

E-28

so the curtain has to be ~~be~~ the object of the verb. Do not let the curtain be stretched out. ..

No, eith (10.00) is ... it may be used or it may be omitted. If you use it eith, you know it, but if you do not have eith, you would not know whether it is object or not. Eith is not required, but it may be used. It is like our English word, in and into. He came in the room. He came into the room. The word ~~to~~ is ~~om~~ omitted, but it makes it clear that you say that he walked ~~in~~ the room. He came into the room. For the ~~two~~ are omissible, but it makes it clearer. If you say he walked in the room. Maybe he walked back and forth in the room, but ~~if~~ you say he walked ~~in the room~~ into ~~the~~ room, the door was open and then he walked in. Well, The door was wide open and he walked into the room. But the door opened, and he walked into the room. The into makes it clear that it is motion from outside, and not within the room. It is same with eith. Eith is the sign of accusative, but not a required sign. It may be omitted. So that, this is... I think that there ~~is~~ is no question that this has to be the object, because _____ (yattoo) is a definite Hiphil which requires an object. Let them stretch out the curtain, and if the same word _____ (Natta) ~~is~~ that is used of God as stretching out the heavens. God has stretched out the heavens by His great power. It says this only once here... but there are eight times where it says ~~the~~ God is stretching out the heavens. ~~God~~ Of course, that fits with the new discovery of the ~~expansion theory~~ expanding universe, that ~~each~~ each ... in the _____ that God is the one who is stretching out the heavens, and they tell us that all the different parts of the heavens ~~is~~ are flying away from its centre at a tremendous rate, and it takes out tremendous power to stretch out