<u>E-18</u>

That would reflect exactly the same idea and the perfectly perfectly eaten. Hebrew has natural way to express it, but the way the people-have expressed, is a different thing. It refers to the individual rather than activity ... adjective used as .a. it-refers to the man substantive, and so it refers to the man who sows and torefers to the man who eats. Under theose circumstances, I imagine, seed to the eater, and bread to the eater... would be probably all right, but either is a common ... and seed to the many who will sow, and bread to the man who is a will eat...otherwise there would be distinction... in English the infinitive is same. Eating ... I am eating. Seed to sow, or bread to eat. That would be perfectly all right.(11.00) but if it max were that way, it would be expressed w th an infinitive. A very stium stimulating question, I like that kind of question. They call attention to things that we have had would ordinarkily pass right over. and to n't kmx notice, the y bring out the differences that re- are in it which may not make that much difference but with them - the meaning here, but which may make a tremendous difference with the meaning of some other passage, is so it is very useful to become aware of. That was very se 10, and I don't think we have looked at very verse 11. Now, Mr. Butler, will you again read us 11. Here your notice in this...you have two heaks...It is a consonant with a shewa under it. indicating it is a consonant. It's a little haped to say in English because we don't have an has at the end of a syllawble, but it is pronounced in Hebrew. That is a consonant. There is no need of a dot in it to show that it is a consonant. Because any he is a consonant unee- unless it is the end of k aword. Now, the final he here is a vowel letexter, and it is not a consonant. But may you don't need a dot in the first; he beca; se all heas hays are consonants unel unless there

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