NOTES ON
THE HEBREW TEXT OF GENESIS I-VIII
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BY

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PREFACE

These notes are designed for students who are reading these chapters as their first Hebrew Text. Full explanations are given of all new forms. References are given regularly to the germane pages of Davidson’s *Introductory Hebrew Grammar*, twentieth and later editions (DG), and to Wood and Lanchester’s *A Hebrew Grammar* (WL), these being the grammars most in use by elementary students. Other references are to Davidson’s *Hebrew Syntax* (DS), S. R. Driver’s *Hebrew Tenses* (DT), Gesenius-Kautzsch’s *Hebrew Grammar* in Cowley’s translation (GK), and the *Oxford Hebrew Lexicon*, by Brown, Driver and Briggs (BDB). The references are all by pages, except in the case of Gesenius-Kautzsch, where the paragraphs are given. The other abbreviations, mostly those referring to the Versions, explain themselves.

For exegetical matters the student is referred to the commentaries, notably the ICC commentary by Skinner, that in the Westminster Commentaries by S. R. Driver, the Century Bible by W. H. Bennett, and that in the Cambridge Bible Series by Ryle.

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N. H. S.
CHAPTER I

Verse 1. בְּרֵאשִׁית. Preposition beth plus בְּרֵאשִׁית (beginning), constr. sing. (notice the shewa). EVV with ‘In the beginning’ presuppose בְּרֵאשִׁית, i.e. with the article, DG 51, WL 44. It is best to regard the rest of the verse as the absolute (the remainder of the construct construction, DG 58, WL 58), and to translate ‘In the beginning of God’s creating the heavens and the earth, the earth ...’

בר. 3 m. s. pf. qal of lamedh-aleph verb (create), hence final qamets. Some scholars ease the construction by proposing בִּנְחָמ (inf. constr. qal).

אֱלֹהִים. General Name for God (or gods), as opposed to the Personal Name, יהוה. Used in E-narrative until Exodus iii. 14; and preferred in P-narrative till Exodus vi. 3. Usually explained as a ‘plural of majesty, extension’, GK 124g, DS 18.

הָא. Sign of the definite accusative, DG 49, WL 28. If joined to next word with a hyphen (maqgeph, DG 40, WL 28), it is reckoned as part of that word, and so becomes a closed syllable before the tone with a short vowel, viz. בְּרֵאשִׁית.

הַשָּׁמָיִם. Article plus שָׁמַיִם (heavens), found only in plural. Looks like a dual. Best explanation is that this and the similar יָם (water) were singulars יָם and יָם, which took plurals of extension (GK 124g, DS 18), but kept the tone on the stem syllable, so that the usually long im became shortened (being after the tone). There are similar formations in Arabic, GK 88d, DG 57, WL 64 (note 3).
Verse 2. \( \text{הַרְוָא} \) (earth). Note the *qamets* under \( \text{אָלָף} \), DG 46, WL 27.

Verse 2. \( \text{הַרְוָא} \) 3 f. s. pf. qal of \( \text{יְהֵיה} \) (verb ‘to be’, though more often it means ‘to become’). Normal *lamedh-he* form.

The copula usually has *qamets* in a pair of words when the second has the tone on the first syllable, DG 53, WL 45. E.g. ‘gold and silver’ is \( \text{כָּלַב} \text{בָּשַׁל} \), but ‘silver and gold’ is \( \text{בָּשַׁל} \text{כָּלַב} \).

\( \text{עֵינֵי} \). Constr. of plural \( \text{עֵינֵי} \) (face). Sing. not found, but it would be \( \text{עֵין} \).

The primeval Deep. It is the Hebrew equivalent of the Babylonian *Tē’amat*, the dragon monster of the ancient Mesopotamian Creation Myth. She is the primeval chaos personified (in Hebrew lore Rahab), but here is wholly depersonalized.

\( \text{הָרוּחַ} \). Copula plus \( \text{רוּחַ} \) (spirit), here ‘constr. sing. The word can mean ‘wind, breath, spirit’. Only here (except perhaps Isaiah xl. 13) of God dealing with matter. Furtive *pathach* under \( \text{כָּחַ ב} \), DG 34, WL 23.

\( \text{חֵרָב} \). f. s. ptc. piel (\( \text{חֵרָב} \)) of \( \text{חָרְבָּה} \) (hover, move to and fro). Probably same root as \( \text{חָרְבָּה} \) (grow soft, relax), though BDB 934 gives two distinct roots. The Syriac root is ‘move gently, cherish, brood’, whence Jerome refers to the incubation of an egg; cf. RVm. See also Deuteronomy xxxii. 11 of the griffon vulture hovering over her young. Note *pathach* under \( \text{רָשָׁה} \); *ayin*-guttural verbs cannot double the middle radical; \( \text{אָלָף} \) and \( \text{רָשָׁה} \) as middle gutturals are preceded by compensating long vowel, but the rest are virtually doubled. Piel participles are like third-declension noun forms, which turn into feminines with segholate end-
nings, cf. לֶשֶׁת and תֶּפֶל, DG 105 and 102, WL 106 and 96.

םִיר, 'the waters', normally מִיר, but pathach lengthens to gamets in pause with the accent sillug at the end of the verse, DG 40, WL 117.

Verse 3. לאחר. Strong waw (waw consecutive, waw conversive, DG 84f, WL 88–91, DS 70–78, DT 70–99, GK 49 a-g and 111 a-x) plus 3 m. s. impf. qal of דָּאָר (say). Normally דָּאָר with accent on last syllable and pathach, but the tone is retracted and vowel becomes seghol when the previous syllable is open, DG 85f, WL 90, DT 74, GK 49d. The root is one of five pe-aleph verbs: 'The bridegroom said דָּאָר to the bride, I am willing דָּאָר to eat בַּל all you bake דָּאָר though I perish דָּאָר.'

ה. 3 m. s. jussive (DG 83, WL 85) qal, shortened from 3 m. s. impf. qal (וַיְהִי) of יָהָי ('let there come to be'). יָהָי becomes יָהָי and so יָהָי, DG 147, WL 145.

הוהי. Pronounce wá-yé-hí (with -e very short for shewa). 'And there came to be.' Strong waw plus 3 m. s. impf. qal (וַיְהִי) apocopated (see previous note) of יָהָי. Dagesh forte fails in yodh with vocal shewa, DG 32, WL 20 and 90 (§3), GK 20m.

Verse 4. אָדָם. Strong waw plus 3 m. s. impf. qal (apocopated from יָהָי) of יָהָי (see). The form is unusual, since the verb is triply irregular, being pe-guttural, ayin-guttural, and lamedh-he, DG 147, WL 144.

אָדָם. Article plus רוּחַ (light); gamets before aleph, DG 44, WL 27.

ביוח. Strong waw plus 3 m. s. impf. hiphil of בִּקְלָה (divide), 'and God caused a dividing (separated) between . . .'. Note the tsere appearing for the long -i, but the -i returns when suffixes are added, DG 95, WL 90,
and especially GK 60g. Habdalaph is the technical Jewish word for the idea of Separation between clean and unclean which developed so strongly after the exile. In this chapter (P-account of Creation), the idea of Habdalaph is made the actual principle according to which God created the very world itself.

The Copula (long-u before labials, DG 53, WL 44, GK 26a, 104e, the mnemonic is ‘bump’) plus מ (between), which has to be repeated according to Hebrew idiom.

The Article plus העש (darkness); always short vowel before cheth, and pathach unless the next vowel is qamets, when it is seghol, DG 44, WL 27. The cheth is virtually doubled.

Verse 5. סֶל. Strong waw plus 3 m. s. impf. qal of נָא (call aloud, read aloud; cf. Arabic Qor'an, that which is recited aloud, but with following lamedh, the root means ‘name’). Normal lamedh-aleph form.

לֵא. Preposition lamedh plus article (inseparable prep. displaces the he, DG 51, WL 44) plus לֵא (light).

םַך. 3 m. s. pf. qal, but with tone unusually retracted, to avoid two accented syllables (see next word) coming together, DG 41 (§10, 4, iii), WL 117f.

לֵל. Pronounce läy-lah, first -a being a long vowel in an accented closed syllable, in pause with athnach (main pause within the verse), making qamets for pathach, DG 41 and 230, WL 116f. Normal noun is לֵל (night), masculine segholate (second declension) noun which looks like a feminine.

בָּשׁ. Properly the evening twilight, the point of time when the light turns to dark. There are six distinct roots בָּשׁ, this being בָּשׁ V in BDB, original meaning ‘enter’ from the idea of the sun entering his bed-chamber after his journey across the sky; cf. Psalm xix. 6 (English 5).
Properly the morning twilight, the point of time when the light 'cleaves' the dark. The root originally meant 'split, rip, cleeve' (cf. Arabic *baqara*), whence  לֵּית is 'ox, cattle', because the ox is the ploughing animal, who cleaves the soil.

בֵּית, 'day'. The plural is בֵּיתים, to be distinguished from the plural of יָם (sea), which is יָםִים, a double-ayin root, hence the *dagesh forte* in the mem with short vowel preceding, DG 153, WL 61 and 187.

יָם Strictly the cardinal number 'one' (fem. is יָם), but evidently used here as an ordinal, since the numbers in the following verses are ordinals (end of verses 8, 13, etc.). A similar case is Genesis ii. 11. Otherwise cardinals are used as ordinals only in numbering days and years, GK 98a, 134p. The statement in DS 56 (Rem. 1) is misleading.

*Verse 6.* יָם, 'firmament' (from Vulgate), i.e. the firm, solid vault of heaven thought of as that which is stamped out with the foot (2 Samuel xxii. 43), or beaten out as by a gold-beater (Isaiah xl. 19).

יָם Strictly prep. beth plus constr. sing. of noun יָם (midst), but used as a prep. 'in the midst of'.

יָם מַבְדִיל Either 'and let it be (permanently, continually) dividing', DT 170, GK 116r, or (better) 'in order that it may be . . . '. Weak waw (simple waw, DG 86, WL 91, DS 90, DT 64–67, GK 109f and k) plus 3 m. s. jussive qal of יָּהִי (cf. note on verse 3), followed by m. s. ptc. hiphil of יָּהִי (separate, divide). יָּהִי has become יָּהִי and thence יָּהִי, DG 147 (bottom), WL 145 and 44 (§2c).

