AN EXEGETICAL AND EXPOSITORY SYNTAX

Of

BIBLICAL HEBREW

by

James D. Price
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List of symbols and Abbreviations

**Symbols**

*General Symbols*

* = does not exist as quoted, usually the syntax has been rearranged

*Parts of Speech*

A = adjective  
C = conjunction  
D = adverb  
F = construct form of an adjective  
I = interrogative particle  
J = a construct form of a noun  
M = Quantifier  
N = noun  
O = sign of definite direct object  
P = preposition  
Q = predicate  
R = pronoun  
S = sentence or clause  
V = verb  
W = waw conjunctive  
X = variable part of speech, represents one of several possible different parts of speech  
∅ = Zero element, representing something left out

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1 Superscripts designate different kinds of a symbol: N^s = subject noun (phrase). Subscripts designate different instances of a symbol: N_i, N_j two instances of nouns with different referents.
List of Symbols and Abbreviations

Abbreviations


Gen.—Genesis
Exod.—Exodus
Lev.—Leviticus
Num.—Numbers
Deut.—Deuteronomy
Josh.—Joshua
Judg.—Judges
Ruth.—Ruth
Sam.—Samuel
Kgs.—Kings
Chr.—Chronicles
Ezr.—Ezra
Neh.—Nehemiah
Est.—Esther
Job.—Job
Psa.—Psalms
Prov.—Proverbs
Eccl.—Ecclesiastes

Song—Song of Solomon
Isa.—Isaiah
Jer.—Jeremiah
Lam.—Lamentations
Ezek.—Ezekiel
Dan.—Daniel
Hos.—Hosea
Joel—Joel
Amos—Amos
Obad.—Obadiah
Jon.—Jonah
Mich.—Michah
Nah.—Nahum
Hab.—Habakkuk
Zep.—Zephaniah
Hag.—Haggai
Zech.—Zechariah
Mal.—Malachi
Preface

This book is the completion of a lifetime goal, beginning with my Ph.D. studies at Dropsie College for Hebrew and Cognate Languages in the 1960s, and extending through the thirty-three years of teaching Hebrew at the graduate level in Seminary. While there are many first-year Hebrew Grammars, there are very few written at the intermediate level, and none written from the perspective of a linguistic theory, and none include much on the significance on the accents, or on syntactic analysis and discourse analysis. Expositors and translators really need those missing ingredients in order to round out their skills. This book is designed to fill that need at the intermediate level.

Scholars have not agreed on what linguistic theory best models Biblical Hebrew, so linguistic theory has been left virtually untouched at the intermediate level. But experience has shown that it is a helpful teaching tool, providing a depth of understanding beyond what is achieved by studying simply syntax. A transformational text-linguistic grammar does a decent job of explaining how the elements of phonology, orthography, morphology, grammar, syntax, semantics, and discourse neatly interrelate with one another as a functioning unified system. This book is based on such a grammar of Biblical Hebrew the complexities of which lie unseen in the background except for a few basic elements that surface as needed. Students need not fear being introduced to helpful linguistic concepts. They open the eyes of understanding.

Hebrew grammars of whatever academic level have little to say about the accents in the Biblical text and they are usually ignored by expositors and translators. But the accents often contribute to an understanding of the text, frequently resolving what would otherwise be ambiguous. This book provides a chapter that explains the role of each accent; in addition, pertinent comments are provided on the accents in the illustrative examples throughout the book.

Intermediate Hebrew grammars provide the structures of Hebrew Syntax, but have little to say about syntactic analysis. However, in addition to the meaning conveyed by the words of a sentence, the syntactic structure of a sentence is also information bearing. Syntac-
tic analysis enables an expositor to extract all the information contained in a sentence. This book provides the basic principles and methods of syntactic analysis.

Intermediate Hebrew grammars have little to say about syntax at the discourse level and nothing to say about discourse analysis. However, in addition to the information in the sentences of a discourse, the syntactic structure of a discourse is information bearing. Discourse analysis enables an expositor to extract all the information contained in a discourse. This book provides the basic principles and methods of discourse analysis.

It has been my blessing to have the skill to write computer programs and to have access to an electronic form of the text of the Hebrew Bible with morphological codes. These programs enable the collection of research data that in former generations was either unavailable or acquired by tedious time-consuming manual labor. This book provides pertinent statistical tables and charts of information related to the subject matter under discussion.

Finally, it is now possible to publish books in electronic form, enabling relatively easy display of charts, tables, diagrams, pictures, and characters of different languages in multiple sizes, shapes, and colors. In addition, the book may have the capability of searching for any desired word or phrase, and may have cross-reference links and links to external information. This book is published in electronic form to take advantage of those features; the text should be opened with PDF Complete software or the equivalent in order to access all the available features. This work is dedicated to the glory of God and a better understanding of His Word.

James D. Price
Chattanooga, Tennessee
January, 2016
Acknowledgments

I wish to thank my many students and friends who have encouraged me to persist to the end. Particular thanks is given to my colleague and friend, Dr. Gregory D. Stephens, who gave many helpful suggestions and words of support. Words cannot express my appreciation for the help provided by Dr. Anne A. Arnett, a former student and longtime friend, who carefully edited every page in minute detail. Any remaining errors are mine not hers. Finally, sincere appreciation is given to Doris, my loving wife of seventy years, who encouraged me and endured many lonely hours while the project was under way.

Thanks to the Westminster Hebrew Institute of Westminster Theological Seminary Philadelphia, Pennsylvania, for the use of their Westminster Hebrew Morphology Database. The English translation in all illustrative examples is from the New King James Version (Nashville: Thomas Nelson Publishers, 1994); in a few instances the wording was modified to better illustrate the topic under discussion.
CHAPTER 1
Introduction

The mental processes by which a person extracts meaningful information from a written text is known as exegesis. The mental processes by which a person understands and explains such information is known as exposition. Lexicology is the study of the meaningful information conveyed by words. Syntax is the study of the meaningful information conveyed by the sequential order in which the words of a text are arranged. This book is a study of the syntax of Biblical Hebrew written from the perspective of exegesis and exposition. It is designed to help students of the Hebrew Bible extract from a text all the meaningful information conveyed in it, and help them gain an understanding of the message of the text that can be explained to others.

The book is written for students of Biblical Hebrew studying beyond the introductory level. It differs from other books of this sort in that it is built upon a formal linguistic model of the language classified as text-linguistics. Students need not be intimidated by such high-sounding words because they will not be required to learn the complexities of advanced linguistic studies. But they will benefit from studying the elements of the language from the perspective of an integrated whole rather than independently studying words, phrases, clauses, and text. The model shows how all these elements fit together to construct coherent, informative discourse; it shows how to extract significant information from the text—the stuff


2 In this work, I use the terms clause and sentence somewhat interchangeably, with clause generally referring to a simple sentence.
of which sermons are made. It provides analytical methods that enhance exegesis and exposition. It views exegesis and exposition from the perspective of the mental processes and linguistic principles the sacred author used while putting the text together in its completed form.

The book assumes that the students have an understanding of the concepts and technical terms acquired from an introductory Hebrew grammar. But it begins by studying again all the parts of speech of the language, taking the concepts to a more advanced level. It gradually introduces the use of symbols and simple formulas to represent grammatical and syntactic structures. It eventually introduces the concept of transformations, showing how this apparent complication actually simplifies the study of the language and exposes important relationships that make exegesis fun and opens the door to valuable information for preaching. The linguistic model actually aids both the teaching and learning processes. New concepts are clearly explained and illustrated by examples from the Hebrew Bible.

1.1 Language

A natural language is a medium whereby people in a given cultural community communicate with one another about the world of experience and thought they share. It consists of the collection of meaningful words understood and used by the people of the community, and a collection of grammatical and syntactic forms (templates) whereby the words of the language may be arranged in meaningful sequences that are understood and used by the community. Words are the labels (symbols or signs) by which a language makes reference to the physical and mental entities of human experience and communication. They are the building blocks that appear in sequential strings that make up a meaningful message in a language. A message in a language consists of a succession of words arranged in sequential patterns that form meaningful phrases, clauses, sentences, paragraphs, and so forth. The words convey information and the grammatical and syntactic structures also convey information; together they construct meaningfully coherent expressions when the information to which these elements refer is consistent with reality in some sense—that is, the elements are in semantic agreement.

1.2 Semantics

Semantics is the branch of linguistics dealing with the meaning associated with words and human discourse in general. Humans were created with a variety of capabilities. Among them is the ability to sense, distinguish, compare, categorize, remember, understand, reason,
learn, and communicate. They have five senses by means of which they experience the perceivable properties of the entities in the physical world in which they live. They have the ability to distinguish one perception from another, and to mentally organize the various distinct perceptions into hierarchical categories. They have the ability to store this body of information in memory and discover meaningful relationships among the various categories. They learn to associate the distinct entities of life’s experience with the unique combination of categories, characteristics, and capabilities into which each naturally falls. That is, each entity has its own combination of associated categories, characteristics, and capabilities.

The human mind classifies the entities in the world of experience into categories having the same characteristics and capabilities. For example, entities are classified into hierarchical animate and inanimate categories. The entities in the animate category are further classified into sub-categories such as animals, birds, fish, and creeping things. Likewise, the entities in the animal category are further classified into sub-categories such as cow, horse, sheep, dog, cat, etc. Categories are hierarchical in that entities in a given sub-category have all the characteristics and capabilities of their upper level categories; but they do not share the distinctive characteristics and capabilities of the entities in their sister sub-categories. So that cats have all the characteristics and capabilities of animals and animates, but not the distinctive characteristics and capabilities of dogs, sheep, horses, and cows.

The entities within a given category have the same characteristics but the value of such characteristics varies from entity to entity. For example, for the physical characteristic height, a person may be classified as tall, medium, short, or as having some precise measure such as 6’ 10”. For the characteristic weight, a person may be classified as light, medium, heavy, obese, or have some precise measure such as 129 lb. Within a given category, the unique combination of characteristic values distinguishes one entity from all its companions.

Because humans have the capacity to communicate and learn, throughout history the people of various distinct cultural communities have instinctively developed names for the entities, categories, characteristics, characteristic values, capabilities, and relationships, they perceive in their world of experience. These names constitute the words of a given cultural

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3 The discussion of categories here is based on the view of the common person, not that of the professional biologist.
community. A given word refers to its associated entity and to all the known information naturally inherent to the entity’s categories, characteristics, capabilities, and interrelationships. I call the entity to which a word refers its referent. I call the total accumulated referential information in a community’s words as its knowledge base. Over time the perceived boundaries that distinguish the categories, characteristics, capabilities, and interrelationships inherent in the community’s knowledge base have become well-defined. People communicate by means of such words arranged in meaningful sequences. The content and structure of a community’s knowledge base is reflected in its literature.\(^4\)

I refer to all the organized information in an individual person’s mind as his knowledge base. This knowledge base is acquired gradually throughout one’s lifetime from cradle to grave through personal experience and learning from others. Beginning at birth with only innate knowledge, a person’s knowledge base takes on greater content and organizational precision as life goes on. The perceived boundaries that distinguish categories, characteristics, capabilities, and interrelationships are rather ill-defined at first, but become more well-defined with increased experience, instruction, and understanding; the well-informed instruct the less-informed. The average adult acquires a knowledge base that may be referred to as common knowledge—the knowledge one may presume everyone has in a given communication context. People in a given language community have essentially the same knowledge base as far as its basic content and structure are concerned; what differs from person to person is the number of words in their personal knowledge base and the accuracy and degree of precision to which the perceived boundaries of their knowledge base are well-defined, that is, the boundaries are consistent with the boundaries as defined in the knowledge base of the community.

Confusion and misunderstanding occur where a person’s organizational boundaries are ill-defined or inaccurate. In a written text, unless it is merely rehearsing known information, an informed author conveys new information to presumed uninformed readers. The new information is conveyed in terms of the common knowledge the readers are presumed to

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4 The process continues from generation to generation as new entities and perceptions are encountered or as perceptions change.

5 The term literature here includes all the different kinds of written documents of a community such as genealogies, histories, marriage and business contracts, obituaries, public records, treaties, personal letters, textbooks, novels, poetry, dictionaries, encyclopedias, etc.
have. An authoritative well-informed author may be assumed to have correctly stated the intended message. Confusion and misunderstanding are usually the result of a reader’s deficient common knowledge and linguistic competence.

Knowledge bases differ between people groups as far as content and organization are concerned, but all are the same at the foundational level because the human brain is essentially the same for all, and the fundamental world is the same. The content and structure of knowledge bases is the curriculum of the field of linguistics known as semantics. An understanding of semantics is essential to the syntax of Biblical Hebrew because of its significance at the level of meaning and coherence. It is essential to the exegesis of Biblical Hebrew because it is the source of accurate deep-structure information that is commonly thought of as inference.

1.3 Lexicography

Throughout history most literate cultural communities have collected lists of the words of their language together with the meaning associated with each word in its various grammatical and semantic contexts. Such definitions are based on how the words are used in the community’s various literary genres, idioms, and figures of speech. The definition of a word is given in terms of the other words in the language of the community—the unknown in terms of the known, the unfamiliar in terms of the familiar, the complex in terms of the simple, the new in terms of the old. Such a list is known as a dictionary or a lexicon. The science and compilation of lexicons is known as lexicography.

A lexicon lists the word associated with the entity being defined, and identifies the categories, characteristics, and capabilities that distinguish the entity from and associate it with the other entities in the semantic domain of the community. Lexicons usually list the etymological derivation of a word together any pertinent cognate information; in addition, related synonyms are listed along with a discussion of their differing nuances. Lexicons do not provide exhaustive definitions, only the information sufficient for the task, rightly assuming that users naturally and intuitively know and understand what is left unsaid. Lexicographers may be assumed to have been well-informed, authoritative members of the community.

6 Of course, not all authors are well-informed, and so also may be the source of confusion and misunderstanding.
7 In this context, inference is based on what is known rather than on what is implied.
As previously stated: A given word refers to its associated entity and to all the known information naturally inherent to the entity’s categories, characteristics, capabilities, and interrelationships. I refer to a word, together with all its associated semantic information, as a *lexeme*.

Because people tend to minimize effort, in the arena of lexicography they tend to minimize the number of words; that is, they use the same “word” to refer more than one entity when the entities are semantically distinct enough to avoid contextual confusion. For example, English uses the word “bee” in contexts such as “honey bee,” “spelling bee,” “sewing bee,” “ship’s bee,” and “the letter bee (B)” without confusion. Semantic context distinguishes the referents. I refer to this practice as the *conservation of symbols*. Words that refer to more than one entity should be listed separately for each distinct entity.

Because most language communities are not isolated but have political, commercial, and cultural exchange with other language communities, bilingual lexicons have been developed by the competent bilingual members of the communities. Bilingual lexicons map the lexemes of one language with their semantic equivalents in the other. To the extent that the world view of one language community corresponds with that of the other, the task is simple but tedious; in the area of cultural idioms and figures of speech the task is more difficult but not impossible. Several advanced Hebrew-English lexicons exist having extended lexical and semantic information; but they are not organized according to the structure and depth of information needed for the knowledge base described above. However, they are adequate for the needs of pastors and students of Biblical Hebrew.

Entities are the elemental topics of communication. Meaningful coherent statements logically discuss one or more of the categories, characteristics, capabilities, or interrelationships that the entities of a given discourse have in common. Those areas of semantic commonness that the entities of a discourse share are what I refer to as their *semantic context*. The entities of meaningful coherent discourse exhibit mutual logical consistency within the domain of their semantic context; that is, they have *semantic concord*—they make sense together. Meaninglessness and incoherence characterize statements about entities having no mutual semantic context or having no semantic concord.

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8 See Price, *Theory of Translation*, ch. 11.
1.4 Parts of Speech for Hebrew

The words of a language that refer to the entities of a community’s world of experience, and to their associated categories and characteristics, constitute the topics of discussion in the language. They are the subjects or predicate complements of the sentences of discourse. Grammarians classify these words as nouns. Words that name the values of characteristics are classified as adjectives. Words that name actions, states, or relationships are classified as verbs. Grammarians classify every word of a language according to its role or function in the composition of sentences. This classification of a word is known as its part of speech. Biblical Hebrew has approximately ten parts of speech: nouns, adjectives, adverbs, verbs, quantifiers, prepositions, conjunctions, pronouns, particles, and interjections. The following table lists the number of times the various Hebrew parts of speech occur in the Bible:⁹

<table>
<thead>
<tr>
<th>Part of Speech</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common Nouns</td>
<td>3,763</td>
</tr>
<tr>
<td>Proper Nouns</td>
<td>2,776</td>
</tr>
<tr>
<td>Gentilic Nouns</td>
<td>254</td>
</tr>
<tr>
<td>Adjectives</td>
<td>368</td>
</tr>
<tr>
<td>Adverbs</td>
<td>92</td>
</tr>
<tr>
<td>Verbs</td>
<td>3,200</td>
</tr>
<tr>
<td>Numerals</td>
<td>40</td>
</tr>
<tr>
<td>Prepositions</td>
<td>32</td>
</tr>
<tr>
<td>Conjunctions</td>
<td>18</td>
</tr>
<tr>
<td>Pronouns</td>
<td>41</td>
</tr>
<tr>
<td>Interjections</td>
<td>31</td>
</tr>
<tr>
<td>Particles</td>
<td>27</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,642</strong></td>
</tr>
</tbody>
</table>

The following sections contain a brief simplified justification for each part of speech. Justification is provided in greater detail in the individual chapters of this work that deal with each part of speech individually.

⁹ The count is based on the morphological codes in the Groves-Wheeler Westminster Morphology and Lemma Database (WTM) of the Hebrew Bible, release 4.4.
1.4.1 Nouns

Words classified as nouns answer the semantic questions “who?” “what?” or “what class?” or “what kind?” They have a unique grammatical form and occupy the elementary syntactic slot of subject or object in a clause. A few examples are:

- יָם — mountain;  רָוח — hand;
- בָּשָׂם — sun;  צְבֵמ — rod, staff;
- דַּל — wall;  בַּתַּן — table.

1.4.2 Adjectives

Words classified as adjectives answer the semantic question “what quality?” They have a grammatical form much like nouns, but unique in some respects, and they occupy the elementary slots of copulative complement (i.e., predicate adjective) and modifier of nouns. A few examples are:

- ברו — needy, poor  נָעָם — pleasant
- גֹּבֶל — mighty, valiant  שָׁפָך — speckle
- מֵעָרֶן — perennial  נָכָר — clean, innocent
- קָדָר — cruel, fierce  נָעָר — blind
- בּוֹרֶד — spotted, marked  פְּלָג — dainty
- בּוּר — fat  יָע — poor
- נָזָר — big, large, great  נָשָׁן — naked

1.4.3 Adverbs

Words classified as adverbs answer the semantic questions “when?” “where?” “how?” “why?” and so forth. They have an uninflected grammatical form that rejects pronoun suffixes. They may occupy the elementary syntactic slots of copulative complement and modifier of nouns, adjectives, and verbs. A few examples are:

- נָנו — then  נָנָה — now

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10. “Kind” is used in the sense of characteristics not class membership. Adjectives tend to define specific values of characteristics.

11. The term quality is used here in the sense of a value of a characteristic, such as “tall” or “short” for the characteristic height, or as “wide” or “narrow” for the characteristic width.
1.4.4 Verbs

Words classified as verbs name actions, states, and relationships. They have unique grammatical forms, and they occupy a unique elementary syntactic slot. A few examples are:

-_raw` —he is hungry
  _dm^u* —he stood
-_אַב —he loved (someone)
  _לֵכָה —he took (something)
-_שָׁעֵה —he drank (something)
  _יָבֵה —he understood (something)

1.4.5 Quantifiers

Words classified as quantifiers answer the semantic questions “how much?” or “how many?” They have a “mixed” grammatical form, and occupy syntactic slots differing from those of adjectives, either preceding or following the noun they modify. A few examples are:

- 1 —לָא —one
  2 —נֶב —two
  3 —שֶׁב —three
- 4 —אַרְמִי —four
  5 —חַמְשִׁי —five
  6 —שָׁה —six
- 7 —שֶׁנֶג —seven
  8 —סֶטְנְי —eight
  9 —טֶשְׁנִי —nine

1.4.6 Prepositions

Words classified as prepositions answer the semantic question “what adverbial relationship?” They have a unique grammatical form that permits them to govern pronoun suffixes, and they occupy a unique syntactic slot: (1) they form elementary adverb phrases with nouns; (2) they join some verbs with their complement. A few examples are:

-_אֵל —beside
  _אָל —with; among
-_תֵּל —in front of
  _מֵל —on top of; above
-_נֵב —in front of
  _נֵב —in front of; before
-_יֵבֵר —around
  _יֵבֵר —after
1.4.7 Conjunctions

Words classified as conjunctions function at the text level to join clauses and clusters of clauses.\(^\text{12}\) Semantically they answer the question “what logical relationship?” They have an uninflected grammatical form and a unique syntactic slot. A few examples are:

- י —and
- ו —also
- ו —also/yea
- ו —or
- אם —but
- כ —except

1.4.8 Pronouns

Words classified as pronouns function at the text level as substitutes for known information. They have their own grammatical form and occupy the same slots as nouns. When a noun or noun phrase would occur unambiguously redundant in a text, the author often replaces the redundant noun or noun phrase with a pronoun. The pronoun is given the syntactic slot and the same grammatical and semantic characteristics of the noun or phrase it replaces, and it conveys the same information as the noun or phrase it replaces; and it conveys the same information as the noun or phrase it replaces. The noun or phrase the pronoun replaced is known as its antecedent.\(^\text{13}\) A few examples are:

- י —I;
- ו —we
- ו —you;
- ו —you (pl.)
- ו —he;
- ו —them

1.4.9 Interjections

Words classified as interjections express an exclamation. They are capable of standing alone—that is, they are not a necessary part of a phrase or clause. A few examples are:

- ו —surely
- ו —behold
- ו —particle of entreaty
- ו —far be it!

\(^{12}\) In the surface structure, conjunctions also join words and phrases, but all these are explained on the basis of deep structure transformations.

\(^{13}\) Similar types of substitution occur with other parts of speech, sentences, and even paragraphs. This is discussed in the appropriate subsequent chapters.
1.4.10 Particles

Words classified as particles constitute a class of miscellaneous utility words usually uninflected and functioning in their own unique syntactic slot. A few examples are: 

ךָל—not  יִבְלְתִי—not  אֵת—sign of direct object

1.5 Syntax and Semantics

The structural restraints a language imposes on the inflectional forms of its words is known as its morphological grammar. The structural restraints a language imposes upon the sequence of the words in its phrases and clauses is referred to as its syntax. The study of syntax is known as syntactics, and a technical description of the syntax of a language is called a grammar of the syntax of the language. The syntax of a language defines how a statement should be made without direct reference to its semantic content, that is, without defining what is to be stated.

A companion to the syntactical system is a structural system that governs the combinational patterns (forms) that lexemes may assume. This structural system is called the semantics of a language, and a technical description of the system is called a semantic grammar of the language. The semantics of a language is very complex. It amounts to a symbolic model of the world of human experience and thought. It is the equivalent of a knowledge-base that is common to the users of the language. Research in the area of semantics has made much progress, but is still in its infancy. Theoretically, the semantics of a language would identify the relationships of its lexemes that could be true in the world of experience and thought.

The two systems, syntax and semantics, must operate harmoniously together in order to produce sensible sentences. A syntactic grammar without semantic restraints produces meaningless but grammatically correct sentences. A semantic grammar without syntactic restraints produces information without coherence. Such unrestrained grammars are interesting but useless for composing meaningful statements. The harmonious operation of semantics and syntax within a given semantic domain produces coherent clauses or sentences.
1.6 Syntax of Hebrew Sentences

A simplified description of the syntax of Hebrew sentences consists of (1) the syntax rules for the small number of kernel clauses of the language, and (2) a small number of transformations that may alter the structure of the kernel clauses. Transformations are rules that alter the structure of a clause or phrase in a permissible fashion, adding pertinent information in the process. For example: the rule for one type of kernel clause is:

Sentence (S) = subject noun (N) + verb (V) + object noun (N)

Using symbols to represent the elements of the rule, the rule reads:

$S = N + V + N$

A transformation rearranges the elements of a rule into lawful alternatives, such as:

$S = V + N + N$
$S = N + V + N$
$S = N + N + V$, etc.

Chapter 12 defines the syntax of Hebrew kernel clauses in more detail, and Chapter 13 defines the transformations on the kernel clauses in more detail.

1.7 Syntax of Hebrew Discourse

A simplified description of the syntax of Hebrew discourse consists of (1) the syntax rules for a small number of kernel clause sequences of the language, and (2) a small number of transformations that may alter the structure of the kernel clause sequences. Transformations are rules that alter the sequence of clauses in a permissible fashion, adding pertinent information in the process. For example: the rule for one type of kernel clause sequence is:

Sentence sequence ($S^s$) = protasis ($S^p$) + conjunction (C) + apodosis ($S^a$)

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14 A kernel clause is a basic clause in its default form. It is in the active voice, indicative mood, declarative mode, with subject-verb-object word order, having no expressed emphasis or prominence, no elided elements, and no pronoun substitution.

15 The terms sentence and clause are used interchangeably here; a clause is usually thought of as simpler in form than a sentence, but both have a subject and predicate.

16 The rules are written in English order for the reader’s convenience, but they operate in the reverse order for the Hebrew clauses. The symbols mark the syntactic slots in which the designated constituent must stand in the clause. The symbols represent a single word or an equivalent phrase.
Discourse transformations make permissible alterations to the order and content of the sentences, adding significant information to the sentence in the process. Students are exposed to the basic elements of Hebrew discourse syntax without being encumbered with the technical details that make it work. This occurs in Chapter 19.

1.8 How an Author Writes a Literary Composition

A literary text is more than the sum of the words of which it is composed. It is like a work of art, a musical symphony, an intricately woven tapestry, a complex piece of machinery. Its composition is like the work of an engineer who perceives the need of a machine to accomplish a particular objective, and who designs and assembles its individual parts into a functioning, purposeful mechanism. Each part is selected on the basis of what it can do and the role it will play in the overall operation of the device. Beginning with the individual functional parts, he assembles related parts into functional sub-assemblies, connecting the parts together in frames with nuts and bolts according to the designed purpose and function of each sub-assembly. Sub-assemblies are successively connected together with nuts and bolts in larger frames until the whole mechanism is constructed into a fully operational machine, fulfilling the purpose for which it was designed. Without the prior intelligent design and the predetermined order of assembly, the machine would not exist and the objective for which it was perceived would not have been accomplished. All there would be is a truckload of unassembled parts accomplishing no purpose, no objective.

In like fashion, the author of a literary composition first conceives of a community of readers having a need to know what he knows, and has a purposeful reason for providing them with that knowledge. He determines the content of the common knowledge of his target audience of readers and uses that knowledge as the basis for expressing the new knowledge to be conveyed. New information is expressed in terms of old information. New entities yet unknown are defined in terms of their similarities to, and differences from known entities. From the target audience’s body of common knowledge, he selects the words that refer to the entities, categories, characteristics, qualities, capabilities, and relationships that are pertinent to the new information to be conveyed, remembering, of course, the body of information as-

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17 The term *protasis*—what is placed first—refers to the first sentence in a sequence, and *apodosis*—what is given afterward—refers to the second, usually used with reference to conditional sentences, but expanded to include subordinate sentences in general.
associated with each word. These are the terms in which the new information must be expressed. These are the parts, as it were, from which the new machine must be constructed.

The assembling of a machine begins with its smallest parts, so also the assembling of a literary composition begins with the smallest constituents. Guided by the design of the message he has prepared in his mind, the author successively links constituents together in meaningful sequential clusters by means of appropriate connectives in accordance with the restraints imposed by the grammar, syntax, text structure, and semantics of the language. The constituents of a cluster mutually restrict the semantic range of one another and express an element of meaning pertinent to the design of the overall message. The syntactic structure imposed upon a cluster and the associated linking connectives add meaningful information to it. It is important here to emphasize that the author had good reason for arranging the elements of his message in the sequential order he chose; syntactic structure conveys significant information. A cluster takes on the syntactic role of its head constituent and functions as a syntactic unit. The clustering cycle continues until the composition is complete.

The overall structure of a composition is governed by the customary literary form a community has for its different types of literature, be it an obituary, birth notice, public announcement, business contract, international treaty, law code, constitution, instruction manual, text book, theological treatise, or a scientific or philosophical essay. Each type has its own customary form (genre). The second governing principle is the common sense rule of first things first. The old information needed to express new information should have appeared previously in the text or be part of the assumed common knowledge of the target audience; and the new information should appear in the syntactic slot the conventions of syntax (and the reader) expect.  

A good author feels obligated to meet the needs and expectations of his readers. He knows they prefer things to be simple, easy, and interesting; so he will minimize monotony by reducing unnecessary redundancy, and by providing uncomplicated substitutes when reference to complex expressions must be repeated. Obviously, this practice increases the workload of the reader’s memory and associative capacities, but that’s what makes a text interest-

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18 Meeting these expectations enhances the reader’s comprehension of the text. One expects the author to depart from such expectations only for rhetorical reasons.
The practice also is a challenge to an expositor, who must understand elision and substitution, and be able to recover elided information and all that is in the antecedents of the substitutes. This explanation of how an author consciously or subconsciously composes a message is somewhat simplified, but is sufficient for the present. A person’s knowledge of how a message was synthesized (composed) informs the way he should analyze it.

Of course, the value and reliability of a text is no better than the knowledge, literary skill, purpose, and integrity of its author. Likewise, how a text is read, interpreted, and understood depends on the knowledge, language skills, purpose, and integrity of its readers. Error, misunderstanding, and misuse are always possible by accident or intent. But the texts of a well-informed, authoritative, honest author merit trust and respect. The Biblical prophets and apostles and their writings fall into that category.

1.9 How an Expositor Understands an Ancient Hebrew Text

Expositors of Biblical Hebrew should move themselves back in history to the days of the prophets and become an informed member of their audience. Among other things, they should know the people, their language, history, culture, geography, and theology. They should know the vocabulary and grammar of Biblical Hebrew, together with the syntax of phrases, clauses, and text; they should develop an understanding of Biblical Hebrew semantics, and acquire a knowledge base comparable to that of an average ancient Israelite reader. Obviously, that ideal cannot be achieved, but it is the goal for which an expositor should strive, and reliable scholarly resources are available in all those areas of study.

An expositor analyzes a text in the same manner and in the same order in which the author synthesized (composed) it. Of course, he first identifies the author and his intended audience, then reads and rereads the entire message until he has a reasonably decent understanding of its content, purpose, and intent. With that background information, he distinguishes new information from old information by observing which terms are being defined and which terms are the bases of definitions. Old information is independent,\(^\text{19}\) new information is dependent.\(^\text{20}\) In phrases, old information is more deeply imbedded in syntactic structures than new. The analysis procedure begins with phrases, then clauses, then para-\(^\text{19}\) Independent in the sense that it has no external restraints on its meaning.\(^\text{20}\) Dependent in the sense that old information defines its meaning.
graphs, etc. A phrase is a constituent with a modifier. A constituent’s modifier restricts its semantic domain in some fashion, depending on that part of the domain to which the modifier refers, thereby contributing to the definition of the constituent and adding its own element of meaning to the phrase. Modifiers are derived from explicit old information contained in prior context or in common knowledge. A complete phrase constitutes a unit of meaning in the clause of which it is a contributing element.

After the analysis of phrases is complete, the clauses are analyzed. Clauses are reduced to their default kernel form by systematically undoing the clause transformations the author imposed, thus bringing to conscious awareness the information added thereby. Clause transformations are imposed in hierarchical order and should be undone in that order, beginning from lowest to highest hierarchy, being guided by semantic restraints (common sense). A complete clause (sentence) constitutes a unit of meaning in the paragraph of which it is a contributing element.

After the analysis of clauses is complete, paragraphs are analyzed. The author had linked the clauses of a paragraph together in sequential clusters by connectives according to their logical and semantic interrelationships. This was done by hierarchically ordered text transformations, guided by semantic restraints. The analysis of a paragraph consists of systematically undoing the text transformations the author imposed on the clauses, beginning from lowest to highest hierarchy, being guided by semantic restraints, thus bringing to conscious awareness the information added by the transformations. A complete paragraph constitutes a unit of meaning in the paragraph of which it is a contributing element.

After the analysis of paragraphs is complete, the whole text is analyzed. The author had linked paragraphs together in sequential clusters by connectives according to their logical and semantic interrelationships. This was done by hierarchically ordered text transformations, guided by semantic restraints. The analysis of a complete text consists of systematically undoing the text transformations the author imposed on the paragraphs, beginning from lowest to highest hierarchy, being guided by semantic restraints, thus bringing to conscious awareness the information added thereby.

Modifiers are regarded as the remnant of one or more old-information clauses that are dependent on the head element of the phrase. Elision eliminates the redundant constituents of the clause(s), leaving only the remnant as the modifier. The full content of such dependent clauses is significant to the expositor.
In this way all the information of a text is extracted, together with all its logical and semantic interrelations. An expositor uses this information to understand and explain what the text says. No part of the text is interpreted independently apart from its grammatical, syntactical, and semantic context, both near and far. This analytical procedure is essentially what takes place naturally in the mind of a native reader simultaneously as the eyes peruse the text; it is known as the *natural* or *literal* method of interpretation.

On the surface this methodology seems tedious, complicated, and too difficult to master. However, as the student becomes more familiar and experienced with the language, the methodology becomes second nature and what initially seemed difficult becomes self-evident. It is the purpose of this book to bring students of Biblical Hebrew close to this level of competence.
CHAPTER 2
The Syntactic Attributes of Hebrew Nouns

This chapter presents the attributes of Hebrew nouns associated with their syntactic relationships in phrases and clauses. The details of phonology and morphology are not considered except as they apply to syntax. The content of this chapter is similar to that presented in other works of Hebrew syntax except where it is necessary to relate the material to “transformational” concepts in preparation for subsequent chapters. The chapter is foundational, not an exhaustive treatment of all the particulars of Hebrew nouns.

2.1 Noun Defined

A noun is the name of a person, animal, place, thing, quality, state, idea, or action. Nouns are distinguished from other parts of speech by certain morphological and syntactic attributes. Nouns serve as the subject of a verb, direct or indirect object of a verb, object of a preposition, or as an appositive to another noun. Although Hebrew nouns share certain inflectional morphemes with adjectives, the inflection of Hebrew nouns is uniquely different from all other parts of speech, including adjectives. For example, apart from a few exceptions, a given Hebrew noun inflects in only one gender, whereas adjectives inflect in both genders. Some Hebrew nouns inflect with morphemes contrary to their true number and gender (יִשָּׂרָיֶלְיַם—women), but adjectives exhibit consistent agreement of their morphemes and attribute values (יִשָּׂרָיֶלְיַם תּוֹרַתָה—good women).

---

1 Nouns may also occupy the slot of *casus pendens* and of an adverbial accusative.
2.1.1 Nouns Classified

Nouns fall into various classifications depending upon the entity they name. The classification affects the inflection of the words to some extent. The classes are not wholly unique; they may overlap. There are at least the following classes of nouns: (1) common nouns, (2) proper nouns, (3) Gentilic nouns, (4) concrete nouns, (5) countable nouns, (6) measurable nouns, (7) abstract nouns, and (8) characteristic nouns. Only the first three categories are noted in the lexicons and in the morphological codes in the WTS text.

2.1.2 Common Nouns

There are 3,657 words that are classified as common nouns, occurring 107,546 times in the WTS text. Table 2.1 lists the number of common nouns by frequency distribution.

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Number of Common Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;= 10</td>
<td>2684</td>
</tr>
<tr>
<td>11 to 50</td>
<td>673</td>
</tr>
<tr>
<td>51 to 100</td>
<td>133</td>
</tr>
<tr>
<td>101 to 200</td>
<td>71</td>
</tr>
<tr>
<td>201 to 300</td>
<td>38</td>
</tr>
<tr>
<td>301 to 400</td>
<td>15</td>
</tr>
<tr>
<td>401 to 500</td>
<td>12</td>
</tr>
<tr>
<td>501 to 600</td>
<td>8</td>
</tr>
<tr>
<td>601 to 700</td>
<td>1</td>
</tr>
<tr>
<td>701 to 800</td>
<td>5</td>
</tr>
<tr>
<td>801 to 900</td>
<td>3</td>
</tr>
<tr>
<td>901 to 1100</td>
<td>1</td>
</tr>
<tr>
<td>1101 to 1300</td>
<td>1</td>
</tr>
<tr>
<td>1301 to 1500</td>
<td>1</td>
</tr>
<tr>
<td>1501 to 1700</td>
<td>1</td>
</tr>
<tr>
<td>&gt; 1700</td>
<td>10</td>
</tr>
</tbody>
</table>

It is evident that many common nouns occur very infrequently and relatively few occur very often. In fact, 1,197 occur only once, only 167 occur more than 100 times, and only 43 occur more than 400 times. Table 2.2 lists the 43 common nouns occurring more than 400 times.

A common noun is a name that represents any or all members of a common class.
The Syntactic Attributes of Hebrew Nouns

—man; —donkey; —house

Table 2.2

Frequency of Most Often Common Nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Frequency</th>
<th>Noun</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>כָל</td>
<td>all</td>
<td>5413</td>
<td>אָח</td>
<td>brother</td>
<td>629</td>
</tr>
<tr>
<td>בֵן</td>
<td>son</td>
<td>4933</td>
<td>לֵב</td>
<td>heart</td>
<td>600</td>
</tr>
<tr>
<td>אֱלֹהִים</td>
<td>God</td>
<td>2601</td>
<td>רֹאש</td>
<td>head</td>
<td>596</td>
</tr>
<tr>
<td>מֶלֶךְ</td>
<td>king</td>
<td>2525</td>
<td>בּת</td>
<td>daughter</td>
<td>586</td>
</tr>
<tr>
<td>אֲרֵם</td>
<td>land</td>
<td>2504</td>
<td>מים</td>
<td>water</td>
<td>581</td>
</tr>
<tr>
<td>יֹם</td>
<td>day</td>
<td>2302</td>
<td>הָר</td>
<td>mountain</td>
<td>558</td>
</tr>
<tr>
<td>אָישָׁה</td>
<td>man</td>
<td>2187</td>
<td>גֵר</td>
<td>nation</td>
<td>554</td>
</tr>
<tr>
<td>פְנֵה</td>
<td>face</td>
<td>2126</td>
<td>אָדָם</td>
<td>man</td>
<td>546</td>
</tr>
<tr>
<td>בֵית</td>
<td>house</td>
<td>2043</td>
<td>קֹול</td>
<td>sound</td>
<td>505</td>
</tr>
<tr>
<td>עָם</td>
<td>people</td>
<td>1867</td>
<td>פָה</td>
<td>mouth</td>
<td>498</td>
</tr>
<tr>
<td>יָד</td>
<td>hand</td>
<td>1618</td>
<td>צְבָא</td>
<td>army</td>
<td>485</td>
</tr>
<tr>
<td>דָבָר</td>
<td>word</td>
<td>1441</td>
<td>קָדָשָׁה</td>
<td>holiness</td>
<td>469</td>
</tr>
<tr>
<td>אָב</td>
<td>father</td>
<td>1210</td>
<td>עַלְמָה</td>
<td>eternity</td>
<td>439</td>
</tr>
<tr>
<td>עָיר</td>
<td>city</td>
<td>1086</td>
<td>מִשְׁפָּט</td>
<td>judgment</td>
<td>422</td>
</tr>
<tr>
<td>עֵינָה</td>
<td>eye</td>
<td>885</td>
<td>שֵׁם</td>
<td>heaven</td>
<td>421</td>
</tr>
<tr>
<td>שָנָה</td>
<td>year</td>
<td>875</td>
<td>שֶׁר</td>
<td>prince</td>
<td>421</td>
</tr>
<tr>
<td>שֵׁם</td>
<td>name</td>
<td>864</td>
<td>מִזְבֵּחַ</td>
<td>midst</td>
<td>418</td>
</tr>
<tr>
<td>עֹבֵד</td>
<td>servant</td>
<td>800</td>
<td>חֶרֶב</td>
<td>sword</td>
<td>413</td>
</tr>
<tr>
<td>אוֹת</td>
<td>woman</td>
<td>781</td>
<td>כָסָף</td>
<td>silver</td>
<td>403</td>
</tr>
<tr>
<td>נֶפֶשׁ</td>
<td>soul</td>
<td>754</td>
<td>מַזְבָּח</td>
<td>altar</td>
<td>401</td>
</tr>
<tr>
<td>כְּפָדָה</td>
<td>priest</td>
<td>750</td>
<td>קָדָם</td>
<td>place</td>
<td>401</td>
</tr>
<tr>
<td>דָרֶךְ</td>
<td>way</td>
<td>706</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The name may be used collectively of the entire class (נָחַמ் — mankind); it may represent unspecified members of the class (נָחַמִים — men), and so forth. These nouns may take a definite article, and a pronoun suffix.  

### 2.1.3 Proper Nouns

There are 2,617 words that are classified as proper nouns. Table 2.3 lists the number of proper nouns by frequency distribution.

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Number of Proper Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;= 10</td>
<td>2247</td>
</tr>
<tr>
<td>11 to 50</td>
<td>298</td>
</tr>
<tr>
<td>51 to 100</td>
<td>37</td>
</tr>
<tr>
<td>101 to 200</td>
<td>18</td>
</tr>
<tr>
<td>201 to 300</td>
<td>5</td>
</tr>
<tr>
<td>301 to 400</td>
<td>3</td>
</tr>
<tr>
<td>401 to 500</td>
<td>2</td>
</tr>
<tr>
<td>501 to 700</td>
<td>2</td>
</tr>
<tr>
<td>701 to 900</td>
<td>2</td>
</tr>
<tr>
<td>901 to 1100</td>
<td>1</td>
</tr>
<tr>
<td>&gt; 1100</td>
<td>2</td>
</tr>
</tbody>
</table>

It is evident that many proper nouns occur very infrequently and relatively few occur very often. In fact, 1,085 occur only once, only 17 occur more than 200 times. Table 2.4 lists the 17 proper nouns occurring more than 200 times.

A proper noun is the name of a particular member of a class, either a person or place. The name is regarded as unique to the particular member and is not shared with any other.

---

2 There are 3,657 different common nouns in the Hebrew Bible, occurring 107,546 times. They have the definite article 22,302 times and pronoun suffixes 23,586 times.

3 There are 2,819 different proper nouns in the Hebrew Bible, occurring 33,404 times. They have the definite article 1,109 times.
Proper nouns that refer to persons are singular and determinate by nature; they usually do not take the definite article or pronoun suffix. They take the gender of the person named.

- יְהוָה—Yahweh
- יִשְׂרָאֵל—Israel
- דָוִד—David
- שְלומֹה—Solomon
- אֲבִיגַיִל—Abigail

### Table 2.4
**Frequency of Most Often Proper Nouns**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>יהוה</td>
<td>Yahweh</td>
<td>6828</td>
</tr>
<tr>
<td>יִשְׂרָאֵל</td>
<td>Israel</td>
<td>2506</td>
</tr>
<tr>
<td>דָוִד</td>
<td>David</td>
<td>1075</td>
</tr>
<tr>
<td>יְהוּדָה</td>
<td>Judah</td>
<td>819</td>
</tr>
<tr>
<td>מֹשֶה</td>
<td>Moses</td>
<td>766</td>
</tr>
<tr>
<td>מָעָרִים</td>
<td>Egypt</td>
<td>681</td>
</tr>
<tr>
<td>יְרוּשָלָם</td>
<td>Jerusalem</td>
<td>643</td>
</tr>
<tr>
<td>אֲדֹנָי</td>
<td>Lord</td>
<td>439</td>
</tr>
<tr>
<td>שָאוּל</td>
<td>Saul</td>
<td>406</td>
</tr>
<tr>
<td>יִנְקָשַׁב</td>
<td>Jacob</td>
<td>349</td>
</tr>
<tr>
<td>אָרֹן</td>
<td>Aaron</td>
<td>347</td>
</tr>
<tr>
<td>לֶוִי</td>
<td>Levi</td>
<td>307</td>
</tr>
<tr>
<td>פְּרָעֹה</td>
<td>Pharaoh</td>
<td>274</td>
</tr>
<tr>
<td>שֶלמֹה</td>
<td>Solomon</td>
<td>293</td>
</tr>
<tr>
<td>בָבֶל</td>
<td>Babylon</td>
<td>263</td>
</tr>
<tr>
<td>יוֹשֵׁעַ</td>
<td>Joshua</td>
<td>218</td>
</tr>
<tr>
<td>יְוָסֶף</td>
<td>Joseph</td>
<td>213</td>
</tr>
</tbody>
</table>

Proper nouns that refer to cities are determinate by nature; they usually do not take the definite article, and never a pronoun suffix. They usually are feminine.

---

4 The few exceptions should properly be regarded as Gentilics (GKC § 125 d). יְהוָה (Deut. 3:13, etc.); יִשְׂרָאֵל (Josh. 13:14, etc.). In addition, a number of other personal nouns regularly take the definite article, perhaps idiomatically: יְהוֹונה (Lev. 18:21, etc.); יְנָקָה (Josh. 15:14, etc.); יִשְׂרָאֵל (Judg. 6:25, etc.); יָמִיק (2 Sam. 1:1, etc.); plus a few others.
Proper nouns that refer to rivers, mountains, and territories are determinate by nature; some of them take the definite article, but never a pronoun suffix. They usually are feminine.

Jerusalem — Jerusalem
Sodom — Sodom
Hebron — Hebron

The Jordan — הַיַּרְדֵּן
The Nile — הַיְאֹר
The Negev — הַנֶּגְבָה
Moriah — הַמֹּרִיָָּה
Machpelah — הַמַּכְפֵלָָּה
Gilead — הַגִּלְעָד
Mizpah — הַמִּזְפָּה
Pizgah — הַפִּזְגָּה

Proper place names may also take a Locative יִּרְאָל suffix.

2.1.4 Gentilic Nouns

Gentilic nouns refer to the descendants of an ancestral forefather, the inhabitants of cities, nations, or ethnic groups. They are classified as adjectives by lexicographers, but as proper nouns in BibleWorks, but as Gentilics in this work. There are 233 different Gentilic nouns, occurring 1,825 times. Table 2.5

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Number of Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;= 10</td>
<td>205</td>
</tr>
<tr>
<td>11 to 50</td>
<td>22</td>
</tr>
<tr>
<td>51 to 100</td>
<td>4</td>
</tr>
<tr>
<td>&gt; 100</td>
<td>2</td>
</tr>
</tbody>
</table>

It is evident that most Gentilic nouns occur infrequently. In fact 113 occur only once, only 28 occur more than 10 times, and only 2 occur more than 100 times, Table 2.6 lists those that occur more than 10 times.

5 A few names of cities take the definite article, perhaps also idiomatically: עֵינַי (Ai Gen. 12:8, etc.); הַחָרְמַּה (Hormah Num. 14:45, etc.); רִיבְלוּ (Riblah Num. 34:11); הָכְפִיָּרָה (Chephirah Josh. 9:17); שלרון (Sharon Isa. 33:9, etc.); plus a few others.
Table 2.6
Frequency of Most Often Gentilic Nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֵוִי</td>
<td>Levi</td>
<td>297</td>
</tr>
<tr>
<td>פְלִשְתִי</td>
<td>Philistine</td>
<td>288</td>
</tr>
<tr>
<td>אֱמֹרִי</td>
<td>Amorite</td>
<td>87</td>
</tr>
<tr>
<td>יְהוּדִי</td>
<td>Jew</td>
<td>81</td>
</tr>
<tr>
<td>כַשְדִים</td>
<td>Chaldeans</td>
<td>76</td>
</tr>
<tr>
<td>כְנַעֲנִי</td>
<td>Canaanite</td>
<td>73</td>
</tr>
<tr>
<td>חִתִי</td>
<td>Hittite</td>
<td>48</td>
</tr>
<tr>
<td>יְבוּסִי</td>
<td>Jebusite</td>
<td>41</td>
</tr>
<tr>
<td>עִבְרִי</td>
<td>Hebrew</td>
<td>34</td>
</tr>
<tr>
<td>מִצְרִי</td>
<td>Egyptian</td>
<td>30</td>
</tr>
</tbody>
</table>

Gentilic nouns are derived from the name of an associated ancestor, city, nation, or ethnic group, usually by adding a long i-class vowel on the end of the associated name. They may take the definite article, but rarely a pronoun suffix.

6 There are 233 Gentilic nouns in the Hebrew Bible, occurring a total of 1,825 times. Of this total, 1,269 have the definite article.

7 For example, לְוִי (our Levites Neh. 10:1).
Gentilic nouns generally occur as collectives, but may be inflected for number and gender.

<table>
<thead>
<tr>
<th>Gentilic Nouns</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moabite (Deut. 23:4)</td>
<td>Moabites (Deut. 2:11)</td>
</tr>
<tr>
<td>Moabitess (2 Chr. 24:26)</td>
<td>Moabitess (Ruth 1:22)</td>
</tr>
<tr>
<td>Moabitesses (1 Kgs. 11:1)</td>
<td>Moabitess (2 Chr. 24:26)</td>
</tr>
<tr>
<td>Moabitess (1 Kgs. 11:1)</td>
<td>Moabitess (2 Chr. 24:26)</td>
</tr>
<tr>
<td>Amonite (Deut. 23:4)</td>
<td>Amonites (Deut. 2:20)</td>
</tr>
<tr>
<td>Amonitess (2 Chr. 24:26)</td>
<td>Amonitess (2 Chr. 24:26)</td>
</tr>
<tr>
<td>Amonitesses (1 Kgs. 11:1)</td>
<td>Amonitesses (1 Kgs. 11:1)</td>
</tr>
<tr>
<td>Jezreelite (1 Kgs. 21:1)</td>
<td>Jezreelitess (1 Sam. 27:3)</td>
</tr>
<tr>
<td>Canaanitess (1 Chr. 2:3)</td>
<td></td>
</tr>
</tbody>
</table>

**2.1.5 Concrete Nouns**

Concrete nouns are names of discrete objects that exist in space and time, and that can be perceived by the senses.

- הר—mountain; יד—hand;שמש—sun;_staff—rod, staff; קיר—wall; שולחן—table.

**2.1.6 Countable Nouns**

Some nouns are class names of objects that may be counted, that is, those things that are identified as unique unit members of the class. These are called countable nouns.

- שלשים—three boys; שבעים—four books; קומת—five days.

**2.1.7 Measurable Nouns**

Some nouns are the names of substances that are not spoken of as unique units. When quantified they require a countable unit of measure.
2.1.8 Abstract Nouns

Some nouns are names of abstractions of the mind that cannot be perceived by the senses. These are called abstract nouns.

—love; —hatred; —old age; —youth.

Many abstract nouns are the names of unique concepts rather than class names. These behave much like proper names. That is, they are only singular; they are determinate by nature, and do not take either a definite or indefinite article, except when limited by a genitive.

2.1.9 Characteristic Nouns

Some nouns are the names of characteristics possessed by entities named by other nouns. Characteristic nouns have associated adjectives that specify specific values of the named characteristic.

—size; —weight; —appearance; —taste.

2.2 The Derivation of Hebrew Nouns

Some Hebrew nouns are primary names that seem to exhibit no dependence on other words. Other nouns seem to be derived from a corresponding verb, noun, or adjective.

2.2.1 Primary Nouns

Many Hebrew nouns in the Bible have no corresponding verb, noun, or adjective to which its derivation may be traced. Other Hebrew nouns have corresponding verbs that seem to be derived from that noun. Still others seem to be the source of derivation for other nouns or adjectives. For convenience, these various nouns are called primary nouns. The majority of the primary nouns are concrete nouns.

—father —fire
—brother —womb
—man —field
—God —hair
—land, earth —rod, staff, scepter

8 Verbs frequently are classified as denominative (i.e., derived from a noun) if they are used in the piel stem and not in the qal.
2.2.2 Nouns Derived From Verbs

Many Hebrew nouns have a corresponding verb to which its derivation may be traced. Some such nouns name the doer of the verbal deed, others name the recipient of the action, still others are the names of the abstract ideas of the deeds themselves.

Nouns that name the doer of the deed. Although the active participle regularly is used to designate the doer of the verbal deed, many verbs have a corresponding noun to serve function.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָלֵךְ</td>
<td>מִלְךָ</td>
</tr>
<tr>
<td>מִלְכָּה</td>
<td>—queen</td>
</tr>
<tr>
<td>נָעַס</td>
<td>נֵעַסְתָּמ</td>
</tr>
<tr>
<td>מָשַּׁל</td>
<td>מָשָׁל</td>
</tr>
<tr>
<td>הֻבֶּר</td>
<td>הֻבָּר</td>
</tr>
</tbody>
</table>

Nouns that name the recipient of the deed. Although the passive participle may be used to designate the recipient of the verbal action, many verbs have a corresponding noun to serve this function.

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָלֵךְ</td>
<td>מַלְכָּה</td>
</tr>
<tr>
<td>מַלְכָּה</td>
<td>—kingdom</td>
</tr>
<tr>
<td>אֶכְל</td>
<td>אַכָּל</td>
</tr>
<tr>
<td>אַכָּל</td>
<td>—food</td>
</tr>
<tr>
<td>אַכָּל</td>
<td>—food</td>
</tr>
<tr>
<td>רָעָה</td>
<td>רָעָה</td>
</tr>
<tr>
<td>מֵעַשֶּׁה</td>
<td>מֵעַשֶּׁה</td>
</tr>
<tr>
<td>שֵׁמֶש</td>
<td>שֵׁמֶש</td>
</tr>
</tbody>
</table>
Nouns that name the abstract idea of the verbal deed. Although the infinitive construct may be used to designate the abstract idea of the verbal action, many verbs have a corresponding noun to serve this function. These are called verbal nouns.

Verbs | Nouns
---|---
—he delights | —delight
—he sent | —sending
—he loved | —love
—he overthrew | —an overthrow
—he judged | —judgment

These verbal nouns are observed to have both subjects and objects, very much like the corresponding finite verb.

like the love of the LORD for children of Israel (Hos. 3:1)
as God's overthrow of Sodom and Gomorrah (Amos 4:11)
my judgments against them (Jer. 1:16)

Nouns that name the abstract idea of the verbal state. Hebrew has many stative verbs that declare a state of being. Such verbs have a corresponding noun that names the abstract idea of the verbal state.

Verbs | Nouns
---|---
### 2.2.3 Nouns Derived from Other Nouns

Some Hebrew nouns seem to be the names of abstractions related to another noun.

<table>
<thead>
<tr>
<th>Source Noun</th>
<th>Derived Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>נזר — lad</td>
<td>יוצרו — early life, youth</td>
</tr>
<tr>
<td>כל — all, every, the whole</td>
<td>מכאן — perfection</td>
</tr>
<tr>
<td>כל — daughter-in-law, bride</td>
<td>כללה — betrothal</td>
</tr>
<tr>
<td>יעל — young man</td>
<td>יעלמה — youth, vigor</td>
</tr>
<tr>
<td>סילה — judge or umpire</td>
<td>סילה — the giving of a decision</td>
</tr>
<tr>
<td>זדק — rightness, righteousness</td>
<td>זדק — righteousness</td>
</tr>
<tr>
<td>קרש — apartness, sacredness</td>
<td>קרש — sanctuary</td>
</tr>
<tr>
<td>ראש — head</td>
<td>ראשית — beginning, chief</td>
</tr>
<tr>
<td>רחם — womb</td>
<td>רחם — compassion</td>
</tr>
<tr>
<td>שער — hair(collective)</td>
<td>שער — a hair</td>
</tr>
<tr>
<td>שער — gate</td>
<td>שער — porter</td>
</tr>
<tr>
<td>שופתא — maid-servant</td>
<td>שופתא — clan</td>
</tr>
<tr>
<td>אלמנא — widow</td>
<td>אלמנא — widowhood</td>
</tr>
</tbody>
</table>
2.2.4 Nouns Derived From Adjectives

Some Hebrew nouns seem to be the names of abstractions related to an adjective which has no corresponding stative verb.

<table>
<thead>
<tr>
<th>Source Adjective</th>
<th>Derived Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>רָעָה — cruel, fierce</td>
<td>רָעָה — cruelty, fierceness</td>
</tr>
<tr>
<td>גָּרָה — generous, noble</td>
<td>גָּרָה — nobility, nobleness</td>
</tr>
<tr>
<td>נָוִי — innocent</td>
<td>נָוִי — innocence</td>
</tr>
<tr>
<td>עֲנֹי — blind</td>
<td>עֲנֹי — blindness</td>
</tr>
<tr>
<td>נֲרָה — naked</td>
<td>נֲרָה — nakedness</td>
</tr>
<tr>
<td>נָנַי — dainty</td>
<td>נָנַי — daintiness</td>
</tr>
<tr>
<td>עֲנַי — sluggish, lazy</td>
<td>עֲנַי — sluggishness</td>
</tr>
<tr>
<td>צָעַר — little, young</td>
<td>צָעַר — youth</td>
</tr>
<tr>
<td>בְּיָשָׁרוּת — called, summoned</td>
<td>בְּיָשָׁרוּת — proclamation</td>
</tr>
<tr>
<td>נָסִי — empty, vain</td>
<td>נָסִי — emptiness, vanity</td>
</tr>
<tr>
<td>חָמָה — thin</td>
<td>חָמָה — thin cake</td>
</tr>
</tbody>
</table>

2.3 The Attributes of Nouns

Nouns have seven information bearing attributes in addition to their lexical information. Each of these attributes may assume one of several values. The attributes are as follows:

1. Number
2. Gender
3. Determination
4. Person
5. Range
6. Case
7. Negation

---

9 Lexical information is conveyed by means of root and stem.
Chapter 2

The first five are usually specified by morphemes. Case is specified in Biblical Hebrew by word order only, although there is historical evidence that case was originally specified by morphemes. Negation is specified by a prepositive negative particle.

2.3.1 The Number Attribute

Hebrew nouns are inflected with three number morphemes (singular, dual, plural). However, the syntax of nouns recognizes only two number values (singular, plural). Singular nouns govern singular verbs and adjectives. Dual and plural nouns govern plural verbs and adjectives. The number morpheme of some nouns does not correspond with the grammatical number of the noun. The grammatical number of a noun is determined by the manner in which it governs adjectives and verbs, and by the grammatical number of the pronoun that may stand in its place.

The singular morpheme. The singular morpheme indicates various conditions of the true number, depending on the class of the noun.

(1) The singular morpheme indicates a single unit of most countable nouns. This has a corresponding singular attribute value.

\[
\text{ملك} — \text{king} \\
\text{שער} — \text{gate} \\
\text{ירד} — \text{mountain} \\
\text{ינש} — \text{lad}
\]

(2) The singular morpheme indicates a single collective group of certain countable nouns, corresponding to the singular attribute value. Collectives take the singular value when viewed as a single collective whole, but the plural value when viewed as a group of individuals.

---

10 The values of attributes do not uniquely map to morphemes, but do so in combinations. For example, the combination—masculine, plural, absolute—is specified by the morpheme א— and the combination—feminine, plural, absolute—is specified by the morpheme ב—. So it is imprecise to refer to a singular morpheme because no specific part of a morpheme independently specifies singularity. However, the terms singular morpheme, plural morpheme, etc. are used imprecisely in this work in order to avoid the greater confusion that results from using a more precise term like logeme.

11 The determinate accusative is identified by the prepositive particle מ, although it is occasionally lacking, especially in poetry.

12 GKC § 123, 124; RJW 1-16; VNK §24.3.

13 Of the 107,546 common nouns in the WTS text, 77,597 are marked as singular, 28,073 are marked as plural, and 1,876 are marked as dual.
The Syntactic Attributes of Hebrew Nouns

Countable
- שׁאָל —a man
- עִם —a tree
- בֵּית —a cow
- זָמַן —a sheep

Collective
- צָאָל —mankind
- צָאָל —trees
- בֵּית —cattle
- זָמַן —sheep

(3) The singular morpheme is used with some proper names, abstract nouns, measurable nouns, and other non-countable nouns. This morpheme corresponds to the singular attribute value.

Proper Names
- יְמִכָּב —Jacob
- מַלִּים —Moab
- צּוֹר —Tyre

Abstract Nouns
- כְּפָר —innocence
- צְנִיר —youth
- צְנִיר —emptiness
- מֵת —death
- אֲבָה —love
- שֵׁפָאָה —hate

Measurable Nouns
- יַיִם —wine
- שֵׁפָר —fruit wine

(4) The singular morpheme is used in conjunction with the determination morpheme to define the various points of view that a class name may express. This is discussed in detail in the section on the attribute of determination.

The dual morpheme. The dual morpheme is limited to certain substantives. Adjectives and verbs are inflected with the singular and plural morphemes only. The dual morpheme expresses several values of the number attribute.

(1) The dual morpheme may indicate plurality of countable objects occurring naturally in pairs, corresponding to the plural attribute value. In this case the dual morpheme does not imply duality, but simply plurality. Words that take the dual morpheme do not take the plural morpheme without a change of meaning (ךָלֵל —feet; cf. כָּלֵל —soldiers).

- עִינִים —eyes
- רֹאִים —hands
- אֲמִיס —nostrils
- אֲמִיס —ears
- שְׁפִים —six wings
- רַמִּים —feet
- קְנֵתְוַים —bronze fetters (for hands or feet)
(2) The dual morpheme may indicate pairs of certain countable nouns that may appear naturally in sequential pairs. In this case the dual morpheme expresses duality without the number two. However the corresponding attribute value is plural because adjectives and verbs in syntactic concord with the given dual require the plural. (שנים תבונה—two good years). These nouns use the plural morpheme to express any other type of plurality.

- יאשימים —two (sequential) days
- שבתים ימים —seven days
- משפחים —two burdens (Gen. 49:14)
- שנים —two (sequential) years
- שבע תנינים —seven years

(3) The dual morpheme indicates a multiple of two for the numbers “hundred” and “thousand.”

- מאהים —two hundred
- אלףים —two thousand

(4) The dual morpheme is used with certain proper names that have the singular attribute value.

- מצרים —Egypt
- ירושלים —Jerusalem

The plural morpheme. The plural morpheme indicates various conditions of the true number, depending on the class of the noun.

(1) The plural morpheme indicates simple plurality of countable nouns, corresponding to the plural attribute.

- מלכים —kings
- מסבחיות —altars
- עู้רומים —boys
- ילדות —girls

(2) For non-countable nouns, the plural morpheme is used to express certain variations of the lexical meaning. In all these cases the attribute value is singular.

The plural morpheme may be used to express abstract concepts derived from concrete concepts.

<table>
<thead>
<tr>
<th>Concrete concept</th>
<th>Derived abstract</th>
</tr>
</thead>
<tbody>
<tr>
<td>בנות —virgin</td>
<td>בנות ים —virginity</td>
</tr>
<tr>
<td>זקנים —old man</td>
<td>זקנים ים —old age</td>
</tr>
</tbody>
</table>
The Syntactic Attributes of Hebrew Nouns

---

The plural morpheme is used to indicate intensity, majesty, or ownership, for certain nouns.

- אֱלֹהִים — God (Gen. 1:1)
- בָּשָׂל — master (Isa. 1:3)
- אָרוֹן — lord (Isa. 19:4)
- קֹבֵּץ — grave (2 Kgs. 22:20)
- מַזְחִיר — violent death (Isa. 53:9)
- נַפִּיס — heavy rain (Ezr. 10:9)

The plural morpheme is used to indicate natural products in unnatural conditions, for certain nouns.

- זֶבַח — wheat (in grain)
- קָשָׁה — spelt (in grain)
- מַגְזֶה — shed blood

The plural morpheme is used to indicate extension, when the object consists of many parts.

- בּוֹאֵר — back of neck
- פְּנֵי — face

The plural morpheme is used to indicate composition of material, for certain nouns.

- חֵמָר — lumps of earth (cf. גֶּחוֹר — dust)
- קָסָם — pieces of silver (cf. כֵּסֶף — silver)

(3) The plural morpheme is used in conjunction with the determination morpheme to define various points of view that a class name may express. This is discussed in detail in the section on the attribute of determination.

*The number attribute in compound phrases.* Compound noun phrases usually govern plural verbs.

---

14 The word occurs only in the construct form of the plural.
The king and Haman sat down to drink. (Est. 3:15)
(The plural verb agrees with the plural compound subject.)

However, a compound noun phrase may be viewed as a collective in which case it governs a singular verb.

וְכִּי אם חָתָן וְאֶנֶּאֶּפֶת בָּנֵי נָחַ...אֶל־הַתֵבָה׃
On the very same day Noah and Shem, Ham, and Japheth, Noah’s sons... entered the ark (Gen 7:13)
(The singular verb agrees with the plural compound subject.)

In clauses where the verb appears first, the verb may be singular even though the subject is compound.

וְכִּי אם חָתָן וְאֶנֶּאֶּפֶת בָּנֵי Нָוָח...אֶל־הַתֵבָה׃
Then the king and Haman came to the banquet. (Est. 5:5)

וְכִּי אם חָתָן וְאֶנֶּאֶּפֶת בָּנֵי נָחַ...אֶל־הַתֵבָה׃
Then Rachel and Leah answered and said to him (Gen. 31:14)
(Note that the first verb is singular and the second is plural.)

In compound noun phrases naming a group consisting of a person of superior rank and some subordinates, the verb may agree with the principal member of the group.

וְכִּי אם חָתָן וְאֶנֶּאֶּפֶת בָּנֵי נָחַ...אֶל־הַתֵבָה׃
My maids and I will fast likewise. (Est. 4:16)

וְכִּי אם חָתָן וְאֶנֶּאֶּפֶת בָּנֵי נָחַ...אֶל־הַתֵבָה׃
the wife and her children shall be her master’s (Exod. 21:4)

2.3.2 The Gender Attribute

Associated with the gender attribute are three values (masculine, feminine, common) and two morpheme values (masculine, feminine).

The masculine morpheme. The masculine morpheme is used to specify various information, some associated with gender, some not.

---

15 GKC §122; RJW 17-27; VNK §24.2. The morphological gender of a given noun is determined by the semantic culture of the Hebrew people. The value is defined by the dictionary, external to any text or discourse. Thus, in a given text, the gender attribute of nouns is an independent variable.

16 Of the 107,546 common nouns in the WTS text, 73,776 are marked as masculine, 26,844 are marked as feminine, and 6,926 are marked as both.
(1) The masculine morpheme indicates the masculine gender for most animate objects, corresponding to the masculine attribute.

- מֶלֶךְ —king
- בָּלָה —bull
- אֱלֹהִים —God
- זָמַר —male donkey
- אָב —father

(2) The masculine morpheme indicates the feminine gender for a few animate objects, corresponding to the feminine attribute.

- נְזָל —female goat
- אָבָה —woman

(3) The masculine morpheme is used with some inanimate objects having no gender, with a corresponding masculine attribute. In such cases, the morpheme is merely a syntactic marker to govern the attribute values of associated modifiers and verbs.

- בָּתָן —house
- דָּג —thing
- רְחַב —road
- עֵץ —tree

(4) The masculine morpheme is used with certain objects having no gender, to express a meaning derived from a related noun, with a corresponding masculine morpheme. Common to this case are certain abstract nouns and collectives.

Examples of abstracts:

- נְקֵק —life
- הָיוֹת —youth
- בְּתוֹלִים —virginity
- דָּם —bloodguiltiness

Examples of collectives:

- נֵובוֹת —fleets
- שֶׁבָּר —hair
(5) The masculine morpheme is used with some objects having no gender, with a corresponding feminine attribute. In this case, also, the morpheme is merely a syntactic marker. Common to this case are certain inanimate objects, parts of the body, and names of countries and cities.

Examples of inanimate objects:

- תalent — תalent
- עיר — cities
-Jar — jars
- נחל — sands

Examples of parts of the body:

- רגל — feet
- אוזן — ears
- קרן — horns
- עין — eyes
- יד — arms

Examples of place names:

- מצרים — Egypt
- קְדֵשׁ — Jerusalem
- מואב — Moab
- חָלָה — Chaldea

The feminine morpheme. The feminine morpheme is clearly distinguished for most feminine nouns. However, certain feminine nouns have a zero morpheme in the singular that gives the appearance of a masculine form.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>אמא — mother</td>
<td>אמאות — mothers</td>
</tr>
<tr>
<td>חרב — sword</td>
<td>חרבות — swords</td>
</tr>
<tr>
<td>כוס — cup</td>
<td>כוסות — cups</td>
</tr>
<tr>
<td>יונת — female donkey</td>
<td>יונתות — female donkeys</td>
</tr>
<tr>
<td>אש — fire</td>
<td>(singular only)</td>
</tr>
</tbody>
</table>

(1) The feminine morpheme is used to indicate the feminine gender of most animate objects with the corresponding feminine attribute.
The Syntactic Attributes of Hebrew Nouns

Singular | Plural
---|---
מֵלֶה — queen | מִלָּה — queens
יֵלֶדה — girl | יָלָדָה — girls
נֶשֶׁר — lass | נָשֶׁר — lasses
אָם — mother | אֶם — mothers
ךְרָה — cow | כּרָה — cows

Singular | Plural
---|---
שְׁעָרֶה — female goat | שְׁעָרֶת — female goats
אַוְר — female donkey | אַוְר — female donkeys

(2) The feminine morpheme is used with certain inanimate objects having no gender, with a corresponding feminine attribute.

Singular | Plural
---|---
חֶבֶר — sword | חָבֶר — swords
כָת — cup | כָת — cups
שֶׁש — fire | (singular only)

(3) The feminine morpheme is used to express certain abstract ideas having no gender, with a corresponding feminine attribute. Such words are used only in the singular.

עָמֹד — truthfulness | בֶנֶר — strength
עֵבֶר — love | מָוָּה — goodness

(4) The feminine morpheme is used with certain collective nouns, with a corresponding feminine attribute.

חָרָב — caravan | גָזָה — exiles

(5) The feminine morpheme is used with some objects having no gender, to indicate a single component of a collective concept, with a corresponding feminine attribute.

עִנּוֹ — a ship | (cf. עֵנִי — fleet)
שַׁנָּר — a hair | (cf. שָׁנֶר — hair)

(6) The feminine morpheme is used to indicate certain neuter concepts, with a corresponding feminine attribute.

חָרָב — these things
—wonderful things

(7) The feminine morpheme is used with some animate objects to indicate office, intensity, or completeness, with a corresponding masculine attribute.

—preacher (Eccl. 1:1)

(8) The feminine morpheme is used with certain masculine nouns, with a corresponding masculine attribute.

—fathers (cf. בָּן)

The common gender. Some nouns behave grammatically as though they have a common gender attribute. That is, regardless of their gender morpheme, they may fit into either a masculine or feminine context.  

(sign)—usually masculine, but sometimes feminine (Josh. 24:17).

(land)—usually feminine, but sometimes masculine (Ezek. 21:24).

(cattle)—usually masculine, but sometimes feminine (Gen. 33:13)

(road, way)—usually masculine, but sometimes feminine (Num. 9:10)

Gender in compound noun phrases. Compound noun phrases usually govern masculine verbs and adjectives. In the special case where all members of the compound group are feminine, the gender attribute is feminine.

Then Rachel and Leah answered and said to him (Gen. 31:14)

(The first verb is singular as permitted when it is first. The second verb is plural in concord with the plural subject. Both verbs are feminine because all members of the subject are feminine.)

17 The BibleWorks software program classifies 37 words as having both genders. נִסה (Gen. 1:2); רֵחַ (Gen. 1:2); וַתִּאֶבֶם (Gen. 9:12); רֹאשׁ (1 Sam. 1:3); נָח (Gen. 2:8); רַע (Exod. 21:24); טוּל (Gen. 3:24); לֵין (Gen. 4:2); שלום (Gen. 15:16); נֵב (Gen. 7:14); נֹעַ (Gen. 8:6); יהוה (Gen. 8:11); פַּעַל (Gen. 10:5); נָבָא (Gen. 15:1); נָשָׁה (Gen. 15:12); שָׁנָה (Gen. 15:17); אָשֶׁר (Gen. 19:24); הָאָרֶץ (Gen. 18:11); נָב (Gen. 25:16); נְבָעָה (Gen. 32:3); נִבְּלָה (Gen. 12:16); נָבָא (Gen. 37:35); נָע (Gen. 40:9); נָתי (Gen. 49:12); נָב (Gen. 50:26); נָב (Exod. 16:3); שַׁבַּת (Exod. 16:23); נָב (Exod. 19:9); נָב (Exod. 28:14); נָב (Lev. 14:9); נָב (Num. 21:15); נָהָר (1 Kgs. 7:19); נָה (Job 30:29); נָב (Psa. 118:27); נָה (Gen. 15:17); נָה (Ezek. 23:11); נָה (Dan. 3:6).
In the case where the compound subject is long and the verb appears first, the verb may be in gender concord with the nearest noun of the compound subject.

וַיַּחֲרִיקוּ הַקָּנָה לְאֶסְתֵּר וּלְעַנְכָּר הָנִיָּרָה לָהּ
So Esther’s maids and eunuchs came and told her. (Est. 4:4)

The first verb is feminine plural in concord with נַעֲרָה (maids) only. The second verb is masculine plural in concord with the usual practice for mixed gender compound subjects.

וַיְכַפֵּרָה לוֹ אֶむְרַת אֱלֹהִים חֲלֵדָאָלְמִי
Then his wife Zeresh and all his friends said to him (Est. 5:14)

The verb is feminine singular in concord with זֶרֶשׁ (Zeresh), even though the compound subject is of mixed gender. When the compound subject is lengthy, the verb may be in concord with only its nearest member.

### 2.3.3 The Determination Attribute

The determination attribute specifies the degree to which the exact identity of the given noun is defined. The determination attribute is a marker that indicates that the referent of the given noun has already been introduced in the discourse, or that the referent is well known in the common knowledge of the original audience. Associated with the determination attribute are two attribute values (determinate, non-determinate) and two morphemes (the definite article prefix, a zero morpheme).

**Proper nouns.** Proper nouns are determinate by nature because they are names of specific persons, places, concepts, etc. They always take the attribute value “determinate,” and they never require the definite article morpheme.\(^{19}\)

**Common nouns.** Common nouns may take either the determinate or nondeterminate attribute value.\(^{20}\) The determinate attribute is associated with common nouns (1) that have been named or defined in previous context, (2) that are well known (i.e., equivalent to a proper noun), or (3) that have bound forms delimited by determinate phrases or pronouns

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\(^{18}\) GKC §125-127; RJW 82-93; VNK §24.4.

\(^{19}\) However, see the previous discussion of proper nouns for some apparent idiomatic exceptions.

\(^{20}\) Of the 107,546 instances of common nouns in the WTS text, 22,301 are marked as definite by a prepositive definite article.
(i.e., they are construct forms). The same is true for countable, measurable, and characteristic nouns.

*Abstract nouns.* Abstract nouns do not usually take the determinate attribute when used in the free (absolute) form, but may be made determinate by a determinate genitive.

- אֲוַהַ—love
- אֲוַהַ הָֽלָדוֹרָה— the love of God.

The definite article morpheme is *not* used with determinate common nouns in the following cases:

1. common nouns with a bound form (i.e., construct state nouns).
   - בֵי הַמֶּלֶךְ—The house of the king.
   - בֵּנֵי יָעָב—The sons of Jacob.

2. common nouns with a pronoun suffix.
   - מַלְכֵיכֶם—Your kings
   - מַלְכוֹת—His kingdom

In these cases the nouns in the construct state are made determinate by a determinate genitive.

Combinations of the determination attribute and the number attribute are used to specify the various degrees to which the exact identity of the given nouns is defined.

*The singular, non-determinate combination.* The singular, non-determinate combination specifies one of the following degrees of determination, depending on the context in which the named class is used.

1. The noun refers to a typical representative of the class, where English must use the indefinite article, as in

   - A man is __________
   - A man does__________

where the noun is used only as the subject of a clause.

- אָזַשׁוֹת אֲוַהַ הָֽלָדוֹרָה
  - Which if a man does, he shall live by them. (Neh. 9:29)
(2) The noun is a predicate object and refers to nonspecific member(s) of the class, where English uses the plural, as in “I will cause men to walk upon you” (Ezek. 36:12).

I will multiply men upon you (Ezek. 36:10)

Yes, I will cause men to walk on you (Ezek. 36:12)

You devour men (Ezek. 36:13)

therefore you shall devour men no more (Ezek. 36:14)

I will increase their men like a flock. (Ezek. 36:37)

Why do You make men like fish of the sea? (Hab. 1:14)

(3) The noun is a predicate nominative or predicate object which refers to the class collectively, where English uses no article, as in “What is man...?”

Examples (Predicate object):

I will consume man and beast (Zep. 1:3)

I will multiply upon you man and beast. (Ezek. 36:11)

Example (Predicate Nominative):

What is man that You are mindful of him? (Psa. 8:4 [5])

(4) The noun is a predicate nominative and refers to that which possesses or manifests all the essential characteristics and nature of the named class. English uses no article and may use the plural when the subject is plural.
(5) The noun is a predicate nominative and refers to a specific unnamed member of the class where English uses the indefinite article.

Now the Egyptians are men, and not God; And their horses are flesh, and not spirit. (Isa. 31:3)

For He is not man, that He should relent. (1 Sam. 15:29)

You are men, I am your God (Ezek. 34:31)

(6) The noun is the subject or predicate object and refers to a specific unnamed, not previously mentioned member of the class, where English must use the indefinite article, and where Hebrew may use the optional indefinite article הָאָנָן.²¹

And Esau was a skillful hunter, a man of the field; but Jacob was a mild man. (Gen. 25:27)

Look, Esau my brother is a hairy man, and I am a smooth-skinned man. (Gen. 27:11)

And he was a successful man. (Gen. 39:2)

Noah was a just man. (Gen. 6:9)

Note that these predicate nominatives all have an adjective modifier. In these cases the Hebrew noun does not make use of the indefinite article as in the next category.

²¹ The word שֵׁנָא may also be used as an indefinite article with personal nouns, i.e., שֵׁנָא בֵּיתֶם—a house (Gen. 39:1), שֵׁנָא לָן—a harlot (Jer. 3:3).
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There is a certain people scattered... (Est. 3:8)

Now there was a man from the mountains of Ephraim (Judg. 17:1)

a man had come to seek the well-being of the children of Israel (Neh. 2:10)

I have gotten a man from the LORD (Gen. 4:1)

I have killed a man (Gen. 4:23)

Now a certain man found him (Gen. 37:15)

The plural non-determinate combination. This combination specifies one of the following degrees of determination, depending on the context in which the named class is used.

(1) The noun is a predicate nominative and refers to specific, unnamed members of the class, where English uses the plural.

We are brethren (Gen. 13:8)

(2) The noun is the subject or predicate object and refers to a specific, unnamed, not previously referenced group of members of the named class, where English uses the plural quantifier “some,” and where Hebrew may use the optional indefinite plural article ידוע.

There were certain men who were defiled . . . (Num. 9:6)

And stay with him a few days (Gen. 27:44)

But within a few days he shall be destroyed. (Dan. 11:20)

The first example omits the optional indefinite article ידוע which is found in the others.

(3) The noun refers to the class collectively, either in a general sense, or as viewing the class as a group of individuals. This is in contrast with the singular collective that views the class as a whole. English uses the plural.

I will chasten him with the rod of men and with the blows of the sons of men. (2 Sam. 7:14)
Chapter 2

The singular-determinate combination. The singular-determinate combination specifies one of the following degrees of determination, depending on the context in which the named class is to be used.

(1) The noun refers to a previously mentioned member of the named class, where English and Hebrew use the singular with a definite article.

Now a certain man saw it... 
But the man said to Joab... (2 Sam. 18:10, 12)

Now a certain man found him... 
And the man asked him, saying, “What are you seeking?” (Gen. 37:15)

A man came from Saul's camp... 
And the young man said,... (2 Sam. 1:2,6)

Note that in this last example the determinate רומא (the young man) refers to the previously mentioned רומא (man), a permissible but unusual change of noun.

(2) The noun is the subject and refers to the class collectively as a whole, where English uses the singular.

Man shall not live by bread alone. (Deut. 8:3)

For man looks at the outward appearance (1 Sam. 16:7)

Let neither man nor beast, herd nor flock, taste any thing (Jon. 3:7)

Let man and beast be covered with sackcloth (Jon. 3:8)

(3) The noun refers to things or classes of things that are well-known, where English usually uses the indefinite singular with no article.

where there is gold (Gen. 2:11)

Abraham was very rich in livestock, in silver, and in gold. (Gen. 13:2)
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(4) The noun is in the second person, a vocative. The definite article is a sign of the vocative. The noun may be preceded by a second person pronoun. If it is a subject, it governs a second person verb.

The plural determinate combination. This combination specifies that the noun refers to previously mentioned or well-known objects, where English uses the plural with the definite article.

The personal attribute of nouns distinguishes between the participants of a narrative or discourse. Three attribute values are associated with the personal attribute:

First Person—designates the speaker or narrator
Second Person—designates the reader or listener
Third Person—designates one distinct from the first and second person

With the plural attribute, the first person plural includes the speaker/narrator, and others identified as either second person, third person, or both. The second person plural in-
cludes the readers/listeners and perhaps others distinct from the second or first person. The third person plural includes those distinct from the first and second persons. First and second person nouns occur only in speech.

Hebrew has no morphemes to indicate the value of the personal attribute for nouns, consequently this attribute is not generally recognized as a characteristic of nouns. However, the personal attribute is recognized as a necessary characteristic of nouns by various syntactic restraints on the language.\(^{22}\)

1. Pronouns agree with their antecedent noun in number, gender, and person.

2. Verbs agree with their subject noun in number, gender, and person.\(^{23}\) A single ungrammatical example illustrates the truth of this statement.

\[
\text{A boy sat upon the chair}
\]

The Hebrew sentence is ungrammatical because the verb (2nd, mas., sing.) does not agree with the subject (3rd, mas., sing.).\(^{24}\)

The majority of nouns take the third person attribute. For the second person attribute (vocative), the definite article morpheme is usually used with common nouns, but not with proper nouns.

\[
\text{Help, my lord, O king! (2 Kgs. 6:26)}
\]

In other cases an accompanying pronoun is used to identify the person attribute.

\[
\text{But you, son of man, hear what I say to you. (Ezek. 2:8)}
\]

\[
\text{I, Daniel, was mourning (Dan. 10:2)}
\]

\(^{22}\) The personal attribute is grammatically independent of the other nominal attributes. For example, second person (vocative) nouns are found in the context of all three cases: (1) nominative: 2 Sam. 14:4; Isa. 42:18; Zech. 3:8; (2) genitive: Psa. 9:3; 24:1; 30:9; (3) accusative: 2 Sam. 22:50; Psa. 130:1.

\(^{23}\) Verbs have no semantic number, gender, or person. A verb is inflected in grammatical concord with the number, gender, and person of its subject, even when its subject has been elided.

\(^{24}\) For this sentence to be grammatically correct, the subject noun \(\text{יִשְׂרֵאֵל}^\text{2}^\text{הָאָדָם}\) must be understood as vocative (second person).
The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! (Zech. 3:2)

In still other cases, the personal attribute of subject nouns may be identified only by the conjugate form of the predicate verb.

שָמֵעַ, יִשְרָאֵל (Deut. 6:4)
Hear, O Israel

שָמֵעַ, אֲאוֹרָתָה (Isa. 49:1)
Listen, O coastlands

The personal attribute of compound noun phrases is determined as follows:
1. the first person attribute governs the phrase if at least one of the nouns is first person.

וַאֲנִיּוֹ וְהַנָּעַרְנוֹלְכָּהִּיַּדְכָּהִּי וְנִשְׁתַּחֲוְּנֵלְכָּהִּיַּדוֹ וְנִשְׁתַּחֲוְּנֵּו לְךָ׃
I and the lad will go yonder and worship, and we will come back to you. (Gen. 22:5)

הֲבֹאִיתוֹת בָּבֹאִיתוֹת אֲנִי וְאֲחֵיכֶּךָ וְאִמְךָ לְחַטַּחְוָה לְךָ אֲבָרָה׃
Shall your mother and I and your brothers indeed come to bow down to the earth before you?” (Gen. 37:10)

2. the second person attribute governs the phrase if at least one of the nouns is second person, but not first person.

וְאַתָּה פַשְׁחֹרִיּוֹ וְכֹל יִשְׁבֵּי בֵיתֶךָ לְחַטַּחְוֵּֽוּ אֲלֵיכֶּֽם׃
And you, Pashhur, and all who dwell in your house, shall go into captivity. (Jer. 20:6)

3. the third person attribute governs the phrase in all other cases.

2.3.5 The Range Attribute

The attribute of range specifies the degree of limitation imposed upon the class of objects named by the given noun. If the range of a noun includes all the members of the class it names, the range is regarded as “free.” If the range includes only a part of the members of the class, the range is regarded as “bound.” This attribute corresponds with the absolute-construct state mentioned in other grammars, and called the bound structure by Williams. Associated with the range attribute are two attribute values (free, bound), and two morpheme values (absolute, construct).
The absolute morpheme. The absolute morpheme is used under three conditions:

1. The absolute morpheme is used to identify common nouns that are unlimited in range except by context. The corresponding attribute has the value free.

2. The absolute morpheme is used to identify common nouns that have a genitive relationship with an immediately preceding noun in the construct state (bound). The corresponding attribute has the value free.

\[\text{El\#M\#h}\text{yr} \backslash D\\text{\#}\]
the words of the king

The absolute noun \[\text{El\#M\#h}\text{yr}\] (the king) limits the range of the construct noun \[\text{yr} \backslash D\\text{\#}\] (the words of) to those words coming from the king.

3. The absolute morpheme is used also for all nouns to which the range attribute does not apply, that is, for all proper nouns. Proper nouns are completely bound, since they specify one unique object. The corresponding attribute has the value free.

The construct morpheme. The construct morpheme is used to identify nouns that are limited in range by an immediately following noun or pronoun suffix.\(^{27}\) The noun in the construct form is called the nomen regens and the noun that follows in the absolute form is called the nomen rectum. The nomen rectum limits the range of the nomen regens. The nomen regens and nomen rectum have a genitive relationship, the nomen rectum being in the genitive case. The construct morpheme is never used with proper nouns.

\[\text{yr} \backslash B\\text{\#}\]
the houses of the king

The absolute noun \[\text{yr} \backslash B\\text{\#}\] (the king), the nomen rectum, limits the range of the construct noun \[\text{yr}\] (houses), the nomen regens, to those houses belonging to the king.

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\(^{26}\) Of the 107,546 instances of common nouns in the WTS text, 51,862 have the absolute form and 55,673 have the construct form. Of the construct forms, 23,586 have a pronoun suffix, 23,154 govern a non-determinate noun, 6,699 govern a determinate noun, and 2,234 do not govern a noun.

\(^{27}\) Of the 55,684 instances of construct common nouns in the WTS text, 23,585 have a pronoun suffix, 5,385 have a following absolute noun (5,081 with a conjunctive accent, 282 with a near disjunctive and 22 with a remote); 5,623 have a following absolute noun with an definite article (5,145 with a conjunctive accent, 467 with a near disjunctive, and 11 with a remote); 11,097 have a following proper noun (361 with a definite article, 10,155 have a conjunctive accent, 922 have a near disjunctive, and 20 have a remote); 458 have a following Gentilic noun (271 with a definite article, 371 have a conjunctive accent, 87 have a near disjunctive, and none have a remote); and 6,846 have a following construct noun (5,053 have conjunctive accents, 1,697 have near disjunctives, and 96 have remotes).
The law of determination. The determination attribute value of a construct noun is defined by the value of the attribute of the governing (limiting) noun. That is, a construct noun (nomen regens) is determinate if the absolute noun governing it (nomen rectum) is determinate, and it is nondeterminate if the absolute noun is nondeterminate. Construct nouns never take the definite article.


cבְּית־הַמֶּלֶךְ — the houses of the king
cבְּית־מֶלֶךְ — houses of a king

The construct noun בְּית—the houses of) is determinate in the first example by the determinate absolute noun “the king”; in the second example it is nondeterminate because of the nondeterminate absolute noun “a king.”

Although this rule of determination is quite rigid, there are a few instances where the construct noun is nondeterminate in spite of a determinate nomen rectum. This is particularly the case with proper nouns.


cבָּנָיָהוּ — a feast of the LORD (Exod. 10:9)
cבָּנוֹת־יִשְׂרָאֵל — a virgin of Israel (Deut. 22:19)
cנַחַל־תְּשֹׁרֶהְדָּה — a piece of ground (2 Sam. 23:11)

The law of coordination. Construct nouns are not usually joined together by conjunctions when they are bound by the same nomen rectum, as illustrated in the following erroneous example:

[מנשִׁי יִשְׂרָאֵל
men and brethren of Israel

Instead, the absolute noun is repeated with each construct.

מנשִׁי יִשְׂרָאֵל, רְאָתֵי יִשְׂרָאֵל
Men of Israel and brethren of Israel.

A few exceptions are found.

סֵפֶר־וֹלְשֵׁנָה, קֵנֶיוֹם
the literature and language of the Chaldeans (Dan. 1:4)

מכָּהָר—מִצְפֹּת־לְבָנָן
the choice and best of Lebanon (Ezek. 31:16)

28 GKC § 127e.
Absolute nouns may be grouped together by conjunctions when they jointly limit the same construct noun.

\[
\text{נָחָת נְפָסִים}
\]

the mother of Jacob and Esau (Gen. 28:5)

*The law of successive genitives.* Construct nouns may appear in sequence, in which case the successive limitation is as follows:

\[
(J_1(J_2(J_3N))) \quad \text{English order}^{29}
\]

\[
(\text{N} \quad J_3 \quad J_2 \quad J_1)
\]

(The house of (the sons of (the king of Israel)))

The absolute noun N (ךיִּונִּים נִּשָּׁרְאַת —Israel) limits the range of the immediately preceding construct noun J_3 (ךיִּונִּים נִּשָּׁרְאַת —the king of Israel) to only the king of Israel. The noun phrase J_3N (ךיִּונִּים נִּשָּׁרְאַת —the king of Israel) limits the range of the next preceding construct noun J_2 (ךיִּוֹן נִּשָּׁרְאָל —sons) to only the sons of the king of Israel. The noun phrase J_3J_2N (ךיִּוֹן נִּשָּׁרְאָל —the sons of the king of Israel) limits the next preceding construct noun J_1 (ךיִּוֹן נִּשָּׁרְאָל —house) to only the house of the sons of the king of Israel.

This hierarchy of range limitation continues in the same manner to the fourth and successive construct nouns that may occur. Practicality is the only limit to the number of construct nouns that may appear in sequence.\(^{30}\)

*The law of nonintervention.*\(^{31}\) Nothing may intervene between a construct noun and the genitive absolute noun (*nomen rectum*) that governs it. There are five qualifications to this otherwise invariant law.

(1) A construct noun may follow another construct noun when there is a series of genitives. This forms a construct chain of more than two links, the last of which is an absolute noun. The law of nonintervention then applies to the entire series.

---

\(^{29}\) The symbol N represents a noun; the symbol J represents a construct noun and the subscript number distinguishes one from the other.

\(^{30}\) The longest string of construct nouns is four which occurs three times: Exod. 39:32; Exod. 40:6; Neh. 10:36.

\(^{31}\) Blau, p. 54; GKC § 128; Muraoka § 129a.
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(2) The definite article may precede the *nomen rectum*. However, since the definite article is merely a prepositive morpheme of the *nomen rectum*, it does not constitute an intervention.

(3) The locative He may follow the first construct as a postpositive terminative suffix;\(^{32}\) it is regarded as the equivalent of a morpheme and not as an intervention.

(4) Although it is not common, the construct may receive a pronoun suffix. Usually the pronoun is attached to the *nomen rectum* even though it modifies the construct.

But where the sense of style requires, the construct may receive the pronoun suffix. This is necessary to avoid ambiguity. Since the pronoun is a suffix, it must be regarded as part of the construct word, and not as an intervention.

(5) Although it is not common, a negative may precede the *nomen rectum*. The negative is usually attached to the *nomen rectum* by Maqgeph, making it equivalent to another construct. Actually, as demonstrated later, a negative may be regarded as a prepositive morpheme, and thus part of the *nomen rectum*. As such, it is not an intervention.

---

\(^{32}\) UT, 11.1
Apart from these five qualifications, the law of nonintervention is not broken. Apparent violations of this law\textsuperscript{33} are best explained on the basis of phonetics and rhythm, as the next section explains.

**Other Uses of the Construct Form.** A construct form comes about when the language places two words in such close rhythmical relationship that they receive only one major accent. The first word of the pair is linked to the following word by *Maqqeph*, it loses its major accent, and undergoes phonetic changes that produce the construct form. The second word receives the major accent and retains its standard (absolute) form.\textsuperscript{34}

The genitive relationship between nouns regularly produces this condition: The *nomen regens* has the construct form and the *nomen rectum* has the absolute form. This construction is known as a construct chain; and because it is so common in Hebrew, it may mistakenly be regarded as the only use of the construct form. Actually, since the construct form is brought about by phonetic and rhythmical, not syntactical influences, Hebrew less frequently exhibits other cases of the construct form not associated with the genitive relationship between nouns. The most common cases are the use of the construct form with adjectives and participles. Gesenius noted several such constructions: “The construct state . . . is frequently employed in rapid narrative as a connective form, even apart from the genitive relation.”\textsuperscript{35} The following cases were listed:


\textsuperscript{34} GKC § 89a. Sometimes the *Maqqeph* is lacking, in which case the construct form retains its major accent (usually a conjunctive accent); but the word retains its construct form as though the accent were not present.

\textsuperscript{35} GKC § 130 a-c.
(1) The construct form frequently governs prepositional phrases, particularly in prophecy and poetry, especially when the construct word is a participle.

as the joy in the harvest (Isa. 9:3 [2])

those who go down to the stones of the pit (Isa. 14:19)

(2) The construct form frequently governs a relative pronoun clause.

the place where Joseph was confined (Gen. 40:3)

all the days that the cloud stayed above the tabernacle. (Num. 9:18)

(3) The construct form frequently governs a participle functioning as a substantive.

to rescue her husband from the hand of the one attacking him (Deut. 25:11)

So the congregation shall deliver the manslayer from the hand of the avenger of blood, (Num. 35:25)

(4) The construct form frequently governs an infinitive construct clause functioning as a modifier.

A construct noun precedes a prepositional phrase 125 times (76 have conjunctive accents and 48 have near disjunctive accents).

A construct noun is followed by a relative pronoun clause 224 times (192 have conjunctive accents, 17 have near disjunctives, and 15 have remotes).

Note the disjunctive accent on a construct form. But this is a necessity because of the laws of accents in spite of the syntax.

A construct noun is followed by a participle 610 times (482 have conjunctive accents, 123 have near disjunctives, and 5 have remotes).

A construct noun is followed by an infinitive construct 142 times (84 have conjunctive accents, 52 have near disjunctives, and 6 have remotes).
Now it came to pass, at the time for her to give birth, (Gen. 38:27)

Thus he shall reckon with him who bought him: from the year that he was sold to him until the Year of Jubilee; (Lev. 25:50)

In the day that God created man, (Gen. 5:1)

(5) The construct form frequently governs a cardinal number quantifying a noun phrase.41

And Noah was five hundred years old, (Gen. 5:32)

The men took hold of his hand, his wife’s hand, and the hands of his two daughters (Gen 19:16)

And at that time we took the land from the hand of the two kings of the Amorites who were on this side of the Jordan, (Deut. 3:8)

(6) The construct form rarely governs an ordinal number quantifying a noun phrase.42

your sons shall sit on the throne of Israel to the fourth generation.” (2 Kgs. 10:30 NKJ)

(7) The construct form frequently governs an adjective.43

The wages of him who is hired shall not remain with you all night until morning. (Lev. 19:13)

"and if you see among the captives a beautiful woman (Deut. 21:11)

41 A construct noun is followed by a cardinal number 377 times (284 have conjunctive accents, 83 have near disjunctives, and 10 have remotes).

42 A construct noun is followed by an ordinal number 3 times (2 have conjunctive accents, one has a near disjunctives): 1 Kgs. 6:31; 2 Kgs. 10:30; 15:12.

43 A construct noun is followed by an adjective 642 times (602 have conjunctive accents, 37 have near disjunctives, and 3 have remotes).
The Syntactic Attributes of Hebrew Nouns

מִיֵַ֥דִּרְָ֜שָעִֹ֗יםִּיַצִילֵ ם׃
He delivers them out of the hand of the wicked. (Psa. 97:10)

(8) The construct form occasionally governs an interrogative pronoun.

ִּוַּוֹאֵַָ֛ם לֵַָ֞יִּיֵּ֛תְ אָֽמּ:
And said, "Whose daughter are you? (Gen. 24:23)

ןָחָםְמַּתיֵּ֣לְטֵֽמּ:
So what wisdom do they have? (Jer. 8:9)

(9) The construct form occasionally governs an adverb.

עֹלַָּ֤תִּיתָמִיד ִּלְּדֹרָֹּ֣תֵיכֵֶּ֔ם
This shall be a continual burnt offering throughout your generations (Exod. 29:42)

וְרָֹ֣חַבִּהֶ חָצֵֹ֗רִּלְפָּתִּקֵֵ֥דְמָהִּמִזְרֶָ֖חָהִּחֲמִשָּ֖יםִּאַמָ ה׃
The width of the court on the east side shall be fifty cubits. (Exod. 27:13)

(10) The construct form rarely governs a personal pronoun usually functioning in place of the copulative verb.

כִּיִּ֩א וֹתִּהִָ֜ואִּבֵּיֵֽוְּיֵּֽבֵ ינֵיכֶם ִּלְדֹרָֹּ֣תֵיכֵֶּ֔ם
For it is a sign between Me and you throughout your generations. (Exod. 31:13)

(11) The construct form rarely governs a negative.

וְָ֜זֶֹ֗הִּמְקָ֣וֹםִּלֹּא־יָדַעְּאֵ ל׃
And this is the place of him who does not know God. (Job 18:21)

(12) The construct form rarely governs an infinitive absolute functioning as a noun.

44 A construct noun is followed by an interrogative 13 times (always with a conjunctive accent).

45 A construct noun is followed by an adverb 54 times (45 have conjunctive accents, 8 have near disjunctives, and 1 has a remote).

46 A construct noun is followed by a personal pronoun 5 times (always with a conjunctive accent): Exod. 31:13; 14; 17; 2 Kgs. 9:17; Nah. 2:9.

47 A construct noun is followed by a negative 3 times (one has a conjunctive accent, and two have a near disjunctive): Job 18:21; Psa. 81:6; Lam. 1:14.

48 A construct noun is followed by an infinitive absolute 4 times (always with a conjunctive accent): Prov. 1:3; 31:8; Isa. 14:23; Ezek. 16:49.
To receive the instruction of wisdom, (Prov. 1:3)

(13) The construct form sometimes governs an independent clause. But these may be understood as cases where the relative pronoun is elided.

בַּרְאָה תִּשׁאֵל
by the hand of (whomever else) You may send (Exod. 4:13)

(14) The construct form is sometimes followed by Waw conjunctive when the connection is strong.

מַכְלִּים פָּרֹחֳִִַָ֣ה לַּיָּ֑֗וְרַנֵֵּ֔ן
at the noise of the horsemen, the wagons, and the chariots (Ezek. 26:10)

The word פָּרֹחֳִִַָ֣ה (horsemen) has the construct form.

פָּרֹחֳִִַָ֣ה יְהַֽוָּא אָֽתָּא גֵלְתָּא רָֽוְיָא
It shall blossom abundantly and rejoice, Even with joy and singing. (Isa. 35:2)

None of the above should be mistaken for a construct chain: no genitive relationships were indicated. They represented the purely phonetic and rhythmical cases.

**Construct Forms of Other Parts of Speech.** The same phonetic and rhythmical conditions occasionally produce construct-like forms in other parts of speech, such as particles, adverbs, prepositions, pronouns, and even verbs. When such words are closely related rhythmically to a following word attached by Maqqeph, the accent is drawn away from the word, resulting in a construct-like reduction of the vowel of a final closed syllable.

Examples of particles:

- לא (there is), but לֹא
- ו (sign of accusative), but וּי

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49 A construct noun is followed by a finite verb 24 times: Exod. 4:13; Lev. 7:9; 14:26; 1 Sam. 25:15; 2 Sam. 22:1; 1 Chr. 29:3; Job 21:30; 24:19; Psa. 71:18; 74:3; 90:15x2; 104:9; 129:6; 148:6; Prov. 17:14; Isa. 15:1-2; 29:1; 40:4; Jer. 20:8; 48:36; Hos. 1:2; 14:3.

50 A construct noun is followed by Waw conjunctive 4 times, always with a conjunctive or near disjunctive accent: Isa. 33:6; 35:2; Ezek. 31:16; Dan. 1:4.

51 Later discussion of relative pronoun clauses and infinitive phrases explains how a genitive relation may exist with a preceding construct.
Example of an adverb:

ך (thus, so), but <א> (so be it, Josh. 2:21)

Examples of prepositions:

ב (with), but <א> (through), but ב (through the window, Josh. 2:15)

Example of a pronoun:

ך (what?), but <א>

Examples of verbs:

ך (be separated), but א (Gen. 13:9)
ך (look), but א (Gen. 15:5)
ך (he will write), but א (Josh. 8:32)
ך (he will rule), but א (Isa. 19:4)
ך (he will tread), but א (Isa. 41:25)

2.3.6 The Case Attribute

The use of case ending morphemes was discontinued in Hebrew about 1000 BC. Consequently, case is not included in the grammatical inflection of nouns. However, the syntax of the language clearly indicates that the attribute of case is still operative in Hebrew and that the information associated with case is conveyed by word order, and in some cases by a particle.

The case attribute designates the syntactic role that a noun plays in a sentence or clause. It distinguishes between the subject, object, and various oblique roles. There are no case morphemes, but there are three values associated with the case attribute (nominative, genitive, accusative).

2.3.6.1 The nominative case. The nominative case is associated with three syntactic roles.

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52 RJW, 31-60.

53 The particle א is used as the sign of a determinate accusative.
(1) *The subject nominative.* The nominative case is used with a noun that is the subject of a clause or sentence.

**וַיֹּאמֶר הַשֵּׂרֵ֑ן אֶל-הָאָ+ לָיָֽהָ**

The serpent said to the woman (Gen. 3:4)

(2) *The predicate nominative.* The nominative case is used with a noun that is the predicate of a copulative clause.

**וַיִּשָּׂא אֶל֖וּ יְהֹוָ-לָיָֽהָ פָּרָֽרָו מִכֵּֽהֶם**

For you were strangers in the land of Egypt. (Deut. 10:19)

(3) *The rhetorical absolute nominative.* When a word or phrase is placed first in a sentence for rhetorical emphasis, and then resumed later in the sentence by a pronoun or other word, the word or phrase given such rhetorical emphasis is called a rhetorical absolute (*ca*-*sus pendens*). The nominative case is used with the rhetorical absolute even when it is resumed later in the sentence by a genitive or accusative.

Examples of resuming nominative:

**וַיָּסֶר אֶל-לָיָֽהָ פָּרָֽרָו מִכֵּֽהֶם רַעָֽה**

The land ... it is not like the land of Egypt (Deut. 11:10)

The nominative absolute is **רַעָֽה** (the land); it is resumed by the nominative pronoun **נִנְּל** (it).

**וַיִּשָּׂא אֶל-לָיָֽהָ פָּרָֽרָו מִכֵּֽהֶם רַעָֽה**

The woman ... she gave me of the tree (Gen. 3:12)

Example of a resuming genitive:

**שָׂרַי אֱלֹהִים לָיָֽהָ אֲשֶׁר שָׁמַךְ שָלָֽרָו**

As for Sarai your wife, you shall not call her name Sarai (Gen. 17:15)

The nominative absolute is **שָלָֽרָו** (Sarai your wife); it is resumed by the genitive pronoun suffix (her).

**שָׂרַי אֱלֹהִים לָיָֽהָ אֲשֶׁר שָׁמַךְ שָלָֽרָו**

The bed ... you shall not come down from it (2 Kgs. 1:4)

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54 GKC § 143.

55 The pronoun **נִנְּל** may be regarded as the copulative in this case, rather than a resumptive pronoun.
Example of a resuming accusative:

\[ \text{The land} \ldots \text{I will give it to you} \ (\text{Gen. 28:13}) \]

The nominative absolute is יָּדָעַן (the land); it is resumed by the accusative pronoun suffix (it).

2.3.6.2 The genitive case. The genitive case is associated with words that occupy an oblique role in sentences and clauses. The genitive case is associated with the following sentence functions:

(1) *The object of prepositions*. Prepositions govern nouns in the genitive case. The syntax of prepositional phrases is described in a later chapter. The classes of prepositional phrases may be categorized as follows:

(a) The genitive is the object of a verb governed by means of the preposition.

(b) The genitive is the indirect object of a verb governed by means of the preposition.

(c) The genitive expresses agent, instrument, etc., in verbal clauses, by means of the preposition.

(d) The genitive is related to another noun by means of the preposition.

(2) *The construct noun relationship*. When two nouns are in the construct-absolute relationship, the *nomen rectum* is in the genitive case. The genitive relationship comes about from construct transformations on deep-structure dependent clauses. The transformations are not defined here, but in the examples that follow the underlying dependent clauses are identified. The construct relationship expresses various types of the genitive; the type of genitive depends upon the relationship between the two nouns in the dependent clause from which the genitive is derived. The following is a list of the most common types of the genitive.

(a) *The genitive of subject*. When the genitive names the subject of the dependent clause, it is called the subjective genitive. The construct (*nomen regens*) is a verbal noun derived from the verb of the dependent clause.

\[ \text{the works of their own hands} \]

Clause: Their own hands made idols. \(^{56}\) (Jer. 1:16)
Chapter 2

Because of the LORD's love for Israel forever
Clause: The LORD will love Israel forever. ⁵⁷ (1 Kgs. 10:9)

(b) The genitive of object. When the genitive names the object of the verb in the dependent clause, it is called the objective genitive. The construct noun (nomen regens) is a verbal noun or a participle derived from the verb of the dependent clause.

אָרְם יִבְּשׁ בְּלֵב רְבֶּשׁ
a land flowing with milk and honey (Deut. 6:3)
Clause: The land flows with milk and honey.

The verb was transformed into a construct verbal noun governing its compound object in the genitive.

חֲמָס אָצְרִי יְשָׁב
vioence against your brother Jacob (Obad. 10)
Clause: You did violence against your brother Jacob.

The verb “did violence” was transformed into a construct verbal noun governing its object in the genitive.

שֵּׁאָה בְּנֵי
haters of covetousness (Exod. 18:21)
Clause: The men hate covetousness.

(c) The genitive of possession. When the genitive noun names the owner of the nomen regens, it is called the possessive genitive.

בֵית הַמִּלְוָה
the house of the king (1 Kgs. 9:10)
Clause: The king has a house.

חֲמָסִים עֲשָׁלָה
the wisdom of Solomon (1 Kgs. 5:10, Heb.)
Clause: Solomon has wisdom

(d) The genitive of material. When the genitive noun names the material of which the nomen regens is composed, it is called the genitive of material.

כֵּלֶים חֲשָׁלָה חֲשָׁלָה
articles of silver and articles of gold (1 Kgs. 10:25)

⁵⁶ The verb (made) was transformed into a construct verbal noun (works) governed by the subjective genitive (their hands).

⁵⁷ Note that the verb (love) was transformed into a verbal noun governed by the subjective genitive (the LORD); the verbal noun continues to govern an accusative object and an adverb.
Clause: Some articles were made of silver and some articles were made of gold.

an ark of acacia wood (Exod. 25:10)
Clause: The ark was made of acacia wood.

(e) The genitive of characteristic. When the genitive noun names a quality or attribute of the nomen regens, it is called the characteristic genitive. The genitive is frequently translated into English as an adjective.

a mighty man of power,
or a powerful and mighty man. (1 Sam. 9:1)
Clause: The mighty man has power.

a wife of virtue,
or a virtuous wife (Prov. 31:10)
Clause: The wife has virtue.

balances of justice,
or just balances (Lev. 19:36)
Clause: The balances weigh according to justice.

(f) Genitive of purpose or result. When the genitive noun names the purpose or result or the nomen regens, it is called the genitive of purpose.

sheep for slaughter (Psa. 44:22 [23])
Clause: The sheep were for the purpose of slaughter.

(g) Genitive of kind. When the genitive noun names the genus or kind of the nomen regens, it is called the genitive of kind.

wood of acacia, or acacia wood (Exod. 37:10)
Clause: The genus of the wood is acacia.

(h) Genitive of source. When the genitive noun names the source of the nomen regens, it is called genitive of source.

the word of the LORD (Jer. 1:2)
Clause: The LORD spoke a word.

(i) Genitive of agent. When the genitive noun names the agent of the action of a construct passive participle, it is called the genitive of agent.
**Smitten by God (Isa. 53:4)**
Clause: God struck him.

**burned with fire (Isa. 1:7)**
Clause: Fire burned your cities.

(j) **Genitive of number.** When the genitive noun names the thing quantified by a construct number or other quantifier, it is called the genitive of number.

- **one of your cities (Deut. 13:12 [13])**
- **both her kings (Isa. 7:16)**
- **all nations (Isa. 2:2)**

(k) **Genitive of name.** When the genitive noun gives the name of the *nomen regens*, it is called the genitive of name.

- **the river Euphrates (Gen. 15:18)**
  Clause: the name of the river is the Euphrates.
- **the land of Egypt (Exod. 7:19)**
  Clause: The name of the land is Egypt.
- **the mountain Carmel (1 Kgs. 18:19)**
  Clause: The name of the mountain is Carmel.
- **the sea of Kinnereth (Num. 34:11)**
  Clause: The name of the sea is Kinnereth.

(1) **Genitive of extent.** When the genitive noun names the limit or extent of the *nomen regens*, it is called the genitive of extent.

- **Water (up to the) ankles (Ezek. 47:3)**
  Clause: The water reached to Ezekiel's ankles.
- **water (up to the) waist (Ezek. 47:4)**
  Clause: The water reached to Ezekiel's waist.
(m) *Genitive of time.* When the genitive noun names a point of time for the *nomen regens*, it is called the genitive of time.

- **תֵּן עִבְרֵה**
  
at the time of evening (Gen. 24:11)
  
  Clause: The time was evening.

- **תֵּן צַאֲדוֹת**
  
at the time of noon (Jer. 20:16)
  
  Clause: The time was noon.

(n) *The cognate genitive of comparison.* When the genitive noun is the determinate plural of the construct noun, it is called the cognate genitive of comparison. This is an idiom that expresses the superlative degree of comparison with respect to members of the class named by the nouns.

- **טֶרֶם הַשָּׁרִים**
  
  the song of songs,
  or the best song (Song 1:1)

- **נָרָם הַדְּבָרִים**
  
  the Holy of holies,
  or the Most Holy (place) (Exod. 26:34)

- **אֲלֹהָיָהּ לְאֲלֹהָיָהּ אוֹרְנֵיהּ אוֹרְנֵיהּ**
  
  God of gods and Lord of lords (Deut. 10:17)

(3) *The construct adjective relationship.* When a noun is the *nomen rectum* of a construct adjective, it is in the genitive case. Adjectives take the construct form in only very limited circumstances.

(a) *Genitive of specification.* When the genitive noun names the part to which a construct adjective applies, it is called the genitive of specification. When an adjective modifies only a part of an object, the adjective takes the construct form and its genitive names the part.

- **קֶשֶׁד מַקְבֵּרָה**
  
  stiff of neck or stiff-necked (Exod. 32:9)
  
  Clause: The necks of the people are stiff.

- **יְפַי וְיֵאָרָה יִרְשוֹ וָרָאוֹ**
  
  handsome in form and handsome in appearance (Gen. 39:6)
  
  Clause: The form of Joseph was handsome and his appearance was handsome.

(b) *Genitive of comparison.* When the genitive noun names the class of a thing being compared by a construct superlative adjective, it is called the genitive of comparison.

- **מִּמַּס שְׁלֹשַּׁה וַמִּמַּס קָרָם**
  
  the best of his own field and the best of his own vineyard (Exod. 22:5 [4])
2.3.6.3 The accusative case. The accusative case is associated with eight syntactic roles.

(1) The objective accusative. When the noun is the direct object of a transitive verb, it takes the accusative case. Hebrew usually uses the particle הָּא as a determinate accusative of direct object. The הָּא is the sign of a determinate accusative; it is not translated.

In the beginning God created the heavens and the earth (Gen. 1:1)

The nondeterminate accusative direct object does not use הָּא.

And the earth brought forth grass (Gen. 1:12)

With verbs requiring two accusatives, determinate accusatives are preceded by הָּא, and nondeterminate accusatives are not.

Examples of one determinate and one nondeterminate accusative:

Then he built of the stones an altar (1 Kgs. 18:32)

he made his sons judges (1 Sam. 8:1)

And the Lord God formed man of dust (Gen. 2:7)

Example of two determinate accusatives:
(2) *The cognate accusative.* For certain kinds of emphasis Hebrew may use an accusative noun derived from the same root letters as the verb; such an accusative noun is called a cognate accusative. This idiom is used to express intensity, concreteness, and so forth.

<table>
<thead>
<tr>
<th>Hebraic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>לְמַעַרְכָּתְבָּא</td>
<td>literally: There they feared a fear (Psa. 14:5)</td>
</tr>
<tr>
<td>מַעַרְכָּתְבָּא</td>
<td>expressing the idiom of intensity: They are in great fear there.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hebraic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>לְמַעַרְכָּתְבָּא</td>
<td>literally: and they conspired a conspiracy (2 Kgs. 12:20 [21])</td>
</tr>
<tr>
<td>מַעַרְכָּתְבָּא</td>
<td>expressing concreteness: And they made a conspiracy.</td>
</tr>
</tbody>
</table>

(3) *The accusative of part.* Hebrew uses the accusative to express the part or member specially affected by the action.

<table>
<thead>
<tr>
<th>Hebraic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>לְמַעַרְכָּתְבָּא</td>
<td>he was diseased in his feet (1 Kgs. 15:23)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hebraic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>לְמַעַרְכָּתְבָּא</td>
<td>let us not strike him in the life (Gen. 37:21) (i.e., let us not kill him)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hebraic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>מַעַרְכָּתְבָּא</td>
<td>for you have struck all my enemies on the cheek bone. (Psa. 3:7 [8])</td>
</tr>
</tbody>
</table>

(4) *The temporal accusative.* Hebrew uses the accusative to express duration of time. The accusative is identified by the absence of a preposition and by the use of the accusative particle לְפָנֶיךָ when the noun of time is determinate.

Examples of determinate time period:

<table>
<thead>
<tr>
<th>Hebraic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְהֹרַתְבָּא</td>
<td>unleavened bread shall be eaten seven days (Exod. 13:7)</td>
</tr>
<tr>
<td>מְהֹרַתְבָּא</td>
<td>I prostrated myself before the Lord forty days and forty nights (Deut. 9:25)</td>
</tr>
</tbody>
</table>

Examples without לְפָנֶיךָ (note absence of prepositions):

<table>
<thead>
<tr>
<th>Hebraic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְהֹרַתְבָּא</td>
<td>and you shall eat dust all the days of your life (Gen. 3:14)</td>
</tr>
<tr>
<td>מְהֹרַתְבָּא</td>
<td>stay this night (Ruth 3:13)</td>
</tr>
<tr>
<td>מְהֹרַתְבָּא</td>
<td>he reigned two years (2 Sam. 2:10)</td>
</tr>
</tbody>
</table>
and he sent them away by night (Josh. 8:3)

(5) The spatial accusative. Hebrew uses the accusative of space to express extent or termination with verbs of motion. Like the temporal accusative, it is identified by the absence of prepositions and by the use of the accusative particle תָּא when the place is determinate.

Examples of determinate place with תָּא:

and go up to the mountains (Num. 13:17)

and we went through all that great and fearful wilderness (Deut. 1:19) ¹⁵⁸

Example without תָּא:

and go out to the field (Gen. 27:3)

(6) Accusative of reason. Hebrew uses an accusative noun (or phrase) to state a reason for the verbal action.

You will not go there for fear of briars and thorns (Isa. 7:25)

(7) Adverbial accusative.²⁶ Hebrew uses the accusative to express manner; nouns used adverbially without prepositions are regarded as accusatives. The particle תָּא is not used in this construction. See the later discussion on adverbs.

and you dwelt in safety (1 Sam. 12:11)

and make you walk upright (Lev. 26:13)

(8) Accusative of subject. Occasionally Hebrew uses the accusative anomalously with the subject of a verb, frequently so with impersonal passives.

the iron (ax head) fell into the water (2 Kgs. 6:5)

See also Judg. 19:18; Ezek. 21:25.

Categories (4), (5), and (6) above may also be regarded as adverbial accusatives.
Or shall all the fish of the sea be gathered together for them (Num. 11:22)

And the words of Esau were told to Rebekah (Gen. 27:42)

2.3.7 The Negation Attribute

The negation attribute designates the positive or negative meaning of a given substantive. The lexicon records the positive meaning. The negative meaning may be specified by antonyms or by affixing the negative morpheme. Associated with the negation attribute are two attribute values (positive, negative) and two morphemes (a zero morpheme, the negative morpheme). The positive attribute is designated by the zero morpheme.

The negative is regarded herein as a morpheme, not as a separate word. It is much like English non- and un-. Several reasons justify regarding the negative as a morpheme.

1. In all cases the negative immediately precedes the substantive; nothing may intervene. 2. If the substantive requires the inseparable preposition, it is attached to the negative.

For a long time Israel has been without the true God, without a teaching priest, and without law; (2 Chr. 15:3)

The usual negative is שֶׁנֶּאֶר. Hebrew substantives are usually used with their positive meaning and there is no morpheme to designate it as such. The opposite, negative, or antithetical meaning of a substantive is expressed by the use of the prepositive morpheme שֶׁנֶּאֶר, usually joined to the substantive with Maqqeph. שֶׁנֶּאֶר is used for unconditional negation, referring to that which is not a member of the class named by the noun.

Not a man of words am I. (Exod. 4:10)  
NKJV: I am not eloquent.

60 GKC § 152; RJW, 406.

61 It negates a noun 228 times.

62 See also Isa. 31:3.
Examples of a negated nomen rectum governing a construct:

\[
\text{חרב לא-איש וחרב לא-אישים}
\]

a sword not of man and a sword not of mankind (Isa. 31:8)

\[
\text{נִמחָר לא יָעָה}
\]
a morning without clouds (2 Sam. 23:4)

Examples of negated substantives governed by an inseparable preposition:

\[
\text{כָּלָא אָלִים . . . כָּלָא עֲבָדִים}
\]

by (what is) not God . . . by (those who are) not a nation (Deut. 32:21)

\[
\text{הַשְּׁמַשׁוֹן לְלֹא אָרֶץ}
\]
you who rejoice in naught (Amos 6:13)\(^{63}\)

\[
\text{לֹא בְּלֵי בְּלֵי אֲלָדָה}
\]

sworn by (those that are) not gods (Jer. 5:7)\(^{64}\)

Occasionally other negatives are used with nouns. The following sections discuss their usage and special sense.

*The negative לְעָל*. Sometimes a substantive is negated by לְעָל, with the meaning “without.” This negative also intervenes between the substantive and inseparable prepositions.

\[
\text{וַתֵּחָר מַעַּה בֵּית מָכֶּר}
\]

He shall die for lack of instruction (Prov. 5:23)

\[
\text{ונַעֲשֵׂה אֲרָיִים לֹא אֲרָיִים}
\]

and cedar trees without number (1 Chr. 22:4)

However, normally when לְעָל precedes a noun it is the negative copulative of a predicate nominative clause in which the noun has first position prominence.

*The negative בְּלָא*.\(^ {65}\) Sometimes a substantive is negated by בְּלָא, with the meaning “without.” This negative also intervenes between the substantive and inseparable prepositions.

\[
\text{לֹא בְּלָא בְּלָא בְּלָא בְּלָא בְּלָא בְּלָא}
\]

Can the reeds flourish without water? (Job 8:11)

---

\(^{63}\) Some translations render this phrase as the name of a place: *Lo-dabar*.

\(^{64}\) Other examples: 2 Chr. 13:9; Psa. 44:13; Prov. 13:23; Job 10:22; Jer. 22:13; Hos. 1:9, 2:25.

\(^{65}\) It negates a noun 29 times: Deut. 4:2; 19:4; Josh. 20:3; 20:5; Job 4:11; 6:6; 8:11; 24:7; 24:8; 24:10; 30:8; 31:19; 31:39; 33:9; 34:6; 35:16; 36:12; 38:2; 38:41; 39:16; 41:25; 42:3; Psa. 59:5; 63:2; Isa. 5:13; 5:14; 28:8; Jer. 9:9; Zep. 3:6.
who kills his neighbor unintentionally (Deut. 4:42)

and opened its mouth beyond measure (Isa. 5:14)

The negative בָּלָה.66 Sometimes a substantive is negated by בָּלָה, with the meaning “without,” or “not.”

פָּס בָּלָה סָרָה
Literally: a smiting without withdrawal (Isa. 14:6)67

NKJV: a continual stroke

The negative שָׁא.68 Sometimes a substantive may be negated by שָׁא. This negative also intervenes between the substantive and inseparable prepositions.

יִכְלֶל בָּאֹמְסָה תֶּהָרָה
Till (there is) no place (Isa. 5:8)

נָאֵבָת בָּאֹמְסָה תֶּהָרָה
and they are spent without hope (Job 7:6)

בָּאֹמְסָה לָאֵבָת מְחָטֶה רֶהָר;
in the lack of people (is) the downfall of a prince (Prov. 14:28)

The negative לְאָ.69 Although לְאָ is uses almost exclusively with verbs, it sometimes negates nouns when the context is non-indicative, speech, or poetry.

קְח וּ־מַעֵּרְיָל־כָּסֶף
Receive my instruction, and not silver. (Prov. 8:10)

יְהַלֶלְךִָּּ֣רִּוְלֹא־פִָּ֑יךִּנָָ֜כְ
Let another man praise you, and not your own mouth;
A stranger, and not your own lips. (Prov. 27:2)

It is used with a noun, לָאֵלְקֵרָה, “no death” (Prov. 12:28). The early versions, however, read לָא־לֶקֶרָה, “to death.”

66 It negates a noun 7 times: Gen. 43:3, 5; Num. 32:12; Job 14:12; Isa. 14:6; Ezek. 16:28; Dan. 11:18.

67 Note that the negative is between a construct noun and its nomen rectum.

68 It negates a noun 7 times: Job 7:6; Prov. 14:28; 26:20; Isa. 5:8; 41:12; 45:14; Dan. 8:25.

69 It negates a noun 9 times: 2 Sam. 1:21 2x; Psa. 83:2; Prov. 8:10; 12:28; 17:12; 27:2; Isa. 62:6; Joel 2:13.


### 2.4 Modifiers of Nouns

Nouns form phrases by being modified by various parts of speech. They may be modified by adjectives, adverbs, quantifiers, other nouns, pronouns, and dependent clauses. The syntax of noun phrases is discussed in Chapter 14.

### 2.5 The Syntactic Slots of Nouns

Nouns function in several syntactic roles in language. They occupy the subject and object slots of sentences, the predicate nominative slot, the object slot of a preposition, the *casus pendens* slot, and the adverbial accusative slot. These syntactic roles of nouns are discussed in subsequent chapters.

### 2.6 Summary

This chapter discusses the definition, classification, derivation, and attributes of nouns.

**Definition**

A noun is the name of a person, animal, place, thing, quality, state, idea, or action.

**Classification**

There are at least the following classes of nouns: (1) common nouns, (2) proper nouns, (3) Gentilic nouns, (4) concrete nouns, (5) countable nouns, (6) measurable nouns, (7) abstract nouns, and (8) characteristic nouns.

**Derivation**

Some Hebrew nouns are primary names that seem to exhibit no dependence on other words. Other nouns seem to be derived from a corresponding verb, noun, or adjective.

**Attributes**

Nouns have seven information bearing attributes. Each of these attributes may assume one of several attribute values. The following table lists the attributes and the attribute values each may assume:

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Attribute Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number</td>
<td>singular           plural       (dual = plural)</td>
</tr>
<tr>
<td>2. Gender</td>
<td>masculine          feminine</td>
</tr>
<tr>
<td>3. Determination</td>
<td>determinate        non-determinate</td>
</tr>
<tr>
<td>4. Person</td>
<td>first              second         third</td>
</tr>
<tr>
<td>5. Range</td>
<td>free (absolute)    bound (construct)</td>
</tr>
<tr>
<td>6. Case</td>
<td>nominative</td>
</tr>
<tr>
<td>---------------</td>
<td>------------</td>
</tr>
<tr>
<td>7. Negation</td>
<td>positive</td>
</tr>
</tbody>
</table>

**Slots**

Subject slot: \( N^\circ + Q \)  \( (Q = \text{predicate}) \)

Object of verb slot: \( V + N^o \)  \( (V = \text{verb}) \)

Predicate nominative slot: \( V^c + N \)  \( (V^c = \text{copulative verb}) \)

Object of preposition slot: \( P + N \)  \( (P = \text{preposition}) \)

*Casus pendens* slot: \( N + S \)  \( (S = \text{sentence/clause}) \)

Adverbial accusative slot: \( S + N^d \)
CHAPTER 3
The Syntactic Attributes of Hebrew Adjectives

This chapter presents the characteristics of Hebrew adjectives associated with their syntactic relationships in phrases and clauses. The details of phonology and morphology are not considered except where it is necessary to relate the material to “transformational” concepts in preparation for subsequent chapters. The chapter is foundational, not an exhaustive treatment of all the particulars of Hebrew adjectives.

There are 357 words classified as adjectives in the WTS text, occurring a total of 9,517 times. Table 3.1 lists the number of adjectives by frequency distribution.

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Number of Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;= 10</td>
<td>249</td>
</tr>
<tr>
<td>11 to 50</td>
<td>76</td>
</tr>
<tr>
<td>51 to 100</td>
<td>15</td>
</tr>
<tr>
<td>101 to 200</td>
<td>8</td>
</tr>
<tr>
<td>201 to 300</td>
<td>3</td>
</tr>
<tr>
<td>301 to 400</td>
<td>2</td>
</tr>
<tr>
<td>401 to 500</td>
<td>1</td>
</tr>
<tr>
<td>501 to 600</td>
<td>1</td>
</tr>
<tr>
<td>601 to 800</td>
<td>1</td>
</tr>
<tr>
<td>&gt; 800</td>
<td>1</td>
</tr>
</tbody>
</table>

It is evident that most adjectives occur infrequently and relatively few occur very often. In fact 97 occur only once, only 17 occur more than 100 times, and only 4 occur more than 400 times. Table 3.2 lists the 17 adjectives occurring more than 100 times. Actually, the two most frequent ones function as demonstrative pronouns, not adjectives.
<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>זֶה</td>
<td>this</td>
<td>1781</td>
</tr>
<tr>
<td>אֵלֶה</td>
<td>this</td>
<td>746</td>
</tr>
<tr>
<td>גָּדוֹל</td>
<td>great</td>
<td>524</td>
</tr>
<tr>
<td>רַב</td>
<td>many</td>
<td>405</td>
</tr>
<tr>
<td>טוב</td>
<td>good</td>
<td>373</td>
</tr>
<tr>
<td>רֵע</td>
<td>evil</td>
<td>310</td>
</tr>
<tr>
<td>רַשָע</td>
<td>wicked</td>
<td>263</td>
</tr>
<tr>
<td>רַשָה</td>
<td>evil</td>
<td>253</td>
</tr>
<tr>
<td>צָדִיק</td>
<td>righteous</td>
<td>206</td>
</tr>
<tr>
<td>ראשון</td>
<td>first</td>
<td>182</td>
</tr>
<tr>
<td>זָקֵן</td>
<td>old</td>
<td>178</td>
</tr>
<tr>
<td>אחר</td>
<td>another</td>
<td>166</td>
</tr>
<tr>
<td>גִבֹור</td>
<td>mighty</td>
<td>159</td>
</tr>
<tr>
<td>חָכָם</td>
<td>wise</td>
<td>138</td>
</tr>
<tr>
<td>יָשָר</td>
<td>upright</td>
<td>119</td>
</tr>
<tr>
<td>חי</td>
<td>living</td>
<td>119</td>
</tr>
<tr>
<td>קָדוֹש</td>
<td>holy</td>
<td>116</td>
</tr>
</tbody>
</table>

### 3.1 Adjective Defined

Adjectives are words that modify nouns by defining the values of their characteristics, their comparison with other nouns, or their capability or suitability to verbal ideas. Besides these semantic distinctives, adjectives differ from nouns in their morphology and their syntactic role. Nouns have an independent value of gender,\(^1\) and inflect only for their given gen-

---

\(^1\) The morphological gender of a given noun is determined by the semantic culture of the Hebrew people. The value is defined by the dictionary, external to any text or discourse. Thus, in a given text, the gender attribute of nouns is an independent variable.
der, either masculine or feminine; adjectives have a dependent value of gender, and inflect for either gender, depending on the gender of the noun they modify.

Nouns are either singular or plural, depending on the semantics of the discourse—that is, the value of their number attribute is defined external to grammar and syntax; for adjectives the value of the number attribute is defined by the rules of syntax—that is, its value is dependent on the number attribute of the noun it modifies. Some nouns may inflect in the dual form for expressing the plural; adjectives have no dual form. In the construct form, most common nouns may govern another noun in the genitive case; adjectives enter this construction under very limited conditions. However, the greatest difference is that adjectives have their own syntactic slots.  

There are two types of adjectives: (1) common adjectives, and (2) derived adjectives. Common adjectives define characteristics, and derived adjectives express comparison, capability, or suitability. Words expressing quantity are treated as a separate part of speech (quantifiers) in Chapter 7.

### 3.2 Common Adjectives

The entities of human discourse belong to various classes, and common nouns are the names of those classes. Entities are defined by the classes to which they belong. They may also be defined by the characteristics they possess; common adjectives are the value names of those characteristics.

The name of a characteristic functions as a noun, whereas the value of the characteristic functions as an adjective. The name of the characteristic may be regarded as the class name of the set of values the characteristic may assume. For example, the characteristic “size” is the class name for the set of “size-values” such as “huge, large, big, . . . little, small, tiny, . . .” A class of objects that possess the characteristic “size” has a “size-value” to correspond with each member of the class. For example, the class “boy” possesses the characteristic “size,” thus each boy in the class has a “size-value” that defines his size with respect to all other boys. All boys with the same “size-value” form a sub-class of boys with a common

---

2 It is true that an adjective may occupy the slot of a noun, but this is not the primary slot of an adjective; and this occurs only by the accidents of syntax—that is, it sits there only because the noun it modifies has been elided by the law of deletion (§ 14.3.3; 19.4).
characteristic value. The clause “These boys are small” defines a sub-class of boys that may be referred to as “small boys.”

Common adjectives usually come in pairs, a value and its symmetrical opposite.

- little—big
- small—large
- tiny—huge

A characteristic such as “size” may be ascribed to an object class as a possession. For example:

Boys have (the characteristic) size.

For the clause the boy is big, the underlying deep structure is:

There is a boy.

Boys have (the characteristic) size.

The value of (the characteristic) size for the (previously mentioned) boy is big (as distinguished from other boys of a different size).

- דוד—needy, poor
- יבש—mighty, valiant
- אפרס—perennial
- רעפ—cruel, fierce
- כפר—spotted, marked
- דם—fat
-_snו—big, large, great
- גזר—insolent, presumptuous
- זכר—male
- חם—hot
- חדש—new
- חום—dark brown, black
- חכם—wise
- חסר—free
- טהור—pure
- טוב—good
- בוגר—beloved
- עיר—naked
- ירוד—blind
- דגנו—dainty
- שיני—poor
- בוהל—sleep
- יslide—sluggish
- שוכן—barren
- זרח—ready
- עתיק—ancient
- גוון—rich
- חצי—little, insignificant, young
- קטן—small
- קל—easy
- קצוץ—short, brief
The Syntactic Attributes of Adjectives

### 3.3 Derived Adjectives

Adjectives may be derived from nouns, verbs, quantifiers, and other adjectives.

#### 3.3.1 Adjectives Derived from Nouns

Adjectives derived from nouns frequently express the idea “characterized by N.”

<table>
<thead>
<tr>
<th>Noun</th>
<th>Derived Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָרְנָה — widow</td>
<td>עלָרְנָה — widowed</td>
</tr>
<tr>
<td>חָרִים — the outside</td>
<td>חָרִים — outer, external</td>
</tr>
<tr>
<td>נִשְׁמָטָה — salvation</td>
<td>נִשְׁמָטָה — free, independent</td>
</tr>
<tr>
<td>בָּטַש — lie, falsehood</td>
<td>בָּטַש — deceptive, disappointing</td>
</tr>
<tr>
<td>עֵבָה — branch, bough</td>
<td>עֵבָה — full of branches</td>
</tr>
<tr>
<td>כֹּרֶת — foreskin</td>
<td>כֹּרֶת — uncircumcised</td>
</tr>
<tr>
<td>מַלְאָה — wonder</td>
<td>מַלְאָה — wonderful</td>
</tr>
<tr>
<td>פֶּלֶל — judge</td>
<td>פֶּלֶל — calling for judgment</td>
</tr>
<tr>
<td>גָּבַע — dye</td>
<td>גָּבַע — colored</td>
</tr>
<tr>
<td>יְדִיר — rightness, righteousness</td>
<td>יְדִיר — just, righteous</td>
</tr>
<tr>
<td>צְפָנָה — north</td>
<td>צְפָנָה — northern</td>
</tr>
<tr>
<td>קֵרוֹם — front, east</td>
<td>קֵרוֹם — eastern</td>
</tr>
<tr>
<td>קֶרֶש — apartness, sacredness</td>
<td>קֶרֶש — sacred, holy</td>
</tr>
<tr>
<td>נֵעֶזָה — zeal, jealousy</td>
<td>נֵעֶזָה — jealous</td>
</tr>
<tr>
<td>רָשָּׁה — jealous</td>
<td>רָשָּׁה — jealous</td>
</tr>
<tr>
<td>רָאשָׁה — head</td>
<td>רָאשָׁה — first, chief</td>
</tr>
<tr>
<td>רַגְלָה — foot</td>
<td>רַגְלָה — on foot</td>
</tr>
<tr>
<td>רָחִימ — compassion</td>
<td>רָחִימ — compassionate</td>
</tr>
<tr>
<td>רָאשִׂים — compassion</td>
<td>רָאשִׂים — compassionate</td>
</tr>
<tr>
<td>רַע — evil</td>
<td>רַע — bad, evil</td>
</tr>
</tbody>
</table>
3.3.2 Adjectives Derived from Verbs

Hebrew frequently derives adjectives from verbs. Nearly every stative verb has a corresponding adjective that means “characterized by the state V.” Nearly every active verb has a corresponding adjective that means “characterized by the action V.”

It is often said that in Hebrew stative verbs are only conjugated adjectives. This is probably incorrect, but the similar vocalization has led some to this conclusion. Actually it is a linguistic coincidence that the stative participle semantically overlaps with the adjective; consequently the stative participle usually functions as an adjective. Most adjectives derived from stative verbs are common adjectives. English has very few stative verbs, consequently Hebrew statives are usually translated into English as the verb BE + the stative adjective.

Examples of adjectives derived from stative verbs:

<table>
<thead>
<tr>
<th>Stative Verb</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>הָרַד — it is long</td>
<td>לָרַד — long</td>
</tr>
<tr>
<td>הָשֵׁם — he is guilty</td>
<td>לָשֵׁם — guilty</td>
</tr>
<tr>
<td>הָשֵׁן — it is crushed</td>
<td>שֵׁן — thin</td>
</tr>
<tr>
<td>הָשֵׁר — she is with child</td>
<td>שֵׁר — with child</td>
</tr>
<tr>
<td>זָרָה — he is old</td>
<td>זָרָה — old</td>
</tr>
<tr>
<td>הָבר — it is united</td>
<td>הָבָר — united</td>
</tr>
<tr>
<td>כֹּפָה — he is unclean</td>
<td>כֹּפָה — unclean</td>
</tr>
<tr>
<td>הָבר — he is heavy</td>
<td>הָבָר — heavy</td>
</tr>
<tr>
<td>הָבָר — it is bitter</td>
<td>הָבָר — bitter</td>
</tr>
<tr>
<td>הָבר — he is stubborn</td>
<td>הָבָר — stubborn</td>
</tr>
<tr>
<td>הָזֶר — he is strong</td>
<td>הָזֶר — strong</td>
</tr>
<tr>
<td>הָמָלָק — it is deep</td>
<td>הָמָלָק — deep</td>
</tr>
<tr>
<td>הָמָלָק — he is afflicted</td>
<td>הָמָלָק — poor, afflicted</td>
</tr>
<tr>
<td>הָמָלָק — he is thirsty</td>
<td>הָמָלָק — thirsty</td>
</tr>
</tbody>
</table>
### The Syntactic Attributes of Adjectives

#### Stative Verb
- **ךְָוָּר** - he is narrow
- **ךְָנָּש** - he is small
- **ךְָנָּב** - he is approaching
- **ךְָנָּב** - he is hungry
- **ךְָנָּב** - he is satisfied
- **ךְָנָּב** - it is quiet
- **ךְָנָּב** - it is complete, sound
- **ךְָרָמ** - he is treacherous
- **ךְָרָמ** - it is crushed
- **ךְָרָמ** - it is high
- **ךְָרָמ** - he is strong
- **ךְָרָמ** - he is great
- **ךְָרָמ** - he is sinfull
- **ךְָרָמ** - it is smooth
- **ךְָרָמ** - he lives
- **ךְָרָמ** - he is gracious
- **ךְָרָמ** - he is kind, good
- **ךְָרָמ** - he is silent
- **ךְָרָמ** - he is clean
- **ךְָרָמ** - it is white
- **ךְָרָמ** - it is sweet
- **ךְָרָמ** - he is foolish
- **ךְָרָמ** - he is pleasant
- **ךְָרָמ** - it is deep
- **ךְָרָמ** - he is shrewd
- **ךְָרָמ** - he is rich
- **ךְָרָמ** - it is limp
- **ךְָרָמ** - he is approaching

#### Adjective
- **ךְָנָּש** - narrow
- **ךְָנָּש** - small
- **ךְָנָּש** - small
- **ךְָנָּב** - approaching
- **ךְָנָּב** - hungry
- **ךְָנָּב** - satisfied
- **ךְָנָּב** - quiet
- **ךְָנָּב** - safe, at peace
- **ךְָרָמ** - treacherous
- **ךְָרָמ** - crushed
- **ךְָרָמ** - high
- **ךְָרָמ** - strong, mighty
- **ךְָרָמ** - great
- **ךְָרָמ** - sinful
- **ךְָרָמ** - smooth
- **ךְָרָמ** - alive
- **ךְָרָמ** - gracious
- **ךְָרָמ** - kind, pious
- **ךְָרָמ** - deaf
- **ךְָרָמ** - clean
- **ךְָרָמ** - white
- **ךְָרָמ** - sweet
- **ךְָרָמ** - foolish
- **ךְָרָמ** - pleasant
- **ךְָרָמ** - deep
- **ךְָרָמ** - shrewd
- **ךְָרָמ** - rich
- **ךְָרָמ** - limp
- **ךְָרָמ** - near

Stative verbs sometimes have derived adjectives other than the stative participle. Some have the form of the passive participle or the infinitive absolute.
Many adjectives are derived from active verbs. Some have the form of the passive participle.

Examples of adjectives derived from active verbs:

<table>
<thead>
<tr>
<th>Active Verbs</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָשָׁת — he beat, crushed</td>
<td>קָרָה — crushed, beaten</td>
</tr>
<tr>
<td>לֵזָר — he taught</td>
<td>לֵזָר — taught</td>
</tr>
<tr>
<td>מָשָׁר — he hastened</td>
<td>מָשָׁר — speedy, swift</td>
</tr>
<tr>
<td>סָלָה — he forgave</td>
<td>סָלָה — forgiving</td>
</tr>
<tr>
<td>צָלָה — he ascended</td>
<td>צָלָה — high</td>
</tr>
<tr>
<td>צָלָה — he exulted</td>
<td>צָלָה — exultant</td>
</tr>
<tr>
<td>צָלָה — he twisted</td>
<td>צָלָה — twisted</td>
</tr>
<tr>
<td>תָּרָם — he caused to tremble</td>
<td>תָּרָם — dreadful</td>
</tr>
<tr>
<td>תָּרָם — he caused to tremble</td>
<td>תָּרָם — awe-inspiring</td>
</tr>
<tr>
<td>יָבָד — he advanced, grew old</td>
<td>יָבָד — removed, old</td>
</tr>
<tr>
<td>יָבָד — he attended</td>
<td>יָבָד — attentive</td>
</tr>
<tr>
<td>יָבָד — he returned, turned back</td>
<td>יָבָד — apostate</td>
</tr>
<tr>
<td>יָבָד — he hired</td>
<td>יָבָד — hired</td>
</tr>
<tr>
<td>יָבָד — he dominated</td>
<td>יָבָד — domineering</td>
</tr>
</tbody>
</table>

3.3.3 Adjectives Derived from Quantifiers

A few adjectives are derived from quantifiers. Although ordinal numbers may be regarded by some grammarians as adjectives, they are treated as a special class of quantifiers in this work.

<table>
<thead>
<tr>
<th>Quantifier</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>כָּל — all</td>
<td>כָּל — entire, perfect</td>
</tr>
<tr>
<td>וַח — much, many</td>
<td>וַח — great</td>
</tr>
</tbody>
</table>
3.3.4 Adjectives Derived from Adjectives.

A few adjectives are derived from other adjectives.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Derived Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>רָצִּיק</td>
<td>—cruel, fierce</td>
</tr>
<tr>
<td>קָדָמָה</td>
<td>—eastern</td>
</tr>
<tr>
<td>רָזֵז</td>
<td>—former, chief</td>
</tr>
</tbody>
</table>

3.4 The Attributes of Adjectives

Adjectives have five information\(^3\) bearing attributes in addition to lexical meaning. Each attribute may assume one of several values. The attributes are as follows:

1. Number
2. Gender
3. Determination
4. Range
5. Negation

The first four are specified by morphemes much like those of nouns, the fifth by a prepositive negative particle. Historically, as in the situation of nouns (§ 2.3.6), Hebrew adjectives also had the attribute of case, and syntax required the adjective to agree with the case of the modified noun.\(^4\) But the case morpheme no longer exists and case has no practical function in Biblical Hebrew for adjectives.

The attributes of number, gender and determination are required by syntax to be in concord with the associated attribute values of the modified substantive. These attributes serve merely as tags to associate the given adjective with the substantive it modifies; they have no meaning apart from the noun of reference. The attributes and morphemes are usually in exact correspondence for adjectives.

---

\(^3\) The information conveyed by number, gender, and determination is grammatical, not semantic. These attributes of adjectives are dependent variables. Their values are determined by syntactic role, not by any semantic information external to grammar.

3.4.1 The Number Attribute

Associated with the number attribute of adjectives are two attribute values (singular, plural).\(^5\)

3.4.1.1 The singular number. The singular is used when the noun of reference is grammatically singular. For nouns for which the number attribute is meaningless and the morpheme is used to express other information, the concord between noun and adjective varies. Plurals of respect may be modified with either singular or plural adjectives.

\[
\begin{align*}
\text{ אלוהים רoi } & \quad \text{the living God (1 Sam. 17:26)} \\
\text{ אלוהים ר } & \quad \text{the living God (2 Kgs. 19:4)} \\
\text{ ואדם קשה } & \quad \text{a cruel lord (Isa. 19:4)}
\end{align*}
\]

Collective nouns are modified by singular adjectives when the collective class is viewed as a whole.

\[
\begin{align*}
\text{ נגוי חמה על גבר צוכל } & \quad \text{a sinful nation, a people laden with iniquity (Isa. 1:4)}
\end{align*}
\]

3.4.1.2 The plural attribute. The plural is used when the noun of reference has the plural attribute value, that is, with countable nouns with either the dual or plural morpheme.

\[
\begin{align*}
\text{ אלוהים אחרים } & \quad \text{other gods (Deut. 9:19)} \\
\text{ נרים רפה } & \quad \text{weak hands (Job 4:3)}
\end{align*}
\]

With collectives the plural adjective is used when the named class is viewed as a group of individuals.

\[
\begin{align*}
\text{ הказалось ונחלת } & \quad \text{the people found with him (1 Sam. 13:15)}
\end{align*}
\]

3.4.2 The Gender Attribute

Associated with the gender attribute of adjectives are two attribute values (masculine, feminine).\(^6\)

\(^5\) An adjective takes the plural attribute and morpheme when it modifies a dual noun. Of the 9,517 instances of an adjective, 6,731 are singular and 2,786 are plural.
The masculine gender. The masculine is used when the noun of reference has the masculine attribute value.

The feminine gender. The feminine is used when the noun of reference has the feminine attribute value.

3.4.3 The Determination Attribute

Associated with the determination attribute of adjectives are two values (determinate, non-determinate).\(^7\) The morpheme for encoding the determinate value is the prepositive definite article, and the non-determinate value is encoded by a zero morpheme. The concept of determination is meaningless for adjectives. The use of the determination attribute for adjectives is purely as a syntactic marker to show grammatical relationship. Its value is entirely dependent on the syntactic role a given adjective plays. In the attributive slot, the value of the determination attribute is defined by the governing noun. In the predicate slot, the value of the determination attribute takes the default value non-determinate when the clause expresses classification and the determinate value when it expresses identity.

3.4.3.1 For attributive adjectives. Attributive adjectives exhibit concord of the determination attribute with that of the modified noun. If the noun is determinate, the attributive adjective is determinate, otherwise it is not.

\begin{verbatim}
הַרְוִים הַגְּבֹהִים
the high hills (Gen. 7:19)

הַמַּסְוַת הָגְדוֹלָה
the great trials (Deut. 29:3)
\end{verbatim}

3.4.3.2 For non-attributive adjectives. Non-attributive adjectives, such as predicate adjectives, do not necessarily exhibit determination concord with the noun of reference. Determination is defined by the sense required by the context.

Example of non-determinate predicate adjective:

---

\(^6\) Whenever the morphological form of a noun contradicts its true semantic gender, the morphological form of an attributive adjective agrees with the true semantic gender of the noun, not with its morphological form. Of the 9,517 instances of an adjective, 6,681 are marked masculine, 2,081 are marked feminine, and 755 are marked both, indicating an ambiguous inflection.

\(^7\) Of the 9,517 instances of an adjective, 2,773 have a prepositive definite article.
Joseph was handsome in form and appearance. (Gen. 39:6)  
(expressing classification)

Example of determinate predicate adjective:

David was the youngest (1 Sam. 17:14)  
(expressing identity)

3.4.4 The Range Attribute

The range attribute is similar to the range attribute of nouns; it corresponds with the absolute-construct state. Associated with the range attribute are two values (free, bound); the free value is encoded by the absolute form of the adjective, and the bound value by the construct form.  

The free attribute (absolute morpheme). The free attribute is the most common value used with adjectives. The bound attribute is used only in special cases.

The bound attribute (construct morpheme). The bound attribute is used in a few instances to express the following:

(1) The superlative degree with the thing compared in the genitive.

