TO

MY PARENTS

IN APPRECIATION OF THE HELP

AND ENCOURAGEMENT SO FREELY GIVEN

DURING MY EARLY STUDIES

THIS BOOK

IS AFFECTIONATELY DEDICATED
PREFACE.

It is commonly taught that the Syntax of Hebrew is a matter of small importance. Very seldom, indeed, is any special attention given to the subject. The grammars upon which American students have depended furnish exhaustive treatments of Etymology, but contain only a meagre amount of Syntax. It is because men have not studied Hebrew Syntax, because, as a matter of fact, they are ignorant of it, that they have failed to appreciate its value.

It is true that the Hebrew is lacking in the power to present without ambiguity many of the exact and beautiful shades of thought for which expression is found in the Latin and the Greek. It is true that the Hebrew is more dependent upon the context for the precise determination of the meaning than is either of these languages. It is all the more necessary, however, to become acquainted with the constructions which are possible in a given case. It will generally be conceded, that in no respect is the Revision of the Old Testament so weak as in its Syntax. One need only compare critically the translation of the tenses in the first ten or twelve Psalms, to discover the shortcomings of the Revision, and at the same time to understand the difficulty and importance of the subject.

It may be said that, notwithstanding the lack of American grammars in this respect, the existence of such works as those of Driver, Ewald, and Müller renders the publication of a new treatment unnecessary. But it will be remembered that Driver, aside from his Appendices, treats exclusively of the "Tense," the most important of all syntactical subjects, yet a single subject; that Ewald's work, the only philosophical treatment of the subject, can only be appreciated by one who has given much time and attention to Hebrew Syntax; and that Müller's book is brief, obscure, and unsatisfactory. If a new text-book has been needed in any department of linguistic study, it is in that of Hebrew Syntax.

The present work has not been undertaken in order to add anything to the results already achieved in the line of syntactical investigation, but rather to classify and arrange these results in such a way as to bring them within the reach of that large class of Hebrew students who need and desire a knowledge of them but have little time in which to obtain it. No claim, therefore, is made for the originality of the material presented. In a work of so elementary a character, intended only to serve as an introduction to a more exhaustive study of the
language, the presentation of any but the most common principles would have been out of place. It has been the aim of the author (1) to present those points which the ordinary student would find of the greatest practical value; (2) to present them in as definite and clear a manner as possible; and (3) to select such examples as would most strikingly illustrate the points made. In carrying out this plan a free use has been made of all former treatments of Syntax. To those named above the writer is under deepest obligation; much of value has also been found in Nordheimer and Gesenius. In most cases where material peculiar to a particular writer is used, special credit has been given. It has been impossible, however, to decide in every case to whom the credit belonged. For all material, not especially credited, a general acknowledgment is hereby made. It should be added, that in the selection of examples for illustration, and of the texts cited under "References for Study," preference has been given to those passages which have always been used by grammarians. It has been an interesting fact to note in how many cases the same texts have been employed by several writers.

So far as concerns the plan of presentation, some improvement, it is believed, has been made upon former methods. The facts are first given; the phrase or sentence is quoted and translated, and in order that the student may determine for himself its full force from the context, the book, chapter, and verse containing it are cited. In the treatment of "Verbal Government and Apposition," "The Sentence," and "Kinds of Sentences," the examples have been given in the unpointed text, in order that the pupil might be compelled to give them more careful study. The work of pronouncing the texts thus printed combines with the study of Syntax also a drill in Etymology.

Following the facts, and based upon them, are the principles. By means of a carefully arranged tabulation the various statements of principles correspond exactly to the facts cited, and no inconvenience will be found in passing from one to the other.

Under "Remarks," additional details, interesting comparisons, and important exceptions are given. The arrangement of this material is intended to make it easily accessible.

The most important, and likewise the most practical, feature of the work is included under "References for Study." Of what permanent value is the memorizing of grammar? Having studied the facts and from them deduced the principles regulating these facts, the next step is application. To aid in this, the crowning part of one's work, a large number of texts, containing illustrations of the various points included under a particular subject are given; these texts are arranged in the order of their occurrence in the Hebrew Bible, and in the case of each text that particular subdivision of the main section to which it belongs is indicated. This arrangement not only makes it possible to read a large number of texts in a comparatively short time, but also breaks up the monotony which ensues upon the examination of several texts covering exactly the same point.
The study of Syntax by this plan combines (1) the exegetical study of the illustrations cited, (2) the mastery of the principles taught, (3) the translation and interpretation, in connection with the context, of a number of texts, and (4) in certain portions also the pronunciation of the unpointed text. The student may be required to translate beforehand only the texts cited from prophetic and poetical portions, these being the most difficult; the texts taken from the historical portions may with great advantage be read at sight.

For valuable assistance in reading proof-sheets, and in verifying references, as well as for the typographical neatness and accuracy of the book as a whole, the author is indebted to the Rev. John W. Payne, of New Haven, Conn., who for some years has been closely associated in the work of "The Old Testament Student" and "Hebraica." The Indices, which will be found especially full and helpful, have been prepared by the Rev. A. M. Wilson, now carrying on Semitic studies in Yale University. From Dr. C. R. Brown, of Newton Centre, Mass., and from Mr. Charles H. Wissner, of Fredericksburg, Va., the author has received valuable aid which he desires hereby to acknowledge.

The author would express the hope that this work may meet the approval of the many teachers who are now using his other Hebrew textbooks, and that in their hands it may prove efficient in aiding to a better knowledge of the Old Testament.

New Haven, Conn., August 4, 1888.
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SYNTAX
I. The Noun.

1. *אָבָּא* oxen; *לָּכְך* flock; *מַעֲרֵד* people; *אָב* nation.

2. *יִשָּׁר* a tree; *יִשָּׁרֲו* trees; *יֶשֶׁב* a man; *יֵשֶׁבַּן* men; *יִשְׁבַּן* a beast; *יִשְׁבַּןְו* beasts.

3. *יִשָּׁרֲאָל* caravan; *יָדָא* traveler; *יָדָאֲו* band of exiles; *יָדָא* an exile.

4. *יָדָא* fleet; *יָדָא* ship; *יָדָא* hair; *יָדָא* a hair.

Collective nouns, that is, nouns which are singular in form, but plural in sense, may be classified as follows:

1. Those which always express a collective idea, the corresponding individual idea being a different word.

2. Those which are used sometimes in an individual, sometimes in a collective sense.

3. Those whose feminine form is collective, while, often, the corresponding masculine form is individual.

4. Those whose masculine form is collective, while the corresponding feminine is, generally, individual.

REMARKS.

(a) The very frequent occurrence of collective expressions in Hebrew is in accord with the extreme simplicity of the language.

(b) Here are included the numerous cases in which words, for the most part or even always used of individuals in prose, have a collective sense in poetry; there are, indeed, few nouns which may not be thus used.

(c) Adjectives, used as substantives, have frequently a collective sense.

(d) Compare with this use of the feminine, its employment in abstract nouns.