לַטְּבָא Normally this form is לָטְבָא as in Joshua vii. 5, with *pathach* lengthened to *gamets* in pause with *silluq* at the end of the verse (DG 40, WL 117), but the phrase
'waters to waters', i.e. the close repetition of חָסֶם, has caused the first vowel to be qamets, cf. the phrase חָסֶם לְׁחָסֶם ('end to end', lit. 'mouth to mouth'), 2 Kings x. 21, xxi. 16.

Verse 7. שֵׁם. Strong waw plus 3 m. s. impf. qal (apocopated from חָסֶם) of חָשָׁף (make, do). Imperfects of pe-guttural verbs have pathach and châteph-pathach in the first syllables unless the final vowel is pathach (when they have seghol and châteph-seghol). This particular verb has final seghol, since it is also lamedh-he. For apocopations, DG 147, WL 144.

רָשָׁא. A relative, but not a pronoun. Where the subject of the relative clause is 'he' or 'she', i.e. when רָשָׁא is translated 'who', the subject should be thought of as being included in the verb and not in the relative.

תַּחַת. Prep. min (from) plus נֶחֶם, a noun meaning 'the under part', whence בְּנֶחֶם is used as a compound preposition 'under', and similarly the following בְּמַעַל is prep. min (long vowel tsere because the guttural cannot be doubled) plus prep. לָל plus prep. לָל (to), all used as a compound pleonastic preposition for 'above'.

וַיִּהָיָה, 'and it came to be (usually 'and it was') so'. It has been suggested that this should be transferred to the end of verse 6, as in the LXX here, and as in both MT and LXX in verses 9, 11, 15, 24, 30.

Verse 8. שְׁם. The pathach has become gamets in pause with athnach, DG 40, WL 117.

רֹבי. Second ordinal masculine (fem. is שְׁבִי), DG 165, WL 197.

Verse 9. רֹבי. 3 m. p. impf. (jussive) niphal of חָסֶם II (collect), normal lamedh-he form, 'and let (the waters) be collected'.

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Like ἐπὶ (upon), appears to take plural suffixes, DG 70, WL 64f.

Noun meaning ‘place’, but LXX has ἰδρυματική, lit. ‘place of gathering together’, evidently reading ἰδρυματική, which was probably original, cf. verse 10.

Weak waw plus 3 f. s. impf. (unapocopated) niphal of ἱδρυματική (see), tsere for chireq in the first syllable because the resh cannot be doubled. ‘and let (the dry land) appear’, or better (the weak waw with impf. being very often the equivalent of ἐξα with the subjunctive) ‘that the dry land may be seen (appear)’, DS 90 and 199.

At the end of the verse, LXX has an addition which is probably original: καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ ὑδραντού εἰς τὰς συναγωγάς αὐτῶν καὶ ὕφη καὶ ξηράκα i.e. καὶ ἐκεῖνος ὁ ἄρτος πάλιν ἐπάτησεν ἄλλης ἡμέρας ἡμέρας. Verse 10. Ἦραμ. Copula (-u before vocal shewa, DG 53, WL 44) plus prep. lamedh plus ἰδρυματική, constr. sing. of ἰδρυματική (‘gathering place of’). Note that these nouns from lamedh-he forms (the root here is ἱδρυματική) have m. s. absolute with seghol, and the construct with tsere, DG 148 (§ 45, 3a), WL 189.

Verse 11. ἰδρυματική, 3 f. s. jussive (tsere instead of normal hiphil -i DG 95, WL 90) hiphil of ἰδρυματική (sprout, shoot forth), denominative from ἰδρυματική (see next note). Note the methheg (DG 39, WL 118) which is inserted to ensure the pronunciation ta-dhe-she’. Such an open syllable is anomalous, but it is required here by the Masora, GK 53n.

This is the fresh, young, light green grass which springs up in abundance after the latter (spring) rains. Cf. Psalm xxiii. 2. The Hebrew accents (see the two dots above, which constitute the accent zaqeph
(gaton) make a break here, and begin a new clause with the following בִּשְׂכָל ‘herbage’, a more general term than אָדָם. LXX and V take the two words together, making the first a construct and the second its absolute.

ניִרְסָם. ptc. hiphil of verb יָדוָה (sow, scatter seed), here with the cognate noun ‘scattering seed’.

ניִר. Here a collective noun ‘trees’ (GK 123b), followed by יַפ (fruit) in apposition, further defining and limiting the trees, i.e. first the person or thing, and then its class, DS 40, GK 131b; e.g. we say ‘a widow woman’, but Hebrew says לַמְרַגְלָה נִשָּׂא (a woman, a widow), 1 Kings vii. 14.

ניִרְש. m. s. ptc. qal of חָסֵש (‘making’). Note the seghol, as always for masc. participles of lamedh-he verbs.

ליֵר. Prep. lamedh plus יִר (‘kind’, modern Hebrew for ‘species’) plus 3 m. s. suffix, ‘according to its species’. The more usual form of 3 m. s. suffix with this noun is רָדָה (14 times as against 4). This form of suffix is rare except with lamedh-he nouns, GK 91d, DG 148, WL 189. The longer form occurs twice in the next verse.

Verse 12. אַלְמַד. Strong waw plus 3 f. s. jussive form (tsere instead of hiphil -י, DG 95, WL 90) hiphil of יָד (go out), ‘and (the earth) caused to go out (i.e. to go out of it, grow up)’. אַלְדָּה is one of six pe-waw verbs which have an imperfect qal like בּוֹדֵה. The six are: ‘When she knew יִדְת that her daughter had borne a child יִד, she went out אַלְדָּה of her house, went down יִד the steps, and went יִד to her house, and sat בּוֹדֵה with her.’

Verse 13. רֶבֶנֶת. Third masc. ordinal; fem. is רֶבֶנֶת or רֶבֶנֶת, DG 165, WL 197.

Verse 14. רֶבֶנֶת. Plural of רְשָׁפ (luminary), used of
the sun and moon, and of the sum-total of the seven lights of the golden candlestick in the Temple. The full form is יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָם יָמ

Verse 15. Prep. lamedh plus inf. constr. hiphil of רָאָה (be light, become light), ayin-waw verb with pf. and impf. qal in -o like אֹז (come). These ayin-waw and ayin-yodh verbs are always given in the vocabularies in the inf. constr. qal, and not in the 3 m. s. pf. qal as all others are.

Verse 16. Prep. lamedh plus inf. constr. hiphil of יָנָה (two). The rules for the cardinal numerals are: 1 agrees in gender, is an adjective, and follows the noun; 2 agrees in gender, is
in the construct, and precedes the noun; 3–10 with the article, differ in gender, are in the construct, and precede the noun; 3–10 without the article, differ in gender, are in the absolute, and precede the noun. The ‘tens’ are always masculine and precede the noun. All, of course except 1, take the plural, though 11–19 take the singular with words of time, measure, weight, etc., and there is a general tendency to use the singular. Say ‘twenty and three’ for the best classical style. The ‘tens’ have the singular only in Ezekiel and P. There are many variations from these rules, but these are the central norm, DG 163f, WL 194f, DS 50–57, GK 134.

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בְּהֵדַל. Article plus plural of הָרְדָּע (great).

יְהֹבָה, ‘the greater’. Hebrew has no comparative, but the need is supplied either by a contrast as here, or by the use of the prep. יִּמְּנֶה (from), DG 161; WL 31ff.

לְמַגְּשָׁל. Prep. lamedh plus הָרְדָּע constr. sing. of הָאָרְדָּע (rule, dominion), cf. DG 102, WL 96. Translate as a noun ‘for the dominion of’, not ‘to rule’ (as if it were an inf. constr.) as in EVV.

וְאֶת הָאָרְדָּע. It does not say that the moon rules the stars, but that He made the greater light (sun), the lesser light (moon), and the stars.

Verse 17. יִדְיָן. Strong waw plus 3 m. s. impf. qal of נתן (give), the only Hebrew verb with qal impf. in tsere (apart from the six pe-yodh verbs like בִּנָּת). This verb has to be learned separately, DG 213, WL 255.

הָאָרְדָּע. The sign of the definite accusative (הָאָרְדָּע) plus 3 m. p. suffix, DG 75, WL 49; not to be confused with the prep. הָאָרְדָּע (with), whose suffixes are different, DG 142 (note), WL 49.

Verse 18. יַדְּסֵל. Copula plus prep. lamedh plus inf. constr. qal of מַדְּסֵל (rule), takes prep. beth, lit. ‘to rule
in'. EVV are right in this case. Note that the syllable *lim* is closed, DG 77, WL 100.

The syllable *lim* is closed, DG 77, WL 100. Copula (-u before shewa) plus prep. *lamedh* plus inf. constr. hiphil of *בְּּיָּ֛ה* (‘and to separate between’). There is much dispute as to how this word should be printed, but the best authorities print *בְּּיָּ֛ה*.

*Verse 20.* עִ֣שָּׁ֛הוּ. 3 m. p. impf. (jussive) qal of *נָּשָׁ֖ר* (swarm, teem), ‘and let (the waters) swarm’. The cognate noun follows, a collective ‘swarming things’.

Usually translated ‘soul’, but it means ‘living being’. That which is dead has no *nephesh*. The companion word *יְהִֽי* means ‘living’, so that the phrase means, ‘a living individual that is alive’. There is nothing here to support a doctrine of the immortality of the human soul. יְֽהִֽי* is f.s. of adj. יִֽהְּֽי.


*תָּכֵ֥שׁ.* 3 m. s. impf. (jussive) intensive of *נָּשָׁ֖ר* (fly). The intensive forms of *ayin-waw* verbs are formed by doubling the last radical (po'el, as here), or by doubling both the first and the last (pilpel), DG 93 and 132, WL 160.

*Verse 21.* אַ֣בְרִ֗ים. Strong *waw* plus 3 m. s. impf. qal ov אָֽרָּ֖ב (create), normal *lamedh-aleph* form.

The article plus plural (unusual not to write the plural *yodh*) of *יָּנְּֽס* (sea-monster).