Example with a genitive noun:

the smallest of his sons (2 Chr. 21:17)

Examples with a genitive pronoun:

the best of them

from the largest to the smallest of them

---

8 Of the 9,517 instances of an adjective, 8,694 are marked as absolute and 823 are marked as construct. Of the construct adjectives, 179 have pronoun suffixes, 397 govern a common noun, 66 govern a determinate noun, 122 govern a proper noun, 2 govern a participle functioning as a noun (1 Sam. 21:16; Isa. 19:11), 5 govern another adjective (Ruth 4:1; 2 Kgs. 6:8; Psa. 7:10; 35:16; Ezek. 21:34), 6 govern prepositional phrases, 34 are followed by a conjunction, 9 are followed by a finite verb, two govern an adverb (Isa. 10:25; 29:17), and one governs an infinitive construct (Jer. 13:23).
(2) **The characteristic named in the genitive.** When the characteristic defined by the adjective is not clear from the context, then the characteristic is named by a genitive.

- יִפְרוֹרֵק רָעָה מַרְאַה: nice of form and nice of appearance (Gen. 39:6)
- רַעָה מַרְאַה bad of appearance (ugly) (Gen. 41:3)
- כָּרָה מַרְאַה דּוֹרֵה: for she was good of looks (Est. 1:11)

(3) **The specification named in the genitive.** When the limits of the adjective are not clear from the context, then the limit is named by a genitive.

- בּוֹר יְדֵר mighty in hunting (Gen. 10:9)
- יַקְדוֹת בּוֹשֵׂר lean of flesh (Gen. 41:3)

(4) **The object named in the genitive.** Adjectives derived from verbs may govern an object. In such cases, a construct verbal adjective may govern the object in the genitive.

- עֵם נָבָר כֹּל a people laden with iniquity (Isa. 1:4)

(5) **With a genitive pronoun suffix.** A noun may be modified by an adjective; but if the noun is redundant, it may be elided as understood, leaving only the adjective standing in its place. In this case, the adjective functions as a noun and may govern a genitive pronoun suffix.

- וַיִּקְרָא אַל-חַרְטֻמֵי מִצְרֵיָּ֔ו וַיִּקְרָא אַל-חֲכָמֵּ֖י for he called for all the magicians of Egypt and all its wise men. (Gen 41:8)

### 3.4.5 The Negation Attribute

The negation attribute designates the positive or negative meaning of the given adjective. The lexicon records the positive meaning. Associated with the negation attribute are two attribute values (positive, negative). The negative meaning is different than the antonym in that it usually includes a broader range of values on the quality scale. The negative of a value

---

9 GKC § 152a (n. 1), u and v; RJW 400, 411.
may imply its symmetric opposite; but more likely it implies any value outside the range named, and in the direction of the symmetric opposite.

*Examples:*  
not little—big, large, huge  
not small—big, large, huge  
not big—small, little, tiny  
not large—small, little, tiny

Hebrew adjectives are usually used with their positive meaning. The positive meaning is designated by a zero morpheme. The negative meaning is expressed by the use of the pre-positive particle אָל, usually joined to the adjective with Maqgaph. In all cases, אָל immediately precedes the adjective.

אָל לַאֲרַקָם  
an unwise son (Hos. 13:13)

אָל לִאֵרְמָו  
a way not good (Psa. 36:5)

גֵּפִי לַאֲרַקָם  
an ungodly nation (Psa. 43:1)

אָל בֵּנֵי לַאֲרַקָם  
a foolish people and unwise (Deut. 32:6)

In Modern Hebrew a determinate negated adjective takes the definite article before the negative. Although this condition is not found in the Bible, it may be regarded as part of the Hebrew used in the literature of that era.

אַל לְאֵרַקָם  
the unsafe place

Occasionally adjectives are negated by other negative particles, such as בָּל, בָּל, בָּל, בָּל, בָּל, בָּל, and אָל.

בָּל כַּמִּסְפֵּר בִּמְשִׁים בְּלִימָא  
It is not good to show partiality in judgment. (Prov. 24:23)  
[lit. It is not good to recognize faces in judgment.]

בָּל שִׁאָיוָא בָּל שִׁאָיוָא בָּל שִׁאָיוָא בָּל שִׁאָיוָא  
the shield of Saul, not anointed with oil (2 Sam. 1:21)

---

10 Haim B. Rosen, *A Textbook of Israeli Hebrew*, 2nd ed. (Chicago: The University of Chicago Press, 1969) p. 45. The fact that the article attaches to the negative supports the premise that the negative is a morpheme.
3.5 The Comparison of Adjectives

Hebrew expresses six degrees of comparison: (1) the superlative degree, (2) the superior degree, (3) the similar degree, (4) the same degree, (5) the inferior degree, and (6) the most inferior degree. Unlike English which has three forms for expressing comparison—tall, taller, tallest; Hebrew has no corresponding morphological forms for such comparison. Hebrew expresses comparison by other grammatical and syntactical mechanisms that are discussed in later chapters.

3.6 Modifiers of Adjectives

Adjectives form phrases by being modified by various parts of speech. They may be modified by nouns, adverbs, qualifiers, and dependent clauses. The syntax of adjective phrases is discussed in Chapter 15.

3.7 The Syntactic Slots of Adjectives

Adjectives function in several syntactic roles in language. They may occupy the predicate adjective slot of copulative sentences, and the attributive slot in noun phrases. In special circumstances, an adjective may occupy a noun slot. These syntactic roles of adjectives are discussed in subsequent chapters.

3.8 Summary

This chapter discusses the definition, classification, derivation, and attributes of adjectives.

Definition

Adjectives are words that modify nouns by defining the value of their characteristics, their comparison with other nouns, or their capability or suitability to verbal ideas.

Common Adjectives

Substantives may also be defined by the characteristics they possess; common adjectives are the value names of those characteristics.
**Derived Adjectives**

Adjectives may be derived from nouns, verbs, quantifiers, and other adjectives.

**Attributes**

Adjectives have five information bearing attributes. Each of these attributes may assume one of several values. The following table lists the attributes and the values each may assume:

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Attribute Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number</td>
<td>singular, plural</td>
</tr>
<tr>
<td>2. Gender</td>
<td>masculine, feminine</td>
</tr>
<tr>
<td>3. Determination</td>
<td>determinate, non-determinate</td>
</tr>
<tr>
<td>4. Range</td>
<td>free (absolute), bound (construct)</td>
</tr>
<tr>
<td>5. Negation</td>
<td>positive, negative</td>
</tr>
</tbody>
</table>

**Syntactic Slots**

Adjectives may stand in three different syntactic slots (English order):

1. In the predicate adjective slot of copulative clauses:

   \[ N^s + V^c + A \]  
   \( (N^s = \text{Subject noun}; V^c = \text{copulative verb}; A = \text{Adjective}) \)

2. In the attributive adjective slot of a noun phrase:

   \[ N + A \]

3. In a noun slot after the noun it modifies has been elided:

   \[ A \rightarrow N \]
CHAPTER 4
The Syntactic Attributes of Hebrew Adverbs

This chapter presents the characteristics of Hebrew adverbs associated with their syntactic relationships in phrases and clauses. The details of phonology and morphology are not considered except as they apply to syntax. The content of this chapter is similar to other works on Hebrew syntax except where it is necessary to relate the material to “transformational” concepts in preparation for subsequent chapters. The chapter is foundational, not an exhaustive treatment of all the particulars of Hebrew adverbs.

4.1 Adverbs Defined

Traditionally, an adverb is defined as a part of speech that modifies a verb, an adjective, or another adverb. This definition is not fully adequate. A study of the Hebrew words traditionally classified as adverbs reveals that they fall into several classes that define values for such semantic characteristics as time, space, manner, purpose, result, cause, condition, intensity, and so forth. These words are found to modify any part of speech that has the given semantic characteristic. Verbs usually possess most of these characteristics; thus adverbs are most often found modifying verbs (consequently, the name adverb). Adjectives and adverbs possess the characteristic of intensity and are found modified by intensity adverbs. Many nouns have time and space characteristics and are found modified by temporal and spatial adverbs. On the other hand, negatives are regarded herein as morphemes in Hebrew, not as adverbs. Likewise, quantifiers are treated as a separate part of speech.

4.2 Adverbs Are Sparse

There are 88 words classified as adverbs in the WTS text, occurring a total of 7,349 times. Table 4.1 lists the number of adverbs by frequency distribution. It is evident that most adverbs occur relatively infrequently and relatively few occur very often. In fact 21 occur
only once, only 17 occur more than 100 times, and only 6 occur more than 400 times. Table 4.2 lists the 17 adjectives occurring more than 100 times.

### Table 4.1
**Frequency Distribution of Adverbs**

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Number of Adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;= 10</td>
<td>39</td>
</tr>
<tr>
<td>11 to 50</td>
<td>22</td>
</tr>
<tr>
<td>51 to 100</td>
<td>10</td>
</tr>
<tr>
<td>101 to 200</td>
<td>8</td>
</tr>
<tr>
<td>201 to 300</td>
<td>1</td>
</tr>
<tr>
<td>301 to 400</td>
<td>2</td>
</tr>
<tr>
<td>401 to 500</td>
<td>2</td>
</tr>
<tr>
<td>501 to 600</td>
<td>1</td>
</tr>
<tr>
<td>601 to 800</td>
<td>2</td>
</tr>
<tr>
<td>&gt; 800</td>
<td>1</td>
</tr>
</tbody>
</table>

As in many languages, adverbial concepts are expressed in Hebrew most often by prepositional phrases or subordinate clauses. Many languages, such as English, have adverbs that express an equivalent of a prepositional phrase. Hebrew has a few true adverbs of this kind.¹

<table>
<thead>
<tr>
<th>Prepositional Phrase</th>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>in this place</td>
<td>here</td>
<td>פה</td>
</tr>
<tr>
<td>in that place</td>
<td>there</td>
<td>נפש</td>
</tr>
<tr>
<td>at this time</td>
<td>now</td>
<td>שנה</td>
</tr>
<tr>
<td>at that time</td>
<td>then</td>
<td>אַז</td>
</tr>
</tbody>
</table>

Adverbs often are nouns or adjectives that are transformed into adverbs by the addition of an adverbial morpheme.

**Examples from English:**

<table>
<thead>
<tr>
<th>Prepositional Phrase</th>
<th>Equivalent Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>with vigor</td>
<td>vigorously</td>
</tr>
<tr>
<td>in kindness</td>
<td>kindly</td>
</tr>
</tbody>
</table>

¹ These words are actually “pro-adverbs” and function as substitutes for previously defined or understood adverbial expressions. See the discussion of substitution transformations in § 19.2.
like a clock  clockwise
prompt  promptly

Table 4.2
List of Most Frequent Adverbs

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>שָם</td>
<td>there</td>
<td>834</td>
</tr>
<tr>
<td>אַיִן</td>
<td>is not</td>
<td>788</td>
</tr>
<tr>
<td>אַל</td>
<td>not</td>
<td>729</td>
</tr>
<tr>
<td>כֹה</td>
<td>thus</td>
<td>577</td>
</tr>
<tr>
<td>עוֹד</td>
<td>still</td>
<td>490</td>
</tr>
<tr>
<td>טָהֵה</td>
<td>now</td>
<td>433</td>
</tr>
<tr>
<td>כֵן</td>
<td>so</td>
<td>388</td>
</tr>
<tr>
<td>סָבִיב</td>
<td>around</td>
<td>336</td>
</tr>
<tr>
<td>מָאָד</td>
<td>very</td>
<td>300</td>
</tr>
<tr>
<td>לִבְנָ</td>
<td>therefore</td>
<td>200</td>
</tr>
<tr>
<td>אָז</td>
<td>surely</td>
<td>161</td>
</tr>
<tr>
<td>טָלְכָּ</td>
<td>therefore</td>
<td>155</td>
</tr>
<tr>
<td>אֵז</td>
<td>then</td>
<td>141</td>
</tr>
<tr>
<td>מַעַל</td>
<td>upward</td>
<td>140</td>
</tr>
<tr>
<td>יֵש</td>
<td>there is</td>
<td>137</td>
</tr>
<tr>
<td>רַק</td>
<td>only</td>
<td>109</td>
</tr>
<tr>
<td>תָמִיד</td>
<td>continually</td>
<td>104</td>
</tr>
</tbody>
</table>

A few Hebrew adverbs are derived from substantives or adjectives by the addition of an adverbial morpheme.

Noun or Adjective  Derived Adverb
アニメ —truth           アנימה —truly, indeed
アニメ —truly, verily
アニメ —favor, grace    アニメ —freely, gratuitously
Noun or Adjective | Derived Adverb
---|---
רַק | vainly
רָאשׁ | silently
שָׁמָיִם | suddenly
שֵׁלוש | three days ago
אָחוֹר | backwards
קֹדֶר | mournfully

Hebrew occasionally uses an accusative noun or noun phrase to express an adverbial idea. At times, Hebrew idiomatically uses a verb to express an adverbial idea.

תֶּפֶן תָּחַר בָּרוּ יִלָּדֵיהּ  
Then she hurriedly let her pitcher down to her hand (Gen. 24:18)  
(lit. Then she hastened and let down . . .)

אָḇרֹך חֲנַנְאָה נִיקְּחָה אִשָּׁה  
Abraham again took a wife (Gen. 25:1)  
(lit.: Abraham added and took a wife)

At times, the infinitive absolute may function as an adverb. This is to be expected because its primary function seems adverbiaxial. See the discussion of the infinitive absolute in Chapter Six.

### 4.3 Adverbial Classes

Hebrew adverbs fall into seven classes according to meaning and syntactic role: interrogative adverbs, temporal adverbs, spatial adverbs, adverbs of manner, adverbs of intensity, asseverative adverbs, and qualifying adverbs.

#### 4.3.1 Interrogative Adverbs

Interrogative adverbs pose the questions to which the other classes of adverbs supply the answer.

1. Temporal interrogative adverbs and phrases

   הבָּר | —when?
   לְשׁוֹם | —when? (Exod. 8:5 Heb.)
The Syntactic Attributes of Adverbs

— how long? (Exod. 10:7)
— how long yet? (Jer. 13:27)
— how long?, how often?
— until when?, how long?

(2) Spatial interrogative adverbs

— where? (Hos 13:10, 14)
— where?
— where?
— where?
— where?
— where?
— where?
— from where?

(3) Manner interrogative adverbs

— how?
— how?
— how?

(4) Purpose interrogative adverbs

— why?
— why?, wherefore?

(5) Reason interrogative adverb

— why?, for what reason?

(6) Cause interrogative adverb

— because of what?

(7) Condition interrogative adverb

— wherefore?, upon what ground?

(8) Intensity interrogative adverb

— how much?
4.3.2 Temporal Adverbs

Temporal adverbs name values for temporal characteristics. They answer the adverbial question *when?* (לְעִיפְאָה, etc.), and they modify verbals and substantives that have the named temporal characteristic. The following are some of the more common temporal adverbs:

- **לְפִיו** —then, at that time  
- **מַאתָּה** —formerly
- **אָזוּר** —afterwards  
- **מָיוֹר** —in time past, of old
- **אמֶשׂ** —yesterday  
- **עֶזְדַּר** —still, yet, again, besides
- **דוֹלְאָה** —onwards  
- **שְׁחַה** —now
- **יוֹם** —by day  
- **שְׁלֻשָּׁה** —three days ago,
- **כָּפָר** —already  
- **דָּיָב** —day before yesterday
- **כָּה** —now  
- **שְׁמַיְדָה** —always

In addition, several nouns of time are used adverbially in the accusative case.

- **סְלֻשָּׁה** —yesterday, recently, formerly (usually with שְׁלַשְׁמָה).
- **רָגִים** —today  
- **זִיגָה** —for two days
- **אֵלְחָה** —last night  
- **מַה** —tomorrow
- **אָמֶרָה** —at evening  
- **מִזְעַמ** —once (at an indefinite time)
- **וֹם** —now  
- **זָרָם** —at noon
- **שָׁמָך** —at early morning  
- **קָרָם** —anciently, of old
- **יוֹם** —by day and night  
- **רָגִים** —for a moment

4.3.3 Spatial Adverbs

Spatial adverbs name values for spatial characteristics. They answer the adverbial questions *where?* (לִפָּאָה, etc.), *from where?* (מְלָאָה), and so forth. They modify verbals and substantives with the named spatial characteristic. The following are some of the more common spatial adverbs:

- **מְעַלָּה** —upwards  
- **מַעֲלֶה** —behind
- **מְפָרִי** —backward  
- **מְפָרִי** —before and behind
- **פְּלַיָּה** —out there, onwards, further  
- **מִשְׁמָש** —all around
- **פְּלַיָּה** —here  
- **פְּלַיָּה** —thence
- **פְּלַיָּה** —here, hither  
- **פְּלַיָּה** —here, hither
- **פְּלַיָּה** —here  
- **פְּלַיָּה** —on high
Directional adverbs of space are formed by attaching the locative ר to nouns of place, including proper place names.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ובת — house</td>
<td>ובת — inward</td>
</tr>
<tr>
<td>אשר — outside</td>
<td>אשר — outward</td>
</tr>
<tr>
<td>ירושלים — Jerusalem</td>
<td>ירושלים — to Jerusalem</td>
</tr>
<tr>
<td>מצרים — Egypt</td>
<td>מצרים — to Egypt</td>
</tr>
<tr>
<td>צפון — east</td>
<td>צפון — eastward</td>
</tr>
<tr>
<td>צפון — east</td>
<td>צפון — eastward</td>
</tr>
</tbody>
</table>

Occasionally, nouns of space are used adverbially in the accusative case.

במאראא אסמיט קורייס וֹן פֵּרִים:
one hundred cubits toward the east and the north (Ezek. 40:19)

לנְכֵא דָּשְׁנֵד רַחֲבֵא
let us go out into the field (1 Sam. 20:11)

4.3.4 Adverbs of Manner

Adverbs of manner define the manner in which a verbal action takes place. They answer the question how? (אָדָם, אָנָה, אָנָה, אָנָה), and modify only verbals. The following are some of the more common adverbs of manner:

- אָדָם — truly, really
- אָנָה — safely
- אָנָה — freely, gratuitously
- אָנָה — together
- אָנָה — together
- אָנָה — thus
- אָנָה — so, thus
- אָנָה + pronoun — alone
- אָנָה — gently
- כלב — quickly, speedily
- כלב — hastily
- כלב — suddenly
- כלב — as mourners
- כלב — swiftly
- כלב — haughtily
- כלב — emptily, vainly
- כלב — entirely, wholly
4.3.5 Adverbs of Intensity

Adverbs of intensity name the intensity or degree of an action or characteristic. They answer the question *how much?* (בְּמַעֲשֶׁהָ); they modify verbals, adjectives, and other adverbs. There are only a few.

- יָדוּר — more
- מִשָּׁם — a little
- מְאָז — very
- מְעַט — very little
- מְאָז — very much

4.3.6 Asseverative Adverbs

Asseverative adverbs express some degree of emphasis; they modify clauses as a prepositive. The following are some of the more common asseverating adverbs:

- בֵּית — verily, of a truth
- אֲמַמָּה — truly, indeed
- לֵךְ — surely
- אֲמַמָּה — truly, indeed
- לֵךְ — surely

Although בֵּית is classified as an adverb meaning “verily, truly,”

it is used only in response to a curse, oath, salutatory message, or doxology. It stands alone, not modifying other expressions. Therefore, it seems better to understand the word as an uninflected stative verb meaning “it is true!” or “may it be true!”

4.3.7 Qualifying Adverbs

Qualifying adverbs express some restriction or emphasis upon the word, phrase, or clause it modifies. These adverbs are prepositives; they may modify a variety of parts of speech.

*Restrictive adverbs* place a limitation on the words they modify. The more common ones are:

- אָסָּפ — only
- אָסָּפ — only
- אָסָּפ — only, except (after neg.)
- אָסָּפ — perhaps

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3 BDB 53.
Emphatic adverbs place emphasis on the words they modify. The more common ones are:

- נא — even, yea
- יהא — even, yea

4.3.8 ש“He Existential Adverb

The existential copulative clause declares the existence of its predicate complement. It has only one constituent besides ש—a substantive phrase.

If You will now prosper my way (Gen 24:42)

There is a nation and a kingdom (1 Kgs. 18:10)
Sometimes the predicate complement is a relative pronoun clause functioning as a substantive.\(^7\)

> הֲכִָּ֣י יֶשֲעֹד אֵּ֣שְׁר נִנְחַ֣ר לְיִתַ֑כ שָאַֽל
> Is there still anyone who is left of the house of Saul (2 Sam. 9:1)

With an elided complement, it serves as an affirmative answer to a question posed with יש.\(^8\)

> יֵּ֤אָמֶר הֲיֵֵ֥שׁ דָבֶָ֖רִּמֵאֵָּ֣תִּיְהוָָּ֑וַיָֹּ֤אמֶרִּיִרְמְיָ הוּ ִּ
> The king . . . said,
> "Is there any word from the LORD?"
> And Jeremiah said, "There is." (Jer. 37:17)

The predicate nominative clause declares some classification of its subject; the predicate complement names the classification. The subject stands next to יש.

> רֹמֲשׁ בֵּית אָבִָ֛יךְ מָקֵ֥וֹם לֶָ֖נוֹל לָלִּֽו
> Is your father’s house a place for us to lodge? (Gen. 24:23)

The predicate adverb clause defines some adverbial characteristic of its subject. The predicate complement usually is governed by an adverbial preposition. When the preposition governs a pronoun, the phrase usually stands next to יש.\(^9\)

> נְשׁוֹבְמׁ אַמִּשְׁרֵיָהוּ
> Competent men are among them (Gen. 47:6)

When the preposition governs a noun phrase, its phrase usually takes the third slot.\(^10\)

> יֵֵּ֙שׁ עָלַָ֔ם בַּמָּ֖קָם הַזֶּֽה
> The LORD is in this place (Gen. 28:16)

\(^7\) Neh. 5:2, 3, 4.

\(^8\) 1 Sam. 9:12; 2 Kgs. 10:15.

\(^9\) With ב (Gen. 8:24; Gen. 28:16; 42:1; 42:2; Exod. 17:7; Num. 22:29; 2 Kgs. 4:2; 5:8; 2 Chr. 25:8; Job 6:6; Psa. 7:4; 73:11; 135:17); וב (Isa. 4:4; Jer. 37:17); כ (Lam. 1:12); וב (Judg. 6:13); תחת (Job 16:4); לְפִ ד (Prov. 14:12; 16:25); דג (Gen. 44:26; Jer. 27:18).

\(^{10}\) With ב (Gen. 8:24; Gen. 28:16; 42:1; 42:2; Exod. 17:7; Num. 22:29; 2 Kgs. 4:2; 5:8; 2 Chr. 25:8; Job 6:6; Psa. 7:4; 73:11; 135:17); וב (Isa. 4:4; Jer. 37:17); כ (Lam. 1:12); וב (Judg. 6:13); תחת (Job 16:4); לְפִ ד (Prov. 14:12; 16:25); דג (Gen. 44:26; Jer. 27:18).
When the adverbial complement is a short word, its phrase usually takes the second slot.

יהיしま פה איש
Is there a man here? (Judg. 4:20)
(see also 2 Kgs. 10:23)

The copulative clause of possession is idiomatic, the subject is governed by the preposition ל and the thing possessed stands alone.¹¹

כִּי יֵשׁ לַעַץ תָּקוה
For a tree has hope (Job 14:7)

In a verbal clause, when the verb is in the durative aspect, the verb phrase consists of a participle accompanied by the finite auxiliary verb היה.¹² When the verb phrase expresses the timeless durative aspect, יש may stand in place of היה. When the subject of the clause is a pronoun, it becomes a suffix to יש.¹³

эмישכם עַשְיָת יְהֹשעַבָּת אָמָת אֲדֹנָי
If you will deal kindly and truly with my master (Gen. 24:49)

Otherwise, the participle remains in the appropriate syntactic slot for the verb, and יֵשׁ is fronted, nearly always being first in the clause after any conjunctives.¹⁴

אַדֹנִי אֲלֹהֵינוּ שֵׁפֵט בָּאָרֶץ׃
Surely God is judging in the earth." (Psa. 58:11)¹⁵

יש is never negated except for rare unexpected instances:

לָא יֵשׁ בֵּיןְנוּ מְדִינַיּוֹן יֵשׁ
Nor is there any mediator between us, (Job 9:33)

¹¹ Gen. 31:29; 33:9; 33:11; 39:4, 5, 5, 8; 43:7; 44:19; 44:20; Judg. 19:19, 19; Ruth 1:12; 1 Sam. 17:46; 2 Sam. 19:29; 1 Kgs. 17:12; 2 Kgs. 10:15; 1 Chr. 29:3; 2 Chr. 15:7; 25:9; Ezr. 10:2; Job 14:7; 25:3; 28:1; 38:28; Eccl. 2:13; 4:9; 8:6; Jer. 31:16, 17; 41:8; Mich. 2:1.

¹² The verb is often elided when its conjugation is self-evident from the current context.


¹⁴ Deut. 29:14, 17; 2 Kgs. 4:13; Psa. 58:12; Eccl. 6:11; 7:15x2; Jer. 14:22; Mal. 1:14.

¹⁵ The plural participle is unusual, but does sometimes occur with the plural of majesty (GKC § 132.h).
Nor is there *any* breath in their mouths. (Psa. 135:17; see also 1 Sam. 21:9, BDB p. 35)

When the negative form of a יש clause is needed, אינן stands in place of יש. The syntax of אינן is discussed in § 11.5.2.

### 4.3.9 Other Adverbials

In Hebrew, adverbials of purpose, result, cause, and condition seem to be expressed only by prepositional phrases and subordinated clauses, not by single adverbs.

### 4.4 Attributes of Adverbs

Adverbs have only one attribute—negation—with two values (positive, negative). The positive value is expressed with a zero morpheme, and the negative, although a rather rare event, with the prepositive particle לא.

**לארבנו**—Not so! (Gen 48:18)

**לאา**—not now (Num. 24:17)

**לאאמ**—not then (1 Sam. 20:12)

**לאאר**—not only (2 Chr. 28:10)

**לאאת**—not vainly (Ezek. 14:23)

Nor is there a mediator between us (Job 9:33)

**ולאארבּות התisphere מוקומָה**
And no longer will his place behold him (Job 20:9)

**רלאא אבּי**
Did not thus your fathers do? (Neh. 13:18)

**רלאא בּות קולום; נפשיה**
Will not suddenly your creditors rise up? (Hab. 2:7)

While it may seem that some adverbs are negated by אינן, in every case, the אינן is actually the negative copulative of a predicate adverb clause in which the adverb is granted first position prominence (see § 11.5).

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16 Of the 88 adverbs in the WTS morphological codes, 15 are negated a total of 62 times.
The Syntactic Attributes of Adverbs

4.5 Semantic Concord of Adverbs

Hebrew adverbs are observed to exhibit semantic concord with their syntactic environment. Thus, the time aspect of temporal adverbs agrees with the temporal sense of the verbal tense or with that of temporal clauses. The spatial aspect of locative adverbs agrees with the spatial sense of the verb and/or that of demonstrative pronouns. The nonsense of the following English sentences illustrates the point.

[The man came there and went here.]  
[The man will eat yesterday.]  
[This house there is in that yard here.]

In like manner, the other adverbial connotations must be in harmony with the corresponding notions of the context. Actually, this is in harmony with the broad principle of semantic concord in any intelligible communication.

4.6 Comparison of Adverbs

Like some adjectives and stative verbs, adverbs may be expressed in comparative degrees. Comparison of adverbs is expressed by means of the preposition מ—from. This is explained in greater detail in § 16.2.

4.7 Numbers as Adverbs

Occasionally, a cardinal number is used adverbially. But these may be instances where the word סעיף is elided. This also is true for ordinal numbers.

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17 See also Judg. 18:10; 21:9; 2 Kgs. 7:5, 10; Isa. 34:12; Jer. 8:22.

18 See also Deut. 4:39; 1 Kgs. 8:60; 2 Kgs. 4:6; Psa. 74:9; Isa. 45:5, 6, 14, 18, 21, 22; 46:9; Jer. 48:2; 49:7; Joel 2:27; Mal. 2:13.

19 See also 2 Kgs. 3:11; 2 Chr. 18:6.
4.8 Adverbs with Pronoun Suffixes

Ordinarily an adverb is not expected to have a grammatical relationship with a pronoun. However, some words classified as adverbs in the WTS text do have pronoun suffixes. Table 4.3 lists these adverbs and the number of times each has a pronoun suffix.

Table 4.3

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַיִן</td>
<td>is not</td>
<td>103</td>
</tr>
<tr>
<td>סָבִיב</td>
<td>around</td>
<td>58</td>
</tr>
<tr>
<td>עוֹד</td>
<td>yet</td>
<td>39</td>
</tr>
<tr>
<td>יֵש</td>
<td>there is</td>
<td>9</td>
</tr>
<tr>
<td>אַט</td>
<td>gently</td>
<td>1</td>
</tr>
</tbody>
</table>

אַיִן mostly functions as a negative existential copulative, not as an adverb. It frequently takes its subject pronoun as a suffix.

ויתנהל תנהך את jogging ואלים
כירהלנה את אלהים:
And Enoch walked with God; and he was not, for God took him. (Gen. 5:24)

Originally סָבִיב was a substantive, but its frequent use as an adverbial accusative led to its role as an adverb. When grammatically related to a pronoun, it may take it as a suffix.

כָּל היִּוַּיָּרָה הַאָנָלָה זָעְר שְׁוֶר וְמַעְנְשֶׁה סָבִיבֶהֶ כְּלָלִיָּרָה הַאָנָלָה:  
Every one of these cities had its common-land surrounding it; thus were all these cities. (Josh. 21:42)

The same is true of עוֹד, עָלָי and אַט.


The Syntactic Attributes of Adverbs

4.9 Modifiers of Adverbs

Adverbs may form phrases by receiving a preceding qualifier or a following adverb in semantic concord with its adverbial characteristics.

4.10 The Syntactic Slots of Adverbs

Adverbs may occupy the predicate complement slot of copulative clauses, the attributive slot of noun phrases, adjective phrases, and verb phrases, and the attributive slot of predicates or clauses. Some may also stand in the attributive slot of adverb phrases. The syntactic roles of adverbs are discussed in subsequent chapters.

4.11 Summary

This chapter discusses the definition, classification, attributes, and comparison of adverbs.

Definition

Adverbs define the values for such semantic characteristics as time, space, manner, purpose, result, cause, condition, intensity, and so forth.

Classification

Adverbs may be classified into classes: Interrogative adverbs; adverbs of space, time, manner, intensity, asseveration; qualifying adverbs, and others.

Attributes

Adverbs have only one attribute: Negation. However, adverbs exhibit semantic concord with the words they modify.

Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD. (Gen. 18:22)

I will lead on slowly at a pace which the livestock that go before me. (Gen. 33:14)

Normally יש functions as an existential copulative, not as an adverb. It is used as an auxiliary to a participle, carrying its subject pronoun as a suffix and providing the personal attribute of the predicate.

"If you are sending our brother with us, we will go down and buy you food. (Gen. 43:4)
Comparison

Adverbs may be compared much like adjectives are compared.

Syntactic Slots

Adverbs may stand in seven different syntactic slots:

1. In the predicate complement slot of copulative clauses:
   \[ N^s + V^c + D \quad (N^s = \text{Subject noun}; \ V^c = \text{copulative verb}; \ D = \text{Adverb}) \]

2. In the attributive slot of a noun phrase:
   \[ N + D \]

3. In the attributive slot of an adjective phrase:
   \[ A + D \quad (A = \text{Adjective}) \]

4. In the attributive slot of an adverb phrase:
   \[ D + D \]

5. In the attributive slot of a verb phrase:
   \[ V + D \text{ or } D + V \]

6. In the attributive slot of a predicate phrase:
   \[ Q + D \text{ or } D + Q \quad (Q = \text{Predicate}) \]

7. In the attributive slot of a clause:
   \[ S + D \text{ or } D + S \quad (S = \text{Sentence/clause}) \]
CHAPTER 5
The Syntactic Attributes of Finite Verbs

This chapter presents the characteristics of Hebrew verbs associated with their syntactic relationships in phrases and clauses. The details of phonology and morphology are not considered except as they apply to syntax. The content of this chapter is similar to that presented in other works on Hebrew syntax except where it is necessary to relate the material to “transformational” concepts in preparation for subsequent chapters. The chapter is foundational, not an exhaustive treatment of all the particulars of Hebrew verbs.

5.1 Introduction

There are 1,614 words that are classified as verbals, occurring 72,569 times in the WTS text. Of these, 1,452 are finite verbs, occurring 55,806 times. Table 5.1 lists the number of finite verbs by frequency distribution.

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Number of Finite Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;= 10</td>
<td>950</td>
</tr>
<tr>
<td>11 to 50</td>
<td>338</td>
</tr>
<tr>
<td>51 to 100</td>
<td>69</td>
</tr>
<tr>
<td>101 to 200</td>
<td>49</td>
</tr>
<tr>
<td>201 to 300</td>
<td>15</td>
</tr>
<tr>
<td>301 to 400</td>
<td>7</td>
</tr>
<tr>
<td>401 to 500</td>
<td>4</td>
</tr>
<tr>
<td>501 to 600</td>
<td>2</td>
</tr>
<tr>
<td>601 to 700</td>
<td>3</td>
</tr>
<tr>
<td>701 to 800</td>
<td>4</td>
</tr>
<tr>
<td>801 to 900</td>
<td>2</td>
</tr>
<tr>
<td>901 to 1000</td>
<td>2</td>
</tr>
<tr>
<td>&gt; 1000</td>
<td>7</td>
</tr>
</tbody>
</table>
It is evident that many finite verbs occur relatively infrequently and comparatively few occur very often. In fact, 371 occur only once, only 81 occur more than 100 times, and only 24 occur more than 400 times. Table 5.2 lists the 24 finite verbs occurring more than 400 times.

Table 5.2
Frequency Distribution of Most Frequent Finite Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Frequency</th>
<th>Verb</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָמַר</td>
<td>say</td>
<td>4239</td>
<td>שָמַע</td>
<td>hear</td>
<td>934</td>
</tr>
<tr>
<td>הָיָה</td>
<td>be</td>
<td>3405</td>
<td>שָלַח</td>
<td>send</td>
<td>724</td>
</tr>
<tr>
<td>דִּבֵּר</td>
<td>do</td>
<td>2050</td>
<td>לָקַח</td>
<td>go up</td>
<td>701</td>
</tr>
<tr>
<td>בָא</td>
<td>go</td>
<td>1926</td>
<td>אָכַל</td>
<td>eat</td>
<td>647</td>
</tr>
<tr>
<td>נָתַן</td>
<td>give</td>
<td>1708</td>
<td>קָרָא</td>
<td>call</td>
<td>657</td>
</tr>
<tr>
<td>הָלַכְּ</td>
<td>walk</td>
<td>1184</td>
<td>מֵת</td>
<td>die</td>
<td>611</td>
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<tr>
<td>רָאָה</td>
<td>see</td>
<td>1077</td>
<td>לָקַח</td>
<td>put</td>
<td>527</td>
</tr>
<tr>
<td>דִּבֵּר</td>
<td>speak</td>
<td>935</td>
<td>נָשָּׁא</td>
<td>sit</td>
<td>488</td>
</tr>
<tr>
<td>לָקַח</td>
<td>return</td>
<td>892</td>
<td>יָשַׁב</td>
<td>arise</td>
<td>488</td>
</tr>
<tr>
<td>לָקַח</td>
<td>take</td>
<td>893</td>
<td>צִוָּה</td>
<td>command</td>
<td>443</td>
</tr>
<tr>
<td>נָשָּׁא</td>
<td>form</td>
<td>795</td>
<td>קָרָא</td>
<td>lift up</td>
<td>490</td>
</tr>
<tr>
<td>יָדַע</td>
<td>know</td>
<td>769</td>
<td>נַכֶּה</td>
<td>Strike</td>
<td>412</td>
</tr>
</tbody>
</table>

5.2 Verb Defined

A verb is the name of an action, deed, state of being, or relationship. Besides these semantic characteristics, verbs are distinguished from other parts of speech by certain unique morphological and syntactic characteristics. Verbs are the principal part of a predicate; they require a named or implied subject and usually a named or implied object; this is true even when the verb has been transformed into one of the nonfinite verbals.

5.3 Verbal Roots and Stems

Most Hebrew verbs are constructed from a three-consonantal root from which a variety of stems are derived. The stems usually (but not always) convey some variation of the meaning associated with root from which they are derived, but no consistent rule exists that
accurately predicts the variation; meaning must be found in the lexicons. Table 5.3 lists the frequency distribution of the stems of the verbals in the WTS text.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Frequency</th>
<th>Stem</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qal</td>
<td>50,105</td>
<td>Pilpel</td>
<td>50</td>
</tr>
<tr>
<td>Qal Passive</td>
<td>82</td>
<td>Hithpalpel</td>
<td>21</td>
</tr>
<tr>
<td>Niphal</td>
<td>4,143</td>
<td>Polal</td>
<td>12</td>
</tr>
<tr>
<td>Piel</td>
<td>6,454</td>
<td>Pulal</td>
<td>15</td>
</tr>
<tr>
<td>Pual</td>
<td>412</td>
<td>Poal</td>
<td>8</td>
</tr>
<tr>
<td>Hiphil</td>
<td>9,416</td>
<td>Hothpaal</td>
<td>8</td>
</tr>
<tr>
<td>Hophal</td>
<td>395</td>
<td>Palel</td>
<td>7</td>
</tr>
<tr>
<td>Hithpael</td>
<td>836</td>
<td>Pealal</td>
<td>5</td>
</tr>
<tr>
<td>Hishtaphel</td>
<td>170</td>
<td>Nithpael</td>
<td>3</td>
</tr>
<tr>
<td>Polel</td>
<td>180</td>
<td>Pilel</td>
<td>3</td>
</tr>
<tr>
<td>Hithpolel</td>
<td>114</td>
<td>Polpal</td>
<td>2</td>
</tr>
<tr>
<td>Poel</td>
<td>82</td>
<td>Tiphil</td>
<td>1</td>
</tr>
</tbody>
</table>

### 5.4 Verbs Classified

Verbs fall into various classifications depending (1) on the type of action, state, or relationship that it names, (2) on the manner in which it governs an object, and (3) on the way the verbal idea is viewed (finite or nonfinite).

Regarding the first classification, verbs may be categorized as copulative, stative, or active. Copulative verbs express the state of being or existence. Stative verbs express a particular state of being or relationship. Active verbs express actions or events.

Regarding the second classification, verbs may be categorized as intransitive or transitive. Intransitive verbs express the state of being or action of the subject alone; there is no recipient of the action or state. Transitive verbs express the relationship of the subject with the object; the action or relationship involves two or more participants, a doer and one or more recipients.

Regarding the third classification, verbs may be categorized as finite or nonfinite. Finite verbs are fully inflected and function as the principal element of a predicate. Nonfinite verbs (or verbals) are the infinitives and participles. Infinitives are noninflected, and participles inflect as a substantive. Nonfinite verbals do not normally function as the principal ele-
ment of a predicate. The participle is an exception when it is part of a verb phrase. Nonfinite
verbals are discussed in Chapter 6.

Finite verbs inflect according to three basic morphological forms: (1) perfect, (2) imperfect, and (3) imperative. The imperative form seems to be derived from the imperfect. Table 5.4 lists the frequency of each form in BHS.

**Table 5.4**

<table>
<thead>
<tr>
<th>Distribution of Finite Verbal Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
</tr>
<tr>
<td>Imperfect</td>
</tr>
<tr>
<td>Wayyiqtol(^1)</td>
</tr>
<tr>
<td>Imperative</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

5.4.1 Copulative Verbs

Copulative verbs express the state of being, existence, or equality. They are used in a unique class of clauses that declare various facets of existence, classification, characteristic definition, and possession. Copulative verbs are the principal constituent of the predicate of a copulative clause; they are found in the following syntactic construction in a kernel clause:\(^2\)

\[N^s + V^c\] (existential clause)
\[N^s + V^c + N\] (predicate nominative clause)
\[N^s + V^c + A\] (predicate adjective clause)
\[N^s + V^c + D\] (predicate adverb clause)
\[N^s + V^c + \# + N\] (possessive clause)

where the symbol \(N^s\) represents a subject noun phrase,\(^3\) \(V^c\) represents a copulative verb phrase, \(N\) represent a predicate nominative phrase, \(A\) represents a predicate adjective phrase, and \(D\) represents a predicate adverb phrase;\(^4\) the symbol + means juxtaposition. The principal

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\(^1\) For transliterated verb forms, I use the root \(סַיִּט\) found commonly in standard parsing charts.

\(^2\) In this chapter, all the formulas used to define syntactic structures refer only to the word order of kernel clauses. Variations of word order are the result of transformations discussed in later chapters.

\(^3\) The term phrase is included because the slot may be occupied by the indicated word plus a modifier, if any.
A copulative verb is יְהֹיָה—it is. The particle וַיְהֹיָה and its negative וַיִּהְיֶה are used as a substitute for יְהֹיָה in some transformations. The symbols are arranged in left-to-right English order; obviously, they will be in right-to-left order for the Hebrew text. These clauses form an important group of kernel clauses known as “copulative clauses.” The syntax of kernel clauses is discussed in Chapter 12.

5.4.2 Intransitive Verbs

Intransitive verbs express the state of being or action of the subject alone. Intransitive verbs govern no object, either actual or implied; they are found in the following syntactic structure:

\[ N^s + V \]

5.4.2.1 Intransitive stative verbs. Intransitive stative verbs express the state of being of the subject alone. They often have the characteristic stative vocalization: כָּבֶד / כָּבָד or יָרֵד / יְרֵד but occasionally יָרֵד / יְרֵד. Clauses using intransitive stative verbs usually may accept comparative transformations, but never the passive transformation.

- רַעֲב — he is hungry
- רַגָּם — he is old
- רוּב — he is great
- כָּבֶד — he is heavy
- שָׁפָם — he is small

5.4.2.2 Intransitive active verbs. Intransitive active verbs express the action of the subject alone; the verb does not govern an object, either actual or implied. Intransitive active verbs do not accept passive transformations.

- סָב — he sat, dwelt
- שָׁפָן — he slept

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4 D includes prepositional phrases which nearly always function adverbially (§ 8.4.1; 12.1.5; 16.0). Cameron Sinclair includes as predicate complements participles and numerical quantifiers (“Are Nominal Clauses a Distinct Clausal Type?” in Cynthia L. Miller, ed., The Verbless Clause in Biblical Hebrew; Winona Lake, IN: Eisenbrauns, 1999, p. 61). Participles, however, really belong to to durative aspect verb phrases (5.6.5.3) and numerical quantifiers really belong to noun phrases (14.3.2).

5 The passive, middle, and reflexive voices are regarded as transformations on the active voice.

6 Some verbs have both an intransitive and transitive meaning; the transitive meaning does accept the passive transformation.
Chapter 5

5.4.3 Transitive Verbs

Transitive verbs express the state of being or action that exists between the subject and one or more objects. These verbs take an accusative direct object and are found in the following syntactic construction:

\[ N^s \, + \, V \, + \, N^o \quad (N^o = \text{accusative object noun phrase}) \]

5.4.3.1 Transitive stative verbs. Transitive stative verbs express a state of being or relationship that exists between the subject and an object.

- נָּרָּא - he loved (someone)
- שָׁלָּה - he hated (someone)
- רָּע - it is full (of something)
- הָּרָּע - he understood (something)

5.4.3.2 Transitive active verbs. Transitive active verbs express activity that exists between the subject and an object.

- נָּרָּא - he spoke (language, words, etc.)
- נָּרָּא - he dressed (person, thing)
- לָּשׁ - he put on (clothes)\(^7\)
- לָּשׁ - he took (something)
- נָּרָּא - he played (music)
- נָּרָּא - he tried, tested (something)
- נָּרָּא - he hindered (someone); he delayed (something)
- נָּרָּא - he accepted (things); he received (things)
- נָּרָּא - he drank (something)

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\(^7\) Some verbs like לָּשׁ have both an active meaning (put on) and a stative meaning (wear).
5.4.4 Transitive Verbs With Oblique Object

Hebrew verbs generally govern an object in the accusative case. However, many verbs govern a direct object by means of a preposition. The sense of the verb is determined by the preposition, but the preposition may or may not be translated into English. For example: ַּּרְבַּדִּל—*he believed something*—where the preposition is not translated. In some cases the preposition must be translated by a different preposition in English. For example: ַּמְסֶר—“he was afraid of something”—where the preposition ְַ—from—becomes of in English. These verbs are found in the following syntactic construction:

\[ N^3 + V + P + N \quad (P = \text{Preposition}) \]

*Examples of verbs governing the object with ל*:

- ִּוְלָֹּ֤אִֶ֖ה אֱמַנְתֶּ֑ם לִֵּּ֔ וֹ—and you did not believe Him (Deut. 9:23)
- ִּוְלָֹּ֤אִֶ֖ה אֱמַנְתֶּ֑ים לִֵּּ֔ תְַרְבַּדִּי—I did not believe the words (1 Kgs. 10:7)

*Examples of verbs governing the object with ב*:

- ִּוְהֶאֱמִֶ֖ן בַּּיְהוָָּ֑ה—And he believed in the LORD (Gen. 15:6)
- ִּאִַּ֕ישׁ קִנָּ֖וֹר—A man who knows how to play a harp (1 Sam. 16:16)

*Examples of verbs governing the object with מ*:

- ַּּוְיָרֵ֥אתָ מִֵּּ אֱלֹהֶֶ֖יך—But you shall fear your God (Lev. 19:14)
- ַּּוְאֶפְחֵַ֥ד מִִּ מֶ נוּ׃—I am afraid of Him. (Job 23:15)
Examples of verbs governing the object with יָּלַּ֣ד—surround (something)

אֲנָשֶּּׁ֑יִָּ֣ם נָּסַּֽ֤ב עַל־הַבֵַּ֔יִּת

The men of Sodom surrounded the house (Gen. 19:4)

ִּוּ—command (someone)

והָרוֹאֵהוּ נֵל־הָעְבֹ֥ד לַאֲבוֹל־הָאָּ֑רֶץ

When I command the locusts to devour the land (2 Chr. 7:13)

Example of verb governing the object with אִּדְרָּה—he pursued (someone)

לָ֜א רָדַּפְּהֵ֥ו אֲחַרְיוּ בֵֵ֥ן יַעֲקֹֽב׃

and they did not pursue the sons of Jacob. (Gen 35:5)

A distinction must be made between intransitive verbs that are modified by adverbial preposition phrases and transitive verbs that govern an object with a preposition. The distinction is that transitive verbs may undergo the passive transformation whereas the intransitive verbs do not; prepositional phrases may be omitted without leaving the predicate incomplete; and the noun of the prepositional phrase cannot semantically complement the verb.

5.4.5 Transitive Verbs with Double Objects

Some Hebrew verbs govern two objects. Some govern both objects in the accusative case; some govern one accusative and one oblique object.

5.4.5.1 Double accusative verbs. Some Hebrew verbs require two accusatives to complete their sense; they are found in the following syntactic construction:

N^8 + V + N_o^1 + N_o^2

In these clauses either accusative noun phrase may be determinate and be governed by the particle הֵחָּּמָה.

Examples of verbs governing one accusative of person and one of thing:

אֶדְרָּה—he girded (someone) with (something)

וַתַזְרֵ֥ה חֶַ֖יִל לַמִלְחָמָָּ֑ה

You have girded me with might for the battle (2 Sam. 22:40)
Examples of verbs governing one accusative of thing and one of material:

— he taught (someone) (something)

 אלִימָּ֣ה פָשְׁעִָּ֣ים דְרָכֶָּ֑יך
I will teach transgressors Your ways (Psa. 51:13)

— he crowned (someone) with (something)

 וְכָבֶ֖וֹדִּוְהָדָָּ֣רִּ֨תְעַטְרֵ ִּ֨הוּ׃
And with glory and honor You crown Him (Psa. 8:6)

— he stripped (someone) of (something)

 וַיַפְשֵטִּ֩מֹשֶ הִּאֶ ת־
Moses stripped Aaron of his garments and put them on Eleazar his son. (Num. 20:28)

— he clothed (someone) with (something)

 Examples of verbs governing one accusative of thing and one of material:

— he sowed (something) with (seed)

 לֹא־תִזְרֵַ֥ע כַרְמְךִֶּ֖
You shall not sow your vineyard with different kinds of seed (Deut. 22:9)

— he wrapped (something) with (something)

 וְחָגַרְתָ֩
And you shall wrap each of them with a sash (Exod. 29:9)

— he filled (something) with (something)

 וַתְמַלֵָּ֤אִּאֶת־
and she filled the skin with water (Gen. 21:19)

— he covered (something) with (something)

 וְצִיפִיתִֵָּ֥אֶת־
You shall overlay the boards with gold (Exod. 26:29)

Note that the English translation usually requires a preposition for the second object although the Hebrew requires an accusative.

5.4.5.2 Accusative-plus-genitive verbs. Some Hebrew verbs that govern two objects govern one object in the accusative case and one object by means of a preposition. They are found in the following syntactic construction:
Chapter 5

$N^s + V + N^o_1 + P + N_2$

The meaning of the verb is associated with the preposition, thus the preposition must be specified in the dictionary.

*Examples of verbs governing the second object with ל:*  
$N^s + V + N^1 + P + N_2$

and he brought *him* wine, and he drank. (Gen. 27:25)

and they told *him* all that had happened to them. (Gen. 42:29)

and he returned *Sarah* his wife to him. (Gen 20:14)

5.4.5.3 *Double genitive verbs.* Some Hebrew verbs require two genitives to complete their sense; they are found in the following syntactic construction:

$N^s + V + P_1 + N_1 + P_2 + N_2$

The meaning of the verb is associated with the preposition, thus the preposition must be specified in the dictionary.

And the king returned from the palace garden to the place of the banquet of wine. (Est. 7:8)

for I will not give to you any of the land of the people of Ammon as a possession. (Deut. 2:19)

5.4.6 *Transitive Verbs of Speech*

Verbs expressing speech acts may govern a direct object or a sentence linked by a speech introducing conjunction ($C^{sp}$) לָאֵרָה (§ 9.4); they are found in the following syntactic construction:

$N^s + V + N^o$

or

$N^s + V + C^{sp} + S$
The Syntactic Attributes of Hebrew Verbs

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Because you say this word, "The oracle of the LORD!" (Jer. 23:38)

"They shall again say this word in the land of Judah and in its cities (Jer. 31:23)

Then Reuben spoke to his father, saying, "My two sons you may kill if I do not bring him back to you; put him in my hands, and I will bring him back to you." (Gen. 42:37)

5.4.7 Transitive Verbs of Perception or Thought

Verbs expressing acts of perception or thought may govern a direct object or a sentence linked by the conjunction כי; they are found in the following syntactic construction:

\[ N^s + V + N^o \]

or

\[ N^s + V + C^p + S \]

You have seen all that the LORD your God has done to all these nations because of you, (Josh. 23:3)

Now when Ahithophel saw that his advice was not followed, (2 Sam. 17:23)

And they heard that they were their neighbors who dwelt near them. (Josh. 9:16)

Then Eli perceived that the LORD had called the boy. (1 Sam. 3:8)

5.4.8 Transitive Verbs with Pronoun Suffix

When an object of a verb has been transformed into a pronoun, it may be attached to the verb as a suffix or remain as an independent accusative pronoun. If the 55,806 finite verbs, 4,710 have a pronoun suffix and 1,712 have an independent accusative pronoun.

And you did not allow me to kiss my sons and my daughters. (Gen. 31:28)

You have forsaken Me, says the LORD. (Jer. 15:6)
5.4.9 Nonfinite Verbs

Nonfinite verbs are verbals that do not inflect like finite verbs and function in a role other than that of a finite verb. Hebrew has two nonfinite verbals: the participle and the infinitive.8 Participles and infinitives are the product of transformations on clauses. When a clause is transformed so as to function in the role of a substantive, its verb is changed in form to an infinitive; when a clause is transformed to function in the role of an adjectival, its verb is changed into a participle.

The infinitive. The Hebrew infinitive has two forms: the infinitive absolute, and the infinitive construct.

5.4.9.1 The infinitive absolute is not a true infinitive, but a cognate adverb; it is used to add semantic emphasis to a finite verb.9 The infinitive absolute is discussed in more detail in § 6.1.

מָכְלֵךְ עֵצֵי הָאֲכָל
Of every tree of the garden you may freely eat (Gen. 2:16)

וָאֲכַלְתֶּם אֶכֱל
You shall eat plentifully and be satisfied (Joel 2:26)

5.4.9.2 The infinitive construct is a noninflected verbal noun, expressing the abstract idea of verbal action. Because it is a verbal, it may have a named subject and govern an object. It functions like the English gerund and the English infinitive. However, it does not function with auxiliaries in verb phrases like the English infinitive. The infinitive construct is discussed in more detail in § 6.2.

5.4.9.3 The participle. The participle is a verbal adjective expressing the state of continued action. Because it is like an adjective, it is inflected with all the morphemes of an adjective, and because it is a verbal it may govern an object and be modified by an adverb.

8 The verbal nouns and verbal adjectives may also come under this category, because everything that applies to Hebrew participles and infinitives is also true of them.

9 The infinitive absolute also may stand in place of a finite verb, where its conjugate form is clear from the context, or where it functions as a noun.
Together with the auxiliary verb הָיְהַ, the participle is used to express durative action in a verb phrase. The participle is discussed in more detail in § 6.3.

### 5.5 The Derivation of Hebrew Verbs

Many Hebrew verbs are primary concepts that seem to exhibit no dependence on other words for their meaning. Other verbs seem to be derived from corresponding nouns, adjectives, verbs, quantifiers, and even adverbs and prepositions.

#### 5.5.1 Primary Verbs

Many Hebrew verbs have no corresponding noun or adjective to which the derivation of its meaning may be traced. Other verbs seem to be the source from which is derived the meaning of corresponding nouns, adjectives, or verbs. For convenience these various verbs are called primary verbs. Because primary verbs are so numerous and common, no examples are listed.

#### 5.5.2 Verbs Derived From Nouns

Many Hebrew verbs have a corresponding noun to which its derivation may be traced; these are called denominative verbs. In Hebrew, denominative verbs are frequently in the piel stem without a corresponding qal stem; however, some denominative verbs are in the qal, hiphil, and even the hithpael stems.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Derived Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֹאַת</td>
<td>—he pitched a tent</td>
</tr>
<tr>
<td>לֹא</td>
<td>—he gave ear</td>
</tr>
<tr>
<td>עָבֶד</td>
<td>—he put on an ephod</td>
</tr>
<tr>
<td>בַּלַאַת</td>
<td>—he gave fodder</td>
</tr>
<tr>
<td>נִשֵּׁם</td>
<td>—he sent rain</td>
</tr>
<tr>
<td>בָּרֵך</td>
<td>—he spoke</td>
</tr>
<tr>
<td>בָּרִי</td>
<td>—he fished</td>
</tr>
<tr>
<td>נֶשֶׁם</td>
<td>—he removed ashes</td>
</tr>
<tr>
<td>עָבְרֶה</td>
<td>—he covered with pitch</td>
</tr>
<tr>
<td>עָבְרָה</td>
<td>—he wintered</td>
</tr>
<tr>
<td>כָּפָר</td>
<td>—he ministered as priest</td>
</tr>
<tr>
<td>לַבָּב</td>
<td>—he ravished the heart</td>
</tr>
</tbody>
</table>

---

10 The participle stands alone when the auxiliary would normally be omitted.
5.5.3 Verbs Derived From Adjectives

A few verbs in Hebrew have a corresponding adjective to which their derivation may be traced.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Derived Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>נַפְשׁה</td>
<td>נַפְשׁ</td>
</tr>
<tr>
<td>נַפְשׁה</td>
<td>נַפְשׁ</td>
</tr>
<tr>
<td>שִׂירִי</td>
<td>שִׂירִי</td>
</tr>
<tr>
<td>שִׁירִי</td>
<td>שִׁירִי</td>
</tr>
<tr>
<td>מַשְׁחִית</td>
<td>מַשְׁחִית</td>
</tr>
<tr>
<td>רַע</td>
<td>רַע</td>
</tr>
</tbody>
</table>

5.5.4 Verbs Derived From Other Verbs

Nearly every primary verb in Hebrew has one or more derived verbs, based upon the stem system of the verbal conjugation. The Hebrew verb has seven standard stems and a number of secondary stems (see § 5.3). The qal stem is the base stem, usually expressing the simple active meaning; the other stems are called derived stems. The niphal stem usually expresses the passive of the qal, or occasionally the reflexive. The piel stem expresses some intensive variation of the meaning of the qal; the pual stem expressed the passive of the piel; and the hithpael usually expresses its reflexive. The hiphil stem usually expresses some causative variation of the meaning of the qal; the hophal stem expresses the passive of the hiphil.

---

Few verbs have corresponding derived verbs in all stems. Some verbs do not use the *qal* stem, but one or more of the derived stems. Since the derived stems are so common in Hebrew, only one example is given:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>qal</em></td>
<td>נאכל — he ate</td>
</tr>
<tr>
<td><em>niphal</em></td>
<td>נאכל — it was eaten</td>
</tr>
<tr>
<td><em>piel</em></td>
<td>נאכל — he consumed</td>
</tr>
<tr>
<td><em>pual</em></td>
<td>נאכל — it was consumed</td>
</tr>
<tr>
<td><em>hiphil</em></td>
<td>נאכל — he fed</td>
</tr>
<tr>
<td><em>hophal</em></td>
<td>נאכל — he was fed</td>
</tr>
<tr>
<td><em>hithpael</em></td>
<td>נאכל — it was digested</td>
</tr>
</tbody>
</table>

### 5.5.5 Verbs Derived From Quantifiers

A few Hebrew verbs have corresponding quantifiers to which their derivation may be traced.

<table>
<thead>
<tr>
<th>Quantifier</th>
<th>Derived Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>אברעפ — four</td>
<td>רבע — he squared</td>
</tr>
<tr>
<td>חמיש — five</td>
<td>חמש — he took a fifth part of</td>
</tr>
<tr>
<td>כל — all</td>
<td>כל — it is complete</td>
</tr>
<tr>
<td>ינש — ten</td>
<td>יוש — he gave a tenth</td>
</tr>
<tr>
<td>שלש — three</td>
<td>שלש — he divided into three</td>
</tr>
<tr>
<td>שש — six</td>
<td>שש — he gave a sixth</td>
</tr>
</tbody>
</table>

### 5.5.6 Verbs Derived From Adverbs

At least one Hebrew verb seems to have its derivation traced to an adverb.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Derived Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>далא — out there</td>
<td>דלאה — she was removed</td>
</tr>
</tbody>
</table>

### 5.5.7 Verbs Derived From Prepositions

At least one Hebrew verb seems to have its derivation traced to a preposition.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Derived Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>על — beside</td>
<td>על — he laid aside(^{12})</td>
</tr>
</tbody>
</table>

\(^{12}\) BDB 69.
5.6 The Attributes of Hebrew Verbs

Hebrew verbs possess the following attributes, the values of which are defined by inflectional morphemes or other syntactic markers: (1) number, (2) gender, (3) person, (4) voice, (5) aspect, (6) mood, (7) emphasis, and (8) negation. The first three must have concord agreement with the subject of the verb; they are determined at the clause level. The value of the remaining attributes are determined at the discourse level (Chapter 19) by the semantic expectations of the context.

5.6.1 Number

Two values are associated with the number attribute: singular and plural. The number attribute is a dependent variable used as a marker to link the verb with its subject. The value is governed by concord with the number attribute of its subject.

5.6.1.1 Singular. The singular attribute of the verb is used:

(1) with singular subjects

יָדָע אֶת־חַוָָּ֣הִּאִשְתָּ֑וֹ
Now Adam knew Eve his wife, (Gen. 4:1)

(2) with collective subjects (usually the class is viewed as a single whole)

וַֹּ֤אמֶר אָחִ יהָ ִּוְאִמֵָּ֔הּ תֵשֵ בִּהַנַעֲרִֵָּ֥אִתָָ֛֖יםִּאָּ֣וִֹּעָשָּ֑וֹרִּאַחֶַ֖רִּתֵלֵךְ׃
But her brother and her mother said, "Let the young woman stay with us a few days, at least ten; after that she may go." (Gen. 24:55)

(3) sometimes when the verb is first in the sentence, regardless of the number attribute of the subject

וַעֲרֻבֵֹ֥תִּהַשָמֶַ֖יִםִּנִפְתָ חוּ׃
all the fountains of the great deep were broken up, and the windows of heaven were opened. (Gen. 7:11)

5.6.1.2 Plural. The plural attribute is used:

(1) with plural or dual subjects

כָ ל־מַעְיְנֹת וְתְהָ֣וֹםִרַבֵָּ֔הִּ וּנִבְקְעַּ֦֣וֹם
daughter of Noah, Noah's wife, (Gen. 8:19)

13 Of the finite verbs, 40,597 are singular and 15,209 are plural.
The Syntactic Attributes of Hebrew Verbs

(2) often with collective subjects (usually when the subject is viewed as group of individuals).

והמן עבדו, יִבְּדְוֶּר יְדִיהוּ:
and the people crossed over opposite Jericho (Josh. 3:16)

5.6.2 Gender

Two values are associated with the gender attribute: masculine and feminine. The gender attribute is a dependent variable used as a marker to link the verb with its subject. The value is governed by concord with the gender attribute of the subject.

5.6.2.1 Masculine. The masculine attribute is used with masculine or mixed-gender subjects.

שָׁשְׁוֹן וְשִמְחָה יִמָּצֵא בָּהּ
Joy (masc.) and gladness (fem.) will be found (masc. sing.) in it (Isa. 51:3)

5.6.2.2 Feminine. The feminine attribute is used with exclusively feminine subjects.

רַחֲלָה וּלְאֵלָה וַעֲמָרָהּ לֵלֶה
Then Rachel and Leah answered (fem. sing.) and said to him (Gen. 31:14)

In the case where the compound subject is long and the verb appears first, the verb may be in gender concord with the nearest noun of the compound subject.

סֹפָרָה וּנְוָאָהּ וּפֶרְשֶׁר וּפֶרְשֶׁר לֵלֶה
So Esther's maids (fem.) and eunuchs (masc.) came (fem. pl.) and told (masc. pl.) her. (Est. 4:4)

וַעֲמָרָה לְאֶרֶץ אֱלֹהֵי וְעַל אָחֵרָיו
Then his wife Zeresh (fem. sing.) and all his friends (masc. pl.) said (fem. sing.) to him (Est. 5:14)

5.6.3 Person

There are three values associated with the personal attribute: first person, second person, and third person. The attribute is a dependent variable used as a marker to link the verb with its subject (§ 2.3.4). The value is governed by concord with the person attribute of the subject.

14 Of the finite verbs, 39,798 are masculine, 4,893 are feminine, and 11,115 are marked common gender.

15 Of the finite verbs, 6,905 are first person, 11,051 are second person, and 37,850 are third.
5.6.3.1 First Person. The first person attribute is used when the writer or speaker is the subject of the verb.

וַאֲנִי דָּוִדְךָ נְחִיתָ נְחִיתָ יֶכֶם
And I, Daniel, fainted and was sick for days (Dan. 8:27)

It is used whenever the writer or speaker is part of a compound subject. The first person plural may or may not include the second person (reader/listener) or the third person.

וַאֲנִי וַהַנֵּעַר נְלָכָה עַד־כָּה
the lad and I will go (1 com. pl.) yonder (Gen. 22:5)

גַּם־אֲנִי וְנַעֲרֹתֶַי אָצָ֣וּם כֵָּ֑ן
My maids and I will fast (1 com. sing.) likewise. (Est. 4:16)

5.6.3.2 Second Person. The second person attribute is used whenever the subject of the verb includes the reader or hearer, but not the writer or speaker.

לָא תְחַתְוֹרִים אַתֵ֥ם וְבָנָכֶֶ֖ם עַד־עוֹלָ֣ם
You and your sons shall not drink (2mp) wine forever. (Jer. 35:6)

5.6.3.3 Third Person. The third person attribute is used whenever the subject of the verb does not include the writer or reader, speaker or hearer.

5.6.4 Voice

The voice attribute of a verb expresses the relationship of the verbal action to the subject. Four basic values are associated with this attribute: (1) the active voice, (2) the middle voice, (3) the passive voice, and (4) the reflexive voice. These attribute values are defined by the stem of the verb as follows:

5.6.4.1 Active Voice. The active voice is expressed by the qal, piel, and hiphil stems. It is used whenever the subject is the executor of the verbal action.

וְיָדָוִ֘דְךָ מְזַהַלְתָּ בָּאֵֵ֖בֶן
So David prevailed over the Philistine with a sling and a stone (1 Sam. 17:50)

5.6.4.2 Middle Voice. The middle voice is expressed by the nihal stem of some verbs. It is used whenever the subject is acting on his own behalf.

נַשָּאֲלָה— ask for oneself (1 Sam. 20:6, 28)

נְשַאֲלָה נְשַאֲלָה כִּי־דֹרֶפֶּל שְׁנֵי לֵבָּנָה
David earnestly asked permission of me that he might run over to Bethlehem, his city (1 Sam 20:6)
5.6.4.3 Passive Voice. The passive attribute is expressed by the *qal* passive,\(^{16}\) the *niphal* (for some verbs), *pual*, and *hophal* stems, and at times by the *hithpael*. It is used whenever the subject is the recipient of the verbal action.

There Abraham was buried, and Sarah his wife. (Gen. 25:10)

Judah shall be carried away captive, all of it; (Jer. 13:19)

In your seed all the nations of the earth shall be blessed (Gen. 22:18)

5.6.4.4 Reflexive Voice. The reflexive attribute is expressed by the *hithpael* and *niphal* stem. It is used whenever the subject is both executor and recipient of the verbal action.

He shall not defile himself for his father or his mother; (Lev. 21:11)

or if he is able he may redeem himself. (Lev. 25:49)

It is evident that the verbal stem does not uniquely define the voice attribute. The exact value varies from verb to verb and must be determined from the dictionary.\(^{17}\)

In general, it may be assumed that the passive, middle, and reflexive voice are the result of transformations on kernel clauses in the active voice. The syntax of these transformations is discussed §13.2.

5.6.5 Aspect

The attribute of aspect refers to the quality of action, state, or relationship named by the verb. There are three primary values of the aspect attribute in Hebrew: perfect, imperfect,
and durative.\textsuperscript{18} The perfect aspect views the action as completed in some sense of the term; the imperfect views the action as incomplete in some sense; and the durative views the action as an enduring process in some sense.\textsuperscript{19} The more explicit nuances of the quality of action are expressed by additional contextual cues.

The perfect aspect is designated by the perfect conjugation of the verb; the imperfect aspect is designated by the imperfect conjugation; however, the durative is designated by the participle,\textsuperscript{20} accompanied by the auxiliary verb נִיָּהוּ or its equivalent.\textsuperscript{21}

Earlier grammarians referred to these conjugations as marking tenses.\textsuperscript{22} The perfect was regarded as past tense or preterit, and the imperfect as future. This tense view for Biblical Hebrew developed under the influence of Medieval Hebrew which had borrowed the tense concept from European languages and incorporated it into its own conjugational system. Modern Hebrew inherited this tense inflection, and consequently has lost true aspect. However, it is now recognized that Biblical Hebrew inflected the verb according to aspect and not tense. Each aspect is used equally well in past, present, and future time; consequently, aspect does not directly specify temporal connotations.

The earlier confusion about tense came about because the perfect aspect (completed action) naturally occurs most often in past time; the imperfect aspect (incomplete action) naturally occurs most often in future time; and the durative aspect occurs most often in present time. Biblical Hebrew has a means of expressing tense, but it is not directly related to the conjugate forms of the verb; it is expressed semantically by means of verbs, nouns, adverbs, prepositions, and conjunctions having various temporal connotations (see Appendix One).

\textsuperscript{18} Most grammarians recognize only perfect and imperfect as aspects, because there are only two aspect conjugations of the finite verb; but the durative also is a quality of action, and rightly an aspect.

\textsuperscript{19} The entire subject of aspect is still under debate among linguists, and the final word has not yet been given. The results of the debate affect semantic decisions, translation, and hermeneutics. For the purposes of this work, I take the present position. That is sufficient for the study of the syntactic structures of Biblical Hebrew.

\textsuperscript{20} The participle is part of the conjugation of verbs in English as well as in other languages.

\textsuperscript{21} The auxiliary verb is part of the durative verb phrase (§ 17.3), but it is frequently elided by a deletion transformation whenever its presence is redundant (§ 19.4).

\textsuperscript{22} Some continue to do so; thus Muraoka § 111 e-g. See Appendix One for a more lengthy discussion and defense of the aspect view.
5.6.5.1 The perfect aspect. The perfect aspect (specified by the perfect conjugation) expresses some sense of completed action, state, or relationship. Semantic context determines whether the perfect aspect is to be interpreted as aoristic (point action), as gnomic (universal or timeless truth), or as perfective (point action with a continuing effect), together with their more subtle variations. The perfect aspect usually is limited to the indicative mood.

Timeless completed action is expressed by the perfect aspect in a timeless context. The action, state, or relationship is viewed as complete, but the verb expresses universal or timeless (gnomic) truth. To express this aspect, English uses the simple perfect tense for active verbs and the simple present tense for statives.

The fool has said in his heart, "There is no God." (Psa. 14:1a)

They are corrupt, they have done abominable works. (Psa. 14:1b)

The ox knows its owner
And the donkey its master’s crib;
But Israel does not know,
My people do not consider. (Isa. 1:3)

Past time completed action is expressed by the perfect aspect in a past tense context. The action, state, or relationship is viewed as complete, having taken place prior to the current time of the narrative. This is the most common use of the perfect aspect. English uses various past tenses to translate this depending on sense and context.

In the beginning God created the heavens and the earth. (Gen. 1:1) (simple past)

Now Laban had gone to shear his sheep (Gen. 31:19) (perfect)

---

23 The use of the perfect aspect with Waw Consecutive is discussed in chapter 9 (§ 9.2.1 b).

24 The perfect aspect is used in certain conditional sentences: the taken-for-granted true-to-fact conditional, and the contrary-to-actual-fact. On rare occasions the precative perfect is used in Hebrew, Phoenician, and Ugaritic (Blommerde, 18).
But Abram departed as the LORD had spoken to him. (Gen. 12:4)

**Present time completed action** is expressed by the perfect aspect in a present tense context. The action, state, or relationship is viewed as complete although it is simultaneous or contemporary with the current time of the narrative. This is often used in indirect discourse. English uses the simple present to express this aspect.

- ידוע — I know (Gen. 4:9)
- זכרנו — we remember (Num. 11:5)
- מ однако — I despise (Amos 5:21)
- נשבעו — I swear (Jer. 22:5)
- צעדנו — I counsel (2 Sam. 17:11)
- מעתי — I testify (Deut. 8:19)
- יואדו — I lift up (Gen. 14:22)

**Future time completed action** is expressed by the perfect aspect in a future context. The action, state, or relationship is viewed as complete or certain even though it is still in the future. English uses the emphatic future to express this aspect.

- ודבענו אתупить כל עבדו אברום: Surely we shall die, we shall perish, we all shall perish! (Num. 17:27)
- لتוכל הצלח תמי Therefore my people shall go into captivity. (Isa. 5:13)
- כדי לא אשוב נור לאשר אסתייתי ואתה-إبرוהím לך: For I will not leave you until I have done what I have spoken to you. (Gen. 28:15) (future perfect)
- מפשיש אתיה אברומ: When I perish, I perish. (Est. 4:16) (Resignation to fate)

**5.6.5.2 The imperfect aspect.** The imperfect aspect (specified by the imperfect conjugation) expresses incomplete action, state, or relationship. The incompleteness may be due to the type of action (repetitive, frequentive, habitual, iterative, periodic, progressive) or due to various uncertainties (future time, non-indicative moods). Semantic context determines how
the imperfect aspect is to be interpreted and translated with respect to these various senses.\textsuperscript{25} The imperfect aspect is used in all moods.

*Timeless incomplete action* is expressed by the imperfect aspect in a timeless context. The action, state, or relationship is viewed as repetitive, frequentive, habitual, iterative, periodic, or progressive, without specific reference to time. To express this aspect, English uses the simple present tense.

\begin{center}
\textbf{A wise son makes a father glad.} (Prov. 15:20)
\end{center}

\begin{center}
\textbf{He makes me to lie down in green pastures;}
\textbf{He leads me beside the still waters.} (Psa. 23:2)
\end{center}

\begin{center}
\textbf{Evil men do not understand justice,}
\textbf{But those who seek the LORD understand all.} (Prov. 28:5)
\end{center}

\begin{center}
\textbf{You shall take for yourself of all food that is eaten.} (Gen. 6:21)
\end{center}

*Past time incomplete action* is expressed by the imperfect aspect in a past tense context. The action, state, or relationships is viewed as repetitive, frequentive, habitual, iterative, periodic, or progressive, in past time. English uses the simple past or habitual past to express this aspect.

\begin{center}
\textbf{Thus Job did regularly.} (Job 1:5)
\end{center}

\begin{center}
\textbf{Thus Solomon gave to Hiram year by year.} (1 Kgs. 5:25, vs. 11 Eng.)
\end{center}

\begin{center}
\textbf{Because the Egyptians could not eat food with the Hebrews} (Gen. 43:32)
\end{center}

\begin{center}
\textbf{But Mordecai would not bow nor pay homage.} (Est. 3:2)
\end{center}

\textsuperscript{25} The use of the imperfect aspect with \textit{Waw Consecutive} is discussed in chapter 9 (§ 9.2.1 b).
A subordinate clause in a past tense context may express incomplete action with respect to another verb. English uses various past tenses to translate this aspect.

Present time incomplete action is expressed by the imperfect aspect in a present tense context. The action, state, or relationship is viewed as repetitive, frequentive, habitual, iterative, periodic, or progressive in time current to the narrative. English uses the simple present to express this aspect.

---

26 Note that the Waw Consecutive with perfect continues the habitual imperfect aspect of יִסְרֵי, twice in this verse.
Future time incomplete action is expressed by the imperfect aspect in a future context. The action, state, or relationship is viewed as repetitive, frequentive, habitual, iterative, periodic, or progressive in time subsequent to the current time of the narrative. English uses the simple future to express this aspect.27

The durative aspect. The durative aspect (specified by the participle with the auxilliary הָיָה) expresses enduring action, state, or relationship. In contrast to the imperfect aspect which views the action as an iterative process that may be symbolized by a sequence of dots ( . . . etc.), the durative aspect views the action as an uninterrupted process that may be symbolized by a continuous line (_____). The durative aspect does not imply anything about the beginning or ending of the action, it focuses primarily on the continued exercise of the activity.

When the participle is used as a verb, the verbal characteristics not defined by the inflection of the participle must be supplied or implied from the context. Thus person must be defined by a personal pronoun or by the inflection of the auxiliary verb (יֵש); and mood (if not indicative) must be defined by the inflection of the auxiliary verb (יֵש), or implied from the context. When tense is timeless or present, the auxiliary (יֵש) is omitted or replaced with קַח or a third person pronoun; the negated auxiliary is אֵין, usually with a pronoun suffix marking person.

When the participle is used in a verb phrase, it does not employ the morphemes of the substantive that are not common with a verb. Thus the predicate participle never takes the definite article or the construct state.

Timeless durative action is expressed by the participle in a timeless context.28 The action, state, or relationship is regarded as a truth that holds for all time. English uses the simple present to translate this aspect, or the present continuous.

27 The examples of the nonindicative moods should be consulted here.
Past time durative action is expressed by the participle in a past tense context. The action, state, or relationship is viewed as in continuous exercise prior to the current time of the narrative. English uses the past continuous or the simple past, depending on sense.

Now Moses was keeping the flock of Jethro (Exod. 3:1)

And the child was ministering to the LORD (1 Sam. 2:11)

And all the people were witnessing the thunderings. (Exod. 20:18)

The keeper of the prison was not looking into anything that was under Joseph’s hand (Gen. 39:23)

And Lot was sitting in the gate of Sodom (Gen. 19:1)

And I was fasting and praying before the God of Heaven (Neh. 1:4)
Sometimes in certain contexts, the durative may express habitual or repetitive action rather than continuous action. In these cases English uses the past habitual tense.

Present time durative action is expressed by the participle in a present tense context. The action, state, or relationship is viewed as in continuous exercise during the time contemporary with the narrative. English uses the simple present or present continuous to express this aspect.

GKC §116 n. The auxiliary verb הוהי is omitted in this case; the negated auxiliary is הבוא, usually with a pronoun suffix to mark the personal attribute of the subject.
I am seeking my brothers. Where are they shepherding? (Gen. 37:16)

Future time durative action is expressed by the participle in a future tense context. The action is viewed as in continuous exercise subsequent to the current time of the narrative. English uses the future continuous or the simple future, depending on sense.

About this time next year you shall embrace a son (2 Kgs. 4:16)

For we will destroy this place (Gen. 19:13)

For yet seven days and I will cause it to rain upon the earth (Gen. 7:4)

And also the nation whom they serve I will judge (Gen. 15:14)

Your eyes shall see your teachers. (Isa. 30:20)

And let it divide the waters from the waters. (Gen. 1:6)

This gate shall be shut . . . it shall be shut. (Ezek. 44:2)

The mountain of the LORD’s house shall be established (Isa. 2:2)

It is obvious that the various verb forms are used in all the different temporal contexts—tense is expressed by contextual cues, not verbal forms. Table 5.5 summarizes the use of Hebrew verb forms in the different temporal settings.

5.6.6 Mood

Mood is the attribute of a verb that expresses the degree of certainty of the verbal action, state, or relationship. The action may be certain, possible, or merely potential; it may be mandatory, necessary, optional, or merely desirable. The various degrees of certainty are expressed partly by morphemes, partly by particles, and partly by semantic context.

31 GKC §116 p, the future tense is frequently expressed by the auxiliary verb נָשַׁל in the imperfect aspect. The auxiliary is required where future time is not clear from the context; otherwise it may be omitted.
5.6.6.1 The morphemes of mood. The verbs of Biblical Hebrew have mood morphemes that developed in pre-Biblical times from four basic mood conjugations of the imperfect. The ancestral forms were:

1. indicative—yaqtulu
2. subjunctive—yaqtula
3. hortative—yaqtulâ
4. jussive—yaqtul

In addition, there were two energetic conjugations, yaqtulanna and yaqtulan, employing a final Nun (Nun energetic); these two conjugations seem to have been merely stylistic variants of the indicative. All these conjugations are attested in Arabic, except the hortative (yaqtulâ) which some believe developed from yaqtulan through its pausal form yaqtula.  

Table 5.5
Summary of Verb Forms in Various Temporal Settings

<table>
<thead>
<tr>
<th>Tense</th>
<th>Main Verb</th>
<th>Auxiliary Verb</th>
<th>External Time Reference</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Timeless</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Complete</td>
<td>Perfect</td>
<td></td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>Incomplete</td>
<td>Imperfect</td>
<td></td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>Durative</td>
<td>Participle</td>
<td></td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>Consecutive</td>
<td>Imperfect</td>
<td></td>
<td>Past</td>
<td>Waw Consec.</td>
</tr>
<tr>
<td>Past Time</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Complete</td>
<td>Perfect</td>
<td></td>
<td>Past</td>
<td>None</td>
</tr>
<tr>
<td>Incomplete</td>
<td>Imperfect</td>
<td></td>
<td>Past</td>
<td>None</td>
</tr>
<tr>
<td>Durative</td>
<td>Participle</td>
<td>Perfect</td>
<td>Past</td>
<td>None</td>
</tr>
<tr>
<td>Consecutive</td>
<td>Imperfect</td>
<td></td>
<td>Past</td>
<td>Waw Consec.</td>
</tr>
<tr>
<td>Present Time</td>
<td></td>
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In addition, there were two energetic conjugations, yaqtulanna and yaqtulan, employing a final Nun (Nun energetic); these two conjugations seem to have been merely stylistic variants of the indicative. All these conjugations are attested in Arabic, except the hortative (yaqtulâ) which some believe developed from yaqtulan through its pausal form yaqtula.  

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32 Transliteration is used in discussing the ancestral forms in order to show final vowels that have been lost in Biblical Hebrew.

33 GKC §48 b; the conjugations are similarly attested in Ugaritic (Gordon UT, 9.10, 9.11, 9.15).
seems better to postulate a separate ancestral hortative, however, than to derive this conjugation from a stylistic variant.\footnote{The hortative conjugation may be attested in Ugaritic iqra—let me invoke, ispa—let me eat (Gordon UT, 9.10). The meanings suggest that these forms were not subjunctives but cohortatives. The subjunctive and hortative forms would have been orthographically the same in Ugaritic.}

The imperative was formed by dropping the preformatives from the second person mood conjugations. This resulted in possibly four different imperative forms:

1. \(q\text{tulu}\), from the indicative \(taqtulu\)
2. \(q\text{tula}\), from the subjunctive \(taqtula\)
3. \(q\text{tul\text{"a}}\), from the hortative \(taqtul\text{"a}\)
4. \(q\text{tul}\), from the jussive \(taqtul\)

In the process of time, Hebrew lost the final short vowels. This resulted in the partial loss of the distinction between the mood forms. The indicative and subjunctive became yiqtol (יִקְּטַל), no longer distinguished except by semantic context; the jussive also became yiqtol (יִקְּטַל), usually not distinguished from the indicative, except in the hiphil stem and in some weak roots—יִשָּׁרֶשׁ ($\text{yiqtol}$) (ind.), but יִשָּׁרֶשׁ ($\text{juss.}$); יִשָּׁרֶשׁ ($\text{ind.}$) but יִשָּׁרֶשׁ ($\text{juss.}$).\footnote{The jussive form is most common in the third person (יִשָּׁרֶשׁ), but as demonstrated later, it is used in all three persons. See Muraoka §114 \(\ell\) for a few short (jussive) forms that are difficult to explain.} Only the hortative remained distinct as yiqtol (יִקְּטַל).\footnote{The hortative form is most common in the first person (יִקְּטַל), but as demonstrated later, it is used in all three persons.} Even so, the distinction of form for jussives and hortatives is lost in the inflections that employ endings, that is, the plural forms and those with pronoun suffixes.

The imperatives also survived in three forms, כָּל formed from the indicative/subjunctive; 

The morphemes of the mood conjugations do not uniquely correspond with the attributes of semantic mood. In order to avoid confusion of terms when referring to forms (morphemes) and to mood (attributes), the forms are referred to as:

\[\text{\ldots}\]
(1) normal imperfect—yiqtol (יִקְּטַל) developed from the ancestral indicative / subjunctive form.

(2) short imperfect—yāšōb (יָשֹּב) developed from the ancestral jussive form.\(^{37}\)

(3) long imperfect—yiqtoł (יִקְּטֱל) developed from the ancestral hortative form.

For the same reason, the imperative forms are referred to as:

(1) normal imperative—qetöl (קֶטֶל)

(2) short imperative—hāšeb (הָשֶׁב)

(3) long imperative—haggidā (הַגִּדָא)

Traditionally the use of the long or short imperative form has been regarded as evidence of emphasis or urgency,\(^{38}\) whereas Muraoka\(^ {39}\) suggests that there is no essential difference in meaning. I suggest that the long or short imperative forms convey the same mood nuance as their corresponding imperfect forms. The imperative form just adds the directive tone to the given mood, as demonstrated in subsequent discussion.

The mood names (indicative, subjunctive, hortative, etc.) are reserved for designating the values of the mood attributes. The next section defines the various mood values and defines how these moods are specified by the inflected forms.

5.6.6.2 The attribute values of mood. Grammarians do not agree on the number and names of the moods of Hebrew verbs. This is due in part to the lack of agreement between the mood forms (morphemes) and the mood values, and in part to the lack of standard terminology among the scholars. Seven mood values are defined in this work in an effort to provide some measure of structure to the moods of Hebrew verbs; the mood values are (1) indicative, (2) subjunctive, (3) volitive, (4) hortative, (5) precative, (6) persuasive, and (7) optative. The last five moods may be expressed in two different tones: (1) simple, and (2) directive: each tone may be rendered polite, formal, or respectful by the post-positive נַקְצָה.\(^ {40}\)

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\(^{37}\) The use of the alleged preterite form is discussed in the section on the Waw Consecutive Appendix One.

\(^{38}\) GKC § 48k.

\(^{39}\) Muraoka § 114m.
There is not a unique, one-to-one, mapping of the verb forms to the mood attributes. The mapping is approximate (see Table 5.6, p. 150). The precise value of the mood attribute must be decided by the semantics of the context in harmony with the forms.

Similar tones are active in English. The response to the request, “May I go home?” may be given in English as follows:

(1) simple—“You may (not) go home.”
(2) emphatic—“You shall (not) go home.”
(3) directive—“Go home!” or “Do not go home!”

Notice that the imperative form may be used even when the response is not a command, but merely a mild granting of permission. The statements are made polite by including please, or its equivalent.

In both English and Hebrew, the imperative form is used in many statements not regarded as commands.

(1) entreaty

Arise, O LORD, in Your anger. (Psa. 7:7)

Plead my cause, O LORD. (Psa. 35:1)

(2) request

Come, let us make our father drink wine. (Gen. 19:32)

(3) plea

Help, O king! (2 Sam. 14:4)

In Hebrew the simple tone is expressed by the appropriate imperfect form;\textsuperscript{41} it is negated by בּ with the short imperfect. The emphatic tone is negated by לָ. The directive is

\textsuperscript{40} The particle בּ is usually omitted after a pronoun suffix, but see 1 Kgs. 1:12 and Num. 11:15 for exceptions.

\textsuperscript{41} The volitive uses the normal imperfect form; the hortative and precative use the long imperfect; and the persuasive and optative use the short imperfect.
expressed by the corresponding imperative form, limited to positive statements in the second person. The simple tone may be expressed in all three persons, both positive and negative.

The particle  may be used with negatives of the simple tone, but not the emphatic. If  is used it follows the , not the verb; it never is used with .

*Please let not* the LORD be angry. (Gen. 18:30)

5.6.6.2.1 *The indicative mood* affirms that the action, state, or relationship is actual, true, or certain in the mind of the writer or speaker. The indicative is the usual mood of discourse. With this mood the verb may assume all values of aspect (perfect, imperfect, durative). In the imperfect aspect, the indicative mood is usually designated by the normal imperfect form. The indicative is negated by the prepositive negative . English uses the indicative mood.

A wise son makes a father glad. (Prov. 15:20)

Thus Solomon gave to Hiram year by year. (1 Kgs. 5:25, vs. 11 Eng.)

Now you shall see what I will do to Pharaoh. (Exod. 6:1)

However, at times, the indicative mood is designated by the short imperfect form.

The LORD will make the plague cling to you. (Deut. 28:21)

The LORD will bring you and your king. (Deut. 28:36)

5.6.6.2.2 *The subjunctive mood* affirms that the action, state, or relationship is merely possible, potential, or hypothetical. With this mood the verb may assume all values of aspect (perfect, imperfect, or durative) although the imperfect aspect is the most common.

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42 The volitive uses the normal imperative form; the hortative and precative use the long imperative; and the persuasive and optative use the short imperative.

43 The actual reliability of the statement rests on the veracity or knowledge of the writer or speaker.
Historically, the imperfect subjunctive form (yaq\text{tul}a) was distinct from the imperfect indicative (yaq\text{tul}u); but with the loss of final short vowels the distinction was lost. The subjunctive form is now identical with the indicative form. Usually only context and sense designate the subjunctive mood in Biblical Hebrew; however, the short imperfect form is used at times. The subjunctive is negated by the prepositive negative ל or ל. English uses the subjunctive.

The subjunctive mood may be designated by the conditional conjunctions that introduce the protasis of conditional sentences:\footnote{46}{The perfect aspect is used in taken-for-granted and contrary-to-fact conditionals; it may also be used in hypothetical clauses (LaSor, 32.514 f).}

\begin{align*}
\text{אם} & - \text{if (introduces true-to-fact conditions)} \\
\text{כִי} & - \text{if, in case that (introduces juridical conditions)} \\
\text{כִי} \text{ אם} & - \text{if and only if (introduces exclusive conditions)} \\
\text{רָכָּל} & - \text{if and only if (introduces exclusive conditions)} \\
\text{ל} & - \text{if (introduces contrary-to-fact conditions)} \\
\text{לָא} & - \text{if (introduces contrary-to-fact conditions)} \\
\text{לָא לָא} & - \text{if not (introduces negative contrary-to-fact conditions)}
\end{align*}

The subjunctive mood may be designated by adverbial conjunctions of purpose that introduce a clause of purpose:

\begin{align*}
\text{לָמָּן} & - \text{in order that} \\
\text{בֵּעָבָר} & - \text{in order that}
\end{align*}

\begin{align*}
\text{אֶמְרֶרֶנָּא אֲתָה לְפָּנַיִּים} & \text{ וּמַשְׁלֵכַלּוֹ} \\
\text{Please say you are my sister, that it may be well with me. (Gen. 12:13)}
\end{align*}

\begin{align*}
\text{אֲכַלְּאָה בִּנְבָוּר} \text{ וּמַשְׁלֵכַלּוֹ} \\
\text{And let me eat, that my soul may bless you. (Gen. 27:4)}
\end{align*}

The subjunctive mood may be designated by adverbial conjunction of result that introduces a clause of potential result:

\begin{align*}
\text{לָא} & - \text{lest}
\end{align*}

\begin{align*}
\text{44} & \text{ The perfect aspect is used in taken-for-granted and contrary-to-fact conditionals; it may also be used in hypothetical clauses (LaSor, 32.514 f).} \\
\text{45} & \text{ The participle is used in contrary-to-present-reality conditional sentences.} \\
\text{46} & \text{ Examples are given in the section on the syntax of conditional sentences (§ 9.3.6).}
\end{align*}
5.6.6.2.3 The volitive mood asserts that the action, state, or relationship is demanded, necessary, obligatory, or permissible in the mind or the writer or speaker. The volitive is used to express a law, a command, a prohibition, the granting of permission or assurance; these are written or spoken by those in authority to those under authority.\(^{47}\) Usually the simple volitive is expressed by the normal imperfect form in the general case (i.e., all three persons).\(^{48}\) The negative is expressed by \(ל\) with the short imperfect. The directive volitive is expressed by the normal imperative form, limited to positive statements in the second person.

The volitive mood is used in four contexts: (1) the juridical, (2) the executive, (3) the permissive, and (4) the assurative.

The juridical volitive is used in formal statements of law, statutes, and commands. The commandments usually are universal, applying generally to all men at all times, being issued by divine or civil authority. As such the juridical volitive is limited to the simple and directive tones. Positive juridical commands in the second person may be expressed by the normal imperative form; in the second and third person they may be expressed by the normal imperfect form. Juridical prohibitions are emphatic, and are expressed by the prepositive negative \(ל\) with the normal imperfect form; the imperative form is never used in prohibitions. English uses the emphatic future indicative; the imperative is used for the directive tone.

Examples of simple juridical commands:

\[ יְשָׁמוּר תֵּשְׁמוּרָה אֵת מִצְוֹת יְהֹוָה אֲלֵהֶיךָ \]

You shall diligently keep the commandments of the LORD your God\(^{49}\) (Deut. 6:17)

\[ מִיתַּם לֶשֶבֶךְ זִיְרֵי \]

He shall separate himself from wine and similar drink. (Num. 6:3)

(3rd person)

---

\(^{47}\) The actual necessity or obligation depends on true authority of the writer or speaker.

\(^{48}\) Occasionally the short imperfect form is used with the volitive.

\(^{49}\) This example employs the normal imperfect with energetic \(Nun\) which is merely stylistic, having no effect on meaning.
Examples of directive juridical commands:

כבוד אביך ואמיך (Exod. 20:12)
Honor your father and your mother.

שמעו נא ישראל: יהוה אלוהינו יהוה אחד (Deut. 6:4)
Hear, O Israel: The LORD our God, The LORD is one!

Examples of juridical prohibitions:

לא תרצח: You shall not commit murder. (Exod. 20:13)

לא תנאום: You shall not commit adultery. (Exod. 20:14)

לא תגנב: You shall not steal. (Exod. 20:15)

שתם יין וחתום שנה לא ישתה
He shall not drink vinegar made from wine nor vinegar made from similar drink (Num. 6:3)
(3rd person).

The executive volitive is used in statements of command, order, instructions, demand, obligation, necessity, or urgency. The commands usually are restricted in time and scope; generally they are directed to specific individuals in specific circumstances. Executive commands are issued to subordinates by those in real or assumed authority.

Usually the simple executive commands are expressed by the normal imperfect form, or at times by the short imperfect. English uses the auxiliary “let” or the emphatic future indicative.

רָאָה יִשָּׁלָם לְאַבְרָהָם
He shall restore fourfold for the lamb. (2 Sam. 12:6)(third person)

יְהוָה אָרָר
Let there be light. (Gen. 1:3)(impersonal short form)

יְהוָה יֵכֶרֶב
Let there be a firmament. (Gen. 1:6) (impersonal short form)

וָאֵחַשׁ אֵשׁ אַרְוָא לְעָלָם לָרְבָּא
And you shall write Aaron’s name on the rod of Levi. (Num. 17:18, vs. 3 Eng.)
The directive executive commands are expressed by the normal imperative form, limited to positive commands in the second person. English uses the imperative.\(^{50}\)

\[
\text{לֹּא לַחֲצָה}
\]
Get out of your country. (Gen. 12:1)

\[
\text{לֹּא יִנָּלֶשֶׁת לְשׁוֹנְךָ}
\]
Be ready for the third day. (Exod. 19:15)

(durative aspect)

Simple executive prohibitions are expressed by the short imperfect form with לא. Emphatic prohibitions are expressed with לא לא. English uses do not.

\[
	ext{לֹּא לֵאֶשֶׁת}
\]
Do not come near your wives. (Exod. 19:15)

\[
	ext{לֹּא יִנָּלֶשֶׁת לְמַעַרְפָּה}
\]
Do not lay your hand on the lad, nor do anything to him. (Gen. 22:12)

\[
	ext{לֹּא לִבְּרִים}
\]
Do not be afraid, Abram. (Gen. 15:1)

\[
	ext{לֹּא יִאכֵּלָה מִמֶּנֶּה}
\]
Do not eat it raw.\(^{51}\) (Exod. 12:9)

\[
	ext{לֹּא יֵרְדוּר שִׁבְחֵהּ בְּשֵׁלָה שָׁאָלָה}
\]
And do not let his gray hair go down to the grave in peace. (1 Kgs. 2:6)

(emphatic, short form.)

\[
	ext{לֹּא יִקַּפְרָה מְפִמוּ}
\]
And they shall not sell any of it. (Ezek. 48:14)

(emphatic)

\[
	ext{רָכַּא אֶרְדִּיבִּי לֹּא לֵאָשֹּׁב שָׁמָּה}
\]
Only do not take my son back there. (Gen. 24:8)

(emphatic, short form)

Executive commands are made polite or respectful by the postpositive particle נא.

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\(^{50}\) Muraoka §114o lists examples of commands issued in cases where execution is beyond the capability of the one receiving the command (Gen 42:16; Deut 32:50).

\(^{51}\) The word נא in this example is not the particle of entreaty, but the word raw.
Then he said to him, “Please go and see if it is well with your brothers.” (Gen. 37:14)

Please say you are my sister. (Gen. 12:13)

Please put your hand under my thigh. (Gen. 24:2)

Please take your son, your only son . . . and go to the land of Moriah. (Gen. 22:2)

In prohibitions the particle נָא follows the negative לא. The particle נָא is not used with לא in emphatic prohibitions.

Please, my brethren, do not do so wickedly! (Gen. 19:7)

The permissive volitive grants permission. The simple permissive is expressed by the normal imperfect form, or at times by the short imperfect. The negative is expressed by the short imperfect with לא, and is indistinguishable from a prohibition. English uses the auxiliary may.

Of every tree of the garden you may freely eat. (Gen. 2:16)

You may kill my two sons if I do not bring him back to you. (Gen. 42:37)

They may dwell in the land of Goshen. (Gen. 47:6)

For her he may defile himself. (Lev. 21:3)

He may eat the bread of his God. (Lev. 21:22)

Of a foreigner you may require it. (Deut. 15:3)
The directive permissive\(^{52}\) is expressed by the normal imperative form, limited to positive permission in the second person. English uses the imperative.

... יִזְכֹּר לָרְם
  “What ever happens, please let me also run” . . .
  So he said to him, “Run.” (2 Sam. 18:22, 23)

... רֹאֵם וֹלֵכָה וּלְקֹבֵר אֲבֹתֵךְ
  “Now please let me go up and bury my father” . . .
  And Pharaoh said, “Go up and bury your father.” (Gen. 50:5, 6)

The assurative volitive expresses assurance of future results that are beyond the control of the person addressed.\(^{53}\) This is particularly effective in the directive. The directive assurative is expressed by the normal imperative form, limited to positive assurance in the second person. English uses the imperative.

משָׁאָת צוֹחַ יֹלְדָה וַעֲדוֹת מִתרָם
Rovah bâkâr iverâm
  The LORD shall send the rod of Your strength out of Zion.
  Rule in the midst of Your enemies! (Psa. 110:2)

אַבָּלָהָהּ שָׁחִית
בְּשֵׁשָׁהּ שָׁחַיָּה
בְּשֵׁשָׁהּ שָׁחַיָּה וּרְגָרְגָר
עָמֵנָהּ כְּרֶמֶּים וּאָמֵכֶל פָּרִים:
You shall eat this year such as grows of itself,
And the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards, and eat the fruit of them. (Isa. 37:30)

5.6.6.2.4 The hortative mood expresses exhortation either personal or impersonal. The exhortation usually is given to peers rather than to a subordinate.

\(^{52}\) GKC §110 b; Muraoka § 114n; see also Exod. 4:18; 2 Sam 15:9; 2 Kgs. 2:17; 6:2; Ruth 2:2.

\(^{53}\) GKC §110 c.

\(^{54}\) The infinitive absolute serves as an imperative here.
Chapter 5

The simple hortative is expressed by the long imperfect form, and negated by לֹא with the long form. (The emphatic negative is expressed with לא.) The directive hortative is expressed by the long imperative form, and limited to positive statements in the second person.

The hortative mood is used in three contexts: (1) determinative, (2) cohortative, and (3) exhortative.

The determinative hortative expresses determination, possibly in the sense of self exhortation. This seems to be limited to the first person; thus only the simply tone is found, but no directives. English uses the simple future indicative.

I will now turn aside and see this great sight. (Exod. 3:3) (polite)

I will set a king over me. (Deut. 17:14)

And you say, “I will eat meat.” (Deut. 12:20)

I will go and see him before I die. (Gen. 45:28)

Let not the Lord be angry, and I will speak. (Gen. 18:30)

We will go down and buy you food. (Gen. 43:4)(plural)

I will go down now and see . . . and if not, I will know. (Gen. 18:21) (polite)

I will not linger thus with you! (2 Sam. 18:4)

At times the negative may use the short form.

The negative לא applies to an elided verb, not to לא.

The negative לא negates the adverb thus (thus), not the verb.
The Syntactic Attributes of Hebrew Verbs

The determinative may be used even in conditional sentences or following negatives.59

בַּיָּרוּ בְּרֹאשׁוֹת
Though I speak, my grief is not relieved. (Job 16:6)

The cohortative urges peers to mutual action. It is limited to the first person; thus only the simple tone is found, but no directives. English uses the auxiliary “let.”

לֶבַנְהָ בְרִכְבָּהּ לְאֵלִים אֲחָרִים
Let us go and serve other gods. (Deut. 13:7)

גֹּאָלְקָה אֲחֶרְוָרִים
Let us break Their bonds in pieces

נַשְׁלִֶ֖יכָה מִמֶָּ֣נוִּּעֲבֹתֵ יָוָ֑ם
And cast away Their cords from us. (Psa. 2:3)

לֶבַנְהָ בְרִכְבָּהּ לְאֵלִים אֲחָרִים
Let us not give heed to any of his words. (Jer. 18:18)
(negative)

לֶבַנְהָ בְרִכְבָּהּ לְאֵלִים אֲחָרִים
Let us make bricks and bake them thoroughly. (Gen. 11:3)

לֶבַנְהָ בְרִכְבָּהּ לְאֵלִים אֲחָרִים
Let not the Lord be angry, and I will speak. (Gen. 18:30)

לֶבַנְהָ בְרִכְבָּהּ לְאֵלִים אֲחָרִים
Let us not kill him! (Gen. 37:21)60
(emphatic negative)

58 The long form of final ה verbs is not always distinct from the normal form. See the examples above in Gen. 18:21 and Exod. 3:3 where parallelism calls for הָרָאֲדָה to be the long form.

59 GKC §108 d-e.

60 The long imperfect form loses the final syllable when a pronoun suffix is attached. The form is regarded as virtually long.
The exhortative urges others to desirable action that the speaker or writer does not share; thus the first person is excluded. The second person positive exhortative is found usually in the directive tone, expressed by the long imperative form. The negative is expressed by את with the short imperfect form in both second and third person.

The emphatic negative, if it occurs, would be expressed by אל. English uses the imperative; for second person negatives the auxiliary do not is used; and for first and third person negatives, let not is used.

Examples with the long imperative:

Come, let us make our father drink wine. (Gen. 19:32)
Sell me your birthright as of this day. (Gen. 25:31)
“Return, backsliding Israel,” says the LORD. (Jer. 3:12)
Please come and let us reason together. (Isa. 1:18)

Examples of negated exhortatives:

Let not our hand be upon him. (Gen. 37:27)  
(impersonal)

Do not be wise in your own eyes. (Prov. 3:7)  
(second person)

Let him not trust in futile things, deceiving himself. (Job 15:31)  
(impersonal)

---

61 The long imperfect form in the second person is rare. An example is found in Job 11:17 (ךלַךְךָ עִיָּנֵי כָּלִים; you are dark), although it does not seem to be exhortative (GKC §48 d). Gordon noted that the long form יָאִיתָלָּא is not limited to the first person in Ugaritic (UT, 9.11). This is also true in Hebrew, although the examples are rare; see Isa. 5:19 for examples of the long form in third person.

62 This example illustrates the mixture of the exhortative (ךָלָךְךָ) with the cohortative (ךָלָךְךָ).

63 This example illustrates the use of the polite imperative form together with the cohortative. The imperative has only a virtually long form for the plural.
5.6.6.2.5 *The precative mood* expresses entreaty or request for permission; it is used in all three persons. The simple precative is expressed by the long imperfect in general (i.e., in all three persons\(^{64}\)); it is negated by לַא usually with the long imperfect form. The emphatic negative is expressed by נָא with the normal imperfect form. The directive precative is expressed by the long imperative form, or at times by the short imperative, limited to positive second person statements.

The precative mood is used in two contexts: (1) entreaty, and (2) request for permission.

*The precative of entreaty* pleads for action on behalf of oneself or others. English uses the auxiliary *let* for simple entreaty, and the imperative for the directive tone.

**Examples of simple entreaty (first person):**

\[
	ext{יִבְשָׂה רַעַפְיָּה יִבְשָׂה רַעַפְיָּה יִבְשָׂה רַעַפְיָּה}
\]

Let those who persecute me be ashamed,
But do not let me be put to shame;
Let them be dismayed,
But do not let me be dismayed. (Jer. 17:18)
(negative)

\[
	ext{אָלַי נָא נָאַבָּד}
\]

Please do not let us perish! (Jon. 1:14)
(negative)

**Example of simple entreaty (2nd person):**

\[
	ext{אֲלָ히ָה לִי לִמְצָה}
\]

Do not be a terror to me. (Jer. 17:17)
(negative)

**Example of simple entreaty (3rd person):**

\[
	ext{יִגְוָה צַיִּֽתֶּשׁ מַעָּשֶׂר לְפָנֵי נְרָאָה}
	ext{רָהֵב רָהֵבא עָנָּה קרֹּחָא יִשְׁמַעַל}
\]

Let Him make speed and hasten His work,
That we may see it;
And let the counsel of the Holy One of Israel
draw near and come,
That we may know it. (Isa. 5:19)(impudent entreaty)

\(^{64}\) The second and third person are rare for the long imperfect form. See footnote 60, p. 142.
This example mixes the normal imperfect and the long imperfect to express third person entreaty. It apparently is the only example of a third person long form in the Bible.

**Examples of directive entreaty:**

*Please tell* me where they are feeding their flocks. (Gen. 37:16)

(Apolite)

Please tell me where they are feeding their flocks. (Gen. 37:16)

(Long imperfect)

Arise, O LORD, in Your anger;
And* awake* for me to the judgment You have commanded. (Psa. 7:7)

(Polite)

Arise, O LORD, in Your anger;
And* awake* for me to the judgment You have commanded. (Psa. 7:7)

(Directive)

Plead my cause, O LORD, with those who strive with me,
Fight against those who fight against me,
Take hold of shield and buckler,
And* stand up* for my help. (Psa. 35:1,2)

(Messenger)

A messenger came to Saul, saying, "Hasten and* come*" (1 Sam. 23:27)

(Elsewhere)

A messenger came to Saul, saying, "Hasten and* come*" (1 Sam. 23:27)

(Directive)

Lift up Your feet to the perpetual desolations. (Psa. 74:3)

(Elsewhere)

Lift up Your feet to the perpetual desolations. (Psa. 74:3)

(The precative of request) makes an appeal for permission or favor. It is made to those in authority. The simple request is expressed by the long imperfect form; it is negated by* אל* with the short form. (The emphatic negative is expressed by* נל* with the short form.) The directive is expressed by the long imperative form, limited to second person positive requests. English used the auxiliary* let* for simple requests, and the imperative for the directive tone.
Examples of simple requests:

Please let me go up and bury my father, and I will come back. (Gen. 50:5)

Please let us pass through your country. (Num. 20:17)

Please let me give you counsel. (1 Kgs. 1:12)

Please let us go three days’ journey into the wilderness that we may sacrifice to the LORD our God. (Exod. 3:18)

Please let me also run after the Cushite. (2 Sam. 18:22)

Follow me, and let me take you to the man. (2 Kgs. 6:19)

Let me sow, and another eat. (Job 31:8)

Please let me not show partiality to anyone; Nor let me flatter any man. (Job 32:21)

(positive with virtual short form)

Do not let me see my wretchedness! (Num. 11:15)

(positive)

Let me not hear again the voice of the LORD my God, Nor let me see this great fire anymore. (Deut. 18:16)

(positive)
5.6.6.2.6 The persuasive mood attempts to persuade another to some course of action. The simple persuasive is expressed by the short imperfect form; it is negated by "ל" with the short form.\(^{65}\) (The emphatic negative is expressed by "ל" with the short form.) The directive persuasive is expressed by the short imperative form, limited to second person positive statements. English uses the auxiliary *let* for simple persuasion, and the imperative for the directive tone.

\[^{65}\text{For examples of the first person short forms see Deut } 18:16; \\text{Isa } 41:28; 42:6; \\text{Ezek } 5:16; \\text{Hos } 9:15. \\text{For second person short forms see } 1 \text{ Sam } 10:8; \\text{Ezek } 3:3; \\text{Psa } 71:21; 104:20 (Muraoka § 114 g).\]
**Example of the directive persuasive:**

```hebrew
לך מטמא וינצמא ומעמא מאל
```

Go away from us, for you are much mightier than we. (Gen. 26:16)

### 5.6.6.2.7 The optative mood

expresses a wish, desire, blessing, or curse. The optative appears to be used only in the simple tone. It is expressed by the short imperfect form, and negated by "לָא". The optative may occur in two degrees of possibility: (1) true-to-fact, and (2) contrary-to-fact.

**The true-to-fact optative** expresses a wish, desire, or blessing that is possible to happen. It is expressed by the short imperfect form, and negated by "לָא". English used the auxiliary *may* or *let*; at times *may* is elided.

```
יִבְרָךְ יְהוָה לָשׁוֹרֵךְ
גם יְהוָה יִשָּׂרֵא אֵלֶּךְ יִרְדֹּךְ
יִשָּׂא יְהוָה פִּנָּיו אֵלֶּךְ יִרְדֹּךְ לָשׁוֹרֵךְ
May the LORD bless you and keep you.
The LORD make His face shine upon you.
And be gracious to you;
May the LORD lift up His countenance upon you,
And give you peace. (Num. 6:24-26)
```

```
תָּמָא בְּפֶתֶר מֹהְרָיָה
והָיָה אֵת הָרָיָה קָנָה
Let me die the death of righteous
And let my end be like his! (Num. 23:10)
```

```
אלָהָיָה יִדְּרֵךְ בּ
Let my hand not be against him. (1 Sam. 18:17)
(negative)
```

```
יִפְּלֶא יְהוָה בִּי נַרְבִּךְ
כִּי בּשָּׁהְךָ אֵלֶּךְ מְרִיהֵךְ
May the LORD watch between you and me when we are absent one from another. (Gen. 31:49)
```

```
יחַם הָרוֹא יִדְּרֶךְ
אלָהָיָה מְשָׁלִי
אלָהָיָה מְשָׁלִי יִדְּרֶךְ
May that day be darkness;
May God above not seek it,
Nor the light shine upon it. (Job 3:4)
(negatives)
```
The contrary-to-present fact optative is expressed by וַלֵּל (would that) with the short imperfect form, or with a verbless noun clause. It may also be expressed by וַתֵּלָץ (would to God) with a verbless noun clause, or occasionally by נַעֲלֵל (would that). English uses the subjunctive.

kills, and Laban said, “Oh, that it were according to your word.” (Gen. 30:34)

Oh, that there were a sword in my hand, for now I would kill you! (Num. 22:29)

Would to God that all the LORD’s people were prophets! (Num. 11:29)

In the morning you shall say, “Would to God that it were evening!” And at evening you shall say, “Would to God that it were morning!” (Deut. 28:67)

Would that my master were with the prophet who is in Samaria! (2 Kgs. 5:3)

The contrary-to-actual-fact optative is expressed by וַלֵּל (would that) with the perfect aspect, or by וַתֵּלָץ (would to God) with the perfect or infinitive. English uses the subjunctive.

Would that we had died in the land of Egypt! Or would that we had died in this wilderness! (Num. 14:2)

Would that we had died when our brothers died before the LORD. (Num. 20:3)

Would that we had been content, and dwelt on the other side of the Jordan! (Josh. 7:7) (the Waw consecutive carries the mood forward)

Would to God that we had died by the hand of the LORD in the land of Egypt. (Exod. 16:3)

Would to God that I had died in your place! O Absalom my son, my son! (2 Sam. 19:1)
The contrary-to-fact optative would surely be negated by the prepositive negative נַלְכָּל, but there seems to be no example in Bible.  

5.6.6.2.8 Moods summarized. In summary, the normal imperfect form usually is used for the indicative, subjunctive, and simple volitive; the long imperfect form is usually used for the simple hortative and precative; and the short imperfect form is used for the simple persuasive and optative. The normal imperative form is used to express the directive volitive; the long imperfect form is used for the directive hortative and directive precative; and the short imperative form is used for the directive persuasive, and at times as an alternate for the directive precative of entreaty.

It seems that at times the short imperfect form may be used as a stylistic variant for the normal and long forms in just about any mood. The short imperfect form is used regularly with הָיוֹת to express the simple negative of all the moods except the indicative, subjunctive, and juridical volitive (these moods are negated by נַלְכָּל with the normal imperfect). For the other moods, the emphatic negative is expressed by נַלְכָּל. Table 5.6 summarizes the relationship between the Hebrew moods and the verb forms.

Translating Hebrew moods. In English mood is expressed primarily by the modal auxiliaries will, shall, can, may, might, and must, and by their “past tense” (or conditional) alternates, would, should, could, might, and ought to. The modal auxiliary is the first word of the verb phrase; it is followed by the appropriate infinitive of the main verb. Table 5.7 summarizes the common meanings associated with the English mode auxiliaries.

The modal auxiliaries are limited to the indicative and subjunctive moods. English expresses the hortative, precative, and persuasive moods by means of the auxiliary let which precedes the subject as follows:

Let + subject + infinitive + predicate complement

English expresses the optative mood by means of the auxiliary may which precedes the subject in the same way. The infinitive without an auxiliary expresses the English imperative mood.

---

66 For this mood in Modern Hebrew see H. Rosen, 79-80, 227.
Table 5.6
Summary of Hebrew Moods

<table>
<thead>
<tr>
<th>Tone →</th>
<th>Simple</th>
<th>Directive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form →</td>
<td>Imperfect</td>
<td>Imperative</td>
</tr>
<tr>
<td></td>
<td>Normal</td>
<td>Long</td>
</tr>
<tr>
<td>Mood ↓</td>
<td>±</td>
<td></td>
</tr>
<tr>
<td>1. Indicative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Subjunctive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Volitive:</td>
<td>±</td>
<td>-</td>
</tr>
<tr>
<td>(a) Juridical</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(b) Executive</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>(c) Permissive</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>(d) Assurative</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>4. Hortative:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Determinative</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>(b) Cohortative</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>(c) Exhortative</td>
<td>(+)</td>
<td>-</td>
</tr>
<tr>
<td>5. Precative:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Entreaty</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>(b) Request</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>6. Persuasive</td>
<td></td>
<td>±</td>
</tr>
<tr>
<td>7. Optative:</td>
<td></td>
<td>±</td>
</tr>
<tr>
<td>(a) True-to-fact</td>
<td></td>
<td>±</td>
</tr>
<tr>
<td>(b) Contrary-to-fact</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

+ means positive statement
- means negative statement (מ.Simple, מ.Emphatic)

Most English grammarians suggest that the auxiliary will should be used with second and third person in the simple factual indicative, and that shall should be used with the first person. They also suggest that shall should be used with the second and third person in the emphatic factual indicative, and that will should be used with the first person.

<table>
<thead>
<tr>
<th>Simple</th>
<th>Emphatic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall</td>
<td>I will</td>
</tr>
<tr>
<td>You will</td>
<td>You shall</td>
</tr>
<tr>
<td>He (she, it) will</td>
<td>He (she, it) shall</td>
</tr>
<tr>
<td>we shall</td>
<td>we will</td>
</tr>
<tr>
<td>they will</td>
<td>they shall</td>
</tr>
</tbody>
</table>
### Table 5.7
**English Mode Auxiliaries**

<table>
<thead>
<tr>
<th>Mood →</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sense ↓</td>
<td>Future</td>
<td>Past</td>
</tr>
<tr>
<td>Fact (simple)</td>
<td>will</td>
<td></td>
</tr>
<tr>
<td>Fact (emphatic)</td>
<td>shall</td>
<td>should</td>
</tr>
<tr>
<td>Command</td>
<td>shall</td>
<td>should</td>
</tr>
<tr>
<td>Determination</td>
<td>shall</td>
<td>should</td>
</tr>
<tr>
<td>Certainty</td>
<td>shall</td>
<td>should</td>
</tr>
<tr>
<td>Compulsion</td>
<td>must</td>
<td>must</td>
</tr>
<tr>
<td>Necessity</td>
<td>must</td>
<td>must</td>
</tr>
<tr>
<td>Obligation</td>
<td>ought to</td>
<td>ought to</td>
</tr>
<tr>
<td>Duty</td>
<td>ought to</td>
<td>ought to</td>
</tr>
<tr>
<td>Duty</td>
<td>should</td>
<td>should</td>
</tr>
<tr>
<td>Expectation</td>
<td>should</td>
<td>should</td>
</tr>
<tr>
<td>Custom</td>
<td>should</td>
<td>should</td>
</tr>
<tr>
<td>Possibility</td>
<td>may</td>
<td>might</td>
</tr>
<tr>
<td>Permissible</td>
<td>may</td>
<td>might</td>
</tr>
<tr>
<td>Potential</td>
<td>might</td>
<td>might</td>
</tr>
<tr>
<td>Ability</td>
<td>can</td>
<td>could</td>
</tr>
<tr>
<td>Willingness</td>
<td>will</td>
<td>would</td>
</tr>
<tr>
<td>Habitual</td>
<td>will</td>
<td>would</td>
</tr>
<tr>
<td>Habitual</td>
<td>will</td>
<td>used to</td>
</tr>
</tbody>
</table>

However, in common usage, *will* seems to be related to the simple factual indicative for all three persons, and *shall* to the emphatic. The latter is recommended for translation of the Scripture.
Some of the modal senses expressed in English by auxiliaries are expressed in Hebrew by separate verbs. Table 5.8 summarizes the English auxiliaries that are used to translate the various moods in Hebrew. When Hebrew uses the directive tone, English should use the imperative.

### Table 5.8
**English Auxiliaries for Hebrew Moods**

<table>
<thead>
<tr>
<th>Hebrew Mood</th>
<th>English Auxiliary</th>
<th>Emphatic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple</td>
<td>will</td>
<td>I shall</td>
</tr>
<tr>
<td></td>
<td>You will</td>
<td>You shall</td>
</tr>
<tr>
<td></td>
<td>He (she, it) will</td>
<td>He (she, it) shall</td>
</tr>
<tr>
<td></td>
<td>We will</td>
<td>We shall</td>
</tr>
<tr>
<td></td>
<td>They will</td>
<td>They shall</td>
</tr>
<tr>
<td>1. Indicative</td>
<td>will</td>
<td>shall</td>
</tr>
<tr>
<td>2. Subjunctive</td>
<td>would</td>
<td>should</td>
</tr>
<tr>
<td>3. Volitive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Juridical</td>
<td>shall</td>
<td></td>
</tr>
<tr>
<td>(b) Executive</td>
<td>let</td>
<td>shall</td>
</tr>
<tr>
<td>(c) Permissive</td>
<td>may</td>
<td></td>
</tr>
<tr>
<td>(d) Assurative</td>
<td></td>
<td>shall</td>
</tr>
<tr>
<td>4. Hortative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Determinative</td>
<td>will</td>
<td>shall</td>
</tr>
<tr>
<td>(b) Cohortative</td>
<td>let</td>
<td></td>
</tr>
<tr>
<td>(c) Exhortative</td>
<td>let</td>
<td></td>
</tr>
<tr>
<td>5. Precative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Entreaty</td>
<td>let</td>
<td></td>
</tr>
<tr>
<td>(b) Request</td>
<td>let</td>
<td></td>
</tr>
<tr>
<td>6. Persuasive</td>
<td>let</td>
<td></td>
</tr>
<tr>
<td>7. Optative</td>
<td>may/let</td>
<td></td>
</tr>
</tbody>
</table>
5.6.7 Emphasis

The Hebrew verb may be made emphatic by means of the cognate infinitive absolute, that is, an infinitive absolute of the same root and stem as the verb to receive emphasis. The emphasis may stress the certainty of the action, its continuousness, or it may strengthen some sense of the verb.

Emphasis of certainty. When the certainty of action is stressed, the cognate infinitive absolute immediately precedes the verb. English uses an adverb such as surely, certainly, or indeed to express the equivalent stress.

Now therefore, if ye will indeed obey my voice... (Exod. 19:5)

Sometimes the infinitive absolute may be in the qal stem with the finite verb in a derived stem.

Whoever touches the mountain shall surely be put to death. (Exod. 19:12)

He shall surely be stoned, or shot with an arrow. (Exod. 19:13)

In this example, the finite verb is in the niphal (passive) stem, whereas the infinitive absolute is in the qal (active) stem. This demonstrates the fact that a passive verb may be modified by the infinitive absolute of the corresponding active stem.

Emphasis of certainty is expressed even with the verb הָרָּ֣ה.

And Abraham shall surely become a great and mighty nation (Gen. 18:18)

The cognate infinitive absolute rarely precedes a participle and never an imperative. Obviously it does not precede an imperfect with Waw Consecutive. In such cases, the cognate infinitive is placed after the verbal, and emphasis of certainty is not distinguished from emphasis of continuousness except by context.

67 For a few exceptions see 2 Sam. 1:6; 15:8; Jer. 8:13; 42:10; Zep. 1:2.

68 GKC § 113 r. There are two exceptions for the participle: Judg. 11:25; 20:39.
Emphasis of continuousness. When the continuousness of the action is stressed, the cognate infinitive absolute immediately follows the verb with a linking conjunctive accent on the verb.\(^\text{69}\) English uses an adverb such as continually or an auxiliary such as keeps on to express the equivalent stress.

\[
\text{שָׁמַעְתָּ שָׁמַעְתָּ שָׁמַעְתָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ שֶׁפֲּמֵטָּ Shavu\text{'}s proclamations and teaching.}
\]

Keep on hearing, but do not understand; Keep on seeing, but do not perceive. (Isa. 6:9)

He keeps acting as a judge (Gen. 19:9)

Therefore he continued to bless you (Josh. 24:10)

He keeps smelting in vain. (Jer. 6:29)

Keep weeping for him who goes away. (Jer. 22:10)

Emphasis of continuousness is applied even to participles, whether functioning as a verb or as a verbal adjective.\(^\text{70}\)

He came out, cursing as he came. (2 Sam. 16:5)
(Lit.—he kept coming out and cursing)

Emphasis of intensity. When some sense of the verbal idea is to be intensified, the cognate infinitive absolute immediately precedes the verb with a conjunctive accent on the infinitive.\(^\text{71}\) Context and sense distinguish between emphasis of intensity and emphasis of certainty. English must use various adverbs appropriate for the occasion.

If ye can correctly explain it to me (Judg. 14:12)

---

\(^{69}\) This construction occurs 32 times in the Hebrew Bible.

\(^{70}\) Josh. 6:13; 2 Sam. 16:5; 2 Kgs. 2:11; Jer. 23:17; 41:6.

\(^{71}\) This occurs 373 times with a conjunctive accent and 33 times with a near disjunctive accent (see Chapter 22).
Negation of Emphasis. Negating emphasis usually is expressed by אֵל with the finite verb, or by אֵל in non-indicative moods.\(^{72}\)

He did not completely drive them out. (Judges 1:28)

I will not let you go altogether unpunished. (Jer. 30:11)

By no means kill him. (1 Kgs. 3:26)

We will surely not kill you. (Judges 15:13)

On rare occasions the emphasis itself is negated, in which case the negative precedes the infinitive absolute,\(^{73}\) and English negates the emphatic adverb.

You will not surely die. (Gen. 3:4)

I will not utterly destroy the house of Jacob. (Amos 9:8)

---

\(^{72}\) This occurs seven times with a conjunctive accent (Exod. 5:23; 8:24; Deut. 21:14; Isa. 30:19; Jer. 6:15; 8:12; Dan. 10:3) and 22 times with a near disjunctive accent (see Chapter 22).

\(^{73}\) Gen. 3:4; Num. 22:37; Psa. 49:8; Amos 9:8.
Chapter 5

5.6.8 Negation

Hebrew verbs express either the positive or negative sense of the verbal idea. Most verbs express a positive sense. The sense of a verb is negated by a prepositive negative particle. The lack of the negative particle expresses the positive sense, and the negative particle expresses the negative sense.

The negative בַּל. The verb in the perfect aspect is negated by the morpheme בַּל 1,748 times; in the imperfect aspect the verb is negated by בַּל in the indicative, subjunctive, and the juridical volitive moods, and in the emphatic tone of all the moods 2,651 times.

The negative לא. The verb uses the short imperfect form; however, at times the hortative and precautive moods use the long form even in the negative.

The participle when used as a verbal adjective is negated by לא 36 times.

The negative לא. In the imperfect aspect, in the simple tone of the moods other that indicative, subjunctive, and juridical volitive, the verb is negated by לא 678 times. Usually the verb uses the short imperfect form; however, at times the hortative and precautive moods use the long form even in the negative.

Once it negates an infinitive construct:

---

Do not be like the horse or like the mule,
Which have no understanding,
Else they will not come near you. (Psa. 32:9)

A finite verb is negated 6 times by בְּלִי.75

In a year and some days
You will be troubled, you complacent women;
For the vintage will fail,
The gathering will not come. (Isa. 32:10)

A finite verb is negated 13 times by בִּלְתִי.76

Until there was no survivor left him (Num. 21:35)

When the verb is in the present tense durative aspect—that is, it is a participle—it is negative by the particle יָאָ, and the particle is placed first in the clause regardless of the position of the participle,77 unless the subject is granted casus pendens prominence.

The keeper of the prison did not look into anything that was under Joseph’s hand. (Gen. 39:23)

If Your Presence does not go with us (Exod. 33:15)

In those cases where the subject is not named, the participle may follow יָאָ.

No one saw it or knew it or awoke. (1 Sam. 26:12)

Frequently the negative יָאָ receives a pronoun suffix to supply the subject for a participle, or simply in anticipation of a named subject.

75 Gen. 31:20; Deut. 28:55; Job 41:18; Isa. 14:6; 32:10; Hos. 8:7.
76 Exod. 20:20; Num. 21:35; Deut. 3:3; Josh. 8:22; 10:33; 11:8; 2 Sam. 14:14; 2 Kgs. 10:11; Isa. 10:4; 44:10; Jer. 23:14; 27:18; Ezek. 13:3.
77 GKC § 152 1.
Chapter 5

The finite Hebrew verb occupies only one syntactic slot—the verb slot in a clause or sentence; Chapter 12 discusses the place of the verb in a clause. The infinitive absolute occupies the slot of a cognate adverb, or a noun, and may substitute for a finite verb in special cases. The infinitive construct occupies the slot of a noun. The participle occupies the slot of an adjective, or a slot in a verb phrase expressing the durative aspect. Chapter 17 discusses the syntactic structure of verb phrases.

5.8 Summary

This chapter discusses the definition, classification, derivation, and attributes of Hebrew verbs. It also discusses the infinitive, participle, tense, and the Waw consecutive.

Definition

A verb is the name of an action, deed, state of being, or relationship.
**Classification**

Verbs fall into various classifications depending (1) on the type of action, state or relationship that it names, (2) on the manner in which it governs an object, and (3) on the way the verbal idea is viewed (finite or nonfinite).

<table>
<thead>
<tr>
<th>Type</th>
<th>Governance</th>
<th>View</th>
</tr>
</thead>
<tbody>
<tr>
<td>Copulative</td>
<td>Intransitive</td>
<td>Finite</td>
</tr>
<tr>
<td>Stative</td>
<td>Transitive</td>
<td>Nonfinite</td>
</tr>
<tr>
<td>Active</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Derivation**

Most verbs are primary words, but some verbs are derived from nouns, adjectives, other verbs, and even an adverb or preposition.

**Attributes**

Hebrew verbs possess the following attributes, the values of which are defined by inflectional morphemes or other syntactic markers: (1) number, (2) gender, (3) person, (4) voice, (5) aspect, (6) mood, (7) emphasis, and (8) negation. The following table lists the values of these attributes:

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>singular, plural</td>
</tr>
<tr>
<td>Gender</td>
<td>masculine, feminine</td>
</tr>
<tr>
<td>Person</td>
<td>1\textsuperscript{st}, 2\textsuperscript{nd}, 3\textsuperscript{rd}</td>
</tr>
<tr>
<td>Voice</td>
<td>active, passive, middle, reflexive</td>
</tr>
<tr>
<td>Aspect</td>
<td>perfect, imperfect, durative</td>
</tr>
<tr>
<td>Mood</td>
<td>indicative, subjunctive, volitive, hortative,</td>
</tr>
<tr>
<td></td>
<td>precative, persuasive, optative.</td>
</tr>
<tr>
<td>Emphasis</td>
<td>certainty, continuousness, intensity</td>
</tr>
<tr>
<td>Negation</td>
<td>positive, negative</td>
</tr>
</tbody>
</table>

**Tense**

Biblical Hebrew has no verb morphemes to express tense directly. Tense is a characteristic of clauses and is marked by a number of cues provided by literary form (*genre*), semantic context, auxiliary verbs, temporal adverbs, temporal prepositions, and by conjunctions.
Waw Consecutive

Waw Consecutive is a conjunction used only to join clauses having their verbs in first position prominence. It expresses consecution of time or logic, and may perpetuate mood and negation from the previous near context. Although it appears to frequently “convert” the aspect of the verb to which it is attached, this “conversion” is merely a translational illusion created by a common idiom of the Hebrew verb (§ 26.5.3).

Syntactic Slots

Verbs may stand in only one slot—the verb slot in a predicate:

\[ Q = V + N^0 \quad (Q = \text{Predicate}) \]

Verbs may be modified by an adverb or an infinitive absolute:

\[ V = V + D \quad (D = \text{Adverb}) \]
\[ V = V + D^\vee \text{ or } \quad (D^\vee = \text{Infinitive absolute}) \]
\[ V = D^\vee + V \]

A verb may be transformed into an infinitive construct.

\[ V \rightarrow V^n \quad (V^n = \text{Infinitive construct}) \]

The verb \( \overline{m} \) governs a participle to express the durative aspect:

\[ V \rightarrow \overline{m} + V^a \quad (V^a = \text{Participle}) \]
CHAPTER 6
The Syntactic Attributes of Nonfinite Verbals

This chapter presents the characteristics of the nonfinite verbals of Hebrew associated with their syntactic relationships in phrases and clauses. The details of phonology and morphology are not considered except as they apply to syntax. The content of this chapter is similar to that presented in other works on Hebrew syntax except where it is necessary to relate the material to “transformational” concepts in preparation for subsequent chapters. The chapter is foundational, not an exhaustive treatment of all the particulars of Hebrew verbs.

Hebrew has two infinitives and a participle. The infinitive absolute and infinitive construct: *The infinitive absolute* functions most frequently as a cognate adverb, and less frequently as a verbal noun or as a substitute for the finite verb. *The infinitive construct* is a non-inflected verbal that functions much like the English infinitive and gerund, except that it is not used in verb phrases as is the English infinitive. The participle is a verbal adjective that inflects like a noun or adjective. It occupies the adjective slot, and also serves as an element of verb phrases that express the durative aspect. Table 6.1 lists the frequency distribution of the Hebrew non-finite verbals.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Inf. Absolute</strong></td>
<td>868</td>
</tr>
<tr>
<td><strong>Inf. Construct</strong></td>
<td>6,564</td>
</tr>
<tr>
<td><strong>Participle</strong></td>
<td>9,331</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>16,763</td>
</tr>
</tbody>
</table>
6.1 The Infinitive Absolute

The infinitive absolute\(^1\) is a non-inflected verbal that expresses the abstract idea of the verbal action. The infinitive absolute accepts no morphemes such as a pronoun suffix, definite article, and so forth; on rare occasions it is negated by a prepositive \(N\).\(^2\) Of course it may always receive \(Waw\) Conjunctive. The infinitive absolute functions most frequently as a cognate adverb, and less frequently as a verbal noun or as a substitute for the finite verb.\(^3\) Table 6.2 lists the frequency distribution of the roles of the infinitive absolute in the Hebrew Bible.

<table>
<thead>
<tr>
<th>Syntactic Role</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before cognate finite verb</td>
<td>408</td>
</tr>
<tr>
<td>Before neg. cognate finite verb</td>
<td>29</td>
</tr>
<tr>
<td>After cognate finite verb</td>
<td>32</td>
</tr>
<tr>
<td>Before cognate participle</td>
<td>3(^4)</td>
</tr>
<tr>
<td>After cognate participle</td>
<td>5(^5)</td>
</tr>
<tr>
<td>Idioms of Recurrence</td>
<td>49</td>
</tr>
<tr>
<td>Alternate Uses</td>
<td>293</td>
</tr>
</tbody>
</table>

Of the 868 instances of the infinitive absolute, 577 function as cognate adverb modifiers of finite verbs or participles, and 98 occur in idioms of recurrent action.\(^6\) The remaining 293 instances involve its function as a verbal noun or substitute for a finite verb.

\(^1\) GKC §45, 113. An infinitive absolute occurs 868 times.

\(^2\) Gen. 3:4; Num. 22:37; Psa. 49:8; Isa. 58:7; Jer. 3:1; Jer. 38:15; Amos 9:8.

\(^3\) GKC (§ 113 h) lists a few cases where the infinitive absolute may be used adverbially. Most of these may be explained better as verbal nouns or as substitutes for verbs, but see \(מָשָׁר\) in Josh. 3:17 and 4:3. A few idioms use the infinitive absolute (GKC §113 k).

\(^4\) Judg. 11:25; 20:39; Eccl. 6:11.

\(^5\) Josh. 6:13; 2 Sam. 16:5; Isa. 22:17; Jer. 23:17; 41:6.

\(^6\) Two infinitives in each idiom (§ 24.7.4).
6.1.1 As a Cognate Adverb

The infinitive absolute functions most frequently as a cognate adverb. As such it is immediately associated with a finite verb of the same root and stem, and is used to emphasize the verbal idea in some way. In this role, the infinitive absolute is a part of the verb phrase expressing the value of the emphasis attribute (see § 5.6.7; 17.1).

He shall not be redeemed; he shall surely be put to death (Lev. 27:29) [infinitive absolute precedes the finite verb]

I said to myself, “He will surely come out to me, and stand and call on the name of the LORD his God.” (2 Kgs. 5:11) [infinitive absolute follows the finite verb]

but you shall by no means eat it. (Lev. 7:24) [infinitive absolute precedes a negated finite verb]

They are continually saying to those who despise Me, “The LORD has said, "You shall have peace.”” (Jer. 23:17) [infinitive absolute follows the participle]

For they said, "They are surely defeated before us, as in the first battle." (Judg. 20:39) [infinitive absolute precedes the participle]

Evidently the authors regarded a few similar roots as virtual cognates; so שָׁוָה and ישיב (2 Sam. 15:8; Jer. 42:10); סוח אסף and ייש (Jer. 8:13; Zep. 1:2).

6.1.2 As a Verbal Noun

The infinitive absolute may function as a verbal noun. As a verbal it may govern an object; and as a substantive it may function as the subject of a verb, as its object, as the genitive of another noun, or as an adverbial accusative. On rare occasions, it may be the immediate object of a preposition.

Examples with objects:

eating much honey. (Prov. 25:27)

Before the finite verb, it takes a conjunctive accent 380 times of the 408 instances. Following the finite verb, the verb always has a conjunctive accent, and after a cognate participle, nearly always.
Example as a subject:

אכל דבש תרבות לא-טיב.

Eating much honey is not good. (Prov. 25:27)⁸

Example as a predicate:

וברכה בברכה哈利קת kcal וברכת יריעה ובריעה:

And the effect of righteousness will be quietness and assurance forever. (Isa. 32:17)

Example as an object:

לדעות מוואות 부יט ובריה 부עיל:

That He may know to refuse the evil and choose the good. (Isa. 7:15)

Example as a genitive:

ברית קמה;

by the spirit of burning (Isa. 4:4)

Example as an adverbial accusative:⁹

ונִמְנוּ הַמַּסְדִּים נְשָׁא חַלָּה בֶּרֶכֶת הַרִּיְתֵיהֶּהָ בַּהֲרַה בֶּרֶכֶת הַרִּיְתֵיהֶּה:

Then the priests who bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan. (Josh. 3:17)

By swearing and lying, Killing and stealing and committing adultery, They break all restraint, With bloodshed upon bloodshed. (Hos. 4:2)

Example as the object of a preposition:¹⁰

ועיר-כשלת

till you have destroyed them (2 Kgs. 13:17)

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⁸ The red box encloses the associated phrase when it is more than one word.

⁹ See also Exod. 30:36; Isa. 7:11.

¹⁰ See also 2 Kgs. 13:19; 2 Chr. 11:12; 16:8; Neh. 5:18; Job 34:35; Isa. 30:15; Jer. 42:2; Hag. 1:9; Zech. 12:10.
6.1.3 As Substitute for a Finite Verb

The infinitive absolute occasionally functions as a substitute for a finite verb. This usually occurs where the context has defined the required conjugation by a previous verb, or where the semantic sense of the context anticipates the required conjugation.

After one or more preceding finite verbs, the infinitive absolute perpetuates the values of the established verbal attributes (see § 19.1.3.4).

Example after a perfect:

Did I not clearly reveal Myself to the house of your father . . .

Did I not choose him out of all the tribes of Israel (1 Sam. 2:27-28)

This example illustrates the infinitive absolute (רְגֹּר) perpetuating the first person singular perfect aspect. Note also that the Waw Conjunctive perpetuates the rhetorical interrogative.

Example after a perfect consecutive:

Then they will look on Me whom they have pierced; they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn (Zech. 12:10)

In this example, the infinitive absolute (רְגֹּר) perpetuates the third person plural, and also the future consecutive action of the preceding verbs.

Example after an imperfect:

If you sell anything to your neighbor or buy from your neighbor’s hand, you shall not oppress one another. (Lev. 25:14)

In this example, the infinitive absolute (רְגֹּר) perpetuates the second person plural subjunctive from the preceding verb.
Example after an imperfect consecutive:

וַיִּקְרָב אֶלָּה בְּמֶרֶכֶבּ הָמָשָׁנָה.

וַיִּקְרָב אֶלָּה עַל כָּל־אֲרֵנֶת מִצְרָיִם.

And he had him ride in the second chariot . . .

So he set him over all the land of Egypt. (Gen. 41:43)

In this example, the infinitive absolute (נָעָל) perpetuates the third person singular consecutive action in past time from the preceding verb וַיִּקְרָב.

Example after an imperative:

וַיְבָא אֵלָּה בְּחֵיתוֹן

וַיִּכְפֶּר מַעֲמֵנִי חֲוֵרָה.

Bring you sacrifice every morning . . .

Offer a sacrifice of thanksgiving with leaven (Amos 4:4, 5)

Example after a jussive:

וַיֵּקְבֵּץ אֵלָּה כָּל־עֲבָדָיו הֲוָדָּל שֹׁפֵכָה.

וַיְנַחֲלֶנָּהּ הֵמָּה רוּפֵי.

Let the king appoint officers

in all the provinces of his kingdom,

that they may gather all the beautiful young virgins . . .

And let beauty preparations be given them. (Est. 2:3)

Example after a participle:

כְּתוֹבָה אֲשֶֽׁר־נָקָהְבָּה בְּשֵׁם־מֶלָּךְ

נֶגְנָהָה בְּשֵׁם־מֶלָּךְ.

A letter which is written in the king’s name

and sealed with the kings signet ring (Est. 8:8)

At times the infinitive absolute functions as a substitute for a finite verb where no preceding verb defines the expected conjugation. In such cases, the conjugation is anticipated by the semantics of the context or by the literary form. Under these circumstances, it is found to substitute for an imperative (Exod. 20:8; Deut. 5:12), for a jussive (Lev. 6:7; Num. 6:5), for a cohortative (Ezek. 21:31; 23:30), for an imperfect (2 Kgs. 4:43; 19:29), and for a perfect (Isa. 21:5; Jer. 8:15)

11 GKC §113 aa-ff.
6.1.4 As Idioms of Recurrent Action

Infinitives absolute may be joined with Waw conjunctive to form idiomatic expressions, usually implying recurring action. This construction was popular with Jeremiah, occurring there 19 of the 49 total instances.

Two particular infinitives are the most prominent: נָשָֽׁלָּה ( occurring 13 times with various others) and מַשָּׁכְּם ( occurring 13 times with various others). There are about 16 other combinations.

So Abram journeyed, going on still toward the South. (Gen. 12:9)

And the Philistine drew near and presented himself forty days, every morning and evening. (1 Sam. 17:16)

In that day I will perform against Eli all that I have spoken concerning his house, from beginning to end. (1 Sam. 3:12)

And the living creatures ran back and forth, in appearance like a flash of lightning. (Ezek. 1:14)

6.1.5 Negation

Of the 868 instances of the infinitive absolute, it is negated only 8 times, always with the prepositive אל.

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12 Gen. 8:3, 5; 12:9; Josh. 6:9, 13; Judg. 14:9; 1 Sam. 6:12; 2 Sam. 3:16; 5:10; 2 Kgs. 2:11; 1 Chr. 11:9; Isa. 3:16; Jer. 50:4.

13 1 Sam. 17:16; 2 Chr. 36:15; Jer. 7:13, 25; 11:7; 25:3, 4; 26:5; 29:19; 32:33; 35:14, 15; 44:4.


15 Gen. 3:4; Num. 22:37; Psa. 49:8; Isa. 58:7; Jer. 3:1; 38:15; Amos 9:8.
6.2 The Infinitive Construct

The infinitive construct occurs 6,564 times in the Hebrew Bible, of which 1,483 have pronoun suffixes. It is a non-inflected verbal that functions much like the English infinitive and gerund, except that it is not used in verb phrases as is the English infinitive. The infinitive construct is like a verbal noun in that it expresses the abstract idea of a verb, and may serve in many of the syntactic roles of a verbal noun.

As a verbal, the infinitive construct may have a named subject and object, and even an indirect object. In fact, it may have any related words or phrases that the corresponding finite verb may have in a clause. The infinitive construct expresses no concept of tense, aspect, or mood; nor does it express number, gender, or person. All of these must be inferred from the context. Because infinitives have no voice attribute, the Pual and Hophal stems do not occur; instead, the Piel and Hiphil stems are used.

As a substantive, the infinitive construct, together with any related words, may serve as the subject or object of a verb, or as the genitive of a construct noun. Unlike the infinitive absolute, the infinitive construct may govern a genitive pronoun suffix and may be the object of a preposition. The pronoun suffix may be either the subject or object of the infinitive. In addition, the prepositional infinitive phrase serves as a speech introducing conjunction.

6.2.1 With a Named Subject

When the subject of the infinitive construct is named, it usually appears immediately after the infinitive in either the nominative or genitive.19

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16 GKC §114, 115; Muraoka § 124.

17 This is true because the uses of the infinitive construct may be accounted for almost entirely as the consequence of transformations on clauses with finite verbs. This is discussed in § 19.2.8.

18 See rare exceptions (Psa. 132:1); (Gen. 40:20; Ezek. 16:4, 5); (Lev. 26:34, 35, 43; 2 Chr. 36:21); (2 Chr. 3:3)
Examples of the subjective genitive:

בָּלָהָרְנֶה, הָעִשְּׂרָה אֶת-יְשַׁמְטִיתאֶל לַאָבְרַם.
When Hagar bore Ishmael to Abram. (Gen. 16:16)

בָּאֹתְמַנֲה, וַיַּחְוָה הָאֶרֶץ יְשַׁמְטִיתאֶל לַעֲלֹמָה.
Because the LORD has loved Israel forever. (1 Kgs. 10:9)

Examples of subjective suffix:

כְּפָרֵרִי קַולִי.
As I lifted my voice (Gen. 39:18)

אַדַּרְלֵי אֲדִירַת.
After he begot Seth (Gen. 5:4)

Examples of the nominative:

לְשָׁוָה, מְמַלֶּךְ אֵל-לֵבָדְו.
that the king should take it to heart (2 Sam. 19:20)

בָּמֵרַרְתֵּה, וַיַּחְוָה לְךָ מְמַלֶּךְ אֶל-כְּבֵר מַסְעֵבְו.
When the LORD your God has given you rest from all your enemies all around. (Deut. 25:19)

Occasionally the object is placed immediately after the infinitive construct,\(^{20}\) in which case the subject is nominative by necessity.

בָּרֹם שִׁלְּחָה, אָוַה, מְנַשְּׁה.
On the day that Moses sent me (Josh. 14:11)

לְשָׁלוּא, אָוַה, מְמַלֶּךְ יוֹאֶב.
When Joab sent the king’s servant (2 Sam. 18:29)

6.2.2 With a Named Object

The infinitive construct receives a named object in the accusative. Occasionally an object pronoun may be suffixed to the infinitive. Examples of named objects are given above (see 1 Kgs. 10:9; Gen. 5:4; 39:18; 2 Sam. 18:29); also see above for an example of the accusative object pronoun (Josh. 4:11).

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\(^{19}\) The subject is regarded as genitive when it immediately follows an infinitive which is clearly a construct form, or when the subject is a pronoun suffix of the infinitive.

\(^{20}\) This is particularly true when the object is an independent accusative pronoun, or a prepositional pronoun.
Examples of an objective suffix:

that he should take him home (Jer. 39:14)

to kill me and my people (1 Sam. 5:10)

6.2.3 The Infinitive as Subject

The infinitive construct together with its associated constituents, functioning as substantive, may be the subject of a clause.

Is it a small matter that you have taken away my husband? (Gen. 30:15)

Our part shall be to deliver him into the king’s hand. (1 Sam. 23:20)

Behold, to obey is better than sacrifice,
And to heed than the fat of rams. (1 Sam. 15:22)

6.2.4 The Infinitive as Object

The infinitive construct together with its associated constituents, functioning as a substantive, may be the object of a verb.

God has made me laugh. (Gen. 21:6)

I am weary of bearing them. (Isa. 1:14)

I know your going out and your coming in, and your rage against me. (Isa. 37:28)

6.2.5 As Genitive of a Noun

The infinitive construct together with its associated constituents, as a substantive, may function as the genitive of a noun.

A time to cast away stones, and a time to gather stones. (Ecc. 3:5)
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A time to weep, and a time to laugh
a time to mourn, and a time to dance. (Eccl. 3:4)

Now it came to pass in the days when the judges ruled. . . (Ruth 1:1)

A song of praise and thanksgiving to God.  (Neh. 12:46)

In this last example the infinitive construct is the second member of a compound genitive of the nomen regens, in parallel with a noun.

6.2.6 As Object of a Preposition

The infinitive construct, with its related words, may function as the object of a preposition. Like the English infinitive, the Hebrew infinitive construct with a preposition forms various adverbial subordinate clauses expressing time, purpose, cause, comparison, and so forth. These are best translated into English with a subordinating conjunction and a clause with a finite verb.

6.2.6.1 Expressing time. The prepositions ב and כ with the infinitive construct express the temporal idea “when.” The preposition עד with the infinitive construct expresses the idea “until,” and the preposition אחר expresses “after.”

When they were in the field. (Gen. 4:8)
When he came from Padan Aram.  (Gen. 33:18)
When they had brought them outside. (Gen. 19:17)
When he saw the nosering and the bracelets on his sister’s hands, and when he heard the words of his sister Rebekah.  (Gen. 24:30)

After he begot Seth. (Gen. 5:4)

Note that in the first line the genitive is expressed by ב whereas in the second it is expressed by the construct forms. The same is true in the next example. This demonstrates the near equivalence of the two syntactic constructions.
Until I come to you. (Judg. 6:18)

6.2.6.2 Expressing purpose. The prepositions ל and ל with the infinitive construct express the purpose idea “that” or “in order that.”

לעַמֶּ֔ר מְהֵם בִּכְרֵיָּ֖ה
That He might give them into the hand of their enemies. (2 Chr. 25:20)

לעַמֶּ֔ר רְצֵה צִקְוֲתָה בִּכְרֵיָּ֖ה
That you may know the righteousness of the LORD. (Mic. 6:5)

לעַמֶּ֔ר אָתָּ֖ר אָמְרֵי מָגְרֵי
That you may inherit the land in which you are a stranger. (Gen. 28:4)

לעַמֶּ֔ר אָתָּ֖ר אָמְרֵי מָגְרֵי בָּאֵֽהְמֵאַ֖הְמֵא
to see the nakedness of the land you have come. (Gen. 42:9)

6.2.6.3 Expressing cause. The prepositions עַל, and עַל with the infinitive construct express the idea “because.”

עַל מְסַחָּ֑ר לִמְשֹׁאֵ֖ה לָאָרִ֑י
Because you have sold yourself to do evil. (1 Kgs. 21:20)

עַל מְסַחָּ֑ר לִפְנֵי יִבְנֵי יָעַלְוָ֖ה נָפָּ֑לְתִָּ
Because you tread down the poor. (Amos 5:11)

עַל מְסַחָּ֑ר לִפְנֵי יִבְנֵי יָעַלְוָ֖ה נָפָּ֑לְתִָּ
Because they tempted the LORD. (Exod. 17:7)

עַל מְסַחָּ֑ר לִפְנֵי יִבְנֵי יָעַלְוָ֖ה נָפָּ֑לְתִָּ
Because you say, “I have not sinned.” (Jer. 2:35)

6.2.6.4 Expressing comparison. The preposition כ with the infinitive construct sometimes expresses comparison.

כִּשְׁמֵסֶ֑ת נָבָֽרָה
cut one would have torn apart a young goat. (Judg. 14:6)

כִּפְמִלּ֑ל לִפְנֵי בְּרִיָּ֖ה מָלָ֑ת
cut a man before wicked men, so you fell. (2 Sam. 3:34)

Note that the pronoun suffix of the infinitive construct is the subject. The reflexive voice is expressed by the hithpael stem.
6.2.7 As Complement of a Verb

The infinitive construct, with its related words, may complement verbs of purpose, desire, command and so forth. The infinitive is the first word of the complementary clause or phrase, and it usually is related to the verb by means of the preposition ל. Like the English infinitive in this construction, the Hebrew infinitive expresses a variety of meanings.23

The tree was desirable to make one wise. (Gen. 3:6)

Perhaps the woman will not be willing to follow me to this land. (Gen. 24:5)

And Joseph commanded the physicians to embalm his father. (Gen. 50:2)

Their hearts made them willing to bring material for all kinds of work. (Exod. 35:29)

Whom I commanded to shepherd My people Israel. (2 Sam. 7:7)

Whatever he desired to build in Jerusalem. (1 Kgs. 9:19)

6.2.8 Negation

Of the 6,564 instances of an infinitive construct, it is negated 79 times by the prepositive בַל usually with ל, but once with מִן; once it is negated by בַּלַּ (Psa. 32:9), by מִבְלִי twice (Psa. 32:9; 40:6), and by לֹא once (Num. 35:23).