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1 Gen. 2:9; Ps. 1:3.  
2 Gen. 1:11; Ps. 74:5.  
3 Gen. 4:1.  
6 Gen. 1:26, 27.  
7 Gen. 37:25.  
8 Judg. 19:17.  
9 Ezr. 1:11.  
10 2 Sam. 15:19.  
11 Kgs. 9:26, 27.  
12 Jon. 1:3, 5.  
13 Judg. 18:22.  
14 Judg. 20:18; cf. also 1 Sam. 14:45.
REFERENCES FOR STUDY.

Gen. 1:28, 29 (וֹךְ שָׁם), cf. Jon. 2:1 (וֹךְ) ..... 3
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2. GENDER OF NOUNS.

1. נָשִּׁי man; בָּן son; בְּשָׁר flesh; לָמָי luminary.
   a. אֲבָנִי whole stones; אֲבָנִי whole stones; אֲבָנִי whole stones.
   b. מָגִי dead (f.); מָגִי dead (f.); מָגִי dead (f.); מָגִי dead (f.);
   c. בְּשָׁר they (f.); בְּשָׁר they (f.); בְּשָׁר they (f.); בְּשָׁר they (f.);

2. a. נָשָׁר mother (cf. נָשָׁר); נָשָׁר mother (cf. נָשָׁר);
   b. נָשָׁר metropolis (cf. נָשָׁר); נָשָׁר metropolis (cf. נָשָׁר);
   c. נָשָׁר metropolis (cf. נָשָׁר); נָשָׁר metropolis (cf. נָשָׁר);

* Also used individually, Deut. 4:18; Jon. 2:2.
3. a. בָּשָׂם 'that which is good'; הָעֵינֶן, same; הָעָרָיִם 4 same. b. כְּלֵ֣ל-דִּיוֹנֵיָהוּ 'all that befell them'; לֹא רָבֶּמָּה 'hard things.'

1. Under masculine nouns are included the names of male beings, and, with the exception of those referred to below under 2. a and c, all nouns without a distinctively feminine ending. It is to be noted that

a. In masculines which have plurals in י (and likewise, in feminines which have plurals in ב), this termination does not affect the gender.a

b. In some instances, a masculine form occurs where the sense, and rarely also the construction, demands a feminine; and this, sometimes, when a feminine form is in existence.

c. In the case of pronouns and pronominal suffixes the masculine, instead of the feminine, often occurs as being the primary form, or as being superior to the feminine and including it.

REMARKS.

(a) There are exceptions to this; cf. דִּישֵׁל (Gen. 7:13); לַעֲבֹר (Ps. 84:2).

(b) The feminine rarely so occurs for the masculine; both irregularities may be attributed, in many cases, to colloquial inaccuracy, or to carelessness on the part of the writer.

2. Under feminine nouns are included three classes:

a. Nouns which refer to female beings; of these

(1) some are distinguished from corresponding masculines by having an entirely distinct form;

(2) some are so distinguished by the addition of a feminine termination;

(3) some (called epicene) are so distinguished only by the construction, both masculine and feminine forms being the same.a

b. Nouns which do not refer to female beings, yet have a feminine termination; here belong

(1) nouns designating things without life; b

(2) nouns indicating abstract ideas; c or official designations; d

(3) nouns used collectively; e (§ 1. 3), or individually (§ 1. 4).

c. Nouns which neither imply distinction of sex, nor have a feminine termination, but are always construed as feminine; here belong

(1) names of countries, cities, towns; f g

(2) common nouns designating countries, localities, limited space, points of compass, etc.;

---

(3) names of members of the body, especially those which are double; 6 
(4) names of instruments, utensils, powers of nature.

3. There being in Hebrew no separate designation of the neuter, there is used in place of it,

a. When the word is singular, either a masculine or feminine form,

b. When the word is plural, generally a feminine form (except in poetry).

REMARKS.

(a) Certain species of animals are treated as masculine, because regarded as strong; others as feminine; because regarded as weak; cf. בַּל ַעֲבַר dog, בַּעֲבַר wolf; but דָּוִי dove, דָּוִיָּהוּ stork.

(b) These are really neuter, the signification passing, in many cases, from something living, to that which is without life.

(c) So adjectives, when used as neuter substantives, assume the feminine form.

(d) Compare our abstract terms “Lordship,” “Majesty,” “Excellency,” etc.

(e) Collectives without a feminine ending are often treated as feminines; cf. Ex. 8:2; 13, 14; 16:13; 2 Sam. 24:9.

(f) These are treated as “mothers” or “nurses” of the inhabitants; cf. יִגְּדָה פֶּרֶץ also the word metropolis.

(g) When these words refer to the inhabitants, they are construed as masculine.

(h) It is common, in poetry, to personify nations, countries and cities, as female beings; cf. Isa. 47:1; 50:1; Lam. 1:1.

(i) Some of these also appear, at times, as masculine; always masculine are נָחָשׁ, נְזָה forehead, נְזָה neck, נְזָה mouth, נְזָה heel, נְזָה tail.

(j) The exceptions to the principles here given are very numerous, great variation existing in the usage of the language.

REFERENCES FOR STUDY.

Gen. 1:16 (מְנוַשֶּׁשׁ) .......................... 2a. Isa. 8:1 (פַּרְעֹה) .............................. 2a.
Ex. 1:3 (רָדַק) ................................. 1a. Zech. 5:10 (רָדַק) ........................... 1c.
Ex. 7:17 (cf. Isa. 7:7) ......................... 3a. Ps. 1:8 (רָדַק) .............................. 2c.
Ex. 9:29, 33; 15:5 ............................. 1a. Ps. 12:4 (רָדַק) .............................. 2b.
Ex. 29:9 (רֵל) ................................. 2b. Ps. 22:29 (רֵל) .............................. 2b.
Lev. 5:7 (רָדַק) ............................... 1b. Ps. 42:2 (רָדַק) .............................. 1d.
1 Sam. 9:24 (נְזָה) ........................... 2a. Ps. 45:15. ................................. 2a.
1 Sam. 10:9 (cf. Josh. 24:17) ............... 1a. Ps. 45:10 (נְזָה) .............................. 2a.
1 Sam. 17:6 (רַבִּים) .......................... 2b. Ps. 77:17. ................................. 1a.
2 Sam. 19:27 (רַבִּים) ....................... 1b. Ps. 102:8 (רַבִּים) .......................... 2a.
1 Kgs. 11:5 (רַבִּים) ......................... 1b. Prov. 8:6. ................................. 3b.
2 Kgs. 2:24 (רַבִּים) ......................... 1b. Prov. 8:30 (רַבִּים) ........................ 1c.
Isa. 7:6 (רַבִּים) .............................. 2c. Job 1:14 (רַבִּים) .......................... 1c.
3. **Number.**

1. a. סְאָרִים 11 days; לְאוּשֵׁר 2 seasons; שְׂפָתִים 3 faces of; חֲצֹרֵי 4 signs.

b. יְבַעֲקָר oxen; יָרֹד mankind; בָּטָב caravan; יִשְׁפַּת fleet. [heart.

c. לְבָנָה 5 every man; יֲבָנָי 6 many ditches; לְבָנָה 7 double

2. a. שֵׁשֶׁת heavens; פָּלָשָׁה face, surface; מַכָּה water; הָעָמֵד lower parts of the earth.

b. וּעָנָא 9 virginity; יֵאָבָב 10 loveliness; לְבָנָה 11 childhood;

c. יִהְיֶשׁ 12 Holy; יָרֹד Lord; הָעָמֵד 14 hippopotamus

3. אֲלוֹת silver; הִנֵּר 15 pieces of silver; עִם 16 tree, עִם 17 wood. [mus.

