spoken.'"

NOTES ON XLI

¹ XXI, 24.² Old accusative ending.³ Cf. XXI, 28.⁴ XXXI, 17.⁵ IX, 33.⁶ XI, 32.⁷ Passive participle feminine singular of פָּרַשׁ.⁸ XII, 8.⁹ The sense here is taking up a position, the Niphal of יָצַב (also Hithpaël) as opposed to the inactive עָמַד, see WHG 192 note.¹⁰ 'and . . . '.¹¹ מִשְׁמָחָה, meaning 'tumult', 'din'.¹² Niphal of אָוַר, 'was light', i.e. 'became lit up'. The Niphal imperfect of the normal 'Ayin Waw verb אָוַר is יִאָּוֵר, but since the first radical in אָוַר is a guttural the imperfect is יִאָּוֵר.¹³ 'a company of men coming'—'were' is required by the English.¹⁴ 'and they bearing'—'were' is required by the English.¹⁵ The Hebrew idiom is 'and he went, going and weeping'—the latter two verbs being infinitive absolute. The first is not meant to be understood as 'walking', but in the auxiliary sense of 'keeping on . . .', and may be used with inanimate objects.¹⁶ Infinitive absolute before the finite verb.¹⁷ See XV, 23.¹⁸ The adjective מִלְּחָמָה meaning 'pierced'; perhaps 'have fallen, pierced'.¹⁹ See VII, 26.²⁰ See X, 17.

²¹ 'the lands which ye came from there', I, 48.²² VI, 24.²³ 'And as (or 'in') your coming again'—infinitive construct.²⁴ I, 57.²⁵ 'she shall not be called again'.²⁶ XII, 17.

XLII

IN that night I lay upon my couch and sleep wandered¹ from mine eyes. And it came to pass, in the middle of the night, that I called² a musician that he should play³ before me and,⁴ as he played, my spirit was quietened and a deep sleep⁵ fell upon me and I slept.⁶ And I dreamed a dream and behold, an angel of God appeared⁷ unto me and he touched⁸ mine eyes and he said unto me: 'Son of man, open⁹ thine eyes and see that which the Lord showeth¹⁰ thee.' And I opened⁹ mine eyes and behold, I was¹¹ standing in a great garden, wherein¹² there were fruit trees¹³ without number.¹⁴ And in this garden there were¹⁵ many paths and they all led¹⁶ to two mighty trees which were in the midst of the garden, the like of which¹⁷ I had not seen. Upon the one tree there were many branches and leaves, but there was no fruit thereon.¹⁸ The other¹⁹ tree was exceedingly² pleasing²⁰ to mine eyes, for upon it was an abundance of fruit.²¹ And I saw and behold, a man drew near unto this tree and in his hand was²² an axe and he smote²³ the tree, as if²⁴ to cut it down. And mine anger was kindled²⁵ against that man and I cried out and I said: 'O wicked man,²⁶ wherefore destroyest²⁷ thou this tree which giveth forth²⁸ its fruit to the sons of man? Cease to do this evil²⁹ and cast away the axe from thy hand.' And the man turned unto me and he said: 'Thou seest these two great trees in the midst of the garden. The one upon which³⁰ there is no fruit is³¹ the tree of knowledge, of which³² the sons of man have eaten to satiety and have left nothing³³ but³⁴ the leaves. The other¹⁹ tree, whereof³⁵ the fruit gladdeneth³⁶ thy heart, is the tree of lovingkindness, but³⁷ they have rejected³⁸ it and have left its fruit upon it, that it may rot.³⁹ Because they desire⁴⁰ not the fruit of the tree of

lovingkindness, I shall cut it down⁴¹ and I shall pluck up its roots, for it availeth not.⁴² Oh, would that⁴³ the sons of man had eaten also from this tree, for knowledge⁴⁴ and lovingkindness⁴⁴ are the two pillars upon which⁴⁵ the kingdom of man resteth.⁴⁶ And it came to pass, as he finished⁴⁷ speaking, that my soul was greatly affrighted⁴⁸ and I awoke.⁴⁹ And I understood that which the Lord had revealed unto me and I knew that He had chosen me⁵⁰ to be a prophet unto Him and to declare His words to the sons of man.

NOTES ON XLII

- ¹ The verb is **נָתַן**. The imperfect Qal is **נֹתֵן**, but the form **נָתַן** is found also.
- ² I, 22. ³ 'to play'; the English expands.
- ⁴ 'and it came to pass, as his playing'—infinitive construct with the suffix.
- ⁵ **נִדְמָה** means 'deep sleep'. Note the order of words: 'and fell upon me a deep sleep'.
- ⁶ **נָשָׁא**, 'was asleep', 'slept', is a stative verb and a Pe Yod; the imperfect is **נִשְׂאָה**.
- ⁷ II, 1. ⁸ XXXII, 33.
- ⁹ The special verb for opening the eyes is **נָקַח**. ¹⁰ XI, 15.
- ¹¹ 'behold I (a person) standing', The participle describes the subject; see IX, 25. ¹² Rephrase 'and in it (there being) . . . '.
- ¹³ 'trees of fruit', cf. I, 57. ¹⁴ XXII, 6.
- ¹⁵ '(there being) many paths'. In Hebrew **וַיְהִי** would suggest 'there had been'. The English requires 'were'.
- ¹⁶ 'and all of them (XI, 5 (b)) leading' (XIII, 5—participle).
- ¹⁷ 'which like them . . . '.
- ¹⁸ i.e. 'upon it'. ¹⁹ 'second'.
- ²⁰ Cf. IV, 47. ²¹ 'fruit to abundance', **לְרֹב**.
- ²² 'in this hand (there being) an axe'. ²³ XII, 18; WHG 225.
- ²⁴ 'as if' is implied by the Hebrew and expressed by the English.
- ²⁵ V, 36. ²⁶ See XXIII, 17. The masculine singular adjective **רָשָׁע** by itself means 'a wicked man'; similarly **חָכָם** by itself means 'a wise man', 'a sage', and **זָקֵן** 'an old man', an elder'.
- ²⁷ Imperfect, since the act is not completed.
- ²⁸ The Hebrew usually has, simply, 'which giveth'. Use the participle with the article as a verbal adjective—'the tree, the (one) giving'. ²⁹ V, 43.
- ³⁰ 'the one which there is not fruit upon it', I, 48.
- ³¹ Insert 'it is . . . '.
- ³² 'which the sons of man have eaten of it'.
- ³³ The Hebrew phrasing would be 'until without (**בְּלֹא**) leaving (Hiphil infinitive construct of **שָׂא**) to it anything (**מִמֶּנָּה**)'.
- ³⁴ The contrast after the negative statement implied by the English 'but' is expressed by **כִּי אִם** when a noun follows and by **כִּי** only when a verbal idea follows. ³⁵ 'the other tree which its fruit . . . '; see note 19 above.
- ³⁶ Piel of **שָׂמַח**, 'was glad', produces the idea 'made glad', cf. XXII, 13.

³⁷ Use the personal pronoun to emphasize 'they'; see also I, 45.

³⁸ XXVII, 19.

³⁹ 'and it will rot', using the imperfect with Waw conjunctive as a jussive.

⁴⁰ The perfect, since one can only speak of desiring when that condition is complete. Add 'for them(selves)'.

⁴¹ 'I shall *indeed* cut it'; infinitive absolute before the finite verb, or 'I shall cut it', 'even cutting'—infinitive absolute.

⁴² Hiphil of **על** (originally **על**). The imperfect suggests continuity.

⁴³ VII, 42 (a). ⁴⁴ The article is used with abstract nouns.

⁴⁵ 'the pillars which . . . resteth upon them', I, 48.

⁴⁶ Niphal participle of **כון**, namely **כונן**, means 'is made firm'.