Examples of בַּל:

That I will not overthrow the city. (Gen. 19:21)

Lest he should give an heir to his brother. (Gen. 38:9)

By not keeping His commandments. (Deut. 8:11)

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23 GKC §114 f-p.
6.2.9 Verbal Noun Equivalent

A verbal noun functions very much like an infinitive construct, except that it is a noun. It may have a named subject, a named object, and serve the same role as the infinitive.

Because the Lord was not able to bring this people. (Num. 14:16)

6.2.10 Speech Introducing Conjunction

The prepositional infinitive phrase לֵאמֹר occurs 939 times in the Hebrew Bible serving nearly always as one of the speech introducing conjunctions, and nearly always with a remote disjunctive accent. It occurs as the first word of a verse 9 times, and the last word of a verse 302 times, but never last in the poetical books.

And it came to pass in the process of time (1 Sam. 1:20)

When her father and mother died, Mordecai took her as his own daughter (Est. 2:7)

24 The word מַכּוֹפֵת is the plural construct form of the noun הַכּוֹפֵת, BDB, 880.

25 The word מַלֵּא is the construct form of the noun מַלֵּא, BDB, 560. However, the form is the same as that of the infinitive construct of the verb מַלֵּא.

26 A disjunctive accent occurs 871 times, a near disjunctive 49 times, and a conjunctive 19 times. A near disjunctive accent occurs when the the quotation is one word long (Gen. 41:16), or two words long (Gen. 18:15; 26:20; 37:15; etc.). A conjunctive accent occurs when the quotation is only one word long (Exod. 13:14; Ezek. 13:10), or when a prepositional phrase intervenes indicating the person(s) to whom the speech is directed (Gen. 23:5, 14; Lev. 11:1; Isa. 51:16), or sometimes when the speech is lengthy in the same verse (Deut. 12:30; 1 Kgs. 21:2; 2 Kgs. 18:14; 2 Chr. 35:21; Neh. 8:11; Job 24:15; Psa. 71:11; Isa. 44:28; 49:9).

27 1 Chr. 16:18; Psa. 71:11; 105:11; Isa. 49:9; Jer. 25:5; 42:14; Amos 8:5; Zech. 7:3.
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6.3 The Participle

The participle occurs 9,331 times, having the absolute form 7,252 times and the construct form 2,079 times, 940 of which have pronoun suffixes. It is a nominal form of the verb that functions in several syntactic roles in Hebrew. Functioning absolutely, it serves the role of a verbal noun—"one doing V"; functioning verbally, it serves as part of a verb phrase expressing the durative aspect; functioning as an adjective, it is the verbal of a clause dependent on a substantive that is the subject of the participle.

The active participle views its subject as engaged in continued and uninterrupted exercise of an activity. The passive participle, when used as an adjective, views its subject as in a state that resulted from being the recipient of external action; when used as a verb, it views its subject as being the recipient of continued and uninterrupted action. The stative participle is the equivalent of a pure adjective. The participle expresses no concept of tense, mood, or person; the value of these attributes must be inferred from the context.

6.3.1 The Participle As a Substantive

Functioning absolutely, without a named subject or object, the participle serves the role of a verbal noun. It views the verbal idea from the point of view of the subject—the doer.

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28 Note that the speech act in the first clause lacks the speech introducing conjunction, whereas the phrase occurs in the second clause normally, not as a speech introducing conjunction; note also the conjunctive accent. See also 1 Chr. 21:18; 2 Chr. 32:17; Est. 6:4.

29 GKC §116 a.
of the deed. Consequently, many participles have become permanently identified as nouns: נְגֵן—shepherd; בֵּן—priest; בֵּן־לֵוָד—child; סָרָ—trader.

However, every verb has a participle that may be used in this fashion. When a participle is used as a substantive, it follows the rules of morphology and syntax for a noun, including determination, range, case and negation. The substantival participle may take the definite article; \(^{30}\) inflect in the construct; \(^{31}\) serve as a nominative, genitive or accusative; and is negated by אֵ (instead of כְּ).

*Examples:*

חַתָּן לָלֵה אֲחִיה אַחֲרֵיהֶם יָרִיְהֵם לֹא כִּי וְקָלוֹן יִרְדַּע אֲדָמָה: Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. (Gen. 4:2)

ותֹלְדֵה אֲחֵיֵהוּ הָה אֲשֶׁר יָשֵׂב אֲוַלִים יְמִאֵה: And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. (Gen. 4:20)

כֻלָּנוּ בֶּן אִישָׁאֲחָדִים חֲנֵנִי זָהַמַּה לִאִדָּרִים מִזרִים מִרְיָם: We are all one man's sons; we are honest men; your servants are not spies. (Gen. 42:11)

יִרְרֵי־בֶּרֶר Those who go down to the pit. (Isa. 38:18)

בְּאֶכֶל רִיָּה Those who eat at your table. (1 Kgs. 2:7)

אֲנָבָּר שֵׁמוֹ Those who love Your name. (Psa. 5:12)

רָא אֲלֹהִים אֲפֹּה You are one who fears God. (Gen. 22:12)

נָפָרָה לַאֵל Him who increases what is not his. (Hab. 2:6)

בֹּצֶא בְּשָׁעְרֵי בֵּיתֵלָה Him who covets evil gain for his house. (Hab. 2:9)

מִשְׁקָה לֵוָה Him who gives drink to his neighbor. (Hab. 2:15)

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\(^{30}\) A participle has a definite article 1,868 times in the Hebrew Bible, including 16 with a pronoun suffix.

\(^{31}\) A participle occurs in the construct form 1,139 times governing a genitive noun phrase.
At times the subject of the participle may be definite but remote in the context, so the participle has the definite article..

To Him who strikes him. (Isa. 9:12)

Where is He who brought them up out of the sea? (Isa. 63:11)

Who forgives all your iniquities,
Who heals all your diseases,
Who redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
Who satisfies your mouth with good things. (Psa. 103:3-5)

6.3.2 Participles as Verbal Adjectives

When used as an attributive adjective, the participle follows the noun it modifies, and has concord with it for number, gender, and determination. It may be translated by the corresponding English participle, or by a relative pronoun clause.

The noun which the participle modifies is the subject of the verbal idea expressed by the participle. The participle may have an object, indirect object, and other related words, exactly the same as the corresponding finite verb may have.

With objects in the accusative. The participle may govern an accusative object wherever the corresponding finite verb would do so.

32 Or noun phrase.

33 This is true because the uses of the attributive adjectival participle may be accounted for almost entirely as the consequence of transformations on clauses with the participle as the verb. This is discussed in Chapter 14 (§14.3.4).
The LORD your God, who brought you out of the land of Egypt. (Deut. 13:6)

For You are not a God who takes pleasure in wickedness. (Psa. 5:5)

All that happened to them. (Gen. 42:29)

With objects governed by a preposition. The participle may govern an object by means of a preposition wherever the corresponding finite verb would do so.

Five hundred and fifty, who ruled over the people who did the work. (1 Kgs. 9:23)

All the nations who fight against Ariel. (Isa. 29:7)

With objects in the genitive. At times the participle may take the construct form and govern an object in the genitive. If the object is a genitive pronoun, it is a suffix.

Like the slain who lie in the grave. (Psa. 88:6)

God who arms me with strength. (Psa. 18:33)

All who go to her. (Prov. 2:19)

All who enter at the gate of his city. (Gen. 23:10)

6.3.3 Participles in the Verb Phrase

The participle is used in verb phrases to express the durative aspect. The durative aspect of the verb is expressed by the verb הָיָה + the participle, where the verb הָיָה inflects in concord with the subject of the clause for number, gender and person; and it inflects for aspect, mood, mode, etc., but not for voice. The participle inflects in concord with the subject for number and gender; it also inflects for voice (active or passive). The verb הָיָה has no pre-
sent (current) tense form, and so is elided in present durative verb phrases (see § 17.3). In this case the participle functions alone as a verbal, and thus does not exhibit the linguistic features of a substantive such as determination, nor does it occupy case positions, that is, it is never governed by a preposition or construct noun, or by the sign of the accusative מֵאַ.

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. (Exod. 3:1) [past durative]

Let their dwelling place be desolate; Let no one be living in their tents. (Psa. 69:25) [future durative]

Just as he crossed over Penuel the sun rose on him, and he was limping because of his hip. (Gen. 32:31) [current tense, durative aspect]

Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you. (Exod. 20:12) [present durative]

6.3.4 As Adverbial Adjunct

A participle clause may modify another clause adverbially in which case it defines some accompanying circumstance.

But Haman hurried to his house, mourning and with his head covered. (Est. 6:12)

6.3.5 Negation

The substantive participle is rarely negated. When negation is required, a finite verb is usually preferred. Thus, instead of a negated attributive participle, a negated relative pronoun clause is used.

34 See the lone exception דֹּלַח (Exod. 9:3).

35 BDB lists some rare exceptions with לא (p. 519). A substantive participle is negated by לא 36 times.
When a participle is used as a verb, the clause (not the participle) is negated with \( \text{נָא} \). This is discussed and illustrated in Chapter 5 on the negative attribute of verbs (§ 5.6.8). A participle is negated by \( \text{בְָ֜ילָ} \) eleven times.

There is no speech nor language
Where their voice is not heard. (Psa. 19:4)

They are broken in pieces from morning till evening;
They perish forever, with no one regarding. (Job 4:20)

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36 A participle is negated by an immediately preceding \( \text{נָא} \) 192 times (with a conjunctive accent 219 times, a near disjunctive 21 times, and a remote disjunctive only twice: 2 Chr. 18:7; Isa. 40:23).

37 2 Sam. 1:21; Job 4:20; Psa. 19:4; Jer. 2:15; 9:10, 11; Lam. 1:4; Ezek. 14:15; 34:5; Hos. 7:8; Zep. 3:6.
6.4 Summary

The Hebrew verbal system has three non-finite types: the infinitive absolute, the infinitive construct, and the participle.

The Infinitive Absolute

The infinitive absolute may function:

As a Cognate Adverb
As a Verbal Noun
As Substitute for a Finite Verb
Negation

Is rarely negated but when so it is by נֵבָל.

The Infinitive Construct

The infinitive construct functions as a verbal noun in a noun slot and may be:

With a Named Subject
With a Named Object
As the Subject
As the Object
As Genitive of a Noun
As the Object of a Preposition
As the Complement of a Verb
Negation

Is rarely negated but when so it is usually by negatives other than נֵבָל.

Verbal Noun Equivalent

The Participle

The participle functions as a verbal adjective in an adjective or verb slot and may be:

As a Substantive
Part of a Verb Phrase
As an Adjective
As an Adverbial Modifier
Negation

When a participle is used as an adjective it is never negated, when used as a verb, the clause (not the participle) is negated with יְבָל.
CHAPTER 7
Hebrew Quantifiers

This chapter presents the characteristics of Hebrew quantifiers associated with their syntactic relationships in phrases and clauses. The details of phonology and morphology are not considered except as they apply to syntax. The content of this chapter is similar to that presented in other works on Hebrew syntax except where it is necessary to relate the material to “transformational” concepts in preparation for subsequent chapters. The chapter is foundational, not an exhaustive treatment of all the problems of Hebrew quantifiers.

7.1 Quantifiers Defined

Words classified as quantifiers answer the semantic questions “how much?” or “how many?” Ordinal numbers express order, not quantity, and technically are not quantifiers but adjectives. They are discussed in this chapter only because they usually are handled that way in other grammars.

Quantifiers usually are classified as adjectives in the lexicons and grammars. But they differ from adjectives in several significant ways. Quantifiers have mixed grammatical forms, and occupy syntactic slots differing from those of adjectives. Attributive adjectives may only follow the noun they modify,¹ whereas quantifiers generally may either precede or follow. Adjectives seldom occur in the construct form, and then only in very limited and specific structures, whereas quantifiers frequently occur in the construct form preceding the noun they modify. The morphological form of adjectives must agree with the true gender of the

¹ This is true except in very limited and specific structures for construct adjectives (see § 3.3.4).
nouns they modify, whereas some quantifiers follow the opposite rule. The morphological form of adjectives also must agree with the noun they modify for the number attribute, whereas quantifiers inflect for number in a rather limited way, and some govern a noun in its singular form. Finally, quantifiers exhibit a hierarchical rank within the class that does not exist among adjectives in general.

### 7.2 Quantifiers Classified

Quantifiers are classified as (1) general quantifiers, a small set of words that specify general rather than specific quantities, and (2) specific quantifiers, the cardinal numbers. Countable nouns may be modified by general and specific quantifiers: i.e., some books, four books; whereas non-countable nouns may be modified only by general quantifiers: i.e., some water, but not “four waters.” In order to indicate specific quantities of non-countable nouns, a unit of measure must be used: i.e., four quarts of water, five gallons of milk. Obviously, nouns that do not have the semantic attribute of quantity are not modified by quantifiers.

### 7.3 The Syntactic Attributes of Quantifiers

Quantifiers have four syntactic attributes: (1) number, (2) gender, (3) range, (4) determination, and (5) negation.

#### 7.3.1 Number

By their very nature, quantifiers have the semantic attribute of number. Apart from the cardinal number one, all others, with few exceptions, govern the noun they quantify in its plural form. Apart from the cardinal numbers hundred, thousand, and ten thousand, quantifiers do not inflect for number, but are used in the singular form. The plural form may occur for those numbers that may themselves be quantified: (hundred), (thousand), and (myriad). Quantifiers that represent multiples of 10 usually govern a noun in its singular form when the noun immediately follows the quantifier. Of the 6,232 instances of a number, 3,857 have the singular form; 1,492 have the plural form, and 883 have the dual form.

These numbers themselves may be quantified, and take the plural form in that case: two hundred, three thousand, four ten-thousands (= 40,000).
form. The exceptions are that plural forms of the numbers 3-9 are used to express the corresponding multiple of 10, and the plural form of 10, נאסר, is used to express 20.

### 7.3.2 Gender

Quantifiers do not naturally have the semantic attribute of gender. That concept is meaningless for numbers. However, quantifiers do inflect for gender, and exhibit gender agreement with the nouns they quantify. The numbers 1, 2, and 11 through 19 inflect for both masculine and feminine and agree with the gender of the noun they quantify.

- שְנַּיִם־אֲנָשִּׁים — two men (Josh. 2:1)
- שְתֵּיִם — two doors (Ezek. 41:23)
- שְלֹשֶׁתִּים — thirteen bulls (Num. 29:14)
- שֶׁלֶשֶׁתִּים — thirteen cubits (Ezek. 40:11)

The numbers 3 through 10 inflect for gender, but the feminine form is used to quantify masculine nouns, and the masculine form is used to quantify feminine nouns.

- שלֶשֶׁת אַנְשִׁים — three men (Gen. 18:2)
- שלֶשֶׁת אָמָה — three cubits (Exod. 27:1)

The wordナָה, thousand, and the multiples of 10 have masculine forms, but have a common gender attribute—that is, they quantify both masculine and feminine nouns. The same is true for מֵאוֹל ה, hundred and רבִּבֵי מֵאוֹל ה, myriad or ten thousand which have feminine forms but a common gender attribute.

### 7.3.3 Range

The quantifiers inflect for two values of range: (1) absolute and (2) construct. They may take a construct form when they stand before the noun they quantify. Otherwise, they take the absolute form. The construct form seems to imply that the quantified entities are viewed as part of a larger group, whereas the absolute form seems to have no such implication.

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7 Of the 6,232 instances of a number, 3,013 have the masculine form; 2,208 have the feminine form; and 1,011 are marked both.

8 Of the 6,232 instances of a number, 4,792 have the absolute form, and 1,440 have the construct form.
Construct numbers may govern a pronoun suffix.  

שְנֵָּיִּנְעָרָיו—two of his young men (Gen. 22:3)

Set it here before my brethren and your brethren, that they may judge between the two of us! (Gen. 31:37)

The three of you come out to the tabernacle of meeting!” (Num. 12:4)

David also took Ahinoam of Jezreel, and the two of them also became his wives. (1 Sam. 25:43)

7.3.4 Determination

Quantifiers inflect for two values of determination: (1) determinate, and (2) non-determinate. The determinate value is marked by the prepositive particle ה, and the non-determinate value has no marker. Determination is not a natural characteristic of quantifiers. The quantifier usually has the determination marker when it follows a determinate noun that it quantifies, with a few exceptions.

דִּבְרֵיהּ—the one curtain (Exod. 26:2)

ואַתְּאִמִּרְוָלָה עֲשָרֶה—and ten lavers on the carts; (1 Kgs. 7:43)

A quantifier never has the determination marker when it precedes a determinate noun that it quantifies.

וַיָֹּ֤אמרִּלוֹ ִּיוֹסֵֵּ֔ףִּזֶֶֽ֖הִּפִתְרֹנְּ—and Joseph said to him, “This is the interpretation of it: The three branches are three days. (Gen. 40:12)

9 Of the 1,440 instances of construct numbers, 103 have pronoun suffixes.

10 This is most commonly called the definite article. Of the 6,232 instances of a number, 282 have a definite article.

11 See 1 Kgs. 7:20; 20:16; 2 Chr. 4:12; 18:5; 35:9; Ezr. 8:24; Jer. 52:20; Dan. 9:26.
7.3.5 Negation

Cardinal numbers are negated only seven times, always with לֹא, always with a maqqeph, a conjunctive accent, or a near disjunctive. Once it appears that a cardinal number is negated by אֵין, but actually the אֵין is the negative copulative in a predicate nominative clause (Dan. 10:21); the same is true for ordinal numbers twice (Eccl 4:8, 10), otherwise, ordinals are not negated. It appears that in each case the negation applies to the noun (phrase) and not just to the quantifier, even when the noun has been elided.

לֹא תִּאֶכֶלְךָ לֹא יָמֵי שֵׁשַׁעְּנָה לֹא יֵּשֶׁרְמִי יָמִּים

'You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days (Num. 11:19)

לְאִוָּמִים לְאִוָּמָּיִם לְאִוָּמָּיִם לְאִוָּמָּיִם

No one upholds me against these (Dan. 10:21)

7.4 General Quantifiers

The cardinal numbers can quantify only countable nouns. Measurable nouns are quantified by means of a unit of measure. General quantifiers indicate a quantity that is not specific. Both countable and measurable nouns may be quantified by these quantifiers. However, the formal category of general quantifiers was not well developed in Biblical Hebrew. The general quantifiers consist primarily of the words כל all/any, בָּחַזֵּק on these (Dan. 10:21)

ָחַזֵּק, many/much, and בָּחַזֵּק many/much. The latter two may be modified by an adverb of intensity.

7.4.1 The Universal Quantifier כל

The universal quantifier כל all/any occurs 5,412 times in the Bible, 855 times in the absolute form, 4,343 times in the construct form, and 214 times governing a pronoun suffix. It is always in the masculine singular form. It always immediately precedes the noun (phrase)

---

12 Num. 11:19 3x; 2 Kgs. 6:10 2x; Job 14:4; Mal. 2:15.

13 The universal quantifier כל is classified as a noun in the lexicons, but it clearly is a quantifier as far as its meaning and usage are concerned. The existential quantifier is the word one, a cardinal number which is also used at times as the indefinite article. The word “some” is an indefinite quantifier that apparently has no equivalent in Hebrew, unless it is (plural of one). The words “more” and “less” are comparative adjectives.
it quantifies, usually in the construct form. It never follows the noun it quantifies. It is negated eight times—three times by לֹא,14 and five by אֵין15—in which cases the word means none.

And every plant of the field . . . and every herb of the field (Gen. 2:5)

and all the cattle of Egypt died (Exod. 9:6)

and he shall take all the fat from it (Lev 4:19)

And you shall love the LORD your God with all your heart, and with all your soul, and with all your might (Deut. 6:5)

It also may stand alone in the predicate nominative slot after the quantified noun is elided:

vanity of vanities, all is vanity (Eccl. 1:2)

all was cedar; there was no stone to be seen (1 Kgs. 6:18)

It also may stand alone in a noun slot after the quantified noun is elided:

and you shall put all (these things) on Aaron’s hands (Exod. 29:24)

the priest shall burn all (these things) on the altar as a burnt offering (Lev. 1:9)

7.4.2 The word מְאֹד

The word מְאֹד a few/little16 occurs 98 times in the Bible, 84 times in the absolute form, and 12 times in the construct form. It may immediately precede the noun it quantifies, sometimes in the construct form. It also may follow the noun it quantifies. It seldom takes the

---

15 Num. 11:6; 2 Sam. 12:3; Prov. 13:7; Eccl. 1:9; Mich. 7:2.
16 The word מְאֹד is classified as a noun in the lexicons, but it clearly is a quantifier as far as its meaning and usage are concerned. A few times the word מְאֹד (plural of מְאֹד) is translated “a few” (Gen. 27:44; 29:20; Dan. 11:20), but it may rather mean “some.”
plural form, but when it does it agrees with the plural of the noun it quantifies. It is negated only twice, by לֹא in each case.\textsuperscript{17}

*Example of the word preceding the noun it quantifies:*

\begin{quote}
כָּנַח מֶעָה מֶעָה תַּמְגּוֹת מֶעָה תַּמְגּוֹת
\end{quote}

a little sleep, a little slumber, a little folding of the hands (Prov. 6:10; 24:33)

*Examples of the word following the noun it quantifies:*

\begin{quote}
אַרְרֵי מֶעָה מֶעָה
I and a few men with me (Neh. 2:12)

dלֹא מָכֵּה מָכֵּה
and I shall be a little sanctuary for them (Ezek. 11:16)

dלֹא מָכֵּה מָכֵּה
they shall be helped with a little help (Dan. 11:34)

dלֹא מָכֵּה מָכֵּה
and to give us a little reviving (Ezr. 9:8)

*Examples of the word standing alone in the predicate nominative slot:*

\begin{quote}
כָּנַח מֶעָה מֶעָה תַּמְגּוֹת
few and evil have been the years of my life (Gen. 47:9)

dלֹא מָכֵּה מָכֵּה
and the people in it were few (Neh. 7:4)

dלֹא מָכֵּה מָכֵּה
let his days be few (Psa. 109:8)

dלֹא מָכֵּה מָכֵּה
therefore, let your words be few (Eccles. 5:1)

dלֹא מָכֵּה מָכֵּה
she rested in the house a little while (Ruth 2:7)

dלֹא מָכֵּה מָכֵּה
she rested in the house a little while (Ruth 2:7)

*Example of the word standing alone in a noun slot after the quantified noun has been elided:*

\begin{quote}
כָּנַח מֶעָה מֶעָה תַּמְגּוֹת
she rested in the house a little while (Ruth 2:7)

dלֹא מָכֵּה מָכֵּה
she rested in the house a little while (Ruth 2:7)

7.4.3 The Word הב

The word הב much/many\textsuperscript{18} occurs 406 times in the Bible. In the singular construct form, it may precede the noun it quantifies, agreeing with its gender. In the absolute form, it

\textsuperscript{17} Job 10:20; Isa. 10:7.

\textsuperscript{18} Job 10:20; Isa. 10:7.
may precede the noun it quantifies, agreeing with its number and gender. In the absolute form it may follow the noun it quantifies, agreeing with its number, gender, and determination. It is negated only once, and that by לֹא (Job 32:9).

*Examples of the construct form preceding the noun it quantifies:*

> דְּרֵבָּסָעַלְיָם
> many deeds (2 Sam. 23:20 = 1 Chr. 11:22)
> דְּרֵבָּחֵרְתָּה
> many blessings (Prov. 28:20)
> דְּרֵבָּמָשָׁרְתָּה
> many curses (Prov. 28:27)

*Examples of the absolute form preceding the noun it quantifies:*

> כֵּלָלְרַבְּיוֹת עָם
> all the many people (Psa. 85:51)
> רֵסָיוֹת חֲלֵב
> many wounded (Prov. 7:26)
> דְּפָאָהֵי חֵשָׁבָה
> many plans (Prov. 19:21)
> דְּפָאָהֵי נְגָה
> many daughters (Prov. 31:29)

*Examples of the absolute form following the noun it quantifies:*

> בֵּטַחְלֵלָם
> in a great (multitudinous) assembly (Psa. 22:26)
> בֵּטַחְלֵלָם חֲלֵב בֻּנְחָם
> in those many days (Exod. 2:23)
> הָעִם בֵּטַחְלֵלָם
> this great (multitudinous) people (1 Kgs. 5:21)

In addition to the word quantifying nouns, it sometimes stands alone in the predicate nominative slot after the quantified noun has been elided:

> רְפֵלָסָעַיָים יִלְיָם
> many are they who rise up against me (Psa. 3:1 [2])
> רָמָה רְעָיָה עִירֵי

---

18 The word בְּרֵי is classified as an adjective in the lexicons, but it clearly is a quantifier as far as its meaning and usage are concerned.
many are the afflictions of the righteous (Psa. 34:19 [20])

וְסֵ֥וּסִּוָרֶֶ֖כֶב

and very many horses and chariots. (Josh. 11:4)

The word also may stand alone in a noun slot where the quantified noun has been elided:

מְאֹ ד

from the many you shall give many and from the few you shall give few (Num. 35:8)

having done lewd deeds with the many (Jer. 11:15)

7.4.4 The word many/much

The word many/much occurs 53 times in the Bible. Like the other quantifiers, it may precede or follow the noun it quantifies, and it may stand alone in a noun slot after the noun it quantifies has been elided. It is negated only once, and that by לא (Eccl. 5:19).

Example of the construct form of the word used before the noun it quantifies:

כְּרִיטֹ טֶהֶשׁ קְרֶבָה

for the people wept very bitterly [lit. much weeping] (Ezr. 10:1)

Examples of the word following the noun it quantifies:

וְסֵ֥וּסִּוָרֶֶ֖כֶב

and much rubbish [lit. dust] (Neh. 4:4)

וְסֵ֥וּסִּוָרֶֶ֖כֶב

and one sinner destroys much good (Eccl. 9:18)

מְאֹ ד

from a great many rural towns (Deut. 3:5)

בֹּשְׁמַלְמֵהּ קְרֶבָה

and with very many clothes (Josh. 22:8)

וְסֵ֥וּסִּוָרֶֶ֖כֶב

very much bronze (2 Sam. 8:8)

וְסֵ֥וּסִּוָרֶֶ֖כֶב

The rich man had very many sheep and oxen (2 Sam. 12:2)

וְסֵ֥וּסִּוָרֶֶ֖כֶב

and very much understanding (1 Kgs. 4:29 [5:9])

19 The word many/much is classified as a Hiphil infinitive absolute of the verb קְרֶבָה in the lexicons, but it clearly is a quantifier as far as its meaning and usage is concerned.
Examples of the word standing alone in a noun slot after the noun it quantifies is elided:

and also many have fallen of the people (2 Sam. 1:4)

you have sown much and brought in little (Hag. 1:6)

for we are left but a few of many (Jer. 42:2)

7.5 Cardinal Numbers

Cardinal numbers are like adjectives in that they modify nouns and are inflected for number, gender, range, and determination, and may take the construct form; but they are unlike adjectives in that they may modify only countable nouns, and may either follow or precede the noun they modify.

There are 17 words classified as numbers in the WTS text, occurring 6,232 times. Table 7.1 lists the numbers by frequency distribution.

7.5.1 Cardinals 1-10

Table 7.2 lists the cardinal numbers from one to ten, and Table 7.3 provides the statistics for these numbers. Note that for numbers 3 through 10 the numbers that quantify a masculine noun take the feminine form, and those that quantify a feminine noun take the masculine form. Likewise, apart from שוה and שוה (two) which take the dual form, the other unit numbers take the singular form even though they quantify a plural noun.

three men (Gen. 18:2)

seven women (Isa. 4:1)

The inflected forms of 1 and 2 agree with the noun they quantify for gender.

one cubit (Ezek. 40:12)

two rams (Exod. 29:1)

two cities (Josh. 15:60)

One. The absolute forms of and ספמא occur in the following syntactic constructions:

(1) It is used absolutely, standing alone after an elided noun:
לֶשֶׁר לֶבָנָה בֶּן אָבָיו נָוָה נְפָלָה. נָבָה נְפָלָה לֶבָנָה אֶת שֵׁנָא שֶׁהוּא קַפָּל.

To Eber were born two sons: the name of the one [son] was Peleg, for in his days the earth was divided (Gen. 10:25)

Table 7.1
Frequency of Numbers

<table>
<thead>
<tr>
<th>Number</th>
<th>Value</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶחָד</td>
<td>one</td>
<td>970</td>
</tr>
<tr>
<td>ושתי</td>
<td>one²⁰</td>
<td>19</td>
</tr>
<tr>
<td>חד</td>
<td>one²¹</td>
<td>1</td>
</tr>
<tr>
<td>שִׁנֵה</td>
<td>two</td>
<td>768</td>
</tr>
<tr>
<td>שלוש</td>
<td>three</td>
<td>602</td>
</tr>
<tr>
<td>ארבע</td>
<td>four</td>
<td>454</td>
</tr>
<tr>
<td>חמיש</td>
<td>five</td>
<td>506</td>
</tr>
<tr>
<td>שיש</td>
<td>six</td>
<td>274</td>
</tr>
<tr>
<td>שִׁבְעָה</td>
<td>seven</td>
<td>488</td>
</tr>
<tr>
<td>שמונה</td>
<td>eight</td>
<td>147</td>
</tr>
<tr>
<td>תשע</td>
<td>nine</td>
<td>78</td>
</tr>
<tr>
<td>תשע</td>
<td>ten</td>
<td>491</td>
</tr>
<tr>
<td>עשרה</td>
<td>ten</td>
<td>337</td>
</tr>
<tr>
<td>עשר</td>
<td>ten</td>
<td>337</td>
</tr>
<tr>
<td>מאה</td>
<td>hundred</td>
<td>579</td>
</tr>
<tr>
<td>אלף</td>
<td>thousand</td>
<td>492</td>
</tr>
<tr>
<td>רבבות</td>
<td>ten thousand</td>
<td>16</td>
</tr>
<tr>
<td>רבנות</td>
<td>ten thousand</td>
<td>10</td>
</tr>
</tbody>
</table>

²⁰ Used to form the number eleven.
²¹ Ezek. 33:30.
Table 7.2
Cardinal Numbers 1-10

<table>
<thead>
<tr>
<th></th>
<th>Absolute</th>
<th></th>
<th>Construct</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>אָחד</td>
<td>אָחד</td>
<td>אָחד</td>
<td>אָחד</td>
</tr>
<tr>
<td>2</td>
<td>שני</td>
<td>שני</td>
<td>שני</td>
<td>שני</td>
</tr>
<tr>
<td>3</td>
<td>שלישי</td>
<td>שלישי</td>
<td>שלישי</td>
<td>שלישי</td>
</tr>
<tr>
<td>4</td>
<td>רביעי</td>
<td>רביעי</td>
<td>רביעי</td>
<td>רביעי</td>
</tr>
<tr>
<td>5</td>
<td>חמישי</td>
<td>חמישי</td>
<td>חמישי</td>
<td>חמישי</td>
</tr>
<tr>
<td>6</td>
<td>שישי</td>
<td>שישי</td>
<td>שישי</td>
<td>שישי</td>
</tr>
<tr>
<td>7</td>
<td>سابיע</td>
<td>سابיע</td>
<td>سابיע</td>
<td>سابיע</td>
</tr>
<tr>
<td>8</td>
<td>רבעי</td>
<td>רבעי</td>
<td>רבעי</td>
<td>רבעי</td>
</tr>
<tr>
<td>9</td>
<td>תשיעי</td>
<td>תשיעי</td>
<td>תשיעי</td>
<td>תשיעי</td>
</tr>
<tr>
<td>10</td>
<td>עשר</td>
<td>עשר</td>
<td>עשר</td>
<td>עשר</td>
</tr>
</tbody>
</table>

Then Lamech took for himself two wives: the name of the one [wife] was Adah, and the name of the second [wife] was Zillah. (Gen. 4:19)

For the priests and the Levites had purified themselves as one (Ezr. 6:20)

(2) It follows, but does not precede, the noun it quantifies, and it agrees with it for number, gender and determination:

_one man_ (Gen. 42:13)

---

22 This form occurs governing only hundreds (46 times) in the term _seven hundred_, and ten (7 times) in the term _seventeen_. [GKC § 97b n. 3.]

23 This form occurs governing only hundreds (15 times) in the term _seven hundred_, and ten (4 times) in the term _seventeen_. [GKC § 97b n. 3.]
(3) The cardinal 1 also functions as the indefinite article, although it is used sparingly:

Now there was a man of Ramathaim Zophim (1 Sam. 1:1)

But a woman dropped an upper millstone on Abimelech’s head and crushed his skull. (Judg. 9:53)

The construct form precedes the noun it quantifies, and agrees with it for number and gender. It never receives the definite article, but receives the determination attribute of the noun it quantifies. It occurs in the following syntactic constructions:

(1) Twice it is used absolutely, standing before an elided noun:

the one I called Beauty, and the other one I called Bonds (Zech. 11:7)

---

24 The word seems to point to a particular noun previously not defined.

25 An absolute form is expected in this situation.
(2) It is used before "קָחָה הָעָם, "ten" to form the number 11;

and his eleven sons (Gen. 32:22)

eleven cities (Josh. 15:51)

(3) It is used before a noun to express "one of" X:

one of the shrubs (Gen. 21:15)

one of these cities (Deut. 19:5)

(4) It is used before a noun governed by מִן "from" to express "one of" X:

to one of his sons the priests. (Lev. 13:2)

one of his ribs (Gen. 2:21)

(5) It is used twice with לְאָדָם to express the distributive sense:

“one by one” (Isa. 27:12)

“one to another” (Ezek. 33:30);

Two. The number two inflects only in the dual form. Its absolute form occurs in the following syntactic constructions:

(1) It is used absolutely, standing alone after an elided noun:

my wife bore me two sons (Gen. 44:27)

---


27 The masculine form is used 17 times: Gen. 3:22; Lev. 13:2; Num. 16:15; Deut. 25:5; 28:55; Judg. 17:11; 1 Sam. 9:3; 17:36; 2 Sam. 9:11; 1 Kgs. 19:2; 22:13; 2 Kgs. 6:12; 9:1; 2 Chr. 18:12; Ezek. 8:10; Obad. 1:11. The feminine form is used 19 times: Gen. 2:21; Lev. 4:2; 4:13, 22, 27; 5:4, 5, 13, 17, 22, 26; Deut. 4:42; Josh. 20:4; 2 Sam. 24:12; 1 Chr. 21:10; Job 9:3; Psa. 34:21; Isa. 34:16; Ezek. 16:5.
Hebrew Quantifiers

(2) It may follow or precede the noun it quantifies, always agreeing with it in gender. The noun is quantified in its plural form.28

- two perfect rams (Exod. 29:1)
- two gold cherubim (Exod. 25:18)
- two wave loaves of bread (Lev. 23:17)
- two rows (Lev. 24:6)
- two cities (Josh. 15:60)

(3) It may be repeated to express the distributive “two by two”:

- two by two (Gen. 7:9, 15; 1 Chr. 26:17)

The construct form must stand before the noun it quantifies, and agree with it in gender and number. It never receives the definite article, but receives the determination attribute of the noun it quantifies.

- his two brothers (Gen. 9:22)
- two sons (Gen. 10:25)
- the two great lights (Gen. 1:16)

---

28 A few very common nouns may be quantified in the singular: נפש soul (Gen. 46:27); זב oxen (Num. 7:17); אדם man (2 Kgs. 10:14); יום day (Neh. 6:15); עיר city (Num. 35:6); שנה year (Judg. 3:10); לחם bread (1 Sam. 21:4); כסף silver (2 Kgs. 6:25); שקל shekel (Ezek. 45:12); שבט tribe (Exod. 28:21); דש board (Exod. 26:20); גרא gerah (Exod. 30:13); כור kor (1 Kgs. 5:25); בת bath (1 Kgs. 7:26); and כֶּסֶף talent (1 Kgs. 9:14).
In addition, it occurs in the following syntactic constructions:

1. The masculine construct form may precede עשר ten, and the feminine construct may precede עשר ten, to form the number twelve.

2. According to the twelve tribes (Exod. 28:21)

3. It may quantify the number עשר ten-thousand to express the quantity 20,000:

4. It may govern a pronoun suffix:

Cardinals 3-10. The numbers three through ten inflect only in their singular form. Their feminine form quantifies masculine nouns, and their masculine form quantifies feminine nouns. The absolute forms of these numbers occur in the following syntactic structures:

1. They are used absolutely, standing alone after an elided noun:
then you shall add three more cities for yourself besides these three [cities] (Deut. 19:9)

So the three [heroes] broke through the camp of the Philistines (1 Chr. 11:18)

(2) They may follow or precede the noun they quantify, always agreeing with it in reverse gender. The noun is quantified in its plural form.33

five men (Gen. 47:2)
nine months (2 Sam. 24:8)
four cities (Josh. 19:7)

their three pillars and their three sockets. (Exod. 27:14)

(3) Their feminine form precedes ten to form the corresponding “teen.”

thirteen (Num. 29:13)
sixteen (Exod. 26:25)
nineteen (2 Sam. 2:30)

The construct forms can only precede the noun they quantify, and they do not take a definite article. They receive the determination attribute of the noun they quantify. They occur in the following syntactic constructions:

(1) They precede the noun they quantify:

three days (Gen. 30:36)

the four wheels (1 Kgs. 7:32)

This construction often conveys the sense “three of,” “four of,” etc.

five of her maidens (1 Sam. 25:42)

33 Except for those very common nouns previously mentioned. There are no numbers in the range 3-10 that quantify a determinate noun.

34 The word יְרֵצָה is a special form for ten used only for masculine teens.
seven of his sons (1 Sam. 16:10)

(2) Their masculine form precedes לשון ten to form the corresponding “teen.”

— thirteen (Gen. 14:4)
— seventeen (Gen. 37:1)

(3) They may quantify the words for hundred (אחבע), thousand (אלף), and ten thousand (רבן):

— three hundred (Gen. 5:22)
— five thousand (Josh. 8:12)
— forty thousand (Neh. 7:66)
— sixty thousand (Ezr. 2:69)

[lit. six miriads]

(4) They may govern a pronoun suffix:

— “Come out, the three of you, to the tabernacle of meeting!”
— So the three of them came out. (Num. 12:4)

— and the four of them had faces and wings. (Ezek. 1:8)

7.5.2 Cardinals 11-19

The cardinal numbers eleven through nineteen are formed by linking the construct form of the units number with לשון (masculine), or לשון (feminine)—the words for “-teen.”36 In addition to the normal construct forms דוא and דוא one, the alternate word for one is also used. Likewise, in addition to the normal construct forms two, the alternate word for two is also used. The gender of these compound numbers is determined by the gender of the units number, and the rule of gender agreement follows that for the units numbers. Thus eleven and twelve have normal gender agreement with the noun be-

35 The word לשון is a special form for ten used only for feminine teens.

36 Rare exceptions consist of linking the absolute form of the units with the normal form for ten by means of a conjunction: יבשון ששים שנים שקלים fifteen shekels (Ezek. 45:12).
ing quantified, and thirteen through nineteen have reverse gender agreement. Table 7.4 is a list of these numbers. These numbers occur in the following syntactic constructions:

(1) They may be used absolutely, standing alone after an elided noun:

all the sons and brethren of Hosah were thirteen. (1 Chr. 26:11)

fifteen [pillars] to a row. (1 Kgs. 7:3)

(2) They usually precede the noun they quantify, governing the noun in its plural form:

eleven stars (Gen. 37:9)
twelve princes (Gen. 17:20)
fifteen cubits (Gen. 7:20)
sixteen persons (Gen. 46:18)
sixteen sockets (Exod. 26:25)
nineteen men (2 Sam. 2:30)

(3) They may follow the plural form of the noun they quantify. This construction occurs often in lists, or in constructions where the noun is closely linked with what precedes it:

thirteen cities (Josh. 19:6)
thirteen young bulls (Num. 29:13)
fourteen sons (1 Chr. 25:5)
sixteen cities (Josh. 15:41)
eighteen able men (1 Chr. 26:9)

37 Except for the very common nouns that may quantify in the singular.
Table 7.4
Frequency of the Cardinal Numbers 11-19

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Count</th>
<th>Feminine</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>תֶשֶׁל 38</td>
<td>3</td>
<td>תֶשֶׁל 39</td>
<td>10</td>
</tr>
<tr>
<td>12</td>
<td>80 תֶשֶׁל 40</td>
<td>9</td>
<td>תֶשֶׁל 41</td>
<td>10</td>
</tr>
<tr>
<td>13</td>
<td>תֶשֶׁל 42</td>
<td>8</td>
<td>תֶשֶׁל 43</td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>תֶשֶׁל 44</td>
<td>84</td>
<td>תֶשֶׁל 45</td>
<td>34</td>
</tr>
<tr>
<td>15</td>
<td>תֶשֶׁל 46</td>
<td>11</td>
<td>תֶשֶׁל 47</td>
<td>13</td>
</tr>
<tr>
<td>16</td>
<td>תֶשֶׁל 48</td>
<td>32</td>
<td>תֶשֶׁל 49</td>
<td>10</td>
</tr>
<tr>
<td>17</td>
<td>תֶשֶׁל 50</td>
<td>21</td>
<td>תֶשֶׁל 51</td>
<td>12</td>
</tr>
<tr>
<td>18</td>
<td>תֶשֶׁל 52</td>
<td>10</td>
<td>תֶשֶׁל 53</td>
<td>7</td>
</tr>
<tr>
<td>19</td>
<td>תֶשֶׁל 54</td>
<td>13</td>
<td>תֶשֶׁל 55</td>
<td>16</td>
</tr>
</tbody>
</table>

38 Gen. 32:23; 37:9; Deut. 1:2.
39 Josh. 15:51; 1 Kgs. 6:38; 2 Kgs. 9:29; 23:36; 24:18; 2 Chr. 36:5; 2 Chr. 36:11; Jer. 52:1; Ezek. 30:20; 31:1.
40 Num. 7:72; 29:20; Deut. 1:3; 1 Chr. 12:14; 24:12; 25:18; 27:14; Zech. 1:7.
41 Exod. 26:7; 26:8; 36:14; 36:15; 2 Kgs. 25:2; Jer. 1:3; 39:2; 52:5; Ezek. 26:1; 40:49.
42 Exod. 28:21; Num. 7:3; Josh. 3:12; 1 Kgs. 7:25; 1 Chr. 25:19; 27:15; Ezek. 32:1; 47:13.
43 Josh. 4:8; 32:1; 32:17; 33:21.
47 Exod. 26:25; 36:30; Num. 31:40; 31:46; 31:52; 1 Chr. 4:27; 24:4; 24:14; 25:23; 2 Chr. 29:17.
48 Gen. 7:11; 8:4.
50 2 Sam. 2:30; 1 Chr. 24:16; 25:26.
(4) They may quantify \( \text{thousand} \) in the singular:\(^{52}\)

\[
\begin{align*}
\text{אַרְקֵטָה אַשָּׁר אָלַקָא} & \quad \text{fourteen thousand sheep (Job 42:12)} \\
\text{שָׁנָה אָלַקָא} & \quad \text{sixteen thousand [persons] (Num. 1:40)} \\
\text{סֶמֶתָה אָלַקָא אָלַקָא} & \quad \text{eighteen thousand men (Judg. 20:25)}
\end{align*}
\]

(5) They may quantify the number \( \text{_ten-thousand} \):

\[
\begin{align*}
\text{מֶשֶׁרֶד עַשָּׁר אָלַקָא} & \quad \text{more than one hundred and twenty thousand persons (Jon. 4:11)} \\
& \quad \text{[lit. twelve miriads]}
\end{align*}
\]

### 7.5.3 Cardinals 20-29

The plural form \( \text{ten} \) is used to express the number \( \text{twenty} \). It occurs 315 times in compound numbers from 20-29. Although its form is masculine, the word bears the common gender attribute—that is, it quantifies both masculine and feminine nouns.

\[
\begin{align*}
\text{טֶשֶׁרֶד} & \quad \text{twenty years (Gen. 31:41)} \\
\text{טֶשֶׁרֶד} & \quad \text{twenty male goats (Gen. 32:15, Engl. 14)}
\end{align*}
\]

For the numbers 21 through 29, it is linked with the units word by means of a conjunction. The units word may either precede or follow:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 ( \text{טֶשֶׁרֶד} ) (Ezr. 2:26)</td>
<td>( \text{טֶשֶׁרֶד} ) (2 Kgs. 24:18)</td>
</tr>
<tr>
<td>22 ( \text{טֶשֶׁרֶד} ) (Num. 3:39)</td>
<td>( \text{טֶשֶׁרֶד} ) (Josh. 19:30)</td>
</tr>
<tr>
<td>( \text{טֶשֶׁרֶד} ) (Judg. 7:3)</td>
<td>( \text{טֶשֶׁרֶד} ) (Num. 26:62)</td>
</tr>
<tr>
<td>( \text{טֶשֶׁרֶד} ) (Ezr. 2:11)</td>
<td>( \text{טֶשֶׁרֶד} ) (Num. 33:39)</td>
</tr>
<tr>
<td>( \text{טֶשֶׁרֶד} ) (Judg. 10:2)</td>
<td>( \text{טֶשֶׁרֶד} ) (Num. 7:88)</td>
</tr>
<tr>
<td>( \text{טֶשֶׁרֶד} ) (2 Sam. 21:20)</td>
<td>( \text{טֶשֶׁרֶד} ) (Num. 25:9)</td>
</tr>
</tbody>
</table>

---

^{51} \text{Gen. 11:25; Josh. 19:38; 2 Ki. 25:8; Jer. 52:12.}

^{52} \text{The numbers 11-19 do not quantify \( \text{הַיָּעָה} \) hundred. The number fourteen hundred, for example, is expressed as a thousand and four hundred.}
The gender of numbers 21-29 is determined by the gender of the units word. The gender of the number must agree with the gender of the noun it quantifies, according to the general rule of agreement for the units words. Like the previous numbers, these may be used absolutely, standing alone after an elided noun. They may precede or follow the quantified noun in its plural form. And they may quantify the number thousand in its singular form.

### 7.5.4 Cardinals 30-99

The masculine plural form of the numbers three through nine express their multiple of ten—that is, the plural form of 3 is 30; the plural of 4 is 40, etc. Table 7.5 lists the multiples of ten:

<table>
<thead>
<tr>
<th>Units</th>
<th>Multiple of Ten</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 נָשִׂים</td>
<td>30 נָשִׂים</td>
</tr>
<tr>
<td>4 עַרְבִּים</td>
<td>40 עַרְבִּים</td>
</tr>
<tr>
<td>5 נַפְתִּים</td>
<td>50 נַפְתִּים</td>
</tr>
<tr>
<td>6 שֵׁשָׁים</td>
<td>60 שֵׁשָׁים</td>
</tr>
<tr>
<td>7 שַׁבָּתִים</td>
<td>70 שַׁבָּתִים</td>
</tr>
<tr>
<td>8 שָׁלְמָה</td>
<td>80 שָׁלְמָה</td>
</tr>
<tr>
<td>9 שֵׁשָׁה</td>
<td>90 שֵׁשָׁה</td>
</tr>
</tbody>
</table>

Although the forms are masculine, the words bear the common gender attribute—that is, without a units word, they quantify both masculine and feminine nouns. When comple-
mented by a units word, it is linked with the multiple of ten by means of a conjunction, and the units word may either precede or follow. The gender attribute of the compound number is defined by the gender of the units word, and the gender of the number must agree with the gender of the quantified noun according to the standard rule of gender agreement for the units word. Like the previous numbers, these may be used absolutely, standing alone after an elided noun. They may precede or follow the quantified noun in its plural form. And they may quantify the number \( \text{thousand} \) in its singular form.

<table>
<thead>
<tr>
<th>Hebraic Form</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>יתָשָׁהָה</td>
<td>fifty loops (Exod. 36:12)</td>
</tr>
<tr>
<td>אָרַכְיָנהְלָה</td>
<td>their forty sockets (Exod. 36:26)</td>
</tr>
<tr>
<td>שָלָשִׁים נְוֵיָהְלָה</td>
<td>thirty-three years (1 Kgs. 2:11)</td>
</tr>
<tr>
<td>שָלָשִׁים נְוָה</td>
<td>thirty days (Lev. 12:4)</td>
</tr>
<tr>
<td>אָרַכְיָנהְלָה אַלֵיה</td>
<td>forty-four thousand (1 Chr. 5:18)</td>
</tr>
<tr>
<td>חָמִים נְוָה</td>
<td>fifty-five years (2 Kgs. 21:1)</td>
</tr>
<tr>
<td>שֵׁשָּׁה שֵׁשָּׁה</td>
<td>sixty-six persons (Gen. 46:26)</td>
</tr>
<tr>
<td>שְׁבֵּעִים שְׁבֵּעִים</td>
<td>seventy-seven men. (Judg. 8:14)</td>
</tr>
<tr>
<td>שְׁבֵּעִים שְׁבֵּעִים</td>
<td>eighty-five men (1 Sam. 22:18)</td>
</tr>
<tr>
<td>תָּשָׁהוֹן נְוֵיָה</td>
<td>ninety-nine years (Gen. 17:24)</td>
</tr>
</tbody>
</table>

In a few instances, the construct form of a multiple of ten governs a pronoun suffix:

<table>
<thead>
<tr>
<th>Hebrew Form</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָבֹרִים תְּמֵאִים</td>
<td>a captain of fifty with his fifty men (2 Kgs. 1:9)</td>
</tr>
</tbody>
</table>

55 Except for the very common nouns listed before that may be quantified in the singular.

56 See also verses 10, 11, 12, 13, 14.
7.5.5 Cardinals 100-999

The word מִלָּה hundred occurs 583 times in the Bible, 174 times in the singular form מַלָּה, 333 times in the plural מַלָּה, and 76 times in the dual form מַלָּה. Of these instances, 552 are absolute forms, and 31 are the singular construct form מַלָּה. The singular form means one hundred, the dual form means two hundred, and the plural form is used with a units quantifier for multiples 300-900.

Multiples of 100. Multiples of 100 are expressed by preceding the word מַלָּה with the feminine construct form of a quantifier from 3 to 9. Like the previous numbers, these may be used absolutely, standing alone after an elided noun. They may precede or follow the quantified noun in its plural form. And they may quantify the number מִילָּת thousand.

three hundred foxes (Judg. 15:4)
six hundred shekels of iron (1 Sam. 17:7)
seven hundred horsemen (2 Sam. 8:4)
five hundred rods (Ezek. 42:17)

As in the other cases, the very common nouns often are quantified in the singular form:

one hundred years (Gen. 17:17)
two hundred years (Gen. 11:23)
three hundred cubits (Gen. 6:15)
four hundred years (Gen. 15:13)
five hundred years (Gen. 5:32)
six hundred years (Gen. 7:6)

57 The word מַלָּה never governs a pronoun suffix.

58 Except for the very common nouns listed before that may be quantified in the singular.
seven hundred select men. (Judg. 20:15)
eight hundred years (Gen. 5:4)
nine hundred chariots of iron (Judg. 4:3)

In a few instances the construct form סְפִּיר is used instead of the absolute, usually with one of the very common nouns:

the hundred talents (2 Chr. 25:9)
one hundred and eighty days (Est. 1:4)
one hundred and twenty-three years (Num. 33:39)

Though a sinner does evil a hundred times (Eccl. 8:12)\footnote{In this example, the construct form stands alone before an elided noun [times].}

With Tens and Units. The number מַעֲשֵׂה and its multiples may be compounded with any number from 1-99. This is accomplished by connecting the two numbers by means of a conjunction or by simple juxtaposition. The constituent parts of the compound number are usually in ascending or descending order—units, tens, hundreds, or hundreds, tens, units.\footnote{The “teen” numbers function as a unit, and within the unit the order is independent. See the subsequent example of 1 Chr. 15:10.}

These compound numbers may occur in the following syntactic constructions:

1. The number may precede the quantified noun governed in the plural.\footnote{Except for the list of the very common nouns that may be quantified in the singular.}

four hundred and sixty-eight valiant men. (Neh. 11:6)
the two hundred and seventy-three extra ones (Num. 3:46)
one hundred and thirty-three years (Exod. 6:18)
six hundred and sixty-six talents of gold (1 Kgs. 10:14)
(2) The number may also follow the quantified noun, always in the plural. This construction usually occurs in lists, or where the quantified noun has close syntactic relations with what precedes:

- One hundred and twelve of his brethren (1 Chr. 15:10)
- Three hundred and seventy-two sons of Shephatiah (Ezr. 2:4)
- Seven hundred and seventy-five sons of Arah (Ezr. 2:5)
- Eight hundred and thirty-two persons (Jer. 52:29)

### 7.5.6 Cardinals 1,000-999,999

The word מְגַוֶּלֶת thousand occurs 494 times in the Bible, 310 times in the singular form מִלְּפֶּלֶת, 153 times in the plural בְּלַפֶּלֶת, and 31 times in the dual form בְּלַפֶּלֶת. Of these instances, 446 are absolute forms, and 48 are construct forms, 34 of which are the singular construct form מִלְּפֶּלֶת, and 14 are the plural construct form בְּלַפֶּלֶת. The unquantified singular form means one thousand, and the dual form means two thousand. Multiples of 1,000 are expressed by preceding the word with a quantifying number which may range from 3 to 999. The plural form is used when the word is quantified by numbers from 3 to 10; when the quantifier is greater than ten, the singular form is used.

Although the form is masculine, the gender attribute is common—that is, the word may quantify either masculine or feminine nouns. When the word is quantified, the gender of the resultant compound number is determined by the gender of the quantifier. The gender of such a compound number must agree with the gender of the noun it quantifies.

Like the previous numbers, these may be used absolutely, standing alone after an elided noun. They may precede or follow the quantified noun in its plural form.

### Multiples 3-10

When מְגַוֶּלֶת is quantified by a number from 3 and 10, it is quantified in its plural form בְּלַפֶּלֶת.

---

62 Five of which govern pronoun suffixes: 1 Sam. 18:7 twice; 21:12 twice; 29:5.

63 Except for the very common nouns listed before that may be quantified in the singular.

64 Occasionally it is quantified in the plural construct form when it immediately precedes the quantified noun: מְגַוֶּלֶת מְגַוֶּלֶת three thousand men (Exod. 32:28).
Hebrew Quantifiers

one thousand chariots (1 Chr. 18:4)

one thousand captains (1 Chr. 12:35, Engl. 34)

two thousand cubits (Num. 35:5)

two thousand horses (2 Kgs. 18:23)

three thousand men (Josh. 7:3)

seven thousand horsemen (1 Chr. 18:4)

ten thousand men (Judg. 1:4)\(^{65}\)

five thousand shekels of bronze (1 Sam. 17:5)

Multiples 11-999. When מֵאָה is quantified by a number in the teens (11 to 999), the quantifier precedes it, מֵאָה retains its singular form, and the gender of the compound number is defined by the gender of the quantifier. The gender of the compound number must agree with the gender of the noun it quantifies.

twelve thousand horsemen. (1 Kgs. 5:6, Engl. 4:26)

fourteen thousand sheep (Job 42:12)

eighteen thousand men (Judg. 20:25)

twenty thousand foot soldiers. (2 Sam. 8:4)

twenty-five thousand men (Judg. 20:46)

thirty-two thousand persons (Num. 31:35)

sixty-one thousand donkeys (Num. 31:34)

\(^{65}\) The number 10,000 is expressed 18 times by the word תָּשׁוֹן (Gen. 24:60; Lev. 26:8; Num. 10:36; Deut. 32:30; 33:2; 33:17; Judg. 20:10; 1 Sam. 18:7; 18:8; 21:12; 29:5; Psa. 3:7; 91:7; Song 5:10; Ezek. 16:7; Mich. 6:7. However, the word may just mean “a very large number” without mathematical precision.
seventy-two thousand cattle (Num. 31:33)
six hundred thousand foot-soldiers (Num. 11:21)
six hundred and seventy-five thousand sheep (Num. 31:32)
one hundred and twenty thousand men (Judg. 8:10)
four hundred thousand foot soldiers (Judg. 20:2)

Sometimes הקָדָם is repeated after each of the hundreds, tens, and units quantifiers:

two hundred and twenty thousand five hundred sheep (Num. 31:36)

With Hundreds, Tens, and Units. The number הקָדָם and its multiples may be compounded with any number from 1-999. This is accomplished by connecting the two numbers by means of a conjunction or by simple juxtaposition. The constituent parts of the compound number are usually in ascending or descending order—units, tens, hundreds, thousands, or thousands hundreds, tens, units.

six hundred and three thousand five hundred and fifty. (Num. 1:46)

7.5.7 10,000 and Up

The word יָשָׁב represents the number 10,000. It occurs 18 times in the Bible. Its construct form occurs before the noun it quantifies, but unlike some of the other quantifiers, it never follows. It may stand alone in a noun slot after the noun it quantifies has been elided.

Examples of the construct form standing before the noun it quantifies:

יָשָׁב מדֵּבָּשׁ And He came with ten thousands of saints (Deut. 33:2)

לֶא אֵרְאֶה מִרְבָּבָת Do not be afraid of ten thousands people (Psa. 3:6 [7])

66 The “teen” numbers function as a unit, and within the unit the order is independent. See the subsequent example of 1 Chr. 15:10.

67 The word יָשָׁב is classified as a noun in the lexicons, but its meaning and usage indicate that it is a quantifier.
Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? (Mich. 6:7)

Return, O LORD, to the ten-thousands of the thousands of Israel (Num. 10:36)

Examples of the word standing in a noun slot, after the noun it quantifies has been elided:

Our sister, may you become the mother of thousands of ten-thousands (Gen. 24:60)

and a 100 of you shall put 10,000 to flight (Lev. 26:8)

How could one chase a thousand, and two put ten thousand to flight (Deut. 32:30)

Saul has slain his thousands, and David his ten thousands (1 Sam. 18:7)

The word רבע ten-thousand occurs 9 times in the Bible, with its alternate spelling רבעו occurring once. The word itself may be quantified. It may precede or follow the noun it quantifies, and may stand alone in a noun slot, after its quantified noun has been elided.

Example of the word preceding the noun it quantifies:

more than 120,000 persons (Jon. 4:11)
[Lit. 12 x 10,000 persons]

Example of the word following the noun it quantifies:

They gave for the work of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron. (1 Chr. 29:7)

20,000 drachmas of gold, 2,200 minas of silver (Neh. 7:70)
[Lit. gold: 2 x 10,000 drachmas; silver: 2,000 and 200 minas]

61,000 drachmas of gold (Ezr. 2:69)
[Lit. gold: 6 x 10,000 and 1,000 drachmas]
Examples of the word standing alone in a predicate nominative slot, after the quantified noun has been elided:

הכל התחנון אוכד ראובן רפגמה ألفים שלשנמאית תשע
All the assembly together was 42,360 (Ezr. 2:64; Neh. 7:66)
[Lit. 4 x 10,000 and 2,000 and 360]

הצבים שלחמו רבים
The chariots of God are 20,000 (Psa. 68:17 [18])

Example of the word standing in a noun slot, after the quantified noun has been elided:

והם יعظمם בראים ויאוה
and he will cast down ten-thousands, but will not prevail (Dan. 11:12)

7.6 Ordinal Numbers

The ordinal numbers are not part of the set of quantifiers, but function strictly as adjectives. They are discussed in this chapter because of their usual association with cardinal numbers. The ordinal numbers from second to tenth are derived from their corresponding cardinal, whereas the ordinal first is ראוים. Like an adjective, an ordinal number follows the noun it modifies, and agrees with it for number, gender, and determination. Table 7.6 lists the ordinals for first through tenth, and provides the frequency count for each.

Table 7.6

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>ראוים</td>
</tr>
<tr>
<td>Second</td>
<td>טני</td>
</tr>
<tr>
<td>Third</td>
<td>שליש</td>
</tr>
<tr>
<td>Fourth</td>
<td>רביעי</td>
</tr>
<tr>
<td>Fifth</td>
<td>חמישי</td>
</tr>
<tr>
<td>Sixth</td>
<td>שישי</td>
</tr>
<tr>
<td>Seventh</td>
<td>שביעי</td>
</tr>
<tr>
<td>Eighth</td>
<td>שביעי</td>
</tr>
<tr>
<td>Ninth</td>
<td>תשיעי</td>
</tr>
<tr>
<td>Tenth</td>
<td>עשרי</td>
</tr>
</tbody>
</table>
And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat of the old harvest. (Lev. 25:22)

Beyond tenth, the cardinal numbers functions also as the ordinals. The distinction is that ordinals usually are determinate, whereas cardinals are usually non-determinate, and cardinal may precede as well as follow:

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: (Gen. 8:13)

An ordinal may be used absolutely, standing alone after an elided noun:

And the first [child] came out red. He was like a hairy garment all over; so they called his name Esau. (Gen. 25:25)

---

68 The word אֶחָ֣ד occasionally is used for the ordinal first.

69 The word אֶרֶץ is always used in the phrase “the first day of the month.” The word day is nearly always elided in the phrase “the Xth day of the month.” Likewise, the word month is often elided in the phrase “the Xth month.”
Chapter 7

7.7 Summary

This chapter discusses the definition, classification, attributes, modifiers, and syntactic slots of quantifiers. It also discusses ordinal numbers, although they are not part of the set of quantifiers.

Definition
Quantifiers are words that answer the semantic questions “how much?” or “how many?”

Classification
Quantifiers are classified as (1) general quantifiers, a small set of words that specify general rather than specific quantities, and (2) specific quantifiers, the cardinal numbers.

Attributes
Quantifiers have four syntactic attributes: (1) number, (2) gender, (3) range, (4) and determination. The following table summarizes these attributes and the values they may assume:

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>singular,(^{70}) plural,(^{71}) dual(^{72})</td>
</tr>
<tr>
<td>Gender</td>
<td>masculine, feminine, common</td>
</tr>
<tr>
<td>Range</td>
<td>absolute, construct</td>
</tr>
<tr>
<td>Determination</td>
<td>determinate, nondeterminate</td>
</tr>
</tbody>
</table>

Modifiers
It seems that quantifiers may be modified only by qualifiers.

Syntactic Slots
Quantifiers may occupy two different slots:

(1) They may modify countable nouns, and may stand before or after the noun they quantify.

\[ N = M + N \text{ or } N = N + M \quad (M = \text{Quantifier}) \]

\(^{70}\) Applies to the word one only; the other quantifiers usually have the singular form, but they specify a plural attribute for the noun they quantify.

\(^{71}\) The masculine plural form is used with the numbers 3-9 to express a multiple of ten. The words for 100, 1000, and 10,000 take the plural form when they are quantified.

\(^{72}\) The dual form is limited to the numbers two, hundred, thousand, and ten-thousand. Apart from the number two, the dual form of the others means 2 times the number, that is, 200 or 2,000 or 20,000.
(2) They also may occupy a noun slot, after the quantified noun has been elided.

\[ N = M + N \]

\[ M + N \rightarrow N \]
CHAPTER 8
Hebrew Prepositions

Prepositions are rather mystifying to anyone learning a second language. The natural tendency is to match each preposition with a corresponding one in the mother tongue and to expect it to mean the same thing in every context. But this would send one into a dizzy spin of confusion. This chapter discusses the definition, function, and some of the unique characteristics of Hebrew prepositions.

8.1 Prepositions Defined

Words classified as prepositions are linking words that answer the semantic question “what kind of relationship?” In linking words or phrases together they define a relationship between them. In that respect, they are similar to conjunctions. The relationship they define, however, is usually adverbial in some sense, but not always so. They have a unique grammatical form that permits them to govern pronoun suffixes, and they occupy unique syntactic slots.

8.2 Derivation of Preposition

Some prepositions are regarded as primary, others are compound in that they consist of two or more prepositions combined to form a new one, and still others are derived from a preposition combined with a noun for the same purpose.

8.2.1 Primary Prepositions

There are 31 different words classified as prepositions in the WTS morphological text, occurring a total of 62,773 times. Table 8.1 lists them according to their frequency of occurrence.
### Table 8.1

**Primary Prepositions**

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Frequency</th>
<th>Preposition</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>לְ</td>
<td>to, for</td>
<td>20,021</td>
<td>לָמָא</td>
<td>for</td>
<td>71</td>
</tr>
<tr>
<td>בְ</td>
<td>in, with</td>
<td>15,549</td>
<td>אֶלֵין</td>
<td>beside</td>
<td>61</td>
</tr>
<tr>
<td>מִן</td>
<td>from</td>
<td>7,554</td>
<td>כְּ</td>
<td>to them</td>
<td>53</td>
</tr>
<tr>
<td>עָלָי</td>
<td>above</td>
<td>5,600</td>
<td>עָמֵד</td>
<td>with</td>
<td>45</td>
</tr>
<tr>
<td>אֶל</td>
<td>to, toward</td>
<td>5,516</td>
<td>מְול</td>
<td>in front of</td>
<td>36</td>
</tr>
<tr>
<td>בְּ</td>
<td>like, as</td>
<td>2,896</td>
<td>לְצַמְתֵּה</td>
<td>close by</td>
<td>32</td>
</tr>
<tr>
<td>עַד</td>
<td>until</td>
<td>1,247</td>
<td>נְבֹא</td>
<td>in front of</td>
<td>25</td>
</tr>
<tr>
<td>עָם</td>
<td>with</td>
<td>1,048</td>
<td>לְ</td>
<td>O that</td>
<td>22</td>
</tr>
<tr>
<td>אָמָה</td>
<td>with</td>
<td>887</td>
<td>בְִּלְַנָדְרוּ</td>
<td>without</td>
<td>17</td>
</tr>
<tr>
<td>אָה</td>
<td>after</td>
<td>633</td>
<td>וֹלָה</td>
<td>except</td>
<td>16</td>
</tr>
<tr>
<td>תַחַת</td>
<td>under</td>
<td>502</td>
<td>בָּמֹב</td>
<td>with</td>
<td>9</td>
</tr>
<tr>
<td>בֵּין</td>
<td>between</td>
<td>407</td>
<td>עַד</td>
<td>until</td>
<td>9</td>
</tr>
<tr>
<td>גֹּנָה</td>
<td>next to</td>
<td>151</td>
<td>לָמָא</td>
<td>for</td>
<td>4</td>
</tr>
<tr>
<td>כִּמְנָה</td>
<td>like, as</td>
<td>142</td>
<td>לְצַמְתֵּה</td>
<td>in return for</td>
<td>2</td>
</tr>
<tr>
<td>בַּלְתי</td>
<td>until</td>
<td>112</td>
<td>בַּֿעְדָה</td>
<td>by means of</td>
<td>1</td>
</tr>
<tr>
<td>בָּעָד</td>
<td>away from</td>
<td>104</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 8.2.2 Compound Prepositions

Some propositions combine together to form new prepositional nuances. Table 8.2 lists 36 double prepositions by meaning and frequency. Likewise, Table 8.3 lists 13 triple prepositions. The meaning of such prepositions is quite idiomatic being dependent on the semantics of the context in which it occurs.
<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Frequency</th>
<th>Preposition</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶל־אַחַר</td>
<td>after</td>
<td>4</td>
<td>מִבִלְתִי</td>
<td>because not</td>
<td>2</td>
</tr>
<tr>
<td>אֶל־בֵין</td>
<td>to between</td>
<td>3</td>
<td>מִבַעַד</td>
<td>from behind</td>
<td>3</td>
</tr>
<tr>
<td>אֶל־הָרָע</td>
<td>at the front</td>
<td>14</td>
<td>מִנוּל</td>
<td>from near</td>
<td>6</td>
</tr>
<tr>
<td>אֶל־מוּל</td>
<td>even from</td>
<td>1</td>
<td>מִפְנֵי</td>
<td>from near</td>
<td>6</td>
</tr>
<tr>
<td>אֶל־תַחַת</td>
<td>instead of</td>
<td>10</td>
<td>מִנֶגֶד</td>
<td>across from</td>
<td>19</td>
</tr>
<tr>
<td>בִּבֵין</td>
<td>among</td>
<td>1</td>
<td>מֵעִם</td>
<td>from</td>
<td>264</td>
</tr>
<tr>
<td>בָּלַי</td>
<td>except</td>
<td>1</td>
<td>מִנֶגֶד</td>
<td>from with</td>
<td>59</td>
</tr>
<tr>
<td>כָּמְלִיך</td>
<td>like as to</td>
<td>1</td>
<td>מִנֶגֶד</td>
<td>from with</td>
<td>1</td>
</tr>
<tr>
<td>כּ</td>
<td>about as</td>
<td>7</td>
<td>מֵעִמָדִי</td>
<td>from under</td>
<td>34</td>
</tr>
<tr>
<td>כּ</td>
<td>about</td>
<td>2</td>
<td>מֵאֵת</td>
<td>opposite to</td>
<td>1</td>
</tr>
<tr>
<td>כּ</td>
<td>according to</td>
<td>5</td>
<td>וְדַרְאָל</td>
<td>all the way to</td>
<td>1</td>
</tr>
<tr>
<td>כּ</td>
<td>in order to</td>
<td>3</td>
<td>וְדַרְאָל</td>
<td>up to such</td>
<td>2</td>
</tr>
<tr>
<td>כּ</td>
<td>the opposite direction</td>
<td>1</td>
<td>וְדַרְאָל</td>
<td>until</td>
<td>28</td>
</tr>
<tr>
<td>כּ</td>
<td>from</td>
<td>42</td>
<td>וְדַרְאָל</td>
<td>as far as</td>
<td>3</td>
</tr>
<tr>
<td>כּ</td>
<td>on behalf of</td>
<td>3</td>
<td>וְדַרְאָל</td>
<td>as far as in front of</td>
<td>2</td>
</tr>
<tr>
<td>כּ</td>
<td>in front of</td>
<td>25</td>
<td>וְדַרְאָל</td>
<td>to opposite</td>
<td>3</td>
</tr>
<tr>
<td>כּ</td>
<td>from beside</td>
<td>4</td>
<td>וְדַרְאָל</td>
<td>at the rear</td>
<td>1</td>
</tr>
<tr>
<td>כּ</td>
<td>from after</td>
<td>49</td>
<td>וְדַרְאָל</td>
<td>above among</td>
<td>1</td>
</tr>
<tr>
<td>כּ</td>
<td>from with</td>
<td>152</td>
<td>וְדַרְאָל</td>
<td>To the front of</td>
<td>1</td>
</tr>
<tr>
<td>כּ</td>
<td>besides</td>
<td>12</td>
<td>וְדַרְאָל</td>
<td>under</td>
<td>2</td>
</tr>
</tbody>
</table>
Table 8.3
Triple Prepositions

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>לִּאֵל־בֵיןִּלְ</td>
<td>to between</td>
<td>1</td>
</tr>
<tr>
<td>לִּאֵל־בֵין וֹתֵַּ֣לְ</td>
<td>to between</td>
<td>1</td>
</tr>
<tr>
<td>לִּאֵל־תַחַתִּלְ</td>
<td>to under</td>
<td>1</td>
</tr>
<tr>
<td>לִּמֵאַחַרִּלְ</td>
<td>from behind</td>
<td>1</td>
</tr>
<tr>
<td>לִּמֵבַעַדִּלְ</td>
<td>from between</td>
<td>3</td>
</tr>
<tr>
<td>לִּמֵבַעַדִּלְ</td>
<td>from behind</td>
<td>3</td>
</tr>
<tr>
<td>לִּמִנֶ גֶ֖דִּלְ</td>
<td>from before</td>
<td>2</td>
</tr>
<tr>
<td>לִּמִנֶגֶדִּמִן</td>
<td>from before</td>
<td>1</td>
</tr>
<tr>
<td>לִּמֵעַלִּלְ</td>
<td>from above</td>
<td>14</td>
</tr>
<tr>
<td>לִּמֵתַחַתִּבְ</td>
<td>below</td>
<td>1</td>
</tr>
<tr>
<td>לִּמֵתַחַתִּלְ</td>
<td>from under</td>
<td>15</td>
</tr>
<tr>
<td>לִּמִּנֶֹגְוֹרֵּ֔וֹת</td>
<td>as far as</td>
<td>2</td>
</tr>
<tr>
<td>לִּעַד־מֵעַָּ֣ל</td>
<td>to above</td>
<td>1</td>
</tr>
<tr>
<td>לִּעַל־מֵעַָּ֣ל</td>
<td>above</td>
<td>1</td>
</tr>
</tbody>
</table>

At least two quadruple prepositions are found:

לִמִּנָּהּ לְ מִנָּהּ לִגּוֹרְוֹת

Under the panels were the four wheels (1 Kgs. 7:32)

לִמִּנָּהּ לְ מִנָּהּ לִגּוֹרְוֹת

And they pursued the Philistines, and struck them down as far as below Beth Car. (1 Sam. 7:11)
8.2.3 Combined with a Noun

Some prepositions join with a noun or adverb to idiomatically form a new hybrid perposition. Table 8.4 lists the double ones; Table 8.5 lists the triple ones; and Table 8.6 the quadruple ones.

### Table 8.4
Double Hybrid Prepositions

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶל־מוּל</td>
<td>before</td>
<td>14</td>
</tr>
<tr>
<td>אֶת־פְנֵי</td>
<td>before</td>
<td>28</td>
</tr>
<tr>
<td>בְחוּצֹת</td>
<td>outside</td>
<td>14</td>
</tr>
<tr>
<td>לְבָד</td>
<td>alone</td>
<td>123</td>
</tr>
<tr>
<td>לַמַּ֗עְלָה</td>
<td>above</td>
<td>31</td>
</tr>
<tr>
<td>לְפָנֵי</td>
<td>before</td>
<td>1,029</td>
</tr>
<tr>
<td>מִבַיִת</td>
<td>inside</td>
<td>12</td>
</tr>
<tr>
<td>מִחוּץ</td>
<td>outside</td>
<td>45</td>
</tr>
<tr>
<td>לְעֻמָה</td>
<td>close to</td>
<td>31</td>
</tr>
<tr>
<td>מִפְנֵי</td>
<td>from before</td>
<td>305</td>
</tr>
</tbody>
</table>

### Table 8.6
Quadruple Hybrid Prepositions

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶל־מִחוּץִּלְ</td>
<td>to outside of</td>
<td>19</td>
</tr>
<tr>
<td>אֶל־מִבֵיתִּלְ</td>
<td>to within</td>
<td>2</td>
</tr>
</tbody>
</table>
Table 8.5

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶל־מִבֵית</td>
<td>to within</td>
<td>3</td>
</tr>
<tr>
<td>אֶל־מוּלִפְנֵי</td>
<td>to the front of</td>
<td>8</td>
</tr>
<tr>
<td>לִמְלֵטַלְתָה</td>
<td>down to</td>
<td>1</td>
</tr>
<tr>
<td>אֶל־נוּכַחְפְּנֵי</td>
<td>directly in front of</td>
<td>1</td>
</tr>
<tr>
<td>מֵמָהְז</td>
<td>outside of</td>
<td>33</td>
</tr>
<tr>
<td>מִלוּבְלָה</td>
<td>from the entrance of</td>
<td>1</td>
</tr>
<tr>
<td>מִלְבַד</td>
<td>besides</td>
<td>33</td>
</tr>
<tr>
<td>מִלְמַטָה</td>
<td>from below</td>
<td>6</td>
</tr>
<tr>
<td>מִלְמֵַּ֔עְלָה</td>
<td>from above</td>
<td>24</td>
</tr>
<tr>
<td>מִלְעֻמַת</td>
<td>next to</td>
<td>1</td>
</tr>
<tr>
<td>מִלְפַנְפָּה</td>
<td>from before</td>
<td>75</td>
</tr>
<tr>
<td>מִלְפְלָמ</td>
<td>inner</td>
<td>2</td>
</tr>
</tbody>
</table>

8.3 Distribution of Prepositions

Although prepositions have only four primary functions, they are found in a variety of positions based on the common parsing of words as recorded the morphological codes in the WTS text. Table 8.7 lists the various parts of speech that are governed by a preposition. Of the 51,436 prepositions without a pronoun suffix, 48,079 are prefixed to the constituent they govern or are linked by means of Maqqeph; 1,515 have a conjunctive accent; 1,369 have a near disjunctive; and only 65 have a remote disjunctive. On the other hand, of the 11,337 that govern a pronoun suffix, only 49 are linked to the following word by Maqqeph; 1,594 are linked by conjunctive accent; 4,257 by a near disjunctive; but 5,435 by a remote disjunctive.
Table 8.7
Distribution of Prepositional Governance

<table>
<thead>
<tr>
<th>Part of Speech</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pronoun Suffix</td>
<td>11,337</td>
</tr>
<tr>
<td>Nominative Pronoun</td>
<td>21</td>
</tr>
<tr>
<td>Accusative Pronoun</td>
<td>8</td>
</tr>
<tr>
<td>Interrogative Pronoun</td>
<td>94</td>
</tr>
<tr>
<td>Demonstrative Pronoun</td>
<td>262</td>
</tr>
<tr>
<td>Sign of Accusative¹</td>
<td>2</td>
</tr>
<tr>
<td>Common Nouns²</td>
<td>33,222</td>
</tr>
<tr>
<td>Proper Nouns³</td>
<td>6,434</td>
</tr>
<tr>
<td>Gentilic Nouns⁴</td>
<td>258</td>
</tr>
<tr>
<td>Cardinal Number⁵</td>
<td>621</td>
</tr>
<tr>
<td>Ordinal Number⁶</td>
<td>23</td>
</tr>
<tr>
<td>Negative⁷</td>
<td>257</td>
</tr>
<tr>
<td>Adjective⁸</td>
<td>810</td>
</tr>
<tr>
<td>Participles⁹</td>
<td>766</td>
</tr>
<tr>
<td>Infinitive Absolute</td>
<td>11</td>
</tr>
<tr>
<td>Infinitive Construct</td>
<td>5,978</td>
</tr>
<tr>
<td>Relative Pronoun</td>
<td>718</td>
</tr>
<tr>
<td>Preposition</td>
<td>1,175</td>
</tr>
<tr>
<td>Interrogative Particle</td>
<td>39</td>
</tr>
</tbody>
</table>

¹ They mark an accusative noun phrase (Josh. 11:13; 2 Kgs. 3:22).
² 8,581 have the definite article.
³ 287 have the definite article.
⁴ 161 have the definite article.
⁵ 64 have the definite article.
⁶ 21 have a definite article.
⁷ The word נָל occurs 47 times, negating a common noun 34 times, another preposition 3 times (2 Chr. 30:18; Job 39:16; Isa. 30:5; 55:2), a finite verb 10 times, and 1 infinitive construct (Num. 35:23). Other negatives are: נָלַב (95 times), נָלַבּ (38 times), נָלַב (63 times), נָלַבּ (13 times), and נָלַב (once).
⁸ 303 have the definite article.
⁹ 264 have the definite article.
The first eleven categories are cases in which the object of the preposition is a noun or its equivalent. Intuitively one expects a preposition to govern its object in the genitive case; but in some instances, a preposition governs independent nominative or accusative pronouns, and even twice noun phrases marked accusative. In the case of the cardinal and ordinal numbers, the number either quantifies a noun phrase or stands alone functioning as a noun in place of the elided noun phrase it quantifies. In the case of adjectives, they too are functioning as a noun standing alone in place of the elided noun phrase it modifies. In the case of the participles, when governed by a preposition they function as a verbal noun. The same is true in the rare instances where a preposition governs an infinitive absolute. The construct infinitive is a verbal noun whether it stands alone or has a named subject and object.

When prepositions link with relative pronouns they form compound subordinating conjunctions as discussed in § 9.1; the same is true when they link with a conjunction. When prepositions link with other prepositions they form compound prepositions as explained above. The same is true when they link with adverbs. When linked with an interrogative particle they form a compound interrogative adverb. In rare instances in poetry, an interjection is found intervening between prepositions forming a compound. Contrary to expectation, a prepos-

<table>
<thead>
<tr>
<th>Part of Speech</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conjunction</td>
<td>30</td>
</tr>
<tr>
<td>Adverb</td>
<td>599</td>
</tr>
<tr>
<td>Interjection</td>
<td>3</td>
</tr>
<tr>
<td>Finite Verb</td>
<td>100</td>
</tr>
<tr>
<td>Last Word</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>62,773</td>
</tr>
</tbody>
</table>

---

10 23 form compound conjunctions discussed in § 9.1; 7 appear before Waw conjunctive, apparently with an elided object (Gen. 21:16; Deut. 28:66; Judg. 9:17; 2 Kgs. 2:15; 4:25; I Chr. 20:4; Neh. 12:38).

11 2 have a definite article.

12 Psa. 73:15; 116:14, 18.

13 Strangely, 3 have the definite article (2 Chr. 1:4; 29:36; Dan. 8:1).

14 Josh. 2:11; 2 Sam. 18:13; 2 Chr. 30:18; Hos. 13:4; Amos. 2:9.
tion is found governing a finite verb as though there were and intervening relative pronoun. Finally, a few prepositions with elided object pronouns are found at the end of a verse.

### 8.4 Functions of Prepositions

Prepositions have four functions in Hebrew: (1) they convert nouns or noun phrases into adverb phrases; (2) they join verbs with their complements; (3) they subordinate infinitive clauses to independent clauses or to other parts of speech;\(^\text{15}\) and (4) they may join with רָאָה or כִּי to form subordinating conjunctions. Apart from (4) which is special, prepositions almost always govern a noun phrase or its equivalent. Prepositions may be negated, nearly always by the prepositive particle נָא,\(^\text{16}\) but occasionally by לָא,\(^\text{17}\) by בָּל,\(^\text{18}\) by אֵין,\(^\text{19}\) by בַּל,\(^\text{20}\) by אֶפֶס,\(^\text{21}\) or by לָא.\(^\text{22}\)

#### 8.4.1 Forming Adverb Phrases

Adverbs and adverb phrases answer the questions: when? where? why? how? etc., but not who? or what? They answer questions about time, place, manner, means, result, consequence, cause, reason, purpose, degree of comparison, condition, and so forth.

---

\(^{15}\) An infinitive clause is a clause which has had its verb changed to the infinitive form rather than the inflected form it would normally take as an independent clause.

\(^{16}\) Prepositions are negated by נָא 260 times in the Hebrew Bible, nearly always with Maqqeph or a conjunctive accent (222 times), or with a near disjunctive accent (27 times), or a remote disjunctive accent (11 times: Num. 14:28; Deut. 31:17; 1 Sam. 20:15; 29:4; 1 Chr. 19:3; Isa. 10:11; Jer. 42:5; Ezek. 17:16; 20:33; 24:25; 36:7); although in these latter, the negative is probably functioning independently.

\(^{17}\) Prepositions are negated by לָא 184 times, nearly always with Maqqeph or a conjunctive accent (167 times), or a near disjunctive accent (15 times), or by a remote disjunctive accent twice (Gen. 2:5; Isa. 59:11), but in these latter the negative is functioning independently. In most cases לָא is functioning as the negated copulate verb in a predicate adverb clause.

\(^{18}\) Exod. 22:19; Num. 11:6; 2 Kgs. 23:10.

\(^{19}\) Job 18:15.

\(^{20}\) Psa. 16:2; 23:7.

\(^{21}\) Isa. 45:6; 46:9; 54:15.

\(^{22}\) Psa. 6:2*; 38:2; 119:36; Prov. 31:4*; Isa. 64:8; Jer. 10:24; 15:15.
A temporal preposition, governing a noun or noun phrase naming some aspect of time, forms an adverb phrase that answers the question “when?”; a spatial preposition, governing a noun or noun phrase naming some aspect of place, answers the question “where?”; a manner preposition, governing a noun or noun phrase naming a method, answers the question “how?”; a purpose preposition, governing a noun or noun phrase naming a purpose, answers the question “why?”; and so forth. Because prepositions govern nouns or noun phrases, they also may govern pronouns that stand in place of a noun (phrase). The pronouns take the genitive case and are suffixed to the preposition.

Some Hebrew prepositions have only a temporal meaning in the Old Testament:

<table>
<thead>
<tr>
<th>Time</th>
<th>Space</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָאוֹ</td>
<td>—before</td>
</tr>
<tr>
<td>מָאוֹ</td>
<td>—before</td>
</tr>
</tbody>
</table>

Some Hebrew prepositions have only a spatial meaning in the Old Testament:

<table>
<thead>
<tr>
<th>Time</th>
<th>Space</th>
</tr>
</thead>
<tbody>
<tr>
<td>עֱלִי</td>
<td>—beside</td>
</tr>
<tr>
<td>עִד</td>
<td>—with; among</td>
</tr>
<tr>
<td>מִזְאָ</td>
<td>—in front of</td>
</tr>
<tr>
<td>מִזְאָ</td>
<td>—on top of; above</td>
</tr>
<tr>
<td>בֵּט</td>
<td>—in front of; opposite to</td>
</tr>
<tr>
<td>נִד</td>
<td>—in front of; before</td>
</tr>
<tr>
<td>סֵבֵב</td>
<td>—around</td>
</tr>
</tbody>
</table>

Some Hebrew prepositions have both temporal and spatial meanings in the OT, but no other adverbial sense:

<table>
<thead>
<tr>
<th>Time</th>
<th>Space</th>
</tr>
</thead>
<tbody>
<tr>
<td>הָאָ</td>
<td>—after</td>
</tr>
<tr>
<td>בָל</td>
<td>—during</td>
</tr>
<tr>
<td>לָנָ</td>
<td>—before</td>
</tr>
<tr>
<td>לָנָ</td>
<td>—even to; until</td>
</tr>
</tbody>
</table>

Some Hebrew prepositions have a temporal meaning and other adverbial meanings in the OT, but no spatial sense:

<table>
<thead>
<tr>
<th>Time</th>
<th>Manner</th>
<th>Comparison</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָל</td>
<td>—about</td>
<td>according to</td>
</tr>
<tr>
<td>בָל</td>
<td>—about</td>
<td>like; as</td>
</tr>
</tbody>
</table>
Some Hebrew prepositions in the OT have other adverbial meanings not including time and space:

- יִנְבָּא — because of
- לֶמֶשֶׁנָא — for the sake of
- יִשְׁבָּהֵר — on account of

Some Hebrew prepositions have a spatial meaning and other adverbial meanings in the OT, but no temporal sense:

<table>
<thead>
<tr>
<th>Space</th>
<th>Other Adverbial Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָאִל — to; toward</td>
<td>because of</td>
</tr>
<tr>
<td>בָּר — away</td>
<td>on behalf of</td>
</tr>
<tr>
<td>מָפְר — from before</td>
<td>because of</td>
</tr>
<tr>
<td>עַמָּה — beside; alongside</td>
<td>corresponding to</td>
</tr>
<tr>
<td>לְהִת — under; in place of</td>
<td>in the manner of;</td>
</tr>
<tr>
<td></td>
<td>in exchange for</td>
</tr>
</tbody>
</table>

Some Hebrew prepositions have both temporal and spatial meanings, as well as other adverbial senses in the OT:

<table>
<thead>
<tr>
<th>Time</th>
<th>Space</th>
<th>Other Adverbial Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>ב — on</td>
<td>in</td>
<td>with; by means of</td>
</tr>
<tr>
<td>ל — to; at</td>
<td>to</td>
<td>of; for; in order to</td>
</tr>
<tr>
<td>מָל — from;</td>
<td>from;</td>
<td>on account of</td>
</tr>
<tr>
<td>— since</td>
<td>out of</td>
<td>because of</td>
</tr>
<tr>
<td>עַל — beyond</td>
<td>upon;</td>
<td>because of</td>
</tr>
<tr>
<td>— as long as</td>
<td>over</td>
<td>on the condition</td>
</tr>
<tr>
<td>גָּב — with</td>
<td>beside;</td>
<td>in spite of</td>
</tr>
</tbody>
</table>

The above analysis is simplified and does not include the special senses associated with governing verbal complements, nor does it include figurative senses. Besides this, as mentioned above (§ 8.2.2), many prepositions join with others to form compound prepositions with a variety of senses. BDB and HALOT provide extensive articles on all the prepositions; they should be consulted for more details.
8.4.2 Governing Verbal Complements

Hebrew verbs govern their complements in the accusative case or by means of a preposition.\(^{23}\) When a preposition functions in this role, its meaning is dependent on the verb involved; likewise, the meaning of the verb is dependent on the preposition.

Although some English verbs govern their complements by means of prepositions, there is no necessary relationship between how Hebrew verbs govern their complements and how the corresponding English verbs govern theirs. A given Hebrew verb may govern its complement by means of a preposition, while the corresponding English verb governs its complement in the accusative, or vice versa. Even when both the given Hebrew verb and the corresponding English verb govern their complement by means of a preposition, the Hebrew and English prepositions may not correspond in basic meaning. Translators take this into account, substituting the correct English preposition for the Hebrew one. A comprehensive lexicon records these variations of meaning for both verbs and prepositions, and a careful expositor pays attention to these details.

8.4.3 Subordinating Infinitive Clauses

In language, one clause may modify another (independent) clause in order to provide some adverbial information about it. Such a modifying clause is called a dependent or subordinate clause. A dependent clause is subordinated to an independent clause by means of a subordinating conjunction. The conjunction introduces the dependent clause which may either precede or follow the independent clause it modifies.

אַמִּלָּחָה יָדַעְתָּ נָאָרָה לְהָרָה לְאַלָּאָבָרָם So the LORD went His way
as soon as He had finished speaking with Abraham. (Gen 18:33)

The conjunction נָאָרָה (as soon as) introduces the dependent (subordinate) clause that defines the time when the LORD departed.

In Hebrew, an alternate way of subordinating one clause to another is to change the verb in the subordinate clause to its infinitive form, and to introduce the subordinate clause with the preposition that corresponds in meaning to the given subordinating conjunction.\(^{24}\)

\(^{23}\) See the discussion of the syntax of finite verbs § 5.4.4.

\(^{24}\) This construction occurs 5,990 times in the Hebrew Bible. The infinitive functions as a verbal noun, so one would expect it to be governed by a preposition in this construction. Thus this structure functions as an ordinary prepositional phrase, fulfilling all its roles.
Usually the infinitive assumes first position in the clause. English has no corresponding idiom, so the English translation is the same in either case. Using the same example as above, but employing the infinitive alternative, the text would read:

So the LORD went His way as soon as He had finished speaking with Abraham. (Gen 18:33)*

The infinitive form בְּלָאָלָא לָא לוֹפֵּא לָא אָמַּרְתָּא replaced the inflected form בְּלָאָלָא לָא לוֹפֵּא לָא אָמַּרְתָּא and the preposition כ replaced the conjunction קָּא. In like manner, many Hebrew prepositions may govern an infinitive clause, transforming it into an adverbial subordinate clause.

When you have brought the people out of Egypt (Exod. 3:12) [The subject of the infinitive is the 2ms pronoun suffix attached to it.]

as one falls before wicked men (2 Sam. 3:34)

After he has shaved his consecrated hair (Num 6:19) [The subject of the infinitive is the 3ms pronoun suffix attached to it.]

That the LORD may bring to Abraham what He has spoken to him. (Gen. 18:19)

Because the LORD loves you, and because He would keep His oath (Deut. 7:8) [The subject of the second infinitive is the 3ms pronoun suffix attached to it. The preposition כ is repeated with both clauses]

Because I follow what is good (Psa. 38:21, vs. 20 in Eng.) [The subject of the infinitive is the 1cs pronoun suffix attached to it.]

In order to walk in His ways and to fear Him (Deut. 8:6)

A verb may govern an infinitive clause as a complement by means of a preposition.

He sought to kill Moses (Ex 2:15)

I do not want to take her (Deut 25:8)
8.5 Forming Conjunctions

Some Hebrew prepositions join with אֲנָחָה or כִּי to form subordinating conjunctions. At times these prepositions function as conjunctions even without the companion words.

<table>
<thead>
<tr>
<th>Hebrew Preposition</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֲנָחָה</td>
<td>after that</td>
</tr>
<tr>
<td>בָּא</td>
<td>when; although</td>
</tr>
<tr>
<td>בּוּשֶׁר</td>
<td>in order that; because</td>
</tr>
<tr>
<td>לִכְנָה</td>
<td>therefore</td>
</tr>
<tr>
<td>תּוּלָא</td>
<td>until</td>
</tr>
<tr>
<td>לִכְנָה</td>
<td>because</td>
</tr>
<tr>
<td>לִכְנָה</td>
<td>because; whereas</td>
</tr>
</tbody>
</table>

8.6 Summary

This chapter discusses Hebrew prepositions. Words classified as prepositions answer the semantic question “what adverbial relationship?” They have a unique grammatical form that permits them to govern pronoun suffixes, and they occupy unique syntactic slots: (1) they form elementary adverb phrases with nouns or pronouns; (2) they join some verbs with their complement, and (3) they subordinate infinitive clauses.

They also function with אֲנָחָה or כִּי to form subordinating conjunctions. Prepositions may be preceded by a conjunction, but never by a definite article.

**Syntactic slots**

Prepositions may occupy four slots.

1. Governing a noun phrase it may occupy an elementary adverb slot:

   \[ D = P + N \]

2. It may link a verb to its complement:

---

25 See § 9.1 on conjunctions.

26 In this work, the definite article is regarded as a morpheme of nouns and adjectives. Thus no article is expected with a preposition. However, there is one exception in colloquial speech (1 Sam. 9:24) where the preposition does have a definite article. The expression is understood to mean “that which is on it.”
Q = V + P + N

(3) Governing an infinitive clause it may occupy an adverb slot:

\[ D = P + S^i \quad (S^i = \text{infinitive clause}) \]

(4) It forms a conjunction with ו or פ:

\[ C^\circ = P + ו \quad \text{or} \]

\[ C^\circ = P + פ \quad (C^\circ = \text{subordinating conjunction}) \]
CHAPTER 9
Hebrew Conjunctions

Conjunctions\(^1\) are the words that connect various elements of a language together. They connect the statements of a narrative together to form a logically coherent story. They are the key to tracing the flow of thought through a Biblical passage. The expositor who ignores their significance is like a tourist in a foreign country who has maps of the cities but no map of the interconnecting roads. What a pity to skip from village to village, from city to city, without ever traversing the countryside, without seeing the hills and valleys, the rivers and streams, the mountains and shores, the forests and meadows, without ever experiencing the cultural context. So is the expositor who ignores the road map of exegesis—the conjunctions. Table 9.1 lists the individual conjunctions by frequency. Of the 57,547 instances of these conjunctions, 53,116 are prefixed to the following word or are linked by means of Maqqeph; 2,582 are linked by means of a conjunctive accent; 1,015 by means of a near disjunctive; and only 152 have a remote disjunctive.

9.1 Compound Conjunctions

The individual conjunctions may link with prepositions to form new conjunctions with their own nuance. The following is a list of conjunctions formed in this manner:

\[ \begin{align*}
\text{בּוֹקֵר} & \text{ before } \text{בּוֹקֵר} \\
\text{עֶלָּל} & \text{ until if}^2 \\
\text{עֶלָּל} & \text{ because}^5
\end{align*} \]

---

\(^1\) GKC § 104; JM § 104; NIDOTE 4:1036-39.

\(^2\) Gen. 24:19; 24:33; Isa. 30:17; Ruth 2:21.

\(^3\) Gen. 47:18; Judg. 7:14; Amos 3:3, 4.
Table 9.1
Frequency of Hebrew Conjunctions

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Frequency</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>ו</td>
<td>and</td>
<td>50,273</td>
<td>אלא because</td>
</tr>
<tr>
<td>ה</td>
<td>for, that</td>
<td>4,483</td>
<td>אז</td>
</tr>
<tr>
<td>א</td>
<td>if</td>
<td>1,068</td>
<td>לא</td>
</tr>
<tr>
<td>א</td>
<td>also</td>
<td>769</td>
<td>אלה</td>
</tr>
<tr>
<td>או</td>
<td>or</td>
<td>320</td>
<td>עב because</td>
</tr>
<tr>
<td>א</td>
<td>in order that</td>
<td>202</td>
<td>שבח surely</td>
</tr>
<tr>
<td>א</td>
<td>also</td>
<td>133</td>
<td>שבח surely</td>
</tr>
<tr>
<td>או</td>
<td>lest</td>
<td>133</td>
<td>עב therefore</td>
</tr>
<tr>
<td>או</td>
<td>before</td>
<td>56</td>
<td>כן if, though</td>
</tr>
<tr>
<td>או</td>
<td>if perhaps</td>
<td>22</td>
<td>Total</td>
</tr>
</tbody>
</table>

The Hebrew word אַל often functions as a subordinating conjunction, introducing a dependent clause or indirect discourse. The following is a list of conjunctions formed when אַל is preceded by a preposition (see § 11.6.1).

4 Gen. 26:13; 41:49; 49:10; 2 Sam. 23:10; 2 Chr. 26:15.
5 Deut. 4:37; Prov. 1:29; Isa. 51:6.
6 Deut. 31:17; Judg. 3:12; Psa. 139:14; Jer. 4:28; Mal. 2:14.
7 Psa. 40:16; 70:4.
8 Gen. 22:18; 26:5; Num. 14:24; Deut. 7:12; 8:20; 2 Sam. 12:6, 10; Psa. 40:16; 70:4; Amos 4:1.
9 The word is classified as a conjunction, but it functions as an adverb: Ruth 3:12; 2 Kgs. 19:17; Job 9:2; 12:2; 19:4, 5; 34:12; 36:4; Isa. 37:18.
10 The word is classified as a conjunction, but it functions as an adverb: Gen. 18:13; Num. 22:37; 1 Kgs. 8:27; 2 Chr. 6:18; Psa. 58:2.
11 Job 30:24; Ruth 1:13 (twice).
12 סָמָך is classified as an adverb in lexicons, but it usually functions as a temporal conjunction.
13 Eccl. 6:6; Est. 7:4.
The Hebrew word בָּעֵַ֕שֶּׁר functions as a conjunction when preceded by a preposition. The following is a list of conjunctions formed in this fashion:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>after</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>because</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>when</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>because</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>since</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>because</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>because</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>because</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>because</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>because</td>
</tr>
</tbody>
</table>

At times a conjunction forms a compound with another part of speech:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>however</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>because</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>but</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>only if</td>
</tr>
<tr>
<td>בָּעֵַ֕שֶּׁר</td>
<td>that, in order that</td>
</tr>
</tbody>
</table>

There are two major classes of conjunctions or connectives: (1) those that coordinate elements of equal rank and function in the flow of thought, such as words, phrases, clauses or clusters of clauses; and (2) those that subordinate one clause or cluster of clauses to another. A clause is subordinate to another when it modifies the other clause in some sense. A subordinate clause usually answers an adverbial question about the clause it modifies, such as

14 Gen. 39:9, 23; Eccl. 7:2.
15 Isa. 43:4.
16 Exod. 19:18; Jer. 44:23.
17 Josh. 2:7.
19 This compound conjunction occurs five times with various adversative nuances: however, nevertheless, notwithstanding, except when, except that. Num. 13:28; Deut. 15:4; Judg. 4:9; 2 Sam. 12:14; Amos 9:8.
21 This compound word functions as a conjunction when it governs a clause, but not otherwise. It functions as a conjunction about 18 times: Gen. 21:30; 27:4, 19, 31; 46:34; Exod. 9:14, 16; 19:9; 20:20; 1 Sam. 1:6; 2 Sam. 10:3; 14:20; 17:14; 18:18; Job 20:2; Psa. 105:45; Mich. 2:10.
when?, where?, how?, why?, etc. A subordinate clause is sometimes referred to as a dependent clause, the clause it modifies as an independent clause.

### 9.2 Coordinating Conjunctions

Words, phrases, or clauses that are of equal rank and function in the flow of thought may be coordinated in one of three ways: (1) equating, (2) contrasting, or (3) opposing. Equating connectives are called conjunctives; contrasting connectives are called disjunctives; and opposing connectives are called adversatives.

Coordinating conjunctions join words, phrases, clauses, or clusters of clauses of equal kind, rank, and function. Equal kind means the elements joined by the conjunction are the same part of speech—nouns join with nouns, adjectives with adjectives, adverbs with adverbs, verbs with verbs, and clauses with clauses; most other parts of speech do not experience coordination. Equal rank means the elements joined enjoy the same degree of importance in their immediate context. Equal function means the elements joined occupy the same grammatical role in their immediate context—that is, subject joins with subject, adjectival modifier with adjectival modifier, adverbial modifier with adverbial modifier, principle verb with principle verb, predicate complement with predicate complement, predicate with predicate, and independent clause with independent clause.

Coordinating conjunctions may be distinguished from subordinating conjunctions by the fact that coordinating conjunctions may appear in compound phrases—such as, “Abraham and Isaac,” “Jacob or Esau,” and “Joseph but not Simeon”—whereas subordinating conjunctions do not occur in such phrases. Thus one does not find phrases such as “Abraham when Isaac,” and “Jacob because Esau.” Compound phrases are represented by the following notation:

\[
X \rightarrow X + C^c + X
\]

where \(X = \{N, A, D, \text{ or } V\}\), and \(C^c = \text{coordinating conjunction}\).

### 9.2.1 Conjunctive Connectors

Conjunctive connectors join words, phrases, or clauses on some kind of equal basis. The following are the principal conjunctives in Hebrew:

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22 Compound phrases—words or phrases joined by a coordinating conjunction—are the result a deletion transformation operating on two or more coordinate clauses (i.e., joined by a coordinating conjunction) which say the same thing about equal but different constituents. This operation is discussed in § 19.4.
(a)  (Waw conjunctive)—and—expresses joint participation of words, phrases, or clauses; the elements it joins provide equal contribution to an argument or narrative. Waw conjunctive expresses simple coordination, joining things of the same kind, rank, and function. It may join nouns, adjectives, adverbs, verbs, or phrases of any of these; it also may join predicates, clauses, or clusters of clauses. If it joins phrases or clauses, it is attached to the first word of the second phrase or clause. Its vowel usually is Shewa (א), although before some words its vowel may be Hiriq (י), Pathach (י), or Qamets (י); in some cases it appears as Shureq (ש).

**Coordinate words:**

בֵּין יֵשְׂתָּהּ מַגְּגָה מַדוָּי יָבָנָא תמֵשָּׂא וָעַד

The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. (Gen. 10:2)

**Coordinate phrases:**

ונֵיָר יוֹדָה אַעֲרָיוֹת בְּרַשָּׁהֲלָא פַּעַת יוֹדִיה

So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. (Hag. 1:14)

**Coordinate clauses:**

עֵלֶכֶךָ לְהַלְוַת כָּלֵא יְשָׁו מַעְטָלוֹת

Therefore, the heavens above you withhold the dew and [parallel action] the earth withholds its fruit. (Hag. 1:10)

**Alternate Uses**

While Waw conjunctive ַ functions primarily as a coordinating conjunction, it also serves as a general purpose substitute for more explicit conjunctions where the relationship

23 When more than two elements are coordinated, Waw conjunctive often is attached to every element but the first, as in this example, contrary to English which usually uses a comma in place of the conjunction except before the last element. At times Hebrew omits coordinating Waw conjunctive like English does.
of the clauses it joins is clearly understood from the sense of the clauses themselves. This may be thought of as part of the general principle of the *economy of symbols*. The occurrence of this substitution is noted throughout the discussion of conjunctions.

(b) ꝏ (Waw consecutive)—and/then—expresses simple coordination with an accompanying sequence of some sort, such as temporal or logical sequence. Waw consecutive joins only clauses, and attaches to the verb of the second clause; the verb of the second clause must be the first word of the clause. Thus Waw consecutive is found attached only to verbs, and there can be no other intervening prepositive word, such as a negative particle. If it is attached to a verb inflected in the imperfect aspect, it has *Pathach* for a vowel and it causes the first letter of the verb to have a doubling *Daggesh*, as in the word יָפָרְנְיָךְ. If it is attached to a verb inflected in the perfect aspect, it takes the same vowel as Waw conjunctive—that is, it usually has Shewa for a vowel and does not double the first letter of the verb; thus it is indistinguishable from Waw conjunctive except for context.

Waw consecutive with imperfect:

ינשענ יִפְרָנְיָךְ רֹאֵשׁ אֲלַלְרֵיהֶם

יראַש יִפְרָנְיָךְ רֹאֵשׁ אֲלַלְרֵיהֶם

The people heeded the voice of the LORD...

and [logical sequence]

The people feared the presence of the LORD (Hag. 1:12)

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24 Muraoka (§ 117a) rejects the term “Waw consecutive” as not felicitous, but the term “consecutive” does indeed imply sequence, either temporal or logical. He prefers the term “Waw inversive” and the term “inverted form.” Scholars of earlier generations used the terms “Waw conversive” and “converted form.” The forms are indeed inverted in this Hebrew idiom; but that is merely a morphological phenomenon not directly related to the conjunctive sense conveyed by the conjunction. The true semantic function of the Waw consecutive is to denote consecution of the clauses it joins.

25 Waw consecutive fails to meet all the criteria for coordinating conjunctions in that it never occurs in compound phrases, and connects only clauses. On the other hand, it does not seem to subordinate, except that Waw consecutive is used at times to join a subordinate clause to the independent clause it modifies, when the independent clause follows the dependent clause. This is a non-coordinating use of Waw consecutive.

26 In some cases, Waw consecutive with imperfect shifts the accent forward to the next-to-last syllable of the verb to which it is attached.

27 In some cases, Waw consecutive with perfect shifts the accent from the next-to-last syllable to the last syllable of the verb to which it is attached, unlike Waw conjunctive.
Waw consecutive with imperative:

Go up to the mountains! 
and [logical sequence]
Bring wood! 
and [logical sequence]
Build the temple! (Hag. 1:8)

Waw consecutive with perfect:

Now within three days Pharaoh will lift up your head 
and [logical sequence]
restore you to your place 
and [logical sequence]
you will put Pharaoh’s cup in his hand (Gen. 40:13)

(c) —also—joins a word, phrase, or clause having a similar, though added, thought to a word, phrase, or clause of the same rank.

If a man could number the dust of the earth, your descendants also could be numbered. (Gen. 13:16)

(d) —both...and—emphasize the coordinate relationship of the words, phrases, or clauses so joined.

Both we and also our fathers (Gen. 47:3)

(e) —also/yea—denotes addition, especially of something greater or new.

They shout for joy, yea they also sing. (Psa. 65:13 [14])

Indeed I have spoken it; 
I will also bring it to pass. 
I have purposed it; I will also do it. (Isa. 46:11)
9.2.2 Disjunctive Connectors

Disjunctive connectors join clauses of equal hierarchy but of contrasting meaning; they state that an alternative exists. The following are the principal disjunctives in Hebrew:

(a) נַ— or— joins words, phrases, or clauses expressing mutually exclusive alternatives; joins words, phrases, or clauses expressing alternate possibilities in an uncertain situation; or joins words, phrases, or clauses expressing the same thought in alternate words.

Disjunctive words:

And how could we steal silver or gold from your lord's house? (Gen. 44:8)

any item of wood or clothing or leather or sackcloth (Lev. 11:32)

Disjunctive phrases:

That I may turn to the right hand or to the left. (Gen. 24:49)

Disjunctive clauses:

Is it better that you be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel? (Judg. 18:19)

(b) או... או—either...or—join words, phrases, or clauses expressing mutually exclusive alternatives; or join words, phrases, or clauses expressing alternate possibilities in an uncertain situation. They function as a pair. Hebrew has no conjunctions expressing neither...nor; it uses או... או instead.

Disjunctive predicates:

Whether it has gored a son or gored a daughter (Exod. 21:31)

28 Waw conjunctive is frequently used as a disjunctive where the disjunctive sense is clearly evident in the context.
Disjunctive clauses:

Neither curse them at all, nor bless them at all! (Num. 23:25)

9.2.3 Adversative Connectors

Adversative connectors join clauses of equal hierarchy but of opposing or contrary meaning. The following are the principal adversatives in Hebrew:

(a) **אָל**—but—introduces a clause in opposition to the one preceding it, or expressing a contrary thought or one contrary to expectation.

The men that were with me did not see the vision; but a great terror fell upon them. (Dan. 10:7)

(b) **כִּי**—but—used to join an antithesis to a negative clause.

This one shall not be your heir, but one who will come from your own body shall be your heir. (Gen. 15:4)

(c) **ואָלִים**—but—usually occurs with ִּ to express some degree of emphasis.

And he called the name of that place Bethel; but the name of that city had been Luz previously. (Gen. 28:19)

(d) **אָלִים**—however—used to join an antithesis to a negative clause.

And I will destroy it from the face of the earth; However, I will not utterly destroy the house of Jacob." Says the LORD. (Amos 9:8)

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29 *Waw* conjunctive is frequently used as an adversative where the adversative sense is clearly evident in the context.

30 *כִּי* may also be used as a conditional conjunction; see § 9.3.6.
((e) בִּלְתִי—except—used to join an antithesis to a negative clause.

“See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; except do nothing to these men, since this is the reason they have come under the shadow of my roof.” (Gen. 19:8)

(f) בִּלְתִי—except—used to join an antithesis to a negative clause.

He who sacrifices to any god, except to the LORD only, he shall be utterly destroyed (Exod. 22:20)

(g) מִבְּלִי—except that—used to join an antithesis to a negative clause.

Also He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end. (Eccl. 3:11)

9.2.4 Comparatives

Comparative conjunctions compare the thought of one word, phrase, or clause with that of another word, phrase, or clause of similar kind. The following are the principal comparative conjunctions in Hebrew:

(a) (כָּאָשָׁה) just as...—this pair of conjunctions compares two clauses on an equal basis. The second conjunction may be omitted.

(b) (כָּ) as...so—this pair of conjunctions compares one word, phrase, or clause with another on a similar but not necessarily equal basis.

(c) מִבְּלִי—more than—compares one word, phrase, or clause as superior to another; if the thing compared is a universal statement, the conjunction expresses the superlative degree of comparison.

Clauses may be compared on the basis of any common element or feature, and they may have four different degrees of comparison: (1) equality, (2) similarity, (3) superiority, or (4) the superlative. Typical common elements are participants, predicates, attributes, and adverbial modifiers such as manner, means, cause, reason, purpose, time, place, and so forth.
Typical common features are truth, certainty, and figurative representation. The following is a list of various types of comparisons that can be made between clauses:

1. Two subjects compared with respect to a common predicate.
2. Two objects compared with respect to a common subject and verb.
3. Two predicates compared with respect to a common subject.
4. A statement compared with itself under different circumstances.
5. Two subjects and objects compared with respect to a common verb.
6. A statement compared with its complement.
7. A statement compared with another of the same kind.
8. A statement compared with its counter-statement, contradiction, alternative, or adversative.
9. A figure of speech compared with its counterpart.

Frequently comparative clause pairs of types (1) through (4) are condensed to a single clause with a comparative phrase; but the condensing may not be possible in some cases, or may purposely be left undone for the sake of emphasis. The condensing of types (5) through (9) is more difficult and found less often. The following are examples of condensed clause pairs:

**Comparison of predicate attribute:**

Hebrew: הַלְוָיָה מִלְלָה לִפְשֵׁיָה

English: One people shall be stronger than the other. (Gen. 25:23)

[Condensed from “One people shall be strong more than the other people shall be strong.”]

Hebrew: מִשָּׁרְיָה יִלָּה מִלְלָה לִפְשֵׁיָה

English: They were swifter than eagles, They were stronger than lions. (2 Sam. 1:23)

[Condensed from “They were swift more than eagles are swift,” and “They were strong more than lions are strong.”]

**Comparison of predicate complement:**

Hebrew: נָשִּׁיָה יִבָּאָרְיָה מִלְלָה

English: He also loved Rachel more than Leah. (Gen. 29:30)

[Condensed from “He loved Rachel more than he loved Leah.”]

Hebrew: נָשִּׁיָה יִבָּאָרְיָה מִלְלָה

English: The king loved Esther more than all the other women. (Est. 2:17)

31 The condensing is the result of a deletion transformation as discussed in § 19.4.
Comparison of predicates:

They reverted and behaved more corruptly than their fathers. (Judg. 2:19)

David behaved more wisely than all the servants of Saul. (1 Sam. 18:30)

Type 1: Two subjects with a common predicate:

When every male among us is circumcised as [comparison of equality] they are circumcised. (Gen. 34:22)

Type 4: A statement compared with itself under different circumstances:

Fulfill your work, your daily quota, as [comparison of equality] when there was straw. (Exod. 5:13)

Type 6: A statement is compared with its complement:

Commandment-execution:

Two by two they went into the ark to Noah, male and female, as God had commanded Noah. (Gen. 7:9)

Messenger-message:

I will bring back word to you as the LORD speaks to me. (Num. 22:8)
Crime-punishment:

קְזֶשֶׁר שֶׁשָּׁרָה מ' שֶׁשָּׁלִיתָ, אֶלֶּה:

As I have done,
so God has repaid me. (Judg. 1:7)

Type 7: A statement is compared with another of the same kind:

כְּזֶשֶׁר שֶׁשָּׁרָה מ' שֶׁשָּׁלִיתָ, אֶלֶּה:

Just as when a man rises against his neighbor and kills him,
even so is this matter. (Deut. 22:26)

Type 8: A statement is compared with its contradiction. The significant thought involved in the contradiction must be stated.

כְּזֶשֶׁר שֶׁשָּׁרָה מ' שֶׁשָּׁלִיתָ:

Nor will I again destroy every living thing
as I have done. (Gen. 8:21)

Type 9: A figure of speech is compared with its counterpart:

Metaphor:

כְּשֶׁפָּרְדוּ אֵלֶּה:

As his name is, so is he. (1 Sam. 25:25)

Simile:

כְּשֶׁבָּלָה שֶׁבּוֹת מִשְׁמָרָיו
כְּעֶבֶּר חָרְשֶׁר מְחַלָּרָיו
גָּמַחְתּוֹר מְחַלָּרָיו:

As the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts. (Isa. 55:9)

כְּשֶׁבָּלָה בִּרְיָא הֵזֵר
כְּקִזֶּשֶׁר בְּרִיָּה רָעָה:

As the clay is in the potter’s hand,
so are you in My hand, O house of Israel. (Jer. 18:6)

Behold as the eyes of servants look to the hand of their masters,
As the eyes of a maid to the hand of her mistress,
So our eyes look to the LORD our God. (Psa. 123:2)
9.2.5 Juxtaposition

Sometimes Hebrew, like English, does not use a conjunction to connect clauses, instead, they stand in juxtaposition (side-by-side).\(^{32}\) Clauses in juxtaposition may be regarded as having a zero conjunction. Coordinate clauses may stand in juxtaposition whenever the coordinate relationship of the clauses is clearly understood from the sense of the clauses themselves.\(^{33}\) Coordinating conjunctions may join more than two words, phrases, clauses, or clause clusters; if so, and the type of coordination is the same for all, then all the conjunctions but the last may be omitted. This too may be regarded as part of the general principle of the \textit{economy of symbols}, but Hebrew repeats the coordinating conjunctions more often than English does in this circumstance.

\textit{Juxtaposition of phrases and clauses:}

\begin{quote}
Alas, sinful nation,
A people laden with iniquity,
A brood of evil doers,
Children who are corrupters!
They have forsaken the LORD,
They have provoked to anger
The Holy One of Israel,
They have turned away backwards. (Isa. 1:4)
\end{quote}

9.3 Subordinating Conjunctions

Whenever one clause is dependent upon another, a subordinating conjunction\(^{34}\) introduces the dependent clause in order to express the kind of dependency involved. There are at least seven principal dependencies employed in Hebrew: (1) temporal, (2) result-consequence, (3) cause-reason, (4) purpose-result, (5) manner-means, (6) conditional, and (7)

\[^{32}\text{The omission of a conjunction is called \textit{asyndeton}.}\]

\[^{33}\text{Juxtaposition may occur with a subordinate clause and the independent clause it modifies when the subordinate clause occurs first.}\]

\[^{34}\text{The Hebrew word \textit{וְאָ} often functions as a subordinating conjunction, introducing a dependent clause or indirect discourse. It often is governed by a preposition to express various nuances of dependency.}\]
comparative. Dependent clauses function adverbially; they answer the standard adverbial questions.

9.3.1 Temporal

Temporal conjunctions specify some time dependency between the two clauses. The following are the most common temporal conjunctions:

- **when**: כָּאָשׁ — when
- **since**: כָּאָשׁ — since
- **until**: כָּאָשׁ — until
- **after**: כָּאָשׁ — after
- **after**: כָּאָשׁ — after
- **before**: כָּאָשׁ — before
- **before**: כָּאָשׁ — before
- **then**: כָּאָשׁ — then
- **then**: כָּאָשׁ — then

But the thing displeased Samuel when they said, “Give us a king to judge us.” (1 Sam. 8:6)

9.3.2 Result-Consequence

Result-consequence conjunctions specify that one clause is the result or consequence of the other which in turn is the cause for the companion clause. These conjunctions appear only between an independent clause and its dependent clause. The following are the more common result-reason conjunctions: (1) Cause-result conjunctions; (2) Cause-consequence conjunctions; and (3) The undesirable result conjunction.

- **therefore**: לָךְ — therefore
- **lest**: לָךְ — lest

(1) **Cause-result conjunctions** answer the question “with what result?” The relationship is more one of direct cause and effect than of remote cause and effect. The latter may be regarded more as a consequence than as an effect.

They said, “Can God prepare a table in the wilderness...?” [cause]

**Therefore**

the LORD heard this and was furious.” [result] (Psa. 78:19-21)

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35 כָּאָשׁ sometimes occurs as a conjunction without כָּאָשׁ, Lev. 14:43; Jer. 41:16; Job 42:7; BDB 29-30.

36 כָּאָשׁ usually is classified as an adverb, but it functions as a conjunction. It occurs 141 times in the Hebrew Bible, and כָּאָשׁ occurs 3 times (Psa. 124:3-5).
(2) **Cause-consequence conjunctions** answer the question “with what consequence?”

The relationship is more one of indirect or remote cause and effect than of direct cause and effect. The latter may be regarded more as a result than as a consequence.

You have forsaken Me and served other gods. [cause]

**Therefore**

I will deliver you no more. [consequence] (Judg. 10:13)

(3) **The undesirable consequence conjunction** expresses the alternative, or result, answering the question “why not?”

You shall not eat it, nor shall you touch it, [prohibited cause]

**lest**

you die. [undesirable consequence] (Gen. 3:3)

### 9.3.3 Reason-Result/Cause-Consequence

Reason-result conjunctions specify that one clause is the reason for another clause which is the result of the companion clause. Cause-consequence conjunctions specify that one clause is the cause of another clause which is the consequence the companion clause. These conjunctions introduce the dependent clause, although the independent clause may appear before the dependent clause for the sake of prominence. Note that reason-result conjunctions and cause-consequence conjunctions are interrelated; it is not unusual to find them mixed in a statement like “Because . . . therefore . . . .” For example: “Because you did not obey the voice of the LORD nor execute His fierce wrath upon Amalek, therefore the LORD has done this thing to you this day” (1 Sam. 28:18). The following is a list of the more prominent cause-reason conjunctions:

| כָּלָה | —therefore | כָּלָה | —therefore |
| עַלְּכֶּם | —therefore | שָׂרָה | —because |
| כִּי | —because | קָּשָׁה | —because |
| בְּשָׂרָה | —because | מַעְרָע | —because |
| מִלֵּינֶּפֶת | —because | מִלֵּינֶּפֶת | —because |

37 כ is also used as a conditional conjunction and a speech-introducing conjunction.
(1) **Reason-result conjunctions** answer the question “why, for what reason?” as distinguished from a cause.

Because you did not obey the voice of the LORD
nor execute His fierce wrath upon Amalek, [reason]
therefore the LORD has done this thing to you this day. [result] (1 Sam. 28:18)

Therefore
Ziklag has belonged to the kings of Judah to this day. [result] (1 Sam. 27:6)

The LORD has given you the Sabbath; [reason]
therefore He gives you on the sixth day bread for two days. [result] (Exod. 16:29)

Therefore he called that place Beersheba, [result]
because the two of them swore an oath there. [reason] (Gen. 21:31)

(2) **Cause-consequence conjunctions** answer the question “how, by what cause?” as distinguished from grounds or a logical reason.

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38 Deut. 22:24*2; 23:5; 2 Sam. 13:22.
39 Mal. 2:9.
Mount Sinai was completely in smoke, [consequence] because the LORD descended upon it in fire. [cause] (Exod. 19:18)

9.3.4 Purpose-Result

Purpose-result conjunctions specify that one clause is the purpose or intended result of the other clause. Purpose conjunctions answer the question “why, for what purpose?” The following are the most common purpose-result conjunctions:

— that, in order that

Please say you are my sister that [purpose] it may be well with me for your sake. (Gen. 12:13)

You will take these seven ewe lambs from my hand, that [purpose] they may be my witness... (Gen. 21:30)

9.3.5 Manner-Means

Manner-means conjunctions specify that one clause defines the manner or means whereby the other clause is accomplished. Manner conjunctions answer the question “how, in what manner?” The following is the common manner-means conjunction:

— thus; so

Each board had two tenons for binding one to another. Thus [in this manner] he made for all the boards of the Tabernacle. (Exod. 36:22)

9.3.6 Conditionals

Conditional conjunctions specify some logical dependency between two clauses, which dependency usually can be expressed by the conjunctions if and then—that is, if Clause-A, then Clause-B. The “if clause” (Clause-A) is called the protasis, and the “then clause” (Clause-B) is called the apodosis. The “if clause” (protasis) declares some condition under which the “then clause” (apodosis) may be regarded as true. Such a pair of clauses is
called a “conditional” sentence. Conditional sentences are part of the language of logical reasoning.\textsuperscript{40}

\begin{verbatim}
83 כָּלַחְתֶּךָ יַעֲקֹבָה תִּגְנֹחַ שֵׁפָךְ
יִבְיָהּ כָּלַחְתֶּךָ יַעֲקֹבָה

If
he said thus: “The speckled shall be your wages,”
then
all the flock bore speckled. (Gen. 31:8)
\end{verbatim}

The truth or falsity of the apodosis is dependent on the truth or falsity of the protasis. The condition (protasis) may be true-to-fact or contrary-to-fact. A true-to-fact condition is one that corresponds to reality, referring to what has actually happened or to what could actually happen. Whereas, a contrary-to-fact condition is one that does not correspond to reality, referring to what has not actually happened or to what could not happen. For example, the condition if the moon turns to cheese is a contrary-to-fact condition, because it states a condition that cannot happen. Whereas the condition if a man sins is a true-to-fact condition, because it states a condition that can and has happened.

The truth of the condition (protasis) may have one of several degrees of certainty (probability). The condition may be regarded by the writer or speaker as certainly true (or false); in this case the author or speaker implies that the consequence (apodosis) is certainly true (or false). The condition may be regarded as only potentially true (or false), depending on extenuating circumstances; in this case the writer or speaker implies that the consequence is potentially true (or false), depending on the circumstances. The condition may be regarded as only hypothetically true (or false), that is, it could possibly be true (or false), but not likely so; in this case the writer or speaker implies that the consequence is regarded as not likely true (or false). The degree of certainty is determined primarily by the aspect and mood of the clauses, not by the conjunctions.

The protasis may express the exclusive condition under which the consequence (apodosis) can be true. Likewise, the protasis may express a non-exclusive condition under which the consequence may be true; in this case, the apodosis could be true under other conditions than that expressed by the protasis.

\textsuperscript{40} GKC § 159; JM § 167.
The kind of affirmation, that is, whether the condition is regarded as true or false, is indicated by the conjunction used and by the sense of the clauses and their context. The following are the prominent conditional conjunctions:\footnote{These conjunctions introduce the conditional protasis; the apodosis may be introduced by Waw conjunctive, by Waw consecutive, by א, or by juxtaposition; א introduces the apodosis for א once (2 Sam. 19:6), for א 3 times (2 Sam. 2:27; Psa. 119:92); and א introduces the apodosis for א 3 times (Psa. 124:3-5).}

א—if—introduces the simple condition, whether exclusive or non-exclusive, under which the apodosis could be true.

א פל—only if—introduces the exclusive condition under which the apodosis could be true.

א—if—introduces a condition under which the apodosis is expected to be true; it is usually used in legal codes.\footnote{Is also used as a cause reason subordinating conjunction and a speech-introducing conjunction.}

א וניא—I unless—introduces the exclusive negative condition, being the equivalent of if not. It specifies the exclusive condition that would negate the consequence (apodosis).\footnote{א וניא may also be used as an adversative, context determines the occasion. See there (§ 9.2.3b).}

א except—introduces an excepted condition.

א א—they except if—introduces an excepted condition.

א—if—introduces a positive contrary-to-fact condition under which the apodosis could be true; but because the condition is contrary-to-fact, the apodosis is regarded as false.

א—if, though—introduces a positive contrary-to-fact condition under which the apodosis could be true; but because the condition is contrary-to-fact, the apodosis is regarded as false.

א—if not—introduces a negative contrary-to-fact protasis. It specifies the exclusive condition that will negate the independent clause.

Conditional conjunctions declare some logical relationship between the protasis and apodosis. The relationship may be one of cause-effect, reason-result, or means-result; or it may declare that the truth or certainty of the protasis somehow determines the truth or certainty of the apodosis. Used rhetorically, the conditional sentence may be almost the equivalent of a comparative.

There are four types of conditional sentences, not taking into account the degrees of certainty, or the fact that they may be true-to-fact or contrary-to-fact: (a) non-exclusives, (b) exclusives, (c) exceptions, and (d) concessions.

9.3.6.1 \textbf{For the non-exclusive conditional}, the protasis is a condition the truth of which determines the affirmation or denial of the apodosis, but it is not necessarily the excl-
sive condition. However, used rhetorically, a non-exclusive conditional sentence does not imply the possibility of alternative conditions that could cause the consequence to be true (as would be the case in a purely logical conditional).

If he said thus: “The speckled shall be your wages,”
then all the flock bore speckled. (Gen. 31:8)

If I find in Sodom fifty righteous within the city,
then I will spare all the place for their sakes. (Gen. 18:26)

The LORD said that fifty righteous would be sufficient for sparing the city, but actually ten was the final number. Any number over ten would have been sufficient.

You may kill my two sons
if I do not bring him back to you. (Gen. 42:37)

Reuben expressed his confidence that he would bring Benjamin back to Jacob by stating it in the form of a rhetorical contrary-to-expectation conditional sentence. Thus Reuben did not imply that under some other condition Jacob could kill his sons. His rhetorical sentence expressed confidence, not doubt.

“If these ordinances depart from before Me,” says the LORD,
“then the seed of Israel shall also cease from being a nation before Me forever. (Jer. 31:36)

The LORD compared the certainty of Israel’s future as a nation with the certainty of the laws of nature (vs. 35). He stated it in the form of a rhetorical contrary-to-fact conditional sentence. His rhetorical conditional sentence expressed certainty, not the possibility that some other condition might cause Israel to cease as a nation.
If you can break My covenant with the day and My covenant with the night. . . then My covenant may also be broken with David My servant. (Jer. 33:20-21)

The LORD compared the reliability of His covenant with David with the reliability of the laws of nature (viewed here as a covenant with day and night). He stated it in the form of a rhetorical contrary-to-fact conditional sentence. His rhetorical conditional sentence expressed reliability, not the possibility that some other condition might cause Him to break His covenant with David.

Naomi reasoned with her daughters-in-law concerning the futility of remaining with her if they had any hope of marrying again. The compound protasis states the contrary-to-fact condition upon which the daughters would have hope of marrying one of her future sons. The facts are against it: she was too old have more sons even in the unlikely possibility that she would remarry. The perfect aspect verbs express the certainty of the situation. Juxtaposition links the compound apodosis which is expressed as rhetorical questions the answer to which is clearly “No!”

9.3.6.2 For the exclusive conditional the protasis is the only condition whereby the apodosis may be true.

---

44 The conditional nuance of the initial conjunction is passed on to the succeeding clauses of the protasis without necessary repetition.
The LORD will greatly bless you in the land . . . only if you carefully obey the voice of the LORD your God. (Deut. 15:4-5)

You shall not fail to have a man sit before me on the throne of Israel, only if your sons take heed to their way... (1 Kgs. 8:25)

The exclusive condition whereby David would have a descendant sitting on the throne of Israel was that his descendants would carefully obey God’s commandments. This does not contradict the covenant with David discussed in Jer. 33:20-21 above, because Jeremiah indicated that Israel’s captives would return and be the recipients of God’s everlasting mercy (vs. 26).

I will not make the feet of Israel wander anymore from the land which I gave their fathers—only if they are careful to do according to all I command them. (2 Kgs. 21:8)

9.3.6.3 *For the excepted conditional* the *protasis* is the exclusive condition whereby the *apodosis* may be denied.

Unless the LORD had been my help, My soul would soon have settled in silence. (Psa. 94:17)

Unless the LORD builds the house, they labor in vain who build it.

Unless the LORD guards the city, the watchman stays awake in vain. (Psa. 127:1)

45 Note that the *protasis* follows in all these cases.
I will not let You go unless You bless me. (Gen. 32:27)

The person . . . shall not eat the holy offerings unless he washes his body with water. (Lev. 22:6)

9.3.6.4 For the concessive conditional it is conceded that the *apodosis* is true in spite of the contrary expectation expressed by the *protasis*.

Although my house is not so with God, yet He has made with me an everlasting covenant. (2 Sam. 23:5)

That is, the Lord had made a covenant with David in spite of the unworthiness of his house.

That is, the Lord will cleanse Israel’s sins in spite of their extreme severity.

9.4 Speech Introducing Conjunctions

Finally, there are conjunctions that introduce speech, either direct or indirect. The conjunction לָאָא (saying) introduces direct speech, and both ו (that) and ב (that) introduce indirect speech. These conjunctions link the speech into the complement slot of verbs of cognition (say, think, etc.) so as to complete the expectation of the flow of thought. The syntactic structure is

\[ N^v + V + N^o \rightarrow N^v + V + C^d + S \]

Where \( V \) is a verb of cognition and \( C^d \) is one of the above speech introducing conjunctions.

And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” (Gen. 1:22)
This very day the noble ladies of Persia and Media will say that they have heard of the behavior of the queen. (Est. 1:18)

9.5 Practical Value

Conjunctions are the key to how clauses are grouped in logical clusters. Some conjunctions in a discourse join only two or three simple clauses in a primary cluster, whereas other conjunctions join clusters of clauses or clusters of clusters. By analyzing the grouping structure of a discourse as reflected in its conjunctions, an expositor can discover the structure of its natural outline. The procedures for that kind of analysis are in a discipline of linguistics known as discourse analysis. Chapter 20 discusses the syntax of discourse and Chapter 21 discusses discourse analysis. This concludes the discussion of conjunctions.
9.6 Summary

This chapter discusses Hebrew conjunctions. There are three types of conjunctions: (1) coordinating conjunctions, (2) subordinating conjunctions, and (3) speech introducing conjunctions. The following table lists the principle conjunctions of the different types:

**Hebrew Conjunctions**

I. Coordinating Conjunctions
   A. Conjunctive Connectors
      ־ (Waw conjunctive)—and
   B. Disjunctive Connectors
      א או—or
   C. Adversative Connectors
      אבל—but
      כ, צ—but
   D. Juxtaposition: no conjunction

II. Subordinating Conjunctions
   A. Temporal
      כש—when
      עד—until
      לפני—before
      לפני—before
   B. Result-Consequence
      לכן—therefore
      פל lest
   C. Cause-Reason
      לכן—therefore
      שלך—therefore
      כי—because
      כמא—because
      מא—because
      על—because
      על—because
   D. Purpose-Result
      עלון—that, in order that
      כש—who, in order that
E. Manner-Means
   כ—thus; so

F. Conditionals
   אם—if
   כי—if
   רק אם—only if
   כי אם—unless
   ול—if
   ולא—if not

G. Comparatives
   כ…”כ—just as...(so)
   כ…”כ—as...so
   יותר—more than

III. Speech Introducing Conjunctions
   לאמר—saying
   כ—that
   כ…”כ—that

Slots
Conjunctions join constituents of equal kind, role, and function, forming a compound constituent of the same kind, role, and function, and occupying the same slot:

\[ X + C + X \]

where \( X = N, A, D, V, Q, \) or \( S; \)

C includes any kind of conjunction except \( Waw \) Consecutive which is limited to clauses only: \( S + W^c + S. \)

Syntax Rule

\[ X + C + X = X \]

where \( X = N, A, D, V, Q, \) or \( S. \)
CHAPTER 10
Pronouns

In order to reduce unnecessary repetition, when an expression is redundant and non-ambiguous, the redundant one\(^1\) may be deleted or a simpler substitute may replace it.\(^2\) The term “substitute” is used here as the name of a syntactical category for words that stand in place of a redundant constituent in discourse. The most common substitutes are pronouns; they may stand in place of a redundant noun or noun phrase. However, other parts of speech have their own substitutes. Thus there also are “pro-adverbs” that substitute for adverbs, and “pro-clauses” that substitute for clauses. Substitution usually takes place when a constituent is redundant, when deletion is inappropriate, and when ambiguity would not result. This chapter lists and discusses pronouns with only secondary reference to the transformations that govern their syntax.

10.1 Pronouns Defined

Pronouns belong to that category of substitutes that stand in place of previously defined nouns.\(^3\) Once a noun referent is introduced into a text, subsequent references to the same referent may be made by means of a pronoun when the above syntactic restraints are met. There are three classes of pronouns: personal pronouns (R), demonstrative pronouns (R\(^d\)), and interrogative pronouns (R\(^i\)).\(^4\)

---

\(^1\) Here it is understood that redundant constituents have the same referent or meaning.

\(^2\) The deletion and substitution transformations are discussed in §19.4 and 19.5 where clauses are linked together into discourse. However, in reality, deletion and substitution may be done whenever redundancy is encountered in the composition process.

\(^3\) Throughout this section, the term "noun" also applies to a noun phrase.
10.2 Personal Pronouns

Personal pronouns consist of a small set of words that may stand in place of redundant nouns. The particular pronoun used in a given situation is determined by the number, gender, person, and case of the noun in whose place it is to stand. There is a sense in which the set of personal pronouns may be regarded as the inflected forms of a single word that inflects for number, gender, person, case, negation, and that is always determinate. Table 10.1 provides the most common forms of the personal pronouns.

Nominative pronouns always stand as independent words. A genitive pronoun is always attached as a suffix to the word that governs it. An accusative pronoun may stand either as an independent word or be attached as a suffix to the verb that governs it; the choice seems to be determined by style and not by any syntactic rule. The Pronoun Substitution Transformation has the form

\[ N \rightarrow R \]

where \( N \) = a noun (phrase) and \( R \) = the corresponding pronoun in agreement with \( N \) for number, gender, case, and person (see § 2.3.4).

---

4 One might think that a fourth class should be the relative pronoun \( \text{   } \), or its equivalent. However, even though I sometimes refer to \( \text{   } \) as a relative pronoun, it actually functions as a conjunctive particle that links a dependent clause to the part of speech it modifies. This is discussed further in §14.3.3.

5 A noun is redundant if it already has been introduced into the text, and has the same referent as the previous instance. Pronoun substitution usually occurs to relieve such redundancy unless the substitution would result in ambiguity. Substitution may even occur for the first instance when the referent is well known and understood in the context—see Psa. 114:2 where the antecedent of "his" must be God and not Israel.

6 Of course each pronoun now has its own spelling, although one can see traces of a common parent word, at least in the first and second person forms.

7 Of the 4,964 instances of an independent nominative personal pronoun, 71 are negated with \( \text{} \), 64 of which are in questions; four are negated by \( \text{} \) (2 Sam. 17:6; Neh. 4:17*2; Job 33:33). Of the 1,712 instances of independent accusative personal pronouns, four are negated by \( \text{} \) (1 Sam. 8:7; 20:9; Isa. 43:22; Jer. 7:19), and four by \( \text{} \) (Gen. 40:8; 41:15; Jer. 10:5; Hag. 2:17).
### Table 10.1
**Inflection of Personal Pronouns**

<table>
<thead>
<tr>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Nominative</th>
<th>Genitive</th>
<th>Accusative</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Independent</td>
<td>Suffixed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>c</td>
<td>s</td>
<td>נִנְיָא</td>
<td>נִנְיָא</td>
<td>נְיָא</td>
<td>נְיָא</td>
</tr>
<tr>
<td></td>
<td></td>
<td>มַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
</tr>
<tr>
<td>2</td>
<td>f</td>
<td>s</td>
<td>נְיָא</td>
<td>נְיָא</td>
<td>נְיָא</td>
<td>נְיָא</td>
</tr>
<tr>
<td></td>
<td></td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
</tr>
<tr>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נְיָא</td>
<td>נְיָא</td>
<td>נְיָא</td>
<td>נְיָא</td>
</tr>
<tr>
<td></td>
<td></td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
<td>מַעְכָּטָא</td>
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<tr>
<td>3</td>
<td>f</td>
<td>s</td>
<td>נְיָא</td>
<td>נְיָא</td>
<td>נְיָא</td>
<td>נְיָא</td>
</tr>
</tbody>
</table>

*\(^8\) The form נִנְיָא occurs as the Kethib once in Jer. 42:6 where the Qere is נְיָא.*
The substitution process is illustrated by the following examples. The first example illustrates the text before substitution takes place—that is, the text is wholly redundant. The redundant words that have been deleted or replaced by a pronoun are marked with a strike-through line. The second example illustrates the same text after deletion and pronoun substitutions have taken place. The latter is the form of the text that actually occurs in the Bible.

So God created man in the image of God; in the image of God, God created man; male and female God created man and woman. (Gen. 1:27)

So God created man in His own image; in the image of God He created him; male and female He created them. (Gen. 1:27)

---

9 The example is the hypothetical text generated by a text grammar before deletion and substitution transformations take place. In this example, the accentuation is not wholly reliable because the original text was modified to create the example.

10 This redundant 3ms genitive noun נָבָלָה is replaced by the 3rd person, 3ms genitive pronoun יָהּ.

11 This redundant 3ms accusative noun רוּת is replaced by the 3rd person, 3ms accusative pronoun יָהּ.

12 This redundant 3ms nominative noun נָבָלָה is deleted. Its identity is retained in the virtual 3rd person, 3ms nominative pronoun implicit in the 3ms conjugate form of the verb רוּת.

13 This redundant 3ms genitive noun נָבָלָה is retained for stylistic reasons.

14 This compound 3mp accusative noun phrase רוּת נָבָלָה רוֹנָה is replaced by the 3mp accusative pronoun יָהּ. Although the word רוֹנָה has no preceding occurrence in the text, it is anticipated by the preceding fs adjective רוּת—the author expected his audience to know the obvious connection.

15 This redundant 3ms nominative noun נָבָלָה is deleted. Its identity is retained in the virtual 3ms nominative pronoun implicit in the 3ms conjugate form of the verb רוּת.
10.2.1 Nominative Pronouns

The statistics for the nominative pronouns are provided in Table 10.2. When the subject of a verb is redundant, the redundant subject is usually deleted because the conjugate form of the verb identifies the number, gender, and person of its subject and thus has a virtual subject pronoun implicit in the conjugate form of the verb. However, pronoun substitution occurs under the following conditions:

(1) In verbless clauses—that is, clauses in which the copulative verb הָאָל or its equivalent has been elided. In such cases no virtual subject pronoun exists, so substitution is necessary.

The LORD appeared to Abram and said to him,

“I am Almighty God; walk before Me and be blameless.” (Gen. 17:1)

Then he said, “Are you really my son Esau?” He said, “I am.” (Gen. 27:24)

And He said, “Who told you that you were naked?” (Gen. 3:11)

So the LORD God said to the serpent:

“Because you have done this, you are cursed more than all cattle,
And more than every beast of the field” (Gen. 3:14)

For dust you are,
And to dust you shall return.” (Gen. 3:19)

“Lift your eyes now and look from the place where you are—
[lit. from the place which you are there]
northward, southward, eastward, and westward” (Gen. 13:14)

---

16 The statistics of the alternate forms are included with those of the standard forms.

17 See Gen. 1:27 above for an example of deletion. Deletion does not occur when it would result in ambiguity, or when the author chooses to retain the subject noun for stylistic purposes or to encode emphasis.

18 Elision usually occurs when the copulative verb would have the tense and aspect current in the context.

19 In the second verbless clause, both the verb and the predicate nominative are deleted.
Table 10.2
Nominative Pronoun Frequency

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָדָם</td>
<td>874</td>
<td>אֲנָחְנוּ</td>
<td>120</td>
</tr>
<tr>
<td>אֲלֵי</td>
<td>359</td>
<td>נַחְנוּ</td>
<td>620</td>
</tr>
<tr>
<td>אֱלָה</td>
<td>74421</td>
<td>אֲלָהוּ</td>
<td>283</td>
</tr>
<tr>
<td>אָלָה</td>
<td>60</td>
<td>אֲלָהוּ</td>
<td>122</td>
</tr>
<tr>
<td>אֲלָהִי</td>
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<td></td>
<td></td>
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<td>יָם</td>
<td>19825</td>
</tr>
<tr>
<td>רָחָה</td>
<td>339</td>
<td>יָם</td>
<td>24926</td>
</tr>
<tr>
<td>רָחָה</td>
<td>339</td>
<td>יָם</td>
<td>3327</td>
</tr>
</tbody>
</table>

The name of the first is Pishon;
it is the one that skirts the whole land of Havilah (Gen. 2:11)

In some copulative clauses, the third person pronoun could be regarded as a substitute for the copulative. However, in nearly all cases, the pronoun may be regarded as the subject of a verbless clause, just as it is when one finds first and second person pronouns in such potential constructions. There are a few exceptions:

20 Gen. 42:11; Exod. 16:7; 16:8; Num. 32:32; 2 Sam. 17:12; Lam. 3:42.
21 This includes two instances where the text reads אֲלָה which, according to the context, it should read אֲלָהוּ (Num. 11:15; Ezek. 28:14).
22 Ezek. 34:31.
24 For the third person pronouns, the statistics do not include the instances where the pronoun is used as a demonstrative pronoun or as a substitute for the copulative verb.
25 מַעְלָה occurs as a genitive governed by a preposition 5 times: 2 Sam. 24:3*2; 2 Kgs. 9:18; 2 Chr. 9:11; Neh. 7:3
26 נְחָלה occurs as a genitive governed by a preposition 6 times: Exod. 30:4; 36:1; Eccl. 12:12; Jer. 10:2; 14:16; Hab. 1:16.
27 נְחָלה occurs as a genitive governed by a preposition 16 times: Gen. 41:19; Lev. 4:2; 5:22; Num. 13:19; 2 Sam. 12:8*2; Job 23:14; Psa. 34:21; Jer. 5:6; 5:17; Ezek. 1:5; 1:23*2; 42:5; 42:9; Zech. 5:9.
Pronouns

Then David said, “This is the house of the LORD God, and this is the altar of burnt offering for Israel.” (1 Chr. 22:1)

So King Ahasuerus answered and said to Queen Esther, “Who is he, and where is he, who would dare presume in his heart to do such a thing?” (Est. 7:5)

And I set my heart to know wisdom and to know madness and folly. I perceived that this also is grasping for the wind. (Eccl. 1:17)

(2) In clauses where the verb is a participle, particularly when the subject is first or second person.28

And behold, I Myself am bringing floodwaters on the earth (Gen. 6:17)

God is with you in all that you do. (Gen. 21:22)

They also took Lot, Abram’s brother’s son, and his goods, and departed. Now he dwelt in Sodom. (Gen. 14:12)

Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. (Gen. 18:1)

Of course, in the case where the subject is redundant in successive clauses having participles as verbs, the redundant subject may be deleted after the first pronoun substitution.

Now while I was speaking, praying, and confessing my sin and the sin of my people Israel,

28 The nominative pronoun is needed whenever the personal attribute of the subject must be identified. If the personal attribute is clear, having been previously identified and with no intervening ambiguity having been introduced, then deletion may occur.
and presenting my supplication before the LORD my God
for the holy mountain of my God (Dan. 9:20).

(3) In a text where a noun with a different referent intervenes between the current
noun and its antecedent, but where ambiguity would not result if substitution took place.29

So God created man in His own image;
in the image of God He created him;
male and female He created them. (Gen. 1:27)

(4) In a text where the author intended some type of emphasis or highlighting of the
pronoun.

Abel even he brought of the firstborn of his flock and of their fat. (Gen. 4:4)

And Adah bore Jabal.
He was the father of those who dwell in tents and have livestock. (Gen. 4:20)

(5) Occasionally one finds a nominative pronoun where an accusative is expected.

29 Ambiguity occurs when the current noun and the intervening noun both have the same number, gen-
der, and person, and both could logically be the subject of the current verb.

30 Here, the antecedent of "his" is clearly "God" and not "man" because the alternative is a tautology. The
next clause resolves any possible ambiguity.

31 Here the antecedent of "him" is clearly "man" and not "God" because the alternative is logically im-
possible.
and said to his father, “Bless me—me also, O my father!” (Gen. 27:34)

The independent nominative pronouns have no strong affinity to any hierarchy of accent. Of the 4,440 instances, 1,811 have a conjunctive accent, 1,622 have a near disjunctive and 1,004 have a remote disjunctive.

10.2.2 Accusative Pronouns
The frequency distribution of the independent accusative pronouns is provided in Table 10.3, and of the accusative pronouns suffixed to finite verbs in Table 10.4a, and of those suffixed to participles in Table 10.4b. Although the case of pronouns suffixed to infinitives construct is ambiguous, Table 10.4c lists their frequency distribution.

Table 10.3
Frequency of Independent Accusative Pronoun

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
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<tbody>
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<td>בְּ</td>
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<td>34</td>
</tr>
<tr>
<td>אָ</td>
<td>67</td>
<td>301</td>
</tr>
<tr>
<td>אֵ</td>
<td>27</td>
<td>0</td>
</tr>
<tr>
<td>קָ</td>
<td>490</td>
<td>475</td>
</tr>
<tr>
<td>נָ</td>
<td>171</td>
<td>17</td>
</tr>
</tbody>
</table>

Table 10.4a
Frequency of Accusative Pronouns Suffixed to Finite Verbs

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>921</td>
<td>201</td>
</tr>
<tr>
<td>2ms</td>
<td>677</td>
<td>7</td>
</tr>
<tr>
<td>2fs</td>
<td>106</td>
<td>0</td>
</tr>
<tr>
<td>3ms</td>
<td>1,322</td>
<td>987</td>
</tr>
<tr>
<td>3fs</td>
<td>484</td>
<td>5</td>
</tr>
</tbody>
</table>

Table 10.4b
Frequency of Accusative Pronouns Suffixed to Participles

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>189</td>
<td>33</td>
</tr>
<tr>
<td>2ms</td>
<td>192</td>
<td>44</td>
</tr>
<tr>
<td>2fs</td>
<td>69</td>
<td>0</td>
</tr>
<tr>
<td>3ms</td>
<td>196</td>
<td>147</td>
</tr>
<tr>
<td>3fs</td>
<td>66</td>
<td>4</td>
</tr>
</tbody>
</table>
Unless deletion occurs, or the author retained a redundant noun for stylistic purposes, pronoun substitution occurs for redundant accusative nouns.

