

**AN EXEGETICAL AND EXPOSITORY  
SYNTAX**

Of

**BIBLICAL HEBREW**

*Second Edition*

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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<sup>1</sup>*

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

Ø = Zero element, representing something left out

---

<sup>1</sup> Superscripts designate different kinds of a symbol: N<sup>S</sup> = subject noun (phrase). Subscripts designate different instances of a symbol: N<sub>i</sub>, N<sub>j</sub>; two instances of nouns with different referents.

## Abbreviations

AHCL—Davidson, B., *The Analytical Hebrew and Chaldee Lexicon*. London: Samuel Bagster and Sons, n.d.

NIDOTE—VanGemen, Willem A. Ed., *New International Dictionary of Old Testament Theology and Exegesis*. 5 Vols. Grand Rapids, MI: Zondervan Publishing House, 1997.

GKC—Kautzsch, E., Reviser and editor. *Gesenius' Hebrew Grammar*. 2nd English ed. Translated by A. E. Cowley. Oxford: Clarendon Press, 1910.

JM—Joüon, Paul. *A Grammar of Biblical Hebrew*. Translated and revised by T. Muraoka. 2 vols. Rome: Pontifical Biblical Institute, 1993.

RJW—Williams, Ronald J. *Hebrew Syntax: An Outline*. 2nd ed. Toronto: University of Toronto Press, 1976.

VNK—Van der Merwe, C. H. J., J. A. Naudé, and J. H. Kroeze. *A Biblical Hebrew Reference Grammar*. New York: Sheffield Academic Press, 2006.

WO—Waltke, B. K. and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990.

|                    |                      |
|--------------------|----------------------|
| Gen.—Genesis       | Song—Song of Solomon |
| Exod.—Exodus       | Isa.—Isaiah          |
| Lev.—Leviticus     | Jer.—Jeremiah        |
| Num.—Numbers       | Lam.—Lamentations    |
| Deut.—Deuteronomy  | Ezek.—Ezekiel        |
| Josh.—Joshua       | Dan.—Daniel          |
| Judg.—Judges       | Hos.—Hosea           |
| Ruth—Ruth          | Joel—Joel            |
| Sam.—Samuel        | Amos—Amos            |
| Kgs.—Kings         | Obad.—Obadiah        |
| Chr.—Chronicles    | Jon.—Jonah           |
| Ezr.—Ezra          | Mich.—Michah         |
| Neh.—Nehemiah      | Nah.—Nahum           |
| Est.—Esther        | Hab.—Habakkuk        |
| Job—Job            | Zep.—Zephaniah       |
| Psa.—Psalms        | Hag.—Haggai          |
| Prov.—Proverbs     | Zech.—Zechariah      |
| Eccl.—Ecclesiastes | 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. Syntactic 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  
Revised October, 2019, and 2023

## 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-seven 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 *King James Version* or 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*<sup>1</sup> 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*.<sup>2</sup> 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,<sup>3</sup> 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 used for preaching and teaching. It provides analytical methods that enhance exegesis and exposition. It views exegesis and exposition

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<sup>1</sup> The glossary of terms at the end of this work may be consulted for unfamiliar terms.

<sup>2</sup> See James D. Price, *A theory of Bible Translation: An Optimal Equivalence Model* (Lewiston, NY: The Edwin Mellen Press, 2007).

<sup>3</sup> In this work, I use the terms *clause* and *sentence* somewhat interchangeably, with *clause* generally referring to a simple sentence.



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 and teaching. 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.<sup>4</sup> 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.<sup>5</sup> These names constitute the *words* of a given cultural 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 its *knowledge base*. Over time the perceived boundaries that distinguish the categories, characteristics, capabilities, and interrelationships inherent in the community's knowledge base have

---

<sup>4</sup> The discussion of categories here is based on the view of the common person, not that of the professional biologist.

<sup>5</sup> The process continues from generation to generation as new entities and perceptions are encountered or as perceptions change.

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.<sup>6</sup>

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 assumed to have. An authoritative well-informed author may be assumed to have correctly stated the intended message.<sup>7</sup> 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

---

<sup>6</sup> 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, text books, novels, poetry, dictionaries, encyclopedias, etc.

<sup>7</sup> Of course, not all authors are well-informed, and so also may be the source of confusion and misunderstanding.

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.<sup>8</sup>

### 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 with 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. 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 to 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.

---

<sup>8</sup> In this context, inference is based on what is known rather than on what is implied.

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.<sup>9</sup> 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 agreement*—they make sense together. Meaninglessness and incoherence characterize statements about entities having no mutual semantic context or having no semantic agreement. For example:

וַיְהִי יוֹסֵף יָפֶה-תֹּאֶר וַיְהִי מְרֻאָה:

Joseph was *fair* of *form* and *fair* of *appearance*. (Gen. 39:6)

The word “Joseph” is a proper noun referring to a human being in the context of the Genesis 39 story. Human beings have, among many others, the semantic characteristics of physical form and visual appearance. This sentence is a grammatically correct predicate adjective copulative clause which defines the value of Joseph’s physical form as *fair* and his visual appearance as *fair*. These are values known to be common among humans for those semantic characteristics, and in Hebrew culture they are regarded as quite complementary. So, the elements of the sentence may be regarded as having grammatical and semantic agreement. Whereas, the sentence:

The fish flew over the moon and roosted on a star

while being grammatically correct, lacks any semantic agreement, because fish don’t have the capability to fly or to move about in outer space, and stars are not places for roosting.

---

<sup>9</sup> 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,<sup>10</sup> and 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.

| Part of Speech | Number |
|----------------|--------|
| Common Nouns   | 3,763  |
| Proper Nouns   | 2,776  |
| Gentile Nouns  | 254    |
| Adjectives     | 368    |
| Adverbs        | 92     |
| Verbs          | 3,200  |
| Numerals       | 40     |
| Prepositions   | 32     |
| Conjunctions   | 18     |
| Pronouns       | 41     |
| Interjections  | 31     |
| Particles      | 27     |
| Total          | 10,642 |

---

<sup>10</sup> 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?” (i.e., Adam, David) “what?” (i.e., altar, kingdom) or “what class?” (i.e., mankind, Mammalia) or “what kind?”<sup>11</sup> They have a unique grammatical form and occupy the elementary syntactic slot<sup>12</sup> of subject or object in a clause. A few examples are:

|         |            |          |              |
|---------|------------|----------|--------------|
| הָרַ    | —mountain; | יָד      | —hand;       |
| שֶׁמֶשׁ | —sun;      | שֵׁבֶט   | —rod, staff; |
| קִיר    | —wall;     | שֻׁלְחָן | —table.      |

### 1.4.2 Adjectives

Words classified as adjectives answer the semantic question “what quality?”<sup>13</sup> 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:

|          |                    |        |                  |
|----------|--------------------|--------|------------------|
| אֶבְיוֹן | —needy, poor       | נָעִים | —pleasant        |
| גִּבּוֹר | —mighty, valiant   | נֶקֶד  | —speckled        |
| אֵיתָן   | —perennial         | נָקִי  | —clean, innocent |
| אֶכָּזָר | —cruel, fierce     | עֵוֶר  | —blind           |
| נֶקֶד    | —spotted, marked   | עָנָו  | —dainty          |
| בָּרִיא  | —fat               | עָנִי  | —poor            |
| גָּדוֹל  | —big, large, great | עָרוֹם | —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.

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<sup>11</sup> “Kind” is used in the sense of characteristics not class membership. Adjectives tend to define specific values of characteristics (i.e., red is the value of the characteristic color).

<sup>12</sup> A slot is a position in a grammatical or syntactic structure into which defined *constituents* occur. The various parts of speech have different designated slots (places) where they may occur in a sentence or discourse.

<sup>13</sup> 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*.

They may occupy the elementary syntactic slots of copulative complement and modifier of nouns, adjectives, and verbs. A few examples are:

|                              |                       |
|------------------------------|-----------------------|
| אָז —then                    | עַתָּה —now           |
| הֵנָּה —here                 | שָׁם —there           |
| אַמֵּן —truly, indeed        | אוֹלָם —truly, verily |
| חִנָּם —freely, gratuitously | רִיקָם —vainly        |
| דּוּמָם —silently            | פֶּתָאִם —suddenly    |

#### 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:

|                              |                                   |
|------------------------------|-----------------------------------|
| רָעֵב —he is hungry          | עָמַד —he stood                   |
| אָהֵב —he loved (someone)    | לָקַח —he took (something)        |
| שָׁתָה —he drank (something) | הֵבִין —he understood (something) |

#### 1.4.5 Quantifiers

Words classified as quantifiers answer the semantic questions “how much?” or “how many?” or “what rank order?” They have a “mixed” grammatical form, and occupy syntactic slots differing from those of adjectives, either preceding or following the noun they modify.<sup>14</sup> A few examples are:

|              |             |             |
|--------------|-------------|-------------|
| 1—אֶחָד      | 2—שְׁנַיִם  | 3—שְׁלֹשָׁה |
| 4—אַרְבָּעָה | 5—חֲמִשָּׁה | 6—שֵׁשָׁה   |
| 7—שִׁבְעָה   | 8—שְׁמֹנֶה  | 9—תֵּשְׁעָה |

#### 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:

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<sup>14</sup> Ordinal numbers function as adjectives, but they are discussed in chapter 7 (§ 7.6) along with the cardinal numbers because of usual association with them.



|                  |                          |
|------------------|--------------------------|
| אצל —beside      | את —with; among          |
| מול —in front of | מעל —on top of; above    |
| נגד —in front of | נכח —in front of; before |
| סביב —around     | אחר —after               |

פְּתִי יֶאֱמִין לְכָל־דְּבָר

The simple believes every word (Prov. 14:15)

אֶהְרֹן וְחֹרִי תִמְכֹּן בְּיָדָיו

Aaron and Hur supported his hands (Exod. 17:12)

#### 1.4.7 Conjunctions

Words classified as conjunctions function at the text level to join clauses and clusters of clauses.<sup>15</sup> Semantically they answer the question “what logical relationship?” They have an unflected grammatical form and a unique syntactic slot. A few examples are:

|                 |             |
|-----------------|-------------|
| וְ —and         | גַּם —also  |
| אֲףִי —also/yea | אִוֹ —or    |
| אֲבָל —but      | רַק —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. The noun or phrase the pronoun replaced is known as its *antecedent*.<sup>16</sup> A few examples are:

|              |                   |
|--------------|-------------------|
| אֲנִי —I;    | אֲנִיָּהּנוּ —we  |
| אַתָּם —you; | אַתָּם —you (pl.) |

<sup>15</sup> In the surface structure—the words as found in the text—conjunctions also join words and phrases, but all these are explained on the basis of deep structure transformations, as explained in Chapter 19, see also § 1.7.

<sup>16</sup> Similar types of substitution occur with other parts of speech, sentences, and even paragraphs. This is discussed in the appropriate subsequent chapters.

הוא —he;

הם —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:

אָ —surely

הִנֵּה —behold

נָ —particle of entreaty

חֲלִיל —far be it!

#### 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:

לֹא—not

בְּלֹא—not

אֶת—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<sup>17</sup> 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)<sup>18</sup> = subject noun (N<sup>s</sup>) + verb (V) + object noun (N<sup>o</sup>)

Using symbols to represent the elements of the rule, the rule reads:<sup>19</sup>

$S = N^s + V + N^o$

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

$S = V + N^s + N^o$

$S = N^o + V + N^s$

$S = N^s + N^o + V$ , 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

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<sup>17</sup> I define a kernel clause in Hebrew as 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. The order and content of the elements of a kernel clause may be altered by transformations. The elements of all the rules in this book are in English order unless otherwise indicated. Students find this arrangement easier than switching from left-to-right to right-to-left all the time.

<sup>18</sup> 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.

<sup>19</sup> 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.

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<sup>20</sup> ( $S^p$ ) + conjunction (C) + apodosis ( $S^a$ )

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

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<sup>20</sup> 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.

conveyed, remembering, of course, the body of information 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.<sup>21</sup>

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 interesting. 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

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<sup>21</sup> Meeting these expectations enhances the reader's comprehension of the text. One expects the author to depart from such expectations only for rhetorical reasons.

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<sup>22</sup> 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 (see bibliography).

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 basis of definitions. Old information is independent,<sup>23</sup> new information is dependent.<sup>24</sup> In phrases, old information is more deeply imbedded in syntactic structures than new. The analysis procedure begins with phrases, then clauses, then paragraphs, 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

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<sup>22</sup> I follow the traditional convention that adjectives derived from proper nouns are capitalized.

<sup>23</sup> Independent in the sense that it has no external restraints on its meaning.

<sup>24</sup> Dependent in the sense that old information defines its meaning.

information contained in prior context or in common knowledge.<sup>25</sup> 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 message 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.

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.

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<sup>25</sup> 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.

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.

The teaching strategy of this book follows the following steps:

- (1) A thorough review of Hebrew parts of speech. This may seem elementary, but experience indicates that many students—even advanced ones—are weak in this discipline.
- (2) Define and illustrate the syntax of the various types of kernel clauses of Hebrew discourse.
- (3) Define and illustrate the various types of transformations that may operate on kernel clauses.
- (4) Define and illustrate the syntax of the various types of phrases that occur in Hebrew discourse. It may seem that this step should come before step 2 above, but as it turns out, phrases are all derived from parts of speech with one or more dependent clauses.
- (5) Define and illustrate the procedure for analyzing Hebrew sentences, that is, the methodology for the exposition of sentences.
- (6) Define and illustrate how Hebrew sentences are linked together to compose meaningful paragraphs and discourse.
- (7) Define and illustrate the procedure for analyzing Hebrew discourse, that is, the methodology for the exposition of discourse.

The next chapter begins the thorough study of Hebrew parts of speech.



## 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.<sup>1</sup> 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 (נָשִׁים—women), but adjectives exhibit consistent agreement of their morphemes and attribute values (נָשִׁים טוֹבוֹת—good women).

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<sup>1</sup> 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 2.1**  
**Frequency Distribution of Common Nouns**

| Frequency    | Number of Common Nouns |
|--------------|------------------------|
| <= 10        | 2684                   |
| 11 to 50     | 673                    |
| 51 to 100    | 133                    |
| 101 to 200   | 71                     |
| 201 to 300   | 38                     |
| 301 to 400   | 15                     |
| 401 to 500   | 12                     |
| 501 to 600   | 8                      |
| 601 to 700   | 1                      |
| 701 to 800   | 5                      |
| 801 to 900   | 3                      |
| 901 to 1100  | 1                      |
| 1101 to 1300 | 1                      |
| 1301 to 1500 | 1                      |
| 1501 to 1700 | 1                      |
| > 1700       | 10                     |

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.

אִישׁ —man; דֶּמֶיז —donkey; בֵּית —house

**Table 2.2**  
**Frequency of Most Often Common Nouns**

| Noun     | Meaning | Frequency | Noun      | Meaning  | Frequency |
|----------|---------|-----------|-----------|----------|-----------|
| כָּל     | all     | 5413      | אָח       | brother  | 629       |
| בֶּן     | son     | 4933      | לֵב       | heart    | 600       |
| אֱלֹהִים | God     | 2601      | רֹאשׁ     | head     | 596       |
| מֶלֶךְ   | king    | 2525      | בַּת      | daughter | 586       |
| אֶרֶץ    | land    | 2504      | מַיִם     | water    | 581       |
| יוֹם     | day     | 2302      | הָר       | mountain | 558       |
| אִישׁ    | man     | 2187      | גּוֹי     | nation   | 554       |
| פָּנֶה   | face    | 2126      | אָדָם     | man      | 546       |
| בַּיִת   | house   | 2043      | קוֹל      | sound    | 505       |
| עָם      | people  | 1867      | פֶּה      | mouth    | 498       |
| יָד      | hand    | 1618      | צָבָא     | army     | 485       |
| דָּבָר   | word    | 1441      | קֹדֶשׁ    | holiness | 469       |
| אָב      | father  | 1210      | עוֹלָם    | eternity | 439       |
| עִיר     | city    | 1086      | מִשְׁפָּט | judgment | 422       |
| עֵין     | eye     | 885       | שָׁמַיִם  | heaven   | 421       |
| שָׁנָה   | year    | 875       | שֵׁר      | prince   | 421       |
| שֵׁם     | name    | 864       | תְּנוּדָה | midst    | 418       |
| עֶבֶד    | servant | 800       | חֶרֶב     | sword    | 413       |
| אִשָּׁה  | woman   | 781       | כֶּסֶף    | silver   | 403       |
| נֶפֶשׁ   | soul    | 754       | מִזְבֵּחַ | altar    | 401       |
| כֹּהֵן   | priest  | 750       | מָקוֹם    | place    | 401       |
| דֶּרֶךְ  | way     | 706       |           |          |           |

The name may be used collectively of the entire class (אֲדָמָה —mankind); it may represent unspecified members of the class (אֲנָשִׁים —men), and so forth. These nouns may take a definite article, and a pronoun suffix.<sup>2</sup>

### 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 2.3**  
**Frequency Distribution of Proper Nouns**

| Frequency   | Number of Proper Nouns |
|-------------|------------------------|
| <= 10       | 2247                   |
| 11 to 50    | 298                    |
| 51 to 100   | 37                     |
| 101 to 200  | 18                     |
| 201 to 300  | 5                      |
| 301 to 400  | 3                      |
| 401 to 500  | 2                      |
| 501 to 700  | 2                      |
| 701 to 900  | 2                      |
| 901 to 1100 | 1                      |
| > 1100      | 2                      |

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.<sup>3</sup> The name is regarded as unique to the particular member and is not shared with any other. Proper nouns that refer to persons are singular and determinate by nature; they usually do not take the definite article<sup>4</sup> or pronoun suffix. They take the gender of the person named.

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<sup>2</sup> 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.

<sup>3</sup> There are 2,819 different proper nouns in the Hebrew Bible, occurring 33,404 times. They have the definite article 1,109 times.

<sup>4</sup> The few exceptions should properly be regarded as Gentilics (GKC § 125 d). הַמִּצְרַיִם (Deut. 3:13, etc.); הָעִיר (Josh. 13:14, etc.). In addition, a number of other personal nouns regularly take the definite article, perhaps

יַעֲקֹב —Jacob;      דָּוִד —David      שְׁלֹמֹה —Solomon      אַבִּיגַיִל —Abigail

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

| Noun        | Meaning   | Frequency |
|-------------|-----------|-----------|
| יְהוָה      | Yahweh    | 6828      |
| יִשְׂרָאֵל  | Israel    | 2506      |
| דָּוִד      | David     | 1075      |
| יְהוּדָה    | Judah     | 819       |
| מֹשֶׁה      | Moses     | 766       |
| מִצְרַיִם   | Egypt     | 681       |
| יְרוּשָׁלַם | Jerusalem | 643       |
| אֲדֹנִי     | Lord      | 439       |
| שָׁאוּל     | Saul      | 406       |
| יַעֲקֹב     | Jacob     | 349       |
| אַהֲרֹן     | Aaron     | 347       |
| לֵוִי       | Levi      | 307       |
| פַּרְעֹה    | Pharaoh   | 274       |
| שְׁלֹמֹה    | Solomon   | 293       |
| בָּבֶל      | Babylon   | 263       |
| יְהוֹשֻׁעַ  | Joshua    | 218       |
| יוֹסֵף      | Joseph    | 213       |

Proper nouns that refer to cities are determinate by nature; they usually do not take the definite article,<sup>5</sup> and never a pronoun suffix. They usually are feminine.

יְרוּשָׁלַם —Jerusalem      סֹדֶם —Sodom      חֶבְרוֹן —Hebron

---

idiomatically: מֶלֶךְ (Lev. 18:21, etc.); עֲנָק (Josh. 15:14, etc.); בַּעַל (Judg. 6:25, etc.); עֲמָלֶק (2 Sam. 1:1, etc.); plus a few others.

<sup>5</sup> A few names of cities take the definite article, perhaps also idiomatically: הָעִי (Ai Gen. 12:8, etc.); הַחֲרָמָה (Hormah Num. 14:45, etc.); הַרְבֵּלָה (Riblah Num. 34:11); הַכֶּפְרִיָּה (Chephirah Josh. 9:17); הַשָּׂרֹן (Sharon Isa. 33:9, 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.

הַיַּרְדֵּן—the Jordan      הַנֵּל—the Nile  
הַנֶּגֶב—the Negev    הַמֹּרְיָה—Moriah    הַמַּכְפֵּלָה—Machpelah  
הַגִּלְעָד—Gilead    הַמִּצְפָּה—Mizpah    הַפִּסְגָּה—Pisgah

Proper place names may also take a locative ה affix.

#### 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, as proper nouns in the now discontinued software program BibleWorks, and as Gentilics in this work. There are 233 different Gentilic nouns, occurring 1,825 times. Table 2.5

**Table 2.5**  
**Frequency Distribution of Gentilic Nouns**

| Frequency | Number of Nouns |
|-----------|-----------------|
| <= 10     | 205             |
| 11 to 50  | 22              |
| 51 to 100 | 4               |
| > 100     | 2               |

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.

**Table 2.6**  
**Frequency of Most Often Gentilic Nouns**

| Noun         | Meaning    | Frequency |
|--------------|------------|-----------|
| לֵוִי        | Levite     | 297       |
| פְּלִשְׁתִּי | Philistine | 288       |
| אַמֹּרִי     | Amorite    | 87        |
| יְהוּדִי     | Jew        | 81        |
| כַּשְׁדִּים  | Chaldeans  | 76        |
| כְּנַעֲנִי   | Canaanite  | 73        |

|          |          |    |
|----------|----------|----|
| חַתִּי   | Hittite  | 48 |
| יְבוּסִי | Jebusite | 41 |
| עִבְרִי  | Hebrew   | 34 |
| מִצְרִי  | Egyptian | 30 |

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,<sup>6</sup> but rarely a pronoun suffix.<sup>7</sup>

|                     |                           |
|---------------------|---------------------------|
| רְאוּבֵן—Reuben     | רְאוּבֵנִי—Reubenite      |
| גָּד—Gad            | גָּדִי—Gadite             |
| לֵוִי—Levi          | לֵוִי—Levite              |
| בִּנְיָמִן—Benjamin | בֶּן־הַיְמִינִי—Benjamite |
| יִשְׂרָאֵל—Israel   | יִשְׂרָאֵלִי—Israelite    |
| חֶת—Heth            | חַתִּי—Hittite            |
| יְבוּס—Jebus        | יְבוּסִי—Jebusite         |
| כְּנָעַן—Canaan     | כְּנַעֲנִי—Canaanite      |
| עַמְלֵק—Amalek      | עַמְלֵקִי—Amalekite       |
| אַרָּם—Aram         | אַרְמִי—Aramean           |

Gentilic nouns generally occur as collectives, but may be inflected for number and gender.

מוֹאָבִי—Moabite (Deut. 23:4)

מֹאָבִים—Moabites (Deut. 2:11)

מוֹאָבִית—Moabite (2 Chr. 24:26)

מוֹאָבִיָּה—Moabite (Ruth 1:22)

<sup>6</sup> 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.

<sup>7</sup> For example, לְוִיֵּנוּ (our Levites Neh. 10:1).

מוֹאָבִיּוֹת—Moabitesses (1 Kgs. 11:1)

עַמּוֹנִי—Ammonite (Deut. 23:4)

עַמּוֹנִים—Ammonites (Deut. 2:20)

עַמּוֹנִית—Ammonitess (2 Chr. 24:26)

עַמּוֹנִיּוֹת—Amonitesses (1Kgs. 11:1)

יִזְרְעֵאֵלִי—Jezreelite (1 Kgs. 21:1)

יִזְרְעֵאֵלִית—Jezreelitess (1 Sam. 27:3)

כְּנַעֲנִית—Canaanitess ( 1 Chr. 2:3)

### 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.

הָר—mountain; יָד—hand; שֶׁשֶׁשׁ—sun; שֶׁבֶט—rod, staff; קִיר—wall; שֻׁלְחָן—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.

שְׁלֹשָׁה יְלָדִים—three boys; אַרְבָּעָה סְפָרִים—four books; חֲמִשָּׁה יָמִים—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.

שֶׁמֶן—oil; יַיִן—wine; מַיִם—water; חִטִּים—wheat.

### 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.

אַהֲבָה—love; שִׂנְאָה—hatred; זָקְנִים—old age; נְעוּרִים—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.

מִדָּה—size; מִשְׁקָל—weight; מַרְאֶה—appearance; טַעַם—taste.

## 2.2 The Derivation of Hebrew Nouns

Some Hebrew nouns are primary nouns 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.<sup>8</sup> 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.

|                    |                             |
|--------------------|-----------------------------|
| אָב —father        | אֵשׁ —fire                  |
| אָח —brother       | רֶחֶם —womb                 |
| אִישׁ —man         | שָׂדֶה —field               |
| אֵל —God           | שֵׁעַר —hair                |
| אֶרֶץ —land, earth | שֵׁבֶט —rod, staff, scepter |
| הָר —mountain      | שֻׁלְחָן —table             |
| יָד —hand          | שֵׁם —name                  |
| יוֹם —day          | שֶׁמֶשׁ —sun                |
| מַיִם —water       | שַׁעַר —gate                |
| קוֹל —voice, sound | שִׁפְחָה —handmaid          |
| קִיר —wall         | תּוֹךְ —midst               |
| קָרָח —frost, ice  |                             |

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<sup>8</sup> 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.

| <u>Verb</u>        | <u>Noun</u>        |
|--------------------|--------------------|
| מָלַךְ —he reigned | מֶלֶךְ —king       |
|                    | מַלְכָּה —queen    |
| יָצָא —he went out | צֵאָה —offspring   |
| מָשַׁל —be like    | מִשְׁלַּל —proverb |
| עָבַד —he served   | עֶבֶד —servant     |

*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.

| <u>Verbs</u>         | <u>Nouns</u>            |
|----------------------|-------------------------|
| מָלַךְ —he reigned   | מַלְכוּת —kingdom       |
|                      | מַמְלָכָה —kingdom      |
| אָכַל —he ate        | אֹכֶל —food             |
|                      | אֲכָלָה —food           |
|                      | מֵאֲכָל —food           |
| יָדַע —he knew       | דַּעַת —knowledge       |
| עָשָׂה —he did, made | מַעֲשֵׂה —deed, work    |
| שָׁמַע —he heard     | שְׁמַע —hearing, report |
|                      | שְׁמוּעָה —report       |
| יָלַד —he begot      | יָלֵד —boy              |
|                      | יִלְדָּה —girl          |
|                      | יָלִיד —son             |
|                      | תּוֹלְדוֹת —generations |

|                      |                             |  |
|----------------------|-----------------------------|--|
|                      | מוֹלֶדֶת —kindred           |  |
| נָשָׂא —he lifted up | נָשִׂיא —one lifted, prince |  |
|                      | מַשָּׂא —burden             |  |
|                      | מַשָּׂאת —uprising          |  |
| <u>Verbs</u>         | <u>Nouns</u>                |  |
| רָעָה —he pastured   | מְרֻעָה —pasturage          |  |
|                      | רֹעֶה —shepherd             |  |

*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.

|                      |                         |  |
|----------------------|-------------------------|--|
| <u>Verbs</u>         | <u>Nouns</u>            |  |
| חָפֵץ —he delights   | חֵפֶץ —delight          |  |
| אָהַב —he loved      | אַהֲבָה —love           |  |
| הִפְךָ —he overthrew | מַהֲפָכָה —an overthrow |  |
| שָׁפַט —he judged    | מִשְׁפָּט —judgment     |  |

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

כְּאַהֲבַת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל  
like the love of the LORD for children of Israel (Hos. 3:1)

כְּמַהֲפָכַת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֲמֹרָה  
as God's overthrow of Sodom and Gomorrah (Amos 4:11)

מִשְׁפָּטֵי אוֹתָם  
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.

|                      |                      |  |
|----------------------|----------------------|--|
| <u>Verbs</u>         | <u>Nouns</u>         |  |
| טָמֵא —he is unclean | טְמֵאָה —uncleanness |  |
| גָּדֹל —he is great  | גְּדֻלָּה —greatness |  |
|                      | גְּדֻלָּה —greatness |  |

|                      |                   |
|----------------------|-------------------|
| קֹדֶשׁ —he is holy   | קִדְּשׁ —holiness |
| צָמָא —he is thirsty | צָמָא —thirst     |

### 2.2.3 Nouns Derived from Other Nouns

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

| <u>Source Noun</u>                 | <u>Derived Noun</u>                                                  |
|------------------------------------|----------------------------------------------------------------------|
| נֶעֱר —lad                         | נְעוּרִים —early life, youth                                         |
| כָּל —all, every,<br>the whole     | מְכֻלָּל —perfection<br>מְכֻלָּל —completeness, perfection           |
| כַּלָּה —daughter-in-law,<br>bride | כְּלוּלָה —betrothal                                                 |
| עָלָם —young man                   | עָלוּמִים —youth, vigor                                              |
| פָּלִיל —judge<br>or umpire        | פְּלִילָה —office of judge<br>פְּלִילִיָּה —the giving of a decision |
| צֶדֶק —rightness,<br>righteousness | צְדָקָה —righteousness                                               |
| קִדְּשׁ —apartness,<br>sacredness  | מִקְדָּשׁ —sacred place,<br>sanctuary                                |
| רֹאשׁ —head                        | רֵאשִׁית —beginning, chief                                           |
| רֶחֶם —womb                        | רַחֲמִים —compassion                                                 |
| שֵׁעַר —hair(collective)           | שַׁעֲרָה —a hair                                                     |
| שַׁעַר —gate                       | שׁוֹעֵר —porter                                                      |
| שִׁפְחָה —maid-servant             | מִשְׁפָּחָה —clan                                                    |
| אַלְמָנָה —widow                   | אַלְמוּנָה —widowhood                                                |

### 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.

| <u>Source Adjective</u>     | <u>Derived Noun</u>                |
|-----------------------------|------------------------------------|
| אַכְזָרִי —cruel, fierce    | אַכְזָרִיּוּת —cruelty, fierceness |
| נָדִיב —generous, noble     | נְדִיבָה —nobility, nobleness      |
| נָקִי —innocent             | נְקִיוֹן —innocence                |
| עִוֵּר —blind               | עִוְרוֹן —blindness                |
| עֵרֶם —naked                | מַעְרָם —nakedness                 |
| עָרוֹם —naked               |                                    |
| עָנָג —dainty               | עֲנָג —daintiness                  |
|                             | תַּעֲנוּג —daintiness              |
| עָצֵל —sluggish, lazy       | עֲצָלָה —sluggishness              |
| צָעִיר —little, young       | צְעִירָה —youth                    |
|                             | מִצְעָר —a small thing             |
| קָרִיא —called,<br>summoned | קְרִיאָה —proclamation             |
| רֵיק —empty, vain           | רִיק —emptiness, vanity            |
| רָק —thin                   | רִקִּיק —thin cake                 |

### 2.3 The Attributes of Nouns

Nouns have seven information bearing attributes in addition to their lexical information.<sup>9</sup> Each of these attributes may assume one of several values. The attributes are as follows:

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

---

<sup>9</sup> Lexical information is conveyed by means of root and stem.

The first five are usually specified by morphemes.<sup>10</sup> Case is specified in Biblical Hebrew by word order only,<sup>11</sup> 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<sup>12</sup>

Hebrew nouns are inflected with three number morphemes (singular, dual, plural).<sup>13</sup> 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.

מֶלֶךְ —king

שַׁעַר —gate

הָר —mountain

נֶעַר —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.

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<sup>10</sup> 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 םִי— and the combination—feminine, plural, absolute—is specified by the morpheme ות—. 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*.

<sup>11</sup> The determinate accusative is identified by the prepositive particle אֶת, although it is occasionally lacking, especially in poetry.

<sup>12</sup> GKC § 123, 124; RJW 1-16; VNK § 24.3.

<sup>13</sup> 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.

Countable

אִישׁ —a man

עֵץ —a tree

בָּקָר —a cow

צֹאן —a sheep

Collective

אִישׁ —mankind

עֵץ —trees

בָּקָר —cattle

צֹאן —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

יַעֲקֹב —Jacob

מוֹאָב —Moab

צֶרֶךְ —Tyre

Abstract Nouns

נְקִיּוֹן —innocence

צְעִירָה —youth

רִיק —emptiness

מָוֶת —death

אַהֲבָה —love

שִׂנְאָה —hate

Measurable Nouns

יַיִן —wine

שִׁכְרִי —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 instance, 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 (רַגְלִים —feet; cf. רַגְלָיִם —soldiers).

עֵינַיִם —eyes

יָדַיִם —hands

אַפְּסִים —nostrils

אָזְנַיִם —ears

שֵׁשׁ כְּנָפִים —six wings      רַגְלַיִם —feet  
נְחֹשֶׁתִּים —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 instance, the dual morpheme expresses duality without the number two. However, the corresponding attribute value is plural because adjectives and verbs in syntactic agreement with the given dual require the plural. (שְׁנֵתִים טֹבִים—two good years). These nouns use the plural morpheme to express any other type of plurality.

יוֹמִים —two (sequential) days  
שִׁבְעַת יָמִים —seven days  
מְשָׁפְתִים —two burdens (Gen. 49:14)  
שְׁנֵתִים —two (sequential) years  
שִׁבְעַת שָׁנִים —seven years

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

מֵאתַיִם —two hundred  
אַלְפַיִם —two thousand

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

מִצְרַיִם —Egypt      יְרוּשָׁלַיִם —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.

מְלָכִים —kings      מִזְבְּחֹת —altars  
יְלָדִים —boys      יְלָדוֹת —girls

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



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

| <u>Concrete concept</u> | <u>Derived abstract</u>   |
|-------------------------|---------------------------|
| בְּתוּלָה —virgin       | בְּתוּלִים —virginity     |
| זָקֵן —old man          | זָקְנִים —old age         |
| נָעַר —young man        | נְעוּרִים —youth          |
| חַיָּה —a living thing  | חַיִּים —life             |
| דָּם —blood             | דָּמִים —blood guiltiness |

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

|                                                  |
|--------------------------------------------------|
| אֱלֹהִים —God (Gen. 1:1)                         |
| בָּעָלִים —master (Exod. 22:10) <sup>14</sup>    |
| אֲדֹנִים —lord (Isa. 19:4)                       |
| קִבְרֹת —grave (2 Kgs. 22:20)                    |
| מוֹתִים —violent death (Isa. 53:9) <sup>14</sup> |
| גְּשָׁמִים —heavy rain (Ezr. 10:9)               |

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

|                             |                     |
|-----------------------------|---------------------|
| חֲטִיִּם —wheat (in grain)  | חֲטָה — (in ear)    |
| בִּסְמִים —spelt (in grain) | בִּסְמָת — (in ear) |
| דָּמִים —shed blood         | דָּם —blood         |

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

|                        |
|------------------------|
| צִוְאִים —back of neck |
| פָּנִים —face          |

(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.

<sup>14</sup> The word occurs only in the construct form of the plural.

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

וְהַמֶּלֶךְ וְהָמָן יָשְׁבוּ לִשְׁתּוֹת

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 instance, it governs a singular verb.

בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וְחָם וַיִּפֹּת בְּנֵי־נֹחַ...אֶל־הַתֵּבָה:

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.

וַיָּבֹא הַמֶּלֶךְ וְהָמָן אֶל־הַמִּשְׁתֶּה

Then the king and Haman came to the banquet. (Est. 5:5)

וַתַּעַן רָחֵל וְלֵאָה וּלְאֹהֶם וַתֹּאמְרָנָה לוֹ

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.

גַּם־אֲנִי וְנַעֲרֹתַי אֲצִיֹּם כֵּן

My maids and I will fast likewise. (Est. 4:16)

הָאִשָּׁה וְיִלְדֶיהָ תִּהְיֶה לַאֲדֹנֶיהָ

the wife and her children shall be her master's (Exod. 21:4)

### 2.3.2 The Gender Attribute<sup>15</sup>

Associated with the gender attribute are three values (masculine, feminine, common) and two morpheme values (masculine, feminine).<sup>16</sup>

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

<sup>15</sup> 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.

<sup>16</sup> 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       | מְלָכִים —kings        |
| פָּר —bull         | פָּרִים —bulls         |
| אֵיל —ram          | אֵילִים —rams          |
| חֲמֹר —male donkey | חֲמֹרִים —male donkeys |
| אָב —father        | (cf. אֲבוֹת —fathers)  |

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

|                      |                      |
|----------------------|----------------------|
| עֵז —female goat     | עֵזִים —female goats |
| (cf. אִשָּׁה —woman) | נָשִׁים —women       |

(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.

|               |                   |
|---------------|-------------------|
| בֵּית —house  | בָּתִּים —houses  |
| דָּבָר —thing | דְּבָרִים —things |
| דֶּרֶךְ —road | דְּרָכִים —roads  |
| עֵץ —tree     | עֵצִים —trees     |

(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 situation are certain abstract nouns and collectives.

Examples of abstracts:

|                           |                               |
|---------------------------|-------------------------------|
| חַיִּים —life             | (cf. חַיָּה —living creature) |
| זָקֵן —old age            | (cf. זָקֵן —old man)          |
| נְעוּרִים —youth          | (cf. נֶעֶר —lad)              |
| בְּתוּלִים —virginity     | (cf. בְּתוּלָה —virgin)       |
| דָּמִים —blood guiltiness | (cf. דָּם —blood)             |

Examples of collectives:

|              |                        |
|--------------|------------------------|
| אֲנִי —fleet | (cf. אֲנִיָּה —ship)   |
| שֵׁער —hair  | (cf. שֵׁעֶרֶה —a 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 situation are certain inanimate objects, parts of the body, and names of countries and cities.

Examples of inanimate objects:

|                |                    |
|----------------|--------------------|
| כֶּכֶר —talent | כִּכְרִים —talents |
| עִיר —city     | עָרִים —cities     |
| בַּד —jar      | בָּדִים —jars      |
| נַעַל —sandal  | נַעֲלוֹת —sandals  |

Examples of parts of the body:

|              |                              |
|--------------|------------------------------|
| רֶגֶל —foot  | רַגְלִים —feet <sup>17</sup> |
| אָזֶן —ear   | אָזְנִים —ears               |
| קֶרֶן —horn  | קֶרְנוֹת —horns              |
| עֵין —eye    | עֵינִים —eyes                |
| זְרוּעַ —arm | זְרַעַת —arms                |

Examples of place names:

|                  |                          |
|------------------|--------------------------|
| מִצְרַיִם —Egypt | יְרוּשָׁלַיִם —Jerusalem |
| מוֹאָב —Moab     | כַּשְׁדִּים —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.

| <u>Singular</u> | <u>Plural</u>    |
|-----------------|------------------|
| אִם —mother     | אִמּוֹת —mothers |
| חֶרֶב —sword    | חֶרְבוֹת —swords |

<sup>17</sup> Some of these are masculine dual forms instead of masculine plural, but they are plural in number.

|                        |                            |
|------------------------|----------------------------|
| כּוּס —cup             | כּוּסוֹת —cups             |
| אִתּוֹן —female donkey | אִתּוֹנוֹת —female donkeys |
| אֵשׁ —fire             | (singular only)            |

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

| <u>Singular</u>        | <u>Plural</u>              |
|------------------------|----------------------------|
| מַלְכָּה —queen        | מַלְכוֹת —queens           |
| יְלִידָה —girl         | יְלִידוֹת —girls           |
| נַעֲרָה —lass          | נַעֲרוֹת —lasses           |
| אִם —mother            | אִמּוֹת —mothers           |
| פָּרָה —cow            | פָּרוֹת —cows              |
| אִתּוֹן —female donkey | אִתּוֹנוֹת —female donkeys |

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

| <u>Singular</u> | <u>Plural</u>    |
|-----------------|------------------|
| חֶרֶב —sword    | חֶרֶבוֹת —swords |
| כּוּס —cup      | כּוּסוֹת —cups   |
| אֵשׁ —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.

|                        |                     |
|------------------------|---------------------|
| אֱמוּנָה —truthfulness | גְּבוּרָה —strength |
| אַהֲבָה —love          | טוֹבָה —goodness    |

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

|                  |                 |
|------------------|-----------------|
| אֶרְחָה —caravan | גּוֹלָה —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.

אֲנִיָּה —a ship (cf. אֲנִי —fleet)

שֵׁער —hair (cf. שַׁעֲרָה—a hair)

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

אֵלֶּה —these things

נִפְלְאוֹת —wonderful things

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

קֹהֵלֶת —preacher (Eccl. 1:1)

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

אֲבוֹת —fathers (cf. אָב father)

*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.<sup>18</sup>

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

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

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

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

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<sup>18</sup> The BibleWorks software program classifies 37 words as having both genders. פְּנֵה (Gen. 1:2); תְּהוֹם (Gen. 1:2); אוֹת (Gen. 9:12); צָבָא (1 Sam. 1:3); גֵּן (Gen. 2:8); עֵין (Exod. 21:24); דֶּרֶךְ (Gen. 3:24); צֹאן (Gen. 4:2); עֶזְרָא (Gen. 15:16); צִפּוֹר (Gen. 7:14); חֲלוֹן (Gen. 8:6); עֵת (Gen. 8:11); לֶשׁוֹן (Gen. 10:5); מִגֵּן (Gen. 15:1); שִׁמְשׁ (Gen. 15:12); תַּנּוּר (Gen. 15:17); אֵשׁ (Gen. 19:24); אֶרֶץ (Gen. 18:11); חֲצִיר (Gen. 25:16); מַחְנֶה (Gen. 32:3); גִּמְלָה (Gen. 12:16); שְׂאוֹל (Gen. 37:35); גִּפֶּן (Gen. 40:9); שֵׁן (Gen. 49:12); אֶרֶץ (Gen. 50:26); סִיר (Exod. 16:3); שִׁבְתָּ (Exod. 16:23); עָב (Exod. 19:9); עֲבַת (Exod. 28:14); גֵּב (Lev. 14:9); אֲשֶׁד (Num. 21:15); שׁוֹשֵׁן (1 Kgs. 7:19); תֵּן (Job 30:29); עֲבוֹתָ (Psa. 118:27); אֵשׁ (Gen. 15:17); עֲנָבָה (Ezek. 23:11); נוֹר (Dan. 3:6).

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

וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לּוֹ

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 agreement with the plural subject. Both verbs are feminine because all members of the subject are feminine.)

In the instance where the compound subject is long and the verb appears first, the verb may be in gender agreement with the nearest noun of the compound subject.

וַתָּבוֹאנָה נַעֲרוֹת אֶסְתֵּר וְסָרִיסֶיהָ וַיִּגִּידוּ לָהּ

So, Esther's maids and eunuchs came and told her. (Est. 4:4)

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

וַתֹּאמֶר לוֹ זֶרֶשׁ אִשְׁתּוֹ וְכָל-אֶהְבָּיו

Then his wife Zeresh and all his friends said to him (Est. 5:14)

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

### 2.3.3 The Determination Attribute<sup>19</sup>

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, i.e., no prefix).

*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.<sup>20</sup>

<sup>19</sup> GKC § 125-127; RJW 82-93; VNK § 24.4.

<sup>20</sup> However, see the previous discussion of proper nouns for some apparent idiomatic exceptions.

*Common nouns.* Common nouns may take either the determinate or nondeterminate attribute value.<sup>21</sup> 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 (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.

אַהֲבָה —love

אַהֲבַת יְהוָה —the love of the LORD.

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).

בֵּית הַמֶּלֶךְ —The house of the king

בְּנֵי יַעֲקֹב —The sons of Jacob.

- (2) common nouns with a pronoun suffix.

אַבֹּתֶיכֶם —Your kings

מַלְכוּתוֹ —His kingdom

In these circumstances, 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.

---

<sup>21</sup> Of the 107,546 instances of common nouns in the WTS text, 22,301 are marked as definite by a prepositive definite article.



(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.

אֲשֶׁר-יַעֲשֶׂה אָדָם וְחַיָּה בָהֶם

Which if a man does, he shall live by them. (Neh. 9:29)

הֲיִקְבֹּעַ אָדָם אֱלֹהִים

Will a man rob God? (Mal. 3:8)

כִּי-אָדָם לְעִמְלָל יוֹלָד

Yet a man is born to trouble (Job 5:7)

הֲיַעֲשֶׂה-לּוֹ אָדָם אֱלֹהִים

Will a man make gods for himself? (Jer. 16:20)

(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).

וְהִרְבֵּיתִי עֲלֵיכֶם אָדָם

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

וְהוֹלַכְתִּי עֲלֵיכֶם אָדָם

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

אֲכַלְתָּ אָדָם אֹתָהּ

You devour men (Ezek. 36:13)

לְכֵן אָדָם לֹא-תֹאכְלִי עוֹד

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

אֲרִבָּה אֹתָם כְּצֹאן אָדָם:

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

וַתַּעֲשֶׂה אָדָם כְּדִגְיֵי הַיָּם

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):

אֶסְפֶּה אָדָם וּבְהֵמָה

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

וְהִרְבֵּיתִי עֲלֵיכֶם אָדָם וּבְהֵמָה

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

Example (Predicate Nominative):

מִהְיֹאנוֹשׁ כִּי־תִזְכְּרֶנּוּ

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.

וּמִצְרִים אָדָם וְלֹא־אֵל וְסוֹסֵיהֶם בָּשָׂר וְלֹא־רוּחַ

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

כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

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

אָדָם אַתֶּם אֲנִי אֱלֹהֵיכֶם

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

(5) The noun is a predicate nominative and refers to a specific unnamed member of the class where English uses the indefinite article.

וַיְהִי עֹשֶׂה אִישׁ יָדָע צֹד אִישׁ שָׂדֶה וַיַּעֲקֹב אִישׁ חֹם

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

הֵן עֹשֶׂה אָחִי אִישׁ שְׂעָר וְאֲנֹכִי אִישׁ חֶלֶק:

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

וַיְהִי אִישׁ מַצְלִיחַ

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

נֹחַ אִישׁ צַדִּיק

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

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

(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 **אֶחָד**.<sup>22</sup>

וַיְהִי אִישׁ אֶחָד מִצֹּרָה

Now there was **a certain man** from Zorah (Judg. 13:2)

וַיְהִי אִישׁ אֶחָד מִן־הָרָמָתִים צוֹפִים

Now there was **a certain man** of Ramathaim Zophim (1 Sam 1:1)

וַיֵּרָא אִישׁ אֶחָד וַיֹּגֵד לְיוֹאָב

Now **a certain man** saw it and told Joab (2 Sam. 18:10)

יֵשְׁנוּ עִם־אֶחָד מִפְּנֵי

There is **a certain people** scattered... (Est. 3:8)

וַיְהִי־אִישׁ מִהַר־אֶפְרַיִם

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

בָּא אָדָם לְבַקֵּשׁ טוֹבָה לְבָנֵי יִשְׂרָאֵל:

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

קָנִיתִי אִישׁ אֶת־יְהוָה:

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

אִישׁ הָרַגְתִּי

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

וַיִּמְצְאוּהוּ אִישׁ

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.

אֲנָשִׁים אֲחִים אֲנַחְנוּ:

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 **אֶחָדִים**.

<sup>22</sup> The word **אִישׁ** may also be used as an indefinite article with personal nouns, i.e., **אִישׁ מִצְרִי** —an Egyptian (Gen. 39:1), **אִשָּׁה זֹנָה** —a harlot (Jer. 3:3).

וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים

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

וַיִּשְׁבֹּתָ עִמּוֹ יָמִים אָחָדִים

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

וּבְיָמִים אָחָדִים יִשָּׂר

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

The first example omits the optional indefinite article אָחָדִים 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.

וְהִכַּחֲתִיו בַּשֶּׁבֶט אֲנָשִׁים וּבָנוּגֵי בְנֵי אָדָם:

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

*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.

וַיֵּרָא אִישׁ אֶחָד . . .

וַיֹּאמֶר הָאִישׁ אֶל־יוֹאָב. . .

Now **a certain man** saw it, . . .

But **the man** said to Joab . . . (2 Sam. 18:10, 12)

וַיִּמְצָאֵהוּ אִישׁ . . .

וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה־תִּבְקֹשׁ:

Now **a certain man** found him, . . .

And **the man** asked him, saying, "What are you seeking?" (Gen. 37:15)

אִישׁ בָּא מִן־הַמַּחֲנֶה מֵעַם שָׂאוֹל. . . וַיֹּאמֶר הַנָּעַר

**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 הַנָּעַר (the young man) refers to the previously mentioned אִישׁ (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.

לֹא עַל־הֶלֶחֶם לִבְדּוֹ יֵחִי־הָאָדָם

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

כִּי הָאָדָם יִרְאֶה לְעֵינָיִם

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

הָאָדָם וְהַבְּהֵמָה הַבֶּקֶר וְהַצֹּאן אֶל־יִשְׁעֵמֹל מֵאוֹמָה

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

וַיִּתְכַסּוּ שָׁקִים הָאָדָם וְהַבְּהֵמָה

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.

אֲשֶׁר־שָׁם הַזָּהָב:

where there is gold (Gen. 2:11)

וְאַבְרָם כָּבֵד מְאֹד בַּמֶּקְנֶה בַּכֶּסֶף וּבַזָּהָב:

Abraham was very rich in livestock, in silver, and in gold. (Gen. 13:2)

לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת:

to work in gold, in silver, and in bronze (Exod. 31:4)

(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.

חַי־נַפְשְׁךָ מֶלֶךְ אִם־יָדַעְתִּי:

As your soul lives, O king, I do not know. (1 Sam. 17:55)

הוֹשַׁעַה מֶלֶךְ:

Help, O king! (2 Sam. 14:4)

*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.

וַיְהִי אֲנָשִׁים . . . וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו

There were certain men . . . ,  
and those men said to him, . . . (Num. 9:6, 7)

The second הָאֲנָשִׁים (those men) is determinate because it refers to the previous nondeterminate אֲנָשִׁים (certain men).

This combination also specifies the second person vocative for plural nouns in a second person context.

הַחֲרָשִׁים שָׁמְעוּ וְהַעֲוִרִים הִבִּיטוּ  
Hear, **you** deaf; And look, **you** blind (Isa. 42:18)

However, the vocative is frequently lacking the definite article in both the singular and plural.

### 2.3.4 The Personal Attribute

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 includes 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.<sup>23</sup>

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

(2) Verbs agree with their subject noun in number, gender, and person.<sup>24</sup> A single ungrammatical example illustrates the truth of this statement.

[יָלַד שָׁכַבַּת עַל הַכִּסֵּא]  
[A boy sat upon the chair]

<sup>23</sup> 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.

<sup>24</sup> 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.

The Hebrew sentence is ungrammatical because the verb (2nd, mas., sing.) does not agree with the subject (3rd, mas., sing.).<sup>25</sup>

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.

הוֹשִׁיעָה אֲדֹנָי הַמֶּלֶךְ:  
Help, **my lord, O king!** (2 Kgs. 6:26)

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

וְאַתָּה בֶּן־אָדָם שִׁמְעֵ אֶת אֲשֶׁר־אֲנִי מְדַבֵּר  
But **you, son of man**, hear what I say to you. (Ezek. 2:8)

אֲנִי דָנִיֵּאל הָיִיתִי מִתְאַבֵּל  
**I, Daniel**, was mourning (Dan. 10:2)

יְגַעַר יְהוָה בְּךָ הַשָּׂטָן וַיִּגְעַר יְהוָה בְּךָ הַבְּחֹר בִּירוּשָׁלַם  
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.

שִׁמְעֵ יִשְׂרָאֵל  
Hear, **O Israel** (Deut. 6:4)  
שִׁמְעוּ אֲרָצִים  
Listen, **O coastlands** (Isa. 49:1)

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.

וְאֲנִי וְהַנֶּעַר גִּלְכָּה עַד־כֹּה וְנִשְׁתַּחֲוִה וְנָשׁוּבָה אֵלֵיכֶם:  
I and the lad will go yonder and worship, and we will come back to you. (Gen. 22:5)

הֲבֹא נִבֹּא אֲנִי וְאַמְךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אֶרֶצָה:  
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.

<sup>25</sup> For this sentence to be grammatically correct, the subject noun יְלָד must be understood as vocative (second person).

וְאַתָּה פֶּשְׁחֹר וְכָל יֹשְׁבֵי בֵיתְךָ תֵּלְכוּ בַּשָּׁבִי

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<sup>26</sup>

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).<sup>27</sup>

*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.

עֲבָדֵי הַמֶּלֶךְ:

the servants of the king

The absolute noun הַמֶּלֶךְ (the king) limits the range of the construct noun עֲבָדֵי (the servants of) to those servants belonging to 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.<sup>28</sup> The noun in the construct form is

<sup>26</sup> GKC § 128, 130; RJW 28-30; VNK § 25.1-3.

<sup>27</sup> 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.

<sup>28</sup> 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



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.

בְּתֵי הַמֶּלֶךְ

the houses of the king

The absolute noun הַמֶּלֶךְ (the king), the *nomen rectum*, limits the range of the construct noun בְּתֵי (houses), the *nomen regens*, to those houses belonging to the king.

*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.

בְּתֵי הַמֶּלֶךְ—the houses of the king

בְּתֵי מֶלֶךְ—houses of a king

The construct noun בְּתֵי (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 situation with proper nouns.<sup>29</sup>

חַג־יְהוָה —a feast of the LORD (Exod. 10:9)

בְּתוּלַת יִשְׂרָאֵל —a virgin of Israel (Deut. 22:19)

חֶלְקֶת הַשָּׂדֶה —a piece of ground (2 Sam. 23:11)

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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).

<sup>29</sup> GKC § 127e.

*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:

[ אַנְשֵׁי וְאַחֵי יִשְׂרָאֵל ]  
men and brethren of Israel

Instead, the absolute noun is repeated with each construct.

אַנְשֵׁי יִשְׂרָאֵל וְאַחֵי יִשְׂרָאֵל  
Men of Israel and brethren of Israel.

A few exceptions are found.

סֵפֶר וּלְשׁוֹן כַּשְׁדִּים:  
the literature and language of the Chaldeans (Dan. 1:4)

מִבְּחַר וְטוֹב־לְבָנוֹן  
the choice and best of Lebanon (Ezek. 31:16)

Absolute nouns may be grouped together by conjunctions when they jointly limit the same construct noun.

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

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

(J<sub>1</sub>(J<sub>2</sub>(J<sub>3</sub>N))) English order<sup>30</sup>  
( (בֵּית ) בְּנֵי ( מֶלֶךְ יִשְׂרָאֵל ) )  
N J<sub>3</sub> J<sub>2</sub> J<sub>1</sub>  
(The house of (the sons of (the king of Israel)))  
J<sub>1</sub> J<sub>2</sub> J<sub>3</sub> N

The absolute noun N (יִשְׂרָאֵל —Israel) limits the range of the immediately preceding construct noun J<sub>3</sub> (מֶלֶךְ —king) to only the king of Israel. The noun phrase J<sub>3</sub>N (מֶלֶךְ יִשְׂרָאֵל —the king of Israel) limits the range of the next preceding construct noun J<sub>2</sub> (בְּנֵי —sons) to only the sons of the king of Israel. The noun phrase J<sub>2</sub>J<sub>3</sub>N (בְּנֵי מֶלֶךְ יִשְׂרָאֵל —the sons of the king of Israel) limits the next preceding construct noun J<sub>1</sub> (בֵּית —house) to only the house of the sons of the king of Israel.

<sup>30</sup> The symbol *N* represents a noun; the symbol *J* represents a construct noun and the subscript number distinguishes one from the other.

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.<sup>31</sup>

*The law of nonintervention.*<sup>32</sup> 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.

יְמֵי שָׁנֵי חַיֵּי אֲבֹתַי

the days of the years of the life of my fathers (Gen. 47:9)

רָאשֵׁי עַם־הָאָרֶץ

the chiefs of the people of the earth (Job 12:24)

(3) 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.

דְּבָרֵי הַנְּבִיאִים

the words of the prophets (1 Kgs. 22:13)

(3) The locative He may follow the first construct as a postpositive terminative suffix;<sup>33</sup> it is regarded as the equivalent of a morpheme and not as an intervention.

בֵּיתָהּ יוֹסֵף:

to the house of Joseph (Gen. 43:17)

(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.

כָּלִי מִלְחָמָתוֹ —his weapons of war (Deut. 1:41)

בְּבֵית תַּפְלָתִי —in my house of prayer (Isa. 56:7)

אֱלִילֵי כֶסֶף —his idols of silver (Isa. 2:20)

<sup>31</sup> The longest string of construct nouns is four which occurs three times: Exod. 39:32; Exod. 40:6; Neh. 10:36.

<sup>32</sup> Blau, p. 54; GKC § 128; Muraoka § 129a.

<sup>33</sup> UT, 11.1

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.

עֵרְכְּךָ הַזָּכָר —your valuation for a male (Lev. 27:5)  
בְּרִיתִי יַעֲקֹב —My covenant with Jacob (Lev. 26:42)

In the first example, the *nomen regens* takes the pronoun suffix to avoid ambiguity. In the second, it takes the suffix because the proper name cannot.

(5) Although it is not common, a negative may precede the *nomen rectum*. The negative is usually attached to the *nomen rectum* by *Maqqeph*, 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.

בְּתֵרֵב לֹא־אִישׁ וְתֵרֵב לֹא־אָדָם  
by a sword not of man and a sword not of mankind (Isa. 31:8)  
בִּקְרָא לֹא עָבֹת  
a morning of no clouds (2 Sam. 23:4)  
מִכַּת בִּלְתִּי סָרָה  
a stroke of non-withdrawal (Isa. 14:6)

Apart from these five qualifications, the law of nonintervention is not broken. Apparent violations of this law<sup>34</sup> 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.<sup>35</sup>

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

<sup>34</sup> See M. Dahood, *Psalms*, Anchor Bible, III (Garden City, N.J.: Doubleday, 1970); David N. Freedman, “The Broken Construct Chain,” *Biblica*, 53, No. 4 (1972): 534-36; Muraoka § 129a, N5.

<sup>35</sup> 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.

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 insistences of the construct form not associated with the genitive relationship between nouns. The most common instances 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.”<sup>36</sup> The following instances were listed:

(1) The construct form frequently governs prepositional phrases,<sup>37</sup> particularly in prophecy and poetry, especially when the construct word is a participle.

כְּשִׂמְחַת בְּקִצִּיר  
as the **joy** in the harvest (Isa. 9:3 [2])  
יֹרְדֵי אֶל־אֲבֵנֵי־בֹר  
**those who go down** to the stones of the pit (Isa. 14:19)

(2) The construct form frequently governs a relative pronoun clause.<sup>38</sup>

מְקוֹם אֲשֶׁר יוֹסֵף אֶסְוֹר שָׁם:  
the **place** where Joseph was confined (Gen. 40:3)<sup>39</sup>  
כָּל־יְמֵי אֲשֶׁר יִשְׁכֵּן הָעָנָן עַל־הַמִּשְׁכָּן  
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.<sup>40</sup>

לְהַצִּיל אֶת־אִישָׁהּ מִיַּד מַכֶּהוּ  
to rescue her husband from **the hand of** the one attacking him (Deut. 25:11)  
וְהַצִּילוּ הָעֵדָה אֶת־הַרָצֹחַ מִיַּד גֹּאֵל הַדָּם  
So, the congregation shall deliver the manslayer from **the hand of** the avenger of blood, (Num. 35:25)  
פְּקֻדֹת שֹׁמְרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ:  
**overseer of** those who kept charge of the sanctuary. (Num. 3:32)

<sup>36</sup> GKC § 130 a-c.

<sup>37</sup> A construct noun precedes a prepositional phrase 125 times (76 have conjunctive accents and 48 have near disjunctive accents).

<sup>38</sup> A construct noun is followed by a relative pronoun clause 224 times (192 have conjunctive accents, 17 have near disjunctives, and 15 have remotes).

<sup>39</sup> Note the disjunctive accent on a construct form. But this is a necessity because of the laws of accents in spite of the syntax.

<sup>40</sup> A construct noun is followed by a participle 610 times (482 have conjunctive accents, 123 have near disjunctives, and 5 have remotes).

(4) The construct form frequently governs an infinitive construct clause functioning as a modifier.<sup>41</sup>

וַיְהִי בַּעֲת לִדְתָּהּ

Now it came to pass, at **the time for** her to give birth, (Gen. 38:27)

וַחֲשַׁב עַם-קִנְיָהּ מִשְׁנֵת הַמָּכָרוֹ לֹא עַד שְׁנַת הַיָּבֵל

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)

בְּיוֹם בָּרָא אֱלֹהִים אָדָם

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

(5) The construct form frequently governs a cardinal number quantifying a noun phrase.<sup>42</sup>

וַיְהִי-נֹחַ בֶּן-חַמֶּשׁ מֵאוֹת שָׁנָה

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

וַיַּחֲזִקוּ הָאֲנָשִׁים בְּיָדוֹ וּבִידֵי-אִשְׁתּוֹ וּבְיָדֵי שְׁתֵּי בָנָתָיו

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

וַנִּקַּח בָּעֵת הַהוּא אֶת-הָאָרֶץ מִיַּד שְׁנֵי מְלָכֵי הָאֱמֹרִי אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן

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.<sup>43</sup>

בְּנֵי רַבְעִים יֵשְׁבוּ לָךְ עַל-כִּסֵּא יִשְׂרָאֵל:

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.<sup>44</sup>

וַרְאִיתָ בַּשְּׁבִיָּה אִשָּׁה יְפֹת-תֹּאֶר

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

מִיַּד רָשָׁעִים יַצִּילֵם:

He delivers them out of **the hand of** the wicked. (Psa. 97:10)

<sup>41</sup> A construct noun is followed by an infinitive construct 142 times (84 have conjunctive accents, 52 have near disjunctives, and 6 have remotes).

<sup>42</sup> A construct noun is followed by a cardinal number 377 times (284 have conjunctive accents, 83 have near disjunctives, and 10 have remotes).

<sup>43</sup> A construct noun is followed by an ordinal number 3 times (2 have conjunctive accents, one has a near disjunctive): 1 Kgs. 6:31; 2 Kgs. 10:30; 15:12.

<sup>44</sup> A construct noun is followed by an adjective 642 times (602 have conjunctive accents, 37 have near disjunctives, and 3 have remotes).

- (8) The construct form occasionally governs an interrogative pronoun.<sup>45</sup>

וַיֹּאמֶר בֶּת-מִי אַתָּה

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

וְחִכְמַת-מָה לָּהֶם:

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

- (9) The construct form occasionally governs an adverb.<sup>46</sup>

עֹלֶת תָּמִיד לְדֹרֹתֵיכֶם

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

וְרָחֵב הַחֲצֵר לַפָּאָת קִדְמָה מִזְרָחָה חֲמִשִּׁים אַמָּה:

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.<sup>47</sup>

כִּי אֹתָהּ הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם

For it is a **sign** between Me and you throughout your generations. (Exod. 31:13)

- (11) The construct form rarely governs a negative.<sup>48</sup>

זֶה מְקוֹם לֹא יֵדַע-אֵל:

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.<sup>49</sup>

לְקַחַת מוֹסֵר הַשֵּׁבֶל

To receive the **instruction** of wisdom, (Prov. 1:3)

<sup>45</sup> A construct noun is followed by an interrogative 13 times (always with a conjunctive accent).

<sup>46</sup> A construct noun is followed by an adverb 54 times (45 have conjunctive accents, 8 have near disjunctives, and 1 has a remote).

<sup>47</sup> 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.

<sup>48</sup> 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.

<sup>49</sup> 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.

(13) The construct form sometimes governs an independent clause.<sup>50</sup> But these may be understood as instances where the relative pronoun is elided.

בְּיַד־תִּשְׁלַח:

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.<sup>51</sup>

מִקוֹל פָּרֶשׁ וְגִלְגָּל וְרֶכֶב

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

The word פָּרֶשׁ (horsemen) has the **construct** form.

פָּרַח תִּפְרָח וְתִגַּל אֶף גִּילָת וְרִנָּן

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.<sup>52</sup> 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:

יֵשׁ (there is), but - יֵשׁ

אֵת (sign of accusative), but - אֵת

Example of an adverb:

כֵּן (thus, so), but כֵּן־הוּא (so be it, Josh. 2:21)

Examples of prepositions:

<sup>50</sup> 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; Psalms 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.

<sup>51</sup> 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.

<sup>52</sup> Later discussion of relative pronoun clauses and infinitive phrases explains how a genitive relation may exist with a preceding construct.



אֶת (with), but אֶת-

בְּעַד (through), but בְּעַד הַחֲלוֹן (through the window, Josh. 2:15)

Example of a pronoun:

מָה (what?), but מָה-זֹאת -

Examples of verbs:

יִפְרָד (be separated), but הִפְרָד נָא (Gen. 13:9)

הִבֵּט (look), but הִבֵּט-נָא (Gen. 15:5)

יִכְתֹּב (he will write), but יִכְתֹּב-שָׁם (Josh. 8:32)

יִמְשֹׁל (he will rule), but יִמְשֹׁל-בָּם (Isa. 19:4)

יִרְמֹס (he will tread), but יִרְמֹס-טִיט (Isa. 41:25)

### 2.3.6 The Case Attribute<sup>53</sup>

The use of case ending morphemes was discontinued in Hebrew about 1,000 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 instances 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,<sup>54</sup> 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.

(1) *The subject nominative.* The nominative case is used with a noun that is the subject of a clause or sentence.

וַיֹּאמֶר הַנָּחָשׁ אֶל-הָאִשָּׁה  
the serpent said to the woman (Gen. 3:4)

<sup>53</sup> RJW, 31-60.

<sup>54</sup> The particle אֶת is used as the sign of a determinate accusative.

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

כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:

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

(3) *The rhetorical absolute nominative.*<sup>55</sup> 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 (*casus 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:

כִּי הָאֶרֶץ ... לֹא כְאֶרֶץ מִצְרַיִם הִוא

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

The nominative absolute is הָאֶרֶץ (the land); it is resumed by the nominative pronoun הִוא (it).<sup>56</sup>

הָאִשָּׁה ... הִוא נָתַתְּהָ לִּי מִן־הָעֵץ

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

Example of a resuming genitive:

שָׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרַי

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

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

הַמִּטָּה ... לֹא־תֵרֶד מִמֶּנָּה

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

Example of a resuming accusative:

הָאֶרֶץ ... לָךְ אֶתְּנֶנָּה

**The land** ... I will give it to you (Gen. 28:13)

The nominative absolute is הָאֶרֶץ (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:

<sup>55</sup> GKC § 143.

<sup>56</sup> The pronoun הִוא may be regarded as the copulative in this case, rather than a resumptive pronoun.

(1) *The object of prepositions.* Prepositions govern nouns in the genitive case. The syntax of prepositional phrases is described in Chapter 8. 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, as determined by contextual semantics.
- (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.

מַעֲשֵׂי יָדֵיהֶם:  
 the works of their own hands  
 Clause: Their own hands made idols.<sup>57</sup> (Jer. 1:16)

בְּאַהֲבַת יְהוָה אֶת־יִשְׂרָאֵל  
 Because of the LORD's love for Israel forever  
 Clause: The LORD will love Israel forever.<sup>58</sup> (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.

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<sup>57</sup> The verb (made) was transformed into a construct verbal noun (works) governed by the subjective genitive (their hands).

<sup>58</sup> 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.

אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ:

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.

חָמָס אֶחָיִךְ יַעֲקֹב

**violence** 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.

שִׂנְאֵי בָצַע

**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.

בֵּית הַמֶּלֶךְ

**the house of** the king (1 Kgs. 9:10)

Clause: The king has a house.

חִכְמַת שְׁלֹמֹה

**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.

כֶּלִי כֶסֶף וְכֶלִי זָהָב

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

Clause: Some articles were made of silver and some articles were made of gold.

אֲרוֹן עֵצֵי שִׁטִּים

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.

גִּבּוֹר חֵיל

**a mighty man of** power,

or a powerful and mighty man. (1 Sam. 9:1)

Clause: The mighty man has power.

אִשְׁת־חַיִּיל

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

מֵאֲזֵנֵי צֶדֶק

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.

צֹאן טְבָחָה

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.

עֵצֵי שִׁטִּים

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.

דְּבַר־יְהוָה

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.

מֶכֶה אֱלֹהִים

Smitten by God (Isa. 53:4)  
Clause: God struck him.

שָׂרָפוֹת אֵשׁ

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.

אַחַת עִירֶיךָ

one of your cities (Deut. 13:12 [13])

שְׁנֵי מְלָכֶיהָ

both her kings (Isa. 7:16)

כָּל־הַגּוֹיִם  
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.

נְהַר־פָּרָת  
the river Euphrates (Gen. 15:18)  
Clause: the name of the river is the Euphrates.

אֶרֶץ מִצְרַיִם  
the land of Egypt (Exod. 7:19)  
Clause: The name of the land is Egypt.

הַר הַכַּרְמֶל  
the mountain Carmel (1 Kgs. 18:19)  
Clause: The name of the mountain is Carmel.

יַם־כִּנְרֶת  
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.

מִי אֶפְסָיִם  
Water (up to the) ankles (Ezek. 47:3)  
Clause: The water reached to Ezekiel's ankles.

מִי מִתְּנִיִּים  
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.

עַתָּה עֶרֶב  
at the time of evening (Gen. 24:11)  
Clause: The time was evening.

עַתָּה צֹהָרִים  
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.

שִׁיר הַשִּׁירִים

the song of songs,  
or the best song (Song 1:1)

קֹדֶשׁ הַקְּדוּשִׁים

the Holy of Holies,  
or the Most Holy (place) (Exod. 26:34)

אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים

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.

קִשְׁיָה עֶרְךָ

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

יָפֶה-הָאֵר וְיָפֶה מְרֹאֶה

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.

מֵיטֵב שְׂדֵהוּ וּמֵיטֵב כְּרָמּוֹ

the best of his own field and the best of his own vineyard (Exod. 22:5 [4])

מֵיטֵב הַצֹּאן וְהַבָּקָר

the best of the sheep and oxen (1 Sam. 15:9,15)

בְּמֵיטֵב הָאָרֶץ

in the best of the land (Gen. 47:6,11)

רֵאשִׁית הַחֵרֶם

the best of the devoted things (1 Sam. 15:21)

לְטוֹב בֵּית הַנָּשִׁים

to the best (place) in the house of the women (Est. 2:9)

קָטָן בָּנָיו

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

מִגְדוֹלָם וְעַד-קָטָנָם

from the greatest to the least of them (Jon. 3:5)  
(The pronouns are in the genitive case.)

**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 **אֵת** with a determinate accusative of direct object. The **אֵת** is the sign of a determinate accusative; it is not translated.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:

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

The nondeterminate accusative direct object does not use **אֵת**.

וַתוֹצֵא הָאָרֶץ יֵדֶשָׁא

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

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

Examples of one determinate and one nondeterminate accusative:

וַיִּבְנֶה אֶת־הָאֲבִנִּים מִזֶּבֶחַ

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

וַיַּשֵּׂם אֶת־בָּנָיו שְׁפָטִים

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

וַיִּצֹר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר

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

Example of two determinate accusatives:

וְלַמְדֹתֵם אֹתָם אֶת־בְּנֵיכֶם

You shall teach **them** to **your children** (Deut. 11:19)

(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.

שָׁם | פָּחַדוּ פָּחַד

Literally: There they feared **a fear** (Psa. 14:5)

Expressing the idiom of intensity: They are in great fear there.

וַיִּקְשְׁרוּ קִשְׁר

Literally: and they conspired **a conspiracy** (2 Kgs. 12:20 [21])

Expressing concreteness: And they made a conspiracy.

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



חָלָה אֶת־רַגְלָיו

he was diseased in **his feet** (1 Kgs. 15:23)

לֹא נִכְנֹה נַפְשׁוֹ:

let us not strike him in **the life** (Gen. 37:21)  
(i.e., let us not kill him)

כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבֵי לִחִי

For you have struck all my enemies on **the cheek bone**. (Psa. 3:7 [8])

(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 אֶת when the noun of time is determinate.

Examples of determinate time period:

מִצּוֹת יֵאָכַל אֶת שִׁבְעַת הַיָּמִים

unleavened bread shall be eaten **seven days** (Exod. 13:7)

וְאֶתְנַפְּלִי לִפְנֵי יְהוָה אֶת אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים הַלַּיְלָה

I prostrated myself before the Lord **forty days and forty nights** (Deut. 9:25)

Examples without אֶת (note absence of prepositions):

וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:

And you shall eat dust **all the days of your life** (Gen. 3:14)

לִינִי | הַלַּיְלָה

stay **this night** (Ruth 3:13)

שְׁתַּיִם שָׁנִים מָלַךְ

he reigned **two years** (2 Sam. 2:10)

וַיִּשְׁלַחם לַיְלָה

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 אֶת when the place is determinate.

Examples of determinate place with אֶת.

וְעָלִיתֶם אֶת־הַהָרִים:

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

וַיֵּלֶךְ אֶת כָּל-הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא  
and we went **through** all that great and fearful wilderness (Deut. 1:19)<sup>59</sup>

Example without אֶת:

וַיֵּצֵא הַשָּׂדֶה  
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.

לֹא-תֵבֹא שָׁמָּה יִרְאֵת שְׁמִיר וְשִׁית  
You will not go there **for fear of briars and thorns** (Isa. 7:25)

(7) *Adverbial accusative*.<sup>60</sup> Hebrew uses the accusative to express manner; nouns used adverbially without prepositions are regarded as accusatives. The particle אֶת is not used in this construction. See the later discussion on adverbs.

וַתֵּשְׁבוּ בַּטָּה:  
and you dwelt **in safety** (1 Sam. 12:11)  
וַאֲוִלֵךְ אֶתְכֶם קֹמְמִיּוֹת:  
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.

וְאֶת-הַבִּרְזֶל נָפַל אֶל-הַמַּיִם  
**the iron** (ax head) fell into the water (2 Kgs. 6:5)  
אִם אֶת-כָּל-דִּגְיֵי הַיָּם יֵאָסְפוּ לָהֶם  
Or shall **all the fish of the sea** be gathered together for them (Num. 11:22)  
וַיִּגַּד לְרֵבֶקָה אֶת-דִּבְרֵי עֵשָׂו  
and **the words of Esau** were told to Rebekah (Gen. 27:42)

### 2.3.7 The Negation Attribute<sup>61</sup>

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.

<sup>59</sup> See also Judg. 19:18; Ezek. 21:25.

<sup>60</sup> Categories (4), (5), and (6) above may also be regarded as adverbial accusatives.

<sup>61</sup> GKC § 152; RJW, 406.

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 instances, the negative immediately precedes the substantive; nothing may intervene. (2) If the substantive requires the inseparable preposition, it is attached to the negative.

וַיְמִים רַבִּים לְיִשְׂרָאֵל לֹא | אֱלֹהֵי אֱמֶת וְלֹא כֹהֵן מוֹדֵה וְלֹא תוֹרָה:

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 לֹא.<sup>62</sup> 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 לֹא, usually joined to the substantive with Maqqeph. לֹא is used for unconditional negation, referring to that which is not a member of the class named by the noun.

כְּהָרִים מִשָּׁה לֹא־עֵץ:

as if a staff could lift up, (as if it were) **not wood!** (Isa. 10:15)

כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

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

לֹא אִישׁ דְּבָרִים אֲנִכִּי

Literally: **Not a man of words** am I. (Exod. 4:10)<sup>63</sup>  
NKJV: I am not eloquent.

Examples of a negated *nomen rectum* governing a construct:

חֶרֶב לֹא־אִישׁ וְחֶרֶב לֹא־אָדָם

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

בֹּקֶר לֹא עָבֹת

a morning **without clouds** (2 Sam. 23:4)

Examples of negated substantives governed by an inseparable preposition:

בְּלֹא־אֵל . . . בְּלֹא־עֵם

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

הַשְּׂמֵחִים לֹא דָבָר

you who rejoice in **naught** (Amos 6:13)<sup>64</sup>

<sup>62</sup> It negates a noun 228 times.

<sup>63</sup> See also Isa. 31:3.

<sup>64</sup> Some translations render this phrase as the name of a place: *Lo-dabar*.

וַיִּשְׁבַּעוּ בְּלֹא אֱלֹהִים

sworn by (those that are) **not gods** (Jer. 5:7)<sup>65</sup>

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

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

הוּא יָמוּת בְּאֵין מוֹסֵר

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

וַעֲצֵי אֲרָזִים לְאֵין מִסְפָּר

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

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

*The negative בְּלִי.*<sup>66</sup> Sometimes a substantive is negated by בְּלִי, with the meaning “without.” This negative also intervenes between the substantive and inseparable prepositions.

יִשְׁגַּח־אָחוּ בְּלִי־מַיִם:

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

אֲשֶׁר יִרְצַח אֶת־רֵעֵהוּ בְּבִלְיָ־דָעַת

who kills his neighbor **unintentionally** (Deut. 4:42)

וּפָעְרָה פִּיהָ לְבִלְיָ־חֶק

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

*The negative בְּלֹתִי.*<sup>67</sup> Sometimes a substantive is negated by בְּלֹתִי, with the meaning “without,” or “not.”

מִכֹּת בְּלֹתִי סָרָה

Literally: a smiting **without withdrawal** (Isa. 14:6)<sup>68</sup>  
NKJV: a continual stroke

<sup>65</sup> Other examples: 2 Chr. 13:9; Psa. 44:13; Prov. 13:23; Job 10:22; Jer. 22:13; Hos. 1:9, 2:25.

<sup>66</sup> It negates a noun 29 times: Deut. 4:42; 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.

<sup>67</sup> 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.

<sup>68</sup> Note that the negative is between a construct noun and its *nomen rectum*.

*The negative* אַפֶּס.<sup>69</sup> Sometimes a substantive may be negated by אַפֶּס. This negative also intervenes between the substantive and inseparable prepositions.

עַד אַפֶּס מְקוֹם

Till (there is) **no place** (Isa. 5:8)

וַיִּכְלוּ בְּאַפֶּס הַתְּקוּהָ:

and they are spent **without hope** (Job 7:6)

בְּאַפֶּס לְאָם מְחַתֶּת רָוֶן:

in **the lack of people** (is) the downfall of a prince (Prov. 14:28)

*The negative* אֵל.<sup>70</sup> Although אֵל is used almost exclusively with verbs, it sometimes negates nouns when the context is non-indicative, speech, or poetry.

קְחוּ-מוֹסְרִי וְאַל-כֶּסֶף

Receive my instruction, and **not silver**. (Prov. 8:10)

יְהַלֵּלְךָ זָר וְלֹא-פִיךָ נִבְרִי וְאַל-שִׁפְתֶּיךָ:

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, אֵל-מָוֶת, “no death” (Prov. 12:28). The early versions, however, read אֵל-מָוֶת, “to death.”

## 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 16.

## 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.

<sup>69</sup> It negates a noun 7 times: Job 7:6; Prov. 14:28; 26:20; Isa. 5:8; 41:12; 45:14; Dan. 8:25.

<sup>70</sup> It negates a noun 9 times: 2 Sam. 1:21 2x; Psalms. 83:2; Prov. 8:10; 12:28; 17:12; 27:2; Isa. 62:6; Joel 2:13.

**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 nouns 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:

| <u>Attribute</u> | <u>Attribute Values</u> |                   |                 |
|------------------|-------------------------|-------------------|-----------------|
| 1. Number        | singular                | plural            | (dual = plural) |
| 2. Gender        | masculine               | feminine          |                 |
| 3. Determination | determinate             | non-determinate   |                 |
| 4. Person        | first                   | second            | third           |
| 5. Range         | free (absolute)         | bound (construct) |                 |
| 6. Case          | nominative              | genitive          | accusative      |
| 7. Negation      | positive                | negative          |                 |

**Slots**

|                                      |                                    |                 |
|--------------------------------------|------------------------------------|-----------------|
| Subject slot:                        | $N^s + Q$                          | (Q = predicate) |
| Object of verb slot :                | $V + N^o$                          | (V = verb)      |
| Predicate nominative slot: $V^c + N$ | (V <sup>c</sup> = copulative verb) |                 |
| Object of preposition slot: $P + N$  | (P = preposition)                  |                 |
| Casus pendens slot: $N + S$          | (S = 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 3.1**  
**Frequency Distribution of Adjectives**

| Frequency  | Number of Adjectives |
|------------|----------------------|
| <= 10      | 249                  |
| 11 to 50   | 76                   |
| 51 to 100  | 15                   |
| 101 to 200 | 8                    |
| 201 to 300 | 3                    |
| 301 to 400 | 2                    |
| 401 to 500 | 1                    |
| 501 to 600 | 1                    |
| 601 to 800 | 1                    |
| > 800      | 1                    |

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 3.2**  
**List of Most Frequent Adjectives**

| Adjective | Meaning   | Frequency |
|-----------|-----------|-----------|
| זֶה       | this      | 1781      |
| אֵלֶּה    | this      | 746       |
| גָּדוֹל   | great     | 524       |
| רַב       | many      | 405       |
| טוֹב      | good      | 373       |
| רָע       | evil      | 310       |
| רָשָׁע    | wicked    | 263       |
| רָעָה     | evil      | 253       |
| צַדִּיק   | righteous | 206       |
| רִאשׁוֹן  | first     | 182       |
| זָקֵן     | old       | 178       |
| אֲחֵר     | another   | 166       |
| גִּבּוֹר  | mighty    | 159       |
| חָכָם     | wise      | 138       |
| יָשָׁר    | upright   | 119       |
| חַי       | living    | 119       |
| קָדוֹשׁ   | holy      | 116       |

### ***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,<sup>1</sup> and inflect only for their given gender, either

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<sup>1</sup> 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.



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.<sup>2</sup>

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 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.

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<sup>2</sup> 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).

|         |       |
|---------|-------|
| 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).

#### Common Adjectives

|            |                         |
|------------|-------------------------|
| אֶבִּיּוֹן | —needy, poor            |
| אֶבִּיר    | —mighty, valiant        |
| אֵיתָן     | —perennial              |
| אֶכְזָר    | —cruel, fierce          |
| בָּרָד     | —spotted, marked        |
| בָּרִיא    | —fat                    |
| גָּדוֹל    | —big, large, great      |
| זָד        | —insolent, presumptuous |
| זָכָר      | —male                   |
| חָם        | —hot                    |
| חָדָשׁ     | —new                    |
| חֹם        | —dark brown, black      |
| חָכָם      | —wise                   |
| חֶפְשִׁי   | —free                   |
| טָהוֹר     | —pure                   |
| טוֹב       | —good                   |
| יָדִיד     | —beloved                |

#### Common Adjectives

|         |                               |
|---------|-------------------------------|
| נָעִים  | —pleasant                     |
| נֶקֶד   | —speckled                     |
| נָקִי   | —clean, innocent              |
| עֵוֶר   | —blind                        |
| עָנָג   | —dainty                       |
| עָנִי   | —poor                         |
| עָרוֹם  | —naked                        |
| עָצֵל   | —sluggish                     |
| עֶקֶד   | —stripped, streaked           |
| עֶקֶר   | —barren                       |
| עֵתִיד  | —ready                        |
| עֵתִיק  | —ancient                      |
| עָשִׁיר | —rich                         |
| עָעִיר  | —little, insignificant, young |
| קָטָן   | —small                        |
| קָל     | —easy                         |
| קָצָר   | —short, brief                 |

Common Adjectives

|         |                                          |
|---------|------------------------------------------|
| יָחַף   | —barefooted                              |
| ישָׁן   | —old (opp. of new)                       |
| לָבָן   | —white                                   |
| נְאוּה  | —comely, seemly                          |
| נְכוּחַ | —straight, right                         |
| נִכְרִי | —foreign, alien                          |
| יָפֵה   | —nice (not in the sense of kind, gentle) |

Common Adjectives

|        |              |
|--------|--------------|
| קָר    | —cold        |
| קָשָׁה | —hard        |
| רָע    | —bad         |
| רָק    | —thin        |
| רִיק   | —empty, vain |
| שָׁחַר | —black       |

**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.”

| <u>Noun</u>             | <u>Derived Adjective</u>          |
|-------------------------|-----------------------------------|
| אַלְמָנָה —widow        | אַלְמָן —widowed                  |
| חוּץ —the outside       | חִיצוֹן —outer, external          |
| יְשׁוּעָה —salvation    | שׁוֹעַ —free, independent         |
| כָּזָב —lie, falsehood  | אַכְזָב —deceptive, disappointing |
| עֵנָף —branch, bough    | עֵנָף —full of branches           |
| עֶרְלָה —foreskin       | עֶרְלָ —uncircumcised             |
| פֶּלֶא —wonder          | פֶּלְאִי —wonderful               |
| פֹּלִי —judge           | פֹּלִילִי —calling for judgment   |
| צָבֵעַ —dye             | צָבוֹעַ —colored                  |
| צֶדֶק —righteousness    | צֶדִיק —just, righteous           |
| צָפוֹן —north           | צָפוֹנִי —northern                |
| קֶדֶם —front, east      | קֶדְמוֹן —eastern                 |
| קֹדֶשׁ —holiness        | קֹדֶשׁ —sacred, holy              |
| קִנְיָה —zeal, jealousy | קִנְיָ —jealous                   |
|                         | קִנְיָ —jealous                   |

| <u>Noun</u> |             | <u>Derived Adjective</u> |                |
|-------------|-------------|--------------------------|----------------|
| ראש         | —head       | ראשון                    | —first, chief  |
| רגל         | —foot       | רגלי                     | —on foot       |
| רחמים       | —compassion | רחום                     | —compassionate |
|             |             | רחמני                    | —compassionate |
| רע          | —evil       | רע                       | —bad, evil     |
| רעה         | —evil       |                          |                |
| שער         | —hair       | שעיר                     | —hairy         |
| תוך         | —midst      | תיכון                    | —middle        |

### 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:

| <u>Stative Verb</u> |                    | <u>Adjective</u> |             |
|---------------------|--------------------|------------------|-------------|
| ארוך                | —it is long        | ארוך             | —long       |
| אשם                 | —he is guilty      | אשם              | —guilty     |
| דקק                 | —it is crushed     | דק               | —thin       |
| הרה                 | —she is with child | הרה              | —with child |
| זקן                 | —he is old         | זקן              | —old        |
| הבר                 | —it is united      | הבר              | —united     |
| טמא                 | —he is unclean     | טמא              | —unclean    |

| <u>Stative Verb</u>      | <u>Adjective</u>       |
|--------------------------|------------------------|
| כָּבֵד —he is heavy      | כָּבֵד —heavy          |
| מָרַר —it is bitter      | מָר —bitter            |
| סָרַר —he is stubborn    | סָר —stubborn          |
| עָזַז —he is strong      | עָז —strong            |
| עָמַק —it is deep        | עָמַק —deep            |
| עָנָה —he is afflicted   | עָנִי —poor, afflicted |
| צָמָא —he is thirsty     | צָמָא —thirsty         |
| צָרַר —it is narrow      | צָר —narrow            |
| קָטַן —he is small       | קָטַן —small           |
|                          | קָטָן —small           |
| קָרַב —he is approaching | קָרַב —approaching     |
| רָעַב —he is hungry      | רָעַב —hungry          |
| שָׂבַע —he is satisfied  | שָׂבַע —satisfied      |
| שָׁלַח —it is quiet      | שָׁלֹו —quiet          |

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

| <u>Stative Verb</u>       | <u>Adjective</u>        |
|---------------------------|-------------------------|
| בָּגַד —he is treacherous | בָּגוּד —treacherous    |
| דָּכָא —it is crushed     | דָּכָא —crushed         |
| גָּבַהּ —it is high       | גָּבִהַּ —high          |
| גָּבַר —he is strong      | גָּבוּר —strong, mighty |
| גָּדַל —he is great       | גָּדוֹל —great          |
| חָטָא —he is sinful       | חָטָא —sinful           |
| חָלַק —it is smooth       | חָלָק —smooth           |
| חָיָה —he lives           | חַי —alive              |
| חָנַן —he is gracious     | חָנוּן —gracious        |
| חָסַד —he is kind, good   | חָסִיד —kind, pious     |

| <u>Stative Verb</u>        | <u>Adjective</u>      |
|----------------------------|-----------------------|
| חָרַשׁ —he is silent       | חָרֵשׁ —deaf          |
| טָהַר —he is clean         | טָהוֹר —clean         |
| לָבַן —it is white         | לָבָן —white          |
| מָתַק —it is sweet         | מָתוֹק —sweet         |
| נָבַל —he is foolish       | נָבֵל —foolish        |
| נָעַם —he is pleasant      | נָעִים —pleasant      |
| עָמַק —it is deep          | עָמוּק —deep          |
| עָרַם —he is shrewd        | עָרוּם —shrewd        |
| עָשַׁר —he is rich         | עָשִׁיר —rich         |
| פָּסַח —it is limp         | פָּסִיחַ —limp        |
| קָרַב —he is approaching   | קָרוֹב —near          |
| רָחַב —it expanded         | רָחֵב —broad, wide    |
| רָחַם —he is compassionate | רָחוּם —compassionate |
| שָׁחַר —it is black        | שָׁחֵר —black         |

Many adjectives are derived from active verbs. Some have the form of the passive participle.

Examples of adjectives derived from active verbs:

| <u>Active Verbs</u>      | <u>Adjective</u>         |
|--------------------------|--------------------------|
| כָּתַת —he beat, crushed | כָּתִית —crushed, beaten |
| לָמַד —he taught         | לָמֵד —taught            |
| מָהַר —he hastened       | מָהֵר —speedy, swift     |
| סָלַח —he forgave        | סָלִיחַ —forgiving       |
| עָלָה —he ascended       | עָלִיז —high             |
| עָלַז —he exulted        | עָלִיז —exultant         |
|                          | עָלִיז —exultant         |
| עָקַשׁ —he twisted       | עָקֵשׁ —twisted          |

| <u>Active Verbs</u>          | <u>Adjective</u>            |
|------------------------------|-----------------------------|
| עָרַץ —he caused to tremble  | עָרוֹץ —dreadful            |
|                              | עָרִיץ —awe-inspiring       |
| עָתָק —he advanced, grew old | עָתִיק —removed, old        |
|                              | עָתִיק —eminent, surpassing |
| קָשַׁב —he attended          | קָשֵׁב —attentive           |
|                              | קָשֵׁב —attentive           |
| שׁוּב —turned back           | שׁוֹבֵב —apostate           |
|                              | שׁוֹבֵב —apostate           |
| שָׂכַר —he hired             | שָׂכִיר —hired              |
| שָׁלַט —he dominated         | שָׁלִיט —domineering        |

### 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.

| <u>Quantifier</u> | <u>Adjective</u>        |
|-------------------|-------------------------|
| כָּל —all         | כָּלִל —entire, perfect |
| רַב —much, many   | רַב —great              |

### 3.3.4 Adjectives Derived from Adjectives.

A few adjectives are derived from other adjectives.

| <u>Adjective</u>        | <u>Derived Adjective</u> |
|-------------------------|--------------------------|
| אַכְזָר —cruel, fierce  | אַכְזָרִי —cruel         |
| קִדְמוֹן —eastern       | קִדְמוֹנִי —eastern      |
| רִאשׁוֹן —former, chief | רִאשׁוֹנִי —first        |

### 3.4 The Attributes of Adjectives

Adjectives have five information<sup>3</sup> 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.<sup>4</sup> 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 agreement 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.

#### 3.4.1 The Number Attribute

Associated with the number attribute of adjectives are two attribute values (singular, plural).<sup>5</sup>

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 agreement between noun and adjective varies. Plurals of respect may be modified with either singular or plural adjectives.

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<sup>3</sup> 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.

<sup>4</sup> C. H. Gordon, *Ugaritic Textbook* (Rome, Pontifical Biblical Institute, 1965) 8.72, 13.20.

<sup>5</sup> 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.



אֱלֹהִים חַיִּים

the **living** God (1 Sam. 17:26)

אֱלֹהִים חַי

the **living** God (2 Kgs. 19:4)

אֲדֹנִים קָשָׁה

a **cruel** lord (Isa. 19:4)

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

גֹּי חַטָּא עִם כָּבֵד עוֹן

a **sinful** nation, a people **laden** with iniquity (Isa. 1:4)

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.

אֱלֹהִים אֲחֵרִים

**other** gods (Deut. 8:19)

יָדַיִם רַפּוֹת

**weak** hands (Job 4:3)

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

הָעָם הַנִּמְצָאִים עִמּוֹ

the people **found** with him (1 Sam. 13:15)

### 3.4.2 The Gender Attribute

Associated with the gender attribute of adjectives are two attribute values (masculine, feminine).<sup>6</sup>

*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.

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<sup>6</sup> 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.

### 3.4.3 The Determination Attribute

Associated with the determination attribute of adjectives are two values (determinate, non-determinate).<sup>7</sup> 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 agreement of the determination attribute with that of the modified noun. If the noun is determinate, the attributive adjective is determinate, otherwise it is not.

הַהָרִים הַגְּבֹהִים

the **high** hills (Gen. 7:19)

הַמִּסּוֹת הַגְּדֹלֹת

the **great** trials (Deut. 29:3)

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

*Example of non-determinate predicate adjective:*

וַיְהִי יוֹסֵף יָפֶה-תֵּאֵר וַיִּפֶּה מְרֹאֶה:

Joseph was **handsome** in form and appearance. (Gen. 39:6)  
(expressing classification)

*Example of determinate predicate adjective:*

דָּוִד הוּא הַקָּטָן

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

---

<sup>7</sup> Of the 9,517 instances of an adjective, 2,773 have a prepositive definite article.

### 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.<sup>8</sup>

*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:

קטן־בניו

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

Examples with a genitive pronoun:

טוב־בם

the best of them (Mic. 7:4)

מגדול־ם ועד־קטנ־ם

from the **greatest** to the **least** of them. (Jon. 3:5)

(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.

יפה־תאר ויפה־מראה:

**nice** of form and **nice** of appearance (Gen. 39:6)

רעות־מראה

**bad** of appearance (ugly) (Gen. 41:3)

כי־טוב־תראה היא:

for she was **good** of looks (Est. 1:11)

<sup>8</sup> 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).

- (4) *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.

גִּבּוֹר צֵיד

mighty in hunting (Gen. 10:9)

דָּקוּת בָּשָׂר

lean of flesh (Gen. 41:3)

- (5) *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.

עַם כְּבֹד עוֹן

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 אֶת־כָּל־חֲרָטְמֵי מִצְרַיִם וְאֶת־כָּל־חֲכָמֶיהָ

And he called for all the magicians of Egypt and all its wise men. (Gen 41:8)

### 3.4.5 The Negation Attribute<sup>9</sup>

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 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 prepositive

<sup>9</sup> GKC § 152a (n. 1), u and v; RJW 400, 411.

particle **לֹא**, usually joined to the adjective with *Maqqeph*. In all cases, **לֹא** immediately precedes the adjective.

**בֶּן לֹא חָכָם** (Hos. 13:13 WTT)

an unwise son (Hos. 13:13)

**דֶּרֶךְ לֹא-טוֹב**

a way not good (Psa. 36:5)

**גּוֹי לֹא-חֲסִיד**

an ungodly nation (Psa. 43:1)

**עַם נָבָל וְלֹא חָכָם**

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

In Modern Hebrew a determinate negated adjective takes the definite article before the negative.<sup>10</sup> 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.

**הַמָּקוֹם הַלֹּא-בִטּוֹחַ**

the unsafe place

Occasionally adjectives are negated by other negative particles, such as **בִּלְתִּי**, **בְּלִי**, **בִּלְ**, and **אֵל**.

**הַכֹּרֶפֶת בְּמִשְׁפֶּט בִּלְטוֹב:**

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

**מִן שָׂאוֹל בְּלִי מָשִׁיחַ בְּשָׁמֶן:**

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

**בִּלְתִּי טָהוֹר הוּא כִּי-לֹא טָהוֹר:**

He is unclean, surely he is unclean. (1 Sam. 20:26)

**דְּרֹשׁוּ-טוֹב וְאַל-רָע לְמַעַן תַּחֲיוּ**

Seek good and not evil, That you may live; (Amos 5:14)

### 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;

<sup>10</sup> Haiim 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.

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:

| <u>Attribute</u> | <u>Attribute Values</u> |                   |
|------------------|-------------------------|-------------------|
| 1. Number        | singular                | plural            |
| 2. Gender        | masculine               | feminine          |
| 3. Determination | determinate             | non-determinate   |
| 4. Range         | free (absolute)         | bound (construct) |

5. Negation                      positive                      negative

***Syntactic Slots***

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

(1) In the predicate adjective slot of copulative clauses:

$N^s + V^c + A$                       ( $N^s$  = Subject noun;  $V^c$  = copulative verb;  $A$  = 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**

| Frequency  | Number of Adverbs |
|------------|-------------------|
| <= 10      | 39                |
| 11 to 50   | 22                |
| 51 to 100  | 10                |
| 101 to 200 | 8                 |
| 201 to 300 | 1                 |
| 301 to 400 | 2                 |
| 401 to 500 | 2                 |
| 501 to 600 | 1                 |
| 601 to 800 | 2                 |
| > 800      | 1                 |

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.<sup>1</sup>

| <u>Prepositional Phrase</u> | <u>English</u> | <u>Hebrew</u> |
|-----------------------------|----------------|---------------|
| in this place               | here           | הֵנָּה פה     |
| in that place               | there          | שָׁם          |
| at this time                | now            | עַתָּה        |
| at that time                | then           | אָז           |

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

*Examples from English:*

| <u>Prepositional Phrase</u> | <u>Equivalent Adverb</u> |
|-----------------------------|--------------------------|
| with vigor                  | vigorously               |
| in kindness                 | kindly                   |
| like a clock                | clockwise                |

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<sup>1</sup> 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.

prompt

promptly

**Table 4.2**  
**List of Most Frequent Adverbs**

| Adverb   | Meaning     | Frequency |
|----------|-------------|-----------|
| שָׁם     | there       | 834       |
| אֵין     | is not      | 788       |
| אֵל      | not         | 729       |
| כֵּה     | thus        | 577       |
| עוֹד     | still       | 490       |
| עַתָּה   | now         | 433       |
| כֵּן     | so          | 388       |
| סָבִיב   | around      | 336       |
| מְאֹד    | very        | 300       |
| לָכֵן    | therefore   | 200       |
| אַךְ     | surely      | 161       |
| עַל־כֵּן | therefore   | 155       |
| אָז      | then        | 141       |
| מֵעַל    | upward      | 140       |
| יֵשׁ     | there is    | 137       |
| רַק      | only        | 109       |
| תָּמִיד  | continually | 104       |

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

Noun or Adjective

אַמֶּת —truth

חֵן —favor, grace

רִיק —empty

Derived Adverb

אַמְנָם —truly, indeed

אַמְנָם —truly, verily

חֲנָם —freely, gratuitously

רִיקָם —vainly

| <u>Noun or Adjective</u> |                  | <u>Derived Adverb</u> |                 |
|--------------------------|------------------|-----------------------|-----------------|
| פְּתָע                   | —suddenness      | פְּתָאם               | —suddenly       |
| שָׁלֹשׁ                  | —three           | שְׁלֹשׁוֹם            | —three days ago |
| אָחוֹר                   | —back part       | אֲחֲרָנִית            | —backwards      |
| קִדְרוֹת                 | —darkness, gloom | קִדְרָנִית            | —mournfully     |

Hebrew occasionally uses an accusative noun or noun phrase to express an adverbial idea.<sup>2</sup> At times, Hebrew idiomatically uses a verb to express an adverbial idea.

וְתַמְהִיר וְתָרַד כַּדָּה עַל-יָדָהּ

Then **she hurriedly** let her pitcher down to her hand (Gen. 24:18)  
(lit. Then she hastened and let down. . .)

וַיִּסֶּף אַבְרָהָם וַיִּקַּח 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 adverbial. See the discussion of the infinitive absolute in § 6.1.4.

### 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

מָתַי —when? (Amos 8:5)

לְמָתַי —when? (Exod. 8:5 Heb.)

עַד-מָתַי —how long? (Exod. 10:7)

אֲחֲרֵי מָתַי עַד —how long yet? (Jer. 13:27)

<sup>2</sup> See § 2.3.6.3 (7) on the adverbial accusative. Muraoka § 102c suggests that a few adjectives may function adverbially; but his examples are quantifiers, or they can be understood as accusative substantives functioning adverbially.

כַּמָּה —how long?, how often?

עַד־מָה —until when?, how long?

(2) Spatial interrogative adverbs

אַהִי —where? (Hos 13:10, 14)

אִי —where?

אִיָּה —where?

אִי־יָה —where?

אִיפֹה —where?

אֵן —where?

מֵאֵין —from where?

(3) Manner interrogative adverbs

אֵיךְ —how?

אִכָּה —how?

אִכָּכָה —how?

(4) Purpose interrogative adverbs

לָמָּה —why?

מִדּוּעַ —why?, wherefore?

(5) Reason interrogative adverb

לָמָּה —why?, for what reason?

(6) Cause interrogative adverb

יֵעַן מָה —because of what?

(7) Condition interrogative adverb

עַל־מָה —wherefore?, upon what ground?

(8) Intensity interrogative adverb

כַּמָּה —how much?

### 4.3.2 Temporal Adverbs

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

|       |                     |        |                             |
|-------|---------------------|--------|-----------------------------|
| אז    | —then, at that time | לפנים  | —formerly                   |
| אחר   | —afterwards         | מאז    | —in time past, of old       |
| אמש   | —yesterday          | עוד    | —still, yet, again, besides |
| הלואה | —onwards            | עתה    | —now                        |
| יומם  | —by day             | שלושום | —three days ago,            |
| כבר   | —already            |        | day before yesterday        |
| כה    | —now                | תמיד   | —always                     |

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

אתמול, אמתמול, אמתמול—yesterday, recently, formerly (usually with שלושום).

|            |                   |        |                               |
|------------|-------------------|--------|-------------------------------|
| היום       | —today            | ימים   | —for two days                 |
| הלילה      | —last night       | מחר    | —tomorrow                     |
| הערב       | —at evening       | פעם    | —once (at an indefinite time) |
| הפעם       | —now              | צהריים | —at noon                      |
| השכם       | —at early morning | קדם    | —anciently, of old            |
| יומם ולילה | —by day and night | רגע    | —for a moment                 |

### 4.3.3 Spatial Adverbs

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

|         |                      |              |                    |
|---------|----------------------|--------------|--------------------|
| אחר     | —behind              | מעלה         | —upwards           |
| אחורנית | —backward            | מפנים ומאחור | —before and behind |
| הלואה   | —out there, onwards, | סביב         | —all around        |
|         | further              | משם          | —thence            |
| הלם     | —here                | פה or ופה    | —here, hither      |

|                       |                      |
|-----------------------|----------------------|
| הֵנָּה —here, hither  | פְּנִימָה —inward    |
| כֹּה —here            | רֹם —on high         |
| לְפָנִים —forward     | שָׁם —there, thither |
| מֵטָה —downwards      | שָׁמָּה —thither     |
| מִמַּעַל —above       | תַּחַת —beneath      |
| סְבִיב —on every side |                      |

Directional adverbs of space are formed by attaching the locative ה to nouns of place, including proper place names.

| <u>Noun</u>            | <u>Adverb</u>                  |
|------------------------|--------------------------------|
| בֵּית —house           | בִּיתָּה —inward               |
| חוּץ —outside          | חוּצָה —outward                |
| יְרוּשָׁלַם —Jerusalem | יְרוּשָׁלַיִמָּה —to Jerusalem |
| מִצְרַיִם —Egypt       | מִצְרַיִמָּה —to Egypt         |
| קֶדֶם —east            | קֶדִימָה —eastward             |
| קֶדֶם —east            | קֶדְמָה —eastward              |

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

מֵאֵה אַמָּה הַקֶּדֶם וְהַצָּפוֹן:  
one hundred cubits **toward the east and the north** (Ezek. 40:19)

נֵצֵא תְּשֻׁרָה  
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?* (אִיכָּה, אִיכָּה, אִיךָ), and modify only verbals. The following are some of the more common adverbs of manner:

|                             |                            |
|-----------------------------|----------------------------|
| אֲמֵת —truly, really        | מְהֵרָה —quickly, speedily |
| בְּטָח —safely              | מְהֵרָה —hastily           |
| חֲנֹם —freely, gratuitously | פְּתָאִם —suddenly         |
| יחד —together               | קְדֻרְנִית —as mourners    |
| יחדו —together              | קָל —swiftly               |

|                 |           |         |                   |
|-----------------|-----------|---------|-------------------|
| כֹּה            | —thus     | רוֹם*   | —haughtily        |
| כֵּן            | —so, thus | רִיקָם  | —emptily, vainly  |
| לְבַד + pronoun | —alone    | כָּכָה  | —thus             |
| אַט             | —gently   | כָּלִיל | —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?* (כַּמָּה); they modify verbals, adjectives, and other adverbs. There are only a few.

|             |            |             |              |
|-------------|------------|-------------|--------------|
| יֹתֵר       | —more      | מְעַט       | —a little    |
| מְאֹד       | —very      | מְעַט מְעַט | —very little |
| מְאֹד מְאֹד | —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:

|        |                     |                 |                |
|--------|---------------------|-----------------|----------------|
| אַבְל  | —verily, of a truth | אַמְנָה         | —truly, indeed |
| אַךְ   | —surely             | אַמְנָם אַמְנָם | —truly, indeed |
| אַכֵּן | —surely             |                 |                |

Although אַמֵּן is classified as an adverb meaning “verily, truly,”<sup>3</sup> 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:

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<sup>3</sup> BDB p. 53.

- אֶפֶס —only  
 אֵךְ —only  
 רַק —only, except (after neg.)  
 אִילָּי —perhaps

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

- אֵף —even, yea  
 גַּם —even, yea

#### 4.3.8 יֵשׁ The Existential Adverb

יֵשׁ is classified as an adverb, but it functions as a substitute for the copulative verb הָיָה in certain syntactic contexts. It occurs 137 times in the Old Testament. It always occurs in direct discourse (quotations) except in Psalms, Proverbs, Ecclesiastes, and Lamentations where perhaps one may assume the language is the vernacular. Excluding initial conjunctions and particles, it is always at the head of the clause except for the few instances where one of the clause constituents is granted position prominence.<sup>4</sup> It may function as a substitute for the copulative verb הָיָה when it would be in the timeless perfect aspect. It also stands in place of הָיָה when it functions as the auxiliary verb along with participle to express the timeless durative aspect. It may take a subject pronoun as a suffix.<sup>5</sup>

In copulative clauses, יֵשׁ is found in the existential clause, the predicate nominative clause, the predicate adverb clause, the clause of possession, but not in the predicate adjective clause. When the subject of the clause is a pronoun it is attached as a suffix to יֵשׁ.

אִם-יֵשְׁךָ נֹא מִצְלִיחַ דְּרָכֶי

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

The existential copulative clause declares the existence of its predicate complement. It has only one constituent besides יֵשׁ—a substantive phrase.<sup>6</sup>

<sup>4</sup> Judg. 19:19; 1Sam. 21:5; Eccl. 8:6; Isa. 43:8.

<sup>5</sup> יֵשְׁךָ (Gen. 24:42; 43:4; 44:20; Judg. 6:36); יֵשְׁכֶם (Gen. 24:49; Deut. 13:4); יֵשְׁנִי (Deut. 29:14; 1Sam. 14:39; 23:23; Est. 3:8).

<sup>6</sup> 1Sam. 21:5; 1 Kgs. 18:10; 2 Kgs. 9:15; Job 11:18; 33:32; Prov. 19:18; 20:15; 23:18; 24:14; Eccl. 1:10; 2:21; 4:8; 5:12; 6:1; 8:14x3; 9:4; 10:5; Isa. 43:8; Jer. 31:6; Lam. 3:29.



יש-גוי ומלכה

There is a **nation and a kingdom** (1 Kgs. 18:10)

Sometimes the predicate complement is a relative pronoun clause functioning as a substantive.<sup>7</sup>

הכי יש-עוד אשר נותר לבית שאול

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.<sup>8</sup>

ויאמר ה'יש דבר מאת יהוה ויאמר ירמיהו יש

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.

היש בית-אביך מקום לנו ללון:

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.<sup>9</sup>

יש-בם אנשי-חיל

Competent men are **among them** (Gen. 47:6)

When the preposition governs a noun phrase, its phrase usually takes the third slot.<sup>10</sup>

יש יהוה במקום הזה

The LORD is **in this place** (Gen. 28:16)

<sup>7</sup> Neh. 5:2, 3, 4.

<sup>8</sup> 1 Sam. 9:12; 2 Kgs. 10:15.

<sup>9</sup> יש-ב (Gen. 47:6; Num. 13:20; Deut. 29:17x2; Judg. 18:14; 1 Sam. 9:11; 14:39; 20:8; 23:23; 2 Sam. 14:32; Ezr. 10:44; Job 6:30; Jer. 14:22; 23:26; Jon. 4:11; Mal. 1:14); יש-את (Gen. 23:8; 2 Kgs. 2:16; 3:12; 10:15; Prov. 3:28) יש-על (Job 33:23); יש-עם (2 Chr. 16:9); יש-תחת (1Sam. 21:4); יש-מן (Neh. 5:5) יש-בין (Job 9:33).

<sup>10</sup> 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); מן (Isa. 44:8; Jer. 37:17); כ (Lam. 1:12); עם (Judg. 6:13); תחת (Job 16:4); לפני (Prov. 14:12; 16:25); את (Gen. 44:26; Jer. 27:18).

When the adverbial complement is a short word, its phrase usually takes the second slot.

הִישָׁפָּה אִישׁ

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.<sup>11</sup>

כִּי יֵשׁ לְעֵץ תִּקְוָה

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 הָיָה.<sup>12</sup> When the verb phrase expresses the timeless durative aspect, יֵשׁ may stand in place of הָיָה. When the subject of the clause is a pronoun, it becomes a suffix to יֵשׁ.<sup>13</sup>

אִם-יֵשְׁכֶם עֲשִׂים חֶסֶד וְאֱמֶת אֶת-אֲדֹנִי

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.<sup>14</sup>

אֵךְ יֵשׁ-אֱלֹהִים שֹׁפְטִים בָּאָרֶץ:

Surely God **is judging** in the earth." (Psa. 58:11)<sup>15</sup>

יֵשׁ is never negated except for rare unexpected instances:

לֹא יֵשׁ-בֵּינֵינוּ מוֹכִיחַ יֵשׁת

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

אֵף אִין-יֵשׁ-רוּחַ בְּפִיהֶם:

Nor is there *any* breath in their mouths. (Psa. 135:17; see also 1 Sam. 21:9, BDB p. 35)

<sup>11</sup> 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.

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

<sup>13</sup> Gen. 24:42; 43:4; Deut. 13:4; Judg. 6:36; Ruth 3:12; Job 5:1; Psa. 14:2; 53:3; Prov. 11:24; 12:18; 13:7; 13:23; 18:24; Jer. 5:1.

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

<sup>15</sup> The plural participle is unusual, but does sometimes occur with the plural of majesty (GKC § 132.h).

When the negative form of a *ישׁ* clause is needed, *אין* stands in place of *ישׁ*. The syntax of *אין* 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,<sup>16</sup> with the prepositive particle *לא*.

*לא־כֵן*—Not so! (Gen 48:18)

*לא עַתָּה*—not now (Num. 24:17)

*לא־אָז*—not then (1 Sam. 20:12)

*לא רַק*—not only (2 Chr. 28:10)

*לא חֲנָם*—not vainly (Ezek. 14:23)

*לא יִשְׁבִּינֵנוּ מוֹכֵיחַ*

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

*וְלֹא־עוֹד תִּשׁוּרְנֵנוּ מְקוֹמוֹ:*

And no longer will his place behold him (Job 20:9)

*הֲלֹא כֹה עָשׂוּ אֲבֹתֵיכֶם*

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

*הֲלֹא פֶתַע יִקְוֹמוּ נֹשְׁכֶיךָ*

Will not suddenly your creditors rise up? (Hab. 2:7)

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

*כִּי־אֵין בַּיִת אֲשֶׁר אֵין־שָׁם מֵת:*

for *there* was not a house where *there* was not one dead *there*. (Exod. 12:30)<sup>17</sup>

<sup>16</sup> Of the 88 adverbs in the WTS morphological codes, 15 are negated a total of 62 times.

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

כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ:

the LORD Himself is God; there is none *other* besides Him (Deut. 4:35)<sup>18</sup>

הֲאֵין פֹּה נָבִיא לַיהוָה עוֹד

Is there not a prophet of the LORD *here* anymore? (1Kgs. 22:7)<sup>19</sup>

#### 4.5 Semantic Agreement of Adverbs

Hebrew adverbs are observed to exhibit semantic agreement 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 agreement 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 מִן—from. This is explained in greater detail in § 14.2.

#### 4.7 Numbers as Adverbs

Occasionally, a cardinal number is used adverbially.<sup>20</sup> But these may be instances where the word פְּעַם is elided. This also is true for ordinal numbers.<sup>21</sup>

<sup>18</sup> 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.

<sup>19</sup> See also 2 Kgs. 3:11; 2 Chr. 18:6.

<sup>20</sup> Lev. 16:34; Neh. 13:20; Job 33:29.

<sup>21</sup> Gen. 22:15; 1 Kgs. 18:44; Est 2:19.

### 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**  
**Adverbs with Pronoun Suffix**

| Adverb | Meaning  | Frequency |
|--------|----------|-----------|
| אֵין   | is not   | 103       |
| סְבִיב | around   | 58        |
| עוֹד   | yet      | 39        |
| יֵשׁ   | there is | 9         |
| אֶט    | gently   | 1         |

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

וַיִּתְהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים וְאֵיןֹו  
כִּי־לָקַח אֹתוֹ אֱלֹהִים:

And Enoch walked with God; and **he was not**,  
for God took him. (Gen. 5:24)

Originally סְבִיב was a substantive,<sup>22</sup> 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.

תְּהִינָה הָעָרִים הָאֵלֶּה עִיר עִיר וּמִגְרָשֶׁיהָ סְבִיבֶיהָ כֵּן לְכָל־הָעָרִים הָאֵלֶּה:

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, and אֶט.

וַיִּפְּנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סְדֹמָה וְאַבְרָהָם עוֹדֵנֹו עֹמֵד לִפְנֵי יְהוָה:

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

וְאֲנִי אֶתְנַהֲלֶהּ לְאִטִּי לְרֹגֶל הַמִּלְאכָה אֲשֶׁר־לִפְנֵי

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

<sup>22</sup> BDB p. 686.

Normally **וְ** 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.

אִם-יִשְׁלַח מְשִׁלָּח אֶת-אֶחָיו אֵתְנוּ נֵרְדָּה וְנִשְׁבְּרָה לָךְ אֹכֶל:

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

## 4.9 Modifiers of Adverbs

Adverbs may form phrases by receiving a preceding qualifier or a following adverb in semantic agreement 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 agreement with the words they modify.

### 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:

$N^s + V^c + D$  ( $N^s$  = Subject noun;  $V^c$  = copulative verb;  $D$  = Adverb)

(2) In the attributive slot of a noun phrase:

$N + D$

(3) In the attributive slot of an adjective phrase:

$A + D$  ( $A$  = Adjective)

(4) In the attributive slot of an adverb phrase:

$D + D$

(5) In the attributive slot of a verb phrase:

$V + D$  or

$D + V$

(6) In the attributive slot of a predicate phrase:

$Q + D$  or

$D + Q$  ( $Q$  = Predicate)

(7) In the attributive slot of a clause:

$S + D$  or

$D + S$  ( $S$  = 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 5.1**  
**Frequency Distribution of Finite Verbs**

| Frequency   | Number of Finite Verbs |
|-------------|------------------------|
| <= 10       | 950                    |
| 11 to 50    | 338                    |
| 51 to 100   | 69                     |
| 101 to 200  | 49                     |
| 201 to 300  | 15                     |
| 301 to 400  | 7                      |
| 401 to 500  | 4                      |
| 501 to 600  | 2                      |
| 601 to 700  | 3                      |
| 701 to 800  | 4                      |
| 801 to 900  | 2                      |
| 901 to 1000 | 2                      |
| > 1000      | 7                      |



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**

| Verb    | Meaning | Fre-<br>quency | Verb   | Meaning      | Fre-<br>quency |
|---------|---------|----------------|--------|--------------|----------------|
| אָמַר   | say     | 4239           | שָׁמַע | hear         | 934            |
| הָיָה   | be      | 3405           | שָׁלַח | send         | 724            |
| עָשָׂה  | do      | 2050           | עָלָה  | go up        | 701            |
| בָּא    | go      | 1926           | אָכַל  | eat          | 647            |
| נָתַן   | give    | 1708           | קָרָא  | call         | 657            |
| הִלָּךְ | walk    | 1184           | מָת    | die          | 611            |
| רָאָה   | see     | 1077           | שָׂם   | put          | 527            |
| דִּבֶּר | speak   | 935            | יָשַׁב | sit          | 488            |
| שָׁב    | return  | 892            | קָם    | arise        | 540            |
| לָקַח   | take    | 893            | צִוָּה | com-<br>mand | 443            |
| יָצָא   | form    | 795            | נָשָׂא | lift up      | 490            |
| יָדַע   | know    | 769            | נָכַה  | Strike       | 412            |

## 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 the 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 5.3**  
**Frequency Distribution of Verbal Stems**

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

### **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 element 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**  
**Distribution of Finite Verbal Forms**

|                       |        |
|-----------------------|--------|
| Perfect               | 20,717 |
| Imperfect             | 15,853 |
| Wayiqtol <sup>1</sup> | 14,974 |
| Imperative            | 4,262  |
| Total                 | 55,806 |

#### 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:<sup>2</sup>

|                            |                               |
|----------------------------|-------------------------------|
| $N^S + V^c$                | (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)     |
| $N^S + V^c + \text{׃} + N$ | (possessive clause)           |

where the symbol  $N^S$  represents a subject noun phrase,<sup>3</sup>  $V^c$  represents a copulative verb phrase,  $N$  represent a predicate nominative phrase,  $A$  represents a predicate adjective phrase, and  $D$  represents a predicate adverb phrase;<sup>4</sup> the symbol  $+$  means juxtaposition. The principal copulative verb is הָיָה—it is. The particle וְ and its negative אֵין are used as a substitute for הָיָה in some

<sup>1</sup> For transliterated verb forms, I use the root קטל found commonly in standard parsing charts.

<sup>2</sup> 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.

<sup>3</sup> The term phrase is included because the slot may be occupied by the indicated word plus a modifier, if any.

<sup>4</sup> 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 durative aspect verb phrases (5.6.5.3) and numerical quantifiers really belong to noun phrases (14.3.2).

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: **כָּבֵד** / **יְכַבֵּד** or **קָטַן** / **יְקַטֵּן** but occasionally **גָּדַל** / **יִגְדֵּל**. Clauses using intransitive stative verbs usually may accept comparative transformations, but never the passive transformation.

**רָעִיב** —he is hungry

**זָקֵן** —he is old

**גָּדַל** —he is great

**כָּבֵד** —he is heavy

**קָטַן** —he is small

**5.4.2.2 Intransitive active verbs.** Intransitive active<sup>5</sup> 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.<sup>6</sup>

**יָשַׁב** —he sat, dwelt

**יָשָׁן** —he slept

**עָמַד** —he stood

**שָׁכַב** —he slept, lay down

**קָם** —he arose

**מָת** —he died

**בָּכָה** —he wept

<sup>5</sup> The passive, middle, and reflexive voices are regarded as transformations on the active voice.

<sup>6</sup> Some verbs have both an intransitive and transitive meaning; the transitive meaning does accept the passive transformation.

### 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.

- אָהַב — he loved (someone)  
 שָׂנֵא — he hated (someone)  
 מָלֵא — it is full (of something)  
 הֵבִין — he understood (something)

**5.4.3.2 Transitive active verbs.** Transitive active verbs express activity that exists between the subject and an object.

- דִּבֶּר — he spoke (language, words, etc.)  
 הִלְבִּישׁ — he dressed (person, thing)  
 לָבַשׁ — he put on (clothes)<sup>7</sup>  
 לָקַח — he took (something)  
 נָגַן — he played (music)  
 נָסָה — he tried, tested (something)  
 קָבַל — he accepted (things); he received (things)  
 שָׁתָה — he drank (something)

### 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: הֵאֱמִין לְדָבָר — *he believed something*—where the preposition is not translated. In some instances the preposition must be translated by a different preposition in English. For example: פָּקַד מִדָּבָר — “he was afraid

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<sup>7</sup> Some verbs like לָבַשׁ have both an active meaning (put on) and a stative meaning (wear).

of something”—where the preposition **מִן**—*from*— becomes *of* in English. These verbs are found in the following syntactic construction:

$N^S + V + P + N$  (P = Preposition)

*Examples of verbs governing the object with לְ:*

**הָאֱמִין** —he believed (someone/something)

**וְלֹא הָאֱמַנְתָּם לוֹ**

and you did not believe Him (Deut. 9:23)

**וְלֹא־הָאֱמַנְתִּי לְדִבְרִים**

I did not believe the words (1 Kgs. 10:7)

*Examples of verbs governing the object with בְּ:*

**הָאֱמִין** —he believed in (person)

**וְהָאֱמִן בַּיהוָה**

And he believed in the LORD (Gen. 15:6)

**נָגַן** —he played (musical instrument)

**אִישׁ יָדַע מְנַגֵּן בַּכִּנּוֹר**

A man who knows how to play a harp (1 Sam. 16:16)

*Examples of verbs governing the object with מִן:*

**יָרָא** —he feared (someone)

**וַיִּירָאֵת מֵאֱלֹהֶיךָ**

But you shall fear your God (Lev. 19:14)

**פָּקַד** —he was afraid of (something)

**וְאֶפְחַד מִמֶּנּוּ:**

I am afraid of Him. (Job 23:15)

*Examples of verbs governing the object with עַל:*

**נָסְבוּ** —surround (something)

**אֲנָשֵׁי סֹדֶם נָסְבוּ עַל־הַבַּיִת**

The men of Sodom surrounded the house (Gen. 19:4)

צוה—command (someone)

וְהִצַּצְתִּי עַל־חֲגָב לֶאֱכֹל הָאָרֶץ

When I command the locusts to devour the land (2 Chr. 7:13)

*Example of verb governing the object with אַחֲרֵי:*

רָדַף—he pursued (someone)

וְלֹא רָדְפוּ אַחֲרֵי בְנֵי יַעֲקֹב:

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:

$$N^S + V + N^0_1 + N^0_2$$

In these clauses either accusative noun phrase may be determinate and be governed by the particle **אֵת**.

*Examples of verbs governing one accusative of person and one of thing:*

אַזָּר—he girded (someone) with (something)

וַתִּזְרֵנִי חֵיל לְמִלְחָמָה

You have girded **me** with **might** for the battle (2 Sam. 22:40)

לָמַד—he taught (someone) (something)

אֶלְמַדָּה פֹּשְׁעִים דִּרְכֶּיךָ

I will teach **transgressors** Your ways (Psa. 51:13)

עִטָּר—he crowned (someone) with (something)

וְכָבוֹד וְהָדָר תַּעֲטֹרֶהוּ:

And *with glory and honor* You crown *Him* (Psa. 8:6)

הִפְשִׁיט—he stripped (someone) of (something)

הִלְבִּישׁ—he clothed (someone) with (something)

וַיִּפְשֹׁט מֹשֶׁה אֶת־אַהֲרֹן אֶת־בְּגָדָיו וַיִּלְבֹּשׁ אֹתָם אֶת־אֶלְעָזָר בְּנוֹ

Moses stripped *Aaron* of his garments and put *them* on Eleazar his son. (Num. 20:28)

*Examples of verbs governing one accusative of thing and one of material:*

זָרַע—he sowed (something) with (seed)

לֹא־תִזְרַע כְּרִמָּה בְּלֵאִים

You shall not sow *your vineyard* with *different kinds* of seed (Deut. 22:9)

חָגַר—he wrapped (something) with (something)

וְחָגַרְתָּ אֹתָם אֲבִט

And you shall wrap *each of them* with *a sash* (Exod. 29:9)

מָלֵא—he filled (something) with (something)

וַתְּמַלֵּא אֶת־הַחֶמֶת מַיִם

and she filled *the skin* with *water* (Gen. 21:19)

צָפָה—he covered (something) with (something)

וְצִפִּיתָ אֶת־הַבְּרִיחַם זָהָב:

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:

$$N^S + V + N^0_1 + P + N_2$$

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 לְ:*



נָתַן—he gave (something) (to someone)

וַיִּתֵּן מֹשֶׁה אֶת־כֶּסֶף הַפְּדִיָּם לְאַהֲרֹן וּלְבָנָיו (Num. 3:51)

And Moses gave **their redemption money** to **Aaron and his sons**, (Num. 3:51)

הָבִיא—he brought (something) (to someone)

וַיָּבֵא לוֹ יַיִן וַיִּשְׁתְּ:

and he brought **him wine**, and he drank. (Gen. 27:25)

[when the second object is a pronoun, the phrase is usually moved next to the verb]]

הִגִּיד—he told (something) (to someone)

וַיִּגִּידוּ לוֹ אֵת כָּל־הַקֵּרֶת אֲתָם

and they told **him all that had happened to them** (Gen. 42:29)

הֵשִׁיב—he returned (something) (to someone)

וַיָּשֶׁב לוֹ אֵת שָׂרָה אִשְׁתּוֹ:

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.

הַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִת אֶל־בֵּיתוֹ מִשְׁתֵּה הַיַּיִן

And the king returned **from the palace garden to the place of the banquet of wine**, (Est. 7:8)

כִּי לֹא־אֶתֵּן מֵאֶרֶץ בְּנֵי־עַמּוֹן לְךָ יְרֵשָׁה

for I will not give **any of the land of the people of Ammon to you** 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 ( $C^{sp}$ ) לֵאמֹר (§ 9.4); they are found in the following syntactic construction:

$$N^S + V + N^0$$

or

$$N^S + V + C^{sp} + S$$

יֵעַן אֲמַרְכֶם אֶת־הַדְּבָר הַזֶּה מִשָּׂא יְהוָה

‘Because you say this word, “The oracle of the LORD!” (Jer. 23:38)

עוֹד יֹאמְרוּ אֶת־הַדָּבָר הַזֶּה בְּאֶרֶץ יְהוּדָה וּבְעָרָיו

"They shall again say **this word** in the land of Judah and in its cities (Jer. 31:23)

וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בְנֵי תַמִּית

אִם־לֹא אָבִיאָנוּ אֵלֶיךָ תָּנָה אֹתוֹ עַל־יָדֵי וְאֲנִי אֲשִׁיבָנוּ אֵלֶיךָ:

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 **כִּי**; they are found in the following syntactic construction:

$N^S + V + N^0$

or

$N^S + V + C^P + S$

וַאֲתֶם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם הָאֵלֶּה מִפְּנֵיכֶם

You have seen **all that** the LORD your God has done to all these nations **because of** you, (Josh. 23:3)

וְאַחִיתָפֶל רָאָה כִּי לֹא נִעְשְׂתָה עֲצָתוֹ

Now when Ahithophel saw **that** his advice was not followed, (2 Sam. 17:23)

וַיִּשְׁמְעוּ כִּי־קִרְבִּים הֵם אֵלָיו וּבִקְרָבוֹ הֵם יֹשְׁבִים:

And they heard **that** they were their neighbors who dwelt near them. (Josh. 9:16)

וַיֵּבֶן עֲלָיו כִּי יְהוָה קָרָא לְנָעַר:

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.

וְלֹא נָטַשְׁתָּנִי לְנִשְׁק לְבָנִי וּלְבָנֹתִי

And you did not allow **me** to kiss my sons and my daughters. (Gen. 31:28)

אֵת נְטַשְׁתָּ אֹתִי נְאֻם־יְהוָה

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.<sup>8</sup> 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.<sup>9</sup> The infinitive absolute is discussed in more detail in § 6.1.

מִכָּל עֵץ-הַגָּן אָכַל תֹּאכֵל:

Of every tree of the garden you may freely eat (Gen. 2:16)

וְאָכַלְתֶּם אֱכֹל וְשָׂבֹעַ

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. Together with the auxiliary verb הָיָה, the participle is used to express durative action<sup>10</sup> in a verb phrase. The participle is discussed in more detail in § 6.3.

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<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> The participle stands alone when the auxiliary would normally be omitted.

### 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 *hithpaal* stems.

.הַגָּשִׁים.

| <u>Noun</u>           | <u>Derived Verb</u>             |
|-----------------------|---------------------------------|
| אֹהֶל —tent           | אָהַל —he pitched a tent        |
| אָזֶן —ear            | הָאִזִּין —he gave ear          |
| אַפֹּד —ephod         | אַפָּד —he put on an ephod      |
| בָּלִיל —fodder       | בָּלַל —he gave fodder          |
| גֶּשֶׁם —rain         | הִגָּשִׁים —he sent rain        |
| דָּבָר —a word        | דִּבֶּר —he spoke               |
| דֵּג —fish            | דִּיג —he fished                |
| חֶמֶר —pitch, asphalt | חָמַר —he covered with pitch    |
| חֶרֶף —winter         | חָרַף —he wintered              |
| כֹּהֵן —priest        | כָּהֵן —he ministered as priest |
| לֵב —heart            | לָבַב —he ravished the heart    |
| לִבְנָה —a brick      | לָבַן —he made brick            |
| מֶלַח —salt           | מָלַח —he salted                |
| מֶלֶךְ —king          | מָלַךְ —he reigned              |

| <u>Noun</u>     | <u>Derived Verb</u>       |
|-----------------|---------------------------|
| נָבִיא —prophet | נָבֵא —he prophesied      |
| עָפָר —dust     | עָפַר —he threw dust      |
| קִיץ —summer    | קָץ —he passed the summer |
| קֶן —nest       | קָנָה —he made a nest     |
| שֶׁבֶר —grain   | שָׁבַר —he obtained grain |
| שָׁרֵשׁ —root   | הִשְׁרִישׁ —it took root  |
|                 | שָׁרַשׁ —he rooted out    |

### 5.5.3 Verbs Derived From Adjectives

A few verbs in Hebrew have a corresponding adjective to which their derivation may be traced.

| <u>Adjective</u>     | <u>Derived Verb</u>                |
|----------------------|------------------------------------|
| חָדָשׁ —new          | חִדֵּשׁ —he renewed                |
| נָכְרִי —foreign     | נָכַר —he treated as foreign       |
| עִוֵּר —blind        | עִוְרָה —he blinded                |
| עָרֵל —uncircumcised | עָרַל —he counted as uncircumcised |
| פָּתִי —simple       | פָּתַח —he was simple              |
| רָע —bad, evil       | רָעַע —he is evil                  |

### 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.<sup>11</sup> 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 expresses 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*.

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<sup>11</sup> See Bruce K. Waltke, and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990) for discussion of the semantic relationship of the verbal stems.

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:

| <u>Stem</u>     | <u>Verb</u>                |
|-----------------|----------------------------|
| <i>qal</i>      | אָכַל —he ate              |
| <i>niphal</i>   | נֶאֱכַל —it was eaten      |
| <i>piel</i>     | אָכַל —he consumed         |
| <i>pual</i>     | אֶכַל —it was consumed     |
| <i>hiphil</i>   | הֵאָכַל —he fed            |
| <i>hophal</i>   | הִאָכַל —he was fed        |
| <i>hithpael</i> | הִתְאָכַל —it was digested |

#### 5.5.5 Verbs Derived From Quantifiers

A few Hebrew verbs have corresponding quantifiers to which their derivation may be traced.

| <u>Quantifier</u> | <u>Derived Verb</u>             |
|-------------------|---------------------------------|
| אַרְבַּע —four    | רָבַע —he squared               |
| חֲמִשׁ —five      | חָמַשׁ —he took a fifth part of |
| כָּל —all         | כָּלַל —it is complete          |
| עָשָׂר —ten       | עָשָׂר —he gave a tenth         |
| שָׁלֹשׁ —three    | שָׁלַשׁ —he divided into three  |
| שֵׁשׁ —six        | שָׁשָׁה —he gave a sixth        |

#### 5.5.6 Verbs Derived From Adverbs

At least one Hebrew verb seems to have its derivation traced to an adverb.

| <u>Adverb</u>      | <u>Derived Verb</u>        |
|--------------------|----------------------------|
| הֵלָאָה —out there | נִהְלָאָה —she was removed |

#### 5.5.7 Verbs Derived From Prepositions

At least one Hebrew verb seems to have its derivation traced to a preposition.

Preposition

אצל —beside

Derived Verbאצל —he laid aside<sup>12</sup>**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 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.<sup>13</sup> The number attribute is a dependent variable used as a marker to link the verb with its subject. The value is governed by agreement with the number attribute of its subject.

**5.6.1.1 Singular.** The singular attribute of the verb is used:

(1) with singular subjects

וְהָאָדָם יָדַע אֶת־חַוְּוָה אִשְׁתּוֹ

Now Adam knew Eve his wife, (Gen. 4:1)

(2) with collective subjects (usually the class is viewed as a single whole)

וְהָעָם נָס מִפְּנֵי פְלִשְׁתִּים:

Then the people fled from the Philistines. (2 Sam. 23:11)

(3) sometimes when the verb is first in the sentence, regardless of the number attribute of the subject

וַיֹּאמֶר אָחִיהָ וְאִמָּהּ תֵּשֵׁב הַנְּעָר אִתָּנוּ יָמִים אֹז עָשׂוֹר אַחֵר תֵּלָךְ:

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)

**5.6.1.2 Plural.** The plural attribute is used:

(1) with plural or dual subjects

נִבְקְעוּ כָּל־מַעְיֵנֹת תְּהוֹם רָבָה וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ:

all the fountains of the great deep were broken up, and the windows of heaven were opened. (Gen. 7:11)

<sup>12</sup> BDB 69.

<sup>13</sup> Of the finite verbs, 40,597 are singular and 15,209 are plural.

(2) often with collective subjects (usually when the subject is viewed as group of individuals).

וְהָעָם עָבְרוּ נֶגֶד יְרִיחוֹ:

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.<sup>14</sup> The gender attribute is a dependent variable used as a marker to link the verb with its subject. The value is governed by agreement with the gender attribute of the subject.

**5.6.2.1 Masculine.** The masculine attribute is used with masculine or mixed-gender subjects.

שִׂשׁוֹן וְשִׂמְחָה 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.

וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לּוֹ

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

In the instance where the compound subject is long and the verb appears first, the verb may be in gender agreement with the nearest noun of the compound subject.

וַתָּבוֹאנָה נַעֲרוֹת אֶסְתֵּר וְסָרִיסֶיהָ וַיִּגִּידוּ לָהּ

So Esther's **maids (fem.) and eunuchs (masc.) came (fem. pl.)** and told (masc. pl.) her. (Est. 4:4)

וַתֹּאמֶר לוֹ זֶרֶשׁ אִשְׁתּוֹ וְכָל-אֶהְבָּיו

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.<sup>15</sup> 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 agreement with the person attribute of the subject.

**5.6.3.1 First Person.** The first person attribute is used when the writer or speaker is the subject of the verb.

וְאֲנִי דָנִיֵּאל נִהְיִיתִי וְנִחַלִּיתִי יָמִים

And **I, Daniel, fainted and was sick** for days (Dan. 8:27)

<sup>14</sup> Of the finite verbs, 39,798 are masculine, 4,893 are feminine, and 11,115 are marked common gender.

<sup>15</sup> Of the finite verbs, 6,905 are first person, 11,051 are second person, and 37,850 are third.



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.

וְאֲנִי וְהַנָּעַר גֵּלְכָה עַד־כָּה  
the lad and I will go (1 com. pl.) yonder (Gen. 22:5)

גַּם־אֲנִי וְנַעֲרָתִי אֲצֹום בֵּן  
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.

לֹא תִשְׁתַּוְּיִין אַתֶּם וּבְנֵיכֶם עַד־עוֹלָם  
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 usually defined in part by the stem (§ 5.3) of the verb as follows:

**5.6.4.1 Active Voice.** The active voice is usually expressed by the *qal* stem, but occasionally by the *piel* or *hiphil* or another stem. It is used whenever the subject is the executor of the verbal action.

וַיַּחַזֶּק דָּוִד מִן־הַפְּלִשְׁתִּי בַקֶּלַע וּבָאֶבֶן  
So David prevailed (qal) over the Philistine with a sling and a stone (1 Sam. 17:50)

וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר:  
Then God spoke (piel) to Noah, saying, (Gen. 8:15)

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ גִּפְשׁ חַיָּה לְמִינָהּ  
Then God said, "Let the earth bring forth (hiphil) the living creature according to its kind: (Gen. 1:24)

אֲנִי וְהַנָּעַר גֵּלְכָה עַד־כָּה וְנִשְׁתַּחֲוִה וְנָשׁוּבָה אֵלֵיכֶם:  
the lad and I will go yonder and worship (hishtaphel), and we will come back to you." (Gen. 22:5)

**5.6.4.2 Middle Voice.** The middle voice is usually expressed by the *niphal* stem, but other stems may be use. It is used whenever the subject is acting on his own behalf.

נִשְׁאַל —ask for oneself (1 Sam. 20:6, 28)

נִשְׁאַל־נִשְׁאַל מִמֶּנִּי דָוִד לָרוֹץ בֵּית-לָחֶם עִירוֹ

David **earnestly asked** permission of me that he might run over to Bethlehem, his city (1 Sam 20:6)

וְכִפֶּר בְּעָדוֹ וּבְעַד בֵּיתוֹ:

and he shall make atonement (piel) for himself and for his house. (Lev. 16:6)

וְכָתַב לוֹ אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל-סֵפֶר

And he shall write (qal) for himself a copy of this law in a book, (Deut. 17:18)

**5.6.4.3 Passive Voice.** The passive attribute is expressed by the *qal* passive,<sup>16</sup> 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.

שָׁמָּה קָבַר אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ:

There Abraham **was buried** (pual), and Sarah his wife. (Gen. 25:10)

הַגִּלָּת יִהְיֶה כְּלָהּ

Judah **shall be carried away captive** (hophal), all of it; (Jer. 13:19)

וְהַתְּבָרְכוּ בְּזֶרְעֶךָ כָּל גּוֹי הָאָרֶץ

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.

לֹא יִטְמָא: לְאָבִיו וּלְאִמּוֹ

He shall not **defile himself** (hithpael) for his father or his mother; (Lev. 21:11)

אוֹ-יִשְׁיֶגֶה יָדוֹ וְנִגְאַל:

or if he is able, he may **redeem himself** (niphal). (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.<sup>17</sup>

<sup>16</sup> The *qal* passive is rare in Hebrew but it is believed to appear in places like Num. 32:5—יָתַן; Gen. 18:4—יָקַח; see GKC § 53u.

<sup>17</sup> The verb stem may also signify a secondary value such as the reciprocal, the tolerative, or the repetitive. These also are specified by the dictionary.

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 in § 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.<sup>18</sup> 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.<sup>19</sup> 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,<sup>20</sup> accompanied by the auxiliary verb *הָיָה* or its equivalent.<sup>21</sup>

Earlier grammarians referred to these conjugations as marking tenses.<sup>22</sup> 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

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<sup>18</sup> 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.

<sup>19</sup> 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.

<sup>20</sup> The participle is part of the conjugation of verbs in English as well as in other languages.

<sup>21</sup> 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).

<sup>22</sup> Some continue to do so; thus Muraoka § 111 e.g. See Appendix One for a more-lengthy discussion and defense of the aspect view.

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).

**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.<sup>23</sup> The perfect aspect usually is limited to the indicative mood.<sup>24</sup>

*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.

אָמַר נָבַל בְּלִבּוֹ אֵין אֱלֹהִים

The fool **has said** in his heart, “*There is no God.*” (Psa. 14:1a)

הַשְׁחִיתוּ הַתְּעִיבוּ עֲלֵיָהָ

**They are corrupt, they have done** abominable works. (Psa. 14:1b)

יָדַע שׁוֹר קִנְיָהּ וַחֲמֹר אֲבוֹס בְּעָלָיו

יִשְׂרָאֵל לֹא יָדַע עַמִּי לֹא הִתְבּוֹנֵן:

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.

בְּרָאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

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

<sup>23</sup> The use of the perfect aspect with *Waw* Consecutive is discussed in chapter 9 (§ 9.2.1 b).

<sup>24</sup> 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

וּלְבָן הָלַךְ לִגְזֹז אֶת־צֹאֲנוֹ

Now Laban **had gone** to shear his sheep (Gen. 31:19)  
(perfect)

וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה

So Abram departed as the LORD **had spoken** to him. (Gen. 12:4)  
(perfect)

*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.

יָדַעְתִּי —I know (Gen. 4:9)

זָכְרָנוּ —we remember (Num. 11:5)

מָאֲסָתִי —I despise (Amos 5:21)

נִשְׁבַּעְתִּי —I swear (Jer. 22:5)

יַעֲצֵתִי —I counsel (2 Sam. 17:11)

הִעֲדָתִי —I testify (Deut. 8:19)

הִרִמָּתִי —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.

הֵן גּוֹעֲנֵנוּ אַבְדָּנוּ כָּלֵנוּ אַבְדָּנוּ:

Surely **we shall die, we shall perish,**  
**we all shall perish!** (Num. 17:27, Heb.)

לָכֵן גָּלָה עָמִי

Therefore my people **shall go into captivity.** (Isa. 5:13)

כִּי לֹא אַעֲזֹבְךָ

עַד אֲשֶׁר אִם־עָשִׂיתִי אֵת אֲשֶׁר־דִּבַּרְתִּי לָךְ:

For I will not leave you  
until **I have done** what I have spoken to you. (Gen. 28:15)  
(future perfect)

וְכַאֲשֶׁר אַבְדָּתִי אַבְדָּתִי:

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.<sup>25</sup> 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.

בֶּן חָכָם יַשְׂמַח־אָב

A wise son **makes** a father **glad**. (Prov. 15:20)

בְּנֵאֲוֹת דָּשָׁא יְרִבִּיצֵנִי עַל־מִי מִנְחוֹת יִנְהַלֵּנִי:

He **makes me to lie down** in green pastures;  
He **leads me** beside the still waters. (Psa. 23:2)

וְאַתָּה קַח־לָךְ מִכָּל־מֵאֲכָל אֲשֶׁר יֵאָכֵל

You shall take for yourself of all food that **is eaten**. (Gen. 6:21)

אֲנֹשִׁי־רָע לֹא־יִבִּינֻ מִשְׁפָּט

וּמִבִּקְשֵׁי יְהוָה יִבִּינֻ כָּל:

Evil men do not **understand** justice,  
But those who seek the LORD **understand** all. (Prov. 28:5)

*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.

כֹּכָה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים:

Thus Job **did regularly**. (Job 1:5)

כֹּה־יִתֵּן שְׁלֹמֹה לְחִירָם שָׁנָה בְּשָׁנָה:

Thus Solomon **gave** to Hiram year by year. (1 Kgs. 5:25, vs. 11 Eng.)

כִּי לֹא יוֹכְלוּן הַמִּצְרִיִּים לֶאֱכֹל אֶת־הָעִבְרִיִּים לֶחֶם

Because the Egyptians **could** not eat food with the Hebrews (Gen. 43:32)

<sup>25</sup> The use of the imperfect aspect with Waw Consecutive is discussed in chapter 9 (§ 9.2.1 b).

וּמִרְדֵּכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:

But Mordecai **would** not **bow** nor **pay homage**. (Est. 3:2)  
(habitual past)

וַיַּעַשׂ אֲבִשָּׁלוֹם כַּדָּבָר הַזֶּה לְכָל־יִשְׂרָאֵל

אֲשֶׁר־יָבֹאוּ לְמִשְׁפָּט אֶל־הַמֶּלֶךְ

In this manner Absalom acted toward all Israel  
who **came** to the king for judgment. (2 Sam. 15:6)  
(habitual past)

וּבְבֹא מֹשֶׁה לִפְנֵי יְהוָה לְדַבֵּר אִתּוֹ

יִסֹּר אֶת־הַמָּסוּהָ עַד־צֵאתוֹ

וַיֵּצֵא וְדִבֶּר אֶל־בְּנֵי יִשְׂרָאֵל

But whenever Moses went in before the LORD to speak with Him,  
he **would take off** the veil until he came out;  
and he would come out and speak to the children of Israel. (Exod. 34:34)  
(habitual past)<sup>26</sup>

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.

טָרַם יִשְׁכְּבוּ

before **they lay down** (simple past) (Gen. 19:4)

וְעַד יִתְקַדְּשׁוּ הַכֹּהֲנִים

until the priests **had sanctified themselves** (2 Chr. 29:34)  
(perfect)

בְּטָרַם אֶצְוֶךָ בְּבֶטֶן יִדְעֹתִיךָ

וּבְטָרַם תֵּצֵא מִרְחֹם הַקֶּדֶשְׁתִּיךָ נָבִיא לַגּוֹיִם

Before **I formed you** in the womb I knew you;  
Before **you were born** I sanctified you a prophet to the nations. (Jer. 1:5)  
(simple past)

כִּי שָׁמְעוּ בִּי־נָשִׁים יֹאכְלוּ לֶחֶם:

For they heard that **they would eat** bread there. (Gen. 43:25)  
(past subjunctive)

*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,

<sup>26</sup> Note that the Waw Consecutive with perfect continues the habitual imperfect aspect of יִסֹּר twice in this verse.

periodic, or progressive in time current to the narrative. English uses the simple present to express this aspect.

מַה־תִּבְקֹשׁ

What **do you seek**? (Gen 37:15)

לָמָּה תִבְכִּי וְלָמָּה לֹא תֹאכְלִי

Why do you **weep** and why **do you not eat**? (1 Sam. 1:8)

*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.<sup>27</sup>

וְהֵן לֹא־יֵאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקוֹלִי

Suppose **they will** not **believe** me nor **listen** to my voice. (Exod. 4:1)

עַתָּה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפָרְעֹה

Now **you shall see** what **I will do** to Pharaoh. (Exod. 6:1)

**5.6.5.3 The durative aspect.** The durative aspect (specified by the participle with the auxiliary 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 (הָיָה); and mood (if not indicative) must be defined by the inflection of the auxiliary verb (הָיָה), or implied from the context. When tense is timeless or present, the auxiliary (הָיָה) is omitted or replaced with יֵשׁ 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.

<sup>27</sup> The examples of the nonindicative moods should be consulted here.



*Timeless durative action* is expressed by the participle in a timeless context.<sup>28</sup> 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.

דֹּר הַלֵּךְ וְדֹר בָּא

וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:

one generation **passes away**,  
and another generation **comes**;  
But the earth **abides** forever. (Eccl. 1:4)  
[omitted auxiliaries]

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם

וְהֵם אֵינָם מֵלֵא

All the rivers **run** into the sea,  
Yet the sea is not full; (Eccl. 1:7a)  
[omitted auxiliary]

אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלֶכֶת:

To the place from which the rivers **come**,  
There they **return** again. (Eccl. 1:7b)  
[omitted auxiliaries]

*Past time durative action* is expressed by the participle in a past tense context.<sup>29</sup> 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.

וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ

Now Moses **was keeping** the flock of Jethro (Exod. 3:1)

וְהַנֶּעֱר הָיָה מְשִׁירֵת אֶת־יְהוָה

And the child **was ministering** to the LORD (1 Sam. 2:11)

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת

And all the people **were witnessing** the thunders. (Exod. 20:18)

אֵין שָׂר בֵּית־הַסֵּהר רֹאֶה אֶת־כָּל־מְאוֹמָהּ בְּיָדוֹ

The keeper of the prison **was not looking**  
**into** anything that was under Joseph's hand (Gen. 39:23)

<sup>28</sup> GKC § 116 n. The auxiliary verb הָיָה is omitted in this case; the negated auxiliary is אֵין usually with a pronoun suffix to mark the personal attribute of the subject.

<sup>29</sup> GKC § 116 o. The past tense is expressed by the auxiliary verb הָיָה in the perfect aspect. The auxiliary is required where past time is not clear from the context; otherwise, it is usually omitted.

וְלוֹט יָשָׁב בְּשַׁעַר־סְדֹם

And Lot **was sitting** in the gate of Sodom (Gen. 19:1)

וְאֵלֵּי צָם וּמִתְפַּלֵּל לִפְנֵי אֱלֹהֵי הַשָּׁמַיִם:

And I **was fasting** and **praying** before the God of Heaven (Neh. 1:4)

הַבָּקָר הָיוּ חֹרְשׁוֹת

The oxen **were plowing** (Job 1:14)

וְאַבְנֵר הָיָה מְתַחֲזֵק בְּבֵית שָׁאוּל:

Abner **was strengthening his hold** on the house of Saul. (2 Sam. 3:6)

Sometimes in certain contexts, the durative may express habitual or repetitive action rather than continuous action. In these instances, English uses the past habitual tense.

וַיְהִיו הֲרֹגִים בָּהֶם:

They **would kill** (some of ) them. (2 Kgs. 17:25)

שִׁבְעִים | מְלָכִים . . . הָיוּ מְלַקְטִים תַּחַת שְׁלֹחֲנִי

Seventy kings . . . **used to gather** their food under my table. (Judg. 1:7)

יֹסֵף . . . הָיָה רֹעֶה אֶת־אֶחָיו בְּצֹאן

Joseph . . . **used to feed** the flock with his brothers (Gen. 37:2)

*Present time durative action* is expressed by the participle in a present tense context.<sup>30</sup> 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.

כִּי יָדַע אֱלֹהִים

For God **knows** . . . (Gen. 3:5)

עוֹדָךְ מְסַתּוֹלֵל בְּעַמִּי

As yet you **exalt yourself** against My people (Exod. 9:17)

פְּלִשְׁתִּים נִלְחָמִים בְּקַעִילָה

וְהָמָּה שֹׁסִים אֶת־הַגִּרְנוֹת:

The Philistines **are fighting** against Keilah,  
And they **are robbing** the threshing floors. (1 Sam. 23:1)

עָשׂוּ אֶחָיֶךָ מִתְנַחֵם לָךְ

Your brother Esau **comforts himself** concerning you (Gen. 27:42)

<sup>30</sup> GKC § 116 n. The auxiliary verb הָיָה is omitted in this case; the negated auxiliary is אֵין, usually with a pronoun suffix to mark the personal attribute of the subject.

כִּי מִנִּסֶּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם

For the LORD your God **is testing** you (Deut. 13:4 Heb.)

אֵד יִשְׁ-אֱלֹהִים שֹׁפְטִים בָּאָרֶץ:

Surely God **is judging** in the earth (Psa. 58:12 Heb.)

אֶת-אֲחֵי אֲנֹכִי מִבִּקֵּשׁ

הַגִּידָה-נָא לִי אֵיפָה הֵם רֹעִים:

I **am seeking** my brothers. Please tell me  
where **are** they **shepherding**? (Gen. 37:16)

*Future time durative action* is expressed by the participle in a future tense context.<sup>31</sup> 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.

לְמוֹעֵד הַזֶּה כָּעֵת חֲיָה אֶתִּי חֲבִיקָה בֶּן

About this time next year you **shall embrace** a son (2 Kgs. 4:16)

כִּי-מִשְׁחֲתִים אֲנַחֲנוּ אֶת-הַמָּקוֹם הַזֶּה

For we **will destroy** this place (Gen. 19:13)

כִּי לַיָּמִים עוֹד שִׁבְעָה אֲנֹכִי מִמָּטִיר עַל-הָאָרֶץ

For yet seven days and I **will cause it to rain** upon the earth (Gen. 7:4)

וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי

And also the nation whom they serve I **will judge** (Gen. 15:14)

וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת-מוֹרֶיךָ:

But your eyes **shall see** your teachers. (Isa. 30:20)

וַיְהִי מִבְּדִיל בֵּין מַיִם לַמַּיִם:

And **let it divide** the waters from the waters. (Gen. 1:6)

הַשַּׁעַר הַזֶּה סָגוּר יִהְיֶה . . . וְהָיָה סָגוּר:

This gate **shall be shut** . . . it **shall be shut**. (Ezek. 44:2)

נִבְנוֹן יִהְיֶה הַר בֵּית-יְהוָה בְּרֹאשׁ הַהָרִים

The mountain of the LORD's house **shall be established** (Isa. 2:2)

<sup>31</sup> GKC § 116 p, the future tense is frequently expressed by the auxiliary verb הָיָה in the imperfect aspect. The auxiliary is required where future time is not clear from the context; otherwise, it may be omitted.

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.

**Table 5.5**  
**Summary of Verb Forms in Various Temporal Settings**

| Tense<br>Perfect<br>\\future Waw-consec. | Main Verb  | Auxiliary Verb<br>וָיָוֶה | External Time<br>Refence | Others      |
|------------------------------------------|------------|---------------------------|--------------------------|-------------|
| Timeless                                 |            |                           |                          |             |
| Complete                                 | Perfect    |                           | None                     | None        |
| Incomplete                               | Imperfect  |                           | None                     | None        |
| Durative                                 | Participle |                           | None                     | None        |
| Consecutive                              | Imperfect  |                           | Past                     | Waw Consec. |
| Past Time                                |            |                           |                          |             |
| Complete                                 | Perfect    |                           | Past                     | None        |
| Incomplete                               | Imperfect  |                           | Past                     | None        |
| Durative                                 | Participle | Perfect                   | Past                     | None        |
| Consecutive                              | Imperfect  |                           | Past                     | Waw Consec. |
| Present Time                             |            |                           |                          |             |
| Complete                                 | Perfect    |                           | Present                  | None        |
| Incomplete                               | Imperfect  |                           | Present                  | None        |
| Durative                                 | Participle |                           | Present                  | None        |
| Consecutive                              | Imperfect  |                           | Present                  | Waw Consec. |
| Future Time                              |            |                           |                          |             |
| Complete                                 | Perfect    |                           | Future                   | None        |
| Incomplete                               | Imperfect  |                           | Future                   | None        |
| Durative                                 | Participle | Imperfect                 | Future                   | None        |
| Consecutive                              | Perfect    |                           | Future                   | Waw Consec. |

### 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.

**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:<sup>32</sup>

<sup>32</sup> Transliteration is used in discussing the ancestral forms in order to show final vowels that have been lost in Biblical Hebrew.

- (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 energicum*); 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*.<sup>33</sup> It seems better to postulate a separate ancestral hortative, however, than to derive this conjugation from a stylistic variant.<sup>34</sup>

The imperative was formed by dropping the preformatives from the second person mood conjugations. This resulted in possibly four different imperative forms:

- (1) *q<sup>e</sup>tulu*, from the indicative *taqtulu*
- (2) *q<sup>e</sup>tula*, from the subjunctive *taqtula*
- (3) *q<sup>e</sup>tulâ*, from the hortative *taqtulâ*
- (4) *q<sup>e</sup>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* (יִקְטֹל), no longer distinguished except by semantic context; the jussive also became *yiqtol* (יִקְטֹל), usually not distinguished from the indicative, except in the *hiphil* stem and in some weak roots—יִקְטִיל (ind.), but יִקְטֹל (juss.); יֵשׁוּב (ind.) but יִשְׁב (juss.).<sup>35</sup> Only the hortative remained distinct as *yiqte<sup>e</sup>lâ* (יִקְטֹלֶהָ).<sup>36</sup> 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, קֹטֵל formed from the indicative/subjunctive; הִשָּׁב (hiphil) formed from the jussive; and הִגִּידָה (hiphil) formed from the hortative. It is likely

<sup>33</sup> GKC § 48 b; the conjugations are similarly attested in Ugaritic (Gordon UT, 9.10, 9.11, 9.15).

<sup>34</sup> 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.

<sup>35</sup> The jussive form is most common in the third person (יִשְׁב), but as demonstrated later, it is used in all three persons. See Muraoka § 114 *l* for a few short (jussive) forms that are difficult to explain.

<sup>36</sup> The hortative form is most common in the first person (אֶקְטֹלֶהָ), but as demonstrated later, it is used in all three persons.

that the imperative derived from the hortative form adds a hortative flavor to the command, and the imperative derived from the jussive form adds a jussive flavor to the command.

As demonstrated later, 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:

(1) normal imperfect—*yiqṭōl* (יִקְטֹל) developed from the ancestral indicative / subjunctive form.

(2) short imperfect—*yāšōb* (יָשׁוּב) developed from the ancestral jussive form.<sup>37</sup>

(3) long imperfect—*yiqṭēlā* (יִקְטְלֶה) developed from the ancestral hortative form.

For the same reason, the imperative forms are referred to as:

(1) normal imperative—*qṭōl* (קְטֹל)

(2) short imperative—*hāšēb* (הָשֵׁב)

(3) long imperative—*haggîdā* (הִגִּידָה)

Traditionally the use of the long or short imperative form has been regarded as evidence of emphasis or urgency;<sup>38</sup> whereas Muraoka<sup>39</sup> 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

<sup>37</sup> The use of the alleged preterite form is discussed in the section on the *Waw* Consecutive Appendix One.

<sup>38</sup> GKC § 48k.

<sup>39</sup> Muraoka § 114m.

expressed in two different tones: (1) simple, and (2) directive: each tone may be rendered polite, formal, or respectful by the post-positive **אֲנִי**.<sup>40</sup>

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. 153). 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*

**קוּמָה יְהוָה בְּאַפִּיךָ**

*Arise*, O LORD, in Your anger. (Psa. 7:7 Heb.)

**רִיבָה יְהוָה אֶת־יְרִיבִי**

*Plead* my cause, O LORD. (Psa. 35:1)

(2) *request*

**לָכֵה נִשְׁקָה אֶת־אָבִינוּ יֵין**

*Come*, let us make our father drink wine. (Gen. 19:32)

(3) *plea*

**הוֹשַׁעַה הַמֶּלֶךְ:**

*Help*, O king! (2 Sam. 14:4)

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<sup>40</sup> The particle **אֲנִי** is usually omitted after a pronoun suffix, but see 1 Kgs. 1:12 and Num. 11:15 for exceptions.

In Hebrew the simple tone is expressed by the appropriate imperfect form;<sup>41</sup> it is negated by **אַל** with the short imperfect. The emphatic tone is negated by **לֹא**. The directive is expressed by the corresponding imperative form,<sup>42</sup> limited to positive statements in the second person. The simple tone may be expressed in all three persons, both positive and negative.

The particle **אַל** may be used with negatives of the simple tone, but not the emphatic. If **לֹא** is used it follows the **אַל**, not the verb; it never is used with **לֹא**.

**אַל-נָא יַחַר לֵאדָנִי**

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.<sup>43</sup> 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 **לֹא**. English uses the indicative mood.

**בֶּן חָכָם יַשְׂמַח-אָב**

A wise son **makes** a father **glad**. (Prov. 15:20)

**כֹּה-יָתַן שְׁלֹמֹה לְחִירָם שָׁנָה בְּשָׁנָה:**

Thus Solomon **gave** to Hiram year by year.  
(1 Kgs. 5:25, vs. 11 Eng.)

**עַתָּה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפָרְעָה**

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.

**יִדְבֹק יְהוָה בְּךָ אֶת-הַדָּבָר**

The LORD **will make** the plague **cling** to you. (Deut. 28:21)

**יֹלֵךְ יְהוָה אִתְּךָ וְאֶת-מֶלְכְּךָ**

The LORD **will bring** you and your king. (Deut. 28:36)

<sup>41</sup> The volitive uses the normal imperfect form; the hortative and precativ use the long imperfect; and the persuasive and optative use the short imperfect.

<sup>42</sup> The volitive uses the normal imperative form; the hortative and precativ use the long imperative; and the persuasive and optative use the short imperative.

<sup>43</sup> The actual reliability of the statement rests on the veracity or knowledge of the writer or speaker.



**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,<sup>44</sup> imperfect, or durative<sup>45</sup>) although the imperfect aspect is the most common.

Historically, the imperfect subjunctive form (*yaqtula*) was distinct from the imperfect indicative (*yaqtulu*); 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 **לֹא** or **לֹא־**. English uses the subjunctive.

The subjunctive mood may be designated by the conditional conjunctions that introduce the protasis of conditional sentences:<sup>46</sup>

- אם** —if (introduces true-to-fact conditions)
- כִּי** —if, in case that (introduces juridical conditions)
- כִּי אִם** —if and only if (introduces exclusive conditions)
- רַק אִם** —if and only if (introduces exclusive conditions)
- אִם לֹא** —if not (introduces negative conditions)
- לֹא** —if (introduces contrary-to-fact conditions)
- אֲלוּ** —if (introduces contrary-to-fact conditions)
- לֹא־** —if not (introduces negative contrary-to-fact conditions)

The subjunctive mood may be designated by adverbial conjunctions of purpose that introduce a clause of purpose:

- לְמַעַן** —in order that
- בְּעֵבוֹר** —in order that

**אִמְרִינָא אֶחָתִי אַתְּ לְמַעַן יִיטֵב־לִי**

Please say you are my sister, that **it may be well** with me. (Gen. 12:13)

**וְאֶכְלֶה בְּעֵבוֹר תְּבָרְכֶךָ נַפְשִׁי**

And let me eat, that my soul **may bless you**. (Gen. 27:4)

<sup>44</sup> 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).

<sup>45</sup> The participle is used in contrary-to-present-reality conditional sentences.

<sup>46</sup> Examples are given in the section on the syntax of conditional sentences (§ 9.3.6).

The subjunctive mood may be designated by adverbial conjunction of result that introduces a clause of potential result:

פֶּן —lest

קַח אֶת־אִשְׁתְּךָ . . . פֶּן־תִּסְפָּה בְּעֵזֶן הָעִיר:

Take your wife . . .

lest **you be consumed** in the punishment of the city. (Gen. 19:15)

**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.<sup>47</sup> Usually the simple volitive is expressed by the normal imperfect form in the general circumstance (i.e., all three persons).<sup>48</sup> The negative is expressed by **אַל** 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 **לֹא** 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:*

שָׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם

You **shall diligently keep** the commandments of the LORD your God<sup>49</sup> (Deut. 6:17)

מִיֵּין וְשִׁכָּר יִזִּיר

He **shall separate himself** from wine and similar drink. (Num. 6:3)  
(3rd person)

<sup>47</sup> The actual necessity or obligation depends on true authority of the writer or speaker.

<sup>48</sup> Occasionally the short imperfect form is used with the volitive.

<sup>49</sup> This example employs the normal imperfect with energetic *Nun* which is merely stylistic, having no effect on meaning.

*Examples of directive juridical commands:*

**כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ**

Honor your father and your mother. (Exod. 20:12)

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:**

Hear, O Israel: The LORD our God, The LORD is one! (Deut. 6:4)

*Examples of juridical prohibitions:*

**לֹא תִרְצַח:**

You shall not commit murder. (Exod. 20:13)

**לֹא תִנָּאֵף**

You shall not commit adultery. (Exod. 20:14)

**לֹא תִגְנוֹב:**

You shall not steal. (Exod. 20:15)

**חֹמֶץ יֵין וְחֹמֶץ שֶׁכָּר לֹא יִשְׁתֶּה**

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.

**וְאֶת־הַכֶּבֶשֶׁת יִשְׁלֵם אַרְבַּעַתַּיִם**

He shall restore fourfold for the lamb. (2 Sam. 12:6)  
(third person)

**יְהִי אֹר**

Let there be light. (Gen. 1:3)  
(impersonal short form)

**יְהִי רָקִיעַ**

Let there be a firmament. (Gen. 1:6)  
(impersonal short form)

**וְאַתָּה שֵׁם אֶהֱרֹן תִּכְתֹּב עַל־מִטֵּה לֵוִי**

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.<sup>50</sup>

לֵךְ-לְךָ מֵאֶרֶץ

Get out of your country. (Gen. 12:1)

הֵיוּ נְכִימִים לְשִׁלֻשֵׁת יָמִים

Be ready for the third day. (Exod. 19:15)  
(durative aspect)

Simple executive prohibitions are expressed by the short imperfect form with אַל. Emphatic prohibitions are expressed with לֹא. English uses *do not*.

אַל-תִּגְשׁוּ אֶל-אִשְׁתֵּי:

Do not come near your wives. (Exod. 19:15)

אַל-תִּירָא אַבְרָם

Do not be afraid, Abram. (Gen. 15:1)

אַל-תִּשְׁלַח יָדְךָ אֶל-הַנֶּעֱר

אַל-תַּעַשׂ לוֹ מְאוֹמָה  
Do not lay your hand on the lad,  
nor do anything to him. (Gen. 22:12)

אַל-תֹּאכְלוּ מִמֶּנּוּ נָא

Do not eat it raw.<sup>51</sup> (Exod. 12:9)

וְלֹא-תוֹרֵד שֵׂיבָתוֹ בְּשָׁלֹם שְׂאֵל:

And do not let his gray hair go down to the grave in peace. (1 Kgs. 2:6)  
(emphatic, short form.)

וְלֹא-יִמְכְּרוּ מִמֶּנּוּ

And they shall not sell any of it. (Ezek. 48:14)  
(emphatic)

רַק אֶת-בְּנִי לֹא תִשָּׁב 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 נָא.

<sup>50</sup> Muraoka § 114o lists examples of commands issued in instances where execution is beyond the capability of the one receiving the command (Gen 42:16; Deut 32:50).

<sup>51</sup> The word נָא in this example is not the particle of entreaty, but the word *raw*.

וַיֹּאמֶר לוֹ לֵךְ-נָא

רְאֵה אֶת-שְׁלוֹם אֶחָיֶךָ

Then he said to him, “**Please go**  
and see if it is well with your brothers.” (Gen. 37:14)

אָמַר-נָא אַחֲתִי אַתְּ

**Please say** you are my sister. (Gen. 12:13)

שִׁים-נָא יָדְךָ תַּחַת יְרֵכִי:

**Please put** your hand under my thigh. (Gen. 24:2)

קַח-נָא אֶת-בְּנֶךָ אֶת-יְחִידְךָ . . . וְלֵךְ-לְךָ אֶל-אֶרֶץ הַמֹּרְיָה

**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 **אַל**. The particle **נָא** is not used with **לֹא** in emphatic prohibitions.

אַל-נָא אַחֵי תִרְעוּ:

**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 **אַל**, and is indistinguishable from a prohibition. English uses the auxiliary *may*.

מִכָּל עֵץ-הַגֵּן אֵכֶל תֹּאכְלֶה:

Of every tree of the garden **you may freely eat**. (Gen. 2:16)

אֶת-שְׁנֵי בְנֵי תְּמָרִית אִם-לֹא אָבִיאֲנִי אֵלֶיךָ

**You may kill** my two sons if I do not bring him back to you. (Gen. 42:37)

יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן

**They may dwell** in the land of Goshen. (Gen. 47:6)  
(third person)

לָהּ יִטְמָא:

For her **he may defile himself**. (Lev. 21:3)  
(third person)

לֶחֶם אֱלֹהָיו . . . יֹאכֵל:

**He may eat** . . . the bread of his God. (Lev. 21:22)  
(third person)

אֶת-הַנִּכְרִי תִגְשׁ

Of a foreigner **you may require** it. (Deut. 15:3)  
(short form)

אֶל-בְּנִי אֶל-נָא גִלְדִּי כָלְנוּ

No my son, **we may not** all **go!** (2 Sam. 13:25)  
(first person)

*The directive permissive*<sup>52</sup> is expressed by the normal imperative form, limited to positive permission in the second person. English uses the imperative.

וַיְהִי מָה אֲרָצָה-נָא גַם-אֲנִי . . .

וַיֹּאמֶר לוֹ רֹץ

“What ever happens, please let me also run” . . .  
So he said to him, “**Run.**” (2 Sam. 18:22, 23)

וַעֲתָה אֵעֲלֶה-נָא וְאֶקְבְּרָה אֶת-אָבִי . . .

וַיֹּאמֶר פֶּרְעָה עֲלֶה וְקַבֵּר אֶת-אָבִיךָ

“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.<sup>53</sup> 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.

מִטֵּה-עֲזָךְ יִשְׁלַח יְהוָה מִצִּיּוֹן

רֹדֶה בְּקֶרֶב אִיְבֹיךָ:

The LORD shall send the rod of Your strength out of Zion.  
**Rule** in the midst of Your enemies! (Psa. 110:2)

אֲכֹל הַשָּׂנֵה סְפִיחַ

וּבִשְׁנֵה הַשְּׁנִית שְׁחִים

וּבִשְׁנֵה הַשְּׁלִישִׁית זֶרְעוּ וְקָצְרוּ

וְנָטְעוּ כִרְמִים וְאָכֹל פְּרִים:

**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.

<sup>52</sup> GKC § 110 b; Muraoka § 114n; see also Exod. 4:18; 2 Sam 15:9; 2 Kgs. 2:17; 6:2; Ruth 2:2.

<sup>53</sup> GKC § 110 c.

The simple hortative is expressed by the long imperfect form, and negated by **אַל** with the long form.<sup>54</sup> (The emphatic negative is expressed with **לֹא**.) 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.

אֶסְרֶה־נָּא וְאַרְאֶה אֶת־הַמְּרֹאֶה הַגָּדֹל הַזֶּה

I will now **turn aside** and **see** this great sight. (Exod. 3:3)  
(polite)

אֶשְׁמָחַ עָלַי מֶלֶךְ

I will **set** a king over me. (Deut. 17:14)

וְאַמְרַת אֲכַלָּה בָּשָׂר

And you say, “I will **eat** meat.” (Deut. 12:20)

אֵלֶיךָ וְאַרְאֶנּוּ בְּטַרְסֵם אֲמוֹת:

I will **go** and **see** him before I die. (Gen. 45:28)

אֶל־נָא יַחַר לֹאדֹנִי וְאַדְבָּרָה

Let not the Lord be angry, and I will **speak**. (Gen. 18:30)

נִרְדָּה וְנִשְׁבְּרָה לָךְ אֶכֶל:

We will **go down** and **buy** you food. (Gen. 43:4)(plural)

אֶרְדֶּה־נָּא וְאַרְאֶה . . .

וְאִם־לֹא אֶדְעָה:

I will **go down** now and **see** . . .  
and if not, I will **know**. (Gen. 18:21)  
(polite)<sup>55</sup>

<sup>54</sup> At times the negative may use the short form.

<sup>55</sup> The negative **אִם־לֹא** applies to an elided verb, not to **אֶדְעָה**.

לֹא־כֵן אֶתִּילָהּ לְפָנֶיךָ

I will not **linger** thus with you! (2 Sam. 18:14)<sup>56</sup>

אֶמְלֶה אֶל־אֲרָאָה בְּמוֹת הַיֵּלֶד

I will not **watch** the death of the boy. (Gen. 21:16)  
(negative)<sup>57</sup>

נִשְׁיֶרָה וְנִזְמְרָה גְבוּרַתְךָ:

We will **sing** and **praise** Your power. (Psa. 21:14)

The determinative may be used even in conditional sentences or following negatives.<sup>58</sup>

אִם־אֶדְבָּרָה לֹא־יִחַשְׁךָ כְּאַבִּי

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.”

נֵלְכָה וְנַעֲבֹדָה אֱלֹהִים אֲחֵרִים

Let us **go** and **serve** other gods. (Deut. 13:7)

נִנְתָּקָה אֶת־מִזְסָרוֹתֵינוּ

וְנִשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵינוּ:

Let us **break** Their bonds **in pieces**  
And **cast away** Their cords from us. (Psa. 2:3)

וְאַל־נִקְשִׁיבָה אֶל־כָּל־דְּבָרָיו:

Let us not **give heed** to any of his words. (Jer. 18:18)  
(negative)

נִלְבְּנָה לִבְנִים וְנִשְׂרָפָה לְשִׂרְפָּה

Let us **make bricks** and **bake** them thoroughly. (Gen. 11:3)

אֶל־נָא יַחַר לֵאדֹנָי וְאֶדְבָּרָה

Let not the Lord be angry, and I will **speak**. (Gen. 18:30)

<sup>56</sup> The negative **לֹא** negates the adverb **כֵּן** (thus), not the verb.

<sup>57</sup> 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 **אֲרָאָה** to be the long form.

<sup>58</sup> GKC § 108 d-e.



לֹא נִכְנֹנוּ נִפְשׁ:

Let us not kill him! (Gen. 37:21)<sup>59</sup>  
(emphatic negative)

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.<sup>60</sup> The negative is expressed by לֹא with the short imperfect form in both second and third person.

The emphatic negative, if it occurs, would be expressed by לֹא. 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:

לָכֵה נִשְׁקֵה אֶת־אֲבִינוּ יֵין

Come, let us make our father drink wine. (Gen. 19:32)<sup>61</sup>

מִכְרָה כִּיּוֹם אֶת־בְּכֻרְתְּךָ לִי:

Sell me your birthright as of this day. (Gen. 25:31)

שׁוּבָה מְשֻׁבָּה יִשְׂרָאֵל נֶאֱסִיחָהּ

“Return, backsliding Israel,” says the LORD. (Jer. 3:12)

לְכוּ־נָא וְנוֹכַחַה יֹאמֶר יְהוָה

Please come and let us reason together. (Isa. 1:18)<sup>62</sup>

Examples of negated exhortatives:

וַיִּדְנוּ אֶל־תְּהִיבּוֹ

Let not our hand be upon him. (Gen. 37:27)  
(impersonal)

<sup>59</sup> The long imperfect form loses the final syllable when a pronoun suffix is attached. The form is regarded as virtually long.

<sup>60</sup> The long imperfect form in the second person is rare. An example is found in Job 11:17 תִּטְפֹּה (you are dark), although it does not seem to be exhortative (GKC § 48 d). Gordon noted that the long form *yaqtulâ* 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.

<sup>61</sup> This example illustrates the mixture of the exhortative (לָכֵה) with the cohortative (נִשְׁקֵה).

<sup>62</sup> 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.

אַל-תְּהִי חָכָם בְּעֵינֶיךָ

Do not be wise in your own eyes. (Prov. 3:7)  
(second person)

אַל-יֵאֱמֶן בְּשׁוֹ נִתְעָה

Let him not trust in futile things, deceiving himself. (Job 15:31)  
(impersonal)

**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<sup>63</sup>); it is negated by אַל usually with the long imperfect form. The emphatic negative is expressed by אַל־ 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):*

יִבְשׁוּ רִדְפֵי וְאַל-אֲבֹשָׁה אֲנִי

יִתְּנוּ הַמָּה וְאַל-אֲחַתָּה אֲנִי

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)

אַל-נָא נֹאבְדָה

Please do not let us perish! (Jon. 1:14)  
(negative)

*Example of simple entreaty (2nd person):*

אַל-תְּהִיָּה לִי לְמַחְתָּה

Do not be a terror to me. (Jer. 17:17)  
(negative)

<sup>63</sup> The second and third person are rare for the long imperfect form. See footnote 60, p. 145.

Example of simple entreaty (3rd person):

יְמַהֲרַ | יְחִישֶׁהוּ לְמַעַן נִרְאֶה  
 וְתִקְרַב וְתִבְּרָא עֲצַת קְדוֹשׁ יִשְׂרָאֵל וְנִדְעָה:  
 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)

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:

הִגִּידָה נָא לִי אֵיפָה הֵם רֹעִים:  
 Please **tell** me where they are feeding their flocks. (Gen. 37:16)  
 (polite)

קוּמָה יְהוָה | בְּאַפְךָ  
 הִנָּשָׂא בְּעִבְרוֹת צוּרֵי  
 וְעוֹרָה אֵלֵי מִשְׁפַּט צִוִּית:  
 Arise, O LORD, in Your anger;  
 Lift Yourself up because of the rage of my enemies,  
 And **awake** for me to the judgment You have commanded. (Psa. 7:7 Heb.)

רִיבָה יְהוָה אֶת־יְרִיבֵי לָחֶם אֶת־לִחְמִי:  
 הִחָזֵק מִגֵּן וְצַנָּה וְקוּמָה בְּעִזָּרְתִּי:  
 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)

וּמַלְאָךְ בָּא אֶל־שָׁאוּל לֵאמֹר מַהֲרָה וְלָכָה  
 א messenger came to Saul, saying, “**Hasten** and **come**” (1 Sam. 23:27)

רִוְמָה יְהוָה בְּעִזָּךְ נְשִׁירָה וְנִזְמְרָה גְּבוּרָתְךָ:  
 Be **exalted**, O LORD, in Your own strength!  
 We will sing and praise Your power. (Psa. 21:14 Heb.)

הֲרִימָה פְּעָמֶיךָ לְמִשְׁאוֹת נֶצַח  
 Lift up Your feet to the perpetual desolations. (Psa. 74:3)

הִקְשִׁיבָה | לְקוֹל שׁוֹעִי  
 Give **heed** to the voice of my cry. (Psa. 5:3 Heb.)

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 **אַל** with the short form. (The emphatic negative is expressed by **לֹא** 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:*

**אֵלֶּהָ-נָא וְאֶקְבְּרָה אֶת-אָבִי וְאָשׁוּבָה:**

Please **let me go up** and **bury** my father, and **I will come back**. (Gen. 50:5)

**נִעְבְּרָה-נָא בְּאַרְצְךָ**

Please **let us pass through** your country. (Num. 20:17)

**אֵינְעִצְךָ נָא עֲצָה**

Please **let me give you** counsel. (1 Kgs. 1:12)

**נִלְכֶּה-נָא דֶרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר**

**וְנִזְבַּחָהּ לַיהוָה אֱלֹהֵינוּ:**

Please **let us go** three days' journey into the wilderness that **we may sacrifice** to the LORD our God. (Exod. 3:18)

**אַרְצָה-נָא גַם-אֲנִי אַחֲרֵי הַכּוּשִׁי**

Please **let me** also **run** after the Cushite. (2 Sam. 18:22)

**לִבִּי אַחֲרֵי וְאוֹלִיכָה אֶתְכֶם אֶל-הָאִישׁ**

Follow me, and **let me take** you to the man. (2 Kgs. 6:19)

**אֲזַרְעָה וְאַחֵר יֹאכֵל**

**Let me sow**, and another eat. (Job 31:8)

**אֶל-נָא אֶשָּׂא פְּנֵי-אִישׁ וְאֶל-אָדָם לֹא אֲכַנֶּה:**

Please **let me not show partiality** to anyone;

**Nor let me flatter** any man. (Job 32:21)

(negative with virtual short form)

**אֶל-אַרְאֶה בְּרַעְתִּי:**

**Do not let me see** my wretchedness! (Num. 11:15)

(negative)

**לֹא אֶסָּף לְשִׁמְלֵי אֶת-קוֹל יְהוָה אֱלֹהֵי**

**וְאֶת-הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא-אַרְאֶה עוֹד**

**Let me not hear again** the voice of the LORD my God,

**Nor let me see** this great fire anymore. (Deut. 18:16)

(emphatic negative)

Example of the directive request:

תָּנָה-לִי מְקוֹם הַגֶּרֶן

וְאֶבְנֶה-בּוֹ מִזְבֵּחַ לַיהוָה

Grant me the place of this threshing floor,  
that I may build an altar on it to the LORD (1 Chron. 21:22)

**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 אַל with the short form.<sup>64</sup> (The emphatic negative is expressed by לֹא 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.

יִקַּח-נָא מְעַט-מַיִם

Please let a little water be brought. (Gen. 18:4)

תְּהִי נָא אֱלֹהֵי בֵינוֹתֵינוּ

Please let there be an oath between us. (Gen. 26:28)

וְעַתָּה יֵשֶׁב-נָא עַבְדְּךָ תַּחַת הַנֶּזֶר

Now therefore, please let your servant remain  
instead of the lad. (Gen. 44:33)

וְהַנֶּזֶר יַעֲלֶה עִם-אֶחָיו: (Gen. 44:33 WTT)

And let the lad go up with his brothers. (Gen. 44:33)

יְהִי-נָא חֶרֶב אֶל-הַגִּזָּה לְבִדָּה

וְעַל-כָּל-הָאָרֶץ יְהִי-טָל:

Please let it be dry only on the fleece,  
but on all the ground let there be dew. (Jdgs. 6:39)  
(short form and normal form)

וְאַל-תִּתֵּן עָלֵינוּ דָם נָקִיא

Do not charge us with innocent blood. (Jon. 1:14)(2nd pers. negative)

אֶל-נָא תַעֲבֹר מֵעַל עַבְדְּךָ:

Please do not pass on by Your servant. (Gen. 18:3)  
(2nd pers. negative)

אֶל-נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רַעִי וּבֵין רַעִיךָ

Please let not there be strife between you and me. (negative) (Gen. 13:8)

<sup>64</sup> For examples of the first-person short forms see Deut 18:16; Isa 41:28; 42:6; Ezek 5:16; Hos 9:15. For second person short forms see 1 Sam 10:8; Ezek 3:3; Psa 71:21; 104:20 (Muraoka § 114 g).

אַל-נָא יָחַר לֵאדֹנִי

Please **let not** the LORD **be angry**. (Gen. 18:30)  
(negative)

תְּהִי נָא אָזְנוֹךָ מְקֻשֶּׁבֶת אֶל-תְּפִלַּת עַבְדְּךָ וְאֶל-תְּפִלַּת עַבְדֶּיךָ

Please **let** Your ear **be** attentive to the prayer of Your servant. (Neh. 1:11)

*Example of the directive persuasive:*

לֵךְ מֵעִמָּנוּ כִּי-עֲצָמְתָּ-מִמֶּנּוּ מְאֹד:

**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 **אַל**. 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 **אַל**. English used the auxiliary *may* or *let*; at times *may* is elided.

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶךָ:

יֵאָר יְהוָה | פָּנֶיךָ אֵלַי וְיִחַנֶּנֶךָ:

יֵשָׂא יְהוָה | פָּנֶיךָ אֵלַי וְיִשֶּׂם לְךָ שְׁלוֹם:

May the LORD **ble**ss 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)

תָּמַת נַפְשִׁי מוֹת יֹשְׁרִים

וְתִהְיֶי אַחֲרֵיתִי כְּמֹהוּ:

**Let me die** the death of righteous  
And **let** my end **be** like his! (Num. 23:10)

אַל-תְּהִי יָדִי בּוֹ

**Let** my hand **not be** against him. (1 Sam. 18:17)  
(negative)

יֵצֵף יְהוָה בֵּינִי וּבֵינֶךָ

כִּי נִסְתָּר אִישׁ מֵרֵעֵהוּ:

**May** the LORD **watch** between you and me  
when we are absent one from another. (Gen. 31:49)

הַיּוֹם הַהוּא יִהְיֶה חֹשֶׁךְ  
 אֶל-יְדִישׁוּהוּ אֱלֹהֵי מִמָּעַל  
 וְאֶל-תּוֹפֵעַ עָלָיו נִהְרָה:  
 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 לוֹ (would that) with the short imperfect form, or with a verbless noun clause. It may also be expressed by מִי יִתֵּן (would to God) with a verbless noun clause, or occasionally by אַחֲלִי (would that). English uses the subjunctive.

וַיֹּאמֶר לָבָן הֵן לוֹ יְהִי כְדִבְרְךָ:  
 And Laban said, “Oh, **that it were** according to your word.” (Gen. 30:34)

לוֹ יֵשׁ-חֶרֶב בְּיָדִי כִּי עַתָּה הִרְגֵתִיךָ:  
 Oh, **that there were** a sword in my hand,  
 for now I would kill you! (Num. 22:29)

וּמִי יִתֵּן כָּל-עַם יְהוָה נְבִיאִים  
 Would to God **that** all the LORD’s people **were** prophets! (Num. 11:29)

בִּבְקֹר תֹאמַר מִי־יִתֵּן עֶרֶב  
 וּבְעֶרֶב תֹאמַר מִי־יִתֵּן בֹּקֶר  
 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)

אַחֲלִי אֲדֹנִי לִפְנֵי הַנָּבִיא אֲשֶׁר בְּשַׁמְרֹן  
 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 לוֹ (would that) with the perfect aspect, or by מִי יִתֵּן (would to God)<sup>65</sup> with the perfect or infinitive. English uses the subjunctive.

לוֹ-מָתְנוּ בְּאֶרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה לוֹ-מָתְנוּ:  
 Would **that we had died** in the land of Egypt!  
 Or would **that we had died** in this wilderness! (Num. 14:2)  
 וְלוֹ גָּנַעְנוּ בְּגֹעַ אַחֵינוּ לִפְנֵי יְהוָה:  
 Would **that we had died** when our brothers died before the LORD. (Num. 20:3)

<sup>65</sup> This idiom adds an emotional sense of regret.

לֹא הוּאֲלָנוּ וַנֵּשֶׁב בְּעֵבֶר הַיַּרְדֵּן:

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)

וְלֹא הוּאֲלָנוּ וַנֵּשֶׁב בְּעֵבֶר הַיַּרְדֵּן: (Jos. 7:7 WTT)

Would to God that we had died by the hand of  
the LORD in the land of Egypt. (Exod. 16:3)

מִיָּיתָן מוֹתִי אֲנִי תַחֲתֶיךָ אֲבִשְׁלוֹם בְּנֵי בְנִי:

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 לֹא, but there seems to be no example in Bible.<sup>66</sup>

**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 אֵל to express the simple negative of all the moods except the indicative, subjunctive, and juridical volitive (these moods are negated by לֹא with the normal imperfect). For the other moods, the emphatic negative is expressed by לֹא־. 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.

<sup>66</sup> For this mood in Modern Hebrew see H. Rosen, 79-80, 227.



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.

**Table 5.6**  
**Summary of Hebrew Moods**

| Tone →               | Simple    |      |       | Directive  |      |       |
|----------------------|-----------|------|-------|------------|------|-------|
| Form →               | Imperfect |      |       | Imperative |      |       |
|                      | Normal    | Long | Short | Normal     | Long | Short |
| Mood ↓               |           |      |       |            |      |       |
| 1. Indicative        | ±         |      |       |            |      |       |
| 2. Subjunctive       | ±         |      |       |            |      |       |
| 3. Volitive:         |           |      |       |            |      |       |
| (a) Juridical        | ±         |      |       | +          |      |       |
| (b) Executive        | +         |      | -     | +          |      |       |
| (c) Permissive       | +         |      | -     | +          |      |       |
| (d) Assurative       | +         |      | -     | +          |      |       |
| 4. Hortative:        |           |      |       |            |      |       |
| (a) Determinative    |           | +    | -     |            |      |       |
| (b) Cohortative      |           | +    | -     |            | +    |       |
| (c) Exhortative      |           | (+)  | -     |            | +    |       |
| 5. Precative:        |           |      |       |            |      |       |
| (a) Entreaty         |           | +    | -     |            | +    |       |
| (b) Request          |           | +    | -     |            | +    | (+)   |
| 6. Persuasive        |           |      | ±     |            |      | +     |
| 7. Optative:         |           |      |       |            |      |       |
| (a) True-to-fact     |           |      | ±     |            |      |       |
| (b) Contrary-to-fact |           |      | ±     |            |      |       |

+ means positive statement

- means negative statement ( ִי simple, יִי 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.

Simple

I shall

You will

He (she, it) will

we shall

they will

Emphatic

I will

You shall

He (she, it) shall

we will

they shall

**Table 5.7**  
**English Mode Auxiliaries**

| Mood →          | Indicative |          | Subjunctive |
|-----------------|------------|----------|-------------|
| Sense ↓         | Future     | Past     | Future/Past |
| Fact (simple)   | will       |          | would       |
| Fact (emphatic) | shall      |          | should      |
| Command         | shall      | should   | should      |
| Determination   | shall      | should   | should      |
| Certainty       | shall      | should   | should      |
| Compulsion      | must       | must     | must        |
| Necessity       | must       | must     | must        |
| Obligation      | ought to   | ought to | ought to    |
| Duty            | ought to   | ought to | ought to    |
| Duty            | should     | should   | should      |
| Expectation     | should     | should   | should      |
| Custom          | should     | should   | should      |
| Possibility     | may        | might    | might       |
| Permissible     | may        | might    | might       |
| Potential       | might      | might    | might       |
| Ability         | can        | could    | could       |
| Willingness     | will       | would    | would       |
| Habitual        | will       | would    | would       |
| Habitual        | will       | used to  | would       |

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.

| <u>Simple</u>     | <u>Emphatic</u>    |
|-------------------|--------------------|
| I will            | I shall            |
| You will          | You shall          |
| He (she, it) will | He (she, it) shall |
| We will           | We shall           |
| They will         | They shall         |

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**

| Hebrew Mood       | English Auxiliary |          |
|-------------------|-------------------|----------|
|                   | Simple            | Emphatic |
| 1. Indicative     | will              | shall    |
| 2. Subjunctive    | would             | should   |
| 3. Volitive       |                   |          |
| (a) Juridical     |                   | shall    |
| (b) Executive     | let               | shall    |
| (c) Permissive    | may               |          |
| (d) Assurative    |                   | shall    |
| 4. Hortative      |                   |          |
| (a) Determinative | will              | shall    |
| (b) Cohortative   | let               |          |
| (c) Exhortative   | let               |          |
| 5. Precative      |                   |          |
| (a) Entreaty      | let               |          |
| (b) Request       | let               |          |
| 6. Persuasive     | let               |          |
| 7. Optative       | may/let           |          |

## 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.<sup>67</sup> 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.

וְעַתָּה אִם-שְׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי

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.

כָּל-הַנִּגַּע בְּהָר מוֹת יוֹמָת:

Whoever touches the mountain *shall surely be put to death*. (Exod. 19:12)

בִּי-סֶקוּל יִסָּקֵל אוֹ-יָרֶה יִיָּרֶה

*He shall surely be stoned, or shot* with an arrow. (Exod. 19:13)

In this example, the finite verb *יִיָּרֶה* is in the *niphal* (passive) stem, whereas the infinitive absolute *סֶקוּל* 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 *הָיָה*.

וְאַבְרָהָם הָיָה יְהִיָּה לְגוֹי גָּדוֹל וְעָצוּם

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.<sup>68</sup> 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.

<sup>67</sup> For a few exceptions see 2 Sam. 1:6; 15:8; Jer. 8:13; 42:10; Zep. 1:2.

<sup>68</sup> 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.<sup>69</sup> English uses an adverb such as *continually* or an auxiliary such as *keeps on* to express the equivalent stress.

שָׁמְעוּ שְׁמוֹעַ וְאַל-תִּבְיִנוּ וְרָאוּ רֹאֵי וְאַל-תִּדְעוּ:

Keep on hearing, but do not understand;  
Keep on seeing, but do not perceive. (Isa. 6:9)

וַיִּשְׁפֹּט שֹׁפֵט

He keeps acting as a judge (Gen. 19:9)

וַיְבָרֶךְ בְּרוּךְ אַתָּה

Therefore he continued to bless you (Josh. 24:10)

לִשְׂוֹא צָרָה צָרוּף

He keeps smelting in vain. (Jer. 6:29)

בָּכוּ בְכוֹ לְהֵלֵךְ

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.<sup>70</sup>

יָצָא יָצֹא וּמָקָלָל:

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.<sup>71</sup> Context and sense distinguish between emphasis of intensity and emphasis of certainty. English must use various adverbs appropriate for the occasion.

אִם-הֵגֵד תִּגִּידוּ אוֹתָהּ לִי

If ye can correctly explain it to me (Judg. 14:12)

\*הֵעִד הֵעֵד בְּנוֹ הָאִישׁ

The man solemnly warned us (Gen. 43:3)

<sup>69</sup> This construction occurs 32 times in the Hebrew Bible.

<sup>70</sup> Josh. 6:13; 2 Sam. 16:5; 2 Kgs. 2:11; Jer. 23:17; 41:6.

<sup>71</sup> This occurs 373 times with a conjunctive accent and 33 times with a near disjunctive accent (see Chapter 22).

נִשְׁאַלְנִי נִשְׁאַל מִמֶּנִּי

David earnestly asked permission of me (1 Sam. 20:6)

אֵד יֵצֵא יֵצֵא יֵעָקֵב

Jacob had scarcely gone out (Gen. 27:30)

הִרְבֵּה אֲרַבֶּה עֲצֻבוֹנְךָ וְהִרְבֵּה

I will greatly multiply your sorrow and your conception (Gen. 3:16)

*Negation of Emphasis.* Negating emphasis usually is expressed by **לֹא** with the finite verb, or by **אַל** in non-indicative moods.<sup>72</sup>

וְהוֹרִישׁ לֹא הוֹרִישׁ:

He did not completely drive them out. (Judges 1:28)

וְנָקָה לֹא אֲנַקֶּךָ

I will not let you go altogether unpunished. (Jer. 30:11)

וְהָמַת אֶל-תְּמִיתָהוּ

By no means kill him. (1 Kgs. 3:26)

וְהָמַת לֹא נִמִּיתֶךָ

We will surely not kill you. (Judges 15:13)

On rare occasions the emphasis itself is negated, in which circumstance the negative precedes the infinitive absolute,<sup>73</sup> and English negates the emphatic adverb.

לֹא-מֹות תִּמָּוֶת:

You will not surely die. (Gen. 3:4)

לֹא הַשְׁמִיד אֲשָׁמִיד אֶת-בֵּית יַעֲקֹב

I will not utterly destroy the house of Jacob. (Amos 9:8)

### 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.

<sup>72</sup> 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).

<sup>73</sup> Gen. 3:4; Num. 22:37; Psalms 49:8; Amos 9:8.

*The negative לא*. The verb in the perfect aspect is negated by the morpheme לא 1,748 times; in the imperfect aspect the verb is negated by לא in the indicative, subjunctive, and the juridical volitive moods, and in the emphatic tone of all the moods 2,651 times.

כִּי לֹא מְרַגְלִים אַתָּם  
that you are **not** spies (Gen. 42:34)

לֹא עֹזֵר לָמוֹ:  
they **have no** helper (Job 30:13)

אַתָּה אֶרֶץ לֹא מְטֻהָרָה  
you are a land **not** cleansed (Ezek. 22:24)

The participle when used as a verbal adjective is negated by לא 36 times.<sup>74</sup>

*The negative אל*. In the imperfect aspect, in the simple tone of the moods other than indicative, subjunctive, and juridical volitive, the verb is negated by אל 678 times. Usually the verb uses the short imperfect form; however, at times the hortative and precative moods use the long form even in the negative.

וּבִיד־אָדָם אֶל־אֶפְלָה:  
May I **not** fall into the hand of man (2 Sam. 24:15)

אֶל־אֲבוֹשָׁה  
May I not be put to shame (Psa. 25:2)

*The negative בל*. A finite verb is negated 65 times by בל.

חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ אֶף־תִּכּוֹן תִּבֵּל בֶּל־תִּמּוֹט:  
Tremble before Him, all the earth.  
The world also is firmly established,  
**It shall not be moved.** (1 Chr. 16:30)

Once it negates an infinitive construct:

אֶל־תִּהְיוּ כְּסוּס וְכַפָּרֹד אֵין הָבִין בְּמִתְג־וֹרָסָן עֲדִין לְבָלוֹם פֶּל קָרֵב אֵלֶיךָ:  
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)

<sup>74</sup> Gen. 42:34; Exod. 8:22; Num. 35:23; Deut. 4:42; 19:4, 6; 28:61; 30:11; Josh. 20:5; 1 Sam. 27:4; 2 Sam. 3:34; 1 Kgs. 10:21; Job 12:3; 13:2; 29:12; 30:13; 31:31; Psa. 38:15; 55:13; 78:37; 139:21; Prov. 24:12; 26:19; Isa. 22:2; 33:1; Jer. 2:2; 4:22; 18:15; 22:6; Ezek. 4:14; 16:16; 21:5; 22:24; Hab. 1:14; Zep. 3:5; Zech. 14:18.

The negative בְּלִי. A finite verb is negated 6 times by בְּלִי.<sup>75</sup>

יָמִים עַל־שָׁנָה תִּרְגַּזְנָה בְּטָחוֹת כִּי כָלָה בְּצִיר אֶסָּף בְּלִי יָבוֹא:

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)

The negative בְּלִיתִי. A finite verb is negated 13 times by בְּלִיתִי.<sup>76</sup>

עַד־בְּלִיתִי הַשְּׂאִיר־לוֹ שָׂרִיד

Until *there was no* survivor *left* him (Num. 21:35)

The negative אֵין. When the verb is in the present tense durative aspect—that is, it is a participle—it is negated by the particle אֵין, and the particle is placed first in the clause regardless of the position of the participle,<sup>77</sup> unless the subject is granted *casus pendens* prominence.

אֵין | שָׂר בֵּית־הַסֵּהָר רָאָה אֶת־כָּל־מְאוֹמָהּ בְּיָדוֹ

The keeper of the prison *did not look* into anything  
that was under *Joseph's* hand. (Gen. 39:23)

אִם־אֵין פָּנִיךָ הֹלְכִים

If Your Presence *does not go* with us (Exod. 33:15)

In those instances where the subject is not named, the participle may follow אֵין.

אֵין רָאָה וְאֵין יוֹדַע וְאֵין מְקִיץ

*No one saw it or knew it or awoke*. (1 Sam. 26:12)

Frequently the negative אֵין receives a pronoun suffix to supply the subject for a participle, or simply in anticipation of a named subject.

אֵינְנוּ שֹׁמְעֵי בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ

*He does not obey* the voice of his father. (Deut. 21:18)

אֵינְנִי שֹׁמֵעַ

*I will not hear*. (Isa. 1:15)

וְאִם־אֵינְךָ מְשִׁיב דָּע

If *you do not restore her*, know . . . (Gen. 20:7)

<sup>75</sup> Gen. 31:20; Deut. 28:55; Job 41:18; Isa. 14:6; 32:10; Hos. 8:7.

<sup>76</sup> 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.

<sup>77</sup> GKC § 152 1.



אֵינְנִי נֹתֵן לָכֶם תִּבְּוֹן:

I will not give you straw. (Exod. 5:10)

The particle **אין** expresses the negative of the present tense of הֵיָה or its equivalent יש (there is).

אֵין־יוֹסֵף בַּבּוֹר

Joseph was not in the pit. (Gen. 37:29)

כִּי אֵין לֶחֶם וְאֵין מַיִם

For there is no food and no water. (Num. 21:5)

כִּי אֵין יְהוָה בְּקִרְבְּכֶם

The LORD is not among you. (Num. 14:42)

If **אין** follows the subject, it often has a pronoun suffix of reference.

וְהַסֵּנָה אֵינְנָהוּ אֹכֶל:

And the bush was not consumed (Exod. 3:2)

וּמִרְאֵהוּ אֵינְנָהוּ עֲמֻק מִן־הָעוֹר

And its appearance is not deeper than the skin (Lev 13:34)

## 5.7 The Syntactic Slot of Verbs

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).

| <u>Type</u> | <u>Governance</u> | <u>View</u> |
|-------------|-------------------|-------------|
| Copulative  | Intransitive      | Finite      |
| Stative     | Transitive        | Nonfinite   |
| Active      |                   |             |

### ***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:

| <u>Attribute</u> | <u>Values</u>                                                                 |
|------------------|-------------------------------------------------------------------------------|
| Number           | singular, plural                                                              |
| Gender           | masculine, feminine                                                           |
| Person           | 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup>                           |
| Voice            | active, passive, middle, reflexive                                            |
| Aspect           | perfect, imperfect, durative                                                  |
| Mood             | indicative, subjunctive, volitive, hortative, precativ, persuasive, optative. |
| Emphasis         | certainty, continuousness, intensity                                          |
| Negation         | positive, negative                                                            |

### ***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:

$$V = V + D \quad (D = \text{Adverb})$$

$$V = V + D^v \text{ or } \quad (D^v = \text{Infinitive absolute})$$

$$V = D^v + V$$

A verb may be transformed into an infinitive construct.

$$V \rightarrow V^n \quad (V^n = \text{Infinitive construct})$$

The verb  $\text{יָצַח}$  governs a participle to express the durative aspect:

$$V \rightarrow \text{יָצַח} + V^a \quad (V^a = \text{Participle})$$

## 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.

**Table 6.1**  
**Distribution of Non-Finite Verbals**

|                |        |
|----------------|--------|
| Inf. Absolute  | 868    |
| Inf. Construct | 6,564  |
| Participle     | 9,331  |
| Total          | 16,763 |

### 6.1 The Infinitive Absolute

The infinitive absolute<sup>1</sup> 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 **לֹא**.<sup>2</sup> 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.<sup>3</sup> Table 6.2 lists the frequency distribution of the roles of the infinitive absolute in the Hebrew Bible.

**Table 6.2**  
**Distribution of the Infinitive Absolute**

| Syntactic Role                  | Frequency      |
|---------------------------------|----------------|
| Before cognate finite verb      | 408            |
| Before neg. cognate finite verb | 29             |
| After cognate finite verb       | 32             |
| Before cognate participle       | 3 <sup>4</sup> |
| After cognate participle.       | 5 <sup>5</sup> |
| Idioms of Recurrence            | 49             |
| Alternate Uses                  | 293            |

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.<sup>6</sup> The remaining 293 instances involve its function as a verbal noun or substitute for a finite verb.

#### 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

<sup>1</sup> GKC § 45, 113. An infinitive absolute occurs 868 times.

<sup>2</sup> Gen. 3:4; Num. 22:37; Psa. 49:8; Isa. 58:7; Jer. 3:1; Jer. 38:15; Amos 9:8.

<sup>3</sup> GKC (§ 113 h) lists a few instances 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 **לֵבָב** in Josh. 3:17 and 4:3. A few idioms use the infinitive absolute (GKC § 113 k).

<sup>4</sup> Judg. 11:25; 20:39; Eccl. 6:11.

<sup>5</sup> Josh. 6:13; 2 Sam. 16:5; Isa. 22:17; Jer. 23:17; 41:6.

<sup>6</sup> Two infinitives in each idiom (§ 24.7.4).

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).<sup>7</sup>

לֹא יִפְדֶּה מוֹת יוֹמָת:

He shall not be redeemed; he shall **surely be put to death** (Lev. 27:29)  
[infinitive absolute precedes the finite verb]

אֶמְרָתִי אֵלַי | יֵצֵא יֵצֵא וְעָמַד וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו

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]

וְאַכֹּל לֹא תֹאכְלֶהוּ:

but you shall **by no means eat it**. (Lev. 7:24)  
[infinitive absolute precedes a negated finite verb]

אֹמְרִים אָמֹר לְמִנְאֲצֵי דְבַר יְהוָה שְׁלוֹם יִהְיֶה לָכֶם

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]

כִּי אָמְרוּ אֶדְ נִגְזֹף נִגְזַף הוּא לְפָנֵינוּ כַּמִּלְחָמָה הָרִאשֹׁנָה:

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 **שוב** and **ישוב** (2 Sam. 15:8; Jer. 42:10); **סוף** and **אסף** (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:*

אָכַל דְּבַשׁ הַרְבֹּת

**eating** much honey. (Prov. 25:27)

שָׁאוֹל לוֹ בְּאֱלֹהִים

**inquiring** of God for him. (1 Sam. 22:13)

<sup>7</sup> 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:*

אֲכַל דְּבַשׁ הִרְבּוֹת לֹא-טוֹב

Eating much honey is not good. (Prov. 25:27)<sup>8</sup>

*Example as a predicate:*

וְעִבְדַת הַצְדָּקָה הַשְׁקֵט וּבִטָּח עַד-עוֹלָם:

And the effect of righteousness will be  
quietness and assurance forever. (Isa. 32:17)

*Example as an object:*

לְדַעְתּוֹ מֵאִסַּבְרָע וּבַחֲזוֹר בְּטוֹב:

That He may know to refuse the evil  
and choose the good. (Isa. 7:15)

*Example as a genitive:*

וּבְרוּחַ בֹּעֵר

by the spirit of burning (Isa. 4:4)

*Example as an adverbial accusative:<sup>9</sup>*

וַיַּעֲמָדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאָרֹן בְּרִית־יְהוָה בַּחֲרֻבָּה בְּתוֹךְ הַיַּרְדֵּן הַיָּבֵשׁ

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)

אֵלֶּה וְכַחַשׁ וְרָצַח וְגָנַב וְנָאֵף פָּרְצוּ וְדָמִים בְּדָמִים נִגְעוּ:

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:<sup>10</sup>*

עַד-כִּלָּה

till you have destroyed them (2 Kgs. 13:17)

### 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.

<sup>8</sup> The red box encloses the associated phrase when it is more than one word.

<sup>9</sup> See also Exod. 30:36; Isa. 7:11.

<sup>10</sup> 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.

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:*

הַנִּגְלָה נִגְלִיתִי אֶל־בֵּית אָבִיךָ . . .  
וּבָחַרְתָּ אֹתוֹ מִכָּל־שִׁבְטֵי יִשְׂרָאֵל

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 (בָּחַר) perpetuating the first person singular perfect aspect. Note also that the Waw Conjunctive perpetuates the rhetorical interrogative.

*Example after a perfect consecutive:*

וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר־דָּקְרוּ  
וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל־הַיָּחִיד  
וְהִמָּר עָלָיו כְּהִמָּר עַל־הַבְּכוֹר:

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 (הִמָּר) perpetuates the third person plural, and also the future consecutive action of the preceding verbs.

*Example after an imperfect:*

וְכִי־תִמְכְּרוּ מִמֶּכָּר לַעֲמִיתְךָ  
אִו קָנָה מִיַּד עַמִּיתְךָ אֶל־תֹּנוּ אִישׁ אֶת־אָחִיו:

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 (קָנָה) perpetuates the second person plural subjunctive from the preceding verb תִּמְכְּרוּ.

*Example after an imperfect consecutive:*

וַיַּרְכֵּב אֹתוֹ בְּמִרְכָּבַת הַמִּשְׁנָה . . .  
וַיִּתְּנוּ אֹתוֹ עַל כָּל־אֶרֶץ 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 (נָתַן) perpetuates the third person singular consecutive action in past time from the preceding verb וַיִּרְכַּב.

*Example after an imperative:*

וְהָבִיאוּ לְבָקָר וּבְחִיכֶם . . .  
וְקָטַר מִחֶמֶץ תּוֹדָה

Bring you sacrifice every morning . . .  
Offer a sacrifice of thanksgiving with leaven (Amos 4:4, 5)

*Example after a jussive:*

וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינֹת מְלָכוֹתָיו  
וַיִּקְבְּצוּ אֶת־כָּל־נַעֲרָה־בְּתוּלָה טוֹבַת מְרָאָה . . .  
וְנָתַן תַּמְרוּקִיָּהוּ:

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:*

כִּי־כָתַב אֲשֶׁר־נִכְתַּב בְּשֵׁם־הַמֶּלֶךְ  
וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ

A letter which is written in the king's name  
and sealed with the king's 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.<sup>11</sup> 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)

הִגְנוּב | רָצַח וְנָאֵף וְהִשָּׁבַע לִשְׁקֵר וְקָטַר לְבַעַל  
וְהָלַךְ אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתָּם:

Will you steal, murder, commit adultery, swear falsely, burn incense to Baal,  
and walk after other gods whom you do not know (Jer. 7:9)

<sup>11</sup> 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: הָלֹךְ (occurring 13 times with various others)<sup>12</sup> and הַשְׁכֵּם (occurring 13 times with various others).<sup>13</sup> There are about 16 other combinations.<sup>14</sup>

וַיֵּסַע אַבְרָם הָלֹךְ וְנֹסֵעַ הַנִּגְבָּה:

So Abram journeyed, **going on still** toward the South. (Gen. 12:9)

וַיִּגַּשׁ הַפִּלִּשְׁתִּי הַשְׁכֵּם וְהָעֶרֶב וַיִּתְּצֵב אַרְבָּעִים יוֹם:

And the Philistine drew near and presented himself forty days, **every morning and evening**. (1 Sam. 17:16)

בַּיּוֹם הַהוּא אֶקִּים אֶל־עֲלֵי אֵת כָּל־אֲשֶׁר דִּבַּרְתִּי אֶל־בֵּיתוֹ הַחֵל וְכֵלָה:

In that day I will perform against Eli all that I have spoken concerning his house, **from beginning to end**. (1 Sam. 3:12)

הַחַיִּים רָצוּא וְשׁוּב כְּמֵרָאָה הַבֹּקֶץ:

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,<sup>15</sup> always with the prepositive לֹא.

הֲלֹא פָּרַס לָרֵעִב לַחֲמֶךְ

Is it **not to share** your bread with the hungry (Isa. 58:7)

### 6.2 The Infinitive Construct

The infinitive construct<sup>16</sup> 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

<sup>12</sup> 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.

<sup>13</sup> 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.

<sup>14</sup> Gen. 8:7; 1 Sam. 3:12; 2 Sam. 15:30; 1 Kgs. 20:37; 2 Kgs. 4:43; Isa. 3:16; 19:22; 22:13; 59:13 2x; Jer. 7:9; 9:23; 12:17; 22:19; Ezek. 1:14; Joel 2:26.

<sup>15</sup> Gen. 3:4; Num. 22:37; Psalms. 49:8; Isa. 58:7; Jer. 3:1; 38:15; Amos 9:8.

<sup>16</sup> GKC § 114, 115; Muraoka § 124.

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.<sup>17</sup> 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;<sup>18</sup> 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 **לְאמֹר** serves as a speech introducing conjunction (see § 9.3).

### 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.<sup>19</sup>

*Examples of the subjective genitive:*

**בְּלֶדֶת-הָגָר אֶת-יִשְׁמָעֵאל לְאַבְרָם:**

When **Hagar bore** Ishmael to Abram. (Gen. 16:16)

**בְּאַהֲבַת יְהוָה אֶת-יִשְׂרָאֵל לְעֹלָם**

Because the **LORD has loved** Israel forever. (1 Kgs. 10:9)

*Examples of subjective suffix:*

**בְּהִרְמִי קוֹלִי**

As **I lifted** my voice (Gen. 39:18)

<sup>17</sup> 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.

<sup>18</sup> See rare exceptions **עֲנֹתוֹ** (Psa. 132:1); **הִלָּדַת** (Gen. 40:20; Ezek. 16:4, 5); **הִשְׁמָה** (Lev. 26:34, 35, 43; 2 Chr. 36:21); **הוֹסֵד** (2 Chr. 3:3).

<sup>19</sup> 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.

אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת

After **he** **begot** Seth (Gen. 5:4)

*Examples of the nominative:*

לְשׁוֹם הַמֶּלֶךְ אֶל־לְבוֹ:

that **the king** **should take** it to heart (2 Sam. 19:20 Heb.)

בְּהִנִּיחַ יְהוָה אֱלֹהֶיךָ לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב

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,<sup>20</sup> in which circumstance the subject is nominative by necessity.

בַּיּוֹם שִׁלַּח אוֹתִי מֹשֶׁה

On the day that **Moses** **sent** me (Josh. 14:11)

לְשַׁלַּח אֶת־עֶבֶד הַמֶּלֶךְ יוֹאָב

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).

*Examples of an objective suffix:*

לְהוֹצִאֵהוּ אֶל־הַבַּיִת

that he **should take** **him** home (Jer. 39:14)

לְהַמִּיתֵנִי וְאֶת־עַמִּי:

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.

הַמַּעַט קָחַתָּךְ אֶת־אִשְׁתִּי

Is it a small matter that **you have taken away my husband?** (Gen. 30:15)

<sup>20</sup> This is particularly true when the object is an independent accusative pronoun, or a prepositional pronoun.

וְלָנוּ הַסְגִּירוֹ בְּיַד הַמֶּלֶךְ:

Our part shall be **to deliver him into the king's hand.** (1 Sam. 23:20)

הִנֵּה שְׂמֹעַ מִזְבַּח טוֹב

לְהִקְשִׁיב מִחֶלֶב אֵילִים:

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.

עָצָק עָשָׂה לִי אֱלֹהִים

God has made me **laugh.** (Gen. 21:6)

נִלְאִיתִי נִשְׂאָ:

I am weary of **bearing them.** (Isa. 1:14)

וַיֵּדָעְךָ וּבֹאֲךָ יָדַעְתִּי וְאֵת הַתְּרַגְּזָךָ אֵלַי:

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.

עַת לְהַשְׁלִיךְ אֲבָנִים

וְעַת כְּנוֹס אֲבָנִים

A time **to cast away stones,**  
and a time **to gather stones.** (Eccl. 3:5)

עַת לְבָכּוֹת וְעַת לְשִׂחוֹק

עַת סְפּוֹד וְעַת רִקּוֹד:

A time **to weep**, and a time **to laugh**  
a time **to mourn**, and a time **to dance.** (Eccl. 3:4)<sup>21</sup>

וַיְהִי בִימֵי שְׁפָט הַשְּׁפָטִים

Now it came to pass in the days **when the judges ruled.** . . (Ruth 1:1)

<sup>21</sup> Note that in the first line the genitive is expressed by לְ 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.

שִׁיר־תְּהִלָּה וְהִדּוֹת לֵאלֹהִים:

a song of praise and **thanksgiving to God.** (Neh. 12:46)

In this last example the infinitive construct הִדּוֹת is the second member of a compound genitive of the *nomen regens* שִׁיר, 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 בְּ and כִּי with the infinitive construct express the temporal idea “when.” The preposition עַד with the infinitive construct expresses the idea “until,” and the preposition אַחֲרֵי expresses “after.”

וַיְהִי בְהִיְתָם בַּשָּׂדֶה

When **they were in the field.** (Gen. 4:8)

בְּבֹאוֹ מִפָּדָן אֲרָם

When **he came from Padan Aram.** (Gen. 33:18)

כְּהוֹצִיאָם אֹתָם הַחוּצָה

When **they had brought them outside.** (Gen. 19:17)

כִּרְאָתָא אֶת־הַנָּזִם וְאֶת־הַצְּמִידִים עַל־יָדֶי אָחִתָּו

וּכְשָׁמְעוֹ אֶת־דְּבָרֵי רַבֵּקָה אָחִתּוֹ

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)

אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת

After **he begot Seth.** (Gen. 5:4)

עַד־בֹּאִי אֵלַיךְ

Until **I come to you.** (Judg. 6:18)

**6.2.6.2 Expressing purpose.** The prepositions לְ and לְמַעַן with the infinitive construct express the purpose idea “that” or “in order that.”

לְמַעַן תִּתֶּנָּם בְּיָד

That He might **give them into the hand of their enemies.** (2 Chr. 25:20)

לִמְעַן יֵדַעַת צְדָקוֹת יְהוָה:

That you may **know the righteousness of the LORD.** (Mic. 6:5)

לְרִשְׁתָּךְ אֶת-אֶרֶץ מִגְרִיד

That you may **inherit the land in which you are a stranger.** (Gen. 28:4)

לְרֹאוֹת אֶת-עֲרוֹת הָאָרֶץ בָּאֲתָם:

To **see the nakedness of the land** you have come. (Gen. 42:9)

**6.2.6.3 Expressing cause.** The prepositions **עַל** and **יַעַן** with the infinitive construct express the idea “because.”

יַעַן הִתְמַכְרָה לַעֲשׂוֹת הָרָע

Because **you have sold yourself to do evil.** (1 Kgs. 21:20)<sup>22</sup>

יַעַן בּוֹשְׁסֶכֶם עַל-דָּל

Because **you tread down the poor.** (Amos 5:11)

וְעַל נִסְתָּם אֶת-יְהוָה

Because **they tempted the LORD.** (Exod. 17:7)

עַל-אִמְרֶךָ לֹא חָטָאתִי:

Because **you say, “I have not sinned.”** (Jer. 2:35)

**6.2.6.4 Expressing comparison.** The preposition **כִּי** with the infinitive construct sometimes expresses comparison.

כִּשְׁסַע הַגִּידִי

As **one would have torn apart a young goat.** (Judg. 14:6)

כַּנְפֹּל לִפְנֵי בְנֵי-עוֹלָה נָפַלְתָּ

As **a man falls before wicked men,** so you fell. (2 Sam. 3:34)

### 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 **לְ**. Like the English infinitive in this construction, the Hebrew infinitive expresses a variety of meanings.<sup>23</sup>

<sup>22</sup> Note that the pronoun suffix of the infinitive construct is the subject. The reflexive voice is expressed by the hithpael stem.

<sup>23</sup> GKC § 114 f-p.

וְנִחְמַד הָעֵץ לְהַשְׁכִּיל

The tree was desirable **to make one wise**. (Gen. 3:6)

אוֹלִי לֹא־תֵאָבֶה הָאִשָּׁה

לִלְכֹת אַחֲרַי אֶל־הָאָרֶץ הַזֹּאת

Perhaps the woman will not be willing  
**to follow me to this land**. (Gen. 24:5)

וַיֹּסֶף יוֹסֵף אֶת־עֲבָדָיו אֶת־הַרְפָּאִים לְחַנֹּט אֶת־אָבִיו

And Joseph commanded the physicians **to embalm his father**. (Gen. 50:2)

נָדַב לִבָּם אֹתָם לְהֵבִיא לְכָל־הַמְּלָאכָה

Their hearts made them willing  
**to bring material for all kinds of work**. (Exod. 35:29)

אֲשֶׁר צִוִּיתִי לְרֹעוֹת אֶת־עַמִּי אֶת־יִשְׂרָאֵל

Whom I commanded **to shepherd My people Israel**. (2 Sam. 7:7)

אֲשֶׁר חָשַׁק לְבָנוֹת בִּירוּשָׁלַם

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 usually with לְ, but once with מִן; once it is negated by בִּלְ (Psa. 32:9), by מִבְּלִי once (Deut. 9:28), by אֵין twice (Psa. 32:9; 40:6), and by לֹא once (Num. 35:23).

Examples of לְבִלְתִּי:

לְבִלְתִּי הִפְכִּי אֶת־הָעִיר

That I will **not overthrow** the city. (Gen. 19:21)

לְבִלְתִּי נָתַן־זֶרַע לְאָחִיו:

**Lest** he should **give** an heir to his brother. (Gen. 38:9)

לְבִלְתִּי שָׁמַר מִצְוֹתָיו

By **not keeping** His commandments. (Deut. 8:11)

Example of מִבְּלִי:

מִבְּלִי יָבִילָת יְהוָה לְהֵבִיא אֶת־הָעָם הַזֶּה

Because the LORD **was not able** to bring this people. (Num. 14:16)



## 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.

וַיְהִי לְתַקְפוֹת הַיָּמִים

And it came to pass in the process of time (1 Sam. 1:20)<sup>24</sup>

וּבְמוֹת אָבִיהָ וְאִמָּהּ לָקְחָהּ מִרְדְּכָי לִזְנוּתָהּ

When her father and mother died,

Mordecai took her as his own daughter (Est. 2:7)<sup>25</sup>

## 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.<sup>26</sup> It occurs as the first word of a verse 9 times,<sup>27</sup> and the last word of a verse 302 times, but never last in the poetical books.

וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יֵלְדָה מִלְכָּה גַם־הִוא בְּנִים לְנָחוֹר אָחִיךָ:

And it was told Abraham, saying, "Indeed Milcah also has borne children to your brother Nahor: (Gen. 22:20)

וַיֹּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מִלָּא אֶת־אֲמָתָתְךָ הָאֲנָשִׁים אֲכָל

כֶּאֱשֶׁר יוֹכְלוֹן שְׂאֵת וְשִׁים בְּסֶף־אִישׁ בְּפִי אֲמָתָתְךָ:

And he commanded the steward of his house, saying,

"Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack." (Gen. 44:1)

וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר מָה אֶעֱשֶׂה לָעָם הַזֶּה עוֹד מֵעַט וְסָקְלֵנִי:

So Moses cried out to the LORD, saying, "What shall I do with this people?

They are almost ready to stone me!" (Exod. 17:4)

<sup>24</sup> The word **תַּקְפוֹת** is the plural construct form of the noun **תַּקְפָּה**, BDB, 880.

<sup>25</sup> The word **מוֹת** is the construct form of the noun **מוֹת**, BDB, 560. However, the form is the same as that of the infinitive construct of the verb **מוֹת**.

<sup>26</sup> A disjunctive accent occurs 871 times, a near disjunctive 49 times, and a conjunctive 19 times. A near disjunctive accent occurs when 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; Psalms 71:11; Isa. 44:28; 49:9).

<sup>27</sup> 1 Chr. 16:18; Psalms 71:11; 105:11; Isa. 49:9; Jer. 25:5; 42:14; Amos 8:5; Zech. 7:3.

וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם לָמָּה זֶה צָחֲקָה שָׂרָה לֵאמֹר הֲאֵף אֲמַנָּם אֵלֶּךָ וְאֲנִי זָקֵנָתִי:

And the LORD said to Abraham, "Why did Sarah laugh, **saying**,  
`Shall I surely bear *a child*, since I am old?' (Gen.18:13)

The phrase may function as a normal prepositional phrase not introducing direct speech.

וַיֹּאמֶר אֶחָתִי הוּא כִּי יִרָא לֵאמֹר אִשְׁתִּי

And he said, "She is my sister"; for he was afraid **to say**, "*She is my wife*," (Gen. 26:7)<sup>28</sup>

### 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 underlying 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.<sup>29</sup> 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 of the deed. Consequently, some participles have become permanently identified as nouns: כֹּהֵן—priest.

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;<sup>30</sup>

<sup>28</sup> 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.

<sup>29</sup> GKC § 116 a.

<sup>30</sup> A participle has a definite article 1,868 times in the Hebrew Bible, including 16 with a pronoun suffix.

inflect in the construct;<sup>31</sup> serve as a nominative, genitive or accusative; and is negated by **לֹא** (instead of **אֵין**).

Examples:

וַתֵּסֶף לִלְדֹת אֶת־אָחִיו אֶת־הָבֶל וַיְהִי־הָבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד 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)

וַתֵּלֶד עֵדָה אֶת־יָבֶל הוּא הָיָה אָבִי יֹשְׁבֵי אֹהֶל וּמִקְנָה:

And Adah bore Jabal. He was the father of **those who dwell in tents and have livestock**. (Gen. 4:20)

כֻּלָּנוּ בְנֵי אִישׁ־אֶחָד נָחְנוּ כְּנִים אֲנַחְנוּ לֹא־הָיוּ עֲבָדֶיךָ מְרַגְלִים:

We are all one man's sons; we are honest men; your servants are not **spies**. (Gen. 42:11)

יֹרְדֵי־בֹר

**Those who go down to the pit**. (Isa. 38:18)

בְּאֹכְלֵי שֻׁלְחָנְךָ

Among **those who eat at your table**. (1 Kgs. 2:7)

אֹהֲבֵי שְׁמֶךָ

**Those who love Your name**. (Psa. 5:12)

יְרֵא אֱלֹהִים אַתָּה

You are **one who fears God**. (Gen. 22:12)

הוּא הַמְרַבֵּה לֹא־לּוֹ

**Him who increases what is not his**. (Hab. 2:6)

בַּצֵּעַ בַּצֵּעַ רָע לְבֵיתוֹ

**Him who covets evil gain for his house**. (Hab. 2:9)

מְשַׁקֶּה רֵעֵהוּ

**Him who gives drink to his neighbor**. (Hab. 2:15)

בִּנְה עִיר בְּדַמִּים

וְכוֹנֵן קִרְיָה בְּעוֹלָה:

**Him who builds a town with bloodshed,**

**Who establishes a city by iniquity**. (Hab. 2:12)

<sup>31</sup> 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..

עַד־הַמַּכֶּהוּ

To **Him who strikes** him. (Isa. 9:12)

אֵינָהּ | הַמַּעֲלִים מֵיָם

Where is **He who brought** them up out of the sea? (Isa. 63:11)

הַסֹּלֶחַ לְכָל־עֲוֹנוֹכִי

הָרֹפֵא לְכָל־תַּחֲלָאִיכִי:

הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי

הַמַּעֲטִיר כִּי חֶסֶד וְרַחֲמִים:

הַמְּשַׁבֵּיעַ בְּטוֹב עַד־יָךְ

**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<sup>32</sup> it modifies, and has agreement 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.<sup>33</sup>

*With objects in the accusative.* The participle may govern an accusative object wherever the corresponding finite verb would do so.

יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם

The LORD your God, **who brought you out** of the land of Egypt. (Deut. 13:6 Heb.)

<sup>32</sup> Or noun phrase.

<sup>33</sup> 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).

בִּי | לֹא אֱלֹהֵי-חַפֵּץ רָשָׁע | אַתָּה לֹא יִגְדֹךָ רָע:

For You are not a God **who takes pleasure in wickedness.** (Psa. 5:5 Heb.)

כָּל-הַקִּרְתָּ אֹתָם

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.

חֲמִשִּׁים וְחֲמִשׁ מֵאוֹת הַיָּדִים בָּעָם

הַעֲשִׂים בַּמְּלָאכָה:

Five hundred and fifty,

**who ruled over the people**

**who did the work.** (1 Kgs. 9:23)

(This example illustrates the condition twice.)

כָּל-הַגּוֹיִם הַעֲבָאִים עַל-אַרְיֵאל

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.

כְּמֹז חַלְלִים | שֹׁכְבֵי קֶבֶר

Like the slain **who lie in the grave.** (Psa. 88:6)

הָאֵל הַמְּאַזְרֵנִי חֵיל

God **who arms me with strength.** (Psa. 18:33)

(The participle has an accusative and a genitive object pronoun.)

כָּל-בָּאֵיהָ

All **who go to her.** (Prov. 2:19)

לְכָל בָּאֵי שַׁעַר-עִירוֹ

All **who enter at the gate of his city.** (Gen. 23:10)

כָּל-חֹסֵי בְּךָ

All **who put their trust in You.** (Psa. 5:12)

### 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 agreement 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 agreement with the subject for number and

gender; it also inflects for voice (active or passive). The verb **הָיָה** has no present (current) tense form,<sup>34</sup> and so is elided in present durative verb phrases (see § 17.3). In this instance 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 **אֶת**.

וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתָנוּ כִּהְיוֹן מִדְיָן

Now Moses **was tending** the flock of Jethro his father-in-law, the priest of Midian. (Exod. 3:1)  
[past durative]

תְּהִי־טִירְתָם נִשְׁמָה בְּאַהֲלֵיהֶם אֲל־יְהִי יֹשֵׁב:

Let their dwelling place **be desolate**; Let no one **be living** in their tents. (Psa. 69:25)  
[future durative]

וַיִּזְרַח־לּוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צָלַע עַל־יָרְכוֹ:

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]

כִּבְדּוּ אֶת־אֲבִיךָ וְאֶת־אִמְךָ לְמַעַן יָאָרְכוּן יְמֵיךָ עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:

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 circumstance it defines some accompanying circumstance.

וְהָמָן נִדְחָף אֶל־בֵּיתוֹ אָבֵל וְחָפוּי רֹאשׁ:

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.<sup>35</sup> Thus, instead of a negated attributive participle, a negated relative pronoun clause is used.

<sup>34</sup> See the lone exception **הוֹיָה** (Exod. 9:3).

<sup>35</sup> BDB lists some rare exceptions with **לֹא** (Gen. 2:5 WTM) (p. 519). A substantive participle is negated by **לֹא** (Gen. 2:5 WTM) 36 times.

When a participle is used as a verb, the clause (not the participle) is negated with **אין**.<sup>36</sup> This is discussed and illustrated in Chapter 5 on the negative attribute of verbs (§ 5.6.8). A participle is negated by **בלי** eleven times.<sup>37</sup>

אין־אמר ואין דברים **בלי** נשמע קולם:

There is no speech nor language  
Where their voice **is not** heard. (Psa. 19:4)

מבקר לערב יבתו **מבלי** משים לנצח יאבדו:

They are broken in pieces from morning till evening;  
They perish forever, **with no one** regarding. (Job 4:20)

## 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 negated by **לוא**.

### *The Infinitive Construct*

The infinitive construct functions as a verbal noun in a noun slot and may be:

<sup>36</sup> A participle is negated by an immediately preceding **אין** 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).

<sup>37</sup> 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.

*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 לֹא.

*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 אֵין.



## 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,<sup>1</sup> 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 nouns they modify, whereas some

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<sup>1</sup> This is true except in very limited and specific structures for construct adjectives (see § 3.3.4).

quantifiers follow the opposite rule.<sup>2</sup> 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,<sup>3</sup> and some govern a noun in its singular form.<sup>4</sup> 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.<sup>5</sup> Apart from the cardinal number **אֶחָד** *one*, all others, with few exceptions, govern the noun they quantify in its plural form. Apart from the cardinal numbers **מֵאָה** *hundred*, **אֶלֶף** *thousand*, and **עֶשְׂרֵי אֲלָפִים** or **עֶשְׂרֵי אֲלָפִים** *ten thousand*,<sup>6</sup> quantifiers do not inflect for number, but are used in the singular 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, **עֶשְׂרִים**, is used to express 20.

<sup>2</sup> For the cardinal numbers 3-10, the feminine form quantifies masculine nouns, and the masculine form quantifies feminine nouns.

<sup>3</sup> The plural form may occur for those numbers that may themselves be quantified: **מֵאָה** (hundred), **אֶלֶף** (thousand), and **עֶשְׂרֵי אֲלָפִים** (myriad).

<sup>4</sup> Quantifiers that represent multiples of 10 usually govern a noun in its singular form when the noun immediately follows the quantifier.

<sup>5</sup> 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.

<sup>6</sup> These numbers themselves may be quantified, and take the plural form in that case: two hundred, three thousand, four ten-thousands (= 40,000).

### 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.<sup>7</sup> The numbers 1, 2, and 11 through 19 inflect for both masculine and feminine and agree with the gender of the noun they quantify.

שְׁנַיִם-אֲנָשִׁים—two men (Josh. 2:1)

שְׁתֵּי דְלָתוֹת—two doors (Ezek. 41:23)

שְׁלֹשָׁה עֶשְׂרִי פָרִים—thirteen bulls (Num. 29:14)

שְׁלוֹשׁ עֶשְׂרֵה אַמּוֹת—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.

שְׁלֹשָׁה אֲנָשִׁים—three men (Gen. 18:2)

שָׁלֹשׁ אַמּוֹת—three cubits (Exod. 27:1)

The word אֶלֶף, 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 מֵאוֹת *hundred* and רִבְבֵּה *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.<sup>8</sup> 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.

שְׁנַיִם כְּרֻבִּים—two cherubs (Exod. 25:18)

שְׁנֵי נְעָרָיו—two of his young men (Gen. 22:3)

Construct numbers may govern a pronoun suffix.<sup>9</sup>

<sup>7</sup> 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*.

<sup>8</sup> Of the 6,232 instances of a number, 4,792 have the absolute form, and 1,440 have the construct form.

<sup>9</sup> Of the 1,440 instances of construct numbers, 103 have pronoun suffixes.

שִׁים כֹּה נִגַּד אֶחָד וְיֹדְכִיחוּ בֵּין שְׁנֵינוּ:

Set *it* here before my brethren and your brethren, that they may judge between the **two of us**! (Gen. 31:37)

צֵאוּ שְׁלֹשָׁתְכֶם אֶל־אֹהֶל מוֹעֵד

The **three of you** come out to the tabernacle of meeting!" (Num. 12:4)

וְאֶת־אֲחִינֹעַם לָקַח דָּוִד מִיִּזְרְעֵאל וְתִהְיֶינָה גַם־שְׁתֵּיהֶן לוֹ לְנָשִׁים:

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) nondeterminate. The determinate value is marked by the prepositive particle הַ, <sup>10</sup> and the nondeterminate 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. <sup>11</sup>

הַיְרִיעָה הָאַחַת—the one curtain (Exod. 26:2)

וְאֶת־הַכִּיֹּרֹת עֲשֹׂרָה עַל־הַמְּכֹנוֹת:

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.

וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְתָרְנוֹ שְׁלֹשֶׁת הַשָּׂרָגִים שְׁלֹשֶׁת יָמִים הֵם:

And Joseph said to him, "This is the interpretation of it:

**The three branches** are three days. (Gen. 40:12)

### 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. <sup>12</sup> 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 instance the negation applies to the noun (phrase) and not just to the quantifier, even when the noun has been elided.

<sup>10</sup> This is most commonly called the definite article. Of the 6,232 instances of a number, 282 have a definite article.

<sup>11</sup> See 1 Kgs. 7:20; 20:16; 2 Chr. 4:12; 18:5; 35:9; Ezr. 8:24; Jer. 52:20; Dan. 9:26.

<sup>12</sup> Num. 11:19 3x; 2 Kgs. 6:10 2x; Job 14:4; Mal. 2:15.

לֹא יוֹם אֶחָד תֹּאכְלוּ וְלֹא יוֹמִים וְלֹא | חֲמֵשֶׁה יָמִים

וְלֹא עֶשְׂרֵה יָמִים וְלֹא עֶשְׂרִים יוֹם:

‘You shall eat, not one day, nor two days, **nor** five days,  
**nor** ten days, **nor** twenty days (Num. 11:19)

וְאִין אֶחָד מִתַּחֲנוֹק עָמִי עַל-אֵלֶּה

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 כָּל *all/any*, מְעַט *a few/little*, רַב *many/much*, and הַרְבֵּה *many/much*. The latter two may be modified by an adverb of intensity.

### 7.4.1 The Universal Quantifier כָּל

The universal quantifier כָּל *all/any*<sup>13</sup> 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) it quantifies, usually in the construct form. It never follows the noun it quantifies. It is negated eight times—three times by לֹא,<sup>14</sup> and five by אֵין<sup>15</sup>—in which instances the word means *none*.

וְכָל־עֵשֶׂב הַשָּׂדֶה . . . וְכָל־יֵשֶׁבֶת הַשָּׂדֶה

and **every** plant of the field . . . and **every** herb of the field (Gen. 2:5)

וְיָמָת כָּל־מִקְנֵה מִצְרָיִם

and **all** the cattle of Egypt died (Exod. 9:6)

וְאַתָּה כָּל־חֵלְבוֹ יָרִים מִמֶּנּוּ

and he shall take **all** the fat from it (Lev 4:19)

וְאַהַבְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֵדְךָ:

And you shall love the LORD your God with **all** your heart,

<sup>13</sup> The universal quantifier כָּל 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 אֶחָד *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 אִסְתִּידִים (plural of אִסְתִּיד). The words “more” and “less” are comparative adjectives.

<sup>14</sup> Gen. 13:9; 1 Kgs. 11:39; Psa. 115:17.

<sup>15</sup> Num. 11:6; 2 Sam. 12:3; Prov. 13:7; Eccl. 1:9; Mich. 7:2.

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:

הַבֵּל הַבָּלִים הַכֹּל הַבֵּל:  
vanity of vanities, **all** is vanity (Eccl. 1:2)

הַכֹּל אֵרוּ אֵין אֶבֶן נִרְאָה:  
**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:

וּשְׂמַתָּ הַכֹּל עַל כַּפֵּי אַהֲרֹן  
and you shall put **all** (these things) on Aaron's hands (Exod. 29:24)

וְהַקְטִיר הַכֹּתֵן אֶת־הַכֹּל הַמִּזְבֵּחַה עֲלֶה אִשָּׁה  
the priest shall burn **all** (these things) on the altar as a burnt offering (Lev. 1:9)

#### 7.4.2 The word מְעַט

The word מְעַט *a few/little*<sup>16</sup> 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 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.<sup>17</sup>

*Example of the word preceding the noun it quantifies:*

מְעַט שְׁנוֹת מְעַט תְּנוּמֹת מְעַט חֶבֶק יָדַיִם  
**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:*

וּלְחַתֵּנוּ מִחַיָּה מְעַט  
and to give us **a little** reviving (Ezr. 9:8)

אֲנִי וְאֲנָשִׁים מְעַט עִמִּי  
I and **a few** men with me (Neh. 2:12)

סְבָלִיִּת מְעַט:  
**a little** folly (Eccl. 10:1)

וְאֲהִי לָהֶם לְמִקְדָּשׁ מְעַט  
and I shall be **a little** sanctuary for them (Ezek. 11:16)

<sup>16</sup> The word מְעַט 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 אֲחָדִים (plural of אֶחָד) is translated “a few” (Gen. 27:44; 29:20; Dan. 11:20), but it may rather mean “some.”

<sup>17</sup> Job 10:20; Isa. 10:7.

יֵעֲזְרוּ עִזֵּר מְעַט

they shall be helped with **a little** help (Dan. 11:34)

*Examples of the word standing alone in the predicate nominative slot:*

מְעַט וְרָעִים הָיוּ יָמַי שְׁנֵי חַיִּי

**few** and evil have been the years of my life (Gen. 47:9)

וְהָעָם מְעַט בְּתוֹכָהּ

and the people in it were **few** (Neh. 7:4)

יְהוֹיָדָם מְעַטִּים

let his days be **few** (Psa. 109:8)

עַל־כֵּן יִהְיוּ דְבָרֶיךָ מְעַטִּים:

therefore, let your words be **few** (Eccl.. 5:1)

*Example of the word standing alone in a noun slot after the quantified noun has been elided:*

שָׁבְתָהּ הַבַּיִת מְעַט:

she rested in the house **a little while** (Ruth 2:7)

#### 7.4.3 The Word רַב

The word רַב *much/many*<sup>18</sup> 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 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:*

רַב־פְּעָלִים

**many** deeds (2 Sam. 23:20 = 1 Chr. 11:22)

רַב־בְּרָכוֹת

**many** blessings (Prov. 28:20)

רַב־מְאָרוֹת:

**many** curses (Prov. 28:27)

*Examples of the absolute form preceding the noun it quantifies:*

כָּל־רַבִּים עַמִּים:

all **the many** people (Psa. 85:51)

רַבִּים חֲלָלִים

**many** wounded (Prov. 7:26)

<sup>18</sup> The word רַב is classified as an adjective in the lexicons, but it clearly is a quantifier as far as its meaning and usage are concerned.

רְבוֹת מַחְשְׁבוֹת  
many plans (Prov. 19:21)

רְבוֹת בָּנוֹת  
many daughters (Prov. 31:29)

*Examples of the absolute form following the noun it quantifies:*

בְּקֶהָל רַב  
in a great (multitudinous) assembly (Psa. 22:26)

בְּיָמִים הָרַבִּים הָהֵם  
in those many days (Exod. 2:23)

הָעָם הָרַב הַזֶּה:  
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:

רַבִּים קָמִים עָלַי:  
many are they who rise up against me (Psa. 3:1 [2])

רְבוֹת רָעוֹת צָדִיק  
many are the afflictions of the righteous (Psa. 34:19 [20])

וְסוֹס וְרֶכֶב רַב־מְאֹד:  
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:

מֵאִתְּ הָרַב תִּרְבּוּ וּמֵאִתְּ הַמְעַט תִּמְעִטוּ  
from the many you shall give many and from the few you shall give few (Num. 35:8)

עָשׂוּתָהּ הַמְזוֹמָתָה הָרַבִּים  
having done lewd deeds with the many (Jer. 11:15)

#### 7.4.4 The word הַרְבֵּה

The word הַרְבֵּה *many/much*<sup>19</sup> 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 לֹא (Eccl. 5:19).

*Example of the construct form of the word used before the noun it quantifies:*

כִּי־בָכוּ הָעָם הַרְבֵּה־בִּכְהָ:  
for the people wept very bitterly [lit. much weeping] (Ezr. 10:1)

<sup>19</sup> The word הַרְבֵּה is classified as a Hiphil infinitive absolute of the verb רָבָה in the lexicons, but it clearly is a quantifier as far as its meaning and usage is concerned.



*Examples of the word following the noun it quantifies:*

- וְהַעֲפָר הַרְבֵּה  
and much rubbish [lit. dust] (Neh. 4:4)
- וְחַוְטָא אֶחָד יִאַבֵּד טוֹבָה הַרְבֵּה:  
and one sinner destroys **much** good (Eccl. 9:18)
- מֵעָרֵי הַפְּרוּזִי הַרְבֵּה מְאֹד:  
from a **great many** rural towns (Deut. 3:5)
- וּבְשָׁלְמוֹת הַרְבֵּה מְאֹד  
and with **very many** clothes (Josh. 22:8)
- נְחֹשֶׁת הַרְבֵּה מְאֹד  
**very much** bronze (2 Sam. 8:8)
- לְעֹשִׂיר הָיָה צֹאן וּבָקָר הַרְבֵּה מְאֹד:  
The rich man had **very many** sheep and oxen (2 Sam. 12:2)
- וְתְבוּנָה הַרְבֵּה מְאֹד  
and **very much** understanding (1 Kgs. 4:29 [5:9])
- וּבִשְׁמִים הַרְבֵּה מְאֹד  
and **very many** apices (1 Kgs. 10:10, 11)
- עֲצֵי אֶלְמוֹגִים הַרְבֵּה מְאֹד  
**very many** almug logs (1 Kgs. 10:11)

*Examples of the word standing alone in a noun slot after the noun it quantifies is elided:*

- וְגַם־הַרְבֵּה נָפְלָ מִן־הָעָם  
and also many have fallen of the people (2 Sam. 1:4)
- זָרַעְתָּם הַרְבֵּה וְהָבֵא מְעַט  
you have sown much and brought in little (Hag. 1:6)
- כִּי־נִשְׁאַרְנוּ מֵעַט מִהַרְבֵּה  
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.

**Table 7.1**  
**Frequency of Numbers**

| Number    | Value             | Frequency |
|-----------|-------------------|-----------|
| אֶחָד     | one               | 970       |
| עֶשְׂרִי  | one <sup>20</sup> | 19        |
| חֵד       | one <sup>21</sup> | 1         |
| שְׁנַיִם  | two               | 768       |
| שְׁלֹשׁ   | three             | 602       |
| אַרְבַּע  | four              | 454       |
| חֲמִשׁ    | five              | 506       |
| שֵׁשׁ     | six               | 274       |
| שִׁבְעַ   | seven             | 488       |
| שְׁמוֹנֶה | eight             | 147       |
| תֵּשַׁע   | nine              | 78        |
| עָשָׂר    | ten               | 491       |
| עָשָׂר    | ten               | 337       |
| מֵאָה     | hundred           | 579       |
| אֶלֶף     | thousand          | 492       |
| רִבְבֵּה  | ten thousand      | 16        |
| רְבֹא     | ten thousand      | 10        |

### 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 שְׁנַיִם and שְׁתַּיִם (two) which take the dual form, the other unit numbers take the singular form even though they quantify a plural noun.

<sup>20</sup> Used to form the number eleven.

<sup>21</sup> Ezek. 33:30.

**Table 7.2**  
**Cardinal Numbers 1-10**

|    | Absolute   |           |  | Construct   |                        |
|----|------------|-----------|--|-------------|------------------------|
|    | Masc.      | Fem.      |  | Masc.       | Fem.                   |
| 1  | אֶחָד      | אַחַת     |  | אֶחָד־      | אַחַת־                 |
| 2  | שְׁנַיִם   | שְׁתַּיִם |  | שְׁנַיִ־    | שְׁתַּיִ־              |
| 3  | שְׁלֹשָׁה  | שְׁלוֹשׁ  |  | שְׁלֹשָׁת־  | שְׁלוֹשׁ־              |
| 4  | אַרְבָּעָה | אַרְבַּע  |  | אַרְבָּעַת־ | אַרְבַּע־              |
| 5  | חֲמִשָּׁה  | חֲמֵשׁ    |  | חֲמִשָּׁת־  | חֲמֵשׁ־                |
| 6  | שֵׁשׁ      | שֵׁשׁ     |  | שֵׁשֶׁת־    | שֵׁשׁ־                 |
| 7  | שִׁבְעָה   | שִׁבַּע   |  | שִׁבְעַת־   | שִׁבַּע־ <sup>22</sup> |
| 8  | שְׁמֹנֶה   | שְׁמוֹנֶה |  | שְׁמֹנֶת־   | שְׁמוֹנֶה־             |
| 9  | תְּשֻׁעָה  | תְּשַׁע   |  | תְּשֻׁעַת־  | תְּשַׁע־ <sup>23</sup> |
| 10 | עֶשְׂרֵה   | עֶשֶׂר    |  | עֶשְׂרֵת־   | עֶשֶׂר־                |

**Table 7.3**  
**Frequency of the Cardinal Numbers 1-10**

|    | Absolute |      | Construct |      |
|----|----------|------|-----------|------|
|    | Masc.    | Fem. | Masc.     | Fem. |
| 1  | 693      | 183  | 52        | 31   |
| 2  | 238      | 111  | 207       | 138  |
| 3  | 159      | 91   | 94        | 81   |
| 4  | 127      | 114  | 40        | 38   |
| 5  | 150      | 96   | 28        | 68   |
| 6  | 49       | 93   | 31        | 42   |
| 7  | 90       | 119  | 103       | 46   |
| 8  | 44       | 38   | 8         | 19   |
| 9  | 14       | 22   | 3         | 19   |
| 10 | 53       | 49   | 17        | 39   |

<sup>22</sup> This form occurs governing only מֵאוֹת *hundreds* (46 times) in the term *seven hundred*, and עֶשְׂרֵה *ten* (7 times) in the term *seventeen*. [GKC § 97b n. 3.]

<sup>23</sup> This form occurs governing only מֵאוֹת *hundreds* (15 times) in the term *seven hundred*, and עֶשְׂרֵה *ten* (4 times) in the term *seventeen*. [GKC § 97b n. 3.]

שְׁלֹשָׁה אֲנָשִׁים **three** men (Gen. 18:2)

שִׁבְעָה נָשִׁים **seven** women (Isa. 4:1)

The inflected forms of 1 and 2 agree with the noun they quantify for gender.

אֶחָד אַמָּה **one** cubit (Ezek. 40:12)

שְׁנַיִם אֵילִים **two** rams (Exod. 29:1)

שְׁתֵּי עָרִים **two** cities (Josh. 15:60)

One. The absolute forms of אֶחָד and אַחַת occur in the following syntactic constructions:

(1) It is used absolutely, standing alone after an elided noun:

וַלְעֶבֶר יָלַד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג  
כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אֶחָיו יִקְטָן:

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)

וַיִּקַּח לָו לָמֶכֶךְ שְׁתֵּי נָשִׁים  
שֵׁם הָאֶחָת עֲדָה וְשֵׁם הַשֵּׁנִית צִלָּה:

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)

כִּי הִטְהָרוּ הַכֹּהֲנִים וְהַלְוִיִּם כְּאֶחָד

For the priests and the Levites had purified themselves as **one** (Ezr. 6:20)

שַׁעַר רְאוּבֵן אֶחָד שַׁעַר יְהוּדָה אֶחָד שַׁעַר לֵוִי אֶחָד:

**one** is Reuben's gate, **one** is Judah's gate, and **one** is Levi's gate (Ezek. 48:31)

(2) It follows, but does not precede, the noun it quantifies, and it agrees with it for number, gender and determination:

אִישׁ אֶחָד

**one** man (Gen. 42:13)

הָאִשָּׁה הָאֶחָת

**the one** woman (1 Kgs. 3:17)

(3) The cardinal 1 also functions as the indefinite article,<sup>24</sup> although it is used sparingly:

וַיְהִי אִישׁ אֶחָד מִן־רַמְתַּיִם צוֹפִים

Now there was **a** man of Ramathaim Zophim (1 Sam. 1:1)

<sup>24</sup> The word seems to point to a particular noun previously not defined.

וַתִּשְׁלֹךְ אִשָּׁה אֶחָת פֶּלֶחַ רֶכֶב עַל־רֹאשׁ אֲבִימֶלֶךְ  
וַתִּרְצֶן אֶת־גִּלְגָּלְתּוֹ:

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:<sup>25</sup>

לְאֶחָד קָרָאתִי נָעֻם וּלְאֶחָד קָרָאתִי חֲבָלִים  
the **one** I called Beauty, and the *other* **one** I called Bonds (Zech. 11:7)

- (2) It is used before עָשָׂר “ten” to form the number 11;

וְאֶת־אֶחָד עָשָׂר יְלָדָיו  
and his **eleven** sons (Gen. 32:22)  
עָרִים אֶחָת־עָשָׂרָה  
**eleven** cities (Josh. 15:51)

- (3) It is used before a noun to express “one of” X;<sup>26</sup>

אֶחָד הַשִּׁיחִים  
**one of** the shrubs (Gen. 21:15)  
אֶחָת הָעָרִים־הָאֵלֶּה  
**one of** these cities (Deut. 19:5)

- (4) It is used before a noun governed by מִן “from” to express “one of” X;<sup>27</sup>

אֶל־אֶחָד מִבְּנֵי הַכֹּהֲנִים:  
to **one of** his sons the priests. (Lev. 13:2)  
אֶחָת מִצְלָעָיו  
**one of** his ribs (Gen. 2:21)

- (5) It is used twice with אֶחָד to express the distributive sense;

<sup>25</sup> An absolute form is expected in this situation.

<sup>26</sup> The masculine form is used 29 times: Gen. 21:15; 22:2; 26:10; 37:20; 49:16; Deut. 12:14; 15:7 twice; 16:5; 17:2; 18:6; 23:17; Judg. 16:7, 11; 19:13; 1 Sam. 26:15; 2 Sam. 2:18; 6:20; 13:13; 15:2; 17:9; 2 Kgs. 2:16; 18:24; Psa. 82:7; Song 4:9; Isa. 36:9; Ezek. 45:7; 48:8; Dan. 10:13. The feminine form is used 12 times: Deut. 13:13; 19:5, 11; Josh. 10:2; Ruth 2:13; 1 Sam. 2:36; 27:5; 2 Sam. 2:1; 2 Kgs. 4:22; Neh. 4:11; Job 2:10; Jer. 35:2.

<sup>27</sup> 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.

לְאֶחָד אֶחָד

“one by one” (Isa. 27:12)

חָד אֶת־אֶחָד

“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:

שְׁנַיִם יָלְדָה־לִּי אִשְׁתִּי:

my wife bore me **two** sons (Gen. 44:27)

שְׁנַיִם יִשְׁלַם:

he shall restore **two** [animals] (Exod. 22:3 [Engl. 4])

וַיִּשְׁאוּהוּ בַמֹּזַט בְּשְׁנַיִם

and they carried it on a pole by **two** [men]. (Num. 13:23)

טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד

**Two** are better than one (Eccl. 4:9)

(2) It may follow or precede the noun it quantifies, always agreeing with it in gender. The noun is quantified in its plural form.<sup>28</sup>

אֵילִם שְׁנַיִם תְּמִימִם

**two** perfect rams (Exod. 29:1)

שְׁנַיִם כְּרֻבִּים זָהָב

**two** gold cherubim (Exod. 25:18)

לֶחֶם תְּנוּפָה שְׁתֵּי

**two** wave loaves of bread (Lev. 23:17)

שְׁתֵּי מַעְרָכוֹת

**two** rows (Lev. 24:6)

עָרִים שְׁתֵּי

**two** cities (Josh. 15:60)

(3) It may be repeated to express the distributive “two by two”:

שְׁנַיִם שְׁנַיִם

**two by two** (Gen. 7:9, 15; 1 Chr. 26:17)

<sup>28</sup> A few very common nouns may be quantified in the singular: נֶפֶשׁ soul (Gen. 46:27); בָּקָר oxen (Num. 7:17); אִישׁ man (2 Kgs. 10:14); יוֹם day (Neh. 6:15); עִיר city (Num. 35:6); שָׁנָה year (Judg. 3:10); לֶחֶם bread (1 Sam. 21:4); כֶּסֶף silver (2 Kgs. 6:25); שֶׁקֶל shekel (Ezek. 45:12); שִׁבְטֵי tribe (Exod. 28:21); קֶרֶשׁ board (Exod. 26:20); גֵּרָה gerah (Exod. 30:13); כּוֹר kor (1 Kgs. 5:25); בַּת bath (1 Kgs. 7:26); and כֶּכָר talent (1 Kgs. 9:14).

