

**A NEW CATECHETICAL HEBREW AND
ENGLISH GRAMMAR: CONTAINING ALL
THE RULES ESSENTIAL TO
A CORRECT AND CRITICAL KNOWLEDGE
OF THE LANGUAGE, IN A SIMPLE AND
COMPREHENSIVE FORM**

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A New Catechetical Hebrew and English Grammar: Containing All the Rules Essential to a Correct and Critical Knowledge of the Language, in a Simple and Comprehensive Form by William L. Roy

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WILLIAM L. ROY

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A NEW CATECHETICAL
HEBREW AND ENGLISH
GRAMMAR:

CONTAINING ALL THE RULES ESSENTIAL TO A
CORRECT AND CRITICAL KNOWLEDGE OF THE LANGUAGE,
IN A SIMPLE AND COMPREHENSIVE FORM.

ALSO,

THE FIRST TWENTY-FOUR PSALMS,
LITERALLY TRANSLATED,
THE TEN COMMANDMENTS.

ETC. ETC.

BY WILLIAM L. ROY,

AUTHOR OF THE HEBREW AND ENGLISH DICTIONARY, AND A NEW EXPOSITION OF THE
BOOK OF REVELATIONS.

And thou shalt diligently teach them [the Scriptures] to thy children, and read them to them,
when thou sittest down to thy house, and when walking with them on the road, and when
lying down, and when rising up. DEUT. xi. 19.

SECOND EDITION, CORRECTED AND ENLARGED.

NEW-YORK:
THOS. N. STANFORD, 637 BROADWAY.
1856.

d

TO MY
HIGHLY ESTEEMED FRIEND,
BENJAMIN DOUGLASS, Esq.

This Work

IS MOST RESPECTFULLY DEDICATED,

BY

THE AUTHOR.

INTRODUCTION.

THERE is nothing in this world which affords so much satisfaction to either a pious minister or member, as to be able to read the Holy Scriptures in the original language (Hebrew) in which they were written, and the language which Jehovah himself taught Adam and Eve in paradise. The Jews are of opinion that it is spoken in heaven, and there seems to be some ground for this belief from Acts xxvi. 14 and Luke xvi. 24. As there was but one language in the world before the fall, there will no doubt be but one language spoken when the final restitution of all things shall take place. (1 Cor. xiii. 8.) That the Hebrew is the first or original of all languages, is beyond doubt. Before the flood the people were of one language, Gen. ii. 1; after the flood, it became confounded and diversified because of their wickedness; but when the world shall be *renewed*, these languages will be restored to their original stock.

Though the Hebrew language is the most pure and sublime, yet it is the most plain, simple, and easy to be acquired of any language in the world. Three months is sufficient time to gain a correct knowledge of it; and what good man would consider his time misspent, if he could get a knowledge of the holy tongue in so short a time? The Latin is an eloquent language, the Greek fluent; but the Hebrew is sublime and heavenly, and the only language that will make men

wise unto salvation. A minister who has no time to study Hebrew, has no inclination to study his Bible. A good Hebrew scholar need never preach other men's sermons, use notes, nor be at a loss for useful and evangelical information. To understand this blessed language correctly, three things are requisite: *a good grammar, a good dictionary, and a good teacher.* By "a good grammar," we do not mean a work that is called such, but which in reality is merely a dissertation on the philosophy of the Hebrew language, embellished with a pompous show of oriental literature, without a single rule (except the alphabet) that a student can commit to memory, unless he can commit whole pages. Surely, such a work as this cannot be called a *grammar of the Hebrew language.*

All the grammars in use among us are of German origin, and not only very voluminous, but also very *difficult to understand*, either for the teacher or student. The German authors use a great deal of circumlocution in their manner of writing, so much so, that an English author will express more *in one page* than a German author will in *three*, and this so clearly and correctly that you cannot mistake his meaning. *A grammar* is a work which contains all the essential rules requisite to a correct and thorough knowledge of the language. To this end it should be neither too large nor too small, and the rules should be short, plain, and comprehensive. If large, it will discourage the student; if small, it will not meet his expectations; and therefore neither of them will be useful. This is precisely the character of all the Hebrew grammars we have met with—they are either too large or too small; and therefore we want one that will answer the purpose. We have good Latin and Greek grammars, but we have not a single Hebrew grammar that will meet the wants and wishes of the student. To remove this difficulty, if possible, the author has consented to publish the present work; and had he not been urged to it so strongly and strenuously by his esteemed friend and former student, BENJAMIN DOUGLASS, Esq., of this city, he should not have undertaken so arduous a work.

As to the letter of the Kodesh Lashon, a good teacher or professor of Hebrew should be able to read, write, and translate it correctly and fluently, and to bring it down to the comprehension of all his students. Some of these will be slow to perceive, but sure to retain; others quick to perceive, but slow to retain. Others are weak, and need to be fed with "milk," and not with "strong meat;" they are lame in the way, and need assistance to enable them to keep up with the rest of the class. The teacher, *as a good man*, should bear with the infirmities of the weak, and not aim to gratify himself, but to please his class, for "their good to edification."

I have observed through life, that a man who has studied various languages, *is never critical in any of them, nor fit to teach them*; and therefore a professor should confine himself to either Latin, Greek, or Hebrew, and not profess to teach all these languages. This I am sure he cannot do correctly. I am well aware, from thirty years' experience in teaching, that short and easy lessons for students are far preferable to those which are long and hard: the latter weaken the constitution and discourage the student. Some students run too fast to run well, or even to be good scholars. They want to learn the whole grammar in a day; but this is impossible, and they should be strictly confined to one rule at a time, and when that is well understood, they should proceed to the next one, and then the next, until they have acquired all of them correctly; and when they begin to translate, they should do it carefully and critically, according to the rules of grammar and the example given in the translation of the first chapter of Genesis.

Finally, the professor should be acquainted with the spirit as well as the letter of the Holy Scriptures. "The letter," the apostle observes, "killeth, but the spirit giveth life." If we believe the Scriptures to be given by the inspiration of God, we must believe it necessary to have the aid and influence of the Holy Spirit that inspired them, in order to a correct understanding of them.