So God created man in His *own* image; in the image of God He created *him*; male and female He created *them*. (Gen. 1:27)

God set *them* in the firmament of the heavens to give light on the earth (Gen. 1:17)

### Table 10.4c

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>223</td>
</tr>
<tr>
<td>2ms</td>
<td>203</td>
</tr>
<tr>
<td>2fs</td>
<td>24</td>
</tr>
<tr>
<td>3ms</td>
<td>485</td>
</tr>
<tr>
<td>3fs</td>
<td>132</td>
</tr>
</tbody>
</table>

“Surely You have driven *me* out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* anyone who finds *me* will kill *me*.” (Gen. 4:14)

The above example contains an independent accusative pronoun and two suffixed accusative pronouns—one governed by a participle and one by a finite verb.

Then Joseph said to the people, “Indeed I have bought *you* and *your* land this day for Pharaoh. Look, *here is* seed for *you*, and you shall sow the land.” (Gen. 47:23)

The independent accusative pronoun is rarely negated, but it is negated with הִנֵּה four times, and with אֵין twice. The accusative pronouns have an affinity to disjunctive ac-

---

32 This example contains an independent 2mp accusative pronoun, and two genitive pronouns—one suffixed to the noun יְהָוֶה, and one to the preposition לָהוֹ.

33 1 Sam. 8:7; 20:9; Isa. 43:22; Jer. 7:19.
cents: of the 1,712 instances, 163 have a conjunctive accent, 886 have a near disjunctive, and 663 have a remote disjunctive.

10.2.3 Genitive Pronouns

The statistics for the genitive pronoun suffixes are provided in Table 10.5. Unless deletion occurs,\textsuperscript{35} or the author retained a redundant noun for stylistic purposes, pronoun substitution occurs for redundant genitive nouns.

<table>
<thead>
<tr>
<th></th>
<th>Nouns</th>
<th>Adj</th>
<th>Adv</th>
<th>Interrog.\textsuperscript{36}</th>
<th>Interj.\textsuperscript{37}</th>
<th>Number</th>
<th>Prep.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>4,117</td>
<td>26</td>
<td>11</td>
<td>0</td>
<td>181</td>
<td>0</td>
<td>1,968</td>
</tr>
<tr>
<td>1cp</td>
<td>779</td>
<td>2</td>
<td>7</td>
<td>0</td>
<td>5</td>
<td>3</td>
<td>527</td>
</tr>
<tr>
<td>2ms</td>
<td>4,199</td>
<td>32</td>
<td>12</td>
<td>1</td>
<td>15</td>
<td>2</td>
<td>1,357</td>
</tr>
<tr>
<td>2fs</td>
<td>727</td>
<td>3</td>
<td>5</td>
<td>0</td>
<td>8</td>
<td>1</td>
<td>591</td>
</tr>
<tr>
<td>2mp</td>
<td>1,288</td>
<td>7</td>
<td>9</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>905</td>
</tr>
<tr>
<td>2fp</td>
<td>16</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>3ms</td>
<td>7,655</td>
<td>54</td>
<td>43</td>
<td>5</td>
<td>9</td>
<td>18</td>
<td>3,187</td>
</tr>
<tr>
<td>3fs</td>
<td>1,555</td>
<td>15</td>
<td>12</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>868</td>
</tr>
<tr>
<td>3mp</td>
<td>3,146</td>
<td>15</td>
<td>11</td>
<td>2</td>
<td>37</td>
<td>79</td>
<td>1,868</td>
</tr>
<tr>
<td>3fp</td>
<td>128</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>62</td>
</tr>
</tbody>
</table>

The following are examples of genitive pronouns suffixed to nouns together with a few examples of them attached to prepositions and negative particles:

And Adam said: “This is now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man.” (Gen. 2:23)

\textsuperscript{34} Jer. 10:5; Hag. 2:17. In the other apparent instances, the נָבָה is a negative copulative in a predicate nominative clause: Gen. 40:8 and 41:15.

\textsuperscript{35} Few occasions exist that tolerate deletion of nouns in the genitive case.

\textsuperscript{36} The only interrogative that governs a pronoun suffix is מִן "where"—Exod. 2:20; 2 Kgs. 19:13; Job 14:10; 20:7; Isa. 19:12; Mic. 7:10; Nah. 3:17.

\textsuperscript{37} מִן once (Eccl. 4:10); מִן once (Prov. 29:18); מִן 6 times (Deut. 33:29; Psa. 128:2; Prov. 14:21; 16:20; Eccl. 10:17; Isa. 32:20); and מִן 251 times.
Then God said, “Let Us make man in Our image, according to Our likeness” (Gen. 1:26)

To the woman He said:

“I will greatly multiply your sorrow and your conception; 
In pain you shall bring forth children; 
Your desire shall be for your husband, 
And he shall rule over you.” (Gen. 3:16)

“For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” (Gen. 3:5)

“Now therefore, restore the man’s wife; for he is a prophet, and he will pray for you and you shall live. 
But if you do not restore her, know that you shall surely die, you and all who are yours.” (Gen. 20:7)

So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. 
And God saw that it was good. (Gen. 1:21)

---

38 This example has three pronoun suffixes—one, a 2mp genitive pronoun attached to the infinitive construct יְלַשָּׁן, a 2mp genitive pronoun attached to the 3mp construct noun יָרֵא “eyes,” and a 3ms genitive pronoun attached to the preposition יָעִמ. The first is an example of a subjective genitive.

39 A clause whose verb is a participle is negated by the particle יְכַלְבָּם and that particle carries the subject pronoun as a suffix.
So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” (Gen. 3:10)

Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering (Gen. 4:4)

The particles מ and י may govern a subject pronoun suffix. When a clause is governed by one of these particles, and the subject is replaced by a pronoun, the pronoun attaches as a suffix to the particle.

Even though you make many prayers, I will not hear. (Isa. 1:15)

Then Jeremiah said, “False! I am not defecting to the Chaldeans.” (Jer. 37:14)

“Yet, for all that, you did not believe the LORD your God” (Deut. 1:32)

“Now if you will deal kindly and truly with my master, tell me.” (Gen. 24:49)

“though it be in Jonathan my son, he shall surely die.” (1 Sam. 14:39)

Personal pronouns are also used to mark the personal attribute of a noun, particularly when that attribute is not previously defined in the text. When so used the pronoun usually precedes the noun it modifies.

Examples where the noun is nominative:

“Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy.’” (Lev. 19:2)

I, the Preacher, was king over Israel in Jerusalem. (Eccl. 1:12)

3fp genitive pronoun suffixed to the preposition מ.

3fp genitive pronoun suffixed to the construct noun בשם “fat.”

3ms genitive pronoun suffixed to the construct noun בק “flock.”

The attribute is understood to be third person unless otherwise indicated.
Chapter 10

Examples where the noun is genitive:\(^{44}\)

Go immediately to King David and say to him,

“Did not you, my lord, O king, swear to your maidservant, saying,

‘Assuredly your son Solomon shall reign after me, and he shall sit on my throne’?

Why then has Adonijah become king?” (1 Kgs. 1:13)

“I, wisdom, dwell with prudence,

And find out knowledge and discretion.” (Prov. 8:12)

Examples where the noun is genitive:\(^{44}\)

But he himself turned back from the stone images that were at Gilgal,

and said, “I have a secret message for you, O king.” (Judg. 3:19)

Woe to you, Moab!

You have perished, O people of Chemosh! (Num. 21:29)

Now men were lying in wait, staying with her in the room.

And she said to him, “The Philistines are upon you, Samson!” (Judg. 16:9)

Then the Spirit came upon Amasai, chief of the captains, and he said:

“We are yours, O David;

We are on your side, O son of Jesse!

Peace, peace to you,

And peace to your helpers!

For your God helps you.” (1 Chr. 12:19; Eng. vs. 18)

“Your right hand, O LORD, has become glorious in power;

Your right hand, O LORD, has dashed the enemy in pieces. (Exod. 15:6)

Therefore I will give thanks to You, O LORD, among the Gentiles,

And sing praises to Your name. (2 Sam. 22:50)

---

Note that the pronoun carries the genitive attribute and is suffixed to the noun that governs the genitive phrase.
Within a relative clause, a pronoun may appear to be resumptive. Actually, such pronouns are no different than they would be in any other clause. They stand in place of redundant nouns. Often, when a redundant noun is the subject or object in the relative clause, deletion takes place. Subject and object pronouns are retained primarily for emphasis or highlighting or for retaining grammatical attributes that would be lost by elision. However, in the case of a redundant genitive noun, deletion is rare, and pronoun substitution is required.

46 The pronoun אֵלָהַנִי is retained to preserve the personal attribute of the subject.

47 Again the pronoun אֵלָהַנִי is retained to preserve the personal attribute of the subject, but is left untranslated in English.

48 The accusative pronoun רָאָת could have been elided. Perhaps it emphasizes that Noah obeyed the Lord in contrast to the disobedience of the general population.
“Where are the men who came to you tonight?” (Gen. 19:5)

10.3 Demonstrative Pronouns

Demonstrative pronouns are distinguished from personal pronouns in that they lack the person attribute, and they carry an adverbial nuance—near or remote. Likewise, they always stand as independent words, and function either as a predicate demonstrative or an attributive demonstrative. Table 10.6 lists the predicate demonstrative pronouns, and Table 10.7 the attributive demonstratives. The statistics for the demonstratives are provided in Table 10.8.

Table 10.6
Predicate Demonstrative Pronouns

<table>
<thead>
<tr>
<th>Near</th>
<th>Remote</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. Sing.</td>
<td>זו</td>
</tr>
<tr>
<td>Fem. Sing.</td>
<td>נָֽה</td>
</tr>
<tr>
<td>Com. Plur.</td>
<td>אֵָּ֣לֶה</td>
</tr>
<tr>
<td>Masc. Plur.</td>
<td>נָֽה</td>
</tr>
<tr>
<td>Fem. Plur.</td>
<td>נָֽה</td>
</tr>
</tbody>
</table>

10.3.1 Predicate Demonstratives

Unlike a personal pronoun, which nearly always has a previously defined antecedent, a predicate demonstrative pronoun may also anticipate its antecedent.

This is the book of the genealogy of Adam. (Gen. 5:1)

These are the generations of Noah (Gen. 6:9)

49 The genitive pronoun suffixed to the preposition ב is required. Elision is not permitted in such cases.

50 Gesenius indicates that a near demonstrative “almost always points out a (new) person or thing present,” whereas a remote demonstrative "refers to a person or thing already mentioned or known.” (GKC § 136a).

51 The traditional term "predicate demonstrative" is probably misleading because such demonstratives replace nouns that are in the nominative case. This is made evident by the use of the third person nominative personal pronoun for the remote predicate demonstrative, and also by the fact that a "predicate demonstrative" functions as the subject of a verb, or as the subject of a copulative clause, but never as the predicate complement of a transitive verb.
And these were the names of the sons of Ishmael, by their names, according to their generations:
The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam... (Gen. 25:13)

Table 10.7
Attributive Demonstrative Pronouns

<table>
<thead>
<tr>
<th>Near</th>
<th>Remote</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. Sing.</td>
<td>זֶה</td>
</tr>
<tr>
<td></td>
<td>נַזֵּה</td>
</tr>
</tbody>
</table>
| Fem. Sing. | זָהַָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָּּּּ
On your belly you shall go,
And you shall eat dust
All the days of your life.” (Gen. 3:14)

### Table 10.8
Demonstrative Pronoun Frequency

<table>
<thead>
<tr>
<th></th>
<th>Predicate</th>
<th>Attributive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Near</strong></td>
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<td></td>
</tr>
<tr>
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<td>זֶה 794</td>
<td>יח 969</td>
</tr>
<tr>
<td></td>
<td>יח 2⁴⁴</td>
<td>יח 7⁵⁵</td>
</tr>
<tr>
<td>Fem. Sing.</td>
<td>רֶם 333</td>
<td>יח 2⁷⁵</td>
</tr>
<tr>
<td></td>
<td>יח 1⁵⁶</td>
<td>יח 1⁵⁷</td>
</tr>
<tr>
<td></td>
<td>יח 2⁵⁸</td>
<td>יח 0</td>
</tr>
<tr>
<td>Com. Plur.</td>
<td>מָלֶל 471</td>
<td>יח 2⁷⁵</td>
</tr>
<tr>
<td></td>
<td>יח 1⁵⁹</td>
<td>יח 8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Predicate</th>
<th>Attributive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Remote</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc. Sing</td>
<td>יֶה 312</td>
<td></td>
</tr>
<tr>
<td>Fem. Sing.</td>
<td>יֶה 126</td>
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<td>Masc. Plur.</td>
<td>יֶה 51</td>
<td></td>
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<td></td>
<td>יֶה 7⁶¹</td>
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<tr>
<td>Fem. Plur.</td>
<td>יֶה 1⁶²</td>
<td></td>
</tr>
</tbody>
</table>

---


55 Judg. 6:20; 1 Sam. 14:1; 17:26; 2 Kgs. 4:25; 23:17; Dan. 8:16; Zech. 2:8.

56 Spelled יְ twice: Psa. 132:12; Hos. 7:16. Some regard the one in Psa. 132:12 as a relative pronoun, but that is not necessary.

57 Ezek. 36:35.

58 Psa. 132:12; Hos. 7:16.

59 1 Chr. 20:8.

60 Van der Merwe (§36.2) affirms that the remote demonstrative pronouns are not used as a predicate.

61 2 Kgs. 18:14; Jer. 3:16; 14:15; 50:4; Joel 4:1; Zech. 8:23; 14:15.
And Adam said: “This is now bone of my bones and flesh of my flesh; She shall be called Woman, Because she was taken out of Man.” (Gen. 2:23)

The third person personal pronouns function as the remote demonstratives, and when serving as a “predicate demonstrative” they could be translated as simple pronouns.

Also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. (Gen. 6:4)

But the person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the LORD (Num. 15:30)

Like the independent nominative pronouns, the predicate demonstrative pronouns have no strong affinity to any hierarchy of accent. Of the 1,289 instances, 430 have a conjunctive accent, 520 have a near disjunctive, and 339 have a remote disjunctive.

10.3.2 Attributive Demonstratives

On the other hand, the attributive demonstratives do not replace redundant nouns, and so have no antecedents. Thus they are not actually pronouns. They function more like an emphatic definite article. They can modify only determinate nouns to begin with, so one would think they were unnecessary, unless they were needed to add emphasis and the adverbial nuance of “near” or “remote.”

Then the LORD said to Noah, “Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.” (Gen. 7:1)

Then the LORD appeared to Abram and said, “To your descendants I will give this land.” (Gen. 12:7)

62 1 Sam. 17:28.
After these things the word of the LORD came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your exceedingly great reward.” (Gen. 15:1)

Therefore he called that place Beersheba, because the two of them swore an oath there. (Gen. 21:31)

At that time, the LORD said to Joshua, “Make flint knives for yourself, and circumcise the sons of Israel again the second time.” (Josh. 5:2)

In a few instances, an attributive demonstrative precedes the noun it modifies, without a definite article.

That Ezra came up from Babylon; and he was a skilled scribe in the Law of Moses, which the LORD God of Israel had given. (Ezr. 7:6)

The mountains gushed before the LORD, This Sinai, before the LORD God of Israel. (Judg. 5:5)

“Come, make us gods that shall go before us; for as for this man Moses who brought us up out of the land of Egypt, we do not know what has become of him.” (Exod. 32:1)

Then Abner looked behind him and said, “Are you this Asahel?” He answered, “I am.” (2 Sam. 2:20)

In a noun phrase, an attributive demonstrative usually follows an attributive adjective, but precedes an appositive:

63 See also Psa. 68:8.

64 For a few exceptions, see 2 Chr. 1:10; Jer. 13:10; 33:12; Hag. 2:9; Esth. 9:29.
Then Moses said, “I will now turn aside and see this great sight.” (Exod. 3:3)

“So the men of Israel said, “Have you seen this man who has come up?” (1 Sam.17:25)

“Is this man Coniah a despised, broken idol?” (Jer. 22:28)

Unlike the predicate demonstrative pronouns, the attributive demonstratives have an affinity for disjunctive accents, particularly for the remotes. Of the 1,749 instances, 49 have a conjunctive accent, 567 have a near disjunctive, and 1,133 have a remote disjunctive. This affinity is expected because the attributive demonstratives occur mainly at the end of phrases.

10.4 Interrogative Pronouns

Interrogative pronouns are those used in questions; they stand in place of the unknown element of a question or serve in auxiliary roles. The personal interrogative pronoun is בָּהּ and the impersonal pronoun is יִהְיֶשׁ.

These pronouns have common person, gender, and number, and nearly always are the first word of a sentence. The pronoun may stand in place of any noun constituent of a sentence; but if the constituent is governed by a preposition or a construct noun, the governing word remains with the pronoun.

**Examples where the interrogative pronoun is the subject:**

מי התענד מנָאָה העבר
Who told you that you were naked? (Gen. 3:11)

מי רעבת נִימֵשׁ תָּפֻרָה מֶשֶׁרָה
Who is this man walking in the field to meet us? (Gen. 24:64)

---

65 This Qal active participle functions adjectivally here.

66 Note the rare instance of ב with daggesh forte!

67 The demonstrative precedes the appositive in this example.

68 יִהְיֶשׁ is usually attached to the following word by means of Maqeph, and the first letter of the following word received daggesh forte. The word is usually vocalized as יִהְיֶשׁ before gutturals.
What is my trespass? What is my sin? (Gen. 31:36)

What is this dream that you have dreamed? (Gen. 37:10)

What is my trespass? What is my sin? (Gen. 31:36)

Example where the interrogative pronoun is the object:

Whom have I cheated? Whom have I oppressed? (1 Sam. 12:3)

What will You give me? (Gen. 15:2)

Example where the interrogative pronoun is the genitive of a construct noun:

Whose daughter are you? Tell me, please! (Gen. 24:23)

And whatever He shows me I will tell you. (Num. 23:3)

So what wisdom do they have? (Jer. 8:9)

Example where the interrogative pronoun is the object of a preposition:

To whom do you belong, and where are you going? (Gen. 32:18)

What will he sleep in? (Exod. 22:26)

In what do you trust, that you remain under siege in Jerusalem? (2 Chr. 32:10)

The interrogative הָּלַּא, when governed by a preposition, often expresses the equivalent of an interrogative adverb when translated into English.

How shall I know that I will inherit it? (Gen. 15:8)

Why have you struck your donkey these three times? (Num. 22:32)

How long until Asshur carries you away captive? (Num. 24:22)

How long have I to live? (2 Sam. 19:35)
Why does the LORD our God do all these things to us? (Jer. 5:19)

These interrogative pronouns are similarly used in indirect questions.

And Abimelech said, “I do not know who has done this thing.” (Gen. 21:26)

We do not know who put our money in our sacks. Gen. (43:22)

Look, my master does not know what is with me in the house. (Gen. 39:8)

The word הָנָּה also functions as an exclamatory particle.

How awesome is this place! (Gen. 28:17)

Oh, how I love Your law! It is my meditation all the day. (Psa. 119:97)

How precious is Your loving kindness, O God! (Psa. 36:8; vs. 7 Eng.)

And Joshua said, “Oh, how have you troubled us! The LORD will trouble you this day.” (Josh. 7:25)

The word אלה also is used with the word מָנָּה idiomatically to express the emphatic wish Oh, that . . .!

Oh, that we had died by the hand of the LORD in the land of Egypt! (Exod. 16:3)

Oh, that the salvation of Israel would come out of Zion! (Psa. 14:7)⁶⁹

The interrogative pronouns have a strong affinity for conjunctive accents. Of the 940 instances, 456 are linked to the following word by Maqqeph and 344 have a conjunctive accent, 111 have a near disjunctive, and only 29 have a remote disjunctive. This affinity is expected because these pronouns occur mainly at the beginning of a phrase.

10.5 Relative Pronouns

The following words are commonly regarded as relative pronouns in Biblical Hebrew אֲשֶׁר, שֶׁ, זֶה, and וּ, however, they are better understood as functioning as subordinating con-

⁶⁹ See also Num. 11:29; Deut. 5:29; 28:67; Jdg. 9:29; 2 Sam. 19:1; Job 6:8; 11:5; 13:5; 14:4, 13; 19:23; 23:3; 29:2; 31:31, 35; Ps. 53:7; 55:7; Song. 8:1; Isa. 27:4; Jer. 8:23; 9:1
junctions that link a dependent clause to substantive. See the discussion on relative pronoun phrases in § 14.3.3.

**10.6 Summary**

**Pronouns Defined**

Pronouns are “substitute” words that stand in place of redundant nouns (or noun phrases)—their antecedents. They agree with their antecedent in person, gender, and number; they have the case of the noun (phrase) in whose place they stand; they are always determinate; and they bear the same semantic information as their antecedent.

- Personal Pronouns
- Nominative Pronouns
- Accusative Pronouns
- Genitive Pronouns
- Demonstrative Pronouns
- Predicate Demonstratives
- Attributive Demonstratives
- Interrogative Pronouns

**Slots**

Pronouns stand in the same slots as nouns or their equivalents.

**Syntactic Rule**

\[ N \rightarrow R \quad (R = \text{Pronoun}) \]
CHAPTER 11
The Syntactic Attributes of Hebrew Particles

This chapter presents the attributes of Hebrew particles associated with their syntactic relationships in phrases and clauses. The details of phonology and morphology are not considered except as they apply to syntax. The content of this chapter is similar to that presented in other works of Hebrew syntax except where it is necessary to relate the material to “transformational” concepts in preparation for subsequent chapters. The chapter is foundational, not an exhaustive treatment of all the particulars of Hebrew particles.

11.1 Particles Defined

Thus far eight different parts of speech have been defined: nouns, adjectives, adverbs, verbs, quantifiers, prepositions, conjunctions, and pronouns. The various kinds of words not fitting in those categories are regarded as particles. In the morphological categories of the WTS text, particles include adverbs, prepositions, conjunctions, the article, interrogatives, interjections, negatives, relatives, and the direct object marker. In this work, adverbs, prepositions, and conjunctions are treated as separate parts of speech, so only the remaining categories are discussed in this chapter.

11.2 The Article

The article consists of the prepositive particle הַ which is attached to the beginning of its associated word. It marks the word as determinate, that is, the word has the same referent it had previously in the given context; or the word has the commonly understood referent. It occurs 30,416 times, marking a common noun 22,301 times, a proper noun 912 times, and a Gentilic noun 1,269 times.

וַיִשָא־לָוֹטִּאֶת־עֵינָיוִוַיַרְא ִּאֶת־כָל־כִכַר
And Lot lifted his eyes and saw all the plain of the Jordan, that it was well watered everywhere (Gen. 13:10)

וַיַכַּוִּּאֶ ת־כָל־שְדֶה
And they attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar. (Gen. 14:7)
Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. (Gen. 1:7)

And the gaunt and ugly cows ate up the first seven, the fat cows. (Gen. 41:20)

When you have brought the people out of Egypt, you shall serve God on this mountain. (Exod. 3:12)

That person shall be cut off from among his people, because he did not bring the offering of the LORD at its appointed time; that man shall bear his sin. (Num. 9:13)

it shall not be accepted; it shall not be imputed to the one offering it; it shall be an abomination to him, and the one eating of it shall bear guilt. (Lev. 7:18)

Then from the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, (Exod. 38:28)

1 Prepositive prepositions usually overlay the ה of the definite article, leaving only the vowel as its remnant.
The article marks the word תָמִיד as determinate 25 times, and once it does so for the word סָבִיב. These words are parsed as adverbs but are functioning as nouns.²

Also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering. (Num. 29:38)

And he built the city around it, from the Millo to the surrounding area. (1 Chr. 11:8)

Unexpectedly, functioning as a relative pronoun, the definite article appears before a finite verb 19 times, always a perfect aspect.³ A participle is anticipated in these places.

Because his heart had turned from the LORD God of Israel, who had appeared to him twice (1 Kgs. 11:9)

11.3 Interrogatives

Interrogatives introduce questions seeking factual answers such as yes or no, who, what, when, where, why, how, etc. There are seven words categorized as interrogative particles in the WTS morphological codes, occurring 866 times. Table 11.1 lists the words by frequency. These are the adverbial interrogatives that introduce questions inquiring about some adverbial details of the discourse of which they are a part.

Actually other words belong to this group. The word ¶ (how?) is parsed as an interjection, occurring 61 times, but actually only 19 instances are interjections, the remaining 42 are definitely interrogatives, introducing a question asking “how?” or “in what manner?” Likewise, the word ¶ (why?) is parsed as an adverb, occurring 72 times, but it introduces a question asking “why?” or “in what matter?”

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² Num. 4:7, 4:16; 28:10,15, 23, 24, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38; 1 Chr. 11:8; Neh. 10:34*2; Dan. 8:11, 12, 13; 11:31; 12:11.

³ Gen. 18:21; 46:27; Josh. 10:24; Ruth 1:22; 2:6; 4:3; 2 Sam. 22:7; 1 Kgs. 11:9; 1 Chr. 26:28; 29:17; 2 Chr. 1:4; 29:36; Ezr. 8:25; 10:14, 17; Job 2:11; Isa. 51:10; 56:3; Ezek. 26:17; Dan. 8:1.
In addition, the interrogative pronouns belong in this group: מִי (who?), occurring 423 times, and מָה (what?), occurring 752 times. They introduce questions asking the identity of some constituent in its associated clause. Some of the primary interrogatives form compounds with other particles to add different nuances. Table 11.2 lists these additional ones. Some interrogatives may govern a pronoun suffix. 4

<table>
<thead>
<tr>
<th>Particle</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>הֲ</td>
<td>is it true?</td>
<td>747</td>
</tr>
<tr>
<td>אַיֵה</td>
<td>where?</td>
<td>45</td>
</tr>
<tr>
<td>מָתַי</td>
<td>when?</td>
<td>42</td>
</tr>
<tr>
<td>אֵי</td>
<td>where?</td>
<td>21</td>
</tr>
<tr>
<td>אֵיפֹה</td>
<td>where?</td>
<td>10</td>
</tr>
<tr>
<td>ךְ</td>
<td>how?</td>
<td>42</td>
</tr>
<tr>
<td>אֵיכָה</td>
<td>how?</td>
<td>11</td>
</tr>
<tr>
<td>אֵיכֹה</td>
<td>how?</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 11.1

Frequency of Interrogative Particles

Then the LORD God called to Adam and said to him, "Where are you?" (Gen. 3:9)

So he said to his daughters, "And where is he? Why did you leave the man? Call him, that he may eat bread." (Exod. 2:20)

Interrogative particles have a strong affinity for conjunctive accents. Of the 1,160 instances, 771 have Maqqeph, 216 have a conjunctive accent, 137 have a near disjunctive, and only 35 have a remote disjunctive. This happens because the object of interrogation nearly always immediately follows the particle. Interrogatives are discussed and illustrated in § 13.5.2 under interrogative transformations.

4 See also 2 Kgs. 19:13; Job 14:10; 20:7; Isa. 19:12; Mich. 7:10; Nah. 3:17.
Table 11.2
Frequency of Additional Interrogative Particles

<table>
<thead>
<tr>
<th>Interrogative</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>עַד־מָתַי</td>
<td>how long?</td>
<td>29</td>
</tr>
<tr>
<td>אַחֲרֵיִּמָתֶַי</td>
<td>how long?</td>
<td>1</td>
</tr>
<tr>
<td>לְמָתַָּי</td>
<td>when?</td>
<td>1</td>
</tr>
<tr>
<td>לָמָה</td>
<td>why?</td>
<td>168</td>
</tr>
<tr>
<td>מָה</td>
<td>how?</td>
<td>19</td>
</tr>
<tr>
<td>מָה</td>
<td>why?</td>
<td>27</td>
</tr>
<tr>
<td>עַל־מַה</td>
<td>why?</td>
<td>13</td>
</tr>
<tr>
<td>כַּמָה</td>
<td>how many?</td>
<td>7</td>
</tr>
<tr>
<td>עַל־מַיה</td>
<td>where?</td>
<td>9</td>
</tr>
<tr>
<td>אֵי־זֶה</td>
<td>where?</td>
<td>7</td>
</tr>
<tr>
<td>אֵי־מִזֶה</td>
<td>from where?</td>
<td>7</td>
</tr>
</tbody>
</table>

11.4 Interjections

An interjection is an exclamation inserted into a text without grammatical connection, usually expressing some element of emotion. There are 25 words categorized as interjections in the WTS morphological codes, occurring 1,927 times. Table 11.3 lists the words by frequency of occurrence.

11.4.1 הִנֵה Attracts Attention

הִנֵה is an attention attracting word introducing something new or unexpected, often translated “Behold!” or “Look!” It is frequently at the beginning of a sentence: it occurs as the first word of a verse 152 times; it immediately follows a conjunction 430 times; otherwise it immediately follows a word marked with a remote disjunctive accent 399 times—these contexts usually indicate the beginning of a clause or the equivalent. It is frequently the word that initiates speech, immediately following some form of the verb אָמַר 95 times.

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5 Jer. 13:27.
6 Exod. 8:5.
Table 11.3
Frequency of Interjections

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Frequency</th>
<th>Word</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>הִנֵה</td>
<td>behold</td>
<td>1,060</td>
<td>hֶס</td>
<td>hush!</td>
<td>7</td>
</tr>
<tr>
<td>נָא</td>
<td>please</td>
<td>404</td>
<td>אֲבֵכוּ</td>
<td>How!</td>
<td>8</td>
</tr>
<tr>
<td>הַס</td>
<td>behold</td>
<td>99</td>
<td>אָח</td>
<td>alas!</td>
<td>3</td>
</tr>
<tr>
<td>סֶלָה</td>
<td>(pause)</td>
<td>74</td>
<td>אֵיכָה</td>
<td>How!</td>
<td>8</td>
</tr>
<tr>
<td>אֲבִיד</td>
<td>how!</td>
<td>19</td>
<td>אָלָל</td>
<td>alas!</td>
<td>2</td>
</tr>
<tr>
<td>זוֹא</td>
<td>woe!</td>
<td>51</td>
<td>אָלָל</td>
<td>alas!</td>
<td>2</td>
</tr>
<tr>
<td>נְשִׁי</td>
<td>blessed</td>
<td>44</td>
<td>אֵיכָה</td>
<td>how!</td>
<td>6</td>
</tr>
<tr>
<td>זוֹא</td>
<td>woe!</td>
<td>24</td>
<td>זוֹא</td>
<td>woe!</td>
<td>2</td>
</tr>
<tr>
<td>אֹלְלִי</td>
<td>far be it</td>
<td>21</td>
<td>אָבִי</td>
<td>oh that!</td>
<td>1</td>
</tr>
<tr>
<td>וֹאֵיכָה</td>
<td>how!</td>
<td>6</td>
<td>אָלָל</td>
<td>alas!</td>
<td>2</td>
</tr>
<tr>
<td>רְפִּי</td>
<td>alas!</td>
<td>15</td>
<td>אָבִי</td>
<td>woe!</td>
<td>1</td>
</tr>
<tr>
<td>אָנָא</td>
<td>please!</td>
<td>13</td>
<td>הּ</td>
<td>woe!</td>
<td>1</td>
</tr>
<tr>
<td>אַחֲלַי</td>
<td>aha!</td>
<td>12</td>
<td>הּ</td>
<td>how!</td>
<td>33</td>
</tr>
</tbody>
</table>

7 Judg. 3:19; Neh. 8:11; Amos 6:10; 8:3; Hab. 2:20; Zeph. 1:7; 2:17.
8 Est. 8:6; Song 5:3.
10 Gen. 47:23; Ezek. 16:43.
11 2 Kgs. 5:3; Psa. 119:5.
12 Job 10:15; Mic. 7:1.
13 Eccl. 4:10; 10:16.
14 Amos 5:16.
15 Job 34:36.
16 Psa. 120:5.
17 Prov. 23:29; the word should be a noun.
18 Ezek. 30:2.
The Syntactic Attributes of Particles

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יִאֱמָרָה חָגֹו לָךְ לְעַבְרִים:
and they said, "Behold, we are your servants." (Gen. 50:18)

וַיָּ֖אמְר הִנֵֶ֥נ וִּּ לְךִֶּלַעֲבָד יָם׃
"Behold, I will stand before you there on the rock in Horeb; (Exod. 17:6)

וַיֹּ֧אמְר לִבְאֵ֦רֶץ גֹּשַּׁן יֵ֨לְכוּ נָָאִּ֔ו לְעַּבְדֵךְ יִּשְׁמֵאָ֖ר בְּנֵי יָֽהּ׃
"Now therefore, please let your servants dwell in the land of Goshen." (Gen. 47:4)

11.4.2 נָא Adds Politeness or Formality

נָּא introduces an element of politeness or formality to the word it modifies—usually a verb—and is frequently translated “Please.” It is attached to the end of the word it modifies usually by Maqqeph (312 times), in which case it carries the accent otherwise due its preceding companion. Otherwise, it is attached by a conjunctive accent on the preceding word (90 times), by a near disjunctive once (Psa. 80:15) and by a remote disjunctive once (Num. 12:13).

וַיֹּאמְר אֲבָרְםִּאֶל לֹ֗וָט אַל־נִָּ אֶהְמִרְבּׁא בְּעָבְדֵּךְ בֵּינִּי בֵינֵֶּיךְ בְּנֵי יַחְּדִי אֲנָשִַּים אֲנָחְנוּ׃
So Abram said to Lot, “Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren.” (Gen. 13:8)
It is attached to the conditional conjunction אִם nine times instead of the associated verb.

Then he said to Him, "Please if I have found favor in Your sight, then show me a sign that it is You who talk with me." (Judg. 6:17)

It is attached to the adverbial interrogative אַיֵה in a verbless clause once.

Why should the Gentiles say, "So please where is their God?" (Psa. 115:2)

It is attached to the preposition נֶגֶד twice.

I will pay my vows to the LORD In the presence please of all His people. (Psa. 116:14, 18)

**11.4.3 Selah Calls for Meditation**

Selah is a musical term used only in the psalms and Habakkuk marking a pause, perhaps for the reader to meditate while the music plays. It usually occurs as the last word of a verse (75 times), in which case its accent is Silluq; otherwise, it occurs midway in a verse (4 times), in which case its accent is Athnach or Ole WeYored (§ 22.8).

Many are they who say of me, "There is no help for him in God." Selah (Psa. 3:2)

**11.4.4ךְ Expresses Intensity**

The wordךְ (how?) is parsed as an interjection, occurring 61 times, but only 19 instances are interjections, the remaining are definitely interrogatives, introducing a question asking "how?" "in what manner?" (See § 11.3 above.)

"How the mighty have fallen in the midst of the battle! Jonathan was slain in your high places. (2 Sam. 1:25)

---

Oh, how they are brought to desolation, as in a moment! They are utterly consumed with terrors. (Psa. 73:19)

אָֽהַּוֹי (how!) has a moderate affinity with its following word, having a conjunctive accent 8 times and a near disjunctive 11 times.

11.4.5 הוֹי Expresses Sorrow or Misery

הוֹי is an exclamation of sorrow or misery, usually translated as “Alas!” or “Woe!” It is nearly always the first word of a sentence, being the first word of a verse 37 times, following a Waw conjunctive 3 times,20 or following a word with a remote disjunctive accent 9 times. It takes a conjunctive accent 27 times, a near disjunctive 14 times, and a remote disjunctive 10 times, either Rebia or Great Zaqeph.

Alas, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! (Isa. 1:4)

Thus says the LORD of hosts, the God of Israel: "Woe to Nebo! For it is plundered, (Jer. 48:1)

“Alas, alas! Flee from the land of the north," says the LORD.” (Zech. 2:6)

11.4.6 אָשֶׁר Declares Blessedness or Happiness

אָשֶׁר is an exclamation expressing the blessedness or happiness of the person(s) to which it refers. Morphologically the word is the masculine plural construct form of a noun like אָֽשֶׁר meaning “blessedness” or “happiness;”21 but it functions only as an exclamatory particle. It usually occurs as the first word of a sentence, being the first word of a verse 27 times, or following Waw conjunctive twice,22 or following an initial הנה once, or following a word with a remote disjunctive accent 11 times. It links with its object of blessedness by

20 Jer. 22:18 2x; 34:5.

21 BDB p. 80; HALOT p. 99.

22 2 Chr. 9:7; Prov. 8:32.
Maqqeph only once,\textsuperscript{23} by a conjunctive accent 25 times, by a near disjunctive 14 times, and by a remote disjunctive only twice.\textsuperscript{24}

\begin{quote}
`אָדָם לֹא הָיָשָׁב יְהוָה לֹא שֵׁנָּא
\textit{Blessed} is the man to whom the LORD does not impute iniquity, (Psa. 32:2)
\end{quote}

For the LORD is a God of justice; \textit{Blessed are} all those who wait for Him. (Isa. 30:18)

\begin{quote}
`הַ אָשָׁר לָא אַנְשֵׁה יִבְטְחוֹ נַהֲלָה
\textit{Behold, how blessed is} the man whom God corrects! (Job 5:17)
\end{quote}

The object of the blessedness is a noun phrase 27 times as above, a pronoun suffix 6 times,\textsuperscript{25} a substantivized adjective phrase once,\textsuperscript{26} a substantivized participle once,\textsuperscript{27} a relative pronoun clause 3 times,\textsuperscript{28} and 6 times it occurs before a verb as though there were a relative pronoun present.\textsuperscript{29}

\begin{quote}
`אָשָׁר יִשְרָאֵל מְיָא כְּלָוָּֽו יִכְּרָא לָא
\textit{Happy are} you, O Israel! Who is like you, a people saved by the LORD, (Deut. 33:29)
\end{quote}

\begin{quote}
`אָשָׁר הַהֲמַחְבָּה רְמֶי לְלִטְפָּה לֶאָלְֹלָא שְׁלוֹם מַאֲהַ לְלִטְפָּה שְׁלֶשֶׁים וּטְקַפֵּרָה:
\textit{Blessed} is he who waits, and comes to the one thousand three hundred and thirty-five days. (Dan. 12:12)
\end{quote}

\begin{quote}
`אָשָׁר הַהֲמַחְבָּה הַהֲמָלָּה בְּתוֹרֵה יִהוָה:
\textit{Blessed are} the undefiled in the way, Who walk in the law of the LORD! (Psa. 119:1)
\end{quote}

\textsuperscript{23}Psa. 112:1.

\textsuperscript{24}Psa. 146:5; Isa. 32:20.

\textsuperscript{25}Deut. 33:29; Psa. 128:2; Prov. 14:21; 16:20; Eccl. 10:17; Isa. 32:20.

\textsuperscript{26}Psa. 119:1.

\textsuperscript{27}Dan. 12:12.

\textsuperscript{28}Psa. 137:8, 9; 146:5.

\textsuperscript{29}Psa. 32:1; 41:2; 65:5; 84:5; 106:3; 119:2.
11.4.7 וֹי Pronounces Woe

וֹי “woe! an impassioned expression of grief and despair,”\(^\text{30}\) often as though pronouncing woe upon the person(s) to whom it refers. It governs the object of its pronouncement with the preposition לְ 19 times; of which the objects are pronoun suffixes 17 times; it governs its object without the benefit of לְ twice.\(^\text{31}\) Once it stands alone functioning as a noun.\(^\text{32}\) It is augmented by the particle נָא 3 times.\(^\text{33}\) It stands alone without an object once,\(^\text{34}\) and a double woe is pronounced once.\(^\text{35}\) It is usually the first word of a sentence: it is the first word of the verse 7 times, the first word after the verb אָמַר 3 times, and the word immediately following a word with a remote disjunctive accent 10 times. It usually has strong affinity with the following word, being linked with Maqaph 7 times, having a conjunctive accent 13 times, a near disjunctive accent 3 times, an a remote disjunctive only once.

And they said, "Woe to us! For such a thing has never happened before. (1 Sam. 4:7)

Then he took up his oracle and said: "Alas! Who shall live when God does this? (Num. 24:23)

She spreads her hands, saying, 'Woe is me now, for my soul is weary Because of murderers!' (Jer. 4:31)

Who has woe? Who has sorrow? Who has contentions? Who has complaints?
Who has wounds without cause? Who has redness of eyes? (Prov. 23:29)

\(^{30}\) BDB p. 17.

\(^{31}\) Ezek. 24:6, 9.

\(^{32}\) Prov. 23:29.

\(^{33}\) Jer. 4:31; 45:3; Lam. 5:16.

\(^{34}\) Num. 24:23 with a remote disjunctive accent.

\(^{35}\) Ezek. 16:23.
Chapter 11

11.4.8 ḥalīl Expresses Emphatic Denial

חָלִיל is a strong idiomatic denial that a person has done a stated deed. The word is always augmented with a locative ה for emphasis. The word governs the person of the denial with the preposition ל, where the person of denial is usually a pronoun suffix, mostly first person. Twice the denial stands without a named person, and once there is a double emphatic denial. It always occurs in a direct quotation of speech, usually the first word. It has a strong affinity with the following word, always having a conjunctive accent except once (1 Sam. 14:45) where it has a remote disjunctive accent.

ִּוְעַתָָּ֤הִּנְאֻם־יְהוָה חָלִָּ֣ילִָּ הִּ לִֵּ֔י ִּ כִ י־מְכַבְָ֥דֵי אֲכַבֵֶ֖דִּוּבֹזֵַ֥יִּיֵָקָ לוּ׃
But now the LORD says: Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed (1 Sam. 2:30)

11.4.9 אֵיכָה Expresses intensity

The word אֵיכָה (how!), like אֵי (above), is parsed as an interjection, occurring 17 times, but only about 6 instances are interjections, the remaining are definitely interrogatives, introducing a question asking “how?” “in what manner?” (See § 11.3 above.) It has a conjunctive accent 3 times and a near disjunctive 3 times.

אֵיכָה הָיְתָָּ֣הִּלְזוֹנֵָּ֔הִּ How the faithful city has become a harlot! (Isa. 1:21)

11.4.10 אֲהָ Expresses Despair

אֲהָ “Alas!”—a strong exclamation of despair. It is usually the first word in a quoted speech, having a conjunctive accent 3 times, a near disjunctive 11 times, and a remote disjunctive only once (2 Kgs. 3:10).

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36 1 Sam. 14:45; 20:2.

37 2 Sam. 20:20.

38 Isa. 1:21; Jer. 48:17; Lam. 1:1; 2:1; 4:1, 2.
11.4.11 אָנָא Expresses Intense Entreaty

אָנָא “Please!”—a strong entreaty to a higher authority: to יְהוָה 9 times, to אֲדֹנָי (Lord, i.e., God) twice, 39 once addressed to God according to the context, 40 once addressed to Joseph by his brothers. 41 It is used along with the particle נָא in the context 6 times. It is always the first word in quoted speech. It always has a conjunctive accent, except twice it has both a conjunctive and remote disjunctive accent. 42

Thus you shall say to Joseph:

“I beg you, please forgive the trespass of your brothers and their sin.” (Gen. 50:17)

Save please, I pray, O LORD; O LORD, I pray, send now prosperity. (Psa. 118:25)

11.4.12 הֶאָח Expresses Surprise or Disdain

הֶאָח “Aha!”—positively it is a shout of surprised joy; negatively it is a shout of disdain. It is always the first word in a quoted speech. The expression is doubled three times. 43 It usually has a disjunctive accent.

He even warms himself and says, “Aha! I am warm, I have seen the fire.” (Isa. 44:16)

Let them be confounded because of their shame, Who say to me, "Aha, aha!” (Psa. 40:15)

39 Neh. 1:11; Dan. 9:4.
40 Exod. 32:31.
41 Gen. 50:27.
42 Gen. 50:17; Exod. 32:31.
43 Psa. 35:21; 40:16; 70:4.
11.4.13 Commands Silence

The word is parsed as an interjection in the lexicons and in the WTS morphological text, but Davidson analyzed the form as the apocopated imperative form of the verb הָסָה, and the form in Neh. 8:11 tends to support that choice. Translators treat the word as though it were an imperative. The word usually has a remote disjunctive accent.

וְהַלוַֹּ֞וּם מְחַשְָּ֤ים לִכְלִלֶ֣ם לֵאמָֹּר
הֵַּ֔סוִּּּכִֵ֥יִּהַיֶ֖וֹםִּקָדָֹּ֑שִּוְאַל־תֵעָצֵ בּוּ׃

So the Levites quieted all the people, saying, “Be still, for the day is holy; do not be grieved.” (Neh. 8:11)

11.5 Negatives

There are seven words that function as negatives, occurring 6,972 times, but are variously classified in the lexicons. Table 11.4 lists the words by frequency of occurrence and classification.

<table>
<thead>
<tr>
<th>Negative</th>
<th>Frequency</th>
<th>Classification</th>
</tr>
</thead>
<tbody>
<tr>
<td>לא</td>
<td>5,169</td>
<td>negative</td>
</tr>
<tr>
<td>אינן</td>
<td>788</td>
<td>adverb</td>
</tr>
<tr>
<td>בוּל</td>
<td>112</td>
<td>preposition</td>
</tr>
<tr>
<td>אַל</td>
<td>729</td>
<td>adverb</td>
</tr>
<tr>
<td>בֶל</td>
<td>73</td>
<td>adverb</td>
</tr>
<tr>
<td>בָל</td>
<td>58</td>
<td>adverb</td>
</tr>
<tr>
<td>אֶפֶס</td>
<td>43</td>
<td>noun</td>
</tr>
<tr>
<td>Total</td>
<td>6,972</td>
<td></td>
</tr>
</tbody>
</table>

11.5.1 לא The Universal Negative

לא “not”—it is the only word classified as a negative in the lexicons. Is the universal negative, functioning with nearly every other part of speech. Table 11.5 lists the parts of

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44 AHCL p. CCIII.
speech it negates and the frequency of each. Many of these are what is expected; the unexpected are the ones of interest. לֹא is linked with the word it negates by Maqqeph 2,160 times and by a conjunctive accent 2,839 times.

When followed by a conjunction, the word stands alone as an answer to a question or some similar situation. Of the 34 instances, the word has a remote disjunctive accent 15 times and a near disjunctive accent 11 times. Obviously it stands alone as the last word of a verse.

An infinitive absolute is not expected to be negated; however, when serving as a cognate adverb (see § 5.6.7; 6.1.1; 6.1.5), this may happen. Usually when an emphatic verb phrase is negated, לֹא precedes the finite verb. This occurs 30 times in the Hebrew Bible.

ואַבָּ֥ה לְפַרְעֹ֥ה לְדַבֵּ֨ר בְּשֵׁמֶ֤ךְ מִיַּ֥ה לְךָ׃

"For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all." (Exod. 5:23)

But by negating the cognate infinitive absolute, the emphasis may be negated rather than the verbal idea. This occurs only 6 times.⁴⁵

וּמֵאַָּ֞זִּבָָּ֤אתִיִּאֶל־פַרְעֹה ִּלְדַבֵָּ֣רִּבִשְמֵֶ֔ךְ

"But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Gen. 2:17)

וַיֵֹ֥אמֶרִּהַנָחֶָ֖שִּאֶל־הָ אִשָָּ֑ה

Then the serpent said to the woman, "You will not surely die." (Gen. 3:4)

The serpent did not deny that the woman would die, but only the certainty of it. An infinitive absolute is negated once by לֹא when it stands in place of a finite verb.

⁴⁵ Gen. 3:4; Num. 22:37; Psa. 49:8; Jer. 3:1; 38:15; Amos 9:8.
Table 11.5
Parts of Speech Negated by לֹא

<table>
<thead>
<tr>
<th>Part of Speech</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finite Verb</td>
<td>4,401</td>
</tr>
<tr>
<td>Preposition</td>
<td>247</td>
</tr>
<tr>
<td>Common Noun</td>
<td>216</td>
</tr>
<tr>
<td>Adjective</td>
<td>74</td>
</tr>
<tr>
<td>Pronoun</td>
<td>71</td>
</tr>
<tr>
<td>Participle</td>
<td>37</td>
</tr>
<tr>
<td>Conjunction</td>
<td>34</td>
</tr>
<tr>
<td>Adverb</td>
<td>26</td>
</tr>
<tr>
<td>Proper Noun</td>
<td>17</td>
</tr>
<tr>
<td>Direct Object Marker</td>
<td>13</td>
</tr>
<tr>
<td>Last Word</td>
<td>11</td>
</tr>
<tr>
<td>Infinitive Absolute</td>
<td>8</td>
</tr>
<tr>
<td>Cardinal Number</td>
<td>7</td>
</tr>
<tr>
<td>Relative Pronoun</td>
<td>3</td>
</tr>
<tr>
<td>Interjection</td>
<td>2</td>
</tr>
<tr>
<td>Infinitive Construct</td>
<td>1</td>
</tr>
<tr>
<td>Gentilic Noun</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,169</strong></td>
</tr>
</tbody>
</table>

Is it not that you should share your bread with the hungry,
And that you should bring to your house the poor who are cast out;
When you see the naked, that you should cover him,
And not hide yourself from your own flesh? (Isa. 58:7)

לֹא is used idiomatically twice with the relative pronoun אשר along with conjunctions אם or כי, the meaning of which expression cannot be determined literally, but depends on the semantics of the local context.\(^{46}\)

\(^{46}\) 1 Sam. 16:7; Ezek. 33:27.
Interjections are not expected to be negated, but twice it occurs in BHS, where לֹא appears to negate הִנֵּה.

Indeed are they not written in the book of the kings of Judah and Israel? (2 Chr. 25:26)

Behold, is it not of the LORD of hosts That the peoples labor to feed the fire, (Hab. 2:13)

In the first instance, the scribe has mixed the two standard formats for documenting a literary source. The standard positive format is as follows:

Indeed they are written in the book of the kings of Israel and Judah (2 Chr. 27:7)

And the negative format is as follows:

are they not written in the book of Shemaiah the prophet, (2 Chr. 12:15)

As for the second instance, evidently the word order is reversed, or the word should be הֵנָה.

Finally, an infinitive construct is not expected to be negated by לֹא. Of the 85 instances of a negated infinitive construct, it is negated by לֹא once:

or uses a stone, by which a man could die, throwing it at him without seeing him, so that he dies, while he was not his enemy or seeking his harm, (Num. 35:23)

The expected reading would be בֵּלָהָמְוָּ.

11.5.2 אָיִן The Negative Existential Particle

אָיִן is classified as an adverb in the lexicons, but it functions mainly as the negative of the existential particle יֵש. Contrary to לֹא, it does not necessarily negate the word immediately following it, but it may negate the copulative clause that it heads, or negate a verbal clause with the durative aspect which it heads. In that context, it may have a pronoun suffix as the subject of the clause, or in anticipation of the subject. It is linked to the word that fol-
lows by Maqqeph 153 times, by a conjunctive accent 521 times, by a near disjunctive 58 times, and by a remote disjunctive 56 times.

אַיִן may negate current tense copulative clauses (see § 13.1.2).  

אֵָּ֣ין

The fool has said in his heart, "There is no God." (Psa. 14:1)  
[negated existential clause]

וַתֹֹ֗אמֶר אֵָּ֣ין לְשִפְחָתְךִֵּ֥כֹל בַבֵַּ֔יִת כִֶ֖י־אָסֵ֥וּךְ שָמֶן׃

And she said, "Your maidservant has nothing in the house but a jar of oil." (2 Kgs. 4:2)  
[negated possessive copulative clause]

וַתְהִֵ֥יִּשָרֶַ֖יִּעֲקָרָָּ֑ה אֵֵ֥ין לֶהִּּּוָלָ ד׃

But Sarai was barren; she had no child. (Gen. 11:30)  
[negated possessive copulative clause, possessor is pronoun suffix]

אֵָּ֣ין בִלְתֶָּ֑ךִּוְִּ אֵֵ֥ין צֶ֖וּרִּכֵא אֲלֹהִֵּ֔ים

“There is no Holy One like the LORD. For there is none besides You, Nor is there any rock like our God.” (1 Sam. 2:2)  
[two negated similarity copulative clauses]  

אַיִן may negate verbal clauses in the current tense and durative aspect (see § 5.6.5.3); in this case the verb is a participle.

אִָ֛יִּוֹ אֵָּ֢אמַּרְתִיִּרַַ֚א כִָּ֣יִּאָמַֹ֗רְתִי יִרְאַָ֣תִּאֱלֹהִֵּ֔ים בַמָ֖קֶוֹם הַזֶּ֑ה

Because I said, "Surely the fear of God is not in this place.” (Gen. 20:11)  
[negated predicate adverb copulative clause]

וַֹ֣תָאַמְֹר אָ֣יִּיִּ לַשְּפַחַתְךָּ כֹל בַּבֵּֽיִת כִּי אֵֽסֵוּךְ שָּמֶן׃

And she said, "Your maidservant has nothing in the house but a jar of oil.” (2 Kgs. 4:2)  
[negated possessive copulative clause]

וַתֹֹ֗אמֶר אֵָּ֣ין לְשִפְחָתְךִֵּ֥כֹל בַבֵַּ֔יִת כִֶ֖י־אָסֵ֥וּךְ שָמֶן׃

And she said, "Your maidservant has nothing in the house but a jar of oil.” (2 Kgs. 4:2)  
[negated possessive copulative clause]

וַתֹֹ֗אמֶר אֵָּ֣ין לָלַּ֥ה בַבֵּֽיִת כִֶ֖י־אָסֵ֥וּך שָּמֶן׃

But Sarai was barren; she had no child. (Gen. 11:30)  
[negated possessive copulative clause, possessor is pronoun suffix]

אֵָּ֣ין בִלְתֶָּ֑ךִּוְִּ אֵֵ֥ין צֶ֖וּרִּכֵא אֲלֹהִֵּ֔ים

“There is no Holy One like the LORD. For there is none besides You, Nor is there any rock like our God.” (1 Sam. 2:2)  
[two negated similarity copulative clauses]  

אַיִן may negate verbal clauses in the current tense and durative aspect (see § 5.6.5.3); in this case the verb is a participle.

אֵָּ֣ין בִלְתֶָּ֑ךִּוְִּ אֵֵ֥ין צֶ֖וּרִּכֵא אֲלֹהִֵּ֔ים

The keeper of the prison never looked into anything that was under Joseph’s authority, because the LORD was with him; (Gen. 39:23)  
[negated verbal clause with durative aspect and named subject]

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47 This doesn’t seem to apply to negative predicate nominative copulative clauses.

48 The adjective קָדֵ֥וֹש functions as a noun.
The Syntactic Attributes of Particles

Thus says Pharaoh: “I am not giving you straw.” (Exod. 5:10)

אַיִן may express the negative alternative to a stated proposition:

מי שְׁאַלְּךָ אֶמְרָה אָמָרְתָּ הֲיֵֵ֧שִּיְהוָָ֛הִּבְקִרְבֵֶ֖נוִּּאִם־ אָ יִן

"Is the LORD among us or not?" (Exod. 17:7)

אַיִן may express a negative response to a yes/no question:

אַמִּי־אִ ישִּיָבָ֜וֹאִּוּשְאֵלֵֹ֗ךְִּוְאָמַָּ֛֔רְתְ אָ יִן

If any man comes and inquires of you, and says, “Is there any man here?” you shall say, “No.” (Judg. 4:20)

אַיִן may simply negate what is anticipated from the context but is elided:

הָעֲנִיִ יםִּוְהָאֶבְיוֹנִָ֜יםִּמְבַקְשִֵ֥יםִּמַ יִם ִּוָ אֵַּ֔יִן

The poor and needy seek water, but there is none (Isa. 41:17)

וַיַעֲבֵ֥רִּבְאֶ רֶץ־שָלִֶ֖שָהִּוְלָֹּ֣אִּמְמַיַּ֤וִּּבְאֶ רֶץ־שַעֲלִים ִּוָ אֵַּ֔יִן

And he passed through the land of Shalisha, but they did not find them. Then they passed through the land of Shaalim, and nothing! (1 Sam. 9:4)

11.5.3 בִּלְתִי The Negative of Exception

בִּלְתִי is classified as an preposition in the lexicons, but it functions as the sole negative for infinitives construct, and a negative of exception for nouns. Of the 112 instances of the word it is preceded by a preposition 96 times that shapes the nuance of the negation to suit the object of negation. It unites with the preposition ל to form the negative לַבָלְתִי (to not) 87 times to negate an infinitive construct. It unites with the preposition מ to form the negative מִבָלְתִי (because not) twice. It unites with the preposition עַד to form the negative עַד־בָלְתִי (until not) 7 times. It is linked to the word it negates by Maqqeph 6 times, by a

49 See discussion of Numbers 35:23 above, for the one exception.
50 Num. 14:16; Ezek. 16:28.
51 Num. 21:35; Deut. 3:3; Josh. 8:22; 10:33; 11:8; 2 Kgs. 10:11; Job 14:12.
conjunctive accent 56 times, by a near disjunctive 44 times, and by a remote disjunctive 6 times.

וַחֲשָׁוֶה אָסָרֵבְּא אֱלָא־אָשֶׁת אֲחֵיָּתָי אֲחָזֲהֵלָה לָהָיוֹןָי
So it was, whenever he went in to his brother’s wife, he would emit on the ground, to not give seed to his brother. (Gen. 38:9)

בִּלְתִי negates a noun with the meaning “except” or “unless.”

לָאָחָרָא פֹּלָי בְּלָתִי אֲחָסַים אֲחָסָם:
You shall not see my face unless your brother is with you.” (Gen 43:3)

בִּלְתִי unexpectedly has a pronoun suffix.

אִיִּכְּסוּ חָוָה כִּ֣י אִי בְּלָתִי וּאֹנֵן צוֹר לָאֲלָמַנְהַי:
“There is no Holy One like the LORD, For there is none besides You, Nor is there any rock like our God.” (1 Sam. 2:2)

בִּלְתִי negates a finite verb 13 times:

אָלַּחֶרָא הֵֿ֚י לָבֹאוּ נָעָת אָחַכַּמְּוַ בְּאָלָמְיָה
Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin.” (Exod. 20:20)

בִּלְתִי negates an adjective once:

כִּּי אָמַּרְיַ֑הוּ כִּּי בְּלָתִי צִוָּר הַאֵּלְבַּהָא
For he thought, “Something has happened to him; he is unclean, surely he is unclean.” (1 Sam. 20:26)

52 Gen. 43:3, 5; Num. 32:12; Job 14:12; Isa. 14:6; Ezek. 16:28; Dan. 11:18.

53 Exod. 20:20; Num. 21:35; Deut. 3:3; Josh. 8:22; 10:33; 11:8; 2 Sam. 14:14; 2 Kgs. 10:11; Isa. 44:10; Jer. 23:14; 27:18; Ezek. 13:3.
בִּלְתִי unites with the conjunction אִם to form the compound adversative conjunction בִּלְתִֵ֥יִּאִם (but, unless). 54

לָא נְשָׁאָּ֣ל לָֹּ֤אִַּנִשְאַר ִּלִפְנֵָּ֣יִּאֲדֹנִֵּ֔י בִּלְתִֵ֥יִּאִם־גְּוִיָתֵֶ֖נוִּּוְאַדְמָתֵ נוּ׃
There is nothing left in the sight of my lord but our bodies and our lands. (Gen. 47:18)

בִּלְתִי strangely is the last word of the verse in Hos. 13:4, with apparently nothing to negate. But surely the word should be parse with a first person singular pronoun suffix, similar to the unambiguous instance of a pronoun suffix in 1 Sam. 2:2 above, as the translator do.

ואלוהים והליח לא תחתי ומותוישת את בלתיה:
And you shall know no God but Me; For there is no Savior besides Me. (Hos. 13:4)

11.5.4 אַל The Non-indicative Negative

אַל is the negative of the non-indicative mood, being used primarily with verbs in the non-indicative mood. Of its 729 instances in the Bible, 696 negate non-indicative verbs. But it is found negating other parts of speech in a non-indicative environment. It is linked to the word it negates by Maqqeph 721 times, otherwise by a conjunctive accent. 55

וַיֹֹ֗אמֶר אַל־תִשְלַָּ֤חִיָ ֶּֽדְך ִּאֶל־הַנֵַּ֔עַרִּוְִּ הָלָּ֑וִּתֵּ אַל־תֵַ֥עַשִּלֶ֖וִֹּמְאָּ֑וּמָה
And He said, "Do not lay your hand on the lad, nor do anything to him; for now I know that you fear God. (Gen. 22:12)

When the verb would take the particle of polite entreaty נָא, the particle is nearly always attached to אַל instead. 56

וַיֹ אַמְרֶּ֖ה לָוֹט אַל־נָּ ִּ נאַה וּלָתִי בֵֵ֥ינֵי בֵֵ֥ין יֵרֵָּאִּאֱלֹהִים אֵַּ֔תָהִּ And Abram said to Lot, "Please let there not be strife between you and me, and between my herdsmen and your herdsmen; (Gen. 13:8)

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54 Gen. 47:18; Judg. 7:14; Amos 3:3, 4.

55 For the exceptions, see 1 Sam. 2:24; 2 Kgs. 3:13; Job 24:25.

may negate a noun phrase in a non-indicative environment. 

"O mountains of Gilboa, Let there be no dew nor rain upon you, Nor fields of offerings. (2 Sam. 1:21)

may negate an emphatic adverbial phrase standing in prominence before the verb.

The psalmist did not ask the Lord not to rebuke and chasten him, but that He not do so in His anger and displeasure.

This even occurs with a non-emphatic adverb phrase in a non-indicative context.

Incline my heart to Your testimonies, And not to covetousness. (Psa. 119:36)

may stand alone as a denial without a verb, it being understood from the context.

But the king of Israel said to him, "No, for the LORD has called these three kings together to deliver them into the hand of Moab." (2 Kgs. 3:13)

It may also do so with a vocative noun phrase indicating the person(s) to whom the prohibition is addressed.

Would you restrain yourselves from having husbands? No, my daughters; (Ruth 1:13)

See also 1 Sam. 13:12, 16; Job 24:25; Psa. 83:2; Prov. 8:10; 12:28; 17:12; 27:2; Isa. 62:6; Jer. 47:6; Joel 2:13.

See also Psa. 38:2; Prov. 31:4; Jer. 10:24; 15:15.

See also Judg. 19:23; 1 Sam. 2:24; 2 Sam. 13:12, 25; 2 Kgs. 4:16;
11.5.5 בַל A Poetic Negative

בַּל is classified as an adverb, but it functions as a negative in poetry. Of its 73 instances in the Bible, 65 negate a finite verb. The word links with the word it negates by Maqqeph 72 times, and by a near disjunctive accent once (see Psa. 32:9 below).

רְשֵׁעַ בֵּנְבוֹת אֲחֹז בַּל יְרֵשָׁהוּ אֶל אֲלָ לֵחַם כָּל מְצִֹי הנִי יְהוָ ה.

The wicked in his proud countenance does not seek God;
God is in none of his thoughts. (Psa. 10:4)

חִילוֹ מְלֶפֶנֶּה קִלְעַהּ אָרְחָהּ בַל בְּשֵׁלוֹ מַה.

Tremble before Him, all the earth. The world also is firmly established,
It shall not be moved. (1Chr. 16:30)

בַּל negates a noun four times:

חֲשִׁימוֹ מְשַׁלוֹ בְּנִוֹת מְנוֹדֶרֶאָּשׁ בַּל אֶּמֶּי.

You make us a byword among the nations,
A shaking of the head among the peoples. (Psa. 44:15)

But the text has variant readings here. Many manuscripts and the Bomberg text read (among the nations) here; this reading makes sense, whereas the BHS text is obscure. The translators rightly follow the Bomberg text here. The same textual problem occurs also at Psa. 57:10; 108:4, and 149:7.

בַּל negates an adverb phrase twice.60

אַפְּרַס לִיוֹ הַה אַהֲדָה קְבָה בַּל עַל הַלִּי.

O my soul, you have said to the LORD, "You are my Lord,
My goodness is nothing apart from You." (Psa. 16:2)

בַּל even negates an adjective phrase once:

טָמְאָה לְחָבָזִים הַכִּירִיפָטִים בַּל תְּפִיחֵּים.

These things also belong to the wise: It is not good to show partiality in judgment. (Prov. 24:23)

בַּל even negates an infinitive construct in a non-indicative environment:

אָלַיַּזְרָה | קָטָנִי מֶידְרָּן אַי הָבִָּ֣בָּו בַּל בְּךּ אָלָּּ ה.

Do not be like the horse or like the mule, Which have no understanding,
Which must be harnessed with bit and bridle, Else they will not come near you. (Psa. 32:9)

60 See also Prov. 23:7.
11.5.6 The Deficit Negative

בל is classified as an adverb, but it functions in combination with prepositions מ and על, to form the compound conjunctions מבל and על-בל, both meaning “because.” It functions in combination with preposition א and the relative pronoun אשר to form the compound conjunction מבל-אשר meaning “except that” (see § 9.2.3g). In combination with the preposition ב, ב, and על, it forms the compound negatives כבל,64 בבל,65 and לבל66 meaning “without.” The word links to the word it negates by Maqpeh 25 times, by a conjunctive accent 21 times, and 12 times otherwise.

**אַוִּית הָבֵלִים יֶשֶׁר הַפְרָטִים בִּבְלִי יִשָּׁע מִלְיַיָּהָם:**
Therefore Job opens his mouth in vain; He multiplies words without knowledge." (Job 35:16)

**בְּשֶׁלַחִי יִנְוֶה כִּבְלִי־דָעַת:**
They shall perish by the sword, And they shall die without knowledge. (Job 36:12)

**אֱדַרְתָּא שׂמעָתָא בִּלְכָל־חָת:**
On earth there is nothing like him, Which is made without fear. (Job 41:33)

Otherwise, בל functions alone as a negative for nouns meaning ‘without.’

**אֶסֶּרְתָּה אֶכְלֶתָה בֵּלִילְסָה נְפֶשׁ בְּשִׁילָה הַפְּתָחָה:**
If I have eaten its fruit without money, Or caused its owners to lose their lives; (Job 31:39)

And with a participle, meaning “not.”

**אֵי אָמֶרְתַּא אִי חַבְרָם בֵּלִיל נְשֵׁם כָּל־לָם:**
There is no speech nor language Where their voice is not heard. (Psa. 19:3)

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61 Exod. 14:11; Deut. 9:28; 28:55; 2 Kgs. 1:3, 6, 16; Job 4:11, 20; 6:6; 18:15; 24:7, 8; 31:19; Eccl. 3:11; Isa. 5:13; Jer. 2:15; 9:9, 10, 11; Lam. 1:4; Ezek. 14:15; 34:5; Hos. 4:6; Zeph. 3:6*2.

62 Gen. 31:20.

63 Eccl. 3:11.

64 Deut. 4:42; 19:4; Josh. 20:3, 5; Job 35:16.

65 Job 36:12.

66 Job 38:41; 41:25; Isa. 5:14.
functions alone as a negative with a finite verb.67

משיִיתוּוֹ הָרָּבָּ֣בְלִּי הַכָּ֣לְּמוּת הָֽגְּדוֹלָ֔ה מַעְּשִׇּׁ֣י הָשָּׁרֵ֗ה.

Though the sword reaches him, it cannot avail; Nor does spear, dart, or javelin. (Job 41:26)

The word בלְי in Isa. 38:17 is parsed as a noun meaning “destruction.”

11.5.7 אֶפֶס The Nothing Negative

אֶפֶס is a noun meaning “an end or extremity.”68 It frequently refers to the ends of the earth.”69 It is used idiomatically in the repeated expression: אני אֶפֶס עָ֖נָד “I am, and there is no one else besides me.”70 It combines with the conjunction כי to form the compound conjunction אֶפֶס, meaning “however”71 (see § 9.2.3d). Otherwise, the word has the general sense of “nothing” and is used idiomatically as a negative.

"My days are swifter than a weaver's shuttle, And are spent without hope. (Job 7:6)

בְּרָב־עֵָ֥םִּהַדְרַת־מֶָּ֑לֶךְִּוּבְ בְרָב־עֵָ֥םִּהַדְרַת־מֶָּ֑לֶךְִּוּבְ אֶפֶס אַֽנְשֵֶ֖יִּמַצֻתֶָּ֑ך You shall seek them and not find them— Those who contended with you. Those who war against you Shall be as nothing, As nothing. (Isa. 41:12)

In a multitude of people is a king's honor, But in the lack of people is the downfall of a prince. (Prov. 14:28)

תְבַקְשֵם וְלָֹּ֣אִּתִמְצָאֵֵּ֔םִּאַנְשֵֶ֖יִּמַצֻתֶָּ֑ך You shall seek them and not find them— Those who contended with you. Those who war against you Shall be as nothing, As nothing. (Isa. 41:12)

He shall even rise against the Prince of princes; But he shall be broken without hand. (Dan. 8:25)

67 See also Isa. 14:6; 32:10; Hos. 8:7.
68 BDB, p.67; HALOT, p. 79.
69 Deut. 33:17; 1 Sam. 2:10; Psa. 2:8; 22:28; 59:14; 67:8; 72:8; 98:3; Prov. 30:4; Isa. 45:22; 52:10; Jer. 16:19; Mich. 5:3; Zech. 9:10. See also Num. 23:13
70 Isa. 47:8, 10; Zep. 2:15.
71 Num. 13:28; Deut. 15:4; Judg. 4:9; 2 Sam. 12:14; Amos 9:8.
11.6 Relatives

Hebrew has three words that function as relative pronouns: אֲשֶׁר (אֲשֶׁר, 5,501 times), שֶׁ (שֶׁ, 137 times), and וּ (וּ, 15 times). While they are classified as relative pronouns, at least אֲשֶׁר may be thought of as a conjunction linking a dependent clause to a constituent of an independent clause as a modifier (see §14.3.3). In fact, אֲשֶׁר joins with certain prepositions and other words to form compound subordinating conjunctions that function between clauses (see § 9.1).

כָֹ֛ול אֲשֶׁר־יִגֵַ֥עִּבִבְשָרֶָ֖הִּּיִקְדָָּ֑ש
ִּ
אֲשֶׁר ִּ
ִּ
יִזֶָּ֤הִּמִדָמָהּ ִּעַל־הַבֵֶ֔גֶד
ִּ
אֲשֶר ִּ
ִּ
יִזֶָּ֣הִּעָלֵֶּ֔יהִָּ
ִּ
תְכַבֵֶ֖סִּבְמָקֵ֥וֹםִּקָדֹ ש׃

Everyone who touches its flesh must be holy.

And when its blood is sprinkled on any garment upon which it is sprinkled, you shall wash that on which it was sprinkled, in a holy place. (Lev. 6:27)

The first אֲשֶׁר functions as a conjunction and the second as a relative pronoun.

11.6.1 Forms Conjunctions

אֲשֶׁר joins with certain prepositions and other words to form compound subordinating conjunctions that function between clauses. Table 11.6 lists the compound conjunction with אֲשֶׁר and their associated meaning. And אֲשֶׁר functions alone at times as a conjunction.

11.6.2 As a Relative Pronoun

When אֲשֶׁר functions as a relative pronoun, its clause usually stands immediately after the last word of the noun phrase it modifies and becomes part of that phrase; in so doing it becomes embedded into the sentence of which the noun phrase is a part. The word preceding is linked to by Maqqeph 253 times, by a conjunctive accent 469 times, by a near disjunctive 1,680 times, and by a remote disjunctive 2,252 times. The stronger division is expected because the relative pronoun clause occurs at the end of the phrase it modifies.

וַיַֹ֕אמֶרִּמִַ֚יִּהִגִָּּ֣ידִּלְךִֵּּ֔כִֵ֥יִּעֵירֶֹ֖םִּאָָּ֑תָה
ִּ
הֲמִן־
הָעֵֹ֗ץ
ִּ
אֲשֵֶ֧ר
ִּ
צִוִּיתִָ֛יךִּלְבִלְתִֵ֥יִּאֲכָל־מִמֶֶ֖נוִּּאָכָ לְתִָּ
׃

And He said, “Who told you that you were naked?” (Gen. 3:11)

וְלִגְמַלֵיהֶם ִּאֵָּ֣יןִּמְסֵפֵָּ֔רִּכַ
חָ֛וֹל
ִּ
שִֶּ
עַל־שְפֵַ֥תִּיָ֖םִּלָרֹ ב
׃

And their camels were without number, as the sand which is by the seashore in multitude. (Judg. 7:12)
<table>
<thead>
<tr>
<th>Conjunction</th>
<th>Meaning</th>
<th>Conjunction</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַחֲרֵיִּאֲשֶר</td>
<td>after</td>
<td>עַלִּאֲשֶר</td>
<td>because</td>
</tr>
<tr>
<td>כָּאֲשֶר</td>
<td>when</td>
<td>מַפְנֵיִּאֲשֶר</td>
<td>because</td>
</tr>
<tr>
<td>נִמְזַמְרֵיִּאֲשֶר</td>
<td>until</td>
<td>תַּחַתִּאֲשֶר</td>
<td>because</td>
</tr>
<tr>
<td>תַּחַתִּאֲשֶר</td>
<td>because</td>
<td>לְמַעַןִּאֲשֶר</td>
<td>in order that</td>
</tr>
<tr>
<td>אַחֲרֵיִּכַאֲשֶר</td>
<td>as soon as</td>
<td>מִבְלִי אֲשֶר</td>
<td>except that</td>
</tr>
<tr>
<td>בַאֲשֶר</td>
<td>because</td>
<td>מֵאֲשֶר</td>
<td>because</td>
</tr>
<tr>
<td>יַעַןִּאֲשֶר</td>
<td>because</td>
<td>וַתֵֵ֧לֶדִּהָגָָ֛רִּלְאַבְרֶָ֖םִּבֵָּ֑ן</td>
<td>(Gen. 16:15)</td>
</tr>
<tr>
<td>אֲשֶר</td>
<td>So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. (Gen. 16:15)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>רֵַ֧ק</td>
<td>Only the holy things which you have, and your vowed offerings, you shall take and go to the place which the LORD chooses. (Deut. 12:26)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>קָ דָשֶ֛יך</td>
<td>that no outsider, who is not a descendant of Aaron, should come near to offer incense before the LORD. (Num. 16:40)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

72 Exod. 19:18; Jer. 44:23.
74 Josh. 2:7.
75 Gen. 39:9, 23; Eccl. 7:2.
76 Isa. 43:4.
Thus you shall do to all the cities very far from you, which are not of the cities of these nations. (Deut. 20:15)

You in Your mercy have led forth The people whom You have redeemed. (Exod. 15:13)

The phrase being modified may be simply a pronoun or even a pronoun suffix.

For My servants are they, whom I brought out of the land of Egypt; they shall not be sold as slaves. (Lev. 25:42)

And if you keep all these commandments and do them, which I command you today (Deut. 19:9)

When the relative pronoun clause modifies an unspecified entity, it stands in place of the elided entity.

Now therefore, go, lead the people to the place of which I have spoken to you. Behold, My Angel shall go before you. (Exod. 32:34)

Then he said to them, “This is that which the LORD has said: ‘Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. Bake that which you will bake today, and boil that which you will boil; and lay up for yourselves all that remains, to be kept until morning.”’ (Exod. 16:23)
And he said, "Now also let it be according to your words; he with whom it is found shall be my slave, and you shall be blameless." (Gen. 44:10)

There may be more than one relative pronoun dependent clause modifying the same constituent, forming a compound modifier:

The LORD God of heaven, who took me from my father’s house and from the land of my family, and who spoke to me and who swore to me, saying, “To your descendants I give this land,” He will send His angel before you, and you shall take a wife for my son from there. (Gen. 24:7)

This lengthy noun phrase is the subject of the sentence, functioning as casus pendens; its role as subject is resumed by the pronoun זה.

You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; (Exod. 20:4)

This lengthy noun phrase is part of a compound predicate complement.

While the relative pronoun clause usually occurs at the end of the phrase it modifies, occasionally it may be postponed by intervening constituents.
O LORD, our Lord, How excellent is Your name in all the earth, Who has set Your glory above the heavens! (Psa. 8:1)

11.7 The Direct Object Marker

The direct object marker את is untranslatable in English, occurring 10,978 times in the Bible. Of these 1,712 have pronoun suffixes and serve as independent accusative pronouns (see §10.2.2). The remaining 9,266 stand alone at the head of a noun phrase or equivalent, marking the phrase as accusative and thus the direct object of a transitive verb; they link to the first word of the phrase by Maqqeph 8,225 times, by a conjunctive accent 355 times, by a near disjunctive 663 times, and by a remote disjunctive 23 times. The disjunctive accents usually anticipate a longer phrase.

Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. (Gen. 2:24)

So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people. (Gen. 14:16)

This includes adjectives functioning as a noun:

So David said to him, "How was it you were not afraid to put forth your hand to destroy the LORD'S anointed?" (2 Sam. 1:14)

They have forsaken the LORD, They have provoked to anger The Holy One of Israel, They have turned away backward. (Isa. 1:4)
This also includes participles functioning as nouns:

Then I commanded your judges at that time, (Deut. 1:16)

Nor did Zebulun drive out the inhabitants of Kitron or the inhabitants of Nahalol; (Judg. 1:30)

This also includes interrogative pronouns:

And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, (Josh. 24:15)

So when these people or the prophet or the priest ask you, saying, ‘What is the oracle of the LORD?’ you shall then say to them, ‘What oracle?’ I will even forsake you,” says the LORD. (Jer. 23:33)

This also includes infinitives construct functioning as a gerund:77

"But I know your dwelling place, Your going out and your coming in, And your rage against Me. (Isa. 37:28)

Finally it includes negated noun phrases:

Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, “You are My people!” And they shall say, “You are my God!” (Hos. 2:23)

77 See also 2 Kgs. 19:27; 2 Chr. 31:17.
CHAPTER 12
The Syntax of Hebrew Kernel Clauses

A clause consists of a subject and a predicate composed of a verb and its complement(s) if any. The syntax of all clauses in Hebrew can be explained on the basis of transformations on the structure of a small set of kernel clauses. By definition a kernel clause is a basic clause the structure of which is defined by phrase structure rules. It is in the active voice, indicative mood, declarative mode, with subject-verb-object word order. A kernel clause has no expressed emphasis or prominence. It has no elided elements and no adjuncts, and employs no pronoun substitution. All Hebrew sentences are either kernel clauses or they are the product of one or more transformations on kernel clauses or sentences. This chapter defines the phrase structure rules of the kernel clauses of Hebrew. There are two basic types of kernel clauses: (1) the copulative clauses, and (2) the verbal clauses. The constituents of a sentence are expected to be semantically related and consistent with reality or at least possibility.

12.1 Copulative Clauses

Copulative clauses are those that employ the copulative verb “BE” (הָיָה) or its equivalent\textsuperscript{1} in its various functions in the language. They are used primarily for definitions, identifications, and descriptions. There are seven kinds of copulative clauses in Hebrew: (1) Existential clauses, (2) classification clauses, (3) identity clauses, (4) attribute clauses, (5) predicate adverb clauses, (6) possession clauses, (7) and similarity clauses.

\textsuperscript{1} See discussion of the copulative verb in § 5.4.1.
12.1.1 Existential Clauses

Existential clauses declare the existence of one or more members of a class, or they declare new classes. They are also used to declare the existence of characteristics and their associated values.

The syntax of the existential clause is

\[ S^e = V^e + N^s \]

(Rule 1)

The rule is interpreted to read: An existential clause \((S^e)\) consists of (=) an existential verb \((V^e)\) followed by (+) its subject noun phrase \((N^s)\). In an existential clause, \(N^s\) is a nondeterminate noun (or noun phrase). \(^3\) \(V^e\) is \(\text{in the general case where tense, aspect, or mood must be expressed.}^3\) \(\psi^s\) is used in the special case where these attributes are already defined for the given context, and the clause does not introduce any new values for them, that is, the clause is in the current tense, aspect, and mood of the immediate context. When \(\pi\) is used, there must be concord of number, gender, and person between \(V^e\) and \(N^s\). The clause is used to declare the existence of \(N^s\) previously not defined or not known. In the surface structure of existing examples, \(N^s\) usually is a noun phrase. \(^4\) This is true because a declaration of simple existence is rather uninteresting by itself. It may be assumed that most common nouns are part of the knowledge shared by the author with his audience. Thus the existence of such common nouns does not need to be declared. Consequently, a declaration of simple existence may be assumed to underlie the introduction of any nondeterminate common noun otherwise not previously defined. In all the following examples, \(N^s\) is a noun phrase. \(^5\)

\(^2\) The symbols of all rules mark the syntactic slot of the designated part of speech, and are in English order, and should be read from left to right. Obviously the order is reversed when applied to the Hebrew clauses. This arrangement has proven less confusing in an English text than to have the symbols in Hebrew order. A symbol, such as \(N\), \(A\), \(D\), or \(V\), represents a part of speech in Hebrew—\(N =\) noun, \(A =\) Adjective, \(D =\) adverb, \(V =\) verb. A superscript on a symbol identifies a specific type of that part of speech. A subscript on a symbol identifies a specific instance of the given part of speech in order to distinguish that instance from another instance of the same part of speech in a given rule or formula. Symbols with different subscripts have different referents. Thus \(N_1\) and \(N_2\) represent two different nouns.

\(^3\) Throughout this chapter a symbol for a part of speech may also represent a phrase. A phrase is always the product of one or more transformations on a part of speech with a dependent clause.

\(^4\) That is, the noun has acquired modifiers by means of prior transformations on kernel clauses in its deep structure. This is explained in Chapter 13.

\(^5\) In this chapter simplified tree diagrams are used, displaying only the structure of the kernel clauses. Not all parts of speech are identified. Wherever a constituent is a phrase, the phrase is underlined and marked only as the basic constituent of the clause. The analysis of phrases is discussed in subsequent chapters.
There is a kinsman nearer than I. (Ruth 3:12)

There is a God who judges in the earth. (Psa. 58:12)

There was a man from Zarah. (Judg. 13:2)

The last example illustrates the use of הָיָ֣ה אֶ֛שֶׁר אֵ֖שׁ מְצָרָה הָיָ֣ה אֶ֛שׁ מְצָרָה

There was a man from Zarah. (Judg. 13:2)

12.1.2 Classification Clauses

Classification clauses, otherwise known as predicate nominatives, define class relationships among nouns, but not identity relationships. They answer the question “To what class of person, place, or thing does the subject belong?” The structure of the clause is

\[
S^c = N^s + Q^c
\]

where \( Q^c = V^c + N^c \). The rule is interpreted to read: A copulative classification clause \((S^c)\) consists of (=) its subject noun \((N^s)\) followed by (+) a predicate \((Q^c)\) consisting of the copulative verb \((V^c)\) followed by (+) its predicate complement noun \((N^c)\). \(N^c\) is a nondeterminate predicate nominative; and \(N^s\) is the subject noun, either determinate or nondeterminate, depending on the degree of determination declared by previous context. \(V^c\) is the copulative verb הָיָ֣ה אֶ֛שֶׁר אֵ֖שׁ מְצָרָה הָיָ֣ה אֶ֛שׁ מְצָרָה

Throughout the discussion of copulative kernel clauses, except for the existential ones, the default word order is regarded as subject-verb-object (SVO). This view is supported by Randall Buth (“Word Order in the Verbless Clause,” in Cynthia L. Miller, ed., The Verbless Clause in Biblical Hebrew, Winona Lake, IN: Eisenbrauns, 1999, p. 107); and by Vincent DeCaen, “Verbal and Verbless Clauses within Government-Binding Theory,” in Miller, p.117, fn. 22).

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6 Examples with the reference marked by “*” have been simplified for the sake of illustration. This notation is used throughout the text.

7 Throughout the discussion of copulative kernel clauses, except for the existential ones, the default word order is regarded as subject-verb-object (SVO). This view is supported by Randall Buth (“Word Order in the Verbless Clause,” in Cynthia L. Miller, ed., The Verbless Clause in Biblical Hebrew, Winona Lake, IN: Eisenbrauns, 1999, p. 107); and by Vincent DeCaen, “Verbal and Verbless Clauses within Government-Binding Theory,” in Miller, p.117, fn. 22).
less emphasis is desired. The clause means that the subject $N^s$ belongs to the class of things known as $N^c$.

![Clausal Structure Diagram]

Your wives will be widows (Exod. 22:23)*

And the sons of Dedan were Asshurites. (Gen. 25:3)

And Jephthah the Gileadite was a mighty man of valor. (Judg. 11:1)

When the copulative verb means “become” instead of “be,” the predicate nominative is governed by the preposition $\hat{\imath}$; the structure becomes:

(Rule 2b) $S^c = N^s + Q^c$

where $Q^c = V^c + \hat{\imath} + N^c$. The rule is interpreted to read: A copulative classification clause ($S^c$) consists of (=) its subject noun ($N^s$) followed by (+) a predicate ($Q^c$) consisting of a copulative verb ($V^c$) followed by the preposition $\hat{\imath}$ followed by (+) its predicate complement noun ($N^c$). The grammatical restraints are the same as above. The clause means that the subject $N^s$ became a member of the class of things known as $N^c$.

![Clausal Structure Diagram]

Man became a living being (Gen. 2:7)*

---


9 This is an example of a syntactic idiom; the language has no word for “become” but expresses the concept idiomatically.
12.1.3 Identity Clauses

Identity clauses are special kinds of predicate nominatives that declare two nouns to be identical, that is, that the two nouns have the same referents. They answer the question “Who?” for persons, and the question “What name, title, appellation, or cognomen?” for persons, places, or things. The structure is:

(Rule 3)  \[ S^i = N^s + Q^i \]

where \( Q^i = V^c + N^c \). The rule is interpreted to read: A copulative identity clause \( (S^i) \) consists of (=) its subject noun \( (N^s) \) followed by (+) a predicate \( (Q^i) \) consisting of a copulative verb \( (V^c) \) followed by (+) its predicate complement noun \( (N^c) \). \( N^c \) is the determinate predicate nominative, and \( N^s \) the determinate subject. \( V^c \) is the copulative verb הָיָה (or equivalent) in concord with \( N^s \) and \( N^c \) for number, and gender, and with \( N^s \) for person; it is usually elided when the tense, aspect, and mood of the clause are equivalent with that of the immediate context, unless emphasis is desired. Such elision actually takes place as a result of a deletion transformation, so in some of examples that follow, \( V^c \) has already been elided. The clause means that the subject \( N^s \) is also known as \( N^c \).

10 For a few other uses of the determinate predicate nominative, see RJW, 33.
Aaron your brother shall be your prophet (Exod. 7:1)

12.1.4 Attribute Clauses

Attribute clauses, otherwise known as predicate adjective clauses, define the value of an understood attribute or characteristic of the subject of the clause. They answer the question “What is the value of the subject’s understood characteristic X?” The structure is:

\[ S^a = N^s + Q^a \]

where \( Q^a = V^c + A \). The rule is interpreted to read: A copulative attribute clause \( (S^a) \) consists of \( (=) \) its subject noun \( (N^s) \) followed by \( (+) \) a predicate consisting of a copulative verb \( (V^c) \) followed by \( (+) \) its predicate complement adjective \( (A) \). There is concord of number and gender between all three elements, plus concord of person between \( N^s \) and \( V^c \). The predicate adjective is usually nondeterminate except in the superlative degree of comparison.

The characteristic is understood from the preceding context or common knowledge, otherwise it must be declared before its value is defined.
Attribute clauses that use adjectives having a corresponding stative verb, can be alternately expressed by means of an equivalent stative verbal clause (defined later).

The serpent was subtle. [Attribute clause] (Gen. 3:1)

The serpent was subtle. [Stative verbal clause]

And the hands of Moses were heavy [Attribute clause] (Exod. 17:12)*

And the eyes of Israel were dim [Stative verbal clause] (Gen. 48:10)

12.1.5 Predicate Adverb Clauses

Predicate adverb clauses are used to define the spatial or temporal characteristics of subjects that have such characteristics. They answer the question “When?” or “Where?” Not all nouns have spatial or temporal characteristics, but the following are some of the types of nouns that do:

1. Nouns that name material objects or places
2. Nouns that name events
3. Abstract nouns of time or space

The structure of the clause is:

\[ S^d = N^s + Q^d \]

where \( Q^d = V^c + D \). The rule is interpreted to read: An adverbal attribute clause \( S^d \) consists of (=) its subject noun \( N^s \) followed by (+) a predicate consisting of a copulative verb \( V^c \) followed by (+) its predicate adverb complement \( D \). There is concord of number, gender, and person between \( N^s \) and \( V^c \). The verb is usually elided when its tense, aspect, and mood are already defined in the immediate context.

Bdellium is there (Gen. 2:12)*
And their faces were backward (Gen. 9:23)*

You are there (Gen. 13:14)*

Moses was in the mountain forty days and forty nights (Exod. 24:18)*

The ark of the LORD was in the country of the Philistines seven months. (1 Sam. 6:1)*

In the last three examples the predicate adverb is a prepositional phrase of place; the clauses are also modified by temporal adverb phrases that are not to be confused with the predicate adverb of the clause itself.

12.1.6 Possessive Copulative Clauses

The Hebrew language has no verb to express “have/possess,” but uses a syntactic idiom to express the concept of possession. The idiom employs the verb נְדָה or its equivalent וַיִּשָּׂא, and thus the syntax of the idiomatic clause must be included among the copulative clauses. The structure of the possessive copulative clause is:

\[(\text{Rule 6}) \quad \text{S}^p = \text{N}^s + \text{Q}^p\]

where \(\text{Q}^p = \text{V}^c + \text{ל} + \text{N}^p\). The rule is interpreted to read: A possessive copulative clause \((\text{S}^p)\) consists of (=) its subject noun \((\text{N}^s)\) followed by (+) a predicate \((\text{Q}^p)\) consisting of a copulative verb \((\text{V}^c)\) followed by (+) the preposition \((\text{ל})\) followed by (+) its predicate complement \((\text{N}^p)\). The verb \(\text{V}^c\) is נְדָה or its equivalent וַיִּשָּׂא; \(\text{N}^p\) is the possessor and \(\text{N}^s\) is the thing possessed. Literally the clause says “There is an \(\text{N}^s\) to \(\text{N}^p\),” but this must be translated into English as “\(\text{N}^p\) has an \(\text{N}^s\).” There is concord of number, gender, and person between \(\text{V}^c\) and \(\text{N}^s\), the actual subject of the clause. The verb is usually elided when its tense, aspect, and mood
are already defined in the immediate context. In the following examples, some subjects are
pronouns due to a substitution transformation.

\[
\begin{array}{c|c|c|c}
N^p & V^c & N^s \\
Q^p & S^p
\end{array}
\]

The people had brick for stone (Gen. 11:3)

\[
\begin{array}{c|c|c|c}
N^p & V^c & N^s \\
Q^p & S^p
\end{array}
\]

Levi had no portion. (Deut. 10:9)

When the copulative verb is \( \text{ יש ל"כ } \), it is placed first in the clause:

I have plenty. (Gen. 33:9)

I have everything. (Gen. 33:11)

Do you have a brother? (Gen. 43:7)

I have hope. (Ruth 1:12)

She had no child. (Gen. 11:30)

12.1.7 Similarity Copulative Clauses

Similarity clauses define the characteristics of a class indirectly by making comparisons with classes having similar though not identical characteristics;\(^\text{12}\) they express resemblance in respect to some common attribute, characteristic, appearance, and so forth. The structure of the similarity copulative clause is:

\( S^s = N^s + Q^s \)

where \( Q^s = V^c + \mathcal{Q} + N^s \). The rule is interpreted to read: A similarity copulative clause (\( S^s \)) consists of (=) its subject noun (\( N^s \)) followed by (+) a predicate (\( Q^s \)) consisting of a copula-

\(^{12}\) See BDB, p. 226 under \( \text{ יש ל"כ }, \ II, 2, c. \)
tive verb \((V^c)\) followed by (+) the preposition \((\mathcal{Z})\) followed by (+) its similarity complement \((N^\mathcal{S})\). The verb \(V^c\) is \(אֶלֶף\) or its equivalent \(אֶלֶף\); \(N^\mathcal{S}\) is the subject and \(N^x\) is that to which the subject is similar. There is concord of number, gender, and person between \(V^c\) and \(N^x\), the subject of the clause. The verb is usually elided when its tense, aspect, and mood are already defined in the immediate context.

\[
\begin{array}{c}
\frac{N^x}{N^\mathcal{S}} \quad \frac{V^c}{S'} \\
\end{array}
\]

**Behold,** the man has become like one of Us. (Gen. 3:22)

\[
\begin{array}{c}
\frac{N^\mathcal{S}}{N^x} \quad \frac{V^c}{S'} \\
\end{array}
\]

The number of the children of Israel shall be like the sand of the sea. (Hos. 1:10)*

\[
\begin{array}{c}
\frac{N^\mathcal{S}}{N^x} \quad \frac{V^c}{S'} \\
\end{array}
\]

The people were like murmurers. (Num. 11:1)*

**Ephraim is like a silly dove.** (Hos. 7:11)*

The people shall be as fuel for the fire. (Isa. 9:18)*

### 12.2 Verbal Clauses

The previous section defined the syntax of the kernel copulative clauses of Hebrew. The second major type of clause is the verbal clause. This section defines the syntax of the kernel verbal clauses of Hebrew. Verbal clauses contain finite verbs as distinguished from copulative verbs. They express a state of being, action, or relationship of one or more substantives. The basic verbal clauses are classified as follows:

A. Intransitive Clauses
   1. Intransitive Stative Clauses
   2. Intransitive Active Clauses
B. Transitive Clauses

1. Transitive Stative Clauses

2. Transitive Active Clauses

   a. Single Object Transitive Clauses
      (1) Single accusative object clauses
      (2) Single genitive object clauses

   b. Double Object Transitive Clauses
      (1) Double accusative clauses
      (2) Accusative-plus-genitive clauses
      (3) Double genitive clauses

Other types of clauses are derived from the above kernel clauses by means of transformations described in later chapters.

12.2.1 Intransitive Clauses

Intransitive clauses express states of being or action with respect to the subject alone; the verbs govern no object.\(^{13}\) The structure of the basic kernel clause is:

\[ S = N^s + Q \]

where \( Q = V^0 \) and \( N^s \) is the subject and \( V^0 \) is an intransitive verb, either stative or active, but not the copulative. There is concord of number, gender, and person between the subject and the verb.

Throughout the discussion of the syntax of verbal clauses, it is assumed that the elementary word order of kernel clauses is subject-verb-object (SVO). Scholars do not agree on the word order of Hebrew clauses. Some prefer the SVO order, whereas others prefer VSO. Those who prefer the VSO order seem to justify their choice by statistical evidence derived from studies of surface structure—that is, there are more VSO clauses in the Hebrew Old Testament than any other type.\(^{14}\) However, this can be explained by the abundance of histori-

---

\(^{13}\) For finite verbs, the numerical superscript with symbol \( V \) indicates the number of predicate complements it governs. Thus \( V^0 \) refers to an intransitive verb; \( V^1 \) refers to a transitive verb that governs one predicate complement; and \( V^2 \) refers to doubly transitive verbs.

\(^{14}\) So Joseph H. Greenberg in “Some Universals of Grammar with Particular Reference to the order of Meaningful Elements,” *Report of a Conference on Language Acquisition Held at Dodds Ferry, New York, April 13-15, 1961* (Cambridge, Mass.: MIT Press, 1963). B. K. Waltke and M. O’Connor in *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), seem to prefer the VSO order on the basis of their observation that the governing element generally precedes the governed (p. 53); but intuition favors the idea that the subject governs the verb, and the verb governs the object.
Cal narrative in which clauses with Waw consecutive predominate. It seems evident that clauses with Waw consecutive have experienced a transformation that grants the verb first position prominence so that the verbal action may be sequentially coordinated with that of preceding verbs. The SVO order predominates in coordinate clauses without Waw consecutive. Since it is less likely that these clauses have experienced prominence transformations, it is more probable that their word order represents that of the elementary kernel clause.\(^\text{15}\)

12.2.1.1 Intransitive Stative Clauses. In intransitive stative clauses, the verb expresses a state of being of the subject that involves no expressed or implied relationship with an object. These clauses have the following characteristics:

1. They are the equivalent of an attribute copulative clause, that is, a predicate adjective clause (see previous discussion of that type of clause § 12.1.4).
2. They frequently are translated into English by BE + Adjective, although English has some stative verbs.
3. The participle of the verb is an adjective.
4. An adverbial modifier of the clause is limited to adverbs of time, space, degree, or intensity—that is, adverbs that may modify adjectives.
5. They do not undergo passive or reflexive transformations.
6. They may undergo comparative transformations.
7. The morphology of the verb usually follows the pattern of the i or u class thematic vowel in the perfect conjugation. That is, the perfect is inflected after the pattern קֶסֶל יָכַר or קֶסֶל יָכַר, and the imperfect is inflected after the pattern קֶסֶל יָכַר.

\[
\begin{array}{c}
\text{The young lions lack, and suffer hunger. (Psa. 34:11) [compound predicate]}
\end{array}
\]

\[
\begin{array}{c}
\text{And I am old. (Gen. 18:13)}
\end{array}
\]

\(^{15}\) Dorit Ravid, in “Several Aspects of the Problem of the Order of Elements in General Israeli Hebrew,” Hebrew Computational Linguistics, Bulletin No. 11 (February 1977), pp. 1-46, rejects Greenberg’s classification of Hebrew as a VSO language. He substantiated Hebrew as a SVO language by transformational tests on native speakers of Hebrew. Although the debate between Greenberg and Ravid concerns Modern Hebrew, the results have considerable relevance for Biblical Hebrew, and the use of transformational tests is significant.
The young men... had grown up with him. (1 Kgs. 12:8)

The two sons of Eli died. (1 Sam. 4:11)

Sometimes stative verbs in Hebrew are used to express the idea of acquiring a state, as in the last two examples above.

### 12.2.1.2 Intransitive Active Clauses
In intransitive active clauses, the verb expresses an activity that involves the subject alone. No recipient of the action is expressed or implied. Intransitive active clauses have the following characteristics:

1. They do not undergo passive or reflexive transformations.
2. They usually are translated into English with the equivalent intransitive active verb.
3. An adverbial modifier is limited to those that may modify verbs but not adjectives.

Their widows will not weep (Psa. 78:64)

The moon stood still (Josh. 10:13)

And the Angel of the LORD departed out of his sight (Judg. 6:21)

Sometimes a transitive verb is used absolutely or with its object elided because its identity is understood from the context. In an expository analysis, such transitive verbs should not be confused with intransitive ones, but should be treated as what they really are—transitive; the elided object should be restored.
Sometimes it is difficult to distinguish an adverbial prepositional phrase from an object governed by a preposition. The test for distinguishing intransitive active clauses from transitive active clauses with an object governed by means of a preposition is as follows:

(1) Omission of the prepositional phrase will not change the essential meaning of the intransitive active clause, as in the example from 2 Kgs. 13:6 above. Omitting the phrase “in Samaria” does not change the meaning of the clause. The phrase answers the question “Where?” and functions as an adverb.

(2) Omission of the prepositional phrase will change the essential meaning of a transitive active clause, or it will leave the clause incomplete; in this case the prepositional phrase is necessary to the clause and serves the function of an object.

### 12.2.2 Transitive Clauses

In a transitive clause the verb governs one or more objects. Active transitive clauses express an action of the subject upon or with respect to the object(s). Stative transitive clauses express some state or relationship existing between the subject and the object(s). Some transitive verbs govern objects in the accusative case, others govern objects in the genitive case by means of a preposition.

#### 12.2.2.1 Transitive Stative Clauses.

Transitive stative clauses express some state or relationship between the subject and the object(s) that is more or less permanent. This contrasts with transitive active clauses that express activities as events that are more or less transitory. Transitive stative verbs usually follow the morphology of the i or u class thematic vowel in the perfect. That is, the perfect is inflected after the pattern בֵּין קָטֵל or בֵּין קְטֵל, and the imperfect is inflected after the pattern בֵּין קֲטֵל; also the participle is vocalized after the pattern בֵּין קַטֵל rather than the active pattern בֵּין קַטָּל. Otherwise the syntax of these clauses is the same as that of the active clauses. Therefore, no separate description of the syntax of transitive stative clauses is given here.

\[
\begin{array}{c|c|c|c}
\text{N}^\circ & \text{V}^1 & \text{N}^\circ \\
\hline
\text{Q} & \text{S} \\
\end{array}
\]

Absalom hated Amnon (2 Sam. 13:22)*

יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מֵכָל־בָנֵיו

Israel loved Joseph more than all his children (Gen. 37:3)

#### 12.2.2.2 Transitive Active Clauses.

Transitive active clauses express an action of the subject upon or with respect to the object(s). The activity is usually viewed as an event rather
than a state or relationship. Some transitive verbs govern objects in the accusative case, whereas others govern objects in the genitive case by means of a preposition.

12.2.2.2.1 **In single object transitive clauses**, the verb expresses an action or relationship between the subject and a single object. The object may be (1) in the accusative case, or (2) in the genitive case governed by a preposition.

(1) In transitive clauses with objects in the accusative case, the verb may be either active or stative. The structure of the basic kernel clause is:

\[
S = N^s + Q
\]

where \( Q = V^1 + N^o \) and \( N^s \) is the subject, \( N^o \) is the accusative object, and \( V^1 \) is the transitive-1 verb (either active or stative). There is concord of number, gender, and person between \( N^s \) and \( V^1 \). When \( N^o \) is determinate it is usually preceded by the sign of the determinate accusative ְ which is otherwise omitted; it is frequently omitted in poetry, and occasionally in prose even when the object is determinate. The clause has the following characteristics:

(a) It may undergo the passive, reflexive, and causative transformations.
(b) It is translated into English by the corresponding transitive active verb whenever one exists. However, the English verb may govern its object in the accusative case, or in the genitive case by means of a preposition, as English idiom may require.

\[
\text{.Adam knew Eve his wife} \quad (\text{Gen. 4:1})
\]

\[
\text{And behold, now Jacob has taken away my blessing.} \quad (\text{Gen. 27:36})*
\]
Worms clothe my flesh. (Literal) (Job 7:5)∗

The second and third examples illustrate the omission of an expected נֶפֶשׁ. The fourth example illustrates its omission in poetry.

(2) In transitive clauses with single genitive objects, the verb (active or stative) governs the object in the genitive case by means of a preposition. The structure of the clause is:

\[ S = N^o + Q \]

where \( Q = V^1 + P + N^o \) and \( N^o \) is the subject, \( V^1 \) is the transitive-1 verb, and \( P \) is the preposition by means of which \( V^1 \) governs \( N^o \). The specific nuance of the verb is determined by the preposition \( P \) and by the kind of object named by \( N^o \). The clause has the following characteristics:

(a) It may undergo passive, reflexive, and causative transformations.

(b) It is translated into English with the corresponding transitive verb whenever one exists. However, the English verb may govern its object in the accusative case, or in the genitive by means of a preposition, as English idiom may require. The English preposition (if any) may not seem to correspond to the literal sense of the Hebrew preposition.

**The simple believes every word** (Prov. 14:15)

**Aaron and Hur supported his hands** (Exod. 17:12)

**Now Adonijah was afraid of Solomon** (1 Kgs. 1:50)
The first two examples illustrate the use of accusative objects in the English translation, and the third illustrates the use of an English preposition ("of") differing from the Hebrew preposition (נָּדָּו = “from”) in literal sense.

12.2.2.2 In double object transitive clauses, the verb expresses an action or relationship between the subject and two objects each of which may enter into the action or relationship in a different manner. Either object may be (1) in the accusative case, or (2) in the genitive case governed by a preposition. The double object clause has the following characteristics:

(a) It may undergo the passive transformation and the reflexive transformation, but not the causative transformation.

(b) It is translated into English with the equivalent double object verb (when one exists). Often the English verb may govern either object with a preposition in order to express the correct sense. At times English will have no equivalent double object verb, and the translation must be handled in a different manner. This problem is discussed in a later chapter.

(1) In the double accusative clause, the verb governs both objects in the accusative case. The structure of the basic kernel clause is:

\[ S = N^n + Q \]

where \( Q = V^2 + N^{o1} + N^{o2} \) and \( N^n \) is the subject, \( V^2 \) is the double accusative verb, and \( N^{o1} \) and \( N^{o2} \) are the first and second accusative objects respectively.\(^\text{16}\) When either \( N^{o1} \) or \( N^{o2} \) is determinate it is preceded by \( נָּדָּו \), otherwise it is omitted; it is frequently omitted in poetry, and occasionally in prose even when the object is determinate.

\[ S = N^n + Q \]

His brothers stripped Joseph of his tunic (Gen. 37:23)*

\(^\text{16}\) There are 192 potential double accusative clauses of this basic structure besides those that have been modified by transformations.
The priest shall cause the woman to drink the water. (Num. 5:26)*

You shall make two cherubs of gold. (Exod. 25:18)

I taught you statutes and judgments. (Deut. 4:5)

Fill four vessels with water. (1 Kgs. 18:34)

And You have girded me with strength. (Psa. 18:40)

(2) In the accusative-plus-genitive clauses, the verb governs one object in the accusative case and the other in the genitive by means of a preposition. The clause has the same characteristics as the double accusative clause. Although some grammarians may call the genitive object an indirect object, nevertheless it is an object; the clause is left incomplete without it. Sometimes the English translation may be rendered with or without a preposition. The structure of the accusative-plus-genitive clause is:

\[ S = N^8 + Q \]

Where \( Q = V^2 + N^{o1} + P + N^{o2} \) and \( N^8 \) is the subject, \( V^2 \) is the accusative-plus-genitive verb, \( N^{o1} \) is the accusative object, \( N^{o2} \) is the genitive object, and \( P \) is the preposition by means of which \( V^2 \) governs \( N^{o2} \). When \( N^{o1} \) is determinate, it is preceded by \( נ\) otherwise it is omitted; it is frequently omitted in poetry, and occasionally in prose even when the object is determinate.

The LORD will repay the coastlands recompence. (Isa. 59:18)*

A man was telling his companion a dream. (Judg. 7:13)*

---

17 For example: I gave money to your brother; I gave your brother money.
The Jews defeated all their enemies with the stroke of the sword. (Est. 9:5)*

In the last example (Est. 9:5) the Hebrew verb governs the direct object with the preposition ב, and the other object in the accusative (lit. “The Jews smote in all their enemies a stroke of a sword.”).

(3) In the double genitive clauses, the verb governs both objects in the genitive by means of prepositions. The clause has the same characteristics as the double accusative clause. Although some grammarians may call the genitive object an indirect object, nevertheless it is an object; the clause is left incomplete without it. Sometimes the English translation may be rendered with or without a preposition. The structure of the genitive-plus-genitive clause is:

\[
S = N^s + Q
\]

Where \( Q = V^2 + P_1 + N^{o1} + P_2 + N^{o2} \) and \( N^s \) is the subject, \( V^2 \) is the double genitive verb, \( N^{o1} \) is the first genetive object, \( N^{o2} \) is the second genitive object, and \( P_1 \) is the preposition by means of which \( V^2 \) governs \( N^{o1} \) and \( P_2 \) is the preposition by means of which \( V^2 \) governs \( N^{o2} \).

But your iniquities are separating you from your God (Isa. 59:2)\(^{18}\)

let the firmament be dividing the waters from the waters. (Gen. 1:6)*

12.2.3 Adjuncts

Adjuncts are phrases that may be added to a clause containing supplemental information relating to time, place, manner, etc. They may even contain side remarks. These may

\(^{18}\) Note that \( N^{o1} \) is the restored antecedent of the pronoun suffix attached to \( P_1 \). And \( V^1 \) is a verb phrase consisting of \( \text{מְבַדְּלָה} \) with a participle expressing the past durative.
all be regarded as the product of a transformation on a dependent subordinate clause (discussed in § 19.4.3).

12.3 Transformational Relationships Among Active Clauses

The above definitions of the structure of kernel clauses ignore important transformational interrelationships among the clause types that exist because of the inherent semantic relationships between the various stems of a verbal root. A given verbal root may have a stative stem, an active stem, an intensive stem, and a causative stem. Each of these may have its corresponding passive, middle, and reflexive stems. Some of these stems will be intransitive, and others will be single- or double-object transitive verbs. Generally speaking, it might be anticipated that any clause using a derived stem of a verb may be regarded as the result of a transformation on a simpler clause using the base stem of the same verb. Thus, a double object clause might be regarded as having originated from a transformation on a single object clause, and a single object clause might be regarded as having originated from a transformation on an intransitive clause. This supposition is valid, and such transformational relationships can be demonstrated and are discussed in more detail in chapter 13.

Taking the causative transformation as an example, a double-object transitive clause may be derived from a stative intransitive clause as follows:

(1) הַכַדִּמָלֵֶ֖א — The jar is full. (Stative intransitive)
(2) מַיִםִּמָלֵֶ֖אִּאֶת־הַכַד — Water fills the jar. (Stative single transitive)
(3) הוּאִּמִלֵאִּאֶת־הַכַדִּמַיִם — He filled the jar with water (active double transitive)

In this case, the Hebrew verb uses the *qal* stem for both the intransitive and transitive mode. The double-object transitive stem of the verb is the *piel*, and the subject of the first clause became the second object of the transformed clause.

Having noted these relationships, it also must be noted that the Hebrew language has no consistent semantic correspondence between the morphological stems of the verbs, apart from the passive, middle, and reflexive stems. The mapping of the semantic relationships between the *qal*, *piel*, and *hiphil* stems of the various Hebrew verbs requires considerable research, and the results may not be of much practical value. Therefore, this present work defines the structure of the individual clause types without taking the above interrelationships into further consideration. This restriction does not apply to the passive, middle, and reflexive modes, however, because there is considerable consistency with them. They are discussed in the next chapter under modal transformations on clauses (§ 13.5).
12.4 Summary

Copulative Clauses

Existential clause \( S^e = V^e + N^s \)
Classification clause \( S^c = N^s + Q^c \) where \( Q^c = V^c + N^c \)
Identity clause \( S^i = N^s + Q^i \) where \( Q^i = V^c + N^c \)
Attribute clause \( S^a = N^s + Q^a \) where \( Q^a = V^c + A \)
Predicate adverb clause \( S^d = N^s + Q^d \) where \( Q^d = V^c + D \)
Possessive copulative clause \( S^p = N^s + Q^p \) where \( Q^p = V^c + \text{=} + N^p \)
Similarity copulative clause \( S^s = N^s + Q^s \) where \( Q^s = V^c + \text{=} + N^s \)

Verbal Clauses

Intransitive clause \( S = N^s + Q \) where \( Q = V^0 \)

Transitive-1 Clause

(1) with single object in the accusative case
\( S = N^s + Q \) where \( Q = V^1 + N^o \)

(2) with single object in genitive case
\( S = N^s + Q \) where \( Q = V^1 + P + N^o \)

Transitive-2 Clause

(1) with two objects in the accusative case
\( S = N^s + Q \) where \( Q = V^2 + N^{o1} + N^{o2} \)

(2) with one object in the accusative case and the other in the genitive
\( S = N^s + Q \) where \( Q = V^2 + N^{o1} + P + N^{o2} \)

(3) with two objects in the genitive case
\( S = N^s + Q \) where \( Q = V^2 + P_1 + N^{o1} + P_2 + N^{o2} \)
CHAPTER 13
Transformations on Hebrew Clauses

The syntax of the kernel structures of Hebrew clauses is defined in Chapter 12. By definition, kernel clauses are in the active voice, indicative mood, and declarative mode, with a fixed word order. This is regarded as the encoding of the basic information of the clause. Any departure from the kernel structure of a clause is accomplished by a transformation that modifies the default information or adds new information. This new or altered information is of interest and importance to the expositor. This chapter is designed to help the expositor recognize such information and incorporate it into his analysis. Transformations define the structural variations that a clause may assume, and the information encoded in each structural variation.

Transformations also are involved in defining the external relationships that a clause may assume. A clause may be used to modify a part of speech or another clause, or it may be interrelated with other clauses to form meaningful discourse. Transformations that affect only the structure of an individual clause are called clause transformations. Those that relate a clause to a part of speech are called phrase transformations, and those that interrelate clauses into meaningful sequences of discourse are called sequence transformations. This chapter defines the principal clause transformations of Biblical Hebrew. Phrase transformations are discussed in chapters 14 through 17 and sequence transformations in 19.

Clause transformations affect only the structure of an individual clause and do not consider any of its external relationships. Such conditions as compound parts of speech, pronoun substitution, adjuncts, and elision are defined by sequence transformations and do not enter into the discussion at this level. Clause transformations assume that all the constituents of the clause are present but not necessarily in kernel structure. There are five types of clause transformations that alter the kernel structure of Hebrew clauses: (1) negation transformations, (2) voice transformations, (3) causative transformations, (4) prominence transformations, and (5) mode transformations. Each transformation has two or more options.
13.1 Negation Transformations

The syntax of a kernel clause is defined as a positive declaration. If a clause is to be framed as a negative declaration, a negation transformation must be invoked. Negation must not be regarded as an independent function of each part of speech in a clause. It is true that in this work negation is declared to be a characteristic of each part of speech, but the definition of the negation attribute as positive or negative must be accomplished at the clause level, not at the word level. In meaningful discourse, the negated clause is of primary importance, not the negated part of speech. A negated part of speech is the mechanism for negating a clause. The logic of negation is quite subtle. The choice of negation patterns among the parts of speech in a clause reflects a variety of shades of meaning; it may facilitate an economy or precision of expression; or it may accommodate a desirable nuance of style. The logic of negation in Hebrew requires further research to define many of its subtle nuances. This section defines the transformations required to provide negation for clauses.

A part of speech may be negated in two ways: (1) by defining its negation attribute as negative, thus invoking a prepositive negative particle such as הָלָּא, or (2) by choosing the antonym of the given part of speech. Negative particles are discussed in §11.5.

מִן הַשּׁאָר הַשָּׁרְדִי
from an ungodly nation (Psa. 43:1)
\[\text{[negation by particle]}\]
বিনি জেহি
against an ungodly nation (Isa. 10:6)
\[\text{[negation by antonym]}\]

In the following discussion, either means of negation is assumed to be valid.

13.1.1 The General Negation Transformation

In the general case, a clause is negated by negating one of its principal parts of speech, such as the subject, the verb, the object, the predicate nominative, the predicate adjective, or the predicate adverb. The choice is determined by which one should receive the prominence. The rule is

\[
\begin{align*}
\text{(1)} & \quad S(\text{neg}) = N^s(\text{neg}) + V + N^o + D \\
S(\text{neg}) &= N^s + V(\text{neg}) + N^o + D \\
S(\text{neg}) &= N^s + V + N^o(\text{neg}) + D
\end{align*}
\]

In certain moods, the negated verb takes the prepositive הָלָּא instead of הָלָּא. See chapter 5 under the discussion of mood. The negated form of the existential verb (יִהְיֶה) is יָהַשׁ.
$S(neg) = N^s + V + N^o + D(neg)$

Also Judah did not keep the commandments of the LORD their God (2 Kgs. 17:19) (Negated verb)

And dishonest scales are not good. (Prov. 20:23) (Negated predicate adjective with elided verb)

Henceforth your name shall be called not Jacob, but Israel. (Gen. 32:29) (Negated object)

It was not you who sent me here, but God. (Gen. 45:8) (Negated subject)

The LORD has not sent me. (Num. 16:29) (Negated subject)

For they have rejected not you, but Me they have rejected from reigning over them. (1 Sam. 8:7) (Negated object)

While the earth remains, Seedtime and harvest, And cold and heat, And winter and summer, And day and night, Shall not cease. (Gen. 8:22) (Negated verb)

Note that when the subject or object is negated, it receives some prominence and an alternative usually is stated or implied. This is not necessarily the case for the negated verb; this suggests that the clause is negated through the verb in the general case and through the other constituents in the special case.
13.1.2 The Special Negation Transformation

In the special case where the verb is to be negated and it is in the durative aspect and current tense, that is, the verb phrase consists of the participle without the auxiliary verb הָיֹי, the syntax of the negated clause is as follows:²

\[(1a) \quad S(\text{neg}) = Ꝛ.thumbnail + S(\text{pos})\]

If the subject of S becomes a pronoun immediately following Ꝛ.thumbnail, then it is attached to Ꝛ.thumbnail as a suffix. However, if the word order of S is altered by a transformation so that the pronoun does not immediately follow Ꝛ.thumbnail, then the pronoun will stand alone in the nominative. In some cases, Ꝛ.thumbnail may take an anticipatory pronoun suffix in concord agreement with the named subject for number, gender, and person.³

And behold, Joseph was not in the pit. (Gen. 37:29)

The keeper of the prison did not look into anything that was under his hand. (Gen. 39:23)

The LORD is not among you. (Num. 14:42)

I am not giving you straw. (Exod. 5:10)

(Subject is a pronoun suffix)

13.1.3 Other Uses of Negation

Other uses of negation occur in Hebrew, such as negated prepositional phrases, negated infinitive phrases, and so forth. Negations like these are made in subsequent transformations, and are not defined at this level.

13.2 Voice Transformations

Kernel clauses are in the active voice by definition. The active voice gives role prominence to the doer of the deed (the agent) by making it the subject of the verb. Voice transformations are used to change role prominence in some manner. There are three types of

2 This also includes the negated copulative clause in the durative aspect and current tense.

3 GKC § 152 i-q discusses the various nuances implied when negating a clause in this manner, and when granting various parts of speech position prominence.
voice transformations: (1) the passive transformations, (2) the reflexive transformations, and (3) the middle transformations.

13.2.1 Passive Transformations

The passive voice grants role prominence to the recipient of the verbal action by making it the subject of the verb, by changing the verb to its corresponding passive stem, and by placing the doer of the deed in a phrase of agency. Obviously, this transformation can be performed only on transitive clauses. This is expressed formally as

\[
\text{(2) Given: } S(\text{act}) = N_1(\text{nom}) + V(\text{act}) + N_2(\text{acc}) + \text{ etc.}
\]
\[
\text{then: } S(\text{pas}) = N_2(\text{nom}) + V(\text{pas}) + B = + N_1(\text{gen}) + \text{ etc.}
\]

The object \((N_2)\) of the verb in the kernel clause becomes the subject of the transformed clause in the nominative case; the verb \((V)\) is changed to its corresponding passive stem\(^4\) inflected in concord agreement with its new subject \((N_2)\) for number, gender, and person; and what was the subject \((N_1)\) in the kernel clause becomes the agent governed by the preposition \(\text{ב}^5\) in the genitive case. The rest of the clause (if any) remains unchanged.

(a)  

\[
\begin{array}{c}
N_2^0 \\ \text{V}^{\text{act}} \\ N_1^0 \\
\end{array} 
\]
\[
\begin{array}{c}
S(\text{act}) \\
\end{array} 
\]

The LORD commanded my lord (active) . . .

\[
\begin{array}{c}
N_1^1 \\ \text{V}^{\text{act}} \\ N_2^0 \\
\end{array} 
\]
\[
\begin{array}{c}
N_2 \\
\text{V}^{\text{pas}} \\
N_1 \\
\end{array} 
\]
\[
\begin{array}{c}
S(\text{pass}) \\
\end{array} 
\]

and my lord was commanded by the LORD (passive) (Num. 36:2)*

---

\(^4\) There is rather consistent correspondence between the active and passive meaning of the Hebrew verbal stems: the \textit{qal} stem finds its passive meaning expressed by the \textit{niphal}, the \textit{piel} by the \textit{pual}, and the \textit{hiphil} by the \textit{hophal}. The \textit{hithpael} occasionally expresses the passive voice for some verbs.

\(^5\) Gesenius (GKC § 121 f) states that the agent is governed by \(\text{ב}\), but his examples mostly employ participles rather than finite verbs. Passive participles have special means for expressing agency that do not apply to the general case involving finite verbs. (See BDB p. 514 under \(\text{ב}\), meaning 5e; also see BDB p. 89 under \(\text{ב}\), meaning 2c; also see RJW 245, 280.)
**13.2.1.1** In many passive clauses found in the Old Testament, the agent has been elided. Such elision is accounted for by subsequent transformations that reduce redundant information. It is not necessary to account for elision in this present transformation. For the sake of illustration the following examples are given with elided agents.

<table>
<thead>
<tr>
<th>N(_{2})</th>
<th>V(_{\text{act}})</th>
<th>N(_{1})</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q</td>
<td>S(_{\text{act}})</td>
<td></td>
</tr>
<tr>
<td>N(_{2})</td>
<td>V(_{\text{pass}})</td>
<td>N(_{1})</td>
</tr>
<tr>
<td>Q</td>
<td>S(_{\text{pass}})</td>
<td></td>
</tr>
</tbody>
</table>

**The LORD saved Israel** (active) (1 Sam. 14:23)*

Israel shall be saved by the LORD. (passive) (Isa. 45:17)

**13.2.1.2** Double object clauses usually have one object expressing the recipient of the action and a second object expressing an auxiliary relationship. These clauses may undergo the passive transformation defined by rule (2) where N\(_{2}\) represents the recipient object, not the auxiliary object.

<table>
<thead>
<tr>
<th>N(_{2})</th>
<th>V(_{\text{pass}})</th>
<th>N(_{1})</th>
</tr>
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<tbody>
<tr>
<td>Q</td>
<td>S(_{\text{pass}})</td>
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<table>
<thead>
<tr>
<th>N(_{2})</th>
<th>V(_{\text{act}})</th>
<th>N(_{1})</th>
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</thead>
<tbody>
<tr>
<td>Q</td>
<td>S(_{\text{act}})</td>
<td></td>
</tr>
</tbody>
</table>

He who sheds man’s blood (active)

His blood shall be shed by man. (passive) (Gen. 9:6)*

He was taken from prison and from judgment. (Isa. 53:8)

It shall be recounted of the Lord to the next generation. (Psa. 22:31)

These days should be remembered and kept by every generation, every family, every province, and every city. (Est. 9:28)

She filled the skin with water. (Gen. 21:19) (active)
Every bottle will be filled with wine. (Jer. 13:12)  
(passive with elided agent)

And the house was filled with smoke. (Isa. 6:4)  
(passive with elided agent)

The house was filled with the cloud. (Ezek. 10:4)  
(passive with elided agent)

13.2.1.3 The Impersonal Passive. Hebrew has an impersonal passive idiom in which the verb is in the passive stem, but the recipient remains in the accusative. The verb has an elided indefinite subject. The transformation is as follows:

(2a) Given: \( S = N_1 \) (nom) + V(act) + \( N_2 \) (acc) + etc.

then: \( S(pas) = V(pas) + N_2 \) (acc) + etc.

There was told to Rebekah the words of Esau.  
or
Esau’s words were told to Rebekah. (Gen. 27:42)

13.2.2 The Reflexive Transformation

In the basic transitive verbal clause, the subject (the doer of the deed) acts upon the object (the recipient of the deed), and it is understood that the subject and object are different. The reflexive transformation is used to express the fact that the subject and object are the same, that is, the subject is acting upon himself. There are four types of reflexive transformations: (1) the reflexive stem transformation, (2) the “self” transformation, (3) the reflexive pronoun transformation, and (4) the partial reflexive transformation.

13.2.2.1 The Reflexive Stem Transformation. One of the most common means of expressing the reflexive voice is to use one of the reflexive stems of the verb. If the verb of the kernel clause is in the Qal stem, the reflexive voice is usually expressed by the Niphal stem; and if the kernel verb is in the Piel stem, the reflexive voice is usually expressed by the Hithpael stem. However, the lexicon must be consulted for the correct reflexive stem of any given verb. In this transformation the kernel verb is changed to its corresponding reflexive stem, and the object of the kernel clause is deleted. This is expressed formally as

(3) Given: \( S = N_1 \) (nom) + V(act) + \( N_1 \) (acc) + etc.

---

\(^6\) In the notation, the constituents enclosed in brackets [ ] are the ones elided.
then: \( S_{\text{refl}} = N_1(\text{nom}) + V(\text{refl}) \left[ - N_1(\text{acc}) \right] + \text{etc.} \)

Or

Given: \( S = N_1(\text{nom}) + V(\text{act}) + P + N_1(\text{gen}) + \text{etc.} \)

then: \( S_{\text{refl}} = N_1(\text{nom}) + V(\text{refl}) \left[ - P - N_1(\text{gen}) \right] + \text{etc.} \)

13.2.2.2 The Self Transformation. Another common method of expressing the reflexive voice is to substitute one of the Hebrew words for “self” in place of the object of the verb. This method would be necessary in case a given verb had no reflexive stem. In this case the kernel verb remains in its active stem. The most common word for “self” is נפשו (lit. soul = self). This is expressed formally as

\[
(3a) \quad \text{Given: } S = N_1(\text{nom}) + V(\text{act}) + N_1(\text{acc}) + \text{etc.} \\
\text{then: } S_{\text{refl}} = N_1(\text{nom}) + V(\text{act}) + \text{“SELF”}(\text{acc}) + \text{etc.}
\]

Or

Given: \( S = N_1(\text{nom}) + V(\text{act}) + P + N_1(\text{gen}) + \text{etc.} \)

then: \( S_{\text{refl}} = N_1(\text{nom}) + V(\text{act}) + P + \text{“SELF”}(\text{gen}) + \text{etc.} \)

where “SELF” is in agreement with \( N_1 \) for number unless it is construed as a collective singular.

I do not know myself. (Job 9:21)

Diligently keep yourself. (Deut. 4:9)

Backsliding Israel has shown herself more righteous than treacherous Judah. (Jer. 3:11)*

---

7 The word נפשו is used over 50 times in the Old Testament to express the reflexive (BDB, p. 660). The word נפש (lit. bone = self) is used at times to mean “self,” but not in the reflexive transformation (BDB, p. 782-83).
13.2.2.3 The Reflexive Pronoun Transformation. An alternative to the “self” transformation above, Hebrew expresses the reflexive by substituting a personal pronoun in place of the object of the verb. Hebrew has no reflexive pronouns as do English and Greek. The pronoun must agree with the subject in number, gender, and person. This is expressed formally as

\[ \text{Given: } S = N_1(\text{nom}) + V(\text{act}) + N_1(\text{acc}) + \text{etc.} \]
\[ \text{then: } S(\text{refl}) = N_1(\text{nom}) + V(\text{act}) + R_1(\text{acc})^9 + \text{etc.} \]

Or

\[ \text{Given: } S = N_1(\text{nom}) + V(\text{act}) + P + N_1(\text{gen}) + \text{etc.} \]
\[ \text{then: } S(\text{refl}) = N_1(\text{nom}) + V(\text{act}) + P + R_1(\text{gen}) + \text{etc.} \]

The officers of the Children of Israel saw themselves in trouble. (Exod. 5:19)

His sons made themselves vile. (1 Sam. 3:13)*

Will they fortify themselves? (Neh. 3:34; 4:2 Eng.)

13.2.2.4 The Partial Reflexive Transformation. At times the subject of the verb may be acting upon himself and upon others. In this case, the reflexive pronoun or word for “self” is included as part of a compound object in the reflexive pronoun transformation above.

The Jews imposed it upon themselves and upon their descendants. (Est. 9:27)*

13.2.3 The Middle Transformation

Sometimes the subject may be acting for his own benefit or on his own behalf. This can be true of both transitive and intransitive clauses. There are four types of middle transformations: (1) the middle stem transformation, (2) the “self” transformation, (3) the reflexive pronoun transformation, and (4) the partial middle transformation.¹⁰

---

¹⁰ For a discussion of the difference between the passive and middle voice, see § 5.6.4.
13.2.3.1 The Middle Stem Transformation. One of the most common means of expressing the middle voice is to use one of the middle stems of the verb. If the verb of the kernel clause is in the Qal stem, the middle voice is usually expressed by the Niphal stem; and if the kernel verb is in the Piel stem, the middle voice is usually expressed by the Hithpael stem. However, the lexicon must be consulted for the correct middle stem of any given verb. In this transformation the kernel verb is changed to its corresponding middle stem without any change to the rest of the clause. This is expressed formally as

(4) Given: \( S = N_1(\text{nom}) + V(\text{act}) + \text{etc.} \)
    then: \( S(\text{mid}) = N_1(\text{nom}) + V(\text{mid}) + \text{etc.} \)

I requested leave for myself from the king. (Neh. 13:6)

13.2.3.2 The Self Transformation. Another means for expressing the middle voice is to add a prepositional “self” phrase. The preposition expresses the specific nuance of benefit, and the word “self” expresses the middle idea. The same word for “self” is used here as in the reflexive transformation above. This is expressed formally as

(4a) Given: \( S = N_1(\text{nom}) + V(\text{act}) + \text{etc.} \)
     then: \( S(\text{mid}) = N_1(\text{nom}) + V(\text{act}) + P + \text{SELF} + \text{etc.} \)

As they had decreed for themselves and their descendants. (Est. 9:31)

13.2.3.3 The Reflexive Pronoun Transformation. Another means for expressing the middle voice is to add a prepositional pronoun phrase. The preposition expresses the specific nuance of benefit, and the pronoun expresses the middle idea. The pronoun must be in agreement with the subject for number, gender, and person. This is expressed formally as

(4b) Given: \( S = N_1(\text{nom}) + V(\text{act}) + \text{etc.} \)
     then: \( S(\text{mid}) = N_1(\text{nom}) + V(\text{act}) + P + R(\text{gen}) + \text{etc.} \)

They made themselves coverings. (Gen. 3:7)

Let them go and gather straw for themselves. (Exod. 5:7)

13.2.3.4 The Partial Middle Transformation. At times the subject of the verb may be acting on behalf of himself and others. In this case, the reflexive pronoun or word for “self”
is included as part of a compound prepositional phrase as in the reflexive pronoun transformation above.

As they decreed for themselves and their descendants. (Est. 9:31)

13.3 Causative Transformations

In Hebrew, the relationship between intransitive clauses, transitive-1 clauses, and transitive-2 clauses can often be explained as the result of causative transformations. That is, an intransitive clause can be made a transitive-1 clause by introducing a causing agent; and a transitive-1 clause can be made a transitive-2 clause by introducing a second causing agent. If this were universally true in Hebrew, then the syntax of the kernel clauses would be simpler. However, it seems impossible to map these relationships for all Hebrew verbs. Therefore, this section is included for the sake of completeness, but is not incorporated into the syntax of kernel clauses.

13.3.1 Causative Transformation on Intransitive Clauses

An intransitive clause may be transformed into a transitive-1 clause by means of a causative transformation. This is expressed formally as

\[
\text{Given: } S(\text{intr}) = N_1(\text{nom}) + V^0 \\
\text{then: } S(\text{caus}) = N_2(\text{nom}) + V^1(\text{caus}) + N_1(\text{acc})
\]

where \( S(\text{intr}) \) is an intransitive clause defining the action or state of its subject \( N_1 \), and \( S(\text{caus}) \) is the same clause transformed into its causative form with a named causing agent \( N_2 \). What was the subject (\( N_1 \)) of the intransitive clause becomes the object of the transformed transitive clause. The verb (\( V \)) of the intransitive clause takes on its causative stem\(^{11}\) in agreement with its new subject, the causing agent (\( N_2 \)), for number, gender, and person. Rule (5) does not take into account the fact that the verb may govern its object by means of a preposition, but this should be understood as an actual possibility. The transformation is illustrated by an example.

\[
\text{The two sons of Eli died. (1 Sam. 4:11)}
\]

\(^{11}\) The causative stem is not predictable. The lexicon must be consulted for any given verb. Sometimes the Qal stem is both intransitive and transitive; sometimes the Piel stem is causative of the Qal; and often the Hiphil stem is causative of the Qal or the Piel.
13.3.2 Causative Transformations on Transitive Clauses

A transitive-1 clause may be transformed into a transitive-2 clause by means of a causative transformation. This is expressed formally as

\[
(5a) \quad \text{Given: } S(\text{tr-1}) = N_1(\text{nom}) + V^1 + N_2(\text{acc})
\]
\[
\text{then: } S(\text{caus}) = N_3(\text{nom}) + V^2(\text{caus}) + N_1(\text{acc}) + N_2(\text{acc})
\]

where \( S(\text{tr-1}) \) is a transitive-1 clause defining the action or state of its subject \( N_1 \) with respect to its object \( N_2 \), and \( S(\text{caus}) \) is the same clause transformed into its causative form with a named causing agent \( N_3 \). What was the subject (\( N_1 \)) of the transitive-1 clause becomes the first object of the transformed transitive-2 clause; and what was the object (\( N_2 \)) becomes the second object of the transformed transitive-2 clause. The verb (\( V \)) of the transitive-1 clause takes on its causative stem in agreement with its new subject, the causing agent (\( N_3 \)), for number, gender, and person. The transformation is illustrated by an example adapted for use from Gen. 41:42.

\[
\text{Joseph put on his clothes}
\]
\[
N_2 + V^1 + N_1 = S(\text{tr-1})
\]
\[
\text{Pharaoh clothed Joseph in fine linen garments. (Gen. 41:42*)}
\]
\[
N_3 \quad V(\text{caus}) \quad N_1 \quad N_2
\]

Rule (5a) does not take into account the fact that the verb may govern either object by means of a preposition, but this should be understood as an actual possibility. The transformation is illustrated by an example adapted for use from Gen. 24:67.

\[
\text{Rebekah came to Sarah’s tent.}
\]
\[
N_2 + P + V + N_1 = S(\text{intr})
\]
\[
\text{Isaac brought Rebekah to Sarah’s tent. (Gen. 24:67*)}
\]
\[
N_3 \quad V(\text{caus}) \quad N_1 \quad P \quad N_2
\]
13.4 Position Prominence Transformation

In addition to the various other ways in which Hebrew may grant prominence to a part of speech in a clause, any principal constituent of a clause may be granted “position prominence.” Position prominence is granted by moving a constituent from its normal position in the kernel clause to either first or last position. Since the subject is normally in first kernel position (§ 12.2.1), it would be moved to last position for prominence; but the other constituents usually are moved to first position. Position prominence is expressed formally as

\[
\text{Given: } S(X) \\
\text{then: } S(\text{emph } X) = X + S(-X) \ [\text{first position prominence}] \\
\text{or: } S(\text{emph } X) = S(-X) + X \ [\text{last position prominence}]
\]

where \( S(X) \) represents any clause containing constituent \( X \), and where \( X \) may be a noun phrase (N), an predicate adjective phrase (A), an adverb phrase (D), a verb phrase (V), or a predicate (Q). \( S(-X) \) represents all the constituents of the given clause except constituent \( X \).

13.4.1 First Position Prominence

There the wicked cease from troubling (Job 3:17)  
[adverb with first position prominence]

In my heart I have hidden Your word. (Psa. 119:11)  
[Adverb phrase with first position prominence]

I have declared my ways. (Psa. 119:26)  
[Object with first position prominence]

The first position transformation is also used in conjunction with the \( \text{Waw} \) Consecutive Transformation employed by the Sequence Grammar described in § 19.1.3. It moves the verb to first position, after which the aspect form of the verb is inverted.

13.4.2 Last Position Prominence

My soul clings to the dust. (Psa. 119:25)  
[Subject with last position prominence]

And there the weary are at rest. (Job 3:17)  
[Subject with last position and adverb with first position prominence]

Your words have upheld him who was stumbling. (Job 4:4)  
[Subject with last position and adverbial participle with first position prominence]
Chapter 13

Then a spirit passed before my face. (Job 4:15)

[Verb with last position prominence]

13.4.3 Casus Pendens

The Casus Pendens transformation is like the first position prominence transformation except that it is limited to noun phrases, and does not delete the emphasized element. Instead, it substitutes a pronoun in place of the emphasized element. This is expressed formally as

(6a)  Given: \( S(N_i) \)

then: \( S(\text{cas pen } N_i) = N_i + S(-N_i + R_i) \) [casus pendens]

And as for Zillah, she also bore Tubal-Cain (Gen. 4:22)

(subject emphasized)

As for that night, may darkness seize it. (Job 3:6)

When the subject phrase is more complex, it may be resumed in the associated sentence by an alternate substitute instead of a pronoun.

The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. (Lev. 20:10)

And the associated sentence may even be linked idiomatically with its subject by means of a conjunction.

But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.' (Deut. 18:20)
13.5 Mode Transformations

Kernel clauses are defined as declarations. If a clause is to be framed as an exclamation or a question, the appropriate transformation must be invoked.

13.5.1 The Exclamatory Transformation

A clause is made an exclamation by preceding it with an exclamatory particle such as את, או, או, אתה, or אתה (See § 11.4). Frequently one of the constituents of the clause is also granted first position prominence. This is expressed formally as

\[
\text{Given: } S(\text{decl}) \quad \text{then: } S(\text{excl}) = \text{אֵיכָה} + S(\text{decl})
\]

\[
\text{How excellent is Your name in all the earth! (Psa. 8:1)} \\
\text{[Predicate adjective with first position prominence]}
\]

\[
\text{Oh, how I love Your law! (Psa. 119:97)} \\
\text{[Verb with first position prominence]}
\]

\[
\text{How dreadful is this place! (Gen. 28:17)} \\
\text{[Predicate adjective with first position prominence]}
\]

13.5.2 Interrogative Transformations

The syntax of a kernel clause is defined as a declaration. If a clause is to be framed as a question an interrogative transformation must be invoked. A clause may be transformed into a number of interrogative forms: (1) the truth of a clause may be questioned; (2) the identity of any participants of a clause may be questioned; and (3) any adverbial question may be asked about the clause. Any question may be used directly to request information; it may be used indirectly to report the invoking of a question; or it may be used rhetorically to imply that the author and the audience both know the answer, or to imply the impossibility of the given clause. The statistics of the interrogative particles are provided in § 11.3.

---

12 The exclamatory particle is distinguished from the interrogatory pronoun by the fact that the exclamatory clause is complete, whereas an interrogative pronoun לא stands in place of an element the clause it precedes, and the clause would be incomplete without it. Exclamatory לא occurs 33 times and is linked to its following word by Maqaph 30 times and by a conjunctive accent 3 times.

13 BDB, p. 253, meaning 2.b. They indicate that the constituent with first position prominence is usually a predicate adjective or a verb. Actually it is a finite verb 20 times, a participle twice, an adjective 8 times and a common noun 3 times.
13.5.2.1 The Truthfulness Interrogative Transformation. The truth of a clause is questioned by introducing the clause with the interrogative particle 'א.

The particle is prepositive and attached to the first word of the clause. The transformation is used for direct questions where the answer is uncertain. It also is used for questions expressing a note of surprise, or for rhetorical questions to which a negative answer is expected. It is used in disjunctive questions where the first alternative is introduced with 'א and the second is introduced with ינ. This is expressed formally as

(8) Given: $S$
then: $S(\text{true?}) = \text{'א} + S$

where $S$ is any clause of any type and complexity.

13.5.2.2 The Constituent Identity Interrogative Transformation. The various substantive members of a clause may be questioned by introducing the clause with an interrogative pronoun ר. The questioned substantive, because it is unknown, is omitted from the clause. The personal interrogative pronoun י is used to question personal substantives, and

---

14 BDB p. 209.

15 If the alternative is simply the negative of the first clause, then the first clause is followed by ינ ים without repeating the clause. For clauses using י, the negative alternative is expressed by ינ ים as in the example of Exod. 17:7.

16 $S$ may even be a sequence of coordinate clauses in which case the interrogative particle need not be repeated with each $S$, but the interrogating nuance is carried over from clause to clause. See 1 Sam. 6:6b; 15:7.
the impersonal interrogative pronoun \( \overset{\text{hm}^*}{\text{is}} \) is used for impersonal substantives.\(^{17}\) This is expressed formally as

\[
(8a) \quad \text{Given: } S(N) \\
\text{then: } S(N?) \rightarrow R^i + S(-N)
\]

where \( S(N) \) represents a clause containing the substantive \( N \) as a constituent, \( S(N?) \) represents the interrogative form of \( S \) that questions the identity of \( N \), and \( S(-N) \) represents the same clause without substantive \( N \).

\[
\text{מִי יִקְשָׂב} \\
\text{Who shall raise Jacob? (Amos 7:2)}
\]

\[
\text{מָה-שָׁמַעְתָּם אָשֵׁר אֲלֵדָם} \\
\text{What is His name? What shall I say to them? (Exod. 3:13)}
\]

If the substantive under question is part of a phrase—that is, it has a modifier, it is governed in the genitive case by a preposition or a construct noun, or it is governed in the accusative case by \( \overset{\text{ta}@}{\text{—}} \)—then the interrogative pronoun is substituted in place of the questioned substantive and the entire phrase is placed first in the clause.

\[
\text{בַּעַד מִי} \\
\text{Whose daughter are you? (Gen. 24:23)} \\
\text{[A genitive governed by a construct noun]}
\]

\[
\text{אֲרָדָמִי מְלַקַּהְרִי אֲרָדָמִי} \\
\text{Whose ox have I taken or whose donkey have I taken? (1 Sam. 12:3)} \\
\text{[A genitive governed by a construct noun]}
\]

\[
\text{אֲרָדָמִי הֶשְׁכֵּהְרוּ אֲרָדָמִי} \\
\text{Whom have I defrauded; whom have I oppressed? (1 Sam. 12:3)} \\
\text{[An accusative governed by \( \overset{\text{אָנָּא}}{\text{—}} \)]}
\]

\[
\text{וּמִי-מְלַקַּהְרִי כָּפֵר} \\
\text{Or from whose hand have I taken a bribe? (1 Sam. 12:3)} \\
\text{[A genitive in a prepositional phrase]}
\]

\[
\text{נִמי בּכְלֵל-שָׁמַעְתָּר כּוּרִי מְלַקַּיִי} \\
\text{Who among all your servants is faithful like David? (1 Sam. 22:14)} \\
\text{[A nominative with an adverbial modifying phrase]}
\]

\[
\text{אַחַרְתִּי מְלַקַּהְרִי שֶׁרֶשֶׁל} \\
\text{After whom has the king of Israel come out?} \\
\text{After whom do you pursue? (1 Sam. 24:14)} \\
\text{[A genitive governed by a preposition]}
\]

\(^{17}\) BDB, pp. 552-54, 566-67.
If the unknown constituent of the clause is the verb, then the question is formed by introducing it with the interrogative pronoun מָה and substituting the verb קָשַׁת in the slot of the unknown verb. This is expressed formally as

\[(8b) \quad \text{Given: } S(V) \quad \text{then: } S(V?) = R^i + S(-V + קָשַׁת)
\]

where \(S(V)\) represents a clause containing a verb \(V\) as a constituent, \(S(V?)\) represents the interrogative form of \(S\) that questions the identity of \(V\), \(R^i\) is the interrogative pronoun מָה what? and \(S(-V + קָשַׁת)\) represents the same clause with the verb קָשַׁת substituted for \(V\).

\[
\text{And Moses said to Aaron, “What did this people do to you that you have brought so great a sin upon them?” (Exod. 32:21)}
\]

13.5.2.3 Adverbial Interrogative Transformations. Adverbial questions inquiring into the time, place, manner, reason, purpose, etc. of a clause are formed by introducing the clause with the appropriate interrogative adverb \((D^i)\). The more common interrogative adverbs are:

- **When?**—מָה
- **Where?**—אָיִם; or אָי
- **How?**—אָכָה; or אָכָה
- **Why?**—לָמֶה

This is expressed formally as

\[(8c) \quad \text{Given: } S \quad \text{then: } S(\text{when, where, how, or why?}) = D^i + S
\]

\[
\text{And now when shall I also provide for my own house? (Gen. 30:30)}
\]

\[
\text{Where is Sarah your wife? (Gen. 18:9)}
\]

\[
\text{Where are Samuel and David? (1 Sam. 19:22)}
\]

\[
\text{How could you say “She is my sister”? (Gen. 26:9)}
\]

\[
\text{How can I alone bear your problems? (Deut. 1:12)}
\]
13.5.2.4 *Indirect Interrogative Transformation.* The above transformations are used also for indirect questions\(^\text{18}\) imbedded in other clauses. In this case, the indirect question functions almost like a relative pronoun clause, except that the indirect question is introduced by the appropriate interrogative particle, pronoun, or adverb, instead of אֱלֹהִים.

Why have you disturbed me? (1 Sam. 28:15)

13.6 *Analyzing Clause Transformations*

If a given clause is not in kernel clause form, then one or more transformations were executed on it in the author’s generative process. Such synthesis transformations encode into a clause additional information over and above that contained in the kernel clause itself. The analysis procedure consists of undo those transformations until the kernel clause is recovered in its unaltered form. Such “undoing” extracts from a clause the additional information encoded in it by the corresponding synthesis transformations. Once an expositor understands the primary structure of kernel clauses and the transformations such clauses may undergo, it will be relatively simple for him to mentally recognize what transformations have been executed on a clause and extract the associated information. At the clause level, in addition to the basic kernel information a clause conveys, the following additional information may be extracted: (1) the degree and kind of negation, if any; (2) whether the clause is expressed in the active, passive, reflexive, or middle voice; (3) whether or not the clause conveys an element of causation; (4) whether or not a constituent of the clause has been granted position prominence; and (5) whether the clause is a declaration, exclamation, or interrogation. All the above information encoded in a clause contributes to the overall meaning of the clause and to its contributory role in the overall discourse of which it is a part.

\(^\text{18}\) For indirect questions see BDB p. 552 under הָעָלָמֶשְׁת, and BDB p. 566 under רָכַב, meaning 1.c.
Additional transformations may be performed on clauses such as aspect, tense, mood, elision, and substitution, but these are related to how clauses inter-relate in discourse. Such transformations are discussed in Chapter 19.

### 13.7 Summary of Clause Transformations

- **Negation transformations**
  - General Negation
  - Special Negation

- **Voice Transformations**
  - Passive Transformation
  - Reflexive Transformation
    - Reflexive Stem Transformation
    - Self Transformation
    - Reflexive Pronoun Transformation
  - Middle Transformation
    - Middle Stem Transformation
    - Self Transformation
    - Reflexive Pronoun Transformation

- **Position Prominence Transformation**
  - First Position Prominence Transformation
  - Last Position Prominence Transformation

- **Mode Transformations**
  - Exclamation Transformation

- **Interrogative Transformations**
  - Truthfulness Interrogative Transformation
  - Constituent Identity Interrogative Transformation
  - Adverbial Interrogative Transformation
  - Indirect Interrogative Transformation
CHAPTER 14
Syntax of Hebrew Noun Phrases

Thus far, the discussion of Hebrew syntax has assumed that the symbol for a part of speech may also include its corresponding phrase, but nothing has been said about the syntactic structure of such phrases. A phrase consists of a word plus a modifier. The modifier may distinguish or enhance the word it modifies. It also may be used to distinguish the current use of the word from some earlier use in the preceding context or in common knowledge. That is, the earlier use of the word designated something different than the current use; consequently a modifier is necessary to distinguish the current designation from the earlier one. Likewise, a modifier may enhance the word by declaring something new and significant about it. In this case, the designation of the referent is not different from that in the preceding context or in common knowledge, but the current use calls for some enhancement.