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.

שְׁנֵי־אָחָיו

his **two** brothers (Gen. 9:22)

שְׁנֵי בָנִים

**two** sons (Gen. 10:25)

אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים

the **two** great lights (Gen. 1:16)

שְׁתֵּי נָשִׁים

**two** wives (Gen. 4:19)

שְׁתֵּי הָאֲמָהוֹת

the **two** handmaids (Gen. 31:33)

In addition, it occurs in the following syntactic constructions:

(1) The masculine construct form may precede עָשָׂר<sup>29</sup> *ten*, and the feminine construct may precede עֶשְׂרֵה *ten*, to form the number twelve.

לְשְׁנֵי עָשָׂר<sup>30</sup> שִׁבְטֹת

according to the **twelve** tribes (Exod. 28:21)

שְׁתֵּי־עֶשְׂרֵה אֲבָנִים

**twelve** stones (Josh. 4:8)

(3) It may quantify the number רַבּוֹת *ten-thousand* to express the quantity 20,000:

וְהָיָה דְרַכְמוֹנִים שְׁתֵּי רַבּוֹת

**twenty thousand** gold drachmas (Neh. 7:71 [70])

(4) It may govern a pronoun suffix:

וַיְהִיו שְׁנֵיהֶם עֲרוּמִים

And **the two of them** were both naked (Gen. 2:25)

וַתֵּלֶכְנָה שְׁתֵּיהֶם עַד־בֵּית לֶחֶם

Now **the two of them** went until they came to Bethlehem. (Ruth 1:19)

<sup>29</sup> The words עָשָׂר and עֶשְׂרֵה are the forms of 10 used only to express “teens.”

<sup>30</sup> This word is one of the very common words that quantifies in the singular. See preceding note.

*Cardinals 3-10.* The numbers three through ten inflect only in their singular form.<sup>31</sup> Their feminine form quantifies masculine nouns, and their masculine form quantifies feminine nouns.<sup>32</sup> The absolute forms of these numbers occur in the following syntactic structures:

- (1) They are used absolutely, standing alone after an elided noun:

מִן־הַשְּׁלֹשָׁה הַכִּי וְנִכְבָּד

Was he not the most honored of **the three** [heroes]? (2 Sam. 23:19)

וְיִסַּפֶּתָּ לָךְ עוֹד שְׁלֹשׁ עָרִים עַל הַשְּׁלֹשׁ הָאֵלֶּה:

then you shall add three more cities for yourself besides these **three** [cities] (Deut. 19:9)

וַיִּבְקְעוּ הַשְּׁלֹשָׁה בְּמַחֲנֵה פִלְשְׁתִּים

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.<sup>33</sup>

חֲמִשָּׁה אַנְשִׁים

**five** men (Gen. 47:2)

תִּשְׁעָה חֳדָשִׁים

**nine** months (2 Sam. 24:8)

עָרִים אַרְבַּע

**four** cities (Josh. 19:7)

עַמֻּדֵיהֶם שְׁלֹשָׁה וְאַדְנֵיהֶם שְׁלֹשָׁה:

their **three** pillars and their **three** sockets. (Exod. 27:14)

- (3) Their feminine form precedes עָשָׂר <sup>34</sup> *ten* to form the corresponding “teen.”

שְׁלֹשָׁה עָשָׂר thirteen (Num. 29:13)

שִׁשָּׁה עָשָׂר sixteen (Exod. 26:25)

תִּשְׁעָה עָשָׂר 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:

<sup>31</sup> Their plural forms are used to express the multiples of ten: thirty, forty, etc.

<sup>32</sup> In a few instances this reverse gender agreement is violated: נְשֵׁי־בָנָיו שְׁלֹשָׁתָם the three wives of his sons with them (Gen. 7:13); שְׁלֹשָׁתָם לֶחֶם three loaves of bread, etc.

<sup>33</sup> Except for those very common nouns previously mentioned. There are no numbers in the range 3-10 that quantify a determinate noun.

<sup>34</sup> The word עָשָׂר is a special form for ten used only for masculine teens.



(1) They precede the noun they quantify:

שְׁלֹשֶׁת יָמִים  
three days (Gen. 30:36)

אַרְבַּעַת הָאֲפִלִּים  
the four wheels (1 Kgs. 7:32)

*This construction often conveys the sense “three of,” “four of,” etc.*

חֲמִשָּׁה נַעֲרֹתֶיהָ  
five of her maidens (1 Sam. 25:42)

שִׁבְעַת בָּנָיו  
seven of his sons (1 Sam. 16:10)

(2) Their masculine form precedes עֶשְׂרֵה<sup>35</sup> ten to form the corresponding “teen.”

שְׁלֹשׁ עֶשְׂרֵה thirteen (Gen. 14:4)

שִׁבְעַת עֶשְׂרֵה seventeen (Gen. 37:1)

(3) They may quantify the words for hundred (מֵאוֹת), thousand (אַלְפִּים), and ten thousand (רַבְּוֹא):

שְׁלֹשׁ מֵאוֹת  
three hundred (Gen. 5:22)

חֲמִשָּׁת אֲלָפִים  
five thousand (Josh. 8:12)

אַרְבַּעַת רַבְּוֹא  
forty thousand (Neh. 7:66)

שִׁשִּׁי־רַבְּוֹא  
sixty thousand (Ezr. 2:69)  
[lit. six myriads]

(4) They may govern a pronoun suffix:

צֵאוּ שְׁלֹשָׁתְכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלֹשָׁתָם:  
“Come out, the three of you, to the tabernacle of meeting!”  
So the three of them came out. (Num. 12:4)

וּפְנֵיהֶם וְכַנְפֵיהֶם לְאַרְבַּעֹתָם:  
and the four of them had faces and wings. (Ezek. 1:8)

<sup>35</sup> The word עֶשְׂרֵה is a special form for ten used only for feminine teens.

## 7.5.2 Cardinals 11-19

The cardinal numbers eleven through nineteen are formed by linking the construct form of the units number with עָשָׂר (masculine), or עֶשְׂרֵה (feminine)—the words for “-teen.”<sup>36</sup> In addition to the normal construct forms אֶחָד and אֶחָת *one*, the alternate word for *one* עֶשְׂתִּי is also used. Likewise, in addition to the normal construct forms שְׁנֵי and שְׁתֵּי *two*, the alternate word for *two* שְׁנַיִם 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 being quantified, and thirteen through nineteen have reverse gender agreement. Table 7.4 is a list of these numbers.

**Table 7.4**  
**Frequency of the Cardinal Numbers 11-19**

| <u>Number</u> | <u>Masculine</u>               | <u>Count</u> | <u>Feminine</u>                  | <u>Count</u> |
|---------------|--------------------------------|--------------|----------------------------------|--------------|
| 11            | אֶחָד עָשָׂר <sup>37</sup>     | 3            | אֶחָת עֶשְׂרֵה <sup>38</sup>     | 10           |
|               | עֶשְׂתִּי עָשָׂר <sup>39</sup> | 9            | עֶשְׂתֵּי עֶשְׂרֵה <sup>40</sup> | 10           |
| 12            | שְׁנֵי עָשָׂר <sup>41</sup>    | 8            | שְׁתֵּי עֶשְׂרֵה <sup>42</sup>   | 4            |
|               | שְׁנַיִם עָשָׂר                | 84           | שְׁנַיִם עֶשְׂרֵה                | 34           |
| 13            | שְׁלֹשָׁה עָשָׂר <sup>43</sup> | 11           | שְׁלֹשׁ עֶשְׂרֵה                 | 13           |
| 14            | עָרְבַּע עָשָׂר                | 32           | עָרְבַּע עֶשְׂרֵה <sup>44</sup>  | 10           |
| 15            | חֲמִשָּׁה עָשָׂר               | 21           | חֲמִשׁ עֶשְׂרֵה <sup>45</sup>    | 12           |
| 16            | שִׁשָּׁה עָשָׂר <sup>46</sup>  | 10           | שֵׁשׁ עֶשְׂרֵה                   | 14           |

<sup>36</sup> Rare exceptions consist of linking the absolute form of the units with the normal form for *ten* by means of a conjunction: עֶשְׂרֵה וַחֲמִשָּׁה שֶׁקֶל fifteen shekels (Ezek. 45:12).

<sup>37</sup> Gen. 32:23; 37:9; Deut. 1:2.

<sup>38</sup> 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.

<sup>39</sup> Num. 7:72; 29:20; Deut. 1:3; 1 Chr. 12:14; 24:12; 25:18; 27:14; Zech. 1:7.

<sup>40</sup> 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.

<sup>41</sup> Exod. 28:21; Num. 7:3; Josh. 3:12; 1 Kgs. 7:25; 1 Chr. 25:19; 27:15; Ezek. 32:1; 47:13.

<sup>42</sup> Josh. 4:8; 32:1; 32:17; 33:21.

<sup>43</sup> Num. 29:13; 29:14; 1 Chr. 24:13; 25:20; 26:11; Est. 3:12; 3:13; 8:12; 9:1; 9:17; 9:18.

<sup>44</sup> Gen. 14:5; 31:41; Josh. 15:36; 18:28; 2 Kgs. 18:13; 13:21; Isa. 36:1; Ezek. 40:1; 43:17.

<sup>45</sup> Gen. 5:10; 7:20; Exod. 27:14; 27:15; 38:14; 38:15; 2 Kgs. 14:17; 14:23; 20:6; 2 Chr. 15:10; 25:25; Isa. 38:5.

<sup>46</sup> 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.

| Number | Masculine                      | Count | Feminine                       | Count |
|--------|--------------------------------|-------|--------------------------------|-------|
| 17     | שִׁבְעָה עָשָׂר <sup>47</sup>  | 2     | שִׁבְעַת עָשָׂר <sup>48</sup>  | 7     |
| 18     | שְׁמֹנֶה עָשָׂר                | 13    | שְׁמֹנֶת עָשָׂר                | 16    |
| 19     | תְּשַׁעַת עָשָׂר <sup>49</sup> | 3     | תְּשַׁעַת עָשָׂר <sup>50</sup> | 4     |

These numbers occur in the following syntactic constructions:

- (1) They may be used absolutely, standing alone after an elided noun:

כָּל־בָּנִים וְאֶחָיו לְחֹסֶה שְׁלֹשָׁה עָשָׂר:  
all the sons and brethren of Hosah were **thirteen**. (1 Chr. 26:11)

חֲמֵשֶׁה עָשָׂר הָטוֹר  
**fifteen** [pillars] to a row. (1 Kgs. 7:3)

- (2) They usually precede the noun they quantify, governing the noun in its plural form:<sup>51</sup>

אֶחָד עָשָׂר כּוֹכָבִים  
**eleven** stars (Gen. 37:9)

שְׁנַיִם־עָשָׂר נְשִׂאִים  
**twelve** princes (Gen. 17:20)

חֲמֵשׁ עָשָׂר אַמָּה  
**fifteen** cubits (Gen. 7:20)

שֵׁשׁ עָשָׂר נַפְשׁ  
**sixteen** persons (Gen. 46:18)

שֵׁשֶׁה עָשָׂר אֲדָנִים  
**sixteen** sockets (Exod. 26:25)

תְּשַׁעַת־עָשָׂר אִישׁ  
**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:

עָרִים שְׁלֹשֶׁת־עָשָׂר  
**thirteen** cities (Josh. 19:6)

בָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר  
**thirteen** young bulls (Num. 29:13)

<sup>47</sup> Gen. 7:11; 8:4.

<sup>48</sup> Gen. 37:2; 47:28; 1 Kgs. 14:21; 22:52; 2 Kgs. 13:1; 16:1; 2 Chr. 12:13.

<sup>49</sup> 2 Sam. 2:30; 1 Chr. 24:16; 25:26.

<sup>50</sup> Gen. 11:25; Josh. 19:38; 2 Ki. 25:8; Jer. 52:12.

<sup>51</sup> Except for the very common nouns that may quantify in the singular.

בָּנִים אַרְבָּעָה עָשָׂר  
fourteen sons (1 Chr. 25:5)

עָרִים שִׁשָּׁה עָשָׂר  
sixteen cities (Josh. 15:41)

בְּנֵי־חַיִל שְׁמוֹנֶה עָשָׂר  
eighteen able men (1 Chr. 26:9)

(4) They may quantify אֶלֶף *thousand* in the singular:<sup>52</sup>

אַרְבָּעָה עָשָׂר אֶלֶף צֹאן  
fourteen thousand sheep (Job 42:12)

שִׁשָּׁה עָשָׂר אֶלֶף  
sixteen thousand [persons] (Num. 1:40)

שְׁמוֹנֶה עָשָׂר אֶלֶף אִישׁ  
eighteen thousand men (Judg. 20:25)

(5) They may quantify the number רֶבֹּו *ten-thousand*:

מִשְׁתַּיִם־עֶשְׂרֵה רֶבֹּו אָדָם  
more than one hundred and twenty thousand persons (Jon. 4:11)  
[lit. twelve myriads]

### 7.5.3 Cardinals 20-29

The plural form עָשָׂרִים of עָשָׂר *ten* is used to express the number *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.

עָשָׂרִים שָׁנָה  
twenty years (Gen. 31:41)

תִּישִׁים עָשָׂרִים  
twenty male goats (Gen. 32:15, Engl. 14)

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:

|    | <u>Masculine</u>                 | <u>Feminine</u>                     |
|----|----------------------------------|-------------------------------------|
| 21 | עָשָׂרִים וְאַחַד (Ezr. 2:26)    | עָשָׂרִים וְאַחַת (2 Kgs. 24:18)    |
| 22 | שְׁנַיִם וְעָשָׂרִים (Num. 3:39) | עָשָׂרִים וּשְׁתַּיִם (Josh. 19:30) |
|    | עָשָׂרִים וּשְׁנַיִם (Judg. 7:3) |                                     |

<sup>52</sup> The numbers 11-19 do not quantify מֵאוֹת *hundred*. The number fourteen hundred, for example, is expressed as a thousand and four hundred.

|    | <u>Masculine</u>                                                          | <u>Feminine</u>                                                           |
|----|---------------------------------------------------------------------------|---------------------------------------------------------------------------|
| 23 | שְׁלֹשָׁה וְעֶשְׂרִים (Num. 26:62)<br>עֶשְׂרִים וְשֹׁלֶשׁ (Ezr. 2:11)     | שְׁלֹשָׁה וְעֶשְׂרִים (Num. 33:39)<br>עֶשְׂרִים וְשֹׁלֶשׁ (Judg. 10:2)    |
| 24 | עֶשְׂרִים וָאַרְבָּעָה (Num. 7:88)<br>אַרְבָּעָה וְעֶשְׂרִים (Num. 25:9)  | עֶשְׂרִים וָאַרְבַּע (2 Sam. 21:20)                                       |
| 25 | עֶשְׂרִים וְחֲמִשָּׁה (Judg. 20:35)<br>חֲמִשָּׁה וְעֶשְׂרִים (Ezek. 45:1) | חֲמִשָּׁה וְעֶשְׂרִים (Num. 8:24)<br>עֶשְׂרִים וְחֲמִשָּׁה (1 Kgs. 22:42) |
| 26 | עֶשְׂרִים וְשֵׁשׁ (Judg. 20:15) <sup>53</sup>                             |                                                                           |
| 27 | עֶשְׂרִים וְשִׁבְעָה (1 Kgs. 20:30)                                       | שִׁבְעָה וְעֶשְׂרִים (Est. 1:1)                                           |
| 28 | שָׁמֹנֶה וְעֶשְׂרִים (Exod. 26:2)                                         | עֶשְׂרִים וְשָׁמֹנֶה (2 Kgs. 10:36)                                       |
| 29 | חֲשֵׁשׁ וְעֶשְׂרִים (Gen. 11:24)                                          | עֶשְׂרִים וְחֲשֵׁשׁ (Josh. 15:32)                                         |

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.<sup>54</sup> And they may quantify the number אֶלֶף *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 7.5**  
**Multiples of Ten**

| <u>Units</u>      | <u>Multiple of Ten</u> |
|-------------------|------------------------|
| 3      שְׁלֹשָׁה  | 30      שְׁלֹשִׁים     |
| 4      אַרְבָּעָה | 40      אַרְבָּעִים    |
| 5      חֲמִשָּׁה  | 50      חֲמִשִּׁים     |
| 6      שֵׁשׁ      | 60      שִׁשִּׁים      |
| 7      שִׁבְעָה   | 70      שִׁבְעִים      |
| 8      שָׁמֹנֶה   | 80      שָׁמֹנִים      |
| 9      חֲשֵׁשׁ    | 90      חֲשֵׁעִים      |

<sup>53</sup> This number occurs only twice, here and 1 Chr. 7:40.

<sup>54</sup> Except for the very common nouns listed before that may be quantified in the singular.

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 complemented 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.<sup>55</sup> And they may quantify the number אֶלֶף *thousand* in its singular form.

חֲמִשִּׁים לִלְאָה

fifty loops (Exod. 36:12)

אַרְבָּעִים אֲדָנִיָּהֶם

their forty sockets (Exod. 36:26)

שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנִים

thirty-three years. (1 Kgs. 2:11)

שְׁלֹשִׁים יוֹם

thirty days. (Lev. 12:4)

אַרְבָּעִים וְאַרְבָּעָה אֶלֶף

forty-four thousand (1 Chr. 5:18)

חֲמִשִּׁים וְחֲמֵשׁ שָׁנָה

fifty-five years (2 Kgs. 21:1)

נֶפֶשׁ שֵׁשִׁים וְשֵׁשׁ

sixty-six persons (Gen. 46:26)

שִׁבְעִים וְשִׁבְעָה אִישׁ

seventy-seven men. (Judg. 8:14)

שְׁמֹנִים וְחֲמֵשֶׁה אִישׁ

eighty-five men (1 Sam. 22:18)

תִּשְׁעִים וְתֵשַׁע שָׁנָה

ninety-nine years (Gen. 17:24 )

In a few instances, the construct form of a multiple of ten governs a pronoun suffix:

שַׂר־חֲמִשִּׁים וְחֲמִשִּׁיר

a captain of fifty with his fifty men (2 Kgs. 1:9)<sup>56</sup>

<sup>55</sup> Except for the very common nouns listed before that may be quantified in the singular.

<sup>56</sup> See also verses 10, 11, 12, 13, 14.

## 7.5.5 Cardinals 100-999

The word **מֵאָה** *hundred* occurs 583 times in the Bible, 174 times in the singular form **מֵאָה**, 333 times in the plural **מֵאוֹת**, and 76 times in the dual form **מֵאוֹתַיִם**. Of these instances, 552 are absolute forms, and 31 are the singular construct form **מֵאָה**.<sup>57</sup> 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 **מֵאָה** 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.<sup>58</sup> And they may quantify the number **אַלֶּף** *thousand*.

שְׁלֹשׁ־מֵאוֹת שׁוּעִלִּים  
**three hundred** foxes (Judg. 15:4)  
 שֵׁשׁ־מֵאוֹת שְׁקָלִים בַּרְזֶל  
**six hundred** shekels of iron (1 Sam. 17:7)  
 שִׁבְע־מֵאוֹת פָּרָשִׁים  
**seven hundred** horsemen (2 Sam. 8:4)  
 חֲמִשׁ־מֵאוֹת קָנִים  
**five hundred** rods (Ezek. 42:17)

As in the other cases, the very common nouns often are quantified in the singular form:

מֵאָה־שָׁנָה  
**one hundred** years (Gen. 17:17)  
 מֵאוֹתַיִם שָׁנָה  
**two hundred** years (Gen. 11:23)  
 שְׁלֹשׁ מֵאוֹת אַמָּה  
**three hundred** cubits (Gen. 6:15)  
 אַרְבַּע מֵאוֹת שָׁנָה  
**four hundred** years. (Gen. 15:13)  
 חֲמִשׁ מֵאוֹת שָׁנָה  
**five hundred** years (Gen. 5:32)  
 שֵׁשׁ מֵאוֹת שָׁנָה  
**six hundred** years (Gen. 7:6)  
 שִׁבְע־מֵאוֹת אִישׁ בְּחֹר  
**seven hundred** select men. (Judg. 20:15)  
 שְׁמֹנֶה מֵאוֹת שָׁנָה

<sup>57</sup> The word **מֵאָה** never governs a pronoun suffix.

<sup>58</sup> Except for the very common nouns listed before that may be quantified in the singular.

eight hundred years (Gen. 5:4)

תֵּשַׁע מֵאוֹת רֶכֶב־בְּרֹזֶל

nine hundred chariots of iron (Judg. 4:3)

In a few instances the construct form מֵאָה is used instead of the absolute, usually with one of the very common nouns:

מֵאָה הַכֶּכֶּר

the hundred talents (2 Chr. 25:9)

שְׁמוֹנִים וּמֵאָה יוֹם

one hundred and eighty days (Est. 1:4)

שָׁלֹשׁ וְעֶשְׂרִים וּמֵאָה שָׁנָה

one hundred and twenty-three years (Num. 33:39)

אֲשֶׁר חָטָא עֲשָׂה רַע מֵאָה

Though a sinner does evil a hundred times (Eccl. 8:12)<sup>59</sup>

*With Tens and Units.* The number מֵאָה 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.<sup>60</sup> These compound numbers may occur in the following syntactic constructions:

(1) The number may precede the quantified noun governed in the plural:<sup>61</sup>

אַרְבַּע מֵאוֹת שָׁשִׁים וּשְׁמֹנֶה אַנְשֵׁי־חֵיל

four hundred and sixty-eight valiant men. (Neh. 11:6)

הַשְּׁלֹשָׁה וְהַשְּׁבָעִים וְהַמֵּאוֹתִים הָעֲדֻפִּים

the two hundred and seventy-three extra ones (Num. 3:46)

שָׁלֹשׁ וּשְׁלֹשִׁים וּמֵאָה שָׁנָה

one hundred and thirty-three years (Exod. 6:18)

שֵׁשׁ מֵאוֹת שָׁשִׁים וְשֵׁשׁ כֶּכֶר זָהָב

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:

אַחֲיוֹ מֵאָה וּשְׁנַיִם עָשָׂר

one hundred and twelve of his brethren (1 Chr. 15:10)

<sup>59</sup> In this example, the construct form stands alone before an elided noun [times].

<sup>60</sup> The “teen” numbers function as a unit, and within the unit the order is independent. See the subsequent example of 1 Chr. 15:10.

<sup>61</sup> Except for the list of the very common nouns that may be quantified in the singular.



בְּנֵי שִׁפְטִיָּה שְׁלֹשׁ מֵאוֹת שִׁבְעִים וּשְׁנָיִם  
 three hundred and seventy-two sons of Shephatiah (Ezr. 2:4)

בְּנֵי אֶרָח שִׁבְעַת מֵאוֹת חֲמֵשֶׁה וּשְׁבָעִים  
 seven hundred and seventy-five sons of Arah (Ezr. 2:5)

יָבֵשׁ שְׁמֹנֶה מֵאוֹת שְׁלֹשִׁים וּשְׁנָיִם  
 eight hundred and thirty-two persons (Jer. 52:29)

### 7.5.6 Cardinals 1,000-999,999

The word אֶלֶף *thousand* occurs 494 times in the Bible, 310 times in the singular form אֶלֶף, 153 times in the plural אֲלָפִים, and 31 times in the dual form אֲלָפִים. Of these instances, 446 are absolute forms, and 48 are construct forms, 34 of which are the singular construct form אֶלֶף,<sup>62</sup> and 14 are the plural construct form אֲלָפִים. 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.<sup>63</sup>

*Multiples 3-10.* When אֶלֶף is quantified by a number from 3 and 10, it is quantified in its plural form אֲלָפִים.<sup>64</sup>

אֶלֶף יָרֵכָב  
 one thousand chariots (1 Chr. 18:4)

שָׂרִים אֶלֶף  
 one thousand captains (1 Chr. 12:35, Engl. 34)

אֲלָפִים בָּאֶמָה  
 two thousand cubits (Num. 35:5)

אֲלָפִים סוּסִים  
 two thousand horses (2 Kgs. 18:23)

<sup>62</sup> Five of which govern pronoun suffixes: 1 Sam. 18:7 twice; 21:12 twice; 29:5.

<sup>63</sup> Except for the very common nouns listed before that may be quantified in the singular.

<sup>64</sup> Occasionally it is quantified in the plural construct form when it immediately precedes the quantified noun: אֲלָפִים אִישׁ three thousand men (Exod. 32:28).

שְׁלֹשָׁת אֲלָפִים אִישׁ  
three thousand men (Josh. 7:3)

וְשִׁבְעַת אֲלָפִים פָּרָשִׁים  
seven thousand horsemen (1 Chr. 18:4)

עֶשְׂרֵת אֲלָפִים אִישׁ  
ten thousand men (Judg. 1:4)<sup>65</sup>

חֲמִשָּׁת-אֲלָפִים שֶׁקֶלִים נְחֹשֶׁת  
five thousand shekels of bronze (1 Sam. 17:5)

*Multiples 11-999.* When אֶלֶף is quantified by a number in the teens (11 to 999), the quantifier precedes it, אֶלֶף 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.

וּשְׁנַיִם-עָשָׂר אֶלֶף פָּרָשִׁים  
twelve thousand horsemen. (1 Kgs. 5:6, Engl. 4:26)

אַרְבָּעָה עָשָׂר אֶלֶף צֹאן  
fourteen thousand sheep (Job 42:12)

שְׁמֹנֶת עָשָׂר אֶלֶף אִישׁ  
eighteen thousand men (Judg. 20:25)

עֶשְׂרִים אֶלֶף אִישׁ רִגְלִי  
twenty thousand foot soldiers. (2 Sam. 8:4)

עֶשְׂרִים וְחֲמִשָּׁה אֶלֶף אִישׁ  
twenty-five thousand men (Judg. 20:46)

לָפֶשׁ שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף  
thirty-two thousand persons (Num. 31:35)

חֲמִלָּים אֶחָד וּשְׁשִׁים אֶלֶף  
sixty-one thousand donkeys (Num. 31:34)

בָּקָר שְׁנַיִם וּשְׁבַעִים אֶלֶף  
seventy-two thousand cattle (Num. 31:33)

שֵׁשׁ-מֵאוֹת אֶלֶף רִגְלִי  
six hundred thousand foot-soldiers (Num. 11:21)

צֹאן שֵׁשׁ-מֵאוֹת אֶלֶף וּשְׁבַעִים אֶלֶף וְחֲמִשָּׁת-אֲלָפִים  
six hundred and seventy-five thousand sheep (Num. 31:32)

מֵאָה וְעֶשְׂרִים אֶלֶף אִישׁ  
one hundred and twenty thousand men (Judg. 8:10)

אַרְבַּע מֵאוֹת אֶלֶף אִישׁ רִגְלִי

<sup>65</sup> The number 10,000 is expressed 18 times by the word רִבְבָּה (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.

four hundred thousand foot soldiers (Judg. 20:2)

Sometimes אֶלֶף is repeated after each of the hundreds, tens, and units quantifiers:

הָצֹאן שְׁלֹשׁ-מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף וְשִׁבְעַת אֲלָפִים וְחֲמִשׁ מֵאוֹת  
three hundred and thirty-seven thousand five hundred sheep (Num. 31:36)

*With Hundreds, Tens, and Units.* The number אֶלֶף 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.<sup>66</sup>

שֵׁשׁ-מֵאוֹת אֶלֶף וּשְׁלֹשָׁת אֲלָפִים וְחֲמִשׁ מֵאוֹת וְחֲמִשִּׁים  
six hundred and three thousand five hundred and fifty. (Num. 1:46)

#### 7.5.7 10,000 and Up

The word רַבְבָּה represents the number 10,000.<sup>67</sup> 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:*

וְאַתָּה מְרַבֶּבֶת קָדָשׁ  
And He came with ten thousands of saints (Deut. 33:2)

לֹא-תִירָא מִרַבְבוֹת עָם  
Do not be afraid of ten thousands people (Psa. 3:6 [7])

הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים בְּרַבְבוֹת נַחֲלֵי-שָׁמֶן  
Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? (Mich. 6:7)

שׁוּבָה יְהוָה רַבְבוֹת אֲלָפֵי יִשְׂרָאֵל:  
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:*

אֲחַתְּנוּ אֵת הָיָי לְאַלְפֵי רַבְבָּה  
Our sister, may you become the mother of thousands of ten-thousands (Gen. 24:60)

וּמֵאָה מִכֶּם רַבְבָּה יִרְדְּפוּ  
and a 100 of you shall put 10,000 to flight (Lev. 26:8)

<sup>66</sup> The “teen” numbers function as a unit, and within the unit the order is independent. See the subsequent example of 1 Chr. 15:10.

<sup>67</sup> The word רַבְבָּה is classified as a noun in the lexicons, but its meaning and usage indicate that it is a quantifier.

אֵיכָּה יִרְדָּף אֶחָד אֶלֶף וּשְ�נַיִם יָנִיסוּ רֶבֶבָה

How could one chase a thousand, and two put **ten thousand** to flight (Deut. 32:30)

הִכָּה שָׂאוֹל בְּאַלְפָיו וְדָוִד בְּרֶבֶבָתָיו:

Saul has slain his thousands, and David **his ten thousands** (1 Sam. 18:7)

The word רבוא *ten-thousand* occurs 9 times in the Bible, with its alternate spelling רבוא 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:*

מִשְׁתִּים־עֶשְׂרֵה רַבּוֹ אָדָם

more than **120,000** persons (Jon. 4:11)

[Lit. 12 x 10,000 persons]

*Examples of the word following the noun it quantifies:*

וַיִּתְּנוּ לְעִבּוּדֵת בֵּית־הָאֱלֹהִים  
זָהָב כִּכָּרִים חֲמֵשֶׁת־אַלְפִים וְאַדְרָכְמִים רַבּוֹ

וְכֶסֶף כִּכָּרִים עֶשְׂרֵת אַלְפִים  
וּנְחֹשֶׁת רַבּוֹ וּשְׁמוֹנֶת אַלְפִים כִּכָּרִים  
וּבַרְזֵל מֵאָה־אַלֶּף כִּכָּרִים:

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)

זָהָב דְּרַכְמוֹנִים שְׁתֵּי רַבּוֹת  
וְכֶסֶף מִנִּים אַלְפִים וּמֵאֹתָיִם:

**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]

זָהָב דְּרַכְמוֹנִים שְׁש־רֶבָאוֹת וְאַלֶּף

**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:*

כָּל־הַקָּהָל כְּאַחַד אַרְבַּע רַבּוֹא אַלְפִים שְׁלֹש־מֵאוֹת שָׁשִׁים:

All the assembly together was **42,360** (Ezr. 2:64; Neh. 7:66)  
[Lit. 4 x 10,000 and 2,000 and 360]

רֶכֶב אֱלֹהִים רַבָּתִים

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:*

והפיל רב־אֶלֶף וְלֹא יֵעוֹז:

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 ראשון. 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**  
**The Ordinal Numbers**

|         | <u>Masculine</u> |     | <u>Feminine</u> |    |
|---------|------------------|-----|-----------------|----|
| First   | ראשון            | 123 | ראשונה          | 49 |
| Second  | שני              | 85  | שנית            | 71 |
| Third   | שלישי            | 64  | שלישית          | 36 |
| Fourth  | רביעי            | 28  | רביעית          | 10 |
| Fifth   | חמישי            | 28  | חמישית          | 1  |
| Sixth   | ששי              | 22  | ששית            | 3  |
| Seventh | שבעי             | 84  | שבעית           | 14 |
| Eighth  | שמיני            | 27  | שמינית          | 4  |
| Ninth   | תשיעי            | 12  | תשיעית          | 6  |
| Tenth   | עשירי            | 10  | עשירית          | 8  |

וּזְרַעְתֶּם אֶת הַשָּׂדֶה הַשְּׁמִינִי  
וְאָכַלְתֶּם מִן־הַתְּבוּאָה יָשֵׁן עַד הַשָּׂדֶה הַתְּשִׁיעִי  
עַד־בּוֹא תְבוּאָתָהּ תֹאכְלוּ יָשֵׁן:

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 function also as the ordinals.<sup>68</sup> The distinction is that ordinals usually are determinate, whereas cardinals are usually non-determinate, and cardinal may precede as well as follow:

<sup>68</sup> The word אֶחָד occasionally is used for the ordinal *first*.

וַיְהִי בִּשְׁש־מֵאוֹת שָׁנָה  
בְּרֵאשִׁית בְּאַחַד לְחֹדֶשׁ  
חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ

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:

וְהַמַּיִם הָיוּ הִלָּךְ וְחֹסֵר עַד הַחֹדֶשׁ הָעֲשִׂירִי  
בְּעֲשִׂירִי בְּאַחַד לְחֹדֶשׁ נִרְאוּ רֵאשֵׁי הַהָרִים:

And the waters decreased continually until the **tenth** month.  
In the **tenth month**, on the **first day** of the month<sup>69</sup>  
the tops of the mountains were seen. (Gen. 8:5)

וַיְהִי בִּשְׁש־מֵאוֹת שָׁנָה בְּרֵאשִׁית  
בְּאַחַד לְחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ

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)

וַיֵּצֵא הָרִאשִׁית אֶדְמוֹנִי כֻּלּוֹ כְּאַדְרֶת שֵׁעָר  
וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו:

And **the first** [child] came out red. *He* was like a hairy garment all over;  
so they called his name Esau. (Gen. 25:25)

## 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:

<sup>69</sup> The word **אָדָם** 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.”

| <u>Attribute</u> | <u>Values</u>                                                    |
|------------------|------------------------------------------------------------------|
| Number           | singular, <sup>70</sup> plural, <sup>71</sup> dual <sup>72</sup> |
| Gender           | masculine, feminine, common                                      |
| Range            | absolute, construct                                              |
| Determination    | determinate, nondeterminate                                      |

### ***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.

$N = M + N$  or  $N = N + M$  (M = Quantifier)

- (2) They also may occupy a noun slot, after the quantified noun has been elided.

$N = M + N$

$M + \text{N} \rightarrow N$

---

<sup>70</sup> 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.

<sup>71</sup> 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.

<sup>72</sup> 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.

## **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**

| Preposition | Meaning    | Frequency | Preposition | Meaning       | Frequency |
|-------------|------------|-----------|-------------|---------------|-----------|
| לְ          | to, for    | 20,021    | לְמַעַן     | for           | 71        |
| בְּ         | in, with   | 15,549    | אַצְלַ      | beside        | 61        |
| מִן         | from       | 7,554     | לָמוֹ       | to them       | 53        |
| עַל         | above      | 5,600     | עִמָּךְ     | with          | 45        |
| אֶל         | to, toward | 5,516     | מוֹל        | in front of   | 36        |
| כְּ         | like, as   | 2,896     | לְעִמָּה    | close by      | 32        |
| עַד         | until      | 1,247     | נֶכַח       | in front of   | 25        |
| עִם         | with       | 1,048     | לוֹ         | O that        | 22        |
| אֵת         | with       | 887       | בְּלֵעֲדֵי  | without       | 17        |
| אַחֵר       | after      | 633       | זוּלָּה     | except        | 16        |
| תַּחַת      | under      | 502       | בְּמוֹ      | with          | 9         |
| בֵּין       | between    | 407       | עַד         | until         | 9         |
| נֶגֶד       | next to    | 151       | לָמוֹ       | for           | 4         |
| כְּמוֹ      | like, as   | 142       | חֲלָף       | in return for | 2         |
| בְּלִתִּי   | until      | 112       | בְּעַד      | by means of   | 1         |
| בְּעַד      | away from  | 104       |             |               |           |

### 8.2.2 Compound Prepositions

Some prepositions 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 8.2**  
**Double Prepositions**

| Preposition   | Meaning                | Frequency | Preposition | Meaning               | Frequency |
|---------------|------------------------|-----------|-------------|-----------------------|-----------|
| אַל-אַחַר     | after                  | 4         | מִבִּלְתִּי | because not           | 2         |
| אַל-בֵּין     | to between             | 3         | מִבֵּין     | from between          | 17        |
| אַל-מִוֶּלֶד  | at the front           | 14        | מִבְּעַד    | from behind           | 3         |
| אַל-מִן       | even from              | 1         | מִמּוֹל     | from near             | 6         |
| אַל-תַּחַת    | instead of             | 10        | מִנְּגִד    | across from           | 19        |
| בֵּין         | among                  | 1         | מֵעַל       | from                  | 264       |
| בִּלְתִּי אֶל | except                 | 1         | מֵעִם       | from with             | 59        |
| כְּמוֹ-לְ     | like as to             | 1         | מֵעִמָּדִי  | from with             | 1         |
| כֵּב          | about as               | 7         | מִתַּחַת    | from under            | 34        |
| כֶּמֶן        | about                  | 2         | נֹכַח לְ    | opposite to           | 1         |
| כְּעַל        | according to           | 5         | עַד-אֶל     | all the way to        | 1         |
| לְבַעֲבוֹר    | in order to            | 3         | עַד-כֵּן    | up to such            | 2         |
| לְמוֹל        | the opposite direction | 1         | עַד-לְ      | until                 | 28        |
| לְמִן         | from                   | 42        | עַד-מִן     | as far as             | 3         |
| לְנֹכַח       | on behalf of           | 3         | עַד-נִגִּיד | as far as in front of | 2         |
| לְנִגִּיד     | in front of            | 25        | עַד-נֹכַח   | to opposite           | 3         |
| מֵאֲצֵל       | from beside            | 4         | עַל-אַחַר   | at the rear           | 1         |
| מֵאַחֵר       | from after             | 49        | עַל-בֵּין   | above among           | 1         |
| מֵאֵת         | from with              | 152       | עַל-לִפְנֵי | To the front of       | 1         |
| מִבִּלְעֲדֵי  | besides                | 12        | תַּחַת לְ   | under                 | 2         |

**Table 8.3**  
**Triple Prepositions**

| Preposition     | Meaning      | Frequency |
|-----------------|--------------|-----------|
| אֶל-בֵּין לְ    | to between   | 1         |
| אֶל-בֵּינֹות לְ | to between   | 1         |
| אֶל-תַּחַת לְ   | to under     | 1         |
| מֵאַחֵר לְ      | from behind  | 1         |
| מִבֵּין לְ      | from between | 3         |
| מִבְּעַד לְ     | from behind  | 3         |
| מִנֶּגֶד לְ     | from before  | 2         |
| מִנֶּגֶד מִן    | from before  | 1         |
| מֵעַל לְ        | from above   | 14        |
| מִתַּחַת בְּ    | below        | 1         |
| מִתַּחַת לְ     | from under   | 15        |
| עַד לְ מִן      | as far as    | 2         |
| עַד-מֵעַל       | to above     | 1         |
| עַל-מֵעַל       | above        | 1         |

At least two quadruple prepositions are found:

לְ מִן תַּחַת לְ

וְאַרְבַּעַת הָאוֹפָנִים לְמִתַּחַת לְמִסְגָּרוֹת

**Under** the panels **were** the four wheels (1 Kgs. 7:32)

עַד-מִתַּחַת לְ

וַיִּרְדְּפוּ אֶת-פְּלִשְׁתִּים וַיַּכּוּם עַד-מִתַּחַת לְבֵית כָּר:

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 preposition. 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**

| Preposition | Meaning     | Frequency |
|-------------|-------------|-----------|
| אֶל-מִוּל   | before      | 14        |
| אֶת-פְּנֵי  | before      | 28        |
| בְּחוּצָה   | outside     | 14        |
| לְבַד       | alone       | 123       |
| לְמַטָּה    | below       | 10        |
| לְמַעְלָה   | above       | 31        |
| לִפְנֵי     | before      | 1,029     |
| מִבֵּית     | inside      | 12        |
| מִחוּץ      | outside     | 45        |
| לְעֻמָּה    | close to    | 31        |
| מִפְּנֵי    | from before | 305       |

**Table 8.6**  
**Quadruple Hybrid Prepositions**

| Preposition    | Meaning       | Frequency |
|----------------|---------------|-----------|
| אֶל-מִחוּץ לְ  | to outside of | 19        |
| אֶל-מִבֵּית לְ | to within     | 2         |

**Table 8.5**  
**Triple Hybrid Prepositions**

| Preposition       | Meaning              | Frequency |
|-------------------|----------------------|-----------|
| אֶל-מִבֵּית       | to within            | 3         |
| אֶל-מִוֶּל פְּנֵי | to the front of      | 8         |
| לְמַעַלָּה לְ     | down to              | 1         |
| אֶל-נֹכַח פְּנֵי  | directly in front of | 1         |
| מִחוּץ לְ         | outside of           | 33        |
| מִלְּבֹא          | from the entrance of | 1         |
| מִלְּבַד          | besides              | 33        |
| מִלְּמַטָּה       | from below           | 6         |
| מִלְּמַעַלָּה     | from above           | 24        |
| מִלְּעַמָּת       | next to              | 1         |
| מִלְּפָנֵי        | from before          | 75        |
| מִלְּפָנִים       | inner                | 2         |

### ***8.3 Distribution of Prepositions***

Although prepositions have only four primary functions (§ 8.4), they are found in a variety of positions based on the common parsing of words as recorded in 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**

| Part of Speech                  | Frequency |
|---------------------------------|-----------|
| Pronoun Suffix                  | 11,337    |
| Nominative Pronoun              | 21        |
| Accusative Pronoun              | 8         |
| Interrogative Pronoun           | 94        |
| Demonstrative Pronoun           | 262       |
| Sign of Accusative <sup>1</sup> | 2         |
| Common Nouns <sup>2</sup>       | 33,222    |
| Proper Nouns <sup>3</sup>       | 6,434     |
| Gentilic Nouns <sup>4</sup>     | 258       |
| Cardinal Number <sup>5</sup>    | 621       |
| Ordinal Number <sup>6</sup>     | 23        |
| Negative <sup>7</sup>           | 257       |
| Adjective <sup>8</sup>          | 810       |
| Participles <sup>9</sup>        | 766       |
| Infinitive Absolute             | 11        |
| Infinitive Construct            | 5,978     |
| Relative Pronoun                | 718       |
| Preposition                     | 1,175     |
| Interrogative Particle          | 39        |
| Conjunction <sup>10</sup>       | 30        |
| Part of Speech                  | Frequency |

<sup>1</sup> They mark an accusative noun phrase (Josh. 11:13; 2 Kgs. 3:22).

<sup>2</sup> 8,581 have the definite article.

<sup>3</sup> 287 have the definite article.

<sup>4</sup> 161 have the definite article.

<sup>5</sup> 64 have the definite article.

<sup>6</sup> 21 have a definite article.

<sup>7</sup> The word **לֹא** 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: **בְּלֹאִי** (95 times), **בְּלֵי** (38 times), **אֵין** (63 times), **אֶפְסָס** (13 times), and **אֶל** (once).

<sup>8</sup> 303 have the definite article.

<sup>9</sup> 264 have the definite article.

<sup>10</sup> 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).

|                            |        |
|----------------------------|--------|
| Adverb <sup>11</sup>       | 599    |
| Interjection <sup>12</sup> | 3      |
| Finite Verb <sup>13</sup>  | 100    |
| Last Word <sup>14</sup>    | 5      |
| Total                      | 62,773 |

The first eleven categories are instances 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 occasion 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 occasion of adjectives, they too are functioning as a noun standing alone in place of the elided noun phrase it modifies. In the instance 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 preposition 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;<sup>15</sup> and (4) they may join with **אֲשֶׁר** or **כִּי** to

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<sup>11</sup> Two have a definite article.

<sup>12</sup> Psa. 73:15; 116:14, 18.

<sup>13</sup> Strangely, 3 have the definite article (2 Chr. 1:4; 29:36; Dan. 8:1).

<sup>14</sup> Josh. 2:11; 2 Sam. 18:13; 2 Chr. 30:18; Hos. 13:4; Amos. 2:9.

<sup>15</sup> 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.

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 לֹא,<sup>16</sup> but occasionally by אִין,<sup>17</sup> by בְּלֹתִי,<sup>18</sup> by בְּלִי,<sup>19</sup> by בִּלְ,<sup>20</sup> by אֶפֶס,<sup>21</sup> or by אֶל,<sup>22</sup>

#### 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.

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:

|          |         |          |         |
|----------|---------|----------|---------|
| טָרָם    | —before | בְּטָרָם | —before |
| מִטָּרָם | —before |          |         |

Some Hebrew prepositions have only a spatial meaning in the Old Testament:

<sup>16</sup> Prepositions are negated by לֹא 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.

<sup>17</sup> Prepositions are negated by אִין 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 instances אִין is functioning as the negated copulative verb in a predicate adverb clause.

<sup>18</sup> Exod. 22:19; Num. 11:6; 2 Kgs. 23:10.

<sup>19</sup> Job 18:15.

<sup>20</sup> Psa. 16:2; 23:7.

<sup>21</sup> Isa. 45:6; 46:9; 54:15.

<sup>22</sup> Psa. 6:2\*2; 38:2; 119:36; Prov. 31:4\*2; Isa. 64:8; Jer. 10:24; 15:15.



|        |                           |
|--------|---------------------------|
| אַצֵּל | —beside                   |
| אֵת    | —with; among              |
| מִוֹל  | —in front of              |
| מֵעַל  | —on top of; above         |
| נֶגֶד  | —in front of; opposite to |
| נוֹכַח | —in front of; before      |
| סָבִיב | —around                   |

Some Hebrew prepositions have both temporal and spatial meanings in the OT, but no other adverbial sense:

| <u>Time</u>         | <u>Space</u>        |
|---------------------|---------------------|
| אַחֵר —after        | after; behind       |
| בֵּין —during       | between             |
| לִפְנֵי —before     | before; in front of |
| עַד —even to; until | as far as; up to    |

Some Hebrew prepositions have a temporal meaning and other adverbial meanings in the OT, but no spatial sense:

| <u>Time</u> | <u>Manner</u> | <u>Comparison</u> |
|-------------|---------------|-------------------|
| כִּי —about | according to  | like; as          |

Some Hebrew prepositions in the OT have other adverbial meanings not including time and space:

|            |                  |
|------------|------------------|
| יֵעַן      | —because of      |
| לְמַעַן    | —for the sake of |
| בְּעִבּוּר | —on account of   |

Some Hebrew prepositions have a spatial meaning and other adverbial meanings in the OT, but no temporal sense:

| <u>Space</u>          | <u>Other Adverbial Meanings</u> |
|-----------------------|---------------------------------|
| אֶל —to; toward       | because of                      |
| בְּעַד —away          | on behalf of                    |
| מִפְּנֵי —from before | because of                      |

|        |                     |                                      |
|--------|---------------------|--------------------------------------|
| עִמָּה | —beside; alongside  | corresponding to                     |
| תַּחַת | —under; in place of | in the manner of;<br>in exchange for |

Some Hebrew prepositions have both temporal and spatial meanings, as well as other adverbial senses in the OT:

|     | <u>Time</u> | <u>Space</u> | <u>Other Adverbial Meanings</u> |
|-----|-------------|--------------|---------------------------------|
| בְּ | —on         | in           | with; by means of               |
| לְ  | —to; at     | to           | of; for; in order to            |
| מִן | —from;      | from;        | on account of;                  |
|     | —since      | out of       | because of                      |
| עַל | —beyond     | upon;        | because of;                     |
|     |             | over         | on the condition                |
| עַד | —as long as | with         | beside; in spite of             |

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.<sup>23</sup> 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

<sup>23</sup> See the discussion of the syntax of finite verbs § 5.4.4.

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.

וַיֵּלֶךְ יְהוָה כַּאֲשֶׁר כָּלָה לְדַבֵּר אֶל-אַבְרָהָם

So the LORD went His way

**as soon as** He had finished speaking with Abraham. (Gen 18:33)

The conjunction **כַּאֲשֶׁר** (*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.<sup>24</sup> 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:

וַיֵּלֶךְ יְהוָה **כַּכֹּלֵה** לְדַבֵּר אֶל-אַבְרָהָם

So the LORD went His way

**as soon as** He had finished speaking with Abraham. (Gen 18:33)\*

The infinitive form **כַּכֹּלֵה** replaced the inflected form **כָּלָה** and the preposition **כַּ** replaced the conjunction **כַּאֲשֶׁר**. In like manner, many Hebrew prepositions may govern an infinitive clause, transforming it into an adverbial subordinate clause.

**כַּ**הוֹצִיאָךְ אֶת-הָעָם מִמִּצְרַיִם

**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.]

**כַּ**נִפֹּל לִפְנֵי בְנֵי-עוֹלָה

**as** one falls before wicked men (2 Sam. 3:34)

<sup>24</sup> 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.

אַחֵר הִתְנַלְחוּ אֶת־נִגְרוֹ

**After** he has shaved his consecrated hair (Num 6:19)

[The subject of the infinitive is the 3ms pronoun suffix attached to it.]

לְמַעַן הָבִיא יְהוָה עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו

**That** the LORD may bring to Abraham  
what He has spoken to him. (Gen. 18:19)

מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשְׁמְרוֹ אֶת־הַשְּׁבָעָה

**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 מִן is repeated with both clauses]

תַּחַת רַדְפִי־טוֹב

**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.]

לָלֶכֶת בְּדַרְכָּיו וּלְיִרְאָהוּ אֹתוֹ

**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.

וַיִּבְקֹשׁ לְהַרְגַּ אֶת־מֹשֶׁה

He sought **to** kill Moses (Ex 2:15)

לֹא חָפְצָתִי לְקַחָהּ

I do not want **to** take her (Deut 25:8)

## 8.5 Forming Conjunctions

Some Hebrew prepositions join with אֲשֶׁר or כֵּן to form subordinating conjunctions.<sup>25</sup> At times these prepositions function as conjunctions even without the companion words.

|                 |                         |                 |                  |
|-----------------|-------------------------|-----------------|------------------|
| אֲחֵר־אֲשֶׁר    | —after that             | אַחֲרֵיכֵן      | —afterwards      |
| בְּאֲשֶׁר       | —when; although         | בְּכֵן          | —then; thereupon |
| בַּעֲבַר אֲשֶׁר | —in order that; because | כְּאֲשֶׁר       | —when; just as;  |
| לְכֵן           | —therefore              | מֵאַשֵׁר        | —since           |
| עַד אֲשֶׁר      | —until                  | מִפְּנֵי אֲשֶׁר | —because         |
| עַל־אֲשֶׁר      | —because                | עַל־כֵּן        | —therefore       |
| יַעַן אֲשֶׁר    | —because                | לְמַעַן אֲשֶׁר  | —in order that   |

<sup>25</sup> See § 9.1 on conjunctions.

תַּחַת אֲשֶׁר —because; whereas

### 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 אֲשֶׁר or כִּן to form subordinating conjunctions. Prepositions may be preceded by a conjunction, but never by a definite article.<sup>26</sup>

### *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:

$$Q = V + P + N$$

(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 אֲשֶׁר or כִּן:

$$C^s = P + \text{אֲשֶׁר} \text{ or }$$

$$C^s = P + \text{כִּן} \quad (C^s = \text{subordinating conjunction})$$

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<sup>26</sup> 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.”

## CHAPTER 9

### Hebrew Conjunctions

Conjunctions<sup>1</sup> 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:

|          |                       |             |                        |
|----------|-----------------------|-------------|------------------------|
| בְּתֵרֶם | before                | מִתֵּרֶם    | before                 |
| עַד־אִם  | until if <sup>2</sup> | בְּלִי־אִם  | except if <sup>3</sup> |
| עַד־כִּי | until <sup>4</sup>    | תַּחַת־כִּי | because <sup>5</sup>   |
| עַל־כִּי | because <sup>6</sup>  | עַל־עֵקֶב   | because <sup>7</sup>   |

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<sup>1</sup> GKC § 104; JM § 104; NIDOTE 4:1036-39.

<sup>2</sup> Gen. 24:19; 24:33; Isa. 30:17; Ruth 2:21.

<sup>3</sup> Gen. 47:18; Judg. 7:14; Amos 3:3, 4.

<sup>4</sup> Gen. 26:13; 41:49; 49:10; 2 Sam. 23:10; 2 Chr. 26:15.

<sup>5</sup> Deut. 4:37; Prov. 1:29; Isa. 51:6.

<sup>6</sup> Deut. 31:17; Judg. 3:12; Psa. 139:14; Jer. 4:28; Mal. 2:14.

<sup>7</sup> Psa. 40:16; 70:4.

**Table 9.1**  
**Frequency of Hebrew Conjunctions**

| □                   | Meaning       | Frequency | □                     | Meaning    | Frequency |
|---------------------|---------------|-----------|-----------------------|------------|-----------|
| וְ                  | and           | 50,273    | אֲלֵכֶם               | but indeed | 19        |
| כִּי                | for, that     | 4,483     | אֲפֹאֶה               | then       | 15        |
| אִם                 | if            | 1,068     | לֹא־אִם               | if not     | 14        |
| גַּם                | also          | 769       | אֲבָל                 | but        | 11        |
| אוֹ                 | or            | 320       | עַקֵּב <sup>8</sup>   | because    | 10        |
| לְמַעַן             | in order that | 202       | אֲמָנָם <sup>9</sup>  | surely     | 9         |
| אֲףִי               | also          | 133       | אֲמָנָם <sup>10</sup> | surely     | 5         |
| פֶּן                | lest          | 133       | לָהֵן <sup>11</sup>   | therefore  | 3         |
| טָרָם <sup>12</sup> | before        | 56        | אֲלֹא־ <sup>13</sup>  | if, though | 2         |
| לִּי                | if perhaps    | 22        |                       | Total      | 57,547    |

The Hebrew word אֲשֶׁר often functions as a subordinating conjunction, introducing a dependent clause or indirect discourse. The following is a list of conjunctions formed when אֲשֶׁר is preceded by a preposition (see § 11.6.1).

|                |         |                 |                       |
|----------------|---------|-----------------|-----------------------|
| אַחֲרֵי־אֲשֶׁר | after   | בְּאֲשֶׁר       | because <sup>14</sup> |
| כַּאֲשֶׁר      | when    | מֵאֲשֶׁר        | since <sup>15</sup>   |
| עַד־אֲשֶׁר     | until   | עַל־אֲשֶׁר      | because               |
| תַּחַת־אֲשֶׁר  | because | מִפְּנֵי־אֲשֶׁר | because <sup>16</sup> |

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> Job 30:24; Ruth 1:13 (twice).

<sup>12</sup> טָרָם is classified as an adverb in lexicons, but it usually functions as a temporal conjunction.

<sup>13</sup> Eccl. 6:6; Est. 7:4.

<sup>14</sup> Gen. 39:9, 23; Eccl. 7:2.

<sup>15</sup> Isa. 43:4.

<sup>16</sup> Exod. 19:18; Jer. 44:23.

אֶחָדִי בְּאֶשֶׁר as soon as<sup>17</sup>      עֵקֶב אֲשֶׁר because<sup>18</sup>

The Hebrew word כֵּן functions as a conjunction when preceded by a preposition. The following is a list of conjunctions formed in this fashion:

|             |            |             |            |
|-------------|------------|-------------|------------|
| לְכֵן       | therefore  | עַל־כֵּן    | therefore  |
| אַחֲרֵי־כֵן | afterwards | אַחֲרֵי־כֵן | afterwards |
| עַד־כֵּן    | because    |             |            |

At times a conjunction forms a compound with another part of speech:

|            |                                   |            |                       |
|------------|-----------------------------------|------------|-----------------------|
| אֲפֹס כִּי | however <sup>19</sup>             | יַעַן כִּי | because <sup>20</sup> |
| כִּי־אֵם   | but                               | רַק־אֵם    | only if               |
| בְּעִבּוּר | that, in order that <sup>21</sup> |            |                       |

There are three 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; (2) those that subordinate one clause or cluster of clauses to another; and (3) speech introducing conjunctions. 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 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*.

<sup>17</sup> Josh. 2:7.

<sup>18</sup> Gen. 22:18; 26:5; 2 Sam. 12:6.

<sup>19</sup> 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.

<sup>20</sup> Num. 11:20; 1 Kgs. 13:21; 21:29; Isa. 3:16; 7:5; 8:6; 29:13.

<sup>21</sup> 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.



Coordinating conjunctions join words, phrases,<sup>22</sup> 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  $C^c$  = 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:

(a) **ו** (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* (**וְ**), although before some words its vowel may be *Hiriq* (**וַ**), *Pathach* (**וֹ**), or *Qamets* (**וֹ**); in some instances, it appears as *Shureq* (**וּ**).

*Coordinate words:*

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<sup>22</sup> 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.

$$\begin{array}{ccccccc} \underline{N_7} & W & \underline{N_6} & W & \underline{N_5} & W & \underline{N_4} & W & \underline{N_3} & W & \underline{N_2} & W & \underline{N_1} \\ & & & & & & N_8 & & & & & & \end{array}$$

$$\frac{N_1}{N_2} = \frac{W}{W}$$

$$\frac{N_2}{N_3} = \frac{W}{W}$$

<sup>24</sup> 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 inverse” 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.

sentences,<sup>25</sup> and attaches to the verb of the second and subsequent sentences; the verb of the second and subsequent sentences must be the first word of the sentence; that is, the verb has been granted first position prominence (§ 13.4.1), having no other intervening prepositive word, such as a negative particle. Waw consecutive may join a succession of two or more sentences in either the *perfect* or *imperfect* aspect.<sup>26</sup>

*Perfect Aspect.* If a succession of sentences has the perfect aspect, then the first sentence of the group is cast in the perfect aspect, setting the aspect of the group.<sup>27</sup> All subsequent sentences of the group are idiomatically linked by Waw consecutive with the imperfect,<sup>28</sup> which has the following structure:

- (a) The verb is granted first position prominence.
- (b) Where phonetically possible, the verb usually is in its short (jussive) form (§ 5.6.6.1).
- (c) Where phonetically possible, the first letter of the verb is doubled with *Daggesh Forte*.
- (d) Where phonetically possible, the vowel of the Waw is *Pathach*.
- (e) Where phonetically possible, the accent is placed earlier in the verb.

בַּיָּמִים הָהֵם חֲלָה חִזְקִיָּהוּ לָמוּת  
וַיָּבֹא אֵלָיו יִשְׁעִיָּהוּ בֶן-אָמוֹץ הַנָּבִיא  
וַיֹּאמֶר אֵלָיו כֹּה-אָמַר יְהוָה צוּ לְבֵיתְךָ כִּי מֵת אַתָּה וְלֹא תַחְיֶה׃  
וַיִּסַּב אֶת-פָּנָיו אֶל-הַקִּיר  
וַיִּתְפַּלֵּל אֶל-יְהוָה לֵאמֹר׃

In those days Hezekiah was *sick* and near death.  
*And* Isaiah the prophet, the son of Amoz, went to him  
*and* said to him, Thus says the LORD: 'Set your house in order, for you shall die, and not live.'  
*Then* he turned his face toward the wall,  
*and* prayed to the LORD, . . ., (2 Ki. 20:1-2)

<sup>25</sup> Waw consecutive fails to meet all the criteria for coordinating conjunctions in that it never occurs in compound phrases, and connects only sentences. 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.

<sup>26</sup> Waw consecutive is not used to join sentences in the durative aspect (§ 5.6.5.3). Another means is used instead.

<sup>27</sup> (GKC § 49a) However, in contexts where the aspect is already well established, the first sentence may begin with Waw consecutive. The Waw consecutive with imperfect occurs mostly in historic narrative, but may occur in any temporal setting.

<sup>28</sup> Waw consecutive with imperfect occurs 15,031 times in the Hebrew Bible.

*Imperfect aspect.* If a succession of sentences has the imperfect aspect, then the first sentence of the group is cast in the imperfect aspect, setting the aspect of the group.<sup>29</sup> All subsequent sentences of the group are idiomatically linked by Waw consecutive with the perfect,<sup>30</sup> which has the following structure:

- (a) The verb is granted first position prominence.
- (b) Where phonetically possible, the verb usually is in its long form (§ 5.6.6.1).
- (c) The first letter of the verb is NOT doubled with *Daggesh Forte*.
- (d) Where phonetically possible, the vowel of the Waw is *Shewa*.
- (e) Where phonetically possible, the accent is placed later in the verb.

בְּעוֹד | שְׁלֹשֶׁת יָמִים יִשָּׂא פָּרְעָה אֶת־רֹאשׁוֹ  
וְהָשִׁיבָהּ עַל־כַּנּוֹ  
וְנָתַתָּ כּוֹס־פָּרְעָה בְּיָדוֹ  
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) **וְ**—also—joins a word, phrase, or clause having a similar, though added, thought to a word, phrase, or clause of the same rank.

אִם־יִוְכַל אִישׁ לְמִנּוֹת אֶת־עַפְר הָאָרֶץ  
וְגַם־יִרְעֶה יְמֵנָה:  
If a man could number the dust of the earth,  
your descendants **also** could be numbered. (Gen. 13:16)

(d) **וְגַם...וְגַם**—both...and—emphasize the coordinate relationship of the words, phrases, or clauses so joined.

וְגַם־אֲנַחְנוּ וְגַם־אֲבוֹתֵינוּ:  
**Both** we **and also** our fathers (Gen. 47:3)

(e) **וְאֵף**—also/yea—denotes addition, especially of something greater or new.

יִתְרוּעְנוּ אֵף־יִשְׂרָאֵל:  
They shout for joy, **yea** they **also** sing. (Psa. 65:13 [14])

אֵף־דִּבַּרְתִּי אֵף־אֲבִיאָנָה יֵצְרָתִי אֵף־אֶעֱשֶׂנָה  
**Indeed** I have spoken it;  
I will **also** bring it to pass.

<sup>29</sup> In contexts where the aspect is already well established, the first clause may begin with Waw consecutive. The Waw consecutive with perfect occurs mostly in future contexts, but may occur in any temporal setting.

<sup>30</sup> Waw consecutive with perfect occurs 1,937 times in the Hebrew Bible.

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:<sup>31</sup>

(a) **או**—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:*

וְאֵיךְ נִגְנַב מִבֵּית אֲדֹנֶיךָ כֶּסֶף **או** זָהָב:

And how could we steal silver **or** gold from your lord's house? (Gen. 44:8)

מִכָּל-כְּלִיעַן **או** בָּגֶד **או**-עוֹר **או** שֵׁק

any item of wood **or** clothing **or** leather **or** sackcloth (Lev. 11:32)

*Disjunctive phrases:*

וְאַפְנֶה עַל-יְמִין **או** עַל-שְׂמָאל

That I may turn to the right hand  
or to the left. (Gen. 24:49)

*Disjunctive clauses:*

הַטּוֹב הַיּוֹתֵד כֹּהֵן לְבֵית אִישׁ אֶחָד  
**או** הַיּוֹתֵד כֹּהֵן לְשִׁבְטִי וּלְמִשְׁפַּחַת בִּישְׂרָאֵל:

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) **אִם...אוֹ**—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*; instead, it uses **גַּם...לֹא** instead.

*Disjunctive predicates:*

**אוֹ-בֶן יָגַח אוֹ-בַת יָגַח**

**Whether** it has gored a son  
**or** gored a daughter (Exod. 21:31)

<sup>31</sup> Waw conjunctive is frequently used as a disjunctive where the disjunctive sense is clearly evident in the context.

*Disjunctive clauses:*

גַּם־לֵב לֹא תִקְבְּנוּ  
גַּם־בִּרְךְ לֹא תִבְרַכְנוּ:  
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:<sup>32</sup>

(a) אֲבָל—but—introduces a clause in opposition to the one preceding it, or expressing a contrary thought or one contrary to expectation.

הָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה  
אֲבָל חֲרָדָה גְּדֹלָה נָפְלָה עֲלֵיהֶם  
The men that were with me did not see the vision;  
but a great terror fell upon them. (Dan. 10:7)

(b) כִּי־אֵם—but—used to join an antithesis to a negative clause.<sup>33</sup>

לֹא יִירָשְׁךָ נָח  
כִּי־אֵם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִירָשְׁךָ:  
This one shall not be your heir,  
but one who will come from your own body  
shall be your heir. (Gen. 15:4)

(c) אוֹלָם—but—usually occurs with וְ to express some degree of emphasis.

וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל  
וְאוֹלָם לֹו שֵׁם־הָעִיר לְרֵאשִׁינָה:  
And he called the name of that place Bethel;  
but the name of that city had been Luz previously. (Gen. 28:19)

(d) אֲפֹס—but—used to join an antithesis to a negative clause.

וְהִשְׁמַדְתִּי אֹתָהּ מֵעַל פְּנֵי הָאֲדָמָה  
אֲפֹס כִּי לֹא הִשְׁמִיד אֲשֶׁמִּיד אֶת־בַּיִת יַעֲקֹב נְאֻם־יְהוָה:  
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)

(e) רַק—except—used to join an antithesis to a negative clause.

<sup>32</sup> Waw conjunctive is frequently used as an adversative where the adversative sense is clearly evident in the context.

<sup>33</sup> כִּי־אֵם may also be used as a conditional conjunction; see § 9.3.6.

הִנֵּה־נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא־יָדְעוּ אִישׁ  
 אוֹצִיאָה־נָא אֶתְהֶן אֵלַיְכֶם  
 וַעֲשׂוּ לָהֶן כַּטּוֹב בְּעֵינֵיכֶם  
 וְרַק לְאֲנָשִׁים הָאֵלֶּה אֶל־תַּעֲשׂוּ דָבָר  
 כִּי־עַל־כֵּן בָּאוּ בַצֵּל קַרְתִּי:

“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) בְּלֹאִי —except—used to join an antithesis to a negative clause.

זִבְחַ לֵאלֹהִים יַחֲרֵם בְּלֹאִי לִיהוָה לְבָדּוֹ:

He who sacrifices to *any* god, **except** to the LORD only,  
 he shall be utterly destroyed (Exod. 22:20)

(g) מִבְּלִי אֲשֶׁר —except that—used to join an antithesis to a negative clause.

גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמָּצָא הָאָדָם אֶת־הַמַּעֲשֵׂה  
 אֲשֶׁר־עָשָׂה הָאֱלֹהִים מֵרֵאשִׁית וְעַד־סוֹף:

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 Connectors

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) כַּאֲשֶׁר... (כִּי) —just as...(so)—this pair of conjunctions compares two clauses on an equal basis. The second conjunction may be omitted.
- (b) כִּי...כֵן —as...so—this pair of conjunctions compares one word, phrase, or clause with another on a similar but not necessarily equal basis.
- (c) מִן —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.<sup>34</sup> 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:*

וְלֹאִם מִלֵּאִם יֵאָמֵן

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.”]

מִנְשָׁרִים קָלוּ מֵאַרְיֹת גְּבֹרֵי:

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:*

וַיֵּאָהֱבָ גַם־אֶת־רָחֵל מִלֵּאָה

He also loved Rachel **more than** Leah. (Gen. 29:30)

[Condensed from “He loved Rachel more than he loved Leah.”]

וַיֵּאָהֱבָ הַמֶּלֶךְ אֶת־אֶסְתֵּר מִכָּל־הַנָּשִׁים

The king loved Esther **more than** all the other women. (Est. 2:17)

<sup>34</sup> The condensing is the result of a deletion transformation as discussed in § 19.4.



*Comparison of predicates:*

יָשְׁבוּ וְהִשְׁחִיתוּ מֵאֲבוֹתָם

They reverted and behaved **more** corruptly **than** their fathers. (Judg. 2:19)

שָׁכַל דָּוִד מְכַל עֲבָדֵי שָׂאוּל

David behaved **more** wisely **than** all the servants of Saul. (1 Sam. 18:30)

*Type 1: Two subjects with a common predicate:*

כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה  
אֲשֶׁר אֲנִי עֹשֶׂה עֲמָדִים לִפְנֵי נְאֻם יְהוָה  
כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

“**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)

בְּהִמּוּל לָנוּ כָּל-זָכָר כַּאֲשֶׁר הֵם נְמָלִים:

When every male among us is circumcised  
**as** [comparison of equality]  
they are circumcised. (Gen. 34:22)

*Type 2: Two objects compared with respect to a common subject and verb.*

וַיִּירָאוּ אֹתוֹ כַּאֲשֶׁר יִירָאוּ אֶת־מֹשֶׁה כָּל־יְמֵי חַיָּיו:

and they feared him, as they had feared Moses, all the days of his life. (Jos. 4:14)

*Type 3: Two predicates compared with respect to a common subject.*

וַעֲשׂוּהָ אֲלֵיהֶן אֶל־דִּלְתוֹת הַהֵיכָל כְּרוּבִים וְתַמְרִים כַּאֲשֶׁר עָשׂוּם לְקִירוֹת

Cherubim and palm trees were carved on the doors of the temple  
**just as** they were carved on the walls. (Ezek. 41:25)

*Type 4: A statement compared with itself under different circumstances:*

כָּלוּ מַעֲשֵׂיכֶם דְּבַר־יוֹם בְּיוֹמוֹ

כַּאֲשֶׁר בְּהֵיוֹת הַתֵּבֶן:

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 5: Two subjects and objects compared with respect to a common verb.*

כַּאֲשֶׁר עָשׂוּ לִי כֵּן עָשִׂיתִי לָהֶם:

“**As** they did to me, **so** I have done to them.” (Jdg. 15:11)

*Type 6: A statement is compared with its complement:*

*Commandment-execution:*

שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר וּנְקֵבָה  
כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ:

Two by two they went into the ark to Noah, male and female,  
as God had commanded Noah. (Gen. 7:9)

דֶּרֶךְ שְׁלֹשֶׁת יָמִים נֵלֶךְ בַּמִּדְבָּר  
וְנִבְחֲנוּ לַיהוָה אֱלֹהֵינוּ  
כַּאֲשֶׁר יֹאמַר אֵלֵינוּ:

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:*

וְהִשְׁבֹּתִי אֲתָכֶם דְּבַר כַּאֲשֶׁר יִדְבֹּר יְהוָה אֵלַי

I will bring back word to you

as the LORD speaks to me. (Num. 22:8)

*Crime-punishment:*

כַּאֲשֶׁר עָשִׂיתִי כֵן שְׁלֵם־לִי אֱלֹהִים

As I have done,

so God has repaid me. (Judg. 1:7)

*Type 7: A statement is compared with another of the same kind:*

כַּאֲשֶׁר יָקוּם אִישׁ עַל־רֵעֵהוּ וּרְצָחוֹ נָפֹשׁ  
כֵּן הַדָּבָר הַזֶּה:

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.*

וְלֹא־אֶסֶף עוֹד לְהַכּוֹת אֶת־כָּל־חַי  
כַּאֲשֶׁר עָשִׂיתִי:

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:*

כְּשֵׁמוֹ כֵּן־הוּא

As his name is, so is he. (1 Sam. 25:25)

*Simile:*

כִּי־גָבְהוּ שָׁמַיִם מֵאֶרֶץ  
כֵּן גָּבְהוּ דְרָכֵי מִדְרָכֵיכֶם  
וּמִחֲשַׁבְתִּי מִמִּחֲשַׁבְתֵּיכֶם:

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)

כְּחֹמֶר בְּיַד הַיּוֹצֵר  
כֵּן־אַתֶּם בְּיַדִּי בֵּית יִשְׂרָאֵל:  
As the clay is in the potter's hand,  
so are you in My hand, O house of Israel. (Jer. 18:6)

הִנֵּה כְּעֵינֵי עֲבָדִים אֶל־יַד אֲדוֹנֵיהֶם  
כְּעֵינֵי שִׁפְחָה אֶל־יַד גְּבֵרָתָהּ  
כֵּן עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ  
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).<sup>35</sup> 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.<sup>36</sup> 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 even the last may be omitted. This too may be regarded as part of the general principle of the *economy of symbols*, but Hebrew repeats the coordinating conjunctions more often than English does in this circumstance.

#### *Juxtaposition of phrases and clauses:*

הָיוּ גֹי חַטָּא עִם כָּבֵד עֹן  
זֶרַע מַרְעִים  
בָּנִים מְשַׁחֲתִים  
עֹזְבֵי אֶת־יְהוָה  
נֹאצֵי אֶת־קְדוֹשׁ יִשְׂרָאֵל  
נִגְדּוּ אַחֲוָר:  
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)

<sup>35</sup> The omission of a conjunction is called *asyndeton*.

<sup>36</sup> Juxtaposition may occur with a subordinate clause and the independent clause it modifies when the subordinate clause occurs first.

### 9.3 Subordinating Conjunctions

Whenever one clause is dependent upon another, a subordinating conjunction<sup>37</sup> 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) 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:

|             |         |              |                      |
|-------------|---------|--------------|----------------------|
| כַּאֲשֶׁר   | —when   | מֵאֲשֶׁר     | —since               |
| עַד־אֲשֶׁר  | —until  | אַחֲר־אֲשֶׁר | —after <sup>38</sup> |
| אַחֲר־כֵּן  | —after  | אַחֲר־יָכֵן  | —after               |
| טָרָם       | —before | בְּטָרָם     | —before              |
| מִטָּרָם    | —before | אָפּוֹא      | —then                |
| תַּחַת־כִּי | —until  | אָז / אַזִּי | —then <sup>39</sup>  |

וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל  
כַּאֲשֶׁר אָמְרוּ תְּנֵה־לָּנוּ מֶלֶךְ לְשִׁפְטָנוּ

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.

לָכֵן—therefore                      פֶּן—lest

<sup>37</sup> The Hebrew word אֲשֶׁר 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.

<sup>38</sup> אַחֲר sometimes occurs as a conjunction without אֲשֶׁר, Lev. 14:43; Jer. 41:16; Job 42:7; BDB 29-30.

<sup>39</sup> אָז usually is classified as an adverb, but it functions as a conjunction. It occurs 141 times in the Hebrew Bible, and אַזִּי occurs 3 times (Psa. 124:3-5).

(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.

אָמְרוּ הַיּוֹכֵל אֵל לַעֲרֹךְ שֻׁלְחָן בַּמִּדְבָּר ...  
לְכֵן שָׁמַע יְהוָה וַיִּתְעַבֵּר

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.

וְאַתֶּם עֲזַבְתֶּם אוֹתִי  
וַתַּעֲבְדוּ אֱלֹהִים אֲחֵרִים  
לְכֵן לֹא-אֹסִיף לְהוֹשִׁיעַ אֶתְכֶם:

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?”

לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ  
כִּי-תָמוּתוּ:

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:

|          |            |          |            |
|----------|------------|----------|------------|
| לְכֵן    | —therefore | לְהֵן    | —therefore |
| עַל־כֵּן | —therefore | עַד־כֵּן | —because   |

|                                           |                                       |
|-------------------------------------------|---------------------------------------|
| כִּי —because <sup>40</sup>               | כַּאֲשֶׁר —because                    |
| בְּאֲשֶׁר —because                        | עַקֵּב —because                       |
| עַל-עַקֵּב —because                       | מִפְּנֵי אֲשֶׁר —because              |
| עַל אֲשֶׁר —because                       | תַּחַת אֲשֶׁר —because                |
| עַל כִּי —because                         | יַעַן כִּי —because                   |
| עַל-דִּבַּר אֲשֶׁר —because <sup>41</sup> | כִּפִּי אֲשֶׁר —because <sup>42</sup> |
| מִבְּלִי —because                         | עַל-בְּלִי —because                   |

(1) *Reason-result conjunctions* answer the question “why, for what reason?” as distinguished from a cause.

כַּאֲשֶׁר לֹא-שָׁמַעְתָּ בְּקוֹל יְהוָה  
וְלֹא-עָשִׂיתָ חֲרוֹן-אַפּוֹ בַּעֲמָלֶק  
עַל-כֵּן הָיָה עָשָׂה-לָּךְ יְהוָה הַיּוֹם הַזֶּה:

**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)

וַיַּתֵּן-לּוֹ אַחִישׁ בַּיּוֹם הַהוּא אֶת-צִקְלָג  
לָכֵן הָיְתָה צִקְלָג לְמַלְכֵי יְהוּדָה עַד הַיּוֹם הַזֶּה:

Achish gave him Ziklag that day. [reason]

**Therefore**

Ziklag has belonged to the kings of Judah to this day. [result] (1 Sam. 27:6)

יְהוָה נָתַן לָכֶם הַשַּׁבָּת  
עַל-כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי לֶחֶם יּוֹמִים

The LORD has given you the Sabbath; [reason]

**therefore**

He gives you on the sixth day bread for two days. [result] (Exod. 16:29)

עַל-כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שֶׁבַע  
כִּי שָׁם נִשְׁבָּעוּ שְׁנֵיהֶם:

**Therefore**

he called that place Beersheba, [result]

**because**

the two of them swore an oath there. [reason] (Gen. 21:31)

<sup>40</sup> כִּי is also used as a conditional conjunction and a speech-introducing conjunction.

<sup>41</sup> Deut. 22:24\*2; 23:5; 2 Sam. 13:22.

<sup>42</sup> Mal. 2:9.

(2) *Cause-consequence conjunctions* answer the question “how, by what cause?” as distinguished from grounds or a logical reason.

הָרֹם סִינַי עָשָׁן כָּלֹ  
מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בָּאֵשׁ

Mount Sinai was completely in smoke, [consequence]

because

the LORD descended upon it in fire. [cause] (Exod. 19:18)

### 9.3.4 Purpose-Intended Result

Purpose-Intended 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:

לְמַעַן—that, in order that

בְּעִבּוּר—that, in order that

אֲמַרְיָנָא אָחֹתִי אַתְּ  
לְמַעַן יִיטַב־לִי בְּעִבּוּרְךָ

Please say you are my sister

that [purpose]

it may be well with me for your sake. (Gen. 12:13)

אֶת־שִׁבְעַת כְּבָשֹׁת תִּקַּח מִיָּדִי  
בְּעִבּוּרִי תִהְיֶה־לִּי לְעֵדָה

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:

כֵּן—thus; so

שְׁתֵּי יָדַי לִקְרֹשׁ הָאֶחָד  
מִשְׁלַבֵּת אֶחָת אֶל־אֶחָת  
כֵּן עָשָׂה לְכָל קְרָשֵׁי הַמִּשְׁכָּן:

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.<sup>43</sup>

אם־כֹּה יֹאמַר נִקְדִּים יִהְיֶה שְׂכָרְךָ  
וְיִלְדוּ כָל־הַצֹּאן נִקְדִּים

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 circumstance 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 occasion 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 situation 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*.

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<sup>43</sup> 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:<sup>44</sup>

אם—if—introduces the simple condition, whether exclusive or non-exclusive, under which the *apodosis* could be true.

אם רק—only if—introduces the exclusive condition under which the *apodosis* could be true.

כי—if—introduces a condition under which the *apodosis* is expected to be true; it is usually used in legal codes.<sup>45</sup>

אם כי—unless—introduces the exclusive negative condition, being the equivalent of *if not*. It specifies the exclusive condition that would negate the consequence (*apodosis*).<sup>46</sup>

בִּלְתִּי—except—introduces an excepted condition.

בִּלְתִּי־אם—except if—introduces an excepted condition.

לִּי—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.

אֲלֵי—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.

לֹא־לִי—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.

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<sup>44</sup> These conjunctions introduce the conditional *protasis*; the *apodosis* may be introduced by *Waw* conjunctive, by *Waw* consecutive, by ׀, or by juxtaposition; ו introduces the *apodosis* for לִי once (2 Sam. 19:6), for לֹא־לִי twice (2 Sam. 2:27; Psa. 119:92); and ו introduces the *apodosis* for לֹא־לִי 3 times (Psa. 124:3-5).

<sup>45</sup> Is also used as a cause reason subordinating conjunction and a speech-introducing conjunction.

<sup>46</sup> אם כי may also be used as an adversative, context determines the occasion. See there (§ 9.2.3b).

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 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 the possibility of alternative conditions that could cause the consequence to be true (as would be the circumstance in a purely logical conditional).

אם־כֹּה יֹאמֶר נִקְדִּים יִהְיֶה שְׂכָרְךָ  
וְיִלְדוּ כָל־הַצֹּאן נִקְדָּם

If  
he said thus: “The speckled shall be your wages,”  
then  
all the flocks bore speckled. (Gen. 31:8)

אם־אֶמְצָא בְּסוּדִם חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר  
וְנִשְׁאַתִּי לְכָל־הַמָּקוֹם בְּעִבּוּרָם:

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.

אֶת־שְׁנֵי בְנֵי תָמִית  
אם־לֹא אָבִיאָנוּ אֵלֶיךָ

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.

אם־יִמָּשׁוּ הַחֻקִּים הָאֵלֶּה מִלִּפְנֵי נְאֻם־יְהוָה  
גַּם יִזְרַע יִשְׂרָאֵל יִשְׁבְּתוּ מִהָיוֹת גּוֹי לִפְנֵי כָל־הַיָּמִים:

“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.

אם־תִּפְרוּ אֶת־בְּרִיתִי הַיּוֹם וְאֶת־בְּרִיתִי הַלַּיְלָה ...  
וְגַם־בְּרִיתִי תִפָּר אֶת־דָּוִד עַבְדִּי

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.

כִּי אָמַרְתִּי יֶשְׁלִי תִקְוָה גַם־הָיִיתִי הַלַּיְלָה לְאִישׁ וְגַם־יִלְדָּתִי בָנִים:  
הֲלֵהָן תִּשְׁפְּרָנָה עַד אֲשֶׁר יִגְדְּלוּ הֲלֵהָן תִּעֲנֶנָּה לְבִלְתִּי הִיּוֹת לְאִישׁ

If

I had said I have hope,

And if also

I would have had a husband tonight

And

I would also bear sons,

then

would you wait for them till they were grown?

Would you restrain yourselves from having husbands? (Ruth 1:12-13)

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*<sup>47</sup> 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.

<sup>47</sup> The conditional nuance of the initial conjunction is passed on to the succeeding clauses of the *protasis* without necessary repetition.

בָּרַךְ יְבָרְכֶךָ יְהוָה בָּאָרֶץ ...  
 רַק אִם־שָׁמוּעַ תִּשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ

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)

לֹא־יָכֹרֶת לְךָ אִישׁ מִלְּפָנַי יָשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל  
 רַק אִם־יִשְׁמְרוּ בְנֶיךָ אֶת־דְּרָכָם

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).

לֹא אֲסִיף לְהַנִּיד רֵגְלֵי יִשְׂרָאֵל מִן־הָאָדָמָה אֲשֶׁר נָתַתִּי לְאֲבוֹתָם  
 רַק אִם־יִשְׁמְרוּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִים

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.<sup>48</sup>

אִם־יִבְנֶהוּ לֹא־יִבְנֶה בַּיִת  
 שׁוּא עֲמָלוֹ בּוֹנֵיו בּוֹ  
 אִם־יִשְׁמְרֵהוּ לֹא־יִשְׁמְרֵהוּ עִיר  
 שׁוּא שָׁמְרָהּ שׁוֹמְרָהּ:

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)

לֹא־יִהְיֶה עֲזָרָתִי לִי  
 כַּמְעַט שְׁכָנָה דּוֹמָה נַפְשִׁי:

Unless

the LORD had been my help,  
 My soul would soon have settled in silence. (Psa. 94:17)

<sup>48</sup> Note that the *protasis* follows in all these cases.

לֹא אֲשַׁלְחֶךָ כִּי אִם־בֵּרַכְתָּנִי:

I will not let You go

unless

You bless me. (Gen. 32:27)

נֶפֶשׁ לֹא יֹאכַל מִן־הַקֹּדְשִׁים ...  
כִּי אִם־רָחַץ בְּשָׁרוֹ בַּמַּיִם:

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*.

כִּי־לֹא־כֵן בֵּיתִי עִם־אֱלֹהִים  
כִּי בְרִית עוֹלָם שָׁם לִי

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.

אִם־יִהְיוּ חַטָּאֵיכֶם כַּשָּׁנִים כַּשָּׁלֹג יִלְבִּינוּ  
אִם־יִהְיוּ כְּתוֹלַע כַּצִּמְרִי יִהְיוּ:  
Though your sins are like scarlet,  
They shall be as snow;  
Though they are red like crimson,  
They shall be as wool. (Isa. 1:18)

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 **לֵאמֹר** (saying) introduces direct speech, and both **כִּי** (that) and **אֲשֶׁר** (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

$$N^s + V + N^0 \rightarrow N^s + V + C^d + S$$

Where V is a verb of cognition and  $C^d$  is one of the above speech introducing conjunctions.

וַיְבָרֶךְ אֱלֹהִים לֵאמֹר  
פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַיָּם בַּיָּמִים  
וְהָעוֹף יִרְבֵּן בָּאָרֶץ:

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)

וְהַיּוֹם הַזֶּה תֹּאמְרֵנָה שְׂרוֹת פֶּרְס־וּמְדִי  
 אֲשֶׁר שָׁמְעוּ אֶת־דִּבְרֵי הַמֶּלֶכָּה

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

ו (Waw conjunctive)—and

###### B. Disjunctive Connectors

או—or

###### C. Adversative Connectors

אבל—but

כי—but

###### D. Juxtaposition: no conjunction

##### II. Subordinating Conjunctions

###### A. Temporal

כִּאֲשֶׁר—when

עַד אֲשֶׁר—until

בְּטֶרֶם—before

מִטֶּרֶם—before

###### B. Result-Consequence

לְכֵן—therefore

פֶּן—lest

### C. Cause-Reason

לְכֵן—therefore

עַל־כֵּן—therefore

כִּי—because

כִּי־אֲשֶׁר—because

מִפְּנֵי אֲשֶׁר—because

עַל אֲשֶׁר—because

עַל כִּי—because

### D. Purpose-Result

לְמַעַן—that, in order that

בְּעֵבֶר—that, in order that

### E. Manner-Means

כֵּן—thus; so

### F. Conditionals

אִם—if

כִּי—if

אִם רַק—only if

אִם כִּי—unless

לִּי—if

לֹא—if not

### G. Comparatives

כִּי־אֲשֶׁר... (כֵּן)—just as...(so)

כֵּן... כִּי—as...so

מִן—more than

## III. Speech Introducing Conjunctions

לֵאמֹר—saying

כִּי—that

אֲשֶׁר—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

### Hebrew Pronouns

In order to reduce unnecessary repetition, when an expression is redundant and non-ambiguous, the redundant one<sup>1</sup> may be deleted or a simpler substitute may replace it.<sup>2</sup> 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.<sup>3</sup> 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<sup>d</sup>), and interrogative pronouns (R<sup>i</sup>).<sup>4</sup>

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<sup>1</sup> Here it is understood that redundant constituents have the same referent or meaning.

<sup>2</sup> 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.

<sup>3</sup> Throughout this section, the term “noun” also applies to a noun phrase.

<sup>4</sup> One might think that a fourth class should be the relative pronoun אשר or its equivalent. However, even though I sometimes refer to אשר 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.

## 10.2 Personal Pronouns

Personal pronouns consist of a small set of words that may stand in place of redundant<sup>5</sup> 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<sup>6</sup> that inflects for number, gender, person, case, negation,<sup>7</sup> 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).

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<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> Of the 4,964 instances of an independent nominative personal pronoun, 71 are negated with אֵל (64 of which are in questions; four are negated by אֵל (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 אֵל (1 Sam. 8:7; 20:9; Isa. 43:22; Jer. 7:19), and four by אֵל (Gen. 40:8; 41:15; Jer. 10:5; Hag. 2:17).

**Table 10.1**  
**Inflection of Personal Pronouns**

| Person | Gender | Number | Nominative         | Genitive | Accusative  | Accusative |
|--------|--------|--------|--------------------|----------|-------------|------------|
|        |        |        |                    |          | Independent | Suffixed   |
| 1      | c      | s      | אֲנִי              | יְיָ     | אֹתִי       | נִי        |
|        |        |        | אֲנֹכִי            | נִי      |             |            |
| 2      | m      | s      | אַתָּה             | ךָ       | אֹתְךָ      | ךָ         |
| 2      | f      | s      | אַתְּ              | ךְ       | אֹתְךָ      | ךְ         |
| 3      | m      | s      | הוא                | וְ       | אֹתוֹ       | הוּ        |
|        |        |        |                    | הוּ      |             | וְ         |
|        |        |        |                    | וְ       |             | נָו        |
| 3      | f      | s      | הִיא <sup>8</sup>  | הָ       | אֹתָהּ      | הָ         |
|        |        |        |                    | הָ       |             | הָ         |
|        |        |        |                    |          |             | נָ         |
| 1      | c      | p      | אֲנִיחֵנוּ         | נוּ      | אֹתָנוּ     | נוּ        |
|        |        |        | נִחֵנוּ            |          |             |            |
|        |        |        | אֲנוּ <sup>9</sup> |          |             |            |
| 2      | m      | p      | אַתֶּם             | כֶּם     | אֹתְכֶם     | כֶּם       |
| 2      | f      | p      | אַתֶּן             | כֶּן     | אֹתְכֶן     | כֶּן       |
|        |        |        | אַתֶּנָּה          |          |             |            |
| 3      | m      | p      | הֵם                | סֵם      | אֹתָם       | סֵם        |
|        |        |        | הֵמָּה             |          |             |            |
| 3      | f      | p      | הֵנָּה             | סֵן      | אֹתָן       | סֵן        |
|        |        |        | הֵן                |          |             |            |

<sup>8</sup> Sometimes הִיא appears in the Qere הוא (i.e., Gen. 20:5).

<sup>9</sup> The form אֲנוּ occurs as the Kethib once in Jer. 42:6 where the Qere is אֲנִיחֵנוּ.

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.<sup>10</sup> 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.

~~וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצֶלֶם~~<sup>11</sup> ~~אֱלֹהִים~~<sup>N<sub>6</sub></sup> ~~אֶת הָאָדָם~~<sup>N<sub>12</sub></sup> ~~בְּצֶלֶם~~<sup>N<sub>13</sub></sup> ~~אֱלֹהִים~~<sup>N<sub>14</sub></sup> ~~בָּרָא~~<sup>N<sub>15</sub></sup> ~~אֶת הָאָדָם וְאֶת הָאִשָּׁה~~<sup>N<sub>16</sub></sup>  
~~וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצֶלֶם~~<sup>N<sub>6</sub></sup> ~~אֱלֹהִים~~<sup>N<sub>12</sub></sup> ~~אֶת הָאָדָם~~<sup>N<sub>13</sub></sup> ~~בְּצֶלֶם~~<sup>N<sub>14</sub></sup> ~~אֱלֹהִים~~<sup>N<sub>15</sub></sup> ~~בָּרָא~~<sup>N<sub>16</sub></sup> ~~אֶת הָאָדָם וְאֶת הָאִשָּׁה~~<sup>N<sub>17</sub></sup>  
~~וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצֶלֶם~~<sup>N<sub>6</sub></sup> ~~אֱלֹהִים~~<sup>N<sub>12</sub></sup> ~~אֶת הָאָדָם~~<sup>N<sub>13</sub></sup> ~~בְּצֶלֶם~~<sup>N<sub>14</sub></sup> ~~אֱלֹהִים~~<sup>N<sub>15</sub></sup> ~~בָּרָא~~<sup>N<sub>16</sub></sup> ~~אֶת הָאָדָם וְאֶת הָאִשָּׁה~~<sup>N<sub>17</sub></sup>  
 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)

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצֶלֶם  
~~וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצֶלֶם~~<sup>R<sub>6</sub></sup> ~~אֱלֹהִים~~<sup>J<sub>5</sub> P<sub>4</sub> N<sub>3</sub> . . . etc.</sup> ~~אֶת הָאָדָם~~<sup>N<sub>12</sub></sup> ~~בְּצֶלֶם~~<sup>N<sub>13</sub></sup> ~~אֱלֹהִים~~<sup>N<sub>14</sub></sup> ~~בָּרָא~~<sup>N<sub>15</sub></sup> ~~אֶת הָאָדָם וְאֶת הָאִשָּׁה~~<sup>N<sub>16</sub></sup>  
~~וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצֶלֶם~~<sup>R<sub>6</sub></sup> ~~אֱלֹהִים~~<sup>J<sub>5</sub> P<sub>4</sub> N<sub>3</sub> . . . etc.</sup> ~~אֶת הָאָדָם~~<sup>N<sub>12</sub></sup> ~~בְּצֶלֶם~~<sup>N<sub>13</sub></sup> ~~אֱלֹהִים~~<sup>N<sub>14</sub></sup> ~~בָּרָא~~<sup>N<sub>15</sub></sup> ~~אֶת הָאָדָם וְאֶת הָאִשָּׁה~~<sup>N<sub>16</sub></sup>  
~~וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצֶלֶם~~<sup>R<sub>6</sub></sup> ~~אֱלֹהִים~~<sup>J<sub>5</sub> P<sub>4</sub> N<sub>3</sub> . . . etc.</sup> ~~אֶת הָאָדָם~~<sup>N<sub>12</sub></sup> ~~בְּצֶלֶם~~<sup>N<sub>13</sub></sup> ~~אֱלֹהִים~~<sup>N<sub>14</sub></sup> ~~בָּרָא~~<sup>N<sub>15</sub></sup> ~~אֶת הָאָדָם וְאֶת הָאִשָּׁה~~<sup>N<sub>16</sub></sup>  
 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)

### 10.2.1 Nominative Pronouns

The statistics for the nominative pronouns are provided in Table 10.2.<sup>17</sup>

<sup>10</sup> 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.

<sup>11</sup> This redundant 3ms genitive noun אֱלֹהִים is replaced by the 3<sup>rd</sup> person, 3ms genitive pronoun הֵוא.

<sup>12</sup> This redundant 3ms accusative noun אֶת הָאָדָם is replaced by the 3<sup>rd</sup> person, 3ms accusative pronoun אֹתוֹ.

<sup>13</sup> This redundant 3ms nominative noun אֱלֹהִים is deleted. Its identity is retained in the virtual 3<sup>rd</sup> person, 3ms nominative pronoun implicit in the 3ms conjugate form of the verb בָּרָא.

<sup>14</sup> This redundant 3ms genitive noun אֱלֹהִים is retained for stylistic reasons.

<sup>15</sup> This compound 3mp accusative noun phrase אֶת הָאָדָם וְאֶת הָאִשָּׁה is replaced by the 3mp accusative pronoun אֹתָם. Although the word אִשָּׁה has no preceding occurrence in the text, it is anticipated by the preceding fs adjective וְנִקְבָּה—the author expected his audience to know the obvious connection.

<sup>16</sup> This redundant 3ms nominative noun אֱלֹהִים is deleted. Its identity is retained in the virtual 3ms nominative pronoun implicit in the 3ms conjugate form of the verb בָּרָא.

<sup>17</sup> The statistics of the alternate forms are included with those of the standard forms.

**Table 10.2**  
**Nominative Pronoun Frequency**

| <u>Singular</u> |                   | <u>Plural</u> |                   |
|-----------------|-------------------|---------------|-------------------|
| אֲנִי           | 874               | אֲנַחְנוּ     | 120               |
| אַתָּה          | 359               | אַתֶּם        | 6 <sup>18</sup>   |
| אָנֹכִי         | 744 <sup>19</sup> | אֲנִי         | 283               |
| אֵתְּ           | 60                | אֵתְּ         | 1 <sup>20</sup>   |
|                 |                   | אֵתְּנָה      | 4 <sup>21</sup>   |
| הוא             | 940 <sup>22</sup> | הֵם           | 198 <sup>23</sup> |
|                 |                   | הֵמָּה        | 249 <sup>24</sup> |
| היא             | 339               | הֵנָּה        | 33 <sup>25</sup>  |

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.<sup>26</sup> However, pronoun substitution occurs under the following conditions:

(1) In verbless clauses—that is, clauses in which the copulative verb הָיָה or its equivalent has been elided.<sup>27</sup> In such instances no virtual subject pronoun exists, so substitution is necessary.

<sup>18</sup> Gen. 42:11; Exod. 16:7; 16:8; Num. 32:32; 2 Sam. 17:12; Lam. 3:42.

<sup>19</sup> This includes two instances where the text reads אָנֹכִי which, according to the context, it should read אַתָּה (Num. 11:15; Ezek. 28:14).

<sup>20</sup> Ezek. 34:31.

<sup>21</sup> Gen. 31:6; Ezek. 13:11; 13:20; 34:17.

<sup>22</sup> 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.

<sup>23</sup> הֵם 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

<sup>24</sup> הֵמָּה 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.

<sup>25</sup> הֵנָּה 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; Psalms. 34:21; Jer. 5:6; 5:17; Ezek. 1:5; 1:23\*2; 42:5; 42:9; Zech. 5:9.

<sup>26</sup> 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.

<sup>27</sup> Elision usually occurs when the copulative verb would have the tense and aspect current in the context.

וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר אֵלָיו  
**אֲנִי-אֵל שָׁדַי** הִתְהַלֵּךְ לִפְנֵי יְהוָה תָּמִיד:

the LORD appeared to Abram and said to him,  
 “**I am** Almighty God; walk before Me and be blameless.” (Gen. 17:1)

וַיֹּאמֶר **אַתָּה** זֶה בְּנִי עֲשׂוּ וַיֹּאמֶר **אָנִי**:

Then he said, “**Are you** really my son Esau?” He said, “**I am**.”<sup>28</sup> (Gen. 27:24)

וַיֹּאמֶר מִי הַגִּיד לָךְ כִּי עֵרָם **אַתָּה**

And He said, “Who told you that **you were** naked?” (Gen. 3:11)

וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת  
 אָרוּר **אַתָּה** מְכַל-הַבְּהֵמָה וּמְכַל חַיַּת הַשָּׂדֶה

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)

כִּי-עָפָר **אַתָּה** וְאֶל-עָפָר תָּשׁוּב:

For dust **you are**,  
 And to dust you shall return.” (Gen. 3:19)

שָׁם נָא עֵינֶיךָ וּרְאֵה מִן-הַמָּקוֹם אֲשֶׁר-**אַתָּה** שָׁם  
 צָפֹנָה וְנֹגְבָה וְקִדְמָה וְיָמָּה:

“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)

שֵׁם הָאֲחֵד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל-אֶרֶץ הַחַוִּילָה

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:

וַיֹּאמֶר דָּוִיד זֶה הוּא בֵּית יְהוָה הָאֱלֹהִים  
 וְזֶה-מִזְבֵּחַ לַעֲלֹה לְיִשְׂרָאֵל:

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)

וַיֹּאמֶר הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וַיֹּאמֶר לְאֶסְתֵּר הַמַּלְכָּה  
 מִי הוּא זֶה וְאֵי-זֶה הוּא אֲשֶׁר-מָלָאֻ לְבוֹ לַעֲשׂוֹת כֵּן:

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)

<sup>28</sup> In the second verbless clause, both the verb and the predicate nominative are deleted.

וְאֶתְנָה לְבִי לְדַעַת חִכְמָה וְדַעַת הוֹלָלוֹת וְשִׁכְלוֹת  
יָדַעְתִּי שֶׁגַּם־זֶה הוּא רֹעִיוֹן רוּחַ:

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.<sup>29</sup>

וְאֲנִי הִנְנִי מְבִיא אֶת־הַמָּבּוּל מִיָּם עַל־הָאָרֶץ

And behold, **I** Myself **am bringing** floodwaters on the earth (Gen. 6:17)

אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה:

God **is** with you in all that **you do**. (Gen. 21:22)

וַיִּקְחוּ אֶת־לוֹט וְאֶת־רִכְשׁוֹ בֶּן־אָחִי אַבְרָם וַיֵּלְכוּ  
וְהוּא יֹשֵׁב בְּסֹדֶם:

They also took Lot, Abram's brother's son, and his goods, and departed.  
Now **he dwelt** in Sodom. (Gen. 14:12)

וַיֵּרָא אֵלָיו יְהוָה בְּאֵלְנֵי מַמְרֵא

וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל כַּחַם הַיּוֹם:

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 instance where the subject is redundant in successive clauses having participles as verbs, the redundant subject may be deleted after the first pronoun substitution.

וְעוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל  
וּמִתְנַדֵּה חַטָּאתִי וְחַטָּאת עַמִּי יִשְׂרָאֵל  
וּמִפְּלִי תַחֲנִיתִי לִפְנֵי יְהוָה אֱלֹהֵי  
עַל הַר־קָדֹשׁ אֱלֹהֵי:

Now while **I was speaking, praying,**  
and **confessing** my sin and the sin of my people Israel,  
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.<sup>30</sup>

<sup>29</sup> 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.

<sup>30</sup> Ambiguity occurs when the current noun and the intervening noun both have the same number, gender, and person, and both could logically be the subject of the current verb.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם<sup>31</sup> בְּצַלְמוֹ  
 בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ<sup>32</sup>  
 זָכָר וּנְקֵבָה בָּרָא אֹתָם:

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.

וְלֹא תֹאמַר אֲנִי הַעֲשֵׂרְתִּי אֶת־אַבְרָם:  
 lest you should say, “**I** (!) have made Abram rich” (Gen. 14:23)

וְעַתָּה לָכֵה נִכְרְתָה בְרִית אֲנִי וְאַתָּה  
 Now therefore, come, let us make a covenant, **you** and **I**” (Gen. 31:44)

וְאִיכָּה וְאִשִּׁית בֵּינִי וּבֵין הָאִשָּׁה  
 וּבֵין זָרְעִי וּבֵין זָרְעָהּ  
 הוּא יְשׁוּפֶנֶךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנִּי עָקֵב:  
 And I will put enmity  
 Between you and the woman,  
 And between your seed and her Seed;  
**He** shall bruise your head,  
 And **you** shall bruise His heel.” (Gen. 3:15)

וְהָבֵל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלִבָּהֶן  
 Abel even **he** brought of the firstborn of his flock and of their fat. (Gen. 4:4)

וַתֵּלֶד עָדָה אֶת־יָבֵל הוּא הָיָה אֲבִי יִשָּׁב אֹהֶל וּמִקְנָה:  
 And Adah bore Jabel.  
**He** was the father of those who dwell in tents and have livestock. (Gen. 4:20)

(6) Occasionally one finds a nominative pronoun where an accusative is expected.

וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם־אֲנִי אָבִי:  
 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.

<sup>31</sup> Here, the antecedent of "his" is clearly "God" and not "man" because the alternative is a tautology. The next clause resolves any possible ambiguity.

<sup>32</sup> Here the antecedent of "him" is clearly "man" and not "God" because the alternative is logically impossible.



### 10.2.2 Genitive Pronouns

The statistics for the genitive pronoun suffixes are provided in Table 10.3. Unless deletion occurs,<sup>33</sup> or the author retained a redundant noun for stylistic purposes, pronoun substitution occurs for redundant genitive nouns.

**Table 10.3**  
**Suffixed Genitive Pronoun Frequency**

|     | <u>Nouns</u> | <u>Adj</u> | <u>Adv</u> | <u>Interrog.</u> <sup>34</sup> | <u>Interj.</u> <sup>35</sup> | <u>Number</u> | <u>Prep.</u> |
|-----|--------------|------------|------------|--------------------------------|------------------------------|---------------|--------------|
| 1cs | 4,117        | 26         | 11         | 0                              | 181                          | 0             | 1,968        |
| 1cp | 779          | 2          | 7          | 0                              | 5                            | 3             | 527          |
| 2ms | 4,199        | 32         | 12         | 1                              | 15                           | 2             | 1,357        |
| 2fs | 727          | 3          | 5          | 0                              | 8                            | 1             | 591          |
| 2mp | 1,288        | 7          | 9          | 0                              | 3                            | 2             | 905          |
| 2fp | 16           | 0          | 0          | 0                              | 0                            | 0             | 2            |
| 3ms | 7,655        | 54         | 43         | 5                              | 9                            | 18            | 3,187        |
| 3fs | 1,555        | 15         | 12         | 0                              | 0                            | 0             | 868          |
| 3mp | 3,146        | 15         | 11         | 2                              | 37                           | 79            | 1,868        |
| 3fp | 128          | 0          | 0          | 0                              | 0                            | 6             | 62           |

The following are examples of genitive pronouns suffixed to nouns together with a few examples of them attached to prepositions and negative particles:

וַיֹּאמֶר הָאָדָם זֹאת הִפְעֵם עֵצָם מֵעֵצִי וּבָשָׂר מִבָּשָׂרִי  
לְזָאת יִקְרָא אִשָּׁה כִּי מֵאִשִּׁי לִקְחָהּ זָאת:

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)

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ  
Then God said, “Let Us make man in **Our** image,  
according to **Our** likeness” (Gen. 1:26)

כִּי יָדַע אֱלֹהִים כִּי בַיּוֹם אֲכָלְכֶם מִמֶּנּוּ וּנִפְקְחוּ עֵינֵיכֶם  
וְהִייתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע:

“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)

<sup>33</sup> Few occasions exist that tolerate deletion of nouns in the genitive case.

<sup>34</sup> The only interrogative that governs a pronoun suffix is "where"—Exod. 2:20; 2 Kgs. 19:13; Job 14:10; 20:7; Isa. 19:12; Mic. 7:10; Nah. 3:17.

<sup>35</sup> **אי** once (Eccl. 4:10); **אשר** once (Prov. 29:18); **אשרי** 6 times (Deut. 33:29; Psalms 128:2; Prov. 14:21; 16:20; Eccl. 10:17; Isa. 32:20); and **הנה** 251 times.

אֶל־הָאִשָּׁה אָמַר  
הֲרֵבָה אֲרֵבָה עֲצֹבוֹנֶךָ וְהֲרֵבָה  
בְּעֹצֵב תֵּלְדֵי בָנִים  
וְאֶל־אִשְׁךָ תִּשְׁוָקֶתְךָ  
וְהוּא יִמְשָׁל־בָּךְ:

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)<sup>36</sup>

וְעַתָּה הֲשֵׁב אִשְׁתְּ־הָאִישׁ כִּי־נָבִיא הוּא  
וַיִּתְפַּלֵּל בְּעֶדְךָ וְחָיָה  
וְאִם־אֵינְךָ<sup>37</sup> מְשִׁיב

דָּע כִּי־מֹות תָּמוּת אַתָּה וְכָל־אֲשֶׁר־לְךָ:  
“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)

וַיִּבְרָא אֱלֹהִים אֶת־הַתַּיִמִּים הַגְּדֹלִים  
וְאֵת כָּל־נֶפֶשׁ הַחַיָּה וְהַרְמֵשֶׁת  
אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם  
וְאֵת כָּל־עוֹף כָּנָף לְמִינֵיהֶם  
וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

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)

וַיֹּאמֶר אֶת־קוֹלְךָ שָׁמַעְתִּי בְּגֶן וַיֹּאמֶר<sup>38</sup> לְהֵן רָאָה  
וַיֵּאֱרָא כִּי־עֵרָם אָנֹכִי וְאֶחְבָּא:

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)

<sup>36</sup> This example has three pronoun suffixes—one, a 2mp genitive pronoun attached to the infinitive construct אֶל־, a 2mp genitive pronoun attached to the 3mp construct noun עֵינֵי "eyes," and a 3ms genitive pronoun attached to the preposition מִן. The first is an example of a subjective genitive.

<sup>37</sup> A clause whose verb is a participle is negated by the particle אֵין and that particle carries the subject pronoun as a suffix.

<sup>38</sup> 3fp genitive pronoun suffixed to the preposition לְ.

וְהָבֵל הָבִיא גֹם־הוּא מִבְּכֹרוֹת <sup>40</sup>צֹאֲנוֹ <sup>39</sup>וּמִחֶלְבֵן  
וַיִּשַׁע יְהוָה אֶל־הָבֵל וְאֶל־מִנְחָתוֹ:

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 **וַיִּשַׁע** and **וַיִּנָּחֵם** 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.

גַּם כִּי־תִרְבּוּ תַפְלָה אֵינֶנִּי שֹׁמֵעַ יְדֵיכֶם דְּמִים מְלֹאוֹ:

Even though you make many prayers, **I** will not hear. (Isa. 1:15)

וַיֹּאמֶר יִרְמְיָהוּ שֹׁקֵר אֵינֶנִּי נִפְלֵ' עַל־הַכַּשְׂדִּים

Then Jeremiah said, "False! **I** am not defecting to the Chaldeans." (Jer. 37:14)

וּבְדָבָר הַזֶּה אֵינְכֶם מְאֲמִינִם בִּיהוָה אֱלֹהֵיכֶם:

"Yet, for all that, **you** did not believe the LORD your God" (Deut. 1:32)

וְעַתָּה אִם־יִשְׁלַח עֲשִׂים חֶסֶד וְאֱמֶת אֶת־אֲדֹנָי הַגִּידוּ לִי

"Now if **you** will deal kindly and truly with my master, tell me." (Gen. 24:49)

כִּי אִם־יִשְׁנֶה בְּיוֹנָתָן בְּנֵי כִי מוֹת יָמוּת

"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.<sup>41</sup> When so used the pronoun usually precedes the noun it modifies.

*Examples where the noun is nominative:*

דַּבֵּר אֶל־כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם

קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:

"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)

לְכִי וּבֹאִי אֶל־הַמֶּלֶךְ דָּוִד וְאָמַרְתָּ אֵלָיו

הֲלֹא־אָתָּה אֲדֹנָי הַמֶּלֶךְ נִשְׁבַּעְתָּ לְאֶמְתְּךָ לֵאמֹר

כִּי־שְׁלֹמֹה בְנִדְיָה יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאוֹ

וּמִדּוּעַ מֶלֶךְ אֲדֹנִיָּהוּ:

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)

<sup>39</sup> 3fp genitive pronoun suffixed to the construct noun חֶלֶב "fat."

<sup>40</sup> 3ms genitive pronoun suffixed to the construct noun צֹאֵן "flock."

<sup>41</sup> The attribute is understood to be third person unless otherwise indicated.

אֲנִי קִהַלְתִּי הָיִיתִי מֶלֶךְ עַל־יִשְׂרָאֵל בִּירוּשָׁלַם:

I, the Preacher, was king over Israel in Jerusalem. (Eccl. 1:12)

אֲנִי־חִכְמָה שְׁכֵנֹתִי עִרְמָה וְדַעַת מְזֻמּוֹת אִמְצָא:

"I, wisdom, dwell with prudence,

And find out knowledge *and* discretion." (Prov. 8:12)

*Examples where the noun is genitive:*<sup>42</sup>

וְהוּא שָׁב מִן־הַפְּסִילִים אֲשֶׁר אֶת־הַגִּלְגָּל

וַיֹּאמֶר דְּבַר־סֵתֶר לִי אֱלֹהֵי הַמֶּלֶךְ

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)

אֹי־לֶךְ מוֹאָב אֶבְדָּתָ עַם־כְּמוֹשׁ

Woe to **you**, Moab!

You have perished, O people of Chemosh! (Num. 21:29)

וְהָאֲרָב יָשָׁב לָהּ בַּחֲדָר וַתֹּאמֶר אֵלָיו פִּלְשְׁתִּים עָלֶיךָ שָׁמֹשׁוֹן

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)

וְרוּחַ לְבָשָׁה אֶת־עַמְשֵׁי רֹאשׁ הַשְּׁלִישִׁים

לֶךְ דָּוִד וְעַמְּךָ בְּנֵי־יִשִׁי

שָׁלוֹם | שָׁלוֹם לֶךְ וְשָׁלוֹם לְעֹזְרֶיךָ

כִּי עֹזְרֶיךָ אֱלֹהֶיךָ

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)

יְמִינֶךָ יְהוָה נֹאדָרִי בְכֹחַ

יְמִינֶךָ יְהוָה תִּרְעֵץ אוֹיֵב:

"**Your** right hand, O LORD, has become glorious in power;

**Your** right hand, O LORD, has dashed the enemy in pieces. (Exod. 15:6)

עַל־כֵּן אוֹדֶיךָ יְהוָה בְּגוֹיִם וּלְשֹׁמֵךְ אֲזַמֵּר:

Therefore I will give thanks to **You**, O LORD, among the Gentiles,

And sing praises to Your name. (2 Sam. 22:50)

וַיִּקַּח מִיָּדָם וַיַּצֵּר אֹתוֹ בְּחֶרֶט וַיַּעֲשֵׂהוּ עֹגֶל מִסֹּכָה

וַיֹּאמְרוּ אֱלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הָעֵלּוּךָ מֵאֶרֶץ מִצְרַיִם:

And he received *the gold* from their hand,

and he fashioned it with an engraving tool, and made a molded calf.

Then they said, "This *is* **your** god, O Israel,

that brought you out of the land of Egypt!" (Exod. 32:4)

<sup>42</sup> Note that the pronoun carries the genitive attribute and is suffixed to the noun that governs the genitive phrase.

*Examples where the noun is accusative:*

וַיֹּאמֶר אֲרַחֲמֶךָ יְהוָה חֻזְקִי:

I will love **You**, O LORD, my strength. (Psa. 18:2; Eng. vs.1)

אֲלֵיבְשׁוּ בִי קוֹנֵי אֲדָנִי יְהוָה צָבָאוֹת

אֲלֵיפְלֻמוֹ בִּי מִבְקֹשֵׁיךָ אֱלֹהֵי יִשְׂרָאֵל:

Let not those who wait for **You**, O Lord GOD of hosts,  
be ashamed because of me;

Let not those who seek **You**, O God of Israel,  
be confounded because of me. (Psa. 69:7; Eng. 6)<sup>43</sup>

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 event of a redundant genitive noun, deletion is rare, and pronoun substitution is required.

וְלֹא־יָדַע אֹתוֹ מֵאוֹמָה כִּי אִם־הֶלֶחֶם אֲשֶׁר־**הוּא** אוֹכֵל

And he did not know what he had except for the bread that **he** ate. (Gen. 39:6)

וְהָאִישׁ אֲשֶׁר־**הוּא**<sup>45</sup> טָהוֹר וּבִדְרֹךְ לֹא־הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח

But the man who *is* clean and is not on a journey,  
and ceases to keep the Passover (Num. 9:13)

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה **אֱלֹהֵי**<sup>46</sup> אֱלֹהִים כִּן עָשָׂה:

Thus Noah did; according to all that God commanded **him**, so he did. (Gen. 6:22)

אֵימָה הָאֲנָשִׁים אֲשֶׁר־בָּאוּ **אֵלַיךָ**<sup>47</sup> הַלַּיְלָה

“Where are the men who came to **you** tonight?” (Gen. 19:5)

### 10.2.3 Accusative Pronouns

The frequency distribution of the independent accusative pronouns is provided in Table 10.4, and of the accusative pronouns suffixed to finite verbs in Table 10.5a, and of those suffixed to

<sup>43</sup> Note that the accusative pronoun is suffixed to the verb.

<sup>44</sup> The pronoun **הוּא** is retained to preserve the personal attribute of the subject.

<sup>45</sup> Again, the pronoun **הוּא** is retained to preserve the personal attribute of the subject, but is left untranslated in English.

<sup>46</sup> The accusative pronoun **אֹתוֹ** could have been elided. Perhaps it emphasizes that Noah obeyed the Lord in contrast to the disobedience of the general population.

<sup>47</sup> The genitive pronoun suffixed to the preposition **אֵל** is required. Elision is not permitted in such cases.

participles in Table 10.5b. Although the case of pronouns suffixed to infinitives construct is ambiguous, Table 10.5c lists their frequency distribution.

**Table 10.4**  
**Frequency of Independent Accusative Pronoun**

| <u>Singular</u> |     | <u>Plural</u> |     |
|-----------------|-----|---------------|-----|
| אֲנִי           | 130 | אֲנֵנוּ       | 34  |
| אַתָּה          | 67  | אַתְּכֶם      | 301 |
| אָתָּךְ         | 27  | אֲתָכֶן       | 0   |
| אָתָּו          | 490 | אֲתָם         | 475 |
| אֲתָהּ          | 171 | אֲתָן         | 17  |

**Table 10.5a**  
**Frequency of Accusative Pronouns Suffixed to Finite Verbs**

| <u>Singular</u> |       | <u>Plural</u> |     |
|-----------------|-------|---------------|-----|
| 1cs             | 921   | 1cp           | 201 |
| 2ms             | 677   | 2mp           | 7   |
| 2fs             | 106   | 2fp           | 0   |
| 3ms             | 1,322 | 3mp           | 987 |
| 3fs             | 484   | 3fp           | 5   |

**Table 10.5b**  
**Frequency of Accusative Pronouns Suffixed to Participles**

| <u>Singular</u> |     | <u>Plural</u> |     |
|-----------------|-----|---------------|-----|
| 1cs             | 189 | 1cp           | 33  |
| 2ms             | 192 | 2mp           | 44  |
| 2fs             | 69  | 2fp           | 0   |
| 3ms             | 196 | 3mp           | 147 |
| 3fs             | 66  | 3fp           | 4   |

Unless deletion occurs, or the author retained a redundant noun for stylistic purposes, pronoun substitution occurs for redundant accusative nouns.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ  
 בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ  
 זָכָר וּנְקֵבָה בָּרָא אֹתָם:

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)

וַיִּתֵּן אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ:

God set **them** in the firmament of the heavens to give light on the earth (Gen. 1:17)

**Table 10.5c**

**Frequency of Accusative Pronouns Suffixed to Infinitives**

| <u>Singular</u> |     | <u>Plural</u> |     |
|-----------------|-----|---------------|-----|
| 1cs             | 223 | 1cp           | 39  |
| 2ms             | 203 | 2mp           | 80  |
| 2fs             | 24  | 2fp           | 1   |
| 3ms             | 485 | 3mp           | 286 |
| 3fs             | 132 | 3fp           | 10  |

הֵן גִּרְשָׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵי אֶסְתָּר  
וְהָיִיתִי נֶעַ וְנָדָד בָּאָרֶץ וְהָיָה כָּל־מֹצְאִי יִהְרָגֵנִי:

“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.

וַיֹּאמֶר יוֹסֵף אֶל־הָעָם  
הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת־אֲדָמַתְכֶם לְפָרֶעְה  
הָאֶל־כֶּם זֶרַע וּזְרַעְתֶּם אֶת־הָאֲדָמָה:

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)<sup>48</sup>

The independent accusative pronoun is rarely negated, but it is negated with **לֹא** four times,<sup>49</sup> and with **אֵין** twice.<sup>50</sup> The accusative pronouns have an affinity to disjunctive accents: of the 1,712 instances, 163 have a conjunctive accent, 886 have a near disjunctive, and 663 have a remote disjunctive.

<sup>48</sup> This example contains an independent 2mp accusative pronoun, and two genitive pronouns—one suffixed to the noun אֲדָמָה, and one to the preposition לְ.

<sup>49</sup> 1 Sam. 8:7; 20:9; Isa. 43:22; Jer. 7:19.

<sup>50</sup> Jer. 10:5; Hag. 2:17. In the other apparent instances, the אֵין is a negative copulative in a predicate nominative clause: Gen. 40:8 and 41:15.

### 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.<sup>51</sup> Likewise, they always stand as independent words, and function either as a predicate<sup>52</sup> 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**

|             | <u>Near</u>       | <u>Remote</u>  |
|-------------|-------------------|----------------|
| Masc. Sing. | זֶה               | הוּא           |
| Fem. Sing.  | זֹה, זוֹה, זוֹהַת | הִיא           |
| Com. Plur.  | אֵל, אֵלֶּה       |                |
| Masc. Plur. |                   | הֵמָּה, הֵם    |
| Fem. Plur.  |                   | הֵנָּה, הֵנּוּ |

**Table 10.7**  
**Attributive Demonstrative Pronouns<sup>53</sup>**

|             | <u>Near</u>           | <u>Remote</u>    |
|-------------|-----------------------|------------------|
| Masc. Sing. | הַזֶּה                | הַהוּא           |
|             | הַלְזֶה, הַלְזֵה      |                  |
| Fem. Sing.  | הַזֹּה, הַזוֹהַת      | הַהִיא           |
|             | הַלְזֹה <sup>54</sup> |                  |
| Com. Plur.  | הָאֵל, הָאֵלֶּה       |                  |
| Masc. Plur. |                       | הֵמָּה, הֵהֶם    |
| Fem. Plur.  |                       | הֵנָּה, הֵהֵנּוּ |

<sup>51</sup> 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).

<sup>52</sup> 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.

<sup>53</sup> Normally the attributive demonstrative pronoun has a redundant definite article. However, occasionally the definite article is lacking. See Gen. 19:33; 30:16; 32:23; Exod. 12:30; 1 Sam. 19:10; Psalms 149:9; Micah 7:12.

<sup>54</sup> Ezek. 36:35.



**Table 10.8**  
**Demonstrative Pronoun Frequency**

|                             | <u>Predicate</u> |                  | <u>Attributive</u> |                 |
|-----------------------------|------------------|------------------|--------------------|-----------------|
| <b>Near</b>                 |                  |                  |                    |                 |
| Masc. Sing.                 | זֶה              | 794              | הַזֶּה             | 969             |
|                             |                  |                  | הַלְזֶה            | 2 <sup>55</sup> |
|                             |                  |                  | הַלּוֹ             | 7 <sup>56</sup> |
| Fem. Sing.                  | זֹאת             | 333              | הַזֹּאת            | 275             |
|                             | זה               | 11 <sup>57</sup> | הַלְזֹאת           | 1 <sup>58</sup> |
|                             | זו               | 2 <sup>59</sup>  | הַלּוֹ             | 0               |
| Com. Plur.                  | אֵלֶּה           | 471              | הָאֵלֶּה           | 275             |
|                             | אל               | 1 <sup>60</sup>  | הָאֵל              | 8               |
|                             | <u>Predicate</u> |                  | <u>Attributive</u> |                 |
| <b>Remote</b> <sup>61</sup> |                  |                  |                    |                 |
| Masc. Sing                  |                  |                  | הַהוּא             | 312             |
| Fem. Sing.                  |                  |                  | הַהִיא             | 126             |
| Masc. Plur.                 |                  |                  | הֵם                | 51              |
|                             |                  |                  | הֵמָּה             | 7 <sup>62</sup> |
| Fem. Plur.                  |                  |                  | הֵנָּה             | 1 <sup>63</sup> |

<sup>55</sup> Gen. 24:65; 37:19.

<sup>56</sup> Judg. 6:20; 1 Sam. 14:1; 17:26; 2 Kgs. 4:25; 23:17; Dan. 8:16; Zech. 2:8.

<sup>57</sup> Spelled it twice: Psa. 132:12; Hos. 7:16. Some regard the one in Psa. 132:12 as a relative pronoun, but that is not necessary.

<sup>58</sup> Ezek. 36:35.

<sup>59</sup> Psa. 132:12; Hos. 7:16.

<sup>60</sup> 1 Chr. 20:8.

<sup>61</sup> Van der Merwe (§ 36.2) affirms that the remote demonstrative pronouns are not used as a predicate.

<sup>62</sup> 2 Kgs. 18:14; Jer. 3:16; 14:15; 50:4; Joel 4:1; Zech. 8:23; 14:15.

<sup>63</sup> 1 Sam. 17:28.

## 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.

זֶה סֵפֶר תּוֹלְדֹת אָדָם

**This** is the book of the genealogy of Adam. (Gen. 5:1)

אֵלֶּה תּוֹלְדֹת נֹחַ

**These** are the generations of Noah (Gen. 6:9)

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל בְּשֵׁמֹתָם לְתוֹלְדֹתָם  
בְּכֹר יִשְׁמָעֵאל נָבִיֹת וְקֶדָר וְאַדְבֵּאֵל וּמִבְשָׁם:

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)

However, the antecedent of a predicate demonstrative may be previously defined:

כָּל-אֵלֶּה חִבְּרוּ אֶל-עֵמֶק הַשִּׁדִּים הוּא יָם הַמֶּלַח:

All **these** joined together in the Valley of Siddim (that is, the Salt Sea). (Gen. 14:3)

וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר  
זֶה יִנְחַמֵּנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יְדֵינוּ  
מִן־הָאָדָמָה אֲשֶׁר אָרָרָה יְהוָה:

And he called his name Noah, saying,

“**This one** will comfort us concerning our work and the toil of our hands,  
because of the ground which the LORD has cursed.” (Gen. 5:29)

וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ  
כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה  
וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־גִּחְזֹנְךָ תֵּלֵךְ  
וּעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:

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;  
On your belly you shall go,

And you shall eat dust

All the days of your life.” (Gen. 3:14)

וַיֹּאמֶר הָאָדָם זֹאת הִפְעֵם עֵצָם מֵעֲצָמֵי וּבָשָׂר מִבָּשָׂרִי  
לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ זֹאת:

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.

וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם  
וַיֵּלְדוּ לָהֶם הַזָּמָה הַגְּבֻרִים אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁם:

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)

וְהַנָּפֶשׁ אֲשֶׁר־תַּעֲשֶׂהוּ בֶּינָךְ רָמָה  
מִן־הָאֲזָרָח וּמִן־הַגֵּר אֶת־יְהוָה הוּא מְגַדֵּף

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.”