כֹּבָר 18 talents; הִנֵּר 19 loaves; קִסֵּם 20 footsteps, קִסֵּם 20 feet (artif.).

4. בְּנֵי בָּר 21 heroes of valor; בְּנֵי אָדוֹנָה 22 families; בְּנֵי אֲלִימָה 23 sons

b. בְּנֵי אֲדוֹנָה 24 their idol-houses.

5. a. המֹאָסוֹת ears; המֹאָסוֹת nostrils; המֹאָסוֹת pair of scales, המֹאָסוֹת sandals.

b. לְבָנָה 25 period of two days; לְבָנָה 26 two talents; לְבָנָה 27 two

c. לְבָנָה 28 double; לְבָנָה 28 thousand. [rivers.

1. The plural-idea is indicated in one of three ways:—

a. By means of plural affixes (סְאָרִים, שְׂפָתִים, חֲצֹרֵי).

b. By means of words which have a collective signification (§ 1.).

c. By the repetition of a word with or without a connective (§ 6. 3).

2. The plural-termination is often employed in Hebrew in the designation of ideas for which in other languages the singular is employed:—

a. Portions of space or time, “their unity being regarded as a compound of an immense number of single particles or dates.”

b. Abstract ideas, the particular quality or condition contained in the stem being thus heightened or intensified; closely connected with these are

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5 Ps. 37:5. 15 Gen. 43:25. 20 1 Sam. 31:9.
7 Ps. 32:3. 17 2 Kgs. 5:23. 22 Gen. 24:19.
8 Isa. 43:33. 18 Judg. 8:5. 23 2 Kgs. 5:23.
c. Ideas of power and greatness, in which the plural magnifies or increases the original idea.\(a\)\(c\)

3. The plural form of certain nouns often conveys a different shade of meaning from the singular; and, further, the feminine plural of a noun is sometimes used in a different sense from the masculine plural.\(f\)

4. The pluralizing of compound ideas is accomplished either by pluralizing the first of two nouns, or the second, or both.

5. The dual was, in use, limited to

- Things which in nature exist in pairs,\(g\) or are made double by art.
- Objects which are regarded as going together, especially measures of time or quantity.

- A few numerals, and anomalous forms.\(h\)

**REMARKS.**

(a) This repetition indicates in some cases entirely; in others, distribution; in still others, multitude, or diversity.

(b) It is important to note the close connection, (1) between the abstract and the collective, both being frequently expressed by the feminine; and (2) between the abstract and the plural, the latter expressing in its totality that quality which is common to all the units of which it is composed.

(c) The plural form of abstracts often expresses "a high degree of a given quality or repeated exhibitions and embodiments of it."

(d) The use of this plural (called the plural of majesty) is limited to a few words and in construction these words are generally treated as singular.

(e) Compare the plurals in the mouth of God; e.g. Gen. 1:26; 11:7; Isa. 6:8.

(f) In poetry feminine plurals are found instead of masculine, without any difference of meaning.

(g) The names of double members of the body often have a feminine plural termination instead of a dual, but only when they have been transferred to inanimate objects.

(h) Irregular are (1) תחת instead of יחת (Ps. 45:3; Is. 59:3); (2) ינשונת two walls (2 Kgs. 25:4), and (3) רכק [double] (Ezek. 27:5).

**REFERENCES FOR STUDY.**

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4. **Determination of Nouns.**

1. a. **Egypt; Hebron; Sarah; abyss.**

   b. נָּאָה I; why? בְּנֵי my son; but לֹ֜זַי 말 אֲלֵ֛י.

2. a. **the house of God; the wife of Abram; the sons of Israel.**

   b. **the affliction of my people; the heads of your tribes.**

   c. **the name of the place; the men of the war.**

1. Certain nouns are in their very nature definite, and require no sign to indicate their definiteness; these are

   a. Proper names which were not originally appellatives, and words in which the appellative force, originally existing, has almost or entirely been lost,

   b. All pronouns (except the Demonstrative when attributive), and pronominal suffixes,

2. Nouns may become definite (or determinate) by position or construction, as in the case of

   a. Nouns in the construct state before a proper noun.

   b. Nouns in the construct state before a noun with a suffix.

   c. Nouns in the construct state before a noun with the article.

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1 Ex. 3:7.  
2 Deut. 1:15.  
3 Gen. 23:19.  
4 Deut. 2:14.
REMARKS.

(a) In many cases the usage varies; e. g. לָזוֹע (Num. 32:1), לָזוֹע (Gen. 31:21 ff.).

(b) A noun with a suffix is definite and does not receive the article; exceptions are seen in Lev. 27:23; Josh. 7:21; 8:23; 2 Kgs. 15:16; Mic. 2:12.

(c) The Infinitive, being essentially a verbal form, never receives the article; knowledge, really a substantive is an exception (as in Gen. 2:9, 17).

(d) The following words, archaic and poetic, never receive the article: (1) נִלּוֹן God, (2) נָלַי princes, (3) נַלִי field, (4) נַלִי the Almighty, (5) נַלִי underworld, (6) נִלָּה world, (7) נֶלּוֹת abyss, (8) נַלַי help.

(e) Every noun in a chain of several constructs is definite, provided the last noun in the chain is for any reason (§ 4. 1. a. b) definite.

3. a. נָלַי to-day; נָלַי this night; נָלַי this time.

b. נָלַי the expanse; נָלַי the ark; נָלַי the woman; נָלַי the man who hath not walked, etc.

ג. נָלַי the fire and the knife (required for the sacrifice).

c. נָלַי the horses and the chariots (of the enemy).

Nָלַי and she took the veil (usually worn by women).

d. נָלַי the Canaanite; נָלַי the sword devours;

Nָלַי like oxen; נָלַי as bees do;

Nָלַי with blindness; נָלַי truth and peace.

e. נָלַי the house; נָלַי the ark; נָלַי the God.

Nָלַי O heaven! Nָלַי O Baal! Nָלַי O Spirit!

Nָלַי the heaven; Nָלַי the sun; Nָלַי the earth;

Nָלַי Lebanon (= the white); Nָלַי Jordan (= the descender).

f. נָלַי that which encompasses; נָלַי they who trust.

