

EXERCISE 9

Sinai	סִינִי	other, another	אַחֵר
place	מָקוֹם	other (ones, pl.)	אַחֵרִים
salvation, deliverance	יְשׁוּעָה	after, behind	אַחֵר or אַחֲרֵי
fear, reverence	יִרְאָה	thus	כֵּן
blessing	בִּרְכָּה	there is not	אֵין
		„ are „	

(1) זֶה הַיּוֹם אֲשֶׁר עָשָׂה יְהוָה (2) זֹאת הַתּוֹרָה אֲשֶׁר נָתַן מֹשֶׁה לְבְנֵי-יִשְׂרָאֵל עַל-הַר-סִינִי^a (3) אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֶל-מֹשֶׁה בְּאֶרֶץ-מִצְרַיִם^a (4) אָמַר יַעֲקֹב, קְדוֹשׁ הַמָּקוֹם הַזֶּה וְאֶנֶכִּי לֹא יִדְעֹתִי (5) בַּיּוֹם הַהוּא נָתַן אֱלֹהִים יְשׁוּעָה גְדוֹלָה לְיִשְׂרָאֵל (6) אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר-יְהוָה אֶל-אַבְרָהָם בְּחִלּוֹם (7) כֵּן אָמַר אֱלֹהִים אֶל-הָעִיר הַרְעָה הַהִיא (8) אֶמְרָתִי אֵין יִרְאֵת-אֱלֹהִים בַּמָּקוֹם הַזֶּה (9) בְּיָמִים הֵם לֹא הָיָה מָלֶךְ בְּיִשְׂרָאֵל וּשְׁמוּאֵל הָיָה הַנָּבִיא (10) הִלְכוּ בְנֵי-יִשְׂרָאֵל אַחֲרֵי אֱלֹהִים אַחֲרִים וְלֹא זָכְרוּ אֶת-תּוֹרַת-מֹשֶׁה וְאֶת-הַבְּרִית אֲשֶׁר כָּרַת עִמָּם יְהוָה עַל-הַר-סִינִי (11) אֵתָּה הוּא אֱלֹהֵי-יְשׁוּעָתִי וְאֵין כְּמוֹךָ (12) אָמַר מֶלֶךְ-מִצְרַיִם אֵין כְּמוֹךָ אִישׁ חָכָם בְּכָל-הָאָרֶץ הַגְּדוֹלָה הַזֹּאת (13) רָאָה הַמֶּלֶךְ כִּי טוֹבָה עֲצַת-הַנָּבִיא (14) אֵתָּה שְׁלַחַת בְּרַכָּה בְּפָרִי-אֲדָמָתְנוּ (15) קָרָא עָשׂו בְּקוֹל גְּדוֹל, לְקַח יַעֲקֹב אֶת-בְּרַכְתִּי מִמֶּנִּי (16) שְׁמַרְתִּי אֶת-תּוֹרָתְךָ כָּל-הַיָּמִים וּבְדֶרֶךְ-אֱלֹהִים אַחֲרִים לֹא הִלַּכְתִּי (17) נָתַן אֱלֹהִים אֶת-יִרְאֵת-יַעֲקֹב עַל-כָּל-אֲנָשֵׁי-הָעִיר (18) בְּלִילָה הַהִיא הוּא הַבְּדִיל יְהוָה בֵּין יִשְׂרָאֵל וּבֵין מִצְרַיִם^a (19) קְדוֹשָׁה לִי הָעִיר הַזֹּאת, כִּי בָּהּ בְּחַרְתִּי לְשִׁמִּי

^a Pausal—the vowel in the tone-syllable is lengthened.

^b See p. 48, footnote d.

^c 'gods', as the context shows.

^d The idea is 'my God of salvation', i.e. 'my saving God'. See Appendix 5, p. 253.

^e See p. 48, footnote c. Understand 'was'.

^f This noun is masc.; the unaccented termination is a lengthening of the word לָיִל. N.B. The fem. sing. termination הָ is accented.

- (1) This is the word which the Lord spoke unto His prophet.
 (2) This is the city which Thou hast chosen for Thy temple.
 (3) These are the men whom Moses sent to the Land of Canaan^a.
 (4) God hath given (to) you this law upon the mountain of Sinai^a.
 (5) Moses spoke all these words to the elders of Israel in the land of Egypt^a. (6) There is none ('not') like Thee in the heavens and in the earth. (7) The blessing of the Lord is upon your ground, for ye have kept His law. (8) The king sent other men to the prophet and he came not. (9) In the city there dwelt very evil men who knew not the law of Moses. (10) We have remembered the words of the holy law and Thy covenant we have kept all the days. (11) What is this dream which I heard? (12) In Thee is our salvation, Lord, and not in other gods. (13) The elders called unto Moses, 'There is no(t) bread for the people.' (14) They have walked in the way of the gods of the land and My law they have not remembered. (15) The Lord hath given (to) you all^b this good and great land, from these mountains unto ('until') that great river. (16) Thou (f.) hast walked after strange gods and thou didst not remember the counsel of My prophet. (17) There was not like him a prophet in all Israel who knew the Lord. (18) I sent My blessing upon thy ground, for My law is with thee all the day.

34. THE ACTIVE PARTICIPLE

The Active Participle is formed thus :

	m.sg.	f. sg.	m. pl.	f. pl.
From the root שָׁמַר (kept, watched) it is	שֹׁמֵר	שֹׁמֶרֶת (or שֹׁמְרָה)	שֹׁמְרִים	שֹׁמְרוֹת
„ „ יָשַׁב (sat, dwelt) „ יָשֵׁב	יָשֵׁב	יֹשֶׁבֶת (or יֹשְׁבָה)	יֹשְׁבִים	יֹשְׁבוֹת
„ „ הָלַךְ (went, walked) „ הֹלֵךְ	הֹלֵךְ	הֹלֶכֶת (or הֹלְכָה)	הֹלְכִים	הֹלְכוֹת

The Active Participle is pointed with Hōlem and Šere (.. ') for the masc. sg., to which is appended (sometimes הַ, but mostly

^a Use pausal form. See p. 21.

^b כָּל (with Maqqeph -כָּל-) is really a noun, meaning 'whole', 'totality'. The expression 'all the land' is, in Hebrew thinking, 'the whole-of the land'. As the obj. of the vb. it is definite and is, therefore, preceded by אֵת.