strongly objected to as being inadmissible, and maintain its proper rendering to be "as a lion."

Now, it cannot be denied that *the form* of the word apparently strongly favors the latter rendering; nay more, the very word occurs in that sense in Isaiah xxxviii. 13, *Kaari* "as a lion, so he breaketh all my bones." But whilst we are ready to admit that the form of the word favors the supposition that it is a noun, denoting *as a lion*; still, when we come to examine the phrase more closely, it becomes evident that it hardly can have that force in the passage before us, but that, on the contrary, everything tends to favor the signification attached to it in the English Version, and which is also given in the Septuagint, the Syriac, the Vulgate, and in Luther's German Version.

We have admitted that the word in our passage has precisely the same form as the one in Isaiah xxxviii. 13, where it unquestionably has the signification "as a lion," but it would hardly be consistent to argue from this that it must consequently have the same signification here, since we meet with other Hebrew words which have the same form, but quite a different meaning. Thus in Isaiah xlii. 14, we have the word *epheh*, "I will shriek," which occurs as a verb in this place only (please bear this in mind), yet precisely the same word occurs in chapter xxx. 6; chapter lix. 5; Job xx. 16, as a noun, denoting *a poisonous serpent.* In Isaiah iii. 24, we have the word *ki*, which is only found in this place as a substantive, denoting *a burning;* but in all the other places where it occurs, it is a particle, denoting *for.* It will thus be seen from these two examples, and they are by no means the only ones, that although words have the same form, they need not necessarily have the same signification.

But, it will be asked, if the word *kaari* in our passage is *a verb*, from what root is it to be derived? and how can its peculiar form be explained? We will show the reader that it is a much easier task to answer these two questions satisfactorily, than to endeavor to reconcile the rendering *as a lion* with the context.

As we do not wish to be considered as taking a one-sided view, the reader will have to bear with us in entering some-