The article plus *םָּ֣פְּס* f.s. of ptc. qal (רָּ֣פְּס) of *םָּ֣פְּס* (creep), used as adjective agreeing with *שׁוֹמָּֽע*.

The article plus *לָּמֶּ֣נֶּקָּ֖ס* f.s. of ptc. qal (לָּמֶּ֣נֶּקָּ֖ס) of *לָּמֶּ֣נֶּקָּ֖ס* (species). Some scholars would read *לָּמֶּ֣נֶּקָּ֖ס* (3 m. p. suffix to the singular, GK 91c), but the Masora insists on the plural even though the *yodh* is not written.
Verse 22. 

Strong waw plus 3 m. s. impf. piel of בָּרָךׁ (bless), an ayin-guttural root with resh, so the previous pathach is lengthened to gamets (see note on מְרָם in verse 2). This makes the penultimate syllable open, so the tone is retracted, and the final vowel shortens to seghol (see note on נָאָם in verse 3), DG 85, WL 90.

Prep. lamedh plus inf. constr. qal of רָאָס (`saying'). The tsere is exceptional, DG 51, WL 44 (note).

This and the two following words are 2 m. p. imperat. qal respectively of וַרְבָּה (to be fruitful), וַרְבָּה (to be many, become many), and of יָרָאֹל (to be full, to fill). This last has a perfect in -e, and is sometimes transitive and sometimes intransitive.

3 m. s. jussive qal of רָבָּה, `and let (the winged creatures) become many', DG 146f, WL 143f.

Verse 24. אָצוֹת. 3 f. s. jussive hiphil of אָצוֹת (go out), `let (the earth) cause to go out (i.e. cause to grow out)'. One of the six pe-waw verbs like בֶּסֶל (note on verse 12).

Prep. lamedh plus 3 f. s. suffix (note mappiq in he, DG 33, WL 9) to sing. וּפִנָּה, `according to its species'.

Copula (with gamets in a pair before the tone syllable, DG 53, WL 45); `beasts and creeping things', both nouns being used as collectives.

Pronounce chay-ye-tho, as though there is a dagesh forte in the yodh, it having failed because of the shewa, DG 32f, WL 20. The whole phrase is archaic, and the final -o probably represents an old nominative case ending, used to emphasise the normal construct מְרַבָּה (see verse 25, מְרַבָּה מְרַבָּה), GK 90n, WL 211.

Construct noun meaning `the whole, all', DG 48, WL 61. Short -o when followed by maqqeph, otherwise long -o.
Verse 26. יְהַלֵםן. 1 p. impf. qal of יָהֵם (make), 'let us make'. Normally this would be the cohortative, formed by adding the syllable -a(h) to the imperfect first persons (DG 83, WL 85f), but the seghol is retained for the cohortative of lamedh-he verbs, WL 143, GK 75f, there being three exceptions only, Isaiah xli. 23; Psalm cxxix. 117; and (with original yodh retained) Psalm lxxvii. 4.

 יְבִאֵלָםן. Prep. beth plus 1 p. suffix to singular נָלָכע (image).

יוֹכֵּהוֹ. Prep. kaph plus 1 p. suffix to singular קֲנַּה (likeness). Sam., LXX and V preface 'and'.

וְאֵרוּ. Weak waw plus 3 m. p. jussive qal of עֵרוּ (subdue) followed by prep. beth.

וְאֵרוּ. Prep. beth (half-open syllable with chireq before shewa, DG 51, WL 43) plus constr. sing. of עֵרוּ. The feminine form is collective, e.g. כּוּל is one fish, but כּוּל is a shoal of fish, DS 16f, GK 122s.

וְאֵרוּ (first). Syriac follows with עֵרוּ, probably correctly.

Verse 28. יְבִאֵל. Prep. lamedh plus 3 m. p. suffix, DG 51, WE 49.

וְאֵרוּ. Weak (simple) waw plus 2 m. p. imperat. qal of עֵרוּ (subdue) plus 3 f. s. suffix.

וְאֵרוּ. Weak waw (-u before shewa) plus 2 m. p. imperat. qal of עֵרוּ with following prep. beth (as in verse 26), 'rule over'.

Verse 29. יְבִאֵל. 1 s. pf. qal of יָהֵם (give). The final nun of the root has assimilated to the tau, DG 213, WL 255. Translate 'I give', perfect of action just completed, or just about to be completed, common in promises, threats, and contracts, DG 156, DS 60, DT 17, GK 106f.

וְאֵרוּ. Prep. lamedh plus 2 m. p. suffix, DG 51, WL 49.
Normally \textit{yareh}, but with \textit{qamets} in pause with \textit{athnach} for \textit{pathach}, DG 40, WL 117.

\textit{havin}. 3 m. s. impf. qal of \textit{hav} (to be). The first syllable is half-open and always has \textit{metheg}, DG 148, WL 145 and 119.

\textit{halel}. Pronounce \textit{le-\texttext{o}kh-la}. Prep. \textit{lamedh} plus fem. form of the noun \textit{be\texttext{al}l} (food). This form is found only in Ezekiel and in P, and always with \textit{lamedh}, generally with verbal force, so that it is suspected of being really an inf. cstr. qal (fem. form, GK 45d).

\textit{Verse 30. \texttext{horev}.} It is best to assume a second \textit{havin}, as the English RV has done; otherwise insert the copula as in LXX.

\textit{yari}. A collective noun meaning ‘green-stuff’, usually used of grass, but in Exodus x. 15 (J) of both trees and grass. In other Semitic languages the root means ‘yellow, pale’; cf. \textit{ni\texttext{pro}n} (paleness of face) in Jeremiah xxx. 6.

\textit{Verse 31. \texttext{hesh}.} Translate as a pluperfect, the action having been completed before that of the principal verb, DG 155 (§ 46, 1, 3), DS 58 (bottom), GK 106f, DT 22.

\textit{\texttext{haz}.} Properly a noun meaning ‘muchness’, but used regularly as an adverb ‘very’.

\textit{\texttext{hoshen}.} The ordinal (‘sixth’) has the article, but not the noun. The phrase is explained as being originally indefinite, but subsequently limited, and is, in fact, the usual construction with \textit{me}, so that the previous cases (verses 8, 13, 19, 23) are exceptions, though they appear to be normal, GK 126w.
CHAPTER II

Verse 1. מַלְאָכָה. Strong waw plus 3 m. p. impf. pual of מלאך (be complete), dagesh failing in yodh with shewa, DG 33, WL 20, and 90 (note 3), GK 20m.

3 m. p. suffix to sing. מַלְאָכָה (host). The ‘host’ (militia) is the general call-up of all able-bodied men for a definite campaign. The word can be used of hardship (primarily on campaign) as in Job vii. 1.

Verse 2. מַלְאָכָה. Strong waw plus 3 m. s. impf. piel (apoc.) of מלאך, dagesh again failing as before.

‘the seventh’. Three of the Versions (Sam., LXX, Syriac) have ‘the sixth’. This is probably a dogmatic change. The Rabbis had difficulty in the exegesis of this verse, because it suggests that God worked on the seventh day, even though possibly to the smallest degree. Rashi, quoting Rabbi Simeon, says that God knows time ‘to a very hair’s breadth’, so that he could work up to the very last second of the sixth day, so much so that ‘it therefore appeared as though He had completed His work on that very day’.

3 m. s. suffix to sing. מלאכה (work). The normal form is מלאכה (cf. מלאכה, DG 102, WL 96), but the weakness of the aleph has brought the qamets forward. GK 23c.

תַּשְׁזֵה (twice). Translate as a pluperfect, cf. i. 31.

Strong waw plus 3 m. s. impf. qal of השב, originally ‘come to an end’, but later ‘rest’.

Verse 3. תַּשְׁבָּה. Strong waw (dagesh failing in yodh with shewa) plus 3 m. s. impf. piel of השב (to make השב, holy, i.e. to sanctify it, making it separate and belonging to God).

תַּשְׁבָּה. Prep. lamedh plus inf. cstr. qal of תַּשְׁבָּה (do). All lamedh-he verbs have inf. constructs in -oth. The con-
struction is awkward, but is possibly due to the seam between P and J being hereabouts. LXX has ‘which he began ἐργατό to do’.

Verse 4. ἦλθεν. Plural demonstrative pronoun, ‘These’ (i.e. the following). This pronoun and its singulareς and ἦν refer to what follows, whilst ἦν, etc., refer to what preceded, DS 4, GK 136a.

ἡδονή. Cstr. pl. of ἡδονή (generation, origin). The plural absolute is ἡδονή, and not as in BDB. The word is found in the Old Testament only in P, Chronicler, and Ruth iv. 18.

םַאֲרֵהוּ. Prep. beth plus inf. cstr. nippal of נָבַר (create) plus 3 m. p. suffix. Most MSS. and Edd. have a small he, and there is a Masoretic note to this effect. This word marks the end of the P-narrative of the Creation, though there are traces of both traditions in verses 3-5.

םָב. Prep. beth plus cstr. sing. of מֵי (day), the absolute being the whole of the following clause.

Verse 5. הָנָה. There are two roots, one found in Arabic ‘to be eager’ whence ‘to be occupied’, and so ‘musing, moody’, and thence ‘complaint’; the other in Akkadian ‘to grow up (of trees)’. This latter is the root involved here, hence ‘bush, shrub’.

הָרָּה. The הָרָה is the country as opposed to the town, or the open country as opposed to the enclosed tilled land. All gardens are enclosed, e.g. the word יָה (‘garden’, verse 8) means primarily ‘enclosure’, the root being יָה (cover, surround).


כַּמְשָׁר. 3 m. s. impf. qal of כָּמַשְׁנ (sprout), with qamets for pathach in pause with athnach, DG 40, WL 117.

נָוָּד. 3 m. s. pf. hiphil of מָשָׁר, denominative from מָשָׁר (rain). Translate as pluperfect.

םָאָר, ‘a man’. The article occurs in verse 7 and
afterwards, but the word does not become a personal name until verse 20 (second occurrence). The word means 'man' as against 'God' or 'beast' (*homo*, ἥνθρωπος), whilst יָם is 'man' as against 'woman' (*vir*, ἁνὴρ).

