

start and go further? Would you rather? There's two things I have in mind, that might be of interest. One would be the conception - now here we have in the ~~xxxxxx~~ - we looked at in Ezekiel - in Minor Prophets, was it not? About the former rain coming down moderately and Hebrew is literally "for righteousness" and the R.S.V. renders it "for vindication" which is quite different from moderately. Well now, the concept of set...(2).... the concept, is it always a religious concept? Is it always a moral concept? Does it properly mean moderate? Does it properly mean ~~xxxxxx~~ victorious? As the R.S.V. translates it in Zech. 2:9. Is it 2:9 or 3:3? 3:3, I guess. That would be an interesting study to take up. Mr. Leonard has done some study on it, righteousness lately and if we take that up I think he'd probably like to know it.

Now another thing that occurred to me is the R.S.V., the R.S.V. translates "the promise to Abraham, "in your posterity, by your posterity ~~xxx~~ shall all nations bless themselves, shall all the families of the earth quench themselves." ~~xx~~ You see the N. T. says that "in thee shall all the families be blessed." It makes it passive. Dr. Allis got very much insensed a few years ago because in fact the new edition Davidson's ~~xxxxxx~~ grammar gave as one of the illustrations the sentence, "In the shall all the families of the earth bless themselves". Well the New Testament doesn't say that. Well, I raised the question and he said yes, but it's Niphil which is ordinarily reflective. Well, I said, niphil is frequently ~~xxxxxx~~ passive. He said it's originally reflective. Well, then he said not only that but the thing occurred three or four times in Gen. and one of them is a Hiphel. Now we think of Hiphel as reflective, don't we? That's what we're told right away, is Hiphel is reflective in the beginning of Hebrew, it's reflective. Well, is it? Yesterday I asked one of the leading Semitic authorities of the world what is the essential meaning of the Hiphel? He said the Hiphel as it became normalized in later Egypt comes to be principally the reflective of the ...(4). Now ~~he~~ he said that's the later meaning but he says the reflective or passive