וַיֹּאמֶר יְהוָה לְנוֹחַ בֹּא־אִתָּךְ וְכָל־בֵּיתְךָ אֶל־הַתֶּבֶה  
כִּי־אֵתָךְ רָאִיתִי צָדִיק לְפָנַי בְּדוֹר הַזֶּה:

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)

וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר לְזֶרְעֲךָ אֶתֶּן אֶת־הָאָרֶץ הַזֹּאת

Then the LORD appeared to Abram and said,  
“To your descendants I will give *this* land.” (Gen. 12:7)

אַתָּה ׀ תִּדְבָּרִים הָאֵלֶּה הָיָה דְּבַר־יְהוָה אֶל־אַבְרָם בְּמַחְזָה לֵאמֹר  
אֶל־תִּירָא אַבְרָם אֲנִכִּי מִגֵּן לְךָ שְׂכָרְךָ הַרְבֵּה מְאֹד:

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)

עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֶר שֶׁבַע  
כִּי שָׁם נִשְׁבָּעוּ שְׁנֵיהֶם:

Therefore he called *that* place Beersheba,  
because the two of them swore an oath there. (Gen. 21:31)

בָּעֵת הַהִיא אָמַר יְהוָה אֶל־יְהוֹשֻׁעַ  
עֲשֵׂה לְךָ חֲרָבוֹת צָרִים  
וְשׁוּב מִלְּאֶת־בְּנֵי־יִשְׂרָאֵל שְׁנִית:

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.

הוא עזרא עלה מבבל והוא ספר מורה  
בתורת משה אשר נתן יהוה אלהי ישראל

**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)

הרים נזלו מפני יהוה  
זה סיני מפני יהוה אלהי ישראל:

The mountains gushed before the LORD,  
**This** Sinai, before the LORD God of Israel. (Judg. 5:5)<sup>64</sup>

קום | עשה לנו אלהים אשר ילכו לפנינו  
כי-זה | משה האיש אשר העלנו מארץ מצרים  
לא ידענו מה היה לו:

“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)

ויפן אבנר אחרי ויאמר  
הא אתה זה עשהאל ויאמר אנכי:

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,<sup>65</sup> but precedes an appositive:

ויאמר משה אסרה נא ואראה את-המראה הגדל הזה  
Then Moses said, “I will now turn aside and see **this** great sight.” (Exod. 3:3)

אך בעשור לחדש השביעי הזה יום הכפרים הוא  
“Also the tenth day of **this** seventh month shall be the Day of Atonement.”  
(Lev. 23:27)

ואדם לא זכר את-האיש המסכן ההוא:  
Yet no one remembered **that** same poor man. (Eccl. 9:15)

ויאמר | איש ישראל<sup>67</sup> הראיתם האיש<sup>66</sup> העלה הזה  
So the men of Israel said,  
“Have you seen **this** man who has come up?” (1 Sam. 17:25)

<sup>64</sup> See also Psa. 68:8.

<sup>65</sup> For a few exceptions, see 2 Chr. 1:10; Jer. 13:10; 33:12; Hag. 2:9; Esth. 9:29.

<sup>66</sup> This Qal active participle functions adjectivally here.

<sup>67</sup> Note the rare instance of ה with Daggesh forte!

הַעֶצֶב נְבוֹזָה נְפוּיץ הָאִישׁ <sup>68</sup>הַזֶּה כְּנִיָּהוּ  
 “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 **מִי** and the impersonal pronoun is **מָה**.<sup>69</sup> 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:*

**מִי** הִגִּיד לְךָ כִּי עֵרָם אָתָּה  
**Who** told you that you were naked? (Gen. 3:11)

**מִי־הָאִישׁ** הַלֵּוֹה׃ הַהֹלֵךְ בַּשָּׂדֶה לִקְרֹאתָנוּ  
**Who** is this man walking in the field to meet us? (Gen. 24:64)

**מָה־פִּשְׁעִי מָה** חַטָּאתִי  
**What** is my trespass? **What** is my sin? (Gen. 31:36)

**מָה** הַחֲלֹם הַזֶּה אֲשֶׁר חָלַמְתָּ  
**What** is this dream that you have dreamed? (Gen. 37:10)

*Examples where the interrogative pronoun is the object:*

וְאֶת־**מִי** עָשִׂיתִי אֶת־**מִי** רָצוֹתִי  
**Whom** have I cheated? **Whom** have I oppressed? (1 Sam. 12:3)

**מָה־תִּתֶּן־לִּי**  
**What** will You give me? (Gen. 15:2)

*Examples where the interrogative pronoun is the genitive of a construct noun:*

בְּתַרְמִי אֵת הַגִּידִי נָא לִּי  
**Whose** daughter are you? Tell me, please! (Gen. 24:23)

<sup>68</sup> The demonstrative precedes the appositive in this example.

<sup>69</sup> **מָה** is usually attached to the following word by means of *Maqqeph*, and the first letter of the following word received *Daggesh forte*. The word is usually vocalized as **מָה** before gutturals.

וידבר **מה**-יראני והגדתני לך  
And **whatever** He shows me I will tell you. (Num. 23:3)

וחכמת-**מה** להם:  
So **what** wisdom do they have? (Jer. 8:9)

*Examples where the interrogative pronoun is the object of a preposition:*

למי-אתה ואנה תלך ולמי אתה לפניך:  
To **whom** do you belong, and where are you going?  
**Whose** are these in front of you? (Gen. 32:18)

במה ישכב  
**What** will he sleep in? (Exod. 22:26)

ובמה יתרצה זה אל-אדניו הלא בראשי האנשים ההם:  
For with **what** could he reconcile himself to his master,  
if not with the heads of these men? (1 Sam. 29:4)

על-מה אתם בטחים וייתבם במצור בירושלם:  
In **what** do you trust, that you remain under siege in Jerusalem? (2 Chr. 32:10)

The interrogative **מה**, when governed by a preposition, often expresses the equivalent of an interrogative adverb when translated into English.

במה אדע כי אירשנה:  
**How** shall I know that I will inherit it? (Gen. 15:8)

על-מה הכית את-אתנך זה שלוש רגלים  
**Why** have you struck your donkey these three times? (Num. 22:32)

עד-מה אשור תשבך:  
**How long until** Asshur carries you away captive? (Num. 24:22)

כמה ימי שני חיי  
**How long have** I to live? (2 Sam. 19:35)

תחת מה עשה יהוה אלהינו לנו את-כל-אלה  
**Why** does the LORD our God do all these *things* to us? (Jer. 5:19)

These interrogative pronouns are similarly used in indirect questions.

ויאמר אבימלך לא ידעתי מי עשה את-הדבר הזה  
And Abimelech said, "I do not know **who** has done this thing." (Gen. 21:26)

לא ידענו מי-שם כספנו באמתחתינו:  
We do not know **who** put our money in our sacks. Gen. (43:22)

הן אדני לא ידע אתי מה-בבית  
Look, my master does not know **what** is with me in the house. (Gen. 39:8)

The word **מה** also functions as an exclamatory particle.

מה-נורא המקום הזה  
**How** awesome is this place! (Gen. 28:17)

מִדָּאֲהַבְתִּי תוֹרַתְךָ כָּל־הַיּוֹם הִיא שִׁיחָתִי:

Oh, **how** I love Your law! It is my meditation all the day. (Psa. 119:97)

מִדָּאֲיָקָר חַסְדְּךָ אֱלֹהִים

**How** precious is Your loving kindness, O God! (Psa. 36:8; vs. 7 Eng.)

וַיֹּאמֶר יְהוֹשֻׁעַ מַה עֲכָרְתֶּנוּ יַעֲקֹב יְהוָה בָּנִים הוּא

And Joshua said, “Oh, **how** have you troubled us!

The LORD will trouble you this day.” (Josh. 7:25)

The word מִי also is used with the word יָתֵן idiomatically to express the emphatic wish *Oh, that* . .

מִי־יָתֵן מוֹתֵנוּ בְּיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם

**Oh, that** we had died by the hand of the LORD in the land of Egypt! (Exod. 16:3)

מִי יָתֵן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל

**Oh, that** the salvation of Israel *would come* out of Zion! (Psa. 14:7)<sup>70</sup>

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, מִן, וְ, and הֵן, however, they are better understood as functioning as subordinating conjunctions 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

<sup>70</sup> 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

Demonstrative Pronouns  
Predicate Demonstratives  
Attributive Demonstratives  
Interrogative Pronouns

***Slots***

Pronouns stand in the same slots as nouns or their equivalents.

***Syntactic Rule***

$N \rightarrow R$  (R = 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.

וַיִּשָּׂא-לֹוט אֶת-עֵינָיו וַיֵּרָא אֶת-כָּל-כְּפָר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָהּ

And Lot lifted his eyes and saw all the plain of **the** Jordan, that it was well watered everywhere (Gen. 13:10)

וַיִּבּוּ אֶת-כָּל-שְׂדֵה הָעַמִּלִּקִּי וְגַם אֶת-הָאֲמֹרִי הַיֹּשֵׁב בְּחֶזְעֹן תְּמָר:

And they attacked all the country of **the** Amalekites, and also **the** Amorites who dwelt in Hazazon Tamar.  
(Gen. 14:7)

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם

אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהִי־כֵן:

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)<sup>1</sup>

The article marks an adjective modifying a determinate noun 2,773 times.

וַתֹּאכְלֶנָּה הַפָּרוֹת הַרְקוֹת וְהָרְעוֹת אֶת שִׁבְעַת הַפָּרוֹת הָרֵאשֹׁנוֹת הַבְּרִיאֹת:

And **the** gaunt and ugly cows ate up **the** first seven, **the** fat cows. (Gen. 41:20)

The article marks an attributive demonstrative pronoun 1,466 times.

בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה:

When you have brought the people out of Egypt, you shall serve God on **this** mountain. (Exod. 3:12)

וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ

כִּי קָרְבַּן יְהוָה לֹא הִקְרִיב בְּמַעְדּוֹ

חֲטָאוֹ יֵשָׂא הָאִישׁ הַהוּא:

**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)

The article marks a determinate participle 1,868 times whether it functions as a substantive or as an attributive modifier.

לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחָשֵׁב לוֹ פְּגוּל יִהְיֶה

וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָה תִשָּׂא:

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)

The article marks a determinate cardinal number 284 times.

וְאֶת־הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וַחֲמֵשֶׁה וּשְׁבַעִים עָשָׂה וַיֵּזֶן לְעִמּוּדִים

Then from **the one** thousand seven hundred and seventy-five *shekels*  
he made hooks for the pillars, (Exod. 38:28)

The article marks a determinate ordinal number 467 times.

וַיֵּצֵא גַם אֶת־הַשֵּׁנִי גַם אֶת־הַשְּׁלִישִׁי גַם אֶת־כָּל־הַהֲלֹכִים אַחֲרֵי הָעֲדָרִים

So he commanded **the second**, **the third**, and all who followed the droves, (Gen. 32:19)

<sup>1</sup> Prepositive prepositions usually overlay the ה of the definite article, leaving only the vowel as its remnant.

The article marks the word **תָּמִיד** as determinate 25 times, and once it does so for the word **סָבִיב**. These words are parsed as adverbs but are functioning as nouns.<sup>2</sup>

וּשְׁעִיר חַטָּאת אֶחָד מִלֶּבֶד עֹלֹת **תָּמִיד** וּמִנְחָתָהּ וְנִסְכָּהּ:

also one goat as a sin offering, besides **the regular** burnt offering,  
its grain offering, and its drink offering. (Num. 29:38)

וַיִּבֶן הָעִיר מִסָּבִיב מִן־הַמִּלּוֹא וְעַד־הַסָּבִיב

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.<sup>3</sup> A participle is anticipated in these places.

כִּי־נָטָה לִבּוֹ מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל **הַנִּרְאָה** אֵלָיו פַּעַמַּיִם:

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 **אֵיךְ** (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 **מַדּוּעַ** (why?) is parsed as an adverb, occurring 72 times, but it introduces a question asking “why?” or “in what matter?”

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

<sup>2</sup> 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.

<sup>3</sup> 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.

particles to add different nuances. Table 11.2 lists these additional ones. Some interrogatives may govern a pronoun suffix.<sup>4</sup>

**Table 11.1**  
**Frequency of Interrogative Particles**

| Particle | Meaning     | Frequency |
|----------|-------------|-----------|
| הֲ       | is it true? | 747       |
| אַיִה    | where?      | 45        |
| מָתִי    | when?       | 42        |
| אֵי      | where?      | 21        |
| אֵיפֹה   | where?      | 10        |
| הֵיךְ    | how?        | 42        |
| אֵיכָה   | how?        | 11        |
| אֵיכֹה   | how?        | 1         |

וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ **אֵיפֹה**:

Then the LORD God called to Adam and said to him, "**Where are you?**" (Gen. 3:9)

וַיֹּאמֶר אֶל־בָּנָתָיו וַאֲיוֹ לָמָּה זֶה עָזַבְתֶּן אֶת־הָאִישׁ קְרָאֵן לוֹ וַיֹּאכֵל לֶחֶם:

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*.

<sup>4</sup> 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**

| Interrogative | Meaning     | Frequency      |
|---------------|-------------|----------------|
| עַד־מָתַי     | how long?   | 29             |
| אַחֲרֵי מָתַי | how long?   | 1 <sup>5</sup> |
| לְמָתַי       | when?       | 1 <sup>6</sup> |
| לָמָּה        | why?        | 168            |
| מָה           | how?        | 19             |
| מָה           | why?        | 27             |
| עַל־מָה       | why?        | 13             |
| כַּמָּה       | how many?   | 7              |
| אֵי־זֶה       | where?      | 9              |
| אֵי־מִזֶּה    | from where? | 7              |

### 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 הִנֵּה Attracts Attention

הִנֵּה 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.

<sup>5</sup> Jer. 13:27.

<sup>6</sup> Exod. 8:5.

**Table 11.3**  
**Frequency of Interjections**

| Word     | Meaning   | Frequency | Word     | Meaning                | Frequency |
|----------|-----------|-----------|----------|------------------------|-----------|
| הִנֵּה   | behold    | 1,060     | הִס      | hush! <sup>7</sup>     | 7         |
| נָא      | please    | 404       | אֵיכָכָה | How! <sup>8</sup>      | 4         |
| הֵן      | behold    | 99        | אָח      | alas! <sup>9</sup>     | 3         |
| סָלָה    | (pause)   | 74        | הֵא      | behold <sup>10</sup>   | 2         |
| אֵיךְ    | how!      | 19        | אֲחֹלִי  | ah that! <sup>11</sup> | 2         |
| הוּי     | woe!      | 51        | אֲלָלִי  | alas! <sup>12</sup>    | 2         |
| אַשְׁרֵי | blessed   | 44        | אֵי      | woe! <sup>13</sup>     | 2         |
| אוּי     | woe!      | 24        | הוּ      | alas! <sup>14</sup>    | 2         |
| חֲלִיל   | far be it | 21        | אָבִי    | oh that! <sup>15</sup> | 1         |
| אֵיכָה   | how!      | 6         | אוּיָה   | woe! <sup>16</sup>     | 1         |
| אַהֶה    | alas!     | 15        | אַבוּי   | woe! <sup>17</sup>     | 1         |
| אַנָּא   | please!   | 13        | הָה      | woe! <sup>18</sup>     | 1         |
| הָאָח    | aha!      | 12        | מָה      | how!                   | 33        |

וַיֹּאמְרוּ הַנְּנִי לְךָ לַעֲבָדִים:

and they said, "**Behold, we** are your servants." (Gen. 50:18)

הַנְּנִי עֹמֵד לִפְנֵיךָ שָׁם | עַל־הַצּוֹר בְּחֹרֵב:

"**Behold, I** will stand before you there on the rock in Horeb; (Exod. 17:6)

<sup>7</sup> Judg. 3:19; Neh. 8:11; Amos 6:10; 8:3; Hab. 2:20; Zeph. 1:7; 2:17.

<sup>8</sup> Est. 8:6; Song 5:3.

<sup>9</sup> Ezek. 6:11; 18:10; 21:20.

<sup>10</sup> Gen. 47:23; Ezek. 16:43.

<sup>11</sup> 2 Kgs. 5:3; Psa. 119:5.

<sup>12</sup> Job 10:15; Mic. 7:1.

<sup>13</sup> Eccl. 4:10; 10:16.

<sup>14</sup> Amos 5:16.

<sup>15</sup> Job 34:36.

<sup>16</sup> Psa. 120:5.

<sup>17</sup> Prov. 23:29; the word should be a noun.

<sup>18</sup> Ezek. 30:2.

## הִנֵּה יָפֶה דֹּדִי אֶף נָעִים

Behold, *you are* handsome, my beloved! Yes, pleasant! (Song 1:16)

הִנֵּה has a moderately strong affinity with its following word. Of the 1,059 instances, 136 have Maqqeph, 672 have a conjunctive accent, 197 have a near disjunctive, and only 54 have a remote disjunctive, 27 of which also have a pronoun suffix.

הֵן Is much like הִנֵּה above.

### 11.4.2 נָא Adds Politeness or Formality

נָא 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 instance 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).

וְעַתָּה יֵשְׁבוּ־נָא עַבְדֶּיךָ בְּאֶרֶץ גִּשׁוֹן:

“Now therefore, *please* let your servants dwell in the land of Goshen.” (Gen. 47:4)

It is attached to הִנֵּה by Maqqeph 26 times instead of its associated verb.

וַיֹּאמְרוּ אֵלָיו הִנֵּה־נָא יֵשְׁעָת־עַבְדֶּיךָ חֲמִשִּׁים אָנָשִׁים בְּנֵי־חֵיל  
יֵלְכוּ נָא וַיִּבְקְשׁוּ אֶת־אֲדֹנֶיךָ

Then they said to him, “*Look please*, there are fifty strong men with your servants.  
*Please* let them go and search for your master, (2 Kgs. 2:16)

It is attached to the negative אַל instead of the verb it negates 21 times.

וַיֹּאמֶר אַבְרָם אֶל־לוֹט אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ  
וּבֵין רַעִי וּבֵין רַעִיךָ כִּי־אֲנָשִׁים אַחִים אֲנַחְנוּ:

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 אם nine times instead of the associated verb.

וַיֹּאמֶר אֵלָיו אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ  
וַעֲשִׂיתָ לִּי אוֹת שְׂאֵתָה מִדְּבַר עָמִי:

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 אִיָּה in a verbless clause once.

לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי-הָנָא אֱלֹהֵיהֶם:

Why should the Gentiles say, "So **please where** is their God?" (Psa. 115:2)

It is attached to the preposition נָגַד twice.

נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה-נָא לְכָל-עַמּוֹ:

I will pay my vows to the LORD **In the presence please** of all His people, (Psa. 116:14, 18)

### 11.4.3 סֵלָה *Calls for Meditation*

סֵלָה 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 instance its accent is Silluq; otherwise, it occurs midway in a verse (4 times),<sup>19</sup> in which instance its accent is Athnach or Ole WeYored (§ 22.8).

רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יִשׁוּעָתָה לֹא בֵּאלֹהִים סֵלָה:

Many *are* they who say of me, "There is no help for him in God." **Selah** (Psa. 3:2)

### 11.4.4 אֵי Expresses Intensity

The word אֵי (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.)

אֵיךְ נָפְלוּ גִבּוֹרִים בְּתוֹךְ הַמִּלְחָמָה יְהוֹנָתָן עַל-בְּמוֹתֶיךָ חָלָל:

"**How** the mighty have fallen in the midst of the battle! Jonathan was slain in your high places. (2 Sam. 1:25)

אֵיךְ הָיוּ לְשִׁמְהָ כְּרָגַע סָפוּ תָמוּ מִן-בְּלָהוֹת:

**Oh, how** they are brought to desolation, as in a moment!  
They are utterly consumed with terrors. (Psa. 73:19)

אֵיךְ (how!) has a moderate affinity with its following word, having a conjunctive accent 8 times and a near disjunctive 11 times.

### 11.4.5 הוי Expresses Sorrow or Misery

הוי 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

<sup>19</sup> Psa. 55:20; 57:4; Hab. 3:3, 9.



Waw conjunctive 3 times,<sup>20</sup> 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.

**הוֹי גְּוֵי חַטָּא עִם כְּבֹד עֹזֶן זֶרַע מְרֵעִים בְּנִים מְשַׁחֲתִים**

**Alas**, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! (Isa. 1:4)

**כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הוֹי אֶל־נְבוֹ כִּי שָׁדָדָה**

Thus says the LORD of hosts, the God of Israel: "**Woe** to Nebo! For it is plundered, (Jer. 48:1)

**הוֹי הוֹי וְנָסוּ מֵאֶרֶץ צָפוֹן נֶאֱמַר יְהוָה**

"**Alas, alas!** Flee from the land of the north," says the LORD." (Zech. 2:6)

#### 11.4.6 **אֲשֶׁרִי** Declares Blessedness or Happiness

**אֲשֶׁרִי** 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 **אֲשֶׁר** meaning "blessedness" or "happiness;"<sup>21</sup> 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,<sup>22</sup> or following an initial **הִנֵּה** once, or following a word with a remote disjunctive accent 11 times. It links with its object of blessedness by Maqqeph only once,<sup>23</sup> by a conjunctive accent 25 times, by a near disjunctive 14 times, and by a remote disjunctive only twice.<sup>24</sup>

**אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עֹזֶן**

**Blessed** is the man to whom the LORD does not impute iniquity, (Psa. 32:2)

**כִּי־אֱלֹהֵי מִשְׁפָּט יְהוָה אֲשֶׁרִי כָל־חֹכֵי לוֹ:**

For the LORD is a God of justice; **Blessed** are all those who wait for Him. (Isa. 30:18)

**הִנֵּה אֲשֶׁרִי אֲנוֹשׁ יוֹכַחֲנִי אֱלֹהִים**

"Behold, how **blessed** is the man whom God corrects! (Job 5:17)

<sup>20</sup> Jer. 22:18 2x; 34:5.

<sup>21</sup> BDB p. 80; HALOT p. 99.

<sup>22</sup> 2 Chr. 9:7; Prov. 8:32.

<sup>23</sup> Psa. 112:1.

<sup>24</sup> Psa. 146:5; Isa. 32:20.

The object of the blessedness is a noun phrase 27 times as above, a pronoun suffix 6 times,<sup>25</sup> a substantivized adjective phrase once,<sup>26</sup> a substantivized participle once,<sup>27</sup> a relative pronoun clause 3 times,<sup>28</sup> and 6 times it occurs before a verb as though there were a relative pronoun present.<sup>29</sup>

אֲשֶׁרִיךְ יִשְׂרָאֵל מִי כָמוֹךְ עִם נוֹשָׁע בַּיהוָה

Happy are you, O Israel! Who is like you, a people saved by the LORD, (Deut. 33:29)

אֲשֶׁרִי הַמַּחֲבָה וַיָּגִיעַ לַיָּמִים אֶלֶף שָׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה:

Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days. (Dan. 12:12)

אֲשֶׁרִי תַמִּימֵי־דָרֶךְ הֵהָלְכִים בְּתוֹרַת יְהוָה:

Blessed are the undefiled in the way, Who walk in the law of the LORD! (Psa. 119:1)

#### 11.4.7 אֵי Pronounces Woe

אֵי “woe! an impassioned expression of grief and despair,”<sup>30</sup> 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.<sup>31</sup> Once it stands alone functioning as a noun.<sup>32</sup> It is augmented by the particle נָא 3 times.<sup>33</sup> It stands alone without an object once,<sup>34</sup> and a double woe is pronounced once.<sup>35</sup> 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

<sup>25</sup> Deut. 33:29; Psa. 128:2; Prov. 14:21; 16:20; Eccl. 10:17; Isa. 32:20.

<sup>26</sup> Psa. 119:1.

<sup>27</sup> Dan. 12:12.

<sup>28</sup> Psa. 137:8, 9; 146:5.

<sup>29</sup> Psa. 32:1; 41:2; 65:5; 84:5; 106:3; 119:2.

<sup>30</sup> BDB p. 17.

<sup>31</sup> Ezek. 24:6, 9.

<sup>32</sup> Prov. 23:29.

<sup>33</sup> Jer. 4:31; 45:3; Lam. 5:16.

<sup>34</sup> Num. 24:23 with a remote disjunctive accent.

<sup>35</sup> Ezek. 16:23.

Maqqeph 7 times, having a conjunctive accent 13 times, a near disjunctive 3 times, and a remote disjunctive only once.

וַיֹּאמְרוּ אֵלָיו לָנוּ כִּי לֹא הָיְתָה כְּזֹאת אֶתְמוּל שְׁלָשָׁם:

And they said, "Woe to us! For such a thing has never happened before. (1 Sam. 4:7)

וַיִּשָּׂא מִשְׁלֹו וַיֹּאמֶר אֵלָיו מִי יֵחִיָּה מִשְׁמוֹ אֵל:

Then he took up his oracle and said: "Alas! Who shall live when God does this? (Num. 24:23)

תִּפְרֹשׂ בִּפְיָהּ אֲוִי-נָא לִי בִּי-עֵיפָה נַפְשִׁי לְהַרְגִּים:

She spreads her hands, saying, 'Woe is me now, for my soul is weary Because of murderers!' (Jer. 4:31)

לְמִי אֵלָיו לְמִי אֲבֹי לְמִי מַדִּינִים | לְמִי שִׁיחַ

לְמִי פְצָעִים חֲנָם לְמִי חֻכְלֹות עֵינָיִם:

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)

#### 11.4.8 חָלִיל 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,<sup>36</sup> and once there is a double emphatic denial.<sup>37</sup> 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.

וַעֲתָה נֹאס־יְהוָה חָלִילָה לִּי בִּי-מִכְבְּדִי אֲכַבֵּד וּבִזֵּי יִקְלֹוּ:

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 אֵיךְ (above), is parsed as an interjection, occurring 17 times, but only about 6 instances are interjections, the remaining are definitely interrogatives, introducing

<sup>36</sup> 1 Sam. 14:45; 20:2.

<sup>37</sup> 2 Sam. 20:20.

a question asking “how?”<sup>38</sup> “in what manner?” (See § 11.3 above.) It has a conjunctive accent 3 times and a near disjunctive 3 times.

אֵיכָה הָיְתָה לְזוֹנָה

How the faithful city has become a harlot! (Isa. 1:21)

#### 11.4.10 אָהָה Expresses Despair

אָהָה “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).

וְאָמַר אָהָה | אֲדַנִּי יְהוָה הִנֵּה הַנְּבִאִים אֹמְרִים לָהֶם

לֹא־תִרְאוּ חֶרֶב וְרָעָב לֹא־יִהְיֶה לָכֶם

Then I said, “Alas, Lord GOD! Behold, the prophets say to them, ‘You shall not see the sword, nor shall you have famine.’” (Jer. 14:13)

#### 11.4.11 אָנָּה Expresses Intense Entreaty

אָנָּה “Please!”—a strong entreaty to a higher authority: to יְהוָה 9 times, to אֲדַנִּי (Lord, i.e., God) twice,<sup>39</sup> once addressed to God according to the context,<sup>40</sup> once addressed to Joseph by his brothers.<sup>41</sup> 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.<sup>42</sup>

כֹּה־תֹאמְרוּ לְיוֹסֵף אָנָּה שְׂאֵנָּה נָא פֶשַׁע אֲחֵיךָ וְחַטָּאתָם

Thus you shall say to Joseph:

“I beg you, please forgive the trespass of your brothers and their sin.” (Gen. 50:17)

אָנָּה יְהוָה הוֹשִׁיעָה נָא אָנָּה יְהוָה הַצְלִיחָה נָא

Save please, I pray, O LORD; O LORD, I pray, send now prosperity. (Psa. 118:25)

<sup>38</sup> Isa. 1:21; Jer. 48:17; Lam. 1:1; 2:1; 4:1, 2.

<sup>39</sup> Neh. 1:11; Dan. 9:4.

<sup>40</sup> Exod. 32:31.

<sup>41</sup> Gen. 50:27.

<sup>42</sup> Gen. 50:17; Exod. 32:31.

### 11.4.12 הָאֵחַ Expresses Surprise or Disdain

הָאֵחַ “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.<sup>43</sup> It usually has a disjunctive accent.

אֶף-יֶחֶם וַיֹּאמֶר הָאֵחַ חֲמוּתִי רָאִיתִי אֹר:

He even warms *himself* and says, “**Aha!** I am warm, I have seen the fire.” (Isa. 44:16)

יִשְׁמוּ עַל-עֵקֶב בְּשִׁתָּם הָאֲמָרִים לִי הָאֵחַ | הָאֵחַ:

Let them be confounded because of their shame, Who say to me, “**Aha, aha!**” (Psa. 40:15)

### 11.4.13 הֶס Commands Silence

הֶס “Hush!” “Be silent!”—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 הִסֵּה,<sup>44</sup> 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.

וְהַלְוִיִּם מְחַשִּׁים לְכָל-הָעָם לֵאמֹר הֶסוּ כִּי הַיּוֹם קֹדֶשׁ וְאַל-תִּעֲצְבוּ:

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 11.4**  
**Frequency of Negatives**

| negative  | Frequency | Classification | negative | Frequency | Classification |
|-----------|-----------|----------------|----------|-----------|----------------|
| לֹא       | 5,169     | negative       | בֹּל     | 73        | adverb         |
| אִין      | 788       | adverb         | בְּלִי   | 58        | adverb         |
| בְּלִתִּי | 112       | preposition    | אֶפֶס    | 43        | noun           |
| אַל       | 729       | adverb         | Total    | 6,972     |                |

<sup>43</sup> Psa. 35:21; 40:16; 70:4.

<sup>44</sup> AHCL p. CCIII.

### 11.5.1 לֹא The Universal Negative

לֹא “not”—it is the only word classified as a negative in the lexicons. It is the universal negative, functioning with nearly every other part of speech. Table 11.5 lists the parts of 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.

**Table 11.5**  
**Parts of Speech Negated by לֹא**

| Part of Speech       | Frequency |
|----------------------|-----------|
| Finite Verb          | 4,401     |
| Preposition          | 247       |
| Common Noun          | 216       |
| Adjective            | 74        |
| Pronoun              | 71        |
| Participle           | 37        |
| Conjunction          | 34        |
| Adverb               | 26        |
| Proper Noun          | 17        |
| Direct Object Marker | 13        |
| Last Word            | 11        |
| Infinitive Absolute  | 8         |
| Cardinal Number      | 7         |
| Relative Pronoun     | 3         |
| Interjection         | 2         |
| Infinitive Construct | 1         |
| Gentilic Noun        | 1         |
| Total                | 5,169     |

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.

וּמֵאִזְ בָּאתִי אֶל־פַּרְעֹה לְדַבֵּר בְּשִׁמְךָ הִרַע לָעָם הַזֶּה  
וְהֵצֵל לֹא־הֵצֵלְתָּ אֶת־עַמְּךָ:

"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.<sup>45</sup>

וּמֵעַץ הַדֵּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ  
כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

"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)

וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוֹן:

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.

הֲלֹא פָרַס לָרֵעַב לֶחֶמְךָ  
וְעֲנִיִּים מְרוּדִים תָּבִיא בֵּית  
כִּי־תִרְאֶה עָרֹם וְכִסִּיתוֹ  
וּמִבְּשָׂרְךָ לֹא תִתְעַלֵּם:

*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 אֲשֶׁר along with conjunctions אִם or כִּי the meaning of which expression cannot be determined literally, but depends on the semantics of the local context.<sup>46</sup>

Interjections are not expected to be negated, but twice it occurs in BHS, where לֹא appears to negate הִנֵּה.

הֲלֹא הֵנָּם בְּתוֹבִים עַל־סֵפֶר מַלְכֵי־יְהוּדָה וְיִשְׂרָאֵל:

**indeed** are they **not** written in the book of the kings of Judah and Israel? (2 Chr. 25:26)

<sup>45</sup> Gen. 3:4; Num. 22:37; Psa. 49:8; Jer. 3:1; 38:15; Amos 9:8.

<sup>46</sup> 1 Sam. 16:7; Ezek. 33:27.

הֲלֹא הִנֵּה מֵאֵת יְהוָה צְבָאוֹת וַיִּגְעוּ עַמִּים בְּדִי־אֵשׁ

*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:

הֲנִם כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יִשְׂרָאֵל וַיהוּדָה:

*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:

הֲלֹא־הֵם כְּתוּבִים בְּדִבְרֵי שְׁמַעְיָה הַנָּבִיא

*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 הִנֵּה

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:

אוּ בְכָל־אֶבֶן אֲשֶׁר־יָמוּת בָּהּ בְּלֹא רְאוֹת וַיִּפֹּל עָלָיו וַיָּמָת

וְהוּא לֹא־אוֹיֵב לוֹ וְלֹא מְבַקֵּשׁ רָעָתוֹ:

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 בְּלִיתִי רְאוֹת.

### 11.5.2 אֵין The Negative Existential Particle

אֵין is classified as an adverb in the lexicons, but it functions mainly as the negative of the existential particle **יֵשׁ**. 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 follows by Maqqeph 153 times, by a conjunctive accent 521 times, by a near disjunctive 58 times, and by a remote disjunctive 56 times.

אֵין may negate current tense copulative clauses (see § 13.1.2).<sup>47</sup>

<sup>47</sup> This doesn't seem to apply to negative predicate nominative copulative clauses.



אָמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים

The fool has said in his heart, "There is no God." (Psa. 14:1)  
[negated existential clause]

וַיִּתְהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים וְאֵינּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים:

And Enoch walked with God; and he was not, for God took him. (Gen. 5:24)  
[negated existence with subject pronoun suffix]

וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ

There was not a man among the sons of Israel more handsome than he. (1 Sam. 9:2)  
[negated predicate adjective copulative clause]

כִּי אָמַרְתִּי רַק אֵין־יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה

Because I said, "Surely the fear of God is not in this place." (Gen. 20:11)  
[negated predicate adverb copulative clause]

וַתֹּאמֶר אֵין לְשִׁפְחָתִי כָּל בְּבִית כִּי אִם־אֶסֹּדֶךָ שֶׁמֶן:

And she said, "Your maidservant has nothing in the house but a jar of oil." (2 Kgs. 4:2)  
[negated possessive copulative clause]

וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלֵד:

But Sarai was barren; she had no child. (Gen. 11:30)  
[negated possessive copulative clause, possessor is pronoun suffix]

אֵין־קְדוֹשׁ כִּיהוָה כִּי אֵין בְּלִתֵּךְ וְאֵין צוּר כְּאֱלֹהֵינוּ:

"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]<sup>48</sup>

אֵין may negate verbal clauses in the current tense and durative aspect (see § 5.6.5.3); in this instance the verb is a participle.

אֵין | שָׂר בֵּית־הַסֵּהַר רָאָה אֶת־כָּל־מְאוּמָה בִּידּוֹ בְּאֶשֶׁר יְהוָה אֵתוֹ

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]

כֹּה אָמַר פַּרְעֹה אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן:

Thus says Pharaoh: "I am not giving you straw." (Exod. 5:10)  
[negated verbal clause with durative aspect, subject is a pronoun suffix]

אֵין may express the negative alternative to a stated proposition:

הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם־אֵין:

"Is the LORD among us or not?" (Exod. 17:7)

<sup>48</sup> The adjective קְדוֹשׁ functions as a noun.

אין may express a negative response to a yes/no question:

אם-איש יבוא ושאלך ואמר היש־פה איש ואמרת **אין**:

If any man comes and inquires of you, and says,  
“Is there any man here?” you shall say, “**No.**” (Judg. 4:20)

אין may simply negate what is anticipated from the context but is elided:

העניים והאביונים מבקשים מים **ואין**

The poor and needy seek water, but **there is none** (Isa. 41:17)

ויעבר בארץ־שלשה ולא מצאו ויעברו בארץ־שעלים **ואין**

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 **בלתי** The Negative of Exception

**בלתי** is classified as an preposition in the lexicons, but it functions as the sole negative for infinitives construct,<sup>49</sup> 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 לבלתי (to not) 87 times to negate an infinitive construct. It unites with the preposition מן to form the negative מבלתי (because not) twice.<sup>50</sup> It unites with the preposition עד to form the negative עד־בלתי (until not) 7 times.<sup>51</sup> It is linked to the word it negates by Maqqeph 6 times, by a conjunctive accent 56 times, by a near disjunctive 44 times, and by a remote disjunctive 6 times.

והיה אם־בא אל־אשת אחיו ושחת ארצה **לבלתי** נתן־זרע לאחיו:

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)

**מבלתי** יכלת יהוה להביא את־העם הזה אל־הארץ אשר־נשבע להם

וישחטם במדבר:

Because of the LORD's **not** being able to bring this people to the land which He swore to give them,  
He slaughtered them in the wilderness. (Num. 14:16)

<sup>49</sup> See discussion of Numbers 35:23 above, for the one exception.

<sup>50</sup> Num. 14:16; Ezek. 16:28.

<sup>51</sup> Num. 21:35; Deut. 3:3; Josh. 8:22; 10:33; 11:8; 2 Kgs. 10:11; Job 14:12.

בְּלֹאִי negates a noun with the meaning “except” or “unless.”<sup>52</sup>

לֹא-תִרְאוּ פָנַי בְּלֹאִי אֲחִיכֶם אִתְּכֶם:

You shall not see my face **unless** your brother is with you." (Gen 43:3)

בְּלֹאִי unexpectedly has a pronoun suffix.

אֵין-קָדוֹשׁ כִּי הוּא כִּי אֵין בְּלֹאִי וְאֵין צוּר כְּאֱלֹהֵינוּ:

“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)

בְּלֹאִי negates a finite verb 13 times:<sup>53</sup>

אַל-תִּירְאוּ כִּי לְבַעֲבוֹר נִסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים

וּבַעֲבוֹר תִּהְיֶה יִרְאַתוֹ עַל-פְּנֵיכֶם לְבִלְלֹאִי תַחֲטְאוּ:

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)

וַיִּכּוּ אֹתוֹ וְאֶת-בָּנָיו וְאֶת-כָּל-עַמּוֹ עַד-בְּלֹאִי הַשְּׂאִיר-לּוֹ שְׂרִיד

So they defeated him, his sons, and all his people, **until there was no** survivor left him; (Num. 21:35)

בְּלֹאִי negates an adjective once:

כִּי אָמַר מִקְרָה הוּא בְּלֹאִי טָהוֹר הוּא כִּי-לֹא טָהוֹר:

For he thought, "Something has happened to him;  
he **is** **unclean**, surely he *is* unclean. (1 Sam. 20:26)

בְּלֹאִי unites with the conjunction אִם to form the compound adversative conjunction בְּלֹאִי אִם (but, unless).<sup>54</sup>

לֹא נִשְׁאַל לְפָנַי אֲדֹנָי בְּלֹאִי אִם-גּוֹיֵתֵנוּ וְאֲדָמָתֵנוּ:

There is nothing left in the sight of my lord **but** our bodies and our lands. (Gen. 47:18)

בְּלֹאִי strangely is the last word of the verse in Hos. 13:4, with apparently nothing to negate. But surely the word should be parsed 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.

<sup>52</sup> Gen. 43:3, 5; Num. 32:12; Job 14:12; Isa. 14:6; Ezek. 16:28; Dan. 11:18.

<sup>53</sup> 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.

<sup>54</sup> Gen. 47:18; Judg. 7:14; Amos 3:3, 4.

וְאַלֹהִים זֹלָתִי לֹא תִדְעַ וּמוֹשִׁיעַ אֲנִי בַלְתִּי:

And you shall know no God but Me; For *there* is no Savior **besides Me**. (Hos. 13:4)

#### 11.5.4 אֵל The Non-indicative Negative

אֵל 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.<sup>55</sup>

וַיֹּאמֶר אֵל־תְּשַׁלַּח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעֲשֶׂה לוֹ מְאוּמָּה

כִּי | עַתָּה יָדַעְתִּי כִּי־יִרָא אֱלֹהִים אֶתָּה

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 אֵל instead.<sup>56</sup>

וַיֹּאמֶר אַבְרָם אֶל־לוֹט אֵל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינְךָ וּבֵין רַעִי וּבֵין רַעִיךָ

o Abram said to Lot, "**Please let there not be** strife between you and me, and between my herdsmen and your herdsmen; (Gen. 13:8)

אֵל may negate a noun phrase in a non-indicative environment.<sup>57</sup>

הָרִי בְּגִלְבֹּעַ אֵל־טֹל וְאַל־מָטָר עֲלֵיכֶם וּשְׂדֵי תְרוּמָת

"O mountains of Gilboa, **Let there be no** dew **nor** rain upon you, Nor fields of offerings. (2 Sam. 1:21)

קַחוּ־מוֹסְרִי וְאַל־בָּסָף וְדַעַת מַחְרוּץ נִבְחָר:

Receive my instruction, and **not** silver,  
And knowledge rather than choice gold; (Prov. 8:10)

אֵל may negate an emphatic adverbial phrase standing in prominence before the verb.<sup>58</sup>

יְהוָה אֵל־בְּאַפְּךָ תוֹכִיחֵנִי וְאַל־בְּחֶמְתְּךָ תִּסְרָנִי:

O LORD, **do not** rebuke me in Your anger,  
**Nor** chasten me in Your hot displeasure. (Psa. 6:2)

<sup>55</sup> For the exceptions, see 1 Sam. 2:24; 2 Kgs. 3:13; Job 24:25.

<sup>56</sup> Gen. 13:8; 18:3, 30, 32; 47:29; Num. 10:31; 12:11, 12; 22:16; Judg. 6:18; 1 Sam. 3:17; 25:25; 2 Sam. 13:25; 14:18; Job 32:21; Jer. 44:4; Jon. 1:14. See Judg. 19:23 for the exception.

<sup>57</sup> 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.

<sup>58</sup> See also Psa. 38:2; Prov. 31:4; Jer. 10:24; 15:15.

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.

הִטְלִבִּי אֶל־עֲדוּתֶיךָ וְאַל אֶל־בִּצְעַע:

Incline my heart to Your testimonies, And **not** to covetousness. (Psa. 119:36)

אֵל may stand alone as a denial without a verb, it being understood from the context.

וַיֹּאמֶר לוֹ מֶלֶךְ יִשְׂרָאֵל אֵל כִּי־קָרָא יְהוָה לְשְׁלֹשֶׁת הַמְּלָכִים הָאֵלֶּה  
לְתֵת אוֹתָם בְּיַד־מוֹאָב:

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.<sup>59</sup>

הֲלֹהֶן תִּעְגְּנָה לְבָלְתִּי הַיּוֹת לְאִישׁ אֵל בָּנָתִי

Would you restrain yourselves from having husbands? **No**, my daughters; (Ruth 1:13)

### 11.5.5 בַּל 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).

רָשָׁע כְּגִבָּה אָפוּ בַּל־יִדְרֹשׁ אֵין אֱלֹהִים כָּל־מְזֻמּוֹתָיו:

The wicked in his proud countenance does **not** seek God;  
God is in none of his thoughts. (Psa. 10:4)

חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט:

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:

תְּשִׁימֵנוּ מִשָּׁל בְּגוֹיִם מְנוּד־רָאשׁ בַּל־אֲמִים:

You make us a byword among the nations,  
A shaking of the head **among** the peoples. (Psa. 44:15)

<sup>59</sup> See also Judg. 19:23; 1 Sam. 2:24; 2 Sam. 13:12, 25; 2 Kgs. 4:16;

But the text has variant readings here. Many manuscripts and the Bomberg text read בְּלִאֲמִים (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.

בֹּל negates an adverb phrase twice.<sup>60</sup>

אָמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה טוֹבָתִי בֹל-עֲלִיָּד:

*O my soul, you have said to the LORD, "You are my Lord,  
My goodness is **nothing** apart from You."* (Psa. 16:2)

בֹּל even negates an adjective phrase once:

גַּם-אֵלֶּה לַחֲכָמִים הַפְּרָפְנִים בְּמִשְׁפָּט בֹּל-טוֹב:

*These things also belong to the wise: It is **not** good to show partiality in judgment.* (Prov. 24:23)

בֹּל even negates an infinitive construct in a non-indicative environment:

אֲלֹתֶיךָ בְּסוֹס בְּפֶרֶד׃ אֵין הָבִין בְּמִתְגַּזְרֵסָן עֲדִין לְבָלוֹם בֹּל קָרֵב אֵלֶיךָ:

*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)

### 11.5.6 בֹּל The Deficit Negative

בֹּל is classified as an adverb, but it functions in combination with prepositions מִן and עַל, to form the compound conjunctions מִבֹּל<sup>61</sup> and עַל-בֹּל,<sup>62</sup> both meaning “because.” It functions in combination with preposition מִן and the relative pronoun אֲשֶׁר to form the compound conjunction מִבֹּל אֲשֶׁר meaning “except that”<sup>63</sup> (see § 9.2.3g). In combination with the preposition בְּ, כִּי, and לִי, it forms the compound negatives בְּבֹל,<sup>64</sup> כִּי-בֹל,<sup>65</sup> and לִי-בֹל<sup>66</sup> meaning “without.” The word לִי-בֹל links to the word it negates by Maqqeph 25 times, by a conjunctive accent 21 times, and 12 times otherwise.

<sup>60</sup> See also Prov. 23:7.

<sup>61</sup> 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.

<sup>62</sup> Gen. 31:20.

<sup>63</sup> Eccl. 3:11.

<sup>64</sup> Deut. 4:42; 19:4; Josh. 20:3, 5; Job 35:16.

<sup>65</sup> Job 36:12.

<sup>66</sup> Job 38:41; 41:25; Isa. 5:14.

וַאִיּוֹב הִבֵּל יַפְצֵה-פִּיהוּ בְּבִלְי-דַעַת מְלִין יִכְבֵּר:

Therefore Job opens his mouth in vain; He multiplies words *without* knowledge." (Job 35:16)

בְּשֵׁלַח יַעֲבְרוּ וְיִגְוְעוּ בְּבִלְי-דַעַת:

They shall perish by the sword, And they shall die *without* knowledge. (Job 36:12)

אֵין-עַל-עַפְרָ מְשָׁלוּ הָעֵשׂוּ לְבִלְי-חַת:

On earth there is nothing like him, Which is made *without* fear. (Job 41:33)

Otherwise, בְּלִי functions alone as a negative for nouns meaning ‘without.’

אִם-כָּחָה אֶכְלֵתִי בְּלִי-כֶסֶף וְנָפַשׁ בְּעֵלֶיהָ הַפְחֵתִי:

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.”

אֵין-אִמָּר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:

There is no speech nor language Where their voice is *not* heard. (Psa. 19:3)

בְּלִי functions alone as a negative with a finite verb.<sup>67</sup>

מְשִׁיגָהוּ חֶרֶב בְּלִי תָקוּם חֲנִית מִסַּע וְשִׁרְיָה:

Though the sword reaches him, it *cannot* avail;  
Nor does spear, dart, or javelin. (Job 41:26)

The word בְּלִי 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.”<sup>68</sup> It frequently refers to אֶפְסֵי-אָרֶץ “the ends of the earth.”<sup>69</sup> It is used idiomatically in the repeated expression: אֲנִי וְאֶפְסֵי עוֹד “I am, and there is no one else besides me.”<sup>70</sup> It combines with the conjunction כִּי to form the compound conjunction כִּי אֶפֶס, meaning “however”<sup>71</sup> (see § 9.2.3d). Otherwise, the word has the general sense of “nothing” and is used idiomatically as a negative.

<sup>67</sup> See also Isa. 14:6; 32:10; Hos. 8:7.

<sup>68</sup> BDB, p.67; HALOT, p. 79.

<sup>69</sup> 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

<sup>70</sup> Isa. 47:8, 10; Zep. 2:15.

<sup>71</sup> Num. 13:28; Deut. 15:4; Judg. 4:9; 2 Sam. 12:14; Amos 9:8.

יָמַי קָלוּ מִנִּי־אַרְגָּ וַיָּכֵלוּ בְּאַפָּס תְּקוּהָ:

"My days are swifter than a weaver's shuttle, And are spent **without** hope. (Job 7:6)

בְּרַב־עַם הִדְרַת־מֶלֶךְ וּבְאַפָּס לֹא־מִחַתַּת רָזוֹן:

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)

תִּבְקֶשׁם וְלֹא תִמְצָאֵם אֲנָשֵׁי מִצְתָד:

יְהִיו כְּאֵין וּבְאַפָּס אֲנָשֵׁי מִלְחָמָתָד:

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)

וְעַל־שָׂרִים יַעֲמֹד וּבְאַפָּס יָד יִשְׁבֵּר:

He shall even rise against the Prince of princes;  
But he shall be broken **without** hand. (Dan. 8:25)

## 11.6 Relatives

Hebrew has three words that function as relative pronouns: **אֲשֶׁר** (5,501 times), **שֶׁ** (137 times), and **זוֹ** (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).

כָּל אֲשֶׁר־יִגַּע בְּבָשָׂרָהּ יִקְדָּשׁ

וְאֲשֶׁר יִזָּה מִדָּמָהּ עַל־הַבֶּגֶד אֲשֶׁר יִזָּה עָלֶיהָ

תִּכְבֹּס בְּמָקוֹם קֹדֶשׁ:

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.

**Table 11.6**  
**Compound Conjunctions With אשר**

| Conjunction       | Meaning    | Conjunction     | Meaning       |
|-------------------|------------|-----------------|---------------|
| אַחֲרֵי אֲשֶׁר    | after      | עַל אֲשֶׁר      | because       |
| כִּאֲשֶׁר         | when       | מִפְּנֵי אֲשֶׁר | because       |
| עַד אֲשֶׁר        | until      | עַקֵּב אֲשֶׁר   | because       |
| תַּחַת אֲשֶׁר     | because    | לְמַעַן אֲשֶׁר  | in order that |
| אַחֲרֵי כֵּאֲשֶׁר | as soon as | מִבְּלִי אֲשֶׁר | except that   |
| בְּאֲשֶׁר         | because    | יַעַן אֲשֶׁר    | because       |
| מֵאֲשֶׁר          | since      |                 |               |

וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עֵירָם אָתָּה

הַמֶּן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֶכְל־מִמֶּנּוּ אֲבִלָּתָ:

And He said, "Who told you that you *were* naked?

Have you eaten from *the tree of which* I commanded you that you should not eat?" (Gen. 3:11)

וַתֵּלֶד הָגָר לְאַבְרָם בֵּן

וַיִּקְרָא אַבְרָם שֵׁם-בְּנוֹ אֲשֶׁר-יָלְדָהּ הָגָר יִשְׁמָעֵאל:

So Hagar bore Abram a son;

and Abram named his *son*, *whom* Hagar bore, Ishmael. (Gen. 16:15)

וְלִגְמַלְיָהֶם אֵין מִסְפָּר כִּחֹל שְׁעַל-שֹׁפַת הַיָּם לָרֹב:

And their camels *were* without number, as *the sand which is by the seashore in multitude*. (Judg. 7:12)

רַק קִדְשֵׁיךָ אֲשֶׁר-יְהִיו לָךְ וְנִדְרֶיךָ תִּשָּׂא

וּבָאתְ אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה:

"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)

לִמְעַן אֲשֶׁר לֹא־יִקְרַב אִישׁ זֶר אֲשֶׁר לֹא מִזֶּרַע אַהֲרֹן הוּא

לְהִקְטִיר קֹטֶרֶת לִפְנֵי יְהוָה

that no outsider, who is not a descendant of Aaron,  
should come near to offer incense before the LORD, (Num. 16:40)

בְּזֶן תַּעֲשֶׂה לְכָל־הָעָרִים הָרְחֹקֹת מִמֶּךָ מֵאֲדָם

אֲשֶׁר לֹא־מֵעָרֵי הַגּוֹיִם־הָאֵלֶּה הֵנָּה:

Thus you shall do to all the cities very far from you,  
which are not of the cities of these nations. (Deut. 20:15)

נְחִית בְּחַסְדְּךָ עִם־נֹו גְאֻלָּת

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.

כִּי־עַבְדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם

לֹא יִמְכְּרוּ מִמִּכְרֵת עֶבֶד:

For My servants are they, whom I brought out of the land of Egypt;  
they shall not be sold as slaves. (Lev. 25:42)

כִּי־תִשְׁמַר אֶת־כָּל־הַמִּצְוָה הַזֹּאת לַעֲשׂוֹתָהּ אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם

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.

וַתֹּאמֶר רוּת הַמוֹאֲבִיָּה אֶל־נָעֲמִי אֵלֶּכָּה־נָּא הַשָּׂדֶה

וְאֶלְקָטָה בַּשָּׂבָלִים אַחֲרָי אֲשֶׁר אֲמַצָּא־חֵן בְּעֵינָיו

So Ruth the Moabitess said to Naomi, "Please let me go to the field,  
and glean heads of grain after him in whose sight I may find favor." (Ruth 2:2)

וַעֲתָה לֵךְ | נָחָה אֶת־הָעָם אֶל אֲשֶׁר־דִּבַּרְתִּי לָךְ

הִנֵּה מִלֵּאכִי יֵלֵךְ לִפְנֶיךָ

"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)

וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר יְהוָה שְׁבֹתוֹן שְׁבֹת קֹדֶשׁ לַיהוָה מִחָר

אֵת אֲשֶׁר־תֹּאכְלוּ אִפּוּ וְאֵת אֲשֶׁר־תִּבְשְׁלוּ בִשְׁלוּ

וְאֵת כָּל־הָעֹדֶף הַנִּיחֹו לָכֶם לְמִשְׁמֶרֶת עַד־הַבֹּקֶר:

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)

וַיֹּאמֶר גַּם־עַתָּה כְּדִבְרֵיכֶם כִּן־הוּא

אֲשֶׁר יִמָּצָא אֹתוֹ יִהְיֶה־לִּי עֶבֶד וְאַתֶּם תִּהְיוּ נִקְיִים:

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:

יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי

וְאֲשֶׁר דִּבֶּר־לִי וְאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזֶרַעְךָ אֶתֶּן אֶת־הָאָרֶץ הַזֹּאת

הוא יִשְׁלַח מַלְאָכוֹ לִפְנֵיךָ וְלָקַחְתָּ אִשָּׁה לְבְנִי מִשָּׁם:

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 הוא.

לֹא תַעֲשֶׂה־לָּךְ פִּסָּל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמֶּעַל

וְאֲשֶׁר בָּאָרֶץ מִתַּחַת

וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:

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.

וְהַקְרִיבוּ בְנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־הַדָּם

וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד:

And Aaron's sons, the priests, shall bring the blood  
and sprinkle the blood all around on *the altar*  
*that is by the door of the tabernacle of meeting.* (Lev. 1:5)

יְהוָה אֲדֹנֵינוּ מֶה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ

אֲשֶׁר תִּנָּה הוֹדְךָ עַל־הַשָּׁמַיִם:

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 **אֵת** 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.

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ

וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׁר אֶחָד:

Therefore a man shall leave **his father and mother**  
and be joined to his wife, and they shall become one flesh. (Gen. 2:24)

וַיָּשֶׁב אֵת כָּל־הָרָכָשׁ

וְגַם אֶת־לוֹט אָחִיו וּרְכָשׁוֹ הַשֵּׁב

וְגַם אֶת־הַנָּשִׁים וְאֶת־הָעָם:

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:

וַיֹּאמֶר אֵלָיו דָּוִד אֵיךְ לֹא יִרְאֶתָ לְשַׁלֵּחַ יָדְךָ

לְשַׁחַת אֶת־מְשִׁיחַ יְהוָה:

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)

עָזְבוּ אֶת־יְהוָה נֶאֱצָו אֶת־קְדוֹשׁ יִשְׂרָאֵל נָזְרוּ אָחֳזֹר:

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:

וַאֲצִוָּה אֶת־שֹׁפְטֵיכֶם בְּעֵת הַהוּא

Then I commanded **your judges** at that time, (Deut. 1:16)

וְבוֹלֵן לֹא הוֹרִישׁ אֶת־יוֹשְׁבֵי קִטְרוֹן וְאֶת־יוֹשְׁבֵי נַהֲלֹל

Nor did Zebulun drive out **the inhabitants** of Kitron or **the inhabitants** of Nahalol; (Judg. 1:30)

This also includes interrogative pronouns:

וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה

בְּחַרְוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן

And if it seems evil to you to serve the LORD,  
choose for yourselves this day *whom you will serve*, (Josh. 24:15)

וְכִי־יִשְׁאַלְךָ הָעָם הַזֶּה אוֹ־הַנָּבִיא אוֹ־כֹהֵן לֵאמֹר מַה־מֵּשָׁא יְהוָה

וְאָמַרְתָּ אֲלֵיהֶם אֶת־מַה־מֵּשָׂא וְנִטְשִׁיתִי אֶתְכֶם נְאֻם־יְהוָה:

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:<sup>72</sup>

וְשַׁבְתָּ וְצִאתָ וּבֵאתָ יָדַעְתִּי וְאַתָּה הִתְרַגַּזְתָּ אֵלַי:

"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:

וְזָרַעְתִּיהָ לִי בָאָרֶץ וְרַחֲמֵתִי אֶת־לֹא רַחֲמָה

וְאָמַרְתִּי לֹלֵא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹהִי:

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)

This concludes the study of Hebrew parts of speech. The next chapter discusses the syntactic structure of the kernel clauses of Hebrew discourse.

<sup>72</sup> See also 2 Kgs. 19:27; 2 Chr. 31:17.

## **CHAPTER 12**

### **The Syntax of Hebrew Kernel Clauses**

Up to this point, the parts of speech of Hebrew have been thoroughly defined and illustrated. The study now moves to define and illustrate how the parts of speech are arranged to form the kernel clauses of Hebrew discourse.

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.<sup>1</sup> 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<sup>2</sup> 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,

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<sup>1</sup> Throughout the discussion of 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).

<sup>2</sup> See discussion of the copulative verb in § 5.4.1.

(2) classification clauses, (3) identity clauses, (4) attribute clauses, (5) predicate adverb clauses, (6) possession clauses, (7) and similarity clauses.

### 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<sup>3</sup>

$$\text{(Rule 1)} \quad S^e = V^e + N^s$$

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).<sup>4</sup>  $V^e$  is הִיָּה in the general situation where tense, aspect, or mood must be expressed. הִיָּה is used in the special instance 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 הִיָּה is used, there must be agreement 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.<sup>5</sup> 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

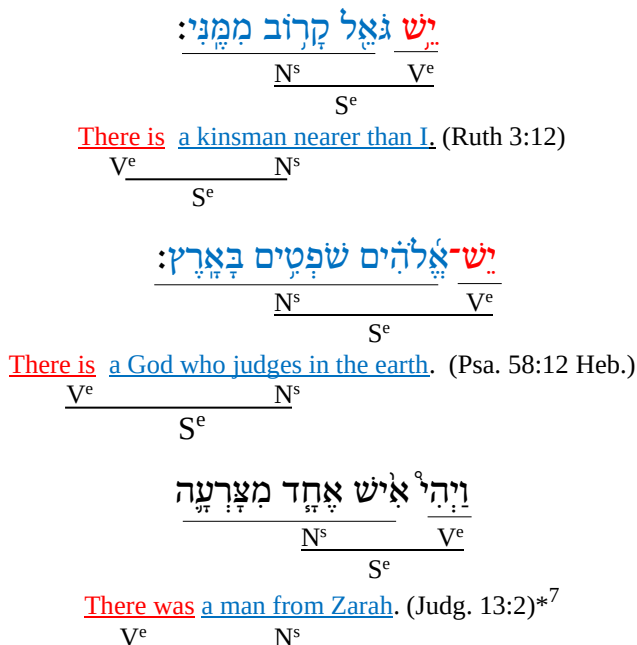
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<sup>3</sup> The symbols of all rules mark the syntactic slot of the designated part of speech, and are in English order, and should be read from left to right. Obviously the order is reversed when applied to the Hebrew clauses. This arrangement has 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,  $N_i$  and  $N_j$  represent two different nouns.

<sup>4</sup> 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.

<sup>5</sup> 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.

nondeterminate common noun otherwise not previously defined. In all the following examples,  $N^s$  is a noun phrase.<sup>6</sup>



The last example illustrates the use of הָיָה to declare existence in past time.

### 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

$$(\text{Rule 2}) \quad S^c = N^s + Q^c$$

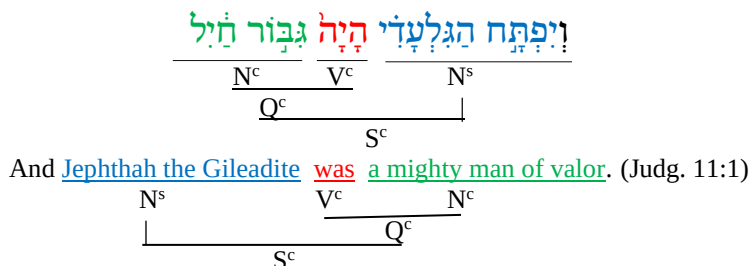
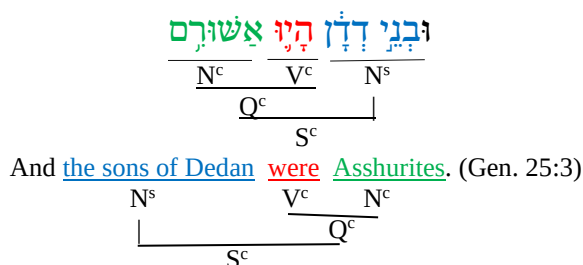
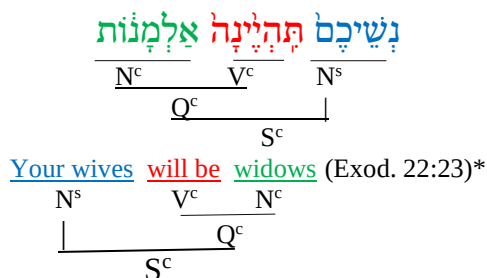
where  $Q^c = V^c + N^c$ . The rule is interpreted to read: A copulative classification clause ( $S^c$ ) consists of (=) its subject noun ( $N^s$ ) followed by (+) a predicate ( $Q^c$ ) consisting of the copulative verb ( $V^c$ ) followed by (+) its predicate complement noun ( $N^c$ ).  $N^c$  is a nondeterminate predicate nominative; and  $N^s$  is the subject noun, either determinate or nondeterminate, depending on the degree of

<sup>6</sup> 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.

<sup>7</sup> Examples with the reference marked by “\*” have been simplified for the sake of illustration. This notation is used throughout the text.



determination declared by previous context.  $V^c$  is the copulative verb הָיָה in agreement with  $N^s$  for number, gender, and 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.<sup>8</sup> The clause means that the subject  $N^s$  belongs to the class of things known as  $N^c$ .



When the copulative verb means “become” instead of “be,” the predicate nominative is governed by the preposition לְ; the structure becomes:<sup>9</sup>

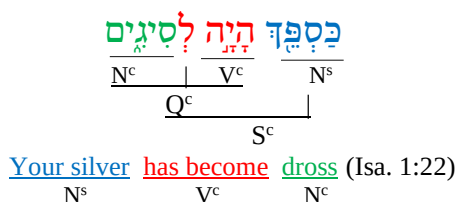
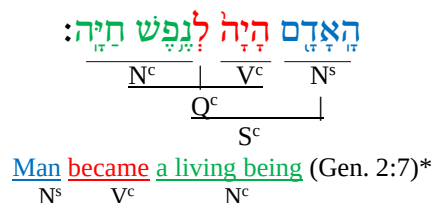
$$\text{(Rule 2b)} \quad S^c = N^s + Q^c$$

where  $Q^c = V^c + לְ + N^c$ . 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

<sup>8</sup> See F. I. Anderson, *The Hebrew Verbless Clause in the Pentateuch*, pp. 39 f.; Cameron Sinclair, “Are Nominal Clauses a Distinct Clausal Type?” in Miller, p. 75.

<sup>9</sup> This is an example of a syntactic idiom; the language has no word for “become” but expresses the concept idiomatically.

verb ( $V^c$ ) followed by the preposition  $\text{לְ}$  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  $N^c$ .



### 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:

$$(\text{Rule } 3) \quad S^i = N^s + Q^i$$

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,<sup>10</sup> and  $N^s$  the determinate subject.  $V^c$  is the copulative verb  $\text{הָיָה}$  (or equivalent) in agreement 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.

<sup>10</sup> For a few other uses of the determinate predicate nominative, see RJW, p. 33.

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  $N^c$ .



#### 12.1.4 Attribute Clauses

Attribute clauses, otherwise known as predicate adjective clauses, define the value<sup>11</sup> 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:

$$(Rule\ 4) \quad S^a = N^s + Q^a$$

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 ( $Q^a$ ) consisting of a copulative verb ( $V^c$ ) followed by (+) its predicate complement adjective (A). There is agreement of number and gender between all three elements, plus agreement of person between  $N^s$  and  $V^c$ . The predicate adjective is usually nondeterminate except in the superlative degree of comparison.

<sup>11</sup> Characteristics have values. For example, the characteristic *intelligence* has the values brilliant, intelligent, subtle, ignorant, stupid, etc. In copulative clauses, the characteristic is understood from the preceding context or common knowledge, otherwise it must be declared before its value is defined.

הַנָּחֵשׁ הָיָה עָרוֹם

$\frac{A}{Q^i} \frac{V^c}{S^i} \frac{N^s}{|}$

The serpent was subtle (Gen. 3:1)

מִחֲנִידְךָ יִהְיֶה קָדוֹשׁ

$\frac{A}{Q^i} \frac{V^c}{S^i} \frac{N^s}{|}$

Your camp shall be holy (Deut. 23:15)\*

חֶלֶק בְּנֵי־יְהוּדָה הָיָה רַב מֵהֶם

$\frac{A}{Q^i} \frac{V^c}{S^i} \frac{N^s}{|}$

The portion of the children of Judah was too much for them (Josh. 19:9)\*

הָאִישׁ הַהוּא הָיָה תָם וְיָשָׁר

$\frac{A}{Q^i} \frac{V^c}{S^i} \frac{N^s}{|}$

That man was perfect and upright (Job 1:1)\*

Attribute clauses that use adjectives having a corresponding stative verb, can be alternately expressed by means of an equivalent stative verbal clause (defined later § 12.2.1.1).

הַנָּחֵשׁ הָיָה עָרוֹם

The serpent was subtle. [Attribute clause] (Gen. 3:1)

הַנָּחֵשׁ עָרוֹם\*

The serpent was subtle. [Stative verbal clause]

וַיְדִי מִשֵּׁה הָיוּ כְבִידִים

And the hands of Moses were heavy [Attribute clause] (Exod. 17:12)\*

וַעֲיַי יִשְׂרָאֵל כְּבִדּוֹ

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:

$$(Rule\ 5) \quad S^d = N^s + Q^d$$

where  $Q^d = V^c + D$ . The rule is interpreted to read: An adverbial attribute clause ( $S^d$ ) consists of (=) its subject noun ( $N^s$ ) followed by (+) a predicate ( $Q^d$ ) consisting of a copulative verb ( $V^c$ ) followed by (+) its predicate adverb complement ( $D$ ). There is agreement 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 two 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 הָיָה or its equivalent יָשׁ, and thus the syntax of the idiomatic clause must be included among the copulative clauses. The structure of the possessive copulative clause is:

$$(Rule\ 6) \quad S^p = N^s + Q^p$$

where  $Q^p = V^c + \text{לְ} + N^p$ . The rule is interpreted to read: A possessive copulative clause ( $S^p$ ) consists of (=) its subject noun ( $N^s$ ) followed by (+) a predicate ( $Q^p$ ) consisting of a copulative verb ( $V^c$ ) followed by (+) the preposition (לְ) followed by (+) its predicate complement ( $N^p$ ). The verb  $V^c$  is הָיָה or its equivalent יָשׁ;  $N^p$  is the possessor and  $N^s$  is the thing possessed. Literally the clause says “There is an  $N^s$  to  $N^p$ ,” but this must be translated into English as “ $N^p$  has an  $N^s$ .” There is agreement of number, gender, and person between  $V^c$  and  $N^s$ , 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.

$$\begin{array}{c} \text{הַלְבִּנָּה הָיָה לָעָם לְאֶבֶן} \\ \begin{array}{ccccc} & N^p & V^c & & N^s \\ & \text{The people} & \text{had} & \text{brick} & \text{for stone} \end{array} \\ \begin{array}{c} \text{Q}^p \quad \text{S}^p \\ \hline \end{array} \end{array}$$

The people had brick for stone (Gen. 11:3)\*

$$\begin{array}{c} \text{חֵלֶק לֹא־הָיָה לְלֵוִי} \\ \begin{array}{ccccc} & N^p & V^c & & N^s \\ & \text{Levi} & \text{had no} & \text{portion} & \end{array} \\ \begin{array}{c} \text{Q}^p \quad \text{S}^p \\ \hline \end{array} \end{array}$$

Levi had no portion. (Deut. 10:9)\*

When the copulative verb is יָשׁ it is placed first in the clause:

$$\begin{array}{c} \text{יָשׁ לִי רַב} \\ \text{I have plenty. (Gen. 33:9)} \\ \text{יָשׁ לִי כָל} \\ \text{I have everything. (Gen. 33:11)} \\ \text{הֲיֵשׁ לָכֶם אָח} \\ \text{Do you have a brother? (Gen. 43:7)} \end{array}$$

יֵשׁ-לִי תִקְוָה  
I have hope. (Ruth 1:12)

אֵין לָהּ יֶלֶד:  
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;<sup>12</sup> they express resemblance in respect to some common attribute, characteristic, appearance, and so forth. The structure of the similarity copulative clause is:

(Rule 7)  $S^s = N^s + Q^s$

where  $Q^s = V^c + K= + N^x$ . 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 copulative verb ( $V^c$ ) followed by (+) the preposition (כִּי) followed by (+) its similarity complement ( $N^x$ ). The verb  $V^c$  is הָיָה or its equivalent יָשׁ;  $N^s$  is the subject and  $N^x$  is that to which the subject is similar. There is agreement of number, gender, and person between  $V^c$  and  $N^s$ , the subject of the clause. The verb is usually elided when its tense, aspect, and mood are already defined in the immediate context.

הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ  
Behold, the man has become like one of Us. (Gen. 3:22)

$\begin{array}{c} N^x \quad V^c \quad N^s \\ \hline Q^s \\ \hline S^s \end{array}$

מִסְפַּר בְּנֵי-יִשְׂרָאֵל יִהְיֶה כְּחֹל הַיָּם  
The number of the children of Israel shall be like the sand of the sea. (Hos. 1:10)\*

$\begin{array}{c} N^x \quad V^c \quad N^s \\ \hline Q^s \\ \hline S^s \end{array}$

<sup>12</sup> See BDB, p. 226 under הָיָה, II, 2, c.



## 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.<sup>13</sup> 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 agreement 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.<sup>14</sup> However, this can be explained by the abundance of historical 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.<sup>15</sup>

**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:

---

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> 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.

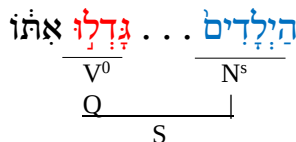
- (1) They are the equivalent of an attribute copulative clause, that is, a predicate adjective clause (see previous discussion of that type of clause § 12.1.4).
- (2) They frequently are translated into English by BE + Adjective, although English has some stative verbs.
- (3) The participle of the verb 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 קָטַל or קָטַלְתָּ, and the imperfect is inflected after the pattern יִקְטַל.



The young lions lack, and suffer hunger. (Psa. 34:11 Heb.) [compound predicate]



And I am old. (Gen. 18:13)



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.

אֶלְמִנְתִּיו לֹא תִבְכֶּינָה

V<sup>0</sup>                      N<sup>s</sup>

Q                      |

S

Their widows will not weep (Psa. 78:64)

יָרַח עָמַד

V<sup>0</sup>                      N<sup>s</sup>

Q                      |

S

the moon stood still (Josh. 10:13)

וּמִלֶּאךָ יְהוָה הִלָּךְ מֵעֵינָיו:

V<sup>0</sup>                      N<sup>s</sup>

Q                      |

S

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:

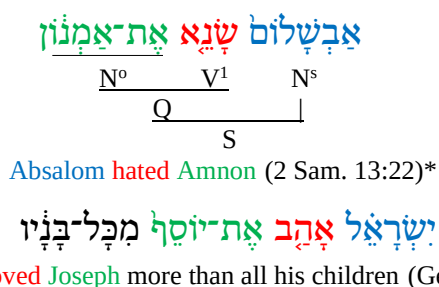
- (1) Omission of the prepositional phrase will not change the essential meaning of the intransitive active clause, as in the example from Judges 6:21 above. Omitting the phrase “in Samaria” does not change the meaning of the clause. The phrase answers the question “Where?” and functions as an adverb.
- (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 instance 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  $\text{קָטַל}$  or  $\text{קָטַל}$ , and the imperfect is inflected after the pattern  $\text{יִקְטַל}$ ; also, the participle is vocalized after the pattern  $\text{קָטַל}$  rather than the active pattern  $\text{קוֹטֵל}$ . 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.



**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.

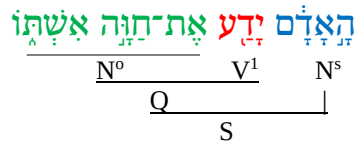
(1) In transitive clauses with objects in the accusative case, the verb may be either active or stative. The structure of the basic kernel clause is:

$$S = N^s + Q$$

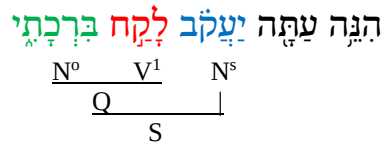
where  $Q = V^1 + N^o$  and  $N^s$  is the subject,  $N^o$  is the accusative object, and  $V^1$  is the transitive-1 verb (either active or stative). There is agreement of number, gender, and person between  $N^s$  and  $V^1$ . When  $N^o$  is determinate, it is usually preceded by the sign of the determinate accusative  $\text{אֶת}$ .

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:

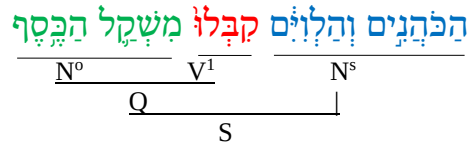
- (a) It may undergo the passive, reflexive, and causative transformations.
- (b) It is translated into English by the corresponding transitive active verb whenever one exists. However, the English verb may govern its object in the accusative case, or in the genitive case by means of a preposition, as the English idiom may require.



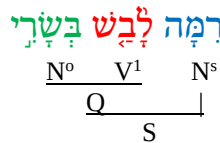
Adam knew Eve his wife (Gen. 4:1)



And behold, now Jacob has taken away my blessing. (Gen. 27:36)\*



The priests and the Levites received the weight of silver. (Ezr. 8:30)\*



Worms clothe my flesh. (Literal) (Job 7:5)\*

The second and third examples illustrate the omission of an expected **אֶת**. 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:

$$S = N^s + Q$$

where  $Q = V^1 + P + N^0$  and  $N^s$  is the subject,  $N^0$  is the object,  $V^1$  is the transitive-1 verb, and  $P$  is the preposition by means of which  $V^1$  governs  $N^0$ . The specific nuance of the verb is determined by the preposition  $P$  and by the kind of object named by  $N^0$ . 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 the 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)



Pharaoh was angry with his servants (Gen. 41:10)

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 (מן = “from”) in literal sense.

**12.2.2.2.2 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.

(1) In the double accusative clause, the verb governs both objects in the accusative case. The structure of the basic kernel clause is:

$$S = N^s + Q$$

where  $Q = V^2 + N^{o1} + N^{o2}$  and  $N^s$  is the subject,  $V^2$  is the double accusative verb, and  $N^{o1}$  and  $N^{o2}$  are the first and second accusative objects respectively.<sup>16</sup> When either  $N^{o1}$  or  $N^{o2}$  is determinate it is preceded by **את**, otherwise it is omitted; it is frequently omitted in poetry, and occasionally in prose even when the object is determinate. Some of the following examples have no diagramming because it is assumed that by now the reader has gained sufficient understanding to not need it.

אָחָיו הִפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כִּתְנָתּוֹ
   
 $\begin{array}{ccccccc} & & N^{o2} & & N^{o1} & & V^2 & & N^s \\ & & \text{אֶת־כִּתְנָתּוֹ} & & \text{אֶת־יוֹסֵף} & & \text{הִפְשִׁיטוּ} & & \text{אָחָיו} \\ & & \text{-----} & & \text{-----} & & & & \\ & & & & Q & & & & \\ & & & & & & S & & \end{array}$

His brothers stripped Joseph of his tunic (Gen. 37:23)\*

הַכֹּהֵן יִשְׁקָה אֶת־הָאִשָּׁה אֶת־הַמַּיִם:
   
 $\begin{array}{ccccccc} & & N^{o2} & & N^{o1} & & V^2 & & N^s \\ & & \text{אֶת־הַמַּיִם} & & \text{אֶת־הָאִשָּׁה} & & \text{יִשְׁקָה} & & \text{הַכֹּהֵן} \\ & & \text{-----} & & \text{-----} & & & & \\ & & & & Q & & & & \\ & & & & & & S & & \end{array}$

The priest shall cause the woman to drink the water. (Num. 5:26)\*

וַעֲשִׂיתָ שְׁנַיִם כְּרֻבִּים זָהָב
   
 $\begin{array}{ccccccc} & & N^{o2} & & N^{o1} & & V^2 & & N^s \\ & & \text{זָהָב} & & \text{כְּרֻבִּים} & & \text{שְׁנַיִם} & & \text{וַעֲשִׂיתָ} \\ & & \text{-----} & & \text{-----} & & & & \\ & & & & Q & & & & \\ & & & & & & S & & \end{array}$

You shall make two cherubs of gold. (Exod. 25:18)

לְמַדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים
   
 $\begin{array}{ccccccc} & & N^{o2} & & N^{o1} & & V^2 & & N^s \\ & & \text{וּמִשְׁפָּטִים} & & \text{חֻקִּים} & & \text{אֶתְכֶם} & & \text{לְמַדְתִּי} \\ & & \text{-----} & & \text{-----} & & & & \\ & & & & Q & & & & \\ & & & & & & S & & \end{array}$

I taught you statutes and judgments. (Deut. 4:5)

מָלְאוּ אַרְבָּעָה כְּדִים מַיִם
   
 $\begin{array}{ccccccc} & & N^{o2} & & N^{o1} & & V^2 & & N^s \\ & & \text{מַיִם} & & \text{כְּדִים} & & \text{אַרְבָּעָה} & & \text{מָלְאוּ} \\ & & \text{-----} & & \text{-----} & & & & \\ & & & & Q & & & & \\ & & & & & & S & & \end{array}$

Fill four vessels with water. (1 Kgs. 18:34)

וַתְּאַזְרֵנִי חֵיל
   
 $\begin{array}{ccccccc} & & N^{o2} & & N^{o1} & & V^2 & & N^s \\ & & \text{אֶתְּ} & & \text{אֶתְּ} & & \text{חֵיל} & & \text{וַתְּאַזְרֵנִי} \\ & & \text{-----} & & \text{-----} & & & & \\ & & & & Q & & & & \\ & & & & & & S & & \end{array}$

And You have girded me with strength. (Psa. 18:40)  
 [The first object is the 1cs pronoun suffix.]

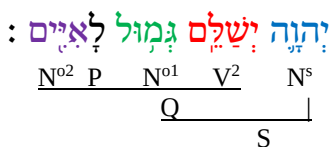
(2) In the accusative-plus-genitive clauses, the verb governs one object in the accusative case and the other in the genitive by means of a preposition. The clause has the same characteristics

<sup>16</sup> There are 192 potential double accusative clauses of this basic structure besides those that have been modified by transformations.

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.<sup>17</sup> The structure of the accusative-plus-genitive clause is:

$$S = N^s + Q$$

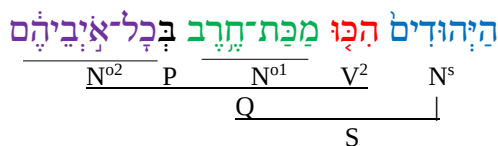
Where  $Q = V^2 + N^{o1} + P + N^{o2}$  and  $N^s$  is the subject,  $V^2$  is the accusative-plus-genitive verb,  $N^{o1}$  is the accusative object,  $N^{o2}$  is the genitive object, and  $P$  is the preposition by means of which  $V^2$  governs  $N^{o2}$ . When  $N^{o1}$  is determinate, it is preceded by **את** 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)\*



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 **בְּ**, 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:

<sup>17</sup> For example: I gave money to your brother; I gave your brother money.



$$S = N^s + Q$$

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 genitive 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  $N^{o2}$ .

כִּי אַם-עֲוֹנוֹתֵיכֶם הֵיוּ מִבְדִּילִים בֵּינֵכֶם לְבֵין אֱלֹהֵיכֶם

$N^{o2}$   $P_2$   $N^{o1}$   $P_1$   $V^2$   $N^s$   
 $Q$   $S$

But *your iniquities are separating you from your God* (Isa. 59:2)<sup>18</sup>

רָקִיעַ יְהִי מִבְדִּיל בֵּין מַיִם לְמַיִם:

$N^{o2}$   $P_2$   $N^{o1}$   $P_1$   $V^2$   $N^s$   
 $Q$   $S$

*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 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

<sup>18</sup> 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  $\text{הָיָה}$  with a participle expressing the past durative.

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) הַבַּד מְלֵא —The jar is full. (Stative intransitive)
- (2) מַיִם מְלֵא אֶת־הַבַּד —Water fills the jar. (Stative single transitive)
- (3) הוּא מְלֵא אֶת־הַבַּד מַיִם —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 $Q^p = V^c + \text{ל} = + N^p$ .   |
| Similarity copulative clause | $S^s = N^s + Q^s$ | where $Q^s = V^c + \text{כְּ} = + N^x$ . |

### Verbal Clauses

|                     |               |                 |
|---------------------|---------------|-----------------|
| Intransitive clause | $S = N^s + Q$ | where $Q = V^0$ |
|---------------------|---------------|-----------------|

## Transitive-1 Clause

- (1) with single object in the accusative case

$$S = N^s + Q \quad \text{where } Q = V^1 + N^0$$

- (2) with single object in genitive case

$$S = N^s + Q \quad \text{where } Q = V^1 + P + N^0$$

## Transitive-2 Clause

- (1) with two objects in the accusative case

$$S = N^s + Q \quad \text{where } Q = V^2 + N^{01} + N^{02}$$

- (2) with one object in the accusative case and the other in the genitive

$$S = N^s + Q \quad \text{where } Q = V^2 + N^{01} + P + N^{02}$$

- (3) with two objects in the genitive case

$$S = N^s + Q \quad \text{where } Q = V^2 + P_1 + N^{01} + P_2 + N^{02}$$

## 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 לֹא, or (2) by choosing the antonym of the given part of speech. Negative particles are discussed in § 11.5.

מִגֵּוֹי לֹא־חָסִיד  
from an **ungodly** nation (Psa. 43:1)  
[negation by particle]

בְּגֵוִי חָנָף  
against an **ungodly** nation (Isa. 10:6)  
[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 (N<sup>s</sup>), the verb (V),<sup>1</sup> the object (N<sup>o</sup>), the predicate nominative (N<sup>p</sup>), the predicate adjective (A<sup>p</sup>), or the predicate adverb (D<sup>p</sup>). The choice is determined by which one should receive the prominence. The rule is

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<sup>1</sup> In certain moods, the negated verb takes the prepositive לֹא־ instead of לֹא. See chapter 5 under the discussion of mood. The negated form of the existential verb (וַיְהִי) is וַיְהִי־לֹא.

(1a)  $S(\text{neg}) = N^s(\text{neg}) + V + N^o + N^p/A^p/D^p$

(1b)  $S(\text{neg}) = N^s + V(\text{neg}) + N^o + N^p/A^p/D^p$

(1c)  $S(\text{neg}) = N^s + V + N^o(\text{neg}) + N^p/A^p/D^p$

or

(1d)  $S(\text{neg}) = N^s + V + N^o + N^p/A^p/D^p (\text{neg})$

(1a) **לֹא-אַתָּם שְׁלַחְתֶּם אֵתִי הֵנָּה כִּי הָאֱלֹהִים**  
It was **not** **you** who sent me here, but God. (Gen. 45:8)  
(Negated subject)

(1a) **לֹא יְהוָה שְׁלַחְנִי**  
The **LORD** has **not** sent me. (Num. 16:29)  
(Negated subject)

(1b) **גַּם-יְהוּדָה לֹא שָׁמְרָה אֶת-מִצְוֹת יְהוָה אֱלֹהֵיהֶם**  
Also Judah **did not keep** the commandments of the **LORD** their God (2 Kgs. 17:19)  
(Negated verb)

(1b) **עַד כָּל-יְמֵי הָאָרֶץ**  
**זֶרַע וְקָצִיר**  
**וְקָר וְחֹם**  
**וְקִיץ וְחֹרֶף**  
**וַיּוֹם וְלַיְלָה**  
**לֹא יִשְׁבְּתוּ:**  
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)

(1c) **כִּי לֹא אֶתְּדָּ מְאַסּוּ**  
**כִּי-אֲתִי מְאַסּוּ מִמֶּלֶךְ עֲלֵיהֶם**  
For they have rejected **not you**,  
but Me they have rejected from reigning over them. (1 Sam. 8:7)  
(Negated object)

(1c) **לֹא יִעֲקֹב יֹאמַר עוֹד שְׁמִי כִּי אִם-יִשְׂרָאֵל**  
Henceforth your name shall be called **not Jacob**, but Israel. (Gen. 32:29 Heb.)\*  
(Negated object)

(1d)

ומאזני מִרְמָה לֹא־טוֹב:

And dishonest scales *are* **not** good. (Prov. 20:23)  
 (Negated predicate adjective with elided 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 situation for the negated verb; this suggests that the clause is negated through the verb in the general instance and through the other constituents in the special case.

### 13.1.2 The Special Negation Transformation

In the special circumstance 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 הִיָּה, the syntax of the negated clause is as follows:<sup>2</sup>

(1a) S(neg) = אֵין + S(pos)

If the subject of S becomes a pronoun immediately following אֵין, then it is attached to אֵין as a suffix. However, if the word order of S is altered by a transformation so that the pronoun does not immediately follow אֵין, then the pronoun will stand alone in the nominative. In some cases, אֵין may take an anticipatory pronoun suffix in agreement with the named subject for number, gender, and person.<sup>3</sup>

וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר

And behold, Joseph **was not** in the pit. (Gen. 37:29)

אֵין | שֶׁר בֵּית־הַסֵּהָר רָאָה אֶת־כָּל־מְאוּמָהּ בְּיָדוֹ

The keeper of the prison did **not** look into anything  
*that was* under his hand. (Gen. 39:23)

אֵין יְהוָה בְּקִרְבְּכֶם

The LORD **is not** among you. (Num. 14:42)

אֵינְנִי נֹתֵן לָכֶם תִּבּוֹן:

**I am not** giving you straw. (Exod. 5:10)  
 (Subject is a pronoun suffix)

<sup>2</sup> This also includes the negated copulative clause in the durative aspect and current tense.

<sup>3</sup> 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.

### 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 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

- (2)     Given:  $S(\text{act}) = N_1(\text{nom}) + V(\text{act}) + N_2(\text{acc}) + \text{etc.}$   
           then:  $S(\text{pas}) = N_2(\text{nom}) + V(\text{pas}) + \text{אֲ} + N_1(\text{gen}) + \text{etc.}$

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<sup>4</sup> inflected in 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  $\text{אֲ}$ <sup>5</sup> in the genitive case. The rest of the clause (if any) remains unchanged.

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<sup>4</sup> There is rather consistent correspondence between the active and passive meaning of the Hebrew verbal stems: the *qal* stem finds its passive meaning expressed by the *niphal*, the *piel* by the *pual*, and the *hiphil* by the *hophal*. The *hithpaal* occasionally expresses the passive voice for some verbs.

<sup>5</sup> Gesenius (GKC § 121 f) states that the agent is governed by  $\text{לְ}$ , 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  $\text{לְ}$ , meaning 5e; also see BDB p. 89 under  $\text{אֲ}$ , meaning 2c; also see RJW 245, 280.)



- (a)
- יְהוָה צִוָּה אֶדְנִי
- $$\begin{array}{c} N^o_2 \quad V^{act} \quad N^s_1 \\ \hline Q \quad | \\ S(act) \end{array}$$
- The LORD commanded my lord (active) (Num. 36:2)\*
- $$\begin{array}{c} N^s_1 \quad V^{act} \quad N^o_2 \end{array}$$
- וְאֶדְנִי צִוָּה בַּיהוָה
- $$\begin{array}{c} N_1 \quad V^{pas} \quad N^s_2 \\ \hline Q \quad | \\ S(pass) \end{array}$$
- and my lord was commanded by the LORD (passive) (Num. 36:2)
- $$\begin{array}{c} N^s_2 \quad V^{pas} \quad N_1 \end{array}$$
- (b)
- יְהוָה הוֹשִׁיעַ אֶת־יִשְׂרָאֵל
- $$\begin{array}{c} N^o_2 \quad V^{act} \quad N^s_1 \\ \hline Q \quad | \\ S(act) \end{array}$$
- The LORD saved Israel (active) (1 Sam. 14:23)\*
- $$\begin{array}{c} N^s_1 \quad V^{act} \quad N^o_2 \end{array}$$
- יִשְׂרָאֵל נוֹשָׁע בַּיהוָה
- $$\begin{array}{c} N_1 \quad V^{pas} \quad N^s_2 \\ \hline Q \quad | \\ S(pass) \end{array}$$
- Israel shall be saved by the LORD. (passive) (Isa. 45:17)
- $$\begin{array}{c} N^s_2 \quad V^{pas} \quad N_1 \end{array}$$
- (c)
- שׁוֹפֵךְ דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפֹּךְ
- He who sheds man's blood (active)
- His blood shall be shed by man. (passive) (Gen. 9:6)

**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.

מֵעֶזֶר וּמִמִּשְׁפָּט לִקָּח

He was taken from prison and from judgment. (Isa. 53:8)

יִסְפָּר לְאֶדְנִי לְדֹר:

It shall be recounted of the Lord to the next generation. (Psa. 22:31)

וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים  
וְנֶעֱשִׂים בְּכָל־דּוֹר וָדוֹר  
מְשֻׁפָּחָה וּמְשֻׁפָּחָה  
מְדִינָה וּמְדִינָה  
וְעִיר וְעִיר

These days should be remembered  
and kept by every generation,  
every family,  
every province,  
and every city. (Est. 9:28)

**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.

תָּמְלָא אֶת־הַחֶמֶת מִיָּם

She filled the skin with water. (Gen. 21:19) (active)

כָּל־נֶבֶל יִמָּלֵא יַיִן

Every bottle will be filled with wine. (Jer. 13:12)  
(passive with elided agent)

וְהַבַּיִת יִמָּלֵא עָשָׁן:

And the house was filled with smoke. (Isa. 6:4)  
(passive with elided agent)

הַבַּיִת יִמָּלֵא אֶת־הָעָנָן

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:  $S = N_1(\text{nom}) + V(\text{act}) + N_2(\text{acc}) + \text{etc.}$   
then:  $S(\text{pas}) = V(\text{pas}) + N_2(\text{acc}) + \text{etc.}$

יִגַּד לְרִבְקָה אֶת־דְּבָרֵי עֵשָׂו

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.<sup>6</sup> This is expressed formally as

- (3) Given:  $S = N_1(\text{nom}) + V(\text{act}) + N_1(\text{acc}) + \text{etc.}$   
 then:  $S(\text{refl}) = N_1(\text{nom}) + V(\text{refl}) [- N_1(\text{acc})] + \text{etc.}$

Or

Given:  $S = N_1(\text{nom}) + V(\text{act}) + P + N_1(\text{gen}) + \text{etc.}$   
 then:  $S(\text{refl}) = N_1(\text{nom}) + V(\text{refl}) [- P - N_1(\text{gen})] + \text{etc.}$

Given:

יְהוָה אֶזְרָא עֹז

The LORD **is girded** with strength (Psa. 93:1)\*

then:

יְהוָה עֹז הִתְאַזָּר

The LORD **has girded Himself** with strength (Psa. 93:1)

הַמֶּלֶךְ רְחִבֵּעַם הִתְאַמָּץ

King Rehoboam **strengthened himself** (1 Kgs. 12:18)

וְאַמְצִיָּהוּ הִתְחַזַּק

And Amaziah **strengthened himself** (2 Chr. 25:11)

**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

<sup>6</sup> In the notation, the constituents enclosed in brackets [] are the ones elided.

method would be necessary in case a given verb had no reflexive stem. In this situation the kernel verb remains in its active stem. The most common word for “self” is נִפְשׁ (lit. soul = self).<sup>7</sup> This is expressed formally as

- (3a) Given: S = N<sub>1</sub>(nom) + V(act) + N<sub>1</sub>(acc) + etc.  
 then: S(refl) = N<sub>1</sub>(nom) + V(act) + “SELF”(acc) + etc.  
 Or  
 Given: S = N<sub>1</sub>(nom) + V(act) + P + N<sub>1</sub>(gen) + etc.  
 then: S(refl) = N<sub>1</sub>(nom) + V(act) + P + “SELF”(gen) + etc.

where “SELF” is in agreement with N<sub>1</sub> for number unless it is construed as a collective singular.

Given:

מְשַׁבֵּה יִשְׂרָאֵל צִדְקָה נִפְשָׁה מְשַׁבֵּה יִשְׂרָאֵל מִבְּגָדָה יְהוּדָה:

Backsliding Israel has shown **backsliding Israel** more righteous  
 than treacherous Judah. (Jer. 3:11)\*

then:

מְשַׁבֵּה יִשְׂרָאֵל צִדְקָה נִפְשָׁה מִבְּגָדָה יְהוּדָה:

Backsliding Israel has shown **herself** more righteous  
 than treacherous Judah. (Jer. 3:11)\*

לֹא-אֵדַע נִפְשִׁי

I do not know **myself**. (Job 9:21)

וּשְׁמַר נִפְשְׁךָ מֵאֵד

Diligently keep **yourself**. (Deut. 4:9)

אַל-תִּשְׂאוּ נַפְשֵׁיכֶם

Do not deceive **yourselves**. (Jer. 37:9)<sup>8</sup>

**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

<sup>7</sup> The word נִפְשׁ is used over 50 times in the Old Testament to express the reflexive (BDB, p. 660). The word עָצָם (lit. bone = self) is used at times to mean “self,” but not in the reflexive transformation (BDB, p. 782-83).

<sup>8</sup> See also 1 Kgs. 19:4; Job 18:4; 32:2; Isa. 47:14.

- (3b) Given:  $S = N_1(\text{nom}) + V(\text{act}) + N_1(\text{acc}) + \text{etc.}$   
 then:  $S(\text{refl}) = N_1(\text{nom}) + V(\text{act}) + R_1(\text{acc})^9 + \text{etc.}$   
 Or  
 Given:  $S = N_1(\text{nom}) + V(\text{act}) + P + N_1(\text{gen}) + \text{etc.}$   
 then:  $S(\text{refl}) = N_1(\text{nom}) + V(\text{act}) + P + R_1(\text{gen}) + \text{etc.}$

Given:

בְּנֵי מְקַלְלִים לְבָנָיו

His sons made **his sons** vile. (1 Sam. 3:13)\*

then:

בְּנֵי מְקַלְלִים לָהֶם

His sons made **themselves** vile. (1 Sam. 3:13)\*

וַיֵּרְאוּ שְׂטָרֵי בְנֵי־יִשְׂרָאֵל אֹתָם בְּרָע

The officers of the Children of Israel saw **themselves** in trouble. (Exod. 5:19)

הֲיַעֲזְבוּ לָהֶם

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.

הַיְּהוּדִים קָבְלוּ עַל־הֶם | וְעַל־זֶרְעָם

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.<sup>10</sup>

**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

<sup>9</sup> The symbol *R* represents a pronoun.

<sup>10</sup> For a discussion of the difference between the passive and middle voice, see § 5.6.4.

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:  $S(\text{mid}) = N_1(\text{nom}) + V(\text{mid}) + \text{etc.}$

Given:

דָּוִד שָׁאַל שְׂאֵל לוֹ מִמֶּנִּי לָרוּץ בֵּית-לָחֶם עִירוֹ

David earnestly asked for himself of me to run over to Bethlehem, his city (1 Sam. 20:6)

then:

נִשְׁאַל־נִשְׁאַל מִמֶּנִּי דָּוִד לָרוּץ בֵּית-לָחֶם עִירוֹ (1 Sam. 20:6)

David earnestly asked for himself of me to run over to Bethlehem, his city (1 Sam. 20:6)

נִשְׁאַלְתִּי מִן-הַמֶּלֶךְ:

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:  $S(\text{mid}) = N_1(\text{nom}) + V(\text{act}) + P + \text{SELF} + \text{etc.}$

וְכַאֲשֶׁר קִיְמוּ עַל-נַפְשָׁם וְעַל-זֶרְעָם

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:  $S(\text{mid}) = N_1(\text{nom}) + V(\text{act}) + P + R(\text{gen}) + \text{etc.}$

וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת:

They made themselves coverings. (Gen. 3:7)

הֵם יִלְכוּ וְקִשְׁשׁוּ לָהֶם תְּבֹנִים:

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.

וּבְאֶשֶׁר קִיְמוּ עַל-נַפְשָׁם וְעַל-זֶרְעָם

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

$$(5) \quad \text{Given: } S(\text{intr}) = N_1(\text{nom}) + V^0 \\ \text{then: } S(\text{caus}) = N_2(\text{nom}) + V^1(\text{caus}) + N_1(\text{acc})$$

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<sup>11</sup> 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.

<sup>11</sup> 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*.

שְׁנֵי בְנֵי-עֲלִי מָתוּ  
 $V^0 + N_1$   
 The two sons of Eli died. (1 Sam. 4:11)

מֶלֶךְ אַשּׁוּר הָמִית אֶת-רִזִּין  
 $N_1 + V^1(\text{caus}) + N_2$   
 The king of Assyria killed Rezin (2 Kgs. 16:9)\*  
 $N_2 \quad V^1 + N_1$

### 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) Given:  $S(\text{tr-1}) = N_1(\text{nom}) + V^1 + N_2(\text{acc})$   
 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.

יֹסֵף לָבַשׁ אֶת-בְּגָדָיו  
 $N_2 + V^1 + N_1 = S(\text{tr-1})$   
 Joseph put on his clothes  
 $N_1 \quad V \quad N_2$

פַּרְעֹה הַלְבִּישׁ אֶת-יֹסֵף בְּגָדֵי-שֵׁשׁ  
 $N_2 + N_1 + V^2(\text{caus}) + N_3 = S(\text{tr-2})$   
 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.

רִבְקָה בָּאָה אֶל הָאֵהָלָה שָׂרָה  
 $N_2 + P + V + N_1 = S(\text{intr})$   
 Rebekah came to Sarah's tent.  
 $N_1 \quad V \quad P \quad N_2$



$$\begin{array}{c}
 \text{יִצְחָק הֵבִיא אֶת־רֵבֶקָה אֶל הָאֹהֶלֶת שָׂרָה} \\
 \hline
 N_2 \quad + \quad P \quad + \quad N_1 \quad + \quad V \quad + \quad N_3 = S(\text{caus}) \\
 \text{Isaac brought Rebekah to Sarah's tent. (Gen. 24:67)*} \\
 \hline
 N_3 \quad V(\text{caus}) \quad N_1 \quad P \quad N_2
 \end{array}$$

### 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

- (6) Given:  $S(X)$   
 then:  $S(\text{emph } X) = X + S(-X)$  [first position prominence]  
 or:  $S(\text{emph } X) = S(-X) + X$  [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

שָׁם רָשָׁעִים תִּדְלוּ רָגֹז  
 There the wicked cease from troubling (Job 3:17)  
 [adverb with first position prominence]

בְּלִבִּי צִפְנֹתִי אִמְרֹתֶיךָ  
 In my heart I have hidden Your word. (Psa. 119:11)  
 [Adverb phrase with first position prominence]

דִּרְכִּי סִפַּרְתִּי  
 I have declared my ways. (Psa. 119:26)  
 [Object with first position prominence]

The first position transformation is also used in conjunction with the 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

דְּבָקָה לְעָפָר נַפְשִׁי  
 My soul clings to the dust. (Psa. 119:25)  
 [Subject with last position prominence]

וְשֵׁם יָנוּחוּ יְגִיעֵי כָח:

And *there the weary* are at rest. (Job 3:17)  
[Subject with last position and adverb with first position prominence]

בּוֹשֵׁל יְקִימוֹן מִלֵּיד

*Your words* have upheld *him who was stumbling*, (Job 4:4)  
[Subject with last position and adverbial participle with first position prominence]

וְרוּחַ עַל-פָּנַי יִחַלֶּף

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<sub>i</sub>)

then: S(cas pen N<sub>i</sub>) = N<sub>i</sub> + S(-N<sub>i</sub> + R<sub>i</sub>) [casus pendens]

וַצִּלָּה גַם-הִוא יָלְדָה אֶת-תּוֹבֵל כָּן

And *as for Zillah*, *she* also bore Tubal-Cain (Gen. 4:22)  
(subject emphasized)

הַלֵּילָה הַהוּא יִקְחֶהוּ אֶפֶל

*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.

וְאִישׁ אֲשֶׁר יִנָּאֵף אֶת-אִשְׁתּוֹ אִישׁ

אֲשֶׁר יִנָּאֵף אֶת-אִשְׁתּוֹ רֵעֵהוּ

מוֹת-יוֹמָת הַנָּאֵף וְהַנָּאֶפֶת:

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.

אֲךָ הַנְּבִיא אֲשֶׁר יִזְדָּ לְדַבֵּר דְּבַר בְּשִׁמִּי אֶת אֲשֶׁר לֹא-עָוִיתִי לְדַבֵּר

וְאֲשֶׁר יִדְבֹר בְּשֵׁם אֱלֹהִים אֲחֵרִים

וּמַת הַנְּבִיא הַהוּא:

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 **מָה**,<sup>12</sup> **אֵיכָה**, or **אֵיכָכָה** (See § 11.4). Frequently one of the constituents of the clause is also granted first position prominence.<sup>13</sup> This is expressed formally as

- (7) Given: S(decl)  
then: S(excl) = **מָה** + S(decl)

**מָה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ**  
How excellent is Your name in all the earth! (Psa. 8:1)  
[Predicate adjective with first position prominence]

**מָה-אֶהְבֵּתִי תוֹרָתְךָ**  
Oh, how I love Your law! (Psa. 119:97)  
[Verb with first position prominence]

**מָה-נּוֹרָא הַמָּקוֹם הַזֶּה**  
How dreadful is this place! (Gen. 28:17)  
[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

<sup>12</sup> The exclamatory particle is distinguished from the interrogatory pronoun by the fact that the exclamatory clause is complete, whereas an interrogatory pronoun **מָה** stands in place of an element of the clause it precedes, and the clause would be incomplete without it. Exclamatory **מָה** occurs 33 times and is linked to its following word by Maqqeph 30 times and by a conjunctive accent 3 times.

<sup>13</sup> 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.

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 § 1.3.

**13.5.2.1 The Truthfulness Interrogative Transformation.** The truth of a clause is questioned by introducing the clause with the interrogative particle  $\text{ה}$ . The particle is prepositive and attached to the first word of the clause.<sup>14</sup> 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  $\text{ה}$  and the second is introduced with  $\text{אם}$ .<sup>15</sup> This is expressed formally as

- (8) Given: S  
then:  $S(\text{true?}) = \text{ה} + S$

where S is any clause of any type and complexity.<sup>16</sup>

$\text{השמר אחי אנכי:}$

Am I my brother's keeper? (Gen. 4:9)  
[Rhetorical question, negative response expected]

$\text{האלך וקראתי לך אשה מינקת}$

Shall I go and call a nurse for you? (Exod. 2:7)

$\text{היש יהוה בקרבנו אם-אין:}$

Is the LORD among us or not? (Exod. 17:7)

$\text{הלנו אתה אם-לצרינו:}$

Are You for us or for our adversaries? (Josh. 5:13)  
[Disjunctive alternative questions]

$\text{היסגרני בעלי קעילה בידו}$

<sup>14</sup> BDB p. 209.

<sup>15</sup> If the alternative is simply the negative of the first clause, then the first clause is followed by  $\text{אם-לא}$  without repeating the clause. For clauses using  $\text{יש}$ , the negative alternative is expressed by  $\text{אם-אין}$  as in the example of Exod. 17:7.

<sup>16</sup> 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.

Will the lords of Keilah deliver me into his hand? (1 Sam. 23:11)

**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  $R^i$ . The questioned substantive, because it is unknown, is omitted from the clause. The personal interrogative pronoun **מִי** is used to question personal substantives, and the impersonal interrogative pronoun **מָה** is used for impersonal substantives.<sup>17</sup> This is expressed formally as

(8a) Given: S(N)  
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 identify of N, and S(-N) represents the same clause without substantive N.

**מִי יָקוּם יַעֲקֹב**

Who shall raise Jacob? (Amos 7:2)

**מָה־שְּׁמוֹ מָה אֶמַר אֲלֵהֶם:**

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 **אֶת**—then the interrogative pronoun is substituted in place of the questioned substantive and the entire phrase is placed first in the clause.

**בֵּת־מִי אַתָּה**

Whose daughter are you? (Gen. 24:23)

[A genitive governed by a construct noun]

**אֶת־שׁוֹרִי מִי לָקַחְתִּי וְחֲמֹר מִי לָקַחְתִּי**

Whose ox have I taken or whose donkey have I taken? (1 Sam. 12:3)

[A genitive governed by a construct noun]

**וְאֶת־מִי עָשִׂיתִי אֶת־מִי רִצּוֹתִי**

Whom have I defrauded; whom have I oppressed? (1 Sam. 12:3)

[An accusative governed by **אֶת**]

**וּמִי־מִי לָקַחְתִּי כֶּפֶר**

Or from whose hand have I taken a bribe? (1 Sam. 12:3)

[A genitive in a prepositional phrase]

<sup>17</sup> BDB, pp. 552-54, 566-67.

מִי בְּכָל-עֲבָדֶיךָ כְּדָוִד נֶאֱמָן

Who among all your servants is faithful like David? (1 Sam. 22:14)

[A nominative with an adverbial modifying phrase]

אַחֲרֵי מִי יֵצֵא מֶלֶךְ יִשְׂרָאֵל

אַחֲרֵי מִי אֶתָּה רֹדֵף

After whom has the king of Israel come out?

After whom do you pursue? (1 Sam. 24:14)

[A genitive governed by a preposition]

If the unknown constituent of the clause is the verb, then the question is formed by introducing it with the interrogative pronoun *מִה* and substituting the verb *עָשָׂה* in the slot of the unknown verb. This is expressed formally as

(8b) Given: S(V)

then: S(V?) = R<sup>i</sup> + S(-V + עָשָׂה)

where S(V) represents a clause containing a verb V as a constituent, S(V?) represents the interrogative form of S that questions the identify of V, R<sup>i</sup> is the interrogative pronoun *מִה* *what?* and S(-V + עָשָׂה) represents the same clause with the verb *עָשָׂה* substituted for V.

מִה-עָשָׂה לָךְ הָעַם הַזֶּה

כִּי-הִבֵּאתָ עָלֵינוּ חַטָּאת גְּדוֹלָה:

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<sup>i</sup>). The more common interrogative adverbs are:

When?— *מִתִּי*

Where?— *אֵיפֹה*; or *אֵימָה*

How?— *אֵיךְ*; or *אֵיכָה*

Why?— *מִדּוּעַ* ; or *לָמָּה*

This is expressed formally as

(8c) Given: S

then: S(when, where, how, or why?) = D<sup>i</sup> + S

וְעַתָּה מִתִּי אֶעֱשֶׂה גַם-אַנְכִי לְבֵיתִי:

And now **when** shall I also provide for my own house? (Gen. 30:30)

**אֵיךְ שָׂרָה אִשְׁתְּךָ**

**Where** is Sarah your wife? (Gen. 18:9)

**אֵיפֹה שְׁמוּאֵל וְדָוִד**

**Where** are Samuel and David? (1 Sam. 19:22)

**וְאֵיךְ אָמַרְתָּ אֶחְתִּי הִוא**

**How** could you say “She is my sister”? (Gen. 26:9)

**אֵיכָה אֶשָּׂא לְבַדִּי טְרַחְכֶּם**

**How** can I alone bear your problems? (Deut. 1:12)

**מָדוּעַ בָּאתָם אֵלַי**

**Why** have you come to me? (Gen. 26:27)

**לָמָּה הִרְגַּזְתָּנִי**

**Why** have you disturbed me? (1 Sam. 28:15)

**13.5.2.4 Indirect Interrogative Transformation.** The above transformations are used also for indirect questions<sup>18</sup> 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 **אֲשֶׁר**.

**וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי**

**מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה**

Abimelech said, “I do not know **who** did this thing.” (Gen. 21:26)

**הַגִּידָה־נָא לִי אֵיפֹה הֵם רֹעִים:**

Please tell me **where** they are feeding their flocks. (Gen. 37:16)

### 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 undoing 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

<sup>18</sup> For indirect questions see BDB p. 552 under **מָה**, and BDB p. 566 under **מִי**, meaning 1.c.

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. 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

### 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.<sup>1</sup> In any case, the resultant  $P + N$  forms an adverb phrase. The complete transformation is:

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<sup>1</sup> See discussion on verbal noun phrases § 14.4.

$$X + C^s + S_j \rightarrow X + P + N$$

where P and N are derived from  $C^s$  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.

### 14.1 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:

$$(1) \quad D_1 + S_j(D_1, D_2) \rightarrow D_1 + D_2$$

where  $D_1$  is the adverb of interest, and  $S_j$  defines the value ( $D_2$ ) of some adverbial characteristic of  $D_1$ .

מְהֵרָּמָאֵד

$\frac{D_2}{D_3} \frac{D_1}{D_3}$

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.

מְאֵד מְאֵד:

exceedingly (Gen. 17:2)

[lit. very very]

מְעַט מְעַט

very gradually (Exod. 23:30)

[lit. little by little]

מְעֹלָּה מְעֹלָּה

very high (Deut. 28:43)

[lit.: higher, higher]

מְטָּה מְטָּה

very low (Deut. 28:43)

[lit.: lower, lower]

At times an infinitive absolute is idiomatically used adverbially to modify another adverbial infinitive absolute.

### טָחוּן הַיָּטִב

very finely (Deut. 9:21)  
[lit, crushing, doing good]

### בְּאֵר הַיָּטִב

very plainly (Deut. 27:8)  
[lit.: making plain, doing good]

## 14.2 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.

### 14.2.1 The Similarity Degree of Comparison

Clauses are compared at the degree of similarity by the comparative conjunctions **כִּן . . . כַּאֲשֶׁר**. In English order the structure is:

$$\text{כַּאֲשֶׁר} + S_1 + \text{כִּן} + S_2$$

which is usually translated into English as “Just as  $S_1$  so  $S_2$ ,” or “ $S_1$  like  $S_2$ .” 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 similarity. The resultant adverbial phrase of similarity would be:

$$D + \text{כִּן} + N$$

where D is the adverb common to  $S_1$  and  $S_2$ , **כִּן** is the comparative preposition of similarity that derives from **כַּאֲשֶׁר . . . כִּן**, and N is the referent in  $S_2$  with which comparison is made. N may be a phrase. The resultant generative rule is:

$$(2) \quad D + S(N, D) \rightarrow D + \text{כִּן} + N$$

where S is a comparative sentence of similarity of the above form.

### יָרִיעוּ עֲלֵימוֹ **כַּגִּנֵּב**

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 Jobs three friends).

### 14.2.2 The Superior Degree<sup>2</sup> of Comparison

Clauses are compared at the degree of superiority by **יותר מן**, the comparative conjunction. In English order the structure is:

$$S_1 + \text{יותר מן} + S_2$$

which usually is translated into English as “S<sub>1</sub> more than S<sub>2</sub>.” When S<sub>1</sub> and S<sub>2</sub> 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.<sup>3</sup> The surface structure of the resultant adverbial comparative phrase of superiority would be:

$$D_1 + \text{מן} + D_2$$

where D is the adverb common to S<sub>1</sub> and S<sub>2</sub>, **מן** is the comparative preposition of superiority that derives from the comparative conjunction of superiority **יותר מן**, and N is the referent in S with which comparison is made. N may be a phrase. The resultant generative rule is:

$$(3) \quad D_1 + S(N, D_2) \rightarrow D_1 + \text{מן} + N_2$$

where S is a comparative sentence of superiority of the above form.

הֵיטְבָתָּ חֶסֶדְךָ הָאַחֲרֹון מִן־הָרִאשׁוֹן

You have shown more kindness  
at the end than at the beginning (Ruth 3:10)  
[adverbial accusatives]

Deep structure: You have shown kindness at the end, more than you showed kindness at the beginning.

### 14.2.3 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:

$$D + \text{מן} + \text{כל} + N$$

where D is the adverb common to S<sub>1</sub> and S<sub>2</sub>, **מן** is the comparative preposition of superiority that derives from the comparative conjunction of superiority **יותר מן**, and N is the universal referent in S with which comparison is made. N may be a phrase. The resultant generative rule is:

<sup>2</sup> Commonly referred to as the comparative degree.

<sup>3</sup> Actually, no such transformation is required, the appropriate phrase naturally results from deletion transformations at the discourse level.

$$(4) \quad D + S(N, D) \rightarrow D + \text{מן} + \text{כל} + N$$

נָתַתִּי לְבֵית־אֱלֹהִי

לְמַעַל מְכֹל־הַכִּינּוֹתִי לְבֵית הַקֹּדֶשׁ:

I have given to the house of my God

**far above all** that I have prepared for the holy house (1 Chr. 29:3)<sup>4</sup>

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.

### 14.3 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 **מְהֵרָה מְאֹד** (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:

$$\begin{array}{c} \text{מְהֵרָה מְאֹד} \\ \frac{D_2 \quad D_1}{D_3} \end{array}$$

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 deter-

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<sup>4</sup> D is the adverbial phrase **לְמַעַל** “above” and N is the noun phrase “that which I have prepared for the holy house.” In this case, the relative pronoun **אֲשֶׁר** has been elided.

mining that the left elements make good sense together in the broader context. Ordinarily, with few exceptions, the constituents on the left side must be contiguous (next to one another).

$$(1) \quad D_1 \ D_2 \rightarrow D_3$$

מְהֵרָה מְאֹד

$\underline{D_2} \quad \underline{D_1}$

$D_3$

very quickly (Zep. 1:14)

The dependent clause: The quickness is intense.

$$(2) \quad D_1 \ כִּי \ N_2 \rightarrow D_3$$

יָרִיעוּ עֲלֵימוֹ כִּי־גִנָּב

$\underline{N_2} \mid \underline{D_1}$

$D_3$

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 ( $N_2$ )<sup>5</sup>

$$(3) \quad D_1 \ מִן \ N_2 \rightarrow D_3$$

הֵיטִבַּתְּ חֶסֶדְךָ הָאֲחֵרוֹן מִן־הָרִאשׁוֹן

$\underline{N_2} \mid \underline{D_1}$

$D_3$

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.

## 14.4 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

$$(1) \quad D_1 \ D_2 \rightarrow D_3$$

$$(2) \quad D_1 \ כִּי \ N_2 \rightarrow D_3$$

$$(3) \quad D_1 \ מִן \ N_2 \rightarrow D_3$$

**Slots:**  $D + (D) + (X + N)$  where  $X = \{\text{כִּי}, \text{or מִן}\}$

<sup>5</sup> 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 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 circumstance 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 *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 instances an adjective is modified by another adjective (as it were) because it specifies a value of a 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.<sup>1</sup> 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 clause, that defines another attribute of the same characteristic, is transformed into an appositive adjective phrase. The structure of the transformation is:

(1)  $A_1 + S(A_1, A_2) \rightarrow A_1 + A_2$

---

<sup>1</sup> Actually, the characteristic name is omitted by a deletion transformation when the characteristic is known and non-emphatic.



where S defines the relationship between  $A_1$ ,  $A_2$ .

לְבָנָה אֲדָמָה  
 $\frac{A_2}{A_1}$   
 $A_3$   
 reddish-white (Lev. 13:19)

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:

$$(2) \quad A_1 + S(A_1, D) \rightarrow A_1 + D$$

where S defines the value (D) of some adverbial characteristic of A.

וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד  
 $\frac{D}{A_1}$   
 $A_2$

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 an quantifier phrase. The structure of the transformation is:

$$(3) \quad A_1 + S(A_1, N) \rightarrow A_1 + N^q$$

where S defines the value ( $N^q$ ) of some quantity of A.

יַעֲשׂוּ-עֵץ גָּבֹהַּ חֲמִשִּׁים אַמָּה  
 $\frac{N_2}{N_3} \quad M \quad A_1 \quad N_1$   
 $A_2$

"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:

$$(4) \quad A_1 + S(A_1, N) \rightarrow F_1 + N$$

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.

$$\begin{array}{c} \text{גְּדֹלַת הַעֲצָה וְרֹב הָעֲלִילָה} \\ \text{N}_4 \quad \text{E}_3 \quad \text{N}_2 \quad \text{F}_1 \\ \text{A}_6 \quad \text{A}_5 \\ \text{great in counsel, and mighty in work (Jer. 32:19)} \end{array}$$

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.

$$\begin{array}{c} \text{שְׁפִלְתָּ קוֹמָה} \\ \text{low of stature (Ezek. 17:6)} \end{array}$$

$$\begin{array}{c} \text{גְּדֹלַת-חֲמָה} \\ \text{(a man) great of wrath (Prov. 19:19)} \end{array}$$

$$\begin{array}{c} \text{שְׁפִל-רוּחַ} \\ \text{humble in spirit (Prov. 29:23)} \end{array}$$

$$\begin{array}{c} \text{אָרְךְ אֲפִים וְרֹב-חֶסֶד וְאֱמֶת} \\ \text{N}_5 \quad \text{W} \quad \text{N}_4 \quad \text{F}_3 \quad \text{W} \quad \text{N}_2 \quad \text{F}_1 \\ \text{N}_7 \quad \text{A}_8 \quad \text{A}_9 \quad \text{A}_6 \\ \text{longsuffering, and plenteous of both mercy and truth (Exod. 34:6)} \end{array}$$

This last example illustrates a compound adjective phrase ( $A_9$ ); the head construct adjective ( $F_3$ ) of the second phrase ( $A_8$ ) has a compound modifier ( $N_4$  and  $N_5$ ). The underlying 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 limitation transformation:

$$(5) \quad A_1 + S(A_1, N) \rightarrow F_1 + N$$

where  $F_1$  is the construct form of adjective  $A_1$ , and  $N$  is the name of the part to which  $A$  refers.

חָכֵם-לֵב  
wise of heart (Prov. 10:8)<sup>2</sup>

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.

גָּדוֹל הַכְּנָפִים אָרְךְ הָאֵזָר מְלֵא הַנוֹצָה  
 $\begin{array}{ccc} \underline{N_6} \quad \underline{F_5} & \underline{N_4} \quad \underline{F_3} & \underline{N_2} \quad \underline{F_1} \\ A_9 & A_8 & A_7 \end{array}$   
 great of wing, long of pinions, full of feathers (Ezek. 17:3)

גָּדוֹל כְּנָפַיִם וְרַב-נוֹצָה  
 $\begin{array}{ccc} \underline{N_4} \quad \underline{F_3} \quad W & \underline{N_2} \quad \underline{F_1} \\ A_6 & | & A_5 \\ A_7 \end{array}$   
 great of wings and plenteous of feathers (Ezek. 17:7)  
 (= with great wings and many feathers)

הַבָּנִים קָשִׁי פָּנִים וְחִזְקֵי-לֵב  
 $\begin{array}{ccc} \underline{N_4} \quad \underline{F_3} \quad W & \underline{N_2} \quad \underline{F_1} \\ A_6 & | & A_5 \\ A_7 \end{array}$   
 The sons are harsh of face and stiff of heart (Ezek. 2:4)

כָּל-חֲכָמֵי-לֵב  
all the wise of heart (Job 37:24)

### 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

<sup>2</sup> See also Exod. 36:1; Prov. 16:21.

adjective by means of a subordinating conjunction, and no transformation takes place. The structure is:

$$(6) \quad A_1 + S \rightarrow A_1 + C^s + S$$

where  $C^s$  is a subordinating conjunction that expresses the dependency of  $S$  on  $A_1$ .

Hebrew uses the conjunction  $\text{כִּי}$  to express such dependency.<sup>3</sup>

לֹא-אַכְזַר כִּי יַעֲרִינוּ

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.<sup>4</sup> 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 underlying clause dependent upon the adjective, it is more likely that comparative adjective phrases are derived from a comparison of clauses<sup>5</sup> 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 structure. However, because comparative phrases are usually discussed in the context of adjective phrases, the discussion of them is included here.

<sup>3</sup> 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.

<sup>4</sup> 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.”

<sup>5</sup> 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.

## 15.7.1 The Similarity Degree of Comparison

Clauses are compared at the degree of similarity by the comparative conjunctions כִּן . . . כַּאֲשֶׁר. In English order the structure is:

$$\text{כַּאֲשֶׁר} + S(A)_1 + \text{כִּן} + S(A)_2$$

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:

$$(7) \quad A + S(A, N) \rightarrow A + \text{כִּן} + N$$

where A is the adjective common to  $S_1$  and  $S_2$ , כִּן is the comparative preposition of similarity that derives from the comparative conjunctions כִּן . . . כַּאֲשֶׁר, and N is the referent in  $S_2$  with which comparison is made. N may be a phrase.

דָּק כְּכֹפֶר

$N_2$  כִּן  $A_1$

as small as hoar frost (Exod. 16:14)

In this example, the dependent clause is: The manna was small like hoar frost is small.

יָפָה כְּלַבְנָה

בָּרָה כְּחַמָּה

אַיִמָּה כְּנִדְגָלוֹת:

Fair as the moon,

Clear as the sun,

Awesome as an army with banners (Song 6:10)

חָכָם כְּמוֹךָ

as wise as you (Gen. 41:39)

גָּדוֹל כְּאֱלֹהִים

as great as our God (Psa. 77:14 Heb.)

עִפְתָּהּ | כְּמוֹ אֶפֶל צְלָמוֹת

as dark as darkness itself, as the shadow of death. (Job 10:22)<sup>6</sup>

<sup>6</sup> Cf. Job 11:8, 9.

15.7.2 The Superior Degree<sup>7</sup> of Comparison

Clauses are compared at the degree of superiority by the comparative conjunction **מִן**. English order the structure is:

$$S_1 + \text{מִן} + S_2$$

which is usually translated into English as “S<sub>1</sub> more than S<sub>2</sub>.” When S<sub>1</sub> and S<sub>2</sub> 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.<sup>8</sup> The structure of the resultant comparative phrase of superiority would be:

$$(8) \quad A + S(A, N) \rightarrow A + \text{מִן} + N$$

where A is the adjective common to S<sub>1</sub> and S<sub>2</sub>, **מִן** is the comparative preposition of superiority that derives from the comparative conjunction **מִן**, and N is the referent in S<sub>2</sub> with which comparison is made. N may be a phrase.

מה־מתוק מדבֿשׁ וְיִמָּה עֵז מִאֲרִי

What is **sweeter** **than** **honey**  
and **stronger** **than** **a lion**. (Judg. 14:18)

In this example, two dependent clauses are involved. The first states: What is sweet more than honey is sweet. The second states: What is strong more than a lion is strong.

אַתָּה חָכָם מִדָּנִיֵּאל

you are **wiser** **than** **Daniel** (Ezek. 28:3)\*

עֲמֻק מִיָּעוֹר

**deeper** **than** **the skin** (Lev. 13:3)

גְּדוֹלָה מִן־הַעִי

**greater** **than** **Ai** (Josh. 10:2)

קָטָן מִהֵכִיל אֶת־הָעֹלָה

too **small** to **receive** the burnt offering (1 Kgs. 8:64)  
[lit.: **smaller** **than** to receive the burnt offering]<sup>9</sup>

<sup>7</sup> Commonly referred to as the comparative degree.

<sup>8</sup> Actually, no such transformation is required, the appropriate phrase naturally results from deletion transformations at the discourse level.

<sup>9</sup> Note that here N is a verbal noun (infinitive construct) phrase governing an object. Likewise the next example employs an infinitive.

רַב מְשַׁבֵּת יַחְדָּו

too great for them to dwell together (Gen. 36:7)  
[lit. greater than their dwelling together]

### 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)  $A + S(A, N) \rightarrow A + \text{מִן} + \text{כָּל} + N$

עָרוֹם מְכַל חֵית הַשָּׂדֶה

more cunning than any beast of the field (Gen. 3:1)

In this example, the dependent clause states: The serpent was cunning more than any beast of the field was cunning.

הַצִּעְרָה מְכָל-מִשְׁפָּחוֹת

the least of all families (1 Sam. 9:21)

גָּבִיָּה מְכָל-הָעָם

taller than any of the people (1 Sam. 9:2)

At times the universal quantifier is elided if its sense is understood from the context.

הַטּוֹב וְהַיָּשָׁר מִבְּנֵי אֲדֹנֵיכֶם

the best and most qualified of your master's sons (2 Kgs. 10:3)

This phrase may be further transformed to the structure:

$A(\text{det.}) + \text{בִּי} + N$

where  $N$  names the class with which comparison is made and the determinate form of the adjective expresses the superlative degree.