Nָלַי (she) that hath come; Nָלַי they who wait.
3. Nouns, not determinate in themselves or by position, may be made determinate by prefixing the article. The article, as thus employed, may be classified and named as follows:—

a. The demonstrative, which was the original use, but is now found only in a few stock expressions.

b. The objective, including those cases in which the article occurs with an object or person,
   (1) which has just been described in the narrative; or
   (2) which is described by words (particularly, a relative clause) which immediately follow; or
   (3) which is defined more or less closely by the circumstances involved in the particular case.

c. The subjective, used with nouns which, though in no way described, are definite in the writer’s mind and, consequently, supposed to be so in the mind of the reader.a

d. The generic, used with words which describe a class of objects, or several objects of a class; here may be noted,
   (1) the more general use of the generic article “with a common appellative, which is used collectively to denote all, or an indefinite number of, the individuals belonging to it;”
   (2) its special use in comparisons, when the object compared is taken as a class and not as an individual;
   (3) its special use, also with nouns of material and class-nouns, which are generally known and employed in a general sense;b
   (4) its special use with abstract nouns, employed in their widest significance.

c. The distinctive, used to convey the idea of pre-eminence, as when
   (1) a particular object, of a certain class, is made to have a pre-eminence over all other objects in that class; or
   (2) a noun in the vocative is, by its use, made more pointed; or
   (3) a particular object or individual is emphasized as being the only one in a class; or
   (4) a proper name, originally an appellative, continues to retain the article which it first received because it was regarded (see (1) above) as the chief member of its class (cf. § 4. 1. a).c

f. The relative, which, when prefixed to the participle (and, rarely, to a finite form), has the general force of a relative pronoun.

REMARKS.

(a) In these cases the idea may often be well expressed by the employment of an unemphatic possessive pronoun.
(b) With this may be compared cases like יָדוֹ הָאָבִּיָּה (Gen. 14:13), יִרְאֶה (1 Sam. 17:34), תַּלְמוּדָה לְכָּנְסוֹר (Gen. 18:2), in which the individual, though really indeterminate, is to be represented as being made definite by the context.

(c) In the case of many such nouns the usage varies.

REFERENCES FOR STUDY.

Gen. 2:11 .................................................. 34. 1 Kgs. 8:1; 20:15 ...................................... 2
Gen. 13:2; 14:18; 19:11; 41:42 ..................... 34. 1 Kgs. 20:21 ........................................ 3d.
Gen. 16:7; 20:19 ......................................... 2 2 Kgs. 18:15 ......................................... 2
Gen. 21:3 ..................................................... 3f. 49:18 ............................................... 9d.
Gen. 30:35, 90 ............................................ 3d. Isa. 8:2 .............................................. 3c.
Gen. 47:31. ............................................... 3c. Isa. 10:3, 12 ....................................... 3d.
Ex. 2:14; 15; 3:2, 3, 5; 7:19, 21 ..................... 3b. Jer. 13:1, 2 ......................................... 3b.
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Ex. 9:27. .................................................... 3a. Joel 1:14 (דְּנָו). ....................................... 3e.
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Deut. 4:1; 21:3, 4; 22:19 ................................ 2 Zech. 8:10 ......................................... 3d.
Josh. 4:19; 12:3, 5, 9 .................................. 3e. Ps. 19:11; 103:4; 104:3............................ 3f.
Josh. 15:47 (וּנָו) ....................................... 3e. Ps. 40:15 .......................................... 3d.
1 Sam. 1:16 .......................................... 3b. Job 8:10 ........................................... 3f.
1 Sam. 12:17 .......................................... 3b. Job 22:12 .......................................... 3d.
1 Sam. 17:34 .......................................... 3d. Ecol. 3:17; 10:18 .................................... 3d.
2 Sam. 11:4 ............................................. 3e. Ezra 8:25; 10:14, 17 ................................. 3f.
2 Sam. 19:27 .......................................... 3b. 1 Chron. 26:28 ................................. 3f.
1 Kgs. 1:47 ............................................. 3c.

5. DETERMINATION OF NOUNS (CONT.).

1. מִשְׁמִיךְ הֵלֹךְ the men of war; נְבֵי הָבֵל the prophet’s word.
   a. לְבֵל הַנְּבֵי the whole generation; בָּלֵי נֶון all the people;
      לְפַלָּגֵל every first-born; לְפַלָּגָן every tree.
   b. בֵּית הֲלֵמָיִים the Benjamite; לֶבֶן הֲלֵמָיִים the Bethlehemite.

2. הֵלֹךְ הָבֵל the great luminary; בָּלֵי הָבֵל 10 these things;
   בָּלֵי הָבֵל אָרֶץ in that night.

3. לַגְּלֶל a basket; נָבֵי אָרוּם a man; נְבֵי אָרוּם 15 a prophet.

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1 Num. 31:49.
2 Jer. 28:9.
3 Ex. 1:6.
4 Ezek. 45:18.
5 Ex. 13:2.
7 Judg. 3:16.
8 1 Sam. 17:56.
9 Gen. 1:16.
10 Gen. 15:1.
11 Gen. 2:2.
12 Gen. 19:33.
13 Ex. 28:3.
14 Judg. 13:2.
15 1 Kgs. 20:13.
4. **kings of the earth**; **the morning comes**.

1. An idea, expressed by means of two nouns in the construct relation, is made definite by prefixing the article to the second noun.\(^a\)\(^b\) Worthy of notice, however, is

a. (1) The use of the article after **בָּלִים**, when this word means *all* or *whole*.

(2) The absence of the article after **בָּלִים**, when it means *any* or *every*.\(^c\)

b. The use of the article with the second part of a compound word.

2. An adjective or demonstrative pronoun, connected attributively with a definite noun, must be marked as definite by having the article prefixed.\(^d\)

3. Indefiniteness is expressed by the numeral **דֹּ֗לַם**, rarely, however, and chiefly in later writers.\(^e\)

4. The article may be omitted in poetry, when in prose it would be required; this omission is explained by the brevity, vividness and emphasis characteristic of poetic style.

**REMARKS.**

(a) When the first of two nouns expressing one idea is to be marked as indefinite, a construction with the preposition **בִּים** is employed (§ 9. 5).

(b) On the occurrence of the article with the *first* of two nouns in the construct relation, see § 9. 2.

(c) Compare the similar usage of **τόν** *all* or *every*.

(d) There are not a few exceptions to this, the article being sometimes omitted from the noun, sometimes from the attributive.

(e) This numeral is sometimes found in the construct relation with the noun which it limits (cf. Job 2:10); its use with things is more rare than with persons.

**REFERENCES FOR STUDY.**

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\(^a\) Ps. 2:2. \(^b\) Isa. 21:12.
6. **Apposition of Nouns.**

1. **a. הַֽיּ֣וֹם** the oxen the brass = the brazen oxen; **בֶּֽהוֹמ** the deluge (of) water.  
   [offerings.]