⁴⁷ XXIX, 25. ⁴⁸ XXXIII, 18. ⁴⁹ XXXII, 21.

⁵⁰ 'chosen in me (XI, 25 (a)) unto Him as (**ל**) a prophet'.

XLIII

WHEN I saw¹ the works of the sons of man, my spirit was troubled² within me, and the Lord had not revealed His word unto me. And it came to pass, in that night, that I prayed unto the Lord and I said:³ 'O Lord, my God, show me⁴ that which shall befall⁵ the sons of man at the end of the days.' And I lay down⁶ upon my couch and a deep sleep⁷ fell upon mine eyelids and I slept.⁸ And I dreamed a dream and, behold, in my dream, I was⁹ standing before a very great mountain, the top of which¹⁰ reached¹¹ unto the heavens.¹² And upon the mountain were¹³ many paths and they all led¹⁴ to the top thereof. And I saw a great multitude of men ascending upon these paths without respite¹⁵ and they bore¹⁶ heavy burdens upon their shoulders. And I was astounded¹⁷ at this wondrous sight and I heard a voice saying:¹⁸ 'The mountain which thou beholdest is the likeness of the whole earth¹⁹ and the paths thereon²⁰ are the paths of life²¹ and they lead¹⁴ to tranquillity and rest. The burdens which thou seest upon the shoulders of those who are ascending²² are their evil deeds and these they must²³ bear till they²⁴ reach the end of the path at the top of the mountain.' And my spirit was affrighted²⁵ when I heard²⁶ these words and I cried out in the anguish of my soul: 'How long,²⁷ O Lord,

shall the sons of man be afflicted thus?'²⁸ Then I heard the voice speaking unto me again, saying:²⁹ 'Until²⁴ they learn to walk in the ways of righteousness, to love justice, and to practise³⁰ lovingkindness with one another.³¹ In that day, the Lord will remove³² the burdens from their³³ shoulders and they will walk with upright stature.³⁴ And the mountain shall become a plain³⁵ and the top thereof³⁶ shall be in the midst of it and the paths shall become straight.³⁷ And no man³⁸ shall lift up a sword against his fellow man, nor shall there be any strife amongst them and the earth shall be called³⁹ the garden of the Lord and the sons of man His children.' Then I awoke⁴⁰ from my sleep and, behold, it was⁴¹ a dream. And I arose from³³ my couch and I fell upon my face to the ground¹² and I prayed unto the Lord and I said:³ 'I give thanks⁴² unto Thee, O Lord, for Thou didst not forsake Thy servant and Thou hast revealed unto me that which I shall declare unto the sons of man. Send me,⁴³ O Lord, and I shall speak⁴⁴ in Thy name, for I am filled⁴⁵ with the spirit of understanding.'

NOTES ON XLIII

¹ 'in my seeing'—infinitive construct with suffix.

² Niphal of **סַעַם**.

³ II, 36. ⁴ XI, 15.

⁵ Though the usual formula is **לִקְרָה ל** (XXII, 18), one also finds the verb **קָרָה** (with a terminal 'Alep) followed by a direct object; see also IX, 33.

⁶ IV, 16. ⁷ XLII, 5. ⁸ XLII, 6.

⁹ 'I standing'—'was' is required by the English.

¹⁰ 'its head'.

¹¹ The verb is the Hiphil of **נָגַע**, 'touched', namely **הִנִּיחַ**, 'caused to touch', i.e. 'reached'. The sense is 'its head reaching'—participle.

¹² Old accusative ending.

¹³ The verb **הָיָה** would suggest 'there had been'; the sense is '(there being) many paths'.

¹⁴ Consistent with above, the sense is 'leading'—participle; see XI, 5 (b) for 'all of them', and XIII, 5 for the verb.

¹⁵ Either a direct translation or the syntactical use of the infinitive absolute of **הָלַךְ**, i.e. **הָלַךְ וְעָלָה**, 'keeping on ascending', XLI, 15.

¹⁶ 'and they bearing', as in notes 9, 11, and 14 above.

¹⁷ The reflexive of the double 'Ayin verb **שָׁמַם**. Two adjustments are to be noted in the form. Since the middle radical is already doubled (as the third radical) the form of the reflexive is not Hithpael (with the doubling of the medial radical, as **הִתְעַדָּל**), but Hithpoel (as, from the root **לָלַל**, 'rolled', it is

התגלל). Furthermore, since the first radical is a sibilant, the ה of the prefix תה is transposed with the first radical, producing השתומם, WHG 120 note. Similarly, the reflexive of סבב is the Hithpoel הסתובב.

¹⁸ Participle, since it qualifies 'voice'.

¹⁹ Adjust to 'of the earth, the whole of it', XI, 5.

²⁰ 'on it'.

²¹ II, 6. Expand to 'the paths of life (are) they'.

²² 'the (ones) ascending'—active participle Qal masculine plural with the article.

²³ The effect is brought out by phrasing the clause 'they shall bear, even bearing'—with the infinitive absolute.

²⁴ 'until *that* they shall reach', cf. I, 10.

²⁵ XXXIII, 18.

²⁶ 'as my hearing'—infinitive construct with suffix.

²⁷ XXXIX, 28.

²⁸ II, 25.

²⁹ As opposed to note 18 above, here it is לאמר, I, 16.

³⁰ 'to do'.

³¹ 'one with the other', VI, 42.

³² XVIII, 30.

³³ 'from upon', VI, 24.

³⁴ The abstract noun קומקיות, root קום.

³⁵ 'as (in Hebrew 'for') a plain'.

³⁶ As note 10 above.

³⁷ The verb שׁוּר, 'was straight', is a stative and the Piel makes it a causative or transitive (XXII, 13, 26), i.e. 'caused to be straight', i.e. 'made straight'. The Pual is, thus, appropriate—'will be made straight'.

³⁸ The negative אֵל before the verb gives שׁוּא (XI, 17) the sense 'no one'.

³⁹ Adjust to 'to the earth (it) shall be called'.

⁴⁰ XXXII, 21.

⁴¹ '(it being) a dream'.

⁴² Imperfect.

⁴³ Add 'I pray thee'.

⁴⁴ To suggest eagerness use the cohortative with Waw conjunctive.

⁴⁵ Perfect, V, 32.

XLIV

THE word of the Lord came¹ unto me, saying: 'Son of man, wouldst thou indeed see² that which shall befall³ the sons of man in the days which shall come?⁴ Behold, I shall show⁵ thee.' And I was borne on high⁶ on the wings of the wind and I saw beneath⁷ me lofty mountains and deep valleys and mighty rivers flowing⁸ towards the sea.⁹ And the Lord set me upon a cloud and He said unto me: 'Open¹⁰ thine eyes and look down¹¹ upon the earth and see what¹² the sons of men¹³ are doing.' And I opened¹⁰ mine eyes and I beheld a city situated¹⁴ upon the slope¹⁵ of a mountain and the appearance thereof¹⁶ was fair, as a precious stone in a kingly crown.¹⁷ And there was peace and tranquillity all around it¹⁸ and my heart

rejoiced within me. Then suddenly I heard a loud noise, as the sound of a swarm¹⁹ of bees, and I saw a host of mighty birds, whose flesh²⁰ was of iron, and they flew towards the city.⁹ And they swooped down upon it and they rained down²¹ fire and brimstone upon it. And the earth quaked and was cleft asunder²² and there were²³ mighty sounds as of wrathful thundering²⁴ and flames of fire as of devouring lightning. And a terrible cry came up from the city and its inhabitants went down alive into the bowels of the earth. And great pillars of smoke arose towards the heavens⁹ and there remained of this city only²⁵ a mound of ruins and a dreaded silence. And a great terror seized me and the hair of my head stood on end²⁶ and my heart trembled within me and was turned²⁷ to stone. And I cried out in the bitterness of my soul: 'Wherefore hath this destruction come upon the sons of men?¹³ What is their sin that thou wouldst utterly cut them off²⁸ from²⁹ the face of the earth?' And the Lord answered and said: 'Behold, I have given wisdom and understanding into the heart of man, that³⁰ he may live by them; but he hath rejected³¹ the way of life and he hath fashioned for himself weapons of death. Therefore by his own cunning shall he perish. Yet,³² if he chooseth³³ the way of life, to love his neighbour and to practise³⁴ justice, then shall I turn My countenance unto him and make the light of peace shine³⁵ upon him. Behold, I have given him good³⁶ and evil,³⁶ life³⁶ and death;³⁶ let him choose³⁷ goodness³⁶ and life.'³⁶

NOTES ON XLIV

¹ XXI, 24.