הַצִּעִיר בְּבֵית אָבִי

the least in my father's house (Judg. 6:15)

הַגָּדוֹל בְּעֲנָקִים

the greatest among the Anakim (Josh 14:15)

הַיָּפֶה בְּנָשִׁים

the 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.

קטן בָּנָיו:

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

מִגְדוֹלָם וְעַד־קִטְנֵם:

from the greatest of them to the least of them (Jon. 3:5)

טוֹבָם

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(det, pl)

where F is the construct form of the adjective A which is determinate and plural.

קֹדֶשׁ הַקְּדוֹשִׁים:

The holy of holies. (Exod. 26:34)

[or the most holy (place)]

וַיַּעַשׂ אֶת־בֵּית־קֹדֶשׁ הַקְּדוֹשִׁים

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 → N

הַזָּקֵן אֲשֶׁר אָמַרְתָּם

the old man of whom you spoke (Gen. 43:27)

גַּם אֶת־הַטּוֹב נִקְבַּל מֵאֵת הָאֱלֹהִים

וְאֶת־הָרָע לֹא נִקְבַּל

Shall we receive good at the hand of God,  
and shall we not receive evil? (Job 2:10)

טוֹב בָּרַע אוֹ־רָע בְּטוֹב

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 instances 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<sup>10</sup> to form compound adjective phrases.

וַיִּקְרָא יְהוָה | יְהוָה אֵל רַחוּם וְחַנּוּן

אַרְךְ אֲפִים | רַב־חֶסֶד וְאֱמֶת:

And He proclaimed, "The LORD, the LORD God, *merciful and gracious*,  
*longsuffering, and abounding in goodness and truth* (Exod. 34:6)

וְהָאִשָּׁה טוֹבַת־שֵׁכַל וְיִפֹּת תֹּאֵר

וְהָאִישׁ קָשָׁה וְרָע מַעַלְלִים

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.

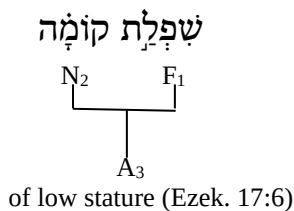
### 15.10 Rules for Syntactic Analysis of Adjective Phrases

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 שְׁפִלַּת קוֹמָה (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  $S(A_1)$ . 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 on the right side; or when drawing a tree diagram analysis, the left constituents are connected together and linked to the right

<sup>10</sup> See § 9.2.1. When more than two phrases are coordinated, some intermediate conjunctions may be elided.

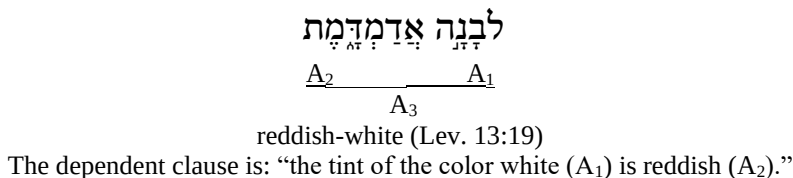
constituent. Thus, the rule “ $F_1 + N_2 \rightarrow A_3$ ” (where  $F_1$  is the construct form of adjective  $A_1$ ) would be diagrammed as follows:



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).

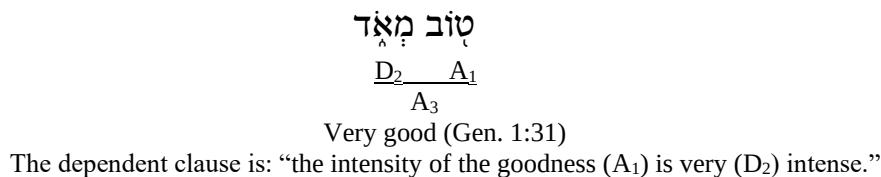
$$(1) \quad A_1 A_2 \rightarrow A_3$$

where  $A_2$  expresses an attribute value of  $A_1$ .



$$(2) \quad A_1 D_2 \rightarrow A_3$$

where  $D_2$  expresses some adverbial attribute of  $A_1$ .



$$(3) \quad F_1 + N_2 \rightarrow A_3$$

where  $F_1$  is the construct form of Adjective  $A_1$ , and  $N_2$  is the characteristic of which  $A_1$  is a value.



$$(F) + A + (A) + (D) + (X + N)$$

Where J = a construct adjective, A = an adjective, D = an adverb, and X = {בְּ, C<sup>s</sup>, C<sup>c</sup>, מִן, or מִכָּל}.

The parentheses () enclose optional elements. All elements must be consistent with the semantic context in which A occurs. I know of no adjective phrase in the Bible where all these elements occur in the same phrase, but this is the expected order whenever they occur.

### 15.12 Summary of Analysis Rules for Adjective Phrases

$$A_1 A_2 \rightarrow A_3$$

$$A_1 D_2 \rightarrow A_3$$

$$F_1 N_2 \rightarrow A_3$$

$$A_1 C^s + S_2 \rightarrow A_3$$

$$A_1 C^c A_2 \rightarrow A_3$$

$$A_1 \text{ בְּ } N_2 \rightarrow A_3$$

$$A_1 \text{ מִן } N_2 \rightarrow A_3$$

$$A_1 \text{ מִכָּל } N_2 \rightarrow A_3$$

**Slots:** (F) + A + (A) + (D) + (X + N), where X = {בְּ, C<sup>s</sup>, C<sup>c</sup>, מִן, or מִכָּל}.

## CHAPTER 16

### 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. The next several chapters define and illustrate the syntactic structure of the various Hebrew phrases, beginning with the noun phrase in this chapter.

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.

מֶלֶךְ חָכָם  
A wise king (Prov. 20:26)  
גָּדוֹל מְאֹד  
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.<sup>1</sup> 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 factual<sup>2</sup> sentence containing X as a constituent. The expression is interpreted to mean “part of speech X, followed by (+) dependent clause S about X,

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<sup>1</sup> 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.

<sup>2</sup> 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.

transforms ( $\rightarrow$ ) into a phrase consisting of  $X$  with a modifier derived from  $S$ .<sup>3</sup> The modifier is derived from the content of  $S(X)$ , ranging anywhere from being a significant constituent of  $S$  to being the entire sentence.

Example:

$X = \text{king}$

$S(X) = \text{the strength of the king is mighty}$

$X + S(X) \rightarrow \text{a mighty king}$

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  $X$ .<sup>4</sup> 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  $X$ .<sup>5</sup> While the above rule does not indicate so, it may, in a defined order, repeat within practical limits, producing with each iteration a new and more expanded phrase. This rightly implies that Hebrew phrases are without discontinuities.<sup>6</sup>

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<sup>3</sup> 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).

<sup>4</sup> 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.

<sup>5</sup> A few exceptions exist where the modifier precedes  $X$  which require separate rules discussed where applicable.

<sup>6</sup> 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 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:

$$N + S(N) \rightarrow N + \text{Modifier}$$

The expression is interpreted to mean “Noun N, followed by (+) dependent clause S about N, transforms ( $\rightarrow$ ) 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.<sup>7</sup>

### 16.1 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.

#### 16.1.1 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  $\text{הָיָה}$ , 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

$$(1) \quad N_1 + \frac{[N_1^s + \text{הָיָה} + N_2^c]}{S^c(N_1^s)} \rightarrow N_1 + N_2$$

where  $S^c(N_1^s)$  is a classification clause about  $N_1^s$ , and where the subject ( $N_1^s$ ) and verb ( $\text{הָיָה}$ ) are deleted from  $S^c(N_1^s)$  as redundant and unnecessary, and the predicate nominative ( $N_2^c$ ) 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.<sup>8</sup>

<sup>7</sup> 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  $N + \text{Modifier}$ .

<sup>8</sup> In all instances 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.

אִשָּׁה אֶלְמָנָה

$\frac{N_2}{N_3} \frac{N_1}{N_3}$

a woman, a widow = a widow woman (1 Kgs. 7:14)  
[dependent clause: the woman is a widow]

נַעֲרָה בְּתוּלָה

$\frac{N_2}{N_3} \frac{N_1}{N_3}$

a damsel, a virgin = a virgin damsel (Deut. 22:23)  
[dependent clause: the damsel is a virgin]

There are 2,444 noun pairs in the Hebrew Bible that meet the above criteria<sup>9</sup> that are potential<sup>10</sup> classification noun phrases. Actually, a string of appositive nouns may occur; Table 16.1 lists the frequency distribution of the number of appositive nouns in a potential classification phrase.

**Table 16.1**  
**Distribution of Appositive Noun Strings**

| Num. Nouns in string | Num. of strings |
|----------------------|-----------------|
| 2                    | 2,363           |
| 3                    | 21              |

וַיֹּאמֶר אֲנִי בְנִךְ בְּכֹרְךָ עֵשָׂו:

And he said, "I am your son, your firstborn, Esau." (Gen. 27:32)

וַיֹּאמֶר בֶּן-אִישׁ גֵּר עַמְלִקִּי אֶנְכִּי:

And he answered, "I am the son of an alien, an Amalekite." (2 Sam. 1:13)

### 16.1.2 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 הָיָה 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

<sup>9</sup> 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.

<sup>10</sup> Potential because some pairs may not pass the semantic concord requirements.



$$(2) \quad N_1 + \frac{[N_1^s + \text{יהוה} + N_2^c]}{S^i(N_1^s)} \rightarrow N_1 + N_2$$

where  $S^i(N_1^s)$  is an identity clause about  $N_1^s$ , and where the subject ( $N_1^s$ ) and verb (יהוה) are deleted as redundant and unnecessary, and the predicate nominative ( $N_2^c$ ) 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.

יהוה אלהינו  
N<sub>2</sub> N<sub>1</sub>  
N<sub>3</sub>

The LORD our God (Deut. 6:4)  
[dependent clause: The LORD is our God]

הארץ כנען  
N<sub>2</sub> N<sub>1</sub>  
N<sub>3</sub>

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.<sup>11</sup> Actually, a string of appositive nouns may occur; Table 16.2 lists the frequency distribution of the number of appositive nouns in a potential identity phrase.

**Table 16.2**  
**Distribution of Identity Noun Strings**

| Num. Nouns in string | Num. of strings |
|----------------------|-----------------|
| 2                    | 1,953           |
| 3                    | 2               |

את־הַגֵּר הַמִּצְרִית שִׁפְחָתָהּ

Hagar, the Egyptian, her handmaid, (Gen. 16:3)  
[dependent clauses: Hagar is an Egyptian; Hagar is Sarah's handmaid]

### 16.1.3 Dependent Attribute Clauses<sup>12</sup>

Attribute clauses (§ 12.1.4) are predicate adjective clauses. They define the value of an attribute of their subject. They have the structure

<sup>11</sup> 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.

<sup>12</sup> Cf. VNK § 30.

$$S^a = N^s + V^c + A$$

where the verb ( $V^c$ ) is the copulative  $\text{הָיָה}$  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

$$(3) \quad N_1 + \frac{[N_1^s + \text{הָיָה} + A]}{S^a(N_1^s)} \rightarrow N_1 + A$$

where  $S^a(N_1^s)$  is an attribute clause about  $N_1^s$ , and where the subject ( $N_1^s$ ) and verb ( $\text{הָיָה}$ ) 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 instance  $N$  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?”<sup>13</sup>

$$\frac{\text{זָהָב טָהוֹר}}{A \quad N_1}$$

$N_2$

pure gold (Exod. 25:11)

[dependent clause: the gold is pure of quality, i.e., free from impurity]

$$\frac{\text{מֶלֶךְ-חָדָשׁ}}{A \quad N_1}$$

$N_2$

a new king (Exod. 1:8)

[dependent clause: the king is new of coronation, i.e., just beginning his reign]

$$\frac{\text{עֶשְׂרֵה בָקָר בָּרִאִים}}{A \quad N_1}$$

$N_2$

ten fat oxen (1 Kgs. 5:3; 4:23 Eng.)<sup>14</sup>

[dependent clause: the oxen are fat of flesh]

$$\text{כִּי בְּאֶשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה}$$

"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

<sup>13</sup> 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.

<sup>14</sup> Note that the adjective exhibits number concord with the quantified noun, that is, the phrase “ten cattle” is plural even though the form of  $\text{בָּקָר}$  is singular.

derived from a phrase transformation on a dependent predicate adjective clause. Actually, a string of adjectives may occur; Table 16.3 lists the frequency distribution of the number of adjectives in a potential attribute noun phrase.

**Table 16.3**  
**Distribution of Noun-Adjective Strings**

| Num. Adjectives in string | Num. of non-determinate strings | Num. of Determinate strings |
|---------------------------|---------------------------------|-----------------------------|
| 2                         | 1,175                           | 411                         |
| 3                         | 10                              | 0                           |

וְהַמֶּלֶךְ שְׁלֹמֹה אָהֵב נָשִׁים נְכָרִיּוֹת רַבּוֹת

But King Solomon loved many foreign women, (1 Kgs. 11:1)

וּמָצָא בָּהּ אִישׁ מְסִכֵּן חָכָם

Now there was found in it a poor wise man, (Eccl. 9:15)

#### 16.1.4 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.<sup>15</sup> The structure of the transformation is

$$(4) \quad N_1 + \frac{[N_1^s + \text{הָיָה} + D]}{S^d(N_1^s)} \rightarrow N_1 + D$$

where  $S^d(N_1^s)$  is a predicate adverb clause about , and where the subject ( $N_1^s$ ) and verb (הָיָה) are deleted as redundant and unnecessary  $N_1^s$ , 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.

<sup>15</sup> 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.

- (a)  $\text{אֶתֵּן לְגֹגִי מָקוֹם-שָׁם לְקֶבֶר בְּיִשְׂרָאֵל}$   
 $\text{D} \quad \text{N}_1$   
 $\text{N}_2$   
 I will give Gog a place there<sup>16</sup> for burial in Israel (Ezek. 39:11)  
 $\text{N} \quad \text{D}$   
 [dependent clause: the place was there (i.e., in the valley of those who pass by the sea)]
- (b)  $\text{לְנָבִיא הַיּוֹם יִקְרָא לְפָנָיו הָרֹאֶה}$   
 $\text{D} \quad \text{N}_1$   
 $\text{N}_2$   
 The prophet today was formerly called the seer. (1 Sam. 9:9)  
 $\text{N} \quad \text{D}$   
 [dependent clause: the prophet exists today (i.e., contemporary with the narrator)]<sup>17</sup>

The transformation is not used often with a simple adverb. It is used more often with adverbial prepositional phrases.

- (c)  $\text{וַיֵּם קוֹל-הַצֹּאן הַזֶּה בְּאָזְנוֹ}$   
 $\text{D} \quad \text{N}_1$   
 $\text{N}_2$   
 What is this sound of sheep in my ear? (1 Sam. 15:14)  
 $\text{N} \quad \text{D}$   
 [dependent clause: the sound was in Samuel's ears]
- (d)  $\text{וְהָרַע בְּעֵינֶיךָ לְשִׁיתִי}$   
 $\text{D} \quad \text{N}_1$   
 $\text{N}_2$   
 The evil in Your sight I have done.<sup>18</sup> (Psa. 51:6; vs. 4 Eng.)  
 $\text{N} \quad \text{D}$   
 [dependent clause: the evil was in God's sight (i.e., a personal offense)]

There are 71 noun-adverb pairs in the Hebrew Bible that meet the above criteria that are potential attributive adverb noun phrases.

<sup>16</sup> The word שָׁם “there” obviously modifies the word מָקוֹם because of the *Maqqeph* 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.

<sup>17</sup> That is, the type of person who today is called a prophet was in former days called a seer. The phrase הָרֹאֶה is actually an adverbial accusative.

<sup>18</sup> 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.

## 16.1.5 Dependent Demonstrative Pronoun Clause

A demonstrative pronoun (§ 10.3) clause is a predicate nominative copulative clause (§ 12.1.2 & 3) that has a demonstrative pronoun ( $R^d$ ) as its subject.<sup>19</sup> The structure of the kernel demonstrative pronoun clause is:

$$S^r = R^d + \text{הַיָּהוּדָה} + N$$

A noun with a dependent demonstrative pronoun clause is transformed into an attributive demonstrative noun phrase. The structure of the transformation is

$$(5) \quad N_1 + \frac{[R^d + \text{הַיָּהוּדָה} + N_1]}{S^r(N_1)} \rightarrow N_1 + R^d$$

where  $S^r(N_1)$  about  $N_1$ , and where the noun ( $N_1$ ) and verb ( $\text{הַיָּהוּדָה}$ ) 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.<sup>20</sup>  $N_1$  may be a noun phrase with simple attributive adjectives and adverbs, but not with other intervening modifiers.

$$\frac{\text{בְּדֹרֹהַּ הַזֶּה}}{R_d \quad N_1}$$

$N_2$

In **this** generation. (Gen. 7:1)

$$\frac{\text{בְּיוֹם הַיּוֹם הַזֶּה}}{R_d \quad N_1}$$

$N_2$

**This** day. (Gen. 7:13)

$$\frac{\text{אֶת־הָאָרֶץ הַזֹּאת}}{R_d \quad N_1}$$

$N_2$

**This** land. (Gen. 12:7)

$$\frac{\text{הַגּוֹי הַגָּדוֹל הַזֶּה}}{R_d \quad A \quad N_1}$$

|  $N_2$

$N_3$

**This** great nation. (Deut. 4:6)  
[modifies noun phrase]

<sup>19</sup> 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.

<sup>20</sup> See BDB 260-62. In a few rare instances the demonstrative pronoun without the definite article appears before the noun it modifies; and in a few special instances the demonstrative without the definite article follows the noun it modifies, such as when the noun is made determinate by a pronoun suffix.

זֶה מֹשֶׁה

This Moses. (Exod. 32:1)  
[rare exception]

מִשְׁבַּעַתִּי זֶה

From this my oath. (Gen. 24:8)  
[special case]

בְּיָמֵים הָהֵם

In those days (Gen. 6:4)

קוֹל־הַצֹּאן הַזֶּה

$\begin{array}{c} R_d \quad N_2 \quad J_1 \\ | \quad \quad \quad | \\ \quad \quad \quad N_3 \\ \quad \quad \quad N_4 \end{array}$

this sound of sheep (1 Sam. 15:14)

There are 900 noun-near demonstrative pronoun pairs and 492 noun-remote demonstrative pairs in the Hebrew Bible.

#### 16.1.6 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:

$$S^s = N^s + V^c + \text{כְּ} + N^x$$

A noun with a dependent comparative clause is transformed into a comparative noun phrase.<sup>21</sup> The structure of the transformation is

$$(6) \quad N_1 + \frac{[N_1^s + \text{הִיךְ} + \text{כְּ} + N_2^x]}{S^s(N_1^s)} \rightarrow N_1 + \text{כְּ} + N_2$$

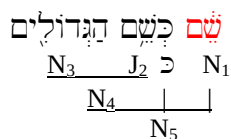
where  $S^s(N_1^s)$  is similarity clause about  $N_1^s$ , and where the noun ( $N_1^s$ ) and verb (הִיךְ) of the clause are deleted as redundant and unnecessary, and the comparative pronoun (כְּ) and the comparative noun ( $N_2$ ) remain as the modifier.

חֲנִית כְּמִנְזֹר אֲרָגִים

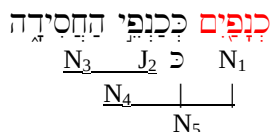
$\begin{array}{c} N_3 \quad J_2 \quad N_1 \\ | \quad \quad \quad | \\ \quad \quad \quad N_4 \\ \quad \quad \quad N_5 \end{array}$

A spear like a weaver's beam (1 Chr. 11:23)  
[dependent clause: the spear is like a weaver's beam]

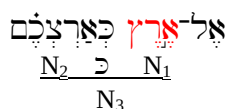
<sup>21</sup> Many other types of comparative phrases exist. These are the result of transformations on comparative dependencies between clauses discussed in later sections. Note that the redundant elements of the dependent clause are elided as in previous rules.



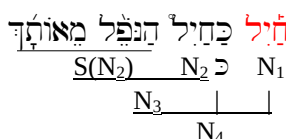
A **name** like the name of the great men (1 Chr. 17:8)  
[dependent clause: the name is like the name of the great men]



**Wings** like the wings of the stork (Zech. 5:9)  
[dependent clause: the wings are like the wings of the stork]



to **a land** like your land. (2 Kgs. 18:322)  
[dependent clause: the land is like your land]



**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.

## 16.2 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.

### 16.2.1 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).

אִשָּׁה אֶלְמָנָה

a woman, a widow = a widow woman (1 Kgs. 7:14)  
[classification]

נַעֲרָה בְּתוּלָה

a young woman, a virgin = a virgin young woman (Deut. 22:23)  
[classification]

דְּבוֹרָה אִשָּׁה נְבִיאָה אִשְׁתּוֹ לִפְדֹּת

Deborah, a woman, a prophetess, the wife of Lappidoth (Judg. 4:4)  
[classification, classification, identity]

תּוֹלַע בֶּן־פּוּאָה בֶּן־דּוֹדוֹ אִישׁ יִשָּׁשְׁכָר

Tola the son of Puah, the son of Dodo, a man of Issachar (Judg. 10:1)  
[identity, identity, classification]

יְהוָה אֱלֹהֵינוּ

The LORD our God (Deut. 6:4)  
[identity]

הָאָרֶץ כְּנָעַן

The land, Canaan (Num. 34:2)  
[identity]

### 16.2.2 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.

אֵין צוֹר כְּאֱלֹהֵינוּ

There is not a rock like our God. (1 Sam. 2:2)

חֵיָל כְּחֵי־הַנֶּפֶל מֵאוֹתָךְ

An army like the army that you have lost. (1 Kgs. 20:25)

חֲנִית כְּמִנֹּר אֲרָגִים

A spear like a weaver's beam. (1 Chr. 11:23)

שֵׁם כְּשֵׁם הַגִּדּוֹלִים

A name like the name of the great men. (1 Chr. 17:8)

כְּנָפִים כְּכְנָפֵי הַחֲסִידָה

Wings like the wings of the stork. (Zech. 5:9)



### 16.2.3 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.<sup>22</sup> 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 § 14.2.2 on adverb phrases. The noun phrase with which comparison is made is governed by the preposition מִן (from = than). The structure is:

$$A_1 + \text{מִן} + N \rightarrow A_2$$



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)

### 16.2.4 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.

<sup>22</sup> Such phrases are the product of deletion transformations. See the discussion of these transformations in § 19.2.7.

<sup>23</sup> Some instances of this idiom do not have the definite article.

שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה:

Solomon's best song (Song 1:1)  
[lit. **the song of songs** which are Solomon's]

כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֵדֹנֵי הָאֲדֹנִים

For the LORD your God is the **God of gods**  
and **the Lord of lords** (Deut. 10:17)

נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל . . . מֶלֶךְ מַלְכִּים

Nebuchadnezzar king of Babylon . . . **king of kings** (Ezek. 26:7)

The same idiom is used in Aramaic.

אַרְתַּחְשָׁסְתָּא מֶלֶךְ מַלְכָּא

Artaxerxes, **the king of kings** (Ezr. 7:12)

When the comparison is with respect to a common adjectival characteristic, the noun is modified by a superlative adjectival phrase (§ 15.7.3).

וַיַּעַשׂ אֶת-בֵּית-קֹדֶשׁ הַקִּדְשִׁים

And he made the **Most Holy Place** (2 Chr. 3:8)

בְּנוֹ הַקָּטָן

**his youngest son** (Gen. 9:24)

אֲחִיכֶם הַקָּטָן

**your youngest brother** (Gen. 42:15)

### 16.3 Noun Phrases Derived from Dependent Verbal Clauses

The above discussion defines the special instances 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.

#### 16.3.1 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.<sup>24</sup>

**16.3.1.1 The General Genitive Transformation.** In the general case, the general genitive transformation is used, the structure of which is

$$(7) \quad N_1 + [S(N_1, N_2)] \rightarrow N_1 + \text{ל} + N_2$$

where the dependent clause *S* is of any type that defines a relationship between *N*<sub>1</sub> and *N*<sub>2</sub> within the above limitations, and where *N*<sub>1</sub> and *N*<sub>2</sub> both may be noun phrases of any complexity.<sup>25</sup> The preposition expresses the genitive and usually should be translated “of” in English. *N*<sub>1</sub> and *N*<sub>2</sub> transfer over into the phrase unchanged, except that *N*<sub>2</sub> 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 instances where the special transformation does not apply, such as (1) when *N*<sub>1</sub> is a phrase or proper name not given to the construct form; (2) when *N*<sub>1</sub> is non-determinate with a determinate *N*<sub>2</sub>; (3) when the genitive relationship is negated; or (4) sometimes in poetry.<sup>26</sup> 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)
- |                                                                           |
|---------------------------------------------------------------------------|
| אִישׁ לְמִלְחָמָה                                                         |
| $\begin{array}{c} N_2 \quad \text{ל} \quad N_1 \\ \hline N_3 \end{array}$ |
| As men of war (Jer. 6:23)                                                 |
| N <sub>1</sub> of N <sub>2</sub>                                          |
| [dependent clause: the men fight in war]                                  |
- (b)
- |                                                                                                                 |
|-----------------------------------------------------------------------------------------------------------------|
| כֹּהֵן לְאֵל עֶלְיוֹן:                                                                                          |
| $\begin{array}{c} A \quad N_2 \quad \text{ל} \quad N_1 \\ \hline N_3 \quad   \quad   \\ \hline N_4 \end{array}$ |
| A priest of the Most High God (Gen. 14:18)                                                                      |
| N <sub>1</sub> of N <sub>3</sub>                                                                                |
| [dependent clause: the priest mediated between the Most High God and worshippers]                               |

<sup>24</sup> As in the instance 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.

<sup>25</sup> The first noun phrase (*N*<sub>1</sub>) should not be so long as to obscure the intent of the preposition ל as the sign of the genitive.

<sup>26</sup> See BDB, pp. 510-18, especially meaning 5.c for a discussion of this genitive use of ל.

(c)

נְבִיאָ לַיהוָה  
 $\frac{N_2}{N_3} \quad \frac{N_1}{N_3}$

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]

(d)

בֶּן יֵשׁוּעַ בֵּית הַלְחֵם  
 $\frac{N_4}{N_5} \quad \frac{J_3}{N_6} \quad \frac{N_2}{N_7} \quad \frac{N_1}{N_7}$

A son **of** Jesse the Bethlehemite (1 Sam. 16:18)  
 $\frac{N_1}{N_1}$  of  $\frac{N_6}{N_6}$   
 [Genitive of ancestry] [nondet. with det.]  
 [dependent clause: Jesse fathered a son]

**16.3.1.2 The Special Genitive Transformation.** When  $N_1$  is an unmodified common noun, the special genitive transformation may be used, the structure of which is

$$(8a) \quad N_1 + [S(N_1, N_2)] \rightarrow J_1 + N_2$$

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.<sup>27</sup>
- (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 ׀.
- (5) In some cases,  $J_1$  may carry a pronoun suffix.

<sup>27</sup> A string of two construct nouns occurs 3,038 times; a string of three occurs 234 times; a string of four occurs 18 times (Exod. 39:32; 40:6; Lev. 13:59; Num. 1:2; 25:6; 26:2; Jdg. 9:1; 1 Kgs. 10:21; 1 Chr. 6:33; 9:13; 28:13, 20; 2 Chr. 9:20; Neh. 10:36; Isa. 10:12; Jer. 39:3); and a string of five occurs once (Num. 14:5).

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.

מַעֲשֵׂי יְדֵיהֶם:  

$$\begin{array}{c} \text{N}_2 \quad \text{J}_1 \\ \hline \text{N}_3 \end{array}$$

The works of their own hands (Jer. 1:16)  
 [dependent clause: Their own hands made idols]<sup>28</sup>

בְּאַהֲבַת יְהוָה אֶת־יִשְׂרָאֵל לְעֹלָם

Because of the love of the LORD for Israel forever (1 Kgs. 10:9)  
 [dependent clause: The LORD will love Israel forever]<sup>29</sup>

**16.3.1.2.1** 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.

חֲמָס אַחִיד יַעֲקֹב  

$$\begin{array}{c} \text{N}_3 \quad \text{N}_2 \quad \text{J}_1 \\ \hline \text{N}_4 \quad \text{N}_5 \end{array}$$

Violence against your brother Jacob (Obad. 10)  
 [dependent clause: You did violence against your brother Jacob]<sup>30</sup>

**16.3.1.2.2** In the **genitive of possession** the genitive (*nomen rectum*) names the owner or possessor of the construct noun (*nomen regens*).

אֶת־בֵּית הַמֶּלֶךְ  

$$\begin{array}{c} \text{N}_2 \quad \text{J}_1 \\ \hline \text{N}_3 \end{array}$$

The house of the king. (1 Kgs. 9:10)  
 [dependent clause: The king has a house]

חֲכָמַת שְׁלֹמֹה  

$$\begin{array}{c} \text{N}_2 \quad \text{J}_1 \\ \hline \text{N}_3 \end{array}$$

The wisdom of Solomon. (1 Kgs. 5:10, Heb.)  
 Dependent clause: Solomon has wisdom.

<sup>28</sup> The predicate (made idols) was transformed into a construct verbal noun (works) governed by the subjective genitive (their hands).

<sup>29</sup> 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.

<sup>30</sup> The verb בָּצַע (*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.”

**16.3.1.2.3** In the **genitive of material** the genitive (*nomen rectum*) names the material of which the construct noun (*nomen regens*) is composed or made.

כְּלֵי כֶסֶף וְכְלֵי זָהָב  
 $\frac{N_4}{N_6} \frac{J_3}{N_5}$

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

[dependent clause: Some articles were made of silver and some of gold]

**16.3.1.2.4** 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.

גִּבּוֹר חֵיל

A mighty man of power. (1 Sam. 9:1)

[or a powerful mighty man.]

[dependent clause: The mighty man has power]

אִשְׁת־חַיִּל

A wife of virtue. (Prov. 31:10)

[or a virtuous wife]

[dependent clause: The wife has virtue]

מֵאזְנֵי צֶדֶק

Balances of justice. (Lev. 19:36)

[or just balances]

Dependent clause: The balances weigh according to justice.

**16.3.1.2.5** In the **genitive of purpose or result** the genitive (*nomen rectum*) names the purpose or result of the construct noun (*nomen regens*).

צֹאן טְבָחָהּ

Sheep for slaughter (Psa. 44:23)

[dependent clause: The sheep were raised and kept  
for the purpose of slaughter]

**16.3.1.2.6** In the **genitive of kind** the genitive (*nomen rectum*) names the genus or kind of the construct noun (*nomen regens*).

עֵצֵי שִׁטִּים

Wood of an acacia tree (Exod. 37:10)

[or acacia wood]

[dependent clause: The genus of the wood is acacia]

**16.3.1.2.7** In the **genitive of source** the genitive (*nomen rectum*) names the source of the construct noun (*nomen regens*).

דְּבַר־יְהוָה

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

[dependent clause: The LORD spoke (or inspired) the word]

**16.3.1.2.8** In the **genitive of name** the genitive (*nomen rectum*) gives the name of the construct noun (*nomen regens*).

נְהַר־פָּרָת

The river Euphrates (Gen. 15:18)

[dependent clause: The name of the river is the Euphrates]

אֶרֶץ מִצְרַיִם

The land of Egypt (Exod. 7:19)

[dependent clause: The name of the land is Egypt]

הַר הַכַּרְמֶל

The mountain of Carmel (1 Kgs. 18:19)

[or Mt. Carmel]

[dependent clause: The name of the mountain is Carmel]

יַם־כִּנְרֶת

The sea of Kinnereth (Num. 34:11)

[dependent clause: The name of the sea is Kinnereth]

**16.3.1.2.9** In the **genitive of extent** the genitive (*nomen rectum*) names the limit or extent of the construct noun (*nomen regens*).

מִי אֲפָסִים

Water (up to) the ankles. (Ezek. 47:3)

[dependent clause: The water reached to Ezekiel's ankles]

מִי מִתְּנִים

Water (up to) the waist. (Ezek. 47:4)

Dependent clause: The water reached to Ezekiel's waist.

**16.3.1.2.10** In the **genitive of time** the genitive (*nomen rectum*) names a point of time for the construct noun (*nomen regens*).

עַתַּת עֶרֶב

At the time of evening. (Gen. 24:11)

[dependent clause: The time was evening]

עַתַּת צֹהָרִים

At the time of noon. (Jer. 20:16)

[dependent clause: The time was noon]

**16.3.1.2.11** 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.

שִׁיר הַשִּׁירִים

The song of songs. (Song 1:1)

[or the best song]

[dependent clause: The song is the best of all songs]

אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים

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 16.4 provides a frequency distribution of the number of constructs in a string for non-determinate and determinate phrases.

אָרוֹן עֲצֵי שִׁטִּים

$$\begin{array}{c} N_3 \quad J_2 \quad J_1 \\ \quad \quad \quad | \\ \quad \quad N_4 \\ \quad \quad \quad | \\ \quad \quad \quad N_5 \end{array}$$

An ark of acacia wood. (Exod. 25:10)

[lit. an ark of the wood of an acacia tree]

שָׂר בֵּית-הַסֵּהָר

The officer of the house of confinement (Gen. 39:22)

לֶחֶם אִשָּׁה רֵיחַ-נִיחֹחַ לַיהוָה

the food of the offering made by fire as a sweet aroma to the LORD (Num. 28:24)

תּוֹרַת נֶגַע-עֲרֵעַת בְּגָד הַצֹּמֵר | אִזּוּ הַפְּשָׁתִים

the law of the leprous plague in a garment of wool or linen (Lev. 13:59)

**Table 16.4**  
**Frequency Distribution of Construct Strings**

| Num. of Constructs | Num. of Non-Determinates | Num. of Determinates |
|--------------------|--------------------------|----------------------|
| 1                  | 4,961                    | 4,945                |
| 2                  | 444                      | 689                  |
| 3                  | 26                       | 35                   |
| 4                  | 4 <sup>31</sup>          | 2 <sup>32</sup>      |

#### 14.3.2 The Quantified Noun Phrase

When the dependent clause expresses the quantity of N<sub>1</sub>, the resultant modifier is a quantifier. The transformation takes the form

- (8)  $N + [S(N, M)] \rightarrow M + N$   
or  
 $N + [S(N, M)] \rightarrow N + M$

<sup>31</sup> Exod. 39:32; 40:6; 2 Kgs. 17:13; Neh. 10:36.

<sup>32</sup> Lev. 13:59; 1 Chr. 6:33.



where N in the noun being quantified and M is a quantifier.<sup>33</sup> 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 option is preferred. In the first option, M may be either construct or absolute; but in the second, M must be absolute.

וְכָל־הָעֵשֶׂב הַשָּׂדֶה . . . וְכָל־יִשְׁבַּח הַשָּׂדֶה  
and every plant of the field . . . and every herb of the field (Gen. 2:5)

מְעַט־שְׁנוּת מְעַט־תְּנוּמֹת מְעַט־חֲבִק יָדַיִם  
a little sleep, a little slumber, a little folding of the hands (Prov. 6:10; 24:33)

רַב־פְּעָלִים  
many deeds (2 Sam. 23:20 = 1 Chr. 11:22)

כִּי־בָכּוּ הָעָם הַרְבֵּה־בִּכְהָ:  
for the people wept very bitterly [lit. much weeping] (Ezr. 10:1)

שְׁלֹשָׁה אָנָשִׁים  
three men (Gen. 18:2)

שִׁבְעַת נָשִׁים  
seven women (Isa. 4:1)

שְׁתֵּי־מַעֲרָכוֹת  
two rows (Lev. 24:6)

עָרִים שְׁתֵּים  
two cities (Josh. 15:60)

שְׁתֵּי־עֶשְׂרֵה אֲבָנִים  
twelve stones (Josh. 4:8)

פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר  
thirteen young bulls (Num. 29:13)

אַרְבָּעָה עָשָׂר אֶלֶף צֹאן  
fourteen thousand sheep (Job 42:12)

אַרְבַּע מֵאוֹת שָׁשִׁים וְשִׁמְנָה אַנְשֵׁי־חַיִל  
four hundred and sixty-eight valiant men. (Neh. 11:6)

אַחֲיוֹ מֵאָה וּשְׁנָיִם עָשָׂר  
one hundred and twelve of his brethren (1 Chr. 15:10)

הַצֹּאן שְׁלֹש־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף וְשִׁבְעַת אֶלְפִים וְחֲמִשׁ מֵאוֹת  
three hundred and thirty-seven thousand five hundred sheep (Num. 31:36)

<sup>33</sup> See Chapter 7 for a discussion of quantifiers and their syntactic structures. As in other transformations, the redundant elements of S are elided.

כָּל־הַקָּהָל כְּאֶחָד אַרְבַּע רִבּוֹא אֲלֵפִים שְׁלֹש־מֵאוֹת שָׁשִׁים:

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.

### 16.3.3 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

$$(9) \quad N_1 + S(N_1) \rightarrow N_1 + \text{אֲשֶׁר} + S(R_1)$$

where  $N_1$  may be a noun phrase,<sup>34</sup> where  $\text{אֲשֶׁר}$  functions as a relative pronoun,<sup>35</sup> 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.<sup>36</sup> 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

<sup>34</sup> The noun preceding  $\text{אֲשֶׁר}$  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.

<sup>35</sup>  $\text{אֲשֶׁר}$  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  $\text{אֲשֶׁר}$ . In the later books and sometimes in quoted discourse or vernacular portions, the prepositive particle  $\text{שֶׁ}$  is used rather than  $\text{אֲשֶׁר}$ . This seems to be an abbreviated form of  $\text{אֲשֶׁר}$ . For examples see Judg. 7:12; Song 1:7; Eccl. 1:11; 1 Chr. 27:27. Sometimes in poetry,  $\text{הַ}$  or  $\text{זוֹ}$  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).

<sup>36</sup> 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.

is usually elided. If  $N_1$  refers to a place, the prepositional phrase may be replaced by the substitute  $\text{שָׁם}$  or  $\text{שָׁמָּה}$ .

- (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  $\text{אֲשֶׁר}$ , 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.

**16.3.3.1 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)
- |                      |                 |                   |                                |
|----------------------|-----------------|-------------------|--------------------------------|
| $\text{אֶת־הָאָרֶץ}$ | $\text{אֲשֶׁר}$ | $\text{נָתַתִּי}$ | $\text{לְאַבְרָהָם וְיִצְחָק}$ |
| S(N)                 | R               | N                 |                                |
- The land **which** I gave [the land] to Abraham and Isaac. (Gen. 35:12)
- |   |      |
|---|------|
| N | S(N) |
|---|------|
- becomes

$\text{אֶת־הָאָרֶץ} \text{ אֲשֶׁר} \text{ נָתַתִּי} \text{ לְאַבְרָהָם וְיִצְחָק}$   
The land **which** I gave Abraham and Isaac. (Gen. 35:12)

- (b)
- |                                     |                 |                    |                        |
|-------------------------------------|-----------------|--------------------|------------------------|
| $\text{יְהוָה אֱלֹהֵי הַשָּׁמַיִם}$ | $\text{אֲשֶׁר}$ | $\text{לָקַחַנִי}$ | $\text{מִבֵּית אָבִי}$ |
| S(N)                                | R               | N                  |                        |
- The LORD God of heaven **who** [the LORD God of heaven] took me from my father's house. (Gen. 24:7)
- |   |      |
|---|------|
| N | S(N) |
|---|------|
- becomes

$\text{יְהוָה אֱלֹהֵי הַשָּׁמַיִם} \text{ אֲשֶׁר} \text{ לָקַחַנִי} \text{ מִבֵּית אָבִי}$   
The LORD God of heaven **who** took me from my father's house. (Gen. 24:7)

- (c) כָּל־מַלְאכְתּוֹ אֲשֶׁר עָשָׂה [מַלְאכְתּוֹ]:  
All His work **which** He had done [~~His work~~]. (Gen. 2:2)

becomes

- כָּל־מַלְאכְתּוֹ אֲשֶׁר עָשָׂה:  
All His work **which** He had done. (Gen. 2:2)

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) כָּל־הַבְּהֵמָה אֲשֶׁר [הַבְּהֵמָה] מַפְרִסֶת פֶּרֶסָה  
S(N) R N  
Any beast **that** [~~the beast~~] divides the foot. (Lev. 11:26)

N S(N)

becomes

- כָּל־הַבְּהֵמָה אֲשֶׁר הוּא מַפְרִסֶת פֶּרֶסָה  
Any beast **that** [~~it~~] divides the foot. (Lev. 11:26)<sup>37</sup>

- (b) אֶת־אֱלֹהֶיכֶם אֲשֶׁר [אֱלֹהֶיכֶם] מוֹשִׁיעַ לָכֶם  
S(N) R N  
Your God, **who** [~~your God~~] saved you. (1 Sam. 10:19)

N S(N)

becomes

- אֶת־אֱלֹהֶיכֶם אֲשֶׁר־הוּא מוֹשִׁיעַ לָכֶם  
Your God, **who** **Himself** saved you. (1 Sam. 10:19)<sup>38</sup>

- (c) אֲנִי יוֹסֵף אַחֶיכֶם אֲשֶׁר־מָכַרְתֶּם [יוֹסֵף־אַחֶיכֶם] מִצְרַיִמָּה:  
S(N) R N  
I am Joseph your brother, **whom** you sold [~~Joseph your brother~~] into Egypt. (Gen. 45:4)

N S(N)

becomes

- אֲנִי יוֹסֵף אַחֶיכֶם אֲשֶׁר־מָכַרְתֶּם אֹתִי מִצְרַיִמָּה:  
I am Joseph your brother, **whom** you sold [~~me~~] into Egypt. (Gen. 45:4)<sup>39</sup>

<sup>37</sup> The pronoun הוּא (it) replaces the subject noun phrase הַבְּהֵמָה, but the pronoun is omitted in English.

<sup>38</sup> The pronoun הוּא (he) replaces the subject noun phrase אֱלֹהֶיכֶם, and the pronoun is made reflexive in English.

<sup>39</sup> The pronoun אֹתִי (me) replaces the object noun phrase יוֹסֵף אַחֶיכֶם, but the pronoun is omitted in English.



- (d)  $\frac{\text{הַיָּד הַמְּשֻׁלָּחַת}}{\text{N}} \frac{\text{אֲשֶׁר הוֹצֵאתָ יְהוָה אֱלֹהֶיךָ}}{\text{S(N)}} \frac{\text{R}}{\text{R}} \frac{\text{N}}{\text{N}} \frac{\text{[בְּיָד הַמְּשֻׁלָּחַת]}}{\text{S(N)}}$   
 The outstretched arm **which** the LORD brought you out **[by the outstretched arm]** (Deut. 7:19)

becomes

$\frac{\text{הַיָּד הַמְּשֻׁלָּחַת}}{\text{N}} \frac{\text{אֲשֶׁר הוֹצֵאתָ יְהוָה אֱלֹהֶיךָ}}{\text{S(N)}}$   
 The outstretched arm **by which** the LORD brought you out (Deut. 7:19)  
 [pronoun and preposition elided: rarely done]

- (e)  $\frac{\text{בְּיוֹם הַהוּא}}{\text{N}} \frac{\text{אֲשֶׁר תָּבֹא חֹדֶר}}{\text{S(N)}} \frac{\text{R}}{\text{R}} \frac{\text{N}}{\text{N}} \frac{\text{[בְּיוֹם הַהוּא]}}{\text{S(N)}}$   
 That day **which** you enter an inner chamber **[on that day]** (1 Kgs. 22:25)

becomes

$\frac{\text{בְּיוֹם הַהוּא}}{\text{N}} \frac{\text{אֲשֶׁר תָּבֹא חֹדֶר}}{\text{S(N)}}$   
 That day **in which** (= when) you enter an inner chamber. (1 Kgs. 22:25)  
 [reference to time deleted]

- (f)  $\frac{\text{בְּמָקוֹם}}{\text{N}} \frac{\text{אֲשֶׁר דִּבֶּר אֵתוֹ}}{\text{S(N)}} \frac{\text{R}}{\text{R}} \frac{\text{N}}{\text{N}} \frac{\text{[בְּמָקוֹם:]}}{\text{S(N)}}$   
 The place **which** He talked with him **[in the place]** (Gen. 35:13)

becomes

$\frac{\text{בְּמָקוֹם}}{\text{N}} \frac{\text{אֲשֶׁר דִּבֶּר אֵתוֹ}}{\text{S(N)}}$   
 The place **in which** (= where) He talked with him. (Gen. 35:13)  
 [reference to place deleted]

**16.3.3.3 Rule Three.** The following is an example of the third rule where  $N_1$  is more deeply embedded in an element of the dependent clause, and where substitution is required:

- $\frac{\text{הָעֵץ}}{\text{N}} \frac{\text{אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִן-[הָעֵץ]}}{\text{S(N)}} \frac{\text{R}}{\text{R}} \frac{\text{N}}{\text{N}} \frac{\text{[הָעֵץ]}}{\text{S(N)}}$   
 The tree **which** I commanded you saying, “You shall not eat of **[the tree]**.” (Gen. 3:17)

becomes

$\frac{\text{הָעֵץ}}{\text{N}} \frac{\text{אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ}}{\text{S(N)}}$   
 The tree **of which** I commanded you saying, “You shall not eat of **it**.” (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.’”

**16.3.3.4 Rule Four.** The following are examples of rule 4 where substitution is required and where the substitution of a pronoun is inappropriate:

לֹא כַבְרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם  
 בַּיּוֹם הַחַוִּיקִי בְיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם  
 אֲשֶׁר־הִמָּה הִפְרוּ אֶת־כְּרִיתִי

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 **אֲשֶׁר** 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.”

עֵץ אֲשֶׁר־תֵּדַע כִּי־לֹא־עֵץ מֵאֲכָל הוּא

A tree that you know is not a tree for food. (Deut. 20:20)  
 [A pronoun cannot replace a construct noun]

יָבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבַשְׁבוּ הַמֶּלֶךְ  
 וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ  
 וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

let a royal robe be brought **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)

In this example the antecedent “horse” has two relative pronoun clauses joined by *Waw* conjunctive. It was the horse, not the honored man, which had the royal crest placed on its head.

**16.3.3.5 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 *here, there*:

הָאֶרֶץ אֲשֶׁר אָתָּה בָּא־שָׁמָּה

The land to which you go (Deut. 11:10)  
 [Lit. the land which you are going **there**]

[שָׁמָּה “there” substituted for לָאֶרֶץ “to the land”]

אֵת כָּל־אֶרֶץ הַחַוִּילָה אֲשֶׁר־שָׁם הַזֶּהָב:

The whole land of Havilah, **in which** there is gold (Gen. 2:11)  
 [Lit. The whole land of Havilah which gold is **there**]  
 [שָׁם is substituted for הַחַוִּילָה כָּל־אֶרֶץ]

אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם:

The ground **from which** he was taken (Gen. 3:23)  
 [Lit. The ground which he was taken **from there**]  
 [שָׁם “from there” substituted for הָאֲדָמָה]

**16.3.3.6 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 instances 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

$$(10) \quad N_1 + S(N_1) \rightarrow \text{אֲשֶׁר} + S(R_1)$$

where  $\text{אֲשֶׁר}$  functions like an English indefinite relative pronoun,<sup>42</sup> and where the rules governing elision and substitution in the dependent clause are the same as for the general situation defined above.

אֵת אֲשֶׁר עָשָׂה לּוֹ בְּנוֹ הַקָּטָן:

What his younger son had done to him (Gen. 9:24)

אֵת אֲשֶׁר תְּבָרֵךְ מְבָרֵךְ וְאֲשֶׁר תְּאָר יוֹאֵר:

He whom you bless...

and he whom you curse...(Num. 22:6)

עִם אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֶיךָ

With whomever you find your gods (Gen. 31:32)

אֲשֶׁר תִּדְבֹּר

What you shall say (Exod. 4:12)

לְאֲשֶׁר בְּבֵתְכֶם

For those who are of your household (Gen. 47:24)

לְאֲשֶׁר בְּבֵית־שֵׁאן וּבְנֹתֶיהָ וְלְאֲשֶׁר בְּעֶמֶק יִזְרְעֵאל:

to those who are of Beth Shean and its towns and those who are of the Valley of Jezreel. (Josh. 17:16)

אֲשֶׁר יַכֵּה אֶת־רֵעֵהוּ בְּבִלְיָדָה

Whoever kills his neighbor unintentionally (Deut. 19:4)

In a few cases of the indefinite relative pronoun clause, the  $\text{אֲשֶׁר}$  is elided.

אֲחֵרֵי לֹא־יִזְעָלוּ הֵלָכּוּ:

They walked after things that do not profit (Jer. 2:8)

עַמִּי הִמִּיר כְּבוֹדוֹ בְּלֹא יוֹעִיל:

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  $\text{מָקוֹם}$  “place” +  $\text{אֲשֶׁר}$  + 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

<sup>42</sup> Sometimes the interrogative pronoun  $\text{מַה}$  or  $\text{מִי}$  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.



form is accounted for by phonetic rather than grammatical reasons.<sup>43</sup> It is almost as though the indefinite relative pronoun clause that follows is functioning as the equivalent of a noun phrase.

מִקּוֹם אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ מָלִיעַ

Wherever the king's command and decree arrived (Est. 4:3)

מִקּוֹם אֲשֶׁר נָתְנוּ-שֶׁם רֵיחַ נִיחֹחַ

Wherever they offered sweet incense (Ezek. 6:13)<sup>44</sup>

**16.3.3.7 Multiple Dependent Relative Pronoun Clauses.** A noun phrase may have a string of dependent relative pronoun clauses.

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבִשָּׁבוּ הַמֶּלֶךְ

וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ

וְאֲשֶׁר נָתַן בְּתֹר מַלְכוּת בְּרָאשׁוֹ:

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)

לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל | כָּל-תְּמוּנָה

אֲשֶׁר בַּשָּׁמַיִם | מִמֶּעַל

וְאֲשֶׁר בָּאָרֶץ מִתַּחַת

וְאֲשֶׁר בַּמַּיִם | מִתַּחַת לָאָרֶץ:

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)

וְשִׁטְחוֹם לְשֶׁמֶשׁ וְלִירֵחַ וְלִכְל | צִבְא הַשָּׁמַיִם

אֲשֶׁר אֶהְבּוֹם וְאֲשֶׁר עֲבָדוֹם

וְאֲשֶׁר הִלְכוּ אַחֲרֵיהֶם וְאֲשֶׁר דָּרְשׁוּם

וְאֲשֶׁר הִשְׁתַּחֲוּוּ לָהֶם

לֹא יֵאָסְפוּ וְלֹא יִקָּבְרוּ לְדָמֶן עַל-פְּנֵי הָאָדָמָה יְהוָה:

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)

<sup>43</sup> See GKC § 89a.

<sup>44</sup> See also Gen. 39:20; 40:3; Est 8:17; etc.

The statistics for אֲשֶׁר are presented in § 11.6.

#### 16.3.4 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

$$(11) \quad N_1 + S(N_1, V) \rightarrow N_1 + V^a + S(-N_1, -V)$$

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.<sup>45</sup>

אֶת־יְהוָה אֱלֹהֶיךָ הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם

The LORD your God **who brings you out** of the land of Egypt (Deut. 8:14)

סִיחֹן מֶלֶךְ הָאֲמֹרִי הַיּוֹשֵׁב בְּחֶשְׁבֹן

Sihon king of the Amorites **who dwells** in Heshbon (Josh. 12:2)

הָאֵל הַמְּאָרְנִי חֵיל

God **who arms me** with strength (Psa. 18:33)

**16.3.4.1 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.<sup>46</sup> The structure of the transformation is

$$(12) \quad N_1 + S(N_1, V) \rightarrow V^a + S(-N_1, -V)$$

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.

הַסֹּבֵב אֶת כָּל־אֶרֶץ הַחַוִּילָה

**The one which encompasses** the whole land of Havilah. (Gen. 2:11)  
[ $N_1$  is determinate]

<sup>45</sup> 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.

<sup>46</sup> This also leaves the participle standing alone in a noun slot. This also explains why a participle sometimes seems to function as a noun.

אָמַר לְאָב מִה־תּוֹלִיד

Him who says to his father, “What are you begetting?” (Isa. 45:10)

**16.3.4.2 The Construct Participle Phrase.** At times in this context, the participle takes its construct form and governs its object in the genitive.

יִרְאֵי אֱלֹהִים : : שֹׂנְאֵי בָצַע

Those who fear God . . . those who hate covetousness (Exod. 18:21)

הָאֲנָשִׁים מוֹצְאֵי דְּבַת־הָאָרֶץ רָעָה

The men who brought the evil report about the land. (Num. 14:37)

רֹכְבֵי אֲתֹנוֹת צְהָרוֹת

You who ride on white donkeys. (Judg. 5:10)

זִמְרִי הַרְגַּ אֲדֹנָיו:

Zimri, murderer of his master. (2 Kgs. 9:31)

קוֹץ יְהִנֵּה

Those who wait on the LORD. (Isa. 40:31)<sup>47</sup>

In a few instances the construct participle is found governing a prepositional phrase or even an accusative with אֵת.<sup>48</sup>

יֹשְׁבֵי עַל־מִדְּיָן וְהַלְכֵי עַל־דֶּרֶךְ

you who sit in judges' attire,  
and who walk along the road. (Judg. 5:10)

מְשַׁכְּמִי בַבֶּקֶר . . . מַאֲחֲרֵי בַנֶּשֶׁף . . .

Those who rise early in the morning . . .  
Who continue until night . . . (Isa. 5:11)

יֹשְׁבֵי בָהּ

Those who dwell in it. (Isa. 24:6)

וְאֶת־הַלְוִיִּם מְשַׁרְתֵּי אֹתִי:

and the Levites who minister to Me. (Jer. 33:22)

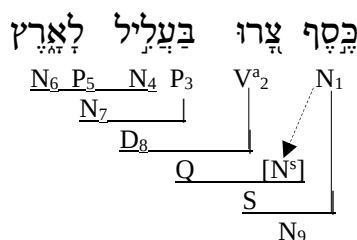
**16.3.4.3 The Negated Participle Phrase.** On the rare occasion when a participle phrase is negated, the negative אֵין is used.

<sup>47</sup> See also Exod. 25:20; Jer. 6:11; Isa. 43:1, 45:9, 18.

<sup>48</sup> See GKC § 130a, RJW 30. These are regarded as broader uses of the construct form accounted for phonetically and not grammatically.

Those who have no might. (Isa. 40:29)

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 instance 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 **لِ** instead of **بِ**. Such constructions are better understood as a variation of a underlying clause dependent on a noun, but the instance is mentioned here for completeness.



In this example, N<sub>6</sub> modifies N<sub>4</sub> by means of P<sub>5</sub> expressing the genitive of material, thus forming noun phrase N<sub>7</sub>—“a furnace of earth.” The underlying clause dependent on N<sub>4</sub> is “the furnace was made of earth.” P<sub>3</sub> governs N<sub>7</sub> forming an adverb phrase of place D<sub>8</sub>—“in a furnace of earth.” D<sub>8</sub> modifies the passive participle V<sup>a</sup><sub>2</sub> 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.

tablets written on both their sides (Exod. 32:15)

גְּדֹלִים מַעֲשֵׂי יְהוָה

דְּרוֹשִׁים לְכָל־חִפְצֵיהֶם

Great are **the works of the LORD**,  
Studied by all who have pleasure in them. (Psa. 111:2)

The passive participle may govern its complement in the genitive by means of the construct passive participle form.

עַם עֲצוֹם עֵרֹד מִלְחָמָה:

a strong people set in battle array (Joel 2:5)

It may also govern its agent in the genitive by the same means.

שִׁבְעַ שְׂבָלִים דִּקּוֹת וְשִׂדּוּפֹת קָדִים

seven heads, thin and blighted by the east wind (Gen. 41:6)

אִשָּׁה אֲהָבַת רֵעַ

a woman loved by a lover (Hos. 3:1)

בְּרוּךְ יְהוָה

You who are blessed of the LORD (Gen. 24:31)<sup>49</sup>

The passive participle may be replaced by its cognate verbal adjective (if one exists) in which event the adjective may govern an object (and other predicate elements) in the same manner as the verb from which it is derived.

גִּבְעִים מְלֵאִים יַיִן

cups full of wine (Jer. 35:5)

לֹא אֱלֹהִים חִפֵּץ רָשָׁע

not a God delighting<sup>50</sup> in wickedness (Psa. 5:5)

### 16.4 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

<sup>49</sup> See also Gen. 26:29.

<sup>50</sup> חִפֵּץ may be regarded as a stative participle here, but the stative participle is indistinguishable from an adjective.

$$(13) \quad N^v + S(V) \rightarrow V^n + S(-V)$$

where  $N^v$  is the cognate verbal noun of  $V$ , and  $V^n$  is the cognate infinitive construct of  $V$ . If either the subject or object of  $V$  is a pronoun, it may be suffixed to  $V^n$ . The resultant phrase functions as a substantive in the clause of which it is a part.

הָיֹוֹת הָאָדָם לְבָדּוֹ

Man's **being** alone (Gen. 2:18)

בָּרָא אֱלֹהִים אָדָם

God's **creating** man (Gen. 5:1)

הִנְחִילֹו אֶת־בָּנָיו אֶת אֲשֶׁר־יִהְיֶה לוֹ

His **bequeathing** to his sons that which shall be his (Deut. 21:16)  
[the subject of the infinitive is a pronoun]

הָיֹוֹתְךָ כֹּהֵן לְבֵית אִישׁ אֶחָד

אוֹ הָיֹוֹתְךָ כֹּהֵן לְשִׁבְט

Your **being** a priest to the household of one man,  
or your **being** a priest to a tribe. (Judg. 18:19)

לֹא יָחִיָּה אַחֲרַי נִפְלֹו

He could not live after his **fall**. (2 Sam 1:10)

The structure of the special transformation is

$$(14) \quad N^v + S(V) \rightarrow J^v + S(-V)$$

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) הַיְּהוּדִים יִשְׁלְחוּ מִנּוֹת אִישׁ לְרֵעֵהוּ

The Jews **will send** portions to one another (Est. 9:19)\*

becomes

מִשְׁלֹחַ מִנּוֹת אִישׁ לְרֵעֵהוּ:

**Sending** portions to one another (Est. 9:19)

[Subject elided]

(b) אֶשְׁפֹּט אוֹתָם עַל כָּל־רָעָתָם

I **will judge** them concerning all their wickedness (Jer. 1:16)

becomes

מִשְׁפָּטִי אוֹתָם עַל כָּל־רָעָתָם

My **judgments** against them concerning all their wickedness (Jer. 1:16)

- (c) יְהוָה אֶהֱבֶה אֶת־בְּנֵי יִשְׂרָאֵל  
The LORD **loves** the children of Israel (Hos. 3:1)\*

becomes

- אֶהֱבֵת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל  
The LORD's **love** for the children of Israel (Hos. 3:1)

- (d) אֱלֹהִים הִפְךָ אֶת־סֹדֶם וְאֶת־עֲמֹרָה  
God **overthrew** Sodom and Gomorrah (Amos 4:11)

becomes

- כַּמִּהְפֹּכֶת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֲמֹרָה  
Like God's **overthrow** of Sodom Gomorrah (Amos 4:11)

### 16.5 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.<sup>51</sup> 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<sup>d</sup>) + (N<sup>a</sup>)

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<sup>d</sup>) = an optional attributive demonstrative pronoun that modifies the entire noun phrase that precedes it, at least up to and including N.<sup>52</sup>

(N<sup>a</sup>) = an optional sequence of appositive noun phrases, and where a given appositive modifies the entire noun phrase that precedes it, at least up to and including N.

<sup>51</sup> The kind of transformation that may be executed in a given situation depends on the current form of the general statement  $N + S(N) \rightarrow N + \text{Modifier}$ . 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.

<sup>52</sup> See 2 Chr. 1:10; Jer. 13:10; 33:12; and Hag. 2:9 for an alternate order when long adjectival phrases are involved.

אַרְבַּע מֵאֹת שֶׁקֶל כֶּסֶף

N J M

four hundred shekels of silver. (Gen. 23:15)

שְׁנֵי גְדֵי עֲזִים טָבִים

A N J M

two choice kids of the goats, (Gen. 27:9)

וְשְׁתֵּי שְׂרָשָׁרִית זָהָב טָהוֹר מְגֻבָּלֹת

N A N J M

two chains of pure gold like braided cords (Exod. 28:14)

חֲמִשִּׁים וּמֵאֵתָּים נְשִׂאֵי עֵדָה קְרָאִי מוֹעֵד אֲנָשֵׁי-שֵׁם

N J N J N J M  
N N

two hundred and fifty leaders of the congregation,  
representatives of the congregation, men of renown. (Num. 16:2)

כָּל-כְּבוֹדָהּ בַּת-מֶלֶךְ פָּנִימָה

D N J J M

All the glory of the daughter of the king inwardly (Psa. 45:14)

כָּל-דִּבְרֵי הַתּוֹרָה הַבְּרָכָה וְהַקְלָלָה

N W N N J M  
N

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:

$$N + (\text{אֲשֶׁר}) + S$$

where N is a noun phrase of any reasonable complexity, where אֲשֶׁר 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.

עֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הִמָּה מְלִינִים עָלַי

S N (phrase)

this evil congregation who complain against Me (Num. 14:27)

בְּגָדֵי עֵשָׂו בְּנֵה הַגָּדֹל הַחֲמֻדָּת אֲשֶׁר אֶתָּה בִּבְיָת

S N (phrase)

the choice clothes of her elder son Esau, which were with her in the house (Gen. 27:15)



### 16.6 Coordinate Noun Phrases

When noun phrases have the same role and function in a sentence, they are linked together by coordinating conjunctions<sup>53</sup> to form compound noun phrases.

וַיָּבֹאוּ דָוִד וְאַבִּישָׁי | אֶל-הָעָם

David and Abishai went to the people (1 Sam. 26:7)

בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם-וְחָם וְיָפֶת בְּנֵי-נֹחַ

וְאִשְׁתּוֹ נֹחַ וְשְׁלֶשֶׁת נְשֵׁי-בָנָיו אִתָּם אֶל-הַתֵּבָה:

On the very same day Noah and Shem, and Ham, and Japheth, Noah's sons, and Noah's wife, and the three wives of his sons with them, entered the ark (Gen. 7:13)

לֹא תַעֲשֶׂה-לָּךְ פֶּסֶל | וְכָל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם | מִמֶּעַל

וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם | מִתַּחַת לָאָרֶץ:

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)

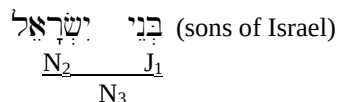
A compound noun phrase may be understood to be the result of deletion transformations on coordinate clauses with common constituents, such as common verbs and common phrases. For examples see Chapter 19.

### 16.7 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 בְּנֵי יִשְׂרָאֵל (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.”

<sup>53</sup> See § 9.2.1. When more than two phrases are coordinated, some intermediate conjunctions may be elided.

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 ( $\rightarrow$ ) 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 “ $J_1 + N_2 \rightarrow N_3$ ” would be diagramed as follows:



Likewise, the expositor would record the recovered underlying 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<sup>54</sup> 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.

#### 16.7.1 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:

$$R \rightarrow N$$

---

<sup>54</sup> *Semantic compatibility* means that the dependent clause underlying the potential phrase is true in the literary context in which the phrase occurs.



Abel also brought of the firstborn of his flock and of their fat. (Gen. 4:4)

$R_3 \rightarrow N_3 = N_1 = \text{Abel}$

$R_6 \rightarrow N_6 = N_1 = \text{Abel}$

$R_8 \rightarrow J_5 + N_6 = \text{Abel's flock}$

The rule for restoring deleted constituents is

$$\phi \rightarrow X$$

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)

$R_5 \rightarrow N_5 = N_2 = \text{Cain}$

$R_{14} \rightarrow N_5 = N_2 = \text{Cain}$

The following elided subjects of verbs were restored:

$N_{15} = \text{God}$

$N_{16} = \text{Anger (literally: anger was kindled for Cain)}$

### 16.7.2 Appositives

Adjacent nouns (or noun phrases) that qualify as appositives (14.1.2) should be linked together as a noun phrase. The underlying dependent clause is a predicate nominative copulative that expresses some semantic equivalence between  $N_1$  and  $N_2$ . The rule is

$$N_1 N_2 \rightarrow N_3$$

Where the N's are either both determinate or both non-determinate, and either may be single noun or a noun phrase.<sup>55</sup>

$$\begin{array}{c} \text{יִשְׁעִיָּהוּ הַנָּבִיא} \\ \underline{N_2 \quad N_1} \\ N_3 \end{array}$$
 Isaiah the prophet (2 Kgs. 19:2)

The dependent clause is the Identity Copulative: Isaiah is the prophet. Both nouns are determinate.

$$\begin{array}{c} \text{אִשָּׁה זֹנָה} \\ \underline{N_2 \quad N_1} \\ N_3 \end{array}$$
 a harlot woman (Lev. 21:7)

The dependent clause is the Classification Copulative: the woman is a harlot. Both nouns are non-determinate.

### 16.7.3 Coordination

Two or more 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.<sup>56</sup>

$$\begin{array}{c} \text{וַיָּבֹאוּ דָוִד וְאַבִּישָׁי | אֶל־הָעָם} \\ \underline{N_2 \quad W \quad N_1} \\ N_3 \end{array}$$
 David and Abishai went to the people (1 Sam. 26:7)

$N_3$  = "David and Abishai" ( $N_1$  and  $N_2$ ) function coordinately in this construction.

### 16.7.4 Genitive Relationships

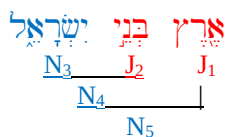
A construct noun immediately preceding an absolute noun (or noun phrase) should be linked to the absolute noun that follows it to form a noun phrase. A string of constructs must be linked in order, beginning with the one immediately before the absolute noun. The rule is:

$$J_1 \text{ N}_2 \rightarrow N_3$$

<sup>55</sup> When  $N_1$  is only one word, usually it will have a conjunctive accent, or occasionally a near disjunctive accent when  $N_2$  is a phrase (see . . . מִנְחָה קֶלֶת Num. 15:4); but ordinarily a disjunctive indicates that the two words are grammatically unrelated (see וְיִשָּׂא עֶשֶׂב Gen. 1:11).

<sup>56</sup> Coordinate phrases such as these are the result of deletion transformations discussed in Chapter 19.

Where  $J_1$  is the construct form of  $N_1$ , and  $N_2$  is an absolute noun, or an equivalent noun phrase.<sup>57</sup> 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  $N_2$ .



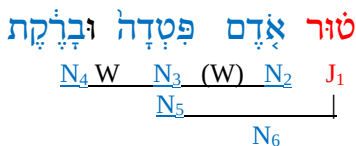
the land of the sons of Israel (Josh. 11:22)

$N_4$  = the sons of Israel; dependent clause = Israel ( $N_3$ ) fathered sons ( $N_2$ ) [genitive of source].

$N_5$  = the land of the sons of Israel; dependent clause = the sons of Israel ( $N_4$ ) owned the land ( $N_1$ ) [genitive of ownership].

וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל־פְּנֵיהֶם לִפְנֵי כָל־קְהֵל עֵדֹת בְּנֵי יִשְׂרָאֵל:  
 N J5 J4 J3 J2 J1 P

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.  
 (Num. 14:5)



a row of a sardius, a topaz, and an emerald; (Exod. 28:17)

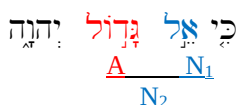
$N_5$  = a sardius (and) a topaz and an emerald; three coordinate nouns of the same kind, role, and function.

$N_6$  = a row of a sardius, a topaz, and an emerald; dependent clause = the row ( $N_5$ ) contained a sardius ( $N_2$ ), a topaz ( $N_3$ ), and an emerald ( $N_4$ ) [genitive of content].

### 16.7.5 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:

$N_1 A \rightarrow N_2$



For the LORD is a great God (Psa. 95:3)

<sup>57</sup> 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.

$N_2$  = a great God; dependent clause = God ( $N_1$ ) is great (A) *in all His attributes* [understood].

### 16.7.6 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:

$$N_1 R^d \rightarrow N_2$$

אֵינְנוּ גָדוֹל בְּבֵית הַזֶּה מִמֶּנִּי  
 $\begin{array}{c} R^d \quad N_1 \\ \hline N_2 \end{array}$

There is no one greater in **this house** than I (Gen. 39:9)

$N_2$  = this house; dependent clause = this ( $R^d$ ) is the house ( $N_1$ ).

### 16.7.7 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 (14.1.4). The adverb may be an adverbial prepositional phrase. The rule is:

$$N_1 D \rightarrow N_2$$

בַּמָּקוֹם הַגָּבֹהַּ:  
 $\begin{array}{c} D \quad N_1 \\ \hline N_2 \end{array}$

In **the high place in Gibeon** (1 Chr. 21:29)<sup>58</sup>

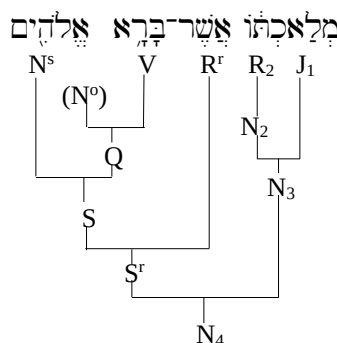
$N_2$  = the high place in Gibeon; dependent clause = the high place ( $N_1$ ) is in Gibeon (D).

### 16.7.8 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:

$$N_1 S^r \rightarrow N_2$$

<sup>58</sup> Note that D is an adverbial prepositional phrase in this case.



His work that God had created (Gen. 2:3)

$R_2 \rightarrow N_2$  = God, the restored antecedent

$N^o = N_3$  (God's work), the restored elided object of the verb V

S = God had created [His work]

$S^r$  = which God had created [His work]

$N_4$  = His [God's] work that God had created; dependent clause = God had created His work.

### 16.8 Contiguity of Constituents in Noun Phrases

The syntactic structure of Hebrew phrases is usually contiguous; that is, the constituents of phrases are in ordered juxtaposition without the intrusion of alien elements. This is true of the elements of noun phrases. The following is the ordered contiguous sequence of the elements of a noun phrase, in English order:

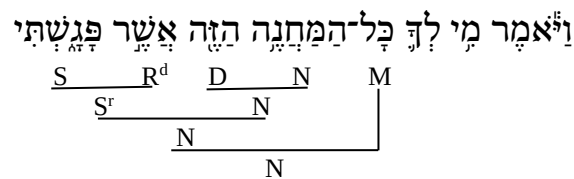
$$(M)^{59} + (J)_5 + N + (N) + (A)_3 + (D) + (R^d) + (S^r)$$

Where M = a quantifier, J = a construct noun, N = a noun, A = an adjective [phrase], D = an adverb [phrase],  $R^d$  = a demonstrative pronoun; and  $S^r$  = a relative pronoun clause. The parentheses () enclose optional elements, and the subscript numbers indicate the maximum times the element is expected to repeat. The adjective(s) must be in concord agreement with the noun for number, gender, and determination; and M and  $R^d$  must be in concord agreement with the noun for number and gender (14.3.2); and all elements must be consistent with the semantic context in which N occurs. I know of no noun phrase in the Bible where all these elements occur in the same phrase, but this is the expected order whenever they occur.

<sup>59</sup> While a quantifier may follow a noun, it does not do so after a noun phrase, but it quantifies the entire noun phrase it precedes.



and they rose up before Moses with some of the children of Israel,  
two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown.  
(Num. 16:2)



Then Esau said, "What *do you mean* by all this company which I met?" (Gen. 33:8)



every living creature of all flesh (Gen. 9:15)

While contiguity is the usual expectation, some discontinuity is observed.

וַיֹּשֶׁב יוֹסֵף בְּמִצְרַיִם הוּא וּבֵית אָבִיו

And **Joseph** dwelt in Egypt, **he and his father's household**. (Gen. 50:22)  
[The subject noun phrase is split]

### 16.9 Summary of Analysis Rules for Noun Phrases

|                                 |                  |
|---------------------------------|------------------|
| R                               | → N              |
| N <sub>1</sub> N <sub>2</sub>   | → N <sub>3</sub> |
| N <sub>1</sub> W N <sub>2</sub> | → N <sub>3</sub> |
| J <sub>1</sub> N <sub>2</sub>   | → N <sub>3</sub> |
| N <sub>1</sub> A                | → N <sub>2</sub> |
| N <sub>1</sub> R <sup>d</sup>   | → N <sub>2</sub> |
| N <sub>1</sub> D                | → N <sub>2</sub> |
| N <sub>1</sub> S <sup>r</sup>   | → N <sub>2</sub> |

**Slots:** (M) + (J)<sub>5</sub> + N + (N) + (A)<sub>3</sub> + (D) + (R<sup>d</sup>) + (S<sup>r</sup>)



## **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.<sup>1</sup>

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<sup>1</sup> 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.

### 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  $D^v$  represents the cognate infinitive absolute of the verb V.

- (1)  $V \rightarrow V$   
 (2)  $V \rightarrow D^v + V$   
 (3)  $V \rightarrow V + D^v$

(Option 2)

וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי

$\frac{V}{V(\text{cert})} \quad \frac{D^v}{V(\text{cert})}$

Now therefore, if **ye will** **indeed** **obey** my voice . . . (Exod. 19:5)

כִּי־סָקוֹל יִסְקַל אוֹ-יִרְה יִירָה

$\frac{V_2}{V_4(\text{cert})} \quad \frac{D^{v2}}{V_4(\text{cert})} \quad \frac{V_1}{V_3(\text{cert})} \quad \frac{D^{v1}}{V_3(\text{cert})}$

He shall **surely** **be stoned**, or **surely** **shot with an arrow**. (Exod. 19:13)

(Option 3)

שָׁמָעוּ שְׁמוּעַ וְאַל־תִּבְיֵנוּ וְרָאוּ רָאָ וְאַל־תִּדְעוּ:

$V_4 \quad \frac{D^{v3}}{V_3(\text{cont})} \quad V_3 \quad V_2 \quad \frac{D^{v1}}{V_1(\text{cont})} \quad V_1$

**Keep on** **hearing**, but do not understand;  
**Keep on** **seeing**, but do not perceive. (Isa. 6:9)

וַיִּשְׁפֹּט שְׁפֹט

$\frac{D^v}{V(\text{cont})} \quad V$

He **keeps** **acting as a judge** (Gen. 19:9)

וַיְבָרֶךְ בְּרוּךְ אֶתְכֶם

$D^v \quad V$

Therefore, **he continued** **to bless** you (Josh. 24:10)

לְשׁוֹא צָרָךְ צָרוֹךְ

$\frac{D^v}{V(\text{cont})} \quad V$

He **keeps** **smelting** in vain. (Jer. 6:29)

בָּכוּ בְּכָוֶה לְהֵלֵךְ

$\frac{D^v}{V} \frac{V}{V(int)}$

Weep **bitterly** for him who goes away. (Jer. 22:10)

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)

דֹּר הָלַךְ וְדֹר בָּא

one generation **passes away**,  
and another generation **comes**;

But the earth **abides** forever. (Eccl. 1:4)

כָּל־הַנְּחָלִים הַלְכִים אֶל־הַיָּם

וְהַיָּם אֵינוֹ מֵלֵא

אֶל־מְקוֹם שֶׁהַנְּחָלִים הַלְכִים

שֵׁם הֵם שָׁבִים לָלֶכֶת:

All the rivers **run** into the sea,

Yet the sea is not full;

To the place from which the rivers **come**,

There they **return** again. (Eccl. 1:7)

(Option 2)

וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ

$\frac{V^a}{V^c}$

V(past-dur)

Now Moses **was** shepharding the flock of Jethro (Exod. 3:1)

וְהַנֶּעֱר הָיָה מְשָׁרֵת אֶת־יְהוָה

$\frac{V^a}{V^c}$

V(past-dur)

And the child **was** ministering to the LORD (1 Sam. 2:11)

הַבָּקָר הָיָה חֹרְשׁוֹת

$\frac{V^a}{V^c}$

V(past-dur)

The oxen **were** plowing (Job 1:14)

וְאַבְנֵר הָיָה מְתַחֲזֵק בְּבֵית שָׂאוֹל:

$\frac{V^a}{V^c}$

V(past-dur)

Abner **was** strengthening his hold on the house of Saul. (2 Sam. 3:6)

(Option 3)

וַיְהִיו נִדְדִים בְּגוֹיִם:

$\frac{V^a}{V^c}$

V(fut-dur)

And **they shall** be wandering among the nations. (Hos. 9:17)

וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה

$\frac{V^a}{V^c}$

V(fut-dur)

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)

וְנִקְוָמָה וְנַעֲלֶה בֵּית-אֵל וְאַעֲשֶׂה-שָׁם מִזְבֵּחַ לְאֵל

Then **let us arise** and **go up** to Bethel; and **I will make** an altar there to God (Gen. 35:3)

נִרְדָּה וְנִשְׁבַּרְהָ לְךָ אֹכֶל:

**We will go down** and **buy** you food. (Gen. 43:4)

וְעַתָּה אֵעָלֶה-נָּא וְאֶקְבְּרָה אֶת-אָבִי וְאָשׁוּבָה:

Now therefore, please **let me go up** and **bury** my father, and **I will come back**. (Gen. 50:5)  
(polite)

אֶסְרָה-נָּא וְאֶרְאֶה אֶת-הַמְרָאָה הַגָּדֹל הַזֶּה

**I will now turn aside** and **see** this great sight. (Exod. 3:3)  
(polite)

אֲשִׁימָה עָלַי מֶלֶךְ כָּכָל-הַגּוֹיִם

**I will set** a king over me. (Deut. 17:14)

(Option 3)

יִצַּף יְהוָה בֵּינִי וּבֵינֶךָ

כִּי נִסְתַּר אִישׁ מֵרֵעֵהוּ:

**May** the LORD **watch** between you and me  
when we are absent one from another. (Gen. 31:49)

וְעַתָּה יַעַשׂ-יְהוָה עִמָּכֶם חֶסֶד וְאֱמֶת

And now **may** the LORD **show** kindness and truth to you. (2 Sam. 2:6)

וַיַּעַשׂ אֲדֹנִי הַמֶּלֶךְ הַטּוֹב בְּעֵינָיו

And **let** my lord the king **do** *what is good* in his eyes. (1 Chr. 21:23)

אַל-תַּעַן בְּסִיל בְּאוֹלָתוֹ

Do not **answer** a fool according to his folly. (Prov. 26:4)  
(negative)

וְאַל-תַּעַשׂ לוֹ מְאוֹמָה רָע

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) + אָנִי
- (3) V(imperative) → V(imperative)
- (4) V(imperative) → V(imperative) + אָנִי

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 אָנִי approximately 44 times, always in first-person direct discourse. The short imperfect form occurs with approximately 16 times, nearly always in third-person direct discourse.  
(Option 2)

וְעַתָּה אֶעֱלֶה-אָנִי וְאֶקְבְּרָה אֶת-אָבִי וְאֶשׁוּבָה:

Now therefore, **please let me go up** and bury my father, and I will come back. (Gen. 50:5)  
[long form with politeness]

וְעַתָּה נֵלְכֶה-נָּא דֶּרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר

וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ:

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]

אֶסְרֶה-נָּא וְאֶרְאֶה אֶת-הַמְּרָאָה הַגָּדֹל הַזֶּה

**I will turn aside** and see this great sight. (Exod. 3:3)  
[long form with formality]

תְּהִי נָא אֱלֹהֵינוּ בֵּינוֹתֵינוּ

**Please let there be** an oath between us. (Gen. 26:28)

[short form with politeness]

וְעַתָּה יִשְׁב־נָא עַבְדְּךָ תַּחַת הַנֶּזֶר

Now therefore, **please** **let** your servant **remain** instead of the lad. (Gen. 44:33)

[short form with politeness]

וְהַנֶּזֶר יַעַל עִם-אֶחָיו:

And **let** the lad **go up** with his brothers. (Gen. 44:33)

[short form with politeness carried over from previous context]

יְהִי-נָא חֶרֶב אֶל-הַגֹּזֶה לְבִדָּה

וְעַל-כָּל-הָאָרֶץ יִהְיֶה-טָל:

**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]

אַל-תִּרְעוּ נָא

**Please** **do** not **act so wickedly**! (Judg. 19:23)  
[rare second-person short form with politeness]

#### (Option 4)

The long imperative form occurs with נָא 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.

הַגִּידָה-נָא שְׁמֶךָ

**Please** **tell** *me* Your name. (Gen. 32:29)  
[long imperative form with politeness]

וְהַגֵּד-נָא לִי מָה עָשִׂיתָ

**Please** **tell** *me* what you have done. (Josh. 7:19)  
[short imperative form with politeness]

לָכֵה-נָא אֶקְחֶךָ אֶל-מָקוֹם אֲחֵר

**Please** **come**, let me take you to another place. (Num. 23:27)  
[long imperative form with politeness]

לֵךְ-נָא אֶל-הַצֹּאן וְקַח-לִי מִשָּׁם שְׁנֵי גְדִי עֲזִים טָבִים

**Please** **go** to the flock and bring me from there two choice kids of the goats (Gen. 27:9)  
[short imperative form with politeness]

הַגִּישָׁה-נָא לִי הָאֶפֶד

**Please** **bring** *me* the ephod. (1 Sam. 30:7)  
[long 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) V(imperfect) → V(imperfect)  
 (2) V(imperfect) → V(imperative)

(Option 2)

כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ

Honor your father and your mother. (Exod. 20:12)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Hear, O Israel: The LORD our God, The LORD is one! (Deut. 6:4)

לֵךְ־לְךָ מֵאֶרֶץךָ

Get out of your country. (Gen. 12:1)

הִיוּ נָכְנִים לְשִׁלֻּשֵׁת יָמִים

Be ready for the third day. (Exod. 19:15)

For further examples, see § 5.6.6.2 under the discussion of the directive tone.

In the indicative mood, verbs are negated by prepositive **לֹא**. In non-indicative moods, the verbs are negated by prepositive **לֹא** for emphatic negation, and by prepositive **אַל** 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.



וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל-הָאָרֶץ

$\frac{D}{V}$

And the waters prevailed and **greatly increased** on the earth (Gen. 7:18)

וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל-הָאָרֶץ

$\frac{D}{V}$

And the waters **prevailed exceedingly** on the earth (Gen. 7:19)

יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד:

$\frac{D}{V}$

The LORD **shall reign forever and ever** (Exod. 15:18)  
(the adverb phrase is compound)

אֶת-מִזְבְּחֹתָיו וְאֶת-צִלְמֵי שִׁבְרוּ הַיָּטֹב

$\frac{D}{V}$

They **thoroughly broke in pieces** its altars and images (2 Kgs. 11:18)  
(the infinitive absolute הַיָּטֹב functions as an adverb)

### 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)  $D^v + V \rightarrow V$ (emphasis of certainty)

וְעַתָּה אִם-שָׁמַעְתָּ תִּשְׁמָעוּ בְּקוֹלִי

$\frac{V}{D^v}$

V(certainty)

Now therefore, if **you will indeed obey** my voice . . . (Exod. 19:5)

- (2)  $V + D^v \rightarrow V$ (emphasis of continuousness)

וַיִּשְׁפֹּט שָׁפֹט

$\frac{D^v}{V}$

V(continuous)

He **keeps acting** as a judge (Gen. 19:9)

$$(3) \quad V_1^c + V_2^a \rightarrow V \text{ (durative)}^2$$

וְהַנֶּעֱר הָיָה מְשָׁרֵת אֶת־יְהוָה

$\frac{V^a \quad V^c}{V(\text{durative})}$

And the child **was ministering** to the LORD (1 Sam. 2:11)

$$(4) \quad V + \text{נָא} \rightarrow V(\text{polite or formal})$$

$$(5) \quad V + D \rightarrow V$$

## 17.9 Summary

### *Semantic Emphasis Transformation*

- (1)  $V \rightarrow V$
- (2)  $V \rightarrow D^v + V$
- (3)  $V \rightarrow V + D^v$

### *The Aspect Transformation*

- (1)  $V \rightarrow V(\text{perfect})$
- (2)  $V \rightarrow V(\text{imperfect})$
- (3)  $V \rightarrow V(\text{durative})$

### *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)  $V(\text{imperfect}) \rightarrow V(\text{imperfect}) + \text{נָא}$
- (3)  $V(\text{imperative}) \rightarrow V(\text{imperative})$
- (4)  $V(\text{imperative}) \rightarrow V(\text{imperative}) + \text{נָא}$

---

<sup>2</sup> 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.

***The Directive Transformation***

- (1) V(imperfect) → V(imperfect)  
 (2) V(imperfect) → V(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)  $V + \text{ךָ} \rightarrow V(\text{polite or formal})$   
 (5)  $V + D \rightarrow V$

**Slots:**  $(D^v) + V + (D^v) + (V^a)^1 + (\text{ךָ})^2 + (D)$

Notes: (1) only when  $V = \text{הָיָה}$

(2) only when no  $D^v$  and  $V^a$

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<sup>3</sup> 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**

Up to this point, attention has been directed to how Hebrew sentences are constructed and how meaningful information is encoded in the structures of Hebrew sentences. That process is the theoretical method the Biblical authors used to compose the sentences. Knowledge of that process is helpful for the expositor. It lays the foundation for understanding the methodology of analyzing Hebrew sentences.

Chapter 12 contains illustrations of the analysis diagrams for Hebrew kernel clauses. This chapter expands that analysis diagramming 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 diagramming brings to light. What questions should the expositor ask when he makes a diagramming 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 (◌ֿ) on הַיּוֹם 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.

וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשְּׁנִי בַּמִּשְׁתֶּה הַזֶּה  
מִה־שְּׂאֵלֶתְךָ אֶסְתֵּר הַמַּלְכָּה  
וְתִנָּתֶן לְךָ  
וּמִה־בִּקְשֶׁתְּךָ עַד־חֲצֵי הַמַּלְכוּת  
וְתַעֲשֶׂה:

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***

The first phase of the analysis process restores or 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:

$$(1) \quad \phi \rightarrow (X)$$

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 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.<sup>1</sup> 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:

$$(2) \quad R \rightarrow N$$

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

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<sup>1</sup> The pronoun exhibits grammatical concord with the noun it replaces for number, gender, person, and case.

phrase should be marked with the number, gender, person, and case of the pronoun for which it was restored.

### 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:

$$(3) \quad X^s \rightarrow X$$

where  $X^s$  and  $X$  are the same part of speech,  $X^s$  is the substitute, and  $X$  is its antecedent, and  $X = \{N, A, D, V, Q, \text{ or } S\}$ .

## 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, § 14.3, 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<sup>2</sup> and strings of construct nouns.<sup>3</sup> 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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<sup>2</sup> Quantifiers should not be joined to the quantified phrase until the analysis of the phrase has been completed.

<sup>3</sup> 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 agreement with the verb, (2) prominence, (3) precedence, (4) determination, and (5) semantic agreement.

(1) With only limited exceptions, ordinarily the subject of a sentence has grammatical agreement with the verb for number, gender, and person. In the case of a potential exception or a restored verb,<sup>4</sup> 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.<sup>5</sup> 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 agreement 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 **לְ**, it is already marked as a complement of the verb. Otherwise, the phrase is a complement of the verb if it is not the subject and

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<sup>4</sup> I regard all alleged verbless clauses to be the result of elision; consequently, all elided verbs get restored in step I above.

<sup>5</sup> See Chapter 12, footnote 1.



it meets three conditions: (1) the phrase is in agreement with the grammatical governance of the verb, (2) the phrase is in agreement with the semantic governance of the verb, and (3) the phrase satisfies the expectation of the context.

(1) A phrase is in agreement 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 agreement 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 nor 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 diagramming 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.<sup>6</sup>

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)

|              |                                              |                |                |                             |                |  |
|--------------|----------------------------------------------|----------------|----------------|-----------------------------|----------------|--|
|              | וַיִּפְתָּח הַגִּלְעָדִי הָיָה גִבּוֹר חָיִל |                |                |                             |                |  |
| Steps 1 & 2: | N <sub>5</sub>                               | J <sub>4</sub> | V <sup>c</sup> | N <sub>2</sub>              | N <sub>1</sub> |  |
| Step 3:      | N <sub>7</sub> <sup>o</sup>                  |                |                | N <sub>6</sub> <sup>s</sup> |                |  |
| Step 4:      | Q <sup>c</sup>                               |                |                | S <sup>c</sup>              |                |  |

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) N<sub>2</sub> (a Gentilic: Gileadite) modifies N<sub>1</sub> (a proper name: Jephthah), forming a classification phrase N<sub>6</sub><sup>s</sup> (Jephthah the Gileadite). The underlying dependent clause on N<sub>1</sub> is: “Jephthah was a Gileadite.”
- (b) N<sub>5</sub> (valor) modifies J<sub>4</sub> (a construct noun: mighty man), forming a genitive phrase N<sub>7</sub><sup>o</sup> expressing kind of character. The underlying dependent clause on J<sub>4</sub> is: “The mighty man was valiant.”

Step 3:

- (a) N<sub>6</sub> is the subject because it is in first position, determinate, and in grammatical agreement with the verb, whereas
- (b) N<sub>7</sub> is in last position and a non-determinate classification phrase.
- (c) N<sub>7</sub> is the predicate complement of the copulative verb V<sup>c</sup>, forming the classification copulative predicate Q<sup>c</sup>.

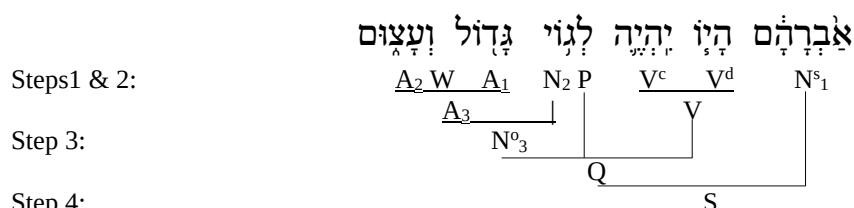
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<sup>6</sup> In order to save the reader some time, this paragraph is repeated from a portion of § 13.6.

Step 4:

- (a)  $N^s_6$  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  $N^s_6$  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)



Abraham shall surely become a great and mighty nation (Gen. 18:18)

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  $W$  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).

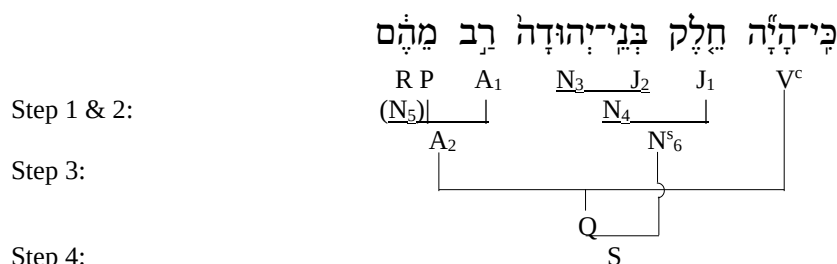
Step 3:

- (a) Noun  $N_1$  (Abraham) is the subject because it is in first position, determinate, and in grammatical agreement 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  $P$  (לְ) indicating the sense of “becoming” rather than simply “being.” Together these three form the predicate  $Q$ .

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 underlying 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  $N^s_6$  (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 (מֵן) to form the comparative adjective phrase  $A_2$  (more than the descendants of Judah—paraphrased in English as “too much for . . .”).

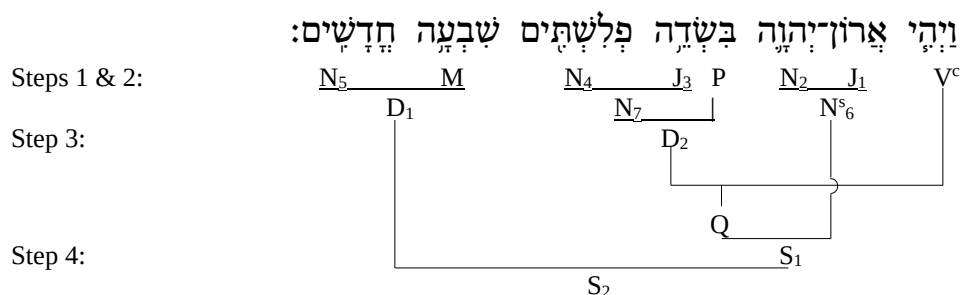
Step 3:

- (a) Noun phrase  $N_6$  is the subject because it is in grammatical agreement 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  $N^s_6$  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  $N^s_6$  by near disjunctive Pashta.

#### 18.4.1.4 Predicate Adverb Copulative Sentence (§ 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 underlying 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 inhabitation  $N_7$  (country of the Philistines). The underlying 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 (בְּ) governs noun phrase N<sub>7</sub> forming an adverb phrase of geographic location D<sub>2</sub> (in the country of the Philistines).

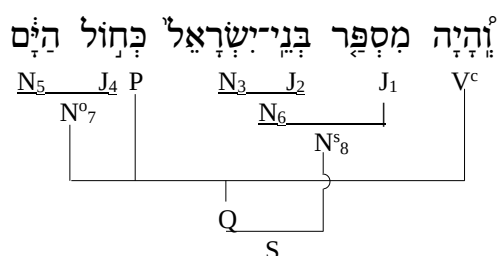
Step 3:

- (a) Noun phrase N<sub>6</sub> is the subject because it is in grammatical agreement with the verb, follows the verb which has been granted first position prominence, is determinate, and the only candidate.
- (b) Prepositional phrase D<sub>2</sub> is the predicate complement of the copulative verb V<sup>c</sup>, 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 D<sub>1</sub> stands alone and must be an adjunct.

Step 4:

- (a) Subject noun phrase N<sub>6</sub> and the predicate Q form the predicate adverb copulative sentence S<sub>1</sub>, 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 D<sub>1</sub> is an adjunct modifying sentence S<sub>1</sub>, forming sentence S<sub>2</sub> 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 D<sub>2</sub> 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 N<sub>3</sub> (Israel) modifies construct noun J<sub>2</sub> (sons = descendants) forming the genitive noun phrase of ancestry N<sub>6</sub> (the descendants of Israel). The underlying clause dependent on J<sub>2</sub> is: Israel had descendants.

- (b) Noun N<sub>5</sub> (the sea) modifies construct noun J<sub>4</sub> (sand) forming the genitive noun phrase of location N<sub>7</sub> (sand of the sea). The underlying clause dependent on J<sub>4</sub> 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.<sup>7</sup>
- (c) Noun phrase N<sub>6</sub> (the descendants of Israel) modifies construct noun J<sub>1</sub> (number) forming the genitive noun phrase of quantity N<sub>8</sub> (the number of the descendants of Israel). The underlying clause dependent on J<sub>1</sub> is: The descendants of Israel *constitute a quantifiable entity that can be represented by a number*.

Step 3:

- (a) Noun phrase N<sup>s</sup><sub>8</sub> is the subject because it is in grammatical agreement with the verb, follows the verb which has been granted first position prominence, is determinate, and the only candidate.
- (b) Noun phrase N<sub>7</sub> is the predicate complement of copulative verb V<sup>c</sup> by means of comparative preposition P (בְּ), 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<sup>s</sup><sub>8</sub> 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<sup>c</sup> is set off by remote disjunctive Great Telisha, and the subject phrase N<sup>s</sup><sub>8</sub> by near disjunctive Pashta.

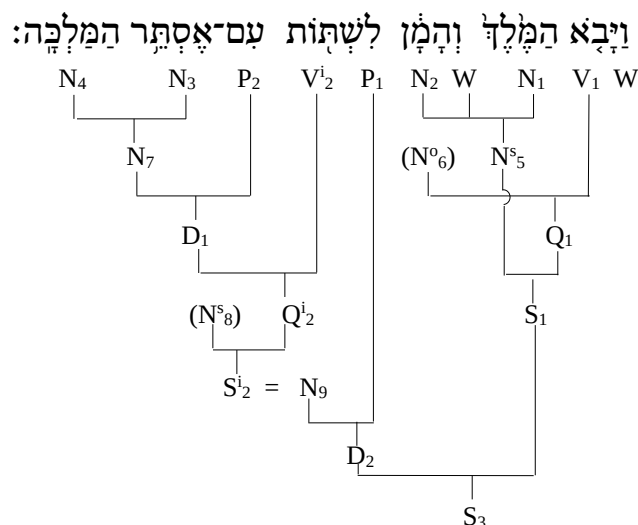
#### 18.4.2 Verbal Sentences

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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<sup>7</sup> Note that in the actual text not included here, N<sub>7</sub> 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  $N^0_6$  (to Queen Esther's house).
- (b) The infinitive construct verbal  $V^i_2$  (to dine) has an elided subject  $N^s_8$  which subsequently must be restored for the analysis. It is identical with  $N^s_5$  (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 underlying 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  $V^i_2$  forming infinitive predicate  $Q^i_2$  (to dine with Queen Esther).<sup>8</sup>

<sup>8</sup>  $D_1$  modifies the infinitive construct  $V^i_2$  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  $N^s_5$  is the subject because it follows the verb which has been granted first position prominence, is determinate, and the only candidate.<sup>9</sup>
- (b) Restored noun phrase  $N^o_6$  is the predicate complement of verb  $V_1$ , forming predicate  $Q_1$  (*they went to Esther's house*). The principle verb  $V_1$  was granted first position prominence because of the Waw consecutive idiom, thus splitting the predicate.

## Step 4:

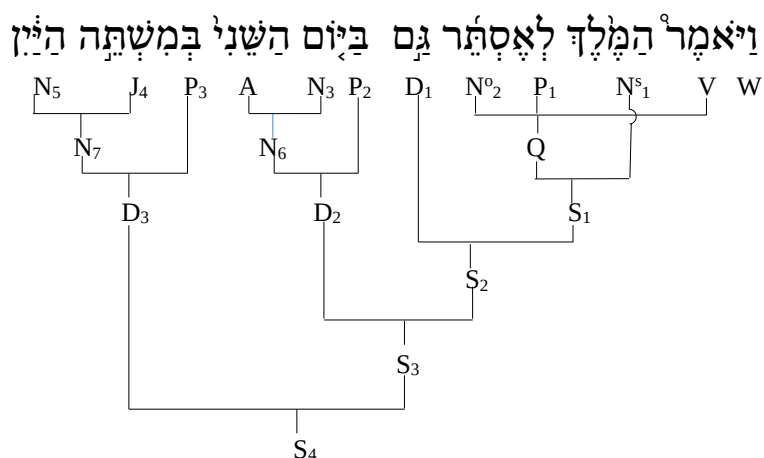
- (a) Noun phrase  $N^s_5$  is the subject of predicate  $Q_1$ , forming sentence  $S_1$  (The king and Haman went to *Esther's house*).
- (b) Restored noun phrase  $N^s_8$  (the king and Haman) is the subject of the infinitive predicate  $Q^i_2$  (dine with Queen Esther) forming clause  $S^i_2$  which is dependent on the main clause  $S_1$ . This infinitive clause functions as a substantive (noun phrase  $N_9$ ) and is governed by preposition  $P_1$  (*in order to*) forming an adverb phrase of purpose  $D_2$ .
- (c) Adverb phrase  $D_2$  is an adjunct modifying sentence  $S_1$ , declaring the purpose of the visit to the queen, forming the complete sentence  $S_3$ .<sup>10</sup>
- (d) The sentence occupies the entire verse, but for some reason its accents are only those of a Silluq segment, the independent clause  $S_1$  being set off from its adjunct  $D_2$  by remote disjunctive Zaqeph. The verb  $V^i_2$  of the dependent clause  $S^i_2$  is set off from its predicate complement  $D_1$  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).

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<sup>9</sup> 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.

<sup>10</sup> The compound noun phrase  $N^s_5$  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 1: There are no pronouns and no deleted constituents to be restored.

Step 2:

- (a) Nouns N<sub>1</sub> (the king) and N<sub>2</sub> (Esther) and adverb D<sub>1</sub> 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<sub>3</sub> (the day), forming noun phrase N<sub>6</sub> (the second day). The underlying clause dependent on N<sub>3</sub> is: the day was the second of the sequence of days under discussion.
- (d) Noun N<sub>5</sub> (wine) modifies construct noun J<sub>4</sub> (banquet), forming genitive noun phrase N<sub>7</sub> of menu. The underlying clause dependent on J<sub>4</sub> is: Wine was served at the banquet.
- (e) Noun phrase N<sub>6</sub> is governed by preposition P<sub>2</sub>, forming temporal adverbial phrase D<sub>2</sub>, specifying the time the words were spoken.
- (f) Noun phrase N<sub>7</sub> is governed by preposition P<sub>3</sub>, forming spatial adverbial phrase D<sub>3</sub>, specifying the place where the words were spoken.

Step 3:

- (a) Noun phrase N<sup>s</sup><sub>1</sub> is the subject because it has grammatical agreement with the verb, it follows the verb which has been granted first position prominence, is determinate, and the only candidate.
- (b) Noun N<sub>2</sub> (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  $N^s_1$  and predicate Q form sentence  $S_1$ .
- (b) Adverb  $D_1$  (also) is an adjunct modifying sentence  $S_1$ , specifying that the event of  $S_1$  had happened previously, forming sentence  $S_2$ .
- (c) Adverb phrase  $D_2$  is an adjunct modifying sentence  $S_2$ , specifying when the event of  $S_2$  happened, forming sentence  $S_3$ .
- (d) Adverb phrase  $D_3$  is an adjunct modifying sentence  $S_3$ , specifying where the event of  $S_3$  happened, forming sentence  $S_4$ , 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  $S_1$  is set off from its adjuncts by near disjunctive Geresh. The second augment  $D_2$  is separated from the third  $D_3$  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.<sup>11</sup> 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).

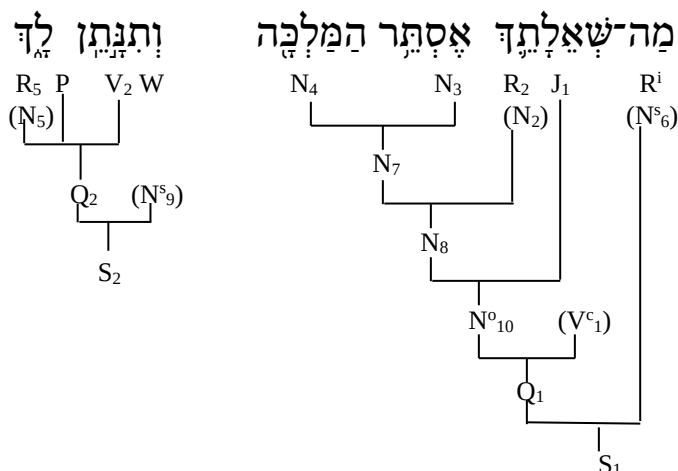
## Step 1:

- (a) The interrogative pronoun  $R^i$  is replaced by its antecedent noun  $N_6$  (an as yet unknown entity).
- (b) Pronoun  $R_2$  (you) is replaced by its antecedent  $N_2$  which will later be identified as the same as noun phrase  $N_7$  (Queen Esther).
- (c) Pronoun  $R_5$  is replaced by its antecedent  $N_5$  which will later be identified as the same as noun phrase  $N_7$  (Queen Esther).
- (d) The elided copulative verb of the sentence  $V^c_1$  is restored.

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<sup>11</sup> (1) Interrogative pronouns:  $\text{מַה}$  “what?” and  $\text{מִי}$  “who?”; they should be represented by the symbol  $R^i$ ; these stand in place of unknown nouns in questions, and they follow the analysis rule for pronouns:  $R^i \rightarrow N$ .

- (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:

- Noun N<sub>4</sub> (Queen) modifies noun N<sub>3</sub> (Esther), forming identity noun phrase N<sub>7</sub> (Queen Esther).
- Noun phrase N<sub>7</sub> (Queen Esther) modifies N<sub>2</sub>, forming identity noun phrase N<sub>8</sub> (Queen Esther).<sup>12</sup> The underlying clause dependent on N<sub>2</sub> is: Esther is queen of Persia.
- Noun phrase N<sub>8</sub> (Queen Esther) modifies construct noun J<sub>1</sub> (petition), forming genitive noun phrase N<sup>o</sup><sub>10</sub> (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<sup>c</sup><sub>1</sub>.

### Step 3:

- Restored noun phrase N<sub>6</sub> is the subject by definition.
- noun phrase N<sup>o</sup><sub>10</sub> (the petition of you Queen Esther) is the predicate complement of restored copulative verb V<sup>c</sup><sub>1</sub>.
- Noun phrase N<sup>o</sup><sub>10</sub> and verb V<sup>c</sup><sub>1</sub> form predicate Q<sub>1</sub>.
- Noun N<sub>5</sub> (Queen Esther) is the genitive complement of passive verb V<sub>2</sub> (will be given) by means of preposition P (to), forming predicate Q<sub>2</sub>. The passive voice indicates that Esther's request N<sup>s</sup><sub>6</sub> has been granted participant prominence.

<sup>12</sup> This is an example of the antecedent of a pronoun following it immediately, providing the second person characteristic to the noun phrase.



## Step 2:

- (a) Noun phrase  $N_3$  (Queen Esther) modifies construct noun  $J_2$  (request), forming the genitive noun phrase  $N_6$  (the request of you Queen Esther), expressing the source of the request.
- (b) Quantifier  $M$  (half) modifies Noun  $N_4$  (the kingdom), forming noun phrase of quantity  $N_5$  (half of the kingdom). The underlying clause dependent on  $N_4$  is: the kingdom was divided into halves.
- (c) Preposition  $P$  (up to) governs noun phrase  $N_5$ , forming adverb phrase  $D$  (up to half of the kingdom).
- (d) Adverb phrase  $D$  is an adjunct modifying noun phrase  $N_6$  (the request of you Queen Esther), limiting the range of the request, resulting in noun phrase  $N_8$ .
- (e) Passive verb  $V_2$  is intransitive and thus functions alone as predicate  $Q_2$ . The passive voice indicates that Esther's request  $N^s_7$  has been granted participant prominence.
- (f) Noun phrase  $N^o_8$  is the complement of the restored copulative verb  $V^c$ , forming predicate  $Q_1$ .

## Step 3:

- (a) Restored noun phrase  $N^s_1$  is the subject by definition.
- (b) Noun phrase  $N^o_8$  is the predicate complement of restored copulative verb  $V^c$ , forming predicate  $Q_1$ .

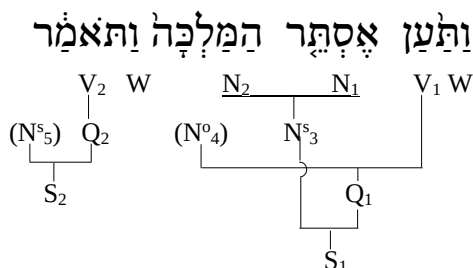
## Step 4:

- (a) Noun  $N^s_1$  is the subject of predicate  $Q_1$ , forming interrogative sentence  $S_1$ .
- (b) Noun  $N^s_7$  is the subject of predicate  $Q_2$ , forming passive sentence  $S_2$ —It (your request) 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.<sup>13</sup> 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  $S_1$  being set off from the second  $S_2$  by near disjunctive *Pashta* and the intervening conjunction.

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<sup>13</sup> 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  $N^s_5$ , which later is understood from the context to be the same as  $N^s_3$  (Queen Esther).

Step 2:

- (a) Noun  $N_2$  (the Queen) modifies noun  $N_1$  (Esther), forming identity noun phrase  $N^s_5$  (Queen Esther). The underlying 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:

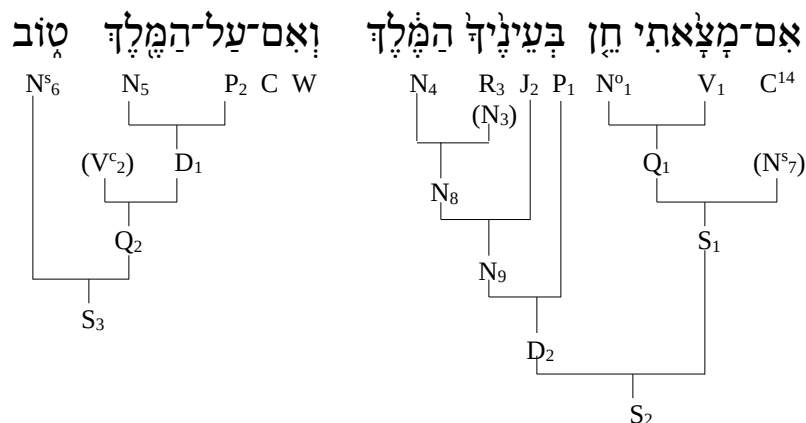
- (a) Noun phrase  $N^s_5$  is the subject because it has grammatical agreement with the verb, occupies the first place after the verb which is granted first position prominence because of the Waw consecutive idiom, it is determinate and the only alternative.
- (b) Restored object noun phrase  $N^0_4$  (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  $N^s_3$  is the subject of predicate  $Q_1$ , forming sentence  $S_1$  (Queen Esther answered *the king*).
- (b) Restored noun phrase  $N^s_5$  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:

- 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).
- The elided subject of verb  $V_1$  (find) is restored as  $N^{s_7}$  (I, Queen Esther).
- The elided copulative verb of the second sentence is restored as  $V^c_2$ .

#### Step 2:

- Noun  $N_4$  (the king) modifies noun  $N_3$ , forming identity noun phrase  $N_8$  (you, O king).
- Preposition  $P_2$  (upon) governs noun  $N_5$  (the king), forming spatial adverb phrase  $D_1$  (upon the king).
- Noun phrase  $N_8$  modifies construct noun  $J_2$ , forming genitive phrase of part  $N_9$  (the eyes of you, O king); the underlying clause dependent on  $J_2$  is: the eyes are part of the king's anatomy.
- Noun phrase  $N_9$  (the eyes of you O king) is governed by preposition  $P_1$  (in), forming spatial adverb phrase  $D_2$  (in your eyes, O king), specifying where favor is expected to be found.

#### Step 3:

- Restored noun phrase  $N^{s_7}$  (I, Queen Esther) is the subject by definition.

<sup>14</sup> The word **אם** 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.



- (b) Noun  $N^0_1$  (favor) is the complement of verb  $V_1$  (*I have found*), forming predicate  $Q_1$ . 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  $D_1$  (upon the king) is the predicate complement of restored copulative verb  $V^c_2$ , forming predicate  $Q_2$  (is upon the king).

Step 4:

- (a) Restored noun phrase  $N^s_7$  (Queen Esther) is the subject of predicate  $Q_1$  (*I have found favor*), forming sentence  $S_1$  (*I, Queen Esther, have found favor*).
- (b) Spatial adverbial phrase  $D_2$  (in your eyes, O king) is an adjunct modifying sentence  $S_1$ , forming sentence  $S_2$ .
- (c) Noun  $N^s_6$  (goodness) is the subject of predicate  $Q_2$  (is upon the king), forming sentence  $S_3$ , which is an idiomatic expressing meaning: “it pleases the king.”
- (d) Both sentence  $S_2$  and  $S_3$  are each governed by conditional conjunction  $C$  (אם—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  $S_1$  being set off from the second  $S_2$  by remote disjunctive Zaqeph and the intervening conjunction, and the second ending the verse with Silluq and following conjunction.<sup>15</sup>

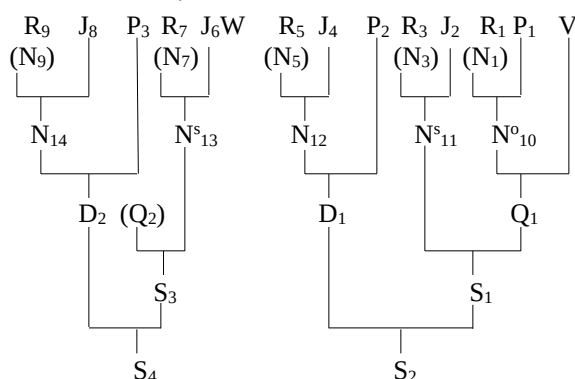
Step 1:

- (a) The antecedents of pronouns  $R_1$ ,  $R_3$ ,  $R_5$ ,  $R_7$ , and  $R_9$  are restored as noun phrases  $N_1$ ,  $N_3$ ,  $N_5$ ,  $N_7$ , and  $N_9$  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  $Q_2$  (be given to me, Queen Esther).

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<sup>15</sup> This verse illustrates the usual practice that multiple instances of Zaqeph in an Athnach or Silluq segment mark off essentially equal grammatical constituents.

תִּנְתֶּן לִּי נַפְשִׁי בְּשִׂאלָתִי וְעַמִּי בְּבִקְשָׁתִּי:



let my life be given me at my petition, and my people at my request. (Est. 7:3c)

Step 2:

- (a) Noun phrase N<sub>1</sub> is governed by preposition P<sub>1</sub> (to), forming the genitive complement N<sup>o</sup><sub>10</sub> of passive verb V (be given).
- (b) Noun phrase N<sub>3</sub> modifies construct noun J<sub>2</sub> (life), forming genitive of possession noun phrase N<sup>s</sup><sub>11</sub> (the life of me, Queen Esther). The underlying clause dependent on J<sub>2</sub> is: Queen Esther has life.
- (c) Noun phrase N<sub>5</sub> modifies construct noun J<sub>4</sub> (petition), forming genitive of source noun phrase N<sub>12</sub> (the petition from me, Queen Esther). The underlying clause dependent of J<sub>4</sub> is: Queen Esther was making the petition.
- (d) Noun phrase N<sub>7</sub> modifies construct noun J<sub>6</sub> (people), forming genitive of ethnic origin noun phrase N<sup>s</sup><sub>13</sub> (the people of me, Queen Esther). The underlying clause dependent on J<sub>6</sub> is: Queen Esther belongs to the people yet to be revealed in this context.
- (e) Noun phrase N<sub>9</sub> modifies construct noun J<sub>8</sub> (request), forming genitive of source noun phrase N<sub>14</sub> (the request of me, Queen Esther). The underlying clause dependent on J<sub>8</sub> is: Queen Esther was making the request.
- (f) Noun phrase N<sub>12</sub> is governed by preposition P<sub>2</sub> (for), forming adverbial phrase of purpose D<sub>2</sub> (for the petition of me, Queen Esther).
- (g) Noun phrase N<sub>14</sub> is governed by preposition P<sub>3</sub> (for), forming adverbial phrase of purpose D<sub>3</sub> (for the request of me, Queen Esther).
- (h) Noun phrase N<sup>o</sup><sub>10</sub> (to me, Queen Esther) is the complement of verb V (be given), forming predicate Q<sub>1</sub>.

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 agreement 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  $S_4$ .

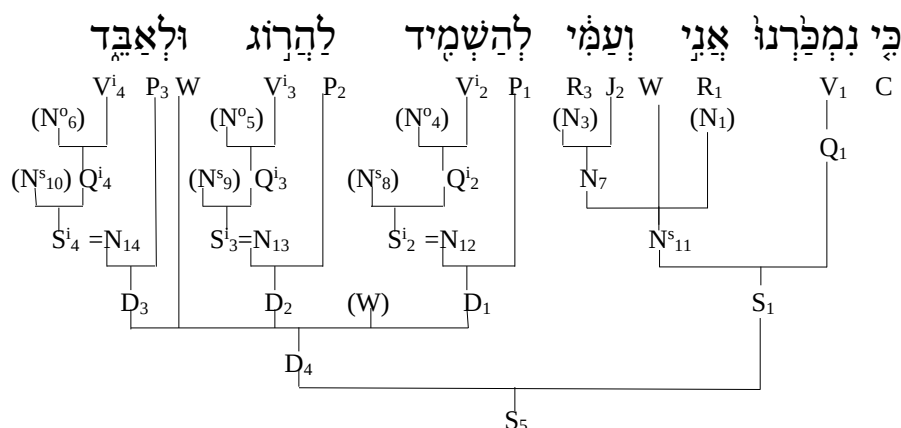
**(8) Est. 7:4a**—This sentence has a compound subject and three coordinate adjunct dependent infinitive adverbial clauses of purpose. This clause is the first of four in the verse, being set off from the remaining three by remote disjunctive *Athnach*. The core sentence  $S_1$  is set off from its adjuncts 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,<sup>16</sup> 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  $N^s_8$ ,  $N^s_9$ , and  $N^s_{10}$  respectively.

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<sup>16</sup> Although the verbal stems are active, they have been translated as passives for better style.



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 underlying 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  $N^{s_{11}}$  (I, Queen Esther, and the people of me, Queen Esther).
- (c) The verb  $V_1$  (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  $N^{s_{11}}$  (I, Queen Esther, and the people of me, Queen Esther) is the subject of the first sentence because it has grammatical agreement 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  $N^o_4$  (my people and I) is the object of infinitive construct verbal  $V^i_2$  (destroy), forming predicate  $Q_2$ .
- (c) Restored noun phrase  $N^o_5$  (my people and I) is the object of infinitive construct verbal  $V^i_3$  (kill), forming predicate  $Q_3$ .
- (d) Restored noun phrase  $N^o_6$  (my people and I) is the object of infinitive construct verbal  $V^i_4$  (annihilate), forming predicate  $Q_4$ .

### Step 4:

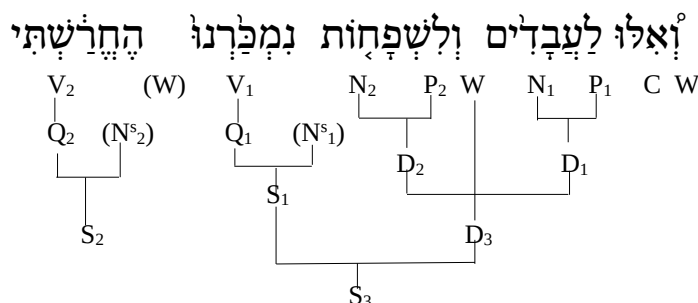
- (a)  $N^{s_{11}}$  is the subject of predicate  $Q_1$ , forming sentence  $S_1$ .

- (b) N<sup>s</sup><sub>8</sub> is the subject of infinitive predicate Q<sub>2</sub>, forming sentence S<sub>2</sub>, which functions as a substantive in this context, so is represented as noun phrase N<sub>12</sub> in the analysis.
- (c) N<sup>s</sup><sub>9</sub> is the subject of infinitive predicate Q<sub>3</sub>, forming sentence S<sub>3</sub>, which functions as a substantive in this context, so is represented as noun phrase N<sub>13</sub> in the analysis.
- (d) N<sup>s</sup><sub>10</sub> is the subject of infinitive predicate Q<sub>4</sub>, forming sentence S<sub>4</sub>, which functions as a substantive in this context, so is represented as noun phrase N<sub>14</sub> in the analysis.
- (e) Preposition P<sub>1</sub> (to) governs noun phrase N<sub>12</sub> (*Haman and his fellow anti-Semites to destroy me, Queen Esther and the people of me, Queen Esther*), forming adverbial phrase of purpose D<sub>1</sub>, declaring the purpose of the sale of Esther and her people.
- (f) Preposition P<sub>2</sub> (to) governs noun phrase N<sub>13</sub> (*Haman and his fellow anti-Semites to kill me, Queen Esther and the people of me, Queen Esther*), forming adverbial phrase of purpose D<sub>2</sub>, declaring the purpose of the sale of Esther and her people.
- (g) Preposition P<sub>3</sub> (to) governs noun phrase N<sub>14</sub> (*Haman and his fellow anti-Semites to annihilate me, Queen Esther and the people of me, Queen Esther*), forming adverbial phrase of purpose D<sub>3</sub>, declaring the purpose of the sale of Esther and her people.
- (h) Adverbial phrases D<sub>1</sub>, D<sub>2</sub>, and D<sub>3</sub> have the same role and function in the sentence, being joined by coordinating conjunctive Waw consecutive, thus forming compound adverb phrase D<sub>4</sub>.
- (i) Compound adverb phrase D<sub>4</sub> is an adjunct modifying sentence S<sub>1</sub>, declaring the multiple purposes of the sale of Esther and her people, forming the complete sentence S<sub>5</sub>.
- (j) The subordinating conjunction ׀ (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 S<sub>3</sub> is set off from the second by near disjunctive Pashta. The second sentence S<sub>2</sub> is set off by remote disjunctive Zaqeph.

Step 1:

- (a) The subject of verb V<sub>1</sub> (*we were sold*) was elided and is restored as N<sup>s</sup><sub>1</sub>; context reveals that its referent is “my people and I, Queen Esther.”
- (b) The subject of verb V<sub>2</sub> (*I would keep silent*) was elided and is restored as N<sup>s</sup><sub>2</sub>; context reveals that its referent is “I, Queen Esther.”



Had we been sold as male and female slaves, I would have kept silent. (Est. 7:4b)

### Step 2:

- (a) N<sub>1</sub> (male slaves) is governed by preposition P<sub>1</sub> (for), forming adverb phrase of purpose D<sub>1</sub>, expressing the reason for the potential sale.
- (b) N<sub>2</sub> (female slaves) is governed by preposition P<sub>2</sub> (for), forming adverb phrase of purpose D<sub>2</sub>, also expressing the reason for the potential sale.
- (c) Verb V<sub>1</sub> is passive and intransitive, and so functions alone as predicate Q<sub>1</sub>.
- (d) Verb V<sub>2</sub> is intransitive, and so functions alone as predicate Q<sub>2</sub>.
- (e) Adverb phrases D<sub>1</sub> and D<sub>2</sub> have the same role and function, being joined by coordinating Waw conjunctive, forming compound adverbial phrase of purpose D<sub>3</sub> (for male slaves and for female slaves).

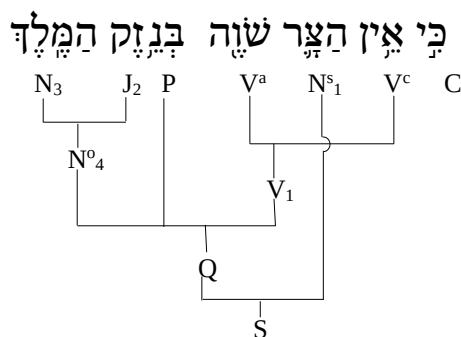
### Step 3:

- (a) Restored noun phrase N<sup>s</sup><sub>1</sub> (my people and I, Queen Esther) is a subject of verb V<sub>1</sub> by definition.
- (b) Restored noun phrase N<sup>s</sup><sub>2</sub> (I, Queen Esther) is a subject of verb V<sub>2</sub> by definition.

### Step 4:

- (a) Restored noun phrase N<sup>s</sup><sub>1</sub> is the subject of predicate Q<sub>1</sub>, forming sentence S<sub>1</sub> (my people and I, Queen Esther, had been sold).
- (b) Restored noun phrase N<sup>s</sup><sub>2</sub> is the subject of predicate Q<sub>2</sub>, forming sentence S<sub>2</sub> (I, Queen Esther, would have kept silent).
- (c) Compound adverb phrase D<sub>3</sub> is an adjunct modifying sentence S<sub>1</sub>, forming sentence S<sub>3</sub>, expressing the purpose of the sale. It was granted first position prominence for rhetorical emphasis.
- (d) The word וְאֵלּוּ is a subordinating conjunction that introduces S<sub>3</sub>, the protasis of a contrary-to-fact conditional sentence. The apodosis S<sub>2</sub> 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<sub>3</sub> (the king) modifies construct noun J<sub>2</sub> (loss), forming genitive noun phrase of affect N<sub>4</sub> (the king's loss). The clause underlying on N<sup>0</sup><sub>4</sub> is: The king would experience unequivocal loss.
- (b) The participle V<sup>a</sup> (be comparable) and the auxiliary verb V<sup>c</sup> אֵין (= לא היה) function as the verb phrase V<sub>1</sub> (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 אֵין is nearly always granted idiomatic first position prominence.

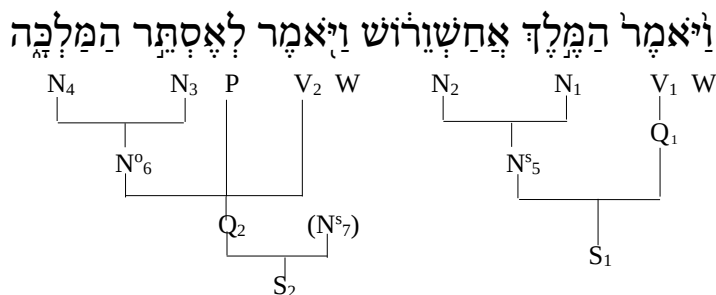
Step 3:

- (a) Noun phrase N<sup>s</sup><sub>1</sub> is the subject because it has grammatical agreement with verb V<sub>1</sub>, is in the first position after אֵין which has first position prominence, is determinate and the only candidate.
- (b) Noun phrase N<sub>4</sub> (the king's loss) is the genitive complement of verb V<sub>1</sub> by means of preposition P (with), forming predicate Q (is not comparable with the king's loss).

Step 4:

- (a) Noun N<sup>s</sup><sub>1</sub> (the enemy) is the subject of predicate Q, forming sentence S.
- (b) The subordinating conjunction of reason C כִּי, links this sentence to the preceding one to explain the reason why Esther would have kept silent.
- (e) The subject N<sup>s</sup><sub>1</sub> is set off from the rest of the sentence by near disjunctive Tebir, and the verb V<sup>a</sup> 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 underlying 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  $N^o_6$  (Queen Esther). The underlying 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  $N^s_5$  (King Ahasuerus) is the subject because it has grammatical agreement with verb  $V_1$ , 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  $N^o_6$  (Queen Esther) is the genitive complement of verb  $V_2$  (he said) by means of preposition  $P$  (to), forming predicate  $Q_2$  (he said to Queen Esther).