ג. A substantive meaning 'nothing', used generally in its construct form ג as the particle of negation. It is used in the absolute generally when it follows the noun it negatives, GK 152i-o, BDB 34.

Verse 6. י. The word is uncertain, and the guess of the Targum is 'cloud, mist', and this is probably adequate in view of the following imperfect (action continued or repeated in the past, GK 112e, 107b, DS 66, DT 128). Other Jewish tradition connects with י (calamity), and so (in part) Ibn Ezra, and Aquila.

הָצִיו. Strong *waw* plus 3 m. s. pf. hiphil of יָמ (drink), always (except Job xxi 24) used in the hiphil. The tense continues from the previous verb, 'and used to water all the . . .', GK 112e, DT 128.

Verse 7. י. Strong *waw* plus 3 m. s. impf. qal of יָמ (form, shape). Final vowel normally pathach, but shortened to seghol when the tone is retracted to the previous long open syllable, DG 85 (bottom), WL 90.

וְתַחְנוּ. Strong *waw* plus 3 m. s. impf. qal of יָמ (breathe). The verb is both *pe-nun* and *lamedh-guttural*.

תַחְנו. Prep. *beth* plus 3 m. s. suffix to the dual י (nostrils). The root is יָמ, hence the dagesh in the *pe*.

וְתַחְנֹ. Cstr. sing. of יָמ (breath); so the *shewa* is open.

וְתַחְנ, 'and (man) came to be . . .'.

Verse 8. י. Strong *waw* plus 3 m. s. impf. qal of יָמ (plant).

וְתַחְנ. Prep. *beth* plus יָמ. Probably the Assyrian
edinu (plain), but the Hebrews connected it with their own similar word which means ‘pleasure, delight’.

Prep min (‘from’, but here of place ‘away to’, WL 207, BDB 578b) plus מָן, noun meaning ‘front’ either in time (‘aforetime’, ‘of old’) or of space ‘east’, directions being fixed by turning first to the rising sun. In the historical books the meaning is ‘eastwards’ and in the Prophets usually ‘of old’. Here, therefore, ‘eastwards’, ‘away to the east’ and not ‘of old time’ (as all the ancient Versions except LXX).

Strong waw plus 3 m. s. impf. qal of לְשׁוֹן (set, place). The impf. qal of this ayin-yodh verb is לְשׁוֹן, jussive לְשׁוֹנָה, and thence לְשׁוֹנָתָן when the tone is retracted with strong waw (DG 85, WL 90). It is impossible to distinguish between the imperfects of the qal and the hiphil of ayin-yodh verbs.

3 m. s. pf. qal in pause. Translate as pluperfect.

Verse 9. שָׁוָא. Strong waw plus 3 m. s. impf. hiphil (DG 83 and 95, WL 90) of לָצֵאת (sprout).

Strong m. s. ptc. niphal of רָצַח (desire). All passive participles (except qal) end in qamets. For seghol and silent shewa, see DG 116 (§ 34, 2a and c), WL 171 (§ 2, remark on iv).

לָאמָר. Prep. lamedh plus noun ‘seeing’, and similarly the following אֵלַמָּבָט (for eating).

Note the qamets with the article, nine times, there being one case with pathach נְבָע, Lamentations ii. 6.

רָצוֹף. Article plus inf. cstr. qal of יָדַע (know), one of the six pe-yodh verbs like בָּשֵׁם, but with pathach twice because of the guttural. The following two words are in the accusative, so that הָעַד must be regarded as the inf. cstr. and not as the noun, DS 22, GK 115d.
Copula takes qamets in a pair and before the tone, DG 53, WL 45. ה́ר has qamets for pathach in pause with silluq, DG 40, WL 117.

Verse 10. יֵדֵה is a regular river as against the seasonal wady.

גו. m. s. act. ptc. qal (go out, but here of a spring rising at its source). Participle denotes duration, here in time past, DG 159, GK 116a, and especially DS 135 (§ 100f), DT 166.

חתוך. Prep. lamedh plus inf. cstr. hiphil of נָשְׁמָה (water).

מד. 3 m. s. impf. niphal of מָרֵד (divide). The imperfect here denotes that ‘the parting of the waters is always taking place afresh’ (GK 107d), as against the mere duration of the participle. The following perfect with strong waw carries on, therefore, the same idea, GK 112a, DS 82.

רביעי. Cardinal number ‘four’, opposite gender, in apposition, preceding noun (without article) in plural; cf. note on i. 6.

אָלוֹם. Plural of שָׁם (head), DG 153, WL 186; here ‘river-head’.

Verse 11. שָׁם. Third declension noun. All these nouns must fulfil two conditions; first part of word must be fixed, and last syllable must have tsere or cholem, DG 105, WL 106.

אָחד. Article plus cardinal, here used for the ordinal ‘first’, GK 134k, DS 56 (Rem. 1).

אָן. According to the ancient Persian myth of the Garden of God there were four rivers. The Hebrews called them Pishon, Gihon (both of which are unidentified, though some say the Indus and the Nile), Chiddeqel (Tigris), and Perath (Euphrates). See commentaries.
 commemorating ‘that’, referring to the preceding name; see note on הָֽלַ֣֫עַן in verse 4.

Article plus act. ptc. qal of מָבָֽעַב, ‘that which goes round’, being both adjective and predicate, GK 126k, DS 23 (Rem. 4).

Article to denote the well-known gold, DS 28 (d); so also for the bdellium (a fragrant though bitter gum) and the soham (onyx or beryl) of the next verse.

Verse 12. Copula (-u before shewa, DG 53, WL 44) plus cstr. sing. of פְּנֵי (gold). Chafeph-pathach is sometimes found under a sibilant after -u copulative, GK 10g.

Article plus demonstrative adjective. מָהָן is found regularly in the Pentateuch for the feminine מָתוֹן, and is always read (Qere perpetuum) מָתוֹן, GK 17c, 32l. For Qere and Kethibh generally, see also DG 41, WL 119.

Verse 14. f. cstr. sing. of פֶּנָּה (front, east). The first syllable is closed.

Verse 15. Strong waw plus 3 m. s. impf. qal of פֹּלַּי (take). Like וֹנֵא (give), this verb must be learned separately, DG 213, WL 255.

Strong waw plus 3 m. s. impf. hiphil of פֶּנַּה (rest) plus 3 m. s. suffix, ‘and put him’. This verb has two hiphils, the normal (pf. פֹּנַּה and impf. פֶּנַּה) meaning ‘to cause to rest’, and a second with the first radical doubled (pf. פֹּנַּה and impf. פֶּנַּה) meaning ‘to deposit’. Note that the hiphil -i returns with suffixes, i.e. it is פֹּנַּה, but וֹנֵא, WL 81 and 152, the syllable now being open.

Prep. lamedh plus inf. cstr. qal of פְּדֶּב (serve, till), with short -o in an open syllable; followed by a similar form of פְּדֶּב (keep, preserve). Note mappiq in he (DG 33, WL 90), regularly found in the final he of 3 f. s.
suffix (the exception is הָיְנָה, ‘she killed her’, WL 152).

Verse 16. והנה. Strong waw (dagesh failing in yodh with sheva) plus 3 m. s. impf. (apoc.) piel of הָיְנָה (command), DG 147, WL 144.

וֹל. Inf. abs. qal of בָּשׁ (eat), placed before the finite verb to strengthen it, DG 77, WL 101 (more fully), GK 113a, DS 117. A mnemonic for inf. absolutes: see paradigm DG 208f, WL 250f; the three on the right end in -e, piel has -e and -o, the rest end in -o.

וֹל, 2 m. s. impf. qal of בָּשׁ, normally לְבָשׁ, but pathach curiously changed to tsere in pause, DG 119, WL 172, GK 68c. Further, the imperfect is used to express all modal forms (here ‘mayest’, but elsewhere ‘can’, ‘will’, ‘would’, etc.), DG 76, GK 107a, DS 64, DT 41f.

Verse 17. והנה. Copula (-u before mem, DG 53, WL 44) plus prep. min (mē before guttural, DG 52, WL 20) plus הָיְנָה (tree). The effect of the non-occurrence of the strong waw is ‘but’, DG 85, WL 90, GK 112e, DS 70f, DT 98.

וֹל ליִשְׁלֹם. גֶּל with the impf. is a strong prohibition. גֶּל with the jussive is ‘don’t’, DG 83, WL 85 and 77, GK 1070, DS 171, DT 54 (obs.).

וֹל ליִשְׁלֹם. Prep. min (from) plus 3 m. s. suffix, DG 53, WL 110f.

וֹל. Pronounce 'א-קָה-לָ-קָה; inf. cstr. qal of בָּשׁ (eat) plus 2 m. s. suffix, ‘of thy eating’, DG 110, WL 150.

וֹל. Inf. abs. qal of מָתָא (die), for emphasis; see note on verse 16; ‘thou shalt surely die’. The inf. cstr. qal is מָתָא; the cstr. sing. of the noun מָתָא (death) is מָתָא.

וֹל. 2 m. s. impf. qal of מָתָא.

Verse 18. והנה. Inf. cstr. qal of מָתָא (to be); note the initial chataph-seghol, DG 147.
לֵבַע. Prep. lamedh plus 3 m. s. suffix to sing. עָמַר, a noun meaning ‘separation’, but always found with the preposition. Dagesh appears with suffixes since the root is double-ayin.

עֶשֶׁה. 1 s. impf. qal of עָשָׂה (make). The cohortative he is rarely attached to lamedh-he verbs, see i. 26.

ְלֶז. The dagesh forte conjunctivum is inserted after he with seghol with or without intervening maqpeph, DG 33, WL 21.

גֶנֶב. Prep. kaph plus 3 m. s. suffix to sing. לָלַי (as his opposite, complement), the word being stronger than לָלִי.

Verse 19. יְזַר. Cf. verse 7, but here without the root-consonant yodh.

חֵל. Strong waw plus 3 m. s. impf. hiphil of אָבָה.

לְרָחָה. Prep. lamedh plus inf. cstr. qal of אֶרֶךְ (see). The first syllable is closed, DG 77, WL 100.

ח. Interrogative pronoun (what?). The pointing is as for the article, neglecting the rule which concerns accented he and ayin with qamets, DG 48, WL 39.