A wise king (Prov. 20:26)

very great (Exod. 11:3)

All phrases may be regarded as having originated as the result of a transformation on a part of speech with a dependent clause.¹ This is expressed formally as

\[
X + S(X) \rightarrow X + \text{Modifier}
\]

where X may be a noun (N), an adjective (A), an adverb (D), or a verb (V), or a phrase of any of these parts of speech. S(X) represents a factual² sentence containing X as a constituent. The expression is interpreted to mean “part of speech X, followed by (+) dependent clause S about X, transforms (→) into a phrase consisting of X with a modifier derived from

¹ Throughout this chapter, see Chapter 12 for a discussion of the syntax of the appropriate kernel clauses. Admittedly, this universal assumption is expected to encounter a few anomalies.

² Factual in the sense that the sentence is a declaration in the previous context of the story, or is known to be true in common knowledge related the story, or may be inferred from such common knowledge.
The modifier is derived from the content of $S(X)$, ranging anywhere from being a significant constituent of $S$ to being the entire sentence.

This assumption defined in the above formal expression is significant for the expositor. It assumes that a phrase is the surface structure encoding of the deep structure dependency of $S(X)$ on $X$, and that the phrase sufficiently reflects the significant content of $S$ and the type of dependency of $S$ on $X$. Furthermore, it assumes that the content of $S$ is related to the preceding context (or to the body of common knowledge understood to be part of the context) so that it provides the needed distinction or enhancement of $X$. The important questions an expositor should ask with regard to every modifier of any kind is: “What does the dependent clause say about $X$? What effect does it have on the meaning of $X$ in the current context and in the broader context?”

This assumption also provides the grammar and syntax with the necessary restraint of semantic coherence. If the dependent clause $S(X)$ is true about $X$ in the context of discourse, then any resulting phrases derived from $S$ will be semantically coherent with $X$ and its context.

This assumption also defines all modifiers of $X$ as adjacent to and following after $X$. While the above rule does not indicate so, it may, in a defined ordered, repeat within practical limits, producing with each iteration a new and more expanded phrase. This rightly implies that Hebrew phrases are without discontinuities.

The above formal expression defines the general syntactic structure of all phrases. This chapter is limited to a discussion of Hebrew noun phrases, that is, to the following form of the general expression:

$$N + S(N) \rightarrow N + \text{Modifier}$$

---

3 The modifier is the remnant of the dependent clause after the deletion transformation has elided all the redundant and self-evident information from the clause (see § 19.4).

4 In the following chapters, the explanation of the dependency of $S$ on $X$ is treated as though $S$ is a single clause. In the reality of text grammars, $S$ may be a cluster of clauses or a single clause that summarizes what is stated in the context by a cluster of clauses.

5 A few exceptions exist where the modifier precedes $X$ which require separate rules discussed where applicable.

6 While a few alleged discontinuous phrases seem to exist, usually an acceptable continuous parsing of the phrase may be found which is more likely than a rare anomaly.
The expression is interpreted to mean “Noun N, followed by (+) dependent clause S about N, transforms (→) into a phrase consisting of N with a modifier derived from S.” It is helpful to study the syntax of Hebrew noun phrases according to the various types of clause that the dependent clause S(N) may be.7

14.1 Noun Phrases Derived from Dependent Copulative Clauses

One significant kind of dependent clause is the copulative clause (§ 12.1). This type of dependent clause accounts for a large variety of noun phrases. The dependent copulative clause accounts for appositives, attributive adjectives, attributive adverbs, and attributive demonstratives.

14.1.1 Dependent Classification Clauses

Classification clauses (§ 12.1.2) are predicate nominative clauses that define class relationships. They have the structure:

\[ S^c = N^s + V^c + N^c \]

Where the verb \((V^c)\) is the copulative \(\pi\pi\pi\) and the subject \((N^s)\) and predicate nominative \((N^c)\) agree semantically and in number, gender, and person, and the predicate nominative is non-determinate. A noun with a dependent classification clause is transformed into an appositive noun phrase. The structure of the transformation is

\[
N_1 + [N^s_1 + \pi\pi\pi + N^c_2] \rightarrow N_1 + N_2
\]

Where the subject \((N^s_1)\) and verb \((\pi\pi\pi)\) are deleted as redundant and unnecessary, and the predicate nominative \((N^c_2)\) remains alone as the modifier. \(N_1\) and \(N_2\) may be noun phrases, but \(N_1\) should not have lengthy modifiers such as relative pronoun clauses.8

\[ \text{a woman, a widow} = \text{a widow woman (1 Kgs. 7:14)} \]

[dependent clause: the woman is a widow]

---

7 As will become evident in later chapters, the content of the modifier is the residue of the dependent clause after the deletion-substitution transformation has operated on the text. It is assumed, without formally stating so repeatedly, that this transformation operates on the expression \(N + S(N)\) resulting in the surface structure \(N + \text{Modifier}\).

8 In all cases where the dependent clause is a copulative clause, the verb is elided when the tense of the clause is current time, and the verb is not needed to define tense, person, mood, etc.
There are 2,444 noun pairs in the Hebrew Bible that meet the above criteria\(^9\) that are potential\(^10\) classification noun phrases. Actually, a string of appositive nouns may occur; Table 14.1 lists the frequency distribution of the number of appositive nouns in a potential classification phrase.

<table>
<thead>
<tr>
<th>Num. Nouns in string</th>
<th>Num. of strings</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>2,363</td>
</tr>
<tr>
<td>3</td>
<td>21</td>
</tr>
</tbody>
</table>

And he said, "I am your son, your firstborn, Esau." (Gen. 27:32)

And he answered, "I am the son of an alien, an Amalekite." (2 Sam. 1:13)

### 14.1.2 Dependent Identity Clauses

Identity clauses (§ 12.1.3) are predicate nominative clauses that define identity. They have the structure:

\[
S^i = N^s + V^c + N^c
\]

Where the verb (\(V^c\)) is the copulative \(וַיַֹּ֕אמֶר\) and the subject (\(N^s\)) and predicate nominative (\(N^c\)) are both determinate and agree semantically and in number and gender. A noun with a dependent identity clause is transformed into an appositive noun phrase. The structure of the transformation is

\[
N_1 + [N_1^s + V_2 + N_2^c] \rightarrow N_1 + N_2
\]

\[S'(N_1)\]

---

\(^9\) This does not include verifying semantic concord, which is beyond computer software capability at this time. This same limitation applies to all the statistics regarding noun phrases.

\(^10\) Potential because some pairs may not pass the semantic concord requirements.
where the subject ($N^s_1$) and verb ($V^c$) are deleted as redundant and unnecessary, and the predicate nominative ($N^c_2$) remains alone as the modifier. $N_1$ and $N_2$ may be noun phrases, but $N_1$ should not have lengthy modifiers such as relative pronoun clauses.

```
N_3        N_2
  ^      ^
  |      |
  N_1    
```

The LORD our God (Deut. 6:4)
[dependent clause: The LORD is our God]

```
N_3        N_2
  ^      ^
  |      |
  N_1    
```

The land, Canaan (Num. 34:2)
[dependent clause: The land is Canaan]

There are 1,955 noun pairs in the Hebrew Bible that meet the above criteria that are potential identity noun phrases. Almost every identity noun phrase can be explained as derived from a phrase transformation on a dependent predicate nominative clause.\footnote{See GKC § 131 for a complete discussion of apposition in Hebrew. Almost all his examples may be explained by the above. See also VNK §29; WO §12.} Actually, a string of appositive nouns may occur; Table 14.2 lists the frequency distribution of the number of appositive nouns in a potential identity phrase.

<table>
<thead>
<tr>
<th>Num. Nouns in string</th>
<th>Num. of strings</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>1,953</td>
</tr>
<tr>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

\footnote{Cf. VNK §30.}

14.1.3 Dependent Attribute Clauses

Attribute clauses (§ 12.1.4) are predicate adjective clauses. They define the value of an attribute of their subject. They have the structure

$$S^3 = N^s + V^c + A$$

where the verb ($V^s$) is the copulative וְ, and the subject ($N^s$) and predicate adjective ($A$) agree semantically and in number and gender, and the predicate adjective is non-determinate.
A noun with a dependent attribute clause is transformed into an attributive adjective noun phrase. The structure of the transformation is

\[(N_1 + [N_1^s + \nu \gamma + A] \rightarrow N_1 + A S^a(N_1))\]

where the subject \((N_1^s)\) and verb \((\nu \gamma)\) are deleted as redundant and unnecessary, and the predicate adjective \((A)\) remains alone as the modifier in concord agreement with the noun for number, gender, and determination. In this case \(N\) must be an unmodified noun or a noun phrase with only attributive adjectives, but with no other intervening modifiers. The attributive adjective answers the question “What is the value of the subject’s understood characteristic?”

\[\text{pure gold (Exod. 25:11)}\]
[dependent clause: the gold is pure of quality, i.e., free from impurity]

\[\text{a new king (Exod. 1:8)}\]
[dependent clause: the king is new of coronation, i.e., just beginning his reign]

\[\text{ten fat oxen (1 Kgs. 5:3; 4:23 Eng.)}\]
[dependent clause: the oxen are fat of flesh]

"For as the new heavens and the new earth Which I will make (Isa. 66:22)

There are 1,586 noun-adjective pairs in the Hebrew Bible that meet the above criteria that are potential attribute noun phrases. Almost every identity attribute phrase can be explained as derived from a phrase transformation on a dependent predicate adjective clause. Actually, a string of adjectives may occur; Table 14.3 lists the frequency distribution of the number of adjectives in a potential attribute noun phrase.

---

13 The characteristic is understood from the preceding context or common knowledge, otherwise it must be declared before its value is defined. See previous discussion in § 12.1.4.

14 Note that the adjective exhibits number concord with the quantified noun, that is, the phrase “ten cattle” is plural even though the form of \(\nu \gamma\) is singular.
### Table 14.3

**Distribution of Noun-Adjective Strings**

<table>
<thead>
<tr>
<th>Num. Nouns in string</th>
<th>Num. of non-determinate strings</th>
<th>Num. of Determinate strings</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>1,175</td>
<td>411</td>
</tr>
<tr>
<td>3</td>
<td>10</td>
<td>0</td>
</tr>
</tbody>
</table>

But King Solomon loved *many foreign women*, (1 Kgs. 11:1)

Now there was found in it a *poor wise man*, (Eccl. 9:15)

#### 14.1.4 Dependent Predicate Adverb Clause

Predicate adverb clauses (§ 12.1.5) define the value of some adverbial characteristic of their subject. They have the structure

\[ S^d = N^s + V^c + D \]

A noun with a dependent predicate adverb clause is transformed into an attributive adverb noun phrase.\(^\text{15}\) The structure of the transformation is

\[ N_1 + [N^s_1 + V^c + D] \rightarrow N_1 + D \]

where the subject \((N^s_1)\) and verb \((V^c)\) are deleted as redundant and unnecessary, and the predicate adverb \((D)\) remains alone as the modifier. In this case, \(N\) may be a noun phrase with attributive adjectives and/or adverbs, but not with other intervening modifiers.

\[ \text{(a) } \]

\[ \text{I will give Gog a place there}^{16} \text{ for burial in Israel (Ezek. 39:11)} \]

---

\(^{15}\) An attributive adverb is an unconventional concept. However, if an adverbial concept can be predicated of a noun, as by a predicate adverb clause, then that same adverb can modify the noun in a noun phrase. The word should be identified as an adverb in both situations because there is deep structural equivalence between the clause and the phrase. Furthermore, an attributive adverb does not occupy the same syntactic position in a noun phrase as an attributive adjective; therefore it should not be confused as an adjective just because it modifies a noun. Semantically and syntactically they differ. The \(D\) usually follows any attributive adjective. Thus the natural order is \(N + A + D\). In English the order is \(A + N + D\).

\(^{16}\) The word \(\text{there}\) “there” obviously modifies the word \(\text{place}\) because of the *Maqeph* and the construct form. The construct form is due to phonetic reasons brought on by the close connection of the words. This is not an example of a broken construct chain.
The transformation is not used often with a simple adverb. It is used more often with adverbial prepositional phrases.

(c) The evil in Your sight I have done.\(^\text{18}\) (Psa. 51:6; vs. 4 Eng.)

(d) The sound was in Samuel’s ears.

There are 71 noun-adverb pairs in the Hebrew Bible that meet the above criteria that are potential attributive adverb noun phrases.

### 14.1.5 Dependent Demonstrative Pronoun Clause

A demonstrative pronoun clause is a predicate nominative copulative clause (§ 12.1.2 & 3) that has a demonstrative pronoun (\(R^d\)) as its subject.\(^\text{19}\) The structure of the kernel demonstrative pronoun clause is:

\[
S' = R^d + \text{דָּוִי} + N
\]

---

\(^{17}\) That is, the type of person who today is called a prophet was in former days called a seer. The phrase דָּוִי is actually an adverbial accusative.

\(^{18}\) David was not confessing that God had seen him sin—that was obvious. He confessed that he had done what God regarded as evil. Thus he acknowledged that his deed was a personal offense to God’s holy character. This is the real essence of true confession.

\(^{19}\) The demonstrative pronoun may be understood to be standing in place of an antecedent, that is, the original subject of the copulative clause. The substitution of a pronoun in place of its antecedent is accomplished by substitution transformations discussed in § 19.5.1. This explains why no demonstrative pronoun kernel was defined. However, for the sake of completeness and clarity, the demonstrative pronoun clause is included here. Also it is included because the demonstrative pronoun functions as an attributive modifier.
A noun with a dependent demonstrative pronoun clause is transformed into an attributive demonstrative noun phrase. The structure of the transformation is

\[
N_1 + \left[ R^d + \exists \nu \exists + N_1 \right] \rightarrow N_1 + R^d
\]

where the noun \(N_1\) and verb \(\exists \nu \exists\) of the clause are deleted as redundant and unnecessary, and the demonstrative pronoun \(R^d\) alone remains as the modifier and where \(N_1\) and \(R^d\) both become determinate. \(^{20}\) \(N_1\) may be a noun phrase with simple attributive adjectives and adverbs, but not with other intervening modifiers.

\[
\begin{array}{c}
\exists \nu \exists \\
R^d \\
N_1 \\
N_2 \\
\end{array}
\]

In this generation. (Gen. 7:1)

\[
\begin{array}{c}
\exists \nu \exists \\
R^d \\
N_1 \\
N_2 \\
\end{array}
\]

This day. (Gen. 7:13)

\[
\begin{array}{c}
\exists \nu \exists \\
R^d \\
N_1 \\
N_2 \\
\end{array}
\]

This land. (Gen. 12:7)

\[
\begin{array}{c}
\exists \nu \exists \nu \nu \exists \nu \nu \nu \nu \nu \\
R^d \\
A \\
N_1 \\
N_2 \\
\end{array}
\]

This great nation. (Deut. 4:6) [modifies noun phrase]

\[
\begin{array}{c}
\exists \nu \exists \\
R^d \\
N_1 \\
N_2 \\
\end{array}
\]

This Moses. (Exod. 32:1) [rare exception]

\[
\begin{array}{c}
\exists \nu \exists \\
R^d \\
N_1 \\
\end{array}
\]

From this my oath. (Gen. 24:8) [special case]

\[
\begin{array}{c}
\exists \nu \exists \\
N_1 \\
\end{array}
\]

In those days (Gen. 6:4)

\(^{20}\) See BDB 260-62. In a few rare cases the demonstrative pronoun without the definite article appears before the noun it modifies; and in a few special cases the demonstrative without the definite article follows the noun it modifies, such as when the noun is made determinate by a pronoun suffix.
There are 900 noun-near demonstrative pronoun pairs and 492 noun-remote demonstrative pairs in the Hebrew Bible.

### 14.1.6 Dependent Similarity Clause

A comparative copulative clause (§ 12.1.7) declares its subject to be like some noun (phrase) with respect to some or all of its characteristics, named or understood. The syntax of the kernel comparative clause is:

\[ S^v = N^v + V^c + \varphi + N^x \]

A noun with a dependent comparative clause is transformed into a comparative noun phrase. The structure of the transformation is

(6) \[ N_1 + [N_1^v + N_2 + \varphi + N_1^x] \rightarrow N_1 + \varphi + N_2 \]

where the noun \((N_1^v)\) and verb \((\varphi)\) of the clause are deleted as redundant and unnecessary, and the comparative pronoun \((\varphi)\) and the comparative noun \((N_2)\) remain as the modifier.

\[
\begin{array}{c}
\text{A spear like a weaver’s beam (1 Chr. 11:23)} \\
[dependent clause: the spear is like a weaver’s beam]
\end{array}
\]

\[
\begin{array}{c}
\text{A name like the name of the great men (1 Chr. 17:8)} \\
[dependent clause: the name is like the name of the great men]
\end{array}
\]

\[
\begin{array}{c}
\text{Wings like the wings of the stork (Zech. 5:9)} \\
\end{array}
\]

---

21 Many other types of comparative phrases exist. These are the result of transformations on comparative dependencies between clauses discussed in later sections. Note that the redundant elements of the dependent clause are elided as in previous rules.
[dependent clause: the wings are like the wings of the stork]

\[ \text{נֵלֶי אַמָּרֵי-נִלְתָּנֵי} \]

N₂ \overset{d}{=} N₂

N₁
to a land like your land. (2 Kgs. 18:322)

[dependent clause: the land is like your land]

\[ \text{יָהָלָה יַהַלֵּל סֵנֶרֶת סֵנֶרֶת} \]

S(N₂) \overset{d}{=} N₂ \overset{c}{=} N₁

N₅

N₄

An army like the army that you have lost (1 Kgs. 20:25)

[dependent clause: the army is like the army you lost]

There are 215 potential comparative noun-phrases in the Hebrew Bible.

### 14.2 Noun Phrases Derived from Dependent Comparative Clauses

A noun can be compared with another noun on the basis of (1) their common characteristics in general; (2) some common characteristic value, that is, a common adjective or adverb; or (3) some common capability. Comparison is expressed in six degrees: (1) the degree of equality; (2) the degree of similarity; (3) the degree of superiority; (4) the superlative degree; (5) the degree of inferiority; and (6) and the most inferior degree. The fifth and sixth degrees are variations of the third and fourth, using instead terms of inferiority rather than superiority.

#### 14.2.1 The Equality Degree

The equality degree expresses that one noun is the same as another in some sense. It expresses class membership when one noun is the class name for the other. It expresses identity when one noun is an alternate name for the other. The equality degree is expressed in clause form by the predicate nominative copulative clause (§ 12.1.2), and in phrase form by an appositive. See previous discussion of dependent classification and identity clauses (§ 14.1.1 & 2).

\[ \text{אָשהּ אֶלְעַפֵהּ} \]

a woman, a widow = a widow woman (1 Kgs. 7:14) [classification]

\[ \text{נִשְׂעָה בַּרְחֵל} \]

a young woman, a virgin = a virgin young woman (Deut. 22:23) [classification]

\[ \text{דְּבָרָה אָשֶׁר נָבְאָה אָשֶׁר לָפָדָו} \]

Deborah, a woman, a prophetess, the wife of Lappidoth (Judg. 4:4) [classification, classification, identity]
14.2.2 The Similarity Degree

The similarity degree declares that one noun is similar to another in some respect. They may be similar with respect to their common characteristics, or with respect to some common characteristic value, that is, with respect to some common adjective or adverb. The similarity degree of common characteristics is expressed in clause form by the comparative copulative clause (§ 12.1.7), and in phrase form by a comparative noun phrase (§ 14.1.6). Similarity with respect to some common adjective or adverb is expressed by comparative adjective or adverb phrases; these are discussed in the chapters on adjective phrases and adverb phrases.

There is not a rock like our God. (1 Sam. 2:2)

An army like the army that you have lost. (1 Kgs. 20:25)

A spear like a weaver’s beam. (1 Chr. 11:23)

A name like the name of the great men. (1 Chr. 17:8)

Wings like the wings of the stork. (Zech. 5:9)

14.2.3 The Superior Degree

The superior degree declares that one noun is superior to another in some respect. They may be superior with respect to their common characteristics, or with respect to some common characteristic value, that is, some common adjective or adverb. The superior degree of common characteristics is expressed in clause form by the copulative predicate adjective (or adverb) clause in which the predicate adjective (or adverb) is one expressing the superior
degree of comparison. Superiority with respect to some common adjective or adverb is expressed by comparative adjective or adverb phrases; these are discussed in § 15.7.2 on adjective phrases and § 16.2.2 on adverb phrases. The noun phrase with which comparison is made is governed by the preposition \( \mu \) (from = than). The structure is:

\[
A_1 \mu \mu N \rightarrow A_2
\]

- a multitude greater than the former (Dan. 11:13)
- a nation greater and mightier than they (Num. 14:12)
- nations greater and mightier than you (Deut. 4:38)
- seven nations greater and mightier than you (Deut. 7:1)

### 14.2.4 The Superlative Degree

The superlative degree of comparison declares that one noun is the best of all others in the given class or group. The noun may be superior to all others with respect to their common characteristics, or with respect to some common characteristic value, that is, some common adjective or adverb.

When the comparison is made with respect to all common characteristics, the following idiom may be used:

\[
J + N(\text{det},^{23} \text{pl})
\]

where J is the construct form of N, and N is determinate and plural.

- שיר השירים אשר לשלמה: Solomon’s best song (Song 1:1) [lit. the song of songs which are Solomon’s]
- For the LORD your God is the God of gods and the Lord of lords (Deut. 10:17)

---

22 Such phrases are the product of deletion transformations. See the discussion of these transformations in § 19.2.7.

23 Some instances of this idiom do not have the definite article.
The same idiom is used in Aramaic.

Nebuchadnezzar king of Babylon . . . king of kings (Ezek. 26:7)

When the comparison is with respect to a common adjectival characteristic, the noun is modified by a superlative adjectival phrase (§ 15.7.3).

Artaxerxes, the king of kings (Ezr. 7:12)

14.3 Noun Phrases Derived from Dependent Verbal Clauses

The above discussion defines the special cases in which rather simple noun phrases are derived from a noun with a dependent copulative clause. In the general case, the dependent clause may be of any type. This accounts for more complex noun phrases. This section defines the syntax of noun phrases derived from a noun with a dependent verbal clause. There are several broad categories of dependent clauses that produce specific types of noun phrases. The reader is reminded that the content of the dependent clause is related to the preceding context of discourse (or to the body of common knowledge understood to be part of the context) so that it declares the needed distinction or enhancement of the noun it modifies.

14.3.1 Genitive Noun Phrases

A noun with a dependent clause that defines a relationship between it and another noun or noun phrase very often is transformed into a genitive noun phrase—that is, the transformation establishes a genitive relationship between the two nouns that clearly implies the relationship declared in the dependent clause. Dependent clauses that can be transformed into genitive noun phrases express relationships between the two nouns that can usually be represented by the word “of” in English.24

---

24 As in the case of dependent copulative clauses, the genitive transformation functions because the expression of the relationship between the two nouns would be redundant and thus undergoes deletion.
14.3.1.1 The General Genitive Transformation. In the general case, the general genitive transformation is used, the structure of which is

\[ N_1 + [S(N_1, N_2)] \rightarrow N_1 + \text{•} + N_2 \]

where the dependent clause S is of any type that defines a relationship between \( N_1 \) and \( N_2 \) within the above limitations, and where \( N_1 \) and \( N_2 \) both may be noun phrases of any complexity. The preposition expresses the genitive and usually should be translated “of” in English. \( N_1 \) and \( N_2 \) transfer over into the phrase unchanged, except that \( N_2 \) acquires the genitive case. All the other constituents of S are deleted as already known and thus redundant. The general transformation must be used in all cases where the special transformation does not apply, such as (1) when \( N_1 \) is a phrase or proper name not given to the construct form; (2) when \( N_1 \) is non-determinate with a determinate \( N_2 \); (3) when the genitive relationship is negated; or (4) sometimes in poetry. The following are a few examples of the general genitive phrase. Any genitive relationship that is expressed by the special genitive phrase (discussed in the next section) may also be expressed by the general genitive phrase.

(a) 
\[
\text{איש למלוחמה}
\]
As men of war (Jer. 6:23)
\( N_1 \) of \( N_2 \)
[dependent clause: the men fight in war]

(b) 
\[
\text{כהן לאליעל}
\]
A priest of the Most High God (Gen. 14:18)
\( N_1 \) of \( N_3 \)
[dependent clause: the priest mediated between the Most High God and worshippers]

(c) 
\[
\text{נביא ליהוה}
\]
A prophet of the LORD (1 Kgs. 18:22)
[Genitive of source of authority] [nondet. with det.]
[dependent clause: Elijah was a prophet who served the LORD]

25 The first noun phrase (\( N_i \)) should not be so long as to obscure the intent of the preposition \( \text{•} \) as the sign of the genitive.

26 See BDB, pp. 510-18, especially meaning 5.c for a discussion of this genitive use of \( \text{•} \).
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14.3.1.2 The Special Genitive Transformation. When $N_1$ is an unmodified common noun, the special genitive transformation may be used, the structure of which is

$$N_1 + [S(N_1, N_2)] \rightarrow J_1 + N_2$$

where $N_1$ is the unmodified common noun, and $J_1$ is the construct form of $N_1$, and where the dependent clause $S$ is of any type that defines a relationship between $N_1$ and $N_2$ within the above limitations. $N_1$ and $N_2$ transfer over into the phrase unchanged, except that $N_1$ acquires its construct form and $N_2$ acquires the genitive case. All the other constituents of $S$ are deleted as already known and thus redundant.

This transformation has the following restraints:

1. The transformation may iterate on a string of dependent clauses that each qualifies for the special genitive relationship. Thus a string of construct nouns may result.

2. Obviously, $N_1$ cannot be a phrase in this case.

3. $N_2$ may have a definite article, but $J_1$ cannot have one.

4. $J_1$ may carry a locative $\pi$.

5. In some cases, $J_1$ may carry a pronoun suffix.

In the genitive of subject the genitive (nomen rectum) names the subject of the dependent clause. The construct noun (nomen regens) is a verbal noun derived from the verb of the dependent clause.

$$N_2 \quad J_1 \quad N_0$$

The works of their own hands (Jer. 1:16)
[dependent clause: Their own hands made idols]²⁷

²⁷ The predicate (made idols) was transformed into a construct verbal noun (works) governed by the subjective genitive (their hands).
Because of the love of the Lord for Israel forever (1 Kgs. 10:9) [dependent clause: The Lord will love Israel forever]

14.3.1.2.1 In the genitive of object the genitive (nomen rectum) names the object of the verb in the dependent clause. The construct noun (nomen regens) is a verbal noun or a participle derived from the verb of the dependent clause.

\[
\begin{array}{c}
N_3 & N_2 & J_1 \\
N_5 & \end{array}
\]

Violence against your brother Jacob (Obad. 10) [dependent clause: You did violence against your brother Jacob]

14.3.1.2.2 In the genitive of possession the genitive (nomen rectum) names the owner or possessor of the construct noun (nomen regens).

\[
\begin{array}{c}
N_3 & J_1 \\
N_5 & \end{array}
\]

The house of the king. (1 Kgs. 9:10) [dependent clause: The king has a house]

\[
\begin{array}{c}
N_3 & J_1 \\
N_5 & \end{array}
\]

The wisdom of Solomon. (1 Kgs. 5:10, Heb.) Dependent clause: Solomon has wisdom.

14.3.1.2.3 In the genitive of material the genitive (nomen rectum) names the material of which the construct noun (nomen regens) is composed or made.

\[
\begin{array}{c}
N_3 & J_1 \\
N_5 & \end{array}
\]

Articles of silver and articles of gold. (1 Kgs. 10:25) [dependent clause: Some articles were made of silver and some of gold]

---

28 Note that the verb (love) was transformed into a verbal noun governed by the subjective genitive (the Lord); the verbal noun continues to govern an accusative object and an adverb.

29 The verb קָרָב (did violence) was transformed into a construct verbal noun governing its object in the genitive. Note that English requires the preposition “against” instead of the expected “of.”
14.3.1.2.4 In the genitive of characteristic the genitive (nomen rectum) names a quality or attribute of the construct noun (nomen regens). This genitive is frequently translated into English as an adjective.

A mighty man of power. (1 Sam. 9:1)
[or a powerful mighty man.]
[dependent clause: The mighty man has power]

A wife of virtue. (Prov. 31:10)
[or a virtuous wife]
[dependent clause: The wife has virtue]

Balances of justice. (Lev. 19:36)
[or just balances]
Dependent clause: The balances weigh according to justice.

14.3.1.2.5 In the genitive of purpose or result the genitive (nomen rectum) names the purpose or result of the construct noun (nomen regens).

Sheep for slaughter (Psa. 44:23)
[dependent clause: The sheep were raised and kept for the purpose of slaughter]

14.3.1.2.6 In the genitive of kind the genitive (nomen rectum) names the genus or kind of the construct noun (nomen regens).

Wood of an acacia tree (Exod. 37:10)
[or acacia wood]
[dependent clause: The genus of the wood is acacia]

14.3.1.2.7 In the genitive of source the genitive (nomen rectum) names the source of the construct noun (nomen regens).

The word of the LORD (Jer. 1:2)
[dependent clause: The LORD spoke (or inspired) the word]

14.3.1.2.8 In the genitive of name the genitive (nomen rectum) gives the name of the construct noun (nomen regens).

The river Euphrates (Gen. 15:18)
[dependent clause: The name of the river is the Euphrates]

The land of Egypt (Exod. 7:19)
[dependent clause: The name of the land is Egypt]
Syntax of Noun Phrases

The mountain of Carmel (1 Kgs. 18:19)
[or Mt. Carmel]
(dependent clause: The name of the mountain is Carmel)

The sea of Kinnereth (Num. 34:11)
[dependent clause: The name of the sea is Kinnereth]

14.3.1.2.9 In the genitive of extent the genitive (nomen rectum) names the limit or extent of the construct noun (nomen regens).

Water (up to) the ankles. (Ezek. 47:3)
[dependent clause: The water reached to Ezekiel’s ankles]

Water (up to) the waist. (Ezek. 47:4)
Dependent clause: The water reached to Ezekiel’s waist.

14.3.1.2.10 In the genitive of time the genitive (nomen rectum) names a point of time for the construct noun (nomen regens).

At the time of evening. (Gen. 24:11)
[dependent clause: The time was evening]

At the time of noon. (Jer. 20:16)
[dependent clause: The time was noon]

14.3.1.2.11 In the cognate genitive of comparison the genitive noun (nomen rectum) is the plural of the construct noun (nomen regens). This is an idiom that expresses the superlative degree of comparison with respect to members of the class named by the nouns.

The song of songs. (Song 1:1)
[or the best song]
[dependent clause: The song is the best of all songs]

The God of gods and Lord of lords. (Deut. 10:17)
[dependent clause: God is the superlative of deity and sovereignty]
[This is not to be understood in a polytheistic sense, but in the monotheistic sense of common knowledge.]

Construct nouns are found in strings up to a maximum of four. Table 14.4 provides a frequency distribution of the number of constructs in a string for non-determinate and determinate phrases.
An ark of acacia wood. (Exod. 25:10)  
[lit. an ark of the wood of an acacia tree]

The officer of the house of confinement (Gen. 39:22)

The food of the offering made by fire as a sweet aroma to the LORD (Num. 28:24)

The law of the leprous plague in a garment of wool or linen (Lev. 13:59)

### Table 14.4

<table>
<thead>
<tr>
<th>Num. of Constructs</th>
<th>Num. of Non-Determinates</th>
<th>Num. of Determinates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4,961</td>
<td>4,945</td>
</tr>
<tr>
<td>2</td>
<td>444</td>
<td>689</td>
</tr>
<tr>
<td>3</td>
<td>26</td>
<td>35</td>
</tr>
<tr>
<td>4</td>
<td>4¹⁰</td>
<td>2³¹</td>
</tr>
</tbody>
</table>

### 14.3.2 The Quantified Noun Phrase

When the dependent clause expresses the quantity of N₁, the resultant modifier is a quantifier. The transformation takes the form

\[(8) \quad N + [S(N, M)] \rightarrow M + N\]

or

\[N + [S(N, M)] \rightarrow N + M\]

where N in the noun being quantified and M is a quantifier. M must agree with N for number and gender. All the other constituents of S are deleted as already known and thus redundant. Either option usually may be used; however, if N is a lengthy phrase then the first op-

---


31 Lev. 13:59; 1 Chr. 6:33.

32 See Chapter 7 for a discussion of quantifiers and their syntactic structures. As in other transformations, the redundant elements of S are elided.
tion is preferred. In the first option, M may be either construct or absolute; but in the second, M must be absolute.

and every plant of the field . . . and every herb of the field (Gen. 2:5)

a little sleep, a little slumber, a little folding of the hands (Prov. 6:10; 24:33)

many deeds (2 Sam. 23:20 = 1 Chr. 11:22)

for the people wept very bitterly [lit. much weeping] (Ezr. 10:1)

three men (Gen. 18:2)

seven women (Isa. 4:1)

two rows (Lev. 24:6)

two cities (Josh. 15:60)

twelve stones (Josh. 4:8)

thirteen young bulls (Num. 29:13)

fourteen thousand sheep (Job 42:12)

four hundred and sixty-eight valiant men. (Neh. 11:6)

one hundred and twelve of his brethren (1 Chr. 15:10)

three hundred and thirty-seven thousand five hundred sheep (Num. 31:36)

All the assembly together was 42,360 (Ezr. 2:64; Neh. 7:66)

[Lit. 4 x 10,000 and 2,000 and 360]

The statistics for quantifiers is found in Chapter 7.
14.3.3 The Relative Pronoun Phrase

When the dependent clause expresses something about the \( N_1 \) that does not qualify to be transformed into a phrase by one of the preceding transformations, then the dependent clause is retained by the use of one of the forms of the Relative Pronoun Transformation. The structure of the General Relative Pronoun Transformation is expressed formally as

\[
N_1 + S(N_1) \rightarrow N_1 + \text{عبد} + S(R_1)
\]

where \( N_1 \) may be a noun phrase,\(^{33}\) where \( 	ext{عبد} \) functions as a relative pronoun,\(^{34}\) and \( N_1 \) is deleted in \( S \), or is replaced in \( S \) by a personal pronoun \( (R_1) \) or other substitute in agreement with \( N_1 \) for number, gender, person, and case.\(^{35}\) The dependent clause \( S \) may be a cluster of clauses with any degree of complexity involving coordination, subordination, and various degrees of embedding. The following rules apply to deletion or substitution in \( S \):

1. If \( N_1 \) is nominative or accusative in \( S \)—that is, it is the subject or direct object of the verb—then it may be deleted if no ambiguity results and no emphasis is specified. But if ambiguity would result, or if emphasis is specified, then substitution is required per rule 4 below.

2. If \( N_1 \) is in the genitive case—that is, it is governed by a preposition, by a construct noun, or by a construct adjective—then substitution is required. When \( N_1 \) refers to space, time, or manner, and it is governed by a preposition, the prepositional phrase is usually elided. If \( N_1 \) refers to a place, the prepositional phrase may be replaced by the substitute \( 
\text{שֶׁ} \) or \( 
\text{כֵּן} \).

\(^{33}\) The noun preceding \( 
\text{عبد} \) is often in the construct form, being found at least 220 times. It is as though the dependent clause is functioning as a genitive substantive.

\(^{34}\) \( 
\text{عبد} \) is probably a subordinating conjunction, but it often functions as though it were a relative pronoun, but in this construction it is essentially the equivalent of the English relative “who, which, that.” See BDB, 81-84, and GKC § 36, 138, and 155. \( N_1 \) may be thought of as the antecedent of \( 
\text{عبد} \). In the later books and sometimes in quoted discourse or vernacular portions, the prepositive particle \( 
\text{שֶׁ} \) is used rather than \( 
\text{عبد} \). This seems to be an abbreviated form of \( 
\text{عبد} \). For examples see Judg. 7:12; Song 1:7; Eccl. 1:11; 1 Chr. 27:27. Sometimes in poetry, \( 
\text{שֶׁ} \) or \( 
\text{כֵּן} \) is used as a relative pronoun; and at times it is omitted altogether: Prov. 23:22; Exod. 15:13. Likewise, 20 times the definite article functions as a relative pronoun before a finite verb (Gen. 18:21; 46:27; Josh. 10:24; Ruth 1:22; 2:6; 4:3; 1 Kgs. 11:9; 1 Chr. 26:28; 29:17; 2 Chr. 1:4; 29:36; Ezr. 8:25; 10:14, 17; Job 2:11; Isa. 51:10; 56:3; Ezek. 26:17; Dan. 2:4; 8:1).

\(^{35}\) Actually the elision or substitution takes place as the result of deletion or substitution transformations discussed in § 19.4 and § 19.5. However, for the sake of completion and illustration discussion is also given here.
(3) If $N_1$ is more deeply embedded in an element of $S$, then substitution is required to avoid ambiguity.

(4) When substitution is required, $N_1$ is replaced in $S$ by a personal pronoun in agreement with $N_1$ for number, gender, person, and case, unless ambiguity would result. If ambiguity would result from the substitution of a pronoun, or if the substitution of a pronoun is grammatically impossible, then $N_1$ may be replaced by another substitute, such as a simpler synonym, or it may be retained redundantly. A pronoun substitute is called the pronoun of reference. It refers to $N_1$, that is, the antecedent of $\text{ }$, and it marks the syntactic position of $N_1$ in the dependent clause $S$.

(5) When $N_1$ is the principal term in an adverbial phrase of place, then the adverbial phrase may be replaced by a simpler substitute, such as *here*, *there*, and so forth. See (2) above.

14.3.3.1 Rule One. The following are examples of the first rule where $N_1$ is the subject or direct object of the verb in the dependent clause, and is elided. The first example illustrates the dependent relationship before deletion takes place; the second show the final result after deletion. Brackets enclose the redundant constituent that gets deleted.

(a)

\[
\begin{array}{c}
\text{The land which I gave [the land] to Abraham and Isaac. (Gen. 35:12)} \\
\text{The land which I gave Abraham and Isaac. (Gen. 35:12)}
\end{array}
\]

(b)

\[
\begin{array}{c}
\text{The LORD God of heaven who [the LORD God of heaven] took me from my father’s house. (Gen. 24:7)} \\
\text{The LORD God of heaven who took me from my father’s house. (Gen. 24:7)}
\end{array}
\]

(c)

\[
\begin{array}{c}
\text{All His work which He had done [His work]. (Gen. 2:2)} \\
\text{All His work which He had done. (Gen. 2:2)}
\end{array}
\]
The following are examples of the first rule where \( N_1 \) is the subject or direct object of the verb of the dependent clause, and substitution is made with a pronoun \( (R_1) \) of reference for emphasis or clarity:

(a) \( \text{S(N)} \) \( \text{R N} \)

Any beast that [the beast] divides the foot. (Lev. 11:26)

becomes

Any beast that [it] divides the foot. (Lev. 11:26)

(b) \( \text{S(N)} \) \( \text{R N} \)

Your God, who [your God] saved you. (1 Sam. 10:19)

becomes

Your God, who Himself saved you. (1 Sam. 10:19)

(c) \( \text{S(N)} \) \( \text{R N} \)

I am Joseph your brother, whom you sold [Joseph your brother] into Egypt. (Gen. 45:4)

becomes

I am Joseph your brother, whom you sold [me] into Egypt. (Gen. 45:4)

(d) \( \text{S(N)} \) \( \text{R N} \)

All the goodness that I provided them. (Jer. 33:9)

---

36 The pronoun \( \text{אֲלֵהּ} \) (it) replaces the subject noun phrase \( 
\text{נֹפֶלָה} \), but the pronoun is omitted in English.

37 The pronoun \( \text{אָלַי} \) (he) replaces the subject noun phrase \( 
\text{נֹפֶלָה} \), and the pronoun is made reflexive in English.

38 The pronoun \( \text{אָלַי} \) (me) replaces the object noun phrase \( 
\text{נֹפֶלָה} \), but the pronoun is omitted in English.

39 In this verse the pronoun of reference \( \text{אֲלֵהּ} \) is retained for emphasis, but translators have attempted to translate it as “for it,” “unto it,” “for them,” etc. However, the verb \( \text{נָפֵל} \) governs the thing done or made in the accusative (as here), and it requires the preposition \( \text{א} \) to express “to” or “for” (BDB, 793). Therefore, the pronoun of reference should not be translated into English. The LXX understood the pronoun of reference in this way and did not translate it; but textual critics have misinterpreted this as an omission in the Hebrew text behind the LXX.
14.3.3.2 Rule Two. The following are examples of the second rule where \( N_1 \) is governed by a preposition, and substitution is made with a pronoun of reference:

(a) \[
\text{The place which you stand on (Exod. 3:5)}
\]
becomes
\[
\text{The place which you stand on it or The place on which you stand (Exod. 3:5)}
\]

(b) \[
\text{Your donkey which you have ridden on (Num. 22:30)}
\]
becomes
\[
\text{Your donkey which you have ridden on me or Your donkey on which you have ridden (Num. 22:30)}
\]

(c) \[
\text{The cities which Lot had dwelt in (Gen. 19:29)}
\]
becomes
\[
\text{The cities which Lot had dwelt in them or The cities in which Lot had dwelt (Gen. 19:29)}
\]

(d) \[
\text{The outstretched arm which the LORD brought you out (Deut. 7:19)}
\]
becomes
\[
\text{The outstretched arm by which the LORD brought you out (Deut. 7:19)}
\]

\[40\] The prepositional pronoun \( \text{לע} \) was shifted next to the verb for stylistic reasons.
14.3.3 Rule Three. The following is an example of the third rule where N₁ is more deeply embedded in an element of the dependent clause, and where substitution is required:

\[
\text{The tree which I commanded you saying, "You shall not eat of the tree." (Gen. 3:17)}
\]

Here the embedded element is the clause “You shall not eat of the tree.” It has been made an element of the clause “I commanded you . . .” The dependent clause is “I commanded you saying, ‘You shall not eat of the tree.’”

14.3.3.4 Rule Four. The following are examples of rule 4 where substitution is required and where the substitution of a pronoun is inappropriate:

\[
\text{Not like the covenant that I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt— which covenant of mine they broke. (Jer. 31:32)}
\]
In this example, the antecedent of the second רָשָׁם is the entire phrase preceding the dash. When the antecedent is too lengthy (as in this case), then an abbreviated substitute for \( N_1 \) is used—in this case, “covenant of mine.”

\[ \text{let a royal robe be brought which the king has worn,} \]
\[ \text{and a horse on which the king has ridden,} \]
\[ \text{which has a royal crest placed on its head. (Est. 6:8)} \]

In this example the antecedent “horse” has two relative pronoun clauses joined by \textit{Waw} conjunctive. It was the horse, not the honored man, which had the royal crest placed on its head.

14.3.3.5 Rule Five. The following are examples of the fifth rule where \( N_1 \) is the principal term in an adverbial phrase of place, and where the adverbial phrase may be replaced by a simpler substitute, such as \textit{here, there}:

\[ \text{The land to which you go (Deut. 11:10)} \]
\[ \text{[Lit. the land which you are going there]} \]
\[ \text{[’un] substituted for “to the land’"]} \]

\[ \text{The whole land of Havilah, in which there is gold (Gen. 2:11)} \]
\[ \text{[Lit. The whole land of Havilah which gold is there]} \]
\[ \text{[‘is substituted for}] \]

\[ \text{The ground from which he was taken (Gen. 3:23)} \]
\[ \text{[Lit. The ground which he was taken from there]} \]
\[ \text{[‘from there” substituted for] \]

14.3.3.6 The Indefinite Relative Pronoun Clause. Sometimes \( N_1 \) may be indefinite, having the meaning “one,” “someone” or “something,” “whoever” or “whatever.” At times, when expressing this thought, \( N_1 \) may be an indefinite word like “a man” or “a woman,” “a word” or “a thing”; in such cases the rules above apply. However, Hebrew may omit \( N_1 \) when expressing an indefinite noun with a dependent clause. The structure of the Indefinite Relative Pronoun Transformation is expressed formally as

\[ N_1 + S(N_1) \rightarrow \text{ EST } + S(R_1) \]
where וְֹ֥שֶָר functions like an English indefinite relative pronoun,\textsuperscript{41} and where the rules governing elision and substitution in the dependent clause are the same as for the general case defined above.

What his younger son had done to him (Gen. 9:24)

He whom you bless...
and he whom you curse...(Num. 22:6)

With whomever you find your gods (Gen. 31:32)

What you shall say (Exod. 4:12)

For those who are of your household (Gen. 47:24)

to those who are of Beth Shean and its towns and those who are of the Valley of Jezreel. (Josh. 17:16)

Whoever kills his neighbor unintentionally (Deut. 19:4)

In a few cases of the indefinite relative pronoun clause, the וְֹ֥שֶָר is elided.

They walked after things that do not profit (Jer. 2:8)

My people have changed their Glory
For what does not profit (Jer. 2:11)

The indefinite adverb “wherever” with a dependent clause is expressed idiomatically by the construct form of the word פָּלֶכֶת “place” + וְֹ֥שֶָר + S. This is an example of one of several constructions in which a construct noun is not followed by a standard nomen rectum. The construct form is accounted for by phonetic rather than grammatical reasons.\textsuperscript{42} It is almost as though the indefinite relative pronoun clause that follows is functioning as the equivalent of a noun phrase.

\textsuperscript{41} Sometimes the interrogative pronoun מָן or מִן is used like an indefinite relative pronoun. See BDB, 552, and examples in Jer. 7:17; 33:24; Mic. 6:5, 8; Job 34:33.

\textsuperscript{42} See GKC § 89a.
14.3.3.7 Multiple Dependent Relative Pronoun Clauses. A noun phrase may have a string of dependent relative pronoun clauses.

Wherever the king’s command and decree arrived (Est. 4:3)

Wherever they offered sweet incense (Ezek. 6:13)

Let them bring a royal robe which the king has worn, and a horse on which the king has ridden, which has a royal crest placed on its head. (Est. 6:8)

You shall not make for yourself a carved image-- any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth (Deut. 5:8)

They shall spread them before the sun and the moon and all the host of heaven, which they have loved and which they have served and after which they have walked, which they have sought and which they have worshiped. They shall not be gathered nor buried; they shall be like refuse on the face of the earth. (Jer. 8:2)

The statistics for לא נשבר are presented in § 11.6.

43 See also Gen. 39:20; 40:3; Est 8:17; etc.
14.3.4 The Participle Phrase

When N_1 is the subject of the dependent clause, and the verb of the clause is in the durative aspect and current tense, then the dependent clause attaches to the noun without a relative pronoun. The redundant subject is elided; the verb receives first position prominence, and it is changed to its cognate adjectival participle in agreement with N_1 for number, gender, and determination.

The structure of the transformation is

\[ N_1 + S(N_1, V) \rightarrow N_1 + V^a + S(-N_1, -V) \]

where N_1 is the subject of S, V^a is the cognate adjectival participle of V. S(-N_1, -V) represents the content of S with N_1 and V removed. The resultant noun phrase is usually translated into English like a relative pronoun phrase.\(^{44}\)

\[ \text{The LORD your God who brings you out of the land of Egypt (Deut. 8:14)} \]

\[ \text{Sihon king of the Amorites who dwells in Heshbon (Josh. 12:2)} \]

\[ \text{God who arms me with strength (Psa. 18:33)} \]

14.3.4.1 The Indefinite Participle Phrase. Whenever N_1 is indefinite—that is, when it means *someone, something, the one, the thing*, etc.—then it is completely elided in the transformation.\(^{45}\) The structure of the transformation is

\[ N_1 + S(N_1, V) \rightarrow V^a + S(-N_1, -V) \]

where N_1 is the subject of S, V^a is the cognate adjectival participle of V. S(-N_1, -V) represents the content of S with N_1 and V removed.

\[ \text{The one which encompasses the whole land of Havilah. (Gen. 2:11)} \]

\[ \text{[N_1 is determinate]} \]

\(^{44}\) In some cases, a later deletion transformation may elide N_1, leaving the participle (and any of its complements) standing alone in a noun slot. This explains why a participle sometimes seems to function as a noun.

\(^{45}\) This also leaves the participle standing alone in a noun slot. This also explains why a participle sometimes seems to function as a noun.
14.3.4.2 The Construct Participle Phrase. At times in this context, the participle takes its construct form and governs its object in the genitive.

Those who fear God . . . those who hate covetousness (Exod. 18:21)

The men who brought the evil report about the land. (Num. 14:37)

You who ride on white donkeys. (Judg. 5:10)

Zimri, murderer of his master. (2 Kgs. 9:31)

Those who wait on the LORD. (Isa. 40:31)

In a few cases the construct participle is found governing a prepositional phrase or even an accusative with בְּ. 47

Those who rise early in the morning . . . Who continue until night . . . (Isa. 5:11)

Those who dwell in it. (Isa. 24:6)

14.3.4.3 The Negated Participle Phrase. On the rare occasion when a participle phrase is negated, the negative בְּ is used.

Those who have no might. (Isa. 40:29)

46 See also Exod. 25:20; Jer. 6:11; Isa. 43:1, 45:9, 18.

47 See GKC § 130a, RJW 30. These are regarded as broader uses of the construct form accounted for phonetically and not grammatically.
14.3.5 Passive Participle Phrase

If a noun has a dependent clause in which the given noun is also the subject of the clause and the verb of the clause is a passive participle (or the participle of a stative verb), then the dependent clause is transformed into a modifier that seems to function as an adjective. In this case the dependent clause is attached to the noun it modifies without a relative pronoun or other connector; its subject is elided; and the rest of the clause stands intact except that the named agent (if any) is usually governed by ל instead of ב. Such constructions are better understood as a variation of a clause dependent on a noun, but the case is mentioned here for completeness.

In this example, N₆ modifies N₄ by means of P₅ expressing the genitive of material, thus forming noun phrase N₇—“a furnace of earth.” The underlying clause dependent on N₄ is “the furnace was made of earth.” P₃ governs N₇ forming an adverb phrase of place D₈—“in a furnace of earth.” D₈ modifies the passive participle Vₐ² specifying where the purity of the silver was tested; thus forming the predicate Q of the dependent clause S which specifies the how the purity of the silver was determined. The dependent passive participle clause that functions as an adjective here is: The silver is tried in a furnace of earth. The metallurgist who purified the silver is left unidentified, but it may be inferred that he was an expert.

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The passive participle may govern its complement in the genitive by means of the construct passive participle form.

א강 צרכו מלחמה:
*a strong people set in battle array* (Joel 2:5)

It may also govern its agent in the genitive by the same means.

שבע שקולים זך והвшего קרים
*seven heads, thin and blighted by the east wind* (Gen. 41:6)

אשה אובמה דע
*a woman loved by a lover* (Hos. 3:1)

בריכך יתוה
*You who are blessed of the LORD* (Gen. 24:31)

The passive participle may be replaced by its cognate verbal adjective (if one exists) in which case the adjective may govern an object (and other predicate elements) in the same manner as the verb from which it is derived.

버ניימ מלואים זך
*cups full of wine* (Jer. 35:5)

לא אל-נספ יושב
*not a God delighting* in wickedness (Psa. 5:5)

### 14.4 The Verbal Noun Phrase

When $N_1$ is a verbal noun expressing the abstract idea of the verb in the dependent clause, then the verb in $S$ is elided, and $S$ follows $N_1$ with no connective. In the general case, the verbal noun is expressed by the infinitive construct. This is possible because every verb has an infinitive construct form for each active stem. In the special case, in addition to the construct infinitive, some verbs have a corresponding verbal noun that inflects like a noun. The structure of the general transformation is

$$N^v + S(V) \rightarrow V^o + S(-V)$$

where $N^v$ is the cognate verbal noun of $V$, and $V^o$ is the cognate infinitive construct of $V$. If either the subject or object of $V$ is a pronoun, it may be suffixed to $V^o$. The resultant phrase functions as a substantive in the clause of which it is a part.

---

48 See also Gen. 26:29.

49 רפס may be regarded as a stative participle here, but the stative participle is indistinguishable from an adjective.
Man’s being alone (Gen. 2:18)

God’s creating man (Gen. 5:1)

His bequeathing to his sons that which shall be his (Deut. 21:16)

Your being a priest to the household of one man, or your being a priest to a tribe. (Judg. 18:19)

He could not live after his fall. (2 Sam 1:10)

The structure of the special transformation is

(14) $N^v + S(V) \rightarrow J^v + S(-V)$

where $N^v$ is an existing cognate verbal noun of $V$, and $J^v$ is the construct form of $N^v$. If either the subject or object of $V$ is a pronoun, it may be suffixed to $J^v$.

(a) הָיוֹדְיוֹת יִשְׂרָאֵל יִשְׁלַחְו וּמָנָוֹת אִישׁ לְרֹעֶהוֹ

The Jews will send portions to one another (Est. 9:19)*

becomes

מדָֽלָהְו יִשְׂרָאֵל יִשְׁלַחְו: Sending portions to one another (Est. 9:19)

[Subject elided]

(b) עֶַ֖לִּכָל־רָעָתָָּ֑ם אֶשְׁפֹּט

I will judge them concerning all their wickedness (Jer. 1:16)

becomes

מָשָׁפְטִי אֶל־כָּל־רָעָתָם: My judgments against them concerning all their wickedness (Jer. 1:16)

(c) הָיוֹדוֹת אֲבָדְתְּיָא יִשְׂרָאֵל

The LORD loves the children of Israel (Hos. 3:1)*

becomes

אֲבָדְתָּיָא יִשְׂרָאֵל: The LORD’s love for the children of Israel (Hos. 3:1)

(d) בֶּפְרַסְמָיוֹת אֲבָדְתְּיָא יִשְׂרָאֵל יִשְׁלַחְו

God overthrew Sodom and Gomorrah (Amos 4:11)

becomes
14.5 *Restraints on the Order of Transformations in Noun Phrases*

The transformations defined in this chapter account for most of the noun phrases found in Biblical Hebrew. However, the transformations may not be executed in random order. In general, the grammar of Hebrew syntax permits the special transformations to execute if they will generate modifiers in the following sequence: (M) + (J) + N + (A) + (D) + (R

where (M) is an optional quantifier.

(J) = an optional sequence of construct nouns, and where a given J governs the entire phrase that follows it.

N = an unmodified absolute noun.

(A) = an optional sequence of attributive adjectives (or simple adjective phrases), and where a given A modifies the entire noun phrase that precedes it, at least up to and including N.

(D) = an optional sequence of attributive adverbs (or simple adverb phrases), and where a given D modifies the entire noun phrase that precedes it, at least up to and including N.

(R

(N

where a given appositive modifies the entire noun phrase that precedes it, at least up to and including N.

50 The kind of transformation that may be executed in a given situation depends on the current form of the general statement N + S(N) → N + Modifier. That is, the kind of transformation that may currently be executed on N + S depends on the current structure of noun phrase N, and on the clause type of S. These generative details are of little interest to those engaged primarily in exposition of Scripture.

51 See 2 Chr. 1:10; Jer. 13:10; 33:12; and Hag. 2:9 for an alternate order when long adjetal phrases are involved.
two chains of pure gold like braided cords (Exod. 28:14)

two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown. (Num. 16:2)

All the glory of the daughter of the king inwardly (Psa. 45:14)

all the words of the law, the blessings and the cursings (Josh. 8:34)

If the execution of a special transformation would result in a violation of the above sequences, then the corresponding general transformation must be executed. These transformations generate the following general sequences:

\[ N + (\text{something}) + S \]

where \( N \) is a noun phrase of any reasonable complexity, where \( \text{something} \) is omitted in some situations, and where \( S \) usually is modified in some fashion by higher ordered transformations and may even be a cluster of clauses.

\[ S \quad \text{(phrase)} \]

this evil congregation who complain against Me (Num. 14:27)

\[ S \quad \text{(phrase)} \]

the choice clothes of her elder son Esau, which were with her in the house (Gen. 27:15)

### 14.6 Coordinate Noun Phrases

When noun phrases have the same role and function in a sentence they are linked together by coordinating conjunctions\(^\text{52}\) to form compound noun phrases.

\(^\text{52}\) See § 9.2.1. When more than two phrases are coordinated, some intermediate conjunctions may be elided.
A compound noun phrase may be understood to be the result of deletion transformations on coordinate clauses with common constituents, such as common verbs and common phrases. For examples see Chapter 19.

14.7 Rules for Syntactic Analysis of Noun Phrases

The rules for syntactic analysis of phrases operate in reverse of the synthesis rules defined in the above sections. That is, the expositor recovers the full content of the dependent clause that underlies the phrase being analyzed. This clause is recovered from the literary context in which the phrase occurs, or from what was commonly known about the topic under discussion in the context. Take for example the genitive noun phrase (the sons of Israel). In Gen. 42:5 where the phrase occurs, the context is the Joseph story; the dependent clause may be understood to be: “Israel fathered twelve sons.” In Josh. 5:2 where the phrase occurs, the context is the nation of Israel crossing the Jordan River; there, common knowledge understands that the descendants of Israel had multiplied into a great nation, and its citizens were known as the sons of Israel; the dependent clause may be understood to be: “the citizens of the nation of Israel were known as the sons of Israel.”

In the analysis rules that follow, the rules bypass that part of the analysis involving recovering the content of the dependent clause. However, that step is assumed to be a necessary part of the analysis, even though it is not represented in the formal notation. The constituent(s) on the left side of the arrow (→) are replaced by the constituent of the right side; or when drawing a tree diagram analysis, the left constituents are connected together and linked to the right constituent. Thus, the rule “J₁ + N₂ → N₃” would be diagramed as follows:
Likewise, the expositor would record the recovered clause dependent on the head noun on the phrase.

All rules must observe the restraint of completeness and compatibility; that is, all phrases must have been fully reduced to a single symbol (completeness), and the elements on the left side of a rule must be grammatically and semantically compatible with each other in the literary context in which the phrase occurs. Ordinarily, with few exceptions, the constituents on the left side must be contiguous (immediately next to one another).

The analysis rules follow a hierarchical order. Those in Hierarchy I should be satisfied before those in Hierarchy II, and so forth. When an analysis rule is invoked, the expositor should record the dependent clause that underlies and explains the creation of the given phrase.

14.7.1 Restore Elision and Substitution

Every pronoun should be replaced by its antecedent, and every elided element of the dependent clause should be restored. Elements were initially elided because the information to which they refer is redundant and understood. The information can be recovered from preceding context or common knowledge. This restores the dependent clause to its unaltered form. The content of the dependent clause becomes part of the analysis. This greatly simplifies the analysis procedure. The rule for pronoun substitution is:

\[ R \rightarrow N \]

| Abel also brought of the firstborn of his flock and of their fat. (Gen. 4:4) |
|--------------------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| Abel's flock             | Abel            | Abel’s flock    | Abel’s flock    | Abel’s flock    | Abel’s flock    | Abel’s flock    |
| R3 \rightarrow N3 = N1 = Abel |
| R6 \rightarrow N6 = N1 = Abel |
| R8 \rightarrow J5 + N6 = Abel’s flock |

The rule for restoring deleted constituents is

\[ 53 \text{Semantic compatibility means that the dependent clause underlying the potential phrase is true in the literary context in which the phrase occurs.} \]
\[ \phi \to X \]

where \( X \) may be N, A, D, V, etc., and \( \phi \) represents the zero element, that is, a constituent that had been deleted in the generative phase. This rule operates during the analysis procedure whenever it is evident that an expected constituent is missing. In the following example, restoration of both substitution and elision are illustrated:

But He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. (Gen. 4:5)

\[ R_5 \to N_5 = N_2 = \text{Cain} \]

The following elided subjects of verbs were restored:

\[ N_{15} = \text{God} \]

\[ N_{16} = \text{Anger} \]

(literally: anger was kindled for Cain)

### 14.7.2 Appositives

Adjacent nouns (or noun phrases) that qualify as appositives should be linked together as a noun phrase. The underlying dependent clause is a predicate nominative copulative. The rule is

\[ N_1 N_2 \to N_3 \]

Where the N’s are either both determinate or both non-determinate, and either may be single noun or a noun phrase.\(^{54}\)

\[ \text{Isaiah the prophet (2 Kgs. 19:2)} \]

The dependent clause is the Identity Copulative: Isaiah is the prophet. Both nouns are determinate.

\[ \text{יְשַׁעַיָּהָ לְמִדְשָׁיָּהָ} \]

\[ \text{N}_1 \]

\[ \text{N}_3 \]

\[ \text{N}_2 \]

\[ \text{אָשַׁר הָיָה} \]

\[ \text{N}_3 \]

\[ \text{N}_2 \]

\[ \text{N}_1 \]

\[ \text{N}_3 \]

\[ ^{54} \text{When N}_1 \text{ is only one word, usually it will have a conjunctive accent, or occasionally a near disjunctive accent when N}_2 \text{ is a phrase (see . . . מִנְחָה סָלֶַּת Num. 15:4); but ordinarily a disjunctive indicates that the two words are grammatically unrelated (see דֵֶּ֔שֶאִּעֵַ֚שֶב Gen. 1:11).} \]
a harlot woman (Lev. 21:7)

The dependent clause is the Classification Copulative: the woman is a harlot. Both nouns are non-determinate.

14.7.3 Coordination

Two nouns (or noun phrases) joined by Waw conjunctive, that serve the same grammatical role and function, should be linked together as a noun phrase. The rule is:

\[ N_1 \text{ W} N_2 \rightarrow N_3 \]

Where \( N_1 \) and \( N_2 \) are complete and semantically compatible as coordinate noun phrases.\(^{55}\)

\[
\begin{array}{c}
N_2 \\
\text{W} \\
N_1 \\
\end{array}
\rightarrow
\begin{array}{c}
N_3 \\
\end{array}
\]

David and Abishai went to the people (1 Sam. 26:7)

\( N_3 = \text{“David and Abishai” (} N_1 \text{ and } N_2 \text{) function coordinately in this construction.} \)

14.7.4 Genitive Relationships

A construct noun immediately preceding an absolute noun (or noun phrase) should be linked to the absolute noun that follows it to form a noun phrase. A string of constructs must be linked in order, beginning with the one immediately before the absolute noun. The rule is:

\[ J_1 \text{ N}_2 \rightarrow N_3 \]

Where \( J_1 \) is the construct form of \( N_1 \), and \( N_2 \) is an absolute noun, or an equivalent noun phrase.\(^{56}\) The underlying dependent clause expresses a relationship between \( N_1 \) and \( N_2 \). The content of the dependent clause determines the kind of genitive associated with \( N_2 \).

\[
\begin{array}{c}
N_2 \\
J_2 \\
J_1 \\
N_4 \\
\end{array}
\rightarrow
\begin{array}{c}
N_3 \\
\end{array}
\]

the land of the sons of Israel (Josh. 11:22)

\( N_4 = \text{the sons of Israel; dependent clause = Israel (} N_1 \text{) fathered sons (} N_2 \text{) [genitive of source].} \)

\( N_5 = \text{the land of the sons of Israel; dependent clause = the sons of Israel (} N_1 \text{) owned the land (} N_1 \text{) [genitive of ownership].} \)

\(^{55}\) Coordinate phrases such as these are the result of deletion transformations discussed in Chapter 19.

\(^{56}\) Of the 5,389 construct-absolute pairs, 5,085 of the construct nouns have a conjunctive accent, and 282 have a near disjunctive accent; only 22 have a remote disjunctive accent. When the construct noun \( (J_1) \) has a disjunctive accent, \( N_2 \) will be a phrase of two or more words as in the examples above.
a row of a sardius, a topaz, and an emerald; (Exod. 28:17)

N₅ = a sardius (and) a topaz and an emerald; three coordinate nouns of the same kind, role, and function.

N₆ = a row of a sardius, a topaz, and an emerald; dependent clause = the row (N₅) contained a sardius (N₂), a topaz (N₃), and an emerald (N₄) [genitive of content].

14.7.5 Adjectival Attributes
An attributive adjective immediately following a noun (or noun phrase) it modifies should be linked with the noun to form a noun phrase. The adjective must agree with the noun it modifies in number, gender, and determination, and be in contextual semantic agreement with the noun. The underlying dependent clause is a predicate adjective copulative clause. The rule is:

N₁ A → N₡

For the LORD is a great God (Psa. 95:3)

N₂ = a great God; dependent clause = God (N₁) is great (A) in all His attributes [understood].

14.7.6 Demonstratives
An attributive demonstrative pronoun immediately following a noun (or noun phrase) should be linked with the preceding noun (or phrase) to form a noun phrase. The demonstrative pronoun should agree with the noun it follows in number, gender, and determination. The underlying dependent clause is a predicate demonstrative copulative clause. The rule is:

N₁ Rᵈ → N₡

There is no one greater in this house than I (Gen. 39:9)

N₂ = this house; dependent clause = this (Rᵈ) is the house (N₁).

14.7.7 Adverbial Attributes
An attributive adverb that immediately follows a noun (or noun phrase) should be linked with the noun (or phrase) to form a noun phrase. The adverb must define the value of
an adverbial characteristic of the noun. The underlying dependent clause is a predicate adverb copulative clause. The adverb may be an adverbial prepositional phrase. The rule is:

\[ N_1 D \rightarrow N_2 \]

In the high place in Gibeon (1 Chr. 21:29) \(^{57}\)

\( N_2 = \) the high place in Gibeon; dependent clause = the high place \( (N_1) \) is in Gibeon \( (D) \).

### 14.7.8 Relative Pronoun Clause Modifier

After it has been fully analyzed, a dependent relative pronoun clause should be linked to its antecedent noun (or noun phrase) to form a noun phrase. The dependent clause may be of any type of clause. The rule is:

\[ N_1 S' \rightarrow N_2 \]

His work that God had created (Gen. 2:3)

\( R_2 \rightarrow N_2 = \) God, the restored antecedent
\( N'' = N_3 \) (God’s work), the restored elided object of the verb \( V \)
\( S = \) God had created \([His work]\)
\( S' = \) which God had created \([His work]\)
\( N_4 = \) His \([God’s]\) work that God had created; dependent clause = God had created His work.

### 14.8 Continuity of Constituents in Phrases

The syntactic structure of Hebrew phrases is usually continuous; that is, the constituents of phrases are contiguous without the intrusion of alien elements. However, some discontinuity is observed.

\[ וַיֵּשֶׁב יֹסֵ֣ף בְּמִצְרֵ֗יָ֔ים \]

And Joseph dwelt in Egypt, he and his father’s household. (Gen. 50:22)

[The subject noun phrase is split]

\(^{57}\) Note that \( D \) is an adverbial prepositional phrase in this case.
14.9 Summary of Analysis Rules for Noun Phrases

R \rightarrow N
N_1 \, N_2 \rightarrow N_3
N_1 \, W \, N_2 \rightarrow N_3
J_1 \, N_2 \rightarrow N_3
N_1 \, A \rightarrow N_2
N_1 \, R^d \rightarrow N_2
N_1 \, D \rightarrow N_2
N_1 \, S' \rightarrow N_2
CHAPTER 15
Syntax of Hebrew Adjective Phrases

The first section of Chapter 14 defined the general syntactic structure of all phrases as

\[ X + S(X) \rightarrow X + \text{Modifier} \]

The special case for adjective phrases is

\[ A + S(A) \rightarrow A + \text{Modifier} \]

where \( A \) is an adjective, \( S(A) \) is a clause about \( A \) that is dependent on \( A \); and the \( \text{Modifier} \) is derived from the content of \( S(A) \) and is the remnant of \( S(A) \) after redundancy is reduced by deletion or substitution. Obviously the dependent clause \( S(A) \) is semantically compatible with \( A \) and with the context of the discourse in which \( S \) and \( A \) occur. It is helpful to study the syntax of adjective phrases according to the various types of clauses that may be dependent on an adjective.

15.1 Dependent Attribute Clauses

The names of attributes and characteristics are nouns, whereas their values are adjectives. Some attributes or characteristics themselves have attributes or characteristics. For example color has various attributes such as hue, lightness, saturation, and tint. Thus one may speak of bright red, dark green, brilliant orange, or even reddish white (Lev. 13:19, 24, 42, 43). In such cases an adjective is modified by another adjective (as it were) because it specifies a value of different attribute of the same characteristic.

In reality an individual adjective specifies the value of a given characteristic, but the characteristic usually is understood and so omitted.\(^1\) Thus the expression “bright red” is usually used rather than “the color bright red” because the characteristic “color” is understood, and so is redundant, and not necessary to the context. An adjective with a dependent attribute

\(^1\) Actually the characteristic name is omitted by a deletion transformation when the characteristic is known and non-emphatic.
clause, that defines another attribute of the same characteristic, is transformed into an appositive adjective phrase. The structure of the transformation is:

(1) \[ A_1 + S(A_1, A_2) \rightarrow A_1 + A_2 \]

where \( S \) defines the relationship between \( A_1 \) and \( A_2 \).

In this example the dependent clause states: The tint of the white color is reddish.

### 15.2 Dependent Adverb Clause

Some adjectival characteristics themselves have characteristics the values of which are defined by adverbs. An adjective with a dependent adverb clause is transformed into an adjective with an adverbial modifier. The structure of the transformation is:

(2) \[ A_1 + S(A_1, D) \rightarrow A_1 + D \]

where \( S \) defines the value (\( D \)) of some adverbial characteristic of \( A_1 \).

Then God saw everything that He had made, and indeed it was very good. (Gen. 1:31)

In this example, the dependent clause states: The intensity of the goodness of God’s creation is very intense. This is one way the superior degree of comparison is expressed.

### 15.3 Dependent Quantifier Clause

Some adjectival characteristics themselves have characteristics the values of which are defined by units of measure. An adjective with a dependent quantifier clause is transformed into an adjective with a quantifier phrase. The structure of the transformation is:

(3) \[ A_1 + S(A_1, N) \rightarrow A_1 + N^q \]

where \( S \) defines the value (\( N^q \)) of some quantity of \( A_1 \).

"Let them make a gallows, fifty cubits high (Est. 5:14)
In this example, the dependent clause states: The units of measure of the height of the gallows is fifty cubits.

**15.4 Dependent Characteristic Clause**

An adjective is the name of a value of a characteristic. Some adjectives are the names of values of more than one characteristic. For example, “good” and “bad” are values for the characteristic appearance, taste, morality, etc. If in a given context the identity of the characteristic associated with an adjective is ambiguous, or if the author wants to emphasize the characteristic, then the characteristic must be named in the adjective phrase. This is accomplished by the characteristic transformation:

\[ A_1 + S(A_1, N) \rightarrow F_1 + N \]

where \( F_1 \) is the construct form of the adjective \( (A_1) \), and \( N \) is the name of the characteristic of which \( A \) is a value. \( S \) defines the relationship of characteristic \( (N) \) to its value \( (A) \) in the broader context.

\[
\begin{array}{c}
N_5 F_3 \quad N_2 F_1 \\
A_6 \quad A_5 \\
great \text{ in counsel, and mighty in work} \quad \text{(Jer. 32:19)}
\end{array}
\]

In this example, two dependent clauses are involved. The first states: The adjective “great” is restricted to God’s counsel in this context. It is equivalent to saying that God’s counsel is great. The second states: The adjective “mighty” is restricted to God’s works in this context. It is equivalent to saying that God’s works are mighty.

\[
\begin{array}{c}
N_3 F_3 \quad W_3 \quad N_4 F_3 \\
A_6 \quad A_5 \\
\text{low of stature} \quad \text{(Ezek. 17:6)}
\end{array}
\]

\[
\begin{array}{c}
N_2 W_2 \quad N_4 F_3 \quad W_3 \quad N_5 F_3 \\
A_6 \quad A_5 \\
\text{a man} \quad \text{great of wrath} \quad \text{(Prov. 19:19)}
\end{array}
\]

\[
\begin{array}{c}
N_3 W_3 \quad N_4 F_3 \quad W_3 \quad N_5 F_3 \\
A_6 \quad A_5 \\
\text{humble in spirit} \quad \text{(Prov. 29:23)}
\end{array}
\]

\[
\begin{array}{c}
N_3 W_3 \quad N_4 F_3 \quad W_3 \quad N_5 F_3 \\
A_6 \quad A_5 \\
\text{longsuffering, and plenteous of both mercy and truth} \quad \text{(Exod. 34:6)}
\end{array}
\]

This last example illustrates a compound adjective phrase \( (A_0) \); the head construct adjective \( (F_3) \) of the second phrase \( (A_8) \) has a compound modifier \( (N_4 \text{ and } N_5) \). The underlying de-
dependent clauses are: the forbearance of God’s anger is long; the measure of God’s mercy is plenteous; and the measure of God’s truth is plenteous.

15.5 The Limitation Transformation

When the dependent clause specifies some limitation to the range of adjective (A), then the limitation must be named in the phrase. This usually occurs when the adjective applies to only some part of the referent that the phrase modifies. In this case the part to which the adjective applies must be named. This is accomplished by the limitations transformation:

\[ A_1 + S(A_1, N) \rightarrow F_1 + N \]

where \( F_1 \) is the construct form of adjective \( A_1 \), and \( N \) is the name of the part to which \( A_1 \) refers.

\[ \text{wise of heart (Prov. 10:8)} \]

In this example, the dependent clause states: The adjective “wise” refers to the heart of the person involved. It is the equivalent of saying the heart of the person is wise, or that he is wise-hearted.

Great of wing, long of pinions, full of feathers (Ezek. 17:3)

Great of wings and plenteous of feathers (Ezek. 17:7)

(= with great wings and many feathers)

The sons are harsh of face and stiff of heart (Ezek. 2:4)

All the wise of heart (Exod. 28:2)

---

\(^2\) See also Exod. 36:1; Prov. 16:21.
15.6 Dependent Clause in General

An adjective may have a dependent clause that does not define the value of a characteristic, but that modifies the adjective in some other way. Such dependent clauses are attached to the adjective by means of a subordinating conjunction, and no transformation takes place. The structure is:

\[ A_1 + S \rightarrow A_1 + C_s + S \]

where \( C_s \) is a subordinating conjunction that expresses the dependency of \( S \) on \( A_1 \).

Hebrew uses the conjunction הָרַע to express such dependency.³

לָא אֱסֶרֶה בַּר עַנּוֹן
No one is so fierce that he would dare stir him up (Job 41:2, Eng. vs. 10)

15.7 Dependent Comparative Clauses

An adjective may have a dependent clause comparing its value with that of something else. Generally three degrees of comparison are expressed: (1) the similar degree, (2) the superior degree, and (3) the superlative degree.⁴ Hebrew has no inflection to express comparative degrees as English does (i.e., high, higher, highest). Although it may be conceivable that the dependent comparative phrase is derived from a clause dependent upon the adjective, it is more likely that comparative adjective phrases are derived from a comparison of clauses⁵ of the form:

\[ S_1(A) + \text{Comparative Conjunction} + S_2(A) \]

which is transformed into the form:

\[ S_1(A) + \text{Comparative Preposition} + S_2(-A) \]

where further deletion and substitution transformations would reduce uninteresting redundant information to a minimum, and would construct the comparative phrase in its normal surface

³ This construction is rather rare in Biblical Hebrew. Clear examples are difficult to locate. This type of dependency, when required, is usually expressed by circumlocution.

⁴ Two additional degrees actually exist: (4) inferior degree, and (5) most inferior degree. These usually are absorbed into the discussion of the first three degrees, but ought to have separate treatment. See the discussion under the comparison of clauses (§ 19.2.7). English does not seem to have an antonym for “superlative.”

⁵ Most comparative phrases can be explained as being the result of deletion transformations on a comparison of clauses. See further discussion in Chapter 19 (§ 19.2.7) on the coordination and subordination of clauses.
structure. However, because comparative phrases are usually discussed in the context of adjective phrases, the discussion of them is included here.

### 15.7.1 The Similarity Degree of Comparison

Clauses are compared at the degree of similarity by the comparative conjunctions קא and קכ. In English order the structure is:

\[ S(A) + \text{Kכ} + S(A) \]

which is usually translated into English as “Just as \( S_1 \) so \( S_2 \).” When \( S_1 \) and \( S_2 \) assign a common adjective (A) as the value of the same attribute of similar referents, the environment is right for the comparative transformation of similarity. The resultant comparative phrase of similarity would be:

(7) \[ A + S(A, N) \rightarrow A + \text{Kכ} + N \]

where A is the adjective common to \( S_1 \) and \( S_2 \), Kכ is the comparative preposition of similarity that derives from the comparative conjunctions קכ קא, and N is the referent in \( S_2 \) with which comparison is made. N may be a phrase.

In this example, the dependent clause is: The manna was small like hoar frost is small.

\[ יוצר קלבנ \]
\[ ברה ק实体经济: \]
\[ Fair as the moon, \]
\[ Clear as the sun, \]

Awesome as an army with banners (Song 6:10)

\[ יקיר קכ\]

as wise as you (Gen. 41:39)

\[ יגדל כללאים: \]

as great as our God (Psa. 77:14)

\[ נירשקה קמי אפל קכלחות \]

as dark as darkness itself, as the shadow of death. (Job 10:22)\(^6\)

---

\(^6\) Cf. Job 11:8, 9.
15.7.2 *The Superior Degree* of Comparison

Clauses are compared at the degree of superiority by the comparative conjunction יִזְהַר. In English order the structure is:

$$ S_1 + יִזְהַר + S_2 $$

which is usually translated into English as “$S_1$ more than $S_2$.” When $S_1$ and $S_2$ assign a common adjective (A) as the value of the same attribute of similar referents, the environment is right for the comparative transformation of superiority. \(^8\) The structure of the resultant comparative phrase of superiority would be:

$$ (8) \quad A + S(A, N) \rightarrow A + יִזְהַר + N $$

where $A$ is the adjective common to $S_1$ and $S_2$, יִזְהַר is the comparative preposition of superiority that derives from the comparative conjunction יִזְהַר, and $N$ is the referent in $S_2$ with which comparison is made. $N$ may be a phrase.

\[
\text{מָזוּחַ מְרוֹב} \ldots \text{יִזְיָר} \ldots
\]

\[
\text{sweeter than honey} \ldots \text{stronger than a lion. (Judg. 14:18)}
\]

In this example, two dependent clauses are involved. The first states: What is sweet more that honey is sweet. The second states: What is strong more than a lion is strong.

\[
\text{אַתָּה} \text{ שְׁבָאָה} \text{ בְּשֵׁי} \text{ מְרַגְּאָל}
\]

\[
you \text{ are wiser than Daniel (Ezek. 28:3)*}
\]

\[
\text{טְלִיל} \text{ מְזוּר} \text{ (Lev. 13:3)}
\]

\[
\text{גִּדְוָל} \text{ מְזִי} \text{ (Josh. 10:2)}
\]

\[
\text{קָטֶל} \text{ מְסָכִיל} \text{ אֵשֶׁת בֶּן הָעַל}
\]

\[
too \text{ small to receive the burnt offering (1 Kgs. 8:64)} [\text{lit.: smaller than to receive the burnt offering}]^{9}
\]

---

\(^7\) Commonly referred to as the comparative degree.

\(^8\) Actually no such transformation is required, the appropriate phrase naturally results from deletion transformations at the discourse level.

\(^9\) Note that here $N$ is a verbal noun (infinitive construct) phrase governing an object. Likewise the next example employs an infinitive.
15.7.3 The Superlative Degree of Comparison

In Hebrew the superlative degree of comparison is expressed in the same manner as the superior degree, except that the universal quantifier is used with the referent in $S_2$—that is, the referent in $S_2$ is the universal of the referent in $S_1$. This produces the resultant structure:

(9) \[ A + S(A, N) \rightarrow A + \text{כל} + N \]

In this example, the dependent clause states: The serpent was cunning more than any beast of the field was cunning.

In this example, the dependent clause states: The serpent was cunning more than any beast of the field was cunning.

At times the universal quantifier is elided if its sense is understood from the context.

This phrase may be further transformed to the structure:

\[ A(\text{det.}) + \text{ב} + N \]

where $N$ names the class with which comparison is made and the determinate form of the adjective expresses the superlative degree.

\[ \text{least in my father’s house} \ (\text{Judg. 6:15}) \]

\[ \text{greatest among the Anakim} \ (\text{Josh 14:15}) \]

\[ \text{fairest among women} \ (\text{Song 1:8}) \]
The phrase may be further transformed to the structure:

\[ F + N(\text{det.}) \]

where \( F \) is the construct form of the adjective and \( N \) names the class with which comparison is made. \( N \) may be replaced by a pronoun when pronoun substitution is possible.

\[ \text{קֶסֶן חָנִי́} \]
\[ \text{the youngest of his sons (2 Chr. 21:17)} \]

\[ \text{מְנַדֵּרְלָא הָיֵרֶךָּסִמָּא} \]
\[ \text{from the greatest of them to the least of them (Jon. 3:5)} \]

\[ \text{מִלָּבָא} \]
\[ \text{the best of them (Mic. 7:4)} \]

On rare occasions an idiom like that used for the superlative comparison of nouns is also used for adjectives. The structure of the idiom is as follows:

\[ F + A(\text{det, pl}) \]

where \( F \) is the construct form of the adjective \( A \) which is determinate and plural.

\[ \text{קרֶשֶׁת כַּפֶּרֶנִים} \]
\[ \text{The holy of holies, (Exod. 26:34)} \]
\[ \text{[or the most holy (place)]} \]

\[ \text{לִבְנֵי אֶרֶץ כַּפֶּרֶנִים} \]
\[ \text{And he made the Most Holy Place (2 Chr. 3:8)} \]

### 15.8 The Substantive Transformation

At times an adjective (phrase) functions in a clause as though it were a noun (phrase). It appears as though the following transformation takes place:

\[ A \rightarrow N \]

\[ \text{תֹּקַדְקְו אַשֶּׁר אֶמְרֶה} \]
\[ \text{the old man of whom you spoke (Gen. 43:27)} \]

\[ \text{בָּגֶז אָאֶרֶץ בֵּכֶלֶם מֹאָה תֶּלֶתֵּים} \]
\[ \text{Shall we receive good at the hand of God, and shall we not receive evil? (Job 2:10)} \]

\[ \text{טָבָב בֹּרֵעי אֵרֵדֶת בָּטְבוּ} \]
\[ \text{a good for a bad, or a bad for a good (Lev. 27:10)} \]

However this illusion is created by deletion transformations that reduce redundancy in a discourse. When a noun phrase of the form \( N + A \) stands in a context where \( N \) may not be deleted without causing ambiguity, a deletion transformation may be performed, leaving
only A to represent the noun phrase. But in all cases where an adjective stands in place of a noun and functions as a substantive, the noun it modifies is understood (from the context) and should be restored in the analysis procedure.

15.9 Coordinate Adjective Phrases

When adjective phrases have the same role and function in a sentence they are linked together by coordinating conjunctions\(^\text{10}\) to form compound adjective phrases.

\begin{align*}
\text{וַיִּקְרָא} & \text{ רַחֶ֖וּם} \\
\text{וְֵ֥חַנָּוֻ֑ן} & \text{אֲֵ֚רֶךְ אַפֶּ֣יִם} \\
\text{וְֵ֥רַב־חֵ֖סֶד} & \text{וְאֱמֶֽ֛ת} \text{:}
\end{align*}

And He proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth" (Exod. 34:6)

\begin{align*}
\text{וְהָאִֵ֥יש} & \text{ קָשֶּֽה} \\
\text{וְֵ֥רָעִּמַּ֑עֲלָֽים} & \text{:}
\end{align*}

And the woman was of good understanding and beautiful appearance; but the man was harsh and evil in his doings. (1 Sam. 25:3)

A compound adjective phrase may be understood to be the result of deletion transformations on coordinate clauses with common constituents, such as common verbs and common phrases. For examples see § 19.4.2.

15.10 Rules for Syntactic Analysis of Adjective Phrases

The rules for syntactic analysis of phrases operate in reverse of the synthesis rules defined in the above sections. That is, the expositor recovers the full content of the dependent clause that underlies the phrase being analyzed. This information is recovered from the literary context in which the phrase occurs, or from what was commonly known about the topic under discussion in the context. Take for example the genitive noun phrase שֶׁפֶלֶת קֵרֶם (low of stature). In Ezek. 17:6 where the phrase occurs, the context is a spreading vine; the dependent clause may be understood to be: “The height of the vine was low to the ground.”

In the analysis rules that follow, the rules bypass that part of the analysis involving recovering the content of the dependent clause S(A₁). However, that step is assumed to be a necessary part of the analysis, even though it is not represented in the formal notation. The constituent(s) on the left side of the arrow (→) are replaced by the constituent on the right side; or

\(^{10}\) See § 9.2.1. When more than two phrases are coordinated, some intermediate conjunctions may be elided.
when drawing a tree diagram analysis, the left constituents are connected together and linked to the right constituent.

Thus, the rule “$F_1 + N_2 \rightarrow A_3$” (where $F_1$ is the construct form of adjective $A_1$) would be diagramed as follows:

\[
\begin{array}{c}
\text{שפלת קֵרוּם} \\
N_2 \quad F_1 \\
A_3
\end{array}
\]

of low stature (Ezek. 17:6)

The dependent clause $S(A_1, N_2)$ is not included in the diagram, but its identity and content becomes part of the analysis. It is understood to modify $A_1$, and its content is recorded. All rules must observe the restraint of completeness and compatibility; that is, all phrases must have been fully reduced to a single symbol (completeness), and the elements on the left side of a rule must be grammatically and semantically compatible. Semantic compatibility must be satisfied by determining that the left elements make good sense together in the broader context, that is, the underlying dependent clause is factually true. Ordinarily, with few exceptions, the constituents on the left side must be contiguous (next to one another).

(1) $A_1 \quad A_2 \rightarrow A_3$

where $A_2$ expresses an attribute value of $A_1$.

\[
\begin{array}{c}
\text{לָבְגוּת אֲדָמְחָת} \\
A_2 \quad A_2 \\
A_3
\end{array}
\]

reddish-white (Lev. 13:19)

The dependent clause is: “the tint of the color white ($A_1$) is reddish ($A_2$).”

(2) $A_1 \quad D_2 \rightarrow A_3$

where $D_2$ expresses some adverbial attribute of $A_1$.

\[
\begin{array}{c}
\text{מָזוֹן חַדִּיר} \\
D_2 \quad A_1 \\
A_3
\end{array}
\]

Very good (Gen. 1:31)

The dependent clause is: “the intensity of the goodness ($A_1$) is very ($D_2$) intense.”

(3) $F_1 + N_2 \rightarrow A_3$

where $F_1$ is the construct form of Adjective $A_1$, and $N_2$ is the characteristic of which $A_1$ is a value.
great in counsel, and mighty in work (Jer. 32:19)

The dependent clause is: “the counsel (N₂) of God is great (A₁) of wisdom.”
The dependent clause is: “the work (N₄) of God is mighty (A₃) of expanse.”

(4) \( F₁ + N₂ \rightarrow A₃ \)

where \( F₁ \) is the construct form of adjective A₁, and N₂ is the name of the part to which A₁ refers.

so fierce that he would dare stir him up. (Job 41:2, Eng. vs. 10)

The dependent clause is: “a person would dare to stir up Leviathan.” The analysis of S₂ is not illustrated.

(6) \( A₁ + P + N₂ \rightarrow A₃ \)

as small as hoar frost (Exod. 16:14)

The dependent clause is: “the smallness (A₁) is similar to the smallness of hoar frost (N₂).”

The other comparative adjective phrases are analyzed in the same way as the above example except for the prepositions involved.
15.11 Summary of Analysis Rules for Adjective Phrases

\[ A_1 \ A_2 \rightarrow A_3 \]
\[ A_1 \ D_2 \rightarrow A_3 \]
\[ F_1 \ N_2 \rightarrow A_3 \]
\[ A_1 \ C^s + S_2 \rightarrow A_3 \]
\[ A_1 \ C^c \ A_2 \rightarrow A_3 \]
\[ A_1 \ N_2 \rightarrow A_3 \]
\[ A_1 \ N_2 \rightarrow A_3 \]
\[ A_1 \ N_2 \rightarrow A_3 \]
\[ A_1 \ N_2 \rightarrow A_3 \]
CHAPTER 16
The Syntax of Hebrew Adverb Phrases

Unlike Hebrew noun phrases and adjective phrases, which seem to be wholly explained on the basis of transformations on dependent clauses, some adverb phrases seem to originate in the basic prepositional phrase structure rule:

\[ P + N = D \]

where \( P \) is any adverbial preposition and \( N \) is a noun (phrase). However, many adverbial phrases can be explained on the basis of the general transformation:

\[ X + S_j \rightarrow X + \text{Adverbial Modifier} \]

where \( X \) may be either \( N, A, D, V, Q \), or even \( S_i \) and where the dependency of \( S_j \) on \( X \) is expressed by an adverbial conjunction in the form \( X + C^S + S \). Obviously \( C^S \) and \( S \) must be semantically consistent with the adverbial characteristics of \( X \), and harmonious with the broader semantic context in which \( X \) and \( S \) occur.

In the case where the adverbial modifier may be an adverbial prepositional phrase, the following surface structure results:

\[ X + C^S + S_j \rightarrow X + P + N \]

where \( P \) is an adverbial preposition expressing the same dependency as \( C^S \), and \( N \) is derived from the content of \( S_j \). \( N \) may be a simple noun (phrase) consisting of a key word from \( S_j \), or one containing the condensed concept of \( S_j \), or a verbal noun phrase consisting of an infinitive construct with its associated constituents.\(^1\) In any case, the resultant \( P + N \) forms an adverb phrase. The complete transformation is:

\[ X + C^S + S_j \rightarrow X + P + N \]

\(^1\) See discussion on verbal noun phrases § 14.4.
where P and N are derived from C^δ and S_j respectively.

Although the adverbial phrases derived from this general transformation may modify several different parts of speech, depending on the identity of X, this chapter discusses the transformation as it applies to adverbs (i.e., X = D). Later chapters discuss the application to verbs, predicates, and clauses.

16.1 Dependent Adverb Clause

Some adverbial characteristics themselves have characteristics the values of which are defined by adverbs, that is, an adverb with an adverbial modifier. The structure of this transformation is:

\[ D_1 + S_j(D_1, D_2) \rightarrow D_1 + D_2 \]

where \( D_1 \) is the adverb of interest, and \( S_j \) defines the value (\( D_2 \)) of some adverbial characteristic of \( D_1 \).

\[ D_3 \]

very quickly (Zep. 1:14)
[Dependent clause: The intensity of the quickness was very.]

Frequently the characteristic of intensity is expressed idiomatically by repeating the adverb.

exceedingly (Gen. 17:2)
[lit. very very]

very gradually (Exod. 23:30)
[lit. little by little]

very high (Deut. 28:43)
[lit.: higher, higher]

very low (Deut. 28:43)
[lit.: lower, lower]

At times an infinitive absolute is idiomatically used adverbially to modify another adverbial infinitive absolute.

very finely (Deut. 9:21)
[lit. crushing, doing good]
very plainly (Deut. 27:8)
[lit.: making plain, doing good]

16.2 Dependent Comparative Clause

An adverb may have a dependent phrase comparing its value with that of something else. The comparison of adverbs is expressed in a similar manner to that of adjectives, and the derivation of comparative adverbial phrases also is explained on the basis of the comparison of clauses (see the discussion of dependent comparative clauses in the chapter of adjective phrases § 15.7). However, because comparative phrases also are usually discussed in the context of adverbial phrases, the discussion of them is included here.

16.2.1 The Similarity Degree of Comparison

Clauses are compared at the degree of similarity by the comparative conjunctions \( \sim \) in English order

\[ \text{S}_1 \sim \text{S}_2 \]

which is usually translated into English as “Just as \( \text{S}_1 \) so \( \text{S}_2 \),” or “\( \text{S}_1 \) like \( \text{S}_2 \).” When \( \text{S}_1 \) and \( \text{S}_2 \) assign a common adverb (D) as the value of the same adverbial attribute of similar referents, the environment is right for the comparative transformation of similarity. The resultant adverbial phrase of similarity would be:

\[ D + \sim + N \]

where D is the adverb common to \( \text{S}_1 \) and \( \text{S}_2 \), \( \sim \) is the comparative preposition of similarity that derives from \( \sim \), and N is the referent in \( \text{S}_2 \) with which comparison is made. N may be a phrase. The resultant generative rule is:

\[ (2) \quad D + S(N, D) \rightarrow D + \sim + N \]

where S is a comparative sentence of similarity of the above form.

they shouted at them as at a thief. (Job 30:5)

Deep structure: Just as they shout at a thief, so they shouted at them (the fathers of Job’s three friends).
16.2.2 The Superior Degree\(^2\) of Comparison

Clauses are compared at the degree of superiority by the comparative conjunction \(\texttt{יְהֵרָה} \) \(\texttt{יְהֵרָה} \). In English order the structure is:

\[
S_1 + \texttt{יְהֵרָה} + S_2
\]

which usually is translated into English as “\(S_1 \) more than \(S_2\).” When \(S_1\) and \(S_2\) assign a common adverb (D) as the value of the same adverbial attribute of similar referents, the environment is right for the comparative transformation of superiority.\(^3\) The surface structure of the resultant adverbial comparative phrase of superiority would be:

\[
D_1 + \texttt{יְהֵרָה} + D_2
\]

where D is the adverb common to \(S_1\) and \(S_2\), \(\texttt{יְהֵרָה} \) is the comparative preposition of superiority that derives from the comparative conjunction of superiority \(\texttt{יְהֵרָה} \), and N is the referent in \(S\) with which comparison is made. N may be a phrase. The resultant generative rule is:

\[
(3) \quad D_1 + S(N, D_2) \rightarrow D_1 + \texttt{יְהֵרָה} + N
\]

where \(S\) is a comparative sentence of superiority of the above form.

\[
\text{You have shown more kindness at the end than at the beginning (Ruth 3:10)}
\]

Deep structure: You have shown kindness at the end, more than you showed kindness at the beginning.

16.2.3 The Superlative Degree of Comparison

The superlative degree of comparison is like the superior degree except that it is expressed by using the universal qualifier with the noun (phrase) of comparison. The surface structure of the resultant superlative adverbial phrase is:

\[
D + \texttt{יְהֵרָה} + \text{כל} + N
\]

where D is the adverb common to \(S_1\) and \(S_2\), \(\texttt{יְהֵרָה} \) is the comparative preposition of superiority that derives from the comparative conjunction of superiority \(\texttt{יְהֵרָה} \), and N is the universal referent in \(S\) with which comparison is made. N may be a phrase. The resultant generative rule is:

\[
\]

\(^2\) Commonly referred to as the comparative degree.

\(^3\) Actually no such transformation is required, the appropriate phrase naturally results from deletion transformations at the discourse level.
Deep structure: I have given a quantity of gold and silver for the house of my God upward, more than I have prepared all the quantity of materials for the holy house upward.

**16.3 Rules for Syntactic Analysis of Adverb Phrases**

The rules for syntactic analysis of phrases operate in reverse of the synthesis rules defined in the above sections. That is, the expositor recovers the full content of the dependent clause that underlies the phrase being analyzed. This information is recovered from the literary context in which the phrase occurs, or from what was commonly known about the topic under discussion in the context. Take, for example, the adverbial phrase (very quickly). In Zep. 1:14 where the phrase occurs, the context is the Great Day of the Lord; the dependent clause may be understood to be: “The Great Day of the Lord is drawing near very quickly.”

In the analysis rules that follow, the rules bypass that part of the analysis involving recovering the content of the dependent clause $S$. However, that step is assumed to be a necessary part of the analysis, even though it is not represented in the formal notation. The constituent(s) on the left side of the arrow ($\rightarrow$) are replaced by the constituent of the right side; or when drawing a tree diagram analysis, the left constituents are connected together and linked to the right constituent.

Thus, the rule “$D_1 + D_2 \rightarrow D_3$” would be diagramed as follows:

```
  D_2
  |
  D_1
  |
  D_3
```

The dependent clause $S_j(D_1, D_2)$ is not included in the diagram, but its identity and content becomes part of the analysis. It is understood to modify $D_1$, and its content is recorded. All rules must observe the restraint of completeness and compatibility; that is, all phrases must have been fully reduced to a single symbol (completeness), and the elements on the left side of a rule must be grammatically and semantically compatible. Semantic compatibility must be satisfied by determining that the left elements make good sense together in the broader

---

4 $D$ is the adverbial phrase “above” and $N$ is the noun phrase “that which I have prepared for the holy house.” In this case, the relative pronoun has been elided.
context. Ordinarily, with few exceptions, the constituents on the left side must be contiguous (next to one another).

(1) \( D_1 \ D_2 \rightarrow D_3 \)

\[ \begin{array}{c|c|c}
D_2 & D_1 & D_3 \\
\end{array} \]

very quickly (Zep. 1:14)

The dependent clause: The quickness is intense.

(2) \( D_1 \ c \ N_2 \rightarrow D_3 \)

\[ \begin{array}{c|c}
N_2 & D_1 \\
\end{array} \]

they shouted at them as at a thief. (Job 30:5)

Dependent clause: They shouted at them (\( D_1 \)) like they shouted at a thief (\( N_2 \)).

(3) \( D_1 \ m \ N_2 \rightarrow D_3 \)

\[ \begin{array}{c|c}
N_2 & D_1 \\
\end{array} \]

You have shown kindness at the end more than at the beginning (Ruth 3:10)

[adverbial accusatives]

Dependent clause: You have shown kindness at the end more than You have shown kindness at the beginning.

16.4 Summary

Adverbial phrases are derived from an adverb with a dependent clause. The phrase is the result of deletion and substitution transformations on the dependent clause.

Analysis Rules

(1) \( D_1 \ D_2 \rightarrow D_3 \)
(2) \( D_1 \ c \ N_2 \rightarrow D_3 \)
(3) \( D_1 \ m \ N_2 \rightarrow D_3 \)

5 Actually the adverb phrases involving comparison originate through deletion transformations. In this case, the redundant elements “they shouted” was deleted which resulted in the comparative adverbial phrase.
CHAPTER 17
The Syntax of Hebrew Verb Phrases

Ordinarily a verb is thought of as a single word, not as a phrase. While the verb often is a single word, it frequently requires auxiliary words to define some of its characteristics. Thus it is appropriate to refer to the verb as a phrase consisting of the principle verb and any of its necessary auxiliary modifiers. The verb in a kernel clause is initially defined as in the perfect aspect, the active voice, and the indicative mood. Also the other attributes of the verb phrase have default values. The structure of the verb phrase could be defined by phrase structure rules; but it seems better to define them by transformations, because the values sometimes have to be changed under the control of sequence transformations to be discussed in later chapters. This chapter describes the basic transformations that determine the structure of the verb phrase as required by its various characteristic values.

The syntax of the verb phrase and the specification of the morphological data for inflecting the verb and any of its auxiliaries are determined by a sequence of verb phrase transformations. The transformations must be performed in sequence in order to produce the proper structure of the verb phrase.¹

17.1 Semantic Emphasis Transformation

This transformation defines the syntax associated with the semantic emphasis attribute (see § 5.6.7). (Semantic emphasis is to be distinguished from position prominence.) The first option (1) is for the non-emphatic case, requiring no modification; the second option (2) is for the emphasis of certainty or intensity; the third (3) is for the emphasis of continuousness. The symbol D of represents the cognate infinitive absolute of the verb V.

(1) \( V \rightarrow V \)
(2) \( V \rightarrow D + V \)

¹ The voice attribute of the verb (active, middle, passive, or reflexive) determines the verb stem (qal, piel, pual, hiphil, etc.). The mapping of voice with stem is not uniform; the lexicon defines the stem/voice relationship for each verb. No transformation is required for voice.
For further examples, see § 5.6.7 under the discussion of emphasis.

17.2 The Aspect Transformation

This transformation defines the value of the aspect attribute of the verb which determines which basic inflectional form the verb will assume (see § 5.6.5). The first option is for the perfect aspect, requiring no modification because the perfect aspect is the default value; the second option is for the imperfect aspect; and the third is for the durative aspect which will require a further transformation.
(1) \( V \rightarrow V(\text{perfect}) \)
(2) \( V \rightarrow V(\text{imperfect}) \)
(3) \( V \rightarrow V(\text{durative}) \)

No examples are provided for this very basic operation.

### 17.3 The Durative Aspect Transformation

This transformation defines the syntax associated with the durative aspect only (see § 5.6.5.3; 6.3.3). In this transformation the verb takes on the active participle form and acquires an auxiliary helping verb. The first option (1) is for the present durative, or for the non-emphatic past or future durative in contexts where tense is already specified. The second option (2) is for the emphatic past durative; and the third (3) is for the emphatic future durative.

(1) \( V(\text{present durative}) \rightarrow V^a \)
(2) \( V(\text{past durative}) \rightarrow V^c(\text{perfect}) + V^a \)
(3) \( V(\text{future durative}) \rightarrow V^c(\text{imperfect}) + V^a \)

\( V^a \) is the participle of \( V \), being by nature an absolute, non-determinate form. \( V^a \) receives the attribute values of number and gender assigned to \( V \) by previous rules. The verb \( V^c \) is the auxiliary copulative הָיָה. It receives the attribute values of number, gender, and person assigned to \( V \) by previous rules, and it behaves as \( V \) in all subsequent transformations.

**(Option 1)**

\[
\begin{align*}
\text{זורaramel הלהי אים} \\
\text{(one generation passes away,} \\
\text{and another generation comes; } \\
\text{But the earth abides forever. (Eccl. 1:4)} \\
\end{align*}
\]

**(Option 2)**

\[
\begin{align*}
\text{כלשתליים הולות אל-יומא} \\
\text{אל-פקים שקשתליים הולות} \\
\text{בש הים נשבי לולמה: } \\
\text{All the rivers run into the sea, } \\
\text{Yet the sea is not full;} \\
\text{To the place from which the rivers come, } \\
\text{There they return again. (Eccl. 1:7)}
\end{align*}
\]

**(Option 1)**

\[
\begin{align*}
\text{Now Moses was sheparding the flock of Jethro (Exod. 3:1)}
\end{align*}
\]
And the child was ministering to the LORD (1 Sam. 2:11)

The oxen were plowing (Job 1:14)

Abner was strengthening his hold on the house of Saul. (2 Sam. 3:6)

And they shall be wandering among the nations. (Hos. 9:17)

And your sons shall be shepherding in the wilderness forty years, (Num. 14:33)

For further examples, see the discussion of the durative aspect in § 5.6.5.3.

17.4 The Mood Transformation

This transformation defines the morphological variations of the imperfect aspect associated with the various moods in the simple tone (see § 5.6.6).

(1)  V(imperfect) → V(normal imperfect)

(2)  V(imperfect) → V(long imperfect)

(3)  V(imperfect) → V(short imperfect)

The first option (1) is for the indicative and subjunctive moods, for the positive volitive, and for the negative juridical volitive; This option requires no modification of inflectional form, so no examples are provided. The second option (2) is for the positive hortative and precative moods; the third (3) is for the negative non-indicative and non-subjunctive moods, and for the positive persuasive and optative moods.

(Option 2)

Then let us arise and go up to Bethel; and I will make an altar there to God (Gen. 35:3)
We will go down and buy you food. (Gen. 43:4)

Now therefore, please let me go up and bury my father, and I will come back. (Gen. 50:5) (polite)

I will now turn aside and see this great sight. (Exod. 3:3) (polite)

I will set a king over me. (Deut. 17:14)

May the LORD watch between you and me when we are absent one from another. (Gen. 31:49)

And now may the LORD show kindness and truth to you. (2 Sam. 2:6)

And let my lord the king do what is good in his eyes. (1 Chr. 21:23)

Do not answer a fool according to his folly. (Prov. 26:4) (negative)

And do not do him harm (Jer. 39:12) (negative)

For further examples, see the discussion in § 5.6.6 under mood.

17.5 The Transformation of Formality and Politeness

This transformation defines the syntax for the politeness attribute (see § 5.6.6.2). Options (1) and (3) are for the less formal statements, requiring no modification of structure. Options (2) and (4) are for expressing politeness or formality.

(1) V(imperfect) → V(imperfect)
(2) V(imperfect) → V(imperfect) + אָא
(3) V(imperative) → V(imperative)
The transformation applies equally as well to the long, short, or normal imperfect respectively, retaining the long, short, or normal form specified by previous transformations. The long imperfect form occurs with לִפְדוּ approximately 44 times, always in first-person direct discourse. The short imperfect form occurs with לַפְדוּ approximately 16 times, nearly always in third-person direct discourse.

*(Option 2)*

Now therefore, please let me go up and bury my father, and I will come back. (Gen. 50:5) [long form with politeness]

and now, please, let us go three days’ journey into the wilderness, that we may sacrifice to the LORD our God.’ (Exod. 3:18) [long form with politeness]

I will turn aside and see this great sight. (Exod. 3:3) [long form with formality]

Please let there be an oath between us. (Gen. 26:28) [short form with politeness]

Now therefore, please let your servant remain instead of the lad. (Gen. 44:33) [short form with politeness]

And let the lad go up with his brothers. (Gen. 44:33) [short form with politeness carried over from previous context]

Please let it be dry only on the fleece, but on all the ground let there be dew. (Judg. 6:39) [short form with politeness]

Please do not act so wickedly! (Judg. 19:23) [rare second-person short form with politeness]
(Option 4)

The long imperative form occurs with אֲנִי approximately 26 times, always in second-person direct discourse. The short imperfect form occurs with approximately 16 times, nearly always in third-person direct discourse.

הַגִּישָהּ לִֵּּ֑יִּהָאֵפָֹּ֑ד
Please bring me the ephod. (1 Sam. 30:7)
[long imperative form with politeness]

לְכָה ־ נَا ִּ אֶל־הַצֵֹּ֔אןִּוְָקַ ח־לִָּ֣יִּמִשָֹ֗םִּשְנֵָ֛יִּגְּדָיֵֵ֥יִּעִזִ֖ים
Please go to the flock and bring me from there two choice kids of the goats (Gen. 27:9)
[short imperative form with politeness]

לָלֵֵּּ֑יִּהָאֵפָֹּ֑ד
Please come, let me take you to another place. (Num. 23:27)
[long imperative form with politeness]

Please tell me Your name. (Gen. 32:29)
[long imperative form with politeness]

Please tell me what you have done. (Josh. 7:19)
[short imperative form with politeness]

For further examples, see § 5.6.6 under the discussion of mood.

17.6 The Directive Transformation

This transformation defines the syntax for the tone attribute (see § 5.6.6.2). The first option (1) is for the simple tone, requiring no modification of inflectional form. The second is for the directive tone; it is used for the volitive, hortative, precative, and persuasive moods only; also it is used only for positive statements. The transformation applies equally as well to the long, short, or normal imperfect respectively, providing the corresponding long, short, or normal imperative form in the second option.

(1) \[ \text{V(imperfect)} \rightarrow \text{V(imperfect)} \]
(2) \[ \text{V(imperfect)} \rightarrow \text{V(imperative)} \]

(OPTION 2)

רָאִיָהּ לִֵּּ֑יִּהָאֵפָֹּ֑ד
Honor your father and your mother. (Exod. 20:12)
For further examples, see § 5.6.6.2 under the discussion of the directive tone.

In the indicative mood, verbs are negated by prepositive לא. In non-indicative moods, the verbs are negated by prepositive לא for emphatic negation, and by prepositive לא for simple negation. The negative is regarded as a morpheme of the verb, therefore no negation transformation is provided here.

### 17.7 The Dependent Clause Transformation with a Verb

The basic verb phrase is generated by the above six transformations. However, clauses dependent on the verb phrase may add further modifiers. The following transformation accommodates this condition; it is defined as follows:

\[ V + S(N^v, D) \rightarrow V + D \]

where \( S \) is some clause dependent on \( V \) that defines an adverbial characteristic \( (N^v) \) of \( V \) with the value \( D \).

\[ \text{And the waters prevailed and greatly increased on the earth (Gen. 7:18)} \]

\[ \text{And the waters prevailed exceedingly on the earth (Gen. 7:19)} \]

\[ \text{The LORD shall reign forever and ever (Exod. 15:18)} \]

\[ \text{They thoroughly broke in pieces its altars and images (2 Kgs. 11:18)} \]
17.8 Analysis Rules for Verb Phrases

The analysis of Hebrew verb phrases consists of operating the back transformations corresponding to the analysis transformations that generated the phrase. The following are the relevant analysis rules:

(1) \[ D^y + V \rightarrow V(\text{emphasis of certainty}) \]

\[
\begin{array}{c}
\text{רְשָׁעָה אֲשֶׁר שָׁמוּטָה בִּכְלָלָה}

V

D^y

V(\text{certainty})
\end{array}
\]

Now therefore, if you will indeed obey my voice . . . (Exod. 19:5)

(2) \[ V + D^y \rightarrow V(\text{emphasis of continuousness}) \]

\[
\begin{array}{c}
\text{יִשֶּׁמֶטָה}

D^y

V

V(\text{continuous})
\end{array}
\]

He keeps acting as a judge (Gen. 19:9)

(3) \[ V_1^c + V_2^a \rightarrow V(\text{durative})^2 \]

\[
\begin{array}{c}
\text{וְעַתָּרָה נְהָה אֶת-רְיָהָה}

V^a

V^c

V(\text{durative})
\end{array}
\]

And the child was ministering to the LORD (1 Sam. 2:11)

(4) \[ V + N^z \rightarrow V(\text{polite or formal}) \]

(5) \[ V + D \rightarrow V \]

17.9 Summary

Semantic Emphasis Transformation

(1) \[ V \rightarrow V \]
(2) \[ V \rightarrow D^y + V \]
(3) \[ V \rightarrow V + D^y \]

The Aspect Transformation

(1) \[ V \rightarrow V(\text{perfect}) \]
(2) \[ V \rightarrow V(\text{imperfect}) \]
(3) \[ V \rightarrow V(\text{durative}) \]

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^2 A position transformation may front \( V^a \) and thus separate it from \( V^a \), otherwise the elements of a verb phrase are expected to be contiguous.
Chapter 17

The Durative Aspect Transformation
(1) \( V(\text{present durative}) \rightarrow V^a \)
(2) \( V(\text{past durative}) \rightarrow V^c(\text{perfect}) + V^a \)
(3) \( V(\text{future durative}) \rightarrow V^c(\text{imperfect}) + V^a \)

The Mood Transformation
(1) \( V(\text{imperfect}) \rightarrow V(\text{normal imperfect}) \)
(2) \( V(\text{imperfect}) \rightarrow V(\text{long imperfect}) \)
(3) \( V(\text{imperfect}) \rightarrow V(\text{short imperfect}) \)

The Transformation of Formality and Politeness
(1) \( V(\text{imperfect}) \rightarrow V(\text{imperfect}) \)
(2) \( V(\text{imperfect}) \rightarrow V(\text{imperfect}) + \# \)
(3) \( V(\text{imperative}) \rightarrow V(\text{imperative}) \)
(4) \( V(\text{imperative}) \rightarrow V(\text{imperative}) + \# \)

The Directive Transformation
(1) \( V(\text{imperfect}) \rightarrow V(\text{imperfect}) \)
(2) \( V(\text{imperfect}) \rightarrow V(\text{imperative}) \)

The Dependent Clause Transformation with a Verb
\( V + S(N^v, D) \rightarrow V + D \)

Analysis Rules for Verb Phrases
(1) \( D^v + V \rightarrow V(\text{emphasis of certainty}) \)
(2) \( V + D^v \rightarrow V(\text{emphasis of continuousness}) \)
(3) \( V_1^c + V_2^a \rightarrow V(\text{durative})^3 \)
(4) \( V + \# \rightarrow V(\text{polite or formal}) \)
(5) \( V + D \rightarrow V \)

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^3 A position transformation may front \( V^c \) and thus separate it from \( V^a \), otherwise the elements of a verb phrase are expected to be contiguous.
CHAPTER 18
Analyzing Hebrew Sentences

Chapter 12 contains illustrations of the analysis diagrams for Hebrew kernel clauses. This chapter expands that analysis diagraming to include the complexities introduced when one or more of the clause constituents is a phrase. The reader should consult Chapter 12 for a review of the diagrams. Obviously it is not necessary to make an analysis diagram of every sentence of a discourse, but only of those where complexity or potential obscurity may hinder the clear perception of the coherence of the text. This chapter explains the methodology for producing analysis diagrams and the associated thought processes needed for extracting the expository information the diagraming brings to light. What questions should the expositor ask when he makes a diagraming link? Where does he find the answers? How does the discovered information fit into the overall exposition? This chapter leads the expositor through the analysis steps.

The analysis procedure of a sentence assumes that the beginning and end of a sentence have been identified so that only its constituent phrases are under scrutiny. Usually sentences in a text are joined together by conjunctions, so that a sentence begins just after its immediately preceding conjunction and ends just before its immediately following conjunction. Those sentence-linking conjunctions are constituents of discourse and not of the sentence itself (see chapter 19). Of course, compound phrases may have imbedded coordinating conjunctions (§ 14.6), and a complex constituent may have imbedded dependent clauses (§ 14.3.3, 4, 5), but these complications should have already been resolved and incorporated into the analysis of phrases. Unfortunately, some discourse conjunctions may have been elided (§ 19.1.6), leaving a sentence boundary unmarked; but usually remote disjunctive accents mark such boundaries (§ 22.7.2; § 22.8.2). For example, the following verse has five sentences, each linked to what precedes it by a coordinating conjunction, except the second. The division between the first and second sentence is unmarked except for the remote disjunctive accent Zaqeph (זַ) on הַיֵַ֔יִן the last word of the first sentence. It is the highest ranking remote
disjunctive accent between the coordinating conjunctions before and after. The last word of a sentence is nearly always marked by the highest ranking disjunctive accent in its domain.

וַיֹּאמֶרְהוּ מַלְכֵּֽהַמֶּךָ לְאֶסְתֵּ֥רִּֽגְמַלְכָּהּ ִּבְשֵׁ֣מַלְכֵּ֔תּוּבַיָּ֥מַלְכַּ֖יִּנְּוֹתִ֣ הַמַּלְכֵּ֑הַמַּלְכָּהּ ִּבְמִשְׁתֵּ֣הִּם ִּבְהַשֵּׁנִ֑י

And on the second day, at the banquet of wine, the king again said to Esther, “What is your petition, Queen Esther? It shall be granted you. And what is your request, up to half the kingdom? It shall be done!” (Est. 7:2)

In addition, some sentence boundaries extend beyond the end of a verse. When a sentence is properly isolated, the expositor is left with a collection of independent phrases that constitute a subject and predicate—the flesh and bones of an expressed thought.

As in the analysis of phrases and clauses, the present analysis procedure consists of undoing the transformations performed in the composition of the text. The procedure consists of four steps in hierarchic order:

I. The Restoration of Deletion and Substitution
II. The analysis of all phrases
III. Determine syntactic roles
IV. The analysis of sentences

In the analysis process, Hierarchy I takes priority over the others; and Hierarchy II takes priority over III, etc.

18.1 The Restoration of Deletion and Substitution

Restoration puts back all elided elements and replaces all personal pronouns and other substitutes with their antecedents. The sacred author originally minimized redundancy in the discourse; this step restores redundancy for the sake of exposition. The restoration process involves three operations: (1) restore elided elements, (2) restore the antecedents of pronouns, and (3) restore the antecedents of other substitutes.

18.1.1 Restore Elided Elements

This step restores all elided elements. An element of a clause is often omitted if it is redundant and would be self-evident if omitted. Thus in Hebrew, if two or more succeeding
clauses have the same subject, the redundant subject is omitted in the second and succeeding clauses. At times, a self-evident object of a verb may be omitted. When the verb of a clause is the copulative, and in the aspect, tense, and mood of the current segment of the discourse, it is usually omitted. When an adjective stands in a noun slot, it is usually there because the noun it modifies is redundant and self-evident, and thus has been omitted. It is helpful for the expositor to force himself to restore all such elided elements in order to assure himself that he correctly perceives the coherence of the text. The expositor should ask himself the following questions: What has been left out here as self-evident? Do I clearly understand what it is? If not, where do I find it? Such elided information may be found in the preceding context, or in the knowledge common to the author and his readers. The rule for this restoration step is:

\[ \phi \rightarrow (X) \]

where \( \phi \) is the elided element, and \( X = \{N, A, D, V, \text{or} \; Q\} \). The parentheses mark the element as restored. When restoring verbs and predicates, it is safe to regard their tense and mood to be that passed down and inherited from the preceding context. The redundancy that justified the elision of the verb or predicate would have included tense and mood, otherwise a newly inflected verb would be required to mark the transition.

### 18.1.2 Restore Antecedents of Pronouns

When a noun or noun phrase is redundant, but some measure of ambiguity would be result if the noun were omitted, then pronoun substitution usually takes place. The redundant noun is omitted and a personal pronoun stands in its place.\(^1\) In the analysis of sentences, the antecedents of personal pronouns should be restored in order to avoid potential ambiguity or misunderstanding. The rule for this operation is:

\[ R \rightarrow N \]

where \( R \) represents a personal pronoun or a predicate demonstrative pronoun (§ 10.3.1) and \( N \) is its antecedent recovered from the preceding context or from the common knowledge shared by the author and his audience; it may be a single word or a phrase of any complexity. The restored noun phrase should be marked with the number, gender, person, and case of the pronoun for which it was restored.

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\(^1\) The pronoun exhibits grammatical concord with the noun it replaces for number, gender, person, and case.
18.1.3 Restore Antecedents of Other Substitutes

At times, other kinds of substitutions are made. The circumstances are the same—some element is redundant, but in this case, deletion or pronoun substitution would still result in some degree of ambiguity. So a more specific substitute replaces the redundant element—one more specific than a pronoun, and less redundant than its antecedent. In the analysis of sentences, these substitutes should be replaced with their antecedents. The rule for this operation is:

(3) \( X^s \rightarrow X \)

where \( X^s \) and \( X \) are the same part of speech, \( X^s \) is the substitute, and \( X \) is its antecedent, and \( X = \{\text{N, A, D, V, Q, or S}\} \).

18.2 Analyze Phrases

The second phase of the analysis procedure is the analysis of phrases. All phrases should be fully analyzed and reduced to a single symbol. The procedure for this analysis is described in § 14.7, § 15.9, § 16.3, and § 17.8. The reader is referred to these chapters for a review of the procedure. Tree diagrams are used to display the syntactic structure of the phrases—and clauses. In this chapter, complete tree diagrams are used for each example, and an exhaustive description of each analysis is given. The use of tree diagrams and detailed descriptions may seem tedious and redundant at times, especially in the simpler structures where the analysis seems self-evident. But such monotony and repetition is tolerated here for pedagogical purposes. The more analytical experience an expositor gains, the less need there is for diagrams; but diagrams are helpful for the more complex sentences. Every node of a tree diagram is the place for an expositor to find information which may otherwise be overlooked.

The analysis should always begin with the most deeply imbedded elements of a phrase. For most phrases this means working with the modifier closest to the head element. Exceptions are prefixed quantifiers\(^2\) and strings of construct nouns.\(^3\) Constituents should not be joined grammatically or syntactically unless their analysis is complete and they agree grammatically and semantically with the near and remote context.

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\(^2\) Quantifiers should not be joined to the quantified phrase until the analysis of the phrase has been completed.

\(^3\) Construct nouns may only unite with an adjoining absolute noun phrase.
18.3 Determine Syntactic Roles

The third phase of the analysis procedure is to determine the syntactic role of the constituent phrases of the sentence being analyzed. This means identifying the subject, the complements of the verb, and any adjuncts.

18.3.1 The Subject

If one of the constituent phrases has been restored as the antecedent of a nominative pronoun (§ 10.2.1), it is already marked as the subject; otherwise, the consensus of several linguistic features points to the noun phrase functioning as the subject: (1) grammatical concord with the verb, (2) prominence, (3) precedence, (4) determination, and (5) semantic concord.

(1) With only limited exceptions, ordinarily the subject of a sentence has grammatical concord with the verb for number, gender, and person. In the case of a potential exception or a restored verb, these data may be uncertain. Likewise, where two candidate phrases both satisfy this expectation ambiguity exists.

(2) In the kernel form of a sentence the default order is subject-verb-object. So unless the verb or some other constituent has been granted first position prominence, the subject is expected to have first position prominence.

(3) Ordinarily the subject of a sentence is expected to be old information and the predicate new. That is, the subject has precedence, having been mentioned in prior context. Exception occurs where focus shifts to a new participant or from one participant to another.

(4) In harmony with (3) above, the subject is ordinarily expected to be determinate. In the case of a copulative sentence where two candidates for the role of subject are determinate, the sentence expresses identity (§ 12.1.3), and the distinction between subject and predicate complement is exegetically irrelevant.

(5) Finally, apart from figurative language, the subject has semantic concord with the verb; that is, the verb names something the subject can do or be in the reality of the text.

18.3.2 The Verbal Complements

If one of the constituent phrases has been restored as the antecedent of an accusative pronoun (§ 10.2.2), or it is governed by the sign of the accusative אֶת, it is already marked as a complement of the verb. Otherwise, the phrase is a complement of the verb if it is not the

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4 I regard all alleged verbless clauses to be the result of elision; consequently, all elided verbs get restored in step I above.
subject and it meets three conditions: (1) the phrase is in concord with the grammatical governance of the verb, (2) the phrase is in concord with the semantic governance of the verb, and (3) the phrase satisfies the expectation of the context.

(1) A phrase is in concord with the grammatical governance of the verb: (a) if it is a noun phrase and the verb governs its complement in the accusative case, or (b) if it is a prepositional phrase and the verb governs its complement in the genitive case by means of the associated preposition.

(2) A phrase is in concord with the semantic governance of the verb if the entity the phrase names is capable of receiving the action, state, or relationship named by the verb and is consistent with the reality of the context.

(3) When the flow of thought is well-formed, the reader or listener anticipates what is coming next in a sentence—there is a logical expectation to be satisfied. Verbal complements normally satisfy such expectations. While the potential predicate thus formed is expected to provide new information, it is not expected to produce a contradiction or a statement that is not meaningful with respect to the context.

18.3.3 The Adjuncts

If one of the constituent phrases is neither subject or complement of the verb it is regarded as an adjunct (§ 12.2.3). Adjuncts are phrases that are added to a clause containing supplemental information relating to time, place, manner, etc. But the sentence is grammatically, syntactically, and semantically complete without the adjunct. If an adjunct were to be omitted, the meaning of the sentence would not be altered.

18.4 Analysis of Sentences

The fourth phase of the analysis procedure is the analysis of sentences. Each sentence should be fully analyzed and reduced to a single symbol (S). The analysis diagraming of clauses is illustrated in Chapters 12 and 13. The reader is referred to those chapters for a review of analysis diagrams.

At the clause level, in addition to the basic kernel information a clause conveys, the following additional information may be extracted: (1) the degree and kind of negation, if any; (2) whether the clause is expressed in the active, passive, reflexive, or middle voice; (3) whether or not the clause conveys an element of causation; (4) whether or not a constituent of the clause has been granted position prominence; and (5) whether the clause is a declaration, exclamation, or interrogation. All the above information is encoded in the syntax of a clause
and contributes to the overall meaning of the clause and to its contributory role in the overall discourse of which it is a part.⁵

The expositor should note the information derived from the syntax of a clause and make note of how it contributes to the overall exposition of the text. The following examples illustrate the expository analysis of sentences, following through the three analysis steps—(1) restore deletions and antecedents, (2) analyze phrases, and (3) analyze clauses—with corresponding explanation.

18.4.1 Copulative Sentences

The following examples illustrate the analysis of the various types of copulative sentences.

18.4.1.1 Classification Copulative Sentence (§ 12.1.2)

And Jephthah the Gileadite was a mighty man of valor. (Judg. 11:1)

Step 1: this sentence had no deletions or substitutions.

Step 2:

(a) N₂ (a Gentilic: Gileadite) modifies N₁ (a proper name: Jephthah), forming a classification phrase N₆ (Jephthah the Gileadite). The underlying dependent clause on N₁ is: “Jephthah was a Gileadite.”

(b) N₅ (valor) modifies J₄ (a construct noun: mighty man), forming a genitive phrase N₇ expressing kind of character. The underlying dependent clause on J₄ is: “The mighty man was valiant.”

Step 3:

(a) N₆ is the subject because it is in first position, determinate, and in grammatical concord with the verb, whereas

(b) N₇ is in last position and a non-determinate classification phrase.

(c) N₇ is the predicate complement of the copulative verb Vₑ, forming the classification copulative predicate Qₑ.

⁵ In order to save the reader some time, this paragraph is repeated from a portion of § 13.6.
Step 4:

(a) $N^6$ is the subject of the copulative classification predicate $Q^c$, forming a normal copulative classification sentence $S^c$ with no syntactic modifications.

(b) The sentence is the first of three in the verse, being set off by remote disjunctive Zaqeph. The subject phrase $N^6$ is set off by remote disjunctive Rebia, and the verb phrase $V^c$ by near disjunctive Pashta.

18.4.1.2 Classification Becoming Copulative Sentence (§ 12.1.2)

Step 1: this sentence had no deletions or substitutions other than the understood adjectival characteristics discussed below.

Step 2:

(a) The infinitive absolute of the copulative verb $V^d$ modifies the copulative verb $V^c$, forming the verb phrase $V$, expressing certainty.

(b) Adjective $A_1$ (great) and $A_2$ (mighty) are joined by Waw conjunctive to form the compound adjective phrase $A_3$ (great and mighty). The adjectives are equal in grammatical function and role: each defines the future value of a different but understood characteristic of noun $N_2$ (nation): great of population and mighty of international power.

(c) Compound adjective phrase $A_3$ modifies noun $N_2$ (a nation), forming the attributive noun phrase $N_3$ (a great and mighty nation).

Step 3:

(a) Noun $N_1$ (Abraham) is the subject because it is in first position, determinate, and in grammatical concord with the verb, whereas

(b) Noun phrase $N_3$ is in last place, non-determinate, and governed by a preposition.

(c) Noun phrase $N_3$ is the predicate complement of verb phrase $V$ as governed by preposition $P$ (ל) indicating the sense of “becoming” rather than simply “being.” Together these three form the predicate $Q$. 

Abraham shall surely become a great and mighty nation (Gen. 18:18)
Step 4:

(a) The clause is in kernel form. Noun $N^s_1$ (Abraham) is the subject of predicate $Q$ forming the becoming copulative attributive sentence $S$. The sentence is the result of the deletion transformation operating on two coordinate attributive sentences about Abraham: “Abraham shall surely become a great nation of population; and Abraham shall surely become a mighty nation of international power.”

(b) The sentence is the first of two in the verse, being set off by remote disjunctive Athnach. The subject phrase $N^s_1$ is set off from the predicate by remote disjunctive Zaqeph, and the verb phrase $V$ by near disjunctive Tebir.

18.4.1.3 Attributive Copulative Sentence (§ 12.1.4)

The portion of the descendants of Judah was too much for them (Josh. 19:9)

Step 1: Pronoun $R$ is replaced by its antecedent $N_5$ which is the same as $N_4$ (the sons of Judah).

Step 2:

(a) Proper noun $N_3$ (Judah) modifies construct noun $J_2$ (sons = descendants) forming a genitive noun phrase of ancestry $N_4$ (the descendants of Judah). The clause dependent on $J_2$ is: Judah had descendants.

(b) Noun phrase $N_4$ modifies construct noun $J_1$ (portion) forming a genitive noun phrase of inheritance $N_6^s$ (the portion of the descendants of Judah) which is also recognized as the subject of the sentence.

(c) Noun phrase $N_5$ (descendants of Judah) modifies quantitative adjective $A_1$ (much) by means of preposition $P$ ($מינ$) to form the comparative adjective phrase $A_2$ (more than the descendants of Judah—paraphrased in English as “too much for . . .”).
Step 3:
(a) Noun phrase $N_6$ is the subject because it is in grammatical concord with the verb, follows the verb which has been granted first position prominence, is determinate, and the only candidate.
(b) Adjective phrase $A_2$ is the predicate complement of the copulative verb $V^c$, forming the predicate $Q$ of the sentence; the verb has been granted first position prominence, thus splitting the constituents of the predicate.

Step 4:
(a) The subject noun phrase $N_6^s$ and the predicate $Q$ form the copulative attribute sentence $S$ with its verb granted position prominence.
(b) The sentence is the second of three of the verse, following Athnach and being set off by Zaqeph. The verb phrase $V^c$ is set off by near disjunctive Garshaim, and the subject phrase $N_6^s$ by near disjunctive Pashta.

18.4.1.4 Predicate Adverb Copulative Sentence ($\S$ 12.1.5)

And the ark of the LORD was in the country of the Philistines seven months. (1 Sam. 6:1)

Step 1: this sentence had no deletions or substitutions.
Step 2:
(a) Proper noun $N_2$ (the Lord) modifies construct noun $J_1$ (ark), forming a genitive noun phrase of ownership $N_6$ (the ark of the Lord), which is recognized as the subject of the sentence. The clause dependent on $J_1$ is: The ark belongs to the Lord.
(b) Noun $N_4$ (Philistines) modifies construct noun $J_3$ (field = country), forming a genitive noun phrase of territorial inhabitance $N_7$ (country of the Philistines). The clause dependent on $J_3$ is: The Philistines inhabited the country.
(c) Quantifier $M$ (seven) modifies noun $N_5$ (months), forming an accusative noun phrase functioning as an adverb phrase $D_1$ (seven months) specifying the temporal duration of sentence $S_1$. 
(d) Preposition P (ב) governs noun phrase N⁷ forming an adverb phrase of geographic location D₂ (in the country of the Philistines).

Step 3:

(a) Noun phrase N₆ is the subject because it is in grammatical concord with the verb, follows the verb which has been granted first position prominence, is determinate, and the only candidate.

(b) Prepositional phrase D₂ is the predicate complement of the copulative verb Vᶜ, forming the predicate Q the constituents of which are split because the verb has been granted first place prominence due to the Waw consecutive idiom.

(c) Adverb phrase D₁ stands alone and must be an adjunct.

Step 4:

(a) Subject noun phrase Nˢ₆ and the predicate Q form the predicate adverb copulative sentence S₁, specifying the location of the ark of the Lord; the verb has been granted first place prominence because of the Waw consecutive idiom.

(b) Temporal adverb phrase D₁ is an adjunct modifying sentence S₁, forming sentence S₂ specifying the duration of the time the ark was located in the country of the Philistines.

(c) The sentence occupies the entire verse, but for some reason its accents are only those of a Silluq segment, the verb and subject phrase being set off by near disjunctive Tebir, and the predicate complement D₂ by near disjunctive Tiphcha.

18.4.1.5 Similarity Copulative Sentence (§ 12.1.7)

Yet the number of the descendants of Israel shall be as the sand of the sea. (Hos. 2:1)

Step 1: this sentence had no deletions or substitutions.

Step 2:

(a) Noun N₃ (Israel) modifies construct noun J₂ (sons = descendants) forming the genitive noun phrase of ancestry N₆ (the descendants of Israel). The clause dependent on J₂ is: Israel had descendants.
(b) Noun $N_5$ (the sea) modifies construct noun $J_4$ (sand) forming the genitive noun phrase of location $N_7$ (sand of the sea). The clause dependent on $J_4$ is: A *countless number of grains of* sand lie on the shore of the sea. The words in italics are understood from context and common knowledge.\(^6\)

(c) Noun phrase $N_6$ (the descendants of Israel) modifies construct noun $J_1$ (number) forming the genitive noun phrase of quantity $N_8$ (the number of the descendants of Israel). The clause dependent on $J_1$ is: The descendants of Israel *constitute a quantifiable entity that can be represented by a number.*

**Step 3:**

(a) Noun phrase $N_8$ is the subject because it is in grammatical concord with the verb, follows the verb which has been granted first position prominence, is determinate, and the only candidate.

(b) Noun phrase $N_7$ is the predicate complement of copulative verb $V^c$ by means of comparative preposition $P$ (כ), forming copulative comparative predicate $Q$ the constituents of which are split because the verb has been granted first place prominence because of the Waw consecutive idiom.

**Step 4:**

(a) Subject noun phrase $N_8$ and the predicate $Q$ form the comparative copulative sentence $S$, specifying the innumerable quantity of Israel’s future descendants.

(b) The sentence is only the first part of the verse, being set off by remote disjunctive Zaqeph. The verb phrase $V^c$ is set off by remote disjunctive Great Telisha, and the subject phrase $N_8$ by near disjunctive Pashta.

**18.4.2 Verbal Sentences**

The following examples are taken from the seventh chapter of Esther, illustrating the analysis of the various types of sentences found there.

(1) **Est. 7:1**—This sentence has a compound subject, a transitive verb with an elided predicate complement; the sentence has an adjunct infinitive adverbial clause of purpose (§19.4.3).

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\(^6\) Note that in the actual text not included here, $N_7$ also is modified by a compound relative clause that is omitted here for the sake of simplicity.
So the king and Haman went to dine with Queen Esther. (Est. 7:1)

Step 1:
(a) This sentence has no pronouns, but the main verb $V_1$ (he went) is transitive, requiring a complement expressing destiny, which was elided because of redundancy. The elided complement was restored by $N_6^o$ (to Queen Esther’s house).
(b) The infinitive construct verbal $V_2^i$ (to dine) has an elided subject $N_8^s$ which subsequently must be restored for the analysis. It is identical with $N_5^s$ (the king and Haman).

Step 2:
(a) Noun $N_1$ (the king) and noun $N_2$ (Haman) are joined by coordinating conjunction $W$, forming compound noun phrase $N_5$ (the king and Haman).
(b) Noun $N_4$ (the queen) modifies noun $N_3$ (Esther), forming the identity noun phrase $N_6$ (Queen Esther). The clause dependent on $N_3$ is: Esther was the queen of Persia.
(c) Preposition $P_2$ (with) governs noun phrase $N_7$ forming adverbial phrase of accompaniment $D_1$ (with Queen Esther).
(d) Adverbial phrase $D_1$ is the predicate adverb complement of the infinitive construct $V_2^i$ forming infinitive predicate $Q_1^i$ (to dine with Queen Esther).

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7 $D_1$ modifies the infinitive construct $V_1^i$ because it specifies with whom the dining would take place. It doesn’t modify $S_1$ because the king and Haman didn’t go with Esther—she was already at her apartment preparing the banquet. They went to her apartment to dine with her.
Step 3:
(a) Noun phrase N₅s is the subject because it follows the verb which has been granted first position prominence, is determinate, and the only candidate.⁸
(b) Restored noun phrase N⁰₆ is the predicate complement of verb V₁, forming predicate Q₁ (they went to Esther’s house). The principle verb V₁ was granted first position prominence because of the Waw consecutive idiom, thus splitting the predicate.

Step 4:
(a) Noun phrase N₅s is the subject of predicate Q₁, forming sentence S₁ (The king and Haman went to Esther’s house).
(b) Restored noun phrase N⁰₅ (the king and Haman) is the subject of the infinitive predicate Qᵢ² (dine with Queen Esther) forming clause Sᵢ² which is dependent on the main clause S₁. This infinitive clause functions as a substantive (noun phrase N₉) and is governed by preposition P₁ (in order to) forming an adverb phrase of purpose D₂.
(c) Adverb phrase D₂ is an adjunct modifying sentence S₁, declaring the purpose of the visit to the queen, forming the complete sentence S₃.⁹
(d) The sentence occupies the entire verse, but for some reason its accents are only those of a Silluq segment, the independent clause S₁ being set off from its adjunct D₂ by remote disjunctive Zaqeph. The verb Vᵢ² of the dependent clause Sᵢ² is set off from its predicate complement D₁ by near disjunctive Tiphcha.

(2) Est. 7:2a—This sentence illustrates the introduction of direct speech without the usual speech introducing conjunction (§ 9.4). The analysis is incomplete in that what is said—one predicate complement of the verb—actually is contained in the following four sentences. The sentence has three independent adverbial modifiers. The end of the sentence is not marked except with a remote disjunctive accent (Zaqeph).

Step 1: There are no pronouns and no deleted constituents to be restored.

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⁸ Note that the singular verb has a compound subject. This happens at times when the verb is in first place and one member of the compound subject is of higher cultural rank than the others.

⁹ The compound noun phrase N⁰₅ is the result of the deletion transformation operating on the two redundant coordinate sentences: The king went to dine with Queen Esther and Haman went to dine with Queen Esther.
And the king said again unto Esther on the second day at the banquet of wine: (Est. 7:2a)

Step 2:
(a) Nouns $N_1$ (the king) and $N_2$ (Esther) and adverb $D_1$ have no modifiers and stand alone as independent constituents.
(b) The verb $V$ has been granted first position prominence because of the Waw consecutive idiom, thus splitting the predicate.
(c) Ordinal quantifier adjective $A$ (second) modifies noun $N_3$ (the day), forming noun phrase $N_6$ (the second day). The clause dependent on $N_3$ is: the day was the second of the sequence of days under discussion.
(d) Noun $N_5$ (wine) modifies construct noun $J_4$ (banquet), forming genitive noun phrase $N_7$ of menu. The clause dependent on $J_4$ is: Wine was served at the banquet.
(e) Noun phrase $N_6$ is governed by preposition $P_2$, forming temporal adverbial phrase $D_2$, specifying the time the words were spoken.
(f) Noun phrase $N_7$ is governed by preposition $P_3$, forming spatial adverbial phrase $D_3$, specifying the place where the words were spoken.

Step 3:
(a) Noun phrase $N'_1$ is the subject because it has grammatical concord with the verb, it follows the verb which has been granted first position prominence, is determinate, and the only candidate.
(b) Noun $N_2$ (Esther) is the genitive object of verb $V$ (he said) by means of preposition $P$ (to), declaring the recipient of the speech and forming the predicate $Q$ (said to Esther).
Step 4:

(a) Subject noun phrase N₁ and predicate Q form sentence S₁.
(b) Adverb D₁ (also) is an adjunct modifying sentence S₁, specifying that the event of S₁ had happened previously, forming sentence S₂.
(c) Adverb phrase D₂ is an adjunct modifying sentence S₂, specifying when the event of S₂ happened, forming sentence S₃.
(d) Adverb phrase D₃ is an adjunct modifying sentence S₃, specifying where the event of S₃ happened, forming sentence S₄, the complete sentence.
(e) These three adjuncts may be understood as the remnants of dependent clauses as discussed in § 19.4.3.
(f) This is the first of five sentences in the verse, being set off by remote disjunctive Zaqeph. The core clause S₁ is set off from its adjuncts by near disjunctive Geresh. The second augment D₂ is separated from the third D₃ by the near disjunctive Pashta. The accents of this sentence do not reflect the connectedness of the adjuncts to the sentence they modify.

(3) Est. 7:2b—This example illustrates the analysis of interrogative sentences questioning the identity of an unknown constituent (§ 13.5.2.2), in this case the subject. The question is followed by the declaration of a promise regarding the answer to the question. The sentences are part of direct speech introduced by 7:1 above. The beginning of the question is not marked by an expected speech introducing conjunction (§ 9.4), but only by a preceding remote disjunctive accent (Zaqeph).

Step 1:

(a) The interrogative pronoun Ri is replaced by its antecedent noun N₆ (an as yet unknown entity).
(b) Pronoun R₂ (you) is replaced by its antecedent N₂ which will later be identified as the same as noun phrase N₇ (Queen Esther).
(c) Pronoun R₅ is replaced by its antecedent N₅ which will later be identified as the same as noun phrase N₇ (Queen Esther).
(d) The elided copulative verb of the sentence Vc₁ is restored.

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10 (1) Interrogative pronouns: הַמְּשָׁה “what?” and הַמִּשְׁא “who?”; they should be represented by the symbol Ri; these stand in place of unknown nouns in questions, and they follow the analysis rule for pronouns: Ri → N.
(e) The elided subject of the second sentence $N^s_9$ is restored; it will later be recognized as the same as the answer to the preceding question for $N^s_6$.

"What is your petition, Queen Esther? And it shall be granted you. (Est. 7:2b)

Step 2:

(a) Noun $N_4$ (Queen) modifies noun $N_3$ (Esther), forming identity noun phrase $N_7$ (Queen Esther).

(b) Noun phrase $N_7$ (Queen Esther) modifies $N_2$, forming identity noun phrase $N_8$ (Queen Esther). The clause dependent on $N_2$ is: Esther is queen of Persia.

(c) Noun phrase $N_8$ (Queen Esther) modifies construct noun $J_1$ (petition), forming genitive noun phrase $N^o_{10}$ (the petition of you, Queen Esther), identifying the source of the petition; this phrase is also recognized as the predicate complement of restored copulative verb $V^c_1$.

Step 3:

(a) Restored noun phrase $N_6$ is the subject by definition.

(b) Noun phrase $N^o_{10}$ (the petition of you Queen Esther) is the predicate complement of restored copulative verb $V^c_1$.

(c) Noun phrase $N^o_{10}$ and verb $V^c_1$ form predicate $Q_1$.

(d) Noun $N_5$ (Queen Esther) is the genitive complement of passive verb $V_2$ (will be given) by means of preposition $P$ (to), forming predicate $Q_2$. The passive voice indicates that Esther’s request $N^o_6$ has been granted participant prominence.

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11 This is an example of the antecedent of a pronoun following it immediately, providing the second person characteristic to the noun phrase.
Step 4:

(a) Noun $N^s_6$ is the subject of predicate $Q_1$, forming interrogative sentence $S_1$.

(b) Noun $N^s_9$ is the subject of predicate $Q_2$, forming passive sentence $S_2$—It (your petition) will be granted to you (Queen Esther). The granter of the petition was elided in this sentence and not restored in the analysis; but context implies that it would be the king.

(c) These are the second and third clauses of a five-clause verse. The first $S_1$ is set off by near disjunctive Tiphcha, and the second $S_2$ by remote disjunctive Athnach. The near disjunctive Tebir sets off the vocative noun phrase $N^s_7$.

(4) Est. 7:2c—This example is much like (3) above. These are the fourth and fifth clauses of a five-clause verse. The first $S_1$ is set off by near disjunctive Tiphcha, and the second $S_2$ ends the verse and is marked with Silluq.

(ו) מהו־בקשתך עד־חצי המלך? Вtןינאטת תחתית ו饺יעד

$V_2$ $W$

$Q_2$ ($N^s_7$)

$S_2$

$N_4$ $M$

$P$

$R_3$

$J_2$

$R_1$ $W$

$N^s_1$

$N^o_8$ ($V^c$)

$V^c$

$Q_1$ $S_1$

And what is your request, up to half the kingdom? It shall be done! (Est. 7:2c)

Step 1:

(a) The interrogative pronoun $R^i$ is replaced by its antecedent noun $N^s_1$ (an as yet unknown entity).

(b) Pronoun $R_3$ is replaced by its antecedent $N_3$ (Queen Esther) determined by context.

(c) The first sentence is recognized as copulative interrogative with an elided verb which is restored as $V^c$.

(d) The second sentence has an elided subject which is restored as $N^s_7$, which later is recognized to be the same as $N^o_8$. 
Step 2:
(a) Noun phrase N₃ (Queen Esther) modifies construct noun J₂ (request), forming the
genitive noun phrase N₆ (the request of you Queen Esther), expressing the source
of the request.
(b) Quantifier M (half) modifies Noun N₄ (the kingdom), forming noun phrase of
quantity N₅ (half of the kingdom). The clause dependent on N₄ is: the kingdom
was divided into halves.
(c) Preposition P (up to) governs noun phrase N₅, forming adverb phrase D (up to half
of the kingdom).
(d) Adverb phrase D is an adjunct modifying noun phrase N₆ (the request of you
Queen Esther), limiting the range of the request, resulting in noun phrase N₈.
(e) Passive verb V₂ is intransitive and thus functions alone as predicate Q₂. The pas-
sive voice indicates that Esther’s request N₇ has been granted participant promi-
nence.
(f) Noun phrase N₀₈ is the complement of the restored copulative verb Vᶜ, forming
predicate Q₁.

Step 3:
(a) Restored noun phrase N₀₁ is the subject by definition.
(b) Noun phrase N₀₈ is the predicate complement of restored copulative verb Vᶜ,
forming predicate Q₁.

Step 4:
(a) Noun N₀₁ is the subject of predicate Q₁, forming interrogative sentence S₁.
(b) Noun N₀₇ is the subject of predicate Q₂, forming passive sentence S₂—It (your re-
quest) will be done. The granter of the request was elided in this sentence and not
restored in the analysis; but context implies that it would be the king.

(5) Est. 7:3a—This example illustrates a common idiomatic introduction of direct speech. In
this case the addressee is known and elided.¹² These clauses are the first two of a six-clause
verse, the two being set off from the remaining clauses by remote disjunctive Zaqeph, and
the first S₁ being set off from the second S₂ by near disjunctive Pashta and the intervening
conjunction.

¹² The idiomatic joining of these two verbs in this role is quite common, occurring over 100 times in
the Bible.
Then Esther the queen answered and said: (Est. 7:3a)

Step 1:
(a) This example has no pronouns, but the elided object of the first verb $V_1$ (she answered) is restored as $N^0_4$, which is understood from the context to be “the king.”
(b) The elided subject of the second verb $V_2$ (she said) is restored as $N^5_3$, which later is understood from the context to be the same as $N^3_3$ (Queen Esther).

Step 2:
(a) Noun $N_2$ (the Queen) modifies noun $N_1$ (Esther), forming identity noun phrase $N_5$ (Queen Esther). The clause dependent on $N_1$ is: Esther is the Queen of Persia.
(b) Both complements of verb $V_2$ (she said) were elided and not restored in the analysis, consequently $V_2$ functions alone as predicate $Q_2$. The verb functions as an introduction to speech, so in reality its complement is the entire content of the speech being introduced. For practical purposes, the speech is analyzed separately.

Step 3:
(a) Noun phrase $N^*_5$ is the subject because it has grammatical concord with the verb, occupies the first place after the verb which is granted first position prominence because of the Waw consecutive idiom, it is determinate and the only alternative.
(b) Restored object noun phrase $N^0_4$ (the king) is the complement of verb $V_1$, forming predicate $Q_1$ (she answered the king), which is split because the verb was granted first position prominence because of the Waw consecutive idiom.

Step 4:
(a) Noun phrase $N^*_3$ is the subject of predicate $Q_1$, forming sentence $S_1$ (Queen Esther answered the king).
(b) Restored noun phrase $N^*_5$ is the subject of predicate $Q_2$, forming sentence $S_2$ (Queen Esther said).
(6) Est. 7:3b—This example, together with the next, illustrates the analysis of a true-to-fact, non-exclusive conditional expression (§ 9.3.6.1) with a compound protasis and compound apodosis. The present two sentences form the compound protasis. These clauses are the third and fourth of a six-clause verse, the two being set off from the remaining clause by remote disjunctive Athnach, and the first $S_1$ being set off from the second $S_2$ by remote disjunctive Zaqeph and the intervening conjunction.

"If I have found favor in your sight, O king, and if it pleases the king, (Est. 7:3b)

Step 1:

(a) Pronoun $R_3$ (you) is replaced by its antecedent $N_3$ which will later be identified as the same as noun phrase $N_4$ (the king).

(b) The elided subject of verb $V_1$ (find) is restored as $N^c_7$ (I, Queen Esther).

(c) The elided copulative verb of the second sentence is restored as $V^c_2$.

Step 2:

(a) Noun $N_4$ (the king) modifies noun $N_3$, forming identity noun phrase $N_8$ (you, O king).

(b) Preposition $P_2$ (upon) governs noun $N_5$ (the king), forming spatial adverb phrase $D_1$ (upon the king).

(c) Noun phrase $N_8$ modifies construct noun $J_2$, forming genitive phrase of part $N_9$ (the eyes of you, O king); the clause dependent on $J_2$ is: the eyes are part of the king’s anatomy.

13 The word אִם is a subordinating conjunction that introduces the protasis of conditional sentences (see § 9.3.6). The second protasis is a predicate adverb clause with the copulative verb $V^c$ omitted.
(d) Noun phrase N₀ (the eyes of you O king) is governed by preposition P₁ (in), forming spatial adverb phrase D₂ (in your eyes, O king), specifying where favor is expected to be found.