   **b. בַּֽעֲבוֹרָ֥מֶּשׁ** words, truth = true words; **בַּֽעֲבוֹרָ֥מֶּשׁ** peace;

   **c. לֶֽאֶרְאורָ֥ה** the land (of) Canaan; **לֶֽאֶרְאורָ֥ה** the river Euphrates;

   **d. עַֽלְּיַֽהְוָ֥ה** a woman, a widow; **עַֽלְּיַֽהְוָ֥ה** greenness, herb.

   **e. יָמֵֽים** days, a number; **שֵֽׁמֶר** two years, time.

2. **שְׁלֹשַּֽׁים** three seahs, meal; **שְׁלֹשַּֽׁים** a triad, days.

   **גָּפְרִֽים** seven years; **גָּפְרִֽים** an ephah, barley.

3. **בֵּֽיתֶֽהְוָ֥ה** in high degree, high degree; **בֵּֽיתֶֽהְוָ֥ה** proudly, proudly.

   **דַּֽישֶֽהְוָ֥ה** seven by seven; **דַּֽישֶֽהְוָ֥ה** from generation to generation.

   **וּבִֽיתֶֽהְוָ֥ה** many wells; **וּבִֽיתֶֽהְוָ֥ה** many ditches.

   **זָֽהְוָ֥ה** the great river, the river Euphrates.

Apposition, because of a scarcity of adjectives, and a desire for brevity, is of much more frequent occurrence, and of far wider range in Hebrew, than in languages generally. The various kinds of apposition may be grouped as follows:—

1. Cases in which the first of two nouns contains the principal idea, the second being added for fuller explanation.  

   Here belong the instances in which

   a. The first noun denotes a thing, the second, the material of which that thing is composed.

   b. The first noun denotes a thing, the second, a quality of it.

   c. The first noun denotes a person or thing, the second, its name.

   d. The first noun denotes a genus, the second, a species; or the second gives a more precise idea than the first.

   e. The first noun denotes a thing, the second, the number, weight, or measure of it.

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1 2 Kgs. 16:17.  
2 Gen. 1:32.  
3 Gen. 6:17.  
4 Num. 34:3.  
5 1 Chron. 5:9.  
6 2 Sam. 14:5.  
7 Deut. 4:27.  
8 Gen. 41:1.  
9 Gen. 18:3.  
10 Gen. 17:2.  
11 Ex. 17:16.  
12 Gen. 14:10.  
13 1 Sam. 10:12.  
14 Gen. 5:7.  
15 Gen. 7:2.  
16 1 Sam. 2:3.  
17 Ex. 17:16.  
18 Gen. 15:13.  
19 Gen. 15:16.
REMARKS.

(a) Where the first noun is definite, and the second indefinite, the latter may be regarded as an accusative of limitation (cf. § 40. 2; cf. 1 Chron. 28:18; Ps. 71:7; Hab. 3:8; Lev. 26:42; Jer. 33:2.

(b) The appositional relation is, at times, so loose that one or more words may stand between the nouns thus connected.

(c) Sometimes the "name" is the first noun (Isa. 37:3); if the "name" is the second noun and a preposition stands before the first, the preposition must be repeated before the second (Gen. 24:4; cf. Gen. 22:20).

(d) For all these cases, there are parallel cases in which, by the introduction of a copula, a complete sentence is formed; cf. Gen. 1:2; 11:1; 14:10; 47:9; Ex. 9:31; Deut. 33:8; 2 Sam. 17:5; Isa. 5:12; 19:11; Jer. 24:2; Ezek. 45:11; Ps. 23:3; 45:9; 110:3.

(e) While nouns like יָדוֹ all, יָדוֹ there is, and יָדוֹ there is not generally stand in the construct relation with what follows, they sometimes stand in apposition with a following, and rarely with a preceding, noun.

2. Cases in which the second word conveys the principal idea, the first marking the measure, weight, or number of it.\textsuperscript{a}b

3. Cases in which the first word is simply repeated. [Here belong those instances in which the second word is a pronoun repeating a preceding noun, or a noun repeating a preceding pronoun (whether expressed, or implied in a verbal form) (see § 11. 1.a).] The appositional repetition serves

a. To express emphasis, intensity.

b. To express distribution, entirety.

c. To express multitude.

d. To afford an opportunity for the addition of a new idea without rendering the construction faulty.\textsuperscript{c}

REMARKS.

(a) In the great majority of cases under this head, the construct relation may be employed (§ 8. 2).

(b) It is probable that the second noun, in these cases, is an accusative of limitation (§ 40. 5), rather than in apposition.

(c) The two constructions, apposition and annexation (i.e., the construct relation), are closely related. In the expression of many ideas the one or the other may be used according to choice. Apposition was the earlier construction, and out of it grew annexation.

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7. The Nominaive Absolute.

1. הָאָרָם אֲשֶׁר צָאתָ שָבֵב עֵלֶיהָ לִקְרָאתָ the land upon which thou art lying,—to thee will I give it.

2. שֶׁכֶם בִּנְיָשָׁרָה נַפְשֶׁה בַּכָּבֵדָם שֶׁכֶם my son,—his soul hath longed for your daughter.

3. מֵאֱלֹהָו מִיָּה לֵבָה לְבֵית אָלֹהִים the man Micah,—to him was a house of God.

4. הִנֵּה בִרְחִית אֲלֵיה יַהֲזֶה I—behold my covenant is with thee.

5. הָאָרָם אֲשֶׁר צָאתָ שָבֵב עֵלֶיהָ לִקְרָאתָ all the land which thou seest—to thee I will give it.

6. יָהֹウェֹ יִהְיֶה אָבָנָו יָהֹウェֹ, Hе іs the God; יָהֹウェֹ, Hе іs his inheritance; נָבָנָו הָאָבָנָו, the blood, THAT is the life.

7. יָהֹウェֹ יִהְיֶה אָבָנָו יָהֹウェֹ, Hе іs the God; יָהֹウェֹ, Hе іs his inheritance; נָבָנָו הָאָבָנָו, the blood, THAT is the life.

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For the sake of emphasis, and for the avoidance of unwieldy sentences, a noun or pronoun is frequently placed at the beginning of the sentence with no grammatical relation to the other words of the sentence, but represented in the body of the sentence by a pronominal suffix. This noun or pronoun is said to be a Nominative Absolute. The various cases may be classified as follows:

1. Where this nominative absolute is, logically, the object of the sentence.
2. Where it is, logically, the subject of the sentence.
3. Where it is, logically, the object of a preposition occurring farther along in the sentence.
4. Where it is a pronoun, and is, logically, the subject or object of the sentence, or a genitive after a noun.
5. Where it is preceded by נְנָשׁ, the sign of the object.
6. Where, standing as the logical subject, it is resumed by the pronoun נְנֶנֶנ, which then, though really the grammatical subject of the following predicate, is practically equivalent to a copula.
7. A similar usage to that just given, except that the pronoun follows, instead of preceding, the predicate.

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Gen. 15:3; 42:6 1 Sam. 12:23 6 6
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Deut. 31:17 1 Ps. 46:5 1
Josh. 5:15; 6:19 1 Ps. 90:10 1
Josh. 9:12 1 Job 17:15 1
1 Sam. 3:11 1 Job 22:3 1
8. Annexion; or The Construct Relation.