לִי. 3 m. s. impf. qal of אָרַךְ with following prep. lamedh, ‘what he would name it’; for ‘modal’ imperfect, DG 76, GK 107r, DS 64, DT 41f.

בָּשָׁה. 3 m. s. suffix plus שֶׁ (name), third declension. Plural in next verse.

Verse 21. חֵלָה. Strong waw plus 3 m. s. impf. hiphil of נָשַׁל (fall).

הָרָה. The deep hypnotic sleep which is due to supernatural causes.

רָזָה. Strong waw plus 3 m. s. impf. qal (זָרָה) of זָרַח (sleep), with pathach lengthened to qamets in pause with athnach, DG 40, WL 117.
Absolute. fem. of cardinal ‘one’, DG 164, WL 194.

Prep. min plus 3 m. s. suffix to plural of הַרְשִׁים (rib). The cstr. sing. is הַרְשִׁים and (once) הַרְשִׁים, but the form with suffixes is הַרְשִׁים. It is fem., but twice masc., and the plural is once found in -im.

Strong waw plus 3 m. s. impf. qal of בָּעֵר (close, shut).

3 f. s. suffix plus prep. הנון (under), which takes suffixes as if it is a dual (sing. segholate stem like יִגָּדֵה, but with plural suffixes, DG 121, WL 233); this form is the only one which has a suffix like יָדָע and יִתְנַה (DG 136, WL 110f).

Verse 22. בָּעֵר. Strong waw plus 3 m. s. impf. (apoc.) qal of בָּעֵר (build).

Strong waw (dagesh failing in yodh with shewa, DG 32f, WL 20) plus 3 m. s. impf. hiphil of בָּעֵר plus 3 f. s. suffix.

Verse 23. יָדָע, lit. ‘this is the time’, i.e. ‘This, now at last’, BDB 822a, 3d. The word יָדָע (beat, foot, step, occurrence) occurs with the definite article, as here, only in J. The accents do not unite the phrase, as is said in ICC, since when there are two words only in rebhia’s clause and the first word is short, the accent must always be munach, as here (see Wickes, Hebrew Prose Accents, p. 93).

3 m. s. impf. niphal of שָׂם plus prep. lamedh (‘name’). This is an impersonal passive (DS 113, GK 121a), cf. English ‘one’, French on, German man.

Prep min plus שָׂם (man), but Sam., LXX, and Targum (Onkelos) read נָשִׂיھׁשׁ (from her husband),
which is much better and is more likely to have been the original.

והיה. 3 f. s. pf. passive qal (rather than pual or hophal, DG 114, GK 53u) of לְךָ (take). The chatpeh-qamets under the qoph instead of shewa with dagesh or chatpeh-pathach (when dagesh fails) is due to the influence of the preceding u-sound, GK 10h, 52d.

והיה. The dagesh forte strengthens the consonant for the sake of euphony, DG 33, WL 20, GK 20c-f.

Verse 24. והיה. 3 m. s. impf. qal of בָּשָׂר (forsake). The last vowel is short-ו, since the maqpeph joins both words into one, and we now have a closed syllable before the tone, DG 40, GK 16a; cf. WL 28.

והיה. 3 m. s. suffix to sing. בַּע (father), DG 153, WL 185. Similarly מַא, from אֶשְׂרָא (mother), the dagesh in the mem being due to a double-ayin root.

... וַדִּבְרָה, 'and shall cleave ... and they shall become ...'.

Verse 25. והיה, 'and they were ...'. The shewa is open and preceded by metheg, DG 147, WL 145.

והיה. 3 m. p. suffix plus masc. numeral נְבֵיתו (two).

והיה. m. p. of adj. נָגֵד (naked), but the form is usually נָגָד (cf. iii. 10) with plural נָגִּדֶּהוּ (iii. 7). The word belongs to a class of words which have an unchangeable vowel in the first syllable, and originally had a short vowel in the second syllable. As soon as any addition is made, the short vowel reappears, and a doubling of the next consonant is demanded to keep the vowel short, DG 141, WL 55, GK 85t, 93pp. Here the short vowel is anomalously written full, GK 90; this is demanded by the Masora here and in Job xxii. 6. The root is נָגַד (ayin-waw). Contrast with נָגַד (crafty, iii. 1), with plural נָגִדֶּהוּ from root נָגָד.
Verse 1. A new element is introduced into the story, so the strong waw (waw consecutive) sequence is broken and the newcomer is mentioned first. 'Now the serpent...'.

ד"ה. Adj. m. s. (crafty, subtle) followed by prep. min to express the comparative, DG 161, WL 31f, DS 47, GK 133 a-e.

ד"ה. Translate as pluperfect; see i. 31.

ד"ה. The waw consecutive is resumed, 'and so (because he was crafty) he said', GK 111a, DS 71, DT 80.

ד"ה expresses 'Yes and', whereas ד"ה expresses 'Yes but'. The normal ד"ה means 'Furthermore', 'Yes, indeed', and it requires no more than an inflexion of the voice to ensure the question which all the Versions have found here, BDB 65a.

Verse 2. ד"ה. Strong waw plus 3 f. s. impf. qal of כָּעַר with tone retracted, so that the final pathach has become seghol, DG 85, WL 90, DT 74.

ד"ה. 1 p. impf. qal of לָכַבר ('we may eat', DG 158, DS 64, DT 42, GK 107r), with isere for pathach in pause with silluq, DG 119, WL 172, GK 68c.

Verse 3. ד"ה with impf. is a strong prohibition, DG 83, WL 77f, DS 65, GK 1070.

ד"ה. 2 m. p. impf. qal of כָּעַר (touch).
with the impf. means 'lest', DS 65 and 172, GK 1079, DT 45f.

2 m. p. impf. qal of רוח (die), with fuller archaic ending bearing the tone. This is found mostly in pausal forms and in emphatic statements, DG 77, WL 77, GK 47m.

Verse 4. In this inf. abs, construction the negative is usually found between the two forms, but here the whole phrase is negatived, GK 113v, DS 118.

Verse 5. Pronounce 'א-קח-ל-קhem; 2 m. p. suffix plus inf. cstr. qal, 'in the day of your eating'.

Strong waw plus 3 p. pf. niphal, 'then (your eyes) shall be opened', apodosis to temporal 'clause', GK 11200, DS 81 (bottom).

Strong waw (with chireq and metheg before vocal shewa, GK 28b, 16f ε) plus 2 m. p. pf. qal of רוח, 'and ye shall become (come to be) ...'.

Prep. kaph (with tsere, DG 51, WL 44, note) plus אלים (gods), i.e. according to Rashi 'creators of worlds'.

m. cstr. pl. of יד, act. ptc. qal, 'knowers of ...', WL 106, GK 116g, DS 131.

Verse 6. Strong waw plus 3 f. s. impf. (apoc.) qal of יזהר (sec), consecutive from at beginning of verse 4. For form, see DG 147, WL 144.

Fem. noun, 'desire'.

Prep. lamedh plus article (with qamets, normal here and Prov. x. 26, but abnormally with pathach at 1 Samuel xvi. 7 and Ecclesiastes xi. 7) plus dual of עין (eye), DG 55, WL 64.

Copula plus m. s. niphal ptc. 'desirable, to be desired', GK 116e; if it were the pf. the final vowel would be pathach.
Prep. *lamedh* plus inf. cstr. hiphil of לָמַד (be prudent), always in hiphil except once (1 Samuel xviii. 30).

Prep. *min* (partitive, WL 208, GK 190w note 2, DS 141) plus 3 m. s. suffix to sing. יְרֵשׁ (fruit), DG 148, WL 189.

Strong *waw* plus 3 f. s. impf. qal with tone not retracted because the action hurries on.

3 f. s. suffix to prep. יָפֹר (with), DG 142 (note), WL 49.

Strong *waw* plus 3 m. s. impf. qal with tone not retracted because in pause, but Sam. and some LXX MSS. read the plural, making them eat together.

*Verse 7.* הָלִיךְ. Written with a *he* according to the Masora (there are two thus, the other being viii. 11); cstr. sing. of הָלַשׁ (leaf), but some Hebrew MSS. and the Versions read the plural לֹשֶׁן. The *he* is undoubtedly the correct Hebrew text.

תּוֹרָה. Plural of הַנַּךְ, an article of woman’s dress in Isaiah iii. 24, but elsewhere of the belt of a warrior (1 Kings ii. 5; 2 Kings iii. 21).

*Verse 8.* דָּחַם. m. s. ptc. hithpael of דָּחַל (walk), ‘walking to and fro’; cf. Job i. 7.

For the *gamets*, see ii. 9.

תָּזָדָל. Prep. *lamedh* (of time) plus cstr. sing. of הר (wind), generally agreed to mean ‘evening’, though early Jewish exegesis thinks of the morning breeze from the sea (Palestinian).

Strong *waw* plus 3 m. s. impf. hithpael, ‘and he hid himself’, agreeing with the nearest element of the subject, DS 158, GK 146f.

*Verse 9.* הַכֹּל. Interrogative adverb with 2 m. s. suffix, DG 168, GK 1000, ‘Where art thou?’ The
adverb is יָד or יִדָּר, but the yodh is really doubled, and appears so in suffixes.

Verse 10. נָאִים. Strong waw plus 1 s. impf. qal of נָאִים (to be afraid), i.e. 'I was afraid because . . . '; but Syriac read נָאִים, 'and I saw that I was naked, so I hid myself', which may very well have been the original reading.

Verse 11. נָאִים. Strong waw plus 1 s. impf. niphal of בָּקַשׁ (hide).

Verse 11. נָאִים. 3 m. s. pf. hiphil of בָּקַשׁ (tell).


Verse 11. נָאִים. Interrogative he plus prep. min.

Verse 11. נָאִים. 1 s. pf. piel of נָאִים plus 2 m. s. suffix. Usually with a tsere to avoid three consecutive i-sounds, but both forms are found, DG 144f, GK 752.


Verse 11. נָאִים. Inf. cstr. qal, with short -o because of following magqeph.

Verse 11. נָאִים. Prep. min plus 3 m. s. suffix, DG 53, WL 110f. The accent tipherkha (curls down to the right) marks the end of the clause.