Step 3:
(a) Restored noun phrase N⁰₇ (I, Queen Esther) is the subject by definition.
(b) Noun N₀¹ (favor) is the complement of verb V₁ (I have found), forming predicate Q₁. The verb is in first position by default as a result of omitting the subject; it does not necessarily have first position prominence.
(c) Adverb phrase D₁ (upon the king) is the predicate complement of restored copulative verb Vᶜ₂, forming predicate Q₂ (is upon the king).

Step 4:
(a) Restored noun phrase N⁰₇ (Queen Esther) is the subject of predicate Q₁ (I have found favor), forming sentence S₁ (I, Queen Esther, have found favor).
(b) Spatial adverbial phrase D₂ (in your eyes, O king) is an adjunct modifying sentence S₁, forming sentence S₂.
(c) Noun N⁰₆ (goodness) is the subject of predicate Q₂ (is upon the king), forming sentence S₃, which is an idiomatic expressing meaning: “it pleases the king.”
(d) Both sentence S₂ and S₃ are each governed by conditional conjunction C (~ai—if) and joined by coordinating Waw conjunctive, forming a compound conditional protasis, the verbs of which are in the present tense and subjunctive mood.

(7) Est. 7:3c—These two sentences are joined by coordinating Waw conjunctive forming a compound apodosis of the conditional sentence. The verbs are in the passive voice, so the subject is the recipient of the verbal deed, and the omitted granter of the petitions is “King Ahasuerus.” The verbs are in the future tense and subjunctive mood. The apodosis is joined to the protasis without a conjunction (juxtaposition § 9.2.5) since the relationship is self-evident from the context and needs not to be redundantly expressed. These clauses are the fifth and sixth of a six-clause verse; the first S₁ being set off from the second S₂ by remote disjunctive Zaqeph and the intervening conjunction, and the second ending the verse with Silluq and following conjunction.¹⁴

¹⁴ This verse illustrates the usual practice that multiple instances of Zaqeph in an Athnach or Silluq segment mark off essentially equal grammatical constituents.
let my life be given me at my petition, and my people at my request. (Est. 7:3c)

Step 1:
(a) The antecedents of pronouns R₁, R₃, R₅, R₇, and R₉ are restored as noun phrases N₁, N₃, N₅, N₇, and N₉ respectively, and all are recognized to have the same antecedent (Queen Esther) and to be first person and in the genitive case as suffixes.
(b) The elided predicate of the second sentence was recognized to be the same as the one in the preceding sentence, and so restored as Q₂ (be given to me, Queen Esther).

Step 2:
(a) Noun phrase N₁ is governed by preposition P₁ (to), forming the genitive complement N⁰₁₀ of passive verb V (be given).
(b) Noun phrase N₃ modifies construct noun J₂ (life), forming genitive of possession noun phrase N¹₁₁ (the life of me, Queen Esther). The clause dependent on J₂ is: Queen Esther has life.
(c) Noun phrase N₅ modifies construct noun J₄ (petition), forming genitive of source noun phrase N¹₁₂ (the petition from me, Queen Esther). The clause dependent of J₄ is: Queen Esther was making the petition.
(d) Noun phrase N₇ modifies construct noun J₆ (people), forming genitive of ethnic origin noun phrase N¹₁₃ (the people of me, Queen Esther). The clause dependent on J₆ is: Queen Esther belongs to the people yet to be revealed in this context.
(e) Noun phrase N₉ modifies construct noun J₈ (request), forming genitive of source noun phrase N¹₁₄ (the request of me, Queen Esther). The clause dependent on J₈ is: Queen Esther was making the request.
(f) Noun phrase $N_{12}$ is governed by preposition $P_2$ (for), forming adverbial phrase of purpose $D_2$ (for the petition of me, Queen Esther).

(g) Noun phrase $N_{14}$ is governed by preposition $P_3$ (for), forming adverbial phrase of purpose $D_3$ (for the request of me, Queen Esther).

(h) Noun phrase $N^o_{10}$ (to me, Queen Esther) is the complement of verb $V$ (be given), forming predicate $Q_1$.

Step 3:

(a) Noun phrase $N^s_{11}$ (the life of me, Queen Esther) is the subject of the first sentence because it has grammatical concord with the first verb, is in the first position after the verb, its pronoun suffix marks it as determinate, and it is the only candidate.

(b) Noun phrase $N^s_{13}$ (the people of me, Queen Esther) is the subject of the second sentence for the same reasons as (a) above.

Step 4:

(a) Noun phrase $N^s_{11}$ is the subject of predicate $Q_1$, forming sentence $S_1$ (let the life of me, Queen Esther, be given to me, Queen Esther).

(b) Noun phrase $N^s_{13}$ is the subject of restored predicate $Q_2$, forming sentence $S_3$ (let the people of me, Queen Esther, be given to me, Queen Esther).

(c) Adverb phrase $D_1$ is an adjunct modifying sentence $S_1$, expressing the purpose of the gift—to fulfill her petition, forming sentence $S_2$.

(d) Adverb phrase $D_2$ is an adjunct modifying sentence $S_3$, expressing the purpose of the gift—to fulfill her request, forming sentence $S_4$.

(8) Est. 7:4a—This sentence has a compound subject and three coordinate adjunct dependent infinitive adverbial clauses of purpose. This clause is the first of four in the verse, being set off from the remaining three by remote disjunctive Athnach. The core sentence $S_1$ is set off from its adjuncts by remote disjunctive Zaqeph.

Step 1:

(a) The antecedent of pronoun $R_1$ is restored as noun phrase $N_1$ which context identifies as “Queen Esther.”

(b) The antecedent of pronoun $R_3$ is restored as noun phrase $N_3$ which context also identifies as “Queen Esther.”

(c) The infinitive absolute verbals $V^i_2$, $V^i_3$, and $V^i_4$ have elided subjects and objects. Context identifies the object of the verbals as the same as $N^s_{11}$ (my people and I); so the elided objects are restored as $N^o_4$, $N^o_5$, and $N^o_6$ respectively.
(d) Since the verbals have active forms, the context implies that the destruction, killing, and annihilation will be executed by Haman and his fellow anti-Semites; so the elided subjects are restored as $N^8$, $N^9$, and $N^{10}$ respectively.

For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. (Est. 7:4a)

Step 2:

(a) Noun phrase $N_3$ modifies construct noun $J_2$ (people), forming genitive of ethnic origin noun phrase $N_7$ (the people of me, Queen Esther). The clause dependent on $J_2$ is: Queen Esther belongs to the people yet to be revealed.
(b) Noun phrase $N_7$ (the people of me, Queen Esther) and $N_1$ (I, Queen Esther) are joined by coordinating Waw conjunctive, forming compound noun phrase $N^{11}$ (I, Queen Esther, and the people of me, Queen Esther).
(c) The verb $V$ (are sold) is passive and intransitive, so it has no object and serves alone as the predicate $Q_1$. It was granted first position prominence.

Step 3:

(a) Noun phrase $N^{11}$ (I, Queen Esther, and the people of me, Queen Esther) is the subject of the first sentence because it has grammatical concord with verb $V_1$, is in the first position after the verb which has first position prominence, is determinate and the only candidate.
(b) Restored noun phrase $N^4$ (my people and I) is the object of infinitive construct verbal $V^2$ (destroy), forming predicate $Q_2$.
(c) Restored noun phrase $N^5$ (my people and I) is the object of infinitive construct verbal $V^3$ (kill), forming predicate $Q_3$.

\[\text{Although the verbal stems are active, they have been translated as passives for better style.}\]
(d) Restored noun phrase $N_6^o$ (my people and I) is the object of infinitive construct verbal $V_4^i$ (annihilate), forming predicate $Q_4$.

Step 4:

(a) $N_{11}^s$ is the subject of predicate $Q_1$, forming sentence $S_1$.

(b) $N_8^s$ is the subject of infinitive predicate $Q_2$, forming sentence $S_2$, which functions as a substantive in this context, so is represented as noun phrase $N_{12}$ in the analysis.

(c) $N_9^s$ is the subject of infinitive predicate $Q_3$, forming sentence $S_3$, which functions as a substantive in this context, so is represented as noun phrase $N_{13}$ in the analysis.

(d) $N_{10}^s$ is the subject of infinitive predicate $Q_4$, forming sentence $S_4$, which functions as a substantive in this context, so is represented as noun phrase $N_{14}$ in the analysis.

(e) Preposition $P_1$ (to) governs noun phrase $N_{12}$ (*Haman and his fellow anti-Semites to destroy me, Queen Esther and the people of me, Queen Esther*), forming adverbial phrase of purpose $D_1$, declaring the purpose of the sale of Esther and her people.

(f) Preposition $P_2$ (to) governs noun phrase $N_{13}$ (*Haman and his fellow anti-Semites to kill me, Queen Esther and the people of me, Queen Esther*), forming adverbial phrase of purpose $D_2$, declaring the purpose of the sale of Esther and her people.

(g) Preposition $P_3$ (to) governs noun phrase $N_{14}$ (*Haman and his fellow anti-Semites to annihilate me, Queen Esther and the people of me, Queen Esther*), forming adverbial phrase of purpose $D_3$, declaring the purpose of the sale of Esther and her people.

(h) Adverbial phrases $D_1$, $D_2$, and $D_3$ have the same role and function in the sentence, being joined by coordinating conjunctive Waw consecutive, thus forming compound adverb phrase $D_4$.

(i) Compound adverb phrase $D_4$ is an adjunct modifying sentence $S_1$, declaring the multiple purposes of the sale of Esther and her people, forming the complete sentence $S_5$.

(j) The subordinating conjunction \( \text{Y Ki} \) (for) introduces this sentence as the reason for Esther’s petition and request from the king. The verb is passive, so similar comments about the kernel clause and the omitted subject are in order.
(9) Est. 7:4b—This example illustrates a contrary-to-fact conditional sentence (§ 9.3.6). The protasis is passive, with an elided subject and agent. The apodosis is a one-word sentence with an elided subject, and linked without a conjunction. These clauses are the second and third of four in the verse, being set off from the remaining one by remote disjunctive Zaqeph. The first sentence S₃ is set off from the second by near disjunctive Pashta. The second sentence S₂ is set off by remote disjunctive Zaqeph.

Had we been sold as male and female slaves, I would have kept silent. (Est. 7:4b)

Step 1:
(a) The subject of verb V₁ (we were sold) was elided and is restored as Nₛ¹; context reveals that its referent is “my people and I, Queen Esther.”
(b) The subject of verb V₂ (I would keep silent) was elided and is restored as Nₛ²; context reveals that its referent is “I, Queen Esther.”

Step 2:
(a) N₁ (male slaves) is governed by preposition P₁ (for), forming adverb phrase of purpose D₁, expressing the reason for the potential sale.
(b) N₂ (female slaves) is governed by preposition P₂ (for), forming adverb phrase of purpose D₂, also expressing the reason for the potential sale.
(c) Verb V₁ is passive and intransitive, and so functions alone as predicate Q₁.
(d) Verb V₂ is intransitive, and so functions alone as predicate Q₂.
(e) Adverb phrases D₁ and D₂ have the same role and function, being joined by coordinating Waw conjunctive, forming compound adverbial phrase of purpose D₃ (for male slaves and for female slaves).

Step 3:
(a) Restored noun phrase Nₛ¹ (my people and I, Queen Esther) is a subject of verb V₁ by definition.
(b) Restored noun phrase Nₛ² (I, Queen Esther) is a subject of verb V₂ by definition.
Step 4:

(a) Restored noun phrase $N^s_1$ is the subject of predicate $Q_1$, forming sentence $S_1$ (my people and I, Queen Esther, had been sold).

(b) Restored noun phrase $N^s_2$ is the subject of predicate $Q_2$, forming sentence $S_2$ (I, Queen Esther, would have kept silent).

(c) Compound adverb phrase $D_3$ is an adjunct modifying sentence $S_1$, forming sentence $S_3$, expressing the purpose of the sale. It was granted first position prominence for rhetorical emphasis.

(d) The word יָלַשְׁעָ is a subordinating conjunction that introduces $S_3$, the protasis of a contrary-to-fact conditional sentence. The apodosis $S_2$ stands in juxtaposition (§ 9.2.5) without a linking conjunction.

(10) Est. 7:4c—This sentence has a transitive verb governing its complement by means of a preposition (§ 12.2.2.2 (2)). The verb is negated and in the present tense, durative aspect. The verb is unusual, so translators render this verse idiomatically. This sentence is the last of four in the verse and thus ending with Silluq.

For the enemy is not comparable with the king’s loss. (Est. 7:4c)

Step 1: This example has no pronouns and no elided elements.

Step 2:

(a) Noun $N_3$ (the king) modifies construct noun $J_2$ (loss), forming genitive noun phrase of affect $N_4$ (the king’s loss). The clause dependent on $J_2$ is: The king would experience unequivocal loss.

(b) The participle $V^a$ (be comparable) and the auxiliary verb $V^c$ יָלַשְׁעָ (= יָלַשְׁעָ חַלָּ) function as the verb phrase $V_1$ (is not comparable). The verb phrase is in the present tense, durative aspect (§ 5.6.5.3). The elements of the phrase are split because יָלַשְׁעָ is nearly always granted idiomatic first position prominence.
Step 3:

(a) Noun phrase N^s_1 is the subject because it has grammatical concord with verb V_1, is in the first position after וַיֹּאמֶר ִּהַמֶָּלֶךְִּאֲחַשְוֵרֵּוֹשִּוַיֶֹאמֶרִּלְאֶסְתֵָּ֣רִּהַמַלְכָָּ֑ה which has first position prominence, is determinate and the only candidate.

(b) Noun phrase N_4 (the king’s loss) is the genitive complement of verb V_1 by means of preposition P (with), forming predicate Q (is not comparable with the king’s loss).

Step 4:

(a) Noun N^s_1 (the enemy) is the subject of predicate Q, forming sentence S.

(b) The subordinating conjunction of reason CKi, links this sentence to the preceding one to explain the reason why Esther would have kept silent.

(e) The subject N^s_1 is set off from the rest of the sentence by near disjunctive Tebir, and the verb V^a by the near disjunctive Tiphcha.

(11) Est. 7:5a—This pair of sentences also introduces direct speech, but this combination is not used often, not being the more usual manner.

So King Ahasuerus answered and said to Queen Esther (Est. 7:5a)

Step 1: This example has no pronouns, but the subject of verb V_2 was elided and was restored with noun N^s_7 (King Ahasuerus).

Step 2:

(a) Noun N_2 (Ahasuerus) modifies noun N_1 (the king), forming identity noun phrase N^s_5 (King Ahasuerus). The clause dependent on N_1 is: Ahasuerus was the king of Persia.

(b) Noun N_4 (the Queen) modifies noun N_3 (Esther), forming identity noun phrase N_6 (Queen Esther). The clause dependent on N_3 is: Esther was the queen of Persia.

(c) Verb V_1 (he spoke) is intransitive here and so functions alone as predicate Q_1.
Step 3:
(a) Noun phrase N₅ is the subject because it has grammatical concord with verb V₁, is in the first position after the verb which has first position prominence because of the Waw consecutive idiom, is determinate and the only candidate.
(b) Noun phrase N₆ (Queen Esther) is the genitive complement of verb V₂ (he said) by means of preposition P (to), forming predicate Q₂ (he said to Queen Esther).

Step 4:
(a) Noun phrase N₅ is the subject of predicate Q₁, forming sentence S₁ (King Ahasuerus spoke). The verb was granted first position prominence because of the Waw consecutive idiom.
(b) Restored noun phrase N₇ is the subject of predicate Q₂, forming sentence S₂ (King Ahasuerus said to Queen Esther).
(c) The two sentences are linked together by Waw consecutive, functioning together idiomatically to introduce direct speech.
(d) These sentences are the first two of four in the verse, being set off from the remaining three by remote disjunctive Athnach. The first sentence S₁ is set off from the second by remote disjunctive Zaqeph.

(12) Est. 7:5b—This sentence is an identity copulative clause (§ 12.1.3) transformed into a question (§ 13.5.2.2). This sentence is the third of four in the verse, being set off from the last by near disjunctive Pashta.

Step 1:
(a) The antecedent of interrogative pronoun R¹ (who?) is the yet undisclosed villain; it is restored by noun phrase N₅, which is recognized as the subject of an identity copulative clause transformed into a question.
(b) The antecedent of the predicate demonstrative pronoun \( R^d \) (this) is the same as noun phrase \( N^b \); it is restored as \( N^o \), which is recognized as the predicate nominative of the clause.

(c) The pronoun 🌹.functions in this context as a substitute for the copulative verb (§10.2.1); so it is restored as \( V^c \).

Step 2: This sentence has no phrases to analyze.

Step 3:

(a) \( N^o \) is the subject of an identity copulative clause transformed into a question.

(b) Noun phrase \( N^o \) is the predicate nominative complement of verb \( V^c \), forming predicate \( Q \) (is this one).

Step 4: Noun phrase \( N^s \) is the subject of predicate \( Q \), forming the kernel clause \( S \) that underlies the question. Otherwise the clause is in its kernel form.

(13) Est. 7:5c—This sentence is a predicate adverb copulative kernel clause (§ 12.1.5) which was transformed into a question asking the identity of the adverbial constituent (§ 13.5.2.3). The subject has a dependent relative pronoun clause, which in turn has a dependent infinitive construct clause. This sentence is the last of four in the verse, being set off by Silluq.
Step 1:
(a) The words הָלְּאֶי form a compound interrogative adverb (D)\(^{16}\) (§ 4.3.1) which replaced the predicate adverb D\(_2\) in the underlying predicate adverb copulative kernel clause from which this question was transformed. The interrogative transformation had moved the adverb phrase to first position prominence.
(b) The antecedent of pronoun R\(_1\) is restored as noun phrase N\(_1\)—the as yet undisclosed villain of the previous sentence.
(c) Relative pronoun R\(^{f}\) signals the fact that noun phrase N\(_1\) has a modifying dependent clause.
(d) The antecedent of accusative pronoun R\(_2\) (it) is restored as noun phrase N\(_2\), the referent of which is yet to be determined; it is the object of verb V\(_1\) (he filled).
(e) The antecedent of pronoun R\(_4\) is restored as noun phrase N\(_4\); context indicates that its referent is also the same as noun phrase N\(_1\) (the as yet undisclosed villain).
(f) The elided copulative verb of the sentence is restored as V\(^c\).
(g) Later in the analysis two elided subjects are restored as N\(_6\) and N\(_9\) the referents of which the context identifies as the same as that of noun phrase N\(_1\).

Step 2:
(a) Noun phrase N\(_4\) modifies construct noun J\(_3\) (heart), forming genitive noun phrase of possession N\(_5\) (his, the villain’s heart). The clause dependent on J\(_3\) is: the villain has a heart.
(b) Noun phrase N\(_5\) modifies noun phrase N\(_2\), forming identity noun phrase N\(_7\), which is recognized as the object of verb V\(_1\). The clause dependent on N\(_2\) also is: the villain has a heart. This is an instance of the antecedent of a pronoun immediately following it.

Step 3:
(a) Restored noun phrase N\(_9\) is a subject by definition.
(b) Restored noun phrase N\(_6\) is a subject by definition.
(c) Noun phrase N\(_7\) is the complement of verb V\(_1\), forming predicate Q\(_1\).
(d) Adverb D\(_1\) (thus) is the complement of infinitive construct V\(_2^i\) (to do), forming predicate Q\(_2^i\) (to do thus). Actually D\(_1\) is an adverbial substitute standing in

\(^{16}\) This compound interrogative adverb occurs 17 times: 1 Sam. 9:18; 1 Kgs. 13:12; 22:24; 2 Kgs. 3:8; 2 Chr. 18:23; Est. 7:5; Job 28:12; 28:20; 38:19*2; 38:24; Eccl. 2:3; 11:6; Isa. 50:1; 66:1*2; Jer. 6:16.
place of, the deed of selling Esther’s people to be destroyed, killed, and annihilated (7:4).

(e) Adverb phrase D2 is the predicate adverb complement of restored copulative verb Vc, forming predicate Q3. It refers to the unknown location of the yet unknown villain. It is the location about which the question inquires.

Step 4:

(a) Restored noun phrase N9 is the subject of predicate Q1, forming sentence S1 (the yet unknown villain filled his heart).

(b) Restored noun phrase N6 is the subject of infinitive predicate Qi, forming infinitive clause S1i (the yet unknown villain did so = sold Esther and her people to be destroyed, killed, and annihilated).

(c) Infinitive clause S1i functions as a substantive which is represented here as N8.

(d) Purpose preposition P (for) governs N8, forming adverbial phrase of purpose D3 (for the yet unknown villain to do so = sell Esther . . . ).

(e) Adverb phrase D3 is an adjunct modifying sentence S1, specifying the purpose for the deed, and forming sentence S3 (The yet unknown villain filled his heart to do so = sell Esther . . . ).

(f) Relative pronoun R' functions as though it were a subordinating conjunction transforming sentence S3 into sentence S3i dependent on noun phrase N1, forming noun phrase N10 (he, the yet unknown villain, who filled his heart to do so = sell Esther . . . ).

(g) Noun phrase N10 is the subject of predicate Q3, forming sentence S4, the kernel clause from which the question was transformed.

(h) The core clause אֵ י־זֶָּ֣הִּהֵּ֔וּא is set off from its dependent relative clause S3i by remote disjunctive Zaqeph.

(14) Est. 7:6a—The first of these sentences (with an elided addressee) introduces direct speech, and the second sentence is the speech consisting of a copulative identity clause (§ 12.1.3) with an elided verb. These are the first two sentences of three in the verse. The first is set off by the remote disjunctive accent Zaqeph, and the second by the remote disjunctive Athnach.
And Esther said, “The adversary and enemy is this wicked Haman!” (Est. 7:6a)

Step 1:
(a) This example has no personal pronouns.
(b) The elided predicate complement of verb $V_1$ (she said) is restored as noun phrase $N_{10}$ (to the king) as determined by the context.
(c) The elided copulative verb of the second sentence is restored as $V^c_2$.

Step 2:
(a) Noun $N_3$ (adversary) modifies noun $N_2$ (man), forming classification noun phrase $N_6$ (an adversary man). The clause dependent on $N_2$ is: the man is an adversary of the king and queen.
(b) Adjective $A$ (wicked) modifies proper noun $N_5$ (Haman), forming attributive noun phrase $N_7$ (wicked Haman). The clause dependent on $N_5$ is: the moral character of Haman is wicked.
(c) Noun $N_4$ (enemy) and noun phrase $N_6$ (an adversary man) are joined by coordinating conjunction Waw conjunctive, having equal role and function in this context, forming compound noun phrase $N_8$, (an adversary man and enemy) which is recognized to be the subject of the second sentence.\(^1\)
(d) Demonstrative pronoun $R^d$ (this) modifies noun phrase $N_7$ (wicked Haman), forming demonstrative noun phrase $N_9$ (this wicked Haman). The clause dependent on noun phrase $N_7$ is: the person of near interest and presence is wicked Haman.

\(^1\) It is possible to understand $N_3$ $W$ $N_4$ as a compound modifier of $N_2$ instead of the above analysis. There would little, if any, difference in meaning.
Step 3:
(a) Noun phrase $N^s_1$ is the subject because it has grammatical concord with the verb, is in the first position after the verb which has been granted first position prominence because if the Waw consecutive idiom, is determinate and the only alternative.

(b) The restored noun phrase $N^0_{10}$ is the predicate complement of verb $V_1$, forming predicate $Q_1$ (she said to the king).

(c) Noun phrase $N_9$ (this wicked Haman) is the predicate complement of restored copulative verb $V^c_2$, forming predicate $Q_2$ (is this wicked Haman).

Step 4:
(a) Noun phrase $N^s_1$ is the subject of predicate $Q_1$, forming sentence $S_1$ (Esther said to the king).

(b) Noun phrase $N^s_8$ is the subject of predicate $Q_2$, forming sentence $S_2$ (an adversary man and enemy is this wicked Haman).

(15) Est. 7:7a—This example includes two sentences, the second of which has an elided subject and verb. These two sentences are the first of four in the verse, being set off from the rest of the verse by remote disjunctive accent Athnach. The first sentence is set off from the second by remote disjunctive Zaqeph.

Then the king arose in his wrath from the banquet of wine and went into the palace garden; (Est. 7:7a)

Step 1:
(a) Clearly the verb and subject of the second sentence have been elided as self-evident; they are restored as $V_2$ (he went) and $N^s_{12}$ (the king).

(b) The antecedent of pronoun $R_3$ was restored as $N_3$ (the king) which is the same as $N^s_1$.

Step 2:
(a) Noun phrase $N_3$ (his = the king’s) modifies construct noun $J_2$ (wrath), forming genitive noun phrase of source $N_9$ (his, the king’s wrath). The clause dependent on $J_2$ is: The king experienced wrath because of what he was told.
Chapter 18

(b) Noun phrase \( N_6 \) (wine) modifies construct noun \( J_5 \) (banquet), forming genitive noun phrase of repast \( N_{10} \) (banquet of wine). The clause dependent on \( J_5 \) is: the repast to be served at the banquet was wine. Of course, this must be understood idiomatically, because Esther surely prepared a sumptuous meal for the king and Haman (5:8).

(c) Noun phrase \( N_8 \) (palace) modifies construct noun \( J_7 \) (garden), forming genitive noun phrase of place \( N_{11} \) (the palace garden). The clause dependent on \( J_2 \) is: The garden was located in the palace area adjacent to the door entering the queen’s dining room.

(d) Preposition \( P_1 \) (in) and noun phrase \( N_9 \) (his, the king’s rage) form manner adverbi-al phrase \( D_1 \), expressing the manner in which the king arose.

(e) Preposition \( P_2 \) (from) and noun phrase \( N_9 \) (the banquet of wine) form departure adverbial phrase \( D_2 \), expressing the place from which the king arose to depart.

Step 3:

(a) Noun phrase \( N^s_1 \) is the subject because it has grammatical concord with Verb \( V_1 \), is in first position, is determinate and the only alternative.

(b) Restored noun phrase \( N^s_{12} \) is a subject by definition.

(c) Verb \( V_1 \) (he arose) is intransitive and so stands alone as predicate \( Q_1 \).

(d) Restored verb \( V_2 \) (he went) is transitive, governing its complement by means of preposition \( P_3 \) (to) forming predicate \( Q_2 \) (he went to the palace garden).

Step 4:

(a) Noun phrase \( N^s_1 \) is the subject of predicate \( Q_1 \), forming sentence \( S_1 \).

(b) Restored noun phrase \( N^s_{12} \) is the subject of predicate \( Q_4 \), forming sentence \( S_4 \).

(c) Adverb phrase \( D_1 \) is an adjunct modifying sentence \( S_1 \), forming sentence \( S_2 \) expressing the manner in which the king arose.

(d) Adverb phrase \( D_2 \) is an adjunct modifying sentence \( S_2 \), forming sentence \( S_3 \) expressing the place from which the king arose.

(16) Est. 7:7b—This example contains a dependent infinitive construct clause (§ 19.2.8) functioning as an adjunct modifying an intransitive sentence. This sentence is the third of four in the verse, being set off from the last one by remote disjunctive Zaqeph.
Step 1:
(a) The elided subject of infinitive construct $V^i_2$ was restored as $N^s_8$ which is the same as $N^s_1$ (Haman).
(b) The antecedent of pronoun $R_3$ was restored as noun phrase $N_3$ which also is the same as $N^s_1$.  

Step 2:
(a) Noun phrase $N_3$ (his = Haman’s) modifies construct noun $J_2$ (life) forming genitive of possession noun phrase $N_7$ (his, Haman’s life). The clause dependent on $J_2$ is: Haman has a life.
(b) Noun phrase $N_5$ (the queen) modifies noun $N_4$ (Esther) forming identity noun phrase $N_6$ (Queen Esther). The clause dependent on $J_2$ is: Esther was the queen of Persia.
(c) Preposition $P_3$ (from) and noun phrase $N_6$ (queen Esther) form adverb phrase of source $D_1$, expressing the source from which the plea was sought.

Step 3:
(a) Noun phrase $N^s_1$ (Haman) is the subject because it has grammatical concord with verb $V_1$, is in the first position, is determinate and the only alternative.
(b) Verb $V_1$ (he stood) is intransitive and so functions alone as predicate $Q_1$.
(c) Construct infinitive $V^i_2$ (plead) is transitive, governing its complement $N_7$ (his, Haman’s, life) by means of preposition $P_2$ (for) forming predicate $Q^i_2$ (he pleaded for his, Haman’s, life).

Step 4:
(a) Noun phrase $N^s_1$ (Haman) is the subject of predicate $Q_1$ (he stood) forming sentence $S_1$ (Haman stood).
(b) Restored noun phrase \(N^s_8\) (Haman) is the subject of construct infinitive predicate \(Q^i_2\) (he pleaded for his, Haman’s, life), forming dependent infinitive sentence \(S^i_2\) (Haman pleaded for his, Haman’s, life).

(c) Adverb phrase \(D_1\) (from Queen Esther) is an adjunct modifying sentence \(S^i_2\), specifying the source from which Haman pleaded for his life, forming sentence \(S^i_3\) (Haman pleaded for his life from Queen Esther).

(d) Dependent infinitive construct sentence \(S^i_3\) functions as a substantive in this context and so is represented by \(N^s_9\) as though it were a noun phrase governed by a preposition of purpose \(P_1\) (to) forming adverb phrase \(D_2\) expressing the purpose of the independent sentence \(S_1\).

(e) Adverb phrase \(D_2\) is an adjunct modifying sentence \(S_1\), expressing its purpose and forming sentence \(S_4\).

(17) Est. 7:7c—This example contains a verb of perception governing a sentence (§ 5.4.7). This sentence is the last of four in the verse, being closed by accent Silluq. The principle verb \(V_1\) is set off from its complement by remote disjunctive Zaqeph.

For he saw that evil was determined against him from the king. (Est. 7:7c)

Step 1:

(a) The elided subject of verb \(V_1\) (he saw) was restored as \(N^s_4\) (Haman) as self-evident from the context.

(b) The antecedent of pronoun \(R_1\) (him) is restored as \(N_1\) (him = Haman), being the same as \(N^s_4\) (Haman).

Step 2:

(a) Pronoun \(P_2\) (from) governs noun \(N_3\) (the king) forming adverb phrase \(D_1\) expressing source of the evil. The clause dependent on \(N_2\) is: The evil will come from the king.

(b) Adverb phrase \(D_1\) (from the king) modifies noun phrase \(N_2\) (the evil) forming attributive adverb noun phrase \(N^s_5\) (§ 14.1.4).

Step 3:

(a) The restored noun phrase \(N^s_3\) is the subject by definition.
(b) Verb $V_2$ (was determined) governs its complement $N_1$ (him = Haman) by means of preposition $P_1$ (against) forming predicate $Q_2$ (was determined against Haman).

(c) Noun phrase $N^5_5$ (the evil from the king) is a subject because it has grammatical concord with verb $V_2$ (was determined), is in first position after the verb and its prepositional pronoun, is determinate and the only alternative.

Step 4:

(a) Noun phrase $N^3_5$ is the subject of predicate $Q_2$ forming sentence $S_2$. The predicate was granted first position prominence.

(b) Sentence $S_2$ is the complement of verb of perception $V_1$ (he saw) being linked by conjunction $C_2$ (that), forming predicate $Q_1$.

(c) Restored noun phrase $N^3_4$ is the subject of predicate $Q_1$, forming sentence $S_1$.

(18) Est. 7:8a—This example contains a verb of motion that governs two complements by means of prepositions (§ 5.4.5.3). From here on, the sentences are given analysis diagrams without explanatory comment.

(19) Est. 7:8b—This example contains a participle functioning as the verb in the durative aspect (§ 5.6.5.3), and a relative pronoun clause modifying a noun (§ 14.7.8).

(20) Est. 7:8c—This example illustrates direct speech without the usual speech introducing conjunction (§ 9.4), and also an incomplete sentence. The elided portion of the sentence
reaches back to 7:5c “He filled his heart to do so.” That thought is carried over to here without repetition and linked to the infinitive clause of this verse by the conjunction גַּם “also.”

Then the king said, “Will he also assault the queen while I am in the house?” (Est. 7:8c)

(21) Est. 7:8d—This example illustrates a predicate complement with first position prominence.

The word left the king’s mouth, and they covered Haman’s face. (Est. 7:8d)

(22) Est. 7:9a—This example illustrates launching direct speech without the usual speech introducing conjunction (§ 9.4). 18

Then Harbonah, one of the eunuchs serving the king, said: (Est. 7:9a)

(23) Est. 7:9b—This example illustrates a relative pronoun clause imbedded in another relative pronoun clause modifying nouns (§ 9.4). Also illustrated is the use of an adverbial adjunct and an adjectival adjunct (§ 19.4.3). The second use of the conjunction גַּם (cf. 7:8) introduces the third offence leading to Haman’s execution.

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18 Preposition P_1 מִן functions in place of a construct form of the number, suggesting that more than one eunuch was in the banquet room. P_2 לִפְנֵי indicates that Harbonah was in the service of the king (cf. 1:10); see the preposition also in 4:5.
“Also indeed, the gallows, which Haman made for Mordecai, who spoke good on the king’s behalf, is standing at the house of Haman, fifty cubits high.” (Est. 7:9b)

(24) Est. 7:9c—This example again illustrates launching direct speech without the usual speech introducing conjunction (§ 9.4).

Then the king said, “Hang him on it!” (Est. 7:9c)

(25) Est. 7:10—This example again illustrates a relative pronoun clause modifying a noun in the predicate of a doubly transitive verb (§ 12.2.2.2.2).

So they hanged Haman on the gallows that he had prepared for Mordecai.
Then the king’s wrath subsided. (Est. 7:10)
(26) Gen. 48:5a—This example illustrates a dependent participle clause modifying a noun in the lengthy subject of a possessive copulative clause (§ 12.1.6).

“And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine;” (Gen. 48:5a)

(27) Gen. 48:5b—This example illustrates a compound comparative noun phrase (§ 14.1.6) as the subject of a possessive copulative clause (§ 12.1.6).

Ephraim and Manasseh, as Reuben and Simeon, they shall be mine.” (Gen. 48:5b)

18.5 Discourse Analysis

The fourth phase of the analysis procedure is the analysis of the entire discourse. This type of analysis involves the way in which the clauses of the discourse are linked together by conjunctions into sentences, paragraphs, episodes, chapters, etc. Here the flow of thought is analyzed, and the various nuances of the text are studied. Chapter 19 discusses sequence transformations, those transformations that link clauses together into coherent discourse. Chapters 20 and 21 discuss the procedures of discourse analysis. This completes the discussion of analyzing sentences.
18.6 Summary

The Restoration of Deletion and Substitution

- **Restore Elided Elements**
  
  $(1) \, \phi \rightarrow (X)$

- **Restore Antecedents of Pronouns**
  
  $(2) \, R \rightarrow N$

- **Restore Antecedents of Other Substitutes**
  
  $(3) \, X^a \rightarrow X$

Analyze Phrases
Determine Syntactic Roles
Analyze of Sentences
  - Copulative Sentences
  - Verbal Sentences

Discourse Analysis
CHAPTER 19
Sequence Transformations

The syntax of the kernel sentences of Hebrew is defined in Chapter 12; that syntax employs a simple phrase-structure grammar. Chapter 13 defines the transformations that may rearrange the structure of the kernel sentences of Hebrew as they appear in the surface of the text; these consist of simple sentence transformations. The generation of phrases, however, requires transformations that go beyond the boundaries of a sentence, because phrases are best accounted for on the basis of a part of speech with a dependent sentence. Chapters 14 through 17 define the transformations that generate phrases; these transformations are in the domain of the text grammar, not merely the sentence grammar.

The text grammar requires another set of transformations that arrange sentences into meaningful sequences, and that operate on those sequences to produce the final surface structure of a discourse. These transformations may be generally referred to as sequence transformations, because they operate on sequences of sentences. Sequence transformations arrange the sentences of a discourse in proper sequential order and provide the appropriate connectives. The sequential order of the sentences in a discourse is governed partially by the semantics of the discourse and the literary conventions of Hebrew, and partially by the stylistic preferences of the author. In this stage of composition the author decides the order in which the participants and props are introduced, the settings of time and place are established, and the events, episodes, and arguments are arranged.

Semantically, the sequences are governed by such characteristics as plot, theme, time flow, place, and the conventions of thought flow. Thought flow moves from what is known to what is being made known; from what was, to what is, to what will be; from the general to the specific; from prerequisite conditions to consequences; from logical premises to conclusion. This stage of composition is where the person, voice, aspect, tense, mood, mode, em-
phasis, and negation of the sentences are determined; it is the stage where semantic concord, consistency, and coherence is established.

Literary conventions govern the sequences related to form, genre, and pericope. The author’s style governs some of the choices available to him in the process of composition. The sequence transformations provide a mechanical explanation of what an author does intuitively when he arranges the sequences of his text.

The sequence transformations arrange the sentences into clusters of sentences. They arrange the clusters into larger clusters that form paragraphs. They arrange the paragraphs into pericopes, and pericopes into chapters, and chapters into a complete discourse. Sequence transformations fall into five major categories: (1) the coordination transformation, (2) the subordination transformation, (3) the sentence emphasis transformation, (4) the deletion transformation, and (5) the substitution transformation. This chapter focuses on linking sentences into specific types of sequences. Chapter 20 goes into further detail regarding sequences of multiple sentences.

The coordination transformation joins two or more independent sentences by means of an appropriate coordinating conjunction. The subordination transformation joins an independent sentence with its dependent sentence. The sentence emphasis transformation brings related sentences together in a cluster group, and grants position prominence to one of them. The deletion transformation optimizes the text by deleting redundant or self evident information. The substitution transformation further optimizes the text by providing appropriate economical substitutes for redundant information that cannot be deleted; it takes care of determination in the process.

19.1 The Coordination Transformation

The interrelationship of sentences is indicated primarily by conjunctions. As discussed in Chapter 9, there are two major classes of conjunctions or connectives: (1) those that coordinate sentences of equal rank and function in the flow of thought (§ 9.2); and (2) those that subordinate one sentence to another (§ 9.3). A sentence is subordinate to another when it modifies the other sentence in some sense. A subordinate sentence usually answers an adverbial question about the sentence it modifies, such as, when?, where?, how?, why?, etc. A

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1 What is said about clauses may also be said about clusters of clauses.
subordinate sentence is sometimes referred to as a dependent sentence, the sentence it modifies as an independent sentence. While the conjunctions have what may be regarded as a “common” meaning, the contextual semantics may alter the nuance of a conjunction.

Coordinate sentences are independent sentences that have equal rank and make equal contribution to the local argument of the text. The coordination transformation connects a sequence of coordinate sentences (or clusters of sentences) by means of the appropriate coordinating conjunctions, and identifies the sequence as a cluster. The coordination transformation takes the general form:

\[(1) \quad [S_i, S_j] \rightarrow S_i + C^c + S_j\]

where \(C^c\) is the appropriate coordinating conjunction, as determined by the type of coordination the author desires. The transformation iterates until all coordinate sentences are appropriately linked together.

Independent sentences may be coordinated in one of seven ways: (1) simple coordination without restriction on relative time; (2) simple coordination with parallel or simultaneous action; (3) simple coordination with sequential action; (4) disjunctive coordination; (5) adversative coordination; (6) comparative coordination; and (7) simple juxtaposition.

### 19.1.1 Timeless Coordination

Simple coordination without restriction on relative time is indicated by joining the sentences with *Waw* conjunctive (†). The sentences remain in their initial word order. With this arrangement, the sentences, not the verbal actions, are coordinated. Nothing is implied about their relative time. The transformation takes the specific form:

\[(1a) \quad [S_i, S_j] \rightarrow S_i + C^c + S_j\]
where \( C^c = \gamma (\text{and}—Waw \text{conjunctive}) \) or \( \text{also} \); and \( S_j \) retains its initial word order, usually SVO. The notation addresses only a pair of sentences, but it may include a sequence of more than two, as long as they share the same type of coordination. Often the conjunction is repeated before every sentence except the first; but at times, the conjunctions are elided except for the last one.

\[
\begin{align*}
\text{וֹלְכָּם֙} \text{כָּלָּאָר֛ שְׁמִיםֲנָּהָּ} & \text{מַשְׁלָּהּ;} \\
\text{וֹתָרָן֙} \text{כָּלָּאָרֲנָּהּ} & \text{בֹּרָלָּהּ;} \\
\end{align*}
\]

The heavens above you withhold the dew and [parallel action] the earth withholds its fruit.\(^5\) (Hag. 1:10)

\[
\begin{align*}
\text{וּנְּרַעְּשָׁנָהּ} & \text{אַרְּ בֹּרָ} \\
\text{נֵטְרָנַיָּהּ} & \text{אַנְרֶסְמָלָהּ} \\
\text{אִירָ שַׁשְּחִיתָהּ} & \text{רֵמָ אָשָׁא} \\
\text{וְאִנְרָ אָסָמְלַּהּ} & \text{לַקֵּפָלָהּ;} \\
\end{align*}
\]

Even to your old age, I am He, And even to gray hairs, I will carry you! I have made, and I will bear; Even I will carry, and will deliver you.\(^6\) (Isa. 46:4)

**19.1.2 Simultaneous Coordination**

Simple coordination with parallel or simultaneous action is expressed by joining the sentences with Waw conjunctive. The first sentence retains its initial word order; and the second sentence is transformed to its VSO order, that is, the verb has been granted first position prominence. With this arrangement, the verbal actions are coordinated so that parallel or simultaneous action is implied. The transformation takes the following specific form:

\[
(1b) \quad [S_i, S_j] \rightarrow S_i + W + [S_j(V\text{-emph})]
\]

where \( C^c = W \) (Waw conjunctive),\(^7\) and the verb of \( S_j \) is granted first position prominence. The notation addresses only a pair of sentences, but it may include a sequence of more than two, as long as they share the same type of coordination. The subsequent sentences experi-

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\(^5\) In the first clause, the adverbial phrase is granted first position prominence; whereas the second retains its SVO order. The clauses themselves are coordinated, not just their verbal action.

\(^6\) The first two clauses have had their adverb phrases granted first position prominence. Note the different time references, and that the clauses have SVO order. Some constituents have been elided.

\(^7\) Waw conjunctive usually expresses simple coordination, however, it is used in other contexts to be discussed later.
ence the same VSO transformation. Obviously the sentences should be in the same aspect, and often they are in the same mood.

If heaven above can be measured, 
And the foundations of the earth searched out beneath \(^8\) (Jer. 31:37)

He gives power to the weak, 
And to those who have no might He increases strength. 
Even the youths shall faint and be weary; 
And the young men shall utterly fall. \(^9\) (Isa. 40:29-30)

Now therefore, please let me go up and bury my father, 
and I will return. \(^10\) (Gen. 50:5)

### 19.1.3 Sequential Coordination

Simple coordination with sequential action \(^{11}\) is expressed with \textit{Waw} consecutive, the second sentence is transformed into its VSO order, and its verb is transformed to its corresponding “consecutive” aspect \(^{12}\) With this arrangement, the verbal actions are coordinated as sequential in some respect. \(^{13}\) The transformation takes on the following specific form:

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\(^8\) Two clauses in the protasis of a conditional sentence are required to be simultaneously true for the condition to be met.

\(^9\) The first two and the last two clauses are joined with simple \textit{Waw} conjunctive with deletion of the common subject in the last. The two pairs of clauses are joined as simultaneous or parallel action.

\(^10\) The actions are viewed as parallel, not simultaneous, here.

\(^11\) The sequence may be temporal, logical, causal, and so forth. See Watts pp. 86-90; 97-100; RJW 178-79.

\(^12\) The transformation is known as the consecutive transformation. In addition to moving the verb to first position prominence, it converts a perfect aspect verb form into its apocopated imperfect form, and an imperfect aspect form into its long perfect form. This means that the morphemes that encode mood are lost, and mood must be determined from the context. However, \textit{Waw} consecutive may be regarded to transmit mood from the preceding clause. The \textit{Waw} consecutive is vocalized in accordance with the verbal form it attaches to: \textit{Shewa} with long perfect forms, and \textit{Pathach} plus \textit{Daggesh Forte} with apocopated imperfect forms.

\(^13\) The sequence is usually temporal, but may be consequential or logical.
(1c) \[ [S_i, S_j] \rightarrow S_i + W^c + [S_j(V-consec)] \]

where \( C^c = W^c \) (Waw consecutive).\(^{14}\) The notation addresses only a pair of sentences, but it may include a sequence of more than two, as long as they share the same type of coordination. The subsequent sentences experience the same consecutive transformation. Obviously the sentences initially should be in the same aspect, and often they are in the same mood.

19.1.3.1 Consecutive action in past time:

And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. (Gen. 7:19)

And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. (Gen. 18:7)

I have obeyed the voice of the LORD, and gone on the mission on which the LORD sent me, and brought back Agag king of Amalek. (1 Sam. 15:20)

The people heeded the voice of the LORD... and [logical sequence]

the people feared the presence of the LORD (Hag. 1:12)

\(^{14}\) Waw consecutive usually expresses simple sequential coordination, however, it is used in other contexts to be discussed later.
19.1.3.2 Consecutive action in future time:

Now within three days Pharaoh will lift up your head and restore you to your place and you will put Pharaoh’s cup in his hand (Gen. 40:13)

Hear, O Israel: The LORD our God, the LORD is one!
You shall love the LORD your God with all your heart, with all your soul, and with all your might.
And these words which I command you today shall be in your heart; you shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.
You shall bind then as a sign on your hand, and they shall be as frontlets between your eyes.
You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

Go, and tell this people: Keep on hearing, but do not understand; Keep on seeing, but do not perceive. (Isa. 6:9)
You shall go to my country and to my kindred, and take a wife for my son Isaac. (Gen. 24:4)

19.1.3.3 Consecutive imperatives:

Go up to the mountains! and [logical sequence] Bring wood! and [logical sequence] Build the temple! (Hag. 1:8)

Watts argued that these sentences are to be regarded as correlative action rather than consecutive. The correlative idea does seem to be present in Exod. 19:5, and Deut. 6:4, 6; but the consecutive idea is quite clear in Isa. 6:9 and Gen. 24:4. However, there is logical sequence evident in all, thus the consecutive idea must be maintained.

Some grammarians have gone to great detail to catalogue many varieties of Waw-consecutive sentences. However, it is only important at this point to observe that most types of sentences may be interrelated in this fashion, and that the common idea thus expressed is simple coordination with consecutive action. The distinctions they observe are due to the type of sentences and the semantic nuances involved, not due to anything inherent in the Waw consecutive itself.

19.1.3.4 The infinitive absolute may be used to continue a sequence of finite verbs, even with the nuance of consecution. But in this case, simple Waw conjunctive is used.

And the king’s scribes were called... And it was written... And letters were sent... (Est. 3:12-13)

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15 Watts, 97.

16 GKC § 113z, gg.

17 The infinitive absolute often substitutes for a finite verb in Esther.
19.1.4. Disjunctive Coordination

Simple coordination with disjunctive action is expressed by the disjunctive conjunction שָׁלוֹם (or). The sentences retain their initial word order. In this case the transformation takes on the specific form:

\[
(1d) \quad [S_i, S_j] \rightarrow \quad S_i + C^c + S_j
\]

or

\[
C^c + S_i + C^c + S_j
\]

where \(C^c\) is שָׁלוֹם. The first option is used when the sentences express mutually exclusive alternatives, alternate possibilities in an uncertain situation, or the sentences express the same thought in alternate words. The second option is used when the sentences express mutually exclusive alternatives; or alternate possibilities in an uncertain situation: whether . . . or. The conjunctions function as a pair. Hebrew has no conjunctions expressing neither . . . nor; it uses ולא ולא instead.

Option one, mutually exclusive alternatives:

Is it better that you be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel? (Judg.18:19)

Who has made man’s mouth?

Or who makes the mute, the deaf, the seeing, or the blind?

Have not I, the LORD? (Exod. 4:11)

They shall be on Aaron and his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place\(^{18}\) (Exod. 30:20)

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\(^{18}\) In both this example and the next, the two disjunctive clauses have been transformed into their infinitive form.
Chapter 19

Option two, alternate possibilities:

Whether it has gored a son, or it has gored a daughter, according to this judgment it shall be done to him. (Exod. 21:31)

Neither curse them at all, nor bless them at all! (Num. 23:25)

19.1.5 Adversative Coordination

Simple coordination with adversative action is expressed by one of the adversative conjunctions. The sentences are of equal hierarchy but opposing or contrary meaning. In this case the transformation takes on the specific form:

\[(S_i, S_j) \rightarrow S_i + C^c + S_j\]

where \(C^c\) is אֲבֵל (but) when \(S_j\) is a sentence in opposition to \(S_i\), or it expresses a contrary thought or one contrary to expectation.

The men that were with me did not see the vision; but a great terror fell upon them. (Dan. 10:7)

Therefore the wrath of the LORD is upon you. Nevertheless good things are found in you . . . (2 Chr. 19:2-3)
Then Solomon, and all the congregation with him, went to the high place that was at Gibeon; for the tabernacle of meeting with God was there, which Moses the servant of the LORD had made in the wilderness. But David had brought up the ark of God from Kirjath Jearim to the place David had prepared for it, for he had pitched a tent for it in Jerusalem. (2 Chr. 1:3-4)

He also repaired the altar of the LORD, sacrificed peace offerings and thank offerings on it, and commanded Judah to serve the LORD God of Israel. Nevertheless the people still sacrificed on the high places, but only to the LORD. (2 Chr. 33:16-17)

Sometimes כִּי is עלָם (but) when more emphasis is required.

And he also shall be great; but truly his younger brother shall be greater than he. (Gen. 48:19)

Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth. But indeed for this purpose I have raised you up, that I may show my power in you, and that My name may be declared in all the earth. (Exod. 9:15-16)

You have blessed the works of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face. (Job 1:10-11)
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Cε is קב כ (but) when Sj is in antithesis to a negated Si.

This one shall not be your heir, but one who will come from your own body shall be your heir. (Gen. 15:4)

19.1.6 Comparative Coordination

Simple coordination with comparative action is expressed by comparative conjunctions (§ 9.2.4). Comparative conjunctions compare the thought of one word, phrase, or sentence with that of another word, phrase, or sentence. In this case the transformation takes on the specific form:

(1f) \[ [S^d, S^i] \rightarrow S^i + C^\epsilon + S^d \]

or \[ C^b + S^i + C^\epsilon + S^d \]

The following are the principal comparative conjunctions in Hebrew:

(a) קב ... קב — just as... (so) — this pair of conjunctions compares two sentences on an equal basis. The second conjunction may be omitted.

(b) קב ... ס — as...so — this pair of conjunctions compares one word, phrase, or sentence with another on a similar but not necessarily equal basis.

(c) קב — more than — compares one word, phrase, or sentence as superior to another; if the thing compared is a universal statement, the conjunction expresses the superlative degree of comparison.

Sentences may be compared on the basis of any common element or feature, and they may have six degrees of comparison: (1) the superlative degree, (2) the superior degree, (3) the similar degree, (4) the same degree, (5) the inferior degree, and (6) the most inferior degree.

Typical common elements that are compared are participants, predicates, attributes, and adverbial modifiers such as manner, means, cause, reason, purpose, time, place, and so forth. Typical common features that are compared are truth, certainty, and figurative representation. The following is a list of various types of comparisons that can be made between sentences:

(1) Two subjects compared with respect to a common predicate.

(2) Two objects compared with respect to a common subject and verb.
(3) A statement compared with itself under different circumstances.

(4) Two subjects and objects compared with respect to a common verb.

(5) A statement compared with another of the same kind.

(6) A statement compared with its counter-statement, contradiction, alternative, or adversative.

(7) A figure of speech compared with its counterpart.

Frequently comparative sentence pairs of types (1) through (3) are condensed to a single sentence with a comparative phrase; but the condensing may not be possible in some cases, or may purposely be left undone for the sake of emphasis. The condensing of types (4) through (7) is more difficult and found less often. The following are examples of condensed sentence pairs:

**Type 1: Comparison of two subjects with a common predicate:**

במהול כל-ציון כהושר ים נמלים:
Every male among us is circumcised

כ箸ר השמים והטבעות והאדירים

כ箸ר אינש הנפש יקר ילמי יאמ קוק

כף יטעם זריעכם למלכים:

“As the new heavens and the new earth

Which I have made shall remain before Me,” says the LORD,

“So shall your descendants and your name remain.” (Isa. 66:22)

 lz baru ורשזורו מקברות

They reverted and behaved more corruptly than their fathers. (Judg. 2:19)

[Condensed from “They reverted and behaved corruptly more than their fathers reverted and behaved corruptly.”]

שתבל רור ממל בכיר שאול

David behaved more wisely than all the servants of Saul. (1 Sam. 18:30)

[Condensed from “David behaved wisely more than all the servants of Saul behaved wisely.”]

לאָם קָלוֹם יאָמ

one people shall be stronger than the other. (Gen. 25:23)

[Condensed from “One people shall be strong more than the other people shall be strong.”]

משירם קל קָלוֹם יאָמ

They were swifter than eagles.

They were stronger than lions. (2 Sam. 1:23)

[Condensed from “They were swift more than eagles are swift,” and “They were strong more than lions are strong.”]
Type 2: Comparison of predicate objects:

The king loved Esther more than all the other women. (Est. 2:17)
[Condensed from “The king loved Esther more than the king loved all the other women.”]

He also loved Rachel more than Leah. (Gen. 29:30)
[Condensed from “He loved Rachel more than he loved Leah.”]

Type 3: A statement compared with itself under different circumstances:

Fulfill your work, your daily quota, as [comparison of equality] when there was straw. (Exod. 5:13)
[Condensed from “Fulfill your work, your daily quota, as you fulfilled your daily work quota when there was straw.”]

Type 4: A statement is compared with its complement.

Commandment-execution:

Two by two they went into the ark to Noah, male and female, as God had commanded Noah. (Gen. 7:9)

We will go three days journey into the wilderness and sacrifice to the LORD our God as He will command us. (Exod. 8:23)

Messenger-message:

I will bring back word to you as the LORD speaks to me. (Num. 22:8)

Crime-punishment:

As I have done, so God has repaid me. (Judg. 1:7)
**Type 5:** A statement is compared with another of the same kind.

_Just as_ when a man rises against his neighbor and kills him, _even so_ is this matter. (Deut. 22:26)

**Type 6:** A statement is compared with its contradiction. The significant thought involved in the contradiction must be stated.

_Nor will I again destroy every living thing_ as _I have done._ (Gen. 8:21)

**Type 7:** A figure of speech is compared with its counterpart.

*Metaphor:*

_As his name is, so is he._ (1 Sam. 25:25)

*Simile:*

_As the clay is in the potter’s hand, so are you in My hand, O house of Israel._ (Jer. 18:6)

_For as_ the heavens are higher than the earth, _So_ are My ways higher than your ways, _And My thoughts than your thoughts._ (Isa. 55:9)

_Behold as_ the eyes of servants look to the hand of their masters, _As_ the eyes of a maid to the hand of her mistress, _So_ our eyes look to the LORD our God. (Psa. 123:2)
19.1.7 Juxtaposition

Sometimes Hebrew, like English, does not use a conjunction to connect sentences, instead, they stand in juxtaposition (side-by-side).\textsuperscript{19} Sentences in juxtaposition may be regarded as having a zero conjunction, that is, $C^i = \emptyset$. Coordinate sentences may stand in juxtaposition whenever the coordinate relationship of the sentences is clearly understood from the sense of the sentences themselves. This is true whether the coordination is conjunctive, disjunctive, or adversative. In this case, the transformation takes the specific form:

\begin{equation}
[S_i, S_j] \rightarrow S_i + \emptyset + S_j
\end{equation}

**Juxtaposition of phrases and sentences:**

\begin{itemize}
\item הָרִי גוֹיַתָהּ
\item עֵם מִבְּדָבָדִים
\item רְכִּי פְּרָעָה
\item בְּנֵי מְשָׁחַתְוָהּ
\item יָבוֹא אַאָרְזֵי רָע
\item נָעַמְתָּא קָדָרְשׁ יִשְׂרָאֵל
\item נָוִי רָאוּ הָא
\end{itemize}

Alas, sinful nation,
A people laden with iniquity,
A brood of evil doers,
Children who are corrupters!
They have forsaken the LORD,
They have provoked to anger
The Holy One of Israel,
They have turned away backwards. (Isa. 1:4)

Coordinating conjunctions may join more than two sentences, or sentence clusters; if so, and the type of coordination is the same for all, then all the conjunctions but the last may be omitted. Hebrew repeats the coordinating conjunctions more often than English does in this circumstance.

19.2 The Subordination Transformation

The subordination of sentences originates from the relationship $S^i|S^d$ which is interpreted as “sentence $S^i$ such that sentence $S^d$ is true.” $S^i$ is an independent sentence, and $S^d$ is a dependent sentence that defines some adverbial restraint on $S^i$. The subordinate transforma-
tion joins an independent sentence (or cluster) to its dependent subordinate sentence (or cluster) by means of appropriate subordinating conjunction(s), and identifies the sequence as a cluster. The subordinate transformation has the following form:

\[
(2) \quad [S^d, S^i] \rightarrow S^i + C^s + S^d \\
\text{or} \quad C^a_b + S^i + C^s + S^d_a
\]

where \(S^d\) is the dependent sentence (sometimes called the apodosis) and \(S^i\) the independent sentence (sometimes called the protasis), \(C^s\) is the appropriate subordinating conjunction.\(^{20}\)

The first option is used when \(S^i\) has first position prominence and only one conjunction is required for expressing the subordinate relationship. The second is used when \(S^d\) has first position and the conjunctions function in pairs. The student should consult Chapter 9 for a description of subordinating conjunctions. As in the case of coordinate sentences, \(C^s\) may be justaposition (\(\phi\)) when the semantic sense of the context implies subordination.

Whenever one sentence is dependent upon another, a subordinating conjunction introduces the dependent sentence in order to express the kind of dependency involved. There are at least seven principal dependencies employed in Hebrew: (1) temporal, (2) result-consequence, (3) reason-result/cause-consequence, (4) purpose-result, (5) manner-means, (6) conditional, and (7) subordinate infinitive sentence. Dependent sentences function adverbially; they answer the standard adverbial questions.

### 19.2.1 Temporal

Temporal conjunctions (§9.3.1) specify some time dependency between the two sentences. The following are the most common temporal conjunctions:

- וַחֲרֵי — when
- לְקָרָא — until
- בִּשְׁרֵב — before

\[\text{But the thing displeased Samuel}
\text{when they said, “Give us a king to judge us.”}
\]

(1 Sam. 8:6)

\(^{20}\) The conjunctions \(C^a\) and \(C^b\) operate as pairs, \(C^a\) introduces the dependent clause and \(C^b\) introduces the independent clause. Sometimes \(C^b\) is first.
19.2.2 Result-Consequence

Result-consequence conjunctions (§ 9.3.2) specify that one sentence is the result or consequence of the other which in turn is the cause for the companion sentence. These conjunctions appear only between an independent sentence and its dependent sentence. The following are the more common result-reason conjunctions:

—therefore  —lest

(1) *Cause-result conjunctions* answer the question “with what result?” The relationship is more one of direct cause and effect than of remote cause and effect. The latter may be regarded more as a consequence than as an effect.

They said, “Can God prepare a table in the wilderness...?” [cause]

Therefore

the LORD heard this and was furious. [result]

(Psa. 78:19-21)

(2) *Cause-consequence conjunctions* answer the question “with what consequence?” The relationship is more one of indirect or remote cause and effect than of direct cause and effect. The latter may be regarded more as a result than as a consequence.

You have forsaken Me and served other gods. [cause]

Therefore

I will deliver you no more. [consequence]

(Judg. 10:13)

(3) *The conjunction LEST* expresses the undesirable result, alternative, or consequence, answering the question “why not?”

You shall not eat it, nor shall you touch it, [prohibited cause]

lest

you die. [undesirable consequence] (Gen. 3:3)

19.2.3 Reason-Result/Cause-Consequence

Reason-result conjunctions (§ 9.3.3) specify that one clause is the reason for another clause which is the result of the companion clause. Cause-consequence conjunctions specify that one clause is the cause of another clause which is the consequence of the companion
clause. These conjunctions introduce the dependent clause, although the independent clause may appear before the dependent clause for the sake of prominence. Note that reason-result conjunctions and cause-consequence conjunctions are interrelated; it is not unusual to find them mixed in a statement like “Because . . . therefore . . . .” For example: “Because you did not obey the voice of the LORD nor execute His fierce wrath upon Amalek, therefore the LORD has done this thing to you this day” (1 Sam. 28:18). The following is a list of the more prominent cause-reason conjunctions:

- לָכֵן —therefore
- עֵלֵי-כֶּן —therefore
- כִּי —because
- בַּעֲשֵׂר —because
- מָשְׁרֵי —because

(1) **Reason-result conjunctions** answer the question “why, for what reason?” as distinguished from a cause.

Achish gave him Ziklag that day. [reason]

Therefore Ziklag has belonged to the kings of Judah to this day. [result] (1 Sam. 27:6)

The LORD has given you the Sabbath; [reason]

therefore He gives you on the sixth day bread for two days. [result] (Exod. 16:29)

he called that place Beersheba, [result]

because the two of them swore an oath there. [reason] (Gen. 21:31)

you did not obey the voice of the LORD nor execute His fierce wrath upon Amalek, [reason]

therefore the LORD has done this thing to you this day. [result] (1 Sam. 28:18)
(2) Result-cause conjunctions answer the question “how, by what cause?” as distinguished from grounds or a logical reason.

Mount Sinai was completely in smoke, [result] because the LORD descended upon it in fire. [cause] (Exod. 19:18)

19.2.4 Purpose-Result

Purpose-result conjunctions (§ 9.3.4) specify that one sentence is the purpose or intended result of the other sentence. Purpose conjunctions answer the question “why, for what purpose?” The following are the most common purpose-result conjunctions:

Please say you are my sister, [purpose] it may be well with me for your sake. [result] (Gen. 12:13)

You will take these seven ewe lambs from my hand, [purpose] they may be my witness... (Gen. 21:30)

19.2.5 Manner-Means

Manner-means conjunctions (§ 9.3.5) specify that one sentence defines the manner or means whereby the other sentence is accomplished. Manner conjunctions answer the question “how, in what manner?” The following is the common manner-means conjunction:

Each board had two tenons for binding one to another. Thus [in this manner] he made for all the boards of the Tabernacle. (Exod. 36:22)

19.2.6 Conditional Conjunctions

Conditional conjunctions (§ 9.3.6) specify some logical dependency between two sentences, which dependency usually can be expressed by the conjunctions if and then—that is,
if Sentence-A, then Sentence-B. The “if sentence” (Sentence-A) is called the protasis, and the “then sentence” (Sentence-B) is called the apodosis. The “if sentence” (protasis) declares some condition under which the “then sentence” (apodosis) may be regarded as true. Such a pair of sentences is called a “conditional” sentence. Conditional sentences are part of the language of logical reasoning. The verbal aspect is governed by the expectation of the semantics of the local context.

If he said thus: “The speckled shall be your wages,”
then all the flock bore speckled. (Gen. 31:8)

The truth or falsity of the apodosis is dependent on the truth or falsity of the protasis. The condition (protasis) may be true-to-fact or contrary-to-fact. A true-to-fact condition is one that corresponds to reality, referring to what has actually happened or to what could actually happen. Whereas, a contrary-to-fact condition is one that does not correspond to reality, referring to what has not actually happened or to what could not happen. For example, the condition if the moon turns to cheese is a contrary-to-fact condition, because it states a condition that cannot happen. Whereas the condition if a man sins is a true-to-fact condition, because it states a condition that can and has happened.

The truth of the condition (protasis) may have one of several degrees of certainty (probability). The condition may be regarded by the writer or speaker as certainly true (or false); in this case the author or speaker implies that the consequence (apodosis) is certainly true (or false). The condition may be regarded as only potentially true (or false), depending on extenuating circumstances; in this case the writer or speaker implies that the consequence is potentially true (or false), depending on the circumstances. The condition may be regarded as only hypothetically true (or false), that is, it could possibly be true (or false), but not likely so; in this case the writer or speaker implies that the consequence is regarded as not likely true (or false). The degree of certainty is determined primarily by the aspect and mood of the sentences, not exclusively by the conjunctions.

The protasis may express the exclusive condition under which the consequence (apodosis) can be true. Likewise, the protasis may express a non-exclusive condition under

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21 GKC § 159.
which the consequence may be true; in this case, the apodosis could be true under other conditions than that expressed by the protasis.

The kind of affirmation, that is, whether the condition is regarded as true or false, is indicated by the conjunction used and by the sense of the sentences and their context. The following are the prominent conditional conjunctions:

- **if**—introduces the simple condition, whether exclusive or non-exclusive, under which the apodosis could be true.

- **only if**—introduces the exclusive condition under which the apodosis could be true.

- **unless**—introduces the exclusive negative condition, being the equivalent of *if not*. It specifies the exclusive condition that would negate the consequence (apodosis).

- **if**—introduces a positive contrary-to-fact condition under which the apodosis could be true; but because the condition is contrary-to-fact, the apodosis is regarded as false.

- **if not**—introduces a negative contrary-to-fact protasis. It specifies the exclusive condition that will negate the independent sentence.

Conditional conjunctions declare some logical relationship between the protasis and apodosis. The relationship may be one of cause-effect, reason-result, or means-result; or it may declare that the truth or certainty of the protasis somehow determines the truth or certainty of the apodosis. Used rhetorically, the conditional sentence may be almost the equivalent of a comparative.

There are four types of conditional sentences, not taking into account the degrees of certainty, or the fact that they may be true-to-fact or contrary-to-fact: (a) non-exclusives, (b) exclusives, (c) exceptions, and (d) concessions.

1. For the non-exclusive conditional, the protasis is a condition the truth of which determines the affirmation or denial of the apodosis, but it is not necessarily the exclusive condition. However, used rhetorically, a non-exclusive conditional sentence does not imply

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22 These conjunctions introduce the conditional protasis; the apodosis may be introduced by Waw conjunctive, by Waw consecutive, by ו, or by juxtaposition.
the possibility of alternative conditions that could cause the consequence to be true (as would be the case in a purely logical conditional).

\[ \text{If he said thus: “The speckled shall be your wages,”} \]
\[ \text{then} \]
\[ \text{all the flock bore speckled. (Gen. 31:8)} \]

\[ \text{If I find in Sodom fifty righteous within the city,} \]
\[ \text{then} \]
\[ \text{I will spare all the place for their sakes. (Gen. 18:26)} \]

The LORD said that fifty righteous would be sufficient for sparing the city, but actually ten was the final number. Any number over ten would have been sufficient.

\[ \text{You may kill my two sons} \]
\[ \text{if} \]
\[ \text{I do not bring him back to you. (Gen. 42:37)} \]

Reuben expressed his confidence that he would bring Benjamin back to Jacob by stating it in the form of a rhetorical contrary-to-expectation conditional sentence. Thus Reuben did not imply that under some other condition Jacob could kill his sons. His rhetorical sentence expressed confidence, not doubt.

\[ \text{“If these ordinances depart from before Me,” says the LORD,} \]
\[ \text{“then} \]
\[ \text{the seed of Israel shall also cease from being a nation} \]
\[ \text{before Me forever.” (Jer. 31:36)} \]

The LORD compared the certainty of Israel’s future as a nation with the certainty of the laws of nature (vs. 35). He stated it in the form of a rhetorical contrary-to-fact conditional sentence. His rhetorical conditional sentence expressed certainty, not the possibility that some other condition might cause Israel to cease as a nation.
If you can break My covenant with the day and My covenant with the night...
then
My covenant may also be broken with David My servant... (Jer. 33:20-21)

The LORD compared the reliability of His covenant with David with the reliability of the laws of nature (viewed here as a covenant with day and night). He stated it in the form of a rhetorical contrary-to-fact conditional sentence. His rhetorical conditional sentence expressed reliability, not the possibility that some other condition might cause Him to break His covenant with David.

(2) *For the exclusive conditional* the protasis is the only condition whereby the apodosis may be true.

The LORD will greatly bless you in the land...
only if
you carefully obey the voice of the LORD your God.
(Deut. 15:4-5)

You shall not fail to have a man sit before me on the throne of Israel,
only if
your sons take heed to their way... (1 Kgs. 8:25)

The exclusive condition whereby David would have a descendant sitting on the throne of Israel was that his descendants would carefully obey God’s commandments. This does not contradict the covenant with David discussed in Jer. 33:20-21 above, because Jeremiah indicated that Israel’s captives would return and be the recipients of God’s everlasting mercy (vs. 26).

I will not make the feet of Israel wander anymore from the land which I gave their fathers—
only if
they are careful to do according to all I command them. (2 Kgs. 21:8)

(3) *For the excepted conditional* the protasis is the exclusive condition whereby the apodosis may be denied.
I will not let You go unless You bless me. (Gen. 32:27)

The person...shall not eat the holy offerings unless he washes his body with water. (Lev. 22:6)

Unless the LORD had been my help, My soul would soon have settled in silence. (Psa. 94:17)

Unless the LORD builds the house, they labor in vain who build it. (Psa. 127:1)

(4) For the concessive conditional the protasis is a condition expected to be contrary to the truth of the apodosis, but declared to be otherwise.

Although my house is not so with God, yet He has made with me an everlasting covenant. (2 Sam. 23:5)

19.2.7 Subordinate Infinitive Sentence

Finally, Hebrew permits a subordinate sentence to be transformed into an adverbial prepositional sentence. In such cases, the subordinate sentence undergoes an infinitive transformation and the conjunction is changed into its corresponding proposition. This is expressed formally as:

\[(S_d, S^i) \rightarrow S^i + P^s + [S_d(V-inf)]\]

where \(S_d\) is the dependent sentence, and \(S^i\) is the independent sentence; \(C^s\) is a subordinating conjunction, and \(P^s\) is its corresponding preposition. The transformation fronts the verb of \(S_d\).
and transforms it into its infinitive construct form. The following examples illustrate the dependent sentences before (1) and after (2) the transformation.

(1) בַּאֲשֶׁר פֶּרֶשֶׁנְתָּה עַשֶּׂה לֻשֶּׂנָי: Abram was eighty-six years old when Hagar bore Ishmael to Abram. (Gen. 16:16)

(2) בַּלְלוֹת הַנֶּגֶר אָצַּל שָׁמֵי לָאֲבָרָם: Abram was eighty-six years old when Hagar bore Ishmael to Abram. (Gen. 16:16)

In the first example, the dependent sentence has the finite verb נָלְלָה she bore in its normal slot, and the sentences are linked by the conjunction בַּאֲשֶׁר when. In the transformed form, the conjunction is replaced by its corresponding preposition בַּ, and the verb is placed first in its infinitive construct form נָלְלָה. Note that English must translate the passage as though it were not transformed, because English has no corresponding idiom. Some further examples follow.

(1) בַּאֲשֶׁר מַלָּא הָנְמִים הַאָבָלָה
(2) בַּמְלָא הָנְמִים הַאָבָלָה
In the first example, the dependent sentence has the finite verb נָלְלָה she bore in its normal slot, and the sentences are linked by the conjunction בַּאֲשֶׁר when. In the transformed form, the conjunction is replaced by its corresponding preposition בַּ, and the verb is placed first in its infinitive construct form נָלְלָה. Note that English must translate the passage as though it were not transformed, because English has no corresponding idiom. Some further examples follow.

(1) וְשָׁחֵתָהּ לָלְלָת לְלָלַיְתָה מַשֶּׂה...
(2) וְשָׁחֵתָהּ לָלְלָת לְלָלַיְתָה מַשֶּׂה...

And when these days were completed, the king made a feast for all the people . . .(Est. 1:5)

(1) וְבִכְפַּר בַּבֹּלּוֹת בִּשְׂרָיה
(2) וְבִכְפַּר בַּבֹּלּוֹת בִּשְׂרָיה

When virgins were gathered the second time, Mordecai sat within the king’s gate. (Est. 2:19)

(1) כָּאֵלָה נְפִל לָפֵי בְּרִי-יְנָלָה נְפִלָה
(2) כָּאֵלָה נְפִל לָפֵי בְּרִי-יְנָלָה נְפִלָה

As one falls before wicked men, you have fallen. (2 Sam. 3:34)

23 The deletion-substitution transformation removes unnecessary redundancy and makes the required substitutions.
19.3 The Sentence Emphasis Transformation

The sentence emphasis transformation takes place in that phase of composition where the author arranges the order of the sentences of the overall discourse; he grants positional prominence to the appropriate sentences and clusters of sentences. The transformation iterates through the set of sentences composed for a given discourse and arranges them in sequence according to their interrelationship, logical order, and prominence.

\( [S_i, S_j] \rightarrow [S_j, S_i] \)

where \( S \) represents a sentence or cluster of sentences. This transformation grants \( S_j \) position prominence over \( S_i \), and marks \( S_j \) as prominent with respect to \( S_i \). The selection of which option should operate is based on the semantic, temporal, logical, literary, or stylistic demands of the situation.

The sentences should be arranged according to common episodes or genre. Within each episode group the sentences are arranged according to common theme or topic, and according to temporal or logical order. Dependent sentences are placed adjacent to the independent sentences they modify, according to the required need of position prominence. The episodes are arranged according to common theme or topic, and according to temporal or
logical order, and in conformity to pertinent literary form. In this way the initial sequential structure of the text is arranged to provide it with basic coherence.

The transformation iterates over the current list of sentences or clusters until there is no occasion for transposition to take place. The resultant sequence is as correct as can be determined at the current state of the composition. After the other sequence transformations are complete, a new iteration of this transformation will adjust the sequences to a new level of correctness. When no further sequence transformations can be performed, the final sequence of the sentences and clusters is determined.

**19.4 The Deletion Transformation**

When a text contains redundant information, the law of the economy of information usually requires the minimization of such redundancy. This is often accomplished by deleting the redundant information, or at least by providing a less redundant substitution. The deletion transformation accomplishes the first task; the substitution transformation accomplishes the second. The deletion transformation accounts for compound constituents, adjuncts, and determination.

Deletion usually takes place unless such deletion would result in ambiguity, or the redundant constituent is marked for some type of emphasis or highlighting. The deletion transformed is expressed in formal terms as:

\[(5) \ S(X^r) \rightarrow S(-X^r)\]

where \(S\) is a sentence with redundant constituent \(X^r\), and where \(X^r = \{N, A, D, \text{ or } V\}\) and may be a phrase. The transformation deletes constituent \(X^r\) in the sentence, but leaves the non-redundant constituents of the sentence in place. A constituent is redundant when it reoccurs in the discourse with the same referent. The transformation deletes such redundant constituents after its first instance under the following conditions: (1) no constituent of the same kind (but with a different referent) intervenes between the current instance and the preceding instance(s) of the constituent; (2) the constituent is not marked for some form of emphasis or

---

24 Redundant in the sense that the information is old, having been stated in the previous context of the story, or is common knowledge related to the story, or may be rightly inferred from such sources.

25 A given sentence may have more than one redundant constituent, in which case the transformation deletes each redundant constituent on the basis of the conditions that apply to each redundant constituent individually.
highlighting. Those are the conditions in which deletion would result in some form of ambiguity, or the loss of information.

The transformation as a whole explains the surface structure of nearly all phrases, including compound phrases. So for example, the general form of all phrases is

\[ X + S(X) \rightarrow X + \text{Modifier} \]

that is, constituent \( X \) with a dependent sentence \( S \) about \( X \); where \( X = \{ N, A, D, V \} \). When such a phrase is transformed by the deletion transformation, the surface structure of the phrase is produced, apart from some possible subsequent substitutions. The modifier of \( X = S(-X) \); that is, \( X \) is deleted from \( S \) together with any other redundant constituents. This remnant of \( S(X) \) is the surface modifier of \( X \). The reader is referred to chapters 14 through 17 for a discussion and examples of the structures of phrases. There, the function of the deletion transformation is not indicated in the formal expressions, but is understood to have taken place; it is the linguistic operation that produces the surface modifier.

In all the illustrations in this section, two forms of a sentence are presented: (1) the first is the sentence before deletion has taken place, with the redundant information enclosed in brackets “[]”; (2) the second is the sentence after the deletion.

### 19.4.1 Simple Deletion

Often the redundant information is deleted without any necessary accompanying action.

\[
\text{גייקרא פרעה למשה ואיגאנסו, והאמר:} \rightarrow \text{掰 then Pharaoh called for Moses and Aaron, and said ...}
\]

Then Pharaoh called for Moses and Aaron, and [Pharaoh] said . . .

\[
\text{גייקרא פרעה למשה ואיגאנסו, והאמר:} \rightarrow \text{掰 then Pharaoh called for Moses and Aaron, and said . . . (Exod. 8:4, English vs. 8)}
\]

### 19.4.2 Compound Phrases

This transformation also creates and explains nearly all compound phrases in Hebrew. Compound phrases are created when the deletion transformation operates on two contiguous sentences, linked by a coordinating conjunction, and having one or more redundant constituents that serve the same role in both sentences. The following examples illustrate how this happens. First, a sentence is presented before

Example where \( X \) is the elements of a common predicate: the result is a compound subject.
Moses did all these wonders and Aaron did all these wonders

Moses and Aaron did all these wonders (Exod. 11:10)*

Example where X is the common subject and verb: the result is a compound predicate complement—in this case a compound prepositional phrase.

Then the LORD spoke to Moses and [the LORD spoke to] Aaron

Then the LORD spoke to Moses and Aaron (Exod. 6:13)

Example where X includes the common adverb, subject, and verb in sequential sentences: the result is a compound predicate complement.

In the beginning God created the heavens and the earth. (Gen. 1:1)

Example where all elements are redundant except for attributive adjectives: the result is a compound adjective phrase.

This great nation is a wise and understanding people. (Deut. 4:6)

19.4.3 Adjuncts

Deletion of redundant information in sequential sentences can result in an adjunct modifier of one or more of the sentences.

26 When the transformation produces a compound subject, the verb is made plural, and the gender and person are made to exhibit concord with the new subject.

27 Note that prepositions are often retained redundantly in Hebrew, much more so than in English.
And behold we were binding sheaves; [the sheaves were] in the midst of the field.

In this example, the adjunct is an adverbial prepositional phrase of place.

In the days of Saul they made war with the Hagrites (1 Chr. 5:10)

In this example, the adjunct is an adverbial prepositional phrase of time, granted first place prominence.

But Haman hurried to his house; [Haman was] mourning, and [Haman was] with his head covered.

In this example, the adjunct is a compound phrase of accompanying circumstances.

And he said, “Suppose there should be forty found there?”
So He said, “I will not do it; [I will spare all the place] for the sake of the forty [righteous].”

In this example, the adjunct is an adverbial phrase of reason. The content of the dependent sentence is derived from the preceding context.

19.4.4 Determination

When the above conditions prevent the deletion of a redundant noun (phrase), then the transformation retains the redundant noun (phrase) and marks it as determinate—that is, it
attaches the prepositive definite article to the head noun, and, if it is a phrase, to any of its modifying substantives (nouns or adjectives). This is expressed formally as:

\[ S(N^f) \rightarrow S(N^f(\text{determinate})) \]

This latter option explains nearly all instances of the definite article in Hebrew discourse.

וַיִּשָּֽאִּי וַיֵּרְאִֽוְהִ֖וְהִנֵּ֑הוִֶ֖הוּ שְּלֹשָָּֽה אֲנָשִֵּ֔ים נִצָּּ֖בִּ֑ים עַל-

So he lifted his eyes and looked, and behold, three men were standing by him (Gen. 18:2)

וַיַּשְָּֽקִּ֑פוּ עַל־פְּנֵָּ֖יִּסְדָּֽם

Then the men rose from there and looked toward Sodom, a (Gen. 18:16)

Of the 3,618 common nouns that occur in the Hebrew Bible, with 105,688 instances, 2,118 never have a definite article. It is true that those nouns that occur very infrequently may never have been in a context where they could have become determinate. But one would intuitively suppose that those occurring relatively frequent are likely to be determinate by nature. To test that hypothesis, Table 19.1 lists the frequency distribution of common nouns that never have a definite article, and Table 19.2 lists such nouns that occur more than 100 times. It is evident that those words have no obvious reason to be regarded as naturally determinate, so the conclusion is that such words had no occasion to be determinate in the literature of the Hebrew Bible.

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Num. of Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 to 10</td>
<td>1,913</td>
</tr>
<tr>
<td>11 to 50</td>
<td>183</td>
</tr>
<tr>
<td>51 to 100</td>
<td>15</td>
</tr>
<tr>
<td>101 to 200</td>
<td>6</td>
</tr>
<tr>
<td>201 to 300</td>
<td>0</td>
</tr>
<tr>
<td>301 to 400</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>2,118</td>
</tr>
</tbody>
</table>

Table 19.1
Frequency of Nouns Never with a Definite Article

28 Of course, proper nouns do not need the definite article; they are determinate by nature.
In addition, 1,499 common nouns have instances both with the definite article and instances without, as expected; but 283 always have the definite article. Regarding this latter group, they occur rather infrequently and appear to be technical terms. Table 19.3 lists the frequency distribution of these nouns, and Table 19.4 lists the words that occur more than four times.

### Table 19.2
**Most Frequent Nouns Never with Definite Article**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אחות</td>
<td>sister</td>
<td>113</td>
</tr>
<tr>
<td>נרמש</td>
<td>common-land</td>
<td>114</td>
</tr>
<tr>
<td>פרי</td>
<td>fruit</td>
<td>116</td>
</tr>
<tr>
<td>בד</td>
<td>part</td>
<td>160</td>
</tr>
<tr>
<td>שפלה</td>
<td>lip</td>
<td>169</td>
</tr>
<tr>
<td>אוז</td>
<td>ear</td>
<td>183</td>
</tr>
<tr>
<td>נאם</td>
<td>utterance</td>
<td>372</td>
</tr>
<tr>
<td>אח</td>
<td>brother</td>
<td>622</td>
</tr>
</tbody>
</table>

### Table 19.3
**Frequency of Nouns Always with Definite Article**

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Num. of words</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>185</td>
</tr>
<tr>
<td>2</td>
<td>62</td>
</tr>
<tr>
<td>3</td>
<td>23</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>&gt; 4</td>
<td>4</td>
</tr>
</tbody>
</table>

### Table 19.4
**Words Occurring More Than Four Times**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַלְיָה</td>
<td>fat tail of sheep</td>
<td>5</td>
</tr>
<tr>
<td>סֹהַר</td>
<td>prison</td>
<td>9</td>
</tr>
<tr>
<td>עֲזָרָה</td>
<td>temple court</td>
<td>9</td>
</tr>
<tr>
<td>רֹאֶה</td>
<td>seer</td>
<td>12</td>
</tr>
</tbody>
</table>
Of the 2,617 proper nouns that occur in the Hebrew Bible, with 33,146 instances, 2,471 never have a definite article, as expected. However, 75 proper noun always have a definite article, and 71 sometimes have the definite article and sometimes not. Table 19.5 lists the frequency distribution of the proper nouns always with a definite article; they occur quite infrequently. Table 19.6 list those occurring more than 3 times.

### Table 19.5
**Frequency of Proper Nouns Always with Definite Article**

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Num. of Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>55</td>
</tr>
<tr>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>&gt; 3</td>
<td>6</td>
</tr>
</tbody>
</table>

Regarding the 71 proper nouns that sometimes have a definite article, Table 19.7 lists the frequency distribution of these proper nouns, some of which occur quite frequently. Table 19.8 lists occurring more than 50 times.

### Table 19.6
**Most Frequent Proper Nouns Always with Definite Article**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>רְפָה</td>
<td>Rapha</td>
<td>4</td>
</tr>
<tr>
<td>אַגְגִי</td>
<td>Agagite</td>
<td>5</td>
</tr>
<tr>
<td>שִטִים</td>
<td>Shittim</td>
<td>5</td>
</tr>
<tr>
<td>גֶּדִי</td>
<td>Gadite</td>
<td>6</td>
</tr>
<tr>
<td>מַכְפֶלָה</td>
<td>Machpelah</td>
<td>6</td>
</tr>
<tr>
<td>פִסְגָה</td>
<td>Pisgah</td>
<td>8</td>
</tr>
</tbody>
</table>

### Table 19.7
**Frequency of Proper Nouns Sometimes with Definite Article**

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Num. of Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 to 10</td>
<td>48</td>
</tr>
<tr>
<td>11 to 50</td>
<td>13</td>
</tr>
<tr>
<td>51 to 100</td>
<td>6</td>
</tr>
<tr>
<td>101 to 200</td>
<td>3</td>
</tr>
</tbody>
</table>
Of the 233 Gentilic nouns, with 1,825 instances, 40 never have a definite article, 41 sometimes have a definite article and sometimes not, as expected; and 152 always have a definite article.

### 19.5 The Substitution Transformation

When a text contains redundant information for which deletion would result in ambiguity or loss of information, then the redundancy may still be reduced by providing a less redundant substitute. The most common substitutes are the pronouns. However, languages provide various other substitutes as well. This was discussed in Chapter 10 on pronouns. The substitution transformation provides this function for Hebrew. It is expressed formally as:

\[(6) S(X^r) \rightarrow S(X^s)\]

where \(X^r\) is the redundant constituent(s) in a sentence \(S\), and \(X^s\) is the appropriate substitute(s) for \(X^r\), that is, \(X^s\) replaces \(X^r\) in \(S\).

### Table 19.8
Most Frequent Proper Nouns Sometimes with Definite Article

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Frequency</th>
<th>Num. with Article</th>
</tr>
</thead>
<tbody>
<tr>
<td>ירדן</td>
<td>Jordan</td>
<td>182</td>
<td>167</td>
</tr>
<tr>
<td>מנשה</td>
<td>Manasseh</td>
<td>146</td>
<td>12</td>
</tr>
<tr>
<td>גלעד</td>
<td>Gilead</td>
<td>102</td>
<td>52</td>
</tr>
<tr>
<td>נגב</td>
<td>Negev</td>
<td>81</td>
<td>38</td>
</tr>
<tr>
<td>בצל</td>
<td>Baal</td>
<td>77</td>
<td>76</td>
</tr>
<tr>
<td>גד</td>
<td>Gad</td>
<td>72</td>
<td>1(^{29})</td>
</tr>
<tr>
<td>לבנון</td>
<td>Lebanon</td>
<td>71</td>
<td>48</td>
</tr>
<tr>
<td>בשן</td>
<td>Bashan</td>
<td>60</td>
<td>48</td>
</tr>
<tr>
<td>לוי</td>
<td>Levi</td>
<td>53</td>
<td>10</td>
</tr>
</tbody>
</table>

#### 19.5.1 Pronoun Substitution

Pronoun substitution may take place when a noun or noun phrase is repeated in a text, if the referent of the noun or phrase is the same as that of the previous occurrence, and if de-

\(^{29}\) Gen. 30:11.
letion would not cause ambiguity or incompleteness. It should not take place if an intervening occurrence of the noun or phrase has a different referent. The pronoun substitution transformation functions in the following context:

$$\ldots + N_1 + \ldots + N_1 + \ldots \rightarrow \ldots + N_1 + \ldots + R_1 + \ldots$$

where $R_1$ is a pronoun that agrees with $N_1$ in number, gender, and person, and that has the case of $N_1$ at the place of substitution. Substitution does not take place in those places where $N_1$ is marked “emphatic.” The following example illustrates pronoun substitution. The first passage has the redundant constituents in place, but the ones that experience substitution are enclosed with braces “{}” and the ones that experience deletion are enclosed with brackets “[].” The passage then is repeated as it appears in the text with deletion and substitution completed.

*Example where X is the common subject:* the result is a compound predicate.

Thus the young woman went to the king, and whatever [the young woman] desired was given to [the young woman] to go with [the young woman] from the women’s quarters to the king’s palace. In the evening [the young woman] went, and in the morning [the young woman] returned to the second house of the women, to the custody of Shaashgaz, the king’s eunuch who kept the concubines.
[The young woman] would not go in to the king again
unless the king delighted in [the young woman]
and [the young woman] was called by name. →

Thus the young woman went to the king,
and whatever she\textsuperscript{30} desired was given to go with her
from the women’s quarters to the king’s palace.
In the evening she went,
and in the morning she returned to the second house of the women,
to the custody of Shaashgaz, the king’s eunuch who kept the concubines.
She would not go in to the king again
unless the king delighted in her and she was called by name. (Est. 2:13-14)

In this example, the phrase “young woman” is redundant. At times it is deleted in Hebrew, and at times a pronoun is substituted in its place. Note that when the phrase is the subject of the sentence, the pronoun is in its nominative form; and when it is the object of a preposition, it is in its genitive form, that is, it is suffixed to the preposition.

Note also that the words king and women are redundant but are not deleted or replaced by pronouns. In the case of the word king, pronoun substitution could have taken place; but the phrase his palace would be somewhat more ambiguous than the phrase the king’s palace. In the second instance of the redundant word king, the word is probably retained for clarity or emphasis. In the case of the word women, the word is part of a technical expression “house of the women” which refers to a harem, and so should not undergo substitution. Also the word refers to different woman, and so has a different referent.

When the substitute pronoun is a genitive, the object of a preposition, it is attached to the preposition as a suffix; and when the prepositional pronoun phrase is a complement of a verb, it is usually moved immediately after its associate verb with a linking conjunctive accent on the verb.\textsuperscript{31} When the genitive pronoun is governed by a construct noun, it is attached to the noun as a suffix.

When the pronoun is accusative, governed by the direct object marker (וְהָנָּה) it is attached to the marker as a suffix, forming an accusative pronoun,\textsuperscript{32} in which case the pronoun is usually

\textsuperscript{30}Note, the blue pronouns were restorations of elided nouns in Hebrew.

\textsuperscript{31}This occurs 6,761 times with a conjunctive accent and 707 times with a near disjunctive accent; of the 37 times a prepositional pronoun follows a verb with a remote disjunctive accent it is not grammatically related to the verb or it is a part of a compound prepositional phrase (see Chapter 22).

\textsuperscript{32}This occurs 1,712 times.
moved immediately after its associated verb with a linking conjunctive accent. On the other hand, for emphasis, the accusative pronoun is sometimes placed before its corresponding verb with a linking conjunctive accent. When the accusative pronoun stands in place of an unmarked direct object of a verb it is attached to the verb as a suffix.

When the substitute pronoun is the nominative subject of a verb, it usually is elided with its identity retained only in the inflection of the verb. The pronoun is retained only where emphasis is marked. In such cases, the pronoun occurs in its default slot immediately before the verb unless the verb has been granted first position prominence, in which case the pronoun usually follows immediately after the verb.

When the pronoun would follow שִׁ, it is always attached as a suffix. The same is true when it follows the negative particle אֵין. 40

There is no one greater in this house than I (Gen. 39:9)

with one exception:

None of us removed our clothing (Neh. 4:17)

33 This occurs 1,352 times with a conjunctive accent and 115 times with a near disjunctive accent (see Chapter 22); exceptions occur when the subject is granted position emphasis.

34 This occurs 55 times with a conjunctive accent and 29 times with a near disjunctive accent.

35 This occurs 7,214 times: 4,791 times to a finite verb, 940 times to a participle, and 1,483 times to an infinitive construct; although, some suffixes on an infinitive may be its subject.

36 Of the 56,809 instances of a finite verb, only 4,939 have a corresponding subject pronoun, approximately 500 of which are demonstratives, and a good number of them function as a substitute for the copulative.

37 This occurs 1,614 times; 865 times before a finite verb, 709 times before a participle, and 40 times before an imperative.

38 This occurs 256 times; 113 times after a finite verb, 121 times after a participle, and 22 times after an imperative.


40 This occurs 101 times with one exception (Neh. 4:17) where negation applies to the pronoun instead of the participle.
The same is true when it follows the interjection "הנה",\(^{41}\)

"Behold, you are with child, And you shall bear a son. You shall call his name Ishmael. (Gen. 16:11)"

with three exceptions:

"Indeed I, even I, will bring a sword against you, and I will destroy your high places. (Ezek. 6:3)"

The same is true when it follows the interjection "עוד",\(^{42}\)

"but Abraham was still standing before the LORD (Gen. 18:22)"

with four exceptions:

"It shall come to pass That before they call, I will answer; And while they are still speaking, I will hear. (Isa. 65:24)"

19.5.2 General Substitution

In situations where pronoun substitution is not appropriate, other substitutions may take place. The general substitution transformation has the following form:

\[
\ldots + X_1 + \ldots + X_1 + \ldots \rightarrow \ldots + X_1 + \ldots + X^s + \ldots
\]

where \(X = \{N, A, D, V\}\), \(X_1\) represents redundant occurrences of the same word or phrase, and \(X^s\) represents a suitable substitute for \(X_1\). The substitute may be a shortened form of \(X\), or a synonym of \(X\), or some other accepted substitute. Wherever substitution takes place, the substitute must exhibit grammatical concord with the word or phrase it replaces.\(^{43}\) Substitution does not take place when the given instance of \(X\) is marked “emphatic.”

---

\(^{41}\) This occurs 151 times, with 3 exceptions (Ezek. 6:3; 34:11, 20) where the pronoun is emphatic.

\(^{42}\) This occurs 39 times. With four exceptions (2 Sam. 14:32; Isa. 65:24; Dan. 9:20, 21)

\(^{43}\) This includes number, gender, person, case, and determination for nouns; number, gender, and determination for adjectives; spatial or temporal perspective for adverbs; and all the verbal attributes for verbs and predicates.
Examples where $X = N$:

**Substitute a noun for a noun phrase:**

Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, [Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter] requested nothing but what Hegai the king’s eunuch, the custodian of the women, advised. And {Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter} obtained favor in the sight of all who saw her. →

Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, she requested nothing but what Hegai the king’s eunuch, the custodian of the women, advised. And Esther obtained favor in the sight of all who saw her. (Est 2:15)

In this example, the noun phrase “Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter” is deleted once, and is replaced by its condensed form “Esther” in the second instance. The shorter substitute usually consists of the significant principal words of the longer phrase.

**Examples where $X_i = N$ and $X^s = A$:**

**An adjective substitutes for the noun phrase of which it is a part:**

Call out now: Is there anyone who will answer you?
And to which of the holy{ angels} will you turn? →

Call out now: Is there anyone who will answer you?
And to which of the holy ones will you turn? (Job 5:1)
He does great deeds, and unsearchable, Marvelous deeds without number. →

He does great things, and unsearchable, Marvelous things without number. (Job 5:9)

In these examples, the Hebrew text permits an adjective to stand as a substitute in cases like this; but English requires a noun of some sort to be supplied. The word “one” or “thing” is often used, but a better choice frequently could be made in light of the context.

Examples where X = D:

An adverb substitutes for an adverb phrase:

Now I gathered them by the river that flows to Ahava, and we camped by the river that flows to Ahava three days.
And I looked among the people and the priests, and found none of the sons of Levi by the river that flows to Ahava. →

Now I gathered them by the river that flows to Ahava, and we camped there three days.
And I looked among the people and the priests, and found none of the sons of Levi there. (Ezr. 8:15)

In this example, the adverb replaced substitutes for two different adverb phrases. The adverb agrees with the remote perspective of the place of reference with respect to the narrator.
For indeed I was stolen away from the land of the Hebrews; and also I have done nothing {in the land of Egypt} that they should put me into the dungeon.

For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon. (Gen. 40:15)

In this example the adverb פָּרָא substitutes for the adverb phrase כִּי נַעֲלָה מִאָרֶץ הָיהוֹדִים. The adverb agrees with the near perspective of the place reference with respect to the speaker (Joseph).

This completes the description of the text level transformations. These transformations put the text in its final form—the form that is found in the actual document the author produced. The order in which transformations are performed is critical for a mechanical approach to the generation of discourse. However, a human author has the overall picture of his composition in mind as he creates his work. Many of the tasks defined by transformations are done automatically and intuitively in the mind of the author as he produces his literature. Still, an understanding of how transformations work, and what their function is in language, provides an author or an expositor with helpful insight for his task.
19.6 Summary

Coordination Transformations

(1) \([S_i, S_j] \rightarrow S_i + C^e + S_j\)

Timeless Coordination

(1a) \([S_i, S_j] \rightarrow S_i + C^e + S_j\)

Simultaneous Coordination

(1b) \([S_i, S_j] \rightarrow S_i + W + [S_j(V\text{-emph})]\)

Sequential Coordination

(1c) \([S_i, S_j] \rightarrow S_i + W^e + [S_j(V\text{-consec})]\)

Disjunctive Coordination

(1d) \([S_i, S_j] \rightarrow S_i + C^e + S_j\)

or \(C^e + S_i + C^e + S_j\)

Adversative Coordination

(1e) \([S_i, S_j] \rightarrow S_i + C^e + S_j\)

Comparative Coordination

(1f) \([S^d, S^i] \rightarrow S^i + C^s + S^d\)

or \(C^s_b + S^i + C^s + S^d_a\)

Juxtaposition

(1g) \([S_i, S_j] \rightarrow S_i + \phi + S_j\)

The Subordination Transformations

(2) \([S^d, S^i] \rightarrow S^i + C^s + S^d\)

or \(C^s_b + S^i + C^s + S^d_a\)

Temporal

Result-Consequence

Reason-Result/Cause-Consequence

Purpose-Result

Manner-Means

Conditionals

Subordinate Infinitive Sentence

(2a) \([S^d, S^i] \rightarrow S^i + P^s + [S^d(V\text{-inf})]\)
The Sentence Emphasis Transformation

(4) \([S_i, S_j] \rightarrow [S_j, S_i]\)

The Deletion Transformation

(5) \(S(X^i) \rightarrow S(-X^i)\)

The Substitution Transformation

(6) \(S(X^i) \rightarrow S(X^s)\)

Pronoun Substitution

General Substitution
CHAPTER 20
The Syntax of Hebrew Discourse

The surface structure of Hebrew discourse is mapped as a sequence of sentences linked together by conjunctions. But the order of the sentences and the type of conjunctive links are determined by the principles of semantic affinities as they relate to the subject matter of the context and what is said about it. These principles bring meaning and coherence to a text and are the subject matter of Chapter 21.

This chapter discusses the different types of sentences as they occur in various categories of discourse in the Hebrew Bible. The term discourse here refers to a complete literary unit such as a story or pericope. A discourse consists of a sequence of one or more paragraphs each of which serves a particular role in the overall structure of the literary unit under discussion, depending on the type and function of the given discourse. A discourse may be primarily (1) historical narrative, declaring what happened; (2) description of details, declaring the way things were or are; (3) descriptive lists, (4) procedural, declaring how to do something; (5) instructional, declaring how things are expected to be; (6) juridical, declaring how things must be; (7) predictive prose, declaring how things will be; (8) expository prose, explaining the meaning or intent of something, (9) expository poetry, and (10) predictive poetry. In this chapter, these ten categories are referred as literary types.

Although a discourse may be primarily of one particular literary type, it usually has segments of other types dispersed throughout its structure. For example, the narration of a historical account usually has an initial descriptive segment that sets the time frame of reference, introduces the participants, and otherwise sets the stage; interspersed throughout the

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narrative may be segments that provide background information of various literary types; and at the end there is usually a segment that provides closure. Thus a discourse usually is composed of segments of various literary types.

With respect to literary structure, the term *narrative* refers to a complete story that is relatively independent of what precedes or follows in the broader context. The term *event* refers to the largest constituent part of a narrative, and the term *episode* to refers to the largest constituent part of an event. Thus a narrative consists of one or more events consisting of one or more episodes.

### 20.1 The Syntactic Structure of Hebrew Discourse

On the surface of the page, by necessity, the structure of a written text appears as a one-dimensional string of sentences linked together by conjunctions\(^2\) such as

\[
S_1 + C^c + S_3 + C^c + S_5 + C^c + S_7 + C^c + S_9 + \ldots S_n
\]

But that diagram is misleading because some of the sentences will likely be independent and some dependent. So a better diagram would be a two-dimensional one such as

\[
\begin{array}{cccccc}
S_1 & C^c & S_3 & C^c & S_5 & C^c & S_7 & C^c & S_9 & \ldots S_n \\
| & | & | & | & | & | & | & | \\
C^s & C^s & C^s & C^s & C^s & C^s \\
| & | & | & | & | \\
S_2 & S_4 & S_6 & S_8 & S_10
\end{array}
\]

where the horizontal dimension displays the independent sentences linked by coordinating conjunctions (\(C^c\)) and the vertical dimension displays the dependent sentences linked to their associated independent sentences by the appropriate subordinating conjunction (\(C^s\)). In this diagram the top horizontal row represents the backbone (or story line) of the discourse and the vertical represents the ribs (or supporting information).

Obviously, not every independent sentence will have a dependent one. But on the other hand, a subordinating conjunction may link to a cluster of sentences rather than to just one. So an even better diagram would be

\[\text{In this discussion, it is understood that elided conjunctions, asyndeton, have been restored.}\]
where sentences S_4 and S_5 form a coordinate cluster that is dependent on S_3, and S_8 and S_9 form a coordinate cluster that is dependent on S_7.

But the picture is even more complicated, because an independent sentence in a dependent cluster may itself have a dependent sentence as in the following diagram:

So it is possible for a discourse to have multiple depths of dependency. This is a detail that an expositor must take into consideration.

Unfortunately, a horizontal diagram is not conducive for mapping the hierarchic levels of sentence dependency for Hebrew discourse. A vertical map works much better. Let each sentence appear on a separate line with the conjunctions on separate lines between them. Let the extreme right margin mark the hierarchy level of the story line, and let successive indentations mark the succeeding levels of dependency as in the following illustration:

(1) Then ..........................................................................................................................................
(2) the LORD spoke to Moses and Aaron, ..................................................................................יָֹּ֣אמֶרִּיְהוֵָּ֔הִּאֶל־מֹשֵֶ֥הִּוְאֶ ל־אַהֲרֶֹ֖ן
(3) saying, ..........................................................................................................................................
(4) "When ..........................................................................................................................................
(5) Pharaoh speaks to you, ...............................................................................................................יְדַבֵּ֔ר׃
(6) saying, ..........................................................................................................................................
(7) ‘Show a miracle for yourselves,’ ..............................................................................................
This passage is the first cluster of sentences of the pericope of Moses’ miraculous rod (Exod. 7:8-13). The pericope is initiated by Waw consecutive (1). It contains a quotation (lines 4-15), introduced by speech introducing conjunction (3), consisting of a compound conditional expression. The protasis (lines 5-7) is introduced by conditional conjunction (4), and the apodosis (lines 9-15) is introduced by Waw conjunctive (8). The apodosis also contains a quotation (lines 11-15) which is juxtaposed without a conjunction. The quotation in the apodosis consists of three coordinate commands (lines 11-15). The following lines complete the pericope.

(16) So
(17) Moses and Aaron went in to Pharaoh,
(18) and
(19) they did so,
(20) just as
(21) the LORD commanded.
(22) And
(23) Aaron cast down his rod before Pharaoh
and before his servants,
(24) and
(25) it became a serpent.”

(Exod. 7:8-9)

3 The elided but understood conjunctions (10) and (14) are restored in brackets.
But Pharaoh also called the wise men and the sorcerers; the magicians of Egypt, they also did in like manner with their enchantments.

For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods. Pharaoh's heart grew hard, and he did not heed them, just as the LORD had said.

This passage is the rest of the pericope of Moses’ miraculous rod. The story line is resumed by Waw consecutive from its initiation at line 1, and carried on by successive Waw consecutives (lines 18, 22, 24, 26, 28, 30, 32, 34, 36, 38), except for two interruptions (20, 40) for dependent sentences (21, 41). This passage has two levels of dependency.

20.2 Distribution of Verbal Forms

The distribution of the various verb forms throughout the Biblical text provides some broad indicators of their use in different literary types. Table 20.1 provides the distribution of all verbals in the Hebrew Bible. Of interest is the fact that verbal density is the ratio of total verbals to the total number of words.

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4 A negated verb does not convert to the imperfect form in the Waw-consecutive environment, and the Waw is not vocalized with pathach followed by doubling.

5 Verbal density is the ratio of total verbals to the total number of words.
significantly higher in the books of poetry than it is in the prose books. This is probably explained by the short, terse verses in the books of poetry, as indicated by the average number of verbals per verse and the average number of words per verse. Table 20.2 provides the distribution of verbals based on aspectual type.

Table 20.1
Distribution of Verbals

<table>
<thead>
<tr>
<th></th>
<th>Words</th>
<th>Verses</th>
<th>Verbals</th>
<th>Words per Verse</th>
<th>Verbal per Verse</th>
<th>Verbal Density</th>
</tr>
</thead>
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<tr>
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<td>18,749</td>
<td>60,946</td>
<td>19.69</td>
<td>3.25</td>
<td>0.165</td>
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<tr>
<td>Poetry section</td>
<td>39,941</td>
<td>4,465</td>
<td>8,868</td>
<td>8.95</td>
<td>1.97</td>
<td>0.222</td>
</tr>
<tr>
<td>Entire OT</td>
<td>409,134</td>
<td>23,214</td>
<td>69,814</td>
<td>17.62</td>
<td>3.00</td>
<td>0.171</td>
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<tr>
<td>Pentateuch</td>
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<td>5,853</td>
<td>18,026</td>
<td>19.42</td>
<td>3.08</td>
<td>0.158</td>
</tr>
<tr>
<td>Historical Books</td>
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<td>23.23</td>
<td>3.94</td>
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<tr>
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<td>17.66</td>
<td>2.44</td>
<td>0.138</td>
</tr>
</tbody>
</table>

While the entire Hebrew Bible has an average of 3.0 verbals per verse, the books of poetry have an average of less than two verbals per verse. On the other hand, the Writings (*Kethubim*) have the lowest verbal density.

Of interest is the fact that in the prose books the verbs with *Waw* consecutive are 41.9 percent of the total finite verbs, whereas in the books of poetry those with *Waw* consecutive are only 8.6 percent. Table 20.2 continues with the distribution of verbals in the individual books.

---

6 Joshua through Kings, but not Ruth.
7 Isaiah, Jeremiah, Ezekiel, Hosea through Malachi.
8 Job, Psalms, Proverbs, Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther, Daniel, Ezra, Nehemiah, Chronicles.
9 The finite verbs include the perfect, imperfect, and imperative forms, together with those with *Waw* consecutive. In the prose books, the total number of finite verbs is 48,902 and the number of those with *Waw* consecutive is 20,489.
10 In the books of poetry, the total number of finite verbs is 7,890, and the number of those with *Waw* consecutive is 682.
Table 20.2

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Table 20.2 (continued)

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<td>1,507</td>
<td>310</td>
<td>4,191</td>
<td>2,547</td>
</tr>
</tbody>
</table>

11 The number in the “Perfect” column includes 1,555 instances where the verb is sentence-initial after a conjunction, and 751 instances where the negated verb is initial after a conjunction. The number in the “Imperfect” column includes 2,536 instances where the verb is sentence-initial after a conjunction, and 1,132 instances where the negated verb is initial after a conjunction. This amounts to 5,974 instances out of 31,299, or 19.1 percent. Some of these sentence-initial verbs are initial because the subject of the sentence has been elided, and others because the verb was granted rhetorical prominence. This evidence supports the assumption of this work that the natural, unmodified order of Hebrew sentences is subject-verb-object. The evidence from the sentence-initial Waw consecutive verbs must be excluded from the argument because they are sentence-initial by necessity, being rule driven.

12 The data for perfect with Waw consecutive come from the WTS Morf-3.5 file. In the Morf-4.4 file, the codes for perfect with Waw consecutive have been removed. Evidently, the editors have concluded that identifying perfect with Waw consecutive is too subjective and have left that decision to the users. For the purposes of this statistical study, the decisions of the Morf-3.5 editors are accepted as sufficiently reliable. The numbers in the “Perfect” column have been modified to accommodate the numbers in “Perfect WC” column.
Table 20.2 (continued)

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<td>Joel</td>
<td>71</td>
<td>62</td>
<td>45</td>
<td>6</td>
<td>3</td>
<td>24</td>
<td>3</td>
<td>7</td>
<td>28</td>
</tr>
<tr>
<td>Amos</td>
<td>93</td>
<td>134</td>
<td>41</td>
<td>41</td>
<td>6</td>
<td>81</td>
<td>3</td>
<td>29</td>
<td>98</td>
</tr>
<tr>
<td>Obadiah</td>
<td>19</td>
<td>23</td>
<td>1</td>
<td>5</td>
<td>0</td>
<td>5</td>
<td>2</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>Jonah</td>
<td>36</td>
<td>27</td>
<td>13</td>
<td>21</td>
<td>4</td>
<td>13</td>
<td>1</td>
<td>84</td>
<td>2</td>
</tr>
<tr>
<td>Micah</td>
<td>60</td>
<td>146</td>
<td>26</td>
<td>16</td>
<td>6</td>
<td>66</td>
<td>4</td>
<td>7</td>
<td>57</td>
</tr>
<tr>
<td>Nahum</td>
<td>43</td>
<td>37</td>
<td>16</td>
<td>3</td>
<td>3</td>
<td>47</td>
<td>2</td>
<td>4</td>
<td>13</td>
</tr>
<tr>
<td>Habakkuk</td>
<td>44</td>
<td>81</td>
<td>12</td>
<td>17</td>
<td>4</td>
<td>29</td>
<td>1</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>Zephaniah</td>
<td>39</td>
<td>57</td>
<td>11</td>
<td>11</td>
<td>1</td>
<td>38</td>
<td>4</td>
<td>2</td>
<td>25</td>
</tr>
<tr>
<td>Haggai</td>
<td>26</td>
<td>15</td>
<td>14</td>
<td>19</td>
<td>7</td>
<td>10</td>
<td>2</td>
<td>16</td>
<td>12</td>
</tr>
<tr>
<td>Zechariah</td>
<td>125</td>
<td>169</td>
<td>38</td>
<td>70</td>
<td>12</td>
<td>139</td>
<td>2</td>
<td>116</td>
<td>146</td>
</tr>
<tr>
<td>Malachi</td>
<td>75</td>
<td>42</td>
<td>6</td>
<td>15</td>
<td>0</td>
<td>57</td>
<td>2</td>
<td>8</td>
<td>43</td>
</tr>
<tr>
<td>Prophetic</td>
<td>4,242</td>
<td>4,612</td>
<td>1,239</td>
<td>1,528</td>
<td>315</td>
<td>2,605</td>
<td>244</td>
<td>1,578</td>
<td>2,334</td>
</tr>
</tbody>
</table>

Table 20.3 and Graph 20.1 display the distribution of finite verbs\(^\text{13}\) by verse for the entire Hebrew Bible, and Table 20.4 and Graph 20.2 display the distribution of finite verbs by verse for the books of poetry.

\(^{13}\) Finite verbs consist of perfects, imperfects, and imperatives here.
Table 20.3
Distribution of the Number of Finite Verbs per Verse
For the Entire Hebrew Bible

<table>
<thead>
<tr>
<th>Number of Finite Verbs per Verse</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9\textsuperscript{14}</th>
<th>&gt;9\textsuperscript{15}</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Verses</td>
<td>2,777</td>
<td>4,240</td>
<td>6,250</td>
<td>4,428</td>
<td>2,825</td>
<td>1,450</td>
<td>759</td>
<td>305</td>
<td>124</td>
<td>34</td>
<td>22</td>
</tr>
</tbody>
</table>

Table 20.4
Distribution of the Number of Finite Verbs per Verse
For the Books of Poetry

<table>
<thead>
<tr>
<th>Number of Finite Verbs per Verse</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6\textsuperscript{16}</th>
<th>7\textsuperscript{17}</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Verses</td>
<td>613</td>
<td>1095</td>
<td>1815</td>
<td>659</td>
<td>239</td>
<td>34</td>
<td>8</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 20.5 expands on the details of the verses in the entire Hebrew Bible with no finite verbs. About 64% of the verses contain no verbals of any kind, and 36% contain only infinitives or participles or both.

Graph 20.1
For Entire Hebrew Bible

\[\text{Distribution of Finite Verbs per Verse}\]

\[\text{Number of Verses} \quad \text{Number of Finite Verbs per Verse}\]

\[0 \quad 1 \quad 2 \quad 3 \quad 4 \quad 5 \quad 6 \quad 7 \quad 8 \quad 9 \quad >9\]

---

\textsuperscript{14} Deut. 31:20; Judg. 14:16; Ruth 2:14; 3:4; 1 Sam. 3:5; 3:6; 3:9; 14:34; 17:51; 28:8; 2 Sam. 2:23; 3:21; 13:28; 15:14; 17:23; 1 Kgs. 2:30; 18:34; 19:20; 19:21; 20:33; 2 Kgs. 4:29; 5:11; 7:12; 1 Chr. 10:4; 2 Chr. 20:20; Neh. 9:29; Est. 4:16; Isa. 44:15; 65:12; Jer. 8:2, 27; 38:25; Lam. 4:15; Ezek. 18:24; Mal. 1:4.

\textsuperscript{15} Gen. 24:14; Exod. 32:1; Judg. 7:4; 9:48; Ruth 4:4; 1 Sam. 31:4; 2 Sam. 12:18, 20; 13:5; 1 Kgs. 2:42; 11:38; 20:39; 2 Kgs. 1:6; 7:4; 7:8; 2 Chr. 25:16; 28:15; Job 1:5; Jer. 4:5; 50:2; 51:34; Dan. 5:19.

\textsuperscript{16} Psa. 17:3; 35:15; 50:21; 93:1; 102:3; Prov. 6:3; 30:4, 9.

\textsuperscript{17} Psa. 71:20 (includes 2 Qeres); Prov. 23:35.
Table 20.5
For the Entire Hebrew Bible

<table>
<thead>
<tr>
<th>Type</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Verbals</td>
<td>1,773</td>
</tr>
<tr>
<td>Infinitives Only</td>
<td>196</td>
</tr>
<tr>
<td>Participles Only</td>
<td>683</td>
</tr>
<tr>
<td>Both Infinitives and Participles</td>
<td>125</td>
</tr>
</tbody>
</table>

Table 20.6 expands on the details of the verses with no finite verbs in the books of poetry. About 21 percent of the verses contain no verbals of any kind, and 79 percent contain only infinitives or participles or both.

Table 20.6
For the Books of Poetry

<table>
<thead>
<tr>
<th>Type</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Verbals</td>
<td>127</td>
</tr>
<tr>
<td>Infinitives Only</td>
<td>41</td>
</tr>
<tr>
<td>Participles Only</td>
<td>377</td>
</tr>
<tr>
<td>Both Infinitives and Participles</td>
<td>68</td>
</tr>
</tbody>
</table>

20.3 Types of Sentence Structure

Hebrew scholars generally agree that a given literary type is characterized by sentences of a particular syntactic structure, such structure being primarily dependent on the verb and its position within the sentence. These syntactic structures do not uniquely charac-
terize a literary type, but literary types tend to have more sentences of one syntactic structure than they do of the others. For example, historical narrative tends to have an abundance of sentences with Waw consecutive with imperfect—type (17) below. In this work, sentences are categorized hierarchically first according to the two basic types of sentences: (1) copulative sentences or (2) verbal sentences as defined in Chapter 12. Second, they are categorized according to the three aspect forms of the verbs (§ 5.6.5): (1) perfect, (2) imperfect, or durative (§ 5.6.5.3). Third, they are categorized according to position of the verb in the sentence: (1) initial, or (2) non-initial. Accordingly, the sentence types are as follows:

1. **Cp0**—**hyh** = copulative, perfect, initial
2. **Cp1**—**X hyh** = copulative, perfect, non-initial
3. **Cpw**—**w’hyh** = copulative, perfect, Waw consecutive
4. **Ci0**—**yhyh** = copulative, imperfect, initial
5. **Ci1**—**X yhyh** = copulative, imperfect, non-initial
6. **Ciw**—**wayyhyh** = copulative, imperfect, Waw consecutive
7. **Cy0**—**יֵש** = copulative, durative, initial (§ 4.3.7; 11.5.2)
8. **Cy1**—**X יֵש** = copulative, durative, non-initial
9. **Cn0**—**יֵש** = negative copulative, durative, initial (§ 11.5.2)
10. **Cn1**—**X יֵש** = negative copulative, durative, non-initial
11. **Ve**—**X** = verbless sentence
12. **Vp0**—**qtl (X)** = verbal, perfect, initial
13. **Vp1**—**X qtl** = verbal, perfect, non-initial
14. **Vpw**—**w’qtl** = verbal, perfect, Waw consecutive
15. **Vi0**—**yqtl (X)** = verbal, imperfect, initial
16. **Vi1**—**X yqtl** = verbal, imperfect, non-initial

18 While sentence syntactic structures tend to characterize literary types, conjunctions determine the syntactic structure of a discourse; see Chapter 21 for a discussion of the syntactic structure of discourse.

19 According to the assumptions discussed in § 12.2.1, the default order of sentence constituents is subject-verb-object (SVO). Thus, when the verb of a sentence is initial, it must have been granted first position prominence, or its subject has been elided.

20 In this sentence structure and the others, the X stands for one or more non-verbal words or phrases. When enclosed in parentheses, X is optional. X does not include negatives and infinitives absolute, which are regarded as part of the verb phrase.
(17) Viw—wayyqtI  = verbal, imperfect, Waw consecutive
(18) Vdp0—hyh (X) qotel  = verbal, durative, initial
(19) Vdp1—X hyh (X) qotel  = verbal, durative, non-initial
(20) Vdpw—ŵhyh (X) qotel  = verbal, durative, Waw consecutive
(21) Vdi0—yhyh (X) qotel  = verbal, durative, initial
(22) Vdi1—X yhyh (X) qotel  = verbal, durative, non-initial
(23) Vdiw—wayyhyh (X) qotel  = verbal, durative, Waw consecutive
(24) Vdy0—יֵשׁ (X) qotel  = verbal, durative, initial
(25) Vdy1—X יֵשׁ (X) qotel  = verbal, durative, non-initial
(26) Vdn0—אֵין (X) qotel  = negative verbal, durative, initial
(27) Vdn1—X אֵין (X) qotel  = negative verbal, durative, non-initial
(28) Vde0—qotel  = verbal, durative, initial, no auxiliary
(29) Vde1—X qotel  = verbal, durative, non-initial, no auxiliary
(30) Vdqc0—qotel (X) Cop  = verbal, durative, initial, post-auxiliary
(31) Vdqc1—X qotel (X) Cop  = verbal, durative, non-initial, post-auxiliary

Table 20.7 lists the frequency of each of these sentence types. In the statistics provided in this work, the beginning of a sentence is understood to be marked by a conjunction (excluding Waw consecutive except as specified above), a relative pronoun, an interjection, an interrogative particle, or the speech introducing conjunction . When the starting point of a sentence is unmarked, it is assumed to be immediately following the highest ranking disjunctive accent between the verb of the unmarked sentence and the verb of the preceding sentence.21

Sentence types (1) through (10) are of the copulative type involving the verb יֵשׁ or its substitutes  and . Types (12) through (17) are verbal sentences involving verbs other than the copula. Types (18) through (31) are verbal sentences involving the durative aspect. Type (11) may be regarded as a verbless sentence in which the verb (of whatever type) has been elided and is expected to be understood by implication.

21 Obviously, if the first word of a verse is not a conjunction or one of the above markers, it is regarded as the start of a sentence.
Table 20.7
Frequency of Sentence Types

<table>
<thead>
<tr>
<th>Type</th>
<th>Frequency</th>
<th>Type</th>
<th>Frequency</th>
<th>Type</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cp0</td>
<td>228</td>
<td>Cp1</td>
<td>404</td>
<td>Cpw</td>
<td>663</td>
</tr>
<tr>
<td>Ci0</td>
<td>260</td>
<td>Ci1</td>
<td>519</td>
<td>Ciw</td>
<td>1,015</td>
</tr>
<tr>
<td>Cy0</td>
<td>80</td>
<td>Cy1</td>
<td>14</td>
<td>Cyw</td>
<td>1,015</td>
</tr>
<tr>
<td>Cn0</td>
<td>386</td>
<td>Cn1</td>
<td>132</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vp0</td>
<td>7,993</td>
<td>Vp1</td>
<td>6,238</td>
<td>Vpw</td>
<td>4,898</td>
</tr>
<tr>
<td>Vi0</td>
<td>10,440</td>
<td>Vi1</td>
<td>7,720</td>
<td>Viw</td>
<td>13,960</td>
</tr>
<tr>
<td>Vdp0</td>
<td>8</td>
<td>Vdp1</td>
<td>36</td>
<td>Vdpw</td>
<td>14</td>
</tr>
<tr>
<td>Vdi0</td>
<td>17</td>
<td>Vdi1</td>
<td>15</td>
<td>Vdiw</td>
<td>59</td>
</tr>
<tr>
<td>Vdy0</td>
<td>17</td>
<td>Vdy1</td>
<td>0</td>
<td>Ve22</td>
<td>22,054</td>
</tr>
<tr>
<td>Vdn0</td>
<td>156</td>
<td>Vdn1</td>
<td>26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vde0</td>
<td>1,550</td>
<td>Vde1</td>
<td>1,314</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vdqc0</td>
<td>18</td>
<td>Vdqc1</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Count</td>
<td>31</td>
<td>Total</td>
<td>80,244</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

20.3.1 Sentence Type Cp0—**hyh**

**Hyh**—this sentence type has the perfect form of the copulative verb in the first position, either because the subject has been elided or the verb has been granted first position prominence. This type of a copulative sentence occurs relatively rarely in any of the literary types, functioning in the background to provide secondary information. It declares existence, class relationships, identity, and characteristics. It usually indicates relative past or present tense, but the contextual time frame of reference may be past, present, or future, depending on the time frame that has been established in the context. In the following examples and elsewhere the green color marks sentence division.

Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together. (Gen. 13:6)

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22 The frequency count for this sentence type is higher than actuality because it includes all instances where no verb occurs between sentence starts. This includes the intervals between coordinating conjunctions which may contain only a phrase and not a verbless clause. Unfortunately, the computer algorithm cannot distinguish between the two possibilities.
Now within three days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh's cup in his hand according to the former manner, when you were his butler. (Gen. 40:13)

"Turn back, my daughters, go-- for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons, (Ruth 1:12)

Now a messenger came to David, saying, "The hearts of the men of Israel are with Absalom." (2 Sam. 15:13)

20.3.2 Sentence Type Cp1—X hyh

X hyh— this sentence type has the perfect form of the copulative verb in the non-initial position. This type of a copulative sentence occurs relatively rarely in any of the literary types, functioning in the background to provide secondary information. It declares existence, class relationships, identity, and characteristics. It usually indicates relative past or present tense, but the contextual time frame of reference may be past [i], present [ii], or future [iii], depending on the time frame that has been established in the context. 23 The copulative (יָּהָיָּה) is usually elided when the time frame of reference is already established.

(i) Past Time:
And the earth was formless and empty, and darkness was on the surface of the deep. (Gen. 1:2)
And Adam called his wife's name Eve, because she was the mother of all living. (Gen. 3:20)

(ii) Present Time: 24
And now, my daughter, do not fear. All that you say I will do for you; For all the gate of my people know That you are a virtuous woman (Ruth 3:11)

23 JM § 111i.

24 The verb יָּהָיָּה is nearly always elided in present (current) tense contexts, so these sentences are actually of type (11) verbless.
And it happened as he drew near to enter Egypt, that he said to Sarai his wife,

“Please take note: I know that you are a good-looking woman.” (Gen. 12:11)

And Abram said to Lot:

“Please don’t let strife be between me and you, and between my herdsmen and your herdsmen, for we are brothers.” (Gen.13:8)

(iii) Future Time:
Thus says the LORD:

“By this you shall know that I am the LORD.” (Exod. 7:17)

And bring your youngest brother to me, And I will know that you are not spies, but you are honest. (Gen. 42:34)

It will be that the Egyptians will see you, and they will say, “This is his wife.” Then they will kill me and keep you alive. (Gen. 12:12)

20.3.3 Sentence Type Cpw—w’hyh

w’hyh—this sentence type has the perfect form of the copulative verb in the first position with Waw consecutive. It occurs in all ten literary types, but relatively infrequently. It is used to set the time frame of reference for a sequence of impending events in the future. The time frame may be established by an adverbial complement of the copulative itself [i], or by a dependent sentence governed by a subordinating conjunction [ii], or by an infinitive construct sentence usually introduced by a preposition [iii].

(i) By an adverbial complement:

Now it shall come to pass in the latter days
That the mountain of the LORD's house shall be established

25 Option (iii) is really a transformation of (ii).

26 This example is taken from poetic prophecy, not prose; but it illustrates the principles under discussion.
on the top of the mountains,\(^{27}\)
And it shall be exalted above the hills;
And all nations shall flow to it.
Many people shall come
and they shall say,
“Come,\(^{28}\)
and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths.”
For out of Zion shall go forth the law,
And the word of the LORD from Jerusalem.\(^{29}\)
He shall judge between the nations,
And He shall rebuke many people;
And they shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,\(^{30}\)
Neither shall they learn war anymore. (Isa. 2:2-4)

(ii) By a dependent sentence:
And it shall be,
that just as the LORD rejoiced over you
to do you good and to multiply you,
so the LORD will rejoice over you
to destroy you and to bring you to nothing;
and you shall be plucked from off the land
which you go to possess.
Then the LORD will scatter you among all peoples,
from one end of the earth to the other,
and you shall serve other gods there,
that neither you nor your fathers have known—

\(^{27}\) This future discourse begins with a simple imperfect sentence (with participle) instead of the expected Waw consecutive with perfect.

\(^{28}\) The quotation employs simple Waw conjunctive, marking parallel thoughts without implication of sequence.

\(^{29}\) The subordinate sentence provides auxiliary information about the reason people will make pilgrimages to Jerusalem.

\(^{30}\) The last two sentences provide closure without implication of sequence.
wood and stone.

And among those nations you shall find no rest,
nor shall the sole of your foot have a resting place;
but there the LORD will give you a trembling heart,
failing eyes, and anguish of soul.
Your life shall hang in doubt before you;
you shall fear day and night,
and have no assurance of life.
In the morning you shall say, “Oh, that it were evening!”
And at evening you shall say, “Oh, that it were morning!”
because of the fear which terrifies your heart,
and because of the sight which your eyes see.
And the LORD will take you back to Egypt in ships,
by the way of which I said to you,
“you shall never see it again.”
And there you shall be offered for sale to your enemies
as male and female slaves,
but no one will buy you.
(Deut. 28:63-68)

(iii) By an infinitive construct sentence:
And it shall be,
when I bring a cloud over the earth,
that the rainbow shall be seen in the cloud;
and I will remember My covenant
which is between Me and you
and every living creature of all flesh;
and the waters shall never again become a flood
to destroy all flesh.  
And the rainbow shall be in the cloud,
and I will look on it to remember the everlasting covenant
between God and every living creature
of all flesh that is on the earth.
(Gen. 9:14-16)

\[31\text{ This sentence functions as a perfect with Waw consecutive; negative sentences do not undergo the Waw consecutive transformation.}\]
20.3.4 Sentence Type Ci0—yhyh

yhyh—this sentence type has the imperfect form of the copulative verb in the first position, either because the subject has been elided or the verb has been granted first position prominence. It occurs in all ten literary types, but relatively infrequently, probably because the verb has been elided. It declares existence, class relationships, identity, and characteristics. This structure usually indicates relative future or present tense, but the contextual time frame of reference may be past [i], present [ii], or future [iii], depending on the time frame that has been established in the context.

(i) Past Time

אמר הכהן הוה לאיש ברכות מדריכו הרשע.
וישב נשא מקנות חמש הסיני במלות:
החפש ממלא אצライン רביה חכמי במלות:

After this event Jeroboam did not turn from his evil way, but again he made priests from every class of people for the high places; whoever wished, he consecrated him, and he became one of the priests of the high places. (1 Kgs. 13:33)

(ii) Present Time

ויאמר אלוהים אל משה אהיה אש נזר
ויאמר אל משה לבני ישראל אהיה:

And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, `I AM has sent me to you.'" (Exod. 3:14)

[The green accent Zaqeph marks sentence division.]

(iii) Future Time

והרי רבכה לפניך קהל נזך ותEnumerable בקריאתיך כנא牽י דדך יוהו:
"Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the LORD has spoken." (Gen. 24:51)

והלה הקחת מים קדשים בכלי חותם חפץ אלכימם:
The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put it into the water. (Num. 5:17)

20.3.5 Sentence Type Ci1—X yhyh

X yhyh—this sentence type has the copulative verb in the non-initial position. It occurs in nine of the ten literary types but relatively infrequently, not being found in expository prose. In procedural, instructional, and juridical literature it occurs about three percent of the
time, more or less, otherwise, less than one percent. It declares existence, class relationships, identity, and characteristics. This structure usually indicates relative future or present tense, but the contextual time frame of reference may be past [i], present [ii], or future [iii], depending on the time frame that has been established in the context.

(i) Past Time:
So it was always:
the cloud covered it by day,
and the appearance of fire by night. (Num. 9:16)

(ii) Present Time:
And the seven thin and ugly cows which came up after them are seven years,
and the seven empty heads blighted by the east wind are seven years of famine. (Gen. 41:27)

(iii) Future Time:
When you till the ground,
it shall no longer yield its strength to you.
A fugitive and a vagabond you shall be on the earth. (Gen. 4:12)

20.3.6 Sentence Type Ciw—**wayyhyh**

**wayyhyh**—this sentence type has the imperfect form of the copulative verb in the first position with Waw consecutive. It occurs in eight of the ten literary types but relatively infrequently, not being found in instructional literature or expository prose. This structure is used to set the time frame of reference for a sequence of historical events in the past. The time frame may be established by an adverbial complement of the copulative itself (i), or by a dependent sentence governed by a subordinating conjunction (ii), or by an infinitive construct sentence usually introduced by a preposition (iii).33

(i) by an adverbial complement:
And it came to pass, at the end of forty days,
that Noah opened the window of the ark
which he had made.

32 The third-person plural pronoun נָּגַם functions as a substitute for נַחַת here.

33 Option (iii) is really a transformation of (ii).
Then he sent out a raven, and it kept going to and fro until the waters had dried up from the earth. Then he sent out from himself a dove, in order to see if the waters had receded from the face of the ground. But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. Then he put out his hand and took her, and drew her in to the ark to himself. And he waited yet another seven days, and again he sent the dove out from the ark. Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; then Noah knew that the waters had receded from the earth.

(Gen. 8:6-11)

(ii) Dependent sentence governed by a subordinating conjunction:

So it was, when the camels had finished drinking, that the man took a golden half-shekel nose ring, and two bracelets for her wrists weighing ten shekels of gold, and he said, “Whose daughter are you? Tell me, please, is there room in your father’s house for us to lodge?” So she said to him, “I am the daughter of Bethuel, Milcah’s son, whom she bore to Nahor.”

34 This sentence has undergone the infinitive construct transformation to imbed it as an adverbial modifier into the sentence it modifies.

35 This sentence has undergone the infinitive construct transformation and the interrogative transformation; it functions as the complement of the verb for seeing.
Moreover she said to him, (Gen. 24:22-26)

And it came to pass, when Laban heard the report about Jacob his sister’s son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. Then he told Laban all these things. And Laban said to him, “Surely you are my bone and my flesh.” And he stayed with him for a month.

(20.3.7 Sentence Type Cy0

— this sentence type has the copulative verb substitute יש (§ 4.3.7) in the first position, either because the subject has been elided or the verb has been granted first position prominence. This sentence type occurs in five of the literary types: historical, descriptive lists, predictive prose, expository poetry, and predictive poetry. It usually declares existence, and usually indicates relative past or present tense, but the contextual time frame of reference may be past [i], present [ii], or future [iii], depending on the time frame that has been established in the context.

(i) Past Time

For there were those who said, “We, our sons, and our daughters are many; therefore let us get grain, that we may eat and live.” (Neh. 5:2)

(ii) Present Time

‘It is in my power to do you harm, but the God of your father spoke to me last night, saying, ‘Be careful that you speak to Jacob neither good nor bad.’” (Gen. 31:29)
(iii) Future Time

"For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him. In this you have done foolishly; therefore from now on you shall have wars." (2 Chr. 16:9)
20.3.9 Sentence Type Cn0—テン

テン—this sentence type has the negated copulative verb substitute in the first position, either because the subject has been elided or the verb has been granted first position prominence. It occurs relatively infrequently in nine of the ten literary types, not being found in instructional literature. It denies existence in some sense; the contextual time frame of reference may be past [i], present [ii], or future [iii], depending on the time frame that has been established in the context.

(i) Past Time

And Enoch walked with God; and he was not, for God took him. (Gen. 5:24)

(ii) Present Time

"There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?" (Gen. 39:9)

(iii) Future Time

"If you afflict my daughters, or if you take other wives besides my daughters, although no man is with us—see, God is witness between you and me!" (Gen 31:50)

20.3.10 Sentence Type Cn1—Xテン

Xテン—this sentence type has the negated copulative verb substitute in the non-initial position. It occurs relatively infrequently in nine of the ten literary types, not being found in expository prose. It denies existence in some sense; the contextual time frame of reference may be past [i], present [ii], or future [iii], depending on the time frame that has been established in the context.
(i) Past Time

וְכָל־שִׁכְּדָה תָּרֵם תָּוְיַה בָּאָרֶֶ֖יָּיָ֑הַשָדֶֶ֖הִּטֶָּ֣רֶםִּיִ הְיֶָּ֣בָאֵָּ֔רֶץִּוְכָל־עֵֵ֥שֶבִּהַשָדֶֶ֖הִּטֶָּ֣רֶםִּיְּצָמִָּ֑ח

before any plant of the field was in the earth and before any herb of the field had grown.
For the LORD God had not caused it to rain on the earth, and there was no man to till the ground; (Gen. 2:5)

(ii) Present Time

וַתֵּאמֶרְהַבְכִירָּאֶל־הַצְעִירֶָ֖אָבִּּזָָקֵָּ֑ן

Now the firstborn said to the younger, "Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth. (Gen. 19:31)

(iii) Future Time

וְהָאָֹ֗וְרֶֶ֖הָיְתֵָ֥הִּתֹ והוּ ִּוָבֵֹּ֔הוִּּוְּוְ חֶֹ֖שֶךְִּעַל־פְנֵָּ֣יִּתְהָּ֑וֹם

"But we said, 'We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man's face if our youngest brother is not with us.' (Gen. 44:26)

20.3.11 Sentence Type Ve—X

X—this sentence type is that of the so-called verbless sentence. It may be assumed that the verb of the sentence was elided because it was redundant or understood from the semantic context. It occurs in all ten literary types about 20 to 30 percent of the time with little significance, but for the detailed descriptive type (56%) and the descriptive list type (69.9%) the proportion is significant and characteristic of those types.

הַאֲרֶצֶׁה וְהָאְרוּעְבֵּנָּה וְלֹא מִמְּשַׁכְּשָךְ עִלְּפֵּן חָוָּם

The earth was without form, and void; and darkness was on the face of the deep.
And the Spirit of God was hovering over the face of the waters. (Gen. 1:2)

36 The statistical percentage for this sentence type is higher than that of reality (see f. n. 20 under § 20.3, p. 523). But their relative value is still significant in the case of some literary types.
Then God saw everything that He had made, and indeed it was very good.
So the evening and the morning were the sixth day. (Gen. 1:31)

This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, (Gen. 2:4)

And he will turn the hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse.” (Mal. 4:6)

Woe to the worthless shepherd, Who leaves the flock! A sword shall be against his arm And against his right eye; His arm shall completely wither, And his right eye shall be totally blinded.” (Zech. 11:17)

20.3.12 Sentence Type Vp0—qtl (X)

qtl (X)—this sentence type has the perfect form of the verb in the first position, either because the subject has been elided or the verb has been granted first position prominence. It occurs in all ten literary types about ten percent of the time, more or less, with little significance, providing supplementary information. But for the expository prose type its proportion (20%) may be regarded as significant and characteristic of that type. It usually indicates relative past tense, but the contextual time frame of reference may be past [i], present [ii], or future [iii], depending on the time frame that has been established in the context.

(i) Past Time

Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together. (Gen. 13:6)
"The LORD God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and who swore to me, saying, 'To your descendants I give this land,' He will send His angel before you, and you shall take a wife for my son from there. (Gen. 24:7)

(ii) Present Time

And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, "Indeed I know that you are a woman of beautiful countenance. (Gen. 12:11)

And he said, "My Lord, please if I have found favor in Your sight, do not pass on by Your servant. (Gen. 18:3)

(iii) Future Time

"The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." (Gen. 9:16)

Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. (Gen. 15:13)

20.3.13 Sentence Type Vp1—X qtl

X qtl—this sentence type has the perfect form of the verb in the non-initial position. It occurs in all ten literary types but relatively infrequently: maximum (11%) in predictive poetry, and minimum (1.4%) in instructional literature. It is distinguishingly characteristic of no literary type, but provides subsidiary information in which the verbal action, state, or relationship is viewed as completed in some sense. The time may be past [i], present [ii], or future [iii], depending on the time frame that has been established in the context.

(i) Past Time:

In the image of God He created him; male and female He created them. (Gen. 1:27)
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And Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. (Gen. 4:18)

And your father has deceived me and changed my wages ten times. (Gen. 31:7)

(ii) Present Time:

Now you are commanded: do this . . . (Gen. 45:19)

(ii) Present Time:

Look, my master does not know what is with me in the house. (Gen. 39:8)

And now, behold it is dry, and it is moldy. (Josh. 9:12)

(iii) Future Time:

You shall keep the Feast of Unleavened Bread, for on this very day I will have brought your armies out of the land of Egypt. Therefore, you shall observe this day throughout your generations as an everlasting ordinance. (Exod. 12:17)

And you, if you warn the righteous that the righteous not sin, And he does not sin, he shall surely live, for he was warned, And you will have delivered your soul (Ezek. 3:21)

(iv) Introducing historical discourse:

He created them male and female, and He blessed them and He called them Mankind in the day they were created.

And Adam lived one hundred and thirty years, and He begot a son in his own likeness, after his image, and He called his name Seth.

The days of Adam, after he begot Seth, were eight hundred years; and he had sons and daughters. (Gen. 5:2-4)
20.3.14 Sentence Type Vpw—W_qtl

_W_qtl_—this sentence type has the verb in the first position with Waw consecutive. It occurs in all ten literary types, but is distinguishingly characteristic of only the procedural type (23.6%), the instructional type (27%), the juridical type (18%), and the predictive prose type (10%), being a secondary characteristic in those literary types. It is used to declare the next in a sequence of impending events, so the time frame is mostly future [i], but it may also express aspectually perfect events in the present [ii], or past [iii], depending on the time frame that has been established in the context.

(i) Future Time:

And now, lest he put out his hand,

and _he take_ also from the tree of life,

and _he eat_,

and _he live_ forever. (Gen. 3:22)

Then God said:

“But Sarah your wife will bear you a son,

and _you shall call_ his name Isaac.

And _I will establish_ My covenant with him.” (Gen. 17:19)

Behold, I am gathering two sticks,

that _I may go_,

and _I may prepare_ it for me and my son,

and _we may eat_ it,

and _we may die_. (1 Kgs. 17:12)

(ii) Present Time:

Behold, the LORD empties the earth,

and He demolishes it.

And _He warps_ its surface,

and _scatters_ its inhabitants. (Isa. 24:1)

(iii) Past Time:

And in Moses’ going before the LORD
to speak with Him,

he would remove the veil until time for him to come out,

then _he would go out_

and _he would speak_ to the sons of Israel

that which he was commanded.

Then the sons of Israel _would see_ the face of Moses,
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that the skin of Moses’ face shone,
And Moses would put the veil back over his face
until time for his going to speak with Him. (Exod. 34:34-35)

Now Jonathan and Ahimaaz
were staying in En Rogel,
And the maid servant would come,
And she would tell them,
And they would go,
And they would tell King David. (2 Sam. 17:17)

20.3.15 Sentence Type Vi0—yqtl (X)

Yqtl (X)—this sentence type has the imperfect form of the verb in the first position, either because the subject has been elided or the verb has been granted first position prominence. It occurs in all ten literary types, but significantly so only in the juridical type (17%), the expository poetry type (23%), and the predictive poetry (17%). In all the literary types, it has approximately the same percentage of distribution as that of type Vi1, suggesting that no significant difference exists between their characteristic role in literary types. The verbal action, state, or relationship is viewed as incomplete in some sense, whether hypothetical, potential, impending, repetitive, or habitual. Most non-indicative statements are expressed in this structure, including imperatives. The time may be timeless [i], past [ii], present [iii], or future [iv], depending on the time frame that has been established in the context.

(i) Timeless:

For their feet run to evil, And they make haste to shed blood. (Prov. 1:16)

But they lie in wait for their own blood, They lurk secretly for their own lives. (Prov. 1:18)

A faithful witness does not lie, But a false witness utters lies. (Prov. 14:5)

A true witness delivers souls, But a deceitful witness speaks lies. (Prov. 14:25)
(ii) Past Time:

So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the Hebrews, for that is an abomination to the Egyptians. (Gen. 43:32)

(iii) Present Time:

And she said to her father, "Let it not displease my lord for I cannot rise before you, for the manner of women is with me." And he searched but did not find the household idols. (Gen. 31:35)

(iv) Future Time:

Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. (Gen. 1:9)

Note that the Waw Consecutive with perfect continues the habitual imperfect aspect of לְבַדֶָּוִֹּוְלָהֶָּ֣םִּלְבַדָָּ֑ם twice in this verse.
"but of the fruit of the tree which is in the midst of the garden, God has said, `You shall not eat it, nor shall you touch it, lest you die.'" (Gen. 3:3)

Then the serpent said to the woman, "You will not surely die." (Gen. 3:4)

Then Moses answered and said, "But if they will not believe me or listen to my voice; for they may say, `The LORD has not appeared to you.'" (Exod. 4:1)

### 20.3.16 Sentence Type Vi1—X yqtl

X yqtl—this sentence type has the imperfect form of the verb in the non-initial position. It occurs in all ten literary types but significantly so only in the procedural type (13.5%), the juridical type (13.2%), the expository poetry type (19%), and the predictive poetry type (15.5%). In all the literary types, it has approximately the same percentage of distribution as that of type Vi0, suggesting that no significant difference exists between their characteristic role in literary types. Like sentence type Vi0, the verbal action, state, or relationship is viewed as incomplete in some sense, whether hypothetical, potential, impending, repetitive, or habitual. Most non-indicative statements are expressed in this structure, including imperatives. The time may be timeless [i], past [ii], present [iii], or future [iv], depending on the time frame that has been established in the context.

(i) Timeless

A wise son makes a father glad. (Prov. 15:20)

He makes me to lie down in green pastures; He leads me beside the still waters. (Psa. 23:2)

Evil men do not understand justice, But those who seek the LORD understand all. (Prov. 28:5)
(ii) Past Time

וֹ הַ שֶּלֹמֶה נַחֲלָה וַשֶּלֹמֶה נַחֲלָה רַבֵּה בַּלְבָּדָו
וַשֶּלֹמֶה רַבֵּה בַּלְבָּדָו שֶלֹמֶה נַחֲלָה שֶלֹמֶה נַחֲלָה שֶלֹמֶה נַחֲלָה

And Solomon gave Hiram twenty thousand kors of wheat as food for his household, and twenty kors of pressed oil. Thus Solomon gave to Hiram year by year. (1 Kgs. 5:25, vs. 11 Eng.)

(iii) Present Time

וַיֵאמֶר לָהּ אִישָּה חַנָּה שֶלֹמֶה מְשַׁחְתָּה שֶלֹמֶה מְשַׁחְתָּה שֶלֹמֶה מְשַׁחְתָּה שֶלֹמֶה מְשַׁחְתָּה

Then Elkanah her husband said to her, "Hannah, why do you weep? Why do you not eat? And why is your heart grieved? Am I not better to you than ten sons?" (1 Sam. 1:8)

(iv) Future Time

וְקִדַָשְתִּי הָמָּֽלֶךְ אֶשֶּר־בְּשַׁעַרְבֵּה בֵּרַכֵּא בֵּרַכֵּא בֵּרַכֵּא בֵּרַכֵּא

"You shall consecrate them, that they may be most holy; whatever touches them must be holy. (Exod. 30:29)"
And the LORD said, "Indeed the people are one and they all have one language, and this is what they begin to do; now anything that they propose to do will not be withheld from them. (Gen. 11:6)

20.3.17 Sentence Type Wyyqtl—Wyyqtl

Wyyqtl—this sentence type has the imperfect form of the verb in the first position with Waw consecutive. It occurs in all ten literary types, but only significantly so in the historical type (31%), the detail descriptive type (19.5%), and the descriptive list type (10.5%). It is used to declare the next event in a sequence of aspectually perfect events and thus forms the story line of historical narrative. The time frame is mostly past [i], but this type of sentence may also express aspectually perfect events in the present [ii], or future [iii], depending on the time frame that has been established in the context.

(i) Past Time:

And Adam knew Eve his wife,
and she conceived,
and she bore Cain.
And she said:
“'I have acquired a man with the LORD.'”38
And she added to bear his brother Abel.
( Gen. 4:1-2 )

And Abraham ran to the herd,
and he took a tender and good calf,
and he gave it to the young man,
and he hastened to prepare it.
Then he took butter and milk and the calf
that he had prepared,39
and he placed it before them. ( Gen. 18:7-8 )

38 The subject has been elided in this sentence. Quotations, whether direct or indirect, are actually the complement of a verb of speaking, thinking, wishing, desiring, etc. They may be a short utterance, or a long discourse. Quotations have their own literary structure depending on what is said. Technically, they may be regarded as imbedded in the sentence that introduces them, or, for practical reasons, they may be treated as a side track to the flow of thought.

39 This relative pronoun sentence is imbedded in the previous sentence as a modifier of the predicate complement. Relative pronoun sentences do not count as separate sentences because they are imbedded.
Before I finished talking to my heart, behold, Rebekah was coming out, and her pitcher was on her shoulder.

And she went down to the well, and she drew some water. Then I said to her: “Please give me a drink.”

So she made haste, and she let down her pitcher from off her shoulder, and she said: “Drink, and I will water the camels also.” So I took a drink, and she watered the camels also.

(Gen. 24:45-46)

And it happened while they were in the field that Cain rose up against Abel his brother, and he killed him.

Then the LORD said to Cain: “Where is Abel your brother?”

And he said: “I don’t know. Am I my brother’s keeper?”

Then He said:

“What have you done? The voice of your brother’s blood cries out to me from the ground.” (Gen. 4:8-10)

And thus he would do year after year, whenever he took her up to the house of the LORD.

Thus also she would provoke her And she would cry

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40 This participle sentence (X + qotel) provides the initial event of the sequence.
41 This copulative sentence provides background and does not interrupt the sequence of events.
42 This aspectually perfect sentence provides closure to the sequence.
43 The sentence has been transformed into a question.
44 This dependent sentence provides background information.
And she would not eat
Then Elkanah her husband would say to her, Hannah:
“Why do you keep weeping? And why don’t you ever eat? And why is your heart grieved? Am I not better to you than ten sons?” (1 Sam. 1:7-8)

And it happened at the end of forty days, that Noah opened the window of the ark that he had made. And he sent out the raven. And it went out, going out and coming back, until the waters dried up from the earth. (Gen. 8:6-7)

(ii) Present Time:
The LORD kills and He makes alive. He brings down to the grave, and He raises up (1 Sam. 2:6)

He makes nations great, and He destroys them; He enlarges nations, and He guides them. (Job 12:23)

The voice of the LORD breaks the cedars, then the LORD shatters the cedars of Lebanon. (Psa. 29:5)

(iii) Future Time:
For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isa. 9:5)

You children of Zion be glad then, And rejoice in the LORD your God;

45 This example is from poetry; but it demonstrates that the use of Waw consecutive in poetry is much like that in prose.