² The shade of meaning expressed by the English 'wouldst thou . . .' is implied by the imperfect in the context. The infinitive absolute before the finite verb expresses emphasis.

³ XLIII, 5, and I, 38.

⁴ 'the days, the (ones) coming'—participle.

⁵ XI, 15.

⁶ 'in (or to) the height' with the noun מְרוֹם, root רוּם, with the preformative מ, III, 27.

⁷ VII, 42 (b).

⁸ The verb is הִלָּךְ.

⁹ Old accusative ending.

¹⁰ XLII, 9.

¹¹ XXXI, 17.

¹² 'that which', I, 38.

¹³ 'sons of man', since the word 'man' means 'mankind', XI, 17.

¹⁴ 'dwelling'—thus giving the city a personality.

- ¹⁵ מוֹרֵד, from the root יָרַד, 'descended', with preformative מ, III, 27, i.e. 'place of descent', 'slope'. ¹⁶ 'its appearance'.
- ¹⁷ 'a crown of kingship', I, 57. ¹⁸ XII, 9.
- ¹⁹ עֲדָה, literally 'community', means 'swarm' when referring to bees.
- ²⁰ Rephrase to 'and their flesh (being) iron'.
- ²¹ Hiphil of מָטַר, 'caused to rain', i.e. 'sent down rain'.
- ²² 'asunder' may be expressed by לִשְׁנַיִם, 'in twain', or considered to be implied in the verb itself.
- ²³ Rephrase to 'and behold, mighty sounds'.
- ²⁴ Use the verb זָעַם, which contains the idea of foaming and raging.
- ²⁵ An alternative to a direct rendering is a negative formulation, thus: 'there remained not . . . but (or except) (XLII, 34) a mound of ruins'.
- ²⁶ The verb קָמַר means 'stood on end', 'bristled'.
- ²⁷ The Hebrew is, simply, 'and it became (root הָיָה) as (in Hebrew ל)'.
²⁸ The Hiphil of בָּרַת is used in the sense of destroying life.
- ²⁹ 'from upon', VI, 24. ³⁰ 'in order that he shall . . . '.
- ³¹ XXVII, 19. ³² אֵל, implying 'surely', 'only'.
- ³³ XI, 25 (a). ³⁴ 'to do'.
- ³⁵ The Hiphil of אָוַר, 'was light', namely הֵאָוִיר, means 'caused to be light', 'gave light', 'illuminated', 'made shine'.
- ³⁶ The article is used for abstract nouns.
- ³⁷ The jussive is implied by the imperfect in the context.

XLV

IN¹ that night the prophet arose secretly² and he fled from the city to the wilderness³ and he hid himself⁴ in a cave and he abode there, for he said unto himself:⁵ 'Let me not see⁶ the distress of my brethren.' And the Lord spoke unto him and said: 'Son of man, what doest thou here?'⁷ And the prophet answered and said: 'Lord, God of all flesh, Who knowest⁸ the thoughts of every man and Who seest⁸ the works of their hands, I have forsaken the habitation of the wicked to seek peace and tranquillity. For, behold, in the cities there is violence and oppression. Righteousness is forsaken⁹ as a widow and truth as an orphan. Evil have they raised on high¹⁰ and wrongdoing have they crowned with glory. The judges have corrupted their ways and they honour the face of the rich. They take unto themselves the food of the needy and the garments of the poor

do they rob.¹¹ And if¹² there is found one¹³ who raiseth¹⁴ his voice against this evil, they seize¹⁵ him and cast¹⁶ him into the pit.³ And if it be told¹⁴ that there is one¹³ who seeketh¹⁷ justice, they put him to death¹⁸ by the sword.¹⁹ Woe to mine eyes which have seen²⁰ these things;²¹ woe to mine ears which have heard²² deceit and lying. And now, O Lord, take, I pray thee, my life²³ from me, for the sorrow is too great to²⁴ bear.' And the Lord spoke unto him, saying: 'Son of man, thou hast done evil²⁵ in fleeing from the city. Was it not for this²⁶ that I sent thee unto the rulers of the people? Go, return to the city³ whence²⁷ thou hast come and be not silent,²⁸ but²⁹ teach the ways of My Torah. Strengthen³⁰ the hands of the weak and bind the wounds of the sick. Speak words of comfort to the widow and give of thy bread to the fatherless. Gather together³¹ the few upright men who are left³² in the city and bid them go after thee and do as thou doest.³³ For iniquity shall not rule for ever³⁴ over the hearts of men.³⁵ And,³⁶ when they see³⁷ thy works of mercy,³⁸ they shall be ashamed of their deeds and they will repent³⁹ of the violence of their hands. Arise, then, and return unto the city³ in the light of the day, and do according to all⁴⁰ which I have commanded thee.'

NOTES ON XLV

¹ One may, if one wishes, begin with 'and it came to pass . . . that the prophet arose'.

² בָּסֵטֶר or בָּלֵט or adverbially שֶׁרָשׁ.

³ Old accusative ending.

⁴ XXVIII, 5.

⁵ IV, 35.

⁶ The imperfect serves as cohortative, since the Lamed He verb cannot have a lengthened form (the terminal radical being silent). The negative is לֹא.

⁷ XXXVIII, 11.

⁸ 'the (one) knowing . . . the (one) seeing'—the participle with the article.

⁹ Qal passive participle.

¹⁰ XLIV, 6.

¹¹ Add 'unto themselves'.

¹² XL, 6; the imperfect is to be used.

¹³ XI, 17.

¹⁴ Imperfect.

¹⁵ Imperfect of the Pe 'Alep verb (WHG 162) יִשְׁבֹּט.

¹⁶ Hiphil of שָׁלַךְ. For emphasis reverse the order: 'into the pit they (shall) cast him'—imperfect.

¹⁷ The Hebrew is 'a man seeking'.

¹⁸ XVIII, 46.

¹⁹ Use the pausal form, WHG 137 (e).

²⁰ 'the (ones) seeing', XXII, 19.

²¹ XII, 52.

²² As in note 20 above we may rephrase 'the (ones) hearing'.

- ²³ II, 6. ²⁴ 'great more than (ן of comparison) bearing'.
²⁵ Hiphil of רעע (cf. VII, 26) followed by ל with infinitive construct.
²⁶ Feminine singular implying 'this thing'.
²⁷ 'the city which thou hast come from there', I, 48.
²⁸ The verb שרר, meaning 'was deaf', 'was dumb', is a stative and is used for maintaining silence. The negative is לא with imperfect.
²⁹ XII, 17, 'but thou shalt teach'. ³⁰ XXIX, 9. ³¹ V, 33.
³² XXXVII, 29. ³³ Imperfect. ³⁴ 'not for ever shall . . .'.
³⁵ The singular אדם meaning 'mankind'.
³⁶ 'and it shall come to pass . . .'.
³⁷ 'as their seeing'—infinitive construct with suffix.
³⁸ The plural of חסד means 'kind deeds', 'works of mercy'.
³⁹ 'turn back', root שוב. ⁴⁰ I, 47.