1. a. "cruelty of (= done by) your hands; the imagination of man’s heart; your fear (= which you have); his vacation.
   b. "cruelty of (= done to) Lebanon; report about Saul; fear of (= concerning) you; cry concerning Sodom.

2. a. the two luminaries; the three cities.
   b. all (of) the tree(s); much (of) peace; all of Israel.
   c. their food is for themselves; my presence (= I myself) shall go; heaven itself.
   d. without number; without war; without clothing; unannointed; a non-God; immortality; without enmity.
   e. on the day (that) Jehovah spake.

3. a. the innocent blood; a large ravine; a large house; a strong force; the holy place; a bad woman; the smallest vessels.
b. מָהֵם יְהֹוָהּ - few people; מְדַבֵּרָה יְהֹוָהּ - blood shed causelessly;
   אֲנֵחַ אֱלֹהֵינוּ - a God from near; דּוֹתָה יְהֹוָהּ - continual offering.

c. עֲשָׂנִי יְהֹוָהּ - the river Euphrates; יְשֵׁם נֶחֱי - the tribe of Levi.

d. בָּרוֹךְ יָדַי - a strong hero; בֶּן יִשְׂרָאֵל - a wooden chest;
   קְדוֹשָׂה יְהֹוָהּ - holy garments; כֹּלְכָּה יְשִׁירִים - silver idols.

e. אַנְשֵׁי דָּרוֹם - an eloquent man; יִתְנַעֲלָה חֲצָרָה - having dreams;
   בָּנוֹנָי - sons of strength; בְּנוֹנָי - son of a night;
   פָּרָשֶׁה - Noah was a son of five hundred years = fivethree hundred years old.

f. אָלָקְהֵנוּ - the anointed of men; אִשָּׁה - the poor of men;
   אִישׁ - a wild ass of a man; אֵלָה - a wonder of a counsellor.

4. a. חֲכָמִי וַיְהֹוָה - wisdom and knowledge;
   רַבָּה - מָנֶּא מְנֵי - a man.

b. נְפָשִׁי - a woman possessed of a spirit;
   נְפָשִׁי - רָעָה - who is ox I taken?

That relation between two nouns which is indicated in Latin or Greek by placing the second noun in the genitive, is expressed in Hebrew by pronouncing the two words as one. As a result of this, the tone passes to the second word, and the first word is, if possible, shortened. This construction may for convenience be called annexion. The varieties of annexion may be classified as follows:—

1. Cases in which the two nouns, thus joined, contain distinct ideas of equal value; this is seen
   a. When the second noun designates a person or thing which is the subject or possessor of that which is indicated by the preceding noun.
   b. When the second noun designates the object of an action or feeling expressed by the preceding noun.

REMARKS.

(a) The remnants of original case-endings are quite numerous (Eli. § 121. 1-8), but these remnants (except in the case of the accusative מַעַל) no longer have any significance.

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1 Deut. 26:5.
2 1 Kgs. 2:31.
3 Jer. 23:33.
4 Num. 28:8.
5 Gen. 15:18.
6 Josh. 13:33.
7 Judg. 11:1.
8 Deut. 10:1.
9 Ex. 23:3.
10 Is. 2:30.
11 Ex. 4:10.
12 Gen. 37:19.
13 Deut. 3:18.
14 Jon. 4:10.
15 Gen. 5:22.
16 Mic. 5:4.
17 Is. 29:19.
18 Gen. 16:12.
19 Is. 9:5.
21 Is. 51:21.
22 1 Sam. 28:7.
23 Is. 37:22.
24 1 Sam. 12:3.
(b) A noun with a pronominal suffix is to be regarded, syntactically, as in annexion with that suffix.

(c) Because of their inflexibility, proper names are seldom found in annexion with a following noun. In cases like רַעֲרָא שֵׁרֵיָם (Gen. 3:28), דָּבָרָא יְהוָה (God) of hosts, there is an ellipsis to be supplied (cf. 2 Sam. 5:10).

2. Cases in which the second of two nouns, thus joined, is the more important, the first merely indicating its number, size, nature, etc.; this is seen,

a. In the usage of numerals 2–10, which may stand in the construct state before the substantive which they number.a

b. In the usage of certain nouns, e. g., לְבָנָה totality, לְבָנָה abundance, לְבָנָה sufficiency, which have almost come to have the force of adjectives.b

c. In the usage of certain commonly occurring nouns as “purely mental concepts,” e. g., יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂמָעֵל and יָזָע = self (the first used of animate objects, the second of persons, the third of inanimate objects); cf. also לְבָנָה = voice of = Hark!c

d. In the usage of words designating the existence or non-existence of a nominal idea; e. g., יֵשָׁה there exists, יֵשָׁה and יֵשָׁה non-existence (and in poetry, יֵשָׁה, יֵשָׁה and יֵשָׁה) = without, in-, un-, -less; דָּבָר solitude.

e. In that usage which permits a noun expressing in a general way place, time, manner to stand in annexion with a following relative clause (in which, however, the relative may be omitted).d

REMARKS.

(a) For other constructions which the numeral may have, see § 15. 1. b.

(b) In reference to לְבָנָה the following points may be noted: (1) It regularly precedes in the construct the noun it modifies (Isa. 2:2); but (2) sometimes follows with the idea of the modified noun repeated in the form of a pronominal suffix (2 Sam. 2:9); and (3) rarely occurs with the article after a preceding noun in the construct state (Isa. 29:11).

(c) For examples of this use of לְבָנָה, see Cant. 2:8; 5:2; Ps. 39:3-9 (?).

(d) The common use of יִשָּׂא with suffixes to express a reflexive idea is to be noted; e. g., יִשָּׂא I myself, יִשָּׂא they themselves.

(e) Compare also some of the indefinite uses of דָּבָר thing, for which, however, see the lexicon.

(f) The use of יֵשָׁה and יֵשָׁה in poetry to form a noun with an exactly opposite meaning to that conveyed by the noun itself, is not uncommon (cf. Deut. 32:5, 17, 21; Amos 6:13).

(g) See, more in detail, § 13. 2.

3. Cases in which the first of two words, thus joined, is the more important, the second merely indicating its character, number, size, or contents; this is seen,

a. When the second word is an adjective. This use is late, and occurs chiefly in the case of a few common adjectives like לָא, לָא, לָא.
b. When the second word is an attributive word, whether noun, adverb or prepositional phrase.

c. When the second word, a proper noun, is the name of the first

d. When the second word is used "by circumlocution to describe a property of the first." This usage is very common on account of the scarcity of adjectives.

e. When the second word, a neuter or abstract noun, is joined to a preceding general noun like שֶׁית, הָעֵלֶת, הָוֶה, הָב, denoting possessor, origin, derivation.⁶

f. When the second word designates the whole of which the first noun is a part, or when the second word is a literal term, the first being figurative.⁴

4. Peculiar and rare is the occurrence of a construct,

a. Before the conjunction קַנִּי and.

b. With a noun which, in sense, is in apposition with it.

c. Before the interrogative pronoun.⁶

REMARKS.