Verse 11. נָאִים. 2 m. s. pf. qal with qamets for pathach in pause with silluq, DG 40, WL 117.

Verse 13. נָאִים. 2 f. s. pf. qal of לְשׁוֹן (do).

Verse 13. נָאִים. 3 m. s. pf. hiphil of לְשׁוֹן with skin (deceive: נְשֵׁם with sin is 'lift up') plus 1 s. suffix.

Verse 13. נָאִים. Strong waw plus 1 s. impf. qal of לְשׁוֹן (eat) with tsere for pathach in pause, DG 119, WL 172, GK 68c.

Pass. ptc. qal, here expressing jussive sense (DS 136, Rem. 1; GK 1167, note), followed by min in sense of ‘separated out from among’, GK 119w, WL 208.

Verse 15. מַשָּׁה. 1 s. impf. qal of מָשָּׁה (set, put), hiphil not found.

ןַבָּא. Prep. בֵּין (between) plus 2 m. s. suffix.

םָמָר. 2 m. s. impf. qal of מָשָּׁה (‘bruise’, though meaning is uncertain) plus 3 m. s. suffix with nun energicum, DG 110 (§ 31, 7), WL 150, followed by a loose accusative, DS 110, GK 1171l.

Verse 16. מֵהַרְבָּא. Inf. abs. hiphil plus 1 s. impf. hiphil of מָרַב (multiply), for emphasis, DG 77, WL 101, DS 117, GK 1132.

עָנָבָן. The noun is עָנָב (toil).

עֵדָה. The noun here is עֵדָה, which is either a contraction from the normal עֵד (conception, pregnancy), i.e. for עֵד (as Sam.) or an error for it. LXX seems to have read עֵד in the unusual sense of ‘groaning’.

עָבָרְךָ. 2 f. s. impf. qal of עבָר (bear children), one of six pe-yodh verbs like עַבֹּא.

עָבָרְךָ, ‘thy desire, longing’. LXX and Vulgate read the unusual word as עבָרְךָ (thy turning, conversio tua), but keep MT.

עָבָרְךָ. Note the short-ə before the maqquph.

בֵּין. Prep. beth plus 2 f. s. suffix In verse 18 לְ is 2 m. s. suffix in pause for the normal לְ.

Verse 17. עָבְרָוָךְ. Normally עבְרָוָךְ (prep. beth plus cstr. s. עבָר), ‘on thy account’, but the tone is retracted in pause with zaqeph-qaton and the vocal shewa has become seghol, DG 41, WL 117, GK 29n.

עָבְרַלְךָ. 2 m. s. impf. qal plus 3 f. s. suffix with nun energicum, DG 110, WL 150. MSS. and Edd. vary
between chaṭeph-pathach and shewa under the kaph, but the better tradition in this case is chaṭeph-pathach.

Verse 19. יְבֵית. Prep. beth plus cstr. sing. of הָעַי (sweat), from root יָי (flow), the tsere therefore remaining firm, GK 95e.

Verse 19. יְבֵית. Prep. beth plus cstr. sing. of הָעַי (sweat), from root יָי (flow), the tsere therefore remaining firm, GK 95e.


Verse 21. יְבֵית. The first vowel is short-o in an open syllable; cstr. pl. of רַע (tunic), both forms being found.

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introduces שָׁבָּהוּ (and he placed, set) before the mention of the cherubim and the flaming sword. Retain MT.

Article plus f. s. ptc. hithpael (masc. is בֹּנַח), ‘the flame of a whirling sword’, i.e. it kept on turning backwards and forwards.

**CHAPTER IV**

**Verse 1.** Once again a new topic is introduced, so the strong waw (waw consecutive) construction is broken.

Strong waw plus 3 f. s. impf. (apoc.) qal of לָכַה (conceive).

Strong waw plus 3 f. s. impf. (apoc.) qal of אֶלָה (acquire), primarily by buying, but sometimes ‘get’ in a general sense, and even ‘possess’.

Very difficult. Rashi preserves the exegesis that it means ‘with the Lord’, i.e. He created us Himself, but we are partners with Him in this. Targum (Onkelos) seems to have read (or assumed) מָאָה, ‘from the presence of’, whilst the other Versions have ‘through, in, to’.

**Verse 2.** Lit. ‘and she added to bear’, DG 129, WL 138, DS 114, GK 120d. Strong waw plus 3 f. s. impf. hiphil of בָּדוּ (add), here followed by inf. cstr. with lamedh, and in viii. 21 with adverb הָעָל (again).

This sign of the definite accusative is repeated with the personal noun in apposition, GK 131h.

Note the tsere; cstr. sing. of בִּשְׁנָה (shepherd). It is best to take the following בָּשָׁר (tiller of) as cstr. sing. of m. act. ptc. qal.

**Verse 3.** Lit. ‘from the end of days’, i.e. ‘at the end of the year’.
Prep. *min* (partitive, WL 208, GK 119w note 2) plus cstr. sing. of יֶרֶס (fruit).

In post-exilic times this was the cereal-offering which accompanied every meat-offering, but in pre-exilic times it was the gift-offering (lit. ‘tribute’) to God, none of which was eaten by the worshipper.

Point as if לְאָלַמַך. Add this to the exceptions given in DG 51. § 14. 1 (c); cf. WL 45.

*Verse 4.* ἐπαθεῖς. Copula (-u before mem, DG 53, WL 44) plus prep. *min* plus 3 f. pl. suffix to the plural of בֵּית (‘fat’, and in plural ‘fat things’). There is no *dagesh* in *beth* according to the best text, and the plural *yodh* is not written.

*Verse 5.* The *waw*-consecutive is again broken, so that the initial *waw* is best translated ‘but’.

*Verse 6.* נֹעַ. Normally נֹעַ נֹעַ, lit. ‘it is hot (angry) to you’. First, נֹעַ has become נֹעַ in pause with *zaqeph-qaton* (DG 51, note, WL 49), and then the tone of the first word has been retracted to avoid two consecutive stressed syllables; see note on i. 5.

*Verse 7.* ‘Shall it not be, if thou doest well, acceptance (or ‘forgiveness’, lit. ‘lifting up’); but if thou doest not well, at the door sin is a Coucher?’

בִּשְׁרָה. 2 m. s. impf. hiphil of שָׁרָה (to be good), one of three true *pe-yodh* verbs which have hiphils and always
show a yodh; 'if he howls ידה, let him suck קינ his thumb, and he will be good ידיה'.

The normal inf. cstr. qal of שמע (lift up).

M. s. act. ptc. qal of רבד (stretch oneself out, lie down), but Robets is the name of an Assyrian door-demon, and perhaps this is the explanation of the saying.

Verse 8. After רות (his brother), the Versions presuppose ‘Let us go to the field’, רות יתא, which seems to be necessary, and is doubtless original. רות is 1 p. impf. (cohortative, DG 83, WL 85) qal of בנה (go).

Prep. beth (with chireq and metheg before vocal shewa, cf. iii. 5) plus inf. cstr. qal of רות (to be) plus 3 m. p. suffix, ‘in their being’; for construction, see DG 111, WL 100.

Strong waw plus 3 m. s. impf. qal of קפ (rise up); pronounce wdy-ya-qom, DG 131, WL 158 (top).

Strong waw plus 3 m. s. impf. qal of רות (slay) plus 3 m. s. suffix.

Verse 9. Interrogative he (DG 167, WL 28f) plus m. s. act. ptc. qal of שמך (guard, keep), used as a noun.

Verse 10. Interrogative ‘what?’; see ii. 19.

‘Hark’, the accent yethibh (used for pashia when the word is of one syllable only) is disjunctive, and marks the main division in zaqeph’s clause on the second word before zaqeph. ‘The voice of your brother’s blood’ would be קלח יתא ק生产生活.

Cstr. pl. of שע (blood). The plural usually denotes ‘shed blood’, GK 124n.

Verse 11. 3 f. s. pf. qal of שע (part, open).

Prep. lamedh (with gamets in pretone with inf. cstr., DG 51, WL 45) plus inf. cstr. ofドל (take), DG 144, WL 131.
In pause, with tone retracted, for יִתְנָה, DG 41, WL 117, GK 29n.

Verse 12. ב. Conjunction introducing a temporal clause, GK 164d, DS 194.

הָלָּכָה. The negative particle לָכָה with the jussive is unusual. It may be a later attempt (i.e. of the scribes) to modify an original strong prohibition (i.e. a לָכָה with the imperfect), and to approximate to the less severe לָכָה with the jussive, GK 109d, DS 89, DT 216.

הַת. Inf. cstr. qal of מַסֵּר (give), DG 114, WL 131.

אֲלֶכֶת עַכָּה. Alliteration, two act. participles from עֲקָם-וָאוָו verbs, 'vagabond (one that totters) and wanderer'. ICC rightly commends an anonymous Greek Version σολευόμενος καὶ ἀκαταστατὸν (restless and unsettled), of the restless and unsettled life of the nomad. Note the copula with qamets in the pretone with a pair, DG 53, WL 44.

Verse 13. בְּלִי נִכְלָה followed by prep. min, to express the comparative, DG 161, 31f.

יָשֶׁר. 1 s. suffix plus יַשֵּׁר. The noun includes both the iniquity and its consequences, and is rightly translated 'punishment', as EVV, in this particular case.

נָמָשָׁה. Prep. min plus נָמָשָׁה, an unusual inf. cstr. qal of נָמָש (bear, carry), the normal being נָמָשׁ. The better text has waw.

Verse 14. יָשֶׁר. 1 s. suffix plus act. ptc. qal, 'every one that findeth (i.e. meeteth) me'.

Verse 15. נַעֲבוּרֵיתָה. The dual feminine of the numeral expresses repetition, 'sevenfold', DG 165, WL 197f, DS 57 (top), GK 97h.

נַעֲרוֹ. 3 m. s. impf. hophal of נַעֲרוֹ (avenge), with final pathach lengthened to qamets in pause (DG 40, WL 117). In pe-nun verbs the hophal-o is sharpened to
short-\textit{u} because of the doubled letter immediately following, DG 33 (§ 7.7) and 113 (§ 33.1. c), WL 130. Strong \textit{waw} plus 3 m. s. impf. qal of \textit{הָשָׁם} (set).