XLVI

THE king of Babylon made¹ a great feast² for all his princes and he commanded his servants to bring forth³ the vessels of gold and silver⁴ which he had taken from the house of the Lord in Jerusalem, to show them to all who had assembled⁵ in his palace. And it came to pass, while they were eating and drinking⁶ and making merry,⁷ that they saw a hand writing upon the wall, and they were exceedingly afraid.⁸ And the king called his wise men⁹ and he said unto them: 'Tell me¹⁰ the words which are written¹¹ upon this wall, and if ye are not able¹² to tell me,¹⁰ death will be your judgement.' And one of the wise men drew near unto the king and he said: 'Behold, there is among the servants of my lord a prophet of the Hebrews whom the king hath taken into exile¹³ and he knoweth how¹⁴ to interpret hidden things.¹⁵ If it pleaseth¹⁶ the king, let us call him hither, that he may read the words which are written¹¹ upon this wall.' And the king commanded them to do so, and they went and they brought¹⁷ in the Hebrew prophet before the king. And the king said unto him: 'Art thou able¹⁸ to read the words which are upon this wall, for they were not written by the hand of a man?' And the prophet said unto him: 'Behold, the interpretation of the words. Thou hast lifted up thy heart

and wast not afraid¹⁹ to sin against²⁰ the Lord, God of Israel, and thou didst bring forth³ the vessels of His holy house²¹ to jest with them before thy princes. Therefore the Lord hath removed²² thee from being king²³ over this people and He hath given thy throne to another, who will rise up against thee.' And,²⁴ when the prophet finished²⁵ speaking, he turned away from²⁶ the presence of the king and he went forth. And the king was sorely afraid⁸ and he said: 'Bring back²⁷ the prophet of the Hebrews, that he may tell us that which we shall do, for there hath not been a thing such as this,²⁸ from the day Babylon was founded²⁹ till now.' And they brought the prophet back²⁷ and he spoke unto the king and he said: 'O king, if thou desirest to do that which pleaseth¹⁶ the Lord, my God, place the holy vessels in a room in thy palace and keep them there till the day my people is restored³⁰ unto its land and the house of the Lord rebuilt.'³¹

NOTES ON XLVI

- ¹ Begin with Waw consecutive. ² V, 34. ³ I, 25.
⁴ 'The vessels of gold and the vessels of silver', see WHG 46 note.
⁵ See XVII, 33. ⁶ XVII, 29. ⁷ XVII, 30.
⁸ I, 61 (b), and II, 20. ⁹ I, 22, and XLII, 26 (b).
¹⁰ 'to me'. ¹¹ See XIII, 36. ¹² XI, 35.
¹³ XXXVII, 2. ¹⁴ 'how' is supplied in English.
¹⁵ Feminine plural participle Niphal of סתר, the feminine plural implying 'things'.
¹⁶ See IV, 47. ¹⁷ I, 26. ¹⁸ XII, 11.
¹⁹ WHG 211. ²⁰ In Hebrew 'to'. ²¹ XXI, 28.
²² XVIII, 30.
²³ 'from reigning'—infinitive construct, since מלך means 'reigned', 'was king'.
²⁴ Expand to 'and it came to pass . . .'.
²⁵ XXIX, 25.
²⁶ 'from with the presence (i.e. 'face') of', VI, 24. ²⁷ I, 51.
²⁸ Contract to 'there hath not been as this', II, 25.
²⁹ 'from the day of the being-founded of Babylon'—infinitive construct Niphal of בָּנָה (originally בָּנָה, WHG 191).
³⁰ 'the day of the being-restored of my people'—infinitive construct Hophal of שׁוּב, following note 27 above.
³¹ 'and in the being-built of the house of the Lord'—infinitive construct Niphal. Alternatively, one might render 'and the house of the Lord shall be rebuilt', placing the noun first.

XLVII

THERE arose¹ a new king over Babylon, who remembered not the events which happened² in the days of his father, and his heart was haughty³ and he called⁴ his servants and he said unto them: 'I am your god; build ye temples unto me in all the cities of my kingdom and set ye up⁵ therein images in⁶ my likeness, and command ye the people to bow down⁷ before my image, in the manner⁸ in which they have served the gods of Babylon heretofore.'⁹ And it came to pass, as he finished¹⁰ speaking, that a voice, loud and terrible, was heard, calling: 'Who art thou, O one born¹¹ of a woman, that thou wouldst make thyself¹² a god? Art thou not flesh and blood, as the meanest¹³ amongst the servants of thy kingdom? And now, hear the judgement which the Lord, God of the whole earth, hath proclaimed¹⁴ against¹⁵ thee. Before¹⁶ thy temples are built, thy cities will be laid¹⁷ in ruins. Before¹⁶ thy servants worship¹⁸ thine images, they will fall in battle.¹⁹ For, behold, a mighty host approacheth²⁰ Babylon and will lay siege²¹ against the city and will burn it²² in fire.²³ Thou and thy nobles will be taken into captivity²⁴ in a strange land and thy kingdom will be turned²⁵ into mounds of desolation.' And it came to pass, when the king heard²⁶ these words, that he was sorely afraid,²⁷ and he went down from²⁸ his throne and he put off²⁹ his royal garments and he sat upon the ground. And he said unto his counsellors: 'Know ye³⁰ a man in whom³¹ is the spirit of God, the Lord of the whole earth, that I may inquire³² of him that which will find favour in the sight³³ of the Lord? For I fear³⁴ the voice which spoke unto me.' And one of his counsellors said unto him: 'My Lord, O king,³⁵ there is amongst us a Hebrew who doth minister³⁶ unto thee at thy table, and his name is Daniel, and he is filled with³⁷ the spirit of wisdom.' And the king commanded and they hastened and they brought³⁸ Daniel into the presence of³⁹ the king and they told him⁴⁰ that which had happened. And Daniel said: 'I am the

servant of the Lord, God of all the earth, and He hath revealed His word unto me, saying: "Behold, Babylon shall be laid waste, for even⁴¹ as they have done to the nations which are on her borders, so shall it be done unto her. And, because the king's heart is haughty, I am hastening to accomplish⁴² this thing."⁴³

NOTES ON XLVII

¹ Begin with Waw consecutive.

² The Hebrew thought is much contracted: 'the (things) happening', i.e. the feminine plural (implying 'things') active participle Qal of הָרָהֵר . The English expands to 'the events which happened'.

³ i.e. 'was high' expressed either by (a) the verb רָם (root רומ) or (b) the verb נָבַח . Note that, in the latter verb, there is a mappiq in the terminal radical, indicating that the letter is (not a silent vowel-letter, but) a fully sounded consonant, WHG 17. The imperfect is יִנְבַּח , again with mappiq. ⁴ I, 22.

⁵ The Hiphil (a) of קָם (root קום), 'arose', i.e. 'caused to rise up', 'raised up', or (b) of צָב , 'stood in a position', i.e. 'caused to stand' or 'set up in a position', see WHG 192 note.

⁶ 'as my . . .'

⁷ II, 61.

⁸ XI, 6.

⁹ XXIX, 48.

¹⁰ 'as his finishing'—infinitive construct with suffix, see XXIX, 25.

¹¹ Either (a) the passive participle Qal construct of יָלַד , i.e. יָלֻד , or (b) the construct of the passive adjective יָלִיד , i.e. יָלִיד .

¹² The Niphal of עָשָׂה , with passive-reflexive effect, WHG 226.

¹³ 'smallest'; the superlative is expressed by the article, WHG 136.

¹⁴ Hiphil of שָׁמַע , 'heard', namely 'caused to hear', i.e. 'published', 'proclaimed'. ¹⁵ The preposition is עַל , see VII, 16.

¹⁶ See III, 32.