(a) The adjective in this case is really treated like a neuter noun. Compare קַנִּי יִרְיָם, the right hand, in which the word קַנִּי, originally an adjective, has become a substantive.

(b) Here, of course, the appositional construction is much more common.

(c) Compare the peculiar cases of this construction seen in Isa. 5:11; Eccles. 12:11.

(d) For cases in which three or more nouns are joined together by annexion, see Gen. 40:3; 47:9; Josh. 3:15; Judg. 9:1; Isa. 10:12.

(e) The form יְרוּם (e. g., in 2 Sam. 17:22) is sometimes used as an absolute and not as a construct.

(f) On the use of the preposition יָם from to express the partitive idea, see the lexicon.

REFERENCES FOR STUDY.

Gen. 1:16........................................ 1b. Deut. 4:42; 32:6.............................. 2d.

Gen. 4:19; 5:8; 19:1; 22:3................... 2a. Deut. 10:18............................... 3d.


Gen. 8:5; 24:13; 43:11.......................... 3f. Deut. 33:19............................. 4b.


Gen. 15:18........................................ 5b. 1 Sam. 1:16; 20:31................... 3e.

Gen. 17:23........................................ 2e. 1 Sam. 3:13............................ 2e.

Gen. 19:4; 31:8.................................. 2b. 1 Sam. 5:12............................ 1a.

Gen. 25:23........................................ 4e. 2 Sam. 16:8............................ 3e.

Gen. 39:30; 40:3............................... 2e. 2 Sam. 17:11........................... 2e.

Ex. 4:13.......................................... 2e. 2 Sam. 20:19........................... 4b.

Ex. 20:9; 28:3................................. 2a. 1 Kgs. 1:52; 2:26........................ 3e.

Ex. 21:3; 24:14............................... 3e. 1 Kgs. 21:19............................ 2e.

Ex. 34:1; 38:30.................................. 3d. Isa. 1:11................................. 2b.

Num. 5:18........................................ 3a. Isa. 5:9; 10:15.......................... 2d.
9. Annexion (continued).

1. a. [קִצָּר] keeper of sheep; [םִגָּאיְרָא] enlightening the eyes; [נִשַׁע] consumers of my people; [שָׁלָשׁ] who go down to the dust.

b. [סִינָו] stricken of God; [יִפְגָּא] despised by the people; [חֲמָאָה] bought with money; [מִשָּׂךְ] slain by the sword.


2. a. [יִשְׁתֵּה] face of the waters; [יָבֹא] to the house of Joseph.

b. [יָמִים] prophets out of their own heart; [יָרְאָה] mountains in Gilboa; [יָדִים] those trusting in him; [יָמִים] on the right of the house.

c. [יִתְרָא] the sons and daughters of David; [יָלְמוּם] the God of heaven and earth.

d. [יָבֹא] my holy hill; [יָדִים] the good hand of his God; [יָבֹא] a great heap of stones.

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1. Participles and adjectives are frequently joined by annexion with a following substantive. This is a closer construction than a following object-accusative or accusative of specification would be. Here may be noted,

a. The usage in the case of active participles, in which the noun expresses the object of the action, or, as sometimes in poetry, the sphere in which the action is exerted.\(^a\)\(^b\)

b. The usage in case of passive participles, in which the noun expresses, sometimes the author of the action, sometimes the secondary agent or instrument.

c. The usage in the case of adjectives (denoting a property or quality) in which the noun has the force of an accusative of limitation or specification.

REMARKS.

(a) Cases of the construct before \(נָשָׁיָה\) occur, e.g., Jer. 33:22.

(b) The accusative rather than a genitive is used (1) after a participle or adjective when it (the participle) has the article, and (2) when a word is for any reason inserted between the participle and the word which would, otherwise, be in the genitive; cf. Isa. 40:20; Job 15:10; 33:6.

2. Words in annexion form one complex idea, and therefore cannot be separated by intervening words. Here are to be noted certain points:—

a. The article and He locative everywhere form exceptions to the general law just given; but aside from these only a few anomalous cases occur of the interposition of words.\(^a\)

b. Prepositions, particularly the shorter ones and especially in poetry, quite frequently occur prefixed to the second of two nouns in annexion, thus defining more exactly the relationship existing between the two nouns.\(^b\)

c. As one result of this inseparability, two or more nouns joined by “and” cannot stand in annexion with a single genitive; but the genitive is employed with the first, and in the form of a suffix with the second;\(^c\)\(^d\)\(^e\) while further, a single construct does not usually stand in annexion with two or more genitives, but is repeated with each.\(^f\)

d. As a second result of this inseparability, a word or suffix limiting the construct must be placed after the following genitive and not between the construct and the genitive.\(^g\)

REMARKS.

(a) \(^b\) all, having almost come to be an adjective, occasionally allows the interposition of a word before its genitive, e.g., 2 Sam. 1:9; other cases in which this is claimed to occur are capable of a different explanation; e.g., Job 27:3; Ps. 45:7; Isa. 68:1; 36:9. Cf. also the bold poetic constructions in Gen. 49:11; Isa. 19:8; 22:16.
(a) This is most frequent with participles of verbs which are regularly followed by a preposition, e.g., רוחִּיָּהָ חֲשָׁבֵץ; תְּרוּםָהָּ דֹּאֲשָׁן; etc.

(c) Hence one may not say, "the sons and daughters of David," but "the sons of David and his daughters;" and it is better to say "the God of heaven and the God of earth," than "the God of heaven and earth," but see Gen. 14:19.

(d) The same holds true of pronominal suffixes; instead of "his sons and daughters" one must say "his sons and his daughters."

(e) Sometimes the suffix is omitted, or there is substituted for it the article, in which case the absolute state is employed, e.g., Gen. 40:1.

(f) Exceptions occur: (1) when the second of the two nouns joined by "and" is a repetition or a synonym of the first; and (2) in poetry where greater liberty is allowed, e.g., Job 9:17; Ezek. 39:4; 2 Sam. 20:10.

(g) Whether the modifying word which follows two nouns in annexion limits the construct, or the genitive, or the complex idea expressed by both together must be determined from the agreement and from the context. When there would be manifest ambiguity, resort is had to a periphrastic construction (§ 9.5.).

3. a. יָאוֹלִים הַיְּמֻמִּים not men of the war, but the men of war.

b. בָּהִיָּה לְעָשָׁבָה in the image of God he created him.

לְאָמָה לְאָמָה the heads of your tribes.

4. a. דְּנֶּר עֲבָרִים a servant of servants, i.e. the lowest servant.

בָּנֶּךְ נַעֲשָׁה נַעֲשָׁה the prince of the princes of Levi.

b. יַעֲשָׂרִים נַעֲשָׂרִים לְשָׁמִים in the most frightful of valleys they must come from the greatest of them even to the least of them.

5. a. בָּשָׁםֶה יְשָׁוָה לְמִלְקָה in the year two of the king.