The ordinary impf. is \textit{יָשָׁב}, jussive \textit{יָשָׁב}, and when tone is retracted.

\textit{Inf. cstr. hiphil of הָשָׁם (smite).}

\textit{3 m. s. suffix plus act. participle qal.}

\textit{Verse 16. מָשָׁה. Strong \textit{waw} plus 3 m. s. impf. qal of מָשָׁה (sit, dwell) with tone retracted.}

\textit{Lit. ‘wandering’.}

\textit{Verse 17. מָשָׁה. This is the participle, expressing contemporary action, ‘and it came to pass, he was building a city’. To translate ‘and he became a city-builder’ presupposes מָשָׁה (cstr. ptc. qal), which a few MSS. read, but wrongly. The tone is retracted to prevent two accented syllables coming together, cf. i. 5.}

\textit{Verse 18. מָשָׁה. Strong \textit{waw} plus 3 m. s. impf. niphal of מָשָׁה, used in a passive sense with the object still in the accusative, DS 113 (Rem. 3), GK 121a,b.}

\textit{Verse 20. ‘And he became the father of tent- and cattle-dwellers.’ The construction is not easy, and LXX reads מָשָׁה ‘dwellers in cattle-tents’, whilst Vulgate makes מָשָׁה a participle מָשָׁה, ‘and of (cattle-) herdsmen’. But there is the same construction at the end of the next verse, so both may stand.}

\textit{Verse 22. מָשָׁה. \textit{ קַו}难. Difficult and unsatisfactory, RV text and margin being two attempts, making the best of a text which seems to be corrupt. We should expect מָשָׁה as before, ‘he was the father of’. The problem is unsolved, and it is difficult to see how מָשָׁה came in except as a gloss. Perhaps the difficulty is due partly to LXX, which has Θεοπαλ καί ἡν. If the \textit{eta} is omitted, we get כַּו, i.e. in Hebrew כו. If this is at the root of מָשָׁה}}
the trouble, then the first קִנְיָן is a corruption from the Greek (as has happened occasionally, cf. Amos ii. 7), and the second is an addition in the Hebrew (it is not in LXX) to secure uniformity.

Copula plus cstr. sing. of נָהָר (sister), DG 153, WL 185.

Verse 23. יָוֵל. Prep. lamedh plus 3 m. s. suffix to נָשָׂה, plural of נָשָׂה (woman, wife), DG 153, WL 185.

2 f. p. imperat. qal of קָשַׁה (hear), for the normal קָשַׁה, GK 46f.

Verse 24. יָוֵל. Prep. lamedh (with regard to, WL 207, GK 119u) plus 1 s. suffix to singular בִּזְז (bruise, wound).

Verse 25. יָוֵל. 3 m. s. pf. qal of בְּזָז (‘hath set’), with the metheg keeping the gamets long.

Verse 26. יָוֵל. 3 m. s. pf. hophal of בָּזָז (‘pollute’, but in hiphil also ‘begin’), ‘then it was begun to call by means of the Name of JHVH’, i.e. to invoke God by the utterance of His personal Name. Jewish exegesis follows the sense ‘it was profaned’, i.e. this was the beginning of idolatry. Vulgate and Jubilees iv. 12 read בָּזָז רֹאוּ this man began’, and these consonants are supported by LXX οὔτος ἠλπισών, i.e. ἠλπίζειν, from the root ἠλπίζ (wait, hope).
CHAPTER V

Verse 1. יְּהֹוָּה. Prep. beth plus cstr. sing. of יַהֲנָה (likeness).

Verse 2. סָמָהְרָם. 3 m. s. pf. qal plus 3 m. p. suffix.

Verse 3. For the numerals in this and other verses in this chapter, see note on i. 16; also DG 163f, WL 194f, DS 50–57, GK 134. Note יָדָֽעַ (the cstr. sing.) in this verse, found almost exclusively in P, but elsewhere the absolute יָדָֽעַ is normal.

Strong waw plus 3 m. s. impf. hiphil with tone retracted. The qal is ‘bear children’, and hiphil ‘cause to bear’, i.e. ‘beget’.

Verse 4. דְּלִילָה. Inf. cstr. hiphil of דֵּל plus 3 m. s. suffix.

Verse 5. יְּהֹוָּה. 3 m. s. pf. qal of יָּהֳנָה (live); see iii. 22.

Strong waw plus 3 m. s. impf. qal (jussive form, but not with tone retracted because of pause) of יָּמָּה (die).

Verse 23. This is the true Masoretic text, though the plural is expected, and would be correct grammatically (so Sam.). Similarly in verse 31.

Verse 24. יָּאָכַל. Copula plus negative particle יֹ Oversight plus nun energeticum plus 3 m. s. suffix, DG 136 (note), WL 110f.

Verse 29. צ, referring to the new arrival, GK 136a, DS 4.

Strong waw plus 3 m. s. impf. piel of יַבְדַּל (comfort out of sorrow) plus 1 p. suffix. LXX has διαναραίσει ἡμᾶς (will give us an interval of rest), i.e. יָּבְדַּל, making much better sense, and giving a truer derivation.

Prep. min plus 1 p. suffix to sing. יַבְדַּל. 43
(work). Similarly for following, where the noun is יִתְנַשְׁנוּ (pain, toil).

Verse 3. m. s. pf. piel of רָאָשׁ (curse) plus 3 f. s. suffix.

CHAPTER VI

Verse 1. לְגָּדָה. 3 m. s. pf. hiphil of בִּלְפַת (begin), cf. iv. 26.
Prep. lamedh (with qamets in pretone, DG 51, WL 45) plus inf. cstr. qal of בָּרָבָר (multiply).

Verse 2. וַתִּתְנַשְׁנֵה. Strong waw plus 3 m. p. impf. qal of בָּרָבָר (see).

Verse 2. This is the fem. plural personal pronoun, DG 46, WL 34.

Verse 2. Strong waw plus 3 m. p. impf. qal of אוּל (take), dagesh failing in qoph with shewa, DG 32, WL 20.

Verse 3. An unsolved problem. Most Versions understand ‘dwell, remain’, which may be a guess, unless יָדֵי or (say) יָלֵי was read. Symmachus and Targum Jonathan have ‘judge’, which properly is יָדֵי. RV margin (‘rule in’) has support in Zechariah iii. 7, but is less likely. RV and AV texts (‘strive with’) have support in Ecclesiastes vi. 10 and 2 Samuel xix. 10. The first suggestion is most likely, and we prefer an original יָלֵי, following Kuenen.

Verse 3. Authorities are roughly evenly balanced between יָשֵׁב and יְשָׁבָה, with the latter probably to be preferred. The first is יְ plus י (late relative, probably Northern dialect form, usually with seghol, but also with pathach or qamets, GK 36, BDB 979f) plus בּ (also),
i.e. ‘in that he also is flesh’. The second is prep. beth plus inf. cstr. qal of בֶּשֶׁר (err) plus 3 m. p. suffix, i.e. ‘by their erring he is flesh’. The former translation makes better sense, but the use of the unusual relative in the Pentateuch counts heavily against it. Our own preference is to adapt a generally discounted suggestion of Margoliouth’s, who proposed דָּרָשׁ as meaning ‘in their body’; cf. the Ethiopic shega, and to regard דָּרָשׁ מַעַן as a gloss on the very rare word.

Verse 4. דָּרָשׁ מַעַן. The author regards the Nephilim as the offspring of the irregular unions between ‘the sons of God’ (beings of the class of divine beings, GK 128v, DS 33, i.e. supernatural beings) and human women, and he says that there were other Nephilim, begotten by them of mortal women. These latter were the Gibborim (Mighty Ones, ancient, legendary heroes). The etymology of the word is uncertain; though Jewish tradition easily regarded them as the Fallen Angels (root הוֹלְלָה).

וּלָם אַחֲרוֹנִים. ‘and also afterwards, whenever’, the following נֶאֶר being a relative conjunction, GK 164d DS 194 (§ 145a, end), followed by impf. qal (‘they used to come to . . . ’, DS 66 bottom, GK 107e), in its turn followed by pf. with strong waw ‘and they used to bear (children) to them’.

Verse 5. מָדַר. Strong waw plus 3 m. s. impf. (apoc.) qal of מַדַּר (see); for form see DG 147, WL 144.

בֵּרוֹן. f. s. of adjective בֵּרוֹן (great), the dagesh being due to the double-ayin root. If the form had been the 3 f. s. pf. qal of בֵּרוֹן (to be great, many) the accent would have been on the first syllable.

נְשָׁע. Cstr. sing. of נְשָׁע (evil). The qamets is firm because the root is double-ayin, and the second radical, being itself an ayin, cannot be doubled.
inclination', a word famous in Rabbinic discussions. They held that man had two yetsera, a good and a bad.

Cstr. pl. of מַחְשֵׁבָה (thought, device) from root מָחַשֵׁב.

3 m. s. suffix to singular לַב (heart). The root is double-ayin, hence the dagesh and the sharpening of the tsere into chireq. There is no exegetical or other difference in the meanings of the two forms לַב and לֶב.

Verse 6. מַחְשֵׁב. Strong waw plus 3 m. s. impf. niphal of מַמַחְשָׁב. The root is usually translated ‘repent’, but more accurately it means ‘change the mind’, not always by way of repentance. The tone has been retracted, and the last vowel changed from tsere to seghol, DG 85, WL 90.

Verse 7. מַמַחְשָׁב. The cohortative is rarely found with lamedh-he verbs; see i. 26. The cohortative marks the presence of a strongly felt impulse, and in lamedh-he verbs is usually expressed by the ordinary impf. in seghol.

Verse 9. מַמַמַמ. The word is not a plural, but is from the root מַמַמ (to be complete, perfect). Vulgate inserts the copula, which is easier.

Verse 12. מַמִּסָּה. 3 f. s. pf. niphal of מִסָּה (‘was corrupted’) with tone retracted in pause, and qamets appearing for vocal shewa, DG 40, WL 117, GK 29n.