¹⁷ 'shall become (root הָיָה) as (in Hebrew 'for') . . .'

¹⁸ 'serve' or 'bow down before', II, 61.

¹⁹ XI, 32.

²⁰ 'drawing near unto'.

²¹ The verb צָר (root צור).

²² The simplest verb is שָׂרַף .

²³ 'in the fire'.

²⁴ Either Qal of נָלַח or the Hophal, XXXVII, 2.

²⁵ As note 17 above.

²⁶ III, 2.

²⁷ 'exceedingly afraid', I, 61 (b); II, 20, 46.

²⁸ 'from upon his throne', VI, 24.

²⁹ (a) The Qal of פָּשַׁט or Hiphil of פָּסַד (root סור), XVIII, 30. (b) In Hebrew 'he put off from upon him(self) . . .', see VI, 24. (c) 'royal garments' is, in Hebrew, 'garments of kingship', בְּגָדֵי מַלְכוּת I, 57; 'his royal garments' is, then, $\text{בְּגָדֵי מַלְכוּתוֹ}$, see XXI, 28.

³⁰ II, 18, and WHG 80 for pointing He interrogative before shewa.

³¹ 'who the spirit of God is in him', I, 48.

³² The cohortative with Waw conjunctive expresses urgency.

³³ I, 40.

³⁴ VII, 31.

³⁵ XXIII, 17.

³⁶ Piel of שָׂרַת .

³⁷ V, 31 (a).

³⁸ I, 26.

³⁹ 'before'.

⁴⁰ 'told to him', VII, 2.

⁴¹ simply 'as (that) which'. 'Even' is supplied by the English.

⁴² 'to do'.

⁴³ II, 25 note; or direct translation.

XLVIII

SON of man, lift up¹ a banner unto the peoples and proclaim² freedom unto the captives,³ for Mercy hath raised⁴ its voice and Justice hath stretched forth⁵ its arm. The rod of the tyrant is broken and the yoke of the oppressor hath been thrown off.⁶ The taunt of the taskmaster hath ceased and the mouth of the scoffer is shut.⁷ The sword of the redeemer hath devoured and the feet of the avenger hath trampled down. The Lord hath executed⁸ vengeance upon His enemies and those who rose⁹ against Him hath He brought low.¹⁰ Rejoice, O ye heavens,¹¹ and be glad, and thou, O earth,¹¹ break forth with¹² shouts of joy;¹³ for evil hath been swept away from the land and righteousness brought back¹⁴ from captivity. Yet turn thee,¹⁵ son of man, unto the peoples of the west and say unto them: 'The Lord hath not forgotten the days of your tranquillity, when ye beheld¹⁶ wrongdoing and oppression in the earth and ye said in your hearts:¹⁷ "This evil¹⁸ is of afar; it shall not come upon us. Wherefore shall we go forth to stay the hands of the evildoers,¹⁹ when²⁰ it is well with us?" And ye closed²¹ your eyes lest²² ye see, and ye stopped²³ your ears lest²² ye hear, and ye placed a bolt upon the gates of your hearts, lest pity enter therein. Go ye, therefore, forth into the lands of desolation and deal kindly²⁴ with the remnant of the people. Feed²⁵ the hungry, clothe²⁶ the naked, bind up the wounded, succour the needy, comfort the widow and protect the fatherless. For only thus shall the shame of this generation be rolled away²⁷ and the cry of innocent blood be stilled.²⁸ Acknowledge²⁹ your transgression and do ye good,³⁰ for the Lord is of much³¹ mercy.' Then set thy face unto the afflicted ones of the people and say unto them: 'Be ye comforted, O My people, for help from afar doth come. Your cities shall be rebuilt³² and your fields shall again be ploughed. And I shall send My blessing upon the fruit of your land and upon the increase³³ of your cattle and ye shall eat bread in satiety.³⁴ Yet shall the laughter

of the young men and the maidens be heard in the broad places³⁵ of your cities and the song of the reaper in the field. Be ye strong³⁶ and of good courage, for peace³⁷ and righteousness³⁷ shall reign over the hearts¹⁷ of man.'

NOTES ON XLVIII

¹ Either Qal of נָשָׂא or Hiphil of רָם (root רוּם), 'was high', i.e. 'caused to be high', 'lifted up', 'raised up'.

² XLVII, 14. ³ Qal passive participle masculine plural of שָׁבַח, WHG 217.

⁴ As note 1 above, the first verb generally preceding an utterance.

⁵ נָטָה is used with both זְרוּעַ, 'arm', and יָד, 'hand', though שָׁלַח is also used with the latter. ⁶ XXXV, 11.

⁷ סָתַם means 'stopped up' an opening.

⁸ Either the verb עָשָׂה with the noun 'vengeance' or the Niphal of נָקַם, meaning 'hath avenged himself'.

⁹ 'the (ones) rising up'—active participle masculine plural Qal with the article.

¹⁰ Hiphil of the stative verb שָׁפַל, 'was low', i.e. 'caused to be low', 'brought low'. ¹¹ XXIII, 17. ¹² The verb is פָּצַח and takes a direct object.

¹³ רָנָה means 'joyful shouting'. ¹⁴ Hophal of שָׁב (root שׁוּב), I, 51.

¹⁵ Imperative of פָּנָה followed by לָהּ, 'for thyself'.

¹⁶ 'in your beholding', i.e. 'seeing'—infinitive construct with suffix.

¹⁷ Singular as collective. ¹⁸ V, 43.

¹⁹ 'doers of evil'—Qal active participle masculine plural construct.

²⁰ 'and (it) being well', וְטוֹב. ²¹ עָצַם is used for closing the eyes.

²² Idiomatically the phrase would be 'from (as a negative) hearing, seeing'.

²³ XXXIV, 8. ²⁴ II, 52.

²⁵ Hiphil of אָכַל, 'ate', i.e. 'caused to eat', 'fed', IX, 40.

²⁶ XXIX, 7. ²⁷ The verb is גָּלַל. ²⁸ Niphal of דָּמַם.

²⁹ The sense is 'confess', i.e. Hithpael of יָדָה (originally וָדָה), הִתְנַדָּה.

³⁰ Hiphil of יָטַב, 'caused to be good', i.e. 'did good'.

³¹ 'much of mercy'. ³² בָּנָה in this context means 'rebuilt'.

³³ 'fruit'. ³⁴ 'to satiety'. ³⁵ XXXVIII, 9.

³⁶ XIV, 21. ³⁷ Use the article for an abstract noun.

XLIX

IN the third month of the second year after the war of the nations the word of the Lord came¹ unto me, saying: 'Dost thou remember² the day on which³ the righteous nations