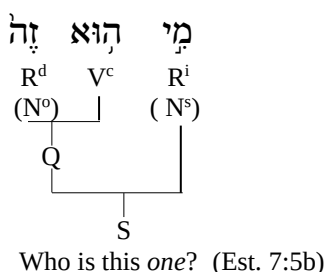
Step 4:

- (a) Noun phrase  $N^s_5$  is the subject of predicate  $Q_1$ , forming sentence  $S_1$  (King Ahasuerus spoke). The verb was granted first position prominence because of the Waw consecutive idiom.
- (b) Restored noun phrase  $N^s_7$  is the subject of predicate  $Q_2$ , forming sentence  $S_2$  (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  $S_1$  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  $R^i$  (who?) is the yet undisclosed villain; it is restored by noun phrase  $N^s$ , 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  $N^s$ ; it is restored as  $N^o$ , which is recognized as the predicate nominative of the clause.
- (c) The pronoun **הוא** 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.

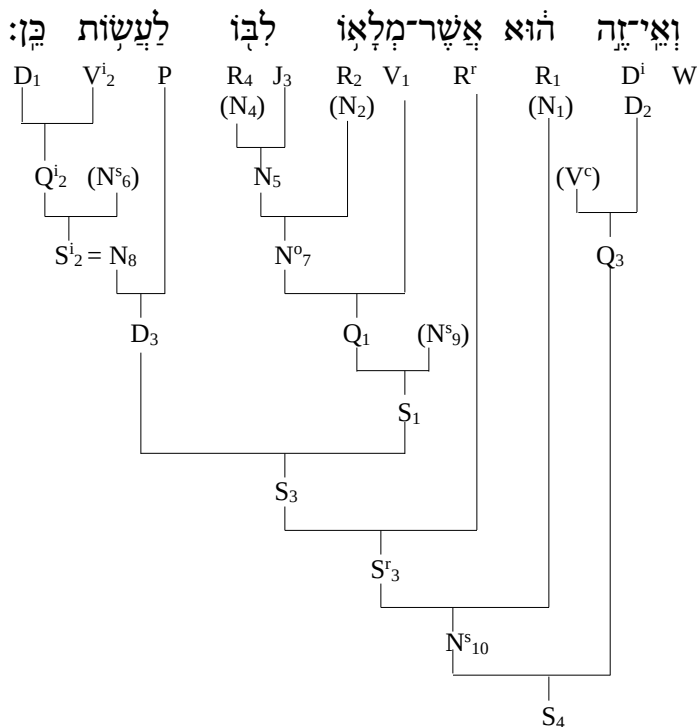
Step 3:

- (a)  $N^s$  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.



And where is he, who would fill his heart to do such a thing? (Est. 7:5c)

Step 1:

- (a) The words **ואיזה** form a compound interrogative adverb ( $D^i$ )<sup>17</sup> (§ 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  $R^r$  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).

<sup>17</sup> 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.

- (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  $N^s_6$  and  $N^s_9$  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 underlying 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  $N^o_7$ , which is recognized as the object of verb  $V_1$ . The underlying 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:

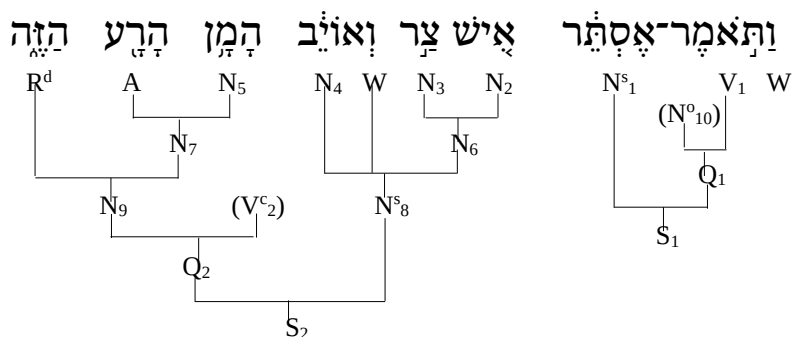
- (a) Restored noun phrase  $N^s_9$  is a subject by definition.
- (b) Restored noun phrase  $N^s_6$  is a subject by definition.
- (c) Noun phrase  $N^o_7$  is the complement of verb  $V_1$ , forming predicate  $Q_1$ .
- (d) Adverb  $D_1$  (thus) is the complement of infinitive construct  $V^i_2$  (to do), forming predicate  $Q^i_2$  (to do thus). Actually  $D_1$  is an adverbial substitute standing in place of, the deed of selling Esther's people to be destroyed, killed, and annihilated (7:4).
- (e) Adverb phrase  $D_2$  is the predicate adverb complement of restored copulative verb  $V^c$ , forming predicate  $Q_3$ . 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  $N^s_9$  is the subject of predicate  $Q_1$ , forming sentence  $S_1$  (the yet unknown villain filled his heart).
- (b) Restored noun phrase  $N^s_6$  is the subject of infinitive predicate  $Q^i_2$ , forming infinitive clause  $S^i_2$  (the yet unknown villain did so = sold Esther and her people to be destroyed, killed, and annihilated).
- (c) Infinitive clause  $S^i_2$  functions as a substantive which is represented here as  $N_8$ .
- (d) Purpose preposition  $P$  (for) governs  $N_8$ , forming adverbial phrase of purpose  $D_3$  (for the yet unknown villain to do so = sell Esther . . . ).

- (e) Adverb phrase D<sub>3</sub> is an adjunct modifying sentence S<sub>1</sub>, specifying the purpose for the deed, and forming sentence S<sub>3</sub> (The yet unknown villain filled his heart to do so = sell Esther . . . ).
- (f) Relative pronoun R<sup>r</sup> functions as though it were a subordinating conjunction transforming sentence S<sub>3</sub> into sentence S<sup>r</sup><sub>3</sub> dependent on noun phrase N<sub>1</sub>, forming noun phrase N<sup>s</sup><sub>10</sub> (he, the yet unknown villain, who filled his heart to do so = sell Esther . . . ).
- (g) Noun phrase N<sup>s</sup><sub>10</sub> is the subject of predicate Q<sub>3</sub>, forming sentence S<sub>4</sub>, the kernel clause from which the question was transformed.
- (h) The core clause **אֵי־יָדָהּ הוּא** is set off from its dependent relative clause S<sup>r</sup><sub>3</sub> 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<sub>1</sub> (she said) is restored as noun phrase N<sup>o</sup><sub>10</sub> (to the king) as determined by the context.
- (c) The elided copulative verb of the second sentence is restored as V<sup>c</sup><sub>2</sub>.

Step 2:

- (a) Noun N<sub>3</sub> (adversary) modifies noun N<sub>2</sub> (man), forming classification noun phrase N<sub>6</sub> (an adversary man). The underlying clause dependent on N<sub>2</sub> is: the man is an adversary of the king and queen.

- (b) Adjective A (wicked) modifies proper noun N<sub>5</sub> (Haman), forming attributive noun phrase N<sub>7</sub> (wicked Haman). The underlying clause dependent on N<sub>5</sub> is: the moral character of Haman is wicked.
- (c) Noun N<sub>4</sub> (enemy) and noun phrase N<sub>6</sub> (an adversary man) are joined by coordinating conjunction Waw conjunctive, having equal role and function in this context, forming compound noun phrase N<sup>s</sup><sub>8</sub>, (an adversary man and enemy) which is recognized to be the subject of the second sentence.<sup>18</sup>
- (d) Demonstrative pronoun R<sup>d</sup> (this) modifies noun phrase N<sub>7</sub> (wicked Haman), forming demonstrative noun phrase N<sub>9</sub> (this wicked Haman). The underlying clause dependent on noun phrase N<sub>7</sub> is: the person of near interest and presence is wicked Haman.

Step 3:

- (a) Noun phrase N<sup>s</sup><sub>1</sub> is the subject because it has grammatical agreement 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<sup>o</sup><sub>10</sub> is the predicate complement of verb V<sub>1</sub>, forming predicate Q<sub>1</sub> (she said *to the king*).
- (c) Noun phrase N<sub>9</sub> (this wicked Haman) is the predicate complement of restored copulative verb V<sup>c</sup><sub>2</sub>, forming predicate Q<sub>2</sub> (is this wicked Haman).

Step 4:

- (a) Noun phrase N<sup>s</sup><sub>1</sub> is the subject of predicate Q<sub>1</sub>, forming sentence S<sub>1</sub> (Esther said *to the king*).
- (b) Noun phrase N<sup>s</sup><sub>8</sub> is the subject of predicate Q<sub>2</sub>, forming sentence S<sub>2</sub> (an adversary man and enemy is this wicked Haman).

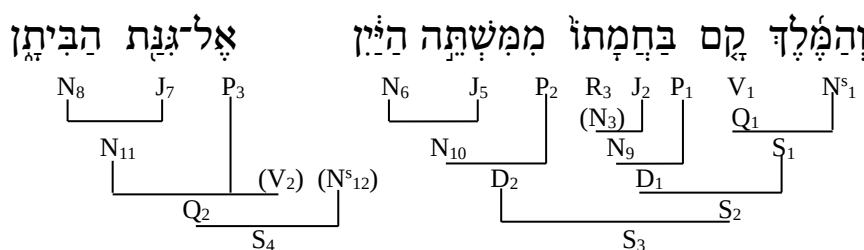
**(15) Est. 7:7a**—This example includes two sentences, the second of which has an elided subject and verb. These two sentences are the first of four in the verse, being set off from the rest of the verse by remote disjunctive accent Athnach. The first sentence is set off from the second by remote disjunctive Zaqeph.

Step 1:

- (a) Clearly the verb and subject of the second sentence have been elided as self-evident; they are restored as V<sub>2</sub> (he went) and N<sup>s</sup><sub>12</sub> (the king).
- (b) The antecedent of pronoun R<sub>3</sub> was restored as N<sub>3</sub> (the king) which is the same as N<sup>s</sup><sub>1</sub>.

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<sup>18</sup> It is possible to understand N<sub>3</sub> W N<sub>4</sub> as a compound modifier of N<sub>2</sub> instead of the above analysis. There would little, if any, difference in meaning.



Then the king arose in his wrath from the banquet of wine *and went* into the palace garden; (Est. 7:7a)

### Step 2:

- Noun phrase N<sub>3</sub> (his = the king's) modifies construct noun J<sub>2</sub> (wrath), forming genitive noun phrase of source N<sub>9</sub> (his, the king's wrath). The underlying clause dependent on J<sub>2</sub> is: The king experienced wrath because of what he was told.
- Noun phrase N<sub>6</sub> (wine) modifies construct noun J<sub>5</sub> (banquet), forming genitive noun phrase of repast N<sub>10</sub> (banquet of wine). The underlying clause dependent on J<sub>5</sub> 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).
- Noun phrase N<sub>8</sub> (palace) modifies construct noun J<sub>7</sub> (garden), forming genitive noun phrase of place N<sub>11</sub> (the palace garden). The underlying clause dependent on J<sub>7</sub> is: The garden was located in the palace area adjacent to the door entering the queen's dining room.
- Preposition P<sub>1</sub> (in) and noun phrase N<sub>9</sub> (his, the king's rage) form manner adverbial phrase D<sub>1</sub>, expressing the manner in which the king arose.
- Preposition P<sub>2</sub> (from) and noun phrase N<sub>10</sub> (the banquet of wine) form departure adverbial phrase D<sub>2</sub>, expressing the place from which the king arose to depart.

### Step 3:

- Noun phrase N<sup>s</sup><sub>1</sub> is the subject because it has grammatical agreement with Verb V<sub>1</sub>, is in first position, is determinate and the only alternative.
- Restored noun phrase N<sup>s</sup><sub>12</sub> is a subject by definition.
- Verb V<sub>1</sub> (he arose) is intransitive and so stands alone as predicate Q<sub>1</sub>.
- Restored verb V<sub>2</sub> (he went) is transitive, governing its complement by means of preposition P<sub>3</sub> (to) forming predicate Q<sub>2</sub> (he went to the palace garden).

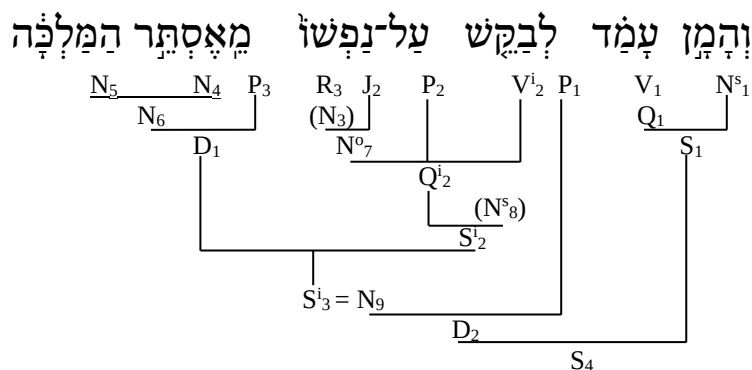
### Step 4:

- Noun phrase N<sup>s</sup><sub>1</sub> is the subject of predicate Q<sub>1</sub>, forming sentence S<sub>1</sub>.
- Restored noun phrase N<sup>s</sup><sub>12</sub> is the subject of predicate Q<sub>4</sub>, forming sentence S<sub>4</sub>.

(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.



but Haman stood to plead for his life from Queen Esther (Est. 7:7b)

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 underlying 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 underlying 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:

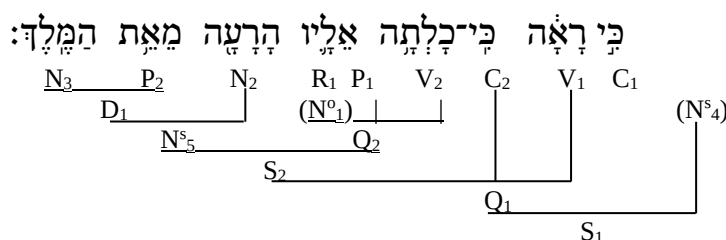
- (a) Noun phrase  $N^s_1$  (Haman) is the subject because it has grammatical agreement with verb  $V_1$ , is in the first position, is determinate and the only alternative.
- (b) Verb  $V_1$  (he stood) is intransitive and so functions alone as predicate  $Q_1$ .

- (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  $N_9$  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<sub>2</sub> (from) governs noun N<sub>3</sub> (the king) forming adverb phrase D<sub>1</sub> expressing source of the evil. The underlying clause dependent on N<sub>2</sub> is: The evil will come from the king.
- (b) Adverb phrase D<sub>1</sub> (from the king) modifies noun phrase N<sub>2</sub> (the evil) forming attributive adverb noun phrase N<sup>s</sup><sub>5</sub> (§ 14.1.4).

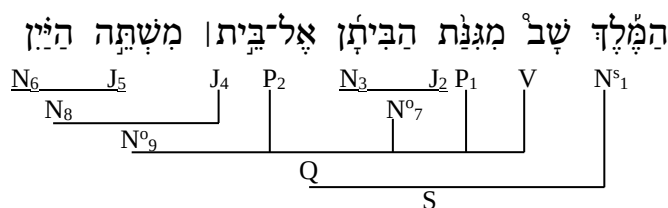
Step 3:

- (a) The restored noun phrase N<sup>s</sup><sub>4</sub> is the subject by definition.
- (b) Verb V<sub>2</sub> (was determined) governs its complement N<sub>1</sub> (him = Haman) by means of preposition P<sub>1</sub> (against) forming predicate Q<sub>2</sub> (was determined against Haman).
- (c) Noun phrase N<sup>s</sup><sub>5</sub> (the evil from the king) is a subject because it has grammatical agreement with verb V<sub>2</sub> (was determined), is in first position after the verb and its prepositional pronoun, is determinate and the only alternative.

Step 4:

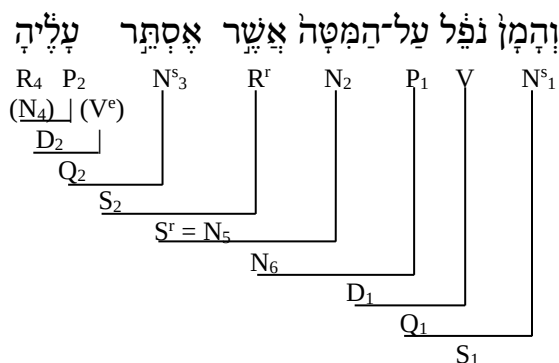
- (a) Noun phrase N<sup>s</sup><sub>5</sub> is the subject of predicate Q<sub>2</sub> forming sentence S<sub>2</sub>. The predicate was granted first position prominence.
- (b) Sentence S<sub>2</sub> is the complement of verb of perception V<sub>1</sub> (he saw) being linked by conjunction C<sub>2</sub> (that), forming predicate Q<sub>1</sub>.
- (c) Restored noun phrase N<sup>s</sup><sub>4</sub> is the subject of predicate Q<sub>1</sub>, forming sentence S<sub>1</sub>.

**(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.



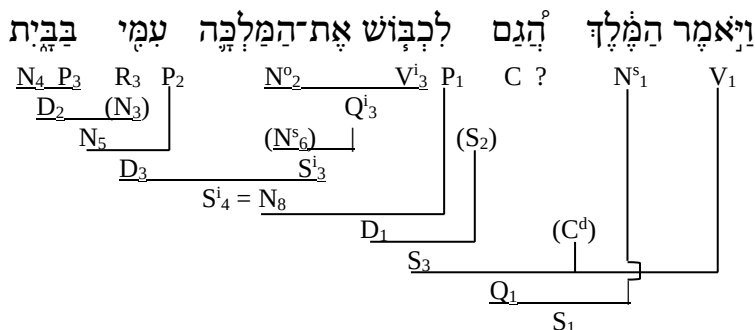
When the king returned from the palace garden to the place of the banquet of wine, (Est. 7:8a)

**(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).



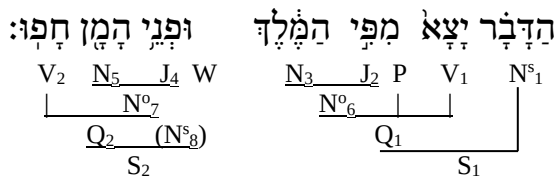
And Haman was falling across the couch on which Esther was. (Est. 7:8b)

**(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).<sup>19</sup>

<sup>19</sup> 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.  $P_2$  לְפָנַי indicates that Harbonah was in the service of the king (cf. 1:10); see the preposition also in 4:5.

**(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 **וְ** (cf. 7:8) introduces the third offence leading to Haman’s execution.

גְּבִיָּה חֲמִשִּׁית

The diagram illustrates a complex dependency graph with the following nodes and connections:

- Top Section Nodes:**  $\underline{N_7}$ ,  $\underline{J_6}$ ,  $P_3$ ,  $V_3$ ,  $Q_3$ ,  $\underline{N_5}$ ,  $\underline{P_2}$ ,  $N_4$ ,  $V_2$ ,  $R_2$ ,  $N_3$ ,  $P_1$ ,  $N_2$ ,  $V_1$ ,  $R_1$ ,  $N_1$ ,  $\underline{D_3}$ ,  $\underline{D_2}$ ,  $N_9^0$ ,  $Q_3$ ,  $S_3$ ,  $S_4^r = N_{11}$ ,  $N_{12}$ ,  $D_1$ ,  $S_5$ ,  $S_6^r = N_{13}$ ,  $N_{14}^s$ ,  $S_7$ ,  $S_8$ .
- Bottom Section Nodes:**  $\underline{M}$ ,  $A_1$ ,  $A_2$ ,  $S_9$ .
- Connections:**
  - $\underline{N_7}$  connects to  $\underline{J_6}$  and  $\underline{D_3}$ .
  - $\underline{J_6}$  connects to  $\underline{D_3}$ .
  - $\underline{D_3}$  connects to  $S_8$ .
  - $V_3$  connects to  $Q_3$  and  $S_7$ .
  - $Q_3$  connects to  $S_7$ .
  - $\underline{N_5}$  connects to  $\underline{P_2}$  and  $N_9^0$ .
  - $\underline{P_2}$  connects to  $N_4$  and  $D_2$ .
  - $N_4$  connects to  $V_2$  and  $N_9^0$ .
  - $V_2$  connects to  $N_9^0$ .
  - $N_9^0$  connects to  $Q_3$  and  $S_3$ .
  - $Q_3$  connects to  $S_3$ .
  - $S_3$  connects to  $S_4^r = N_{11}$ .
  - $S_4^r = N_{11}$  connects to  $N_{12}$ .
  - $N_{12}$  connects to  $D_1$ .
  - $D_1$  connects to  $S_5$ .
  - $S_5$  connects to  $S_6^r = N_{13}$ .
  - $S_6^r = N_{13}$  connects to  $N_{14}^s$ .
  - $N_{14}^s$  connects to  $S_7$ .
  - $S_7$  connects to  $S_8$ .
  - $S_8$  connects to  $S_9$ .
  - $\underline{M}$  connects to  $A_1$  and  $A_2$ .
  - $A_1$  connects to  $A_2$ .
  - $A_2$  connects to  $S_9$ .

**(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).

וַיִּתְּלוּ אֶת-הַמֶּן עַל-הָעֵץ **אֲשֶׁר** הָכִין לַמֶּרְדֵּכִי וַחֲמַת הַמֶּלֶךְ שָׁכְכָה:

The diagram illustrates a complex network of nodes and connections. The nodes are labeled with letters and numbers, some with superscripts. The connections are represented by lines, some horizontal and some vertical. The diagram is divided into two main sections by a vertical line. The left section has nodes V3, N5, J4, W, Q3, N6, S4, N3, P2, V2, Rr, N2, P1, N1, O, V1, Q2, (N7s), S2, Sr3 = N8, N9, Q1, and (N10s). The right section has nodes V3, N5, J4, W, Q3, N6, S4, N3, P2, V2, Rr, N2, P1, N1, O, V1, Q2, (N7s), S2, Sr3 = N8, N9, Q1, and (N10s).

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).

ועתה שגִּי-בְנִיךָ הַנּוֹלָדִים לְךָ בְּאֶרֶץ מִצְרַיִם עַד-בְּאֵי אֵלֶיךָ מִצְרַיִםהָ לִי-הֵם

The chart illustrates the lineage of the Israelites, starting from Adam (A) and branching out to various groups. The groups are labeled as follows:   
- **ליהם** (To them): R<sub>10</sub>, R<sub>9</sub>, P<sub>5</sub>, V<sup>e</sup> (N<sub>9</sub>).   
- **מצרים** (Egypt): N<sub>8</sub>, D<sub>3</sub>, R<sub>7</sub>, P<sub>4</sub>, (N<sub>7</sub>), R<sub>6</sub>, V<sup>i</sup>, (N<sup>s</sup><sub>6</sub>), P<sub>3</sub>.   
- **עד-באי אליך** (Until you come to me): N<sub>5</sub>, J<sub>4</sub>, P<sub>2</sub>, R<sub>3</sub>, P<sub>1</sub>, V<sup>a</sup>, R<sub>2</sub>, J<sub>2</sub>, M, D<sub>1</sub>.   
- **בארץ מצרים** (In the land of Egypt): N<sub>11</sub>, D<sub>2</sub>, (N<sup>0</sup><sub>3</sub>), Q<sub>1</sub>, (N<sup>s</sup><sub>12</sub>), N<sub>10</sub>, N<sub>11</sub>, S<sup>a</sup><sub>1</sub>, S<sup>a</sup><sub>2</sub>, S<sup>a</sup><sub>5</sub> = N<sub>14</sub>, N<sup>s</sup><sub>15</sub>.   
- **לך** (To you): Q<sub>3</sub>, S<sub>6</sub>, S<sub>7</sub>.   
The chart shows the relationships between these groups, with lines indicating the flow of the lineage. For example, Adam (A) is the root, leading to R<sub>10</sub>, R<sub>9</sub>, P<sub>5</sub>, and V<sup>e</sup> (N<sub>9</sub>). From V<sup>e</sup> (N<sub>9</sub>), the lineage goes to Q<sub>3</sub>, which then leads to S<sub>6</sub> and S<sub>7</sub>. Other branches lead to the groups in Egypt and the land of Egypt, showing the complex web of relationships between the Israelites and their ancestors.

“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).

אֶפְרַיִם וּמְנַשֶּׁה כְּרֹאוּבֵן וְשִׁמְעוֹן יְהוֹיָדָה:

$$\begin{array}{ccccccc} R & P & V^e & & & & \\ \hline (N_8) & \text{---} & & \text{---} & \text{---} & \text{---} & \\ & Q & & & D & & N_5 \\ & & & & & & N_7^s \\ & & & & & & S \end{array}$$

Ephraim and Manasseh, as Reuben and Simeon, they shall be mine.” (Gen. 48:5b)

## 18.5 Discourse Analysis

The fifth 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

$$(1) \quad \phi \rightarrow (X)$$

Restore Antecedents of Pronouns

$$(2) \quad R \rightarrow N$$

Restore Antecedents of Other Substitutes

$$(3) \quad X^s \rightarrow X$$

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, emphasis, and negation of the sentences are determined; it is the stage where semantic agreement, 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<sup>1</sup> 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 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

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<sup>1</sup> What is said about clauses may also be said about clusters of clauses.

of coordinate sentences (or clusters of sentences) by means of the appropriate coordinating conjunctions, and identifies the sequence as a cluster.<sup>2</sup> 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<sup>3</sup> is indicated by joining the sentences with *Waw* conjunctive (ﻭ). The sentences remain in their initial word order.<sup>4</sup> 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  $C^c = \text{ﻭ}$  (*and*—*Waw* conjunctive) or  $\text{ﻭﺍ}$  (*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.

<sup>2</sup> The sequence should include all the clauses that are in a contiguous order and have a common type of coordination. Usually they have a common theme, time frame of reference, aspect, and setting.

<sup>3</sup> The clauses may have different time references (tenses), but such differences are not indicated or implied by the conjunctions. In fact, this transformation is the one to use when the time references are different.

<sup>4</sup> The clauses may be in their kernel clause order, SVO, or they may have undergone some intermediate transformations that have altered that order. Whatever word order the clauses had immediately prior to this transformation is retained throughout the transformation.



עַל־כֵּן עָלִיכֶם כָּל־אֵו שָׁמַיִם מְטַל

וְהָאָרֶץ כָּל־אֶה יְבוֹלֶה:

The heavens above you withhold the dew  
and [parallel action]  
the earth withholds its fruit.<sup>5</sup> (Hag. 1:10)

וְעַד־זְקִנָּה אֲנִי הוּא

וְעַד־שֵׁיבָה אֲנִי אֶסְבֵּל

אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא

וְאֲנִי אֶסְבֵּל וְאֶמְלֹט:

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*.<sup>6</sup> (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),<sup>7</sup> 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 experience the same VSO transformation. Obviously, the sentences should be in the same aspect, and often they are in the same mood.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> *Waw* conjunctive usually expresses simple coordination, however, it is used in other contexts to be discussed later.

אִם-יִמְדוּ שָׁמַיִם מִלְמַעְלָה

וַיַּחְקְרוּ מוֹסְדֵי-אָרֶץ לְמַטָּה

If heaven above can be measured,  
And the foundations of the earth searched out beneath<sup>8</sup> (Jer. 31:37)

נָתַן לַיָּעֹף כֹּחַ

וּלְאִין אֲנִים עֲצָמָה יִרְבֶּה:

וַיַּעֲפּוּ נְעָרִים וַיִּגְעּוּ

וּבַחֹרִים כָּשׁוּל יִכָּשְׁלוּ:

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.<sup>9</sup> (Isa. 40:29-30)

וַעֲתָה אֵעָלֶה-נָּא וְאֶקְבְּרָה אֶת-אָבִי וְאָשׁוּבָה:

Now therefore, please let me go up and bury my father,  
and I will return.<sup>10</sup> (Gen. 50:5)

### 19.1.3 Sequential Coordination

Simple coordination with sequential action<sup>11</sup> is expressed with *Waw* consecutive, the second sentence is transformed into its VSO order, and its verb is transformed to its corresponding “consecutive” aspect.<sup>12</sup> With this arrangement, the verbal actions are coordinated as sequential in some respect.<sup>13</sup> The transformation takes on the following specific form:

$$(1c) \quad [S_i, S_j] \rightarrow S_i + W^c + [S_j(V\text{-consec})]$$

<sup>8</sup> Two clauses in the protasis of a conditional sentence are required to be simultaneously true for the condition to be met.

<sup>9</sup> The first two and the last two clauses are joined with simple *Waw* conjunctive with deletion of the common subject in the last. The two pairs of clauses are joined as simultaneous or parallel action.

<sup>10</sup> The actions are viewed as parallel, not simultaneous, here.

<sup>11</sup> The sequence may be temporal, logical, causal, and so forth. See Watts pp. 86-90; 97-100; RJW 178-79.

<sup>12</sup> 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, *Waw* consecutive may be regarded to transmit mood from the preceding clause. The *Waw* consecutive is vocalized in accordance with the verbal form it attaches to: *Shewa* with long perfect forms, and *Pathach* plus *Daggesh Forte* with apocopated imperfect forms.

<sup>13</sup> The sequence is usually temporal, but may be consequential or logical.

where  $C^c = W^c$  (Waw consecutive).<sup>14</sup> 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:

וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ  
וַיִּכָּסּוּ כָּל־הַהָרִים הַגְּבוּהִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם:

And the waters prevailed exceedingly on the earth,  
and all the high hills under the whole heaven were covered. (Gen. 7:19)

וְאַל־הִבָּקֵר רֶץ אַבְרָהָם

וַיִּקַּח בֶּן־בָּקָר רֶדֶךְ וְטוֹב

וַיִּתֵּן אֶל־הַנֶּעֱר

וַיַּמְהֵר לַעֲשׂוֹת אֹתוֹ:

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)

שָׁמַעְתִּי בְּקוֹל יְהוָה

וְאַלֵּךְ בְּדֶרֶךְ אֲשֶׁר־שְׁלַחַנִי יְהוָה

וְאַבִּיא אֶת־אַגַּג מֶלֶךְ עַמְלֵק

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)

וַיִּשְׁמַע הָעָם בְּקוֹל יְהוָה . . .

וַיִּירָאוּ הָעָם מִפְּנֵי יְהוָה:

The people heeded the voice of the LORD...  
and [logical sequence]  
the people feared the presence of the LORD (Hag. 1:12)

<sup>14</sup> 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:

בְּעוֹד | שְׁלֹשֶׁת יָמִים יִשָּׂא פָרְעָה אֶת־רֹאשְׁךָ

וְהִשִּׁיבְךָ עַל־כִּנֶּךָ

וְנָתַתְּ כּוֹס־פָּרְעָה בְּיָדוֹ

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)

וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי

וְשָׁמַרְתֶּם אֶת־בְּרִיתִי

וְהִיְתֶם לִי סֵגֻלָּה מִכָּל־הָעַמִּים

Now therefore, if you will indeed obey My voice  
and keep My covenant,

then you shall be a special treasure to me above all people. (Exod. 19:5)

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ

וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם עַל־לִבְבְּךָ:

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבִלְכֹתְךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקִשְׁרְתָם לְאוֹת עַל־יָדְךָ

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל־מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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 them 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)

לֵךְ וְאָמַרְתָּ לָעָם הַזֶּה  
שִׁמְעוּ שְׂמוֹעַ וְאַל-תִּבְיֵנוּ

וּרְאוּ רְאוּ וְאַל-תִּדְעוּ:

Go, and tell this people:  
Keep on hearing, but do not understand;  
Keep on seeing, but do not perceive. (Isa. 6:9)

אֶל-אֶרֶצִי וְאֶל-מִוְלָדָי תֵּלֵךְ

וְלִקְחָתָ אִשָּׁה לְבִנִי לְיִצְחָק:

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:

עֲלוּ הָהָר וְהִבֵּאתֶם עֵץ וּבְנוּ הַבַּיִת

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.<sup>15</sup> 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.<sup>16</sup> But in this case, simple *Waw* conjunctive is used.

<sup>15</sup> Watts, 97.

<sup>16</sup> GKC § 113z, gg.

וַיִּקְרְאוּ סֹפְרֵי הַמֶּלֶךְ . . .  
 וַיִּכְתֹּב . . . וַנִּשְׁלַח סִפְרִים . . .  
 And the king's scribes were called...  
 And it was written...  
 And letters were sent...<sup>17</sup> (Est. 3:12-13)

#### 19.1.4. Disjunctive Coordination

Simple coordination with disjunctive action is expressed by the disjunctive conjunction **או** (or). The sentences retain their initial word order. In this case the transformation takes on the specific form:

$$(1d) \quad [S_i, S_j] \rightarrow \begin{array}{l} S_i + C^c + S_j \\ \text{or} \quad C^c + S_i + C^c + S_j \end{array}$$

where  $C^c$  is **או**. 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 **או גם או** instead.

*Option one, mutually exclusive alternatives:*

הַטּוֹב | הַיּוֹתֵךְ כֹּהֵן לְבֵית אִישׁ אֶחָד  
 אִם הַיּוֹתֵךְ כֹּהֵן לְשִׁבְט וּלְמִשְׁפָּחָה בְּיִשְׂרָאֵל:  
 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)  
 מִי שֶׁם פֶּה לְאָדָם  
 אִם מִי־יָשׁוּם אֲלֵם אִם חֵרֶשׁ אִם פֶּקֶח אִם עִוֵּר  
 הֲלֹא אֲנִכִּי יְהוָה:  
 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)

<sup>17</sup> The infinitive absolute often substitutes for a finite verb in Esther.

וְהָיוּ עַל־אֹהֶלן וְעַל־בְּנוֹי

בְּבָאֵם | אֶל־אֹהֶל מוֹעֵד

אוּ בְּגִשְׁתֶּם אֶל־הַמִּזְבֵּחַ לְשֶׁרֶת בְּקֹדֶשׁ

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<sup>18</sup> (Exod. 28:43)

בְּבָאֵם אֶל־אֹהֶל מוֹעֵד . . .

אוּ בְּגִשְׁתֶּם אֶל־הַמִּזְבֵּחַ לְשֶׁרֶת . . .

When they go into the tabernacle of meeting . . .  
or when they come near the altar to minister . . . (Exod. 30:20)

וְנָפֶשׁ כִּי־תַחֲטָא וְשָׁמְעָה קוֹל אֱלֹהִים . . .

אוּ נָפֶשׁ אֲשֶׁר תִּגְעַ בְּכָל־דָּבָר טָמֵא . . .

אוּ כִי יַגַּע בְּטִמְאַת אָדָם . . .

אוּ נָפֶשׁ כִּי תִשָּׁבַע לְבַטָּא בְּשִׁפְתָּיִם . . .

If a person sins in the hearing of an oath . . .  
Or if a person touches any unclean thing . . .  
Or if he touches human uncleanness . . .  
Or if a person swears, speaking thoughtlessly with his lips . . . (Lev. 5:1-4)

*Option two, alternate possibilities:*

אוֹיֵבֵן יִגָּח אוֹיֵבֶת יִגָּח כַּמִּשְׁפָּט הַזֶּה יַעֲשֶׂה לוֹ:

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)

גַּם־קֹב לֹא תִקְבְּנוּ

גַּם־בִּרְךְ לֹא תִבְרַכְנוּ:

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:

$$(1e) \quad [S_i, S_j] \rightarrow S_i + C^c + S_j$$

<sup>18</sup> In both this example and the next, the two disjunctive clauses have been transformed into their infinitive form.

where  $C^c$  is אַבֵּל (but) when  $S_j$  is a sentence in opposition to  $S_i$ , or it expresses a contrary thought or one contrary to expectation.

וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה

אֲבָל חֲרָדָה גְּדֹלָה נָפְלָה עֲלֵיהֶם

The men that were with me did not see the vision;  
but a great terror fell upon them. (Dan. 10:7)

וּבְזָאת עָלִיד קִצְף מִלִּפְנֵי יְהוָה:

אֲבָל דְּבָרִים טוֹבִים נִמְצְאוּ עִמָּךְ . . .

Therefore, the wrath of the LORD is upon you.  
Nevertheless good things are found in you . . . (2 Chr. 19:2-3)

וַיֵּלְכוּ שְׁלֹמֹה וְכָל־הַקֹּהֵל עִמּוֹ לַבַּמָּה אֲשֶׁר בְּגִבְעֹן

כִּי־שָׁם הָיָה אֹהֶל מוֹעֵד הָאֱלֹהִים

אֲשֶׁר עָשָׂה מֹשֶׁה עֶבֶד־יְהוָה בַּמִּדְבָּר:

אֲבָל אַרְזֹן הָאֱלֹהִים הָעֵלָה דָּוִד מִקִּרְיַת יְעָרִים

בַּהֲכִין לוֹ דָּוִד כִּי נָטָה־לוֹ אֹהֶל בִּירוּשָׁלַם:

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)

וַיָּכֵן אֶת־מִזְבֵּחַ יְהוָה

וַיִּזְבַּח עָלָיו זִבְחֵי שְׁלָמִים וְתוֹדָה

וַיֹּאמֶר לַיהוָה לַעֲבֹד אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:

אֲבָל עוֹד הָעָם זִבְחִים בַּבָּמֹת

רַק לַיהוָה אֱלֹהֵיהֶם:

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  $C^c$  is אִלָּם (but) when more emphasis is required.



וְגַם־הוּא יִגְדֹּל

וְאוּלָם אָחִיו הַקָּטָן יִגְדֹּל מִמֶּנּוּ

And he also shall be great;  
but truly his younger brother shall be greater than he.  
(Gen. 48:19)

כִּי עַתָּה שָׁלַחְתִּי אֶת־יָדִי

וְאֵךְ אוֹתָךְ וְאֶת־עַמְּךָ בַדֶּבֶר

וְתִכָּחַד מִן־הָאָרֶץ:

וְאוּלָם בְּעֵבוֹר זֹאת הָעֲמִדְתִּיךָ

בְּעֵבוֹר הָרֵאִתָּךְ אֶת־כֹּחִי

וְלִמְעַן סִפֵּר שְׁמִי בְכָל־הָאָרֶץ:

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)

מַעֲשֵׂה יָדָיו בִּרְכָתָ וּמִקְנֵהוּ פָּרָן בָּאָרֶץ:

וְאוּלָם שָׁלַח־נָא יָדְךָ וְגַע בְּכָל־אֲשֶׁר־לּוֹ

אִם־לֹא עַל־פְּנֵיךָ יִבְרַכְךָ:

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)

$C^c$  is כִּי־אִם (but) when  $S_j$  is in antithesis to a negated  $S_i$ .

לֹא יִירָשְׁךָ זֶה

כִּי־אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִירָשְׁךָ:

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:

$$(1f) \quad [S^d, S^i] \rightarrow \begin{array}{l} S^i + C^s + S^d \\ \text{or} \quad C^s_b + S^i + C^s + S^d_a \end{array}$$

The following are the principal comparative conjunctions in Hebrew:

- (a) כִּי . . . כַּאֲשֶׁר—*just as... (so)*—this pair of conjunctions compares two sentences on an equal basis. The second conjunction may be omitted.
- (b) כִּי . . . כֵּן—*as... so*—this pair of conjunctions compares one word, phrase, or sentence with another on a similar but not necessarily equal basis.
- (c) מִן—*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 adverbative.
- (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:*

בְּהִמּוֹל לָנוּ כָּל-זָכָר כַּאֲשֶׁר הֵם נִמְלִים:

Every male among us is circumcised  
as [comparison of equality]  
they are circumcised. (Gen. 34:22)

יָשָׁבוּ וְהִשְׁחִיתוּ מְאֹדָם

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.”]

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה

אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לִפְנֵי נְאֻם־יְהוָה

כֵּן יַעֲמֵד זַרְעֲכֶם וְשִׁמְכֶם:

“**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)

שָׁכַל דָּוִד מְכַל עֲבָדֵי שָׁאוּל

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.”]

וְלֹאִם מְלֹאִם יֵאָמֵן

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.”]

מִנְּשָׂרִים קָלוּ מֵאַרְיֹת גְּבֵרוֹ:

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:**

וַיֶּאֱהָב הַמֶּלֶךְ אֶת-אֶסְתֵּר מְכַל-הַנָּשִׁים

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.”]

וַיֶּאֱהָב גַּם-אֶת-רָחֵל מְלֵאָה

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:**

כָּלֹּ מַעֲשֵׂיכֶם דְּבַר־יוֹם בְּיוֹמוֹ

**כַּאֲשֶׁר** בְּהִזְוֹת הַתְּבֹן:

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:

שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר וּנְקֵבָה

**כַּאֲשֶׁר** צִוָּה אֱלֹהִים אֶת־נֹחַ:

Two by two they went into the ark to Noah, male and female,

**as** God had commanded Noah. (Gen. 7:9)

דֶּרֶךְ שְׁלֹשֶׁת יָמִים נֵלֶךְ בַּמִּדְבָּר

וְזָבַחְנוּ לַיהוָה אֱלֹהֵינוּ

**כַּאֲשֶׁר** יֹאמַר אֵלֵינוּ:

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:

וְהֵשַׁבְתִּי אֶתְכֶם דְּבַר **כַּאֲשֶׁר** יְדַבֵּר יְהוָה אֵלַי

I will bring back word to you

**as** the LORD speaks to me. (Num. 22:8)

Crime-punishment:

**כַּאֲשֶׁר** עָשִׂיתִי בְּןִי שָׁלַם־לִי אֱלֹהִים

**As** I have done,

**so** God has repaid me. (Judg. 1:7)

**Type 5:** A statement is compared with another of the same kind.

**כַּאֲשֶׁר** יָקוּם אִישׁ עַל־רֵעֵהוּ וְרָצָחוּ נָפֶשׁ

בֶּן הַדָּבָר הַזֶּה:

**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.

וְלֹא־אֶסְף עוֹד לְהַכּוֹת אֶת־כָּל־חַי

בְּאֲשֶׁר עָשִׂיתִי:

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:*

כְּשֵׁמוֹ כֵּן־הוּא

As his name is, so is he. (1 Sam. 25:25)

*Simile:*

כַּחֲמֶל בְּיַד הַיּוֹצֵר

כֵּן־אַתֶּם בְּיָדִי בֵּית יִשְׂרָאֵל: ס

As the clay is in the potter's hand,  
so are you in My hand, O house of Israel. (Jer. 18:6)

כִּי־גִבְהוֹ שָׁמַיִם מֵאָרֶץ

כֵּן גִּבְהוֹ דְּרָכֵי מִדְּרָכֵיכֶם

וּמַחְשַׁבְתִּי מִמַּחְשַׁבְתֵּיכֶם:

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)

הִנֵּה כְּעֵינֵי עֲבָדִים אֶל־יָד אֲדוֹנֵיהֶם

כְּעֵינֵי שִׁפְחָה אֶל־יָד גִּבְרָתָהּ

כֵּן עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ

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).<sup>19</sup> Sentences in juxtaposition may be regarded as having a zero conjunction, that is,  $C^c = \phi$ . Coordinate sentences may stand in juxtaposition whenever the coordinate relationship of the sentences is clearly understood from the sense of the sentences

<sup>19</sup> The omission of a conjunction is called *asyndeton*. The omission may be regarded as the result of a deletion transformation (§ 19.4).

themselves. This is true whether the coordination is conjunctive, disjunctive, or adversative. In this case, the transformation takes the specific form:

$$(1g) \quad [S_i, S_j] \rightarrow S_i + \phi + S_j$$

*Juxtaposition of phrases and sentences:*

הוֹי | גּוֹי חַטָּא  
 עִם כְּבֹד עוֹן  
 זֶרַע מְרָעִים  
 בָּנִים מְשַׁחֲתִים  
 עֲזָבוּ אֶת־יְהוָה  
 נֶאֱצְּרוּ אֶת־קִדּוֹשׁ יִשְׂרָאֵל  
 נָזְרוּ אַחֲזָר:

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 transformation 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:

$$(2) \quad [S^d, S^i] \rightarrow \begin{array}{l} S^i + C^s + S^d \\ \text{or} \quad C^s_b + S^i + C^s + S^d_a \end{array}$$

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.<sup>20</sup> 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 juxtaposition ( $\phi$ ) 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:

כַּאֲשֶׁר —when

עַד אֲשֶׁר —until

בְּטֶרֶם —before

מִטֶּרֶם —before

וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל

כַּאֲשֶׁר אָמְרוּ תְּנֵה-לָנוּ מֶלֶךְ לְשִׁפְטָנוּ

But the thing displeased Samuel  
when they said, "Give us a king to judge us."  
(1 Sam. 8:6)

### 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:

לָכֵן—therefore

פֶּן—lest

<sup>20</sup> The conjunctions  $C_a^s$  and  $C_b^s$  operate as pairs,  $C_a^s$  introduces the dependent clause and  $C_b^s$  introduces the independent clause. Sometimes  $C_b^s$  is first.

(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.

אָמְרוּ הַיּוֹכֵל אֵל לַעֲרֹךְ שִׁלְחַן בַּמִּדְבָּר: . . .

לָכֵן | שָׁמַע יְהוָה וַיִּתְעַבֵּר

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.

וְאַתֶּם עֲזַבְתֶּם אוֹתִי וַתַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים

לָכֵן | לֹא־אֶסִּיף לְהוֹשִׁיעַ אֶתְכֶם:

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?”

לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ

פֶּן־תָּמּוּתוּן:

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         | עַל־כֵּן —therefore |
| כִּי —because            | בְּאֲשֶׁר —because  |
| מִפְּנֵי אֲשֶׁר —because |                     |

(1) *Reason-result conjunctions* answer the question “why, for what reason?” as distinguished from a cause.

וַיִּתֵּן־לּוֹ אַחִישׁ בַּיּוֹם הַהוּא אֶת־צִקְלָג  
 לְכֹן הִיתָה צִקְלָג לְמַלְכֵי יְהוּדָה עַד הַיּוֹם הַזֶּה:

Achish gave him Ziklag that day. [reason]

Therefore

Ziklag has belonged to the kings of Judah  
 to this day. [result] (1 Sam. 27:6)

יְהוָה נָתַן לָכֶם הַשַּׁבָּת  
 עַל־כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי לֶחֶם יּוֹמִים

The LORD has given you the Sabbath; [reason]

therefore

He gives you on the sixth day bread for two days. [result] (Exod. 16:29)

עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שֶׁבַע  
 כִּי שָׁם נִשְׁבָּעוּ שְׁנֵיהֶם:

Therefore

he called that place Beersheba, [result]

because

the two of them swore an oath there. [reason]  
 (Gen. 21:31)

בְּאֲשֶׁר לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה  
 וְלֹא־עָשִׂיתָ חֲרוֹן־אָפוֹ בְּעַמְלֶק  
 עַל־כֵּן הַדָּבָר הַזֶּה עָשָׂה־לְּךָ יְהוָה הַיּוֹם הַזֶּה:

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)

(2) *Cause-Consequence conjunctions* answer the question “how, by what cause?” as distinguished from grounds or a logical reason.

וְהָרֹם סִינַי עָשָׁן כָּלֹ

מִפְּנֵי אֱשֶׁר יָרַד עָלָיו יְהוָה בָּאֵשׁ

Mount Sinai was completely in smoke, [consequence]

because

the LORD descended upon it in fire. [cause] (Exod. 19:18)

#### 19.2.4 Purpose-Intended 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:

לְמַעַן—that, in order that      בְּעִבּוּר—that, in order that

אֲמַרְיִנָּא אֶחָתִי אָתָּ

לְמַעַן יִיטֵב־לִי בְּעִבּוּרָךְ

Please say you are my sister,

that [purpose]

it may be well with me for your sake. [intended result] (Gen. 12:13)

כִּי אֶת־שִׁבְעַת פְּבָשֶׁת תִּקַּח מִיָּדִי

בְּעִבּוּר תְּהִיָּה־לִּי לְעֵדָה

You will take these seven ewe lambs from my hand,

that [purpose]

they may be my witness... (intended result) (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:

כֵּן—thus; so

שְׁתֵּי יָדַת לְקָרֵשׁ הָאֶחָד מִשְׁלָבֶת אַחַת אֶל־אַחַת

כֵּן עָשָׂה לְכָל קָרָשֵׁי הַמִּשְׁכָּן:

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.<sup>21</sup> 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.

וְאִם-כֹּה יֹאמֶר עֲקָדִים יִהְיֶה שְׂכָרְךָ

וְיִלְדוּ כָל-הַצֹּאן עֲקָדִים:

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 which the consequence may be true; in this case, the apodosis could be true under other conditions than that expressed by the protasis.

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<sup>21</sup> GKC § 159.

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:<sup>22</sup>

אם—if—introduces the simple condition, whether exclusive or non-exclusive, under which the apodosis could be true.

רק אם—only if—introduces the exclusive condition under which the apodosis could be true.

אם כי—unless—introduces the exclusive negative condition, being the equivalent of *if not*. It specifies the exclusive condition that would negate the consequence (apodosis).

לו—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.

לוֹאִי—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 the possibility of alternative conditions that could cause the consequence to be true (as would be the case in a purely logical conditional).

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<sup>22</sup> These conjunctions introduce the conditional protasis; the apodosis may be introduced by *Waw* conjunctive, by *Waw* consecutive, by *אֲוַ*, or by juxtaposition.

וְאִם-כֹּה יֹאמֶר עֲקָדִים יִהְיֶה שְׂכָרְךָ

וְיִלְדוּ כָל-הַצֹּאן עֲקָדִים:

If he said thus: “The speckled shall be your wages,”

then

all the flock bore speckled. (Gen. 31:8)

אִם-אֶמְצָא בְּסֹדֶם חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר

וְנִשְׁאַתִּי לְכָל-הַמָּקוֹם בַּעֲבוּרָם:

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.

אֶת-שְׁנֵי בְנֵי תָמִית אִם-לֹא אָבִיאוּנוּ אֵלַיךָ

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.

אִם-יִמָּשׁוּ הַחֻקִּים הָאֵלֶּה מִלִּפְנֵי נְאֻם-יְהוָה

גַּם יִזְרַע יִשְׂרָאֵל יִשְׁבְּתוּ מִהָיֹת גּוֹי לִפְנֵי כָל-הַיָּמִים:

“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.

אם-תִּפְּרוּ אֶת-בְּרִיתִי הַיּוֹם וְאֶת-בְּרִיתִי הַלַּיְלָה . . .

גם-בְּרִיתִי תִפָּר אֶת-דָּוִד עַבְדִּי . . .

then If you can break My covenant with the day and My covenant with the night...

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.

בָּרַךְ יְבָרְכֶךָ יְהוָה בְּאֶרֶץ . . .

רַק אם-שָׁמַעְתָּ תִשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ . . .

only if The LORD will greatly bless you in the land...  
you carefully obey the voice of the LORD your God.  
(Deut. 15:4-5)

לֹא-יִכָּרֵת לְךָ אִישׁ מִלְפָּנַי יֹשֵׁב עַל-כִּסֵּא יִשְׂרָאֵל

רַק אם-יִשְׁמְרוּ בְנֵיךָ אֶת-דִּרְכָּם

only if You shall not fail to have a man sit before me on the throne of Israel,  
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).

וְלֹא אֶסִּיף לְהַנִּיד רֶגְלִי יִשְׂרָאֵל מִן-הָאָדָמָה אֲשֶׁר נָתַתִּי לְאֲבוֹתָם

רַק | אם-יִשְׁמְרוּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִים

only if I will not make the feet of Israel wander anymore  
from the land which I gave their fathers—  
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.

לֹא אֲשַׁלַּחְךָ כִּי אִם־בִּרְכָּתְנִי:

I will not let You go

unless

You bless me. (Gen. 32:27 Heb.)

נֹפֶשׁ . . . לֹא יֹאכַל מִן־הַקֹּדְשִׁים

כִּי אִם־רָחַץ בְּשָׁרוֹ בַּמַּיִם:

The person...shall not eat the holy offerings

unless

he washes his body with water. (Lev. 22:6)

לֹא־יְהוָה עֲזָרָתִי לִי

בְּמָעוֹט | שְׁכֵנָה דּוֹמָה נִפְשִׁי:

Unless

the LORD had been my help,  
My soul would soon have settled in silence. (Psa. 94:17)

אִם־יְהוָה | לֹא־יִבְנֶה בַּיִת

שׁוּא | עֲמָלוֹ בּוֹנֵיו בּוֹ

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.

כִּי־לֹא־כֵן בֵּיתִי עִם־אֱלֹהִים

כִּי בְרִית עוֹלָם שָׁם לִי

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 preposition. This is expressed formally as:

$$(2a) \quad [S^d, S^i] \rightarrow S^i + P^s + [S^d(V\text{-inf})]$$

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.<sup>23</sup> The following examples illustrate the dependent sentences before (1) and after (2) the transformation.

(1) ואֲבֹרָם בְּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים  
→ בְּאִשֶּׁר הָגָר יָלְדָה אֶת־יִשְׁמָעֵאל לְאֲבֹרָם:

(2) ואֲבֹרָם בְּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים  
בְּלִדְת־הָגָר אֶת־יִשְׁמָעֵאל לְאֲבֹרָם:

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 *she bore* in its normal slot, and the sentences are linked by the conjunction *when*. In the transformed form, the conjunction is replaced by its corresponding preposition *בְּ*, and the verb is placed first in its infinitive construct form *לִידֹת*. Note that English must translate the passage as though it were not transformed, because English has no corresponding idiom. Some further examples follow.

(1) בְּאִשֶּׁר מָלְאוּ הַיָּמִים הָאֵלֶּה  
→ עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם . . . מִשְׁתָּה . . .

(2) וּבְמָלוּאת־הַיָּמִים הָאֵלֶּה  
עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם . . . מִשְׁתָּה . . .

And when these days were completed,  
the king made a feast for all the people . . . (Est. 1:5)

(1) בְּאִשֶּׁר בְּתוּלוֹת נִקְבְּצוּ שֵׁנִית  
→ וּמֶרְדֵּכַי יָשָׁב בְּשַׁעַר־הַמֶּלֶךְ:

(2) וּבְהִקְבֹּץ בְּתוּלוֹת שֵׁנִית  
וּמֶרְדֵּכַי יָשָׁב בְּשַׁעַר־הַמֶּלֶךְ:

When virgins were gathered the second time,  
Mordecai sat within the king's gate. (Est. 2:19)

<sup>23</sup> The deletion-substitution transformation removes unnecessary redundancy and makes the required substitutions.



(1)  $\text{כְּאֲשֶׁר נָפַל לִפְנֵי בְנֵי־עוֹלָה נִפְלָה} \rightarrow$

(2)  $\text{כְּנִפּוֹל לִפְנֵי בְנֵי־עוֹלָה נִפְלָה}$

As one falls before wicked men, you have fallen. (2 Sam. 3:34)

(1)  $\text{מִשְׁלָמִי רָעָה תַּחַת טוֹבָה יִשְׁטְנוּנִי}$

$\rightarrow$   $\text{תַּחַת אֲשֶׁר רָדַפְתִּי טוֹב:}$

(2)  $\text{וּמִשְׁלָמִי רָעָה תַּחַת טוֹבָה יִשְׁטְנוּנִי}$

$\text{תַּחַת רָדַפ־י טוֹב:}$

And those who render evil for good,

They are my adversaries,

Because I follow what is good. (Psa. 38:21, Eng vs. 20)

$\text{בְּמִשְׁחָ הַיָּבֵל הָמָּה יַעֲלוּ בָהָר:}$

When the trumpet sounds long,  
they shall come near the mountain. (Exod. 19:13)

$\text{בֶּן־אַרְבָּעִים שָׁנָה אָנֹכִי בְּשִׁלַּח מֹשֶׁה עֶבְד־יְהוָה אֹתִי}$

$\text{מִקְדֵּשׁ בְּרַנֶּעַ לְרַגֵּל אֶת־הָאָרֶץ}$

I was forty years old when Moses the servant of the LORD sent me  
from Kadesh Barnea to spy out the land (Josh. 14:7)

This adverbial dependency is often accomplished at the early phases of the development of the text, before the more advanced text level is reached. See Chapter 6 in the section on the infinitive construct (§ 6.2), and also Chapter 16 on the verbal noun phrase (§ 14.4).

### 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.

(4)  $[S_i, S_j] \rightarrow [S_j, S_i]$

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,<sup>24</sup> 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,<sup>25</sup> 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;

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<sup>24</sup> 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.

<sup>25</sup> A given sentence may have more than one redundant constituent, in which instance the transformation deletes each redundant constituent on the basis of the conditions that apply to each redundant constituent individually.

(2) the constituent is not marked for some form of emphasis or 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.

→ וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וְלֹאֲהֲרֹן וַיֹּאמֶר פַּרְעֹה . . .

Then Pharaoh called for Moses and Aaron, and [Pharaoh] said . . .

וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וְלֹאֲהֲרֹן וַיֹּאמֶר . . .

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.

ומֹשֶׁה עָשָׂה אֶת־כָּל־הַמִּפְתִּים הָאֵלֶּה

→ וְאַהֲרֹן עָשָׂה אֶת־כָּל־הַמִּפְתִּים הָאֵלֶּה

Moses [~~did all these wonders~~] and Aaron did all these wonders

ומֹשֶׁה וְאַהֲרֹן עָשׂוּ<sup>26</sup> אֶת־כָּל־הַמִּפְתִּים הָאֵלֶּה

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.

יְהוָה דִּבֶּר אֶל־מֹשֶׁה

→ וַיְהִי<sup>26</sup> דְּבַר אֶל־אַהֲרֹן

Then the LORD spoke to Moses and [~~the LORD spoke to~~] Aaron

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאַל־אַהֲרֹן

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.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם

→ וּבְרֵאשִׁית בָּרָא אֱלֹהִים אֶת הָאָרֶץ

In the beginning God created the heavens and [~~in the beginning God created~~] the earth.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

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.

רַק עַם־חָכָם הַגָּדוֹל הַזֶּה:

→ וְעַם־נְבוֹן הַגָּדוֹל הַזֶּה:

This great nation is a wise [~~people,~~] and [~~this great nation is an~~] understanding people.

רַק עַם־חָכָם וְנְבוֹן הַגָּדוֹל הַזֶּה:

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.

<sup>26</sup> 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.

→ וְהִנֵּה אֲנִיחֵנוּ מֵאֲלָמִים אֲלָמִים [הָאֲלָמִים] בְּתוֹךְ הַשָּׂדֶה

And behold we were binding sheaves; [~~the sheaves were~~] in the midst of the field.

וְהִנֵּה אֲנִיחֵנוּ מֵאֲלָמִים אֲלָמִים בְּתוֹךְ הַשָּׂדֶה

And behold we were binding sheaves in the midst of the field. (Gen. 37:7)

In this example, the adjunct is an adverbial prepositional phrase of place.

→ [הֵם] בִּימֵי שָׁאוּל עָשׂוּ מִלְחָמָה עִם־הַחֲגִרָאִים

[~~They were~~] in the days of Saul; they made war with the Hagrites

בִּימֵי שָׁאוּל עָשׂוּ מִלְחָמָה עִם־הַחֲגִרָאִים

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.

→ וְהָמָן נִדְחָף אֶל־בֵּיתוֹ [הָמָן] אֲבָל וְ[הָמָן] חָפּוּי רֹאשׁ:

But Haman hurried to his house; [~~Haman was~~] mourning, and [~~Haman was~~] with his head covered.

וְהָמָן נִדְחָף אֶל־בֵּיתוֹ אֲבָל וְחָפּוּי רֹאשׁ:

But Haman hurried to his house, mourning and with his head covered. (Est. 6:12)

In this example, the adjunct is a compound phrase of accompanying circumstances.

וַיֹּאמֶר אוֹלִי יִמָּצְאוּ שָׁם אַרְבָּעִים

וַיֹּאמֶר לֹא אֶעֱשֶׂה

→ [נִשְׁאַתִּי לְכָל־הַמָּקוֹם] בְּעֶבֶר הָאֲרָבָעִים [הַצַּדִּיקִים]:

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~~]."

וַיֹּאמֶר אוֹלִי יִמָּצְאוּ שָׁם אַרְבָּעִים

וַיֹּאמֶר לֹא אֶעֱשֶׂה בְּעֶבֶר הָאֲרָבָעִים:

And he said, "Suppose there should be forty found there?"

So He said, "I will not do it for the sake of forty." (Gen. 18:29)

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).<sup>27</sup> This is expressed formally as:

$$(4a) S(N^r) \rightarrow S(N^r(\text{determinate}))$$

This latter option explains nearly all instances of the definite article in Hebrew discourse.

וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו

So he lifted his eyes and looked, and behold, three **men** were standing by him (Gen. 18:2)

וַיִּקְמוּ מִשָּׁם הָאַנְשִׁים וַיִּשְׁקֹפוּ עַל-פְּנֵי סְדֹם

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 19.1**  
**Frequency of Nouns Never with a Definite Article**

| Frequency  | Num. of Nouns |
|------------|---------------|
| 1 to 10    | 1,913         |
| 11 to 50   | 183           |
| 51 to 100  | 15            |
| 101 to 200 | 6             |
| 201 to 300 | 0             |
| 301 to 400 | 1             |
| Total      | 2,118         |

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

<sup>27</sup> Of course, proper nouns do not need the definite article; they are determinate by nature.

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**

| nouN     | Meaning     | Frequency |
|----------|-------------|-----------|
| אָחוֹת   | sister      | 113       |
| מִגְרָשׁ | common-land | 114       |
| פֶּרִי   | fruit       | 116       |
| בֶּד     | part        | 160       |
| שִׁפָּה  | lip         | 169       |
| אָזֶן    | ear         | 183       |
| נֹאם     | utterance   | 372       |
| אָח      | brother     | 622       |

**Table 19.3**  
**Frequency of Nouns Always with Definite Article**

| Frequency | Num. of words |
|-----------|---------------|
| 1         | 185           |
| 2         | 62            |
| 3         | 23            |
| 4         | 4             |
| > 4       | 4             |

**Table 19.4**  
**Words Occurring More Than Four Times**

| Noun    | Meaning           | Frequency |
|---------|-------------------|-----------|
| אַלְיָה | fat tail of sheep | 5         |
| סֶהַר   | prison            | 9         |
| עֲזָרָה | temple court      | 9         |
| רֹאֶה   | seer              | 12        |

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 lists those occurring more than 3 times.

**Table 19.5**  
**Frequency of Proper Nouns Always with Definite Article**

| Frequency | Num. of Words |
|-----------|---------------|
| 1         | 55            |
| 2         | 10            |
| 3         | 4             |
| > 3       | 6             |

**Table 19.6**  
**Most Frequent Proper Nouns Always with Definite Article**

| Noun       | Meaning   | Frequency |
|------------|-----------|-----------|
| רָפָה      | Rapha     | 4         |
| אַגִּי     | Agagite   | 5         |
| שִׁטִּים   | Shittim   | 5         |
| גָּדִי     | Gadite    | 6         |
| מַכְפֵּלָה | Machpelah | 6         |
| פִּסְגָּה  | Pisgah    | 8         |

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. 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.

**Table 19.7**  
**Frequency of Proper Nouns Sometimes with Definite Article**

| Frequency  | Num. of Words |
|------------|---------------|
| 1 to 10    | 48            |
| 11 to 50   | 13            |
| 51 to 100  | 6             |
| 101 to 200 | 3             |



**Table 19.8**  
**Most Frequent Proper Nouns Sometimes with Definite Article**

| Noun      | Meaning  | Frequency | Num. with Article |
|-----------|----------|-----------|-------------------|
| יֶרֶדן    | Jordan   | 182       | 167               |
| מְנַשֶּׁה | Manasseh | 146       | 12                |
| גִּלְעָד  | Gilead   | 102       | 52                |
| נֶגֶב     | Negev    | 81        | 38                |
| בַּעַל    | Baal     | 77        | 76                |
| גָּד      | Gad      | 72        | 1 <sup>28</sup>   |
| לְבָנוֹן  | Lebanon  | 71        | 48                |
| בָּשָׁן   | Bashan   | 60        | 48                |
| לֵוִי     | Levi     | 53        | 10                |

### 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  $S$ .

#### 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 deletion 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:

$$\dots + N_1 + \dots + N_1 + \dots \rightarrow \dots + N_1 + \dots + R_1 + \dots$$

---

<sup>28</sup> Gen. 30:11.

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.

ובָּזָה הַנְּעָרָה בָּאָה אֶל־הַמֶּלֶךְ  
 אֶת כָּל־אֲשֶׁר [הַנְּעָרָה] תִּשְׁתָּהּ יִתֵּן לִ{הַנְּעָרָה}  
 לָבוֹא עִמָּה {הַנְּעָרָה} מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ:  
 בָּעֶרֶב {הַנְּעָרָה} בָּאָה  
 וּבִבְקֹר {הַנְּעָרָה} שָׁבָה אֶל־בֵּית הַנָּשִׁים שְׁנֵי  
 אֲלֵיָד שְׁעָשְׂנוּ סֵרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילִגְשִׁים  
 לֹא־תָבוֹא [הַנְּעָרָה] עוֹד אֶל־הַמֶּלֶךְ  
 → כִּי אִם־חָפֵץ בַּנְּעָרָה {הַנְּעָרָה} יִקְרָאָהּ בְּשֵׁם:  
 וּבָזָה הַנְּעָרָה בָּאָה אֶל־הַמֶּלֶךְ  
 אֶת כָּל־אֲשֶׁר תִּשְׁתָּהּ יִתֵּן לָהּ  
 לָבוֹא עִמָּה מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ:  
 בָּעֶרֶב הִיא בָּאָה  
 וּבִבְקֹר הִיא שָׁבָה אֶל־בֵּית הַנָּשִׁים שְׁנֵי  
 אֲלֵיָד שְׁעָשְׂנוּ סֵרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילִגְשִׁים  
 לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ  
 כִּי אִם־חָפֵץ בָּהּ הַמֶּלֶךְ יִקְרָאָהּ בְּשֵׁם:

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<sup>29</sup> desired was given to go with her  
 from the women’s quarters to the king’s palace.

<sup>29</sup> Note, the green pronouns were restorations of elided nouns in Hebrew.

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.<sup>30</sup> When the genitive pronoun is governed by a construct noun, it is attached to the noun as a suffix.

When the substitute pronoun is accusative, governed by the direct object marker (וְ) it is attached to the marker as a suffix, forming an accusative pronoun;<sup>31</sup> in which case the pronoun is usually moved immediately after its associated verb with a linking conjunctive accent.<sup>32</sup> On the other hand, for emphasis, the accusative pronoun is sometimes placed before its corresponding verb with a linking conjunctive accent.<sup>33</sup> When the accusative pronoun stands in place of an unmarked direct object of a verb it is attached to the verb as a suffix.<sup>34</sup>

<sup>30</sup> 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).

<sup>31</sup> This occurs 1,712 times.

<sup>32</sup> 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.

<sup>33</sup> This occurs 55 times with a conjunctive accent and 29 times with a near disjunctive accent.

<sup>34</sup> 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.

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.<sup>35</sup> The pronoun is retained only where emphasis is marked. In such cases, the pronoun occurs in its default slot immediately before the verb<sup>36</sup> unless the verb has been granted first position prominence, in which case the pronoun usually follows immediately after the verb.<sup>37</sup>

When the pronoun would follow **ישׁ**, it is always attached as a suffix.<sup>38</sup> The same is true when it follows the negative particle **אין**,<sup>39</sup>

**אֵינְנוּ גָדוֹל בְּבֵית הַזֶּה מִמֶּנִּי**

*There is no one greater in this house than I (Gen. 39:9)*

with six exceptions:<sup>40</sup>

**אִין־אַנְחֵנוּ פִּשְׁטִים בְּגָדֵינוּ**

*None of us removed our clothing (Neh. 4:17)*

The same is true when it follows the interjection **הִנֵּה**,<sup>41</sup>

**הִנֵּד הָרָה וְיִלְדֶּת בֶּן וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל**

*"Behold, you are with child,  
And you shall bear a son.*

*You shall call his name Ishmael, (Gen. 16:11)*

**הִנְנִי אֲנִי מְבִיא עֲלֵיכֶם חֶרֶב וְאַבְדֹתַי בְּמוֹתֵיכֶם:**

*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 **עוֹד**,<sup>42</sup>

<sup>35</sup> 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.

<sup>36</sup> This occurs 1,614 times; 865 times before a finite verb, 709 times before a participle, and 40 times before an imperative.

<sup>37</sup> This occurs 256 times; 113 times after a finite verb, 121 times after a participle, and 22 times after an imperative.

<sup>38</sup> Gen. 24:42; 24:49; 43:4; Deut. 13:4; 29:14; Judg. 6:36; 1 Sam. 14:39; 23:23; Est. 3:8.

<sup>39</sup> This occurs 101 times with one exception (Neh. 4:17) where negation applies to the pronoun instead of the participle.

<sup>40</sup> Gen. 29:4; Josh. 2:4; 2 Sam. 17:6; Neh. 4:17; Job 33:33.

<sup>41</sup> This occurs 252 times, with 77 exceptions; note Ezek. 6:3; 34:11, 20 where the pronoun is emphatic.

<sup>42</sup> This occurs 40 times, with four exceptions (2 Sam. 14:32; Isa. 65:24; Dan. 9:20, 21)

וַאֲבֹרָהֶם עֹדְנֵנוּ עֹמֵד לִפְנֵי יְהוָה:

but Abraham was still standing before the LORD (Gen. 18:22)

וְהָיָה טָרָם יִקְרָאוּ וְאֲנִי אֶעֱנֶה

עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמַע:

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:

$$\dots + X_1 + \dots + X_1 + \dots \rightarrow \dots + X_1 + \dots + X^s + \dots$$

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 agreement with the word or phrase it replaces.<sup>43</sup> Substitution does not take place when the given instance of  $X$  is marked “emphatic.”

#### Examples where $X = N$ :

*Substitute a noun for a noun phrase:*

וּבְהִגֵּיעַ תִּרְ-אֶסְתֵּר בִּתְ-אֲבִיתָיִל דָּד מְרֹדֶכַי אֲשֶׁר לָקַח-לָהּ לְבַת  
לְבֹא אֶל-הַמֶּלֶךְ  
לֹא [אֶסְתֵּר בִּתְ-אֲבִיתָיִל דָּד מְרֹדֶכַי אֲשֶׁר לָקַח-לָהּ לְבַת] בִּקְשָׁה דָּבָר  
כִּי אִם אֶת-אֲשֶׁר יֹאמֶר הֶגַי סֵרִיס-הַמֶּלֶךְ שֶׁמֶר הַנָּשִׁים  
{וְתָהִי אֶסְתֵּר בִּתְ-אֲבִיתָיִל דָּד מְרֹדֶכַי אֲשֶׁר לָקַח-לָהּ לְבַת}  
→ נִשְׂאָת חֵן בְּעֵינֵי כָל-רְאִיָּה:  
וּבְהִגֵּיעַ תִּרְ-אֶסְתֵּר בִּתְ-אֲבִיתָיִל דָּד מְרֹדֶכַי אֲשֶׁר לָקַח-לָהּ לְבַת  
לְבֹא אֶל-הַמֶּלֶךְ  
לֹא בִקְשָׁה דָּבָר  
כִּי אִם אֶת-אֲשֶׁר יֹאמֶר הֶגַי סֵרִיס-הַמֶּלֶךְ שֶׁמֶר הַנָּשִׁים  
וְתָהִי אֶסְתֵּר נִשְׂאָת חֵן בְּעֵינֵי כָל-רְאִיָּה:

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

<sup>43</sup> 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.

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:*

קרא־נָא הַיֵּשׁ עוֹנֵךְ וְאֶל־מִי מִן {הַמַּלְאָכִים} הַקְּדוֹשִׁים תִּפְנֶה: →

קרא־נָא הַיֵּשׁ עוֹנֵךְ וְאֶל־מִי מִקְּדוֹשֵׁי תִפְנֶה:

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)

עֲשֵׂה {פְּעֻלּוֹת} גְּדוֹלוֹת

→ וְאֵין חֶקֶר {פְּעֻלּוֹת} נִפְלְאוֹת עַד־אֵין מִסְפָּר:

עֲשֵׂה גְדוֹלוֹת וְאֵין חֶקֶר נִפְלְאוֹת עַד־אֵין מִסְפָּר:

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 instances 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:*

וַאֲקַבְצֵם אֶל־הַנָּהָר הַבָּא אֶל־אֲחָוָא  
וַנִּחֲנֶה {עַל־הַנָּהָר הַבָּא אֶל־אֲחָוָא} יָמִים שְׁלֹשָׁה  
וַאֲבִינָה בָּעַם וּבַכֹּהֲנִים  
→ וַמָּצֵינוּ לֵוִי לֹא־מָצָאתִי {עַל־הַנָּהָר הַבָּא אֶל־אֲחָוָא}:  
וַאֲקַבְצֵם אֶל־הַנָּהָר הַבָּא אֶל־אֲחָוָא  
וַנִּחֲנֶה שָׁם יָמִים שְׁלֹשָׁה  
וַאֲבִינָה בָּעַם וּבַכֹּהֲנִים  
וַמָּצֵינוּ לֵוִי לֹא־מָצָאתִי שָׁם:

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 שָׁם substitutes for two different adverb phrases. The adverb agrees with the remote perspective of the place of reference with respect to the narrator.

כִּי־גִנַּב גִּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים  
וְגַם־{בְּאֶרֶץ מִצְרַיִם} לֹא־עָשִׂיתִי מְאוּמָּה  
→ כִּי־שָׂמוּ אֹתִי בַּבּוֹר:  
כִּי־גִנַּב גִּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים  
וְגַם־פֹּה לֹא־עָשִׂיתִי מְאוּמָּה  
כִּי־שָׂמוּ אֹתִי בַּבּוֹר:

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 פֹּה substitutes for the adverb phrase בְּאֶרֶץ מִצְרַיִם. 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*

$$(1) \quad [S_i, S_j] \rightarrow S_i + C^c + S_j$$

Timeless Coordination

$$(1a) \quad [S_i, S_j] \rightarrow S_i + C^c + S_j$$

Simultaneous Coordination

$$(1b) \quad [S_i, S_j] \rightarrow S_i + W + [S_j(V\text{-emph})]$$

Sequential Coordination

$$(1c) \quad [S_i, S_j] \rightarrow S_i + W^c + [S_j(V\text{-consec})]$$

Disjunctive Coordination

$$(1d) \quad [S_i, S_j] \rightarrow \begin{array}{l} S_i + C^c + S_j \\ \text{or} \quad C^c + S_i + C^c + S_j \end{array}$$

Adversative Coordination

$$(1e) \quad [S_i, S_j] \rightarrow S_i + C^c + S_j$$

Comparative Coordination

$$(1f) \quad [S^d, S^i] \rightarrow \begin{array}{l} S^i + C^s + S^d \\ \text{or} \quad C^s_b + S^i + C^s + S^d_a \end{array}$$

Juxtaposition

$$(1g) \quad [S_i, S_j] \rightarrow S_i + \phi + S_j$$

### *The Subordination Transformations*

$$(2) \quad [S^d, S^i] \rightarrow \begin{array}{l} S^i + C^s + S^d \\ \text{or} \quad C^s_b + S^i + C^s + S^d_a \end{array}$$

Temporal

Result-Consequence

Reason-Result/Cause-Consequence

Purpose-Result

Manner-Means

Conditionals

Subordinate Infinitive Sentence



$$(2a) \quad [S^d, S^i] \rightarrow S^i + P^s + [S^d(V\text{-inf})]$$

***The Sentence Emphasis Transformation***

$$(4) \quad [S_i, S_j] \rightarrow [S_j, S_i]$$

***The Deletion Transformation***

$$(5) \quad S(X^r) \rightarrow S(-X^r)$$

***The Substitution Transformation***

$$(6) \quad S(X^r) \rightarrow S(X^s)$$

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.<sup>1</sup> 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 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.

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<sup>1</sup> This chapter is a revision of Appendix E of my book *A Theory for Bible Translation: An Optimal Equivalence Model* (Lewiston, NY: The Edwin Mellen Press, 2007).

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* 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<sup>2</sup> such as

$$S_1 + C + S_2 + C + S_3 + C + S_4 + C + S_5 + C + S_6 + C + S_7 + C + S_8 + \dots S_n$$

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

$$\begin{array}{ccccccccc} S_1 + & C^c + & S_3 + & C^c + & S_5 + & C^c + & S_7 + & C^c + & S_9 + \dots S_n \\ | & & | & & | & & | & & | \\ C^s & & C^s & & C^s & & C^s & & C^s \\ | & & | & & | & & | & & | \\ S_2 & & S_4 & & S_6 & & S_8 & & S_{10} \end{array}$$

where the horizontal dimension displays the independent sentences<sup>3</sup> 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

$$\begin{array}{ccccccccc} S_1 + & C^c + & S_3 + & C^c + & S_6 + & C^c + & S_7 + & C^c + & S_{10} + \dots S_n \\ | & & | & & & & | & & \\ C^s & & C^s & & & & C^s & & \\ | & & | & & & & | & & \\ S_2 & & \underline{S_4 + C^c + S_5} & & & & \underline{S_8 + C^c + S_9} & & \end{array}$$

<sup>2</sup> In this discussion, it is understood that elided conjunctions, *asyndeton*, have been restored.

<sup>3</sup> Independent sentences contribute to the main flow of thought in a narrative whereas dependent sentences provide auxiliary information of some sort, being attached to an independent sentence by means of a conjunction.



- (12) and ..... ַ
- (13) cast *it* before Pharaoh, ..... הַשֵּׁלֶךְ לִפְנֵי־פַרְעֹה
- (14) [and] ..... [וְ]
- (15) let it become a serpent.” ..... יְהִי לְתַנִּין:
- (Exod. 7:8-9)

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 לֵאמֹר (3), consisting of a compound conditional expression. The protasis (lines 5-7) is introduced by conditional conjunction כִּי (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.<sup>4</sup> The quotation in the apodosis consists of three coordinate commands (lines 11-15). The following lines complete the pericope.

- (16) So ..... ַ<sup>10</sup>
- (17) Moses and Aaron went in to Pharaoh, ..... יֵבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה
- (18) and ..... ַ
- (19) they did so, ..... יַעֲשׂוּ כֵן
- (20) just as ..... כַּאֲשֶׁר
- (21) the LORD commanded. .... צֹוָה יְהוָה
- (22) And ..... ַ
- (23) Aaron cast down his rod before Pharaoh ..... יִשְׁלֹךְ אֶהֱרֹן אֶת־מִטָּהוּ לִפְנֵי פַרְעֹה וְלִפְנֵי עַבְדָּיו  
and before his servants,
- (24) and ..... ַ
- (25) it became a serpent..... יְהִי לְתַנִּין:
- (26) <sup>11</sup>But..... ַ<sup>11</sup>
- (27) Pharaoh also called the wise men and the sorcerers; ..... יִקְרָא גַם־פַּרְעֹה לַחֲכָמִים וְלַמְכַשְּׁפִים
- (28) so..... ַ
- (29) the magicians of Egypt, they also did in like manner ..... יַעֲשׂוּ גַם־הֵם חֲרָטְמֵי מִצְרַיִם בְּלִהְטִיהֶם כֵּן:  
with their enchantments.
- (30) <sup>12</sup> For ..... ַ<sup>12</sup>

<sup>4</sup> The elided *but* understood conjunctions (10) and (14) are restored in brackets.

|                                                |                                      |
|------------------------------------------------|--------------------------------------|
| (31) every man threw down his rod, .....       | יִשְׁלִיכוּ אִישׁ מִטֵּהוּ           |
| (32) and .....                                 | וַ                                   |
| (33) they became serpents. ....                | יָהִיוּ לְתַנִּינִם                  |
| (34) But .....                                 | וַ                                   |
| (35) Aaron's rod swallowed up their rods. .... | יִבְלַע מִטֵּה-אַהֲרֹן אֶת-מִטְּתָם: |
| (36) And .....                                 | וַ <sup>13</sup>                     |
| (37) Pharaoh's heart grew hard, .....          | יַחֲזֹק לֵב פַּרְעֹה                 |
| (38) and .....                                 | וַ                                   |
| (39) he did not heed them, .....               | לֹא שָׁמַע אֱלֹהִים                  |
| (40) just as .....                             | כַּאֲשֶׁר                            |
| (41) the LORD had said. ....                   | דִּבֶּר יְהוָה:                      |

(Exod. 7:10-13)

This passage is the rest of the pericope of Moses' miraculous rod. The story line is resumed by Waw consecutive וַ (16) from its initiation at line 1, and carried on by successive Waw consecutives (lines 18, 22, 24, 26, 28, 30, 32, 34, 36, 38<sup>5</sup>), 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<sup>6</sup> is 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.

<sup>5</sup> 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.

<sup>6</sup> Verbal density is the ratio of total verbals to the total number of words.

**Table 20.1**  
**Distribution of Verbals**

|                                | Words   | Verses | Verbals | Words<br>per Verse | Verbals<br>per<br>Verse | Verbal<br>Density |
|--------------------------------|---------|--------|---------|--------------------|-------------------------|-------------------|
| Prose section                  | 369,193 | 18,749 | 60,946  | 19.69              | 3.25                    | 0.165             |
| Poetry section                 | 39,941  | 4,465  | 8,868   | 8.95               | 1.97                    | 0.222             |
| Entire OT                      | 409,134 | 23,214 | 69,814  | 17.62              | 3.00                    | 0.171             |
|                                |         |        |         |                    |                         |                   |
| Pentateuch                     | 113,684 | 5,853  | 18,026  | 19.42              | 3.08                    | 0.158             |
| Historical Books <sup>7</sup>  | 100,301 | 4,318  | 17,013  | 23.23              | 3.94                    | 0.170             |
| Prophetical Books <sup>8</sup> | 99,904  | 4,978  | 18,695  | 20.07              | 3.76                    | 0.187             |
| The Writings <sup>9</sup>      | 136,073 | 7,706  | 18,824  | 17.66              | 2.44                    | 0.138             |

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<sup>10</sup> of the total finite verbs, whereas in the books of poetry those with *Waw* consecutive are only 8.6 percent.<sup>11</sup> Table 20.2 continues with the distribution of verbals in the individual books.

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<sup>7</sup> Joshua through Kings, but not Ruth.

<sup>8</sup> Isaiah, Jeremiah, Ezekiel, Hosea through Malachi.

<sup>9</sup> Job, Psalms, Proverbs, Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther, Daniel, Ezra, Nehemiah, Chronicles.

<sup>10</sup> 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.

<sup>11</sup> 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<sup>12</sup>**

|            | Perfect | Imperfect | Imperative | Inf. Const. | Inf. Abs. | Participle | Pass. Part. | Imperf. WC | Perfect WC <sup>13</sup> |
|------------|---------|-----------|------------|-------------|-----------|------------|-------------|------------|--------------------------|
| Prose      | 12,966  | 12,079    | 3,368      | 6,171       | 822       | 7,068      | 937         | 14,494     | 5,995                    |
| Poetry     | 2,118   | 4,136     | 954        | 507         | 51        | 1,599      | 108         | 539        | 143                      |
|            |         |           |            |             |           |            |             |            |                          |
| Pentateuch | 2,586   | 4,105     | 786        | 1,752       | 242       | 1,507      | 310         | 4,191      | 2,547                    |
| Historical | 3,402   | 1,952     | 941        | 1,646       | 181       | 1,451      | 189         | 6,398      | 853                      |
| Prophetic  | 4,240   | 4,612     | 1,239      | 1,528       | 315       | 2,605      | 244         | 1,578      | 2,334                    |
| Writings   | 4,856   | 5,546     | 1,356      | 1,752       | 135       | 3,104      | 302         | 2,866      | 404                      |
| Entire OT  | 15,084  | 16,215    | 4,322      | 6,678       | 873       | 8,667      | 1,045       | 15,033     | 6,138                    |

**Table 20.2 (continued)**

|             | Perfect | Imperfect | Imperative | Inf. Const. | Inf. Abs. | Participle | Pass. Part. | Imperf. WC | Perfect WC |
|-------------|---------|-----------|------------|-------------|-----------|------------|-------------|------------|------------|
| Genesis     | 898     | 685       | 299        | 437         | 55        | 334        | 38          | 2,107      | 208        |
| Exodus      | 517     | 820       | 197        | 350         | 57        | 309        | 33          | 889        | 565        |
| Leviticus   | 196     | 895       | 41         | 196         | 38        | 210        | 31          | 189        | 719        |
| Numbers     | 430     | 682       | 137        | 316         | 39        | 262        | 132         | 752        | 424        |
| Deuteronomy | 545     | 1,023     | 112        | 453         | 53        | 392        | 76          | 254        | 631        |
| Pentateuch  | 2,586   | 4,105     | 786        | 1,752       | 242       | 1,507      | 310         | 4,191      | 2,547      |
| Joshua      | 445     | 198       | 110        | 214         | 22        | 180        | 21          | 597        | 180        |
| Judges      | 459     | 261       | 136        | 226         | 25        | 226        | 16          | 1,142      | 95         |
| 1 Samuel    | 639     | 463       | 209        | 331         | 51        | 310        | 29          | 1,327      | 202        |
| 2 Samuel    | 516     | 375       | 136        | 281         | 36        | 240        | 26          | 1,065      | 104        |
| 1 Kings     | 669     | 360       | 166        | 328         | 23        | 241        | 54          | 1,047      | 177        |
| 2 Kings     | 674     | 295       | 184        | 266         | 24        | 254        | 43          | 1,220      | 95         |
| Historical  | 3,402   | 1,952     | 941        | 1,646       | 181       | 1,451      | 189         | 6,398      | 853        |
|             |         |           |            |             |           |            |             |            |            |
|             | Perfect | Imperfect | Imperative | Inf. Const. | Inf. Abs. | Participle | Pass. Part. | Imperf. WC | Perfect WC |
| Isaiah      | 1,069   | 1,541     | 357        | 321         | 81        | 802        | 90          | 244        | 482        |
| Jeremiah    | 1,444   | 1,139     | 404        | 501         | 137       | 759        | 57          | 486        | 541        |

<sup>12</sup> 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.

<sup>13</sup> 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.



|             |       |       |       |       |     |       |     |       |       |
|-------------|-------|-------|-------|-------|-----|-------|-----|-------|-------|
| Ezekiel     | 931   | 877   | 222   | 450   | 40  | 471   | 61  | 516   | 801   |
| Hosea       | 167   | 262   | 33    | 32    | 11  | 64    | 10  | 44    | 69    |
| Joel        | 71    | 62    | 45    | 6     | 3   | 24    | 3   | 7     | 28    |
| Amos        | 93    | 134   | 41    | 41    | 6   | 81    | 3   | 29    | 98    |
| Obadiah     | 19    | 23    | 1     | 5     | 0   | 5     | 2   | 0     | 15    |
| Jonah       | 36    | 27    | 13    | 21    | 4   | 13    | 1   | 84    | 2     |
| Micah       | 60    | 146   | 26    | 16    | 6   | 66    | 4   | 7     | 57    |
| Nahum       | 43    | 37    | 16    | 3     | 3   | 47    | 2   | 4     | 13    |
| Habakkuk    | 44    | 81    | 12    | 17    | 4   | 29    | 1   | 15    | 2     |
| Zephaniah   | 39    | 57    | 11    | 11    | 1   | 38    | 4   | 2     | 25    |
| Haggai      | 26    | 15    | 14    | 19    | 7   | 10    | 2   | 16    | 12    |
| Zechariah   | 125   | 169   | 38    | 70    | 12  | 139   | 2   | 116   | 146   |
| Malachi     | 75    | 42    | 6     | 15    | 0   | 57    | 2   | 8     | 43    |
| Prophetical | 4,242 | 4,612 | 1,239 | 1,528 | 315 | 2,605 | 244 | 1,578 | 2,334 |

**Table 20.2 (continued)**

|              | Perfect | Imperfect | Imperative | Inf.<br>Const. | Inf.<br>Abs. | Participle | Pass.<br>Part. | Imperf.<br>WC | Perfect<br>WC |
|--------------|---------|-----------|------------|----------------|--------------|------------|----------------|---------------|---------------|
| Psalms       | 1,409   | 2,088     | 706        | 288            | 16           | 886        | 66             | 332           | 51            |
| Job          | 550     | 1,242     | 118        | 106            | 16           | 195        | 24             | 261           | 42            |
| Proverbs     | 209     | 820       | 139        | 134            | 19           | 538        | 18             | 32            | 50            |
| Ruth         | 73      | 78        | 25         | 39             | 2            | 36         | 4              | 138           | 24            |
| Song         | 104     | 70        | 35         | 7              | 1            | 55         | 12             | 2             | 2             |
| Ecclesiastes | 189     | 222       | 29         | 110            | 19           | 118        | 10             | 3             | 18            |
| Lamentations | 262     | 83        | 30         | 20             | 5            | 61         | 2              | 29            | 1             |
| Esther       | 158     | 71        | 12         | 112            | 17           | 101        | 13             | 160           | 8             |
| Daniel       | 445     | 329       | 52         | 124            | 6            | 329        | 36             | 98            | 78            |
| Ezra         | 164     | 79        | 17         | 99             | 1            | 97         | 17             | 89            | 2             |
| Nehemiah     | 240     | 115       | 29         | 100            | 8            | 186        | 27             | 267           | 18            |
| 1 Chronicles | 395     | 110       | 71         | 185            | 9            | 178        | 23             | 470           | 34            |
| 2 Chronicles | 658     | 239       | 93         | 428            | 16           | 324        | 50             | 985           | 76            |
| Writings     | 4,856   | 5,546     | 1,356      | 1,752          | 135          | 3,104      | 302            | 2,866         | 404           |

Table 20.3 and Graph 20.1 display the distribution of finite verbs<sup>14</sup> 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.

<sup>14</sup> 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**

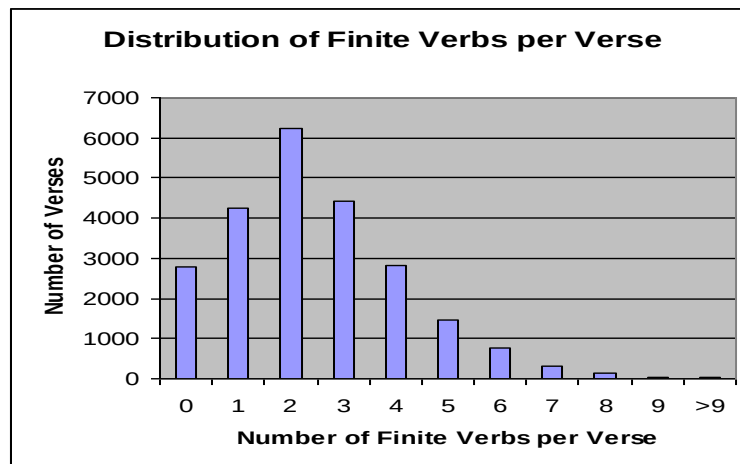
| Number of Finite Verbs per Verse | 0     | 1     | 2     | 3     | 4     | 5     | 6   | 7   | 8   | 9 <sup>15</sup> | >9 <sup>16</sup> |
|----------------------------------|-------|-------|-------|-------|-------|-------|-----|-----|-----|-----------------|------------------|
| Number of Verses                 | 2,777 | 4,240 | 6,250 | 4,428 | 2,825 | 1,450 | 759 | 305 | 124 | 34              | 22               |

**Table 20.4**  
**Distribution of the Number of Finite Verbs per Verse**  
**For the Books of Poetry**

| Number of Finite Verbs per Verse | 0   | 1    | 2    | 3   | 4   | 5  | 6 <sup>17</sup> | 7 <sup>18</sup> |
|----------------------------------|-----|------|------|-----|-----|----|-----------------|-----------------|
| Number of Verses                 | 613 | 1095 | 1815 | 659 | 239 | 34 | 8               | 2               |

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**



<sup>15</sup> 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.

<sup>16</sup> 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.

<sup>17</sup> Psa. 17:3; 35:15; 50:21; 93:1; 102:3; Prov. 6:3; 30:4, 9.

<sup>18</sup> Psa. 71:20 (includes 2 Qeres); Prov. 23:35.

**Graph 20.2**  
**For Books of Poetry**

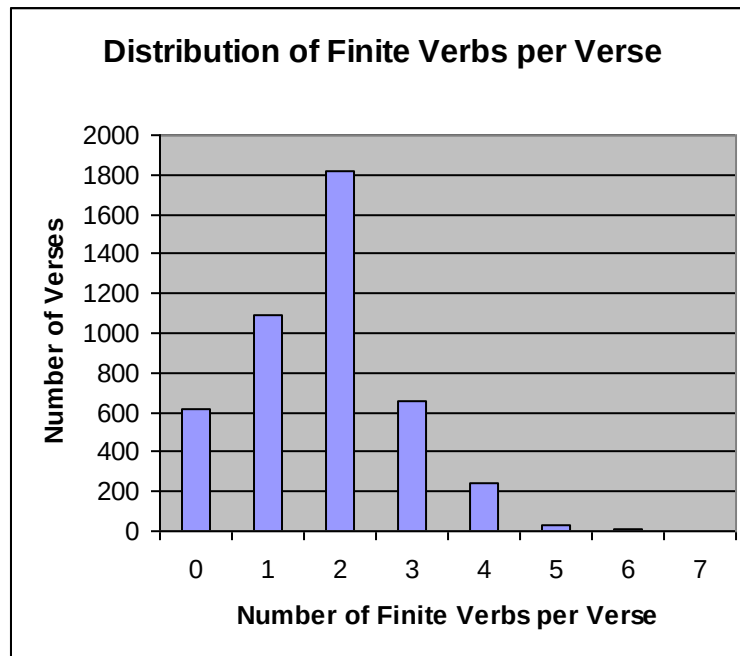


**Table 20.5**  
**For the Entire Hebrew Bible**

|                                  |       |
|----------------------------------|-------|
| No Verbals                       | 1,773 |
| Infinitives Only                 | 196   |
| Participles Only                 | 683   |
| Both Infinitives and Participles | 125   |

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**

|                                  |     |
|----------------------------------|-----|
| No Verbals                       | 127 |
| Infinitives Only                 | 41  |
| Participles Only                 | 377 |
| Both Infinitives and Participles | 68  |

### ***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 characterize a literary type,

but literary types tend to have more sentences of one syntactic structure than they do of the others.<sup>19</sup> 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 (3) durative (§ 5.6.5.3). Third, they are categorized according to position of the verb in the sentence: (1) initial, or (2) non-initial.<sup>20</sup> Accordingly, the sentence types are as follows:

- (1) Cp0—hyh = copulative, perfect, initial
- (2) Cp1—X hyh = copulative, perfect, non-initial<sup>21</sup>
- (3) Cpw—w<sup>e</sup>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—שׁ = copulative, durative, initial (§ 4.3.7; 11.5.2)
- (8) Cy1—X שׁ = copulative, durative, non-initial
- (9) Cn0—לֹא = negative copulative, durative, initial (§ 11.5.2)
- (10) Cn1—X לֹא = 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<sup>e</sup>qtl = verbal, perfect, *Waw* consecutive
- (15) Vi0—yqtl (X) = verbal, imperfect, initial
- (16) Vi1—X yqtl = verbal, imperfect, non-initial
- (17) Viw—wayyqtl = verbal, imperfect, *Waw* consecutive
- (18) Vdp0—hyh (X) qotel = verbal, durative, initial

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<sup>19</sup> 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.

<sup>20</sup> 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.

<sup>21</sup> 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.

|                                        |                                                 |
|----------------------------------------|-------------------------------------------------|
| (19) Vdp1—X hyh (X) qotel              | = verbal, durative, non-initial                 |
| (20) Vdpw—w <sup>e</sup> hyh (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—וְיִ (X) qotel               | = verbal, durative, initial                     |
| (25) Vdy1—X וְיִ (X) qotel             | = verbal, durative, non-initial                 |
| (26) Vdn0—וְיִלֵּ (X) qotel            | = negative verbal, durative, initial            |
| (27) Vdn1—X וְיִלֵּ (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 וְאָמַר. 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.<sup>22</sup>

Sentence types (1) through (10) are of the copulative type involving the verb הָיָה or its substitutes וְיִ and וְיִלֵּ. 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.

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<sup>22</sup> 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**

| Type    | Frequency | Type  | Frequency | Type             | Frequency |
|---------|-----------|-------|-----------|------------------|-----------|
| Cp0     | 228       | Cp1   | 404       | Cpw              | 663       |
| Ci0     | 260       | Ci1   | 519       | Ciw              | 1,015     |
| Cy0     | 80        | Cy1   | 14        |                  |           |
| Cn0     | 386       | Cn1   | 132       |                  |           |
| Vp0     | 7,993     | Vp1   | 6,238     | Vpw              | 4,898     |
| Vi0     | 10,440    | Vi1   | 7,720     | Viw              | 13,960    |
| Vdp0    | 8         | Vdp1  | 36        | Vdpw             | 14        |
| Vdi0    | 17        | Vdi1  | 15        | Vdiw             | 59        |
| Vdy0    | 17        | Vdy1  | 0         | Ve <sup>23</sup> | 22,054    |
| Vdn0    | 156       | Vdn1  | 26        |                  |           |
| Vde0    | 1,550     | Vde1  | 1,314     |                  |           |
| Vdqc0   | 18        | Vdqc1 | 10        |                  |           |
| Count = | 31        |       | Total =   | 80,244           |           |

### 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.

וְלֹא-נִשְׂאָ אֶתֶם הָאָרֶץ לְשִׁבְתָּ יַחְדּוֹ כִּי-הִיא רְכוּשָׁם רָב וְלֹא יָכְלוּ לְשִׁבְתָּ יַחְדּוֹ:

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)

<sup>23</sup> 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.

בְּעוֹד | שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשְׁךָ וְהִשִּׁיבְךָ עַל־כַּנֶּךָ  
וְנָתַתָּ כּוֹס־פַּרְעֹה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר הָיִיתָ מַשְׁקֵהוּ:

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)

שׁוּבָנָה בְּנָתִי לָכֵן כִּי זָקַנְתִּי מִהָיוֹת לְאִישׁ כִּי אִמְרָתִי יִשְׁלִי תַקְוָה  
גַּם הָיִיתִי הַלַּיְלָה לְאִישׁ וְגַם יִלְדָּתִי בָנִים:

"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)

וַיָּבֹא הַמַּגִּיד אֶל־דָּוִד לֵאמֹר הִנֵּה לְבִ-אִישׁ יִשְׂרָאֵל אַחֲרֵי אֲבִשָּׁלוֹם:

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.<sup>24</sup> The copulative (הָיָה) is usually elided when the time frame of reference is already established.<sup>25</sup>

#### (i) Past Time:

And the earth was formless and empty,  
and darkness was on the surface of the deep. (Gen. 1:2)

וְהָאָרֶץ תֵּהוֹמָה וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם

And Adam called his wife's name Eve,  
because she was the mother of all living. (Gen. 3:20)

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה  
כִּי הִיא הָיְתָה אִם כָּל־חַי:

#### (ii) Present Time:<sup>26</sup>

And now, my daughter, do not fear.  
All that you say I will do for you;  
For all the gate of my people know

וְעַתָּה בְּתִי אֶל־תִּירָאִי  
כָּל אֲשֶׁר־תֹּאמְרִי אֶעֱשֶׂה־לָּךְ  
כִּי יוֹדַע כָּל־שַׁעַר עַמִּי

<sup>24</sup> JM § 111i.

<sup>25</sup> In the vertical displays that follow, indentation indicates the depth of subordination; the deeper the indentation, the deeper the level of subordination.

<sup>26</sup> The verb הָיָה is nearly always elided in present (current) tense contexts, so these sentences are actually of type (11) verbless.

That you *are* a virtuous woman (Ruth 3:11)      כִּי אִשָּׁת חַיִּל [הִיטָה] אַתָּה:

And it happened as he drew near to enter Egypt,  
that he said to Sarai his wife,      וַיְהִי כַאֲשֶׁר הִקְרִיב לָבוֹא מִצְרָיִם  
וַיֹּאמֶר אֶל־שָׂרַי אִשְׁתּוֹ

“Please take note: I know      הִנֵּה־נָא יָדַעְתִּי כִּי אִשָּׁה יִפְת־מְרָאָה [הִיטָה] אַתָּה:  
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)      וַיֹּאמֶר אַבְרָם אֶל־לוֹט  
אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵיןֶיךָ  
וּבֵין רֹעֵי וּבֵין רֹעֵיךָ  
כִּי־אֲנָשִׁים אַחִים [הִיטָה] אֲנַחְנוּ:

### (iii) Future Time:

Thus says the LORD:

“By this you shall know

that I *am* the LORD.” (Exod. 7:17)

כֹּה אָמַר יְהוָה  
בְּזֹאת תֵּדָע

כִּי אֲנִי [הֵיטָה] יְהוָה

And bring your youngest brother to me,

And I will know that you *are* not spies,

but you *are* honest. (Gen. 42:34)

וְהָבִיאוּ אֶת־אֲחֵיכֶם הַקָּטָן אֵלַי  
וְאִדַּעַה כִּי לֹא מְרַגְלִים אַתֶּם

כִּי כֹנִים [הֵנִי] אַתֶּם

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)      וְהָיָה כִּי־יִרְאוּ אֹתְךָ הַמִּצְרַיִם  
וַאֲמָרוּ אִשְׁתּוֹ [הִיטָה] זֹאת  
וְהָרְגוּ אֹתִי וְאֹתְךָ יַחֲיוּ:

### 20.3.3 Sentence Type Cp<sup>w</sup>—w<sup>e</sup>hyh

**w<sup>e</sup>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].<sup>27</sup>

#### (i) By an adverbial complement:

Now it shall come to pass in the latter days<sup>28</sup>

That the mountain of the LORD's house shall be established

וְהָיָה בְּאַחֲרֵית הַיָּמִים  
נִבְנוֹן יְהוָה הַר בֵּית־יְהוָה

<sup>27</sup> Option (iii) is really a transformation of (ii).

<sup>28</sup> This example is taken from poetic prophecy, not prose; but it illustrates the principles under discussion.



on the top of the mountains,<sup>29</sup>  
 And it shall be exalted above the hills;  
 And all nations shall flow to it.  
 Many people shall come  
 and they shall say,  
 “Come,<sup>30</sup>  
 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.<sup>31</sup>  
 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,<sup>32</sup>  
 Neither shall they learn war anymore. (Isa. 2:2-4)

בְּרֹאשׁ הַהָרִים  
 וְנִשְׂא מִגְבָּעוֹת  
 וְנָהָרוּ אֵלָיו כָּל־הַגּוֹיִם:  
 וְהָלְכוּ עִמָּם רַבִּים  
 וְאָמְרוּ  
 לָכֵן  
 וְנַעֲלֶה אֶל־הַר־יְהוָה  
 אֶל־בֵּית אֱלֹהֵי יַעֲקֹב  
 וְיִרְנֵנוּ מִדְּרָכָיו  
 וְנִלְכֶה בְּאַרְחֹתָיו  
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה  
 וּדְבַר־יְהוָה מִירוּשָׁלַם:  
 וְשִׁפְט בֵּין הַגּוֹיִם  
 וְהוֹכִיחַ לְעַמִּים רַבִּים  
 וְכָתְתוּ חֶרְבוֹתָם לְאֵתִים  
 וְחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת  
 לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב  
 וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

(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—  
 wood and stone.  
 And among those nations you shall find no rest,

וְהָיָה  
 כְּאִשְׁר־שֵׂשׁ יְהוָה עֲלֵיכֶם  
 לַהֲיִטִּיב אֹתְכֶם וּלְהַרְבּוֹת אֹתְכֶם  
 כֵּן יִשְׂשׂ יְהוָה עֲלֵיכֶם  
 לְהַאֲבִיד אֹתְכֶם וּלְהַשְׁמִיד אֹתְכֶם  
 וְנִסְחַתְם מֵעַל הָאֲדָמָה  
 אֲשֶׁר־אַתֶּם בְּאֶשְׁמָה לְרִשְׁתָּהּ:  
 וְהִפְצַּךְ יְהוָה בְּכָל־הָעַמִּים  
 מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ  
 וְעַבַּדְתֶּם שֵׁם אֱלֹהִים אֲחֵרִים  
 אֲשֶׁר לֹא־יָדַעְתָּ אֹתָהּ וְאֲבֹתֶיךָ  
 עֵץ וָאֶבֶן:  
 וּבְגוֹיִם תִּהְיוּ לֹא תִרְגְּעוּ:

<sup>29</sup> This future discourse begins with a simple imperfect sentence (with participle) instead of the expected Waw consecutive with perfect.

<sup>30</sup> The quotation employs simple Waw conjunctive, marking parallel thoughts without implication of sequence.

<sup>31</sup> The subordinate sentence provides auxiliary information about the reason people will make pilgrimages to Jerusalem.

<sup>32</sup> The last two sentences provide closure without implication of sequence.

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)

וְלֹא־יְהִיָּה מְנוּחַ לְכַף־רַגְלְךָ  
 וְנָתַן יְהוָה לְךָ שֵׁם לֵב רָגֹז  
 וְכָל־לֵוִן עֵינַיִם וְדֹאֲבוֹן נֶפֶשׁ:  
 וְהָיוּ חַיֶּיךָ תְּלָאִים לְךָ מִנְּגֵד  
 וּפְחַדְךָ לַיְלָה וַיּוֹמָם  
 וְלֹא תֵאֱמֹן בַּחַיֶּיךָ:  
 בַּבֹּקֶר תֹּאמַר מִי־יִתֵּן עֶרֶב  
 וּבָעֶרֶב תֹּאמַר מִי־יִתֵּן בֹּקֶר  
 מִפְּחַד לִבְבְּךָ אֲשֶׁר תִּפְחֹד  
 וּמִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה:  
 וְהִשְׁבִּיכְךָ יְהוָה מִצָּרִים בְּאֲנִיּוֹת  
 בַּדֶּרֶךְ אֲשֶׁר אָמַרְתִּי לְךָ  
 לֹא־תִסְקֶיף עוֹד לִרְאֹתָהּ  
 וְהִתְמַכְרְתָם שָׁם לְאִיֻּבֶיךָ  
 לְעֶבְדִּים וְלִשְׁפָחוֹת  
 וְאִין קֹנֶה:

(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.<sup>33</sup>  
 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)

וְהָיָה  
 בְּעָנְנִי עָנָן עַל־הָאָרֶץ  
 וְנִרְאָתָההּ תִּקְשֹׁת בְּעָנָן:  
 וְזָכַרְתִּי אֶת־בְּרִיתִי  
 אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׂר  
 וְכָל־נֶפֶשׁ חַיָּה וְכָל־בֶּשֶׂר:  
 וְהָיְתָה הַתִּקְשֹׁת בְּעָנָן  
 וְרָאִיתִיהָ לְזָכַר בְּרִית עוֹלָם  
 בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה  
 בְּכָל־בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ:

### 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

<sup>33</sup> This sentence functions as a perfect with *Waw* consecutive; negative sentences do not undergo the *Waw* consecutive transformation.

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

אַחַר הַדְּבָר הַזֶּה לֹא־שָׁב יִרְבֵּעַם מִדֶּרֶכּוֹ הָרָעָה  
וַיַּשְׁבּ וַיַּעַשׂ מִקְצֹת הָעָם כֹּהֲנֵי בָמוֹת  
הַחֹפִלַּיִם יִמְלֵא אֶת־יָדוֹ וַיְהִי כֹהֵן בָּמוֹת:

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

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֶהְיֶה  
וַיֹּאמֶר כֹּה תֹאמַר לְבָנִי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי אֵלֶיכֶם:

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

הִנֵּה־רִבְקָה לְפָנֶיךָ קַח וְלֵךְ וַתְּהִי אִשָּׁה לְבֶן־אֲדָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה:

"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)

וְלָקַח הַכֹּהֵן מֵיִם קִדְשִׁים בְּכִל־חָרָשׁ וּמִן־הָעֹפָר  
אֲשֶׁר יִהְיֶה בְּקֶרֶקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמֵּיִם:

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,

כֵּן יִהְיֶה תָמִיד  
הָעָנָן יִכְסֶּהוּ

and the appearance of fire by night. (Num. 9:16)

וּמֵרָאָה אֵשׁ לַיְלָה:

(ii) Present Time:

וְשִׁבְעַת הַפָּרוֹת הָרָקוֹת וְהָרַעַת הָעֵלֶת אַחֲרֵיהֶן שִׁבְעַת שָׁנִים<sup>34</sup> וְשִׁבְעַת הַשָּׂבָלִים הָרָקוֹת שְׂדֵפוֹת הַקָּדִים יְהִי שִׁבְעַת שָׁנֵי רָעָב:

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)

כִּי תַעֲבֹד אֶת־הָאֲדָמָה  
לֹא־תִסָּף תִּתְּכֹחַ לָךְ  
נָע וְנָד תִּהְיֶה בָאָרֶץ:

### 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).<sup>35</sup>

(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.  
Then he sent out a raven,  
And it kept going to and fro  
until the waters had dried up from the earth.<sup>36</sup>  
Then he sent out from himself a dove,  
in order to see  
If the waters had receded  
from the face of the ground.<sup>37</sup>

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם  
וַיִּפְתָּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה  
אֲשֶׁר עָשָׂה:  
וַיִּשְׁלַח אֶת־הָעֶרֶב  
וַיֵּצֵא יָצֹא וְשׁוֹב  
עַד־יִבֹּשֶׁת הַמַּיִם מֵעַל הָאָרֶץ:  
וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֹתוֹ  
לִרְאוֹת  
הַקָּלוּ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה:

<sup>34</sup> The third-person plural pronoun הֵנָּה functions as a substitute for יְהִי here.

<sup>35</sup> Option (iii) is really a transformation of (ii).

<sup>36</sup> This sentence has undergone the infinitive construct transformation to imbed it as an adverbial modifier into the sentence it modifies.

<sup>37</sup> This sentence has undergone the infinitive construct transformation and the interrogative transformation; it functions as the complement of the verb for seeing.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| But the dove found no resting place<br>for the sole of her foot,<br>and she returned into the ark to him,<br>for the waters <i>were</i> on the face of the whole earth.<br>Then he put out his hand<br>and took her,<br>and drew her into the ark to himself.<br>And he waited yet another seven days,<br>and again he sent the dove out from the ark.<br>Then the dove came to him in the evening,<br>and behold, a freshly plucked olive leaf was in her mouth;<br>then Noah knew<br>that the waters had receded from the earth.<br>(Gen. 8:6-11) | וְלֹא־מָצְאָהּ הַיּוֹנָה מָנוּחַ לְכַף־רַגְלָהּ<br>וַתָּשָׁב אֵלָיו אֶל־הַתֵּבָה<br>כִּי־מַיִם עַל־פְּנֵי כָל־הָאָרֶץ<br>וַיִּשְׁלַח יָדוֹ<br>וַיִּקְחָהּ<br>וַיָּבֵא אִתָּהּ אֵלָיו אֶל־הַתֵּבָה׃<br>וַיַּחַל עוֹד שְׁבַע־עַת יָמִים אַחֲרָיִם<br>וַיִּסָּף שְׁלַח אֶת־הַיּוֹנָה מִן־הַתֵּבָה׃<br>וַתָּבֵא אֵלָיו הַיּוֹנָה לַעֲת עֵרֶב<br>וַהֲגִה עֹלָה־נֹיֵץ טָרֶף בִּפִּיהָ<br>וַיַּדַּע נֹחַ<br>כִּי־קָלוּ הַמַּיִם מֵעַל הָאָרֶץ׃ |
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## (ii) Dependent sentence governed by a subordinating conjunction:

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| So it was,<br>when the camels had finished drinking,<br>that the man took a golden half-shekel nose ring,<br>and two bracelets for her wrists<br>weighing ten <i>shekels</i> of gold,<br>and he said,<br>“Whose daughter <i>are</i> you?<br>Tell me, please,<br>is there room <i>in</i> your father's house<br>for us to lodge?”<br>So she said to him,<br>“I <i>am</i> the daughter of Bethuel, Milcah's son,<br>whom she bore to Nahor.”<br>Moreover she said to him, (<br>“We have both straw and feed enough,<br>and room to lodge.”<br>Then the man bowed down his head<br>and worshiped the LORD<br>(Gen. 24:22-26) | וַיְהִי<br>כַּאֲשֶׁר כָּלוּ הַגָּמְלִים לִשְׁתּוֹת<br>וַיִּקַּח הָאִישׁ גִּזְזִים זָהָב בְּקַע מִשְׁקָלָו<br>וּשְׁנֵי צְמִידִים עַל־יָדֶיהָ<br>עֹשֶׂה זָהָב מִשְׁקָלָם׃<br>וַיֹּאמֶר<br>בֶּת־מִי אַתָּה<br>הַגִּידִי נָא לִי<br>הֵישׁ בֵּית־אָבִיךָ מָקוֹם לָנוּ לָלוֹן׃<br>וַתֹּאמֶר אֵלָיו<br>בֶּת־בְּתוּאֵל אֲנִי בֶן־מִלְכָּה<br>אִשָּׁר יָלְדָה לְנָחוֹר׃<br>וַתֹּאמֶר אֵלָיו<br>גַּם־תֵּבֶן גַּם־מִסְפּוֹא רַב עִמָּנוּ גַּם־מָקוֹם לָלוֹן׃<br>וַיִּקַּד הָאִישׁ<br>וַיִּשְׁתַּחוּ לַיהוָה׃ |
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## (iii) An infinitive construct sentence:

|                                                                                                                                                                                          |                                                                                                                                                           |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| And it came to pass,<br>when Laban heard the report<br>about Jacob his sister's son,<br>that he ran to meet him,<br>and embraced him<br>and kissed him,<br>and brought him to his house. | וַיְהִי<br>כַּשְׁמַע לָבָן אֶת־שְׁמֻעָו יַעֲקֹב בֶּן־אֲחִיתוֹ<br>וַיָּרֶץ לִקְרָאתוֹ<br>וַיַּחְבֵּק־לוֹ<br>וַיִּנָּשֶׁק־לוֹ<br>וַיָּבִיאוּהוּ אֶל־בֵּיתוֹ |
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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.

(Gen. 29:13-14)

וַיֹּסֶפֶר לְלָבָן אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:

וַיֹּאמֶר לוֹ לָבָן

אֵךְ עַצְמִי וּבִשְׁרִי אִתָּהּ

וַיֵּשֶׁב עִמּוֹ חֹדֶשׁ יָמִים:

### 20.3.7 Sentence Type Cy0—יש

יש—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

וַיֵּשׁ אֲשֶׁר אָמְרִים בְּנֵינוּ וּבְנֹתֵינוּ אֲנַחְנוּ רַבִּים וְנִקְחָהּ דָּגָן וְנֹאכְלָהּ וְנִחְיָהּ:

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

יֵשׁ-לְאֵל יָדַי לַעֲשׂוֹת עִמָּכֶם רָע וְאֱלֹהֵי אֲבִיכֶם אָמַשׁ | אָמַר אֵלַי לֵאמֹר

הַשֹּׁמֵר לִי מִדְּבַר עַם-יַעֲקֹב מְטוֹב עַד-רָע:

"**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

פֶּן-יֵשׁ בָּכֶם אִישׁ אִוָּ-אִשָּׁה אִוָּ מִשְׁפָּחָה אִוָּ-שִׁבְט

אֲשֶׁר לָבְבוּ פָנָה הַיּוֹם מֵעַם יְהוָה אֱלֹהֵינוּ לְלַכֵּת לַעֲבֹד אֶת-אֱלֹהֵי הַגּוֹיִם הָהֵם

פֶּן-יֵשׁ בָּכֶם שָׂרֵשׁ פְּרָה רָאשׁ וְלַעֲנָה:

lest **there may be** among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go *and* serve the gods of these nations, and lest **there may be** among you a root bearing bitterness or wormwood; (Deut. 29:18)

### 20.3.8 Sentence Type Cy1—X יש

X יש— this sentence type has the copulative verb substitute יש (§ 4.3.7) in the non-initial position. It occurs only in three of the ten literary types: historical, expository poetry, and prophetic poetry. It usually declares existence in some sense, in which 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

וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיִּשְׂרֶת אֹתוֹ וַיַּפְקְדֵהוּ עַל-בֵּיתוֹ וְכָל-יֵשׁ-לּוֹ נָתַן בְּיָדוֹ:

So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all *that* he **had** he put under his authority. (Gen. 39:4)

## (ii) Present Time

וְגַם-תָּבֵן גַּם-מִסְפּוֹא יֵשׁ לַחֲמוֹרֵינוּ  
וְגַם לֶחֶם וַיֵּן יֵשׁ-לִי וְלִאֲמָתְךָ וְלַנֶּעֶר עַם-עַבְדְּךָ  
אֵין מַחְסוֹר כָּל-דָּבָר:

"although we **have** both straw and fodder for our donkeys,  
And **have** bread and wine for myself, for your female servant, and for the young man *who is* with your servant;  
*there is* no lack of anything." (Judg. 19:19)

## (iii) Future Time

כִּי יִהְיֶה עֵינָיו מְשַׁטְטוֹת בְּכָל-הָאָרֶץ  
לְהַתְחַזֵּק עִם-לִבָּבָם שָׁלֵם אֵלָיו נִסְכַּלְתָּ עַל-זֹאת  
כִּי מַעַתָּה יֵשׁ עִמָּךְ מִלְחָמוֹת:

"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—אין

אין—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

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת-הָאֱלֹהִים וַאֲיָנֹנּוּ כִּי-לָקַח אֹתוֹ אֱלֹהִים:

And Enoch walked with God; **and he was not**, for God took him. (Gen. 5:24)

וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלֵד:

But Sarai was barren; she **had no** child. (Gen. 11:30)

## (ii) Present Time

אֵינְנוּ גָדוֹל בְּבֵית הַזֶּה מִמֶּנִּי וְלֹא־חָשַׁד מִמֶּנִּי מֵאוֹמָה  
כִּי אִם־אוֹתָךְ בְּאִשְׁרֵךְ אֶת־אִשְׁתִּי  
וְאִידָךְ אֶעֱשֶׂה הַרְעָה הַגְּדֹלָה הַזֹּאת וְחָטָאתִי לָאֱלֹהִים:

"**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

אִם־תַּעֲנֶנָּה אֶת־בָּנֹתַי וְאִם־תִּקַּח נָשִׁים עַל־בָּנֹתַי אֵין אִישׁ עִמָּנוּ  
רָאָה אֱלֹהִים עַד בֵּינִי וּבֵינֶךָ:

"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 אין

**X אין**—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־שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח  
כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ  
וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה:

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

וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה אָבִינוּ זָקֵן  
וְאִישׁ אֵין בָּאָרֶץ לָבוֹא עִלָּינוּ כְּדָרְךָ כָּל־הָאָרֶץ:

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

וַנֹּאמֶר לֹא נוֹכַל לָרֶדֶת אִם־יֵשׁ אַחִינוּ הַקָּטָן אִתָּנוּ וְיֵרָדנוּ  
כִּי־לֹא נוֹכַל לִרְאוֹת פְּנֵי הָאִישׁ וְאַחִינוּ הַקָּטָן אֵינְנוּ אִתָּנוּ:

"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.<sup>38</sup> 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.

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם

וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

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)

וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהָיָה טוֹב מְאֹד

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

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)

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם

בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

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)

וְהָשִׁיב לִב־אֲבוֹת עַל־בָּנִים וְלִב בָּנִים עַל־אֲבוֹתָם

פֶּן־אָבֹא וְהִכִּיתִי אֶת־הָאָרֶץ חָרָם:

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)

הֲוִי רָעִי הָאֵלִיל עֲזָבִי הֲצֹאן תָּרַב עַל־זִרְעוֹ וְעַל־עֵין יְמִינוֹ

זִרְעוֹ יָבוֹשׁ תִּכְבֵּשׁ וְעֵין יְמִינוֹ כָּהָה תִּכְהָה:

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

<sup>38</sup> 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.

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

וְלֹא-נָשָׂא אֹתָם הָאָרֶץ לְשִׁבְתָּ יַחְדָּו כִּי-הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לְשִׁבְתָּ יַחְדָּו:

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)

יְהוָה | אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלֶדְתִּי

וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר נִשְׁבַּע-לִי לֵאמֹר

לְזַרְעֲךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכּוֹ לְפָנֶיךָ

וְלָקַחְתָּ אִשָּׁה לְבְנִי מִשָּׁם:

"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

וַיְהִי כַּאֲשֶׁר הִקְרִיב לְבֹא מִצְרַיִם וַיֹּאמֶר אֶל-שָׂרַי אִשְׁתּוֹ

הִנֵּה-נָא יָדַעְתִּי כִּי אִשָּׁה יִפְתַּח-מִרְאָה אֵת:

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)

וַיֹּאמֶר אֲדֹנָי אִם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ אֶל-נָא תַעֲבֹר מֵעַל עַבְדְּךָ:

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

וְהָיְתָה הַקֶּשֶׁת בַּעֲנָן וְרָאִיתִיהָ לְזִכֹּר בְּרִית עוֹלָם

בֵּין אֱלֹהִים וּבֵין כָּל-נֶפֶשׁ חַיָּה בְּכָל-בָּשָׂר אֲשֶׁר עַל-הָאָרֶץ:

"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)

וַיֹּאמֶר לְאַבְרָם יָדַע תְּדַע כִּי-גֵר | יְהִיָּה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם

וְעַבְדּוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

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:

בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

In the image of God **He created** him; male and female **He created** them. (Gen. 1:27)

וַעִירָד יָלַד אֶת־מְחֻיָּאֵל וּמְחֻיָּאֵל יָלַד אֶת־מֶתוּשָׁאֵל  
וּמֶתוּשָׁאֵל יָלַד אֶת־לָמֶךְ:

And Irad **fathered** Mehujael, and Mehujael **fathered** Methushael,  
and Methushael **fathered** Lamech. (Gen. 4:18)

וְאָבִיכָן תִּהְיֶה בִּי וְהִחֲלַף אֶת־מִשְׁכָּרְתִּי עֲשָׂרַת מָנִים

And your father **has deceived** me and changed my wages ten times. (Gen. 31:7)

#### (ii) Present Time:

וְאַתָּה צִוִּיתָהּ זֹאת עֲשׂוּ

Now you **are commanded**: do this . . . (Gen. 45:19)

הֵן אֲדֹנִי לֹא־יָדַע אֹתִי מִה־בֵּית

Look, my master **does not know** what is with me in the house. (Gen. 39:8)

וַעֲתָה הִנֵּה יָבֵשׁ וְהִיא נֹקְדִים:

And now, behold **it is dry**, and it is moldy. (Josh. 9:12)

#### (iii) Future Time:

וְשָׁמַרְתֶּם אֶת־הַמִּצְוֹת

כִּי בַעֲצֵם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם

וְשָׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

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)

וְאַתָּה כִּי הוֹדַרְתּוּ צַדִּיק לְבִלְתִּי חַטָּא צַדִּיק

וְהָיָא לֹא־חַטָּא חֵיו יִחְיֶה כִּי נִוְהַר

וְאַתָּה אֶת־נַפְשְׁךָ הַצִּלָּתָ:

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)

וַיְבָרֶךְ אֱלֹהִים  
וַיִּקְרָא אֶת־שְׁמֵם אָדָם:  
בַּיּוֹם הַהוּא  
וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָה שָׁנָה  
וַיֻּלֵּד בְּדְמוּתוֹ כְּצַלְמוֹ  
וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:  
וַיְהִי יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת  
שְׁמֹנֶה מֵאוֹת שָׁנָה  
וַיֻּלְּדוּ בָנִים וּבָנוֹת:

20.3.14 Sentence Type Vpw—W<sup>e</sup>qtl

**W<sup>e</sup>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)

וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ  
וְלָקַח גַּם מִעֵץ הַחַיִּים  
וְאָכַל  
וַתִּי לְעֹלָם:

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)

וַיֹּאמֶר אֱלֹהִים  
אֲבֵל שָׂרָה אִשְׁתְּךָ יֵלְדָת לְךָ בֶּן  
וְקָרָאתָ אֶת־שְׁמוֹ יִצְחָק  
וְהִקְמַתִי אֶת־בְּרִיתִי אִתּוֹ

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)

וְהִנְנִי מְקַשֶּׁשֶׁת שְׁנַיִם עֲצִים  
וּבָאתִי  
וַעֲשִׂיתִיהוּ לִי וּלְבָנִי  
וְאָכַלְנָהוּ  
וּמָתְנוּ:

## (ii) Present Time:

Behold, the LORD empties the earth,

הִנֵּה יְהוָה בּוֹקֵק הָאָרֶץ

and He demolishes it.

וּבֹלֵקָהּ

And He warps its surface,

וְעִוָּה פָּנֶיהָ

and scatters its inhabitants. (Isa. 24:1)

וְהַפִּיץ יֹשְׁבֶיהָ:

## (iii) Past Time:

And in Moses' going before the LORD

וּבָבֹא מֹשֶׁה לִפְנֵי יְהוָה

to speak with Him,

לְדַבֵּר אִתּוֹ

he would remove the veil until time for him to come out,

יִסֵּר אֶת־הַמָּסוּחַ עַד־צֵאתוֹ

then he would go out

וְיָצָא

and he would speak to the sons of Israel

וְדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

that which he was commanded.