46 JM § 118s.
For He has given you the former rain faithfully,
And He will cause the rain to come down for you—
The former rain, And the latter rain in the first month.
( Joel 2:23)

20.3.18 Sentence Type Vdp0—hyh (X) qotel

Hyh (X) qotel—this sentence type has the copulative verb in first position serving as an auxiliary to a following verbal participle expressing the durative aspect (§ 5.6.5.3). This is a rare sentence type occurring in the Hebrew Bible only eight times, probably because the auxiliary has usually been elided, being redundant or anticipated by the current state of the semantic context. The temporal context is past time.

And she was riding on the donkey, and she was going down under cover of the hill;
and there were David and his men, coming down toward her, and she met them. (1 Sam. 25:20)
[The auxilliary for the subsequent participles was elided as redundant]

Then King Rehoboam consulted the elders
who were standing before his father Solomon while he still lived, and he said,
"How do you advise me to answer these people?" (1 Kgs. 12:6)

All her people sigh, They seek bread;
They have given their valuables for food to restore life.
"See, O LORD, and consider,
For I am being scorned." (Lam. 1:11)

20.3.19 Sentence Type Vdp1—X hyh (X) qotel

X hyh (X) qotel—this sentence type has the copulative verb in the non-initial position serving as an auxiliary to a following verbal participle expressing the durative aspect (§ 5.6.5.3). This too is a rare sentence type occurring in the Hebrew Bible only 36 times, probably because the auxiliary has usually been elided, being redundant or anticipated by the current state of the semantic context. The temporal context is past time.
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And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing. (Gen. 39:22)

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. (Exod. 3:1)

Now Abner had communicated with the elders of Israel, saying, "In time past you were seeking for David to be king over you. (2 Sam. 3:17)

20.3.20 Sentence Type Vdpw—W'hyh (X) qotel

W'hyh (X) qotel—this sentence type has the copulative verb in the first position with Waw consecutive serving as an auxiliary to a following verbal participle expressing the durative aspect (§ 5.6.5.3). This too is a rare sentence type occurring in the Hebrew Bible only 14 times, probably because the auxiliary has usually been elided, being redundant or anticipated by the current state of the semantic context. The temporal context is future time.

"And the cherubim shall be stretching out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. (Exod. 25:20)

"And you shall be groping at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed and plundered continually, and no one shall save you. (Deut. 28:29)
20.3.21 Sentence Type Vdi0—yhyh (X) qotel

**yhyh (X) qotel**—this sentence type has the copulative verb in the first position serving as an auxiliary to a following verbal participle expressing the durative aspect (§ 5.6.5.3). This is a rare sentence type occurring in the Hebrew Bible only 17 times, probably because the auxiliary has usually been elided, being redundant or anticipated by the current state of the semantic context. The temporal context is future time.

Let the name of the LORD be continually blessed from now and forever (Psa. 113:2)

"If any of you shall be driven out to the farthest parts under heaven, from there the LORD your God will gather you, and from there He will bring you. (Deut. 30:4)

And I commanded the Levites that they should be cleansing themselves, and going and guarding the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of Your mercy! (Neh. 13:22)

[The copulative auxiliary verb was elided with the second and third participle because of redundancy, creating a compound verb phrase.]

20.3.22 Sentence Type Vdi1—X yhyh (X) qotel

**X yhyh (X) qotel**—this sentence type has the copulative verb in the non-initial position serving as an auxiliary to a following verbal participle expressing the durative aspect (§ 5.6.5.3). This is a rare sentence type occurring in the Hebrew Bible only two times, probably because the auxiliary has usually been elided, being redundant or anticipated by the current state of the semantic context. The temporal context is future time.

Let their dwelling place be desolate; Let no one be dwelling in their tents. (Psa. 69:25)

[The first sentence is type Vdi0]

And the elders of Gilead said to Jephthah, "The LORD will be listening between us, if we do not do according to your words." (Judg. 11:10)
20.3.23 Sentence Type Vdiw—wayyhyth (X) qotel

Wayyhyth (X) qotel—this sentence type has the copulative verb in the first position with Waw consecutive, serving as an auxiliary to a following verbal participle expressing the durative aspect (§ 5.6.5.3). This also is a rare sentence type occurring in the Hebrew Bible only 58 times, probably because the auxiliary has usually been elided, being redundant or anticipated by the current state of the semantic context. The temporal context is future time.

וַיְיִדַע הָעִיר וַיִּקְרָא שֵם אֶת־אִשְׁתֵּוֹ אֶת־חֲנוֹךְ
And Cain knew his wife, and he called the name of the city after the name of his son—Enoch. (Gen. 4:17)

וַיְהִי בָּנָה עִיר וַיִּקְרָא שֵם הָעִיר כָּשֵׁם בְּנֵוִיחֲנָוֹךְ:

Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the LORD thundered with a loud thunder upon the Philistines that day, and so confused them that they were overcome before Israel. (1 Sam. 7:10)

וַיַּכְּפִּיתָם וַיְמִיתָם וַיֶּלֶם עַל־הָעֵצִים וַיִּתְלֵם עַל־פְלִשְׁתֵּים׃

And afterward Joshua struck them and killed them, and hanged them on five trees; and they were hanging on the trees until evening. (Josh. 10:26)

20.3.24 Sentence Type Vdy0—שֵׁי (X) qotel

She (X) qotel—this sentence type has the copulative verb substitute שֵׁי (§ 4.3.7) in the first position—evidently by necessity—serving as an auxiliary to a following verbal participle expressing the durative aspect (§ 5.6.5.3). This is a rare sentence type occurring in the Hebrew Bible only 17 times. The temporal context is present time.

אֶאָבְרָהָּמִם שֵׁי הַקָּלָל הַקָּלָל אֵלֹהֵי אֲדוֹנִים שָּׁמַעְתָּם:

"And this day I came to the well and said, `O LORD God of my master Abraham, please if You are prospering the way in which I go, (Gen. 24:42)"
If you are sending our brother with us, we will go down and buy you food. (Gen. 43:4)

So Gideon said to God, "If You are saving Israel by my hand as You have said-- (Judg. 6:36)

Since many things are increasing vanity, How is man the better? (Eccl. 6:11)

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**20.3.25 Sentence Type Vdy1—X יֶּ (X) qotel**

X יֶּ (X) qotel—although theoretically possible, this sentence type does not occur.

**20.3.26 Sentence Type Vdn0—אֵין (X) qotel**

אֵין (X) qotel—this sentence type has the negative copulative verb substitute אֵין in the first position. It serves as an auxiliary to a following verbal participle expressing the durative aspect (§ 5.6.5.3, 11.5.2, 13.1.2). This is a rare sentence type occurring in the Hebrew Bible only 156 times. The temporal context is present time.

Now Esther was not revealing her family and her people, just as Mordecai had charged her, for Esther obeyed the command of Mordecai as when she was brought up by him. (Est. 2:20)

Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you are not restoring her, know that you shall surely die, you and all who are yours." (Gen. 20:7)

And the taskmasters of the people and their officers went out and spoke to the people, saying, "Thus says Pharaoh: 'I am not giving you straw. (Exod. 5:10)

Go, get yourselves straw where you can find it; yet none of your work is being reduced." (Exod. 5:11)

So they waited till they were embarrassed, and still he was not opening the doors of the upper room. Therefore they took the key and opened them. And there was their master, fallen dead on the floor. (Judg. 3:25)
20.3.27 Sentence Type Vdn1—X אֵין (X) qotel

X אֵין (X) qotel—this sentence type has the negative copulative verb substitute אֵין in the non-initial position, serving as an auxiliary to a following verbal participle expressing the durative aspect (§ 5.6.5.3, 11.5.2, 13.1.2). This is a rare sentence type occurring in the Hebrew Bible only 26 times. The temporal context is current time.

Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the people in all the provinces of your kingdom; their laws are differing from all other people's, and they are not keeping the king's laws. Therefore it is not fitting for the king to let them remain. (Est. 3:8)

And the LORD spoke to you out of the midst of the fire. You were hearing the sound of the words, but you were not seeing a form; you only heard a voice. (Deut. 4:12)

So King Jehoash called Jehoiada the priest and the other priests, and said to them, "Why are you not repairing the damages of the temple? Now therefore, do not take more money from your constituency, but deliver it for repairing the damages of the temple." (2 Kgs. 12:8)

And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not being consumed. (Exod. 3:2)
20.3.28 Sentence Type Vde0—qotel

Qotel—this sentence type has a verbal participle in first position because the subject was elided or the verb was granted first position prominence. It expresses the durative aspect. It may be assumed that the associated copulative auxiliary verb has been elided because of redundancy. This sentence type occurs in all ten literary types although never as a significant characteristic of any. It provides supplementary information about some ongoing background events. The time may be timeless [i], past [ii], present [iii], or future [iv], depending on the time frame that has been established in the context.

(i) Timeless

עֹשֶָ֛ה מִשְפֵַ֥טִּוְמִּוְאַלְמָָּ֑ה
וְִּ אֹהֵָ֣ב גֵֵּ֔רִּלֵָ֥תֶתִּלֶ֖וִֹּלֵ֥חֶםְִשִמְלָ ה׃

"He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. (Deut. 10:18)

(ii) Past Time

וַיֹ אמֶרִּאֱלֹהִָ֜םִּלְֶּֽנֹֹ֗חִַּקֵָּ֤ץִּכָל־בָשָָ֣ר ִּבָָּ֣אִּלְפָנֵַּ֔י
כִ י־מָלְאֵ֥הִּהָאָ֛רֶץִּחָמֶָ֖סִּמְפְנֵיהֶָּ֑ם
וְִּ
הִנְנִֵ֥י מַשְחִיתֶָ֖ם אֶת־הָאֵַָָרֶץ׃

And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I am destroying them with the earth. (Gen. 6:13)

(iii) Present Time

כִַ֚י יֹדֵָּ֣עִַּ
אֱלֹהִֵּ֔יםִּכִֹ֗יִּבְיוֹם מִמֵֶּ֔נוִּּוְנִפְקְחֶ֖וִּּעֵ ינֵיכֶָּ֑ם
וִהְיִיתֶּֽ֪ם כִּ אֱלֹהִֵּ֔ים יֹדְעֵֵ֖יִּטֵ֥וֹבִּוָרָ ע׃

"For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (Gen. 3:5)

(iv) Future Time

הִנְנִָּ֤י מַמְטִיר 
כָעֵָּ֣תִּמָחֵָּ֔רִּבָרֶָ֖דִּכָבֵָּ֣דִּמְאָֹּ֑ד
אֲשֶ רִּלֹא־הָיָָ֤הִּכָמֹ הָוּ ִּבְמִצְרֵַּ֔יִם לְמִן־הַיֵ֥וֹם 
וְעַד־עָ תָה׃

"Behold, tomorrow about this time I am causing very heavy hail to rain down, such as has not been in Egypt since its founding until now. (Exod. 9:18)

(iv) Introducing a sequence of predictive future events:

And He said to me,

"Behold, I will make you fruitful
and I will multiply you,
and I will make of you a multitude of people,
and I will give this land to your descendants
after you as an everlasting possession.” (Gen. 48:4)

20.3.29 Sentence Type Vde1—X qotel

X qotel—this sentence type has a verbal participle in the non-initial position expressing the durative aspect. It may be assumed that the associated copulative auxiliary verb has been elided because of redundancy. This sentence type occurs in all ten literary type although never as a significant characteristic of any. It provides supplementary information about some ongoing background events. The time may be timeless [i], past [ii], present [iii], or future [iv], depending on the time frame that has been established in the context.

(i) Timeless:

"Behold, I am standing by the well of water,
and the daughters of the men of the city are coming out to draw water. (Gen. 24:13)

(ii) Past Time:

And the earth was formless and empty, and darkness was on the surface of the deep;
and the Spirit of God was hovering over the surface of the waters. (Gen. 1:2)

Then the LORD appeared to him by the terebinth trees of Mamre,
and he was sitting in the door of the tent about the heat of the day. (Gen. 18:1)

And Rebekah was listening while Isaac spoke to his son Esau. (Gen. 27:5)

(iii) Present Time:

Then he said to them, “Is he well?” And they said, “He is well,
and look, his daughter Rachel is coming with the sheep.” (Gen. 29:6)

And it was told to Tamar, saying,
“Look, your father-in-law is going up to Timnah to shear his sheep.” (Gen. 38:13)

For the LORD your God is bringing you to a good land. (Deut. 8:7)
(iv) Future Time:

After that you shall come to the hill of God where the Philistine garrison is. And it will happen, when you have come there to the city, that you will meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; and they will be prophesying. (1 Sam. 10:5)

Thus says the LORD:

“By this you shall know that I am the LORD: Behold, I will strike [lit. am striking] with the staff that is in My hand the water that is in the Nile.” (Exod. 7:17)

And Mepibosheth shall eat [lit. be eating] at my table like one of the king’s sons (2 Sam. 9:11)

20.3.30 Sentence Type Vdqc0—qotel (X) Cop

Qotel (X) Cop—this sentence type is like type Vdp0 except that the participle has been granted first position prominence; the copulative auxiliary follows later in the sentence. It occurs in eight of the ten literary types, not being found in the descriptive list type and the expository prose type—although never as a significant characteristic of any. It provides supplementary information about some ongoing background events.

Our feet have been standing Within your gates, O Jerusalem! (Psa. 122:2)

"Remember! Do not forget how you provoked the LORD your God to wrath in the wilderness. From the day that you departed from the land of Egypt until you came to this place, you have been rebelling against the LORD. (Deut. 9:7)
20.3.31 Sentence Type Vdqc1—X qotel (X) Cop

X qotel (X) Cop—this sentence type is like type Vdqc0 except that some other constituent has been granted first position prominence; the copulative auxiliary follows later in the sentence. It occurs in only five of the ten literary types, never as a significant characteristic of any. It provides supplementary information about some ongoing background events.

_but David said to Saul, “Your servant was keeping his father’s sheep, and when a lion or a bear came and took a lamb out of the flock, (1 Sam. 17:34)_

20.4 Types of Literary Structure

As previously stated, a discourse may be primarily (1) historical, declaring what happened; (2) descriptive details, declaring the way things were or are; (3) descriptive lists, (4) procedural, declaring how to do something; (5) instructional, declaring how things are expected to be; (6) juridical, declaring how things must be; (7) predictive prose, declaring how things will be; (8) expository prose, explaining the meaning or intent of something, (9) expository poetry, and (10) predictive poetry. The text of the Hebrew Bible was divided into segments corresponding to the above ten literary types. The content of these segments is recorded in Appendix Two. The frequency distribution of the 31 different sentence types was derived for
each of the ten literary types, and those sentence types that are characteristic of each literary type were identified.

20.4.1 The Historical Narrative Type

Historical narrative presents the events and episodes of the past in an orderly fashion, usually in sequential order according to time. Table 20.8 lists the frequency distribution of the various sentence types found in the historical narrative sections of the Hebrew Bible. As expected, the Wayyqtl sentences (type Viw) dominate the distribution, occurring 31.5% of the time. This is followed by verbless sentences (type Ve) occurring 24.3% of the time, then followed by sentences with perfect form of the verb (types Vp0 and Vp1) occurring 17.4% of the time. These four sentence types account for 73.2% of the text, and along with a high speech sentence density (8.1%), a moderate imperative density (5.2%) and a moderate juxtaposition density (8.2%), may be regarded as constituting the distinguishing characteristic of historical narrative. Interestingly, sentences with the imperfect aspect (types Vi0, Vi1, and Vpw) occur 18.5% of the time, leaving only 8.3% for the remaining sentence types.

Total number of words = 196,335
Total number of speech words = 2,923
Total number of imperatives = 1,874
Total number of verses = 8,595
Total number of juxtaposition = 2,948
Average words per verse = 22.84
Average sentences per verse = 4.17
Average words per sentence = 5.49
Speech sentence density\(^{47}\) = 8.1%
Imperative density\(^{48}\) = 5.2%
Juxtaposition density\(^{49}\) = 8.15%

\(^{47}\) A speech sentence is one that contains the finite verb אָמַר or דִּבֶּר. The density is the ratio of speech sentences to total sentences expressed in percentage. It is a rough measure of how much direct speech a literature type contains.

\(^{48}\) The imperative density is the ratio of imperative sentences to total sentences expressed in percentage. In this context, the verb of an imperative sentence is in its imperative form. In the statistics of this chapter, imperative sentences are included among the sentences having the imperfect aspect.
Table 20.8
Frequency Distribution of Sentence Types
For Historical Narrative

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
<th>%</th>
<th>Type</th>
<th>Number</th>
<th>%</th>
</tr>
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<td>31.48</td>
<td>Cp0</td>
<td>97</td>
<td>0.271</td>
</tr>
<tr>
<td>Ve</td>
<td>8,718</td>
<td>24.34</td>
<td>Vdn0</td>
<td>53</td>
<td>0.148</td>
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<td>10.38</td>
<td>Cn1</td>
<td>51</td>
<td>0.142</td>
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<td>10.38</td>
<td>Vdiw</td>
<td>42</td>
<td>0.117</td>
</tr>
<tr>
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<td>6.98</td>
<td>Cy0</td>
<td>42</td>
<td>0.117</td>
</tr>
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</tr>
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</tr>
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<td>2.07</td>
<td>Cy1</td>
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<td></td>
<td></td>
<td>Total = 35,807</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In regard to the literary structure of a historical narrative, the narrative is initiated by an event declared by a perfect aspect verbal sentence (type Vp0 or Vp1) set in past time by semantic markers (as in Gen. 16:1), or by a perfect aspect copulative sentence (type Cp0 or Cp1 as in Gen. 15:1). Or it is initiated by a Wayyhyh sentence (type Ciw), usually with past time semantic markers (cf. § 20.3.6). Where the time frame of the broader context is clearly past tense, the narrative may begin with an initial Wayyqt1 sentence (type Viw) as in the following example. The story line is then carried on by Wayyqt1 sentences (type Viw), placing each new event in its proper sequential order. Each Wayyqt1 sentence may be followed by any related background episodes or details. The narrative ends with a closing event or other statement of closure.

In the examples of this section, the various sentence types are highlighted by the following colors; those without color have special notation:

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49 The juxtaposition density is the ratio of asyndeton sentences to total sentences expressed in percentage.
wayyiqtol Waw consecutive with imperfect (Viw)
Verbless sentence (Ve)
qtol perfect form of verb (Vp0 or Vp1)
yiqtol imperfect form of verb (Vi0 or Vi1)
weiqtol Waw consecutive with perfect (Vpw)
qotel durative aspect (Vde0 or Vde1)

(1) Then Jacob lifted his feet ........................................................................

(2) and he went to the land of the people of the East. ..................................

(3) And he looked .........................................................................................

(4) and behold there was a well in the field; ..................................................

(5) and behold, there were three flocks of sheep lying by it: .....................

(6) for out of that well they watered the flocks. ..........................................,

(7) And a large stone was on the well's mouth ...........................................

(8) And all the flocks would be gathered there; .......................................,

(9) and they would roll the stone from the well's mouth, .......................,

(10) and they would water the sheep ............................................................

(11) and put the stone back in its place on the well's mouth .....................

(12) And Jacob said to them, .................................................................

(13) "My brethren, where are you from?" ..................................................

(14) And they said, .......................................................................................,

(15) "We are from Haran." ........................................................................

(16) Then he said to them, ..........................................................................,

(17) "Do you know Laban the son of Nahor?" ...........................................

(18) And they said, .......................................................................................,

(19) "We know him." ...................................................................................

(20) So he said to them, ..............................................................................

(21) "Is he well?" .........................................................................................

(1) וַיִּשֵּׂאֵּיֲעָּקֶֹבִּרַגְלָָּיו

(2) וַיִֽלְכֶּּ֝הַּ֞לֶכְּהִ֗בְנֵי־קֶ֥דֶם׃

(3) וַיֶַ֝רְא

(4) וְהִנֵֵ֧הִּבְאֵָּ֣רִּבַשָָּ֤ה

(5) וְהִנֵֵ֧ה־שֵַ֥םִּשְלֹשָָּהִֵ֥עֶדְרֵי־צֹאן

(6) וְהָאֵֶ֥בֶןִּגְּדֹלֶָ֖הִּעַל־פִֵ֥יִּהַבְאֵר

(7) וְנֶאֶסְפוּ־שָָּ֣מָהִּכָּל־הָעֲדָרִ

(8) וְגָלֲלָ֤וִּּאֶת־הָאֶָ֛בֶןִּעַל־פִֵ֥יִּהַבְאֵֵ֖ר

(9) וְהִשְּקֶ֖וִּּאֶת־הַצָֹּ֑אן

(10) וֻּוְהֵשִֵ֧יב אֶת־הָאֶָ֛בֶןִּעַל־פִֵ֥יִּהַבְאֵֵ֖רִ לִמְקֹמָ הּ

(11) וַיָֹּ֤אמֶרִּלָהֶֶ֖ם

(12) וּמֵחָרֶָ֖ןִּאֲנָ חְנ

(13) וַיָֹ֣אמְר

(14) וּיָדָ עְנ

(15) וַיֹאמְר

(16) וַיֵֹ֥אמֶרִּלָהֵֶ֖ם

(17) וְהַיְדַעְתֶֶ֖םִּאֶת־לָבָָ֣ןִּבֶן־נָחָּ֑וֹר

(18) וּ ֵ֔וַיֹאמְר

(19) וּוָֹ֑הֲשָלָּ֣וֹם ל

(20) וַיֵֹ֥אמֶרִּלָהֶֶ֖ם
(22) And they said,  

(23) "He is well."

(24) And look, his daughter Rachel is coming with the sheep."  

(25) Then he said,  

(26) "Look, it is still high day;  

(27) it is not time for the cattle to be gathered together.  

(28) Water the sheep,  

(29) and go feed them."  

(30) "But they said,  

(31) "We cannot  

(32) until all the flocks are gathered together,  

(33) and they have rolled the stone from the well's mouth;  

(34) then we may water the sheep."  

(35) Now while he was still speaking with them,  

(36) Rachel came with her father's sheep,  

(37) for she was a shepherdess.  

(38) And it came to pass,  

(39) when Jacob saw Rachel, the daughter of Laban his mother's brother,  

(40) that Jacob went near  

(41) and he rolled the stone from the well's mouth,  

(42) and he watered the flock of Laban his mother's brother.  

(43) Then Jacob kissed Rachel,  

(44) and he lifted up his voice  

(45) and he wept.  

(46) And Jacob told Rachel  

(47) that he was her father's relative.
(48) and that he was Rebekah’s son.

(49) So she ran.

(50) and she told her father.

(51) Then it came to pass, when Laban heard the report about Jacob his sister's son,

(52) that he ran to meet him,

(53) and he embraced him,

(54) and he kissed him,

(55) and he brought him to his house.

(56) So he told Laban all these things.

(57) And Laban said to him,

(58) "Surely you are my bone and my flesh."

(59) And he stayed with him for a month.

Gen. 29:1-14

20.4.2 Description of Details

Descriptive literature provides informative details about how things were done or what things were like, such as the building of the tabernacle or the temple, of furniture or utensils, and of animals and images. Table 20.9 provides the frequency distribution of the various sentence types in this type of literature in the Hebrew Bible. Verbless sentences (Ve) account for 56.1%, and Waw consecutive with imperfect (type Viw) accounts for another 19.3%. These two sentence types, along with a very low speech word density (0.15%), may be regarded as characteristic of this literature type. Perfect aspect sentences (Vp0 and Vp1) accounting for another 10.1%. leaving only 14.5% for all the other types. In regard to the literary structure of detailed descriptions, the structure is much like that of historical narrative.

Total number of words = 9,396
Total number of verses = 446
Total number of imperatives = 4
Total number of speech words = 2
Total number of juxtaposition = 39
Average words per verse = 21.07
Average words per sentence = 6.96
Average sentences per verse = 3.02  
Speech word density = 0.15%  
Imperative density = 0.30%  
Juxtaposition density = 2.91%  

Table 20.9  
Frequency Distribution of Sentence Types for Description of Details

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
<th>%</th>
<th>Type</th>
<th>Number</th>
<th>%</th>
</tr>
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<td>10</td>
<td>0.741</td>
</tr>
<tr>
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<td>4.741</td>
<td>Ci1</td>
<td>5</td>
<td>0.370</td>
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<tr>
<td>Vi1</td>
<td>41</td>
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<td>1</td>
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</tr>
<tr>
<td>Vde1</td>
<td>37</td>
<td>2.741</td>
<td>Vdqc0</td>
<td>1</td>
<td>0.074</td>
</tr>
<tr>
<td>Vpw</td>
<td>35</td>
<td>2.593</td>
<td>Cn1</td>
<td>1</td>
<td>0.074</td>
</tr>
<tr>
<td>Vi0</td>
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<td>1.704</td>
<td>Cn0</td>
<td>1</td>
<td>0.074</td>
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<td>1.111</td>
<td>Vdi0</td>
<td>1</td>
<td>0.074</td>
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<tr>
<td>Ciw</td>
<td>10</td>
<td>0.741</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Count = 19  
Total = 1,350

(1) Then Bezalel made the ark of acacia wood;............................................וַיֵַעַשִּבְצַלְאֵָ֛לִּאֶת־הָאָרֶֹ֖וןִּעֲצֵָּ֣יִּשִטִָּ֑ים
(2) two and a half cubits was its length,..................................................אַמָָּ֤הִּוָחֵ צִי ִּרָחְב
(3) a cubit and a half was its width,.........................................................אַמֵָ֥הִּוָחֵֶ֖צִיִּקֹמָת
(4) and a cubit and a half was its height..................................................וַיְצַפֵָ֛הוִּּזָהֵָ֥בִּטָהֶ֖וֹרִּמִבַָּ֣יִתִּוּמִחָּ֑וּץ
(5) He overlaid it with pure gold inside and outside......................................וֹ ֹ֗אַמָתַ יִםִּוָחֵָ֜צִיִּאָרְכ
(6) and he made a molding of gold all around it..........................................וְצַפֵָ֛הוִּּזָהֵָ֥בִּסָבִ יב
(7) And he cast for it four rings of gold to be set in its four corners: ..........וַיֵַ֥עַשִּלָ֛וִֹּזֵֵ֥רִּזָהֶָ֖בִּסָבִ יב
(8) two rings were on one side, ..................................................................וּשְתֵי ִּטַבָעֵּ֔וֹתִּעַל־צַלְעֶ֖וִֹּהַשֵנִ ית
(9) and two rings were on the other side of it.............................................וּשְתֵָּ֣יִּטַבָעֹֹ֗תִּעַל־צַלְעוֹ ִּהָ אֶחֵָּ֔ת
(10) He made poles of acacia wood.................................................................וַיְצֵַ֥ףִּאֹתֶָ֖םִּזָהָ ב
(11) and he overlaid them with gold.............................................................וַיֵַ֥עַשִּבַדֵ֖יִּעֲצֵָּ֣יִּשִטִָּ֑ים
And he put the poles into the rings at the sides of the ark,

He also made the mercy seat of pure gold;

two and a half cubits was its length,

and a cubit and a half was its width.

He made two cherubim of beaten gold;

he made them of one piece at the two ends of the mercy seat:

He made the cherubim at the two ends of one piece with the mercy seat.

The cherubim spread out their wings above,

and they covered the mercy seat with their wings.

They faced one another;

the faces of the cherubim were toward the mercy seat.

20.4.3 Descriptive Lists

Descriptive list literature provides informative lists of persons, places, things, or institutions that belong to a class or category, such as genealogies, travel itineraries, king lists, lists of administrators, war heroes, etc. Table 20.10 provides the frequency distribution of the various sentence types in this type of literature in the Hebrew Bible. Verbless sentences (Ve) account for 69.8%, and Waw consecutive with imperfect (Viw) accounts for another 10.4%. These two sentence types, along with a very low speech word density (0.39%) and a minimal juxtaposition density (0.93%), may be regarded as characteristic of this type of literature. Perfect aspect sentences (Vp0 and Vp1) account for another 9.8%. leaving only 10% for all the other types. Apart from their proportion, these sentence types are also characteristic of detailed descriptions, the difference being subject matter. With regard to literary structure,

50 Line (13) contains a subordinate sentence that is dependent on the sentence of line (12), expressing purpose. It has been transformed into its infinitive construct equivalent, creating an adverbial phrase of purpose modifying the sentence it follows.
however, descriptive lists are distinctively different from other types, lacking any apparent story line, and lacking many conjunctions.\(^{51}\)

Total number of words = 24,803
Total number of verses = 1,680
Total number of speech words = 17
Total number of imperatives = 13
Total number of juxtapositions = 40
Average words per verse = 14.76
Average words per sentence = 5.65
Average sentences per verse = 2.61
Speech word density = 0.39%
Imperative density = 0.30%
Juxtaposition density = 0.93%

<table>
<thead>
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<th>Type</th>
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<th>%</th>
<th>Type</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
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<td>Cp1</td>
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<td>0.569</td>
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<td>Vde1</td>
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<tr>
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<td>Vdiw</td>
<td>11</td>
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<tr>
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<td>Ci1</td>
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<tr>
<td>Ciw</td>
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<td>C0</td>
<td>5</td>
<td>0.114</td>
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<tr>
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<td>1.980</td>
<td>Cn0</td>
<td>4</td>
<td>0.091</td>
</tr>
<tr>
<td>Vi1</td>
<td>63</td>
<td>1.434</td>
<td>Ci0</td>
<td>2</td>
<td>0.046</td>
</tr>
<tr>
<td>Vde0</td>
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<td>0.911</td>
<td>Cn1</td>
<td>1</td>
<td>0.023</td>
</tr>
<tr>
<td>Vi0</td>
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<td>0.865</td>
<td>C0</td>
<td>1</td>
<td>0.023</td>
</tr>
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<td>0.637</td>
<td>Vdp1</td>
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<td>0.023</td>
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<td></td>
<td>Total=4,393</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(1) "These are the names of the men .................................................................

(2) who shall stand with you: ............................................................................

\(^{51}\) For this type of literature, the measure of juxtaposition density is faulty because its detection depends on the presence of verbals. In a long sequence of verbless sentences its presence goes undetected.
(3) from Reuben, Elizur the son of Shedeur; ...................................................

(4) from Simeon, Shelumiel the son of Zurishaddai; ..........................................

(5) from Judah, Nahshon the son of Amminadab; ............................................

(6) from Issachar, Nethanel the son of Zuar; ....................................................

(7) from Zebulun, Eliab the son of Helon; ............................................................

(8) from the sons of Joseph: ...................................................................................

(9) from Ephraim, Elishama the son of Ammihud; ...............................................

(10) from Manasseh, Gamaliel the son of Pedahzur; ...........................................

(11) from Benjamin, Abidan the son of Gideoni; ................................................

(12) from Dan, Ahiezer the son of Ammishaddai; .............................................

(13) from Asher, Pagiel the son of Ocran; ............................................................

(14) from Gad, Eliasaph the son of Deuel; ...........................................................

(15) from Naphtali, Ahira the son of Enan; .........................................................

(16) These were chosen from the congregation, leaders of their fathers’ tribes, heads of the divisions in Israel.  
(Num. 1:5-116)

20.4.4 Procedural Type

Procedural literature provides step-by-step instruction on how to do things such as build the tabernacle, offer sacrifices, conduct ceremonies and rituals, etc. Table 20.11 provides the frequency distribution of the various sentence types in this type of literature in the Hebrew Bible. Verbless sentences (type Ve) account for 35.8%, and Waw consecutive with perfect (type Vpw) carries the story line, accounting for another 23.4%. This is followed by imperfect aspect sentences (types Vi0 and Vi1) accounting for another 23.8%. These four sentence types, along with a low speech word density (1.60%) and moderate juxtaposition density (7.0%), may be regarded as characteristic of this type of literature, leaving only 17% for all the other types.

The literary structure of procedural narrative is much like that of predictive prose. The narrative is initiated by an event declared by an imperfect aspect verbal sentence (type Vi0 or Vi1) set in future time by semantic markers (as in Exod. 26:1), or by an imperfect aspect copulative sentence (type Ci0 or Ci1 as in Lev. 2:1). Or it is initiated by a W≪hyh sen-
tence (type Cpw), usually with future time semantic markers (cf. § 20.3.3). Or where the time frame of the broader context is clearly future tense, the narrative may begin with an initial Weqt1 sentence (type Vpw) as in the following example. The story line is then carried on by Weqt1 sentences (type Vpw), placing each new event in its proper sequential order. Each Weqt1 sentence may be followed by any related background episodes or details. The narrative ends with a closing event or other statement of closure.

Total number of words = 13,214
Total number of verses = 674
Total number of speech words = 33
Total number of imperatives = 41
Total number of juxtapositions = 135
Average words per verse = 19.60
Average words per sentence = 6.64
Average sentences per verse = 2.93
Speech word density = 1.66%
Imperative density = 2.0%
Juxtaposition density = 6.78%

Table 20.11
Frequency Distribution of Sentence Types for Procedural Literature

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
<th>%</th>
<th>Type</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Vde0</td>
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<td>0.302</td>
</tr>
<tr>
<td>Vpw</td>
<td>466</td>
<td>23.417</td>
<td>Ci0</td>
<td>3</td>
<td>0.151</td>
</tr>
<tr>
<td>Vi1</td>
<td>268</td>
<td>13.467</td>
<td>Cn0</td>
<td>3</td>
<td>0.151</td>
</tr>
<tr>
<td>Vi0</td>
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<td>Vdpw</td>
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<td>Vp0</td>
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<td>Vdi1</td>
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<td>Viw</td>
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<td>Ciw</td>
<td>2</td>
<td>0.101</td>
</tr>
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<td>Ci1</td>
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<td>Vp1</td>
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<td>Cp0</td>
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<td>0.050</td>
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<td>Vdq1</td>
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<td>20</td>
<td></td>
<td>Total</td>
<td>2,002</td>
<td></td>
</tr>
</tbody>
</table>

(1) "You shall also make a table of acacia wood;..........................................................................

(2) wo cubits shall be its length.............................................................................................................
(3) a cubit its width.

(4) and a cubit and a half its height.

(5) And you shall overlay it with pure gold.

(6) and make a molding of gold all around.

(7) You shall make for it a frame of a handbreadth all around.

(8) and you shall make a gold molding for the frame all around.

(9) And you shall make for it four rings of gold,

(10) and put the rings on the four corners.

(11) that are at its four legs.

(12) The rings shall be close to the frame.

(13) as holders for the poles to bear the table.

(14) And you shall make the poles of acacia wood,

(15) and overlay them with gold,

(16) that the table may be carried with them.

(17) You shall make its dishes, its pans, its pitchers, and its bowls.

(18) which shall be for pouring

(19) You shall make them of pure gold.

(20) And you shall set the showbread on the table before Me always.

(Exod. 25:23-30)

20.4.5 Instructional Type

Instructional literature provides step-by-step instruction on how to carry out Levitical duties, conquer a city, establish geographical boundaries, and conduct worship, etc. Table 20.12 provides the frequency distribution of the various sentence types in this type of literature in the Hebrew Bible. Verbless sentences (type Ve) account for 35.6%, and Waw consec-
The Syntax of Sentences in Discourse

The literary structure of instructional narrative is also much like that of procedural narrative. The narrative is initiated by an event declared by an imperfect aspect verbal sentence (type Vi0 or Vi1) set in future time by semantic markers. Or it is initiated by a Wwhyh sentence (type Cpw), usually with future time semantic markers (cf. § 20.3.3). Or where the time frame of the broader context is clearly future tense, the narrative may begin with an initial Whyt sentence (type Vpw), or with a verbless sentence as in the following example. The story line is then carried on by Whyt sentences (type Vpw), placing each new event in its proper sequential order. Each Whyt sentence may be followed by any related background episodes or details. The narrative ends with a closing event or other statement of closure.

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
<th>%</th>
<th>Type</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
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<td>2.365</td>
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<td>1.520</td>
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<td></td>
<td>Total = 592</td>
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<td></td>
</tr>
</tbody>
</table>

Total number of words = 3,618
Total number of verses = 169
Total number of speech words = 5
Total number of imperatives = 21
Total number of juxtapositions = 21
Average words per verse = 21.40
Average words per sentence = 6.40
Average sentences per verse = 3.50
Speech word density = 0.51%
Imperative density = 2.14%
Juxtaposition density = 3.55%

(1) 'If his offering is a burnt sacrifice of the herd, אִם־עֹלָָּ֤ה קָרְבָנוֹ מִן־הַבָּ֥קָר
(2) he shall offer a male without blemish; יוֹכְרִּים יֹכְרִּים
(3) he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD. וּזָכֵ֥רִּתָּ֖ים יַקְרִ֣יבֶּ֑נ
(4) "Then he shall put his hand on the head of the burnt offering, יְסַפְּרָֽה יְכָּלָֽשׁ הַכֹּֽל
(5) and it will be accepted on his behalf to make atonement for him. וּנְרַצֶּֽה יְכָּלָֽרַבְר
(6) He shall kill the bull before the LORD; יְשַׁמְשָׁאְנֵֽי הַבָּֽקָר לֵפֵֽמַיְהוָּֽה
(7) and the priests, Aaron's sons, shall bring the blood וְקֹרִבְנִֽיִּים אֶל־פֶּתַּחֲאֵֽהֶלָּֽים
(8) and they shall sprinkle the blood all around on the altar וְנִרְצָהֵֽו יְכָּלָֽרַבְר

20.4.6 Juridical Type

Juridical literature provides law codes regulating various public and religious practices, such as the Ten Commandments, Sabbath and festival laws, civil case laws, etc. Table 20.13 provides the frequency distribution of the various sentence types in this type of litera-
ture in the Hebrew Bible. Verbless sentences (type Ve) account for 28.4%, and Waw consecutive with perfect (type Vpw) accounts for another 18.7%, followed by imperfect aspect sentences (types Vi0 and Vi1) accounting for another 30.7%. These four sentence types, along with a low speech word density (1.60%) and a moderate juxtaposition density (8.5%), may be regarded as characteristic of this type of literature, leaving 22.3% for all the other types. One would expect the imperative density (1.2%) to be much higher in this literature type, but evidently once the imperative mood is introduced by an imperative sentence, the mood is carried on by succeeding Waw consecutive with perfect sentences (type Vpw) or even succeeding imperfect sentences (types Vi0 and Vi1).

The literary structure of juridical narrative is similar to that of instructional narrative. The narrative is initiated by a command expressed by an imperfect aspect verbal sentence (type Vi0 or Vi1) in the imperative mood set in future time by semantic markers. Or where the time frame of the broader context is clearly future tense, the narrative may begin with an initial Wēqtl sentence (type Vpw) as in Deut. 11:1. The story line is then carried on by Wēqtl sentences (type Vpw), placing each new command in its proper sequential order. Each Wēqtl sentence may be followed by any related background information or details. The narrative usually ends with a statement of closure.

- Total number of words = 27,967
- Total number of verses = 1,407
- Total number of speech words = 81
- Total number of imperatives = 60
- Total number of juxtapositions = 399
- Average words per verse = 19.88
- Average words per sentence = 5.93
- Average sentences per verse = 3.35
- Speech word density = 1.60%
- Imperative density = 1.18%
- Juxtaposition density = 8.53%

53 The imperative mood may be marked by an imperative verb form, as in line (2) of the example, or by semantic markers, or it may be resident in the context.
Table 20.13
Frequency Distribution of Sentence Types
for Juridical Literature

<table>
<thead>
<tr>
<th>Type</th>
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</tr>
<tr>
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<td>Cp0</td>
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<td>0.021</td>
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<tr>
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<td>Vdp1</td>
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<td>0.021</td>
</tr>
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<td>Vw</td>
<td>150</td>
<td>3.206</td>
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</tbody>
</table>

Count = 24  Total = 4,749

(1) And the LORD spoke to Moses, saying, .................................................. וַיֵֹ֥אמֶרִּיְהוֶָ֖הִּאֶל־מֹשֵֶ֥הִּלֵאמְר

(2) 13 Speak also to the children of Israel, saying: ........................................ וְאַתַָּ֞הִּדַבֵּרִּאֶת־שַבְתֹתֶַ֖יִּשְרָאֵל ִּלֵאמֵֹּ֔ר

(3) Surely My Sabbaths you shall keep, .......................................................... אֵַ֥ךְִּאֶת־שַבְתֹתֶַ֖יִּשְמָֹּ֑ר

(4) for it is a sign between Me and you throughout your generations, .................. לָדַַּ֕עַת

(5) that you may know 34 ........................................................................... לָדַַּ֕עַת

(6) that I the LORD am sanctifying you ............................................................. כִָ֛יִּאֲנִֵ֥יִּיְהוֶָ֖הִּמְקַדִשְכֶ ם

(7) 14 You shall keep the Sabbath, therefore, ............................................... וּשְמַרְתֶּם ִּאֶת־הַשַבֵָּ֔ת

(8) for it is holy to you ..................................................................................... כִּי קָדֵשׁ הָזֵא לָכֶּם

(9) Everyone who profanes it shall surely be put to death; ................................. מְחַ לְלֶ יהָ ִּמָּ֣וֹתִּיוּמֵָּ֔ת

(10) for whoever does any work on it, 55 ......................................................... כְֵי מְלָאָכֶּה בַּהַמָּאָּלַּה

54 Line (5) contains a subordinate sentence that is dependent on the sentence of line (4), expressing purpose. It has been transformed into its infinitive construct equivalent, creating an adverbial phrase of purpose modifying the sentence it follows.
The Syntax of Sentences in Discourse

(11) that person shall be cut off from among his people.

(12) Work shall be done for six days.

(13) but the seventh is the Sabbath of rest, holy to the LORD.

(14) Whoever does any work on the Sabbath day, he shall surely be put to death.

(15) Therefore the children of Israel shall keep the Sabbath.

(16) to observe the Sabbath throughout their generations as a perpetual covenant.

(17) It is a sign between Me and the children of Israel forever.

(18) for in six days the LORD made the heavens and the earth.

(19) and on the seventh day He rested.

(20) and was refreshed."

(21) And He gave Moses, when He had made an end of speaking with him on Mount Sinai.

(22) two tablets of the Testimony, tablets of stone, written with the finger of God.

(Exod. 31:12-22)

20.4.7 Predictive Prose Type

Predictive prose provides prophecies of the future found mainly in the prose sections of the prophets. Table 20.14 provides the frequency distribution of the various sentence types in this type of literature in the Hebrew Bible. Verbless sentences (type Ve) account for 25.1% of the text, and Waw consecutive with perfect (type Vpw) accounts for another 14.8%, followed by imperfect aspect sentences (types Vi0 and Vi1) accounting for another 21.4%. These four sentence types, along with a high speech word density (7.4%), a moderate imperative density (4.6%) and a moderate juxtaposition density (8.1%), may be regarded as

55 Lines (10) and (11) contain a *casus pendens* compound subject noun phrase standing apart from its associated sentence with which it is idiomatically joined by a conjunction. The phrase is resumed in the associated sentence by the phrase “that person.” (See § 13.4.3).

56 Line (16) contains a subordinate sentence that is dependent on the sentence of line (15), expressing purpose. It has been transformed into its infinitive construct equivalent, creating an adverbial phrase of purpose modifying the sentence it follows.
characteristic of this type of literature. Interestingly, perfect aspect sentences (types Vp0 and Vp1) also account for another 19.9%, leaving only 18.8% for the other sentence types.

The literary structure of predictive prose is much like that of procedural narrative. The narrative is initiated by an event declared by an imperfect aspect verbal sentence (type Vi0 or Vi1) set in future time by semantic markers (as in the example below), or by an imperative (as in Jer. 19:1; 22:1, etc.), or by an imperfect aspect copulative sentence (type Ci0 or Ci1 as in Zech. 13:1). Or it may be initiated by a Wᵉhyh sentence (type Cpw), usually with future time semantic markers (cf. § 20.3.3), as in Deut. 28:1 and 30:1. The story line is then carried on by Wᵉqtl sentences (type Vpw), placing each new event in its proper sequential order. Each Wᵉqtl sentence may be followed by any related background episodes or details. The narrative ends with a closing event or other statement of closure.

Table 20.14
Frequency Distribution of Sentence Types for Predictive Prose

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
<th>%</th>
<th>Type</th>
<th>Number</th>
<th>%</th>
</tr>
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<td>Cy0</td>
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<td></td>
<td>Total</td>
<td>5,334</td>
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</tr>
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</table>

Total number of words = 29,716
Total number of verses = 1,342
Total number of speech words = 395
Total number of imperatives = 234
Total number of juxtapositions = 418
Average words per verse = 22.14
Average words per sentence = 5.57  
Average sentences per verse = 3.97  
Speech word density = 7.40%  
Imperative density = 4.38%  
Juxtaposition density = 8.14%

(1) "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren.

(2) Him you shall hear,

(3) according to all you desired of the LORD your God in Horeb in the day of the assembly, saying,

(4) 'Let me not hear again the voice of the LORD my God,

(5) nor let me see this great fire anymore,

(6) lest I die.

(7) And the LORD said to me:

(8) 'What they have spoken is good.

(9) I will raise up for them a Prophet like you from among their brethren,

(10) and will put My words in His mouth,

(11) and He shall speak to them all that I command Him.

(12) And it shall be that whoever will not hear My words,

(13) which He speaks in My name,

(14) I will require it of him.

(15) But the prophet who presumes to speak a word in My name which I have not commanded him to speak,

(16) or who speaks in the name of other gods,

(17) that prophet shall die.'

57 Lines (15) and (16) contain a casus pendens compound subject noun phrase standing apart from its associated sentence with which it is idiomatically joined by a conjunction. The phrase is resumed in the associated sentence by the phrase “that prophet.” (See § 13.4.3).
20.4.8 Expository Prose Type

Expository prose contains such things as prayers and expressions of praise and honor for God and man. This literature type has the smallest corpus of any other type, having only fourteen of the possible thirty sentence types. Table 20.15 provides the frequency distribution of the various sentence types in this type of literature in the Hebrew Bible. Verbless sentences (type Ve) account for 37.6% of the text, followed by perfect aspect sentences (types Vp0 and Vp1) accounting for another 21.2%. These three sentence types may be regarded as characteristic of this literature type. Interestingly, Waw consecutive with imperfect (Viw, 9.9%) and Waw consecutive with perfect (type Vpw, 9.3%) have approximately the same distribution, while imperfect aspect sentences (types Vi0 and Vi1) account for another 12%, leaving only 10% for the other sentence types. The literary structure of expository prose seems to have no definable syntactic structure, but the structure of each narrative differs according the semantic affinities of the content.

Total number of words = 1,854
Total number of verses = 83
Total number of speech words = 3
Total number of imperatives = 6
Total number of juxtapositions = 19
Average words per verse = 22.34
Average words per sentence = 5.72
Average sentences per verse = 3.90
Speech word density = 0.92%
Imperative density = 1.85%
Juxtaposition density = 4.63%

Table 20.15
Frequency Distribution of Sentence Types for Expository Prose

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
<th>%</th>
<th>Type</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
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<td>5.247</td>
<td>Cn0</td>
<td>1</td>
<td>0.309</td>
</tr>
</tbody>
</table>

Count = 14
Total = 324

58 Line (4) contains a subordinate sentence that is dependent on the sentence of line (3), expressing purpose. It has been transformed into its infinitive construct equivalent, creating an adverbial phrase of purpose modifying the sentence it follows. Similar comments apply to lines (16), (19), (20), (21), (35), (40), (41), (42), (44), and (46).
that we may hear it.
and do it? We have received it.
But the word is very near you, in your mouth and in your heart.
that you may do it.

modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.

purpose. It has been trans

which you cross over the Jordan.
which you shall surely perish;
and serve them,
and are drawn away,
and worship other gods.
and do it?
I announce to you today
that you shall surely perish;
and do not prolong your days in the land.
which you cross over the Jordan.

that we may hear it.
and do it? We have received it.
But the word is very near you, in your mouth and in your heart.
that you may do it.

modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.

purpose. It has been trans

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and serve them,
and are drawn away,
and worship other gods.
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But the word is very near you, in your mouth and in your heart.
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modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.

purpose. It has been trans

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and are drawn away,
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and are drawn away,
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modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.

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and are drawn away,
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which you cross over the Jordan.

that we may hear it.
and do it? We have received it.
But the word is very near you, in your mouth and in your heart.
that you may do it.

modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.

purpose. It has been trans

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and serve them,
and are drawn away,
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which you cross over the Jordan.

that we may hear it.
and do it? We have received it.
But the word is very near you, in your mouth and in your heart.
that you may do it.

modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.

purpose. It has been trans

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and serve them,
and are drawn away,
and worship other gods.
and do it?
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and do not prolong your days in the land.
which you cross over the Jordan.

that we may hear it.
and do it? We have received it.
But the word is very near you, in your mouth and in your heart.
that you may do it.

modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.

purpose. It has been trans

which you cross over the Jordan.
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and serve them,
and are drawn away,
and worship other gods.
and do it?
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which you cross over the Jordan.

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and do it? We have received it.
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modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.

purpose. It has been trans

which you cross over the Jordan.
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that you shall surely perish;
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and are drawn away,
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and are drawn away,
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I announce to you today
that you shall surely perish;
and do not prolong your days in the land.
which you cross over the Jordan.

that we may hear it.
and do it? We have received it.
But the word is very near you, in your mouth and in your heart.
that you may do it.

modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.
The Syntax of Sentences in Discourse

20.4.9 Expository Poetry Type

Expository poetry contains such things as prayers and expressions of praise and honor for God and man, in poetry as distinguished from prose. This literature type occurs in the poetical books and in other poems scattered throughout the prose books. Table 20.16 provides the frequency distribution of the various sentence types in this type of literature in the Hebrew Bible. Verbless sentences (type Ve) account for 21.1% of the text, followed by imperfect aspect sentences (types Vi0 and Vi1) accounting for another 42.1%, while perfect aspect sentences (types Vp0 and Vp1) account for another 20.6%. These five sentence types, along with minimal word density (4.5), and a maximum imperative density (8.8%) and maximum juxtaposition density (18.2%), may be regarded as characteristic of this literature type. Interestingly, Waw consecutive with imperfect (Viw, 5.3%) and Waw consecutive with perfect (type Vpw, 1.9%) contribute little, leaving only 9% for the other sentence types. Like that of expository prose, the literary structure of expository poetry seems to have no definable syntactic structure, but the structure of each narrative differs according the semantic affinities of its content.

Total number of words = 58,600
Total number of verses = 5,393
Total number of speech words = 271
Total number of imperatives = 1,128
Total number of juxtapositions = 2,346
Average words per verse = 10.87
Average words per sentence = 4.56
Average sentences per verse = 2.38
Speech word density = 2.11%
Imperative density = 8.78%
Juxtaposition density = 18.28%

Table 20.16
Frequency Distribution of Sentence Types for Expository Poetry

<table>
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<th>Number</th>
<th>%</th>
<th>Type</th>
<th>Number</th>
<th>%</th>
</tr>
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(1) Then David lamented with this lamentation over Saul and over Jonathan his son,........................................

(2)18 and he said .................................................................................................................................................
(3) to teach the children of Judah the Song of the Bow:60

(4) indeed it is written in the Book of Jasher:

(5) The beauty of Israel is slain on your high places!

(6) How the mighty have fallen!

(7) Tell it not in Gath,

(8) Proclaim it not in the streets of Ashkelon—

(9) Lest the daughters of the Philistines rejoice,

(10) Lest the daughters of the uncircumcised triumph.

(11) O mountains of Gilboa, Let there be no dew

(12) nor let there be rain upon you,

(13) Nor let there be fields of offerings.

(14) For the shield of the mighty is cast away there!

(15) The shield of Saul, not anointed with oil.

(16) From the blood of the slain, From the fat of the mighty, The bow of Jonathan did not turn back,

(17) And the sword of Saul did not return empty.

(18) Saul and Jonathan were beloved and pleasant in their lives,

(19) And in their death they were not divided;

(20) They were swifter than eagles,

(21) They were stronger than lions.

(22) “O daughters of Israel, weep over Saul,

(23) Who clothed you in scarlet, with luxury:

(24) Who put ornaments of gold on your apparel:

60 See f. n. 53 above.

61 Lines (23) and (24) are participle phrases that remotely modify the word Saul in the sentence of line (22), and so are not sentences here.
20.4.10 Predictive Poetry Type

Predictive poetry contains prophetic literature written in poetry as distinguished from prose. This literature type occurs primarily in the prophetic books and in other poems scattered throughout the other books. Table 20.17 provides the frequency distribution of the various sentence types in this type of literature in the Hebrew Bible. Verbless sentences (type Ve) account for 21.2% of the text, followed by imperfect aspect sentences (types Vi0 and Vi1) accounting for another 33.0%, while perfect aspect sentences (types Vp0 and Vp1) account for another 22.9%. These five sentence types, along with high imperative density (7.8%) and a high juxtaposition density (18.6%), may be regarded as characteristic of this literature type. Interestingly, Waw consecutive with imperfect (type Viw, 4.1%) and Waw consecutive with perfect (type Vpw, 8.8%) contribute little, leaving only 10% for the other sentence types. Like that of expository prose, the literary structure of predictive poetry seems to have no definable syntactic structure, but the structure of each narrative differs according the semantic affinities of its content.

Total Number of Words = 53,109
Total number of Verses = 2,932
Total number of speech words = 482
Total number of imperatives = 845
Total number of juxtapositions = 2,015
Average words per verse = 18.1
Average words per sentence = 4.90
Average sentences per verse = 3.82

(25) 25"How the mighty have fallen in the midst of the battle!..."
(26) Jonathan was slain in your high places.
(27) 26"I am distressed for you, my brother Jonathan;..."
(28) You have been very pleasant to me;
(29) Your love to me was wonderful;
(30) Surpassing the love of women;
(31) 27"How the mighty have fallen,..."
(32) And the weapons of war perished!"

(2 Sam. 1:17-27)
Speech word density = 4.45%
Imperative density = 7.79%
Juxtaposition density = 18.61%

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(1) There shall come forth a Rod from the stem of Jesse,........................................................................

(2) And a Branch shall grow out of his roots..........................................................................................

(3) 2 The Spirit of the LORD shall rest upon Him..............................................................................

(4) The Spirit of wisdom and understanding,62.................................................................................

(5) The Spirit of counsel and might......................................................................................................

(6) The Spirit of knowledge and of the fear of the LORD.................................................................

(7) 3 His delight is in the fear of the LORD........................................................................................

(8) And He shall not judge by the sight of His eyes, ...........................................................................

62 Lines (4), (5), and (6) are noun phrases modifying the phrase “the Spirit of the LORD” of line (3) and so are not sentences here.
(9) Nor decide by the hearing of His ears;

(10) But with righteousness He shall judge the poor,

(11) And decide with equity for the meek of the earth;

(12) He shall strike the earth with the rod of His mouth,

(13) And with the breath of His lips He shall slay the wicked.

(14) Righteousness shall be the belt of His loins,

(15) And faithfulness the belt of His waist.

(16) “The wolf also shall dwell with the lamb,

(17) The leopard shall lie down with the young goat,

(18) The calf and the young lion and the fatling together;

(19) And a little child shall lead them.

(20) The cow and the bear shall graze;

(21) Their young ones shall lie down together;

(22) And the lion shall eat straw like the ox.

(23) The nursing child shall play by the cobra's hole,

(24) And the weaned child shall put his hand in the viper's den.

(25) They shall not hurt nor destroy in all My holy mountain,

(26) For the earth shall be full of the knowledge of the LORD

(27) As the waters cover the sea.

(Isa. 11:1-9)
20.5 Summary

20.5.1 The Ten Principal Literary Types of Discourse:
(1) historical
(2) descriptive details
(3) descriptive lists
(4) procedural
(5) instructional
(6) juridical
(7) predictive prose
(8) expository prose
(9) expository poetry
(10) predictive poetry

20.5.2 The 31 Principal Types of Sentence Structure:
(1) \( \text{Cp}_0 \) — hyh = copulative, perfect, initial
(2) \( \text{Cp}_1 \) — X hyh = copulative, perfect, non-initial\(^{63}\)
(3) \( \text{Cp}_w \) — w\(^6\)hyh = copulative, perfect, Waw consecutive
(4) \( \text{C}_i^0 \) — yhyh = copulative, imperfect, initial
(5) \( \text{C}_i^1 \) — X yhyh = copulative, imperfect, non-initial
(6) \( \text{C}_i^w \) — wayyhyh = copulative, imperfect, Waw consecutive
(7) \( \text{C}_y^0 \) — \( \Psi_\text{y} \) = copulative, durative, initial (§ 4.3.7; 11.5.2)
(8) \( \text{C}_y^1 \) — X \( \Psi_\text{y} \) = copulative, durative, non-initial
(9) \( \text{C}_n^0 \) — \( \Psi_\text{n} \) = negative copulative, durative, initial (§ 11.5.2)
(10) \( \text{C}_n^1 \) — X \( \Psi_\text{n} \) = negative copulative, durative, non-initial
(11) \( \text{V}_e \) — X = verbless sentence
(12) \( \text{V}_p^0 \) — qtl (X) = verbal, perfect, initial
(13) \( \text{V}_p^1 \) — X qtl = verbal, perfect, non-initial
(14) \( \text{V}_p^w \) — w\(^6\)qtl = verbal, perfect, Waw consecutive
(15) \( \text{V}_i^0 \) — yqtl (X) = verbal, imperfect, initial

\(^{63}\) In this sentence structure and the others, the X stands for one or more non-verbal words or phrases. When enclosed in parentheses, X is optional. X does not include negatives and infinitives absolute, which are regarded as part of the verb phrase.
(16) Vi₁—X yqtl = verbal, imperfect, non-initial
(17) Viw—wayyqtl = verbal, imperfect, Waw consecutive
(18) Vdp₀—hyh (X) qotel = verbal, durative, initial
(19) Vdp₁—X hyh (X) qotel = verbal, durative, non-initial
(20) Vdpw—w³hyh (X) qotel = verbal, durative, Waw consecutive
(21) Vdi₀—yhyh (X) qotel = verbal, durative, initial
(22) Vdi₁—X yhyh (X) qotel = verbal, durative, non-initial
(23) Vdiw—wayyhyh (X) qotel = verbal, durative, Waw consecutive
(24) Vdy₀—Ψ (X) qotel = verbal, durative, initial
(25) Vdy₁—X Ψ (X) qotel = verbal, durative, non-initial
(26) Vdn₀—א¹ (X) qotel = negative verbal, durative, initial
(27) Vdn₁—X א¹ (X) qotel = negative verbal, durative, non-initial
(28) Vde₀—qotel = verbal, durative, initial, no auxiliary
(29) Vde₁—X qotel = verbal, durative, non-initial, no auxiliary
(30) Vdq₀—qotel (X) Cop = verbal, durative, initial, post-auxiliary
(31) Vdq₁—X qotel (X) Cop = verbal, durative, non-initial, post-auxiliary

20.5.3 Distribution of Significant Sentence Types

Table 20.18 lists the distribution of the significant sentence types according to their associated literature types. For each literature type the significant sentence types are highlighted in yellow. The statistics indicates that there is no significant difference between the use of initial and non-initial verbs with perfect and imperfect forms, that is, between types Vp₀ and Vp₁, and between types Vi₀ and Vi₁. The difference has to do with the presence or absence of marked prominence within the sentences themselves and has nothing to do with distinguishing literary types. In addition, the procedural and instructive types are essentially the same, as well as the case of the juridical and predictive prose types.

In addition to sentence types, a few other features contribute to the distinction of literary types. These characteristics include sentence length, speech sentence density, imperative density, and juxtaposition density. These qualities tend to be in the domain of semantic features. Other semantic traits may also contribute to the identity of literary types, such as subordinate conjunction density, conditional conjunction density, and the density of apocopated verbal forms, but these features have yet to be studied.
This chapter discusses the principal literary types of discourse, the frequency distribution of the various verbal forms, mapping of the levels of sentence dependency, and how the different types of sentence structure interrelate in discourse. Expositors should be aware of the information these structures convey. Chapter 21 discusses the principles of discourse analysis.

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CHAPTER 21
The Analysis of Hebrew Discourse

Chapters 14 through 17 discuss the syntactic analysis of the various kinds of Hebrew phrases. Chapter 18 discusses the syntactic-semantic analysis of Hebrew sentences. Chapter 20 discusses various types of discourse, the different kinds of sentence structures, how they relate to conjunctions and the story line, and how to map the depth of dependency. This chapter moves into the domain of discourse analysis, tracing the flow of thought with all its intricacies. At this stage of the analysis of a discourse, all its words, phrases, and sentences have been previously analyzed, with all its derived information at hand for the expositor.

Discourse analysis consists of identifying the entities of a discourse, and what the text says about how the interrelationships of their categories, characteristics, capabilities, and actions vary within some space-time environment. The expositor identifies the persons, places, and things of the discourse. He maps the changing prominence of these participants and props as the text moves forward. He maps the flow of thought along the story line, charting the supporting information in the subsidiary sidetracks, and taking note of the mutual discourse affinities among sentences and clusters of sentences. He plots the development of the argument from premise to conclusion.

Discourse analysis involves unearthing the structure of the semantic and logical organization of the information of the text at the discourse level—the natural outline of the passage. This is accomplished by executing a few ordered analysis rules based on grouping according to discourse affinity. That analysis procedure is the subject of this chapter.

21.1 The Role of Prominence in Discourse

Every constituent in a sentence has one of three possible levels of prominence: (1) primary, (2) secondary, or (3) background. By default, the subject of a sentence has primary prominence, with secondary prominence going to the complement of the verb. The other

---

1 Primary prominence belongs to the first slot of the sentence which the subject normally occupies unless displaced by some prominence transformation. One significant exception is the use of Waw consecutive where the syntactic idiom demands the verb in first position.
constituents are in the background. But primary prominence may have been granted to another constituent for rhetorical purposes or syntactical reasons. At the discourse level, a sentence or cluster of sentences may be granted position prominence for rhetorical reasons, that is, the sentence preempts or else follows what would be its normally expected place in the sequence. Prominence contributes to the information contained in the discourse.

21.2 Discourse Affinity

As in the case of the constituents of sentences, the sentences of a discourse have mutual affinity. Discourse affinity may be regarded as a linguistic force that holds the elements of a discourse together logically and semantically. It is like gravity that holds the planets in orbit around the sun, the moon around the earth, and solar systems together in a galaxy. It is like the forces of chemistry that hold the particles of an atom together, and hold atoms together in molecules. But unlike the forces of nature which can be measured, discourse affinity can only be estimated. A number of discourse characteristics contribute to the mutual affinities of its sentences: (1) position affinity, (2) semantic affinity, and (3) conjunctive affinity. These three forces each contribute to the mutual discourse affinity among sentences.

21.2.1 Position Affinity

Obviously, the closer sentences are in a sequence the greater the position affinity, and adjacent sentences have the greatest, apart from some vetoing influences. But it is not so self-evident that clusters of sentences also have similar affinity, which also contributes to the analysis. contiguous sentences and clusters of sentences have discourse affinity, apart from some veto factor.

21.2.2 Semantic Affinity

The greater the number of linguistic features two sentences share, the greater their mutual semantic affinity. The following is a list of common features that contribute to the mutual semantic affinity of sentences:

(1) common participants and props;
(2) common time frame;
(3) common place;
(4) common tense, mood, mode, and negation;
(5) common theme.
21.2.3 Conjunctive Affinity

Obviously adjacent sentences linked by a conjunction have conjunctive affinity, apart from some vetoing factor. But not only are adjacent sentences linked by conjunctions, contiguous clusters of clauses are likewise linked, and so also clusters of clusters. So it is important to know whether a conjunction links sentences or clusters. Weak semantic affinity between adjacent sentences marks a break between clusters; the intervening conjunction links clusters not sentences. Adjacent sentences and clusters of sentences must be in semantic agreement with the relationship expressed by their linking conjunction or else discourse affinity is vetoed.

21.3 Conjunctions as Discourse Markers

Conjunctions are one of the keys to the structure of discourse (§ 9.0). They link sentences and clusters of sentences, identifying the logical and sequential relationships among sentences and clusters. One may assume that a conjunction exists before every sentence and every cluster of sentences, linking the sentence or cluster to the preceding elements of the discourse. In the case of asyndeton, a conjunction was omitted because its conjunctive sense is inferred and anticipated by semantic context; it is safe and proper to restore omitted conjunctions in the analysis of discourse structure.

In addition to sentence types (discussed in § 20.3) and the conjunctions that join them, the semantic content of the sentences also influences how sentences are arranged hierarchically in sequential clusters and sequences of clusters. Four prominent semantic factors tend to optimize in the flow of thought: time, place, participant-prop, and theme. Other factors that also contribute to marking discourse hierarchy are: tense, mood, mode, negation, and sentence role. Sentences are usually clustered so that they have more of these factors in common with one another than they have with distant sentences (or clusters). The clustering of clusters follows the same tendency except that the ranges of the factors become broader. The result is that the clusters at the lowest hierarchical level have the strongest affinity on these factors. Consequently, the analysis of discourse should begin at the lowest hierarchical level and work through successively higher levels.

21.4 Grouping Principles

Seven ordered principles govern the grouping of the sentences and clusters of sentences into semantic clusters: (1) the unpacking principle, (2) the principle of greatest discourse affinity, (3) the principle of conjunctive compatibility, (4) the principle of complete-
ness, (5) the principle of conjunctive priority, (6) the principle of acquired semantic affinity, and (7) the principle of iteration.

**21.4.1 Unpacking**

A noun phrase may be modified by a dependent relative pronoun clause (or equivalent) in which case the clause has become embedded in the sentence in which the phrase is a constituent. At the discourse level of analysis it may be helpful to unpack the embedded dependent clauses, making them dependent instead on the sentence in which the phrase it modifies is a constituent. This is particularly helpful when the relative pronoun clause is compound, that is, it consists of multiple coordinate clauses or even a more complex cluster. When unpacking is appropriate, the following steps should be followed:

1. Replace the relative pronoun (or equivalent) with a subordinating conjunction that expresses the dependent relationship the clauses have with the associated phrase.
2. In the modifier slot occupied by the dependent clauses, without altering the meaning of the text, insert a terse substitute that encapsulates the equivalent meaning of the dependent clauses. The following example taken from Psalm 1:1-2 illustrates unpacking. Here sentences 2 through 6 are dependent on the word *man* in sentence 1 by means of the relative pronoun לֶא. They list five characteristics of the man who is blessed, which characteristics may be encapsulated in the term *godliness*. So the blessed man may be referred to as a *godly* man because of the description given in the five dependent clauses.

1. Blessed is the man who
2. does not walk in the counsel of the ungodly, and
3. does not stand in the path of sinners, and
4. does not sit in the seat of the scornful; but
5. his delight is in the law of the LORD, and
6. in His law he meditates day and night.

Consequently, the relative pronoun may be replaced by the cause-reason subordinating conjunction *because* (step 1) and the term *godly* may be substituted in the modifier slot (step 2), thus unpacking the dependent clauses without altering the meaning. Being mindful that at the sentence level of analysis elided information has already been restored, the unpacked structure is as follows:
21.4.2 Greatest Discourse Affinity

Sentences and clusters of sentences having the greatest mutual discourse affinity should be grouped first. This assures that clusters at the deepest discourse dependency are assembled first. In the above list of clauses it is noted that clauses 2, 3, and 4 share common participants (the godly and the ungodly), and common theme (contrasting moral character and negative contrasting of behavior). These common features indicate a strong semantic affinity between the clauses. On the other hand, clauses 5 and 6 have their own affinity differing from that of clauses 1 to 3: common participants and props (the godly person, the LORD, and His Law), and a common theme (delightful meditation). On the basis of mutual affinity the clauses may be clustered into the following two groups:

(1) The godly man is blessed
(2) the man does not walk in the counsel of the ungodly,
(3) and the man does not stand in the path of sinners,
(4) and the man does not sit in the seat of the scornful;
(5) but the man’s delight is in the law of the LORD,
(6) and the man meditates in the law of the LORD day and night.

21.4.3 Conjunctive Compatibility

Sentences and clusters of sentences in a potential cluster must be semantically compatible with their linking conjunction. The conjunctions within a potential cluster must be the same kind; that is, a cluster cannot have both coordinating and subordinating conjunctions between its sentences or clusters, nor can it have both conjunctive and disjunctives, etc.
21.4.4 Completeness

All the members of a potential cluster must be in a contiguous sequence before marking them as an actual cluster. The presence of an intervening alien sentence or cluster is evidence of premature clustering. The intervening alien should first be grouped into its own cluster.

21.4.5 Conjunctive Priority

Ordinarily, under equally probable clustering options, a potential cluster with a subordinating conjunction should be grouped before an equally potential cluster with coordinating conjunctions. But the protasis and apodosis of the potential cluster must both be complete before marking them as an actual cluster.

21.4.6 Acquired Semantic Affinity

A newly grouped cluster acquires the accumulated semantic affinity of its members as determined by its interrelation with its immediate neighboring discourse environment.

21.4.7 Iteration

When a cluster is correctly identified and marked, the procedure repeats through the above steps marking new clusters until the entire discourse is identified as a single cluster.

21.5 Natural Outline

The natural outline of a discourse is theoretically the outline in the mind of the original author when he wrote it. It is unearthed as part of the analysis procedure by creating a summarizing heading for each analytical cluster together with noting its dependency depth. The outline is assembled at the end of the analysis procedure.

21.5.1 Outline Headings

The headings of the natural outline of the discourse are created for each cluster in the analysis. It is written in the language of the expositor as a summary of the semantic and logical content of the cluster it heads. The following are some characteristics of a good heading:

(1) A heading should be a complete sentence.

(2) A heading should be terse, free of all non-contributing expressions.

(3) A heading should contain the prominent participants and props of the associated cluster, particularly, those of the next lower headings of the cluster.

(4) A heading should summarize what is stated about the prominent participants of the cluster in explicit terms, avoiding being overly general.
(5) A heading should not be a theological or homiletical statement unless such terms come from the text of the cluster it heads.  
(6) Sometimes a sentence in the text may qualify as a heading; in that case it merely needs to be condensed.

21.5.2 Assembling the Outline  
After the analysis procedure is completed, the headings of the outline are assembled in hierarchical order according to their dependencies in the analytical diagram.

21.6 Analysis Illustrated  
A discourse may be primarily (1) historical, declaring what happened or how things were done; (2) descriptive, declaring who, what, how, or why things are the way they are; (3) procedural, declaring how to do something; (4) instructional, declaring how things are expected to be; (5) juridical, declaring how things must be; (6) predictive, declaring how things will be; (7) expository, explaining the meaning or intent of something. The following examples illustrate the analysis of the various types of discourse, each accompanied by a commentary on the analysis together with the associated natural outline. The Hebrew sentences are listed on individual numbered lines in the left column with their corresponding English translation in the right column, and with the conjunctions in intervening lines. Clusters are bracketed together with a right-hand bracket }. Dependency depth is indicated by indentation to the left, the greater the number of indentions, the greater the dependency depth. For the first illustration, a separate analysis diagram is presented for each iteration cycle; but for subsequent illustrations, only the final diagram is provided.

21.7 Historical Narrative (Job 42:7-9)  
This passage is an episode of the final narrative portion of Job. It contains the LORD’s rebuke of Job’s three friends for misrepresenting Him, and the command for them to go to Job with sacrifices so that he may pray and make atonement for them.

21.7.1 First Clustering Cycle  
(1) Sentences 1 and 2 form a new cluster (1-2), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (The LORD and

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2 Only seven of the ten literary types of chapter 20 are included here, because descriptive lists are uninteresting from the perspective of discourse analysis. In addition, the juridical and predictive prose types are essentially the same, as is the case for expository and predictive poetry.
Job), expressing a common theme (Divine communication), and having complementary syntactic roles. Sentence 1 introduces the pericope, being the protasis (subsequent event) and sentence 2 the apodosis (previous event), being in semantic concord with the temporal conjunction   joining them: expressing the timeframe of reference for the story.

(2) Sentences 4 and 5 form a new cluster (4-5), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD and the Job’s friends), expressing a common theme (wrath-misrepresentation), and having complementary syntactic roles. Sentence 5 is the protasis (result) and sentence 4 the apodosis (reason) of a result-reason argument, being in semantic concord with the result-reason conjunction   joining them: their misrepresentation of the LORD resulted in His wrath against them. Heading: The LORD was angry that Job’s friends misrepresented Him.

(3) Sentences 6, 7, and 8 form a new cluster (6-8), having strong mutual discourse affinity distinct from what precedes and follows, consisting of three parallel commands having common participants (Job, his friends, and sacrifices), common mood (imperative), common theme (expiatory sacrifices), a priest to mediate the sacrifices (Job), and coordinating conjunctions  joining them. Heading: Job’s friends must have Job offer sacrifices for them.

(4) Sentences 9 and 10 form a new cluster (9-10), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD, Job, and his friends), common tense (future), common theme (acceptance of prayer), and having complementary syntactic roles. Sentence 9 is the protasis (result) and sentence 10 the apodosis (reason) of a result-reason argument, being in semantic concord with the result-reason conjunction       joining them: the LORD will accept Job’s prayer. Heading: Job, the LORD’s accepted priest, will pray for his friends.

(5) Sentences 11 and 12 form a new cluster (11-12), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD, Job, and his friends), common tense (future), common theme (judgment for sin), and having complementary syntactic roles. Sentence 11 is the protasis (result) and sentence 12 the apodosis (reason) of a result-reason argument, being in semantic concord with the result-reason conjunction  joining them: the LORD will judge Job’s friends. Heading: The LORD will judge Job’s friends for misrepresenting Him.
First Clustering Cycle

(1) And it happened, after the LORD had spoken . . . to Job, that the LORD had spoken . . . to Job.

(2) the LORD said to Eliphaz [quote]

(3) “My wrath is aroused against you . . .” for [result-reason] you have not spoken right of Me as My servant Job has.

(4) Therefore, [reason-result] now take for yourselves seven bulls and seven rams,

(5) and seven rams,

(6) and Eliphaz the Temanite and Zophar the Naamathite went just as [comparison]

(7) they did the LORD commanded them;

(8) My servant Job will pray for you. For [result-reason]

(9) I will accept him, lest [undesirable consequence] I deal with your folly;

(10) because [result-reason] you have not spoken right of Me, as My servant Job has.”

(11) Then the LORD had accepted Job.

(12) the LORD accepted him.

(13) Eliphaz the Temanite and . . . Zophar the Naamathite went and

(14) they did just as [comparison]

(15) the LORD commanded them;

(16) the LORD had accepted Job.

(6) Sentences 14 and 15 form a new cluster (14-15), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD and Job’s friends), common tense (past), common theme (judgment of sin), and having complementary syntactic roles. Sentence 14 is the protasis (object of comparison) and sentence 15 the apodosis (standard of comparison) of a comparative argument, being in se-
mantic concord with the comparative conjunction בְּקַלָּת, joining them: the LORD will judge Job’s friends. Heading: Job’s friends obeyed the LORD’s commands.

Second Clustering Cycle

(1) And it happened, after

(2) the LORD had spoken . . .to Job, that

(3) the LORD said to Eliphaz [quote]

(4) “My wrath is aroused against you . . . for [result-reason]

(5) you have not spoken right of Me as My servant Job has. Therefore, [reason-result]

(6) now take for yourselves seven bulls and seven rams,

(7) go to My servant Job, and

(8) offer up for yourselves a burnt offering; and

(9) My servant Job will pray for you. For [result-reason]

(10) I will accept him, lest [undesirable consequence]

(11) I deal with your folly; because [result-reason]

(12) you have not spoken right of Me, as My servant Job has.”

(13) Then Eliphaz the Temanite and . . .

(14) and Zophar the Naamathite went and

(15) they did just as [comparison]

(16) the LORD commanded them; for [result-reason]

(17) the LORD had accepted Job.
21.7.2 Second Clustering Cycle

(7) Cluster (9-10) and cluster (11-12) form a new cluster (9-12), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD, Job, and his friends), common tense (future), common theme (avoiding judgment of sin), and having complementary syntactic roles. Cluster (9-10) is the protasis (necessary condition) and cluster (11-12) the apodosis (consequence) of a conditional argument, being in semantic concord with the comparative conjunction   joining them: Job should pray for his friends to avoid their impending judgment. Heading: Job will pray that the LORD not judge his friends’ sins.

(8) Sentence 13 and cluster (14-15) form a new cluster (13-15), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD and Job’s friends), common tense (past), common theme (obedience of the LORD’s commands), and having complementary syntactic roles. Sentence 13 and cluster (14-15) are in semantic concord with sequential coordinating conjunction  joining them: Job’s friends did what the LORD commanded. Heading: Job’s friends went to obey the LORD’s commands.

21.7.3 Third Clustering Cycle

(9) Cluster (6-8) and cluster (9-12) form a new cluster (6-12), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD, Job, and his friends), common tense (future), common theme (sacrifice and prayer to avoid judgment), and having complementary syntactic roles. Cluster (6-8) and cluster (9-12) are in semantic concord with sequential coordinating conjunction  joining them. Heading: Job’s friends must have him make atonement for them.

(10) Cluster (13-15) and sentence 16 form a new cluster (13-16), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD, Job, and his friends), common tense (past), common theme (obedience to the LORD’s command), and having complementary syntactic roles. Cluster (13-15) and sentence 16 are in semantic concord with sequential coordinating conjunction  joining them. Heading: The friends obediently went to Job to get atonement.
Chapter 21

Third Clustering Cycle

(1) And it happened, after the LORD had spoken . . . to Job, that the LORD had spoken . . . to Job.

(2) the LORD said to Eliphaz [quote]

(3) “My wrath is aroused against you . . . for [result-reason] you have not spoken right of Me as My servant Job has. Therefore, [reason-result] now take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job will pray for you. For [result-reason] I will accept him, lest [undesirable consequence] I deal with your folly; because [result-reason] you have not spoken right of Me, as My servant Job has.” Then Eliphaz the Temanite and . . . and Zophar the Naamathite went and they did just as [comparison] the LORD commanded them; for [result-reason] the LORD had accepted Job.

21.7.4 Fourth Clustering Cycle

(11) Cluster (4-5) and cluster (6-12) form a new cluster (4-12), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD, Job, and his friends), common tense (past), common theme (the content of the LORD’s speech to Job’s friends), and having complementary syntactic roles. Cluster (4-
5) is the protasis (reason) of a reason-result argument and cluster (6-12) is the apodosis (result), in semantic concord with subordinating conjunction \( \& \) joining them.

**Fourth Clustering Cycle**

(1) \( \& \) And it happened, after

(2) \( \& \) the LORD had spoken . . . to Job, that

(3) \( \& \) the LORD said to Eliphaz

(4) \( \& \) “My wrath is aroused against you . . .

(5) \( \& \) you have not spoken right of Me

(6) \( \& \) Therefore, [reason-result]

(7) \( \& \) now take for yourselves seven bulls

(8) \( \& \) and seven rams,

(9) \( \& \) and offer up for yourselves a burnt offering;

(10) \( \& \) My servant Job will pray for you.

(11) \( \& \) I will accept him,

(12) \( \& \) lest [undesirable consequence]

(13) \( \& \) I deal with your folly;

(14) \( \& \) just as [comparison]

(15) \( \& \) the LORD commanded them;

(16) \( \& \) the LORD had accepted Job.
In this case, Waw conjunctive serves as a reason-result subordinating conjunction because the dependent relationship of the clusters is self-evident from their semantic content. Heading: Job’s friends must offer sacrifices to appease the LORD’s wrath.

Fifth Clustering Cycle

(1) שָׁאַלְכִּי אֲלֵהֶם שָׁבְעֵה פְּרִים

(2) הָעָלֶת הָאֱלֹהִים הָאָלָ日本の

(3) [Lament]

(4) מִלְחָמָה אֵשׁ בָּרָא רִיתָה

(5) אַנָּא דַּבַּרְתֶּם אֶל הָעָלֶת

(6) וְשָׁאֻלְכִּי אֲלֵהֶם שָׁבְעֵה פְּרִים

(7) לַכֶּֽהָּ אֲלֵהֶם אֲלָ日本の

(8) הָעָלֶת הָאֱלֹהִים הָאָלָ日本の

(9) מִלְחָמָה אֵשׁ בָּרָא רִיתָה

(10) וְשָׁאֻלְכִּי אֲלֵהֶם שָׁבְעֵה פְּרִים

(11) וְשָׁאֻלְכִּי אֲלֵהֶם שָׁבְעֵה פְּרִים

(12) מִלְחָמָה אֵשׁ בָּרָא רִיתָה

(13) מִלְחָמָה אֵשׁ בָּרָא רִיתָה

(14) מִלְחָמָה אֵשׁ בָּרָא רִיתָה

(15) מִלְחָמָה אֵשׁ בָּרָא רִיתָה

(16) מִלְחָמָה אֵשׁ בָּרָא רִיתָה

And it happened, after the LORD had spoken . . . to Job, that the LORD said to Eliphaz [quote]

“My wrath is aroused against you . . . for you have not spoken right of Me as My servant Job has.

Therefore, My wrath is aroused against you . . . for you have not spoken right of Me, as My servant Job has.

My servant Job will pray for you. For I will accept him, lest I deal with your folly;

because you have not spoken right of Me, as My servant Job has.”

Then Eliphaz the Temanite and . . . and Zophar the Naamathite went and they did just as [comparison]

the LORD commanded them; for the LORD had accepted Job.
21.7.5 Fifth Clustering Cycle

(12) Sentence 3 and cluster (4-12) form a new cluster (3-12), having strong mutual discourse affinity distinct from what precedes and follows, consisting of common participants (the LORD, Job, and his friends), common tense (past), common theme (the content of the LORD’s speech to Job’s friends), and having complementary syntactic roles. Cluster (4-5) is the protasis (reason) of a reason-result argument and cluster (6-12) is the apodosis (result), in semantic concord with subordinating conjunction \( \therefore \) joining them. In this case, Waw conjunctive serves as a reason-result subordinating conjunction because the dependent relationship of the clusters is self-evident from their semantic content. Heading: The LORD commanded Job’s friends to offer sacrifices to appease His wrath.

21.7.6 Commentary (Job 42:7-9)

This historical episode consists of a setting (cluster 1-2), a command (cluster 3-12), and the execution of the command (cluster 13-16) linked by Waw consequitives marking the story line. The cluster of sentences 1 and 2 sets the time frame of reference for this episode of the larger story, the overall setting having been established earlier in the text. Sentence 3 introduces a quotation of the LORD consisting of sentences 4 through 12; the quotation has its own literary form consisting of a list of commands accompanied by explanatory reasons why the commands should be carried out. Sentences 4 and 5 form a cluster, having common participants (the LORD and Job’s friends), expressing a common theme (wrath-misrepresentation), and having complementary roles. Sentence 5 is the protasis [result] and sentence 4 the apodosis [reason] of a result-reason argument, being in semantic concord with the result-reason conjunction \( \therefore \) joining them: their misrepresentation of the LORD resulted in His wrath against them. Sentences 4 through 12 form a cluster, having common participants (the LORD, Job, and Job’s friends), and a common theme (the appeasement of the LORD’s wrath). Cluster (4-5) forms the compound protasis [the reason], and cluster (6-12) forms the compound apodosis [the result] of a reason-result argument, being in semantic concord with the reason-result conjunction \( \therefore \) joining them: \(^3\) Job’s friends must offer sacrifices to appease the LORD’s wrath.

This large cluster (6-12) consists of two complementary sub-clusters that outline the behavior necessary to appease the LORD’s wrath. Cluster (6-8) consists of three parallel

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\(^3\) Waw conjunctive stands in place of the more explicit reason-result subordinating conjunction; this often happens when the anticipated conjunctive sense is evident from the context.
commands having common participants (Job’s friends), common mood (imperative), common theme (expiatory sacrifices), a priest to mediate the sacrifices (Job), and coordinating conjunctions \( \text{joining them} \). Cluster (9-12), consisting of two sub-clusters, provides the complementary closure to the quotation, having common participants (the LORD, Job, Job’s friends), a common theme (resultant appeasement). Sub-cluster (9-10) consists of the protasis [result], and sub-cluster (11-12) the apodosis [undesirable consequence] of a result-consequence argument, being in semantic concord with the result-consequence conjunction \( \text{joining them} \): Job needs to pray for his friends in order to avoid the LORD’s chastening them. Sub-cluster (9-10) consists of sentence (9) the protasis [result] and sentence (10) the apodosis [reason] of a result-reason argument, being in semantic concord with the result-reason conjunction \( \text{joining them} \): Job should pray for his friends because the LORD will accept his prayer. Sub-cluster (11-12) consists of sentence (11) the protasis [result], and sentence (12) the apodosis [reason] of a result-reason argument, being in semantic concord with the result-reason conjunction \( \text{joining them} \): the LORD will otherwise chasten their folly because they have misrepresented Him. Sentence (12) repeats sentence (5) in order to bring closure to the quotation.

Cluster (13-16) forms the last event of the episode. It consists of two sub-clusters: (13-15) and sentence (16). Sub-cluster (13-15) forms the protasis [result] and sentence (16) the apodosis [reason] of a result-reason argument. Job’s friends offered the prescribed sacrifices because the LORD had accepted Job’s prayer for them. Sub-cluster (13-15) itself consists of two sub-clusters: sentence (13) and sub-cluster (14-15). The event of sentence (13) is followed by the event of sub-cluster (14-15), as marked by the \textit{Waw} consecutive joining them. Sub-cluster (14-15) compares the event of sentence (14) with the command of sentence (15), in semantic concord with the comparative conjunction \( \text{joining them} \): the sacrifices were made as commanded. Sentence (16) repeats the thought of sentence (10), closing the episode with the importance of intercessory pray by a person whose prayers the LORD accepts.

This example illustrates that \textit{Waw} consecutive marks the story line in historical narrative, but that supplementary material may intervene. In addition, \textit{Waw} consecutive may occur within a sub-cluster out of the main story line: see the \textit{Waw} consecutive between sentences

\footnote{The \textit{Waw} consecutive joining these clusters is understood as expressing logical rather than temporal sequence.}
By now it is evident that these commentaries are quite redundant. The redundancy is intentional, being there to illustrate the thinking process of the analytical method. However, the commentary worked from the highest to the lowest hierarchies; the analysis procedure works from the lowest to the highest.

21.7.7 Natural Outline (Job 42:7-9)

After Speaking with Job, the LORD Required Job’s Friends to Have Him Offer Sacrifices and Prayer for Them

I. The LORD Commanded Job’s Friends to Offer Sacrifices to Appease His Wrath
   A. The LORD was angry that Job’s friends misrepresented Him
      1. My wrath is aroused against you and your two friends
      2. For you have not spoken of Me what is right, as My servant Job has
   B. Therefore, Job’s friends must have him make atonement for them
      1. Job’s friends must have Job offer sacrifices for them
         a. Now take for yourselves seven bulls and seven rams,
         b. And Job’s friends must go to Job to offer a sacrifice for themselves
            (1) Go to My servant Job,
            (2) And offer up for yourselves a burnt offering
      2. And Job will pray that the LORD not judge his friends’ sins
         a. Job, the LORD’s accepted priest, will pray for his friends
            (1) My servant Job shall pray for you.
            (2) For I will accept him,
         b. Lest The LORD judge Job’s friends for misrepresenting Him
            (1) I will deal with you according to your folly
            (2) Because you have not spoken of Me what is right,
                as My servant Job has

II. Then Job’s Friends Obediently Went to Job to Get Atonement
   A. Job’s friends went to Job to obey the LORD’s commands
      1. Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went
      2. And Job’s friends obeyed the LORD’s commands
         a. They did
         b. Just as the LORD commanded them;
   B. For the LORD had accepted Job.

Notes:
(1) The first line initiated the pericope and was absorbed into the title.
(2) The second line set the new time frame of reference and was also absorbed into the title.
(3) The third line introduced the quotation and was absorbed into the first main heading.
21.8 Descriptive Discourse (Psalm 1)

This psalm is descriptive narrative serving as an introduction to the Psalter. It describes the estate of the godly and the ungodly, explaining why godliness is superior to ungodliness. It consists of three progressively shorter strophes, each having its own set of participants and theme.

21.8.1 First Clustering Cycle

Initially it is noted that sentences 2 through 6 are relative pronoun clauses dependent on the word man in sentence 1. These have been unpacked as previously described (§ 21.4.1). In addition, sentences 8 through 10 are relative pronoun clauses dependent on the word tree in sentence 7. These clauses are also unpacked as three coordinate descriptions of the characteristics of the tree to which a godly man is likened: they refer to that which makes the tree fruitful. Also it is noted that this discourse has no temporal or spatial references: its message is universal. Sentences 2 through 4 form a cluster, having common participants (the godly man and the ungodly), common negation, a common theme (avoidance of evil influences), and their semantic content also being consistent with the coordinating conjunction joining them. Heading: the man avoids ungodly influences.

Sentences 5 and 6 form a cluster, having common participants (the godly man and the Law of the LORD), a common theme (love of God’s word), and their semantic content also being consistent with the coordinating conjunction joining them. Heading: the man loves the Law of the LORD.

Sentences 8 through 10 form a cluster, having a common participant (the tree), a common theme (the characteristics of fruitfulness), and their semantic content also being consistent with the coordinating conjunction joining them. Heading: the tree is fruitful.

Sentences 12 and 13 form a cluster, having common participants (the ungodly) a common theme (unfavorable comparison), and their semantic content also being consistent

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5 Sentence 8 is a dependent passive participle clause, which is equivalent to a relative pronoun clause, and is treated so in the unpacking procedure. Thus the three clauses are in parallel and may be regarded as coordinate, so rendering as though it were and.

6 Because sentences 8, 9, and 19 are unpacked relative pronoun clauses, the conjunction between 8 and 9 has been transformed to the equivalent of υ.
with the adversative coordinating conjunction וּלְפָנֵי פָּנִים joining them. Heading: The ungodly life is worthless.

(Psalms 1)

1. The man is blessed because [result-reason]
   the man does not walk in the counsel of the ungodly, and
   the man does not stand in the path of sinners, and
   the man does not sit in the seat of the scornful; but
   the man's delight is in the law of the LORD, and
   the man mediates in law of the LORD day and night.

2. The man is like a tree
   because [result-reason]
   the tree is planted by the rivers of water, and
   the tree brings forth its fruit in its season, and
   the tree's leaf does not wither; and
   whatever the man does prospers.

3. However, the ungodly are not so, but
   the ungodly are like the chaff which the wind drives away. Therefore [reason-result]
   the ungodly shall not stand in the judgment, nor
   sinners in the congregation of the righteous.
   For [result-reason]
   the LORD knows the way of the righteous, but
   the way of the ungodly shall perish.

Sentences 14 and 15 form a cluster, having common participants (the ungodly), a common theme (detrimental destiny), and their semantic content also being consistent with the coordinating conjunction וּלְפָנֵי פָּנִים joining them. Heading: The destiny of the ungodly is disastrous.
Sentences 16 and 17 form a cluster, having a common topic (man’s way of life), a common theme (the LORD’s part in the godly way and the ungodly way), and their semantic content also being consistent with the coordinating conjunction ἐνjoining them. Heading: The LORD sovereignly knows the ways of men.

21.8.2 Second Clustering Cycle
Cluster (2-4) and cluster (5-6) form a new cluster (2-6), having a common participant (the godly man), a common theme (the man’s godliness), and their individual themes also being consistent with the adversative coordinating conjunction ἀλλά joining them. Heading: The man’s character is godly.

Sentence 7 and cluster (8-10) form a new cluster (7-10), having a common participant (the tree), a common theme (characteristics that contribute to the tree’s fruitfulness), and their individual themes also being consistent with the subordinating conjunction ὅτι joining them. Heading: The godly man is like a fruitful tree.

Cluster (12-13) and cluster (14-15) form a new cluster (12-15), having common participants (the ungodly), a common theme (the present and future status of the ungodly), and their individual themes also being consistent with the reason-result subordinating conjunction ὅτι ὅτι joining them. The fruitless life of the ungodly will result in their disastrous destiny. Heading: Ungodliness is detrimental.

21.8.3 Third Clustering Cycle
Sentence 1 and cluster (2-6) form a new cluster (1-6), having a common participant (the man who is blessed), a common theme (the reason for his blessedness), and their individual themes also being consistent with the subordinating conjunction ὅτι (= because) joining them. The man is blessed because of his godly character. Heading: The godly man is blessed.

21.8.4 Fourth Clustering Cycle
Cluster (1-6), cluster (7-10), and sentence 11 form a new cluster (1-11), having a common participant (the godly man), a common theme (the benefits of godliness: blessing, fruitfulness, prospering), and their individual themes also being consistent with the coordinating conjunctions ὅτι joining them. Godliness has benefits. Heading: Godliness is beneficial.

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7 The conjunction was transformed due to unpacking relative pronoun sentences 2 through 6.
21.8.5 Fifth Clustering Cycle

What remains is three principal clusters which on the surface suggests that the final analysis consists of three independent propositions. However, the principle of discourse affinity must determine that issue. In the first cluster (1-11) the prominent participant is the godly man, in the second (12-15) the prominent participants are the ungodly, and in the third (16-17) the prominent participants are the godly, the ungodly, and the LORD. So the third cluster has equal semantic affinity with both earlier clusters. So the first two clusters should be clustered together as a semantic antithesis the explanation of which is found in the third. Therefore cluster (1-11) and cluster (12-15) form a new cluster (1-15), having a common theme (the contrasting benefits of godliness and ungodliness), their individual themes being consistent with the disjunctive coordinating conjunction [₪ ה] (= however) joining them. The benefits of godliness are superior to those of ungodliness. Heading: Godliness is superior to ungodliness.

Cluster (1-15) and cluster (16-17) form the last cluster, having common participants (the godly and the ungodly), a common theme (the reason for the contrasting benefits), and their individual themes being consistent with the result-reason subordinating conjunction מ (joining them. The LORD’s sovereign knowledge of the ways of man is the reason godliness is superior to ungodliness. Heading: The LORD ordained the superiority of godliness.

21.8.6 Commentary (Psalm 1)

This psalm is descriptive narrative, being an explanation of why godliness is superior to ungodliness. It consists of three progressively shorter strophes, each having its own set of participants and theme. The first strophe, sub-cluster (1-11), describes the advantages of godliness; the second strophe, sub-cluster (12-15), in contrast to the first, describes the disadvantages of ungodliness; these two strophes form the first main cluster of the narrative. The third strophe, cluster (16-17), explains why the first two strophes are true, in semantic concord with the result-reason conjunction joining them. The psalm has common participants (the godly, ungodly, and the LORD) and a common theme (the LORD’s predetermined purposes regarding godliness and ungodliness).

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8 This is an instance of juxtaposition (asyndeton) where the conjunctive relationship is clearly understood from the context, and so the conjunction is omitted. The analysis required such elided conjunctions to be restored.

9 An adversative conjunction has been restored based on the contrasting semantic content of the clusters.
The first strophe, cluster (1-11), consists of three progressively shorter parallel sub-clusters: clusters (1-6), (7-10), and (11)—joined by coordinating conjunctions. Cluster (1-6) describes the person God blesses; cluster (7-10), likens that person to a fruitful tree; and cluster (11), describes his prosperity. The three parallel sentences in sub-cluster (7-10) have a common participant and prop (the godly person, a tree), and a common theme (fruitfulness), in semantic concord with the coordinating conjunctions joining them. The third sub-cluster consists of only one sentence (11) describing the prosperity of a godly person.

The structure of the second stanza, cluster (12-15), contrastingly parallels the first strophe in diminished details: sentence (12) describes the behavior of the ungodly: they are not like the godly; sentence (13) likens them to valueless chaff, and cluster (14-15) describes their ultimate failure. Cluster (12-15) consists of two sub-clusters, (12-13) and (14-15). Sub-cluster (12-13) is the compound protasis [reason] and sub-cluster (13-14) the compound apodosis [result] of a reason-result argument, in semantic concord with the reason-result conjunction joining them: their ungodly life will result in eternal destruction.

In the third strophe, sentences (16) and (17) have common participants (the godly, ungodly, and the LORD), and a common theme (predetermined success of godliness and failure of ungodliness). The sentences are parallel contrasting declarations joined by a disjunctive conjunction. They constitute the apodosis [reason] of the main result-reason argument of the discourse, in semantic concord with the result-reason conjunction joining it with the protasis (cluster 1-14): The LORD’s sovereign purposes predetermined the superiority of godliness over ungodliness.
21.8.7 Natural Outline (Psalm 1)

The LORD Ordained the Superiority of Godliness (Psalm 1)

I. Godliness is Superior to Ungodliness (1:1-5)

A. Godliness is beneficial (1:1-3)
   1. The godly man is blessed (1:1-2)
      a. Blessed is the man (1:1)
      b. Because the man’s character is godly
         (1) The man avoids ungodly influences
            (a) The man does not walk in the counsel of the ungodly (1:1a)
            (b) The man does not stand in the path of sinners (1:1b)
            (c) The man does not sit in the seat of the scornful (1:1c)
         (2) But the man loves the Law of the LORD.
            (a) The man’s delight is in the law of the LORD (1:2a)
            (b) The man meditates in the law of the LORD day and night (1:2b)
   2. The godly man is like a fruitful tree (1:3)
      a. The godly man is like a tree
      b. Because the tree is fruitful
         (1) The tree is planted by the rivers of water (1:3a)
         (2) The tree brings forth its fruit in its season (1:3b)
         (3) The tree’s leaf does not wither; (1:3c)
   3. And whatever the godly man does shall prosper (1:3d)

B. However ungodliness is detrimental
   1. The ungodly life is worthless
      a. The ungodly are not so (1:4a)
      b. But the ungodly are like the chaff which the wind drives away (1:4b)
   2. Therefore the destiny of the ungodly is disastrous
      a. The ungodly shall not stand in the judgment (1:5a)
      b. Sinners shall not stand in the congregation of the righteous (1:5b)

II. For the LORD Sovereignly Knows the Ways of Men (1:6)

A. The LORD knows the way of the righteous (1:6a)
B. But the way of the ungodly shall perish (1:6b)
21.9 Procedural Discourse (Exodus 25:23-30)

This passage is procedural discourse, setting forth the procedure for constructing the Table of Showbread. It consists of a sequence of instructions interspersed with appropriate details for some of the table's parts.

21.9.1 First Clustering Cycle

In the beginning it is noted that time frame of reference is future with no general spatial frame of reference. Sentences 2, 3, and 4 form a cluster (2-4), having a common participant (the table of showbread), a common theme (the dimensions of the table), and their semantic content being consistent with the coordinating conjunctions \( \land \) joining them. Heading: The table has specifications.

Sentences 9, 10, and 11 form a cluster (9-11), having common participants (the golden rings of the table), a common theme (the placement of the rings), and their semantic content being consistent with the coordinating conjunctions \( \land \) joining them. The table shall have rings.

Sentences 12 and 13 form a cluster (12-13), having common participants (the acacia poles), a common theme (overlaying the poles with gold), and their semantic content being consistent with the coordinating conjunction \( \land \) joining them. One may be tempted to also include sentence 14 in the cluster because it too has Waw conjunctive, but the theme of the sentence (purpose of the poles) differs from that of the others; thus the conjunction must be understood as a purpose-result subordinating conjunction. Heading: The poles have construction specifications.

Sentences 15 and 16 form a cluster (15-16), having common participants (the utensils of the table), a common theme (their golden composition), and their semantic content being consistent with the coordinating conjunction \( \land \) joining them. The table shall have serving utensils.

21.9.2 Second Clustering Cycle

Sentence 1 and cluster (2-4) and sentence 5 form a new cluster (1-5), having a common participant (the table), a common theme (construction details), and their semantic content being consistent with the elided but restored coordinating conjunction \( \land \) joining them. The table shall be made to specifications.
(Exodus 25:23-30)

1. אָסַ֫תְנָה רֹאֵפָה הַיָּם לְעָלַיָּהּ אֶצָּאְלֵיהּ. And you shall also make a table . . . ;

2. אֲלֵךְ רֹאֵפָה. two cubits shall be its length,

3. אָסַ֫תְנָה רֹאֵפָה. and a cubit shall be its width,

4. אֲלֵךְ רֹאֵפָה. and a cubit and a half shall be its height.

5. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. You shall overlay it with pure gold,

6. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. and you shall make a molding of gold all around.

7. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. you shall make a frame for it . . .

8. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. and you shall make a gold molding . . .

9. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. you shall make for it four rings of gold,

10. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. and you shall put the rings on the four corners that are at its four legs.

11. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. the rings shall be close to the frame, as holders for the poles to bear the table.

12. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. you shall make the poles of acacia wood,

13. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. and you shall overlay them with gold,

14. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. that the table may be carried with them.

15. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. you shall make its dishes, its pans, its pitchers, and its bowls for pouring.

16. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. and you shall make them of pure gold.

17. וְכָלָּאָרֵפָה חַ֫יָּה אֶצָּאְלֵיהּ. you shall set the showbread on the table before Me always.

Cluster (12-13) and sentence 14 form a new cluster (12-14), having a common participant (the poles of the table), a common theme (the purpose of the poles), and their semantic...
content being consistent with the purpose-result subordinating conjunction joining them. The purpose of poles will be for transporting the table. The table shall have transport poles.

21.9.3 Third Clustering Cycle

Cluster (1-5), sentences 6, 7, 8, cluster (9-11), cluster (12-14), cluster (15-16), and sentence 17 form the final cluster—the story line—all being semantically consistent with the coordinating conjunctions \( \land \) joining them.

21.9.4 Commentary (Exodus 25:23-30)

This passage is procedural discourse, setting forth the procedure for constructing the Table of Showbread. It consists of twelve instructions linked by \( Waw \) consecutive, interspersed with sentence types (2), (4), and (5) providing supplementary details. This passage has no stage-setting introduction because it is one of a sequence of procedures for constructing items of furniture for the Tabernacle; the stage was set earlier in the text. The initial cluster (1-5) consists of the command to build the table, linked by an understood coordinating conjunction\(^{10}\) to a supplementary cluster (2-4) of three parallel sentences, having a common theme (the dimensions of the table) and a common role, linked by coordinating \( Waw \) conjunctives \( \land \). Four instructions follow that stipulate the construction of the table’s molding (6), its frame (7), and the molding of the frame (8).

Next follows cluster (9-11), having a common theme (the rings of the table); it begins with the command to make the rings (9) linked by \( Waw \) consecutive\(^{11}\) to a supplementary cluster (10-12) specifying their location. The cluster begins with a directive (10) of type (7) for the placement of the rings, followed by additional supplementary detail (12), joined with (10) by an understood coordinating conjunction. Sentence (11) has an imbedded infinitive construct sentence that anticipates the poles of the next directive.

Next follows cluster (12-14), having a common theme (the poles of the table); it begins with a sub-cluster of commands (12-13) linked by \( Waw \) consecutive, ordering the construction and overlay of the poles; this cluster forms the protasis [result], and sentence (14) the apodosis [reason] of a result-reason argument; the \( Waw \) consecutive joining them ex-

\(^{10}\) \( Waw \) conjunctive restores the elided conjunction.

\(^{11}\) Note that the \( Waw \) consecutive here is not part of the story line, but it introduces supplementary material, the first of which mandates the placement of the rings.
presses logical, not temporal, sequence in this case: the purpose of the poles is for carrying the table.

Next follows cluster (15-17), having a common theme (the utensils of the table) containing two parallel instructions joined by a coordinating conjunction: the utensils are to be made of pure gold. The final directive of the discourse, sentence (17) brings closure to the passage, commanding the placement of the showbread on the table.

21.9.5 Natural Outline (Exodus 25:23-30)

Make the Table of Showbread

I. You Shall Make a Table (25:23)
   A. You shall also make a table of acacia wood (23a)
   B. The table has specified dimensions
      1. Two cubits shall be its length (23b)
      2. A cubit shall be its width (23c)
      3. And a cubit and a half shall be its height (23d)
   C. And you shall overlay it with pure gold (24a)

II. You Shall Make a Molding of Gold All Around (24b)

III. You Shall Make For It a Frame of a Handbreadth All Around (25a)

IV. You Shall Make a Gold Molding For the Frame All Around (25b)

V. The Table Shall Have Rings.
   A. You shall make for it four rings of gold (26a)
   B. You shall put the rings on the four corners that are at its four legs (26b)
   C. The rings shall be close to the frame, as holders for the poles to bear the table (27)

VI. The Table Shall Have Transport Poles
   A. The poles have construction specifications.
      1. You shall make the poles of acacia wood (28a)
      2. You shall overlay them with gold (28b)
   B. That the table may be carried with them (28c)

VII. The Table Shall Have Serving Utensils.
   A. You shall make its dishes, its pans, its pitchers, and its bowls for pouring (29a)
   B. You shall make them of pure gold (29b)

VIII. You Shall Set the Showbread on the Table Before Me Always (30)
21.10 Instructional Discourse (Exodus 13:11-13)

In this passage Moses gave the Israelites instructions regarding the redemption of the firstborn. The first main cluster sets the time and space frames of reference for when the instructions are to be executed, and the next gives the necessary instructions.

(Exodus 13:11-13)

1. And it shall be, when the LORD brings you into the land of the Canaanites, just as He swore to you and your fathers, He has given it to you, then

2. And Israel shall keep the males of the firstborn, and every firstborn of a donkey you shall redeem with a lamb; however if you will not redeem it, then you shall break its neck.

3. But every firstborn of man among your sons you shall redeem.

4. And you shall set apart to the LORD all that open the womb, and every firstborn that comes from an animal of yours the males shall be the LORD's.

5. And all the firstborn of Israel are to be redeem.

21.10.1 First Clustering Cycle

Sentences 2 and 3 form a cluster (2-3), having common participants (the LORD and Israel), a common theme (fulfilling an oath), and their semantic content being consistent with the comparative conjunction that joins them. The future deed compares with its past sworn promise. Heading: The LORD shall have kept His promise.

Sentences 5 and 6 form a cluster (5-6), having common participants (firstborn men and animals), a common theme (being set apart to the LORD), and their semantic content being consistent with the coordinating conjunction that joins them. Firstborn men and domestic animals must be set apart to the LORD. Heading: All firstborn must be set apart to the LORD.
Sentences 8 and 9 form a cluster (8-9), having common participants (Israelites and firstborn donkeys), a common theme (alternative to redemption), and their semantic content being consistent with the conditional subordinating conjunctions שָׁנַל and that join them. The donkey’s neck should be broken if it is not redeemed. Heading: Redemption of animals has an alternative.

21.10.2 Second Clustering Cycle
Cluster (2-3) and sentence 4 form a new cluster (2-4), having common participants (the LORD, Israel, and the land), a common theme (actual possession of the land), and their semantic content being consistent with the coordinating conjunction אֲשֶׁר that joins them. Heading: Israel shall have received the Promised Land.

Sentence 7 and cluster (8-9) form a new cluster (7-9), having common participants (Israelites and firstborn donkeys), a common theme (redemption and its alternative), and their semantic content being consistent with the coordinating conjunction that joins them. Heading: Donkeys must be redeemed or killed.

21.10.3 Third Clustering Cycle
Cluster (7-9) and sentence 10 form a new cluster (7-10), having common participants (those set apart to the LORD), a common theme (redemption of the exceptions), and their semantic content being consistent with the coordinating conjunction that joins them. Certain exceptions should be redeemed. Heading: Male Israelites and unclean animals should be redeemed.

21.10.4 Fourth Clustering Cycle
Cluster (5-6) and cluster (7-10) form a new cluster (5-10), having common participants (male Israelites and domestic animals), a common theme (being set apart to the LORD with some exceptions), and their semantic content being consistent with the disjunctive coordinating conjunction that joins them. The conjunction is understood to be disjunctive because of the adverse semantics of the clusters. Heading: All firstborn males except the redeemed shall be the LORD’s.

21.10.5 Fifth Clustering Cycle
Cluster (2-6) and cluster (7-10) form the story line. The first sets the time and place frames of reference (the future in the Promised Land) and the second gives the instructions for setting apart the firstborn males to the LORD. Heading: Firstborn males shall be the LORD’s in the Promised Land.
21.10.6 Commentary (Exodus 13:11-13)

This passage is instructional discourse, explaining how the firstborn should be dedicated to the LORD when Israel inherits the Promised Land. Sentence (1) is of type (9), marking the beginning of a discourse set in the future. The first cluster (2-4) sets the perquisite conditions under which the instructions should be carried out; it forms the compound protasis [prerequisite], and cluster (5-10) forms the compound apodosis [implementation] of conditional instruction, in semantic concord with the conditional subordinating conjunctions (  ) that join them.12

Cluster (2-4) stipulates two parallel prerequisites, sub-cluster (2-3) and sentence (4), joined by the coordination conjunction \(|\).13 Sub-cluster (2-3) consists of the first prerequisite (2) with a dependent comparative sentence (3), in semantic concord with the comparative conjunction (\(\gamma\nu\nu\nu\)) joining them, indicating the certainty of this prerequisite: it is based on an oath of God. The second prerequisite (4), an example of a perfect aspect verb in a future context; this construction also expresses the certainty of the prerequisite.

Cluster (5-10) stipulates the instructions to be carried out when the prerequisites are fulfilled. It consists of cluster (5-6) modified by explanatory sub-cluster (7-10), in semantic concord with the explanatory conjunction (\(\gamma\))14 joining them. Cluster (5-6) specifies the basic action to be taken: dedicate all firstborn males to the LORD, including the domestic animals. Sub-cluster (7-10) provides three parallel explanatory details joined by disjunctive coordinating conjunction Waw conjunctive (\(\gamma\)). This cluster discusses the exception to (5-6): all unclean firstborn animals (represented by the donkey) should be redeemed with a lamb. Sentence (10) declares that all firstborn male Israelites should be redeemed. Sub-cluster (7-9) consists of sentence (7), the main stipulation for unclean animals—they should be redeemed—and sub-cluster (8-9), the undesirable alternative—their neck must be broken—joined by a coordinating conjunction (\(\gamma\)). The alternative, sub-cluster (8-9), is expressed as a conditional sentence: sentence (8) is the protasis [condition], and sentence (9) the apodosis.

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12 The Waw consecutive functions as the companion of the temporal conjunction \(\gamma\); in this case, it expresses both temporal and logical sequence.

13 The conjunction is Waw conjunctive, not Waw consecutive; the sentences express coordinate, not sequential, actions. The verb is in first position because its subject is elided.

14 Semantic content anticipates an explanation, not coordination; Waw conjunctive is used here in place of a more explicit conjunction because the author expected the reader to understand the relationship with minimal information.
[consequence], in semantic concord with the conditional conjunctions () joining them.\(^{15}\)

21.10.7 Natural Outline(Exodus 13:11-13)

All Male Firstborns Shall Be the LORD’s in the Promised Land

I. When Israel Shall Have Received the Promised Land
   A. The LORD shall have kept His promise (11a)
      1. The LORD brings you into the land of the Canaanites (11b)
      2. As He swore to you and your fathers (11c)
   B. And the LORD has given the land to you (11d)

II. Then All Firstborn Males Except the Redeemed Shall Be the LORD’s
   A. All firstborn must be set apart to the LORD
      1. You shall set apart to the LORD all that open the womb (12a)
      2. And every firstborn male domestic animal shall be the LORD's (12b)
   B. But male Israelites and unclean animals must be redeemed
      1. Donkeys must be redeemed or killed
         a. Every firstborn of a donkey you shall redeem with a lamb (13a)
         b. However redemption of animals has an alternative.
            (1) If you will not redeem it (13b)
            (2) Then you shall break its neck (13c)
      2. And all the firstborn of man among your sons you shall redeem (13d)

\(^{15}\) The Waw consecutive functions as the companion of the conditional conjunction expressing both logical and temporal sequence.
21.11 Juridical Discourse (Exod. 20:2-17)

Juridical discourse is characterized by imperatives and prohibitions. A code of law is introduced by a preamble identifying the authority that established it.

I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.
You shall have no other gods before Me. (Exod. 20:2-3)

The individual laws are separate entities not connected by conjunctions.

You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not bear false witness against your neighbor.
You shall not covet your neighbor's house...
(Exod. 20:13-17)

A law may have an explanatory supplement in descriptive form.

You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them.

For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.
(Exod. 20:4-6)

You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain. (Exod. 20:7)

16 Prohibitions are expressed by קָרֵב plus the imperfect.
And God spoke all these words, saying:

1 "I am the LORD your God, Who brought you out of the land of Egypt, out of the house of bondage.

Therefore,

3 "You shall have no other gods before Me.

And

4 "You shall not make for yourself a carved image, or any likeness that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

and

5 you shall not bow down to them and you shall not serve them.

For I, the LORD your God, am a jealous God,

visiting the iniquity of the fathers

on the children to the third and fourth generations

of those who hate Me,

but showing mercy to thousands, to those who love Me and keep My commandments.

And

7 "You shall not take the name of the LORD your God in vain,

for the LORD will not hold him guiltless who takes His name in vain.
8 "Remember the Sabbath day, to keep it holy.

9 Six days you shall labor and you shall do all your work,

10 but the seventh day is the Sabbath of the LORD your God.

In it you shall do no work:

you, nor your son, nor your daughter, nor your male servant,

nor your female servant, nor your cattle,

nor your stranger who is within your gates.

11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and He rested the seventh day.

Therefore the LORD blessed the Sabbath day and He hallowed it.

12 "you shall honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.
21.11.1 First Clustering Cycle

Sentence 1 introduces the discourse as a direct quotation from God, while sentence 2 establishes the divine authority upon which this juridical discourse derives its authority; these sentences form the preamble and are not bracketed in the analysis. Sentences 4, 5, and 6 form cluster (4-6), having common participants (the Israelites and pagan idols), having a common theme (forbidden worship), the semantics being consistent with the coordinating conjunction joining them. Heading: Do not make, worship, or serve carved images.

Sentences 8 and 9, form cluster (8-9), having common participants (the Israelites and God), a common theme (God’s holy name, blasphemy, and guilt); the semantics of the sentences is compatible with the reason-result subordinating conjunction joining them: sentence 9 gives the reason for the prohibition expressed by sentence 8—impending guilt and judgment. Heading: Avoid divine chastening for blasphemy.

Sentences 11 and 12 form cluster (11-12), having a common theme (the six required weekly work days), the semantics being consistent with the coordinating conjunction joining them. Heading: Do occupational work on the first six days of the week.
Sentences 13 and 14 form cluster (13-14), having a common theme (the seventh day and its prohibited work), the semantics being consistent with the coordinating conjunction joining them. Heading: Do not work on the LORD’s Sabbath, the seventh day.

Sentences 15 and 16 form cluster (15-16), having a common theme (the work schedule of God’s creation week), the semantics being consistent with the coordinating conjunction joining them. Heading: God’s creation work week had one day of rest, the seventh.

Sentences 17 and 18 form cluster (17-18), having a common theme (the LORD’s blessing and hallowing of the Sabbath day), the semantics being consistent with the coordinating conjunction joining them. Heading: God’s blessing hallowed the seventh day.

Sentences 19 and 20 form cluster (19-20), having common participants (the Israelites and their parents), a common theme (honor and blessing), the semantics being consistent with the reason-result conjunction joining them. Sentence (19) is the reason that sentence (20) will result. Heading: Honor your parents to get long life.

Sentences 25 and 26 form cluster (25-26), having common participants (the Israelites and their neighbors), a common theme (prohibited coveting of the private property of others), the semantics being consistent with the coordinating conjunction joining them. Heading: Do not covet a neighbor’s private property.

21.11.2 Second Clustering Cycle

Cluster (4-6) and sentence 7 form a new cluster (4-7), having common participants (the Israelites, God), a common theme (idolatry and judgment), the semantics being consistent with the reason-result conjunction joining them. Sentence (7) is the reason given for the prohibition expressed in cluster (4-6). Heading: God jealously punishes polytheists.

Clusters (15-16) and (17-18) form a new cluster (15-18), having a common participant (the LORD), a common theme (hallowed rest), the semantics being consistent with the reason-result subordinating conjunction joining them: cluster (15-16) is the reason for cluster (17-18). Heading: God hallowed His creation work-week for Israel.

Sentences 21 through 24 and cluster (25-26) form a new cluster (21-26), having common participants (the Israelites and their neighbors), a common theme (prohibition of harm: murder, adultery, theft, false witness, and covetousness), the semantics being consistent with the common coordinating conjunctions joining them. Heading: Respect the personal rights of others.
21.11.3 Third Clustering Cycle

Clusters (13-14) and (15-18) form a new cluster (13-18), having common participants (the Israelites and the LORD), a common theme (a divinely hallowed work-free Sabbath with six work days), the semantics being consistent with the reason-result subordinating conjunction joining them: cluster (15-18) provides the reason that cluster (14-15) is mandatory. Heading: Observe God’s appointed seven-day week of work and rest.

21.11.4 Fourth Clustering Cycle

Sentence 10 and cluster (11-12) together with cluster (13-18) form a new cluster (10-18), having common participants (the Israelites and the LORD), a common theme (Sabbath keeping), the semantics being consistent with the common coordinating conjunction joining them. Heading: Observe God’s appointed seven-day week of work and rest.

21.11.5 Fifth Clustering Cycle

Sentence 3, cluster (4-7), cluster (8-9), cluster (10-18), and cluster (19-20) form a new cluster (3-20), having common participants (the Israelites and the LORD), a common theme (respect for the LORD’s personhood: His uniqueness, immaterialness, name, covenant sign, and appointed authority). The semantics is consistent with the common coordinating conjunctions joining them. The enclosing bracket is not provided in the diagram because it would span the pages. Heading: Respect God’s personhood.

21.11.6 Sixth and Final Clustering Cycles

Clusters (3-20) and (21-26) form a new cluster (3-26), encompassing the entire ten commandments. Finally, sentence 2 and cluster (3-26) form a final cluster (2-26), having common participants (the Israelites and the LORD), a common theme (the LORD’s authoritative law), the semantics being consistent with the reason-result subordinating conjunction joining them: sentence 2 is the reason that laws of cluster (3-26) are authoritative.

21.11.7 Commentary (Exodus 20:1-17)

Sentence (1) introduces the discourse as a quotation from God, and sentence (2) establishes the authority of the law code to be that of the LORD God of Israel. The discourse is divided into two primary clusters: Cluster (3-20) recording five laws regarding the Israelites’ relationship with God, and cluster (21-26) recording five laws regarding Israelites’ relationship with one another.

Cluster (3-20) consists of five sub-clusters stating the laws requiring Israel to revere God’s personhood: Sentence (3) stands alone, declaring that Israel must not have any other
God than the LORD—He alone is God. Cluster (4-7) prohibits Israel from making, worshiping, or serving any carved images, with associated punishment or blessing depending on their obedience. Sentences 4, 5, and 6 compose sub-cluster (4-6) declaring the prohibition; and sentence 7 stands alone declaring the associated consequences.

Cluster (8-9) prohibits blasphemy of the LORD’s name—sentence 8, with associated consequences—sentence 9. Cluster (10-18) states the law of the Sabbath: Israel must revere the Sabbath—the week day the LORD hallowed. This cluster has three sub-clusters: sentence 10 stands alone commanding Israel to keep the day holy; sub-cluster (11-12) commands a six-day work week; and sub-cluster (13-18) explains the significance of the Sabbath. This cluster itself has two sub-clusters: sub-cluster (13-14) explains that no occupational work should occur on the Sabbath; and sub-cluster (15-18) provides the reason there should be no work. This cluster itself has two sub-clusters: sub-cluster (15-16) states that God worked six days in creating the heavens and earth and rested on the seventh; sub-cluster (17-18) declares that God blessed and hallowed the seventh day. The result-reason conjunction joining cluster (13-14) with cluster (15-18) indicates that the reason the Sabbath should be revered is that God hallowed the Sabbath of the creation week.

Cluster (19-20) is the fifth sub-cluster of cluster (3-20) above. It commands Israelites to honor their parents—sentence 19, with an accompanying blessing of long life—sentence 20. This law is in included the group of laws related to God because parents are God’s appointed authority in the family.

The second main cluster (21-26) of sentences in this discourse provides laws relating to Israel respecting the personal rights of individuals. It too has five sub-clusters stating the five remaining laws. Sentences 21 through 24 each stands alone declaring a prohibition against murder, adultery, theft, and falsehoods respectively; and sentences 25 and 26 form a sub-cluster (25-26) prohibiting coveting. While these laws are prohibitions, they may be regarded as equivalent to positive commands to respect the individual rights of a person to life, a wife, private property, truth, and freedom from another’s envy.
21.11.8 Natural Outline (Exodus 20:1-17)

Revere God, Respect Other’s Rights

I. Revere God’s Personhood (20:3-12)
   A. You shall have no other gods before Me. (20:3)
   B. Avoid God’s jealous punishment of polytheists. (20:4-5)
      1. Do not make, worship, or serve carved images. (20:4-5a)
      2. For God jealously punishes polytheists. (20:5b-6)
   C. Avoid divine chastening for blasphemy. (20:7)
   D. Observe God’s appointed seven-day week of work and rest. (20:8-11)
      1. Keep the Sabbath day holy (20:8)
      2. Do occupational word on the first six days of the week. (20:9)
      3. Observe God’s appointed seven-day week of work and rest. (20:10a)
      4. Do not work on the LORD’s Sabbath, the seventh day. (20:10b)
      5. For God hallowed His creation work-week for Israel. (20:11)
         a. God’s creation work week had one day of rest. (20:11a)
         b. God’s blessing hallowed the seventh day. (20:11b)
   E. Honor your parents to get long life. (20:12)

II. Respect the Personal Rights of Others (20:13-17)
   A. Do not commit murder (20:13)
   B. Do not commit adultery (20:14)
   C. Do not commit theft (20:15)
   D. Do not bear false testimony (20:16)
   E. Do not covet a neighbor’s private property. (20:17)

21.12 Case Laws (Exod. 22:15-16; Eng. 16-17)

Case laws, like juridical laws, stand alone, usually without connecting conjunctions. But they take the form of conditional sentences; the case is introduced by נָס or נָג, and the corresponding judgment is introduced by Waw conjunctive, Waw consecutive, or asyndeton.
If a man entices a virgin who is not betrothed, and he has lain with her, then he shall surely pay the bride-price for her to be his wife. But if her father utterly refuses to give her to him, then he shall pay money according to the bride-price of virgins. (Exod. 22:15-16)

21.12.1 First Clustering Cycle

Sentences 1 and 2 form a cluster (1-2), having common participants (a man and a virgin), a common theme (consensual fornication), their semantic content being consistent with the coordinating conjunction ע”ו joining them. Heading: A man seduced a virgin.

Sentences 4 and 5 form a cluster (4-5), having common participants (the man and the virgin’s father), a common theme (consequences of the father’s refusal), their semantic content being consistent with the conditional subordinating conjunctions ע”ו... ע”א joining them. The man pays the marriage dowry even if the father refuses to give the daughter in marriage. Heading: The dowry must be paid regardless of the father’s approval.

21.12.2 Second Clustering Cycle

Sentence 3 and cluster (4-5) form a new cluster (3-5), having common participants (the man and the virgin’s father), a common theme (payment of the marriage dowry), their semantic content being consistent with the understood and restored disjunctive coordinating conjunction ע”ו joining them. The conjunction is understood to be disjunctive because of the semantics of the clusters. Heading: The man must pay the dowry to marry the virgin.

21.12.3 Third Clustering Cycle

Cluster (1-2) and cluster (3-5) form the final cluster—the story line, having common participants (the man, the virgin and her father), a common theme (marriage and dowry), their semantic content being consistent with the conditional subordinating conjunctions ע”ו... ע”א joining them. The second conjunction ע”א is restored and understood to be the expected companion of ע”א. Heading: A fornicating couple must marry.
21.12.4 Commentary (Exodus 22:15-16)

This passage is the case law concerning the seduction of a virgin not engaged to be married. Cluster (1-2) is the compound protasis [case], and cluster (3-5) is the compound apodosis [judgment], in semantic concord with the conditional conjunctions (׀׀ ) joining them. Cluster (1-2) contains two parallel sentences having common participants (a man and a virgin), a common theme (seduction), and common role, in semantic concord with the coordinating conjunction (׀) joining them; they stipulate the two conditions under which judgment should be executed: enticement (1) and coitus (2). Cluster (3-5) specifies two parallel alternative judgments, in semantic concord with the understood disjunctive conjunction (׀׀׀) joining them: sentence (3) requires marriage and a dowry, and sub-cluster (4-5) requires monetary retribution equivalent to a dowry if the father refuses to give the daughter in marriage; In sub-cluster (4-5), sentence (4) is the protasis [condition] and sentence (5) the apodosis [consequence] of a conditional argument, being in semantic concord with the conditional conjunctions (׀׀׀) joining them: the father’s acceptance or refusal of marriage determines the alternative.

21.12.5 Natural Outline (Exodus 22:15-16)

A Fornicating Couple Must Marry

I. If a Man Seduced a Virgin
   A. The man entices a virgin who is not betrothed (16a)
   B. And he lies with her (16b),

II. Then the Man Must Pay the Dowry to Marry the Virgin
   A. The man shall surely pay the bride-price for her to be his wife (16c)
   B. But the dowry must be paid regardless of the father’s approval
      1. If her father utterly refusesto give her to him (17a)
      2. Then he shall pay money according to the bride-price of virgins (17b)

21.13 Predictive Discourse (Isaiah 2:2-4)

Predictive discourse foretells the future in some sense, whether something actual and certain or potential and uncertain. Isaiah 2:2-4 foretells the establishment of universal peace

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17 The conjunction is Waw conjunctive, not Waw consecutive; the sentences express coordinate, not sequential, conditions. The verb is in first position because its subject is elided.

18 The verb is in the perfect aspect in a future context, expressing certainty, that is, coitus is an established fact, not merely an accusation.
in the future Millennial Kingdom. The LORD will govern the nations of the world in Jerusalem where people will come to learn His law.

(Isaiah 2:2-4)

Now it shall come to pass in the latter days

That the mountain of the LORD’s house Shall be established on the top of the mountains, and it shall be exalted above the hills; and all nations shall flow to it.

And many people shall come and they shall say, [saying]

“Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; and He will teach us His ways, and we shall walk in His paths.”

For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And He shall judge between the nations, and He shall rebuke many people; and [as a result] they shall beat their swords into plowshares, and they shall beat their spears into pruning hooks; [and] nation shall not lift up sword against nation, and they shall not learn war anymore. (Isa. 2:2-4)
21.13.1 First Clustering Cycle

First it is noted that sentence 1 sets the time frame of reference in the prophetic last
days of the future. Sentences 2 and 3 form a cluster (2-3), having common participants (the
mountain of the LORD’s house and other mountains), a common theme (the exaltation of
that mountain), their semantic content being consistent with the coordinating conjunction \( \& \)
joining them. The mountain of the LORD’s house will be the highest place on earth. Heading: The mountain of the LORD’s will be the highest.

Sentences 4 and 5 form a cluster (4-5), having common participants (earth’s people
and the mountain of the LORD’s house), a common theme (a pilgrimage to the mountain),
their semantic content being consistent with the coordinating conjunction \( \& \) joining them. Everyone will go up to the mountain of the LORD’s house. Heading: Everyone will pilgrimage to the LORD’s house.

Sentences 7 and 8 form a cluster (7-8), having common participants (earth’s people
and the mountain of the LORD’s house), a common theme (an invitation to pilgrimage), their
semantic content being consistent with the coordinating conjunction \( \& \) joining them. Many
people will invite others to the pilgrimage. Heading: The pilgrims will invite others to go study under the LORD.

Sentences 9 and 10 form a cluster (9-10), having common participants (the LORD
and the pilgrims), a common theme (teaching obedience to the LORD’s ways), their semantic
content being consistent with the coordinating conjunction \( \& \) joining them. Heading: The LORD will teach the pilgrims to walk in His ways.

Sentences 11 and 12 form a cluster (11-12), having common participants (the word of
the LORD and Jerusalem), a common theme (distributing the word of the LORD), their se-
monic content being consistent with the coordinating conjunction \( \& \) joining them. Heading: The word of the LORD will be distributed from Jerusalem.

Sentences 13 and 14 form a cluster (13-14), having common participants (the LORD
and the nations), a common theme (international government), their semantic content being
consistent with the coordinating conjunction \( \& \) joining them. Heading: The LORD will govern the nations.

Sentences 15 and 16 form a cluster (15-16), having common participants (the na-
tions), a common theme (international disarmament), their semantic content being consistent
with the coordinating conjunction \( \& \) joining them. Heading: The nations will disarm.
Sentences 17 and 18 form a cluster (17-18), having common participants (the LORD and the nations), a common theme (international peace), their semantic content being consistent with the coordinating conjunction Ʌ joining them. Heading: The nations will have peace.

21.13.2 Second Clustering Cycle

Cluster (7-8) and cluster (9-10) form a new cluster (7-10), having common participants (the pilgrims and the LORD), a common theme (a learning pilgrimage), their semantic content being consistent with the coordinating conjunction Ʌ joining them. Heading: The pilgrims will go to study under the LORD.

Cluster (15-16) and cluster (17-18) form a new cluster (15-18), having common participants (the nations and armament), a common theme (international peace), their semantic content being consistent with the understood and restored coordinating conjunction Ʌ joining them. Heading: There will be international peace.

21.13.3 Third Clustering Cycle

Sentence 6 and cluster (7-10) form a new cluster (6-10), having common participants (the pilgrims), a common theme (their speech), their semantic content being consistent with the understood and restored speech-introducing conjunction [כָּלָּמ] joining them. The introduction of the pilgrims speech is absorbed into the wording of the heading of cluster (7-9).

Cluster (13-14) and cluster (15-18) form a new cluster (13-18), having common participants (the nations), a common theme (international peaceful government), their semantic content being consistent with the coordinating conjunction Ʌ joining them. Heading: The LORD will govern the nations in peace.

21.13.4 Fourth Clustering Cycle

Cluster (2-3), cluster (4-5), and cluster (6-10) form a new cluster (2-10), having common participants (pilgrims and the mountain of the house of the LORD), a common theme (educational pilgrimage), their semantic content being consistent with coordinating conjunctions Ʌ joining them. Heading: The pilgrims will go to study under the LORD.

Cluster (11-12) and cluster (13-18) form a new cluster (11-18), having common participants (the nations and the LORD), a common theme (world government), their semantic content being consistent with the coordinating conjunctions Ʌ joining them. Heading: The LORD will govern the nations by His Law.
21.13.5 Fifth Clustering Cycle

Cluster (2-10) and cluster (11-18) form the last cluster (2-18)—the story line, having common participants (the nations, the LORD, and Jerusalem), a common theme (peaceful world government), their semantic content being consistent with coordinating conjunction joining them. Heading: The LORD will govern the nations by His Law.

21.13.6 Commentary (Isaiah 2:2-4)

This passage is introduced by sentence (1) of type (9) setting the time frame in the future latter days; its wording is made part of title of the natural outline; and sentence (2) of type (2) begins a sequence of four type (7) sentences. The discourse consists of two major clusters: cluster (2-10) forms the protasis [result], having common participants (the nations and the LORD), a common prop (the Messianic Temple), and a common theme (pilgrimage for divine instruction); and cluster (11-18) forms the apodosis [reason], having the same participants, common props (Jerusalem and weapons), and a common theme (divinely established universal disarmament) in semantic concord with the result-reason subordinating conjunction () joining them: regular instructional pilgrimages will be the result of divinely established universal peace.

Cluster (2-11) consists of three sequential sub-clusters joined by Waw consecutive (). The first sub-cluster (2-3) consists of two sentences having a common theme (the exaltation of the temple mount) joined by Waw consecutive. The second sub-cluster (4-5) consists of two sentences having a common theme (pilgrimage to the temple) joined by Waw consecutive. The third sub-cluster (6-10) contains the speech of the pilgrims. Sentence (6) introduces the direct quotation of their conversation, and sub-cluster (7-10) is the quotation. Sub-cluster (7-10) has its own literary structure consisting of four type (2) sentences joined by Waw conjunctive and arranged in two sub-clusters. The first sub-cluster (7-8) consists of two parallel sentences having common participants (the Gentile nations) and a common theme (mutual exhortation to pilgrimage) in semantic concord with the conjunction joining them.

The second sub-cluster (9-10) consists of two parallel sentences having common participants (the LORD and the pilgrims) and a common theme (successful divine instruction) in semantic concord with the conjunction joining them.

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19 In this sub-cluster and the next, the concept of sequence is not apparent in the sense of the sentences; the use of Waw consecutive here may be just to maintain the future tense.

20 Exhortation is expressed by an imperative in the first sentence and by a cohortative in the second.
The second major cluster (11-18) of the passage consists of two sub-clusters: sub-cluster (11-12) and sub-cluster (13-18) joined by Waw consecutive. The first sub-cluster (11-12) consists of two parallel type (2) sentences having common props (Jerusalem and the Law) and a common theme (distribution of the Law); the type (2) sentence begins a new sequence of three type (7) sentences set in the future. The second sub-cluster (13-18) consists of two sub-clusters (13-14) and (15-18) joined by Waw consecutive.

Sub-cluster (13-14) forms the protasis [cause] consisting of two parallel sentences having common participants (the LORD and the nations) and a common theme (rebuking judgment) in semantic concord with the coordinating conjunction joining them; sub-cluster (15-18) forms the apodosis [result] of a cause-result argument in semantic concord with the conjunction joining them.\(^{21}\)

Sub-cluster (15-18) itself consists of two sub-clusters: sub-cluster (15-16) forms the protasis [result] and sub-cluster (17-18) the apodosis [purpose] of a result-purpose argument: disarmament will be for the purpose of universal peace. Sub-cluster (15-16) consists of two parallel sentences having common participants (the nations), common props (weapons), and a common theme (disarmament) in semantic concord with the coordinating Waw conjunctive joining them; sub-cluster (17-18) consists of two parallel sentences having common participants (the nations) and a common theme (universal peace) in semantic concord with the coordinating Waw conjunctive joining them.

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\(^{21}\) In this case, Waw consecutive stands in place of a more explicit cause-result subordinating conjunction, the cause-result relationship being anticipated by the semantic content of the sentences involved.
21.13.7 Natural Outline (Isaiah 2:2-4)

In the Latter Days the LORD Will Govern the Nations by His Law

I. The Nations Will Make a Pilgrimage to Study Under the LORD
   A. The mountain of the LORD’s house will be the highest (2:2a-2c)
      1. The mountain of the LORD’s house shall be established on the top of the mountains (2b)
      2. And it shall be exalted above the hills (2c)
   B. Everyone will make a pilgrimage to the LORD’s house (2d-3a)
      1. All nations shall flow to it (2d)
      2. Many people shall come (3a)
   C. And the pilgrims will go to study under the LORD
      1. The pilgrims will invite others go to study under the LORD
         a. Come (3c)
         b. And let us go up to the mountain of the LORD,
            To the house of the God of Jacob (3d)
      2. The LORD will teach the pilgrims to walk in His ways (3e-3f)
         a. He will teach us His ways (3e)
         b. And we shall walk in His paths (3f)

II. The LORD Will Govern the Nations by His Law
   A. The word of the LORD will be distributed from Jerusalem
      1. Out of Zion shall go forth the law (3g)
      2. And the word of the LORD from Jerusalem (3h)
   B. The LORD will govern the nations in peace
      a. He shall judge between the nations (4a)
      b. And He shall rebuke many people (4b)
      2. There will be international peace
         a. The nations will disarm
            (1) They shall beat their swords into plowshares (4c)
            (2) And they shall beat their spears into pruning hooks (4d)
         b. The nations will have peace
            (1) Nation shall not lift up sword against nation (4e)
            (2) And they shall not learn war anymore (4f)

21.14 Expository Discourse (Isa. 8:19-22)

Expository discourse explains the meaning of something or the reason for it. Isaiah 8:19-22 explains that the true authoritative source of inquiry is the Word of God, and the dire consequences of seeking guidance from pagan mediums instead of from the LORD.

22 The words they shall say are inferred in the word invited.
And if they say to you, [saying]

"Seek those who are mediums . . . who whisper and mutter."

[then]

should not a people seek their God?

[and]

Should they seek the dead on behalf of the living?

[But]

seek to the law and to the testimony!

[For]

if they do not speak according to this word,

then there is no light in them.

Therefore they will pass through it hard pressed and hungry;

Then it shall happen,

when they are hungry,

then they will be enraged and

they will curse their king and their God,

and they will look upward.

And they will look to the earth, and

behold there will be trouble and darkness, gloom of anguish;

and they will be driven into darkness.

21.14.1 First Clustering Cycle

Sentences 1 and 2 form a cluster (1-2), having common participants (idolatrous Israelites), a common theme (divine inquiry), their semantic content being consistent with the
understood but restored speech introducing conjunction [מָאָשָׁן] joining them. Heading: Idolatrous Israelites advised others to seek mediums.

Sentences 3 and 4 form a cluster (3-4), having common participants (Israelites and God), a common theme (divine inquiry), a common mode (rhetorical question), their semantic content being consistent with the understood but restored coordinating conjunction [ך] joining them. Heading: Israelites should inquire of God not the dead.

Sentences 6 and 7 form a cluster (6-7), having common participants (pagan mediums), a common theme (divine inquiry), their semantic content being consistent with the conditional subordinating conjunctions [מָאָשָׁן] joining them. Sentence 6 is the protasis (condition) and sentence 7 is the apodosis (consequence). Heading: Pagan mediums have no light.

Sentences 11 and 12 form a cluster (11-12), having common participants (idolatrous Israelites), a common theme (raging curses), their semantic content being consistent with the coordinating conjunctions [ך] joining them. Heading: Idolatrous Israelites will curse the king and God in rage.

Sentences 13 and 14 form a cluster (13-14), having common participants (idolatrous Israelites), a common theme (search for relief), their semantic content being consistent with the coordinating conjunctions [ך] joining them. Heading: Idolatrous Israelites will look high and low for relief.

Sentences 15 and 16 form a cluster (15-16), having common participants (idolatrous Israelites), a common theme (dark distress), their semantic content being consistent with the coordinating conjunctions [ך] joining them. Heading: Idolatrous Israelites will find only dark distress.

21.14.2 Second Clustering Cycle

Cluster (1-2) and cluster (3-4) form a new cluster (1-4), having common participants (Israelites, godly and ungodly), a common theme (divine inquiry), their semantic content being consistent with the conditional subordinating conjunctions [ך] joining them. Cluster (1-2) is the protasis (condition) and cluster (3-4) is the apodosis (consequence). Heading: Israelites should not inquire from mediums.

Sentence 5 and cluster (6-7) form a new cluster (5-7), having common participants (Israelites), a common theme (divine inquiry), and their semantic content being consistent with the understood but restored result-reason subordinating conjunction [ך] joining them.
The conjunction is understood because of the semantic inferences of the clusters. Heading: Israelites should inquire from God not mediums.

Cluster (11-12), cluster (13-14), and cluster (15-16) form a new cluster (11-16), having common participants (idolatrous Israelites), a common theme (chastening distress), and their semantic content being consistent with the coordinating conjunctions \( \therefore \) joining them. Heading: The enraged Israelites will experience distress.

21.14.3 Third Clustering Cycle

Cluster (1-4) and cluster (5-7) form a new cluster (1-7), having common participants (Israelites), a common theme (divine inquiry), their semantic content being consistent with the understood but restored adversative coordinating conjunction \( [\ldots] \) joining them. The conjunction is understood because of the antithetical distinction of the clusters. Heading: Idolatrous Israelites inquire from mediums not God’s word.

Sentence 10 and cluster (11-16) form a new cluster (10-16), having common participants (idolatrous Israelites), a common theme (angry reaction to famine), their semantic content being consistent with the temporal subordinating conjunctions \( [\ldots] \therefore \) joining them. Heading: The idolatrous Israelites will be enraged by the famine.

21.14.4 Fourth Clustering Cycle

Sentence 9 and cluster (10-16) form a new cluster (9-16), but the sentence sets the time frame of reference for what follows and so it only adds the future tense to the heading of the cluster.

21.14.5 Fifth Clustering Cycle

Sentence 8 and cluster (9-16) form a new cluster (8-16), having common participants (idolatrous Israelites), a common theme (famine and its resultant distress), their semantic content being consistent with the coordinating conjunctions \( [\ldots] \) joining them. Heading: The idolatrous Israelites will experience distressful famine.

21.14.6 Sixth Clustering Cycle

Cluster (1-7) and cluster (8-16) form the last cluster—the story line, having common participants (idolatrous Israelites), a common theme (judgment for consulting mediums), their semantic content being consistent with the cause-consequence subordinating conjunctions \( [\ldots] \) joining them. The conjunction is understood because of the semantic inferences of the clusters. Heading: Idolatrous Israel will be judged for abandoning the word of God.
21.14.7 Commentary (Isaiah 8:19-22)

Isaiah 8:19-22 is expository discourse, explaining that the true authoritative source of inquiry is the Word of God. It consists of two major sections: cluster (1-7), having common participants (unbelievers and believers) and a common theme (inquiry), forming the protasis [reason] of a reason-result argument, and cluster (8-16), having common participants (pagan-source inquirers) and a common theme (judgment), forming the apodosis [result] of the reason-result argument: the wrong source of inquiry results in judgment.23

The first main section, cluster (1-7) consists of two contrasting sub-clusters.24 The first sub-cluster (1-4) presents the false source of inquiry, and the second cluster (5-7) defends the true source of inquiry. Because of the introductory conjunction (וַּיַּשֵּׁב), the first sub-cluster (1-4) has the initial appearance of a conditional argument; but the argument is elliptical because the anticipated apodosis is regarded as self-evident and omitted; consequently, the broader argument continues without it.

This cluster consists of two contrasting sub-clusters: Sub-cluster (1-2) contains a hypothetical quotation, introduced by sentence (1), of unbelievers urging the consultation of pagan sources, sentence (2). Contrasting sub-cluster (3-4) contains two parallel rhetorical questions inferring that inquiry should be made from the LORD.

The second sub-cluster (5-7) argues that God’s Word is the only reliable source of inquiry. It consists of two sub-clusters: sentence (5) forms the protasis [result], and sub-cluster (6-7) forms the apodosis [reason] of a result-reason argument:25 one should inquire from God’s Word because contradictory advice lacks light. Sub cluster (6-7) forms a conditional argument: sentence (6) is the protasis [condition] and sentence (7) is the apodosis [consequence] in semantic concord with the conditional conjunctions (וַֽיַּשָּׁבוּ ... וַֽיַּשְׁבָּבוּ) joining them: pagan sources that contradict God’s word have no light.

The second main section of this passage, cluster (8-16), pronounces judgment on those who inquire from pagan sources. It consists of two parallel sub-clusters joined by Waw

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23 The reason-result conjunction is expressed by Waw consecutive indicating logical consequence as well as temporal sequence.

24 The disjunctive conjunction is omitted because the disjunctive relationship of the clusters is understood on the basis of the contrasting semantic content of the clusters.

25 The result-reason conjunction is omitted because that subordinating relationship is understood on the basis of the semantic content of the clusters.
consecutive. The first sub-cluster, sentence (8), foretells the judgment of hardship and hunger. The second sub-cluster (9-16) foretells consequential future judgment; it consists of a temporal conditional argument, sub-cluster (10-16), introduced by sentence (9) of type (9) setting the events in the future. Sentence (10) is the protasis [temporal condition: hunger] of sub-cluster (10-16). Sub-cluster (11-16) forms the apodosis [consequence: judgment] of a temporal-conditional argument, in semantic concord with the temporal-conditional conjunctions (... ) joining them.

Sub-cluster (11-16) consists of three parallel sub-clusters joined by coordinating conjunctions, each foretelling judgment. Sub-cluster (11-12) consists of two parallel sentences joined by Waw consecutive, expressing resultant rage and cursing; sub-cluster (13-14) consists of two parallel sentences joined by Waw conjunctive, expressing fruitless search for guidance; and sub-cluster (15-16) consists of two parallel sentences joined by Waw conjunctive, expressing dark despair.
21.14.8 Natural Outline

Idolatrous Israel Will Be Judged for Abandoning the Word of God

I. Idolatrous Israelites Inquire from Mediums Not God’s Word
   A. Israelites should not inquire from mediums
      1. Idolatrous Israelites advise to seek mediums
         a. When they say to you (19a)
         b. Seek those who are mediums and wizards, who whisper and mutter (19b)
      2. Israelites should inquire of God not the dead
         a. Should not a people seek their God? (19c)
         b. Should they seek the dead on behalf of the living? (19d)
   B. But Israelites should inquire from God not mediums of darkness
      1. Seek to the law and to the testimony (20a)
      2. For pagan mediums have no light
         a. If they do not speak according to this word (20b)
         b. Then there is no light in them (20c)

II. Therefore the Idolatrous Israelites Will Experience Distressful Famine
   A. They will pass through hard pressed and hungry (21a)
   B. The idolatrous Israelites will be enraged by the famine
      1. When they are hungry (21c)
      2. Then the enraged Israelites will experience distress
         a. Idolatrous Israelites will curse the king and God in rage
            (1) They will be enraged (21d)
            (2) And they will curse their king and their God (21e)
         b. And idolatrous Israelites will look high and low for relief
            (1) They will look upward (21f)
            (2) And they will look to the earth (22a)
         c. And idolatrous Israelites will find only dark distress
            (1) They will see trouble and darkness, gloom of anguish (22b)
            (2) And they will be driven into darkness (22c)
21.15 Summary

Discourse analysis involves unearthing the structure of the semantic and logical organization of a text together with its natural outline. This is accomplished by executing a few ordered analysis rules based on grouping according to discourse affinity.

Discourse Affinity

Discourse characteristics that contribute to the mutual discourse affinity of its sentences:

Position Affinity
Semantic Affinity
  (1) common participants and props
  (2) common time frame
  (3) common place
  (4) common tense, mood, mode, and negation
  (5) common theme
Conjunctive Affinity

Grouping Principles

Seven ordered principles govern the grouping of the sentences and clusters of sentences into semantic clusters:

Unpacking
Greatest Discourse Affinity
Conjunctive Compatibility
Completeness
Conjunctive Priority
Acquired Semantic Affinity
Iteration
CHAPTER 22
The Accents in the Hebrew Bible

Besides the familiar diacritical marks known as vowel points, the Masoretic text of the Hebrew Old Testament also uses various other marks of significance. They consist of (1) marks denoting possible textual problems, (2) marks referring to marginal notes, (3) marks signifying that certain words should be pronounced together as though a single word (phonic union), and (4) marks of accentuation that affect pronunciation and serve as a kind of musical notation.

22.1 Textual Problems

The marks that denote possible textual problems are known as niqqudoth (נִקּוּדֹת—dots) or puncta extraordinaria. They consist of prominent dots placed above the characters of the word or words in question. No explanation is given in the Masoretic notes as to why the words are so marked. Ernst Wurthwein suggested that “these points register textual or doctrinal reservations on the part of scribes (sopherim) who dared not alter the text because they held it to be sacrosanct.”

\[\text{But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. (Gen. 33:4)}\]

The word סְפַּרְבּ (and he kissed him) is marked with extra dots to indicate some possible textual problem. The editors of BHS speculate that the word has been added by a later hand.

22.2 Masoretic Notes

The printed editions of the Hebrew Old Testament commonly referred to as BHK and BHS display a small circule (°) above a word which refers to a marginal Masoretic note. Other printed editions use a star or asterisk. A companion volume to BHS provides a catalog of all the Masoretic notes.²

22.3 Phonetic Union

The Maqqeph (  —hyphen) is frequently used to join words that are closely related syntactically. Such word clusters are run together and pronounced as a single word having only one primary stress; they are called “phonetic units” in this chapter. Secondary stress occurs in such word clusters much like it would in a single long word with a corresponding number of syllables. In the rules of accentuation, such phonetic units are treated as though they were one word.

And it was so. (Gen. 1:9)

The words are pronounced as one: wa-ya'-hi-kên.