girded on the sword of vengeance and they went forth into battle⁴ against Mine enemies? The princes of these peoples gathered⁵ together and took counsel together,⁶ in order to cast down⁷ the evil⁸ which held dominion over⁹ the face of the earth. And they made¹⁰ a covenant and they swore¹¹ to one another¹² to pursue¹³ peace¹⁴ and lovingkindness.¹⁴ And their assembly was pleasing¹⁵ in My sight,¹⁶ for they were My rod of correction¹⁷ to chastise those who had rebelled¹⁸ against Me. And I delivered¹⁹ the evildoers²⁰ into their hands²¹ and they smote them grievously²² and brought them low,²³ and they laid their cities waste and made²⁴ them into heaps of ruins.²⁵ And they continued²⁶ to perform²⁷ great deeds,²⁸ for they brought succour to the captives,²⁹ they fed³⁰ the hungry, they bound the wounds of the sick and they gave freedom to those who were enslaved.³¹ And the people of the earth sang a song of praise to those who had delivered³² them and they said: "Wickedness hath been crushed to the earth³³ and it shall not raise³⁴ its head again.³⁵ Peace shall reign upon the earth and justice shall rule over³⁶ the sons of man." But see what³⁷ the rulers of the earth are doing! They speak³⁸ no more of peace, for there is war in their hearts.³⁹ They speak falsely⁴⁰ against each other¹² in their assemblies and they covet that which is not theirs.⁴¹ Go thou, therefore,⁴² into their assembly and admonish them, lest the fruits⁴³ of deliverance be turned to wormwood and they die of their own⁴⁴ folly. Wherefore should⁴⁵ they fear for their safety, when⁴⁶ the power of evil is broken? Wherefore should⁴⁵ men be hungry, when⁴⁶ the earth is full of⁴⁷ My bounty? Surely⁴⁸ they are sated with⁴⁹ the work of destruction, that they prepare themselves again for war!⁴ Behold, the sons of man are weary in spirit and they seek tranquillity and safety. They have cleansed⁵⁰ the earth, that it be not defiled again; they have enthroned⁵¹ peace that it should abide.⁵² Recall⁵³ unto them the words of the covenant which they made¹⁰ with each other,⁵⁴ that they may do according to that which⁵⁵ they have sworn.¹¹ Then⁵⁶ shall My spirit continue²⁶ to dwell amongst them and shall not depart from their midst.'

NOTES ON XLIX

¹ XXI, 24 (b).² II, 18 (b).³ 'the day which . . . in it'.⁴ XI, 32.⁵ V, 33.⁶ Niphal of **נָצַח** (originally **נָצַח**), WHG 191, with a reflexive sense, though the Hithpael is also used.⁷ XII, 23.⁸ V, 43.⁹ 'the (one) ruling over'—Qal active participle, VII, 15.¹⁰ I, 53.¹¹ I, 27.¹² 'one to the other', VI, 42.¹³ VI, 9.¹⁴ XLVIII, 37.¹⁵ V, 26 (b).¹⁶ I, 40.¹⁷ 'a rod of correction' is **שֶׁבֶט מוֹסֵר**; 'my rod of correction' is **שֶׁבֶט מוֹסְרִי**, cf. XXI, 28.¹⁸ 'the (ones) rebelling'—the participle serving as an adjective.¹⁹ 'gave'.²⁰ XLVIII, 19.²¹ I, 34.²² XIX, 23.²³ XLVIII, 10.²⁴ The verb **שָׁם** (root **שִׁים**), WHG 197.²⁵ A familiar expression is 'mounds of desolation'.²⁶ 'added to', X, 17.²⁷ Simply 'to do'.²⁸ The feminine plural adjective **גְּדוּלוֹת** implying 'things' obviates the need for a noun to express 'deeds'.²⁹ XLVIII, 3.³⁰ IX, 40.³¹ 'to (the ones) who were enslaved'—Hophal, XXXIV, 18.³² 'to (the ones) who delivered, i.e. saved . . .'. An alternative is 'to their deliverers', i.e. the participle masculine plural with suffix.³³ Old accusative ending.³⁴ XLVIII, 1.³⁵ Either simply **עוֹד** or rephrase 'shall not add to (raise)', X, 17.³⁶ VII, 15.³⁷ I, 38.³⁸ The imperfect, suggesting that they do not keep on talking. Also note 35 above.³⁹ XLVIII, 17.⁴⁰ 'falsehood', 'one against the other'.⁴¹ 'not to them'.⁴² If you read the sense as being that of an emphatic adverb, use **וְכֵן**, I, 4. If, however, you feel it means 'on that account', begin the line with **לְכֵן**.⁴³ Singular.⁴⁴ 'own' is supplied by the English.⁴⁵ Imperfect.⁴⁶ 'and'.⁴⁷ V, 31 (a), 32.⁴⁸ VII, 20.⁴⁹ **שָׂבַע** (like **מָלֵא**, V, 31 (a)) means 'was sated with' and takes a direct object.⁵⁰ The verb **טָהַר**, 'was clean', is a stative. The Piel makes it causative or transitive—**טָהַר**, 'he cleansed', cf. XXII, 13, 26.⁵¹ 'caused to reign over them'.⁵² The idea of enduring is conveyed by **עָמַד** or **קָם** (root **קוּם**).⁵³ The Hiphil of **זָכַר**, 'remembered', namely 'caused to remember', produces the idea 'reminded'. Since the sense is 'cause them to remember', the direct object follows.⁵⁴ 'one with the other', VI, 42.⁵⁵ I, 10.⁵⁶ XVIII, 32.

L

SON of man, thy spirit is troubled¹ at² the evil which thou seest in the land and the rulers of My people heed³ not thy words of correction.⁴ Thou seekest to flee from⁵ thy brethren to the wilderness,⁶ for thou sayest⁷ in thy heart that thou canst not prevail against⁸ the evildoers.⁹ Yet, if thou wilt not desist from speaking the words which I put into thy mouth and wilt not flee from⁵ the deeds which I have sent thee to do, then the prophets who will come¹⁰ after thee will reprove them, even¹¹ as thou hast done. And the day shall surely¹² come when¹³ men will turn away¹⁴ from their evil ways and they will turn¹⁵ unto Me with a pure heart. For My children shall not be wicked for ever, nor will they harden¹⁶ their hearts¹⁷ against mercy to the end of the days. For, behold, a time cometh when¹³ My spirit shall rule over the hearts of men and they will say: 'Happy are we¹⁸ who know¹⁹ the ways of the Lord, our God, and who keep²⁰ His Torah.' In those days, no man²¹ shall hate his fellow man, nor will he do any evil unto him, for everyone shall seek only the well-being of his neighbour. No one²¹ will remove the border stones²² from his neighbour's field, nor place a snare before a blind man. The widow and the orphan shall no longer beg for bread,²³ but they shall eat daily²⁴ from the king's table. The judges of the people shall become their counsellors, for there shall be no strife amongst them and there shall be none to condemn.²⁵ And they shall say to one another:²⁶ 'Come,²⁷ let us go to the house of the judge, that we may hear from him words of wisdom, for understanding is better²⁸ than gold and knowledge more precious²⁸ than wealth.' In those days there will be no hunger in the land for bread,²³ but for the knowledge of the Lord. And the heavens will send down²⁹ rain in its season and the earth will bring forth³⁰ its fruit in abundance³¹ and the trees will be bowed down with the fruit thereon. Let not thy heart be melted,³² nor thy hands

be weakened, for thy words shall yet avail³³ and that which I have spoken unto thee shall come to pass.

NOTES ON L

¹ XLIII, 2. ² VII, 16.

³ XXIV, 34. Since the negative action is continuous the imperfect may be used, though the sense might equally be 'have not heeded', requiring the perfect.

⁴ 'words of correction' would be rendered **דְּבָרֵי מוֹסֵר** and 'thy words of correction' **דְּבָרֵי מוֹסֵרְךָ**, XXI, 28.

⁵ 'from the face of'. ⁶ Old accusative ending. ⁷ As note 3 above. ⁸ XI, 35, 36. ⁹ XLVIII, 19. ¹⁰ I, 59.

¹¹ 'even' is supplied by the English.

¹² Infinitive absolute before the verb.

¹³ 'and . . . '.

¹⁴ The sense is 'depart', i.e. **סָר** (root **סוּר**).

¹⁵ 'return' is implied, i.e. **שָׁב** (root **שׁוּב**).

¹⁶ XXII, 26.

¹⁷ XLVIII, 17.

¹⁸ (a) the idiomatic expression is '(O) our happinesses', the plural of the segholate noun **אֲשֶׁר** with suffix—**אֲשֶׁרֵינוּ**. (b) Similarly, 'happy is the man' is '(O) the happinesses of the man', **אֲשֶׁרֵי הָאִישׁ**.

¹⁹ 'the (ones) knowing'—Qal active participle plural with the article.

²⁰ 'the (ones) keeping'—Qal active participle plural with the article.