אֶת אֲשֶׁר יֻצְוָה:

Then the sons of Israel would see the face of Moses,

וְרָאוּ בְנֵי־יִשְׂרָאֵל אֶת־פְּנֵי מֹשֶׁה

that the skin of Moses' face shone,

כִּי קָרַן עוֹר פְּנֵי מֹשֶׁה

And Moses would put the veil back over his face

וְהָשִׁיב מֹשֶׁה אֶת־הַמָּסוּחַ עַל־פָּנָיו

until time for his going to speak with Him. (Exod. 34:34-35)

עַד־בָּאָו לְדַבֵּר אִתּוֹ:

Now Jonathan and Ahimaaz

וַיְהוּנָתָן וַאֲחִימָעַץ עֲמָדִים בְּעֵי־רֹגֶל

were staying in En Rogel,

And the maid servant would come,

וְהָלְכָה הַשֹּׁפְחָה

And she would tell them,

וְהִגִּידָה לָהֶם

And they would go,

וְהֵם יֵלְכוּ

And they would tell King David. (2 Sam. 17:17)

וְהִגִּידוּ לְמֶלֶךְ דָּוִד

## 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:

כִּי רַגְלֵיהֶם לָרָע יָרוּצוּ וַיִּמְהָרוּ לְשַׁפְּדֵדִים:

For their feet run to evil, And they make haste to shed blood. (Prov. 1:16)

וְהֵם לְדָמָם יֹאֲרֹבוּ יִצְפְּנוּ לְנַפְשֵׁיהֶם:

But they lie in wait for their *own* blood, *They lurk secretly* for their *own* lives. (Prov. 1:18)

עַד אֱמוּנִים לֹא יִכְזֹב וְיָפִיחַ כְּזָבִים עַד שֶׁקֶר:

A faithful witness does not lie, *But* a false witness *utters* lies. (Prov. 14:5)

מֵצִיל נַפְשׁוֹת עַד אֱמֶת וְיָפִיחַ כְּזָבִים מִרְמָה:

A true witness delivers souls, *But* a deceitful witness *speaks* lies. (Prov. 14:25)

(ii) Past Time:

וַיִּשְׁימוּ לוֹ לִבְדּוֹ וְלֵהֶם לִבְדָּם

וְלִמְצָרִים הָאֲכָלִים אֹתוֹ לִבְדָּם

כִּי לֹא יוּכְלוּן הַמִּצְרִים לֶאֱכֹל אֶת־הָעִבְרִים לֶחֶם

כִּי־תוֹעֵבָה הוּא לַמִּצְרִים:

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)

וּבְבֹא מֹשֶׁה לִפְנֵי יְהוָה לְדַבֵּר אִתּוֹ

יִסֹּר אֶת־הַמָּסוּהָ עַד־צֵאתוֹ

וַיֵּצֵא וְדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר יִצְוָה:

But whenever Moses went in before the LORD to speak with Him,

*he would take off* the veil until he came out;

and he would come out and speak to the children of Israel whatever he had been commanded. (Exod. 34:34)  
(habitual past)<sup>39</sup>

(iii) Present Time:

וַתֹּאמֶר אֶל־אָבִיהָ אֶל־יִחִיר בְּעֵינַי אֲדֹנִי כִּי לֹא אוּכַל לָקוֹם מִפְּנֶיךָ

כִּי־דָרְדַר נָשִׁים לִי וַיַּחֲפֹשׂ וְלֹא מָצָא אֶת־הַתְּרָפִים:

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)

וַיֵּרָא יַעֲקֹב כִּי יֵשֶׁבֶר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ:

When Jacob saw that there was grain in Egypt, Jacob said to his sons,

"*Why do you look at one another?*" (Gen. 42:1)

<sup>39</sup> Note that the *Waw* Consecutive with perfect continues the habitual imperfect aspect of יִסֹּר twice in this verse.

## (iv) Future Time:

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָאֵה הַיַּבֵּשָׁה וַיְהִי־כֵן:

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)

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיְתָה הָאָדָם לִבְדּוֹ אֶעֱשֶׂה־לּוֹ עֹזֵר כְּנֶגְדּוֹ:

And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him." (Gen. 2:18)

וּמִפְרֵי הָעֵץ אֲשֶׁר בַּתּוֹךְ־הַגֶּן אָמַר אֱלֹהִים

לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעּוּ בוֹ פֶּן־תָּמּוּתוּ:

"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)

וַיֹּאמֶר הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמּוּתוּ:

Then the serpent said to the woman, "You will not surely die. (Gen. 3:4)

וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא־יֵאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקוֹלִי

כִּי יֹאמְרוּ לֹא־נִרְאָה אֱלֹהֶיךָ יְהוָה:

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

בֶּן חָכָם יִשְׂמַח־אָב

A wise son makes a father glad. (Prov. 15:20)

בְּנֵאוֹת דָּשָׁא יִרְבִּיעֵנִי

עַל־מֵי מְנַחוֹת יְנַהֲלֵנִי:

He makes me to lie down in green pastures;  
He leads me beside the still waters. (Psa. 23:2)

אֲנִשִּׁירַע לֹא־יָבִינוּ מִשְׁפָּט

וּמִבְקֹשִׁי יְהוָה יָבִינוּ כָּל:

Evil men **do not understand** justice,  
But those who seek the LORD **understand** all. (Prov. 28:5)

## (ii) Past Time

וּשְׁלֹמֹה נָתַן לְחֵירָם עֶשְׂרִים אֶלֶף כָּר חֲטִים מִכֶּלֶת לְבֵיתוֹ

וְעֶשְׂרִים כָּר שֶׁמֶן כֹּתִית כֹּה־יָתַן שְׁלֹמֹה לְחֵירָם שָׁנָה בְּשָׁנָה:

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.)

וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמְּשָׁתָה וַיִּשְׁלַח אִיּוֹב וַיִּקְדָּשׁ

וְהַשִּׁבִּים בַּבֹּקֶר וְהָעֵלָה עֲלוֹת מִסְפָּר כָּל־

כִּי אָמַר אִיּוֹב אוֹלִי חָטָאוּ בְנֵי וּבִרְכוּ אֱלֹהִים בְּלִבָּבָם

כִּכָּה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים:

So it was, when the days of feasting had run their course, that Job would send and sanctify them,  
and he would rise early in the morning and offer burnt offerings *according to* the number of them all.  
For Job said, "It may be that my sons have sinned and cursed God in their hearts."

Thus Job **did** regularly. (Job 1:5)

וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ כֹּרְעִים וּמִשְׁתַּחֲוִים לְהָמָן

כִּי־כֵן צִוָּה־לוֹ הַמֶּלֶךְ

וּמֹרְדֵכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה

And all the king's servants who *were* within the king's gate bowed and paid homage to Haman,  
for so the king had commanded concerning him.  
But Mordecai **would not bow** or pay homage. (Est. 3:2)  
(habitual past)

## (iii) Present Time

וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה

חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבַבְךָ

הֲלוֹא אָנֹכִי טוֹב לְךָ מֵעֲשָׂרָה בָּנִים:

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)

וַיִּמְצְאוּהוּ אִישׁ וְהִנֵּה תַעֲה בַשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה־תִּבְקֹשׁ:

Now a certain man found him, and there he was, wandering in the field.  
And the man asked him, **saying**, "What **are you seeking**?" (Gen. 37:15)



## (iv) Future Time

וְקִדְשְׁתָּ אֹתָם וְהָיוּ קֹדֶשׁ קִדְשִׁים כָּל־הַנִּגַּע בָּהֶם יִקְדָּשׁ:

"You shall consecrate them, that they may be most holy;  
whatever touches them **must be holy**. (Exod. 30:29)

וַיֹּאמֶר יְהוָה הֵן עִם אֶחָד וְשִׁפָּה אַחַת לְכֻלָּם וְזֶה הַחֹלֶם לַעֲשׂוֹת

וַעֲתָה לֹא־יִבָּצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:

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 Viw—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."<sup>40</sup>

And **she added** to bear his brother Abel.

(Gen. 4:1-2)

וַהֲאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ  
וַתַּהַר

וַתֵּלֶד אֶת־קַיִן  
וַתֹּאמֶר

קָנִיתִי אִישׁ אֶת־יְהוָה:

וַתֹּסֶף לִלְדֹת אֶת־אָחִיו אֶת־הָבֶל

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

וְאַל־הִבָּקֵר רֵץ אֲבִרָהִם  
וַיִּקַּח בֶּן־בָּקָר רַךְ וטוֹב

וַיִּתֵּן אֶל־הַנָּעַר

וַיַּמְהֵר לַעֲשׂוֹת אוֹתוֹ:

וַיִּקַּח חֶמְאָה וְחֶלֶב וּבֶן־הַבָּקָר

<sup>40</sup> 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.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| that he had prepared, <sup>41</sup><br>and <b>he placed</b> it before them. (Gen. 18:7-8)                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | אֲשֶׁר עָשָׂה<br>וַיִּתֵּן לִפְנֵיהֶם                                                                                                                                                                                                                                                                           |
| Before I finished talking to my heart,<br>behold, Rebekah was coming out, <sup>42</sup><br>and her pitcher <i>was</i> on her shoulder. <sup>43</sup><br>And <b>she went down</b> to the well,<br>and <b>she drew</b> some water.<br>Then <b>I said</b> to her: "Please give me a drink."<br>So <b>she made haste</b> ,<br>and <b>she let down</b> her pitcher from off her <i>shoulder</i> ,<br>and <b>she said</b> :<br>"Drink, and I will water the camels also."<br>So <b>I took a drink</b> ,<br>and she watered the camels also. <sup>44</sup><br>(Gen. 24:45-46) | אֲנִי טָרַם אֲכַלָּה לְדַבֵּר אֶל־לִבִּי<br>וַהֲנִה רִבְקָה יֹצֵאת<br>וְכַדָּה עַל־שִׁכְמָהּ<br>וַתֵּרֶד הָעֵינָה<br>וַתִּשָּׂא<br>וַאֲמַר אֵלֶיהָ הִשְׁקִינִי נָא:<br>וַתַּמְהֹר<br>וַתוֹרֵד כַּדָּה מֵעַלֶיהָ<br>וַתֹּאמֶר<br>שִׁתֵּה וְגַם־גִּמְלִיךְ אֶשְׁקֶה<br>וָאֲשַׁת<br>וְגַם הַגִּמְלִים הִשְׁקַתָּה: |
| And it happened while they were in the field<br>that Cain <b>rose up</b> against Abel his brother,<br>and <b>he killed</b> him.<br>Then the LORD <b>said</b> to Cain:<br>"Where is Abel your brother?" <sup>45</sup><br>And <b>he said</b> :<br>"I don't know.<br>Am I my brother's keeper?"<br>Then <b>He said</b> :<br>"What have you done?<br>The voice of your brother's blood<br>cries out to me from the ground." (Gen. 4:8-10)                                                                                                                                  | וַיְהִי בְּהִיּוֹתָם בַּשָּׂדֶה<br>וַיָּקָם קַיִן אֶל־אָבִל אָחִיו<br>וַיַּהַרְגֵהוּ:<br>וַיֹּאמֶר יְהוָה אֶל־קַיִן<br>אֵי הָבִיל אָחִיךָ<br>וַיֹּאמֶר<br>לֹא יָדַעְתִּי<br>הֲשֹׁמֵר אָחִי אָנֹכִי:<br>וַיֹּאמֶר<br>מֶה עָשִׂיתָ<br>קוֹל דְּמֵי אָחִיךָ<br>צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:                        |
| And thus he would do year after year,<br>whenever he took her up to the house of the LORD. <sup>46</sup><br>Thus also she would provoke her                                                                                                                                                                                                                                                                                                                                                                                                                            | וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה<br>מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה<br>כֵּן תִּכְעֲסֶנָּה                                                                                                                                                                                                                         |

<sup>41</sup> 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.

<sup>42</sup> This participle sentence (X + qotel) provides the initial event of the sequence.

<sup>43</sup> This copulative sentence provides background and does not interrupt the sequence of events.

<sup>44</sup> This aspectually perfect sentence provides closure to the sequence.

<sup>45</sup> The sentence has been transformed into a question.

<sup>46</sup> This dependent sentence provides background information.

And **she would cry**

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)

וְתִבְכֶּה

וְלֹא תֹאכַל:

וַיֹּאמֶר לָהּ אֶלְכָנָה אִשָּׁה חַנָּה

לָמָּה תִבְכִּי

וְלָמָּה לֹא תֹאכְלִי

וְלָמָּה יָרַע לִבְךָ

הֲלוֹא אֲנֹכִי טוֹב לְךָ מֵעֲשָׂרָה בָנִים:

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)

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם

וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה

אֲשֶׁר עָשָׂה:

וַיִּשְׁלַח אֶת־הָעֹרֵב

וַיָּצֵא יָצֵא וְשׁוֹב

עַד־יִבְשֹׁת הַמַּיִם מֵעַל הָאָרֶץ:

## (ii) Present Time:<sup>47</sup>

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)

יְהוָה מָמִית וּמַחְיֶה

מוֹרִיד שְׂאוֹל

וַיַּעַל:

מַשְׁגִּיא לְגוֹיִם

וַיִּאַבְדֵם

שֹׁמֵחַ לְגוֹיִם

וַיְנַחֵם:

The voice of the LORD breaks the cedars,  
then the LORD **shatters** the cedars of Lebanon.  
(Psa. 29:5)

קוֹל יְהוָה שֹׁבֵר אֲרָזִים

וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְבָּנוֹן:

## (iii) Future Time:<sup>48</sup>

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)

כִּי־יֵלֵד יֵלְדֵנוּ

בֶּן נִתָּן־לָנוּ

וְהָיָה הַמִּשְׁרָה עַל־שִׁכְמוֹ

וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ

אֵל גִּבּוֹר אָבִיעַד שֹׁר־שָׁלוֹם:

You children of Zion be glad then,

And rejoice in the LORD your God;

For He has given you the former rain faithfully,

וּבְנֵי צִיּוֹן גִּילוּ

וְשִׂמְחוּ בַיהוָה אֱלֹהֵיכֶם

כִּי־נָתַן לָכֶם אֶת־הַמּוֹרָה לְצַדִּיקָהּ

<sup>47</sup> This example is from poetry; but it demonstrates that the use of *Waw* consecutive in poetry is much like that in prose.

<sup>48</sup> JM § 118s.

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)

וַיִּזְרֶד לָכֶם גֶּשֶׁם  
מִזְרָה וּמִלְקוֹשׁ בְּרֵאשִׁיטוֹן:

### 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.

וְהָיָה הִיא | רֹכֶבֶת עַל-הַחֲמֹר וְיֹרֶדֶת בְּסִטֶּר הַהָר  
וְהָיָה דָּוִד וְאֲנָשָׁיו יֹרְדִים לִקְרֹאתָהּ וְתַפְּגֹשׁ אֹתָם:

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 auxiliary for the subsequent participles was elided as redundant]

וַיֹּעֵץ הַמֶּלֶךְ רַחֲבֹעַם אֶת-הַזְקֵנִים  
אֲשֶׁר-הָיוּ עֹמְדִים אֶת-פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיטּוֹ חַי לֵאמֹר  
אֵיךְ אַתֶּם נוֹעֲצִים לְהַשִּׁיב אֶת-הָעַם-הַזֶּה דְּבַר:

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)

כָּל-עַמָּה נֹאנְחִים מִבְּקָשִׁים לָחֶם  
נָתְנוּ מִחֲמִדֵּיהֶם בְּאֹכֶל לְהַשִּׁיב נַפְשׁ  
רְאֵה יְהוָה וְהַבִּיטָה כִּי הֵיטִי זֹלִלָה:

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.

וַיִּתֵּן שָׂר בֵּית־הַסֵּהֶר בְּיָד־יֹסֵף אֶת כָּל־הָאֲסִירִים אֲשֶׁר בְּבֵית הַסֵּהֶר  
וְאֵת כָּל־אֲשֶׁר עָשִׂים שָׁם הוּא הָיָה עֹשֶׂה:

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)

וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתָנוּ בְּהֵן מִדְיָן  
וַיִּנְהֲג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הָר הָאֱלֹהִים חֹרֶבָה:

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)

וַדְּבַר־אַבְנֵר הָיָה עִם־זִקְנֵי יִשְׂרָאֵל לֵאמֹר  
גַּם־תְּמוּלִּי גַם־שְׁלֹשָׁם הָיִיתֶם מְבַקְּשִׁים אֶת־דָּוִד לְמֶלֶךְ עָלֵיכֶם:

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<sup>e</sup>hyh (X) qotel

**W<sup>e</sup>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.

וְהָיוּ הַכְּרֻבִּים פֹּרְשֵׁי כַנְפֵיהֶם לְמַעַל  
סֹכְכִים בְּכַנְפֵיהֶם עַל־הַכְּפֹרֶת  
וּפְנֵיהֶם אִישׁ אֶל־אָחִיו  
אֶל־הַכְּפֹרֶת יִהְיוּ פְנֵי הַכְּרֻבִּים:

"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)

וְהָיִיתָ מְמַשֵּׁשׁ בַּצִּהָרִים כְּאִשׁוֹר יִמְשֵׁשׁ הָעוֹר בְּאֶפְלָה  
וְלֹא תִצְלִיחַ אֶת־דְּרָכֶיךָ

וְהָיִיתָ אֶדְ עָשׂוֹק וְגִזּוּל כָּל־הַיָּמִים וְאִין מוֹשִׁיעַ:  
"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.

יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד-עוֹלָם:

Let the name of the LORD be continually blessed from now and forever (Psa. 113:2)

אִם-יִהְיֶה נִדְחָךְ בְּקֶצֶה הַשָּׁמַיִם מִשָּׁם יִקְבֹּצְךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:

"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)

וְאָמַרְהָ לְלוֹיִם אֲשֶׁר יִהְיוּ מְטַהְרִים וּבָאִים שְׂמָרִים הַשְּׁעָרִים לְקֹדֶשׁ אֶת-יְוֹם הַשַּׁבָּת

גַּם-זֹאת זָכַרְה־לִּי אֱלֹהֵי וְחוּסָה עָלַי כָּרֵב חֲסִדֶּךָ:

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.

תְּהִי-טִירְתָּם נִשְׁמָה בְּאַהֲלֵיהֶם אֶל-יְהִי יֵשֵׁב:

Let their dwelling place be desolate; Let no one be dwelling in their tents. (Psa. 69:25)  
[The first sentence is type Vdi0]

וַיֹּאמְרוּ זִקְנֵי-גִלְעָד אֶל-יִפְתָּח

יְהוָה יִהְיֶה שֹׁמֵעַ בֵּינוֹתֵינוּ

אִם-לֹא כִדְבָרְךָ בְּנֵי נַעֲשֶׂה:

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—wayyhyh (X) qotel

**Wayyhyh (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.

וַיֵּדַע קַיִן אֶת-אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-חֲנוֹךְ

וַיְהִי בְנָה עֵיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ:

And Cain knew his wife, and she conceived and bore Enoch.

And **he was building** a city, and called the name of the city after the name of his son--Enoch. (Gen. 4:17)

וַיְהִי שְׁמוּאֵל מְעֹלָה הָעוֹלָה

וּפְלִשְׁתִּים נִגְשׁוּ לַמִּלְחָמָה בְּיִשְׂרָאֵל

וַיִּרְעַם יְהוָה בְּקוֹל-גָּדוֹל בַּיּוֹם הַהוּא עַל-פְּלִשְׁתִּים

וַיַּהֲרֹם וַיִּנְגַּפוּ לִפְנֵי יִשְׂרָאֵל:

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)

וַיִּכֶּם יְהוֹשֻׁעַ אַחֲרֵיהֶם כֹּל וַיְמִיתֵם וַיִּתְּלֵם עַל חֲמִשָּׁה עֵצִים

וַיְהִי תָלוּיָם עַל-הָעֵצִים עַד-הָעֶרֶב:

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—יֵשׁ (X) qotel

**יֵשׁ (X) qotel**—this sentence type has the copulative verb substitute יֵשׁ (§ 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.

וַאֲבָא הַיּוֹם אֶל-הָעֵץ וַאֲמַר יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם

אִם-יִשְׁדָּךְ-נָא מַצְלִיחַ דְּרַכִּי אֲשֶׁר אָנֹכִי הֹלֵךְ עָלֶיהָ:

"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)

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.

וַיֹּאמֶר הָמָן לְמֶלֶךְ אַחַשְׁוֵרוּשׁ  
 יִשְׁנֻ עַם־אֶחָד מִפְּזֹר וּמִפָּרֶדֶל בֵּין הָעַמִּים בְּכָל מְדִינֹת מְלְכוּתְךָ  
 וְדִתֵּיהֶם שְׁנוֹת מְכַל־עַם וְאֶת־דִּתֵּי הַמֶּלֶךְ **אֵינָם עֹשִׂים**  
**וְלִמְלֶךְ אֵין־שׁוּה לְהִנִּיחָם:**

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)

וַיְדַבֵּר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ  
 קוֹל דְּבָרִים אֲתֶם שֹׁמְעִים  
 וְתִמוּנָה **אֵינְכֶם רֹאִים** זֹלָתִי קוֹל:

"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)

וַיִּקְרָא הַמֶּלֶךְ יְהוֹאָשׁ לַיהוֹיָדָע הַכֹּהֵן וְלַכֹּהֲנִים  
 וַיֹּאמֶר אֲלֵהֶם מִדּוּעַ **אֵינְכֶם מְחַזְּקִים** אֶת־בֵּדֶק הַבַּיִת  
 וְעַתָּה אֶל־תִּקְחוּ־לָכֶסֶף מֵאֵת מְכַרְיֶיכֶם כִּי־לִבְדֶּק הַבַּיִת תִּתְּנֶנָּהוּ:  
 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)

וַיֵּרָא מִלֵּאֲד יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסִּנֶּה  
 וַיֵּרָא וְהִנֵּה הַסִּנֶּה בֹּעֵר בָּאֵשׁ וְהַסִּנֶּה **אֵינְנוּ אֹכְלִי:**

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

עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲבָה גֵר לַתֵּת לוֹ לֶחֶם וְשִׂמְלָה:  
 "He **administers** justice for the fatherless and the widow,  
**and loves** the stranger, giving him food and clothing. (Deut. 10:18)

(ii) Past Time

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל-בָּשָׂר בָּא לִפְנֵי  
 בִּי-מַלְאָה הָאָרֶץ חֲמָס מַפְיָהֶם  
 וְהִנְנִי מַשְׁחִיתָם אֶת-הָאָרֶץ:  
 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

כִּי יֵדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנּוּ וּנְפָקְחוּ עֵינֵיכֶם  
 וְהִייתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע:  
 "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

הִנְנִי מִמְטִיר כְּעֵת מָחָר בָּרָד כָּבֵד מְאֹד  
 אֲשֶׁר לֹא-הָיָה כְּמֹהוּ בְּמִצְרַיִם לְמִן-הַיּוֹם הַזֶּה וְעַד-עַתָּה:  
 "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)

וַיֹּאמֶר אֵלַי  
 הִנְנִי מַפְרִיד  
 וְהַרְבִּיתִּיךָ  
 וְנִתְּתִיךָ לְקָהָל עַמִּים  
 וְנָתַתִּי אֶת-הָאָרֶץ הַזֹּאת לְיִרְעֶיךָ  
 אַחֲרֶיךָ אֶחָד עוֹלָם:

## 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:

הִנֵּה אֲנֹכִי נֹצֵב עַל-עֵין הַמַּיִם וּבָנוֹת אַנְשֵׁי הָעִיר יֵצְאוֹת לְשָׂאֵב מַיִם:

"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:

וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם  
וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

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)

וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֵי מִמְרָא  
וְהוּא יֹשֵׁב פֶּתַח-הָאֹהֶל כְּחֹם הַיּוֹם:

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)

וּרְבֵקָה שֹׁמְעֶת בְּדִבְרֵי יִצְחָק אֶל-עֵשָׂו בְּנוֹ

**And** Rebekah **was listening** while Isaac spoke to his son Esau. (Gen. 27:5)

## (iii) Present Time:

וַיֹּאמֶר לָהֶם הַשְׁלוֹם לוֹ וַיֹּאמְרוּ שְׁלוֹם  
וְהִנֵּה רָחֵל בָּתּוֹ בָּאָה עִם-הַצֹּאן:

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)

וַיֵּגַד לְתַמָּר לֵאמֹר  
הִנֵּה חֲמִידָה עֹלָה תִמְנָתָהּ לְגֹן צֹאנִי:

And it was told to Tamar, saying,  
"Look, your father-in-law **is going up** to Timnah to shear his sheep." (Gen. 38:13)

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאָךְ אֶל-אֶרֶץ טוֹבָה

**For** the LORD your God **is bringing** you to a good land. (Deut. 8:7)

## (iv) Future Time:

וּמִפִּיבֹשֶׁת אֲכַל עַל-שֻׁלְחָנִי כְּאַחַד מִבְּנֵי הַמֶּלֶךְ:

**And** Mepibosheth shall eat [lit. **be eating**] at my table  
like one of the king's sons (2 Sam. 9:11)

אַחַר כֵּן תָּבוֹא גִבְעַת הָאֱלֹהִים אֲשֶׁר־שָׁם נִצְבִי פְּלִשְׁתִּים  
 וִיְהִי כְּבָאֵךְ שָׁם הָעִיר  
 וּפְגַעְתָּ חֶבְלֵי נְבִיאִים יְרֵדִים מִהַבְּמָה  
 וּלְפָנֵיהֶם נֶבֶל וְתֶרֶךְ וְחָלִיל וְכִנּוֹר  
 וְהֵמָּה מְתַנַּבְּאִים:

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)

כֹּה אָמַר יְהוָה  
 בְּיוֹאֵת תִּדְרֹעַ כִּי אֲנִי יְהוָה  
 הִנֵּה אֲנִי מִכְהוֹ בַּמַּטֵּה אֲשֶׁר־בְּיָדִי עַל־הַמַּיִם אֲשֶׁר בִּיָּאֵר

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)

### 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.

עֲמֻדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַם:

Our feet **have been standing** Within your gates, O Jerusalem! (Psa. 122:2)

זָכַר אֶל־תְּשׁוּכַח אֶת אֲשֶׁר־הִקְצַפְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר  
 לְמִן־הַיּוֹם אֲשֶׁר־יָצָאתָ מֵאֶרֶץ מִצְרַיִם עַד־בְּאֶכְס עַד־הַמָּקוֹם הַזֶּה  
 מִמֶּרִים הָיִיתָ עִם־יְהוָה:

"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)

וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל רָעָה הָיָה עֲבָדְךָ לְאָבִיו בַּצֹּאֵן  
 וּבָא הָאֲרִי וְאֶת־הַדּוֹב וְנִשָּׂא שֶׁה מִהֶעֱדָר:

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)

## 20.3.31 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.

וּבְתַבְעֶרָה וּבְמִסָּה וּבְקִבְרֹת הַתְּאָוָה מְקַצְפִּים הָיִיתָ אֶת־יְהוָה:

"Also at Taberah and Massah and Kibroth Hattaavah you **were provoking** the LORD to wrath. (Deut. 9:22)

סוּסִים מִיִּזְנִים מְשָׁבִים הָיוּ אִישׁ אֶל־אִשְׁתּוֹ רָעָהוּ יִצְהָלוּ:

They were *like* well-fed lusty stallions; Everyone **was neighing** after his neighbor's wife. (Jer. 5:8)

וַיֹּאמֶר אֵלַי יְהוָה הַשְׁעָר הַזֶּה סָגוֹר יִהְיֶה לֹא יִפְתָּח

וְאִישׁ לֹא־יָבֹא בּוֹ כִּי יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּא בּוֹ וְהָיָה סָגוֹר:

And the LORD said to me, "This gate **shall be shut**; it shall not be opened, and no man shall enter by it, because the LORD God of Israel has entered by it; therefore it shall be shut. (Ezek. 44:2)

כִּי עֲזָה עֲזוּבָה תִּהְיֶה וְאַשְׁקֶלֶן לְשִׁמְמָה

אַשְׁדּוֹד בְּצֹהֲרִים יִגְרָשׁוּהָ וְעֶקְרוֹן תִּעָקֵר:

**For** Gaza **shall be forsaken**, And Ashkelon desolate;

They shall drive out Ashdod at noonday, And Ekron shall be uprooted. (Zeph. 2:4)

## 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<sup>49</sup> = 8.1%

Imperative density<sup>50</sup> = 5.2%

Juxtaposition density<sup>51</sup> = 8.15%

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<sup>49</sup> A speech sentence is one that contains the finite verb *אָמַר* or *דָּבַר*. 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.

<sup>50</sup> 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.

<sup>51</sup> The juxtaposition density is the ratio of asyndeton sentences to total sentences expressed in percentage.

**Table 20.8**  
**Frequency Distribution of Sentence Types**  
**For Historical Narrative**

| Type    | Number | %      |  | Type    | Num-<br>ber | %     |
|---------|--------|--------|--|---------|-------------|-------|
| Viw     | 11,272 | 31.478 |  | Cp0     | 97          | 0.271 |
| Ve      | 8,718  | 24.346 |  | Vdn0    | 53          | 0.148 |
| Vp0     | 3,717  | 10.380 |  | Cn1     | 51          | 0.142 |
| Vi0     | 3,718  | 10.388 |  | Vdiw    | 42          | 0.117 |
| Vp1     | 2,498  | 6.976  |  | Cy0     | 42          | 0.117 |
| Vi1     | 1,729  | 4.828  |  | Vdp1    | 26          | 0.073 |
| Vpw     | 1,197  | 3.343  |  | Vdn1    | 14          | 0.039 |
| Ciw     | 741    | 2.069  |  | Cy1     | 11          | 0.031 |
| Vde1    | 663    | 1.851  |  | Vdqc0   | 9           | 0.025 |
| Vde0    | 396    | 1.106  |  | Vdi1    | 9           | 0.025 |
| Cp1     | 220    | 0.614  |  | Vdi0    | 6           | 0.017 |
| Cpw     | 207    | 0.578  |  | Vdy0    | 6           | 0.017 |
| Ci1     | 137    | 0.383  |  | Vdp0    | 6           | 0.017 |
| Cn0     | 114    | 0.318  |  | Vdpw    | 3           | 0.008 |
| Ci0     | 102    | 0.285  |  | Vdqc1   | 3           | 0.008 |
| Count = | 30     |        |  | Total = | 35,807      |       |

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 Wayyqtl sentence (type Viw) as in the following example. The story line is then carried on by Wayyqtl sentences (type Viw), placing each new event in its proper sequential order. Each Wayyqtl 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:

wayyqtl Waw consecutive with imperfect (Vw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

qotel durative aspect (Vde0 or Vde1)

- (1) Then Jacob lifted his feet ..... וַיִּשָּׂא יַעֲקֹב רַגְלָיו
- (2) and he went to the land of the people of the East..... וַיֵּלֶךְ אֶרְצָה בְּנִי־קֶדֶם:
- (3) And he looked..... וַיִּרְא..
- (4) and behold there was a well in the field;..... וַהֲנֶה בְּאֵר בַּשָּׂדֶה
- (5) and behold, there *were* three flocks of sheep lying by it; וַהֲנֶה־שָׁם שְׁלֹשָׁה עֶדְרֵי־צֹאן רֹבְצִים עָלֶיהָ
- (6) for out of that well they watered the flocks. .... כִּי מִן־הַבְּאֵר הַהוּא יִשְׁקוּ הָעֶדְרִים
- (7) And a large stone was on the well's mouth. .... וְהָאֶבֶן גְּדֹלָה עַל־פִּי הַבְּאֵר:
- (8) And all the flocks would be gathered there;..... וְנִאֲסְפוּ־שָׁמָּה כָּל־הָעֶדְרִים
- (9) and they would roll the stone from the well's mouth, .... וַיִּגְלְלוּ אֶת־הָאֶבֶן מֵעַל־פִּי הַבְּאֵר
- (10) and they would water the sheep, .... וְהִשְׁקוּ אֶת־הַצֹּאן
- וְהִשְׁיבוּ אֶת־הָאֶבֶן עַל־פִּי הַבְּאֵר לְמַקְמָה:
- (11) and put the stone back in its place on the well's mouth.....
- (12) And Jacob said to them, ..... וַיֹּאמֶר לָהֶם יַעֲקֹב
- (13) "My brethren, where *are* you from?" ..... אַחֵי מֵאֵין אַתֶּם
- (14) And they said, ..... וַיֹּאמְרוּ
- (15) "We *are* from Haran." ..... מִחָרָן אֲנַחְנוּ:
- (16) Then he said to them, ..... וַיֹּאמֶר לָהֶם
- (17) "Do you know Laban the son of Nahor?" ..... הֲיָדַעְתֶּם אֶת־לָבָן בֶּן־נָחוֹר
- (18) And they said, ..... וַיֹּאמְרוּ
- (19) "We know him." ..... יָדַעְנוּ:
- (20) So he said to them, ..... וַיֹּאמֶר לָהֶם
- (21) "Is he well?" ..... הַשְּׁלוֹם לוֹ
- (22) And they said, ..... וַיֹּאמְרוּ



- (23) "He is well..... שָׁלוֹם
- (24) And look, his daughter Rachel is coming with the sheep." ..... וְהִנֵּה רָחֵל בָּתּוֹ בָּאָה עִם־הַצֹּאן:
- (25) Then he said, ..... וַיֹּאמֶר
- (26) "Look, it is still high day;..... הֵן עוֹד הַיּוֹם גָּדוֹל
- (27) it is not time for the cattle to be gathered together..... לֹא־עֵת הָאֶסֶף הַמִּקְנֶה
- (28) Water the sheep..... הַשְׁקוּ הַצֹּאן
- (29) and go feed them." ..... וּלְכוּ רְעוּ:
- (30) But they said, ..... וַיֹּאמְרוּ
- (31) "We cannot..... לֹא נוּכָלִים
- (32) until all the flocks are gathered together, ..... עַד אֲשֶׁר יֵאָסְפוּ כָּל־הָעֲדָרִים
- (33) and they have rolled the stone from the well's mouth;..... וַיִּגְלְלוּ אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר
- (34) then we may water the sheep." ..... וְהִשְׁקִינוּ הַצֹּאן:
- (35) Now while he was still speaking with them, ..... עוֹדָנּוּ מְדַבֵּר עִמָּם
- (36) Rachel came with her father's sheep, ..... וְרָחֵל בָּאָה עִם־הַצֹּאן אֲשֶׁר לְאָבִיהָ
- (37) for she was a shepherdess. .... כִּי רֹעָה הָיָה:
- (38) And it came to pass, ..... וַיְהִי
- ..... כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת־רָחֵל בַּת־לָבָן אֶתִּי אִמּוֹ וְאֶת־צֹאן לָבָן אֶתִּי אִמּוֹ
- (39) when Jacob saw Rachel, the daughter of Laban his mother's brother, .....  
and the sheep of Laban his mother's brother, .....
- (40) that Jacob went near ..... וַיֵּגֶשׁ יַעֲקֹב
- (41) and he rolled the stone from the well's mouth,..... וַיִּגְלֵל אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר
- (42) and he watered the flock of Laban his mother's brother. .... וַיִּשְׁק אֶת־צֹאן לָבָן אֶתִּי אִמּוֹ:
- (43) Then Jacob kissed Rachel, ..... וַיִּשָּׁק יַעֲקֹב לְרָחֵל
- (44) and he lifted up his voice ..... וַיִּשָּׂא אֶת־קוֹלוֹ
- (45) and he wept. .... וַיִּבְדֵּ:
- (46) And Jacob told Rachel ..... וַיֹּגֵד יַעֲקֹב לְרָחֵל
- (47) that he was her father's relative ..... כִּי אֶתִּי אָבִיהָ הָיָה
- (48) and that he was Rebekah's son. .... וְכִי בִּרְבֵקָה הָיָה
- (49) So she ran..... וַתָּרָץ

- (50) and she told her father.....: וַתַּגֵּד לְאָבִיהָ:  
 ..... וַיְהִי כְשָׁמַע לָבָן אֶת־שִׁמְעַל יַעֲקֹב בֶּן־אֲחִיתּוֹ  
 (51) Then it came to pass, when Laban heard the report about Jacob his sister's son, .....  
 (52) that he ran to meet him,..... וַיָּרֶץ לִקְרֹאתוֹ  
 (53) and he embraced him ..... וַיַּחֲבֹק־לוֹ  
 (54) and he kissed him,..... וַיִּנְשָׁק־לוֹ  
 (55) and he brought him to his house. .... וַיְבִיאוּהוּ אֶל־בֵּיתוֹ  
 (56) So he told Laban all these things. .... וַיְסַפֵּר לְלָבָן אֶת כָּל־הַדְּבָרִים הָאֵלֶּה:  
 (57) And Laban said to him, ..... וַיֹּאמֶר לוֹ לָבָן  
 (58) "Surely you *are* my bone and my flesh." ..... אֵךְ עַצְמִי וּבִשְׁרִי אַתָּה  
 (59) And he stayed with him for a month.....: וַיָּשָׁב עִמּוֹ חֹדֶשׁ יָמִים:  
 (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**

| Type    | Number | %      | Type    | Number | %     |
|---------|--------|--------|---------|--------|-------|
| Ve      | 758    | 56.148 | Cp1     | 10     | 0.741 |
| Viw     | 261    | 19.333 | Cpw     | 7      | 0.519 |
| Vp1     | 73     | 5.407  | Ci0     | 6      | 0.444 |
| Vp0     | 64     | 4.741  | Ci1     | 5      | 0.370 |
| Vi1     | 41     | 3.037  | Vdiw    | 1      | 0.074 |
| Vde1    | 37     | 2.741  | Vdqc0   | 1      | 0.074 |
| Vpw     | 35     | 2.593  | Cn1     | 1      | 0.074 |
| Vi0     | 23     | 1.704  | Cn0     | 1      | 0.074 |
| Vde0    | 15     | 1.111  | Vdi0    | 1      | 0.074 |
| Ciw     | 10     | 0.741  |         |        |       |
| Count = | 19     |        | Total = | 1,350  |       |

wayyqtl Waw consecutive with imperfect (Viw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

qotel durative aspect (Vde0 or Vde1)

- (1) Then Bezalel made the ark of acacia wood;..... וַיַּעַשׂ בְּצִלְאֵל אֶת־הָאָרֶן עֲצֵי שִׁטִּים
- (2) two and a half cubits was its length, ..... אֲמָתִים וַחֲצִי אַרְבֹּ
- (3) a cubit and a half was its width, ..... וְאַמָּה וַחֲצִי רֶחֱבֹ
- (4) and a cubit and a half was its height. .... וְאַמָּה וַחֲצִי קִמְתּוֹ:
- (5) <sup>2</sup>He overlaid it with pure gold inside and outside, ..... וַיַּצְפֵּהוּ זָהָב טָהוֹר מִבֵּית וּמִחוּץ
- (6) and he made a molding of gold all around it..... וַיַּעַשׂ לוֹ זֶרֶז זָהָב סָבִיב:
- ..... וַיִּצָּק לוֹ אַרְבַּע טַבַּעֲת זָהָב עַל אַרְבַּע פַּעֲמֹתָיו
- (7) And he cast for it four rings of gold to be set in its four corners: .....
- (8) two rings were on one side,..... וּשְׁתֵּי טַבַּעֲת עַל־צִלְעוֹ הָאַחַת
- (9) and two rings were on the other side of it. .... וּשְׁתֵּי טַבַּעֲת עַל־צִלְעוֹ הַשֵּׁנִית:
- (10) He made poles of acacia wood,..... וַיַּעַשׂ בְּדֵי עֲצֵי שִׁטִּים

- (11) and he overlaid them with gold.....: וַיִּצָּף אֹתָם זָהָב:  
 ..... וַיָּבֵא אֶת־הַבָּדִים בְּטַבְעֹת עַל צְלָעֹת הָאָרֶן  
 (12) And he put the poles into the rings at the sides of the ark,.....  
 (13) to bear the ark<sup>52</sup>.....: לְשֵׂאת אֶת־הָאָרֶן:  
 (14) <sup>6</sup>He also made the mercy seat of pure gold; ..... וַיַּעַשׂ כַּפֹּרֶת זָהָב טָהוֹר <sup>6</sup>  
 (15) two and a half cubits was its length ..... אַמָּתַיִם וְחֲצִי אַרְכָּה  
 (16) and a cubit and a half was its width. ....: וְאַמָּה וְחֲצִי רַחְבָּהּ:  
 (17) He made two cherubim of beaten gold; ..... וַיַּעַשׂ שְׁנֵי כְרֻבִּים זָהָב  
 .....: מְקֻשָּׁה עָשָׂה אֹתָם מִשְׁנֵי קְצוֹת הַכַּפֹּרֶת:  
 (18) he made them of one piece at the two ends of the mercy seat: .....  
 (19) one cherub was at one end on this side, ..... כְּרוֹב־אֶחָד מְקַצֵּה מִזֶּה  
 (20) and the other cherub was at the *other* end on that side. ....: וְכְרוֹב־אֶחָד מְקַצֵּה מִשָּׁם  
 .....: מִן־הַכַּפֹּרֶת עָשָׂה אֶת־הַכְּרֻבִּים מִשְׁנֵי קְצוֹתָיו:  
 (21) He made the cherubim at the two ends of *one piece* with the mercy seat. ....  
 (22) The cherubim spread out *their* wings above, .....: וַיִּהְיוּ הַכְּרֻבִּים פֹּרְשֵׁי כַנְפֵיהֶם לְמַעַל  
 (23) and they covered the mercy seat with their wings. ....: סָכְכִים בְּכַנְפֵיהֶם עַל־הַכַּפֹּרֶת  
 (24) They faced one another;.....: וּפְנֵיהֶם אִישׁ אֶל־אָחִיו  
 (25) the faces of the cherubim were toward the mercy seat. ....: אֶל־הַכַּפֹּרֶת הָיוּ פְנֵי הַכְּרֻבִּים:  
 (Exod. 37:1-9)

### 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

<sup>52</sup> 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.

their proportion, these sentence types are also characteristic of detailed descriptions, the difference being subject matter. With regard to literary structure, however, descriptive lists are distinctively different from other types, lacking any apparent story line, and lacking many conjunctions.<sup>53</sup>

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 20.10**  
**Frequency Distribution of Sentence Types**  
**for Descriptive Lists**

| Type    | Number | %      | Type    | Number | %     |
|---------|--------|--------|---------|--------|-------|
| Ve      | 3,069  | 69.861 | Cp1     | 25     | 0.569 |
| Viw     | 459    | 10.448 | Vde1    | 24     | 0.546 |
| Vp1     | 297    | 6.761  | Vdiw    | 11     | 0.250 |
| Vp0     | 134    | 3.050  | Ci1     | 10     | 0.228 |
| Ciw     | 94     | 2.140  | Cp0     | 5      | 0.114 |
| Vpw     | 87     | 1.980  | Cn0     | 4      | 0.091 |
| Vi1     | 63     | 1.434  | Ci0     | 2      | 0.046 |
| Vde0    | 40     | 0.911  | Cn1     | 1      | 0.023 |
| Vi0     | 38     | 0.865  | Cy0     | 1      | 0.023 |
| Cpw     | 28     | 0.637  | Vdp1    | 1      | 0.023 |
| Count = | 20     |        | Total = | 4,393  |       |

wayyqtl Waw consecutive with imperfect (Viw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

<sup>53</sup> 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.

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

qotel durative aspect (Vde0 or Vde1)

- (1) "These are the names of the men ..... וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים
- (2) who shall stand with you: ..... אֲשֶׁר יַעֲמִדוּ אִתְּכֶם
- (3) from Reuben, Elizur the son of Shedeur; ..... לְרֵאוּבֵן אֵלִיצוּר בֶּן-שִׁדְיָאוּר:
- (4) "from Simeon, Shelumiel the son of Zurishaddai; ..... לְשִׁמְעוֹן שְׁלֹמִיאֵל בֶּן-צוּרִישַׁדָּי:
- (5) "from Judah, Nahshon the son of Amminadab; ..... לְיְהוּדָה נַחֲשׁוֹן בֶּן-עֲמִינָדָב:
- (6) "from Issachar, Nethanel the son of Zuar; ..... לְיִשָּׁשָׁכָר נֶתַנְאֵל בֶּן-צוּעָר:
- (7) "from Zebulun, Eliab the son of Helon; ..... לְזִבְּלֹן אֱלִיאָב בֶּן-חֶלֶן:
- (8) "from the sons of Joseph: ..... לְבָנֵי יוֹסֵף:
- (9) from Ephraim, Elishama the son of Ammihud; ..... לְאֶפְרַיִם אֵלִישָׁמַע בֶּן-עֲמִיְהוּד:
- (10) from Manasseh, Gamaliel the son of Pedahzur; ..... לְמְנַשֶּׁה גַּמְלִיאֵל בֶּן-פְּדָהצוּר:
- (11) "from Benjamin, Abidan the son of Gideoni; ..... לְבִנְיָמִן אֲבִידָן בֶּן-גִּדְעוֹנִי:
- (12) "from Dan, Ahiezer the son of Ammishaddai; ..... לְדָן אַחִיעֶזֶר בֶּן-עַמִּישַׁדָּי:
- (13) "from Asher, Pagiel the son of Ocran; ..... לְאַשֶּׁר פַּגְעִיאֵל בֶּן-עֲכָרָן:
- (14) "from Gad, Eliasaph the son of Deuel; ..... לְגָד אֵלִיסָפ בֶּן-דְּעוּאֵל:
- (15) "from Naphtali, Ahira the son of Enan." ..... לְנַפְתָּלִי אַחִירָע בֶּן-עֵינָן:
- ..... אֵלֶּה קְרוּאֵי הָעֵדָה נְשִׂאֵי מִטּוֹת אֲבוֹתָם רָאשֵׁי אֲלֵפֵי יִשְׂרָאֵל הֵם:
- (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<sup>e</sup>hyh 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 W<sup>e</sup>qtl sentence (type Vpw) as in the following example. The story line is then carried on by W<sup>e</sup>qtl sentences (type Vpw), placing each new event in its proper sequential order. Each W<sup>e</sup>qtl 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%

wayyqtl Waw consecutive with imperfect (Viw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

gotel durative aspect (Vde0 or Vde1)

**Table 20.11**  
**Frequency Distribution of Sentence Types**  
**for Procedural Literature**

| Type    | Number | %      | Type    | Number | %     |
|---------|--------|--------|---------|--------|-------|
| Ve      | 713    | 35.829 | Vde0    | 6      | 0.302 |
| Vpw     | 466    | 23.417 | Ci0     | 3      | 0.151 |
| Vi1     | 268    | 13.467 | Cn0     | 3      | 0.151 |
| Vi0     | 206    | 10.352 | Vdpw    | 2      | 0.101 |
| Vp0     | 86     | 4.322  | Vdi1    | 2      | 0.101 |
| Viw     | 77     | 3.729  | Ciw     | 2      | 0.101 |
| Ci1     | 66     | 3.317  | Vdqc0   | 1      | 0.050 |
| Vp1     | 40     | 2.010  | Cn1     | 1      | 0.050 |
| Cpw     | 35     | 1.759  | Cp0     | 1      | 0.050 |
| Vde1    | 23     | 1.156  | Vdqc1   | 1      | 0.050 |
| Count = | 20     |        | Total = | 2,002  |       |

- (1) "You shall also make a table of acacia wood;..... **וַעֲשִׂיתָ שִׁלְחָן עֲצֵי שִׁטִּים**
- (2) Two cubits *shall be* its length, ..... **אֲמָתַיִם אָרְבּוּ**
- (3) a cubit its width,..... **וְאֲמָה רָחְבּוֹ**
- (4) and a cubit and a half its height. .... **וְאֲמָה וְחָצִי קִמְתּוֹ:**
- (5) "And you shall overlay it with pure gold, ..... **וַעֲפִיתָ אֹתוֹ זָהָב טָהוֹר**
- (6) and make a molding of gold all around..... **וַעֲשִׂיתָ לוֹ זֶרֶזָהָב סָבִיב:**
- (7) "You shall make for it a frame of a handbreadth all around, ..... **וַעֲשִׂיתָ לוֹ מִסְגֶּרֶת טֶפַח סָבִיב**
- (8) and you shall make a gold molding for the frame all around..... **וַעֲשִׂיתָ זֶרֶזָהָב לְמִסְגֶּרְתּוֹ סָבִיב:**
- (9) "And you shall make for it four rings of gold, ..... **וַעֲשִׂיתָ לוֹ אַרְבַּע טַבַּעֲתֵי זָהָב**
- (10) and put the rings on the four corners..... **וְנָתַתָּ אֶת־הַטַּבַּעֲתֵי עַל אַרְבַּע הַפְּאֵת**
- (11) that *are* at its four legs. .... **אֲשֶׁר לְאַרְבַּע רַגְלָיו:**
- (12) "The rings shall be close to the frame, (Ci1)..... **לְעִמָּת הַמִּסְגֶּרֶת תִּהְיֶינָה הַטַּבַּעֲתֵי**
- (13) as holders for the poles to bear the table<sup>54</sup>. .... **לְבִתִּים לְבָדִים לְשֵׂאת אֶת־הַשִּׁלְחָן:**

<sup>54</sup> 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.



- (14) "And you shall make the poles of acacia wood,.....ועשית את־הבדים עצי־שטים
- (15) and overlay them with gold,.....וצפית אתם זהב
- (16) that the table may be carried with them. ....ונשא־בם את־השלחן:
- .....ועשית קערותיו וכפתיו וקשותיו ומנקיותיו
- (17) "You shall make its dishes, its pans, its pitchers, and its bowls. ....
- (18) which shall be for pouring .....אשר יסך בהן
- (19) You shall make them of pure gold. ....זהב טהור תעשה אתם:
- .....ונתת על־השלחן לחם פנים לפני תמיד:
- (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 consecutive with perfect (type Vpw) accounts for another 25.3%. This is followed by imperfect aspect sentences (types Vi0 and Vi1) accounting for another 18.4%. These four sentence types, along with a low speech word density (0.51%) and a moderate juxtaposition density (3.5%), may be regarded as characteristic of this type of literature, leaving 20.7% for all the other types. These characteristics are very much like those of the procedural literature.

**Table 20.12**  
**Frequency Distribution of Sentence Types**  
**for Instructional Literature**

| Type    | Number | %      | Type    | Number | %     |
|---------|--------|--------|---------|--------|-------|
| Ve      | 211    | 35.642 | Vp1     | 14     | 2.365 |
| Vpw     | 150    | 25.338 | Ci1     | 9      | 1.520 |
| Vi1     | 51     | 8.615  | Vde0    | 1      | 0.169 |
| Vi0     | 58     | 9.797  | Vdn1    | 1      | 0.169 |
| Vp0     | 36     | 6.081  | Vdn0    | 1      | 0.169 |
| Cpw     | 17     | 2.872  | Cp0     | 1      | 0.169 |
| Vde1    | 16     | 2.703  | Cn1     | 1      | 0.169 |
| Viw     | 24     | 4.054  | Ciw     | 1      | 0.169 |
| Count = | 16     |        | Total = | 592    |       |

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%

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 W<sup>ehy</sup>h 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 W<sup>eqtl</sup> sentence (type Vpw), or with a verbless sentence as in the following example. The story line is then carried on by W<sup>eqtl</sup> sentences (type Vpw), placing each new event in its proper sequential order. Each W<sup>eqtl</sup> sentence may be followed by any related background episodes or details. The narrative ends with a closing event or other statement of closure.

wayyqtl Waw consecutive with imperfect (Viw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

qotel durative aspect (Vde0 or Vde1)

- (1) `If his offering is a burnt sacrifice of the herd, ..... אִם-עֹלָה קָרְבָּנוֹ מִזֶּה־בָּקָר
- (2) he shall offer a male without blemish; ..... זָכָר תָּמִים יִקְרִיבֵנוּ
- ..... אֶל-פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצְנוֹ לִפְנֵי יְהוָה:
- (3) he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD. ....
- (4) `Then he shall put his hand on the head of the burnt offering,..... וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה
- (5) and it will be accepted on his behalf to make atonement for him. .... וְנִרְצָה לוֹ לְכַפֵּר עָלָיו:

- (6) 'He shall kill the bull before the LORD;..... וְשָׁחַט אֶת־בֶּן הַבָּקָר לִפְנֵי יְהוָה
- (7) and the priests, Aaron's sons, shall bring the blood ..... וְהִקְרִיבוּ בְנֵי אֹהֶל הַכֹּהֲנִים אֶת־הַדָּם
- (8) and they shall sprinkle the blood all around on the altar..... וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב
- (9) that is by the door of the tabernacle of meeting. .... אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד:
- (10) And he shall skin the burnt offering..... וְהִפְשִׁיט אֶת־הָעֹלָה
- (11) and he shall cut it into its pieces. .... וְנָתַח אֹתָהּ לְנִתְחֶיהָ:
- (12) The sons of Aaron the priest shall put fire on the altar, ..... וְנִתְּנוּ בְנֵי אֹהֶל הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ
- (13) and lay the wood in order on the fire. .... וְעָרְכוּ עֵצִים עַל־הָאֵשׁ:
- ..... וְעָרְכוּ בְנֵי אֹהֶל הַכֹּהֲנִים אֵת הַנִּתְחִים אֶת־הָרֹאשׁ וְאֶת־הַפָּדִי עַל־הָעֵצִים
- (14) the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood.....
- (15) that is on the fire ..... אֲשֶׁר עַל־הָאֵשׁ
- (16) that is upon the altar;..... אֲשֶׁר עַל־הַמִּזְבֵּחַ:
- (17) but he shall wash its entrails and its legs with water..... וְקָרְבוּ וּכְרָעֵי יְרֵחָם בַּמַּיִם
- ..... וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַ עֹלָה אִשָּׁה רִיח־בִּיחֹחַ לַיהוָה:
- (18) And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, .....  
a sweet aroma to the LORD. (Lev. 1:3-9)

#### 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 literature 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<sup>55</sup> 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 W<sup>e</sup>qtl sentence (type Vpw) as in Deut. 11:1. The story line is then carried on by W<sup>e</sup>qtl sentences (type Vpw), placing each new command in its proper sequential order. Each W<sup>e</sup>qtl sentence may be followed by any related background information or details. The narrative usually ends with a statement of closure.

**Table 20.13**  
**Frequency Distribution of Sentence Types**  
**for Juridical Literature**

| Type    | Number | %      | Type    | Number | %     |
|---------|--------|--------|---------|--------|-------|
| Ve      | 1,327  | 28.367 | Cn0     | 22     | 0.470 |
| Vpw     | 874    | 18.683 | Cp1     | 17     | 0.363 |
| Vi0     | 867    | 17.162 | Cn1     | 9      | 0.192 |
| Vi1     | 632    | 13.510 | Vdn0    | 4      | 0.086 |
| Vp0     | 354    | 7.567  | Ciw     | 5      | 0.107 |
| Viw     | 150    | 3.206  | Vdn1    | 3      | 0.064 |
| Ci1     | 106    | 2.266  | Vdi1    | 2      | 0.043 |
| Vp1     | 105    | 2.245  | Vdi0    | 2      | 0.043 |
| Cpw     | 92     | 1.967  | Vdqc1   | 2      | 0.043 |
| Vde1    | 88     | 1.881  | Cp0     | 1      | 0.021 |
| Ci0     | 45     | 0.962  | Vdqc0   | 1      | 0.021 |
| Vde0    | 40     | 0.855  | Vdp1    | 1      | 0.021 |
| Count = | 24     |        | Total = | 4,749  |       |

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%

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<sup>55</sup> 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.

Juxtaposition density = 8.53%

wayyqtl Waw consecutive with imperfect (Vw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

qotel durative aspect (Vde0 or Vde1)

- (1) And the LORD spoke to Moses, saying, .....: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
- (2) "Speak also to the children of Israel, saying: ..... וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר
- (3) `Surely My Sabbaths you shall keep, ..... אַךְ אֶת־שַׁבָּתֹתַי תִּשְׁמְרוּ
- ..... כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם
- (4) for it is a sign between Me and you throughout your generations, ..... לְדַעַת
- (5) that you may know<sup>56</sup> .....: כִּי אֲנִי יְהוָה מְקַדְּשְׁכֶם:
- (6) that I the LORD *am* sanctifying you. ....: וְשַׁמְרֶתֶם אֶת־הַשַּׁבָּת
- (7) `You shall keep the Sabbath, therefore, ..... כִּי קֹדֶשׁ הוּא לָכֶם
- (8) for it is holy to you.....: מִחֻלָּה מוֹת יוֹמָת
- (9) Everyone who profanes it shall surely be put to death;.....: כִּי כָל־הָעֹשֶׂה בָּהּ מְלָאכָה
- (10) for whoever does *any* work on it,<sup>57</sup> .....: וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמִּיהָ:
- (11) that person shall be cut off from among his people. ....: שֵׁשֶׁת יָמִים יַעֲשֶׂה מְלָאכָה
- (12) Work shall be done for six days,.....: וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתּוֹן קֹדֶשׁ לַיהוָה
- .....: כָּל־הָעֹשֶׂה מְלָאכָה בְּיוֹם הַשַּׁבָּת מוֹת יוֹמָת:
- (13) but the seventh is the Sabbath of rest, holy to the LORD. ....: וְשַׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
- (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, .....

<sup>56</sup> 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.

<sup>57</sup> 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).

- ..... לעשות את השבת לדורתם ברית עולם:  
 (16) to observe the Sabbath throughout their generations as a perpetual covenant<sup>58</sup>.  
 (17) It is a sign between Me and the children of Israel forever; ..... ביני ובין בני ישראל אות הוא לעולם  
 ..... כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
 (18) for in six days the LORD made the heavens and the earth, .....  
 (19) and on the seventh day He rested ..... וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
 (20) and was refreshed." ..... וַיִּנָּפֶשׁ:  
 ..... 18 וַיִּתֵּן אֶל־מֹשֶׁה כְּבִלְתּוֹ לְדַבֵּר אִתּוֹ בְּהַר סִינַי  
 (21) And He gave Moses, when He had made an end of speaking with him on Mount Sinai, .....  
 ..... שְׁנֵי לַחֹת הָעֵדֻת לַחֹת אֲבָן כְּתָבִים בְּאֶצְבַּע אֱלֹהִים  
 (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 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 W<sup>e</sup>hyh 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 W<sup>e</sup>qtl sentences (type Vpw), placing each new event in its proper sequential order. Each W<sup>e</sup>qtl sentence may be followed

<sup>58</sup> 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.

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**

| Type    | Number | %      |  | Type    | Number | %     |
|---------|--------|--------|--|---------|--------|-------|
| Ve      | 1,339  | 25.106 |  | Cp0     | 23     | 0.431 |
| Vpw     | 791    | 14.829 |  | Cn0     | 20     | 0.375 |
| Vp0     | 586    | 10.986 |  | Vdn0    | 14     | 0.262 |
| Vi0     | 583    | 10.930 |  | Ci0     | 6      | 0.112 |
| Vi1     | 558    | 10.461 |  | Cn1     | 4      | 0.075 |
| Vp1     | 477    | 8.934  |  | Vdp1    | 3      | 0.056 |
| Viw     | 446    | 8.361  |  | Vdpw    | 3      | 0.056 |
| Vde1    | 111    | 2.081  |  | Vdn1    | 2      | 0.037 |
| Vde0    | 114    | 2.137  |  | Vdi0    | 2      | 0.037 |
| Cpw     | 85     | 1.594  |  | Vdqc1   | 2      | 0.037 |
| Ciw     | 71     | 1.331  |  | Vdp0    | 1      | 0.019 |
| Ci1     | 58     | 1.087  |  | Vdqc0   | 1      | 0.019 |
| Cp1     | 33     | 0.619  |  | Cy0     | 1      | 0.019 |
| Count = | 26     |        |  | Total = | 5,334  |       |

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%

wayyqtl Waw consecutive with imperfect (Viw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

qotel durative aspect (Vde0 or Vde1)

- .....נָבִיא מִקִּרְבְּךָ מֵאֲחִיךָ כָּמֹנִי יִקִּים לְךָ יְהוָה אֱלֹהֶיךָ
- (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,.....: אֱלֹהֵי תִשְׁמָעוּן:
- .....כָּל אֲשֶׁר-שָׁאֲלָתָּ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהָל לֵאמֹר
- (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, ..... לֹא אֶסָּף לִשְׁמָעַת אֶת-קוֹל יְהוָה אֱלֹהָי
- (5) nor let me see this great fire anymore, ..... וְאֶת-הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא-אֶרְאֶה עוֹד
- (6) lest I die.' ..... וְלֹא אָמוּת:
- (7) "And the LORD said to me:..... וַיֹּאמֶר יְהוָה אֵלַי
- (8) `What they have spoken is good. .... הִיטִיבוּ אֲשֶׁר דִּבְּרוּ:
- .....נָבִיא אֲקִים לָהֶם מִקִּרְבִּי אֲחִיהֶם כָּמוֹךָ
- (9) I will raise up for them a Prophet like you from among their brethren,.....
- (10) and will put My words in His mouth, ..... וְנָתַתִּי דִּבְרֵי בִפִּי
- (11) and He shall speak to them all that I command Him. .... וְדִבֵּר אֲלֵיהֶם אֶת כָּל-אֲשֶׁר אֶצְוֶנוּ:
- (12) And it shall be *that* whoever will not hear My words, ..... וְהָיָה הָאִישׁ אֲשֶׁר לֹא-יִשְׁמָע אֶל-דִּבְרֵי
- (13) which He speaks in My name, ..... אֲשֶׁר יְדַבֵּר בְּשִׁמִּי
- (14) I will require *it* of him. .... אֲנִכִּי אֶדְרֹשׁ מֵעַמּוֹ:
- .....אֵךְ הַנָּבִיא אֲשֶׁר יִזְדּוֹ לְדַבֵּר דִּבְרַי בְּשִׁמִּי אֶת אֲשֶׁר לֹא-צִוִּיתִי לְדַבֵּר
- (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,<sup>59</sup> ..... וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים
- (17) that prophet shall die.' ..... וּמֵת הַנָּבִיא הַהוּא:
- (18) "And if you say in your heart, ..... וְכִי תֹאמַר בְּלִבְבְּךָ
- ..... אֵיכָה נֵדַע אֶת-הַדְּבָר אֲשֶׁר לֹא-דִבְּרוּ יְהוָה:
- (19) `How shall we know the word which the LORD has not spoken?'.....
- (20) "when a prophet speaks in the name of the LORD, ..... אֲשֶׁר יְדַבֵּר הַנָּבִיא בְּשֵׁם יְהוָה

<sup>59</sup> 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).



- (21) if the thing does not happen (Ci0)..... וְלֹא־יִהְיֶה הַדָּבָר
- (22) or come to pass, ..... וְלֹא יָבוֹא הוּא הַדָּבָר
- (23) that is the thing which the LORD has not spoken;..... אֲשֶׁר לֹא־דִבְּרוּ יְהוָה
- (24) the prophet has spoken it presumptuously; ..... בְּזִדּוֹן דִּבְּרוּ הַנְּבִיא
- (25) you shall not be afraid of him (Deut. 18:15-22)..... לֹא תִגֹּר מִמֶּנּוּ:

#### 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.

**Table 20.15**  
**Frequency Distribution of Sentence Types**  
**for Expository Prose**

| Type    | Number | %      | Type    | Number | %     |
|---------|--------|--------|---------|--------|-------|
| Ve      | 122    | 37.654 | Vi1     | 11     | 3.395 |
| Vp0     | 51     | 15.741 | Vde1    | 7      | 2.160 |
| Viw     | 32     | 9.877  | Cy0     | 3      | 0.926 |
| Vpw     | 30     | 9.259  | Ci1     | 2      | 0.617 |
| Vi0     | 28     | 8.642  | Cp0     | 2      | 0.617 |
| Vp1     | 17     | 5.427  | Cpw     | 1      | 0.309 |
| Vde0    | 17     | 5.247  | Cn0     | 1      | 0.309 |
| Count = | 14     |        | Total = | 324    |       |

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%

wayyqtl Waw consecutive with imperfect (Vw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

qotel durative aspect (Vde0 or Vde1)

..... בִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא־נִפְלְאָתָה הוּא מִמָּוֶדֶךְ

(1) "For this commandment which I command you today *is not too* mysterious for you,.....

(2) nor is it far off. .... וְלֹא רְחֹקָה הוּא:

(3) "It is not in heaven, ..... לֹא בַשָּׁמַיִם הוּא

(4) that you should say,<sup>60</sup> ..... לְאמֹר

(5) 'Who will ascend into heaven for us..... מִי יַעֲלֶה־לָנוּ הַשָּׁמַיְמָה

(6) and bring it to us, ..... וְיָקַחְתָּ לָנוּ

(7) that we may hear it..... וְיִשְׁמַעְנוּ אֹתָהּ

(8) and do it?' ..... וְנַעֲשֶׂנָּה:

(9) "Nor is it beyond the sea, ..... וְלֹא־מֵעַבֵּר לַיָּם הוּא

(10) that you should say, ..... לְאמֹר

(11) 'Who will go over the sea for us..... מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם

(12) and bring it to us, ..... וְיָקַחְתָּ לָנוּ

(13) that we may hear it..... וְיִשְׁמַעְנוּ אֹתָהּ

<sup>60</sup> 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).

- (14) and do it?' ..... וְנַעֲשֶׂנָה:
- ..... כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ
- (15) "But the word is very near you, in your mouth and in your heart, .....
- (16) that you may do it. .... לַעֲשֹׂתוֹ:
- ..... רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:
- (17) "See, I have set before you today life and good, death and evil, .....
- (18) "in that I command you today ..... אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם
- (19) to love the LORD your God, ..... לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
- (20) to walk in His ways, ..... לָלֶכֶת בְּדַרְכָּיו
- (21) and to keep His commandments, His statutes, and His judgments, ..... וּלְשָׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו
- (22) that you may live. .... וְחַיִּיתָ
- (23) and you may multiply; ..... וְרָבִיתָ
- (24) and the LORD your God may bless you in the land ..... וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בָּאָרֶץ
- (25) which you go to possess. .... אֲשֶׁר־אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ:
- (26) "But if your heart turns away ..... וְאִם־יִפְנֶה לְבָבְךָ
- (27) so that you do not hear, ..... וְלֹא תִשְׁמָע
- (28) and are drawn away, ..... וְנִדְחָתָ
- (29) and worship other gods ..... וְהִשְׁתַּחֲוִיתָ לֵאלֹהִים אֲחֵרִים
- (30) and serve them, ..... וְעַבַּדְתָּם:
- (31) "I announce to you today ..... הַגִּדְתִּי לָכֶם הַיּוֹם
- (32) that you shall surely perish; ..... כִּי אָבָד תֵּאבְדוּן
- (33) you shall not prolong *your* days in the land ..... לֹא־תֵאָרִיכּוּ יָמֶיךָ עַל־הָאָדָמָה
- (34) which you cross over the Jordan. .... אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן
- (35) to go in and possess<sup>61</sup> ..... לְבֹא שָׁמָּה לְרִשְׁתָּהּ:
- ..... הָעִידְתִּי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
- (36) "I call heaven and earth as witnesses today against you, .....

<sup>61</sup> Line (35) contains a subordinate sentence that is dependent on the sentence of line (34), expressing purpose. It has been transformed into its infinitive construct equivalent, creating an adverbial phrase of purpose modifying the sentence it follows. This applies also to lines 41, 42, 43, and 46.

- ..... החיים והמוות נתתי לפניך הברכה והקללה
- (37) *that* I have set before you life and death, blessing and cursing;.....
- (38) therefore choose life,..... ובחרת בחיים
- (39) that both you and your descendants may live; ..... למען תחיה אתה וזרעך:
- (40) "that you may love the LORD your God, ..... לאהבה את יהוה אלהיך
- (41) that you may obey His voice,..... לשמע בקלו
- (42) and that you may cling to Him,..... ולדבקה בו
- (43) for He is your life and the length of your days; ..... כי הוא חייך וארך ימך
- (44) and that you may dwell in the land ..... לשבת על-האדמה
- ..... אשר נשבע יהוה לאבותיך לאברהם ליצחק וליעקב
- (45) which the LORD swore to your fathers, to Abraham, Isaac, and Jacob,.....
- (46) to give them." (Deut. 30:11-20)..... לתת להם:

#### 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**

| Type    | Number | %      | Type    | Number | %     |
|---------|--------|--------|---------|--------|-------|
| Vi0     | 2,949  | 22.974 | Cn1     | 31     | 0.242 |
| Ve      | 2,713  | 21.136 | Cy0     | 28     | 0.218 |
| Vi1     | 2,458  | 19.149 | Ciw     | 27     | 0.210 |
| Vp0     | 1,419  | 11.055 | Cpw     | 15     | 0.117 |
| Vp1     | 1,227  | 9.559  | Vdy0    | 10     | 0.078 |
| Viw     | 683    | 5.321  | Vdn1    | 5      | 0.039 |
| Vde0    | 516    | 4.020  | Vdp1    | 4      | 0.031 |
| Vpw     | 241    | 1.878  | Vdpw    | 2      | 0.016 |
| Vde1    | 147    | 1.145  | Vdi1    | 2      | 0.016 |
| Cn0     | 127    | 0.989  | Vdi0    | 2      | 0.016 |
| Ci0     | 60     | 0.467  | Vdqc0   | 2      | 0.016 |
| Cp0     | 47     | 0.366  | Cy1     | 2      | 0.016 |
| Cp1     | 44     | 0.343  | Vdiw    | 1      | 0.008 |
| Ci1     | 39     | 0.304  | Vdp0    | 1      | 0.008 |
| Vdn0    | 34     | 0.265  |         |        |       |
| Count = | 29     |        | Total = | 12,836 |       |

wayyqtl Waw consecutive with imperfect (Viw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

qotel durative aspect (Vde0 or Vde1)

..... וַיִּקְנֶן דָּוִד אֶת־הַקִּינָה הַזֹּאת עַל־שָׂאוֹל וְעַל־יְהוֹנָתָן בְּנוֹ:

(1) Then David lamented with this lamentation over Saul and over Jonathan his son, .....

(2) and he said ..... וַיֹּאמֶר

- (3) to teach the children of Judah *the Song of the Bow*;<sup>62</sup>..... לְלַמֵּד בְּנֵי־יְהוּדָה קִשֶּׁת
- (4) indeed *it is* written in the Book of Jasher:..... הִנֵּה כְּתוּבָה עַל־סֵפֶר הַיָּשָׁר:
- (5) "The beauty of Israel is slain on your high places!..... הָעֵבֶל יִשְׂרָאֵל עַל־בְּמוֹתַיִךְ חָלַל
- (6) How the mighty have fallen!..... אִיד נָפְלוּ גִבּוֹרִים:
- (7) Tell *it* not in Gath,..... אֶל־תִּגִּידוּ בְּגַת
- (8) Proclaim *it* not in the streets of Ashkelon—..... אֶל־תְּבַשְׂרוּ בַּחוּצַת אֲשֶׁקְלוֹן
- (9) Lest the daughters of the Philistines rejoice,..... פֶּן־תִּשְׂמַחְנָה בָנוֹת פְּלִשְׁתִּים
- (10) Lest the daughters of the uncircumcised triumph. .... פֶּן־תִּעֲלֶזְנָה בָנוֹת הָעֵרְלִים:
- (11) "O mountains of Gilboa, *Let there be* no dew..... הָרִי בְּגִלְבָּעַ אֶל־טֶל
- (12) nor *let there be* rain upon you, ..... וְאֶל־מָטָר עָלֵיכֶם
- (13) Nor *let there be* fields of offerings..... וְשָׂדֵי תְרוּמָת
- (14) For the shield of the mighty is cast away there!..... כִּי שָׁם נִגְעַל מִגֶּן גִּבּוֹרִים
- (15) The shield of Saul, not anointed with oil. .... מִגֶּן שָׁאוּל בְּלִי מָשִׁיחַ בַּשֶּׁמֶן:
- ..... מִדָּם חֲלָלִים מִחֶלֶב גִּבּוֹרִים קִשֶּׁת יְהוֹנָתָן לֹא נָשׂוּג אַחֲוֹר
- (16) From the blood of the slain, From the fat of the mighty, The bow of Jonathan did not turn back, ..... וַחֲרֵב שָׁאוּל לֹא תָשׁוּב רִיקָם:
- (17) And the sword of Saul did not return empty. .... שָׁאוּל וַיהוֹנָתָן הִנָּאֲהָבִים וְהִנְעִימָם בְּחַיֵּיהֶם
- (18) "Saul and Jonathan *were* beloved and pleasant in their lives,.....
- (19) And in their death they were not divided;..... וּבְמוֹתָם לֹא נִפְרְדּוּ
- (20) They were swifter than eagles,..... מִנְּשָׁרִים קָלוּ
- (21) They were stronger than lions..... מֵאַרְיֹת גְּבִירוֹ:
- (22) "O daughters of Israel, weep over Saul,..... בָּנוֹת יִשְׂרָאֵל אֶל־שָׁאוּל בְּכִינָה
- (23) Who clothed you in scarlet, with luxury;<sup>63</sup> ..... הַמְלַבְּשֶׁכֶם שָׁנִי עִם־עֲדָנִים
- (24) Who put ornaments of gold on your apparel..... הַמַּעֲלָה עָדֵי זָהָב עַל לְבוּשְׁכֶן:
- (25) "How the mighty have fallen in the midst of the battle! ..... אִיד נָפְלוּ גִבּוֹרִים בְּתוֹךְ הַמִּלְחָמָה
- (26) Jonathan was slain in your high places. .... יְהוֹנָתָן עַל־בְּמוֹתַיִךְ חָלַל:

<sup>62</sup> See f. n. 53 above.

<sup>63</sup> 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.

- (27) I am distressed for you, my brother Jonathan; ..... צַר־לִי עָלֶיךָ אָחִי יְהוֹנָתָן
- (28) You have been very pleasant to me; ..... נִעְמָתָ לִי מְאֹד
- (29) Your love to me was wonderful, ..... נִפְלְאָתָה אֲהַבָתְךָ לִי
- (30) Surpassing the love of women. ....: מֵאַהֲבַת נָשִׁים:
- (31) "How the mighty have fallen, ..... אֵיךְ נָפְלוּ גִבּוֹרִים
- (32) And the weapons of war perished!" ..... וַיֵּאבְדוּ כְלֵי מִלְחָמָה:
- (2 Sam. 1:17-27)

#### 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

Speech word density = 4.45%

Imperative density = 7.79%

Juxtaposition density = 18.61%

**Table 20.17**  
**Frequency Distribution of Sentence Types**  
**for Predictive Poetry**

| Type    | Number | %      | Type    | Number | %     |
|---------|--------|--------|---------|--------|-------|
| Ve      | 2,297  | 21.215 | Vdn0    | 50     | 0.462 |
| Vi0     | 1,880  | 17.364 | Cp0     | 47     | 0.434 |
| Vi1     | 1,693  | 15.637 | Cn1     | 32     | 0.296 |
| Vp0     | 1,271  | 11.739 | Ci0     | 29     | 0.268 |
| Vp1     | 1,214  | 11.213 | Cy0     | 5      | 0.046 |
| Vpw     | 961    | 8.876  | Vdpw    | 4      | 0.037 |
| Viw     | 443    | 4.092  | Vdi0    | 4      | 0.037 |
| Vde0    | 295    | 2.725  | Vdqc0   | 3      | 0.028 |
| Cpw     | 172    | 1.589  | Vdiw    | 2      | 0.018 |
| Vde1    | 138    | 1.275  | Vdqc1   | 2      | 0.018 |
| Cn0     | 91     | 0.840  | Vdn1    | 1      | 0.009 |
| Ci1     | 82     | 0.757  | Cy1     | 1      | 0.009 |
| Ciw     | 54     | 0.499  | Vdp1    | 1      | 0.009 |
| Cp1     | 54     | 0.499  | Vdy0    | 1      | 0.009 |
| Count = | 28     |        | Total = | 10,827 |       |

wayyqtl Waw consecutive with imperfect (Viw)

Verbless sentence (Ve)

qtl perfect form of verb (Vp0 or Vp1)

yqtl imperfect form of verb (Vi0 or Vi1)

weqtl Waw consecutive with perfect (Vpw)

gotel durative aspect (Vde0 or Vde1)

- (1) There shall come forth a Rod from the stem of Jesse, ..... וַיֵּצֵא חֵטֶר מִגִּזְע יֵשׁוּעַ
- (2) And a Branch shall grow out of his roots. .... וְנִצְרָן מִשְׁרָשָׁיו יִפְרֶה:
- (3) The Spirit of the LORD shall rest upon Him, ..... וְנָתַח עָלָיו רוּחַ יְהוָה
- (4) The Spirit of wisdom and understanding, <sup>64</sup>..... רוּחַ חֲכָמָה וּבִינָה
- (5) The Spirit of counsel and might, ..... רוּחַ עֲצָה וְגִבּוּרָה
- (6) The Spirit of knowledge and of the fear of the LORD. .... רוּחַ דַּעַת וִירְאָת יְהוָה:
- (7) His delight is in the fear of the LORD, ..... וְהִרְחִחוּ בִּירְאָת יְהוָה

<sup>64</sup> 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.



- (8) And He shall not judge by the sight of His eyes, ..... וְלֹא-לְמַרְאֵה עֵינָיו יִשְׁפֹּט
- (9) Nor decide by the hearing of His ears; ..... וְלֹא-לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ:
- (10) But with righteousness He shall judge the poor, ..... וְשֹׁפֵט בְּצֶדֶק דְּלִים
- (11) And decide with equity for the meek of the earth; ..... וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי-אָרֶץ
- (12) He shall strike the earth with the rod of His mouth, ..... וְהָכָה-אֶרֶץ בְּשֹׁבֵט פִּי
- (13) And with the breath of His lips He shall slay the wicked. .... וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע:
- (14) Righteousness shall be the belt of His loins, ..... וְהָיָה צֶדֶק אֲזֹר מִתְּנָיו
- (15) And faithfulness the belt of His waist. .... וְהָאֱמוּנָה אֲזֹר חֻלְצָיו:
- (16) "The wolf also shall dwell with the lamb, ..... וְגַר זֶאֵב עִם-כֶּבֶשׂ
- (17) The leopard shall lie down with the young goat, ..... וְנִמְר עִם-גִּדִּי יִרְבֵּץ
- (18) The calf and the young lion and the fatling together; ..... וְעֵגֶל וּכְפִיר וּמְרִיא יִחְדּוּ
- (19) And a little child shall lead them. .... וְנַעַר קָטָן נִהְגֵּם בָּם:
- (20) The cow and the bear shall graze; ..... וּפָרָה וְדֹב תִרְעִינָה
- (21) Their young ones shall lie down together; ..... יִחְדּוּ יִרְבְּצוּ יִלְדֵיהֶן
- (22) And the lion shall eat straw like the ox. .... וְאַרְיֵה בִבְקָר יֹאכַל-תִּבְנִן:
- (23) The nursing child shall play by the cobra's hole, ..... וְשֹׁעֵשֶׁע יִנָּק עַל-חֹר פִּתְּוֹ
- (24) And the weaned child shall put his hand in the viper's den. .... וְעַל מְאוּרַת צִפְעוֹנִי גָמוּל יָדוֹ הִדָּה:
- (25) They shall not hurt ..... לֹא-יָרְעוּ
- (26) nor destroy in all My holy mountain, ..... וְלֹא-יִשְׁחִיתוּ בְּכָל-הָהָר קִדְשִׁי
- (27) For the earth shall be full of the knowledge of the LORD ..... כִּי-מִלְאָה הָאָרֶץ דַּעַל אֶת-יְהוָה
- (28) As the waters cover the sea. .... כַּמַּיִם לַיָּם מְכַסִּים:

(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) Cp0—hyh = copulative, perfect, initial
- (2) Cp1—X hyh = copulative, perfect, non-initial<sup>65</sup>
- (3) Cpw—w<sup>e</sup>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— $\psi$  = copulative, durative, initial (§ 4.3.7; 11.5.2)
- (8) Cy1—X  $\psi$  = copulative, durative, non-initial
- (9) Cn0— $\neg$  = negative copulative, durative, initial (§ 11.5.2)
- (10) Cn1—X  $\neg$  = 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<sup>e</sup>qtl = verbal, perfect, Waw consecutive
- (15) Vi0—yqtl (X) = verbal, imperfect, initial
- (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—w<sup>e</sup>hyh (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

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<sup>65</sup> 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.

|                                           |                                                 |
|-------------------------------------------|-------------------------------------------------|
| (24) Vdy0— $\text{שׁוֹׁל}$ (X) qotel      | = verbal, durative, initial                     |
| (25) Vdy1—X $\text{שׁוֹׁל}$ (X) qotel     | = verbal, durative, non-initial                 |
| (26) Vdn0— $\text{לֹא־שׁוֹׁל}$ (X) qotel  | = negative verbal, durative, initial            |
| (27) Vdn1—X $\text{לֹא־שׁוֹׁל}$ (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 indicate 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.

**Table 20.18**  
**Distribution of Significant Sentence Types**  
**by Literature Type**

| Type      | Hist. | Disc.<br>Detail | Disc.<br>List | Proced. | Instru. | Juridical | Pred.<br>Prose | Exp.<br>Prose | Exp.<br>Poetry | Pred.<br>Poetry |
|-----------|-------|-----------------|---------------|---------|---------|-----------|----------------|---------------|----------------|-----------------|
| Ve        | 24.6  | 56.1            | 70.0          | 35.1    | 37.3    | 28.3      | 24.9           | 30.8          | 21.1           | 21.3            |
| Vp0       | 10.6  | 4.8             | 3.0           | 4.3     | 3.8     | 7.8       | 10.9           | 20.2          | 11.0           | 11.9            |
| Vp1       | 10.3  | 5.4             | 6.6           | 2.3     | 1.4     | 2.2       | 9.4            | 7.8           | 9.6            | 11.0            |
| Vpw       | 3.5   | 2.6             | 2             | 23.6    | 27.1    | 18.1      | 15.1           | 10.6          | 1.8            | 8.9             |
| Vi0       | 10.3  | 1.6             | 0.82          | 10.2    | 8.1     | 17.1      | 10.5           | 9.8           | 22.9           | 17.3            |
| Vi1       | 4.8   | 2.9             | 1.4           | 13.5    | 10.0    | 13.2      | 10.3           | 4.9           | 19.1           | 15.5            |
| Viw       | 31.2  | 19.5            | 10.5          | 3.7     | 2.1     | 3.2       | 9.0            | 11.2          | 5.3            | 4.0             |
| Av. Wds   | 5.5   | 6.9             | 5.6           | 6.7     | 6.4     | 5.9       | 5.6            | 5.4           | 4.5            | 4.9             |
| Sp. Den.  | 8.1   | 0.15            | 0.39          | 1.6     | 0.51    | 1.6       | 7.8            | 1.2           | 2.1            | 4.3             |
| Imp. Den. | 5.2   | 0.3             | 0.3           | 2.0     | 2.1     | 1.2       | 4.6            | 2.4           | 8.8            | 7.6             |
| Jux. Den. | 8.2   | 2.8             | 0.92          | 7.0     | 4.4     | 8.2       | 8.3            | 3.9           | 18.2           | 18.3            |

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.

## **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,<sup>1</sup> with secondary prominence going to the complement of the verb. The other constituents are in the background. But primary prominence may have been granted to another constituent for rhetorical

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<sup>1</sup> 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.

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 hierarchic 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 completeness, (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 encapsules 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 *אֲשֶׁר*. 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) | אֲשֶׁר־הָאִישׁ<br>אֲשֶׁר                     | Blessed is the man<br>who                           |
| (2) | לֹא הֵלֵךְ בַּעֲצַת רָשָׁעִים<br>וְ          | does not walk in the counsel of the ungodly,<br>and |
| (3) | בְּדֶרֶךְ חַטָּאִים לֹא עָמַד<br>וְ          | does not stand in the path of sinners,<br>and       |
| (4) | בְּמוֹשָׁב לְצִיִּים לֹא יָשָׁב:<br>כִּי אֵם | does not sit in the seat of the scornful;<br>but    |
| (5) | בְּתוֹרַת יְהוָה חֲפָצוֹ<br>וְ               | his delight is in the law of the LORD,<br>and       |
| (6) | בְּתוֹרָתוֹ יִהְיֶה יוֹמָם וָלַיְלָה:        | 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:



- |     |                                       |                                                         |                |
|-----|---------------------------------------|---------------------------------------------------------|----------------|
| (1) | אֲשֶׁר־יְהוָה אֵשׁ                    | The <i>godly</i> man is blessed                         |                |
|     |                                       | אֲשֶׁר                                                  | <i>because</i> |
| (2) | לֹא הָלַךְ בַּעֲצַת רְשָׁעִים         | the man does not walk in the counsel of the ungodly,    |                |
|     |                                       | וְ                                                      | and            |
| (3) | בְּדֶרֶךְ חַטָּאִים לֹא עָמַד         | the man does not stand in the path of sinners,          |                |
|     |                                       | וְ                                                      | and            |
| (4) | בְּמוֹשָׁב לְצִים לֹא יָשָׁב:         | the man does not sit in the seat of the scornful;       |                |
|     |                                       | כִּי אִם                                                | but            |
| (5) | בְּתוֹרַת יְהוָה חֲפָצוֹ              | the man's delight is in the law of the LORD,            |                |
|     |                                       | וְ                                                      | and            |
| (6) | בְּתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה: | the man meditates in the law of the LORD day and night. |                |

### 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) | אֲשֶׁר־יְהוָה אֵשׁ                    | The <i>godly</i> man is blessed                         |                |
|     |                                       | אֲשֶׁר                                                  | <i>because</i> |
| (2) | לֹא הָלַךְ בַּעֲצַת רְשָׁעִים         | the man does not walk in the counsel of the ungodly,    |                |
|     |                                       | וְ                                                      | and            |
| (3) | בְּדֶרֶךְ חַטָּאִים לֹא עָמַד         | the man does not stand in the path of sinners,          |                |
|     |                                       | וְ                                                      | and            |
| (4) | בְּמוֹשָׁב לְצִים לֹא יָשָׁב:         | the man does not sit in the seat of the scornful;       |                |
|     |                                       | כִּי אִם                                                | but            |
| (5) | בְּתוֹרַת יְהוָה חֲפָצוֹ              | the man's delight is in the law of the LORD,            |                |
|     |                                       | וְ                                                      | and            |
| (6) | בְּתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה: | 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 interrelationship 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.<sup>2</sup> 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. Sometimes comments precede or follow the illustration.

## 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 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

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<sup>2</sup> 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.

apodosis (previous event), being in semantic agreement with the temporal conjunction **אֶתֵּן** 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 agreement with the result-reason conjunction **כִּי** 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 **וְ** 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 agreement with the result-reason conjunction **כִּי** 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 agreement with the result-reason conjunction **כִּי** joining them: the LORD will judge Job's friends. Heading: The LORD will judge Job's friends for misrepresenting Him.

*First Clustering Cycle*

- |      |                                                     |   |                                           |
|------|-----------------------------------------------------|---|-------------------------------------------|
| (1)  | וַיְהִי                                             | } | And it happened,                          |
|      | אַחֲרָי                                             |   | after                                     |
| (2)  | דִּבֶּר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־אִיּוֹב | } | the LORD had spoken . . .to Job,          |
|      |                                                     |   | that                                      |
| (3)  | יְאָמַר יְהוָה אֶל־אֱלִיפָז הַתִּימָנִי             |   | the LORD said to Eliphaz                  |
|      | [לֵאמֹר]                                            |   | [quote]                                   |
| (4)  | הֲרָה אִפִּי בָדָךְ וּבִשְׁנֵי רַעֲיֶיךָ            | } | “My wrath is aroused against you . .      |
|      | כִּי                                                |   | for [result-reason]                       |
| (5)  | לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                      | } | you have not spoken right of Me           |
|      | כַּעֲבָדִי אִיּוֹב:                                 |   | as My servant Job <i>has</i> .            |
|      |                                                     |   | Therefore, [reason-result]                |
| (6)  | עַתָּה קַחוּ־לָכֶם שִׁבְעַ־פָּרִים                  | } | now take for yourselves seven bulls       |
|      | וּשְׁבַע־אֵילִים                                    |   | and seven rams,                           |
|      |                                                     |   | and                                       |
| (7)  | לָכוּ אֶל־עַבְדִּי אִיּוֹב                          | } | go to My servant Job,                     |
|      |                                                     |   | and                                       |
| (8)  | הַעֲלִיתֶם עֹלָה בְּעֶדְכֶם                         | } | offer up for yourselves a burnt offering; |
|      |                                                     |   | and                                       |
| (9)  | אִיּוֹב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם               | } | My servant Job will pray for you.         |
|      | כִּי אִם־                                           |   | For [result-reason]                       |
| (10) | פָּנִיו אֶשָּׂא                                     | } | I will accept him,                        |
|      | לְבִלְאִי                                           |   | lest [undesirable consequence]            |
| (11) | עֲשׂוֹת עִמָּכֶם נְבָלָה                            | } | I deal with your folly;                   |
|      | כִּי                                                |   | because [result-reason]                   |
| (12) | לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                      | } | you have not spoken right of Me,          |
|      | כַּעֲבָדִי אִיּוֹב:                                 |   | as My servant Job <i>has</i> .”           |
|      |                                                     |   | Then                                      |
| (13) | יָלְכוּ אֱלִיפָז הַתִּימָנִי וּבִלְדָד הַשּׁוּחִי   |   | Eliphaz the Temanite and . . .            |
|      | צִפּוֹר הַנַּעֲמָתִי                                |   | and Zophar the Naamathite went            |
|      |                                                     |   | and                                       |
| (14) | יַעֲשׂוּ                                            | } | they did                                  |
|      | כַּאֲשֶׁר                                           |   | just as [comparison]                      |
| (15) | דִּבֶּר אֲלֵיהֶם יְהוָה                             | } | the LORD commanded them;                  |
|      |                                                     |   | for [result-reason]                       |
| (16) | יִשָּׂא יְהוָה אֶת־פְּנֵי אִיּוֹב:                  |   | 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 semantic agreement with the

comparative conjunction כַּאֲשֶׁר joining them: the LORD will judge Job's friends. Heading: Job's friends obeyed the LORD's commands.

### Second Clustering Cycle

- |      |                                                    |   |                                           |
|------|----------------------------------------------------|---|-------------------------------------------|
| (1)  | וַיְהִי                                            | } | And it happened,                          |
|      | אַחֲרָי                                            |   | after                                     |
| (2)  | דִּבֶּר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־אֱיֹב  | } | the LORD had spoken . . . to Job,         |
|      | וַ                                                 |   | that                                      |
| (3)  | יֹאמֶר יְהוָה אֶל־אֱלִיפָז הַתִּימָנִי             | } | the LORD said to Eliphaz                  |
|      | [לֵאמֹר]                                           |   | [quote]                                   |
| (4)  | הֲלֹא אֲפִי בְךָ וּבִשְׁנֵי רֵעֶיךָ                | } | “My wrath is aroused against you . .      |
|      | כִּי                                               |   | for [result-reason]                       |
| (5)  | לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                     | } | you have not spoken right of Me           |
|      | כַּעֲבָדִי אֱיֹב:                                  |   | as My servant Job <i>has</i> .            |
|      | וַ                                                 |   | Therefore, [reason-result]                |
| (6)  | עַתָּה קַחוּ־לָכֶם שִׁבְעַ־פָּרִים                 | } | now take for yourselves seven bulls       |
|      | וְשִׁבְעָה אֵילִים                                 |   | and seven rams,                           |
|      | וַ                                                 |   | and                                       |
| (7)  | לָכוּ אֶל־עַבְדִּי אֱיֹב                           | } | go to My servant Job,                     |
|      | וַ                                                 |   | and                                       |
| (8)  | הַעֲלִיתֶם עֹלָה בְּעֶדְכֶם                        | } | offer up for yourselves a burnt offering; |
|      | וַ                                                 |   | and                                       |
| (9)  | אֱיֹב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם                | } | My servant Job will pray for you.         |
|      | כִּי אִם־                                          |   | For [result-reason]                       |
| (10) | פָּנִי אֶשָּׂא                                     | } | I will accept him,                        |
|      | לְבַלְאִי                                          |   | lest [undesirable consequence]            |
| (11) | עֲשׂוֹת עִמָּכֶם נְבָלָה                           | } | I deal with your folly;                   |
|      | כִּי                                               |   | because [result-reason]                   |
| (12) | לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                     | } | you have not spoken right of Me,          |
|      | כַּעֲבָדִי אֱיֹב:                                  |   | as My servant Job <i>has</i> .”           |
|      | וַ                                                 |   | Then                                      |
| (13) | יָלְכוּ אֱלִיפָז הַתִּימָנִי וּבִלְדָּד הַשּׁוּחִי | } | Eliphaz the Temanite and . . .            |
|      | צִפְרֵי הַנַּעֲמָתִי                               |   | and Zophar the Naamathite went            |
|      | וַ                                                 |   | and                                       |
| (14) | יַעֲשׂוּ                                           | } | they did                                  |
|      | כַּאֲשֶׁר                                          |   | just as [comparison]                      |
| (15) | דִּבֶּר אֱלֹהִים יְהוָה                            | } | the LORD commanded them;                  |
|      | וַ                                                 |   | for [result-reason]                       |
| (16) | יִשָּׂא יְהוָה אֶת־פָּנָי אֱיֹב:                   |   | 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 agreement with the comparative conjunction *לְבִלְתִּי* 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 agreement with sequential coordinating conjunction *ו* 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 agreement with sequential coordinating conjunction *ו* 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 agreement with sequential coordinating conjunction *ו* joining them. Heading: The friends obediently went to Job to get atonement.

### Third Clustering Cycle

|      |                                                     |                                           |
|------|-----------------------------------------------------|-------------------------------------------|
| (1)  | וַיְהִי                                             | And it happened,                          |
|      | אַחֲרָיו                                            | after                                     |
| (2)  | דִּבֶּר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־אֵיּוֹב | the LORD had spoken . . .to Job,          |
|      | וַיֹּאמֶר יְהוָה אֶל־אֱלִיפָז הַתִּימָנִי           | that<br>the LORD said to Eliphaz          |
| (3)  | [לֵאמֹר]                                            | [quote]                                   |
| (4)  | הָרָה אִפִּי בָדָו וּבְשָׁנִי רָעִיד                | “My wrath is aroused against you . .      |
|      | כִּי                                                | for [result-reason]                       |
| (5)  | לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                      | you have not spoken right of Me           |
|      | כַּעֲבַדִּי אֵיּוֹב:                                | as My servant Job <i>has</i> .            |
|      | וְ                                                  | Therefore, [reason-result]                |
| (6)  | עַתָּה קְחוּ־לָכֶם שִׁבְעַת־פָּרִים                 | now take for yourselves seven bulls       |
|      | וּשְׁבַע־אִילִים                                    | and seven rams,                           |
|      | וְ                                                  | and                                       |
| (7)  | לֵכוּ אֶל־עַבְדִּי אֵיּוֹב                          | go to My servant Job,                     |
|      | וְ                                                  | and                                       |
| (8)  | הַעֲלִיתֶם עֹלָה בַּעֲדָכֶם                         | offer up for yourselves a burnt offering; |
|      | וְ                                                  | and                                       |
| (9)  | אֵיּוֹב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם               | My servant Job will pray for you.         |
|      | כִּי אִם־                                           | For [result-reason]                       |
| (10) | פָּנִיו אֲשָׂא                                      | I will accept him,                        |
|      | לְבַלְאִי                                           | lest [undesirable consequence]            |
| (11) | עֲשׂוֹת עִמָּכֶם נְבִלָה                            | I deal with your folly;                   |
|      | כִּי                                                | because [result-reason]                   |
| (12) | לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                      | you have not spoken right of Me,          |
|      | כַּעֲבַדִּי אֵיּוֹב:                                | as My servant Job <i>has</i> .”           |
|      | וְ                                                  | Then                                      |
| (13) | יָלְכוּ אֱלִיפָז הַתִּימָנִי וּבִלְדָּד הַשּׁוּחִי  | Eliphaz the Temanite and . . .            |
|      | צִפְרָה הַנַּעֲמָתִי                                | and Zophar the Naamathite went            |
|      | וַיַּעֲשׂוּ                                         | and<br>they did                           |
| (14) | כַּאֲשֶׁר                                           | just as [comparison]                      |
| (15) | דִּבֶּר אֱלֹהִים יְהוָה                             | the LORD commanded them;                  |
|      | וְ                                                  | for [result-reason]                       |
| (16) | יָשָׂא יְהוָה אֶת־פָּנָיו אֵיּוֹב:                  | 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 agreement with subordinating conjunction ׀ joining them.

#### Fourth Clustering Cycle

|      |                                                     |                                           |
|------|-----------------------------------------------------|-------------------------------------------|
| (1)  | וַיְהִי                                             | And it happened,                          |
|      | אַחֲרֵי                                             | after                                     |
| (2)  | דִּבֶּר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־אֱיֹוֹב | the LORD had spoken . . . to Job,         |
|      | ׀                                                   | that                                      |
| (3)  | יֹאמַר יְהוָה אֶל־אֱלִיפָז הַתִּימָנִי              | the LORD said to Eliphaz                  |
|      | [לֵאמֹר]                                            | [quote]                                   |
| (4)  | הָלָה אִפִּי בָךְ וּבִשְׁנֵי רַעֲיֶיךָ              | “My wrath is aroused against you . .      |
|      | כִּי                                                | for [result-reason]                       |
| (5)  | לֹא דִבַּרְתָּם אֵלַי נְכוֹנָה                      | you have not spoken right of Me           |
|      | כַּעֲבָדִי אֱיֹוֹב:                                 | as My servant Job <i>has</i> .            |
|      | ׀                                                   | Therefore, [reason-result]                |
| (6)  | עֲתָה קְחוּ־לָכֶם שִׁבְעַ־הַפָּרִים                 | now take for yourselves seven bulls       |
|      | וּשְׁבַע־הָאִילִים                                  | and seven rams,                           |
|      | ׀                                                   | and                                       |
| (7)  | לֵכוּ אֶל־עַבְדִּי אֱיֹוֹב                          | go to My servant Job,                     |
|      | ׀                                                   | and                                       |
| (8)  | הַעֲלִיתֶם עֹלָה בַּעֲדָכֶם                         | offer up for yourselves a burnt offering; |
|      | ׀                                                   | and                                       |
| (9)  | אֱיֹוֹב עַבְדִּי יִחַפֵּל עֲלֵיכֶם                  | My servant Job will pray for you.         |
|      | כִּי אֲנִי                                          | For [result-reason]                       |
| (10) | פָּנִי אֶשָּׂא                                      | I will accept him,                        |
|      | לְבִלְתִּי                                          | lest [undesirable consequence]            |
| (11) | עֲשׂוֹת עִמָּכֶם נְבָלָה                            | I deal with your folly;                   |
|      | כִּי                                                | because [result-reason]                   |
| (12) | לֹא דִבַּרְתָּם אֵלַי נְכוֹנָה                      | you have not spoken right of Me,          |
|      | כַּעֲבָדִי אֱיֹוֹב:                                 | as My servant Job <i>has</i> .”           |
|      | ׀                                                   | Then                                      |
| (13) | יָלְכוּ אֱלִיפָז הַתִּימָנִי וּבִלְדָּד הַשּׁוּחִי  | Eliphaz the Temanite and . . .            |
|      | צִפֹּר הַנַּעֲמָתִי                                 | and Zophar the Naamathite went            |
|      | ׀                                                   | and                                       |
| (14) | יַעֲשׂוּ                                            | they did                                  |
|      | כַּאֲשֶׁר                                           | just as [comparison]                      |
| (15) | דִּבֶּר אֱלֹהִים יְהוָה                             | the LORD commanded them;                  |
|      | ׀                                                   | for [result-reason]                       |
| (16) | יִשָּׂא יְהוָה אֶת־פְּנֵי אֱיֹוֹב:                  | 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)  | וַיְהִי                                             | And it happened,                          |
|      | אַחֲרָיו                                            | after                                     |
| (2)  | דִּבֶּר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־אִיּוֹב | the LORD had spoken . . . to Job,         |
|      | וַיֹּאמֶר יְהוָה אֶל־אֱלִיפָז הַתִּימָנִי           | that                                      |
| (3)  | [לֵאמֹר]                                            | the LORD said to Eliphaz                  |
|      | הֲרָחָה אַפִּי בָךְ וּבִשְׁנֵי רֵעֶיךָ              | [quote]                                   |
| (4)  | כִּי                                                | “My wrath is aroused against you . .      |
|      | לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                      | for [result-reason]                       |
| (5)  | כְּעַבְדִּי אִיּוֹב:                                | you have not spoken right of Me           |
|      | וְעַתָּה קַחוּ־לָכֶם שִׁבְעַ־עֲרֻמִּים              | as My servant Job <i>has</i> .            |
| (6)  | וּשְׁבַע־אִילִים                                    | Therefore, [reason-result]                |
|      | וְלָכוּ אֶל־עַבְדִּי אִיּוֹב                        | now take for yourselves seven bulls       |
| (7)  | וְהֵעֲלִיתֶם עֹלָה בְּעֶדְכֶם                       | and seven rams,                           |
|      | וְאִיּוֹב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם             | and                                       |
| (8)  | כִּי אִם                                            | go to My servant Job,                     |
|      | פָּנִיו אֲשָׂא לְבִלְחִי                            | and                                       |
| (9)  | לְעֲשׂוֹת עִמָּכֶם נְבִלָה                          | offer up for yourselves a burnt offering; |
|      | כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                 | and                                       |
| (10) | כְּעַבְדִּי אִיּוֹב:                                | My servant Job will pray for you.         |
|      | וְעַתָּה קַחוּ־לָכֶם שִׁבְעַ־עֲרֻמִּים              | For [result-reason]                       |
| (11) | וּשְׁבַע־אִילִים                                    | I will accept him,                        |
|      | וְלָכוּ אֶל־עַבְדִּי אִיּוֹב                        | lest [undesirable consequence]            |
| (12) | כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                 | I deal with your folly;                   |
|      | כְּעַבְדִּי אִיּוֹב:                                | because [result-reason]                   |
|      | וְעַתָּה קַחוּ־לָכֶם שִׁבְעַ־עֲרֻמִּים              | you have not spoken right of Me,          |
| (13) | וּשְׁבַע־אִילִים                                    | as My servant Job <i>has</i> .”           |
|      | וְלָכוּ אֶל־עַבְדִּי אִיּוֹב                        | Then                                      |
| (14) | כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                 | Eliphaz the Temanite and . . .            |
|      | כְּעַבְדִּי אִיּוֹב:                                | and Zophar the Naamathite went            |
|      | וְעַתָּה קַחוּ־לָכֶם שִׁבְעַ־עֲרֻמִּים              | and                                       |
| (15) | וּשְׁבַע־אִילִים                                    | they did                                  |
|      | וְלָכוּ אֶל־עַבְדִּי אִיּוֹב                        | just as [comparison]                      |
| (16) | כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה                 | the LORD commanded them;                  |
|      | כְּעַבְדִּי אִיּוֹב:                                | for [result-reason]                       |
|      | וְעַתָּה קַחוּ־לָכֶם שִׁבְעַ־עֲרֻמִּים              | 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 agreement with subordinating conjunction ׀ 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 consecutives 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 agreement with the result-reason conjunction ׀ 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 agreement with the reason-result conjunction ׀ joining them:<sup>3</sup> 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 commands having common participants (Job's friends), common mood (imperative), common theme (expiatory sacrifices), a priest to mediate the sacrifices (Job), and coordinating conjunctions ׀ joining

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<sup>3</sup> 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.

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 agreement with the result-consequence conjunction *לְבַלְלָתִי* 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 agreement with the result-reason conjunction *כִּי* 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 agreement with the result-reason conjunction *וְ* 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:<sup>4</sup> 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 *Waw* consecutive joining them. Sub-cluster (14-15) compares the event of sentence (14) with the command of sentence (15), in semantic agreement with the comparative conjunction *כְּשֶׁ* joining them: the sacrifices were made as commanded. Sentence (16) repeats the thought of sentence (10), closing the episode with the importance of intercessory prayer by a person whose prayers the LORD accepts.

This example illustrates that *Waw* consecutive marks the story line in historical narrative, but that supplementary material may intervene. In addition, *Waw* consecutive may occur within a sub-cluster out of the main story line: see the *Waw* consecutive between sentences (13) and (14).

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.

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<sup>4</sup> The *Waw* consecutive joining these clusters is understood as expressing logical rather than temporal sequence.

## 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.

Explanatory notes about the above outline:

- (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.
- (4) The linking conjunctions were moved into the line they precede.

## 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<sup>5</sup> 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 וְ 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 וְ 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 וְ joining them.<sup>6</sup> 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 with the adversative coordinating conjunction וְכִּי joining them.. Heading: The ungodly life is worthless.

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<sup>5</sup> 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*.

<sup>6</sup> Because sentences 8, 9, and 10 are unpacked relative pronoun clauses, the conjunction וְכִּי between 8 and 9 has been transformed to the equivalent of וְ.

## (Psalm 1)

|      |                                       |                                                                   |
|------|---------------------------------------|-------------------------------------------------------------------|
| (1)  | אֲשֶׁר־יְהוָה                         | The man is blessed                                                |
|      | אֲשֶׁר                                | because [result-reason]                                           |
| (2)  | לֹא הִלֵּךְ בַּעֲצַת רָשָׁעִים        | the man does not walk in the counsel of the ungodly,              |
|      | וְ                                    | and                                                               |
| (3)  | בַּדֶּרֶךְ חַטָּאִים לֹא עָמַד        | the man does not stand in the path of sinners,                    |
|      | וְ                                    | and                                                               |
| (4)  | בְּמוֹשָׁב לְצִים לֹא יָשָׁב:         | the man does not sit in the seat of the scornful;                 |
|      | כִּי אֵם                              | but                                                               |
| (5)  | בְּתוֹרַת יְהוָה חֻפָּצוֹ             | the man's delight is in the law of the LORD,                      |
|      | וְ                                    | and                                                               |
| (6)  | בְּתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה: | the man meditates in law of the LORD day and night.               |
|      | וְ                                    | And                                                               |
| (7)  | הֵיכָה כֶּעֵץ                         | the <i>godly</i> man is like a tree                               |
|      | [אֲשֶׁר]                              | because [result-reason]                                           |
| (8)  | שָׁתוּל עַל־פְּלִי מַיִם              | the tree is planted by the rivers of water,                       |
|      | אֲשֶׁר                                | and                                                               |
| (9)  | פִּרְיוֹ יִתֵּן בְּעִתּוֹ             | the tree brings forth its fruit in its season,                    |
|      | וְ                                    | and                                                               |
| (10) | עָלְהוּ לֹא־יִבֹּל                    | the tree's leaf does not wither;                                  |
|      | וְ                                    | and                                                               |
| (11) | כָּל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ:       | whatever the man does prospers.                                   |
|      | [כִּי אֵם]                            | [However]                                                         |
| (12) | לֹא־כֵן הָרָשָׁעִים                   | the ungodly <i>are</i> not so,                                    |
|      | כִּי אֵם                              | but                                                               |
| (13) | כַּמֶּזֶץ אֲשֶׁר־תִּדְפֶּנּוּ רוּחַ:  | the ungodly <i>are</i> like the chaff which the wind drives away. |
|      | עַל־כֵּן                              | Therefore [reason-result]                                         |
| (14) | לֹא יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט   | the ungodly shall not stand in the judgment,                      |
|      | וְ                                    | nor                                                               |
| (15) | חַטָּאִים בַּעֲדַת צְדִיקִים:         | sinner in the congregation of the righteous.                      |
|      | כִּי                                  | For [result-reason]                                               |
| (16) | יֹדֵעַ יְהוָה דֶּרֶךְ צְדִיקִים       | the LORD knows the way of the righteous,                          |
|      | וְ                                    | but                                                               |
| (17) | דֶּרֶךְ רָשָׁעִים תֵּאבֵד:            | 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 וְ 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 וְ joining 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 **וְ** 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 **כִּי** 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 **עַל־כֵּן** 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 **וְ** (= because)<sup>7</sup> 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 **וְ** joining them. Godliness has benefits. Heading: Godliness is beneficial.

### 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

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<sup>7</sup> The conjunction was transformed due to unpacking relative pronoun sentences 2 through 6.



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 [וְ] (= however) joining them.<sup>8</sup> 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 ׀ 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,<sup>9</sup> 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 agreement 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).

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 agreement with the coordinating conjunctions joining them. The third sub-cluster consists of only one sentence (11) describing the prosperity of a godly person.

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<sup>8</sup> 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.

<sup>9</sup> An adversative conjunction has been restored based on the contrasting semantic content of the clusters.

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 agreement 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 agreement 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 ׀ 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 ׀ 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 ׀ 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 ׀ 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 ׀ joining them. The table shall be made to specifications.

## (Exodus 25:23-30)

- |      |                                                                                              |                                                                                            |
|------|----------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| (1)  | וַעֲשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים                                                           | And you shall also make a table . . . ;                                                    |
|      | [ו]                                                                                          | [and]                                                                                      |
| (2)  | אַמְתֵּים אָרְכוֹ                                                                            | two cubits <i>shall be</i> its length,                                                     |
| (3)  | אַמָּה רָחְבוֹ                                                                               | and<br>a cubit <i>shall be</i> its width,                                                  |
| (4)  | אַמָּה וַחֲצִי קִמְתּוֹ:                                                                     | and<br>a cubit and a half <i>shall be</i> its height.                                      |
| (5)  | צִפִּיתָ אֹתוֹ זָהָב טָהוֹר                                                                  | And<br>you shall overlay it with pure gold,                                                |
| (6)  | עָשִׂיתָ לוֹ זֶרֶז וְזָהָב סָבִיב:                                                           | and<br>you shall make a molding of gold all around.                                        |
| (7)  | עָשִׂיתָ לוֹ מִסְגֶּרֶת מַטָּח סָבִיב                                                        | And<br>you shall make a frame for it . . .                                                 |
| (8)  | עָשִׂיתָ זֶרֶז־זָהָב לְמִסְגֶּרֶתוֹ סָבִיב:                                                  | and<br>you shall make a gold molding . . .                                                 |
| (9)  | עָשִׂיתָ לוֹ אַרְבַּע טַבַּעֲתֵי זָהָב                                                       | And<br>you shall make for it four rings of gold,                                           |
| (10) | נָתַתָּ אֹתֵי-הַטַּבַּעֲתֵי עַל אַרְבַּע הַפְּאֹת<br>אֲשֶׁר<br>לְאַרְבַּע רַגְלָיו:          | and<br>you shall put the rings on the four corners<br>that<br><i>are</i> at its four legs. |
|      | [ו]                                                                                          | [And]                                                                                      |
| (11) | לְעִמּוֹת הַמִּסְגֶּרֶת תִּהְיוּ הַטַּבַּעֲתֵי<br>לְבָתִּים לְבָדִים לְשֵׂאת אֶת־הַשֻּׁלְחָן | the rings shall be close to the frame,<br>as holders for the poles to bear the table.      |
| (12) | עָשִׂיתָ אֶת־הַבָּדִים עֲצֵי שִׁטִּים                                                        | And<br>you shall make the poles of acacia wood,                                            |
| (13) | צִפִּיתָ אֹתָם זָהָב                                                                         | and<br>you shall overlay them with gold,                                                   |
| (14) | וְנִשְׂאוּבָם אֶת־הַשֻּׁלְחָן:                                                               | that<br>the table may be carried with them.                                                |
|      | [ו]                                                                                          | And                                                                                        |
| (15) | עָשִׂיתָ קַעֲרֹתָיו וְכַפְתָּיו<br>וְקִשּׁוֹתָיו מִנְּקִיתָיו אֲשֶׁר יִסֹּךְ בָּהֶן          | you shall make its dishes, its pans,<br>its pitchers, and its bowls for pouring.           |
| (16) | זָהָב טָהוֹר תַּעֲשֶׂה אֹתָם:                                                                | And<br>you shall make them of pure gold.                                                   |
| (17) | נָתַתָּ עַל־הַשֻּׁלְחָן לֶחֶם פָּנִים<br>לִפְנֵי תַמִּיד:                                    | And<br>you shall set the showbread on the table<br>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  $\text{ו}$  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<sup>10</sup> 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  $\text{ו}$ . 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<sup>11</sup> 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 expresses logical, not temporal, sequence in this case: the purpose of the poles is for carrying the table.

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<sup>10</sup> *Waw* conjunctive restores the elided conjunction.

<sup>11</sup> 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.

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)

|      |                                                                       |                                                                                             |
|------|-----------------------------------------------------------------------|---------------------------------------------------------------------------------------------|
|      | וְ                                                                    | And                                                                                         |
| (1)  | הָיָה                                                                 | it shall be,                                                                                |
|      | כִּי־                                                                 | when                                                                                        |
| (2)  | יְבִאֲכָה יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי                               | the LORD brings you into the land of the Canaanites,                                        |
|      | כַּאֲשֶׁר                                                             | just as                                                                                     |
| (3)  | נִשְׁבַּע לָךְ וּלְאֲבֹתֶיךָ                                          | He swore to you and your fathers,                                                           |
|      | וְ                                                                    | and                                                                                         |
| (4)  | נָתַתָּה לָּךְ:                                                       | He has given it to you,                                                                     |
|      | וְ                                                                    | then                                                                                        |
| (5)  | הַעֲבַרְתָּ כָּל־פֶּטֶר־רֶחֶם לַיהוָה                                 | you shall set apart to the LORD all that open the womb,                                     |
|      | וְ                                                                    | and                                                                                         |
| (6)  | כָּל־פֶּטֶר שֹׁגֵר בְּהֵמָה אֲשֶׁר יִהְיֶה לָּךְ הַזָּכָרִים לַיהוָה: | every firstborn that comes from an animal of yours<br>the males <i>shall be</i> the LORD's. |
|      | וְ                                                                    | But                                                                                         |
| (7)  | כָּל־פֶּטֶר חֲמֹר תִּפְדֶּה בִּשָּׂה                                  | every firstborn of a donkey you shall redeem with a lamb;                                   |
|      | וְ                                                                    | However                                                                                     |
|      | אִם־                                                                  | if                                                                                          |
| (8)  | לֹא תִפְדֶּה                                                          | you will not redeem <i>it</i> ,                                                             |
|      | וְ                                                                    | then                                                                                        |
| (9)  | עֲרַפְתּוֹ                                                            | you shall break its neck.                                                                   |
|      | וְ                                                                    | And                                                                                         |
| (10) | כָּל בְּכוֹר אָדָם בְּבִנְיָד תִּפְדֶּה:                              | all the firstborn of man among your sons<br>you shall 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 **כַּאֲשֶׁר** 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 **וְ** 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 ׀ 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 ׀ 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 prerequisite 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 agreement with the conditional subordinating conjunctions (וְ . . . כִּי) that join them.<sup>12</sup>

Cluster (2-4) stipulates two parallel prerequisites, sub-cluster (2-3) and sentence (4), joined by the coordination conjunction וְ.<sup>13</sup> Sub-cluster (2-3) consists of the first prerequisite (2) with a dependent comparative sentence (3), in semantic agreement with the comparative conjunction (כִּי־אִשָּׁר) 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 agreement with the explanatory conjunction (וְ)<sup>14</sup> 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 (וְ). 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 (וְ). The alternative, sub-cluster (8-9), is expressed as a conditional sentence: sentence (8) is the protasis [condition], and sentence (9) the apodosis [consequence], in semantic agreement with the conditional conjunctions (וְ . . . אִם) joining them.<sup>15</sup>

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<sup>12</sup> The *Waw* consecutive functions as the companion of the temporal conjunction כִּי; in this case, it expresses both temporal and logical sequence.

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> The *Waw* consecutive functions as the companion of the conditional conjunction אִם expressing both logical and temporal sequence.

## 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)

### 21.11 Juridical Discourse (Exod. 20:2-17)

Juridical discourse is characterized by imperatives and prohibitions.<sup>16</sup> A code of law is introduced by a preamble identifying the authority that established it.

אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:  
לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי:

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.

לֹא תִרְצַח: ׀

You shall not commit adultery.

לֹא תִנָּאֵף: ׀

You shall not steal.

לֹא תִגְנוֹב: ׀

You shall not bear false witness against your neighbor.

לֹא־תִעֲנֶה בְרַעְיָךְ עַד שָׁקֶר: ׀

You shall not covet your neighbor's house . . .

לֹא תַחְמֹד בֵּית רֵעֶךָ

(Exod. 20:13-17)

A law may have an explanatory supplement in descriptive form.

You shall not make for yourself a carved image,

לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה

or any likeness of anything

אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל

that is in heaven above,

וְאֲשֶׁר בָּאָרֶץ מִתַּחַת

or that is in the earth beneath,

וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:

or that is in the water under the earth;

לֹא־תִשְׁתַּחֲוֶה לָהֶם

you shall not bow down to them

וְלֹא תַעֲבֹדָם

nor serve them.

For I, the LORD your God, *am* a jealous God,

כִּי אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא

visiting the iniquity of the fathers on the children

פֹּקֵד עֹון אֲבֹת עַל־בָּנִים

to the third and fourth generations

עַל־שְׁלֹשִׁים וְעַל־רְבָעִים לְשֹׁנָאִי:

of those who hate Me,

but showing mercy to thousands,

וְעֹשֶׂה חֶסֶד לְאֲלָפִים

to those who love Me and keep My commandments.

לֹא־חֲבִי וְלִשְׁמֹרֵי מִצְוֹתַי: ׀

(Exod. 20:4-6)

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא

כִּי לֹא יִנְקֹה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוֹא: ׀

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)

<sup>16</sup> Prohibitions are expressed by לֹא plus the imperfect.

- 1 And
- (1) יִדְבֹר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה  
לֹא־מֵר:  
(2) אֲנֹכִי יְהוָה אֱלֹהֶיךָ  
אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרָיִם  
מִבֵּית עֲבָדִים:  
[1] [Therefore,]  
(3) לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי:  
[1] [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,  
6 but showing mercy to thousands, to those  
who love Me and keep My commandments.
- (4) לֹא תַעֲשֶׂה־לְךָ פֶסֶל  
וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמֶּעַל  
וְאֲשֶׁר בָּאָרֶץ מִתַּחַת  
וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:  
[1] [And]  
(5) לֹא־תִשְׁתַּחֲוֶה לָהֶם  
!  
(6) לֹא תַעֲבֹדֵם  
כִּי  
(7) אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא  
פֹקֵד עֲוֹן אָבֹת עַל־בָּנִים  
עַל־שְׁלִשִׁים וְעַל־רִבְעִים  
לְשָׁנָאִי:  
וְעֹשֶׂה חֶסֶד לְאֲלָפִים  
לְאַהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי:  
[1] [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) לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ  
לְשׁוֹא  
כִּי  
(9) לֹא יִנָּקֶה יְהוָה  
אֶת אֲשֶׁר־יִשָּׂא אֶת־שֵׁמוֹ לְשׁוֹא:

- [1] [And]
- (10) זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: <sup>8</sup> "Remember the Sabbath day, to keep it holy.
- [1] [And]
- (11) שֵׁשֶׁת יָמִים תַּעֲבֹד <sup>9</sup> Six days you shall labor
- ! and
- (12) עֲשִׂיתָ כָּל־מְלֹאכֶתְךָ: you shall do all your work,
- ! <sup>10</sup> but
- (13) יוֹם הַשְּׁבִיעִי שַׁבָּת | לַיהוָה אֱלֹהֶיךָ the seventh day is the Sabbath of the LORD your God.
- [1] {And]
- (14) לֹא־תַעֲשֶׂה כָל־מְלָאכָה *In it* you shall do no work:
- אתָּה | וּבִנְךָ וּבִתְּךָ עֲבָדְךָ you, nor your son, nor your daughter, nor your
- וְאִמָּתְךָ וּבְהֶמְתְּךָ male servant,
- וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: nor your female servant, nor your cattle,
- כִּי nor your stranger who is within your gates.
- <sup>11</sup> For
- (15) שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם in six days the LORD made the heavens
- וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם and the earth, the sea, and all that is in them,
- ! and
- (16) יָנַח בַּיּוֹם הַשְּׁבִיעִי He rested the seventh day.
- עַל־כֵּן Therefore
- (17) בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת the LORD blessed the Sabbath day
- ! and
- (18) יִקְדָּשֶׁהוּ: He hallowed it.
- [1] [And]
- (19) כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ <sup>12</sup> "you shall honor your father and your mother,
- לְמַעַן that
- (20) יֵאָרְכוּ יָמֶיךָ עַל הָאָדָמָה your days may be long upon the land
- אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ: which the LORD your God is giving you.

|      |                                    |                                                                        |
|------|------------------------------------|------------------------------------------------------------------------|
|      | [ו]                                | [And]                                                                  |
| (21) | לֹא תִרְצַח:                       | <sup>13</sup> "You shall not murder.                                   |
|      | [ו]                                | [And]                                                                  |
| (22) | לֹא תִנָּאֵף:                      | <sup>14</sup> "You shall not commit adultery.                          |
|      | [ו]                                | [And]                                                                  |
| (23) | לֹא תִגְנוֹב:                      | <sup>15</sup> "You shall not steal.                                    |
|      | [ו]                                | [And]                                                                  |
| (24) | לֹא-תִעֲנֶה בְרַעְיָךְ עַד שָׁקֶר: | <sup>16</sup> "You shall not bear false witness against your neighbor. |
|      | [ו]                                | [And]                                                                  |
| (25) | לֹא תִחְמֹד בֵּית רֵעֶךָ           | "You shall not covet your neighbor's house;                            |
|      | [ו]                                | [And]                                                                  |
| (26) | לֹא-תִחְמֹד אִשְׁתִּי רֵעֶךָ       | you shall not covet your neighbor's wife,                              |
|      |                                    | nor his male servant, nor his female servant, nor his ox,              |
|      |                                    | nor his donkey, nor anything that is your neighbor's."                 |
|      |                                    | (Exod. 20:1-17)                                                        |

### 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, worshipping, 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 included in 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 work 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  $\square\aleph$  or  $\text{וְ}$ , and the corresponding judgment is introduced by *Waw* conjunctive, *Waw* consecutive, or asyndeton.

## (Exod. 22:15-16; Eng. 16-17)

|     |                                              |   |                                                 |
|-----|----------------------------------------------|---|-------------------------------------------------|
|     | וְכִי־                                       |   | If                                              |
| (1) | יִפְתֶּה אִישׁ בְּתוּלָה אֲשֶׁר לֹא־אָרְשָׁה | } | a man entices a virgin who is not betrothed,    |
|     | וְ                                           |   | and                                             |
| (2) | שָׁכַב עִמָּה                                |   | he has lain with her,                           |
|     | [וְ]                                         | } | [then]                                          |
| (3) | מָהָר יִמְדָּרְנָה לּוֹ לְאִשָּׁה:           |   | he shall surely pay the bride-price for her to  |
|     |                                              |   | be his wife.                                    |
|     | [וְ]                                         | } | [but]                                           |
|     | אִם־                                         |   | If                                              |
| (4) | מָאֵן מָאֵן אָבִיהָ לְתַתָּהּ לּוֹ           |   | her father utterly refuses to give her to him,  |
|     | [וְ]                                         | } | [then]                                          |
| (5) | כֶּסֶף יִשְׁקַל כְּמָהָר תְּבִתּוּלָתָּהּ: ס |   | 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 וְ 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 אִם . . . וְ 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 וְ 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 אִם . . . וְ joining them. The second conjunction וְ is restored and understood to be the expected companion of אִם. 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 agreement with the conditional conjunctions ([וְ] . . . וְ) 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 agreement with the coordinating conjunction ([וְ]) joining them;<sup>17</sup> they stipulate the two conditions under which judgment should be executed: enticement (1) and coitus (2).<sup>18</sup> Cluster (3-5) specifies two parallel alternative judgments, in semantic agreement with the understood disjunctive conjunction ([וְ]) 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 agreement with the conditional conjunctions ([וְ] . . . וְ) 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 refuses to 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 in the

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<sup>17</sup> 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.

<sup>18</sup> The verb is in the perfect aspect in a future context, expressing certainty, that is, coitus is an established fact, not merely an accusation.