22.4 Accent Marks

The remaining non-vowel marks in the Hebrew Bible are marks of accentuation, otherwise referred to as marks of cantillation, that is, the public liturgical reading of the Hebrew Scriptures in the synagogue. The Hebrew Bible uses accent marks to denote secondary stress and primary stress.

The term stress refers to the relative degree of loudness with which the syllables of a word are spoken. Biblical Hebrew has four levels of stress (loudness) used in pronunciation. The syllable with the strongest level of stress is marked by a primary accent in the Hebrew Bible. The syllable with the medium level of stress is marked by a secondary accent. The two lowest levels of stress are not marked in the Bible. Syllables with the lowest level of stress usually have vocal Shewa (֑) as the vowel. The following example illustrates the four levels of stress:

And it was so. (Gen. 1:9)

The words are pronounced as \textit{WA-ye-hî-KÊN} where the last syllable \textit{KÊN} receives the primary (strongest) pronunciation stress, the first syllable \textit{WA} receives secondary (moderate) stress, and the syllable \textit{ye} receives the weakest stress, and the syllable \textit{hî} next weakest.

\textit{Secondary Accents.} Some marks of accentuation are not involved with the syntactic and musical aspects of cantillation. They are used to mark a syllable receiving secondary stress in pronunciation. The most common mark for this purpose is the \textit{Metheg} (\textit{Metheg}—bridle). It consists of a small vertical bar (\textbackslash) placed below the word and immediately to the left of the vowel in the syllable receiving secondary stress.\footnote{See \textit{Metheg} (Gen 3:18), \textit{Metheg} (22:7), \textit{Metheg} (31:28). Syllables with reduced vowels (vocal Shewa and the hateph vowels) are ignored when determining the penultima.}

Primary stress usually occurs on the last syllable (\textit{ultima}) of a word or phonetic unit, less frequently on the next-to-last syllable (\textit{penultima}), but never earlier in the word. Secondary stress may occur on words with more than two syllables, and long words or phonetic units may have two or more syllables with secondary stress. On rare occasions a word with primary stress on the penultima may have secondary stress on the ultima.\footnote{In BHK the editors added \textit{Metheg} and \textit{Silluq} when they were lacking in MS Leningrad B19a. These added signs were placed to the right of the vowel. This practice was discontinued in BHS, although the signs were placed at the right of the vowel when found in that position in B19a. See BHS, xii.}

In special cases one of the other accent marks (usually used to denote primary stress) may replace the \textit{Metheg} to mark secondary stress. When used to mark secondary stress, these accents should be interpreted as a substitute for \textit{Metheg} with no conjunctive or disjunctive function in accentuation.

\textit{Primary Accents.} The primary accents are the subject of the remaining part of this chapter.

\textbf{22.5 The Importance of the Accents}

The study of the Masoretic accents in the Hebrew Old Testament has been neglected by most Hebrew grammarians of the twentieth century. Most contemporary grammarians give only a brief description of the accents with a meager discussion of their function in the Hebrew Bible. Even Gesenius’ Hebrew Grammar\footnote{E. Kautzsch, ed., \textit{Gesenius' Hebrew Grammar}, 2nd ed., revised by A. E. Cowley (London: Oxford University Press, 1910): 59-63.} devotes only five pages to them. Max L.
Margolis\textsuperscript{6} wrote a detailed article on the accents, but it is so terse and complex that it is of little value except to scholars. William Wickes\textsuperscript{7} wrote the most comprehensive work on Hebrew accents in 1881-1887. His work is still regarded as the classical treatment of the accentuation of the Hebrew Bible.

In more recent times, several other important works have been published on the Hebrew accents.\textsuperscript{8} In spite of the information available about the accents, most expositors of the Hebrew Old Testament regard them to be of little importance to a clear understanding of the text. On the contrary, the accents may be quite important to the student of Scripture. Wickes correctly explained their importance: “The accentuators thus did their best to assist both reader and hearers in apprehending what seemed to them the true meaning of the Sacred Text. And this is for us the recommendation of their system.”\textsuperscript{9}

The accents complement the grammar and syntax of Hebrew, preserving the traditional understanding of the text, an understanding with roots in the deep recesses of antiquity. No serious expositor of Scripture should neglect such important keys to Biblical exposition. Bruce K. Waltke, a modern authority on the Hebrew language, correctly evaluated the importance of the Hebrew accents to Biblical exposition:

\begin{quote}
So important is the accentuation of Hebrew grammar for understanding that medieval Jewish sources paid more attention to it than to establishing the correct pronunciation of words. At present it is best to consider the accents as an early and relatively reliable witness to a correct interpretation of the text.\textsuperscript{10}
\end{quote}

\textbf{22.6 Three Purposes of Primary Accents}

The accents in Biblical Hebrew serve three purposes: (1) phonetically they mark the syllable that receives the principal stress in pronunciation; (2) syntactically they indicate the degree of grammatical separation or connection between adjoining words and phrases much

\begin{enumerate}
\item \textsuperscript{6} Max L. Margolis, “Accents in Hebrew,” \textit{The Jewish Encyclopedia}.
\item \textsuperscript{7} William Wickes, \textit{Two Treatises on the Accentuation of the Old Testament}, rev. ed. (1881-87; reprint, New York: KTAV, 1970); note that in this reprint, pp. 32, 33 of “Treatise I” belong in “Treatise II,” and pp. 32, 33 of “Treatise II” belong in “Treatise I.”
\item \textsuperscript{8} See the bibliography for a selected list.
\item \textsuperscript{9} Wickes, I, 51.
\end{enumerate}
like punctuation marks in English; (3) musically they indicate the relative intonation of a word in cantillation.

22.6.1 Marking Stress

Every Hebrew word or phonetic unit has a prominent syllable that receives stress in pronunciation. The prominent stressed syllable of a Hebrew word is marked by one of the accents. Some accent marks are written above the first consonant of the stressed syllable, whereas others are written below the first consonant of the stressed syllable and immediately to the left of any vowel there.\footnote{A few accents are written on the first or last letter of the word regardless of where the stress occurs. Those that appear on the first letter of the word are called \textit{prepositive}, and those that appear on the last \textit{postpositive}. For words marked with these accents, the stressed syllable must be determined by the traditional place of stress associated with the inflected form of the word.} As stated previously, most Hebrew words receive the prominent stress on the last syllable (the ultima); a few are stressed on the next-to-last syllable (the penultima). The prominent stress never occurs earlier than the penultima. In a few cases the stress distinguishes inflected forms that otherwise would be spelled exactly the same.

22.6.2 Marking Syntactic Relationship

Syntactically the Hebrew accents indicate the degree of grammatical separation or connection between adjoining words and phrases much like punctuation marks in English. There are two types of accents: (1) disjunctive accents that divide words or phrases, and (2) conjunctive accents that join words or phrases. In the reading of Hebrew Scripture, the disjunctive accents call for a pause following the words on which they occur. The duration of the pause depends on the type of accent: the stronger disjunctive accents call for longer pauses. In addition, the two strongest disjunctive accents frequently alter the pronunciation of a word, causing the stress to shift to the penultima with a corresponding lengthening of the vowel of the stressed syllable where possible.\footnote{Word forms with such altered pronunciation are called \textit{pausal forms} (see Chapter 23).} On the other hand, a conjunctive accent calls for the word on which it occurs to be read with no pause between it and the word that follows.

22.6.3 Marking Musical Cantillation

In addition to marking the stressed syllable and syntactic relationships, the marks of accentuation also indicate the relative intonation of a word in cantillation. Avigar Herzog de-
scribed an elaborate system of cantillation. Several different traditions have developed throughout the extended history of synagogue worship. Some modern scholars have doubted that the accent marks were originally intended to provide notation for cantillation. The debate over this issue is beyond the purpose of this chapter. However, there seems to be no convincing reason to doubt the originality of that intent.

22.7 The Accents Used in the Prose Books

Two sets of accent marks are used in the Hebrew Bible: (1) those used in the so-called Books of Poetry (Psalms, Job, and Proverbs), also referred to as the Books of Truth, based on an acronym וּשָׁבָא (truth) constructed from the first letters of their Hebrew names בַּשָּׁת—Job, הָרֵאשָׁל—Proverbs, and פָּלוֹמָש—Psalms; and (2) those used in the twenty-one other so-called prose books of the Hebrew canon. This section describes the function of the accents for each division of the Hebrew Bible, beginning with those used in the prose books.

The following is a list of the accents used in the 21 so-called prose books. They are listed and numbered according to the list provided as a companion to BHK and BHS.

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16 The prose books are counted as 21 according to the Hebrew canon, but as 36 according to the English canon. The Hebrew canon counts 1 & 2 Samuel as one book. The same is true for the books of Kings and Chronicles. Also the 12 minor prophets are counted as one book, also Ezra-Nehemiah as one book.

17 *Erläuterung der Accente zu Kittels Biblia Hebraica*, Privileg. Bibelanstalt, Stuttgart. Some authorities have used different names for some of the accents. These are not regarded as important for this work. Consult Wickes for more detail. The number in parentheses should not be considered an indication of the relative hierarchic rank of the accents. Such rank is discussed in a later section.
### Disjunctive Accents

<table>
<thead>
<tr>
<th>Name</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>(0) Soph Pasuq (סֹפֶה פָּסָע)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(1) Silluq (סִילַע)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(2) Athnach (אָתְנַב)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(3) Segolta (סֶגָּלַת) (postpositive)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(4) Shalsheleth (שַׁלְשֵׁלָת)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(5) Little Zaqeph (זָקֵפֶה [טֶכֶּה])</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(6) Great Zaqeph (זָקֵפֶה [מטֶלֶת])</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(7) Rebia (רְבִית)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(8) Tiphcha (תְּפֵחַ)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(9) Zarqa (זָרָקָה [םָרֶקָה]) (postpositive)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(10) Pashta (פָּשָׁתָ) (postpositive)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(11) Yethib (יֵתִיב) (prepositive)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(12) Tebir (תְּבֶרֶךְ)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(13) Geresh (גֵּרֶשׁ)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(14) Garshaim (גָּרְשָׁיָם)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(15) Pazer (פֶּצֶר)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(16) Great Pazer (פֶּצֶר [םָרֶקָה])</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(17) Great Telisha (תְּלַישָׁה [םָרֶקָה]) (prepositive)</td>
<td>![Example Image]</td>
</tr>
<tr>
<td>(18) Legarmeh (לֶגָרְמֶה)</td>
<td>![Example Image]</td>
</tr>
</tbody>
</table>

18 Contrary to accepted authorities I treat Soph Pasuq as a member of the set of disjunctive accents, because it fits into the syntax rules that govern their use. It is true that Soph Pasuq does not mark the stressed syllable of a word, but it does mark the end a verse segment—that segment consisting of the entire verse. The consistency of the rules of hierarchic governance demonstrate that Silluq closes the last major segment of a verse, and not the verse as a whole.
22.7.1 The Laws of the Prose Accents

The use of the accents in the Hebrew Bible is governed by strict well-behaved rules. They have their own laws of grammar and syntax, which are in turn in relative harmony with the grammar and syntax of Biblical Hebrew.

The Laws of Hierarchic Governance. The early authorities recognized a hierarchic order among the disjunctive accents, referring to the various ranks in terms of European nobility, such as

Emperors: Silluq, Athnach
Kings: Segolta, Zaqeph, Tiphcha
Princes: Rebia, Zarqa, Pashta, Tebir
Officers: Pazer, Great Telisha, Geresh
Servants: All Conjunctions

The idea was that the accents of highest rank mark the major syntactic divisions of a verse, and the lower ranking accents mark secondary and tertiary divisions within the domain of the higher ranking accents. Other grammarians arranged them in different ranks, but most recognized some hierarchic order. Wickes noted a hierarchic order among the accents, but he avoided specific categories and terms of nobility, preferring rather to view their disjunctive strength as relative rather than absolute. Evident differences in the classification of the accents demonstrate the lack of agreement among the authorities. My own research supports

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19 Paseq is not on the standard list of accents, but it must be included in any discussion of them. It is not a conjunctive accent as its position in the list implies; nor does it mark a stressed syllable as do most of the other accents. But it does call for a slight pause in imitation of a disjunctive accent.


21 When the syntactic grammar of the accents is in disharmony with the syntactic grammar of the Hebrew language, then the grammar of the accents dominates.
the existence of hierarchic order among the accents, but with the following hierarchic ranks:

<table>
<thead>
<tr>
<th>Rank</th>
<th>Disjunctive Accents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emperor</td>
<td><em>Soph Pasuq</em> ( : )</td>
</tr>
<tr>
<td>Kings</td>
<td><em>Silluq</em> ( ), <em>Atnach</em> ( )</td>
</tr>
<tr>
<td>Princes</td>
<td><em>Tiphcha</em> ( ), <em>Zaqeph</em> ( ), <em>Segolta</em> ( )</td>
</tr>
<tr>
<td>Dukes</td>
<td><em>Tebir</em> ( ), <em>Pashta</em> ( ), <em>Zarqa</em> ( ), <em>Rebia</em> ( )</td>
</tr>
<tr>
<td>Counts</td>
<td><em>Geresh</em> ( ), <em>Great Telisha</em> ( ), <em>Pazer</em> ( ), <em>Legarmeh</em> (</td>
</tr>
<tr>
<td>Servants</td>
<td>All Conjunctives</td>
</tr>
</tbody>
</table>

In addition, the disjunctive accents observe the following rules of governance:

1. A disjunctive accent governs the domain of a segment of a verse. It stands at the end of the segment it governs, marking the presence of a syntactic division. The domain of the segment extends from the given accent forward toward the beginning of the verse until it reaches an accent of equal or greater hierarchic rank, or until it reaches the beginning of the verse.

Example (Gen. 1:1)

```
SOP
SIL
ATH

בראשית ברא אלהים את השמים ואת ה з ק
In the beginning God created / the heavens and the earth.
```

The domain of *Soph Pasuq* ( :) includes the whole verse. The domain of the *Atnach* ( ) includes the first half of the verse, and that of *Silluq* ( ) includes the last half.

2. The domain of a given disjunctive accent may include lesser segments (if any) governed by one of two possible disjunctive accents immediately subordinate to the given accent. That is, the domain may have additional syntactic divisions of lesser rank. For example: the domain of a king includes the domains of its subordinate princes, and the domain of a

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22 See my work cited in footnote 20. Wickes was correct in observing that the disjunctive strength of the accents is relative, not absolute, with respect to the grammar of the Hebrew language; that is, a given disjunctive accent does not designate the same level of syntactic division in every verse, nor does it mark the same kinds of syntactic division in every case. However, within a verse the governance of a given disjunctive always follows the same strict grammar rules of accentuation. Thus, in this sense, the hierarchy of the accents may be regarded as absolute, not relative. Although the use of the terms of nobility may seem archaic, they are suitably accurate and serve well as a tool for teaching.
prince includes the domains of its subordinate dukes, and so forth. In the above example, the
domain of Soph Pasuq (Soph Pasuq) includes the domains of the Silluq (Silluq) and the Athnach (Atnach). The
domains of both the Silluq and the Athnach include the domain of a Tiphcha (Tiphcha).

(3) The domain of a disjunctive accent may be empty, fractional, or full. Its domain
may consist of only the one word (or word-unit) on which the accent appears, in which case
the domain is regarded as empty—that is, it has no subordinate syntactic divisions. Its do-
main may include only one lesser segment, in which case the lesser segment is governed by
the immediately subordinate disjunctive accent defined as the “near” or “favorite” subordi-
nate of the given accent; this lesser segment is referred to as “the near subordinate segment,”
and the domain of the superior accent is regarded as fractional. Finally, its domain may in-
clude a near subordinate segment and one or more lesser segments each governed by an
immediately subordinate disjunctive accent defined as the “remote” or “less favorite” subordi-
nate of the given accent;23 in this case the additional lesser segments are referred to as “re-
 mote subordinate segments,” and the domain is regarded as full. Thus the domain of a dis-
junctive accent may be:

(a) **Empty**, containing only the word-unit bearing the given accent, with no subordi-
nate segments (i.e., a king standing alone without his princes).

**Example**  (Gen. 1:3)

\[
\begin{array}{ccc}
\text{SOP} & \text{SIL} & \text{ATH} \\
\text{
\end{array}
\]

Then God said, “Let there be light”; / and there was light.

The Silluq (Silluq) segment is empty, having no subordinate disjunctives in its domain.

(b) **Fractional**, containing only a “near” subordinate segment (i.e., a king standing
with only his favorite prince in his domain, or a duke standing with only his favorite count in
his domain).

---

23 The term “remote” is used with respect to the given disjunctive accent and in the direction toward
the beginning of the verse. Thus a “near” subordinate segment is adjacent to the word-unit of the given accent,
and a “remote” subordinate segment is at a distance from the word-unit of the given accent in the direction
of the beginning of the verse. There can be no remote subordinate segment without at least an empty near subordinate
segment.
(c) **Full**, containing a “near” and one or more “remote” subordinate segments (i.e., a prince standing with the favorite duke and one or more of the less favorite dukes in his domain).  

**Example** (Gen. 1:2)

```
SOP
SIL          ATH
TIP          ZAQ

And the Spirit of God / was hovering over the face of the waters.
```

In this example, the *Silluq* segment is full, containing a near subordinate *Tiphcha* (ֲ) segment and a remote subordinate *Zaqeph* (ֱ) segment. The *Tiphcha* segment includes the word-unit containing the *Silluq* (ֲ) that governs it.

The defined order of subordination among the disjunctive accents is as follows:

<table>
<thead>
<tr>
<th>Defined Subordinates</th>
<th>Rank</th>
<th>Disjunctive</th>
<th>Near</th>
<th>Remote</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emperor</td>
<td>Soph Pasuq (ֲ)</td>
<td>Silluq (ֲ)</td>
<td>Athnach (ֲ)</td>
<td></td>
</tr>
<tr>
<td>Near King</td>
<td>Silluq (ֲ)</td>
<td>Tiphcha (ֲ)</td>
<td>Zaqeph (ֱ)</td>
<td></td>
</tr>
<tr>
<td>Remote King</td>
<td>Athnach (ֲ)</td>
<td>Tiphcha (ֲ)</td>
<td>Zaqeph (ֱ)</td>
<td></td>
</tr>
<tr>
<td>Near Prince</td>
<td>Tiphcha (ֲ)</td>
<td>Tebir (ֲ)</td>
<td>Rebia (ֲ)</td>
<td></td>
</tr>
<tr>
<td>Remote Prince</td>
<td>Zaqeph (ֲ)</td>
<td>Pashta (ֲ)</td>
<td>Rebia (ֲ)</td>
<td></td>
</tr>
<tr>
<td>Remote Prince</td>
<td>Segolta (ֲ)</td>
<td>Zarqa (ֲ)</td>
<td>Rebia (ֲ)</td>
<td></td>
</tr>
<tr>
<td>Near Duke</td>
<td>Tebir (ֲ)</td>
<td>Geresh (ֲ)</td>
<td>Pazer (ֲ)</td>
<td></td>
</tr>
<tr>
<td>Near Duke</td>
<td>Pashta (ֲ)</td>
<td>Geresh (ֲ)</td>
<td>Pazer (ֲ)</td>
<td></td>
</tr>
<tr>
<td>Near Duke</td>
<td>Zarqa (ֲ)</td>
<td>Geresh (ֲ)</td>
<td>Pazer (ֲ)</td>
<td></td>
</tr>
<tr>
<td>Remote Duke</td>
<td>Rebia (ֲ)</td>
<td>Geresh (ֲ)</td>
<td>Pazer (ֲ)</td>
<td></td>
</tr>
<tr>
<td>Near Count</td>
<td>Geresh (ֲ)</td>
<td>Legarmeh (ֳ)</td>
<td>Empty</td>
<td></td>
</tr>
<tr>
<td>Remote Count</td>
<td>G.Telisha (ֳ)</td>
<td>Empty</td>
<td>Empty</td>
<td></td>
</tr>
<tr>
<td>Remote Count</td>
<td>Pazer (ֲ)</td>
<td>Empty</td>
<td>Empty</td>
<td></td>
</tr>
</tbody>
</table>

---

24 Only one *Atnach* segment is permitted.

25 In the domain of *Atnach*, a *Segolta* segment may replace an initial *Zaqeph segment* under certain conditions.

26 *Rebia* may be preceded by a *Legarmeh* segment.
(4) The chain of command is absolute; that is, a lower ranking disjunctive may only stand in the domain of its immediate superior, and the succession of rank always extends to the highest order in every verse. Thus a duke must be governed by a prince, a prince must be governed by a king, and a king by the emperor. So, if a verse has a Zarqa (‘), the Zarqa must be governed by a Segolta (‘) which is governed by an Athnach (‘) which is governed by Soph Pasuq (‘).

(5) The law of favoritism is absolute; that is, a near (favorite) subordinate must always stand between a governing disjunctive and a remote (less favorite) subordinate, if any. That is, favorite prince Tiphcha (‘) must stand between king Silluq (‘) and less favorite prince Zaqqeph (‘); favorite duke Tebir (‘) must stand between prince Tiphcha (‘) and less favorite duke Rebia (‘), and so forth. Pashta (‘) must stand between a Rebia (‘) and its governing Zaqqeph (‘); a Tiphcha (‘) must stand between a Zaqqeph (‘) and its governing Athnach (‘), and Silluq (‘) between Athnach (‘) and Soph Pasuq (‘). The law extends to the conjunctives (servants): servants (if any) must stand between a governing disjunctive and its near subordinate; and favoritism exists among servants of different kinds.

The domain of the hierarchy may be illustrated by the following diagram (in Hebrew order).\textsuperscript{27}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
& \multicolumn{2}{c|}{Emperor} & \multicolumn{2}{c|}{VERSE} & \\
& \multicolumn{2}{c|}{(Soph Pasuq)} & \multicolumn{2}{c|}{(Sop Pasuq)} & \\
\hline
& Near King & Remote King & Near King & Remote King & \\
& (Silluq) & (Atnach) & (Atnach) & (Silluq) & \\
\hline
Near Prince & & & & & \\
(Tiphcha) & & & & & \\
\hline
Remote Prince & & & & & \\
(Zaqeph) & & & & & \\
\hline
(Teb) & (Reb) & (Pash) & (Reb) & (Zar) & (Reb) & \\
\hline
N-Count & R-Count & N-Count & R-Count & N-Count & R-Count & \\
(Ger) & (Paz) & (Ger) & (Paz) & (Ger) & (Paz) & \\
\hline
\end{tabular}
\end{table}

\textsuperscript{27} Space does not permit the mapping of the domain of every duke. Because the domain of each duke is the same in every case, the domain of each is mapped only once.
The Law of Substitution. Some of the disjunctive accents do not appear in the laws of hierarchic governance, but serve the role of designated substitutes for some of the accents in those laws. Except for Segolta, in most cases substitution takes place when the regular segment is empty and the associated disjunctive accent has no preceding conjunctives. The following is a list of the substitute segments and the segments which they replace:

<table>
<thead>
<tr>
<th>Regular Segment</th>
<th>Substitute Segment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Little Zaqeph ()</td>
<td>Great Zaqeph (ª)</td>
</tr>
<tr>
<td>Little Zaqeph (‘ı)</td>
<td>Segolta (ˆ)</td>
</tr>
<tr>
<td>Segolta (²)</td>
<td>Shalsheleth (</td>
</tr>
<tr>
<td>Pashta (’)</td>
<td>Yethib (,)</td>
</tr>
<tr>
<td>Geresh (‘)</td>
<td>Garshaim (‘)</td>
</tr>
<tr>
<td>Little Pazer (‘)</td>
<td>Great Pazer (”)</td>
</tr>
</tbody>
</table>

The Law of Transformation. For musical reasons, Geresh (‘) may not stand too close to Tebir (˚), Pashta (’), or Zarqa (‘)—the dukes that govern Geresh as their favorite count. If Geresh would occur too close to its governing duke, it is replaced by the servant conjunctive that would normally serve these dukes (see below), leaving in place any of its own servant conjunctives and subordinate segments that may be required. Such a transformed Geresh functions virtually as though it were there as far as the laws of the accents are concerned, but it functions as a conjunctive as far as cantillation is concerned. A similar musical restraint causes Rebia (‘) to transform into Pashta (’) under certain conditions.

The Law of Conjunctives. A sequence of words closely related grammatically and syntactically usually are joined together by conjunctive accents; that is, the first and intermediate words in the sequence have conjunctive accents, and the last word has a disjunctive accent. The conjunctives behave as though they were personal servants to the disjunctive that immediately follows. As far as the governance is concerned, the presence of conjunctive accents has little or no effect on the way a disjunctive accent governs its subordinates. The kings ignore their servants (conjunctives) in the exercise of governance over the princes; the princes ignore their servants in governing the dukes, and so forth.

On the other hand, a given disjunctive accent has a specific number and kind of conjunctive accents (servants) that may appear on the words preceding it. The following is a list of the number and kind of conjunctive accents that may precede each of the disjunctives:
<table>
<thead>
<tr>
<th>Disjunctive Accent</th>
<th>Number and Kind of Permitted Conjunctive Accents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Soph Pasuq (ך)</td>
<td>None</td>
</tr>
<tr>
<td>Silluq (ך)</td>
<td>0-1 Mereka (ך)</td>
</tr>
<tr>
<td>Athnach (ך)</td>
<td>0-2 Munach (ך)</td>
</tr>
<tr>
<td>Tipcha (ך)</td>
<td>0-1 Mereka (ך)</td>
</tr>
<tr>
<td>Little Zaqeph (ך)</td>
<td>0-2 Munach (ך)</td>
</tr>
<tr>
<td>Great Zaqeph (ך')</td>
<td>None</td>
</tr>
<tr>
<td>Segolta (ך')</td>
<td>0-2 Munach (ך)</td>
</tr>
<tr>
<td>Shalsheleth (ך^)</td>
<td>None</td>
</tr>
<tr>
<td>Tebir (ך)</td>
<td>0-4 Various</td>
</tr>
<tr>
<td>Pashta (ך')</td>
<td>0-4 Various</td>
</tr>
<tr>
<td>Yeth ib (ך')</td>
<td>None</td>
</tr>
<tr>
<td>Zarqa (ך')</td>
<td>0-4 Various</td>
</tr>
<tr>
<td>Rebia (ך')</td>
<td>0-3 Various</td>
</tr>
<tr>
<td>Geresh (ך')</td>
<td>0-5 Various</td>
</tr>
<tr>
<td>Garshaim (ך')</td>
<td>0-1 Munach (ך)</td>
</tr>
<tr>
<td>Great Telisha (ך^)</td>
<td>0-5 Munach (ך)</td>
</tr>
<tr>
<td>Little Pazer (ך^)</td>
<td>0-6 Munach (ך)</td>
</tr>
<tr>
<td>Great Pazer (ך')</td>
<td>2-6 Various</td>
</tr>
<tr>
<td>Legarmeh (ך^)</td>
<td>0-1 Mereka (ך)</td>
</tr>
</tbody>
</table>

For those disjunctive accents that admit various conjunctives before them, an ordered rank exists among the admitted conjunctives. In Hebrew order, the ranks are as follows:

<table>
<thead>
<tr>
<th>Number of Conjunctives</th>
<th>Order of the Conjunctive Ranks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Disjunctive + I</td>
</tr>
<tr>
<td>2 or 3</td>
<td>Disjunctive + I + II/III</td>
</tr>
<tr>
<td>4</td>
<td>Disjunctive + I + II + III</td>
</tr>
<tr>
<td>5+</td>
<td>Disjunctive + I + II + III + III..+ (III)</td>
</tr>
</tbody>
</table>

28 The accents are listed in the order of their hierarchic rank, with substitute accents following the accent which they may replace.

29 The roman numerals indicate the ordered rank, and stand in the position occupied by the conjunctive accent of that rank, in Hebrew order. See Table 11 for further explanation.
A conjunctive in ordered rank I stands immediately before its governing disjunctive. A conjunctive in ordered rank II stands immediately before its companion in rank I, and a conjunctive in rank III stand immediately before its companion in ranks I or II. A conjunctive of rank III may be repeated when there are more than three conjunctives. Except for Great Pazer ( ᷰ ), the service of disjunctive accents by their admissible conjunctives (servants) is optional. But if conjunctives are used, they must appear in their ordered rank; those of lower ordered rank may not be used without their following companions of higher rank (the law of favoritism). Thus, a conjunctive of ordered rank II must be followed by its companion of rank I. For musical reasons, some conjunctives of ordered rank I may be replaced by an alternate.

Several additional observations are of interest. The disjunctive accents of highest hierarchic rank admit the least number of preceding conjunctives. The emperor, Soph Pasuq (♂), admits none. Kings and princes admit a sequence of no more than two of the same kind of conjunctive. Dukes and Geresh (♂) among the counts admit sequences of specific conjunctives in ordered ranks; whereas the other counts admit longer sequences of only one kind of conjunctive.

_Mereka_ (♀) serves exclusively as a conjunctive for accents governing near subordinate segments, never repeating. _Munach_ (♀) serves exclusively as a conjunctive for accents governing remote subordinate segments, or exclusively in ordered rank III, frequently repeating. Table 22.1 defines the ordered rank of the conjunctives with respect to their associated disjunctive.

<table>
<thead>
<tr>
<th>Disjunctive</th>
<th>Ordered Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accent</td>
<td>I</td>
</tr>
<tr>
<td>Regular</td>
<td>Alternate</td>
</tr>
<tr>
<td>Rebia (♀)</td>
<td>Munach (♀)</td>
</tr>
<tr>
<td>Tebir (♀)</td>
<td>Darga (♀)</td>
</tr>
<tr>
<td>Pashta (♀)</td>
<td>Mahpak (♀)</td>
</tr>
<tr>
<td>Zarqa (♀)</td>
<td>Munach (♀)</td>
</tr>
<tr>
<td>Geresh (♀)</td>
<td>Azla (♀)</td>
</tr>
<tr>
<td>G.Pazer (♀)</td>
<td>Galgal (♀)</td>
</tr>
</tbody>
</table>
22.7.2 Interpreting the Prose Accents

Although some accents are easy to interpret, the tension between the rules that govern the placement of the accents and the syntax of the language itself causes the interpretation of the accents to be difficult at times. The interpretation of the conjunctive accents and disjunctive accents is discussed separately.

The Conjunctive Accents. Conjunctive accents join words that are closely related syntactically. The follow are examples of syntactic relationships that usually involve conjunctive accents:

1. Two nouns in apposition;
2. Two nouns joined by a conjunction and forming a compound part of speech;
3. A substantive with its modifier, such as:
   a. a substantive with an adjectival modifier;
   b. a substantive with a relative pronoun;
   c. a substantive with an adverbial modifier;
4. A construct noun with its following absolute noun;
5. Two verbs in the same grammatical construction.

Conjunctive accents are usually used to join constructions like the above, but when the constructions are too long for the allowable number of conjunctives, then disjunctives must be used in spite of the grammatical syntax.

The Disjunctive Accents. The disjunctive accents usually mark places in a verse where syntactic division is expected. This is nearly always true in the case of the remote disjunctive accents, but less often in the case of near disjunctives.

The emperor and kings mark the strongest divisions. Every verse in the Prose Books is closed by Soph Pasuq (the emperor) which marks the end of the verse; it governs the domain of the whole verse. The kings (Silluq and Athnach) govern the two main segments of a verse. The division is usually determined by logical or syntactical relations. Thus, for example, in English order, the two segments may consist of:

<table>
<thead>
<tr>
<th>Athnach Segment</th>
<th>Silluq Segment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clause</td>
<td>Clause</td>
</tr>
<tr>
<td>Subject</td>
<td>Predicate</td>
</tr>
<tr>
<td>Subject + Verb</td>
<td>Object</td>
</tr>
<tr>
<td>Object</td>
<td>Verb + Subject</td>
</tr>
</tbody>
</table>
Example 1 (Gen. 1:1)

\[
\begin{array}{ccc}
\text{SOP} & \text{SIL} & \text{ATH} \\
\text{In the beginning God created / the heavens and the earth.}
\end{array}
\]

In this example the \textit{Atnach} (\textbullet) segment consists of the subject plus the verb phrase, and the \textit{Silluq} (\textbullet) segment consists of a compound object.

Example 2 (Gen. 1:3)

\[
\begin{array}{ccc}
\text{SOP} & \text{SIL} & \text{ATH} \\
\text{Then God said, “Let there be light”; / and there was light.}
\end{array}
\]

In this example the \textit{Atnach} (\textbullet) segment consists of an action clause, and the \textit{Silluq} (\textbullet) segment consists of a result clause.

The princes—\textit{Zaqeph} (\textbullet), \textit{Segolta} (\textbullet), and \textit{Tiphcha} (\textbullet)—divide the major segments into secondary segments. At times \textit{Segolta} (\textbullet) may govern the first remote segment in the domain of \textit{Atnach} (\textbullet), otherwise \textit{Zaqeph} (\textbullet) governs it. There may be more than one \textit{Zaqeph} (\textbullet) segment. \textit{Tiphcha} (\textbullet) always governs the last (near) secondary segment, but from the next-to-last word-unit. A \textit{Tiphcha} (\textbullet) segment may stand alone. These secondary segments should be interpreted as being on an equal par syntactically, logically, or rhetorically.

Example 1 (Gen. 1:2)

\[
\begin{array}{ccc}
\text{SOP} & \text{SIL} & \text{ATH} \\
\text{And the Spirit of God / was hovering over the face of the waters.}
\end{array}
\]
In this example the *Silluq* (ז) segment consists of a clause. The subject is contained in a *Zaqeph* (ז) segment, and the predicate is contained in the *Tipcha* segment.\(^{30}\)

**Example 2** (Gen. 2:5)

<table>
<thead>
<tr>
<th>SOP</th>
<th>SIL</th>
<th>ATH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sil</td>
<td>TIP</td>
<td>ZAQ</td>
</tr>
<tr>
<td>ZAQ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

For the LORD God had not caused it to rain on the earth, / and there was no man / to till the ground.

In this example the *Silluq* (ז) segment consists of three clauses: two independent clauses, the second with a dependent infinitive clause of purpose. The first two are contained in *Zaqeph* (ז) segments, and the last in the *Tipcha* (ז) segment. The first is longer than the others, but evidently on about the same par rhetorically.

**Example 3** (Gen. 3:1)

<table>
<thead>
<tr>
<th>SOP</th>
<th>SIL</th>
<th>ATH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sil</td>
<td>TIP</td>
<td>ZAQ</td>
</tr>
<tr>
<td>ZAQ</td>
<td></td>
<td>ZAQ</td>
</tr>
<tr>
<td>ZAQ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

And he said to the woman, / “Has God indeed said, / ‘You shall not eat / of every tree of the garden’?”

In this example the *Silluq* (ז) segment contains four secondary segments: three clauses plus a dependent adverbial phrase of source. The first three are contained in *Zaqeph* (ז) segments, and the last in the *Tipcha* (ז) segment.

---

\(^{30}\) As stated above, *Tipcha* governs its segment from the next-to-last word unit—that is, its segment includes the word unit bearing the *Silluq*, but a near disjunctive accent cannot stand on the same word unit as the superior accent that governs its domain. Therefore it must govern its own domain from the position adjacent to its superior officer. This is true of all near disjunctive accents, as explained and illustrated in a later section.
Example 4 (Gen. 1:5)

And God called the light Day, / and the darkness He called Night.

In this example the Athnach (א) segment consists of two independent clauses. The first is contained in a Zaqeph (י) segment, and the last is in the Tiphcha (ת) segment.\(^{31}\)

The dukes—Tebir (ת), Pashta (פ), Zarqa (צ), and Rebia (ר)—divide the secondary segments into tertiary segments. In the domain of a prince, Rebia (ר) governs the remote segments; and a Tebir (ת), Pashta (פ), or Zarqa (צ) governs the near segment, depending on the prince governing the domain. A Tebir (ת), Pashta (פ), or Zarqa (צ) segment may stand alone. These segments should be regarded as on about equal par syntactically, logically, or rhetorically.

Example 1 (Gen. 1:14)

Then God said, “Let there be lights in the firmament of the heavens / to divide / the day from the night .”

In this example the first Zaqeph (י) segment consists of two clauses. The first is contained in a Rebia (ר) segment, and the second in a Pashta (פ) segment.\(^{32}\) The second Zaqeph segment is marked with Great Zaqeph—a substitute for Zaqeph when the segment is short.

\(^{31}\) The Tiphcha segments includes the word unit bearing the Athnach for the same reason that it included the word unit bearing Silluq. See footnote 30.

\(^{32}\) Pashta, being a near disjunctive, its segment includes the word unit bearing the Zaqeph.
Example 2 (Gen. 1:28)

SOP

<table>
<thead>
<tr>
<th>Ath</th>
<th>TIP</th>
<th>TEB</th>
<th>REB</th>
<th>SEG</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ath</td>
<td>TIP</td>
<td>TEB</td>
<td>REB</td>
<td>SEG</td>
</tr>
</tbody>
</table>

Then God blessed them, / and God said to them, / “Be fruitful, and multiply, and fill the earth / and subdue it; “

In this example a *Tipcha (ʼ)* segment contains two clauses: the first introduces the second which has a compound verb phrase. The first clause is contained in a *Rebia (ʼ)* segment, and the second in a *Tebir (ʼ)* segment.\(^{33}\)

*The counts—Geresh (ʼ), Great Telisha (ʼ), and Pazer (ʼ)—divide the domain of the dukes into subordinate segments. Telisha (ʼ) or Pazer (ʼ) govern the remote segments. More than one Pazer (ʼ) segment may occur. The near segment is governed by Geresh (ʼ). These segments should be regarded as on about equal par syntactically, logically, or rhetorically.*

*Influences of Poetic Structure.* On the other hand, the accentual division of a verse may be determined by poetic meter rather than by purely syntactical considerations. Often poetic structure is dominant (even in so-called prose), so that the primary disjunctives—Silluq (ʼ) and Athnach (ʼ)—and even the secondary disjunctives—Zaqeph (ʼ), Segolta (ʼ), and Tipcha (ʼ)—may mark the end of poetic lines. This may occur even when the logical or syntactical points of division do not coincide with the ends of the poetic lines.

Example 1 (Exod. 15:2-5)

(2) The LORD is my strength and song, / And He has become my salvation; //
He is my God, and I will praise Him; /  
My father’s God, and I will exalt Him.  
(3) The LORD is a man of war; //  
the LORD is His name.  
(4) Pharaoh’s chariots and his army  
He has cast into the sea; //  
His chosen captains also  
are drowned in the Red Sea.  
(5) The depths have covered them; //  
They sank to the bottom like a stone.  

In example 1 above, verse two contains two poetic lines each half of which consists of one or two short clauses; the ends of the poetic lines are marked by kings—Atnach (א) and Silluq (ר)—and the end of the first half of each line is marked by a remote prince—Zaqeph (ת). Verse three contains only one poetic line, so the ends of the half-lines are marked by kings. Verse four contains two poetic lines, each consisting of a single clause; so the ends of the lines are marked by kings.

Example 2 (Exod. 34:6-7)

(6) And the LORD passed before him / and proclaimed, //  
“The LORD, the LORD, / the merciful and gracious God, //  
Longsuffering, / and abounding in kindness and truth, //  
(7) Keeping mercy for thousands, /  
forgiving iniquity and transgression and sin, //  
By no means clearing (the guilty), /  
Visiting the iniquity of the fathers /  
upon the children and the children’s children /  
To the third and the fourth generation.” //

The verses of example 2 above, although contained in a so-called prose passage, exhibit poetic structure. Verse six contains three poetic lines. The first two lines consist of an Atnach (א) segment; the first line is its remote Segolta (א) segment which introduces the declaration of the divine name; and the second line consists of its near Tipcha (א) segment. The third consists of the Silluq (ר) segment. Each line has two half-lines. In the second line, the first half-line, a Zaqeph (ת) segment, contains a double declaration of the name הוהי, sep-
arated by *Paseq* ( | ) [in BHK but not BHS]; and the second, a *Tiphcha* ( ) segment, contains an appositive with a compound adjectival modifier. The third line contains two additional compound adjectival modifiers, one in each half-line. Apart from the influence of the poetic structure [which requires an *Atnach* ( ) to set off the poetic line], the *Atnach* ( ) should be a *Zaqeph* ( ) [on purely syntactic grounds], because it is unnatural to have such a strong disjunctive between adjectival phrases modifying the same word.

Verse seven has four poetic lines, the first and third lines containing two half-lines. The first two lines together with the first half of line three contain four participle clauses, parallel in thought and grammatical form; and the last half of line three together with line four contain two adverbial phrases, parallel in thought and form, modifying the fourth participle clause. The *Atnach* ( ) segment contains the first two participle clauses (which make positive statements), and the *Silluq* ( ) segment contains the last two (which make negative statements) along with the two adverbial phrases. Apart from the influence of the poetic structure the *Silluq* ( ) segment surely would be divided differently.

The remote disjunctives—*Atnach* ( ), *Zaqeph* ( ), *Segolta* ( ), *Rebia* ( ), *Great Telisha* ( ), and *Pazer* ( )—rest on the last word of the domain they govern. Thus they unambiguously mark a place of division in the verse. The same is not true for the near disjunctives—*Silluq* ( ), *Tiphcha* ( ), *Tebir* ( ), *Pashta* ( ), *Zarga* ( ), and *Geresh* ( ). Except for *Silluq* ( ), these accents cannot rest on the last word of the domain they govern, because their immediate superior is already there governing the domain of a larger segment that also ends with that word. Therefore, they must of necessity stand one word-unit short of the end of their domain, and then govern their own subordinate segments from that position. From an analytical and syntactical point of view, these disjunctives pose several problems.

*Replacing a Conjunctive.* One problem is that a near disjunctive accent may occur where a conjunctive accent is expected syntactically. For example, *Silluq* ( ) and *Tiphcha* ( ) may be served, at the most, by only one conjunctive, *Mereka* ( ); and *Atnach* ( ), *Zaqeph* ( ), and *Segolta* ( ) may be served, at the most, by only one conjunctive, *Munach* ( ).34 Thus when a segment ends with a compound phrase requiring more conjunctive ac-

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34 Two *Munachs* may occur on rare occasions in places where two short words could (and probably should) have been joined by *Maqqeph*. 
cents than is permitted, the near subordinate disjunctive must occur of necessity where syntax (or logic) expects a conjunctive.

Example 1 (Gen. 47:9)

וַיִּאמֶרִי אֶל־פַּרְעֹה יְמֵי שָנָה
שִׁלְשָׁמִים וּמְאִים שָנָה
מֵעַרְעִים וְלָא־יִשֶׁגִּאֶת יֵמֵי שָנָה
יִאֲבֹתֵי מְגוּרֵי

And Jacob said to Pharaoh, / “The days of the years of my pilgrimage are one hundred and thirty years; / few and evil have been the days of the years of my life, / and they have not attained to the days of the years of the life of my fathers / in the days of their pilgrimage.”

In this example the phrase שִׁלְשָׁמִים וּמְאִים שָנָה (thirty and a hundred of years) is the near subordinate *Tiphcha* (\textsuperscript{}) segment of the *Atnach* (\textsuperscript{}) segment. Syntactically the phrase should be one unit, and particularly the construct יֵמֵי שָנָה should be joined with נַעֲרִים; but *Tiphcha* (\textsuperscript{}) divides them. This is because, in the rules of the accents, *Tiphcha* (\textsuperscript{}) must stand on the first or second word before *Atnach* (\textsuperscript{}) regardless of syntax or logic. In interpreting this accentuation, the *Tiphcha* (\textsuperscript{}) should be understood to close its segment on the same word with *Atnach* (\textsuperscript{}) (which closes its larger segment with the same word), and to stand in place of a conjunctive accent.

Also in this verse, the phrases יֵמֵי שָנָה (the days of the years of my pilgrimage) and יֵמֵי שָנָה (the days of the years of my life) are the *Pashta* (\textsuperscript{}) segments of *Zaqeph* (\textsuperscript{}) segments. Syntactically the phrases each should be one unit, particularly because the words constitute a string of construct forms which should not be divided. But *Pashta* (\textsuperscript{}) divides the first from the last two. This is because, in the rules of the accents, *Pashta* (\textsuperscript{}) must stand on the first or second word before *Zaqeph* (\textsuperscript{}) regardless of syntax or logic. In interpreting the accentuation of this verse, the *Pashta* (\textsuperscript{}) should be understood to close its segment on the same word with *Zaqeph* (\textsuperscript{}), and to stand in place of a conjunctive accent. See Genesis 40:7 where *Tebir* stands on a construct form; the explanation is similar.
22.8 Accents Used in the Books of Poetry

The following is a list of the accents used in the three Books of Poetry. They are listed and numbered according to the list provided as a companion to BHK.\(^{35}\)

### Disjunctive Accents

<table>
<thead>
<tr>
<th>Name</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Silluq (סילוק)</td>
<td><img src="image1" alt="Example" /></td>
</tr>
<tr>
<td>(2) Ole WeYored (אול וויורד)</td>
<td><img src="image2" alt="Example" /></td>
</tr>
<tr>
<td>(3) Athnach (אנס)</td>
<td><img src="image3" alt="Example" /></td>
</tr>
<tr>
<td>(4) Great Rebia (רביה תעביה)</td>
<td><img src="image4" alt="Example" /></td>
</tr>
<tr>
<td>(5) Rebia Mugrash (רביאה מגרש)</td>
<td><img src="image5" alt="Example" /></td>
</tr>
<tr>
<td>(6) Great Shalsheleth (שלשהות גדול)</td>
<td><img src="image6" alt="Example" /></td>
</tr>
<tr>
<td>(7) Sinnor (סיןור) (postpositive)</td>
<td><img src="image7" alt="Example" /></td>
</tr>
<tr>
<td>(8) Little Rebia (רביה ליטל)</td>
<td><img src="image8" alt="Example" /></td>
</tr>
<tr>
<td>(9) Dechi (דחי) (prepositive)</td>
<td><img src="image9" alt="Example" /></td>
</tr>
<tr>
<td>(10) Pazer (פזר)</td>
<td><img src="image10" alt="Example" /></td>
</tr>
<tr>
<td>(11) Mahpak Legarmeh (מאפק לרגמה)</td>
<td><img src="image11" alt="Example" /></td>
</tr>
<tr>
<td>(12) Azla Legarmeh (אללה לרגמה)</td>
<td><img src="image12" alt="Example" /></td>
</tr>
</tbody>
</table>

### Conjunctive Accents

<table>
<thead>
<tr>
<th>Name</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>(13) Munach (],$^{\text{גפז}}$</td>
<td><img src="image13" alt="Example" /></td>
</tr>
<tr>
<td>(14) Mereka (]$^\text{ט}^\text{ה}^\text{כ}$</td>
<td><img src="image14" alt="Example" /></td>
</tr>
<tr>
<td>(15) Illuy (]$^\text{ד}^\text{י}^\text{ל}^\text{י}^\text{ו}^\text{ע}^\text{ו}$</td>
<td><img src="image15" alt="Example" /></td>
</tr>
<tr>
<td>(16) Tarcha (]$^\text{ד}^\text{ח}^\text{כ}^\text{ר}^\text{ך}$</td>
<td><img src="image16" alt="Example" /></td>
</tr>
<tr>
<td>(17) Galgal (]$^\text{ג}^\text{ל}^\text{ג}^\text{ל}$</td>
<td><img src="image17" alt="Example" /></td>
</tr>
<tr>
<td>(18) Mahpak (]$^\text{כ}^\text{פ}^\text{ה}^\text{א}^\text{ח}$</td>
<td><img src="image18" alt="Example" /></td>
</tr>
<tr>
<td>(19) Azla (]$^\text{ל}^\text{ז}^\text{א}$</td>
<td><img src="image19" alt="Example" /></td>
</tr>
<tr>
<td>(20) Little Shalsheleth (]$^\text{ט}^\text{ל}^\text{ש}^\text{ל}^\text{ש}^\text{ל}^\text{ש}^\text{ל}$</td>
<td><img src="image20" alt="Example" /></td>
</tr>
<tr>
<td>(21) Sinnorit Mereka (]$^\text{ס}^\text{י}^\text{נ}^\text{ו}^\text{ר}^\text{ת}^\text{כ}^\text{ה}$</td>
<td><img src="image21" alt="Example" /></td>
</tr>
<tr>
<td>(22) Sinnorit Mahpak (]$^\text{ס}^\text{י}^\text{נ}^\text{ו}^\text{ר}^\text{ת}^\text{כ}^\text{ה}^\text{א}^\text{ח}^\text{פ}^\text{ה}$</td>
<td><img src="image22" alt="Example" /></td>
</tr>
<tr>
<td>(23) Paseq (]$^\text{פ}^\text{א}^\text{ש}^\text{ק}$</td>
<td><img src="image23" alt="Example" /></td>
</tr>
</tbody>
</table>

---

\(^{35}\) Erläuterung der Accente zu Kittels Biblia Hebraica. Privileg. Bibelanstalt, Stuttgart. Some authorities have used different names for some of the accents. These are not regarded as important for this work. Consult Wickes for more detail.
22.8.1 The Laws of the Poetic Accents

The accents used in the Books of Poetry follow laws similar to those used in the Prose Books. The following sections discuss the differences.

The Laws of Hierarchic Governance. As in the case of the accents used in the Prose Books, the disjunctive accents used in the Books of Poetry are subject to hierarchic order, but the hierarchy is somewhat different. The hierarchic order among the accents in the Poetical Books has the following hierarchic ranks:

<table>
<thead>
<tr>
<th>Rank</th>
<th>Disjunctive Accents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emperor</td>
<td>Silluq (\textacy{\textprime}) \textsuperscript{37}</td>
</tr>
<tr>
<td>Kings</td>
<td>Rebia Mugrash (\textacy{\textprime}) \texttextprime, Athnach (\texttextprime), Ole WeYored (\textacy{\textprime})</td>
</tr>
<tr>
<td>Princes</td>
<td>Dechi (\texttextprime), Sinnor (\textacy{\textprime}), Great Rebia (\textacy{\textprime})</td>
</tr>
<tr>
<td>Duke</td>
<td>Pazer (\textacy{\textprime})</td>
</tr>
<tr>
<td>Count</td>
<td>Legarmeh (</td>
</tr>
</tbody>
</table>

The disjunctive accents used in the Poetical Books observe rules of governance similar to those used in the Prose Books with minor differences. The following table lists the governance of each disjunctive accent.

<table>
<thead>
<tr>
<th>Rank</th>
<th>Disjunctive</th>
<th>Defined Subordinate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emperor</td>
<td>Silluq (\textacy{\textprime})</td>
<td>Rebia Mugrash (\textacy{\textprimedot}) \textprime, Athnach (\textprimedot), Ole WeYored (\textacy{\textprimedot}) \textprime</td>
</tr>
<tr>
<td>Kings</td>
<td>Rebia Mugrash (\textacy{\textprime}) \textprime, Athnach (\texttextprime) \textprime, Ole WeYored (\textacy{\textprime})</td>
<td>Dechi (\textprimedot), Great Rebia (\textacy{\textprime})</td>
</tr>
<tr>
<td>Princes</td>
<td>Dechi (\textprimedot) \textprime, Sinnor (\textacy{\textprimedot}) \textprime, Great Rebia (\textacy{\textprimedot})</td>
<td>Legarmeh (\textacy{\textprime}) \textprime, Pazer (\textacy{\textprime})</td>
</tr>
<tr>
<td>Duke</td>
<td>Pazer (\textacy{\textprime}) \textprime</td>
<td>Legarmeh (\textacy{\textprime}) \textprime, Pazer (\textacy{\textprime})</td>
</tr>
<tr>
<td>Count</td>
<td>Legarmeh (</td>
<td>) \textprime</td>
</tr>
</tbody>
</table>

\textsuperscript{36} **Paseq** is not on the standard list of accents, but it must be included in any discussion of them. It is not a conjunctive accent as its position in the list implies; nor does it mark a stressed syllable as do most of the other accents. But it does call for a slight pause in imitation of a weak disjunctive accent.

\textsuperscript{37} Unlike the accents of the Prose Books, **Soph Paseq** does not govern its own segments. In the Poetical Books **Silluq** governs the entire verse.

\textsuperscript{38} In the domain of **Silluq**, only one **Atnach/Ole WeYored** segment may occur. If two are required, the first is an **Ole WeYored** segment and the second is an **Atnach** segment.
The domain of the hierarchy may be illustrated by the following diagram (in Hebrew order):

**VERSE**

<table>
<thead>
<tr>
<th>Emperor</th>
<th>Near King (Rebia Mugrash)</th>
<th>Remote King (Athnach/ Ole WeYored)</th>
</tr>
</thead>
</table>

The Law of Substitution. Some of the disjunctive accents do not appear in the laws of hierarchic governance, but serve the role of designated substitutes for some of the accents in those laws. In most cases substitution takes place when the regular segment is empty and the associated disjunctive accent has no preceding conjunctives. The following is a list of the substitute segments and the segments which they replace:

<table>
<thead>
<tr>
<th>Regular Segment</th>
<th>Substitute Segment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rebia Mugrash (')</td>
<td>Great Shalsheleth (</td>
</tr>
<tr>
<td>Sinnor (')</td>
<td>Little Rebia ('    )</td>
</tr>
</tbody>
</table>

The Law of Conjunctives. A sequence of words closely related grammatically and syntactically is joined together by conjunctive accents; that is, the first and intermediate words in the sequence have conjunctive accents, and the last word has a disjunctive accent. As far as the governance of the disjunctive accents is concerned, such a sequence of words functions as a single word (or word-unit); therefore, the presence of conjunctive accents has little or no effect on the syntax of the disjunctive accents.

On the other hand, a given disjunctive accent determines the number and kind of conjunctive accents that may appear on the words conjoined preceding it. The following is a list of the number and kind of conjunctive accents that may precede each of the disjunctives:

<table>
<thead>
<tr>
<th>Disjunctive Accent</th>
<th>Number and Kind of Permitted Conjunctive Accents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Silluq (')</td>
<td>0-1 Munach ( )/Mereka ( )/Illuy ( )</td>
</tr>
<tr>
<td>Rebia Mugrash (')</td>
<td>0-1 Mereka ( )</td>
</tr>
<tr>
<td>Great Shalsheleth (</td>
<td>')</td>
</tr>
</tbody>
</table>
The law of conjunctives allows only one conjunctive to serve a given disjunctive. If more than two words occur in a close syntactical relationship, then Maqqeph (−) is employed to limit the sequence to two phonetic-units. In some cases this required Maqqeph (−) is lacking (usually after a one-syllable word when it is lacking); in such instances Mereka (αι) or Mahpak (ι) is used in lieu of the expected Maqqeph. This may result in two conjunctives before a given disjunctive in apparent violation of this law. But the law regards this use of Mereka (αι) and Mahpak (ι) as the equivalent of the Maqqeph for which they stand. For musical reasons, some of the conjunctive accents have alternates, depending on the rhythmic nature of the context.

Under appropriate musical conditions, the law of transformation (see below) converts certain disjunctives into their virtual form, in which case a conjunctive stands in place of the virtual disjunctive. Such transformations may produce sequences of two or more conjunctives before a given disjunctive in apparent violation of the law of conjunctives. However, any conjunctive accent that stands in place of a virtual disjunctive is regarded by this law as the equivalent of the disjunctive for which it stands.

The Law of Transformation. In the Prose Books, Geresh ( ) cannot stand very close to the disjunctive that governs it without being transformed into a Virtual Geresh which has a conjunctive standing in its place. In such cases the transformed Geresh functions musically as a conjunctive, while continuing to function syntactically as a disjunctive. In a similar fashion Rebia ( ) is transformed into Pashta ( ) under certain conditions.

In the Books of Poetry, three of the near subordinate disjunctives—Rebia Mugrash ( ), Dechi (κ), and Legarmeh ( ) or ( )—are subject to transformation into their virtual equivalent (a conjunctive). The transformations of all three have been confirmed to be simple and quite consistent, even when they occur in sequence.


22.8.2 Interpreting the Poetic Accents

In the Books of Poetry the use of the accents is more greatly influenced by poetic structure than in the Prose Books. This is particularly true for the kings—Rebia Mugrash (ʼ), Athnach (ʼ), and Ole WeYored (ʼ). These high ranking accents are found most often marking the end of poetic lines.

But his delight is in the law of the LORD,
And in His law he meditates day and night. (Psa. 1:2)

Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous. (Psa. 1:5)

In long verses containing numerous poetic lines the remote prince, Rebia (ʼ), is used to mark the end of some lines. When kings and princes are both used to mark poetic structure, their segments may be of equal par syntactically, logically, or rhetorically; although the kings sometimes may mark breaks of some greater significance.

Pronounce them guilty, O God!
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions,
For they have rebelled against You. (Psa. 5:11)

If your soul were in my soul’s place.
I could heap up words against you,
And shake my head at you. (Job 16:4)
In poetry, grammatical syntax and poetic structure are usually in harmony. So the accents can usually be expected to reflect the syntactic relationships as well as poetic structure. However, whenever grammatical syntax and poetic structure fail to harmonize, the accents usually agree with the poetry rather than with the grammatical syntax. The interpreter must keep this in mind when working with difficult passages.

As in the Prose Books, the remote poetic disjunctives—*Ole WeYored* (˷), *Atnach* (˽), *Great Rebia* (˼), and *Pazer* (˾)—unambiguously mark the end of the segments they govern. Again this is not true for the near disjunctives—*Rebia Mugrash* (˷˷), *Dechi* (˷), *Sinnor* (˷), *Little Rebia* (˷), and *Legarmeh* (˹ or |˷). As in the case of the near disjunctives of the Prose Books, these accents may be found standing in place of an expected conjunctive accent. The interpreter should be careful not to attribute greater disjunctive value to the near disjunctives than their context allows.

Three near disjunctive accents—*Rebia Mugrash* (˷˷), *Dechi* (˷), and *Legarmeh* (˹ or |˷)—are subject to transformation as described above. Whenever a disjunctive accent is served by more than one conjunctive accent, the condition can be explained by the law of transformation, or by the substitution of a conjunctive for *Maqqeph* with a one-syllable word. Whenever the laws of hierarchic governance expect the presence of a near disjunctive, it will be there virtually (as a transformed conjunctive). The interpreter should be mindful of these facts when working with apparent difficulties.

### 22.9 Conclusion

The accents are helpful for discerning the interpretive tradition preserved by the ancient rabbis, and for resolving grammatical problems that would be difficult otherwise. Usually the disjunctive accents confirm grammatical breaks in the text, much like punctuation marks do in English; and the conjunctive accents mark words that are grammatically related. However, the laws that govern the accents are sometimes in disharmony with the grammar of the Hebrew language. In such cases the expositor needs to know the reason for such disharmony so that he does not misinterpret the intent of the accents.
CHAPTER 23
Pausal Forms with Non-Pausal Accents\(^1\)

It is well known that Hebrew words have both a pausal and non-pausal form, and that the pausal form of a word in the Hebrew Bible nearly always occurs when the word has a major disjunctive accent, either Athnach (\(\ddagger\)) or Silluq (\(\ddagger\)).\(^2\) These accents occur at syntactically and rhetorically significant places in the text that influence exegesis. It is not so well known that the pausal form of words also occurs frequently with some of the other accents. An exhaustive computer analysis of the distribution of pausal forms among the various accents reveals that these pausal forms also occur at syntactically and rhetorically significant places.\(^3\) This suggests the possibility that pausal forms, when they occur with non-pausal accents,\(^4\) may have equal or greater significance for rhetoric and exegesis than the associated accents have. The analysis also identified the words that have both a major and minor pausal form. This chapter deals with the implications of the distribution of pausal forms for translation and exegesis.

\(^1\) The content of this chapter is a revision of a paper first presented at the Southeastern Regional Meeting of The Evangelical Theological Society, March 18, 2006

\(^2\) In the prose books, Athnach nearly always marks the major syntactic division of a verse, and Silluq always occurs on the last word of a verse. In the poetic books (Job, Psalms, and Proverbs), Ole WeYored or Athnach mark the major division and Silluq occurs on the last word.

\(^3\) The electronic text of the Hebrew Bible used for this study was the Westminster Hebrew Morphology Database, Release 4.4, distributed by the Westminster Hebrew Institute of Westminster Theological Seminary, Philadelphia, PA.

\(^4\) In this work, the term non-pausal accent means any accent other than Athnach and Silluq, or Ole WeYored, including conjunctive accents.
Hebrew words inflect according to the value of their grammatical attributes, usually having a specific spelling and pronunciation for each inflection a word may assume. In addition, when in a pausal position, the spelling and pronunciation of many Hebrew words are altered from that of their normal inflected form. Such altered forms are known as pausal forms.

Because of morphological restraints, not all Hebrew words have an alternate pausal form; but for the many that do, the pausal alteration is usually the lengthening of a short or diminished vowel, the shifting of the accent, or both. For example, the word יָשָׁה becomes יָשָּׁה in pause, experiencing both a lengthened vowel and shift of accent.

And David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done. (2 Sam. 21:11)

Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob. (Gen. 27:17)

There are 34,718 unique morphological forms of the words in the Hebrew Bible. Of those, 6,261 have both a normal form and a major pausal form. I anticipated that there would also be a number of words having minor pausal forms; that anticipation partly stimulated my interest in this study. But, as it turned out, only two have all three forms: normal (יהוּדָא), major pause (יהוּדָא), and minor pause (יהוּדָא). Table 23.1 lists the distribution of pausal forms over Hebrew words. The table is arranged alphabetically by the first Hebrew letter of a word’s lemma. That is, the first horizontal row contains the statistics for all words whose dictionary form begins with (ך) so forth. The first vertical column contains the total number of unique words for the given alphabetic group. The second column contains the number of those words having the normal form. The third lists the number having

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5 A pausal position is a place in the flow of thought where a pause is appropriate. It usually occurs where syntactic or rhetorical division occurs. Disjunctive accents usually mark pausal positions.


7 This quantity is based on the number of unique lemmas in the electronic database. A lemma consists of the dictionary form of a word plus a particular combination of its morphological codes.

8 The table is a distribution of unique forms, not words. A unique form of a word is counted only once. A unique grammatical form of a given word may occur many times in the Bible.
both a normal form and a major pausal form, and the fourth lists the number having all three forms.

Table 23.1
Summary of Total Words by First Letter of the Lemma:

<table>
<thead>
<tr>
<th>First Letter</th>
<th>Total Forms</th>
<th>Normal Form</th>
<th>Major Pause</th>
<th>Minor Pause</th>
</tr>
</thead>
<tbody>
<tr>
<td>א</td>
<td>2,574</td>
<td>2,134</td>
<td>439</td>
<td>1</td>
</tr>
<tr>
<td>ב</td>
<td>1,918</td>
<td>1,540</td>
<td>378</td>
<td>0</td>
</tr>
<tr>
<td>ג</td>
<td>1,170</td>
<td>957</td>
<td>213</td>
<td>0</td>
</tr>
<tr>
<td>ד</td>
<td>788</td>
<td>636</td>
<td>152</td>
<td>0</td>
</tr>
<tr>
<td>ה</td>
<td>747</td>
<td>597</td>
<td>150</td>
<td>0</td>
</tr>
<tr>
<td>י</td>
<td>14</td>
<td>10</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>ו</td>
<td>681</td>
<td>576</td>
<td>105</td>
<td>0</td>
</tr>
<tr>
<td>ז</td>
<td>2,562</td>
<td>2,049</td>
<td>513</td>
<td>0</td>
</tr>
<tr>
<td>ח</td>
<td>369</td>
<td>303</td>
<td>66</td>
<td>0</td>
</tr>
<tr>
<td>י</td>
<td>2,309</td>
<td>1,860</td>
<td>449</td>
<td>0</td>
</tr>
<tr>
<td>ט</td>
<td>1,358</td>
<td>1,094</td>
<td>264</td>
<td>0</td>
</tr>
<tr>
<td>י</td>
<td>765</td>
<td>604</td>
<td>161</td>
<td>0</td>
</tr>
<tr>
<td>ג</td>
<td>3,026</td>
<td>2,475</td>
<td>551</td>
<td>0</td>
</tr>
<tr>
<td>ח</td>
<td>2,634</td>
<td>2,203</td>
<td>431</td>
<td>0</td>
</tr>
<tr>
<td>ט</td>
<td>868</td>
<td>714</td>
<td>154</td>
<td>0</td>
</tr>
<tr>
<td>י</td>
<td>2,594</td>
<td>2,138</td>
<td>455</td>
<td>1</td>
</tr>
<tr>
<td>כ</td>
<td>1,345</td>
<td>1,125</td>
<td>220</td>
<td>0</td>
</tr>
<tr>
<td>ט</td>
<td>931</td>
<td>762</td>
<td>169</td>
<td>0</td>
</tr>
<tr>
<td>ג</td>
<td>1,559</td>
<td>1,321</td>
<td>238</td>
<td>0</td>
</tr>
<tr>
<td>ח</td>
<td>1,805</td>
<td>1,508</td>
<td>297</td>
<td>0</td>
</tr>
<tr>
<td>י</td>
<td>767</td>
<td>628</td>
<td>139</td>
<td>0</td>
</tr>
<tr>
<td>ק</td>
<td>3,109</td>
<td>2,543</td>
<td>566</td>
<td>0</td>
</tr>
<tr>
<td>ל</td>
<td>825</td>
<td>678</td>
<td>147</td>
<td>0</td>
</tr>
<tr>
<td>ד</td>
<td>34,718</td>
<td>28,455</td>
<td>6,261</td>
<td>2</td>
</tr>
</tbody>
</table>

According to these numbers, only 18% of Hebrew words in the Bible have major pausal forms. This percentage may seem low on first reflection, but some words are semantically destined to never be syntactically or rhetorically prominent. The same is true for certain grammatical forms such as constructs; they are grammatically bound to the word that follows, so they are never expected to coincide with syntactic division.
Table 23.2 displays the distribution of major pausal forms by part of speech. The first column of numbers indicates the total number of words having a major pausal form, including those with Silluq and Athnach. The second column includes only those with non-pausal accents.

<table>
<thead>
<tr>
<th>Part of Speech</th>
<th>All, Including Silluq &amp; Athnach</th>
<th>Non-Pausal Only</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns</td>
<td>28,115</td>
<td>564</td>
</tr>
<tr>
<td>Adjectives</td>
<td>2,245</td>
<td>34</td>
</tr>
<tr>
<td>Adverbs</td>
<td>1,007</td>
<td>7</td>
</tr>
<tr>
<td>Verbs</td>
<td>9,283</td>
<td>412</td>
</tr>
<tr>
<td>Numbers</td>
<td>914</td>
<td>21</td>
</tr>
<tr>
<td>Pronouns</td>
<td>676</td>
<td>72</td>
</tr>
<tr>
<td>Prepositions</td>
<td>3,129</td>
<td>83</td>
</tr>
<tr>
<td>Interjections</td>
<td>112</td>
<td>5</td>
</tr>
<tr>
<td>Negatives</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Interrogatives</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td><strong>Σ</strong></td>
<td>294</td>
<td>6</td>
</tr>
</tbody>
</table>

23.1 Pausal Forms in the Prose Books

Table 23.3 lists the distribution of the three types of word forms among the various accents for the prose books. The first vertical column of numbers lists the total number of words in their normal form that are marked with the associated accent. The second column lists the total number of words in their major pausal form that are marked with that accent; and the third column lists the total number of words in their minor pausal form. Table 23.3 reveals interesting departures from expectation.

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9 One does not expect a preposition to have a pausal form. However, these prepositions have pronoun suffixes that have a pausal form. The WTS morphological text does not separate pronoun suffixes from the words to which they are attached. So these should be counted as pronouns instead of prepositions.

10 One does not expect **Σ** to have a pausal form. However, these have pronoun suffixes, and like the prepositions, they should be counted as pronouns. The WTS morphological text regards accusative pronouns as **Σ** plus a pronoun suffix.

11 The prose books consist of all the books of the Old Testament except Job, Psalms, and Proverbs. These three books, called the books of poetry, have a different set of accents. In fact, the prose sections of Job (1:1-3:2, and 42:7-17) contain the prose accents.
Normally one expects a major pausal form to occur with Silluq and Athnach; that happens all but 12 times in the prose books. Likewise, words in their pausal forms are not normally expected to occur with the other disjunctive accents, and particularly that is true with the conjunctive accents. But in spite of expectations, many pausal forms occur with non-pausal accents. This section discusses the syntactical and rhetorical significance of these unexpected departures in the Prose Books. Table 23.4 lists the minor pausal forms in the prose books. Only two words have both a major and minor pausal form.  

12 The column of numbers to the right of the forms lists the number of times the form occurs, not including those listed in the first column. Throughout this chapter, initial ‘begad kephat’ letters occur without daggesh lene in the tables; the analysis software edited them out in order to facilitate the comparison of forms. The references are listed in the full form used in the WTS electronic text: a two digit abbreviation for the name
Table 23.4

List of Minor Pausal Forms with Pausal Accents for the Prose Books

<table>
<thead>
<tr>
<th>Word</th>
<th>Lemma</th>
<th>Normal Form</th>
<th>Major Pause</th>
<th>Minor Pause</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>)AT.FH@pi2ms</td>
<td>748</td>
<td></td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>(AT.FH@Pd</td>
<td>435</td>
<td></td>
<td>10</td>
</tr>
</tbody>
</table>

Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, ‘You are My people!’ And they shall say, ‘You are my God!’” (Hos. 2:23).

“For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him. In this you have done foolishly; therefore from now on you shall have wars” (2 Chr. 16:9).

The following is a list of the number of verses that have one or more major pausal forms besides those with Silluq and Athnach:

| One pausal form: | 758 |
| Two pausal forms: | 39 |
| Three pausal forms: | 2 |
| Four pausal forms: | 1 |
| Total | 800 |

of the book, then chapter number, verse number, word-unit number, and word number within word-unit, with no spaces.

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13 Gen. 3:19; 22:12; 29:15; 32:18; 49:3; Exod. 33:3; Jdgs. 12:5; 1 Sam. 17:33; 20:8; 30:13; 2 Sam. 15:2, 19; 1 Kgs. 1:42; 2 Kgs. 9:25; Isa. 41:9; 44:21; Jer. 2:27; 17:17; Hos. 2:25; Hab. 2:16; 1 Chr. 28:3; 2 Chr. 14:10; Ezr. 9:15.

14 Gen. 46:34; Jdgs. 11:7; Isa. 48:6; Jer. 3:4; Ezek. 4:14; Hag. 2:3; 2 Chr. 16:9; Ruth 2:7; Dan. 10:17.

15 Gen. 27:36; Exod. 7:28; Num. 18:1; 18:2; Deut. 2:7; 5:16; 32:13; 33:29; Jdgs. 7:4; 2 Sam. 14:7; 24:13; 1 Kgs. 12:32; 18:12; 20:18; Isa. 28:10, 13; 45:14; Jer. 5:22; 9:2; 32:23; Ezek. 2:6; 10:11; 11:20; 12:2; 14:16; 17:22; 26:16; 40:4; 44:5; Hos. 10:6; Amos 1:2; 7:14; Zech. 12:12, 13; 1 Chr. 20:1; Eccl. 5:5; Est. 3:12; 9:15; Nah. 9:26.

16 1 Sam. 1:11; Isa. 65:1.

17 Deut. 13:5.
In all these places, the additional pausal form adds some rhetorical nuance to the word or phrase involved.

The pausal form of the word יִרְבּוֹנָן occurs 37 times (ten times in Genesis) with various non-pausal accents when the quotation it introduces begins immediately, without יִרְבּוֹנָן. The phrase יִרְבּוֹנָן occurs 22 times in the Prose Books, always with the pausal form יִרְבּוֹנָן, with various accents.

23.1.1 Silluq and Athnach

Table 23.5 lists the 12 instances where a normal form occurs with a pausal accent: Four times it occurs with Silluq, and eight times with Athnach. These are unusual deviations from the norm that seem not to have any effect on interpretation; no alternative pausal forms occur in these verses.

23.1.2 Tiphcha

Tiphcha is the near disjunctive companion of Zaqeph, being subordinate to Silluq and Athnach. It is the musical foretone for Athnach and Silluq, and by the laws of accentuation, it must stand on the first or second word before those accents. If a syntactic division is due on the first or second word before Athnach or Silluq, Tiphcha stands in place of an expected disjunctive accent, regardless of its hierarchy. Thus, if the main syntactic division of a verse occurs at the Tiphcha slot, Tiphcha stands in place of Athnach and evokes the pausal form Athnach would receive. The same is true for disjunctive accents of lower hierarchic level, but without the pausal form of course.

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18 Gen. 16:8; 18:29; 20:4; 24:12; 27:36; 28:17; 33:5; 43:29; 47:30; 48:9; Exod. 2:14; 32:5; Deut. 33:2; Judg. 6:18; 8:19; 15:18; 1 Sam. 3:18; 7:12; 2 Sam. 19:27; 1 Kgs. 8:23; 17:10; 17:11; 2 Kgs. 1:8; 2:14; 6:17, 18; 13:14; Isa. 38:3; Amos 1:2; Jon. 3:4; 4:2; 2 Chr. 6:14; Job 1:7; 2:2; Dan. 8:16; 9:22.

19 Exod. 15:7*; Deut. 17:3; 1 Sam. 1:7; Neh. 5:14*. Those marked with * are noted in the Masorah.

20 Gen. 45:2; Exod. 8:24; Judg. 19:5; 7; 1 Sam. 15:27; Isa. 33:11; Ezek. 1:20; Eccl. 5:9.

21 William Wickes, Two Treatises on the Accentuation of the Old Testament (New York: KTAV Publishing House, 1970), II 61. However, 56 times Athnach appears on the first word unit before Silluq. These are the only exceptions where Tiphcha fails before Silluq. Gen. 1:3, 7, 9, 11, 15, 24, 30; 3:3; 5:5, 8, 11, 14, 5:17; 20, 27, 31; 9:29; 27:23; 33:4; 41:21, 47; 42:20; Exod. 14:4; 23:23; 26:23; 36:7; 36:28; 39:24; Lev. 13:18; 18:20; 21:4; Num. 10:28; 15:21; 31:20; Deut. 22:28; Josh. 18:17; Judg. 13:18; 1 Sam. 25:9; 2 Sam. 10:4; 1 Kgs. 4:9; 13:27; 18:14; 2 Kgs. 15:12; Jer. 28:10; 41:13; 51:34; Ezek. 16:17; Hos. 11:6; Mich. 6:3; Hag. 2:5; Zech. 8:15; 1 Chr. 19:4; 2 Chr. 26:9; 32:3; Ruth 4:2; Nah. 8:11.
Table 23.5
List of Normal Forms with Pausal Accents for the Prose Books

<table>
<thead>
<tr>
<th>Word</th>
<th>Lemma</th>
<th>Normal Form</th>
<th>Major Pause</th>
<th>Minor Pause</th>
</tr>
</thead>
<tbody>
<tr>
<td> 22</td>
<td>)KL@vqi3fs</td>
<td>21</td>
<td>12</td>
<td>5 none 0</td>
</tr>
<tr>
<td> 23</td>
<td>)KL@vq1cs</td>
<td>10</td>
<td>7</td>
<td>1 none 0</td>
</tr>
<tr>
<td> 24</td>
<td>B.:KIY@ncmsa</td>
<td>23</td>
<td>14</td>
<td>5 none 0</td>
</tr>
<tr>
<td> 25</td>
<td>HLK@vqc</td>
<td>109</td>
<td>93</td>
<td>4 none 0</td>
</tr>
<tr>
<td> 26</td>
<td>CWH@vpp1cs</td>
<td>34</td>
<td>29</td>
<td>2 none 0</td>
</tr>
<tr>
<td> 27</td>
<td>QA$@ncmsa</td>
<td>16</td>
<td>11</td>
<td>2 none 0</td>
</tr>
<tr>
<td> 28</td>
<td>T.:BW.)F@ncfsa</td>
<td>4</td>
<td>2</td>
<td>1 none 0</td>
</tr>
</tbody>
</table>

So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” (Gen 3:10)

And He said, “My Presence will go with you, and I will give you rest.” (Exod. 33:14)

Tiphcha ordinarily does not evoke a pausal form, but occasionally the word it marks is in its pausal form for rhetorical reasons, granting special attention to the syntax or semantics at its place in the verse. Tiphcha occurs with a major pausal form in this fashion 91 times in the prose books. It occasionally bears a pausal form in all the following cases: it marks the main division of a verse in which case it stands in place of Athnach. 29 It divides a Silluq

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22 1 Sam. 1:7.
23 Neh. 5:14.
24 Gen. 45:2.
25 Exod. 8:24; Judg. 19:5, 7; 1 Sam. 15:27; Ezek. 1:20.
26 Deut. 17:3.
27 Exod. 15:7; Isa. 33:11.
28 Eccl. 5:9.
29 Num. 9:2; Deut. 6:9; 11:20; 2 Sam. 1:1; Isa. 42:6; 2 Chr. 25:6; Neh. 1:2.
Pausal Forms with Non-Pausal Accents

segments as follows: (1) it divides two clauses;\(^\text{30}\) (2) it divides a clause from a phrase;\(^\text{31}\) (3) it divides two phrases;\(^\text{32}\) (4) it divides two phrases after Zaqeph;\(^\text{33}\) it marks the end of a clause in a sequence of clauses.\(^\text{34}\) It divides an Athnach segment as follows: (1) it divides two clauses;\(^\text{35}\) (2) it marks the end of a clause in a series of clauses;\(^\text{36}\) (3) it divides a clause from a phrase;\(^\text{37}\) and (4) it divided two phrases.\(^\text{38}\) Finally, it marks the word preceding a final vocative.\(^\text{39}\)

23.1.3 Little Zaqeph

Little Zaqeph is the remote disjunctive accent in the domain of Athnach and Silluq, occurring 595 times with a major pausal form. It is followed 286 times by the conjunction Waw, indicating the end of a clause or phrase—40 times it is Waw consecutive with an imperfect verb,\(^\text{40}\) and 76 times it is Waw consecutive with a perfect verb.\(^\text{41}\) In the other 170 in-

\(^\text{30}\) Gen. 3:10; 27:38; Exod. 21:31; 33:14; Lev. 20:13, 16, 20; Deut. 212:10; Jdgs. 17:1; 19:28; 2 Sam. 2:23; 14:5; 1 Kgs. 13:16; 20:18; Isa. 65:13, 24; Hos. 4:17; 7:11; Joel 2:8; Zech. 8:13; Lam. 3:30.

\(^\text{31}\) Lev. 16:32; 2 Sam. 7:24; 1 Kgs. 5:31; Jer. 1:8; 8:1; 9:2; 13:13; 15:20; 31:14; 50:10; Ezek. 32:29; Amos 7:14; 1 Chr. 26:9; 28:1; Neh. 13:20.

\(^\text{32}\) Exod. 39:28; Num. 13:2; 35:16, 17, 18; Isa. 24:4; 1 Chr. 15:8, 9.

\(^\text{33}\) 2 Chr. 28:13; Est. 3:15.

\(^\text{34}\) Deut. 13:5.

\(^\text{35}\) Deut. 13:5; 26:2; Isa. 9:9; 14:27.

\(^\text{36}\) 2 Kgs. 15:10; Ruth 3:13.

\(^\text{37}\) Isa. 30:20; 38:10; Jer. 23:23; Hos. 9:9; 1 Chr. 17:22; Est. 5:12.


\(^\text{39}\) Gen. 27:34.


\(^\text{41}\) Note that the WTS Morf4.4 morphological text no longer encodes Waw consecutive with perfect. I have assumed that all the following are Waw consecutive with perfect without actually verifying all of them: Gen. 24:40; 26:10, 24; 40:13; Exod. 4:9; 4:14; 4:21; 6:7; 32:12; Lev. 9:7; 19:18; 27:8; 27:27; Num. 18:2; Deut. 6:15, 18; 7:15, 24, 26; 17:14; 20:12; 21:13; 22:2, 7; 23:22, 25, 26; 24:5; 33:20; Judg. 13:15; 19:9; 1 Sam. 1:11;
stances the word following the Waw is not a verb. It occurs with the pausal form \( \varepsilon \) 14 times.\(^{42}\) It is followed 7 times by \( \chi \), introducing a relative pronoun modifier.\(^{43}\)

Zaqeph with a pausal form divides an Athnach segment in half 178 times, and a Silluq segment 234 times. Zaqeph with a pausal form is one of two Zaqephs in an Athnach segment 100 times; the pausal form with Zaqeph appears prior to the non-pausal form with Zaqeph 62 times; and the non-pausal form with Zaqeph appears prior to the pausal form with Zaqeph 38 times.\(^{44}\) Twice a Zaqeph with a pausal form is one of three in an Athnach segment.\(^{45}\)

\[ \text{He burns half of it in the fire; With this half he eats meat; He roasts a roast, and is satisfied. (Isa. 44:16)} \]

\[ \text{If he has oppressed the poor and needy, Robbed by violence, Not restored the pledge (Ezek. 18:12)} \]

\[ \text{“When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand.” (Exod. 4:21)} \]

Zaqeph with a pausal form is one of two in a Silluq segment 76 times; the pausal form with Zaqeph appears prior to the non-pausal form with Zaqeph 65 times; and the non-pausal form with Zaqeph appears prior to the pausal form with Zaqeph 17 times.\(^{46}\) Seven times the Zaqeph with a pausal form is one of three in a Silluq segment.\(^{47}\)

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\(^{42}\) Gen. 18:29; 28:17; Exod. 2:14; 32:5; Judg. 15:18; 1 Kgs. 17:10, 11; 2 Kgs. 6:17, 18; 13:14; Jon. 3:4; Job 1:7; 2:2; Dan. 8:16.

\(^{43}\) Gen. 30:2; Exod. 32:11; Lev. 16:23; Num. 22:26; 1 Kgs. 6:12; Eccl. 8:12; Nah. 9:26.

\(^{44}\) Gen. 27:36; Exod. 3:11; 4:21; Lev. 16:23; Num. 18:1: Deut. 20:19; 33:29; Judg. 7:2; 19:19; 1 Sam. 1:15; 15:33; 17:43; 20:13; 1 Kgs. 13:8; Isa. 4:1; 44:16; 45:14; Jer. 2:19; 5:17; 24:7; 48:11; Ezek. 7:12; 12:19; 15:7; 17:23; 18:12; 20:18; Hos. 3:4; Amos 4:7; 7:14; 8:10; Mich. 2:13; Hab. 3:8; Zech. 10:2; 2 Chr. 32:21; Est. 9:13, 15; Nah. 9:26.

\(^{45}\) Jer. 24:7; Nah. 1:11.

\(^{46}\) Gen. 42:36; Exod. 18:14; 1 Sam. 17:28; 2 Sam. 14:19; 1 Kgs. 5:19; Jer. 22:14; 42:11; Ezek. 17:22; 18:13; 37:23; 41:24; Jon. 1:8; Zech. 12:12; 2 Chr. 17:14; Song 5:2; 8:5; Nah. 9:27.
Pausal Forms with Non-Pausal Accents

In support of his law of continuous dichotomy, William Wickes stated: “In certain cases, indeed, the same accent is repeated in the division of the clauses; but, from the very nature of the continuous dichotomy, it loses in disjunctive value each time of repetition.”48 However, the examples in this section, together with many more of like nature with or without pausal forms, have grammatically and musically equal segments set off by Zaqeph; there is no reason to suppose that the second Zaqeph has lesser disjunctive value than the first. In fact, in the example of Exod. 4:21 above, since the first clause is dependent and has a non-finite verb, one could suppose that the first Zaqeph has lesser disjunctive value than the second. In my opinion, a given disjunctive accent always has the same disjunctive value musically, but varying disjunctive value syntactically, regardless of the order in which they occur.

Fourteen verses have two Zaqephs with pausal forms,49 and 23 verses have a Zaqeph with a pausal form together with one lower level disjunctive with a pausal form.50 Two verses have a Zaqeph with two lower level disjunctives with pausal forms,51 and one verse has three.52 The following are examples of verses with multiple pausal forms.

47 1 Sam. 28:21; 2 Sam. 14:19; 2 Kgs. 14:10; Joel 4:4; 2 Chr. 17:14; 25:19; Nah. 9:27.


49 Exod. 7:28; Num. 18:1, 2; Deut. 2:7; 5:16; 33:29; Isa. 65:1; Ezek. 2:6; 10:11; 11:20; Hos. 10:6; Zech. 12:12, 13; Eccl. 5:5.

50 Exod. 7:28; Num. 18:2; Deut. 2:7; 5:16; 32:13; 2 Sam. 14:7; 24:13; 1 Kgs. 18:12; Isa. 28:10, 13; Jer. 32:23; Ezek. 2:6; 10:11; 11:20; 12:2; 40:4; 44:5; Hos. 10:6; Amos 1:2; Zech. 12:13; 1 Chr. 20:1; Eccl. 5:5; Est. 3:12.

51 1 Sam. 1:11; Isa. 65:1.

52 Deut. 13:5.
23.1.4 Great Zaqeph

Great Zaqeph is the substitute for Little Zaqeph when the segment consists of one word. Occasionally, it stands on a word in its pausal form. In such cases the word has some rhetorical significance. It marks word נָאָב (and he said) introducing a direct quotation without the usual נֶאֶב (saying) 3 times at the beginning of an Athnach segment, and 10 at the beginning of a Silluq segment. It does the same thing in the middle of an Athnach segment. Great Zaqeph occurs with נֶאֶב 162 times in its normal form, so in these few instances, some exegetical significance may be anticipated. It marks off a one-word clause at the beginning of an Athnach or Silluq segment, or a one-word phrase. The phrase נֶאֶב is always rhetorically set off with the pausal form נָאָב; among other non-pausal accents, it is sometimes marked with Great Zaqeph.

23.1.5 Great Shalsheleth

Great Shalsheleth is a rare substitute for Segolta, occurring only seven times in the prose books. It always occurs with the first word of a verse and is traditionally regarded as a mark of special exegetical interest. In four of the instances, the word is in its major pausal form. In the other three instances, the form is the same in pause as in non-pause, so it is possible to assume that Great Shalsheleth always marks some rhetorical and exegetical significance.

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53 Judg. 8:19; 2 Sam. 19:27; Dan. 9:22.
54 Gen. 20:4; 27:36; 33:5; 43:29; 47:30; 48:9; Judg. 6:18; 1 Sam. 3:18; 7:12; 2 Kgs. 1:8.
55 2 Kgs. 2:14.
56 Gen. 41:5; Mich. 5:3; Ezek. 34:11.
57 1 Sam. 13:5; Ezek. 45:21.
58 Ezek. 18:3; 20:33.
59 Gen. 19:16; 24:12; 39:8; Lev. 8:23; Ezr. 5:15; Isa. 13:8; Amos 1:2.
60 Gen. 24:12; Lev. 8:23; Isa. 13:8; Amos 1:2.
23.1.6 Tebir

Tebir is the near disjunctive companion of Rebia, being subordinate to Tiphcha. It appears to mark six major pausal forms. However, some instances may be accounted for by naturally variant forms not intended to express pause. The word חֵלֵק has an alternate form חֵלֵק (2 Kgs. 16:16), which mistakenly may be regarded as a normal form. Likewise, the word חֵלֵק has an alternate form חֵלֵק (Num. 18:29) which probably is not to be regarded as a normal form. So these two instances should likely be excluded.

In Jer. 9:2, Tebir marks the major pausal form חֵלֵק which closes a clause in the Silluq segment; note that it is the near subordinate of Tiphcha marking the pausal form in the next clause that ends the quotation. One would ordinarily expect Zaqeph instead of Tebir here. In Ezek. 33:25, Tebir marks the major pausal form חֵלֵק which closes a clause in an Athnach segment. In Est. 7:4, Tebir marks the major pausal form חֵלֵק, which merely separates phrases in a clause; the pausal form here is rhetorically, not grammatically, significant. The referent is Haman, and the clause is part of Esther’s exposure of him as her enemy.

23.1.7 Pashta

Pashta is the near disjunctive companion of Rebia, being subordinate to Little Zaqeph. It occurs 16 times with a major pausal form. The phrase חֵלֵק is always rhetorically set off with the pausal form of חֵלֵק; among other non-pausal accents, it is marked with Pashta four times. It marks the end of the first in a sequence of several dependent clauses in a Silluq segment. In a Silluq segment, it marks the end of the first in a sequence of six independent clauses each ending with a pausal form. In an Athnach segment, it marks the end of one in a sequence of several independent clauses; still others have a sequence of independent clauses, several of which end with pausal forms. It separates a clause from one or more adverbial modifiers or appositives. In Ezekiel, the word חֵלֵק “rebellious” is used 16 times

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61 Num. 14:28; Jer. 46:18; Ezek. 20:3; 26:16; see a similar function with Great Zaqeph.
62 Deut. 6:7; 11:19.
63 Deut. 13:5.
64 Isa. 45:14; Eccl. 12:5.
65 Isa. 65:13; Jer. 32:23; Ezek. 34:3.
as compared with 3 times in the rest of the Old Testament. The pausal form הָלָךְ is used rhetorically rather than syntactically at times for emphasis on the rebellion of Israel. 67

### 23.1.8 Zarqa

Zarqa is the near disjunctive companion of Rebia, being subordinate to Segolta. It marks only one pausal form. In 2 Sam. 3:8, the personal pronoun הָלָךְ is in the last (emphatic) position of a copulative clause, with a following dependant relative pronoun clause.

### 23.1.9 Rebia

Rebia is the remote disjunctive accent subordinate to Tiphcha, Athnach, and Segolta. It occurs 87 times with a major pausal form. It marks the word הָלָךְ “and he said” in an Athnach segment introducing a direct quotation without הָלָךְ. 68 It marks the end of a clause in a series of similar clauses in an Athnach segment, 69 and in a Silluq segment. 70 It marks the end of a clause followed by additional supplementary phrases in an Athnach segment, 71 and in a Silluq segment. 72 It marks the end of a phrase in a series of related phrases in an Athnach segment, 73 and in a Silluq segment. 74 In an Athnach segment, marks the end of a subject followed by its predicate. 75 It marks an emphatic first person pronoun. 76 The phrase הָלָךְ is

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66 2 Kgs. 5:7; Lam. 1:3.

67 With Tiphcha (Ezek. 2:8), with Rebia (Ezek. 12:25), with Zaqeph (Ezek. 17:2), and with Pashta (Ezek. 24:3; 44:6).

68 Gen. 16:8; Deut. 33:2; 1 Kgs. 8:23; Isa. 38:3; Jon. 4:2; 2 Chr. 6:14.

69 Gen. 43:23; Lev. 8:15; 16:4; Num. 20:17; 21:22; Deut. 13:6; Josh. 10:13; Judg. 11:17; 1 Sam. 1:11; 17:49; 25:8; 2 Sam. 14:7; 15:20; 1 Kgs. 18:12; 2 Kgs. 13:7; Isa. 63:9; Jer. 44:12; Ezek. 44:2; Hos. 7:12; Joel 4:16; Mich. 3:11; 2 Chr. 1:11; Est. 3:8; 4:16; Dan. 7:7; Nah. 9:26, 29; 12:43.

70 Judg. 7:4; 1 Sam. 8:11; Isa. 6:10; Ezek. 12:25; 14:11; 16:34; Joel 2:17; Zech. 8:8; Lam. 1:7.

71 Gen. 17:7; 20:17; Lev. 10:9; Deut. 5:14; 21; 14:29; 30:9; Judg. 17:9; 1 Sam. 20:42; 30:13; 1 Kgs. 7:18; 2 Kgs. 19:28; 20:17; Isa. 39:6; Jer. 9:9; Ezek. 44:5; 2 Chr. 2:3; 6:33; 20:6; Ruth 4:11; Song 8:6; Est. 9:15; Dan. 9:24.

72 1 Kgs. 8:43, 53; Isa. 37:29.

73 Lev. 5:23.

74 Dan. 7:19.

75 Est. 9:18.
always rhetorically set off with the pausal form of ָֽת; among other non-pausal accents, it is sometimes marked with Rebia.\textsuperscript{77}

\subsection*{23.1.10 Geresh}

Geresh is the near disjunctive companion of Pazer, being subordinate to Tebir, Pashta, Zarqa, and Rebia. It marks a pausal form seven times. It marks the end of a clause with similar clauses following,\textsuperscript{78} and it marks the end of a clause, with following supportive phrases.\textsuperscript{79} The phrase ָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְנָֽתְn}

\textsuperscript{80} The phrase ָֽת is always rhetorically set off with the pausal form of ָֽת; among other non-pausal accents, it is sometimes marked with Geresh.

\subsection*{23.1.11 Garshaim}

Garshaim is a substitute for Geresh under certain phonetic conditions. It occurs three times with a pausal form. It closes a clause with similar clauses following.\textsuperscript{81} In Isa. 28:13, it marks the end of a phrase in a series of equal or similar phrases, each ending with a pausal form.

\textsuperscript{82} The

\subsection*{23.1.12 Pazer}

Pazer is the remote disjunctive accent in the domain of Tebir, Pashta, Zarqa, and Rebia. It marks three pausal forms. It closes a clause with similar clauses following.\textsuperscript{82} The

\footnotesize

\textsuperscript{76} Gen. 31:52; Exod. 4:10; Mal. 1:14; Eccl. 5:17; Lam. 1:21; Ezek. 17:22; in the last one, note the same word in pause marked with Zaqeph in the same verse.

\textsuperscript{77} Ezek. 5:11; 14:16, 18, 20; 16:48; 17:16; 20:31; 35:6, 11.

\textsuperscript{78} Ezek. 20:13; note a following clause ending with a pausal form marked with Rebia in the same verse.

\textsuperscript{79} Isa. 16:8; Jer. 5:22; Ezek. 38:4; 40:4; in the last one, note that the clauses that follow also end with pausal forms marked with higher ordered accents.

\textsuperscript{80} Ezek. 34:8.

\textsuperscript{81} Ezek. 33:31; Joel 2:16.

\textsuperscript{82} 2 Sam. 3:21; 24:13; in the last one, note several following clauses are closed with pausal forms with higher ordered accents.
phrase "יִבְשֶׁבֶת" is always rhetorically set off with the pausal form of "יִשָּׁב"; among other non-pausal accents, it is sometimes marked with Pazer.\(^{83}\)

### 23.1 13 Legarmeh

Legarmeh is a disjunctive accent subordinate to Rebia, Pashta, and Geresh. It marks only one pausal form. Like several others, it also marks the phrase "יִבְשֶׁבֶת" “as I live” in Ezek. 33:11.

### 23.1.14 Munach

Munach is a conjunctive accent that serves several disjunctives. It strangely marks six pausal forms used rhetorically for emphasis in spite of a conjunctive accent.\(^{84}\) Like several others, it also marks the phrase "יִבְשֶׁבֶת" “as I live” in Isa. 49:18.

### 23.1.15 Mahpak

Mahpak is a conjunctive accent that serves only Pashta. It marks a pausal form twice, used rhetorically in spite of the conjunctive accent.\(^{85}\)

### 23.2 Pausal Forms in the Poetical Books

Table 23.6 lists the distribution of the three types of word forms over the various accents in the Poetical Books. As in Table 23.3, the first vertical column of numbers lists the total number of words in their normal form that are marked with the associated accent. The second column lists the total number of words in their major pausal form that are marked with that accent; and the third column lists the total number of words in their minor pausal form.

Five passages in the Poetical Books contain a word in its minor pausal form; all involve the pronoun מְלַאך.\(^{86}\) In each case, the antecedent of the pronoun is God, or the Messiah (Psa. 2:7), and the pronoun is in the emphatic clause final position. All are marked with Ath-

---

\(^{83}\) Zep. 2:9.

\(^{84}\) Judg. 9:36; Isa. 65:1, 17 (?); Mal. 1:6; 2 Sam. 3:34; in the last one note that a parallel word also has a pausal form in the same verse, as well as a clause closed with a pausal form marked with Zaqeph.

\(^{85}\) Ezek. 17:15; Est. 4:8.

\(^{86}\) Psa. 2:7; 25:7; 40:18; 70:6; 76:8.
nach where the major disjunction is marked with Ole WeYored; the one exception is marked with Rebia (Psa. 76:8).

### Table 23.6

**Distribution of Pausal Forms by Accent For Poetic Books**

<table>
<thead>
<tr>
<th>Accent</th>
<th>Normal Form</th>
<th>Major Pause</th>
<th>Minor Pause</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Silluq</td>
<td>2</td>
<td>4,449</td>
<td>0</td>
<td>4,451</td>
</tr>
<tr>
<td>Ole WeYored</td>
<td>0</td>
<td>509</td>
<td>0</td>
<td>509</td>
</tr>
<tr>
<td>Athnach</td>
<td>346</td>
<td>3,856</td>
<td>4</td>
<td>4,206</td>
</tr>
<tr>
<td>G-Rebia</td>
<td>768</td>
<td>43</td>
<td>1</td>
<td>812</td>
</tr>
<tr>
<td>Rebia Mugrash</td>
<td>2,951</td>
<td>2</td>
<td>0</td>
<td>2,953</td>
</tr>
<tr>
<td>Sinnor</td>
<td>212</td>
<td>0</td>
<td>0</td>
<td>212</td>
</tr>
<tr>
<td>L-Rebia</td>
<td>188</td>
<td>0</td>
<td>0</td>
<td>188</td>
</tr>
<tr>
<td>Dechi</td>
<td>2,426</td>
<td>0</td>
<td>0</td>
<td>2,426</td>
</tr>
<tr>
<td>Pazer</td>
<td>88</td>
<td>3</td>
<td>0</td>
<td>91</td>
</tr>
<tr>
<td>Mahpak-Legarmeh</td>
<td>256</td>
<td>0</td>
<td>0</td>
<td>256</td>
</tr>
<tr>
<td>Azla-Legarmeh</td>
<td>320</td>
<td>1</td>
<td>0</td>
<td>321</td>
</tr>
<tr>
<td>Munach</td>
<td>6,903</td>
<td>6</td>
<td>0</td>
<td>6,909</td>
</tr>
<tr>
<td>Mereka</td>
<td>3,740</td>
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<td>3,740</td>
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<tr>
<td>Illuy</td>
<td>180</td>
<td>0</td>
<td>0</td>
<td>180</td>
</tr>
<tr>
<td>Tarcha</td>
<td>1,106</td>
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<td>0</td>
<td>1,106</td>
</tr>
<tr>
<td>Galgal</td>
<td>232</td>
<td>0</td>
<td>0</td>
<td>232</td>
</tr>
<tr>
<td>Mahpak</td>
<td>464</td>
<td>0</td>
<td>0</td>
<td>464</td>
</tr>
<tr>
<td>Azla</td>
<td>48</td>
<td>0</td>
<td>0</td>
<td>48</td>
</tr>
<tr>
<td>L-Shalsheleth</td>
<td>39</td>
<td>0</td>
<td>0</td>
<td>39</td>
</tr>
<tr>
<td>Sin-Mer</td>
<td>28</td>
<td>0</td>
<td>0</td>
<td>28</td>
</tr>
<tr>
<td>Sin-Mah</td>
<td>180</td>
<td>0</td>
<td>0</td>
<td>180</td>
</tr>
<tr>
<td>Mugrash</td>
<td>1,204</td>
<td>0</td>
<td>0</td>
<td>1,204</td>
</tr>
<tr>
<td>Sinnorit</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>Totals</td>
<td>21,701</td>
<td>8,859</td>
<td>5</td>
<td>30,575</td>
</tr>
</tbody>
</table>

Total non-accent = 13,388
Total words 432,347

#### 23.2.1 Silluq and Ole WeYored

Silluq lacks a pausal form only twice,\(^ {87}\) and one instance (Prov. 31:12) seems to be an error in the WTS text, because Dotan's edition of the Leningrad B\(^ {19a}\) manuscript has a pausal form.\(^ {88}\) Where a verse has no Ole WeYored, 17 times the Athnach fails to have a pausal form.

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\(^{87}\) Psa. 78:10; Prov. 31:12.

Where a verse has both Ole WeYored and Athnach, the Athnach also has a pausal form 22 times.\textsuperscript{89}

Ordinarily, in longer verses, Ole WeYored marks the major division and bears the pausal form; in shorter verses, Ole WeYored is lacking and Athnach marks the major division and bears the pausal form. Athnach fails to succeed Ole WeYored 52 times, in which case it followed by Great Rebia in place of Athnach 44 times; there remain eight exceptions.\textsuperscript{91}

There are 197 verses having neither Ole WeYored nor Athnach; most are the short first verses of Psalms having a title, or the short first verses of chapters in Job introducing a new speech. Excluding these unusually short verses, together with those that have a pausal form with Great Rebia, still 109 verses remain. These mainly include short verses having the major division marked by Great Rebia with a non-pausal form. Excluding these, only four verses remain: a short extension of a title,\textsuperscript{92} and short verses divided by Rebia Mugrash without a pausal form.\textsuperscript{93} There are 54 verses that have one or more major pausal forms besides those with Ole WeYored, Silluq, or Athnach.

\textbf{23.2.2 Great Rebia}

A major pausal form occurs with Great Rebia 43 times. Once it occurs in a verse with both Ole WeYored and Athnach.\textsuperscript{94} It appears prior to Athnach where Ole WeYored would be expected.\textsuperscript{95} It appears after Ole WeYored once where Athnach would be expected.\textsuperscript{96} It occurs

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\textsuperscript{89} Psa. 17:10; 26:1; 35:1, 19; 48:5, 11; 83:11; 107:35; 110:5; 119:65; 120:2; 130:7; 140:5; 148:1; Job 9:22; 17:11; Prov. 30:21.

\textsuperscript{90} Psa. 1:1; 27:14; 31:20; 40:4, 6; 50:1, 3; 65:5; 79:1; 86:16; 98:3; 102:3; 106:47; 116:16; 128:5; 138:7; Job 3:4; 18:4; 27:5; 30:12; 34:20; Prov. 24:12.

\textsuperscript{91} Psa. 3:3; 4:7; 31:21; 58:3; 109:16; 125:3; Job 11:6; Prov. 8:13.

\textsuperscript{92} Psa. 18:2.

\textsuperscript{93} Psa. 89:53; 137:9; Prov. 1:10.

\textsuperscript{94} Psa. 79:1.

16 times in short verses having neither Ole WeYored nor Athnach, always on the second word before Silluq where Athnach would be expected, with one exception where it is on the first word before Silluq; musical reasons must explain these few exceptions, because otherwise Athnach occurs on the second word before Silluq 385 times.

23.2.3 Other Accents

A major pausal accent occurs with Rebia Mugrash twice, marking special rhetorical emphasis. Pazer marks a major pausal form three times in places where an Ole WeYored would be expected; musical reasons must explain these rare exceptions. Azla Legarmeh rests on a pausal form once, standing where Ole WeYored would be expected. Finally, the conjunctive accent Munach accompanies a major pausal form six times, each apparently marking rhetorical emphasis.

23.3 Conclusion

Pausal forms normally mark the major syntactical divisions of a verse. When they occur in other places in a verse, they mark exegetically significant words or phrases in the text that are of rhetorical interest.

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96 Psa. 30:6.


99 Job 9:20; 37:3.

100 Psa. 5:12; 18:2; Prov. 30:4.

101 Psa. 25:5.

102 Psa. 3:9; 74:14; 106:28; Job 34:20; Prov. 7:13, 22.
Chapter 24
Hebrew Syntactic Idioms

An idiom is an expression in a language the meaning of which is not conveyed by a literal rendering of its words. Some idioms are unique statements involving specific terms that may be mapped to a definite meaning. Jean-Marc Babut has catalogued a list of 138 idioms of that type, and discussed about a dozen of them in depth.1 Another kind of idiom involves peculiar syntactic structures that provide the framework for a whole class of idiomatic expressions. This chapter provides, in less technical terms, a unified list of syntactic idioms that are formally defined in various places throughout the syntactic analysis rules.

24.1 The Idiom of Distribution

The idiom of distribution is expressed in its most general form as X W X, where X has the same referent in both cases and may be a common noun, an adverb, a number, an adverbial prepositional phrase, or an interrogative pronoun; a conjunctive accent occurs on the first X. The ultimate referent of X is a countable entity or a quantifier.

\( X = \text{Common Noun} \)

<table>
<thead>
<tr>
<th>( \text{id} )</th>
<th>( \text{Hebrew} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>дифференциальная емкость</td>
<td>дифференциальная емкость (Deut. 25:14)</td>
</tr>
<tr>
<td>generation</td>
<td>generation by generation (Deut. 32:7)</td>
</tr>
<tr>
<td>כמות מים</td>
<td>generation by generation (Deut. 32:7)</td>
</tr>
<tr>
<td>כל לב</td>
<td>every heart (1 Chr. 12:34)</td>
</tr>
<tr>
<td>כל בני ישראל</td>
<td>every kind of service (1 Chr. 28:14)</td>
</tr>
<tr>
<td>כל מצורים הימורים</td>
<td>every lamp stand (1 Chr. 28:15)</td>
</tr>
<tr>
<td>כל כלת</td>
<td>every bowl (1 Chr. 28:17)</td>
</tr>
<tr>
<td>כל שערי</td>
<td>every gate (2 Chr. 8:14)</td>
</tr>
<tr>
<td>כל ערי</td>
<td>every city (2 Chr. 11:12)</td>
</tr>
<tr>
<td>כל עמים ומינים</td>
<td>all kinds of livestock (2 Chr. 32:28)</td>
</tr>
<tr>
<td>כל נשים</td>
<td>every people (Neh. 13:24)</td>
</tr>
<tr>
<td>כל גברים</td>
<td>every man (Est. 1:8)</td>
</tr>
<tr>
<td>כל רמים</td>
<td>every province (Est. 1:22)</td>
</tr>
</tbody>
</table>

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every day (Est. 2:11)
each young girl (Est. 2:12)
every year (Est. 9:21)
every family (Est. 9:28)
diverse weights (Prov. 20:23)
for each (1 Chr. 28:16)

X = Adverb

this way and that way (Exod. 2:12)
here and there (Josh. 8:20)
anywhere (1 Kgs. 2:42)
this way and that (2 Kgs. 2:8, 14)

X = Number

six each (2 Sam. 20:21)
seven each (Zech. 4:2)

X = Adverbial Prepositional Phrase

from this and that (Exod. 26:13)
thus and thus (Josh. 7:20)
however many (2 Sam. 24:3)
in the meanwhile (1 Kgs. 18:45)
on this side and on that side (Ezek. 40:34)
this as well as that (Judg. 18:4; 2 Sam. 11:25; 1 Kgs. 14:5)

X = Interrogative Pronoun

whoever (interrogative Exod. 10:8)

Sometimes the idiom of distribution is expressed as above, except without the conjunction, that is, in general as X X, where X has the same referent in both cases and may be a noun, a number, or an adverbial prepositional phrase. Again, the ultimate referent is a countable entity or a quantifier; this semantic restraint distinguishes this form of the idiom from the idiom of intensity discussed later.

X = Noun

each pit (Gen. 14:10)
each drove (Gen. 32:17)
each of your brothers (Ezek. 11:15)
by heaps (Exod. 8:10)
The idiom of intensity is expressed in its most general form as $X \times X$, where $X$ has the same referent in both cases and may be a common noun, an adverb, an adverbial prepositional phrase, an interjection, or an interrogative pronoun; a conjunctive accent occurs on the first $X$. For this idiom, the referent of $X$ is not a countable entity.

$X = \text{Noun Phrase}$

\begin{align*}
\text{one prince per day (Num. 7:11)}
\end{align*}

$X = \text{Number}$

\begin{align*}
\text{seven by seven (Gen. 7:2)} & \quad \text{two by two (Gen. 7:9)} \\
\text{four each (Ezek. 10:21)} & \quad \text{five each (Num. 3:47)} \\
\text{ten each (Num. 7:86)} & \quad \text{a tenth each (Num. 28:21)} \\
\text{fifty each (1 Kgs. 18:13)}
\end{align*}

$X = \text{Adverbial Prepositional Phrase}$

\begin{align*}
\text{every morning (2 Chr. 13:11)} & \quad \text{every evening (2 Chr. 13:11)}
\end{align*}

### 24.2 The Idiom of Intensity

The idiom of intensity is expressed in its most general form as $X \times X$, where $X$ has the same referent in both cases and may be a common noun, an adverb, an adverbial prepositional phrase, an interjection, or an interrogative pronoun; a conjunctive accent occurs on the first $X$. For this idiom, the referent of $X$ is not a countable entity.

$X = \text{Noun}$

\begin{align*}
\text{perfect peace (1 Chr. 12:19; Isa. 26:3; 57:19)} & \quad \text{ruinous overthrow! (Ezek. 21:32)}
\end{align*}

$X = \text{Adjective}$

\begin{align*}
\text{altogether just (Deut. 16:20)} & \quad \text{very proudly (1 Sam. 2:3)} \\
\text{exceedingly deep (Eccl. 7:24)} & \quad \text{given entirely (Num. 3:9)}
\end{align*}

$X = \text{Adverb}$

\begin{align*}
\text{exceedingly (Gen. 17:2) [lit. very very]} & \quad \text{very gradually (Exod. 23:30) [lit. little by little]}
\end{align*}
very high (Deut. 28:43) [lit.: higher, higher]
very low (Deut. 28:43) [lit.: lower, lower]
completely around (Ezek. 40:16)
very truly (Neh. 8:6)

\( X = \text{Adverbial Prepositional Phrase} \)

surely for my sake! (Isa. 48:11)

Some nuance of intensity also may be inferred when other parts of speech are repeated, such as pronouns, imperatives, vocatives, interjections, verbs, adjectives, and isolated nouns.

\( X = \text{Pronoun} \)

I even I (Deut. 32:39)
I, even I (Isa. 43:11)
They, even they (Isa. 57:6)

\( X = \text{Imperative} \)

Awake, awake! (Judg. 5:12)
Hear, hear! (2 Sam. 20:16)
Come out, come out! (2 Sam. 16:7)
Comfort ye, comfort ye (Isa. 40:1)
Awake, awake! (Isa. 51:17)
Depart, depart! (Isa. 52:11)
Go through, go through! (Isa. 62:10)
Build up, build up! (Isa. 62:10)
Turn, turn! (Ezek. 22:11)
Halt, halt! (Nah. 2:9)
Return, return! (Song 7:1)

\( X = \text{Vocative} \)

Moses, Moses (Exod. 3:4)
Altar, altar (1 Kgs. 13:2)
Ariel, Ariel (Isa. 29:1)
O earth, earth, earth! (Jer. 22:9)

\( X = \text{Interjection} \)

Far be it, far be it! (2 Sam. 20:20)
Ho, ho! (Zech. 2:10)
Behold me, behold me (Isa. 65:1)
Woe, woe! (Ezek. 16:23)
24.3 Idiom of Possession

Hebrew has no verb expressing possession. Instead, possession is expressed idiomatically. The syntactic structure is

\[ S^c = N^s + V^c + \text{֑} + N \]

Where \( N^s \) is the subject, that which is possessed; \( V^c \) is the verb "֟" or its equivalent "֟" when the verb is positive and "֟" when it is negative; and \( N \) is the possessor. Literally, \( N^s \) is to \( N \)—meaning \( N \) has an \( N^s \). This idiom is fully discussed in chapter 12, and needs no further discussion here.

And the sons of Reuben and the sons of Gad had many cattle. (Num. 32:1)

We have an old father. (Gen. 44:20)

Does Israel have no son? (Jer. 49:1)

Therefore, Levi does not have a portion or an inheritance. (Deut. 10:9)

24.4 Idiom of Becoming

Hebrew has no verb that expresses “become.” Instead, “becoming” is expressed idiomatically. The syntactic structure is similar to that of possession; semantic restraints of context distinguish the two:

\[ S^c = N^s + V^c + \text{֑} + N \]
Where N$^s$ is the subject, V$^c$ is the verb הָיוֹךְ, and N is that which N$^s$ becomes. Literally, N$^s$ became N. This idiom is fully discussed in chapter 12, and needs no further discussion here.

And the man became a living soul. (Gen. 2:7)

So the Moabites became servants of David, paying tribute. (2 Sam. 8:2)

### 24.5 The Idioms of Comparison

As in most languages, comparison at the word or phrase level may be understood as having been derived by means of a transformation on clauses compared at the text level, that is, two clauses joined by a comparative conjunction. The clauses are identical except for the constituents being compared. Such a transformation results in one of the clauses with a newly formed comparative phrase, consisting of the constituents being compared joined by a comparative preposition equivalent to the comparative conjunction. The operation is expressed formally as

$$[S^a(X_i) + C^c + S^a(X_j)] \rightarrow S^a(X_i + P^c + X_j)$$

Comparative conjunctions compare the thought of one clause with that of another word, phrase, or clause. Clauses may be compared on the basis of any common element or feature, and they may have six degrees of comparison: (1) the superlative degree, (2) the superior degree, (3) the similar degree, (4) the same degree, (5) the inferior degree, and (6) the most inferior degree. The following are the principal comparative conjunctions in Hebrew:

(a) just as—this pair of conjunctions compares two clauses on an equal basis. The second conjunction may be omitted. When expressing the same degree of comparison, the conjunction רָאָשָׁן is retained within the resultant phrase of comparison; when expressing the superior or inferior degree of comparison, the conjunction is transformed into its prepositional equivalent רַע.

(b) more than—compares one clause as superior to another. Rarely, the conjunction is retained within the resultant phrase of comparison; otherwise,
the prepositional equivalent is "יָם". If the thing compared is a universal statement, the conjunction expresses the superlative degree of comparison.

24.5.1 The Same Degree of Comparison

When every male among us is circumcised
as [comparison of equality]
they are circumcised. (Gen. 34:22)

24.5.2 The Superior Degree of Comparison Comparison of subject:

One people shall be stronger than the other. (Gen. 25:23)
[Condensed from “One people shall be strong more than the other people shall be strong.”]

Comparison of predicate attribute:

They were swifter than eagles,
They were stronger than lions. (2 Sam. 1:23)
[Condensed from “They were swift more than eagles are swift,”
and “They were strong more than lions are strong.”]

Comparison of predicate complement:

He also loved Rachel more than Leah. (Gen. 29:30)
[Condensed from “He loved Rachel more than he loved Leah.”]

The king loved Esther more than all the other women. (Est. 2:17)

And more than these, my son, be admonished. (Eccl. 12:12)

Comparison of predicates:

They reverted and behaved more corruptly than their fathers. (Judg. 2:19)

24.5.3 The Superlative Degree of Comparison

In Hebrew the superlative degree of comparison is expressed in the same manner as the superior degree, except that the universal quantifier is used with the referent being compared.
And the serpent was more cunning than any beast of the field. (Gen. 3:1)
[Condensed from: The serpent was cunning more than any beast of the field was cunning.]

David behaved more wisely than all the servants of Saul. (1 Sam. 18:30)

From his shoulders and upward he was taller than any of the people. (1 Sam. 9:2)

The superlative degree of comparison may also be expressed by denying or questioning the superiority of anyone else:

And there was not a man of the sons of Israel better than he (1 Sam. 9:2)

Whom would the king delight to honor more than me? (Est. 6:6)

At times the universal quantifier is elided if its sense is understood from the context.

And look for the best and most qualified of your master’s sons. (2 Kgs. 10:3)

This phrase may be further transformed to the structure

\[ A(\text{det.}) + \text{b} + N \]

where \( N \) names the limiting class with which comparison is made and the determinate form of the adjective expresses the superlative degree.

The man was the greatest among the Anakim. (Josh. 14:15)

If you do not know, O fairest among women. (Song 1:8)

The phrase may be further transformed to the structure

\[ F + N(\text{det.}) \]

where \( F \) is the construct form of the adjective and \( N \) names the class with which comparison is made. \( N \) may be replaced by a pronoun when pronoun substitution is possible.

— the youngest of his sons (2 Chr. 21:17)

—from the greatest to the least of them (Jon. 3:5)
Finally, the superlative degree of comparison may be expressed as

\[ J_i(\text{sing.})^3 + N_i(\text{pl. det.}) \]

King of Kings and Lord of Lords (Deut. 10:17)

The best of songs (Song 1:1)  
[lit., the song of songs]

the most holy place (Exod. 26:33)  
[Lit. the holy of holies]

heaven and the highest heaven (Deut. 10:14)

24.5.4 The Inferior Degree of Comparison

younger than I (Job 30:1)

24.5.5 The Most Inferior Degree of Comparison

the least of all families (1 Sam. 9:21)

the least in my father’s house (Judg. 6:15)

24.6 The Idiom of Emphatic Wish

The word מָלַכְנָה also is used with the word אֶלֶם idiomatically to express an emphatic wish

Oh, that . . .!

Oh, that we had died by the hand of the LORD in the land of Egypt! (Exod. 16:3)

Oh, that the salvation of Israel would come out of Zion! (Psa. 14:7)

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3 In some instances the construct is plural: Lev. 21:22.
24.7 Idioms with the Infinitive Absolute

The infinitive absolute is regularly used idiomatically as an adverbial modifier of its cognate finite verb. In this function, it intensifies some nuance of the verbal idea, or it adds the nuance of continuance to the verbal action.

24.7.1 The Idiom of Intensity

When the cognate infinitive absolute appears before the verb, it strengthens some nuance of the verbal idea.\(^5\)

\[
\text{לֵּ֔לֵּב אֶֽחֶר, לַקְּחֵ֑י וָֽתָ֯ה בָּ֖רֶכְךָ בֵּֽרוֹעַ:}
\]

I brought you to curse my enemies, but indeed you keep blessing them. (Num. 23:11)

To the woman He said: “I will greatly increase your sorrow and your conception.” (Gen. 3:17)

24.7.2 The Idiom of Continuance

When the cognate infinitive absolute appears after the verb, it adds the nuance of continuance.\(^6\)

\[
	ext{לָ֑לָב אֵ֖י, לַקְּחַ֣י וָֽתָ֯ה בָָ֑רֶכְךָ בֵּֽרוֹעַ:}
\]

I brought you to curse my enemies, but indeed you keep blessing them. (Num. 23:11)

And they said: “This one came to sojourn, and he keeps acting as a judge. (Gen. 19:9)

When the cognate infinitive absolute occurs after the verb with Waw Consecutive, the nuance must be determined by context, because the infinitive cannot precede the verb in this case; this is also true of imperatives and participles.

The infinitive absolute is sometimes used in adverbial idioms, where two infinitives absolute are joined by Waw Consecutive to form an idiomatic adverbial phrase, usually occurring at the end of the clause it modifies, and expressing some attending circumstances.\(^7\)

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\(^4\) See also Num. 11:29; Deut. 5:29; 28:67; Judg. 9:29; 2 Sam. 19:1; Job 6:8; 11:5; 13:5; 14:4, 13; 19:23; 23:3; 29:2; 31:31, 35; Psa. 53:7; 55:7; Song 8:1; Isa. 27:4; Jer. 8:23; 9:1

\(^5\) GKC § 113n; JM § 123e; WO § 35.3.1.

\(^6\) GKC § 113r; however, JM 123f and WO § 35.3.1d question the validity of this meaning, preferring to see no real difference between prepositive and postpositive infinitives absolute.

\(^7\) WO § 35.3.2.
24.7.3 The Idiom of Continuous Action

When the first of the two infinitives absolute is of the verb יָלַד, the emphasis is on the continuous action expressed by the second infinitive.8

יכִּבְשָׁה בְּמִסְתָּר יָלַד יָלַד בְּמִסְתָּר יָלַד
And the water receded from the earth, continually receding. (Gen. 8:3)

וַיְשָׁמָּה בְּמִסְתָּר יָלַד יָלַד בְּמִסְתָּר יָלַד
And Abram journeyed, continually journeying toward the Negev. (Gen. 12:9)

וַיְשָׁמָּה בְּמִסְתָּר יָלַד יָלַד בְּמִסְתָּר יָלַד
And he scraped it out into his palms and walked along continually eating. (Judg. 14:9)

24.7.4 The Idiom of Recurrent Action

When the first of the two infinitives absolute is the Hiphil of the verb שָׁבֵב, the emphasis is on the persistent action expressed by the second infinitive.9

יִשְׁלָלָה יוֹרֵר עַלְיוֹן שָׁבַב עַלְיוֹן בִּרְכֵּי חֲלוֹמֶשׁ וַיִּשְׁלָמָה
And the LORD God of their fathers sent word to them by the hand of His messengers, persistently sending them, because He had compassion on His people and on His dwelling place. (2 Chr. 36:15)

וַיָּמֶרָה לְבָלָדָם שָׁבַב וַיִּשְׁלָמָה
And I spoke to you, persistently speaking, and you did not listen. (Jer. 25:3)

Other pairs of idiomatically joined infinitives absolute are discussed in § 6.1.4.

24.8 The Idiom of Clause Subordination

In Hebrew, an alternate way of subordinating one clause to another is to change the verb in the subordinate clause to its infinitive construct form, and to introduce the subordinate clause with the preposition that corresponds in meaning to the given subordinating conjunction. This idiom is discussed in § 19.2.7.

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8 GKC § 113u; § JM 123m, s; see Gen. 8:3, 5; 12:9; Josh. 6:9; Judg. 14:9; 1 Sam. 6:12; 2 Sam. 3:16*; 5:10*; 2 Kgs. 2:11*; 1 Chr. 11:9*; Isa. 3:16*; Jer. 50:4; * marks instances where the first is cognate with the finite verb of the clause.

24.9 The Idiom of Temporal or Logical Sequence

The use of *Waw* consecutive, with the verb in the imperfect or perfect aspect, idiomatically expresses temporal or logical sequence. This idiom is discussed in § 19.1.3 and in Appendix One.

24.10 The Idiom of Numbers

Sometimes the thing quantified is repeated after each number. This is purely idiomatic and does not affect meaning or translation.

גַּוֹדֵר ְמִי שָׁלוֹם מְאתָה שְׁמוֹשָׁה שְׁמוֹשָׁה שְׁמוֹשָׁה שְׁמוֹשָׁה שְׁמוֹשָׁה שְׁמוֹשָׁה שְׁמוֹשָׁה:
Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah.

(Gen. 23:1)
Glossary of Terms

Adjunct: a phrase added to a sentence containing supplemental information not affecting the basic meaning of the sentence.

Affix: a morpheme attached to or inserted into a word element that affects meaning. It may be either a prefix, suffix, or infix.

Apodosis: The sentence that comes afterward in subordinating expressions, as, for example, the consequence in a conditional expression. Compare with Protasis.

Asyndeton: lacking an understood conjunction.

Attribute: a unique characteristic of a linguistic element that may be treated as an independent variable.

Bound: the characteristic of a morpheme or constituent that prohibits it from functioning as an independent entity. A bound morpheme or constituent must be governed by other elements in the structure of which it is a part, otherwise it violates the laws that define the given construction. Compare with free.

Conjugation: the set of forms that a verb may take in order to encode all the valid combinations of the values of its grammatical attributes. When one conjugates a verb he recites all the valid conjugational forms of the word. Compare with inflection.

Constituent: an elemental unit of syntax and text grammar. A constituent may be a word, phrase, clause, or larger group of units that has a single role and function, and that fits into a permissible slot.

Copulative: a verb that links its subject with a class name, an identifier, an adjectival characteristic, an adverbial characteristic, and the like. The verb על瘀瘀 functions as a copulative verb in Hebrew.

Derivation: the source from which a word or form is derived. A noun may be derived from a verb, an adjective, another noun, etc. A specific stem of a verb is derived from the verb's root.

1 Words in italics refer to entries in the glossary. They may be consulted for further understanding. The entries are listed in alphabetic order.
Economy of Symbols: In harmony with the human tendency to minimize effort, in communication, people tend to minimize redundancy and to minimize symbols. A symbol (word) may be assigned more than one meaning where the alternate meanings would never occur in the same context. Where a symbol is required, the simplest non-ambiguous one is preferred.

Episode: the largest constituent part of an event.

Event: the largest constituent part of a narrative, consisting of one or more episodes.

Free: the characteristic of a morpheme or constituent that enables it to function as an independent entity. Compare with bound.

Infix: a morpheme that is inserted into a word element that affects meaning. The * inserted into the Hiphil stem of a verb is an example of an infix.

Inflection: the set of forms that a noun or adjective may take in order to encode all the valid combinations of the values of its grammatical attributes. When one inflects a noun or adjective he recites all the valid inflectional forms of the word. Compare with conjugation.

Kernel Clause: a basic clause in its default form. It is in the active voice, indicative mood, declarative mode, with subject-verb-object word order. A kernel clause has no expressed emphasis or prominence. It has no elided elements, and employs no pronoun substitution.

Lexeme: a specific value of meaning. Most words have several lexeme values depending on the context in which they occur. Once a context is defined, a word takes on a specific lexeme value.

Lexicography: the study of the meaning of words; the writing of a dictionary or lexicon.

Lexicon: a book listing the morphemes of a language; a book that maps the meaning of the morphemes of one language to those of another, such as a Hebrew-English lexicon.

Morpheme: the smallest meaningful grammatical element of a language. It may be merely an uninflected word like יִבְנֵה "house" or an inflectional element like יִבְנְיוּ or יִבְנְהַ that is affixed to a word to encode the values of inflectional attributes. Inflectional morphemes usually encode the values of more than one grammatical attribute at a time. Thus the morpheme יִבְנְיוּ encodes the value "plural" for the attribute "number" and the value "masculine" for the
attribute "gender"; and morpheme η η encodes the value "plural" for the attribute "number" and the value "feminine" for the attribute "gender." Morphemes may be either bound or free. A bound morpheme is one that cannot stand alone—that is, it cannot be regarded as an independent part of speech. The morphemes η η and η η are bound. A free morpheme can stand alone or be regarded as an independent part of speech. The morpheme η η is free.

Morphemes that are appended to the beginning of a free form (word) are called preformatives or prefixes. Those that are appended to the end of a word are called sufformatives or suffixes. Those inserted within a free form are called infixes. If the removal of a morpheme would destroy the identity of a free form, the morpheme is called an affix. Preformatives and sufformatives are affixes. The removal of an infix would also destroy the identity of a free form, so technically it too is an affix, but to avoid confusion the term infix is retained rather than use the term "informative." When the removal of a morpheme would not destroy the identity of a free form, the morpheme is called a prefix or suffix.

Morphology: the study of the forms that words take in order to encode the inflections, derivations, and compositions in a language. It involves the study of morphemes and how they encode the values of the various grammatical attributes.

Narrative: a complete story that is relatively independent of what precedes or follows in the broader context. A narrative consists of one or more events consisting of one or more episodes.

Phoneme: one of the smallest units of speech that distinguish one utterance from another; an elementary unit of speech sounds in a given language. A given language has its own set of phonemes.

Phonemics: the study and establishment of the phonemes of a language.

Phonetics: the branch of linguistics dealing with the study of the sounds of speech, the way they are produced in the speech tract, the combinations in which they occur, and the way they are represented by written signs; such a study for the sounds of a given language.

Phonology: the science of speech sounds including phonetics and phonemics.

Prefix: a bound morpheme appended to the beginning of a free form. The removal of a prefix does not destroy the identity of the free form to which it is appended. The definite article η, the inseparable prepositions η, η, η, and the conjunction η are examples of prefixes. Compare with preformative.
**Preformative:** a *bound morpheme* appended to the beginning of a *free* form. The removal of a *preformative* destroys the identity of the *free* form to which it is appended. The *inflectional* "ס, מ, מ, ו" of the imperfect *conjugation* are examples of *preformatives*. Compare with *prefix*.

**Protasis:** The sentence placed first in subordinating expressions, as, for example, the condition in conditional expressions. Compare with *Apodosis*.

**Root:** the consonants that make up the basic unit of meaning for Hebrew words. Most words are based on *roots* that have three consonant, but some have two or four.

**Semantics:** the science of meaning in language forms. It involves *lexicography* and the interrelationships of words and concepts that express meaning.

**Slot:** a position in a grammatical or syntactic structure into which defined *constituents* are permitted.

**Stem:** one of the several forms that may be imposed upon a *root* in order to construct a word. There are seven standard *stems* for verbal *roots*: Qal, Niphal, Piel, Pual, Hiphil, Hophal, and Hithpael. Other parts of speech also have *stems*, although there is no standardized classification for them.

**Suffix:** a *bound morpheme* appended to the end of a free form. The removal of a *suffix* does not destroy the identity of the *free* form to which it is appended. The pronominal *suffixes* are examples. Compare with *sufformative*.

**Sufformative:** a *bound morpheme* appended to the end of a free form. The removal of a *sufformative* destroys the identity of the *free* form to which it is appended. The *inflectional* "מ, ו, י, י, י, י, י" of the perfect *conjugation* are examples of *sufformatives*. Compare with *suffix*. 
APPENDIX ONE
Hebrew Verb Tenses

Many contemporary Hebrew grammarians hold that the Hebrew verbal system is of composite origin, having developed from a mixture of elements from Eastern Semitic (Akkadian), and Western Semitic (Aramaic). This view came into prominence through the historical comparative studies of Hans Bauer and the subsequent work of G. R. Driver.\(^1\) Simply stated, the view regards the Hebrew imperfect inflection to be a mixture of an original Akkadian preterite “tense,” and a subsequent Western Semitic imperfect “aspect.” The imperfect with Waw consecutive expressing historic narrative is regarded as a remnant of the Akkadian preterite; whereas the imperfect expressing the future, or incomplete action, is regarded as a remnant of the Western Semitic “aspect.”

A similar explanation is offered for the varied meanings of the perfect inflection. The perfect with Waw consecutive expressing the future is regarded as a remnant of an early Eastern universal “tense,” whereas the perfect expressing the past or completed action is regarded as a remnant of a later Western complete “aspect.” Even though the historical comparative method is a valid approach to the study of the historical development of the Semitic languages, this explanation contains some serious difficulties.

26.1 Confusion Introduced

First of all, the view proposes that identical (or nearly identical) inflectional forms with significantly different meanings (tense vs. aspect) were incorporated into a single language. At the time of such a hypothetical union of these forms, an element of confusion would have been created in the language that contradicts the usual trend in language development. Languages tend to develop toward simplicity and clarity. Any new elements of complexity tend to make the language more specific, less ambiguous. The merging of ambiguous and contradictory elements must be viewed with suspicion.

Although the composite union of languages is possible, Leslie McFall, in his masterful study of the Hebrew verbal system, correctly argued against that possibility in the case of Hebrew:

Driver’s strong point that Hebrew has a duplicate system of tense/aspects . . . has been considerably weakened by recent doctoral work on the North-West Semitic verbal system. W. L. Moran (1950) has shown that Byblos has a qatal form with all the meanings of the Hebrew simple Perfect and

\(^1\) G. R. Driver, Problems of the Hebrew Verbal System (Edinburgh, 1936); McFall, 116-51.
Perfect consecutive. It also has a *yaqtil* form with all the meanings of the simple Imperfect and Imperfect consecutive in Hebrew. T. L. Fenton has discovered the same phenomena in Ugaritic (1963), and I. D. Marcus (1971) has confirmed these observations.²

Recent work on the Ugaritic verbal system in particular shows that Hebrew cannot be a composite language, unless, of course, all the North-West Semitic languages are composite.³

The recent discovery of Eblaite, which can claim to be the oldest Semitic language to be discovered so far, has the active *qatal* form. If we place alongside this strong evidence the remnants of a *qatal* in Akkadian . . . the overwhelming conclusion is that *qatal* is a proto-Semitic, if not a Hamito-Semitic, form.⁴

In light of these complications, it seems advisable to seek an explanation of the Hebrew verb system other than the composite union of confusing forms.

### 26.2 Tenses Presupposed

Second, this composite view stipulates that some early Semitic verbal inflections expressed “tense” in the true temporal sense of the term. This stipulation is seriously questioned by many scholars. McFall emphasized the seriousness of this problem. In evaluating the views of Hebrew grammarians before the nineteenth century, he noted that

> it was probably assumed in Europe at that time that every language in the world had a tense system; therefore it was natural for them to look for the Indo-European tense system in BH [Biblical Hebrew].⁵

McFall commented on Bauer’s weakness on this point:

> Bauer has no doubts but that the HVS [Hebrew verb system] is a tense-oriented system. He is astonished that anyone could think that the temporal perspective of the Semites were incommensurable with ‘our way of thinking’.⁶

In his criticism of the Bauer-Driver view, McFall observed that

> the introduction of tenses into the HVS inevitably leads to a narrowing of the gap between Hebrew and Indo-Germanic verbal systems. The whole development of the HVS is seen as the development of one universal verb to the complex situation in the HVS which itself is viewed as developing into a fully-fledged tense system. This approach leaves itself open to criticism and censure on many points.⁷

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³ McFall, 141.

⁴ McFall, 143.

⁵ McFall, 16.

⁶ McFall, 115.

⁷ McFall, 184.
James Barr also warned against the danger of importing tense into the Hebrew verbal conjugation: “It would therefore seem dangerous to use the existence of an aspect system in Hebrew too confidently as a guide to a particular understanding of actions and events and their relation to time.”

McFall further summarized the weakness of the “tense” approach:

We have noted in evaluating the other solutions that the degree to which the Hebrew verbal system was brought into line with the familiar Indo-Germanic, the more problems it raised.

26.2.1 No Tense in Akkadian

This objection to a true “tense” in Semitic languages is widespread. It is particularly important with respect to Akkadian, because this language is regarded as the source of “tenses” in Hebrew. Richard Caplice, in his discussion of Akkadian “tenses,” stated:

In each stem we find four finite forms, usually called tenses: (1) the present (or durative), which expresses a continuous action, is normally translated by the English present or future; (2) the preterite (or punctual), which expresses an action as taking place at a single point in time, is most often equivalent to a simple past narrative tense; (3) the perfect represents the verbal action in temporal relation to another action or to the present time, and may be translated by a past tense in English (‘I did’, ‘I have done’); (4) the stative expresses a state (‘he is old’) rather than an action (‘he becomes old.’)

It should be noted that the terminology employed here, though it is traditional and in common use, is derived from Indo-European languages and inexact in its application to Akkadian. ‘Tense’ might ideally be replaced by ‘verbal aspect’, ‘present’ by ‘durative’, and ‘preterite’ by ‘punctual’.

With modern scholars departing from a “tense” view of the Akkadian verb, it seems wise to abandon any thought of “tense” in the historic background of the Hebrew verb. This is strengthened by a similar trend among scholars of other Semitic languages.

26.2.2 No Tense in Arabic

W. Wright, the recognized authority on Arabic, wrote concerning Arabic “tenses”:

The temporal forms of the Arabic verb are but two in number, the one expressing a finished act, one that is done and completed in relation to other acts (the Perfect); the other an unfinished act, one that is just commencing or in progress (the Imperfect). . . . The names Preterite and Future, by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in


9 McFall, 182.


11 Caplice, 31-32.
them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it.\textsuperscript{12}

\subsection*{26.2.3 No Tense in Ugaritic}

Cyrus H. Gordon, one of the leading authorities on Ugaritic, seems to have been uncertain about “tenses” in that language. He wrote:

The Semitic verbal system is shrouded in considerable obscurity and even the ‘tenses’ of so well known a language as Hebrew are still a moot question. It is therefore not surprising that the Ugaritic verb is the subject of debate.\textsuperscript{13}

Concerning the imperfect form (\textit{yqtl}) he stated, “If \textit{yqtl} had to be called a tense, ‘universal tense’ would be justified inasmuch as it often refers to the past as well as to the present or future.”\textsuperscript{14} Also regarding the sequences of perfect and imperfect forms, he observed that the consecutions of the forms “show that these forms are not solely evoked by considerations of time or aspect, for other elements (such as sequence) may enter the picture.”\textsuperscript{15}

\subsection*{26.2.4 Hebrew Expresses Tense}

The preceding discussion does not suggest that the ancient Semites had no concept of “tense” or that their temporal perspective was primitive and incommensurable with our modern way of thought, a view against which Bauer reacted. It merely suggests that the morphology of the Semitic verb lacks a morpheme for “tense.” Semitic languages have a full complex of temporal nouns, adjectives, adverbs, conjunctions and particles sufficient to express their temporal perspective without the aid of verbal morphemes.

Barr’s study of the concepts of time in the Bible warned against assuming that the Hebrew concept of time was primitive:

We conclude, then, that an examination of vocabulary does not support attempts to depict a special Israelite way of thinking about time for which the quantitative senses of words like ‘hour’ or ‘day’ are relatively unimportant. It is not unlikely that some of the reasoning which leads to such a special way of thinking is an application to Israel of what is supposed to be a ‘primitive’ human apprehension of

\begin{thebibliography}
\bibitem{gordon1} Gordon, 68.
\bibitem{gordon2} Gordon, 68.
\end{thebibliography}
time. In this very matter of time measurement, however, it is probable that with the influences of neighbouring civilizations the Israelites were far removed from the ‘primitive’.  

Barr’s evidence demonstrates that the ancient Israelites had a concept of time comparable to contemporary thought. In my opinion, it is not necessary to attribute their concept to the influence of neighboring civilizations. The evidence does not support the idea that the Israelites were dependent on other cultures for their conceptual development.

26.3 Proto-Semitic Ideal

Finally, this composite view is based on an evolutionary ideal presupposing that the history of Semitic languages can be traced back to a common ancestral proto-Semitic language from which all other Semitic languages developed. The study of historical comparative linguistics is helpful for identifying the common elements among languages and for mapping their historical development, but attempts to explain known Semitic languages as descendants of one common proto-Semitic ancestor have invariably resulted in the introduction of unnecessary complications.

Concerning the recently discovered Eblaite language which some have hoped would be the missing link to proto-Semitic, Giovanni Gurbino wrote:

Eblaite is thus the oldest Semitic ‘language’, possibly together with Akkadian; it is impossible to go back further than these, because other ‘languages’, in the sociological sense just mentioned, are not possible.  

He said further that “what we have found is an historical ‘proto-Semitic’, in the sense that Eblaite is the first Semitic language in absolute.”  

Gurbino correctly implied that an ideal proto-Semitic ancestral language is a phantom shrouded in the dark shadows of unrecorded history, defying all attempts to materialize its form. The evidence supports the Mosaic record: The confusion of languages at the Tower of Babel introduced macro-mutations that defy reconstruction of an original Noahic language or any of its hypothetical major branches.

26.4 Other Explanations

Many other explanations of the Hebrew verbal system have been proposed, not one without its problems. McFall has provided a most comprehensive survey and evaluation of


17 Giovanni Gurbino, CLE, 76-77.

18 Gurbino, 77.
the various proposals. He found all to be inadequate to some degree, but unfortunately he offered no better proposal of his own. Instead, he proposed the direction for future research, and the hope that a satisfactory explanation will ultimately result.

In summarizing his observations gleaned from the study of six major explanations of the Hebrew verb system, McFall noted:

(1) Every tense (‘order of time’) in the English language is required to translate the five Hebrew verb forms, namely, *qtl, wqtl, yqtl, wyqtl*, and *wayyqtl*.

(2) Every mood (except the imperative in the case of *wayyqtl*) is required to translate the five Hebrew verb forms.

(3) Both aspects or modes of action (‘kind of time’), i.e., Perfect and Imperfect, are required in the translation of the five Hebrew verb forms.  

From these observations McFall concluded that the morphemes of the Hebrew verb do not correspond precisely with either tense, mood or aspect; for every explanation of the five Hebrew verb forms, exceptions exist that invalidate the explanation. Consequently no current explanation of the Hebrew verb system is adequate according to him.

However, this conclusion is based on the unrealistic expectation that the morphemes of the verb must have a perfect correspondence with a set of linguistic features. No such perfect correspondence occurs in any natural language. Every language has a small percentage of explainable exceptions to the standard rules of morphology and syntax. This is true because the morphology and syntax of a given language do not perfectly encode all the linguistic features of that language, leaving some features to be expressed by semantics, idioms, or other means. Furthermore, the features of a language compete for prominence, and the prominence of some features must be encoded by the use of exceptional morphology or syntax.

In light of these observations it is more realistic to map the morphemes of the Hebrew verb to the most dominant corresponding verbal feature, and then to provide linguistic explanations for exceptions to the norm. The following section provides such justification for the view of the Hebrew verb employed in this work.

### 26.5 Present View Justified

The present work regards the linguistic feature “aspect” to have the most dominant correspondence with the Hebrew verb forms “perfect” (*qtl*) and “imperfect” (*yqtl*). This

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19 McFall, 176.
seems to be the opinion of most Hebrew scholars. There are various explanations for the small percentage of exceptions to this correspondence.

26.5.1 Lack of Morphemes

Although Hebrew is a highly inflected language, it employs a limited set of morphemes that do not perfectly correspond with the linguistic features of the language. For example, all Hebrew nouns are inflected for gender, yet many nouns are semantically inanimate, with no concept of gender whatsoever. Likewise all nouns are inflected for number, yet many are semantically uncountable, with no concept of number whatsoever. Usually when a morpheme has no semantic correspondence for a given noun, it encodes some other semantic nuance. Furthermore, the morphemes of some Hebrew nouns appear to be opposite to the standard values. For example, מכונים (fathers, masculine plural) has the feminine plural morpheme, and חשים (women, feminine plural) has the masculine plural morpheme. Surely these exceptions do not justify rejecting the standard identity of the nominal morphemes as number and gender.

Likewise, all Hebrew verbs must be inflected with “perfect” or “imperfect” forms, even though the sense of the context may be incompatible with the concept of “aspect.” Various circumstances account for these phenomena which do not demand the rejection of “aspect” as the standard identity of these verbal morphemes.

26.5.2 Semantic Incompatibility

The semantics of some verbs is incompatible with the concept of “aspect.” For example, most stative verbs and verbs expressing relationships are semantically incompatible with the perfect aspect, yet they are inflected with the perfect form. In such cases the semantics of the given verb override the aspectual implications of the verb form.

26.5.3 Contradictory Idioms

Some idioms of the language appear to be contradictory to the concept of “aspect.” One such major idiom seems to be the use of Waw consecutive. It appears to the casual observer that a perfect form followed by Waw consecutive with an imperfect form, expressing historic narrative, is an inconsistent use of “aspect”; likewise the use of an imperfect form followed by Waw consecutive with perfect. However, this inconsistency must be in the mind of a modern Western observer, not in the mind of the ancient Hebrews who clearly understood the nuances of such expressions. Therefore this was likely a widespread idiom in which the rhetorical features of the idiom dominate the aspectual implications of the form.
This “idiom” is common in the Northwest Semitic dialects. Gordon noted its presence in Ugaritic: “As in Heb., conversive w belongs to the prose, but not to the poetry.”20 Also, “One of the most noticeable differences between Heb. and Ugar. is the frequency of waw conversive in Heb. and its infrequency in Ugar.”21 A similar idiom of sequence exists in Akkadian and Arabic. Caplice identified one use of the Akkadian perfect form to express “action subsequent to another action; this is expressed by the sequence pret.-ma + perf. (the so called consecutio temporum.”22 Arabic uses the conjunction fa to express consecution. Wright stated that fa “more usually connects two clauses, showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect.”23 If this ma consecutive with perfect exists in Akkadian, and fa in Arabic, it seems strange to invent a composite origin for Hebrew in order to explain a similar idiom.

Another “idiom” that creates some apparent inconsistencies in the minds of some Western observers is Hebrew’s rejection of Waw consecutive with a negated verb (cf. Gen. 41:30-31), also the rejection of an imperative form with a negated verb. However, the phenomenon is so universal, it cannot possibly be an inconsistency; it must be a regular part of Hebrew idiom.

26.5.4 Prominence Competition

Various linguistic features of a language compete for prominence. In places where a common feature may be expected, another feature may dominate, suppressing the normal use of the common feature. For example, in Jeremiah 22:26, a sequence of Waw consecutives with perfects anticipates that the last clause of the verse would also be Waw consecutive with perfect, particularly because the last event (death) is obviously subsequent to the others. However, the last clause uses Waw conjunctive with imperfect, an apparent inconsistency (Bauer). But in the last clause, prominence is given to “place” over “sequence.” The LORD emphasized the place of the king’s death (there, i.e., Babylon) rather than the obvious se-

20 Gordon, 69.
21 Gordon, 146.
22 Caplice, 41.
23 Wright, I, 291, § 366 A.
quence of the event; so the adverb “there” was given first position prominence, eliminating the possibility of Waw consecutive which demands first position prominence for the verb. Therefore the verb assumed the imperfect aspect consistent with the non-consecutive idiom. Far from being an inconsistency, this is an excellent example of the dominance of a prominent feature.

26.5.5 Feature Dominance

It is more realistic to expect the various formal features of the Hebrew verb system to interact with linguistic features at the clause and discourse level, yielding to those features that have the greater dominance in a given context. No wholly consistent explanation of the Hebrew verb system can be expected apart from such considerations. This present work attempts to give proper attention to feature interaction.
Appendix Two
The Content of the Various Literary Types

This appendix contains the references to the various segments of the Hebrew Bible assigned to the indicated literary types.

I. Historical Narrative

Leviticus 8:1-10:7.
Esther 1:1-10:3.
II. Descriptive Details: How Things Were Done or What Things Were Like

Exodus 36:8-40:33  Tabernacle
1 Kings 6:1-7:51  Temple
2 Chronicles 3:1-4:22  Temple
Ezekiel 1:1-28; 10:8-22  Cherubs

III. Descriptive Lists

Exodus 6:14-27  Genealogy
13:1-15  spy list
33:1-49  Travel Itinerary
Joshua 12:1-24  King list
Ruth 4:18-22  Genealogy
2 Samuel 8:15-18  David’s Administrators
1 Kings 4:1-19  Solomon’s Administrators
1 Chronicles 1:1-9:44  Genealogies
11:10-47  David’s mighty men
12:1-40  David’s army
18:14-17  David’s Administrators
23:1-27:34  same
Ezra 2:1-70  Returned captives
8:1-14  Heads of families
10:18-44  Pagan wives
Nehemiah 3:1-32  Builders of walls
7:4-72  Returned captives
10:1-27  Covenant signers
11:1-12:36  Various lists
Ezekiel 47:13-48:35  Land boundaries

IV. Procedural: How to Do Something, Sacrificial, Etc.

Genesis 6:13-21;  Ark
Leviticus 1:1-7:38  
Numbers 5:1-8:26; 18:8-19:22  
Sacrifices  
Ceremonies  
Prophet’s rituals

V. Instructional: Hortatory, String of Commands

Exodus 29:1-46  
Numbers 3:5-13; 3:40-4:33; 18:1-7  
33:50-56  
34:1-15  
Deuteronomy 4:1-40  
Levitical duties  
Levite duties  
Conquest instructions  
Geographical boundaries  
Worship commands

VI. Juridical: Commandments and Law Codes

Exodus 20:1-17  
20:22-23:9;  
23:10-19  
30:11-16  
31:12-18; 35:1-3  
Leviticus 10:8-25:55; 27:1-34  
Deuteronomy 5:6-22  
Leviticus 10:8-25:55; 27:1-34  
Deuteronomy 5:6-22  
10 commandments  
Case laws  
Sabbath and feasts  
Case laws  
Sabbath law  
Case laws  
Cities of refuge laws

VII. Predictive Prose

Hosea 3:1-5.  
VIII. Expository Prose: Prayers, curses, etc.

1 Kings 8:14-66.
1 Chronicles 29:16-20.
Jeremiah 32:16-25.
Daniel 9:1-19

IX. Poetry: Expository

Leviticus 26:1-46.
Numbers 23:7-10, 18-24; 24:3-9, 15-25.
2 Kings 19:21-34.
Nehemiah 9:6-37.
Psalms, Proverbs, Ecclesiastes, Song of Solomon
Lamentations.

X. Poetry: Prophetic

Amos 1:1-9:15.
Jonah 2:1-10.
Nahum 1:1-3:19.
Zechariah 1:5-6, 14-17; 3:6-10; 4:6-10; 7:8-11; 8:1-11:3; 13:7-14:15.
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