²¹ 'a man shall not'.

²² 'stones of the border', I, 57.

²³ Use the article.

²⁴ XXI, 34.

²⁵ Hiphil of **רָשָׁע**, meaning 'to pronounce in the wrong'. Similarly the Hiphil of **צָדִיק** means 'to pronounce in the right'. These meanings point to the basic notions of the adjectives **צָדִיק** and **רָשָׁע** as being 'the one who is in the right' and 'the one who is in the wrong', in the forensic sense.

²⁶ 'one to the other', VI, 42.

²⁷ In Hebrew 'go ye', imperative.

²⁸ XII, 13 (a).

²⁹ Either Hiphil of **יָרַד**, 'went down', i.e. 'caused to go down', 'brought down', 'sent down', or the Hiphil of the verb **מָטַר**, 'caused it to rain', XLIV, 21.

³⁰ I, 25.

³¹ XLII, 21.

³² XV, 28.

³³ XLII, 42.

LI

THE¹ prophet opened his mouth and he called unto the people and he said: 'Thus saith the Lord, God of Israel, unto the captivity,² who were taken into exile³ to Babylon:

"Fear not,⁴ My servant Jacob,

Nor be dismayed,⁵ My first-born Israel:

For the days of thine affliction are full⁶
 and the time of thy redemption is come.
 A star shall arise in the east,⁷
 and shall illumine⁸ the whole⁹ earth;
 The clouds of blackness¹⁰ shall be scattered,
 and the shadows of darkness shall be no more.
 The Lord hath perceived¹¹ thy distress¹²
 and is moved to pity¹³ for thee.
 Rise up, then, out of the dust
 and put off¹⁴ thy garments of mourning.¹⁵
 For as light¹⁶ followeth upon darkness,¹⁶
 so shall gladness come after thy sorrow.
 For He hath smitten, yet¹⁷ will He heal;
 He hath destroyed, yet¹⁷ will he rebuild.¹⁸
 And those thrust¹⁹ afar shall be gathered together,²⁰
 And those uprooted²¹ shall be planted again.
 Then shall they break forth²² into joyful shouting²³
 and they shall sing this song:
 'I will give thanks to the Lord at all times,²⁴
 And shall sing praises²⁵ to His name continually.
 I will declare²⁶ His lovingkindness in the broad places²⁷
 and His faithfulness in the congregation of peoples.
 For He hath gladdened²⁸ my heart with His deeds,
 I exult in the work of His hands.²⁹
 The heavens declare the glory of God,
 And the firmament showeth His greatness.
 The earth is the Lord's and the fulness thereof,³⁰
 The world and they that dwell³¹ in it.
 The gods of the nations are things of nought,³²
 But the Lord reigneth for ever supreme.³³
 Happy is the people whose God is³⁴ the Lord,
 The nation He hath chosen as His inheritance.' ''³⁵

NOTES ON LI

¹ Begin with Waw consecutive.² XXXVII, 4.³ Hophal of הָלַץ or Niphal of הָלַץ, XXXVII, 2.⁴ I, 61 (a), (b).⁵ XXXVII, 16.⁶ V, 32.⁷ 'from the east'.

⁸ XLIV, 35.

⁹ Either direct rendering or 'the earth, all of it', XI, 5 (b).

¹⁰ צִלְמוֹת; this noun, unpointed צִלְמוֹת in manuscripts, was mistaken as a composite word צִלְמוֹת, 'shadow of death', but it is an abstract noun of the root צִלַּם, 'was dark'.

¹¹ i.e. 'taken note of', expressed by רָאָה בּ.

¹² XX, 37.

¹³ The Hebrew idiom is 'His mercies became warm', נִקְמְרוּ רַחֲמָיו.

¹⁴ XVIII, 30. If you use the emphatic imperative for 'rise up', use it also for 'put off'. The Hebrew would add 'from upon thee'.

¹⁵ 'garments of mourning' is בְּגָדֵי אֲבֵל; 'thy garments of mourning' will be בְּגָדֵי אֲבֵלְךָ, cf. XXI, 28.

¹⁶ Use the article.

¹⁷ Simply the conjunction. The English rightly supplies 'yet'.

¹⁸ XXXVII, 27.

¹⁹ 'the (ones) thrust'—Niphal participle plural of נָתַן.

²⁰ V, 33. Pausal form.

²¹ 'the ones uprooted'—Niphal participle plural of עָקַר.

²² XLVIII, 12.

²³ XLVIII, 13.

²⁴ Singular—'in every time'.

²⁵ Piel of הִלַּל, שָׁבַח, or זָמַר. Use the cohortative.

²⁶ Cohortative.

²⁷ XXXVIII, 9.

²⁸ Piel of the stative שָׂמַח, 'was glad', cf. XXII, 13.

²⁹ (Dual as) plural, WHG 38.

³⁰ 'its fulness'.

³¹ 'the (ones) dwelling'—Qal active participle masculine singular. Note: In poetry we sometimes find the construct plural followed by the inseparable preposition.

³² 'vanity'.

³³ עֲלִיזָה, usually translated 'most high'.

³⁴ 'the people who the Lord (is) his God', I, 48.

³⁵ 'chosen for Him(self) as (ל) an inheritance', cf. I, 65, 66.

LII

A. UNTO¹ Thee, O Lord, I lift² up my soul,
 for in Thee alone³ is my salvation.
 Give ear,⁴ I pray Thee, to my prayer,
 make haste to answer my supplication.
 How long,⁵ O Lord, wilt Thou forsake me?
 why shall I perish before Thine eyes?⁶
 By day⁷ and by night I hope unto Thee,
 for Thou art merciful and compassionate.
 Teach me, O Lord, Thy way,
 lead me⁸ in the path of righteousness.

Send Thy light and Thy truth,
 they will gladden the soul of Thy servant.
 Make the light of Thy countenance shine⁹ upon me,
 that I may rise¹⁰ from the depths of darkness.
 Let me behold Thy lovingkindness and truth,
 that they may guide me in the path of uprightness.
 I shall praise Thy name at all times,¹¹
 and declare Thy greatness before all.
 For Thou art my rock in distress,
 my fortress and my deliverer.

B. Sing unto the Lord, O house of Jacob,
 O sons of Israel sanctify His name.
 He hath wrought great things¹² for His people,
 He hath multiplied¹³ His wonders amongst us.
 From the land of Egypt He brought us forth,¹⁴
 He delivered us out of the house of bondage.¹⁵
 Forty years He led⁸ us in the wilderness,
 in a parched and desolate land.
 From the heavens He fed us¹⁶ with bread,
 and from the rocks He gave us water to drink.¹⁷
 He scattered our enemies before us,
 and brought us¹⁸ into this good land.
 Let us, then, praise¹⁹ the Lord,
 for His lovingkindness endureth²⁰ for ever.

NOTES ON LII

¹ I, 2.

² Imperfect for continuous action.

³ I, 58.

⁴ Hiphil of either אָרַם or קָשַׁב . Use the emphatic imperative.

⁵ XXXIX, 28.

⁶ X, 25.

⁷ The adverbial form יָמָם .

⁸ XIII, 5.

⁹ XLIV, 35.

¹⁰ Use the cohortative with Waw conjunctive.

¹¹ Use the singular: 'in every time', 'season'.

¹² Feminine plural adjective, implying 'things', II, 25 note.

¹³ XXXI, 30.

¹⁴ I, 25.

¹⁵ X, 34.

¹⁶ IX, 40.

¹⁷ XIV, 8.

¹⁸ I, 26.

¹⁹ Cohortative.

²⁰ 'endureth' is supplied by the English. The Hebrew is 'for ever (is) His lovingkindness'.