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)**

|      |                                     |                                                  |  |
|------|-------------------------------------|--------------------------------------------------|--|
|      | וְ                                  | Now                                              |  |
| (1)  | הָיְהוּ בְאַחֲרֵית הַיָּמִים        | it shall come to pass in the latter days         |  |
|      | [כִּי]                              | That                                             |  |
| (2)  | נִכּוֹן יִהְיֶה הָרַבּ בֵּית־יְהוָה | the mountain of the LORD's house Shall be        |  |
|      | בְּרֹאשׁ הַהָרִים                   | established on the top of the mountains,         |  |
|      | וְ                                  | and                                              |  |
| (3)  | וְנִשָּׂא מִגְבְּעוֹת               | it shall be exalted above the hills;             |  |
|      | וְ                                  | and                                              |  |
| (4)  | וְנָהָרוּ אֵלָיו כָּל־הַגּוֹיִם:    | all nations shall flow to it.                    |  |
|      | וְ                                  | And                                              |  |
| (5)  | וְהָלְכוּ עַמִּים רַבִּים           | many people shall come                           |  |
|      | וְ                                  | and                                              |  |
| (6)  | וְאָמְרוּ                           | they shall say,                                  |  |
|      | [לֵאמֹר]                            | [saying]                                         |  |
| (7)  | לָכֹו                               | “Come,                                           |  |
|      | וְ                                  | and                                              |  |
| (8)  | נֵעֲלֶה אֶל־הַר־יְהוָה              | let us go up to the mountain of the LORD,        |  |
|      | אֶל־בֵּית אֱלֹהֵי יַעֲקֹב           | To the house of the God of Jacob;                |  |
|      | וְ                                  | and                                              |  |
| (9)  | יְרַנּוּ מִדַּרְכָּיו               | He will teach us His ways,                       |  |
|      | וְ                                  | And                                              |  |
| (10) | וְנִלְכֶּה בְּאַרְצֹתָיו            | we shall walk in His paths.”                     |  |
|      | כִּי                                | For                                              |  |
| (11) | מִצִּיּוֹן תֵּצֵא תוֹרָה            | out of Zion shall go forth the law,              |  |
|      | וְ                                  | and                                              |  |
| (12) | דְּבַר־יְהוָה מִירוּשָׁלַם:         | the word of the LORD from Jerusalem.             |  |
|      | וְ                                  | And                                              |  |
| (13) | שֹׁפֵט בֵּין הַגּוֹיִם              | He shall judge between the nations,              |  |
|      | וְ                                  | and                                              |  |
| (14) | וְהוֹכִיחַ לְעַמִּים רַבִּים        | He shall rebuke many people;                     |  |
|      | וְ                                  | and [as a result]                                |  |
| (15) | כִּתְּלוּ חֲרִבּוֹתָם לְאַתִּים     | they shall beat their swords into plowshares,    |  |
|      | וְ                                  | and                                              |  |
| (16) | וְחִנִּיתוּתֵיהֶם לְמִזְמֹרוֹת      | they shall beat their spears into pruning hooks; |  |
|      | [וְ]                                | [and]                                            |  |
| (17) | לֹא־יָשָׂא גּוֹי אֶל־גּוֹי חֶרֶב    | nation shall not lift up sword against nation,   |  |
|      | וְ                                  | and                                              |  |
| (18) | לֹא־יִלְמְדוּ עוֹד מִלְחָמָה:       | 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  $\text{ו}$  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  $\text{ו}$  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  $\text{ו}$  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  $\text{ו}$  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 semantic content being consistent with the coordinating conjunction  $\text{ו}$  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  $\text{ו}$  joining them. Heading: The LORD will govern the nations.

Sentences 15 and 16 form a cluster (15-16), having common participants (the nations), a common theme (international disarmament), their semantic content being consistent with the coordinating conjunction  $\text{ו}$  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  $\text{ו}$  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  $\text{ו}$  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  $\text{ו}$  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  $[\text{לְאָמַר}]$  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  $\text{ו}$  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  $\text{ו}$  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  $\text{ו}$  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 *ו* 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 agreement with the result-reason subordinating conjunction (*כִּי*) 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 (*וַ*). The first sub-cluster (2-3) consists of two sentences having a common theme (the exaltation of the temple mount) joined by *Waw* consecutive.<sup>19</sup> 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<sup>20</sup> to pilgrimage) in semantic agreement 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 agreement with the conjunction joining them.

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<sup>19</sup> 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.

<sup>20</sup> 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 agreement with the coordinating conjunction joining them; sub-cluster (15-18) forms the apodosis [result] of a cause-result argument in semantic agreement with the conjunction joining them.<sup>21</sup>

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 agreement 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 agreement with the coordinating *Waw* conjunctive joining them.

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<sup>21</sup> 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<sup>22</sup>
    - 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. For 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
  - 1. The LORD will govern the nations
    - 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.

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<sup>22</sup> The words *they shall say* are inferred in the word *invited*.

## (Isa. 8:19-22)

|      |                                           |                                                                        |
|------|-------------------------------------------|------------------------------------------------------------------------|
|      | וְכִי־                                    | And if                                                                 |
| (1)  | יֹאמְרוּ אֲלֵיכֶם                         | they say to you,                                                       |
|      | [לֵאמֹר]                                  | [saying]                                                               |
| (2)  | דַּרְשׁוּ אֱלֹהֵאֲבוֹת וְאֱלֹהֵי־דַעַיִים | “Seek those who are mediums . . .                                      |
|      | הַמְצַפְצָפִים וְהַמְהַגִּים              | who whisper and mutter,”                                               |
|      | [וְ]                                      | [then]                                                                 |
| (3)  | הֲלוֹא־עַם אֱלֹהֵהוּ יִדְרֹשׁ             | should not a people seek their God?                                    |
|      | [וְ]                                      | [and]                                                                  |
| (4)  | בְּעַד הַחַיִּים אֱלֹהֵי־הַמֵּתִים:       | <i>Should they seek</i> the dead on behalf of<br>the living?           |
|      | [וְ]                                      | [But]                                                                  |
| (5)  | לְתוֹרָה וּלְתִעֻבָּה                     | <i>seek</i> to the law and to the testimony!                           |
|      | [כִּי]                                    | [For]                                                                  |
|      | אִם־                                      | if                                                                     |
| (6)  | לֹא יֹאמְרוּ כַּדָּבָר הַזֶּה             | they do not speak according to this word,                              |
|      | אֲשֶׁר                                    | then                                                                   |
| (7)  | אֵין־לָו שָׁחַר:                          | there is no light in them.                                             |
|      | וְ                                        | Therefore                                                              |
| (8)  | עָבְרָה בָּהּ נַקְשָׁה וָרָעָב            | they will pass through it hard pressed<br>and hungry;                  |
|      | וְ                                        | Then                                                                   |
| (9)  | הָיָה                                     | it shall happen,                                                       |
|      | כִּי־                                     | when                                                                   |
| (10) | יִרְעֹב                                   | they are hungry,                                                       |
|      | וְ                                        | then                                                                   |
| (11) | הִתְקַצְפוּ                               | they will be enraged                                                   |
|      | וְ                                        | and                                                                    |
| (12) | קָלַל בַּמֶּלֶכּוֹ וּבֵאלֹהָיו            | they will curse their king and their God,                              |
|      | וְ                                        | and                                                                    |
| (13) | פָּגְהָ לַמַּעֲלָה:                       | they will look upward.                                                 |
|      | וְ                                        | And                                                                    |
| (14) | אֶל־אֲרֶץ יִבְיֹט                         | they will look to the earth,                                           |
|      | וְ                                        | and                                                                    |
| (15) | הִנֵּה צָרָה וַחֲשָׁכָה מְעוֹף צוּלָה     | behold <i>there will be</i> trouble and<br>darkness, gloom of anguish; |
|      | וְ                                        | and                                                                    |
| (16) | אֶפְלָה מִגִּדְּחָ:                       | <i>they will be</i> 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 [לְאַחֵר] 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 [וְ] 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 וְשִׁשׁ . . . כִּי 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 וְ 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 וְ 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 וְ 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 [וְ] . . . כִּי 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 [כִּי] 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 ׀ 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 [׀] 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 ׀ . . . ׀ 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 ׀ 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 ׀ 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.<sup>23</sup>

The first main section, cluster (1-7) consists of two contrasting sub-clusters.<sup>24</sup> 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 (וְ), 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:<sup>25</sup> 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 agreement with the conditional conjunctions (אִם . . . אֲנִי) 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* 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-

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<sup>23</sup> The reason-result conjunction is expressed by *Waw* consecutive indicating logical consequence as well as temporal sequence.

<sup>24</sup> 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.

<sup>25</sup> The result-reason conjunction is omitted because that subordinating relationship is understood on the basis of the semantic content of the clusters.

16) forms the apodosis [consequence: judgment] of a temporal-conditional argument, in semantic agreement with the temporal-conditional conjunctions (וְ . . . וְ) 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 (phonetic union), and (4) marks of accentuation that indicate where pauses should or should not occur in reading the text—a kind of punctuation—and that serve as a kind of musical notation.

#### 22.1 Textual Problems

The marks that denote possible textual problems are known as *niqqudoth* (נקודות—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 Würthwein 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.”<sup>1</sup>

וַיֵּרָץ עֵשָׂו לִקְרָאתוֹ וַיַּחְבְּקֵהוּ  
וַיִּפֹּל עַל-צְוֹארוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ:

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 וַיִּשָּׁקֵהוּ (*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 circle ( ° ) above a word which refers to a marginal Masoretic note. Other printed

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<sup>1</sup> Ernst Würthwein, *The Text of the Old Testament*, trans. by Erroll F. Rhodes (Grand Rapids: William B. Eerdmans, 1979), 17. They occur ten times in the Pentateuch and five times elsewhere: Gen. 16:5; 18:9; 19:33; 33:4; 37:12; Num. 3:39; 9:10; 21:30; 29:15; Deut. 29:28; 2 Sam. 19:20; Isa. 44:9; Ezek. 41:20; 46:22; Psa. 27:13.



The words are pronounced as **WA**-y<sup>e</sup>-hî-**KĒN** where the last syllable **KĒN** receives the primary (strongest) pronunciation stress, the first syllable **WA** receives secondary (moderate) stress, and the syllable y<sup>e</sup> receives the weakest stress, and the syllable hî next weakest.

*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 *Metheg* (מֶתֶג—bridle). It consists of a small vertical bar ( | ) placed below the word and immediately to the left of the vowel in the syllable receiving secondary stress.<sup>4</sup>

Primary stress usually occurs on the last syllable (*ultima*) of a word or phonetic unit, less frequently on the next-to-last syllable (*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.<sup>5</sup>

In special instances one of the other accent marks (usually used to denote primary stress) may replace the *Metheg* to mark secondary stress. When used to mark secondary stress, these accents should be interpreted as a substitute for *Metheg* with no conjunctive or disjunctive function in accentuation.

*Primary Accents.* The primary accents are the subject of the remaining part of this chapter.

## 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*<sup>6</sup> devotes only five pages to them. Max L. Margolis<sup>7</sup> wrote a detailed article on the accents, but it is so terse and complex that it is of little value except to

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<sup>4</sup> In BHK the editors added *Metheg* and *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.

<sup>5</sup> See מִצְמִי (Gen 3:18), הַיָּנִי (22:7), הַסִּבְלֵת (31:28). Syllables with reduced vowels (vocal Shewa and the hateph vowels) are ignored when determining the penultima.

<sup>6</sup> E. Kautzsch, ed., *Gesenius' Hebrew Grammar*, 2nd ed., revised by A. E. Cowley (London: Oxford University Press, 1910): 59-63.

<sup>7</sup> Max L. Margolis, "Accents in Hebrew," *The Jewish Encyclopedia*.

scholars. William Wickes<sup>8</sup> 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.<sup>9</sup> 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.”<sup>10</sup>

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:

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.<sup>11</sup>

### ***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 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

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<sup>8</sup> William Wickes, *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.”

<sup>9</sup> See the bibliography for a selected list.

<sup>10</sup> Wickes, I, 51.

<sup>11</sup> Bruce K. Waltke, “The New International Version and Its Textual Principles in the Book of Psalms,” *Journal of the Evangelical Theological Society* 32.1 (March 1989), 25-26.

are written below the first consonant of the stressed syllable and immediately to the left of any vowel there.<sup>12</sup> 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 instances 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.<sup>13</sup> 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.

The syntax of the accents and the syntax of Hebrew grammar, while similar in many respects, do not have a one-to-one correspondence. For example, the syntactic domain of the accents is always a verse, regardless of its length; whereas, the syntactic domain of Hebrew grammar is a sentence, where a verse may contain more than one sentence, or occasionally only a partial sentence. In exposition, where the accents contradict Hebrew grammar, grammar dominates.

### 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. Avigor Herzog described an elaborate system of cantillation.<sup>14</sup> Several different traditions have developed throughout the extended history of synagogue worship.<sup>15</sup> Some modern scholars have doubted that the accent marks

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<sup>12</sup> 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 *prepositive*, and those that appear on the last *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.

<sup>13</sup> Word forms with such altered pronunciation are called *pausal forms* (see Chapter 23).

<sup>14</sup> Avigor Herzog, "Masoretic Accents (Musical Rendition)," *Encyclopedia Judaica* (1971).

<sup>15</sup> For a modern comprehensive treatment of cantillation see Joshua R. Jacobson, *Chanting the Hebrew Bible: The Art of Cantillation* (Philadelphia: The Jewish Publication Society, 2002).

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.<sup>16</sup>

## 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 **אמת** (truth) constructed from the first letters of their Hebrew names **אִיּוֹב**—Job, **מִשְׁלֵי**—Proverbs, and **תְּהִלִּים**—Psalms; and (2) those used in the twenty-one other so-called prose books of the Hebrew canon.<sup>17</sup> 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.<sup>18</sup>

### Disjunctive Accents

| <u>Name</u>                                          | <u>Example</u>        |
|------------------------------------------------------|-----------------------|
| (0) <i>Soph Pasuq</i> (סוף פסוק) .....               | דָּבָר: <sup>19</sup> |
| (1) <i>Silluq</i> (סלוק) .....                       | דָּבָר                |
| (2) <i>Athnach</i> (אֲתַנַּח) .....                  | דָּבָר                |
| (3) <i>Segolta</i> (סְגוּלְתָא) (postpositive) ..... | דָּבָר                |
| (4) <i>Shalshleth</i> (שְׁלִשְׁלֵת) .....            | דָּבָר                |
| (5) <i>Little Zaqeph</i> (זָקֵף קטן) .....           | דָּבָר                |

<sup>16</sup> See S. Haïk-Vantoura, *The Music of the Bible Revealed*. Trans. by Dennis Weber. Ed. by John Wheeler. Berkeley: BIBAL Press, 1991. She claimed to have deciphered the notation of the music of the Hebrew Bible. Although she has presented evidence supporting the musical nature of the accents and their antiquity, her decipherment is unconvincing.

<sup>17</sup> 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.

<sup>18</sup> *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.

<sup>19</sup> 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.



|                                                                   |       |
|-------------------------------------------------------------------|-------|
| (6) <i>Great Zaqeph</i> (זָקֵף גָּדוֹל).....                      | זָקֵף |
| (7) <i>Rebia</i> (רֵבִיעַ).....                                   | זָקֵף |
| (8) <i>Tiphcha</i> (טִפְחָא).....                                 | זָקֵף |
| (9) <i>Zarqa</i> (זָרְקָא) (postpositive).....                    | זָקֵף |
| (10) <i>Pashta</i> (פֶּשֶׁטָא) (postpositive).....                | זָקֵף |
| (11) <i>Yethib</i> (יְתִיב) (prepositive).....                    | זָקֵף |
| (12) <i>Tebir</i> (תְּבִיר).....                                  | זָקֵף |
| (13) <i>Geresh</i> (גֶּרֶשׁ).....                                 | זָקֵף |
| (14) <i>Garshaim</i> (גֶּרְשָׁיִם).....                           | זָקֵף |
| (15) <i>Pazer</i> (פָּזֵר).....                                   | זָקֵף |
| (16) <i>Great Pazer</i> (פָּזֵר גָּדוֹל).....                     | זָקֵף |
| (17) <i>Great Telisha</i> (תְּלִישָׁא גָּדוֹל) (prepositive)..... | זָקֵף |
| (18) <i>Legarmeh</i> (לְגַרְמֵה).....                             | זָקֵף |

### Conjunctive Accents

| <u>Name</u>                                                          | <u>Example</u> |
|----------------------------------------------------------------------|----------------|
| (19) <i>Munach</i> (מוֹנַח).....                                     | זָקֵף          |
| (20) <i>Mahpak</i> (מַחְפָּק).....                                   | זָקֵף          |
| (21) <i>Mereka</i> (מֶרְכָּא).....                                   | זָקֵף          |
| (22) <i>Double Mereka</i> (מֶרְכָּא כְּפֻלָּא).....                  | זָקֵף          |
| (23) <i>Darga</i> (דֶּרְגָא).....                                    | זָקֵף          |
| (24) <i>Azla</i> (אַזְלָא).....                                      | זָקֵף          |
| (25) <i>Little Telisha</i> (תְּלִישָׁא קְטַנָּה) (postpositive)..... | זָקֵף          |
| (26) <i>Galgol</i> (גִּלְגֹּל).....                                  | זָקֵף          |
| (27) <i>Mayela</i> (מַאֲיָלָא).....                                  | זָקֵף          |
| (28) <i>Paseq</i> (פֶּסֶק) <sup>20</sup> .....                       | זָקֵף          |

<sup>20</sup> *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.

### 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.<sup>21</sup> They have their own laws of grammar and syntax, which are in turn in relative harmony with the grammar and syntax of Biblical Hebrew.<sup>22</sup>

*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: | <i>Silluq, Athnach</i>              |
| Kings:    | <i>Segolta, Zaqeph, Tiphcha</i>     |
| Princes:  | <i>Rebia, Zarqa, Pashta, Tebir</i>  |
| Officers: | <i>Pazer, Great Telisha, Geresh</i> |
| Servants: | All Conjunctives                    |

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 the existence of hierarchic order among the accents, but with the following hierarchic ranks:<sup>23</sup>

| <u>Rank</u> | <u>Disjunctive Accents</u>                                      |
|-------------|-----------------------------------------------------------------|
| Emperor     | <i>Soph Pasuq</i> ( : )                                         |
| Kings       | <i>Silluq</i> ( , ), <i>Athnach</i> ( ^ )                       |
| Princes     | <i>Tiphcha</i> ( \ ), <i>Zaqeph</i> ( ^ ), <i>Segolta</i> ( ^ ) |

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<sup>21</sup> See my *The Syntax of Masoretic Accents in the Hebrew Bible*. Studies in the Bible and Early Christianity, Vol. 27. Lewiston, NY: The Edwin Mellen Press, 1990.

<sup>22</sup> 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.

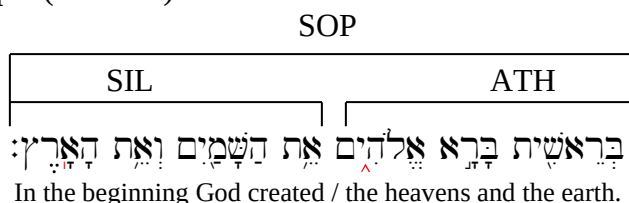
<sup>23</sup> See my work cited in footnote 21. Wickes was correct in observing that the disjunctive strength of the accents is relative, not absolute, with respect to the grammar of the Hebrew language; that is, a given disjunctive accent does not designate the same level of syntactic division in every 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.

|          |                                                                                                                                                                                                                                                                                                             |
|----------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Dukes    | <i>Tebir</i> ( <span style="font-family: serif;">ְ</span> ), <i>Pashta</i> ( <span style="font-family: serif;">ֶ</span> ), <i>Zarqa</i> ( <span style="font-family: serif;">ִ</span> ), <i>Rebia</i> ( <span style="font-family: serif;">ִ</span> )                                                         |
| Counts   | <i>Geresh</i> ( <span style="font-family: serif;">ִ</span> ), <i>Great Telisha</i> ( <span style="font-family: serif;">ִ</span> ), <i>Pazer</i> ( <span style="font-family: serif;">ִ</span> ), <i>Legarmeh</i> ( <span style="font-family: serif;">ְ</span>   <span style="font-family: serif;">ְ</span> ) |
| Servants | All Conjunctives                                                                                                                                                                                                                                                                                            |

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)



The domain of *Soph Pasuq* (׃) includes the whole verse. The domain of the *Athnach* ( ֜ ) includes the first half of the verse, and that of *Silluq* ( ֝ ) includes the last half.

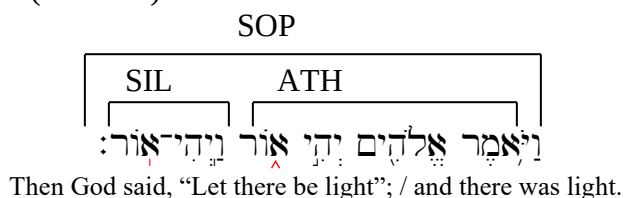
(2) The domain of a given disjunctive accent may include lesser segments (if any) governed by one of two possible disjunctive accents immediately subordinate to the given accent. That is, the domain may have additional syntactic divisions of lesser rank. For example: the domain of a king includes the domains of its subordinate princes, and the domain of a prince includes the domains of its subordinate dukes, and so forth. In the above example, the domain of *Soph Pasuq* (׃) includes the domains of the *Silluq* ( ֝ ) and the *Athnach* ( ֜ ). The domains of both the *Silluq* and the *Athnach* include the domain of a *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 domain 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” subordinate 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 include 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” subordinate of the given accent;<sup>24</sup> in this case the additional lesser segments are referred to as “remote subordinate segments,” and the domain is regarded as full. Thus the domain of a disjunctive accent may be:

(a) **Empty**, containing only the word-unit bearing the given accent, with no subordinate segments (i.e., a king standing alone without his princes).

**Example** (Gen. 1:3)

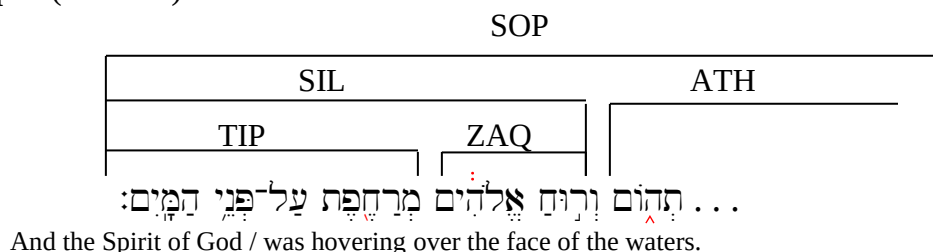


The *Silluq* (,) segment is empty, having no subordinate disjunctives in its domain.

(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).

(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)



In this example, the *Silluq* segment is full, containing a near subordinate *Tiphcha* (') segment and a remote subordinate *Zaqeph* (ˆ) 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:

<sup>24</sup> 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.

### Defined Subordinates

| <u>Rank</u>   | <u>Disjunctive</u>               | <u>Near</u>             | <u>Remote</u>                      |
|---------------|----------------------------------|-------------------------|------------------------------------|
| Emperor       | <i>Soph Pasuq</i> ( : )          | <i>Silluq</i> ( , )     | <i>Athnach</i> ( ^ ) <sup>25</sup> |
| Near King     | <i>Silluq</i> ( , )              | <i>Tiphcha</i> ( \ )    | <i>Zaqeph</i> ( ' )                |
| Remote King   | <i>Athnach</i> ( ^ )             | <i>Tiphcha</i> ( \ )    | <i>Zaqeph</i> ( ' ) <sup>26</sup>  |
| Near Prince   | <i>Tiphcha</i> ( \ )             | <i>Tebir</i> ( , )      | <i>Rebia</i> ( ' )                 |
| Remote Prince | <i>Zaqeph</i> ( ' )              | <i>Pashta</i> ( \ )     | <i>Rebia</i> ( ' )                 |
| Remote Prince | <i>Segolta</i> ( ' )             | <i>Zarqa</i> ( ' )      | <i>Rebia</i> ( ' )                 |
| Near Duke     | <i>Tebir</i> ( , )               | <i>Geresh</i> ( ' )     | <i>Pazer</i> ( ' )                 |
| Near Duke     | <i>Pashta</i> ( \ )              | <i>Geresh</i> ( ' )     | <i>Pazer</i> ( ' )                 |
| Near Duke     | <i>Zarqa</i> ( ' )               | <i>Geresh</i> ( ' )     | <i>Pazer</i> ( ' )                 |
| Remote Duke   | <i>Rebia</i> ( ' ) <sup>27</sup> | <i>Geresh</i> ( ' )     | <i>Pazer</i> ( ' )                 |
| Near Count    | <i>Geresh</i> ( ' )              | <i>Legarmeh</i> (   , ) |                                    |
| Remote Count  | <i>G. Telisha</i> ( ' )          | Empty                   |                                    |
| Remote Count  | <i>Pazer</i> ( ' )               | Empty                   |                                    |

The domain of the hierarchy may be illustrated by the following diagram (in Hebrew order).<sup>28</sup>

### VERSE

| Emperor<br>(Soph Pasuq)  |                  |                           |                  |                          |                  |                                   |                  |
|--------------------------|------------------|---------------------------|------------------|--------------------------|------------------|-----------------------------------|------------------|
| Near King<br>(Silluq)    |                  |                           |                  | Remote King<br>(Athnach) |                  |                                   |                  |
| Near Prince<br>(Tiphcha) |                  | Remote Prince<br>(Zaqeph) |                  | Near Prince<br>(Tiphcha) |                  | Remote Prince<br>(Zaqeph/Segolta) |                  |
| N-Duke<br>(Teb)          | R-Duke<br>(Reb)  | N-Duke<br>(Pash)          | R-Duke<br>(Reb)  | N-Duke<br>(Teb)          | R-Duke<br>(Reb)  | N-Duke<br>(Zar)                   | R-Duke<br>(Reb)  |
| N-Count<br>(Ger)         | R-Count<br>(Paz) | N-Count<br>(Ger)          | R-Count<br>(Paz) | N-Count<br>(Ger)         | R-Count<br>(Paz) | N-Count<br>(Ger)                  | R-Count<br>(Paz) |

<sup>25</sup> Only one *Athnach* segment is permitted.

<sup>26</sup> In the domain of *Athnach*, a *Segolta* segment may replace an initial *Zaqeph* segment under certain conditions.

<sup>27</sup> *Rebia* may be preceded by a *Legarmeh* segment.

<sup>28</sup> 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.

(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* (  $\overset{\cdot}{\text{ז}}$  ), the *Zarqa* must be governed by a *Segolta* (  $\overset{\cdot\cdot}{\text{ז}}$  ) which is governed by an *Athnach* (  $\underset{\cdot}{\text{ז}}$  ) which is governed by *Soph Pasuq* (  $\text{׃}$  ).

(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* (  $\underset{\cdot}{\text{ז}}$  ) must stand between king *Silluq* (  $\underset{\cdot}{\text{ז}}$  ) and less favorite prince *Zaqeph* (  $\overset{\cdot}{\text{ז}}$  ); favorite duke *Tebir* (  $\underset{\cdot}{\text{ז}}$  ) must stand between prince *Tiphcha* (  $\underset{\cdot}{\text{ז}}$  ) and less favorite duke *Rebia* (  $\overset{\cdot}{\text{ז}}$  ), and so forth. *Pashta* (  $\overset{\cdot}{\text{ז}}$  ) must stand between a *Rebia* (  $\overset{\cdot}{\text{ז}}$  ) and its governing *Zaqeph* (  $\overset{\cdot}{\text{ז}}$  ); a *Tiphcha* (  $\underset{\cdot}{\text{ז}}$  ) must stand between a *Zaqeph* (  $\overset{\cdot}{\text{ז}}$  ) and its governing *Athnach* (  $\underset{\cdot}{\text{ז}}$  ), and *Silluq* (  $\underset{\cdot}{\text{ז}}$  ) between *Athnach* (  $\underset{\cdot}{\text{ז}}$  ) and *Soph Pasuq* (  $\text{׃}$  ). 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 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 instances 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:

| <u>Regular Segment</u>                               | <u>Substitute Segment</u>                                |
|------------------------------------------------------|----------------------------------------------------------|
| <i>Little Zaqeph</i> ( $\overset{\cdot}{\text{ז}}$ ) | <i>Great Zaqeph</i> ( $\overset{\cdot\cdot}{\text{ז}}$ ) |
| <i>Little Zaqeph</i> ( $\overset{\cdot}{\text{ז}}$ ) | <i>Segolta</i> ( $\overset{\cdot\cdot}{\text{ז}}$ )      |
| <i>Segolta</i> ( $\overset{\cdot\cdot}{\text{ז}}$ )  | <i>Shalshleth</i> ( $\text{׃}^{\cdot}$ )                 |
| <i>Pashta</i> ( $\overset{\cdot}{\text{ז}}$ )        | <i>Yethib</i> ( $\underset{\cdot}{\text{ז}}$ )           |
| <i>Geresh</i> ( $\overset{\cdot}{\text{ז}}$ )        | <i>Garshaim</i> ( $\overset{\cdot\cdot}{\text{ז}}$ )     |
| <i>Little Pazer</i> ( $\overset{\cdot}{\text{ז}}$ )  | <i>Great Pazer</i> ( $\overset{\cdot\cdot}{\text{ז}}$ )  |

*The Law of Transformation.* For musical reasons, *Geresh* (  $\overset{\cdot}{\text{ז}}$  ) may not stand too close to *Tebir* (  $\underset{\cdot}{\text{ז}}$  ), *Pashta* (  $\overset{\cdot}{\text{ז}}$  ), or *Zarqa* (  $\overset{\cdot}{\text{ז}}$  )—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* ( <sup>•</sup> ) to transform into *Pashta* ( <sup>`</sup> ) 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:

| Disjunctive<br><u>Accent</u>           | Number and Kind of<br><u>Permitted Conjunctive Accents</u> <sup>29</sup> |
|----------------------------------------|--------------------------------------------------------------------------|
| <i>Soph Pasuq</i> (:) )                | None                                                                     |
| <i>Silluq</i> ( <sub>1</sub> )         | 0-1 <i>Mereka</i> ( , )                                                  |
| <i>Athnach</i> ( <sub>^</sub> )        | 0-2 <i>Munach</i> ( <sub>1</sub> )                                       |
| <i>Tiphcha</i> ( <sub>`</sub> )        | 0-1 <i>Mereka</i> ( , )                                                  |
| <i>Little Zaqeph</i> ( <sub>˙</sub> )  | 0-2 <i>Munach</i> ( <sub>1</sub> )                                       |
| <i>Great Zaqeph</i> ( <sub>˙˙</sub> )  | None                                                                     |
| <i>Segolta</i> ( <sub>˙˙</sub> )       | 0-2 <i>Munach</i> ( <sub>1</sub> )                                       |
| <i>Shalshleth</i> (   <sup>˙</sup> )   | None                                                                     |
| <i>Tebir</i> ( <sub>˙˙</sub> )         | 0-4 Various                                                              |
| <i>Pashta</i> ( <sup>`</sup> )         | 0-4 Various                                                              |
| <i>Yeth ib</i> ( <sub>˙˙</sub> )       | None                                                                     |
| <i>Zarqa</i> ( <sub>˙˙</sub> )         | 0-4 Various                                                              |
| <i>Rebia</i> ( <sup>•</sup> )          | 0-3 Various                                                              |
| <i>Geresh</i> ( <sup>˙</sup> )         | 0-5 Various                                                              |
| <i>Garshaim</i> ( <sup>˙˙</sup> )      | 0-1 <i>Munach</i> ( <sub>1</sub> )                                       |
| <i>Great Telisha</i> ( <sup>˙˙</sup> ) | 0-5 <i>Munach</i> ( <sub>1</sub> )                                       |
| <i>Little Pazer</i> ( <sup>˙˙˙</sup> ) | 0-6 <i>Munach</i> ( <sub>1</sub> )                                       |

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<sup>29</sup> The accents are listed in the order of their hierarchic rank, with substitute accents following the accent which they may replace.

*Great Pazer* ( <sup>∞</sup> )      2-6 *Various*  
*Legarmeh* ( | , )      0-1 *Mereka* ( , )

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:<sup>30</sup>

| Number of<br>Conjunctives | Order of the Conjunctive Ranks            |
|---------------------------|-------------------------------------------|
| 1                         | Disjunctive + I                           |
| 2                         | Disjunctive + I + II/III                  |
| or                        | Disjunctive + I + II                      |
| 3                         | Disjunctive + I + II + III                |
| 4                         | Disjunctive + I + II + III + III          |
| 5+                        | Disjunctive + I + II + III + III..+ (III) |

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* ( <sup>∞</sup> ), 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.

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<sup>30</sup> 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.



### 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.

**Table 22.1**  
**Ordered Ranks of the Conjunctives (Servants)**

| Disjunctive               | Ordered Rank            |                         |                            |                         |
|---------------------------|-------------------------|-------------------------|----------------------------|-------------------------|
| Accent                    | I                       |                         | II                         | III                     |
|                           | <u>Regular</u>          | <u>Alternate</u>        |                            |                         |
| Rebia ( <sup>˙</sup> )    | Munach ( <sub>˘</sub> ) | _____                   | Darga ( <sub>˘</sub> )     | Munach ( <sub>˘</sub> ) |
| Tebir ( <sub>˘</sub> )    | Darga ( <sub>˘</sub> )  | Mereka ( <sub>˘</sub> ) | Azla ( <sup>˘</sup> )      | _____                   |
| Pashta ( <sup>˘</sup> )   | Mahpak ( <sub>˘</sub> ) | Mereka ( <sub>˘</sub> ) | Azla ( <sup>˘</sup> )      | _____                   |
| Zarqa ( <sup>˘</sup> )    | Munach ( <sub>˘</sub> ) | Mereka ( <sub>˘</sub> ) | Azla ( <sup>˘</sup> )      | _____                   |
| Geresh ( <sup>˘</sup> )   | Azla ( <sup>˘</sup> )   | _____                   | L. Telisha( <sup>˘</sup> ) | Munach( <sub>˘</sub> )  |
| G. Pazer ( <sup>˘</sup> ) | Galgol ( <sub>˘</sub> ) | _____                   | Munach( <sub>˘</sub> )     | Munach( <sub>˘</sub> )  |

*The Conjunctive Accents.* Conjunctive accents join words that are closely related syntactically. The following 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.

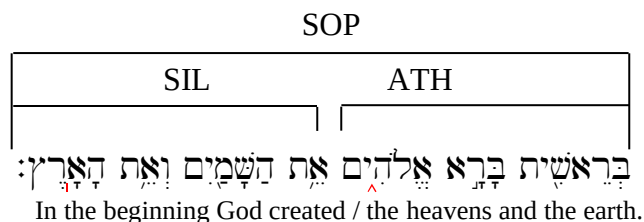
Conjunctive accents are usually used to join constructions like the above, but when the constructions are too long for the allowable number of conjunctives, then disjunctives must be used in spite of the grammatical syntax.

*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:

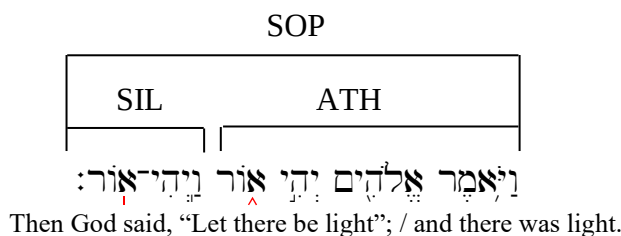
| <u><i>Athnach</i> Segment</u> | <u><i>Silluq</i> Segment</u> |
|-------------------------------|------------------------------|
| Clause                        | Clause                       |
| Subject                       | Predicate                    |
| Subject + Verb                | Object                       |
| Object                        | Verb + Subject               |
| Adverbial Phrase              | Clause                       |
| Vocative                      | Clause                       |
| Phrase                        | Phrase                       |

**Example 1** (Gen. 1:1)



In this example the *Athnach* ( ^ ) segment consists of the subject plus the verb phrase, and the *Silluq* ( , ) segment consists of a compound object.

**Example 2** (Gen. 1:3)

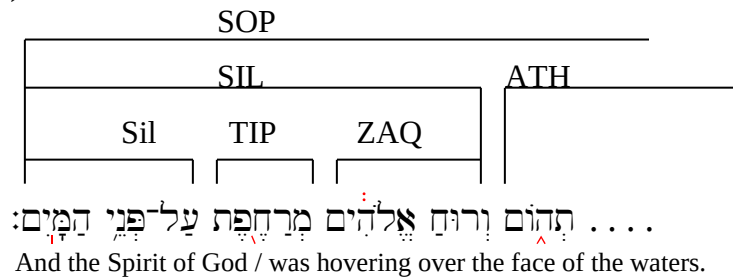


In this example the *Athnach* ( ^ ) segment consists of an action clause, and the *Silluq* ( , ) segment consists of a result clause.

*The princes*—*Zaqeph* ( ^ ), *Segolta* ( ^ ), and *Tiphcha* ( , )—divide the major segments into secondary segments. At times *Segolta* ( ^ ) may govern the first remote segment in the domain of *Athnach* ( ^ ), otherwise *Zaqeph* ( ^ ) governs it. There may be more than one *Zaqeph* ( ^ ) segment. *Tiphcha* ( , ) always governs the last (near) secondary segment, but from the next-to-last word-

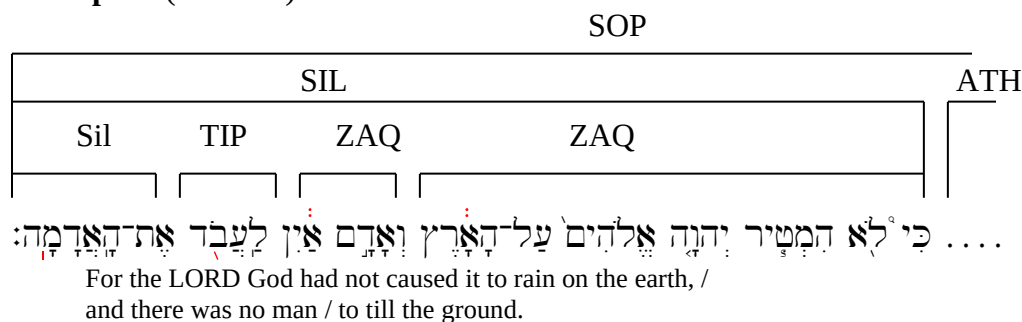
unit. A *Tiphcha* ( ) segment may stand alone. These secondary segments should be interpreted as being on an equal par syntactically, logically, or rhetorically.

**Example 1** (Gen. 1:2)



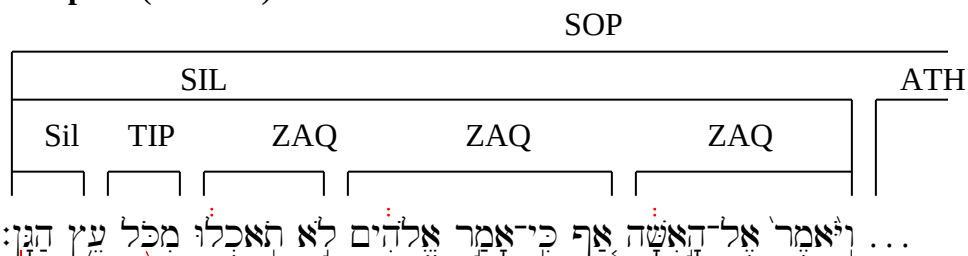
In this example the *Silluq* ( ) segment consists of a clause. The subject is contained in a *Zaqeph* ( ) segment, and the predicate is contained in the *Tiphcha* segment.<sup>31</sup>

**Example 2** (Gen. 2:5)



In this example the *Silluq* ( ) segment consists of three clauses: two independent clauses, the second with a dependent infinitive clause of purpose. The first two are contained in *Zaqeph* ( ) segments, and the last in the *Tiphcha* ( ) segment. The first is longer than the others, but evidently on about the same par rhetorically.

**Example 3** (Gen. 3:1)



<sup>31</sup> As stated above, *Tiphcha* 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.

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* ( ⲓ ) segment contains four secondary segments: three clauses plus a dependent adverbial phrase of source. The first three are contained in *Zaqeph* ( ⲓ ) segments, and the last in the *Tiphcha* ( ⲓ ) segment.

#### Example 4 (Gen. 1:5)

| SOP |                                                       |     |     |
|-----|-------------------------------------------------------|-----|-----|
| SIL |                                                       | ATH |     |
|     | Ath                                                   | TIP | ZAQ |
| ... | וַיִּקְרָא אֱלֹהִים לְאֹרֶךְ יוֹם וְלַחֹשֶׁךְ לַיְלָה |     |     |

And God called the light Day, / and the darkness He called Night.

In this example the *Athnach* ( ⲓ ) segment consists of two independent clauses. The first is contained in a *Zaqeph* ( ⲓ ) segment, and the last is in the *Tiphcha* ( ⲓ ) segment.<sup>32</sup>

*The dukes*—*Tebir* ( ⲓ ), *Pashta* ( ⲓ ), *Zarqa* ( ⲓ ), and *Rebia* ( ⲓ )—divide the secondary segments into tertiary segments. In the domain of a prince, *Rebia* ( ⲓ ) governs the remote segments; and a *Tebir* ( ⲓ ), *Pashta* ( ⲓ ), or *Zarqa* ( ⲓ ) governs the near segment, depending on the prince governing the domain. A *Tebir* ( ⲓ ), *Pashta* ( ⲓ ), or *Zarqa* ( ⲓ ) segment may stand alone. These segments should be regarded as being on about equal par syntactically, logically, or rhetorically.

#### Example 1 (Gen. 1:14)

| SOP                                                                                                 |     |       |      |     |  |
|-----------------------------------------------------------------------------------------------------|-----|-------|------|-----|--|
| ATH                                                                                                 |     |       |      |     |  |
| Ath                                                                                                 | TIP | G-ZAQ | ZAQ  |     |  |
|                                                                                                     |     |       | PASH | REB |  |
| וַיֹּאמֶר אֱלֹהִים יְהִי מֵאֲרָתְךָ בְּרִקְיעַ שָׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה |     |       |      |     |  |

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* ( ⲓ ) segment consists of two clauses. The first is contained in a *Rebia* ( ⲓ ) segment, and the second in a *Pashta* ( ⲓ ) segment.<sup>33</sup> The second *Zaqeph* segment is marked with *Great Zaqeph*—a substitute for *Zaqeph* when the segment is short.

<sup>32</sup> 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.

<sup>33</sup> *Pashta*, being a near disjunctive, its segment includes the word unit bearing the *Zaqeph*.

**Example 2** (Gen. 1:28)

SOP

| ATH                                                                                                                       |     |     |     |
|---------------------------------------------------------------------------------------------------------------------------|-----|-----|-----|
| Ath                                                                                                                       | TIP |     | SEG |
|                                                                                                                           | TEB | REB |     |
| וַיְבָרֶךְ אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּ                             |     |     |     |
| Then God blessed them, /<br>and God said to them, / “Be fruitful, and multiply, and fill the earth /<br>and subdue it; .” |     |     |     |

In this example a *Tiphcha* ( ) segment contains two clauses: the first introduces the second which has a compound verb phrase. The first clause is contained in a *Rebia* ( ) segment, and the second in a *Tebir* ( ) segment.<sup>34</sup>

*The counts*—*Geresh* ( ), *Great Telisha* ( ), and *Pazer* ( )—divide the domain of the dukes into subordinate segments. *Telisha* ( ) or *Pazer* ( ) govern the remote segments. More than one *Pazer* ( ) segment may occur. The near segment is governed by *Geresh* ( ). 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* ( ) and *Athnach* ( )—and even the secondary disjunctives—*Zaqeph* ( ), *Segolta* ( ), and *Tiphcha* ( )—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)

עֲזִי וְזִמְרַת יְהוָה אֱלֹהֵי אָבִי וְאַרְמְנָהּ׃  
יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ׃  
מִרְכָּבַת פָּרֹעַ וְחִילוֹ יְרָה בָּיִם׃  
וּמִבְחַר שְׁלֹשִׁי שְׁבָעוּ בָּיִם־סוּף׃  
תַּהֲמֹת יְכַסִּימוּ יִרְדּוּ בַּמְצוֹלֹת כְּמוֹ־אֲבָן׃

- (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; //

<sup>34</sup> *Tebir*, being a near disjunctive, its segment includes the word unit bearing *Tiphcha*.

- 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—*Athnach* ( ^ ) and *Silluq* ( )—and the end of the first half of each line is marked by a remote prince—*Zaqeph* ( ^ ). 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)

וַיַּעֲבֹר יְהוָה אֶל־פָּנָיו וַיִּקְרָא  
יְהוָה אֶל־יְהוָה אֵל רַחוּם וְחַנּוּן  
אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמִתּוּ:  
נֹצֵר חַסֵּד לְאֲלֹפִים נֶשֶׁא עֹון וְפֹשַׁע וְחַטָּאת  
וְנִקָּה לֹא יִנָּקֶה  
פֶּקֶדוֹ עֹון אֲבוֹת עַל־בָּנִים וְעַל־בָּנֵי בָנִים  
עַל־שְׁלֹשִׁים וְעַל־רְבָעִים:

- (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 *Athnach* ( ^ ) segment; the first line is its remote *Segolta* ( ^ ) segment which introduces the declaration of the divine name; and the second line consists of its near *Tiphcha* ( ^ ) segment. The third consists of the *Silluq* ( ) segment. Each line has two half-lines. In the second line, the first half-line, a *Zaqeph* ( ^ ) segment, contains a double declaration of the name יהוה יהוה separated 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 *Athnach* ( ^ ) to set

off the poetic line], the *Athnach* (  $\wedge$  ) should be a *Zaqeph* (  $\dot{\quad}$  ) [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 *Athnach* (  $\wedge$  ) segment contains the first two participle clauses (which make positive statements), and the *Silluq* (  $\lrcorner$  ) 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* (  $\lrcorner$  ) segment surely would be divided differently.

The remote disjunctives—*Athnach* (  $\wedge$  ), *Zaqeph* (  $\dot{\quad}$  ), *Segolta* (  $\ddot{\quad}$  ), *Rebia* (  $\dot{\quad}$  ), *Great Teli-sha* (  $\circ$  ), and *Pazer* (  $\text{^}$  )—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* (  $\lrcorner$  ), *Tiphcha* (  $\backslash$  ), *Tebir* (  $\text{,}$  ), *Pashta* (  $\text{`}$  ), *Zarqa* (  $\text{^}$  ), and *Geresh* (  $\text{'}$  ). Except for *Silluq* (  $\lrcorner$  ), 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* (  $\lrcorner$  ) and *Tiphcha* (  $\backslash$  ) may be served, at the most, by only one conjunctive, *Mereka* (  $\text{,}$  ); and *Athnach* (  $\wedge$  ), *Zaqeph* (  $\dot{\quad}$  ), and *Segolta* (  $\ddot{\quad}$  ) may be served, at the most, by only one conjunctive, *Munach* (  $\text{,}$  ).<sup>35</sup> Thus when a segment ends with a compound phrase requiring more conjunctive accents than is permitted, the near subordinate disjunctive must occur of necessity where syntax (or logic) expects a conjunctive.

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<sup>35</sup> Two *Munachs* may occur on rare occasions in places where two short words could (and probably should) have been joined by *Maqqeph*.

**Example 1** (Gen. 47:9)

וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יָמֵי שְׁנֵי מִגֻּרֵי  
 שְׁלָשִׁים וּמֵאָת שָׁנָה  
 מְעַט וָרָעִים הָיוּ יָמֵי שְׁנֵי חַיַּי  
 וְלֹא הִשְׁיֵגוּ אֶת־יָמֵי שְׁנֵי חַיַּי אָבִתִּי בְיָמֵי מִגֻּרֵיהֶם:

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 father’s /  
 in the days of their pilgrimage.”//

In this example the phrase שְׁלָשִׁים וּמֵאָת שָׁנָה (thirty and a hundred of years) is the near subordinate *Tiphcha* ( ) segment of the *Athnach* ( ) segment. Syntactically the phrase should be one unit, and particularly the construct מֵאָת should be joined with שָׁנָה; but *Tiphcha* ( ) divides them. This is because, in the rules of the accents, *Tiphcha* ( ) must stand on the first or second word before *Athnach* ( ) regardless of syntax or logic. In interpreting this accentuation, the *Tiphcha* ( ) should be understood to close its segment on the same word with *Athnach* ( ) (which closes its larger segment with the same word), and to stand in place of a conjunctive accent.

Also in this verse, the phrases יָמֵי שְׁנֵי מִגֻּרֵי (the days of the years of my pilgrimage) and יָמֵי שְׁנֵי חַיַּי (the days of the years of my life) are the *Pashta* ( ) segments of *Zaqeph* ( ) 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* ( ) divides the first from the last two. This is because, in the rules of the accents, *Pashta* ( ) must stand on the first or second word before *Zaqeph* ( ) regardless of syntax or logic. In interpreting the accentuation of this verse, the *Pashta* ( ) should be understood to close its segment on the same word with *Zaqeph* ( ), 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.<sup>36</sup>

### Disjunctive Accents

| <u>Name</u> .....                                        | <u>Example</u> |
|----------------------------------------------------------|----------------|
| (1) <i>Silluq</i> (סְלוּק).....                          | דִּבְרִי       |
| (2) <i>Ole WeYored</i> (עוֹלָה וַיֵּרֶד).....            | דִּבְרִי       |
| (3) <i>Athnach</i> (אַתְנַח).....                        | דִּבְרִי       |
| (4) <i>Great Rebia</i> (רְבִיעַ גָּדוֹל).....            | דִּבְרִי       |
| (5) <i>Rebia Mugrash</i> (רְבִיעַ מְגֻרָשׁ).....         | דִּבְרִי       |
| (6) <i>Great Shalshleth</i> (שְׁלִשְׁלֹת גָּדוֹלָה)..... | דִּבְרִי       |
| (7) <i>Sinnor</i> (צִנּוֹר) (postpositive).....          | דִּבְרִי       |
| (8) <i>Little Rebia</i> (רְבִיעַ קָטָן).....             | דִּבְרִי       |
| (9) <i>Dechi</i> (דְּחִי) (prepositive).....             | דִּבְרִי       |
| (10) <i>Pazer</i> (פָּזֵר).....                          | דִּבְרִי       |
| (11) <i>Mahpak Legarmeh</i> (מִהְפֵּךְ לְגַרְמָה).....   | דִּבְרִי       |
| (12) <i>Azla Legarmeh</i> (אַזְלָא לְגַרְמָה).....       | דִּבְרִי       |

### Conjunctive Accents

| <u>Name</u> .....                                        | <u>Example</u> |
|----------------------------------------------------------|----------------|
| (13) <i>Munach</i> (מוֹנַח).....                         | דִּבְרִי       |
| (14) <i>Mereka</i> (מֶרְכָּא).....                       | דִּבְרִי       |
| (15) <i>Illuy</i> (עֲלוּי).....                          | דִּבְרִי       |
| (16) <i>Tarcha</i> (טַרְחָא).....                        | דִּבְרִי       |
| (17) <i>Galgol</i> (גִּלְגֹּל).....                      | דִּבְרִי       |
| (18) <i>Mahpak</i> (מִהְפֵּךְ).....                      | דִּבְרִי       |
| (19) <i>Azla</i> (אַזְלָא).....                          | דִּבְרִי       |
| (20) <i>Little Shalshleth</i> (שְׁלִשְׁלֹת קָטָנָה)..... | דִּבְרִי       |
| (21) <i>Sinnorit Mereka</i> (צִנּוֹרִית מֶרְכָּא).....   | דִּבְרִי       |
| (22) <i>Sinnorit Mahpak</i> (צִנּוֹרִית מִהְפֵּךְ).....  | דִּבְרִי       |
| (23) <i>Paseq</i> (פָּסֵק).....                          | דִּבְרִי       |

*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

<sup>36</sup> *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.

syllable as do most of the other accents. But it does call for a slight pause in imitation of a weak disjunctive accent.

### 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:

| <u>Rank</u> | <u>Disjunctive Accents</u>                                                                         |
|-------------|----------------------------------------------------------------------------------------------------|
| Emperor     | <i>Silluq</i> ( <u>  </u> ) <sup>37</sup>                                                          |
| Kings       | <i>Rebia Mugrash</i> ( <u>  </u> ), <i>Athnach</i> ( <u>  </u> ), <i>Ole WeYored</i> ( <u>  </u> ) |
| Princes     | <i>Dechi</i> ( <u>  </u> ), <i>Sinnor</i> ( <u>  </u> ), <i>Great Rebia</i> ( <u>  </u> )          |
| Duke        | <i>Pazer</i> ( <u>  </u> )                                                                         |
| Count       | <i>Legarmeh</i> (   <u>  </u> ) or (   <u>  </u> )                                                 |

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.

| <u>Rank</u> | <u>Disjunctive</u>               | <u>Defined Subordinate</u>      |                                                                                 |
|-------------|----------------------------------|---------------------------------|---------------------------------------------------------------------------------|
|             |                                  | <u>Near</u>                     | <u>Remote</u>                                                                   |
| Emperor     | <i>Silluq</i> ( <u>  </u> )      | <i>Rebia Mug.</i> ( <u>  </u> ) | <i>Athnach</i> ( <u>  </u> )/<br><i>Ole WeYored</i> ( <u>  </u> ) <sup>38</sup> |
| Kings       | <i>Rebia Mug.</i> ( <u>  </u> )  | <i>Dechi</i> ( <u>  </u> )      | <i>Great Rebia</i> ( <u>  </u> )                                                |
|             | <i>Athnach</i> ( <u>  </u> )     | <i>Dechi</i> ( <u>  </u> )      | <i>Great Rebia</i> ( <u>  </u> )                                                |
|             | <i>Ole WeYored</i> ( <u>  </u> ) | <i>Sinnor</i> ( <u>  </u> )     | <i>Great Rebia</i> ( <u>  </u> )                                                |
| Princes     | <i>Dechi</i> ( <u>  </u> )       | <i>Legarmeh</i>                 | <i>Pazer</i> ( <u>  </u> )                                                      |
|             | <i>Sinnor</i> ( <u>  </u> )      | <i>Legarmeh</i>                 | <i>Pazer</i> ( <u>  </u> )                                                      |
|             | <i>Great Rebia</i> ( <u>  </u> ) | <i>Legarmeh</i>                 | <i>Pazer</i> ( <u>  </u> )                                                      |
| Duke        | <i>Pazer</i> ( <u>  </u> )       | <i>Legarmeh</i>                 | Empty                                                                           |
| Count       | <i>Legarmeh</i> (   <u>  </u> )  | Empty                           | Empty                                                                           |

The domain of the hierarchy may be illustrated by the following diagram (in Hebrew order):

<sup>37</sup> Unlike the accents of the Prose Books, *Soph Pasuq* does not govern its own segments. In the Poetical Books *Silluq* governs the entire verse.

<sup>38</sup> In the domain of *Silluq*, only one *Athnach/Ole WeYored* segment may occur. If two are required, the first is an *Ole WeYored* segment and the second is an *Athnach* segment.

**VERSE**

| Emperor<br>(Silluq)          |                 |                             |                 |                                       |                 |                             |                 |
|------------------------------|-----------------|-----------------------------|-----------------|---------------------------------------|-----------------|-----------------------------|-----------------|
| Near King<br>(Rebia Mugrash) |                 |                             |                 | Remote King<br>(Athnach/ Ole WeYored) |                 |                             |                 |
| Near Prince<br>(Dechi)       |                 | Remote Prince<br>(G. Rebia) |                 | Near Prince<br>(Dechi/Sinnor)         |                 | Remote Prince<br>(G. Rebia) |                 |
| N-Duke<br>(Leg)              | R-Duke<br>(Paz) | N-Duke<br>(Leg)             | R-Duke<br>(Paz) | N-Duke<br>(Leg)                       | R-Duke<br>(Paz) | N-Duke<br>(Leg)             | R-Duke<br>(Paz) |

*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 instances 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:

Regular Segment*Rebia Mugrash* ( <sup>•</sup> ' )*Sinnor* ( <sup>˘</sup> )Substitute Segment*Great Shalshleth* ( | <sup>˘</sup> )*Little Rebia* ( <sup>˘</sup> )

*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:

DisjunctiveAccent*Silluq* ( <sub>˘</sub> )*Rebia Mugrash* ( <sup>•</sup> ' )*Great Shalshleth* ( | <sup>˘</sup> )*Athnach* ( <sub>˘</sub> )*Ole WeYored* ( <sub>˘</sub> , <sup>˘</sup> )*Dechi* ( <sub>˘</sub> )Number and Kind ofPermitted Conjunctive Accents*0-1 Munach* ( <sub>˘</sub> )/*Mereka* ( <sub>˘</sub> )/*Illuy* ( <sup>˘</sup> )*0-1 Mereka* ( <sub>˘</sub> )*0-1 Mereka* ( <sub>˘</sub> )*0-1 Munach* ( <sub>˘</sub> )/*Mereka* ( <sub>˘</sub> )*0-1 Galgal* ( <sub>˘</sub> )/*(Mahpak* ( <sub>˘</sub> )*0-1 Munach* ( <sub>˘</sub> )

|                                          |                                                                                                                         |
|------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| <i>Sinnor</i> ( <sup>˘</sup> )           | 0-1 <i>Munach</i> ( <sub>˘</sub> )/ <i>Mereka</i> ( <sub>˘</sub> )                                                      |
| <i>Little Rebia</i> ( <sup>˘</sup> )     | 0-1 <i>Mereka</i> ( <sub>˘</sub> )                                                                                      |
| <i>Great Rebia</i> ( <sup>˘</sup> )      | 0-1 <i>Illuy</i> ( <sup>˘</sup> )/ <i>Mahpak</i> ( <sub>˘</sub> )/ <i>Sinnorit-Mahpak</i> ( <sub>˘</sub> <sup>˘</sup> ) |
| <i>Pazer</i> ( <sup>˘</sup> )            | 0-1 <i>Galgol</i> ( <sub>˘</sub> )                                                                                      |
| <i>Azla Legarmeh</i> (  <sup>˘</sup> )   | 0-1 <i>Illuy</i> ( <sup>˘</sup> )/ <i>Mahpak</i> ( <sub>˘</sub> )/ <i>Sinnorit-Mahpak</i> ( <sub>˘</sub> <sup>˘</sup> ) |
| <i>Mahpak-Legarmeh</i> (  <sub>˘</sub> ) | None                                                                                                                    |

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 instances this required *Maqqeph* (-) is lacking (usually after a one-syllable word when it is lacking); in such instances *Mereka* ( <sub>˘</sub> ) or *Mahpak* ( <sub>˘</sub> ) 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* ( <sub>˘</sub> ) and *Mahpak* ( <sub>˘</sub> ) 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* ( <sup>˘</sup> ) 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 instances the transformed *Geresh* functions musically as a conjunctive, while continuing to function syntactically as a disjunctive. In a similar fashion *Rebia* ( <sup>˘</sup> ) is transformed into *Pashta* ( <sup>˘</sup> ) under certain conditions.

In the Books of Poetry, three of the near subordinate disjunctives—*Rebia Mugrash* ( <sup>˘</sup> <sup>˘</sup> ), *Dechi* ( <sub>˘</sub> ), and *Legarmeh* (| <sub>˘</sub> or | <sup>˘</sup> )—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* ( <sup>˘</sup> <sup>˘</sup> ), *Athnach*

(<sup>^</sup>), and *Ole WeYored* (<sup>^</sup>). These high ranking accents are found most often marking the end of poetic lines.

כִּי אִם בְּתוֹרַת יְהוָה חֲפִצּוֹ  
וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה:

But his delight is in the law of the LORD,  
And in His law he meditates day and night. (Psa. 1:2)

עַל־כֵּן לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט  
וְחַטָּאִים בַּעֲדַת צְדִיקִים:

Therefore the ungodly shall not stand in the judgment,  
Nor sinners in the congregation of the righteous. (Psa. 1:5)

תּוֹדִיעַנִי אֶרְחַח חַיִּים  
שִׁבְעַ שְׂמֻחוֹת אֶת־פְּנֶיךָ  
נְעֻמוֹת בְּיָמֶיךָ נִצַּח:

You will show me the path of life;  
In Your presence is fullness of joy;  
At Your right hand are pleasures forevermore. (Psa. 16:11)

In long verses containing numerous poetic lines the remote prince, *Rebia* (<sup>^</sup>), 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.

הָאֲשִׁימוּ אֱלֹהִים  
יִפְּלוּ מִמַּעֲצוֹתֵיהֶם  
בָּרַב פִּשְׁעֵיהֶם הִדְיָחֻמוֹ  
כִּי־מָרוּ בְּךָ:

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)

גַּם אֲנִכִּי כִכֶּם אֶדְבֶּרָה  
לִי־יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי  
אֲחִבֶּרָה עֲלֵיכֶם בְּמַלְאִים  
וְאֶנִּיעָה עֲלֵיכֶם בְּמִו רָאשֵׁי:

I also could speak as you do,  
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* ( , ´), *Athnach* ( ^), *Great Rebia* ( ´), and *Pazer* ( ´)—unambiguously mark the end of the segments they govern. Again this is not true for the near disjunctives—*Rebia Mugarash* ( ´ ´), *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 Mugarash* ( ´ ´), *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 instances 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<sup>1</sup>

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 (ֿ) or Silluq (ֿ).<sup>2</sup> 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.<sup>3</sup> This suggests the possibility that pausal forms, when they occur with non-pausal accents,<sup>4</sup> 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.

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

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<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> In this work, the term non-pausal accent means any accent other than Athnach and Silluq, or Ole WeYored, including conjunctive accents.

a pausal position,<sup>5</sup> 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.<sup>6</sup> For example, the word *עֲשֵׂתָהּ* becomes *עֲשֵׂתָהּ* in pause, experiencing both a lengthened vowel and shift of accent.

וַיֹּגֵד לְדָוִד אֶת אֲשֶׁר-עֲשֵׂתָהּ רִצְפָּה בַת-אִיָּה פִלְגֶּשׁ שָׂאוּל:

And David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done. (2 Sam. 21:11)

וַתִּתֵּן אֶת־הַמִּטְעָמִים וְאֶת־הַלֶּחֶם אֲשֶׁר עֲשֵׂתָהּ בִּיד יַעֲקֹב בָּנָה:

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.<sup>7</sup> 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 (*עֲשֵׂתָהּ אִתָּהּ*), major pause (*עֲשֵׂתָהּ אִתָּהּ*), and minor pause (*עֲשֵׂתָהּ אִתָּהּ*). Table 23.1 lists the distribution of pausal forms<sup>8</sup> 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 *aleph* (א) and 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 both a normal form and a major pausal form, and the fourth lists the number having all three forms.

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

<sup>5</sup> 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.

<sup>6</sup> Paul Joüon, *A Grammar of Biblical Hebrew*, translated and revised by T. Muraoka (Rome: Pontifical Biblical Institute, 1993), § 32. Wilhelm Gesenius, E. Kautzsch, and A. E. Cowley, *Gesenius' Hebrew Grammar* (Oxford: Clarendon Press, 1910), § 29 i-v.

<sup>7</sup> 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.

<sup>8</sup> 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.



such as constructs; they are grammatically bound to the word that follows, so they are never expected to coincide with syntactic division.

**Table 23.1**

**Summary of Total Words by First Letter of the Lemma:**

|        | Total<br><u>Forms</u> | Normal<br><u>Form</u> | Major<br><u>Pause</u> | Minor<br><u>Pause</u> |
|--------|-----------------------|-----------------------|-----------------------|-----------------------|
| א      | 2,574                 | 2,134                 | 439                   | 1                     |
| ב      | 1,918                 | 1,540                 | 378                   | 0                     |
| ג      | 1,170                 | 957                   | 213                   | 0                     |
| ד      | 788                   | 636                   | 152                   | 0                     |
| ה      | 747                   | 597                   | 150                   | 0                     |
| ו      | 14                    | 10                    | 4                     | 0                     |
| ז      | 681                   | 576                   | 105                   | 0                     |
| ח      | 2,562                 | 2,049                 | 513                   | 0                     |
| ט      | 369                   | 303                   | 66                    | 0                     |
| י      | 2,309                 | 1,860                 | 449                   | 0                     |
| כ      | 1,358                 | 1,094                 | 264                   | 0                     |
| ל      | 765                   | 604                   | 161                   | 0                     |
| מ      | 3,026                 | 2,475                 | 551                   | 0                     |
| נ      | 2,634                 | 2,203                 | 431                   | 0                     |
| ס      | 868                   | 714                   | 154                   | 0                     |
| ע      | 2,594                 | 2,138                 | 455                   | 1                     |
| פ      | 1,345                 | 1,125                 | 220                   | 0                     |
| צ      | 931                   | 762                   | 169                   | 0                     |
| ק      | 1,559                 | 1,321                 | 238                   | 0                     |
| ר      | 1,805                 | 1,508                 | 297                   | 0                     |
| ש      | 767                   | 628                   | 139                   | 0                     |
| ת      | 3,109                 | 2,543                 | 566                   | 0                     |
| ת      | 825                   | 678                   | 147                   | 0                     |
| Total: | 34,718                | 28,455                | 6,261                 | 2                     |

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 23.2**  
**Distribution of Major Pausal forms by Part of Speech**

| Part of Speech            | All, Including Silluq & Athnach | Non-Pausal Only |
|---------------------------|---------------------------------|-----------------|
| Nouns                     | 28,115                          | 564             |
| Adjectives                | 2,245                           | 34              |
| Adverbs                   | 1,007                           | 7               |
| Verbs                     | 9,283                           | 412             |
| Numbers                   | 914                             | 21              |
| Pronouns                  | 676                             | 72              |
| Prepositions <sup>9</sup> | 3,129                           | 83              |
| Interjections             | 112                             | 5               |
| Negatives                 | 11                              | 0               |
| Interrogatives            | 8                               | 0               |
| 𐤒𐤓 <sup>10</sup>          | 294                             | 6               |

### **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.<sup>11</sup> 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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<sup>9</sup> 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.

<sup>10</sup> One does not expect 𐤒𐤓 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 𐤒𐤓 plus a pronoun suffix.

<sup>11</sup> 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.

**Table 23.3**  
**Distribution of Pausal Forms by Accent for the Prose Books**

|                                    | Accent<br><u>Name</u> | Normal<br><u>Form</u> | Major<br><u>Pause</u> | Minor<br><u>Pause</u> | <u>Total</u> |
|------------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|--------------|
| 1                                  | Silluq                | 4                     | 18,655                | 0                     | 18,659       |
| 2                                  | Athnach               | 8                     | 17,268                | 0                     | 17,276       |
| 3                                  | Tiphcha               | 35,744                | 91                    | 5                     | 35,840       |
| 4                                  | L-Zaqeph              | 24,801                | 595                   | 23                    | 25,419       |
| 5                                  | G-Zaqeph              | 1,629                 | 22                    | 0                     | 1,651        |
| 6                                  | Segolta               | 915                   | 0                     | 0                     | 915          |
| 7                                  | G-Shalshleth          | 4                     | 3                     | 0                     | 7            |
| 8                                  | Tebir                 | 7,822                 | 6                     | 0                     | 7,828        |
| 9                                  | Pashta                | 19,121                | 16                    | 2                     | 19,139       |
| 10                                 | Yethib                | 1,168                 | 0                     | 0                     | 1,168        |
| 11                                 | Zarqa                 | 916                   | 1                     | 0                     | 917          |
| 12                                 | Rebia                 | 8,775                 | 87                    | 2                     | 8,864        |
| 13                                 | Geresh                | 4,122                 | 7                     | 0                     | 4,129        |
| 14                                 | Garshaim              | 1,717                 | 3                     | 0                     | 1,720        |
| 15                                 | Pazer                 | 843                   | 3                     | 0                     | 846          |
| 16                                 | G-Pazer               | 17                    | 0                     | 0                     | 17           |
| 17                                 | G-Telisha             | 1,142                 | 0                     | 0                     | 1,142        |
| 18                                 | Legarmeh              | 1,310                 | 1                     | 0                     | 1,311        |
| 19                                 | Munach                | 31,662                | 6                     | 0                     | 31,668       |
| 20                                 | Mahpak                | 11,617                | 2                     | 0                     | 11,619       |
| 21                                 | Mereka                | 28,652                | 0                     | 0                     | 28,652       |
| 22                                 | Merikaim              | 14                    | 0                     | 0                     | 14           |
| 23                                 | Darga                 | 3,262                 | 0                     | 0                     | 3,262        |
| 24                                 | Azla                  | 6,886                 | 0                     | 0                     | 6,886        |
| 25                                 | L-Telisha             | 1,770                 | 0                     | 0                     | 1,770        |
| 26                                 | Galgai                | 16                    | 0                     | 0                     | 16           |
| Totals                             |                       | 193,937               | 36,766                | 32                    | 230,735      |
| Total non-accented words = 154,608 |                       |                       |                       |                       |              |

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.<sup>12</sup>

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<sup>12</sup> 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 Dagesh 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 of the book, then chapter number, verse number, word-unit number, and word number within word-unit, with no spaces.

**Table 23.4****List of Minor Pausal Forms with Pausal Accents for the Prose Books**

| Word                  | Lemma        |     | Normal Form |     | Major Pause |    | Minor Pause |    |
|-----------------------|--------------|-----|-------------|-----|-------------|----|-------------|----|
| אֶתְּהָ <sup>13</sup> | )AT.FH@pi2ms | 748 | אֶתְּהָ     | 640 | אֶתְּהָ     | 52 | אֶתְּהָ     | 23 |
| עֶתְּהָ <sup>14</sup> | (AT.FH@Pd    | 435 | עֶתְּהָ     | 400 | עֶתְּהָ     | 10 | עֶתְּהָ     | 9  |

וְזָרַעְתִּיהָ לִי בָאָרֶץ וְרַחֲמֵתִי אֶת־לֹא רַחֲמָה  
 וְאֶמְרֵתִי לֹלֵא־עַמִּי עַמִּי־אֶתְּהָ וְהוּא יֹאמֶר אֱלֹהֵי:

“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).

כִּי יִהְיֶה עֵינָיו מְשַׁטָּטוֹת בְּכָל־הָאָרֶץ לְהִתְחַזֵּק עִם־לִבָּבָם שְׁלָם אֱלֹוֵי נִסְכָּלֶתָ עַל־זֹאת  
 כִּי מֵעַתָּה יֵשׁ עִמָּךְ מַלְחָמוֹת:

“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: <sup>15</sup>   | 39  |
| Three pausal forms: <sup>16</sup> | 2   |
| Four pausal forms: <sup>17</sup>  | 1   |
| Total                             | 800 |

In all these places, the additional pausal form adds some rhetorical nuance to the word or phrase involved.

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> 1 Sam. 1:11; Isa. 65:1.

<sup>17</sup> Deut. 13:5.

The pausal form of the word **וַיִּשְׁמַר** occurs 37 times (ten times in Genesis). It occurs with various non-pausal accents when the quotation it introduces begins immediately, without **לְאמֹר**.<sup>18</sup> The phrase **וַיִּשְׁמַר** occurs 22 times in the Prose Books, always with the pausal form **וַיִּשְׁמַר**, 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,<sup>19</sup> and eight times with Athnach.<sup>20</sup> 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.<sup>21</sup> The same is true for disjunctive accents of lower hierarchic level, but without the pausal form of course.

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<sup>18</sup> 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.

<sup>19</sup> Exod. 15:7\*; Deut. 17:3; 1 Sam. 1:7; Neh. 5:14\*. Those marked with \* are noted in the Masorah.

<sup>20</sup> Gen. 45:2; Exod. 8:24; Judg. 19:5, 7; 1 Sam. 15:27; Isa. 33:11; Ezek. 1:20; Eccl. 5:9.

<sup>21</sup> 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.

## List of Normal Forms with Pausal Accents for the Prose Books

| Word                     | Lemma           |     | Normal Form |    | Major Pause |   | Minor Pause |   |
|--------------------------|-----------------|-----|-------------|----|-------------|---|-------------|---|
| תֹּאכַל <sup>22</sup>    | )KL@vqi3fs      | 21  | תֹּאכַל     | 12 | תֹּאכַל     | 5 | none        | 0 |
| אָכַלְתִּי <sup>23</sup> | )KL@vqp1cs      | 10  | אָכַלְתִּי  | 7  | אָכַלְתִּי  | 1 | none        | 0 |
| בָּכִי <sup>24</sup>     | B.:KIY@ncmsa    | 23  | בָּכִי      | 14 | בָּכִי      | 5 | none        | 0 |
| לָכַת <sup>25</sup>      | HLK@vqc         | 109 | לָכַת       | 93 | לָכַת       | 4 | none        | 0 |
| צִנִּיתִי <sup>26</sup>  | CWH@vpp1cs      | 34  | צִנִּיתִי   | 29 | צִנִּיתִי   | 2 | none        | 0 |
| קָשׁ <sup>27</sup>       | QA\$@ncmsa      | 16  | קָשׁ        | 11 | קָשׁ        | 2 | none        | 0 |
| תְּבוּאָה <sup>28</sup>  | T.:BW.)FH@ncfsa | 4   | תְּבוּאָה   | 2  | תְּבוּאָה   | 1 | none        | 0 |

וַיֹּאמֶר אֶת־קִלְקֵל שָׁמַעְתִּי בְּגֶן וְאִירָא כִּי־עִירָם אֲנִי וְאֶחְבֵּא:

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)

וַיֹּאמֶר פָּנֵי יְלֹכִי וְהִנַּחְתִּי לָךְ:

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.<sup>29</sup> It divides a Silluq segments as follows: (1) it

<sup>22</sup> 1 Sam. 1:7.

<sup>23</sup> Neh. 5:14.

<sup>24</sup> Gen. 45:2.

<sup>25</sup> Exod. 8:24; Judg. 19:5, 7; 1 Sam. 15:27; Ezek. 1:20.

<sup>26</sup> Deut. 17:3.

<sup>27</sup> Exod. 15:7; Isa. 33:11.

<sup>28</sup> Eccl. 5:9.

<sup>29</sup> Num. 9:2; Deut. 6:9; 11:20; 2 Sam. 1:1; Isa. 42:6; 2 Chr. 25:6; Neh. 1:2.

divides two clauses;<sup>30</sup> (2) it divides a clause from a phrase;<sup>31</sup> (3) it divides two phrases;<sup>32</sup> (4) it divides two phrases after Zaqeph;<sup>33</sup> it marks the end of a clause in a sequence of clauses.<sup>34</sup> It divides an Athnach segment as follows: (1) it divides two clauses;<sup>35</sup> (2) it marks the end of a clause in a series of clauses;<sup>36</sup> (3) it divides a clause from a phrase;<sup>37</sup> and (4) it divided two phrases.<sup>38</sup> Finally, it marks the word preceding a final vocative.<sup>39</sup>

### 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,<sup>40</sup> and 76 times it is Waw consecutive with a perfect verb.<sup>41</sup> In the other 170 instances the word following

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<sup>30</sup> 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.

<sup>31</sup> 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.

<sup>32</sup> Exod. 39:28; Num. 13:2; 35:16, 17, 18; Isa. 24:4; 1 Chr. 15:8, 9.

<sup>33</sup> 2 Chr. 28:13; Est. 3:15.

<sup>34</sup> Deut. 13:5.

<sup>35</sup> Deut. 13:5; 26:2; Isa. 9:9; 14:27.

<sup>36</sup> 2 Kgs. 15:10; Ruth 3:13.

<sup>37</sup> Isa. 30:20; 38:10; Jer. 23:23; Hos. 9:9; 1 Chr. 17:22; Est. 5:12.

<sup>38</sup> Gen. 15:14; Jdgs. 21:15; Isa. 5:9; 13:3; 22:14.

<sup>39</sup> Gen. 27:34.

<sup>40</sup> Gen. 27:25; 29:33; 32:30; 35:10, 22; Deut. 13:14; 32:13; Josh. 5:14; Judg. 3:19; 11:38; 12:5; 19:18; 1 Sam. 28:17, 21; 2 Sam. 1:7; 4:12; 12:3; 13:10; 17:20; 20:17; 1 Kgs. 21:27; 2 Kgs. 4:6; 10:15; 11:12; 12:22; 19:1; 23:34; Isa. 24:18; 37:1; 42:25; 57:20; 66:2; Jer. 35:17; Amos 2:4; Hab. 2:5; Mal. 3:16; 2 Chr. 26:2; 28:5; Lam. 2:4; 3:53.

<sup>41</sup> 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; 16:2; 20:13; 24:5, 13; 28:22; 2 Sam. 12:8, 11; 14:7; 1 Kgs. 1:47; 8:33; 13:18; 18:12; 20:28; 2 Kgs. 6:2; 9:1; Isa. 14:21; Jer. 5:22; 6:5; 16:19; 22:14; 29:28; Ezek. 3:11, 26; 5:4; 17:23; 26:16; 28:7; 38:10; Hos. 10:6; 13:4; Amos 1:14; 9:14; Zep. 1:13; Zech. 3:4; 6:12; 8:10; 11:5; 12:1; 2 Chr. 6:24; Ruth 3:9; Eccl. 5:5; 11:10; Dan. 9:11; Nah. 1:11.

the Waw is not a verb. It occurs with the pausal form וַיֹּאמֶר 14 times.<sup>42</sup> It is followed 7 times by אֲשֶׁר, introducing a relative pronoun modifier.<sup>43</sup>

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 Zaqeph 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.<sup>44</sup> Twice a Zaqeph with a pausal form is one of three in an Athnach segment.<sup>45</sup>

חָצִיו שָׂרַף בְּמוֹ-אֵשׁ עַל-חָצִיו בָּשָׂר יֹאכֵל יִצְלָה צְלִי וַיִּשְׂבֵּעַ

He burns half of it in the fire; With this half **he eats** meat; He roasts a roast, and is satisfied. (Isa. 44:16)

עָנִי וְאֶבְיוֹן הוֹנָה גְּזֵלוֹת נָזַל חָבֵל לֹא יָשִׁיב

If he has oppressed the poor and needy, **Robbed** by violence, Not restored the pledge (Ezek. 18:12)

בְּלִכְתְּךָ לָשׁוּב מִצְרַיִמָּה רְאֵה כָּל-הַמִּפְתִּים אֲשֶׁר-שָׂמַתִּי בְיָדְךָ וַעֲשִׂיתָם לִפְנֵי פַרְעֹה

“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.<sup>46</sup> Seven times the Zaqeph with a pausal form is one of three in a Silluq segment.<sup>47</sup>

תָּחַת הַתְּפֹחִים עֹרְרָתִיךָ שָׁמָּה חָבַלְתְּךָ אִמְךָ שָׁמָּה חָבַלָה יְלִדְתְּךָ:

I awakened you under the apple tree. There **your mother** brought you forth;

There she *who* bore you brought *you* forth. (Song 8:5)

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

<sup>42</sup> 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.

<sup>43</sup> Gen. 30:2; Exod. 32:11; Lev. 16:23; Num. 22:26; 1 Kgs. 6:12; Eccl. 8:12; Nah. 9:26.

<sup>44</sup> 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.

<sup>45</sup> Jer. 24:7; Nah. 1:11.

<sup>46</sup> 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.

<sup>47</sup> 1 Sam. 28:21; 2 Sam. 14:19; 2 Kgs. 14:10; Joel 4:4; 2 Chr. 17:14; 25:19; Nah. 9:27.



continuous dichotomy, *it loses in disjunctive value* each time of repetition.”<sup>48</sup> 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 Zaqeph with pausal forms,<sup>49</sup> and 23 verses have a Zaqeph with a pausal form together with one lower level disjunctive with a pausal form.<sup>50</sup> Two verses have a Zaqeph with two lower level disjunctives with pausal forms,<sup>51</sup> and one verse has three.<sup>52</sup> The following are examples of verses with multiple pausal forms.

מִשְׁפַּחַת בֵּית־דָּוִיד לְבָד וְנִשְׁיָהֶם לְבָד מִשְׁפַּחַת בֵּית־נָתָן לְבָד וְנִשְׁיָהֶם לְבָד:  
the family of the house of David **by itself**, and their wives **by themselves**;  
the family of the house of Nathan **by itself**, and their wives **by themselves** (Zech. 12:12)

אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלְכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ  
וּבְקִלּוֹ תִשְׁמְעוּ וְאֹתוֹ תַעֲבֹדוּ וְבוֹ תִדְבָּקוּן:  
"You shall walk after the LORD your God and **fear** Him, and **keep** His commandments  
and **obey** His voice, and **you shall serve** Him and **hold fast** to Him. (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 instances the word has some rhetorical significance. It marks word וַיֹּאמֶר (and he said) introducing a direct quotation without the usual לֵאמֹר (saying) 3 times at the beginning of an Athnach segment,<sup>53</sup> and 10 at the beginning of a

<sup>48</sup> William Wickes, *Two Treatises on the Accentuation of the Old Testament* (New York: KTAV Publishing House, 1970) II, 31; emphasis his.

<sup>49</sup> 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.

<sup>50</sup> 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.

<sup>51</sup> 1 Sam. 1:11; Isa. 65:1.

<sup>52</sup> Deut. 13:5.

<sup>53</sup> Judg. 8:19; 2 Sam. 19:27; Dan. 9:22.

Silluq segment.<sup>54</sup> It does the same thing in the middle of an Athnach segment.<sup>55</sup> Great Zaqeph occurs with **וַיִּאמֶר** 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,<sup>56</sup> or a one-word phrase.<sup>57</sup> The phrase **וַיִּאמֶר** is always rhetorically set off with the pausal form of **וַיִּאמֶר**; among other non-pausal accents, it is sometimes marked with Great Zaqeph.<sup>58</sup>

### 23.1.5 Great Shalshleth

Great Shalshleth is a rare substitute for Segolta, occurring only seven times in the prose books.<sup>59</sup> 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.<sup>60</sup> In the other three instances, the form is the same in pause as in non-pause, so it is possible to assume that Great Shalshleth always marks some rhetorical and exegetical significance.

### 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 **אֵלֶּיךָ** has an alternate form **אֵלֶּיךָ** (2 Kgs. 16:16), which mistakenly may be regarded as a normal form. Likewise, the word **מִקֶּדְשׁוֹ** has an alternate form **מִקֶּדְשׁוֹ** (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 **וַיִּצְאֵהוּ** 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 **וַיִּאמְרוּ** which closes a clause in an Athnach segment. In Est. 7:4, Tebir marks the major pausal form **וַיִּצְרֶה**, which merely separates phrases in a clause; the pausal

<sup>54</sup> 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.

<sup>55</sup> 2 Kgs. 2:14.

<sup>56</sup> Gen. 41:5; Mich. 5:3; Ezek. 34:11.

<sup>57</sup> 1 Sam. 13:5; Ezek. 45:21.

<sup>58</sup> Ezek. 18:3; 20:33.

<sup>59</sup> Gen. 19:16; 24:12; 39:8; Lev. 8:23; Ezr. 5:15; Isa. 13:8; Amos 1:2.

<sup>60</sup> Gen. 24:12; Lev. 8:23; Isa. 13:8; Amos 1:2.

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 **וַיֹּאמֶר** is always rhetorically set off with the pausal form of **וַיֹּאמֶר**; among other non-pausal accents, it is marked with Pashta four times.<sup>61</sup> It marks the end of the first in a sequence of several dependent clauses in a Silluq segment.<sup>62</sup> In a Silluq segment, it marks the end of the first in a sequence of six independent clauses each ending with a pausal form.<sup>63</sup> In an Athnach segment, it marks the end of one in a sequence of several independent clauses;<sup>64</sup> still others have a sequence of independent clauses, several of which end with pausal forms.<sup>65</sup> It separates a clause from one or more adverbial modifiers or appositives.<sup>66</sup> In Ezekiel, the word **מְרִי** "rebellious" is used 16 times as compared with 3 times in the rest of the Old Testament. The pausal form **מְרִי** is used rhetorically rather than syntactically at times for emphasis on the rebellion of Israel.<sup>67</sup>

### 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 **אֲנִי** is in the last (emphatic) position of a copulative clause, with a following dependent 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 **וַיֹּאמֶר** "and he said" in an Athnach segment introducing a direct quotation without **לֵאמֹר**.<sup>68</sup> It marks the end of a clause in a series of

<sup>61</sup> Num. 14:28; Jer. 46:18; Ezek. 20:3; 26:16; see a similar function with Great Zaqeph.

<sup>62</sup> Deut. 6:7; 11:19.

<sup>63</sup> Deut. 13:5.

<sup>64</sup> Isa. 45:14; Eccl. 12:5.

<sup>65</sup> Isa. 65:13; Jer. 32:23; Ezek. 34:3.

<sup>66</sup> 2 Kgs. 5:7; Lam. 1:3.

<sup>67</sup> With Tiphcha (Ezek. 2:8), with Rebia (Ezek. 12:25), with Zaqeph (Ezek. 17:2), and with Pashta (Ezek. 24:3; 44:6).

<sup>68</sup> Gen. 16:8; Deut. 33:2; 1 Kgs. 8:23; Isa. 38:3; Jon. 4:2; 2 Chr. 6:14.

similar clauses in an Athnach segment,<sup>69</sup> and in a Silluq segment.<sup>70</sup> It marks the end of a clause followed by additional supplementary phrases in an Athnach segment,<sup>71</sup> and in a Silluq segment.<sup>72</sup> It marks the end of a phrase in a series of related phrases in an Athnach segment,<sup>73</sup> and in a Silluq segment.<sup>74</sup> In an Athnach segment, marks the end of a subject followed by its predicate.<sup>75</sup> It marks an emphatic first person pronoun.<sup>76</sup> The phrase ״ִנְּיִי־״ is always rhetorically set off with the pausal form of ״ִנְּיִי־״; among other non-pausal accents, it is sometimes marked with Rebia.<sup>77</sup>

### 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,<sup>78</sup> and it marks the end of a clause, with following supportive phrases.<sup>79</sup> The phrase ״ִנְּיִי־״ is always rhetorically set off with the pausal form of ״ִנְּיִי־״; among other non-pausal accents, it is sometimes marked with Geresh.<sup>80</sup>

### 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.<sup>81</sup> 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.

<sup>69</sup> 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.

<sup>70</sup> 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.

<sup>71</sup> 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.

<sup>72</sup> 1 Kgs. 8:43, 53; Isa. 37:29.

<sup>73</sup> Lev. 5:23.

<sup>74</sup> Dan. 7:19.

<sup>75</sup> Est. 9:18.

<sup>76</sup> 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.

<sup>77</sup> Ezek. 5:11; 14:16, 18, 20; 16:48; 17:16; 20:31; 35:6, 11.

<sup>78</sup> Ezek. 20:13; note a following clause ending with a pausal form marked with Rebia in the same verse.

<sup>79</sup> 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.

<sup>80</sup> Ezek. 34:8.

<sup>81</sup> Ezek. 33:31; Joel 2:16.

צוֹ לְצוֹ צוֹ לְצוֹ קוֹ לְקוֹ קוֹ לְקוֹ  
 "Precept upon precept, precept upon precept,  
 Line upon line, line upon line (Isa. 28:13)

### 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.<sup>82</sup> The phrase **וְיָחִי** is always rhetorically set off with the pausal form of **וְיָחִי**; among other non-pausal accents, it is sometimes marked with Pazer.<sup>83</sup>

### 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 **וְיָחִי** "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.<sup>84</sup> Like several others, it also marks the phrase **וְיָחִי** "as I live" in Isa. 49:18.

### 23.1.15 Mahpak

Mahpak is a conjunctive accent that serves only Pahsta. It marks a pausal form twice, used rhetorically in spite of the conjunctive accent.<sup>85</sup>

## 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.

<sup>82</sup> 2 Sam. 3:21; 24:13; in the last one, note several following clauses are closed with pausal forms with higher ordered accents.

<sup>83</sup> Zep. 2:9.

<sup>84</sup> 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.

<sup>85</sup> Ezek. 17:15; Est. 4:8.

Five passages in the Poetical Books contain a word in its minor pausal form; all involve the pronoun **אֲנִי**.<sup>86</sup> 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 Athnach 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**

|        | <u>Accent</u><br><u>Name</u> | <u>Normal</u><br><u>Form</u> | <u>Major</u><br><u>Pause</u> | <u>Minor</u><br><u>Pause</u> | <u>Total</u> |
|--------|------------------------------|------------------------------|------------------------------|------------------------------|--------------|
| 1      | Silluq                       | 2                            | 4,449                        | 0                            | 4,451        |
| 2      | Ole WeYored                  | 0                            | 509                          | 0                            | 509          |
| 3      | Athnach                      | 346                          | 3,856                        | 4                            | 4,206        |
| 4      | G-Rebia                      | 768                          | 43                           | 1                            | 812          |
| 5      | Rebia Mugrash                | 2,951                        | 2                            | 0                            | 2,953        |
| 6      | Sinnor                       | 212                          | 0                            | 0                            | 212          |
| 7      | L-Rebia                      | 188                          | 0                            | 0                            | 188          |
| 8      | Dechi                        | 2,426                        | 0                            | 0                            | 2,426        |
| 9      | Pazer                        | 88                           | 3                            | 0                            | 91           |
| 10     | Mahpak-Legarmeh              | 256                          | 0                            | 0                            | 256          |
| 11     | Azla-Legarmeh                | 320                          | 1                            | 0                            | 321          |
| 12     | Munach                       | 6,903                        | 6                            | 0                            | 6,909        |
| 13     | Mereka                       | 3,740                        | 0                            | 0                            | 3,740        |
| 14     | Illuy                        | 180                          | 0                            | 0                            | 180          |
| 15     | Tarcha                       | 1,106                        | 0                            | 0                            | 1,106        |
| 16     | Galgai                       | 232                          | 0                            | 0                            | 232          |
| 17     | Mahpak                       | 464                          | 0                            | 0                            | 464          |
| 18     | Azla                         | 48                           | 0                            | 0                            | 48           |
| 19     | L-Shalsheth                  | 39                           | 0                            | 0                            | 39           |
| 20     | Sin-Mer                      | 28                           | 0                            | 0                            | 28           |
| 21     | Sin-Mah                      | 180                          | 0                            | 0                            | 180          |
| 22     | Mugrash                      | 1,204                        | 0                            | 0                            | 1,204        |
| 23     | Sinnorit                     | 20                           | 0                            | 0                            | 20           |
| Totals |                              | 21,701                       | 8,859                        | 5                            | 30,575       |

Total non-accent = 13,388

Total words 432,347

<sup>86</sup> Psa. 2:7; 25:7; 40:18; 70:6; 76:8.

### 23.2.1 Silluq and Ole WeYored

Silluq lacks a pausal form only twice,<sup>87</sup> and one instance (Prov. 31:12) seems to be an error in the WTS text, because Dotan's edition of the Leningrad B<sup>19a</sup> manuscript has a pausal form.<sup>88</sup> Where a verse has no Ole WeYored, 17 times the Athnach fails to have a pausal form.<sup>89</sup> Where a verse has both Ole WeYored and Athnach, the Athnach also has a pausal form 22 times.<sup>90</sup>

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.<sup>91</sup>

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,<sup>92</sup> and short verses divided by Rebia Mugarash without a pausal form.<sup>93</sup> There are 54 verses that have one or more major pausal forms besides those with Ole WeYored, Silluq, or Athnach.

### 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.<sup>94</sup> It appears prior to Athnach where Ole WeYored would be expected.<sup>95</sup> It appears after Ole WeYored once where Athnach would be expected.<sup>96</sup> It occurs 16

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<sup>87</sup> Psa. 78:10; Prov. 31:12.

<sup>88</sup> Aron Dotan, ed., *Biblia Hebraica Leningradensia* (Peabody, Mass.: Hendrickson Publishers, 2001).

<sup>89</sup> 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.

<sup>90</sup> 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.

<sup>91</sup> Psa. 3:3; 4:7; 31:21; 58:3; 109:16; 125:3; Job 11:6; Prov. 8:13.

<sup>92</sup> Psa. 18:2.

<sup>93</sup> Psa. 89:53; 137:9; Prov. 1:10.

<sup>94</sup> Psa. 79:1.

<sup>95</sup> Psa. 5:9; 7:7; 19:14; 20:6; 22:27; 28:9; 35:13; 37:20; 50:7; 56:7; 62:9; 68:19; 71:15; 72:4; 77:20; 79:1; 86:11; 96:10; 138:2; 146:6; Job 5:5; 21:17; 36:16; Prov. 6:22.

<sup>96</sup> Psa. 30:6.

times in short verses having neither Ole WeYored nor Athnach, always on the second word before Silluq where Athnach would be expected,<sup>97</sup> with one exception where it is on the first word before Silluq;<sup>98</sup> 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.<sup>99</sup> Pazer marks a major pausal form three times in places where an Ole WeYored would be expected; musical reasons must explain these rare exceptions.<sup>100</sup> Azla Legarmeh rests on a pausal form once, standing where Ole WeYored would be expected.<sup>101</sup> Finally, the conjunctive accent Munach accompanies a major pausal form six times, each apparently marking rhetorical emphasis.<sup>102</sup>

## 23.3 Conclusion

Pausal forms normally occur with Silluq and Athnach,<sup>103</sup> marking the major 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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<sup>97</sup> Psa. 35:24; 52:8; 59:7, 15; 79:3; 116:19; 119:5, 24, 34, 48, 103, 124; 128:4; 137:5; Job 33:24.

<sup>98</sup> Psa. 135:21.

<sup>99</sup> Job 9:20; 37:3.

<sup>100</sup> Psa. 5:12; 18:2; Prov. 30:4.

<sup>101</sup> Psa. 25:5.

<sup>102</sup> Psa. 3:9; 74:14; 106:28; Job 34:20; Prov. 7:13, 22.

<sup>103</sup> Plus Ole WeYored in the poetical books.



## 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.<sup>1</sup> 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 instances 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 = Common Noun*

|                         |                                       |
|-------------------------|---------------------------------------|
| אֵיפָה וְאֵיפָה         | differing ephah (Deut. 25:14)         |
| דֹּר וְדֹר              | generation by generation (Deut. 32:7) |
| לֵב וְלֵב               | every heart (1 Chr. 12:34)            |
| עֲבוֹדָה וְעֲבוֹדָה     | every kind of service (1 Chr. 28:14)  |
| מְנוֹרָה וּמְנוֹרָה     | every lamp stand (1 Chr. 28:15)       |
| כַּפֹּר וְכַפֹּר        | every bowl (1 Chr. 28:17)             |
| שַׁעַר וְשַׁעַר         | every gate (2 Chr. 8:14)              |
| עִיר וְעִיר             | every city (2 Chr. 11:12)             |
| כָּל־בְּהֵמָה וּבְהֵמָה | all kinds of livestock (2 Chr. 32:28) |
| עַם וְעַם               | every people (Neh. 13:24)             |
| אִישׁ־אִישׁ             | every man (Est. 1:8)                  |
| מְדִינָה וּמְדִינָה     | every province (Est. 1:22)            |

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<sup>1</sup> Jean-Marc Babut, *Idiomatic Expressions in the Hebrew Bible*, trans. By Sarah E. Lind (North Richland Hills, TX: BIBAL Press, 1999).

|              |                               |
|--------------|-------------------------------|
| יום ויום     | every day (Est. 2:11)         |
| נערה ונערה   | each young girl (Est. 2:12)   |
| שנה ושנה     | every year (Est. 9:21)        |
| משפחה ומשפחה | every family (Est. 9:28)      |
| אבן ואבן     | diverse weights (Prov. 20:23) |
| לשלחן ושלחן  | for each table (1 Chr. 28:16) |

***X = Adverb***

|          |                                    |
|----------|------------------------------------|
| כזה וכזה | this way and that way (Exod. 2:12) |
| הנה והנה | here and there (Josh. 8:20)        |
| אנה ואנה | anywhere (1 Kgs. 2:42)             |
| הנה והנה | this way and that (2 Kgs. 2:8, 14) |

***X = Number***

|            |                         |
|------------|-------------------------|
| שש ושש     | six each (2 Sam. 20:21) |
| שבעה ושבעה | seven each (Zech. 4:2)  |

***X = Adverbial Prepositional Phrase***

|                     |                                                              |
|---------------------|--------------------------------------------------------------|
| מזה ומזה            | from this and that (Exod. 26:13)                             |
| כִּנְאֹת וְכִנְאֹת  | thus and thus (Josh. 7:20)                                   |
| כָּהֵם וְכָהֵם      | however many (2 Sam. 24:3)                                   |
| עַד־כֹּה וְעַד־כֹּה | in the meanwhile (1 Kgs. 18:45)                              |
| מִפּוֹ וּמִפּוֹ     | on this side and on that side (Ezek. 40:34)                  |
| כֹּזֶה וְכֹזֶה      | this as well as that (Judg. 18:4; 2 Sam. 11:25; 1 Kgs. 14:5) |

***X = Interrogative Pronoun***

|           |                                    |
|-----------|------------------------------------|
| מִי וְמִי | 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 instances 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***

|                   |                                     |
|-------------------|-------------------------------------|
| בְּאֵרֶת בְּאֵרֶת | each pit (Gen. 14:10)               |
| עֶדֶר עֶדֶר       | each drove (Gen. 32:17)             |
| אֶחָיְךָ אֶחָיְךָ | each of your brothers (Ezek. 11:15) |
| הֶמְרָם הֶמְרָם   | by heaps (Exod. 8:10)               |

|                           |                               |
|---------------------------|-------------------------------|
| אִישׁ אִישׁ               | each man (Lev. 15:2)          |
| מִטָּה מִטָּה             | a rod each (Num. 17:17)       |
| עִיר עִיר                 | each city (Josh. 21:42)       |
| מִשְׁפָּחוֹת מִשְׁפָּחוֹת | each family (Zech. 12:12, 14) |

***X = Noun Phrase***

|                                             |                                |
|---------------------------------------------|--------------------------------|
| נָשִׂיא אֶחָד לַיּוֹם נָשִׂיא אֶחָד לַיּוֹם | one prince per day (Num. 7:11) |
|---------------------------------------------|--------------------------------|

***X = Number***

|                       |                           |
|-----------------------|---------------------------|
| שִׁבְעָה שִׁבְעָה     | seven by seven (Gen. 7:2) |
| שְׁנַיִם שְׁנַיִם     | two by two (Gen. 7:9)     |
| אַרְבָּעָה אַרְבָּעָה | four each (Ezek. 10:21)   |
| חֲמִשָּׁת חֲמִשָּׁת   | five each (Num. 3:47)     |
| עֲשָׂרָה עֲשָׂרָה     | ten each (Num. 7:86)      |
| עֲשָׂרֹן עֲשָׂרֹן     | a tenth each (Num. 28:21) |
| חֲמִשִּׁים חֲמִשִּׁים | fifty each (1 Kgs. 18:13) |

***X = Adverbial Prepositional Phrase***

|                   |                              |
|-------------------|------------------------------|
| בְּבֹקֶר-בְּבֹקֶר | every morning (2 Chr. 13:11) |
| בְּעֶרֶב-בְּעֶרֶב | every evening (2 Chr. 13:11) |

***24.2 The Idiom of Intensity***

The idiom of intensity is expressed in its most general form as X X, where X has the same referent in both instances 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 = Noun***

|                 |                                                |
|-----------------|------------------------------------------------|
| שָׁלוֹם שָׁלוֹם | perfect peace (1 Chr. 12:19; Isa. 26:3; 57:19) |
| עֲוָה עֲוָה     | ruinous overthrow! (Ezek. 21:32)               |

***X = Adjective***

|                     |                               |
|---------------------|-------------------------------|
| צָדֵק צָדֵק         | altogether just (Deut. 16:20) |
| גְּבוּהָה גְּבוּהָה | very proudly (1 Sam. 2:3)     |
| עֲמֻק עֲמֻק         | exceedingly deep (Eccl. 7:24) |
| נָתַן נָתַן         | given entirely (Num. 3:9)     |

***X = Adverb***

|             |                                                      |
|-------------|------------------------------------------------------|
| מְאֹד מְאֹד | exceedingly (Gen. 17:2) [lit. very very]             |
| מְעַט מְעַט | very gradually (Exod. 23:30) [lit. little by little] |

|                   |                                                |
|-------------------|------------------------------------------------|
| מְעַלָּה מְעַלָּה | very high (Deut. 28:43) [lit.: higher, higher] |
| מְטֵלָה מְטֵלָה   | very low (Deut. 28:43) [lit.: lower, lower]    |
| סָבִיב סָבִיב     | completely around (Ezek. 40:16)                |
| אָמֵן אָמֵן       | very truly (Neh. 8:6)                          |

### ***X = Adverbial Prepositional Phrase***

|                     |                                  |
|---------------------|----------------------------------|
| לְמַעַנִי לְמַעַנִי | 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 = Pronoun***

|                 |                             |
|-----------------|-----------------------------|
| אֲנִי אֲנִי     | I even I (Deut. 32:39)      |
| אֲנֹכִי אֲנֹכִי | I, even I (Isa. 43:11)      |
| הֵם הֵם         | They, even they (Isa. 57:6) |

### ***X = Imperative***

|                           |                                      |
|---------------------------|--------------------------------------|
| עוֹרִי עוֹרִי             | Awake, awake! (Judg. 5:12)           |
| שִׁמְעוּ שִׁמְעוּ         | Hear, hear! (2 Sam. 20:16)           |
| צֵא צֵא                   | Come out, come out! (2 Sam. 16:7)    |
| נַחֲמוּ נַחֲמוּ           | Comfort ye, comfort ye (Isa. 40:1)   |
| הִתְעוֹרְרִי הִתְעוֹרְרִי | Awake, awake! (Isa. 51:17)           |
| סוּרוּ סוּרוּ             | Depart, depart! (Isa. 52:11)         |
| עֲבְרוּ עֲבְרוּ           | Go through, go through! (Isa. 62:10) |
| סִלְּוּ סִלְּוּ           | Build up, build up! (Isa. 62:10)     |
| שׁוּבוּ שׁוּבוּ           | Turn, turn! (Ezek. 22:11)            |
| עֲמֹדוּ עֲמֹדוּ           | Halt, halt! (Nah. 2:9)               |
| שׁוּבִי שׁוּבִי           | Return, return! (Song 7:1)           |

### ***X = Vocative***

|                     |                                    |
|---------------------|------------------------------------|
| מֹשֶׁה מֹשֶׁה       | Moses, Moses (Exod. 3:4)           |
| מִזְבֵּחַ מִזְבֵּחַ | Altar, altar (1 Kgs. 13:2)         |
| אֲרִיאֵל אֲרִיאֵל   | Ariel, Ariel (Isa. 29:1)           |
| אֶרֶץ אֶרֶץ אֶרֶץ   | O earth, earth, earth! (Jer. 22:9) |

### ***X = Interjection***

|                   |                                      |
|-------------------|--------------------------------------|
| חֲלִילָה חֲלִילָה | Far be it, far be it! (2 Sam. 20:20) |
| הוּי הוּי         | Ho, ho! (Zech. 2:10)                 |
| הִנְנִי הִנְנִי   | Behold me, behold me (Isa. 65:1)     |
| אוי אוי           | Woe, woe! (Ezek. 16:23)              |

**X = Verb**

|                 |                                      |
|-----------------|--------------------------------------|
| נָפַלָה נָפַלָה | Fallen, fallen (Isa. 21:9)           |
| סָבַב סָבַב     | Whirling round and round (Eccl. 1:6) |

**X = Adjective**

|                         |                             |
|-------------------------|-----------------------------|
| קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ | Holy, holy, holy (Isa. 6:3) |
|-------------------------|-----------------------------|

**X = Isolated Noun**

|                         |                                     |
|-------------------------|-------------------------------------|
| בְּנֵי בְנֵי            | My son, my son! (2 Sam. 19:1)       |
| חַי חַי                 | the living, the living (Isa. 38:19) |
| חֶרֶב חֶרֶב             | a sword, a sword (Ezek. 21:14, 33)  |
| הַמִּוֹנִים הַמִּוֹנִים | Multitudes, multitudes (Joel 4:14)  |
| עֵינִי עֵינִי           | my eye, my eye (Lam. 1:16)          |

**24.3 Idiom of Possession**

Hebrew has no verb expressing possession. Instead, possession is expressed idiomatically. The syntactic structure is

$$S^c = N^s + V^c + \text{לְ} + N$$

Where  $N^s$  is the subject, that which is possessed;  $V^c$  is the verb הָיָה or its equivalent יָשׁ when the verb is positive and אֵין 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.

וּמִקְנֵהוּ רַב הָיָה לְבְנֵי רְאוּבֵן וּלְבְנֵי גָד

And the sons of Reuben and the sons of Gad had many cattle. (Num. 32:1)

יִשְׁלַנּוּ אָב זָקֵן

We have an old father. (Gen. 44:20)

הַבָּנִים אֵין לְיִשְׂרָאֵל

Does Israel have no son? (Jer. 49:1)

עַל־כֵּן לֹא־הָיָה לְלֵוִי חֶלֶק וְנַחֲלָה

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:

$$S^c = N^s + V^c + \text{לְ} + N$$

Where  $N^s$  is the subject,  $V^c$  is the verb הָיָה, 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.

וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

And the man became a living soul. (Gen. 2:7)

וַתְּהִי מוֹאָב לְדָוִד לְעֲבָדִים נִשְׂאִי מִנְחָה:

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.<sup>2</sup> The following are the principal comparative conjunctions in Hebrew:

- (a) כַּאֲשֶׁר . . . כֵּן—*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 כַּאֲשֶׁר 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 כֵּן.
- (b) מִן—*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 מִן. If the thing compared is a universal statement, the conjunction expresses the superlative degree of comparison.

<sup>2</sup> The inferior degrees of comparison are expressed by adjectives and adverbs having a semantic nuance of inferiority. The same conjunctions are used as are used to express superiority.

### 24.5.1 The Same Degree of Comparison

בְּהִמּוּל לָנוּ כָּל-זָכָר כְּאִשֶּׁר הֵם נִמְלִים:

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 of subject:

וְלֹאִם מְלֹאִם יֵאֱמָן

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:*

מִנְשָׁרִים קָלוּ מֵאַרְיֹת גְּבֵרֵי:

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:*

וַיֶּאֱהָב גַּם-אֶת-רָחֵל מֵלֵאָה

He also loved Rachel more than Leah. (Gen. 29:30)  
[Condensed from “He loved Rachel more than he loved Leah.”]

וַיֶּאֱהָב הַמֶּלֶךְ אֶת-אֶסְתֵּר מִכָּל-הַנָּשִׁים

The king loved Esther more than all the other women. (Est. 2:17)

וְיֵתֵר מֵהֵמָּה בְּנֵי הַזֶּהָר

And more than these, my son, be admonished. (Eccl. 12:12)

#### *Comparison of predicates:*

יָשְׁבוּ וַהֲשִׁיתוּ מֵאֲבוֹתָם

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.

וַהֲנָחֵשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה

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.]

שָׁכַל דָּוִד מְכַל עֲבָדֵי שָׁאֻל

David behaved more wisely than all the servants of Saul. (1 Sam. 18:30)

מִשְׁכָּמוֹ וּמֵעֲלָה גָבַהּ מִכָּל־הָעָם:

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:

וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ

And there was not a man of the sons of Israel better than he (1 Sam. 9:2)

לְמִי יַחֲפִיץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:

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.

וּרְאִיתֶם הַטּוֹב וְהַיָּשָׁר מִבְּנֵי אֲדֹנֵיכֶם

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(det.) + כִּי + N

where N names the limiting class with which comparison is made and the determinate form of the adjective expresses the superlative degree.

הָאָדָם הַגָּדוֹל בְּעֲנָקִים הוּא

The man was the greatest among the Anakim. (Josh. 14:15)

אִם־לֹא תִדְעִי לָךְ הַיָּפֶה בְּנָשִׁים

If you do not know, O fairest among women. (Song 1:8)

The phrase may be further transformed to the structure

F + N(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.

קָטָן בָּנָיו—the youngest of his sons (2 Chr. 21:17)

מִגָּדוֹלָם וְעַד־קָטָנָם—from the greatest to the least of them (Jon. 3:5)

טוֹבָם—the best of them (Mich. 7:4)

Finally, the superlative degree of comparison may be expressed as



$J_i(\text{sing.})^3 + N_i(\text{pl. det.})$

אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים  
King of Kings and Lord of Lords (Deut. 10:17)

שִׁיר הַשִּׁירִים  
The best of songs (Song 1:1)  
[lit., the song of songs]

קֹדֶשׁ הַקֳּדָשִׁים:  
the most holy place (Exod. 26:33)  
[Lit. the holy of holies]

הַשָּׁמַיִם וְהַשָּׁמַיִם הַשָּׁמַיִם  
heaven and the highest heaven (Deut. 10:14)

#### 24.5.4 The Inferior Degree of Comparison

צָעִירִים מִמֶּנִּי  
younger than I (Job 30:1)

#### 24.5.5 The Most Inferior Degree of Comparison

הַצָּעִירָה מְכָל־מִשְׁפָּחוֹת  
the least of all families (1 Sam. 9:21)

הַצָּעִיר בְּבֵית אָבִי:  
the least in my father's house (Judg. 6:15)

### 24.6 The Idiom of Emphatic Wish

The word מִי also is used with the word יִתֵּן idiomatically to express an emphatic wish *Oh, that . . .!*

מִי־יִתֵּן מוֹתֵנוּ בְּיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם  
Oh, that we had died by the hand of the LORD in the land of Egypt! (Exod. 16:3)

מִי יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל  
Oh, that the salvation of Israel would come out of Zion! (Psa. 14:7)<sup>4</sup>

<sup>3</sup> In some instances, the construct is plural: Lev. 21:22.

<sup>4</sup> 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.

### 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.<sup>5</sup>

כִּי בַיּוֹם אֲכָלָה מִמֶּנּוּ מוֹת תָּמוּת:

For in the day you eat from it, you will surely die. (Gen. 2:17)

אֶל־הָאִשָּׁה אָמַר הָרְבָּה אֲרַבָּה עֲצָבוֹנְךָ וְהִרְבֵּי

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.<sup>6</sup>

לָקַב אֵיבֵי לְקַחְתִּיךָ וְהִנֵּה בִּרְכָתְךָ בָּרֵךְ:

I brought you to curse my enemies, but indeed you keep blessing *them*. (Num. 23:11)

וַיֹּאמְרוּ הָאֶחָד בְּאֶלְגֹּר וַיִּשְׁפֹּט שְׁפוֹט

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.<sup>7</sup>

<sup>5</sup> GKC § 113n; JM § 123e; WO § 35.3.1.

<sup>6</sup> GKC § 113r; however, JM 123ℓ and WO § 35.3.1d question the validity of this meaning, preferring to see no real difference between prepositive and postpositive infinitives absolute.

<sup>7</sup> WO § 35.3.2.

### 24.7.3 The Idiom of Continuous Action

When the first of the two infinitives absolute is of the verb הָלַךְ, the emphasis is on the continuous action expressed by the second infinitive.<sup>8</sup>

וַיִּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּךְ וְשׁוֹב

And the water receded from the earth, continually receding. (Gen. 8:3)

וַיֵּסַע אַבְרָם הַלֹּךְ וְנִסְוֶה הַנֶּגֶב:

And Abram journeyed, continually journeying toward the Negev. (Gen. 12:9)

וַיִּרְדְּהוּ אֶל־כַּפְּיוֹ וַיֵּלֶךְ הַלֹּךְ וְאֹכֵל

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 שָׁחַם, the emphasis is on the persistent action expressed by the second infinitive.<sup>9</sup>

וַיִּשְׁלַח יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם עֲלֵיהֶם בְּיַד מַלְאָכָיו הַשָּׁחֵם וְשָׁלַח  
כִּי־חָמַל עַל־עַמּוֹ וְעַל־מְעוֹנָו:

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)

וְאָדַבֵּר אֲלֵיכֶם אֲשַׁכֶּם וְדַבֵּר וְלֹא שָׁמַעְתֶּם:

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.

<sup>8</sup> 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.

<sup>9</sup> JM § 123r; 1 Sam. 17:16; 2 Chr. 36:15; Jer. 7:13, 25; 9:23; 11:7; 25:3, 4; 26:5; 29:19; 32:33; 35:14, 15; 44:4.

### 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.

וַיְהִי־לִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:

Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah.  
(Gen. 23:1)

## Glossary of Terms<sup>1</sup>

**Adjunct:** a phrase added to a sentence containing supplemental information not affecting the basic meaning of the sentence.

**Affix:** a *morpheme* attached to 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*.

**Aspect:** The attribute of a finite verb that 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. 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. The more explicit nuances of the quality of action are expressed by additional contextual cues.

**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*.

**Complement:** the word or phrase that, with the verb, completes the meaning and structure of a predicate.

**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*.

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<sup>1</sup> Words in italics refer to entries in the glossary. They may be consulted for further understanding. The entries are listed in alphabetic order.

**Context:** The *semantic* environment of a *discourse* that guides the choice of words into a meaningful composition.

**Copulative:** a verb that links its subject with a class name, an identifier, an adjectival characteristic, an adverbial characteristic, and the like. The verb  $\text{קָוַה}$  functions as a *copulative* verb in Hebrew.

**Deep Structure:** the *kernel clauses* and *transformations* that explain the *surface structure* of a *discourse*.

**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*.

**Discourse:** A complete body of literature such as a story, sermon, etc.

**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  $\text{נִ}$  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 *בֵּית* "house" or an *inflectional* element like *ִים* or *ִת* 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* *ִים* encodes the value "plural" for the *attribute* "number" and the value "masculine" for the *attribute* "gender"; and *morpheme* *ִת* 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* *ִים* and *ִת* are *bound*. A *free morpheme* can stand alone or be regarded as an independent part of speech. The *morpheme* *בֵּית* 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  $\text{הַ}$ , the inseparable prepositions  $\text{בְּ}$ ,  $\text{לְ}$ ,  $\text{עַל}$ , and the conjunction  $\text{וְ}$  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*  $\text{אֶ}$ ,  $\text{אָ}$ ,  $\text{אִ}$ , and  $\text{אֵ}$  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*.

**Surface Structure:** the sequence of words as actually found in a written or spoken communication. See *deep structure*.

**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*  $\text{וֹ}$ ,  $\text{וָ}$ ,  $\text{וִ}$ ,  $\text{וֵ}$ , etc. of the perfect *conjugation* are examples of *sufformatives*. Compare with *suffix*.

**Transformation:** a syntactical operation that provides for changing the sequential order of the constituents of a sentence. It may change the values of **attributes** or even add or delete constituents.



## 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.<sup>1</sup> 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.” (§ 5.6.5) 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 Perfect consecutive. It also has a *yaqtul* form with all the meanings of the simple

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<sup>1</sup> G. R. Driver, *Problems of the Hebrew Verbal System* (Edinburgh, 1936); McFall, 116-51.

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.<sup>2</sup>

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.<sup>3</sup>

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.<sup>4</sup>

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].<sup>5</sup>

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’.<sup>6</sup>

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.<sup>7</sup>

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

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<sup>2</sup> Leslie McFall, *The Enigma of the Hebrew Verbal System* (Sheffield: The Almond Press, 1982), 141.

<sup>3</sup> McFall, 141.

<sup>4</sup> McFall, 143.

<sup>5</sup> McFall, 16.

<sup>6</sup> McFall, 115.

<sup>7</sup> McFall, 184.

too confidently as a guide to a particular understanding of actions and events and their relation to time.”<sup>8</sup>

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.<sup>9</sup>

### 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’).<sup>10</sup>

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’.<sup>11</sup>

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 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.<sup>12</sup>

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<sup>8</sup> James Barr, *The Semantics of Biblical Language*, (London: Oxford Univ. Press, 1961), 81.

<sup>9</sup> McFall, 182.

<sup>10</sup> Richard Caplice, *Introduction to Akkadian* (Rome: Pontifical Biblical Institute, 1980), 31.

<sup>11</sup> Caplice, 31-32.

<sup>12</sup> W. Wright, *A Grammar of the Arabic Language*, 3<sup>rd</sup> ed. Vol. I. (Cambridge: Cambridge Univ. Press, 1955), I, 51.

### 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.<sup>13</sup>

Concerning the imperfect form (*yqtl*) he stated, “If *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.”<sup>14</sup> 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.”<sup>15</sup>

### 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 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’.<sup>16</sup>

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.

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<sup>13</sup> Cyrus H. Gordon, *Ugaritic Textbook*, (Rome: Pontifical Biblical Institute, 1965), 67.

<sup>14</sup> Gordon, 68.

<sup>15</sup> Gordon, 68.

<sup>16</sup> James Barr, *Biblical Words for Time*, 2<sup>nd</sup> rev. ed. (Naperville, IL: Alec R. Allenson, 1996), 109.

### 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.<sup>17</sup>

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.”<sup>18</sup> 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 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.

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<sup>17</sup> Giovanni Gurbino, CLE, 76-77.

<sup>18</sup> Gurbino, 77.

(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.<sup>19</sup>

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 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, **סֶבֶת**

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<sup>19</sup> McFall, 176.

(fathers, masculine plural) has the feminine plural morpheme, and נְשִׁים (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 instances 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.”<sup>20</sup> Also, “One of the most noticeable differences between Heb. and Ugar. is the frequency of *waw* conversive in Heb. and its infrequency in Ugar.”<sup>21</sup> 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*.”<sup>22</sup> Arabic uses the conjunction *fa* to express consecution. Wright stated that *fa* “more usually connects

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<sup>20</sup> Gordon, 69.

<sup>21</sup> Gordon, 146.

<sup>22</sup> Caplice, 41.

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.”<sup>23</sup> 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 sequence 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.

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<sup>23</sup> Wright, I, 291, § 366 A.



## **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**

Genesis 1:1-4:25; 6:1-12; 7:1-9:28; 11:1-9; 12:1-35:22; 37:1-48:22; 49:29-50:26.

Exodus 1:1-6:13; 6:28-14:31; 15:22-19:25; 20:18-21; 23:20-24:18; 32:1-34:35; 35:20-36:7; 40:34-38.

Leviticus 8:1-10:7.

Numbers 9:15-23; 10:11-12:16; 13:17-14:45; 16:1-17:13; 20:1-23:6; 23:11-17; 23:25-24:2; 24:10-14; 25:1-18; 31:1-32:42.

Deuteronomy 1:1-3:29; 4:41-5:5; 5:23-33; 9:1-10:11; 31:1-13; 31:22-29; 32:44-52; 34:1-12.

Joshua 1:1-11:23; 14:6-15; 15:13-19; 22:1-24:33.

Judges 1:1-4:24; 6:1-9:6; 9:16-21:25.

Ruth 1:1-4:17.

1 Samuel 1:1-28; 2:12-26; 3:1-9:27; 10:9-15:21; 15:24-31:13.

2 Samuel 1:1-16; 2:1-8:14; 9:1-21:22; 23:8-24:25.

1 Kings 1:1-3:28; 4:20-5:18; 8:1-13; 9:1-22:54.

2 Kings 1:1-19:20; 19:35-25:30.

1 Chronicles 10:1-11:9; 13:1-16:6; 16:37-18:13; 19:1-22:19; 28:1-29:9; 29:21-30.

2 Chronicles 1:1-2:17; 5:1-36:23.

Ezra 1:1-11; 3:1-4:7; 6:19-7:11; 7:27-28; 8:15-10:17.

Nehemiah 1:1-2:20; 4:1-7:3; 8:1-9:5; 10:28-39; 12:27-13:31.

Esther 1:1-10:3.

Job 1:1-2:13; 42:7-17.

Isaiah 7:1-6; 36:1-37:20; 37:36-38:9; 39:1-8.

Jeremiah 3:6-18; 7:1-8:3; 11:1-23; 12:14-13:14; 14:11-16; 26:1-24; 32:1-15; 35:1-11; 36:1-43:7; 51:59-52:34.

Ezekiel 2:1-3:27; 8:1-10:7.

Daniel 1:1-2:3; 9:20-23; 10:1-21.

Jonah 1:1-17; 3:1-4:11.

## 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    |
| 40:1-42:20; 43:13-17; 45:1-8 | Temple     |

## III. Descriptive Lists

|                                                |                          |
|------------------------------------------------|--------------------------|
| Genesis 5:1-32; 10:1-32; 11:10-32; 35:23-36:43 | Genealogy                |
| Exodus 6:14-27                                 | Genealogy                |
| Numbers 1:1-3:4; 3:14-39; 4:34-49; 26:1-65     | Census                   |
| 13:1-15                                        | spy list                 |
| 33:1-49                                        | Travel Itinerary         |
| Joshua 12:1-24                                 | King list                |
| 13:1-14:5; 15:1-12; 15:20-19:51; 21:1-45       | Land boundaries          |
| 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        |
| Exodus 25:1-28:43; 30:1-10; 30:17-31:11; 35:4-19 | Tabernacle |

|                                          |                   |
|------------------------------------------|-------------------|
| Leviticus 1:1-7:38                       | Sacrifices        |
| Numbers 5:1-8:26; 18:8-19:22             | Ceremonies        |
| Ezekiel 4:1-17; 43:18-44:31; 45:9-46: 24 | Prophet's rituals |

## **V. Instructional: Hortatory, String of Commands**

|                                    |                         |
|------------------------------------|-------------------------|
| Exodus 29:1-46                     | Levitical duties        |
| Numbers 3:5-13; 3:40- 4:33; 18:1-7 | Levite duties           |
| 33:50-56                           | Conquest instructions   |
| 34:1-15                            | Geographical boundaries |
| Deuteronomy 4:1-40                 | Worship commands        |

## **VI. Juridical: Commandments and Law Codes**

|                                                          |                       |
|----------------------------------------------------------|-----------------------|
| Exodus 20:1-17                                           | 10 commandments       |
| 20:22-23:9;                                              | Case laws             |
| 23:10-19                                                 | Sabbath and feasts    |
| 30:11-16                                                 | Case laws             |
| 31:12-18; 35:1-3                                         | Sabbath law           |
| Leviticus 10:8-25:55; 27:1-34                            | Case laws             |
| Numbers 9:1-14; 10:1-10; 15:1-41; 27:1-30:17; 35:1-36:13 | Case Laws             |
| Deuteronomy 5:6-22                                       | 10 commandments       |
| 6:1-8:20; 10:12-18:14; 18:23-27:10                       | Case laws             |
| Joshua 20:1-9                                            | Cities of refuge laws |

## **VII. Predictive Prose**

|                                                                                                                                                                                           |  |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| Deuteronomy 18:15-22; 28:1-68; 30:1-10; 31:14-21.                                                                                                                                         |  |
| 1 Samuel 2:27-36; 10:1-8.                                                                                                                                                                 |  |
| Jeremiah 16:1-18; 17:19-18:12; 19:1-20:6; 21:1-10; 22:1-5; 22:24-27; 23:1-8; 23:30-25:29; 27:1-29:32; 31:23-40; 32:26-34:22; 35:12-19; 43:8-45:5.                                         |  |
| Ezekiel 5:1-6:14; 11:1-16:63; 17:11-24; 18:19-32; 20:1-21:7; 21:18-25; 22:1-31; 23:36-24:2; 24:15-26:21; 27:12-24; 28:24-29:2; 29:8-21; 30:20-26; 31:15-18; 33:1-39:29; 43:1-12; 47:1-12. |  |
| Daniel 8:1-22; 11:1-45; 12:4-13.                                                                                                                                                          |  |
| Hosea 3:1-5.                                                                                                                                                                              |  |
| Haggai 1:1-2:23.                                                                                                                                                                          |  |
| Zechariah 1:1-4, 7-13; 2:1-3:5; 4:1-5; 4:11-7:7, 12-14; 11:4-13:6; 14:16-21.                                                                                                              |  |

**VIII. Expository Prose: Prayers, curses, etc.**

Deuteronomy 27:11-26; 29:1-29; 30:11-20.

1 Kings 8:14-66.

1 Chronicles 29:16-20.

Jeremiah 32:16-25.

Daniel 9:1-19

**IX. Poetry: Expository**

Genesis 49:1-28.

Exodus 15:1-21.

Leviticus 26:1-46.

Numbers 23:7-10, 18-24; 24:3-9, 15-25.

Deuteronomy 32:1-43; 33:1-29.

Judges 5:1-31; 9:7-15.

1 Samuel 2:1-11; 15:22-23.

2 Samuel 1:17-27; 22:1-23:7.

2 Kings 19:21-34.

1 Chronicles 16:7-36; 29:10-15.

Nehemiah 9:6-37.

Job 3:1-42:6.

Psalms, Proverbs, Ecclesiastes, Song of Solomon

Jeremiah 16:19-17:18; 20:7-18; 21:11-14.

Lamentations.

Ezekiel 27:1-11.

Habakkuk 3:1-19.

**X. Poetry: Prophetic**

Isaiah 1:1-6:13; 7:7-35:10; 37:21-35; 38:10-22; 40:1-66:24.

Jeremiah 1:1-3:5; 3:19-6:30; 8:4-10:25; 12:1-13; 13:15-14:10; 14:17-15:21; 18:13-23;  
22:6-23; 22:28-30; 23:9-29; 25:30-38; 30:1-31:22; 46:1-51:58.

Ezekiel 7:1-27; 17:1-10; 18:1-18; 19:1-14; 21:8-17; 21:26-32; 23:1-35; 24:3-14; 27:25-  
28:23; 29:3-7; 30:1-19; 31:1-14; 32:1-32.

Daniel 8:23-27; 9:24-27; 12:1-3.

Hosea 1:1-2:25; 4:1-14:10.

Joel 1:1-3:21.

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Amos 1:1-9:15.

Obadiah 1:1-21.

Jonah 2:1-10.

Micah 1:1-7:20.

Nahum 1:1-3:19.

Habakkuk 1:1-2:20.

Zephaniah 1:1-3:20.

Zechariah 1:5-6, 14-17; 3:6-10; 4:6-10; 7:8-11; 8:1-11:3; 13:7-14:15.

Malachi 1:1-4:6.

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