Verse 13. מַמַמ. Copula plus הָנָה (behold) plus 1 s.
suffix, DG 142, WL 110f, GK 1000 and 147b. Instead of the 3 m. s. suffix אָּדָּה is usually found.

This and the following word look like a conflated reading. The originals were probably אָּדָּה (I am about to destroy them) and אָּדָּה (I am about to destroy the earth). LXX ease the syntax by inserting ‘and’, whilst the Samaritan Targum reads min. Possibly we should read וַהֲתֵמ, ‘from off (with’).


רָזָה. Cstr. pl. of עֵץ (tree). The plural often means ‘logs’ as against ‘trees’, DS 19, GK 1241.

כָּפָה. Plural of בֵּית (lit. ‘nests’, i.e. ‘cells’, EVV ‘rooms’). The root is double-ayin, hence the dagesh and the tsere sharpened into chireq. Lagarde proposed כָּפָה כָּפָה (‘all cells’, GK 123e, DS 43 Rem. 8), and this has been confirmed by a quotation in Philo.

רְזָמ. Strong waw plus 2 m. s. pf. qal of כָּפָה, denominative from פֵּאָר (pitch). The tone has been thrown forward according to rule, DG 86, WL 90 (note).

רְזָמ. ‘From within and from without’.

Verse 16. הָרָה. The word should mean ‘back’, but the Versions (except LXX ‘heap’ for עֵץ) connect the word with ‘light’, cf. שֵׁבֶר (noon-day), and so ‘window-light’. Some scholars interpret to mean ‘roof’, and, indeed, if the roof was dome-shaped as in the Babylonian story, a hump-backed roof would account for LXX and still be true to the meaning ‘back’. In this case, it is possible that the difficult following phrase ‘and to a cubit thou shalt complete it above’
might refer to the height of the 'hump'. Various emendations of this difficult phrase have been proposed, but none is any more satisfactory. See the commentaries.

םינח. Plural of substantive י慮 (lower, lowest place), and so 'lower stories', the two following words referring to the second and third stories.

₂₂₂ m.s. impf. qal (המשה) plus 3 f. s. suffix 'thou shalt make it (the ark).

Verse 17.なのם. Used only of Noah's Flood, except in Psalm xxix. 11, where it is used of the primeval Flood of Chaos. The following יפי is either a gloss on the unusual word (and in vii. 6 also), or (less likely) in apposition, further defining it, DT 249, DS 40, but see GK 131k (note 2).

ית. 3 m. s. impf. qal with final pathach lengthened into gamets in pause. The root יפה (expire, perish) is not an ayin-waw verb, the waw acting as a normal consonant.

Verse 18. המחרת. Strong waw plus 2 s. pf. hiphil of יגפ (raise, but here of establishing a covenant). The tone is thrown forward according to rule, DG 86, WL 90 (note).

ית. Prep. ח (with) plus 2 m. s. suffix, in pause for י教師.

ית. Strong waw (-u before beth as for ordinary copula) plus 2 m. s. pf. qal of יב (come), again with the tone thrown forward.

Verse 19.הנה. Article he with gamets anomalously before cheth, GK 35g.

יד. LXX and Sam. repeat the word, and so also in verse 20, and in vii. 2, making it 'two by two', GK 1349, DS 56 (Rem. 4); cf. vii. 9, 15.

ית. Prep. lamedh plus inf. cstr. hiphil of יב (‘to keep alive’).
CHAPTER VII

Verse 1. נב. 2 m. s. imperat. qal.

Verse 5. למד. Ptc. hiphil of ממד, denominative from ממד (rain), of the future, 'I am about to rain', DG 159 (IV, i, iii), WL 107, DS 134, GK 116p.

Verse 6. Article with dagesh failing in yodh with shewa. DG 32f, WL 20; 'all subsistence (all that subsists)'.

Verse 5. והז. 3 m. s. pf. piel of צה (command) plus 3 m. s. suffix.

Verse 11. ודעת. Cstr. pl. of רוח (spring); 'there were broken open all the springs of the mighty under-sea and the sluices (lattices) of the heavens were opened'.

Verse 12. The מים is usually the downpour of the former rain (seasonal October rains), but here of the general downpour which swamped the earth.

Verse 13. בות. Prep. beth plus מיין (bone, substance, self), lit. 'on the self of this day', i.e. on this very day, GK 139g, DS 12.

Verse 16. והז. Copula plus article plus m. pl. act. ptc. qal, 'and those that were coming'.

Verse 17. והז. Strong waw plus 3 m. p. impf. qal (dagesh failing in sin with shewa, DG 33, WL 20) of מים (lift up).

Verse. Strong waw plus 3 f. s. impf. (jussive form with
tone retracted; pronounce wāt-tā-rōm) qal of הָיָה (be high).

Verse 19. ‘And the waters prevailed (lit. were strong) very much indeed’, repetition of רָאָם for emphasis, GK 133k, DS 43 (Rem. 8 beginning).

וַיִּרְכְּשׁ. Strong waw (dagesh failing in yodh with shewa) plus 3 m. p. impf. pual of לְכַבֵּד (cover).

Note the rules of the article, whereby ‘the mountain’ is יָרוֹם, but ‘the mountains’ is רוֹמִים, DG 44, WL 27.

הָהוֹר. The root נָבַל (be high) ends in a consonantal he, and is therefore not a lamedh-he root. The adj. ‘high’ is נָבָל.

Verse 22. נַחֲרֵה. Prep. beth plus article (seghol before cheth with gamets) plus יָרְקָה (dry ground).

Verse 23. נָבַל. Strong waw plus 3 m. s. impf. (apoc.) qal of הָלַשׁ (blot out). This is the true Masoretic reading, and not mem with dagesh, which would be the niphal. This latter would give ‘And there was blotted out’ followed by the object still in the accusative, cf. note on iv. 18. The true reading demands a subject to be understood, which some LXX MSS. indeed supply with δ ῥίζας. The niphal is found later in the verse.

CHAPTER VIII

Verse 1. נָשַׁב. Strong waw plus 3 m. p. impf. qal of נָשַּׁב (abate, decrease).

Verse 2. The verb מַכָּר means ‘close’ and הַלָּכָר means ‘restrain’.

Verse 3. נָשַׁב. For this construction, whereby the finite verb is followed by the inf. abs. of יה and its own inf. abs., see WL 101, DS 119, GK 50.
Note the pretone qamets in בָּשִׁים, DG 53, WL 45.

Strong waw plus 3 m. p. impf. qal of נַעַר (‘and were lacking’).

Prep. min (dagesh failing in qoph with shewa) plus הָצֶה cstr. sing. of הָצֶה (end). The text can stand (BDB 892, § 4), but most scholars read מָקוֹם הָמָשְׁה (from the end of), after Sam.

Verse 4. והנה. Strong waw plus 3 f. s. impf. qal of נֶפֶנָה (rest).

Cstr. pl. of רֹאֶשׁ (mountain), the qamets being firm because the root is double-qyin. This is the more usual form (28 times), but there is another (poetic) form which retains the double resh נֶפֶר (9 times).

Verse 5. והנה. A variation of the construction in verse 3 (first note); ‘and the waters were getting less and less’.

Verse 7. וַיִּרְצוּ. Article plus וְיִרְצוּ (raven). The article denotes the particular raven definite in the imagination of the writer. In English the indefinite article would be used, DS 26, GK 126d.

וַיִּרְצוּ. ‘and kept going and returning’, see note on the inf. absolute construction in verse 3.

Inf. cstr. qal of יְבַשֶּׁת (to be dry). The inf. constructs of pe-yodh verbs are often irregular.

Verse 8. והנה. See the note on ‘the raven’ in verse 7.

חֲלִיהַד. Interrogative he (DG 167, WL 28f) plus 3 p. pf. qal of בְּלָל (to be light, i.e. not heavy), ‘to see if the waters had lightened’.


Strong-waw plus 3 f. s. impf. qal (jussive form
Verse 10. המים. Strong waw plus 3 m. s. impf. qal of הלל (writhe), the verb having impf. qal in -i as well as -u; but the form is an error for בָּהֻת (niphal of בָּה, 'wait, tarry', cf. verse 12), unless the hiphil הָתוּת is intended here, or, as some say, the piel הָתוּת in both verses.

Verse 11. יָשֹׁב. Adjective, 'fresh-plucked'.

Verse 13. יָשֹׁב. Strong waw plus 3 m. s. impf. hiphil of יָשֹׁב (turn aside). The form might be the qal, since the resh (like a guttural) demands a pathach in each case (GK 72t, aa), but since the verb is transitive, it must be the hiphil.

Verse 16. יָשֹׁב. 2 m. s. imperat. qal of יָשֹׁב (go out).

Verse 17. יָשֹׁב. The Kethib (what is written, DG 41, WL 119) is יָשֹׁב which is regular, being the normal 2 m. s. imperat. hiphil of a pe-yodh verb, but for some unknown reason in this one instance the Masoretes substituted the form יָשֹׁב as the Qere (what is read).

Verse 20. יָשֹׁב. Strong waw plus 3 m. s. impf. (apoc.) hiphil of יָשֹׁב (go up). The form might be the qal, since the guttural demands a pathach in each case,
but here again, as in verse 13, the verb is transitive and must be a hiphil.

Verse 21. הדה. Strong waw plus 3 m. s. impf. hiphil of הדר, denominative of הדר (odour). הדר הַדֶּרֶךְ is the technical term of an acceptable sacrifice to God, lit. ‘odour of soothing’.

בָּאָמָר. 1 s. impf. hiphil of הבש (add), followed by prep. lamedh and inf. cstr., in this case inf. cstr. piel of הָלַע (curse), DG 129, WL 138, DS 114, GK 120d.

מַעַרְבָּה. Prep. min plus 3 m. s. suffix to the plural בְּעָרְבִּים (youth). This is the regular form for denoting a period of life, DS 18, GK 124d.

Verse 22. נִקְרַת. ‘And cold and heat.’ The second waw has qamets since it joins a pair and is in the pretone, but not the first since it does not link a pair of words, DG 53, WL 45; similarly for the next two pairs.

מְלַבְּשֵׁה. 3 m. p. impf. qal of בְּשֵׁם (cease), but with tone retracted in pause and original o-vowel reappearing.