LIII

- A. VIOLENCE¹ hath come upon the earth
And the days of peace are forgotten.²
Judgement¹ hath gone forth against³ the sons of men,⁴
For the fear of God is not in their hearts.
In the heavens and the earth is death and destruction,
And upon the mighty waters wrath is poured out.
Weapons of death have they fashioned for themselves,
Even⁵ chariots of iron which move swiftly,⁶
Devouring all living beings with fire,¹
Both⁷ man and beast as burnt offerings.
They soar into the heavens as birds,¹
They swoop down as an eagle upon its prey.
In the seas they swim as the sea-monsters,
In the paths of the waters they lie in wait,
To cleave asunder the ships bringing food,
For with hunger have they made a covenant.
If a man goeth forth into the broad places,⁸
He is slain suddenly from above.
And if he abideth within his house,
It is thrown down⁹ and it falleth upon him.
And, when the sound of the trumpet is heard,¹⁰
He awaketh¹¹ from his sleep and ariseth from¹² his
couch,
He descendeth into the pit which he hath digged,
And there he abideth till the light of the morning.
- B. Hear, O Lord, the voice of our little ones,¹³
For they are innocent and have done no evil.
Not for our sakes wilt thou have mercy on the earth,
But for the sake of our babes, which are without
blemish.
The spirit of man is evil from his youth,
But when he turneth¹⁴ unto thee Thou dost cleanse¹⁵
him.

Turn¹⁶ Thy countenance unto us, O Lord,
 For we come before Thee with a contrite¹⁷ heart.
 How long, O Lord, shall we call unto Thee in vain?
 For now we are cleansed¹⁸ of our wickedness.
 Remove¹⁹ from us the heart of stone,
 Give us, O Lord, a heart of flesh,
 That we may walk in the way of life.

NOTES ON LIII

- ¹ The article is used for abstract ideas and classes of things.
² Use the pausal form. ³ Either עַל or ב.
⁴ The singular אָדָם for 'mankind'.
⁵ 'even' is supplied by the English usage.
⁶ 'which hasten (Piel participle of מָהַר) to go'.
⁷ The English 'both' may be omitted as 'man and beast' would imply 'both'.
 Alternatively, one may make use of אֲנִי . . . אַתָּה.
⁸ XXXVIII, 9. ⁹ XII, 23.
¹⁰ 'in the being-heard of the sound . . .'—infinitive construct Niphal.
¹¹ XXXII, 21. ¹² 'from upon', VI, 24. ¹³ XXIII, 23.
¹⁴ The idea is 'returneth'. ¹⁵ XLIX, 50.
¹⁶ This is causative. The sense seems to be 'cause Thy countenance to turn'.
¹⁷ 'broken'—Niphal participle. ¹⁸ Niphal.
¹⁹ XVIII, 30.

LIV

EVIL waters have encompassed me
 And there is no escape for me.
 I am gone down into the depths of the sea,
 And none attendeth¹ to my distress.²
 Vanity are the days of (mortal) man,³
 As nothing is his wealth when he is⁴ alone.
 Yesterday I was pronounced happy,⁵
 But to-day there is none to comfort me.
 Many were gathered at my house,
 When my table was filled⁶ with dainties.
 Those who blessed me⁷ do mock⁸ at me
 and those who praised⁹ me do revile⁸ me.

They have requited¹⁰ me evil for¹¹ good,
 They call me sinner, rejected.¹²
 But I shall not sin with my mouth,
 And no evil thought is in my heart.
 The Lord trieth the firm in spirit,
 But He will not forsake him for ever.
 While there is yet¹³ life¹⁴ within me,
 I shall not leave off my hope.
 For the Lord is merciful to the lowly,
 and He is a saviour to those who trust¹⁵ in Him.
 Hear, O Lord, my supplication,
 Attend,¹⁶ I pray Thee, to my prayer.
 How long, O Lord, wilt Thou forsake me?
 Make haste¹⁷ to redeem Thy servant.
 By day¹⁸ and by night I wait unto Thee,
 Wherefore shall I perish before¹⁹ Thine eyes?
 Unto Thee, O Lord, I lift up my voice,
 For in Thee alone²⁰ is my salvation.

NOTES ON LIV

¹ XXIV, 34. ² XX, 37. ³ אָנוּשׁ, XI, 17.

⁴ 'in his being'—infinitive construct with suffix; see also I, 58.

⁵ A passive is often expressed by an impersonal 3rd person active verb. This line may be rephrased to 'they pronounced me happy'. The Piel of אָשׁוּב conveys this sense.

⁶ V, 31 (a) and (b).

⁷ This phrase had best be expressed as 'The (ones) blessing me', i.e. the Piel participle masculine plural with the suffix.

⁸ The imperfect implies continued action.

⁹ As in note 7 above, rephrase 'the (ones) praising me', i.e. the Piel participle masculine plural (of הַלֵּל or שִׁבַּח) with the suffix.

¹⁰ V, 42. ¹¹ 'instead of'. ¹² Niphal participle.

¹³ 'While yet (בְּעוֹד)'. ¹⁴ Expand to 'my life', II, 6.

¹⁵ 'to the (ones) trusting'—Qal participle masculine plural.

¹⁶ LII, 4. ¹⁷ For the verb see LIII, 6. ¹⁸ LII, 7.

¹⁹ X, 25. ²⁰ I, 58.

LV

FOR Zion's sake I will not be silent,
 And for Jerusalem's sake I will not rest.
 Until her deliverance appeareth¹ as brightness,
 And her glory as a lamp doth shine.¹
 No more shalt thou be called² Forsaken,³
 Nor thy land be likened to the wilderness.
 For, as a bridegroom rejoiceth over his bride,
 So shall thy God rejoice over thee.
 No more shall thy corn be given to thine enemies,
 Nor shall strangers drink the wine of thy vineyards,
 But they that toil⁴ for it shall eat it,
 and they that gather⁴ the grapes shall drink its wine.
 Go ye through the gates, cast up a highway,⁵
 Gather up⁶ the stones, make a way for the people.
 Lift up a standard unto all the nations,
 For the Lord hath proclaimed⁷ to the ends of the earth:
 'Behold, the salvation of Zion cometh,
 Lo, the sound of the feet of one bringing tidings.⁸
 Thy children shall be called⁹ a holy people, the redeemed¹⁰ of
 the Lord,
 And thy land shall be much¹¹ sought.
 For I shall bring back the glory of Zion,
 And make¹² Jerusalem a praise in all the earth.'
 Put aside,¹³ then, thy garments of mourning,¹⁴
 Clothe thyself¹⁵ with royal raiment.¹⁶
 Rejoice and be glad, for thy deliverance shineth,¹⁷
 And shall illumine¹⁸ thy land all around.¹⁹

NOTES ON LV

¹ Imperfect, since the future is indicated.

² 'shall it be called to thee'.

³ Niphal participle feminine singular.

⁴ Here the perfect is best, since it means 'those who have toiled', 'those who have gathered'.

- ⁵ The verb and noun are cognate: the verb is סלל and the noun מַסְלָה.
⁶ סקל in Piel means 'cleared away stones'. ⁷ XLVII, 14.
⁸ בשר in Piel: use the participle.
⁹ 'To thy children it shall be called'.
¹⁰ Passive participle Qal, masculine plural construct of פָּדָה, WHG 217.
¹¹ 'exceedingly'. ¹² The verb שָׁם (root שִׁים).
¹³ XVIII, 30. ¹⁴ LI, 15. ¹⁵ לְבַשׁ in Qal.
¹⁶ 'raiment of kingship', I, 56. Two words are used for clothes: בְּגָד and שִׁמְלָה.
¹⁷ Hiphil of פָּע (originally וּפָע). ¹⁸ XLIV, 35. ¹⁹ XXXIX, 6.

INDEX TO THE NOTES

The notes indicated below should be read in conjunction with the contexts to which they refer

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