עֵירַרְוגָּה אֲלָלָאִים a great city of God.

בָּהַר לְאָמָה לְאָמָה one son of Ahimelech.

b. לָשֶׁנֶּךְ לְיַלְיָּה a son of Jesse.

כֹּבֵר לָשֶׁנְּשָׁמִים a servant of the captain of the guard.

רָאִישָע לְאָמָה heads of fathers.

יַעֲשָׂרִים יַעֲשָׂרִים לְפָלֹד a psalm of David.

כֹּבֵר לָשֶׁנְּמִים לְפָלֹד a priest of the most high God.

1 Num. 31:49. 2 Num. 3:32. 3 Gen. 9:23. 4 Deut. 1:15. 5 Job 30:6. 6 Jon. 3:3. 7 Gen. 1:20. 8 Hag. 1:1. 9 Jon. 3:5. 10 1 Sam. 16:18. 11 Gen. 41:12. 12 Gen. 14:18. 13 Ps. 8:1. 14 Neh. 11:13. 15 1 Sam. 22:20.
3. The construct, containing only a portion of the idea intended to be conveyed, is incomplete and, in itself, indefinite; hence

a. The construct cannot receive the article "a" or be definite in itself (§ 4. 1).b

b. The construct, however, becomes definite by position (§ 4. 2), whenever its following genitive is, for any reason, definite.c d

4. The use of annexion to express the superlative idea is worth of special notice. This is seen,

a. When the two nouns in annexion are the same, the former being singular, the latter plural.

b. When the relation between the nouns is a partitive one (§ 8. 3.f).

5. Instead of annexion, there is often employed a periphrasis, made by means of the preposition 5 6 7 8. This is substituted when there is a desire on the part of the writer,

a. To interpose a word between the construct and genitive.

b. To mark the first noun as indefinite, when the second is definite.

c. To omit entirely the noun which would be in the construct, as in inscriptions, and in the case of common words like son, day, etc.

d. To designate explicitly relations of place and time.

e. To avoid a long series of constructs.

REMARKS.

(a) Exceptions to this may be classified as follows: (1) Cases where the article seems to have a demonstrative force, Josh. 8:33; cf. also Ps. 123:4; Ezek. 17:15; 1 Kgs. 14:24. (2) Cases where the genitive is a proper name, e. g., 2 Kgs. 23:17; Gen. 31:13; Isa. 36:8. (3) Cases where what seems to be a construct is a partitive with an accusative suffix, e. g., Ps. 18:33; Isa. 9:12. (4) Cases where the connection is loose, the second noun denoting the material (and to be regarded in many instances as an adverbial
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(5) Cases where, the connection being loose, a preposition is inserted, e. g., Ps. 113:5; Judg. 8:11.

(b) Proper names, therefore, except when applied to more than one object, cannot stand in the construct.

(c) The construct cannot be indefinite and the genitive definite; nor can the genitive be indefinite and the construct definite; either both are definite or both indefinite.

(d) On the determination of words in annexion, see § 5.1.

(c) The pronoun "וָאָדָם" is frequently inserted before the preposition to secure greater clearness.

(f) The preposition "מ" from is sometimes employed as a substitute for annexion; e. g., 2 Sam. 19:18; Isa. 8:9; 1 Kgs. 20:35; Ps. 13:4. The sense, in this usage, is generally partitive.

REFERENCES FOR STUDY.

Gen. 7:11.......................... 5a, d. 2 Kgs. 22:5.......................... 1a.
Gen. 14:19.......................... 2c. Isa. 5:11; 9:1, 2; 14:6, 19............. 2b.
Gen. 20:1.......................... 2a. Isa. 6:5.............................. 1c.
Gen. 40:5.......................... 5a. Isa. 8:1.............................. 5c.
Gen. 41:12.......................... 5b. Isa. 11:2............................ 5c.
Ex. 3:6, 15 (cf. 16).................. 2c. Isa. 53:3............................ 4b.
Ex. 4:20.............................. 2a. Jer. 8:1............................ 2c.
Ex. 12:8, 9.......................... 1b. Jer. 8:16............................ 2b.
Num. 3:49............................ 1b. Ezek. 26:7.......................... 4c.
Num. 10:17.......................... 1a. Ezek. 31:3.......................... 1c.
Deut. 1:8............................ 5c. Ezek. 31:16.......................... 2c.
Deut. 32:24.......................... 1a. Hos. 7:5............................ 2b.
Josh. 19:51.......................... 5e. Joel 2:5............................ 1c.
Judg. 3:23; 12:5..................... 5d. Mic. 2:8............................ 1c.
Judg. 5:16.......................... 2b. Hab. 3:1............................ 5b.
1 Sam. 2:5.......................... 1c. Ps. 19:8, 9; 40:5; 88:6.............. 1a.
1 Sam. 9:21.......................... 4b. Ps. 90:1............................ 5b.
1 Sam. 17:17, 18.................... 2d. Prov. 9:18.......................... 1b.
1 Sam. 24:6.......................... 1c. Prov. 11:22.......................... 1c.
2 Sam. 2:8.......................... 5e. Job 18:2............................ 2b.
2 Sam. 4:4.......................... 1c. Cant. 1:1............................ 4a.
1 Kgs. 2:7......................... 1a. Ruth 2:3; 4:3.................... 5c.
1 Kgs. 3:13.......................... 5a. Eccles. 1:2........................ 4a.
1 Kgs. 15:23.......................... 5c. 1 Chron. 27:34.................... 5b.
1 Kgs. 19:15.......................... 2c. 2 Chron. 21:17.................... 4b.
2 Kgs. 15:19.......................... 5e.
10. The Adjective.

1. a. זיוות a host of mighty = a mighty host; י ISPs-קוח the innon-
b. הַלָּשׁוֹן עָלְיוֹנֵי the holy of thy temple = thy holy temple. [cent blood.

2. מַעֲמָרָן the great luminary; מַעֲמָרָן the good things;
b. הוֹלֵךְ הַנַּגֵּד his eldest son; הַנַּגֵּד this place;
b. הַנַּגֵּד these good years that are to come.

3. לָוָי Yahweh (is) good; לָוָי יְבָשָׁם his glory (is) great;
b. לָוָי רֹאשְׁךָ the land (is) good; לָוָי רֹאשְׁךָ his strength (is) great;
b. לָוָי אָב יְבָשָׁם thou (art) righteous.

4. a. רָעָבָם מְרֻבֶּה sweeter than honey; מְרֻבֶּה מַזָּה better than life;
b. רָעָבָם אֶלֶף מֵאָלָה and he loved Rachel more than Leah.

b. לְהַרְוָא רָעָבָם והַלָּשׁוֹן and Da-vid was the smallest, and the three oldest had followed Saul.

b. לְהַרְוָא מְרֻבֶּה מַזָּה from the greatest among them even unto the
least among them.

b. לְהַרְוָא מְרֻבֶּה מַזָּה greatest of all the men of the East.

b. לְהַרְוָא מְרֻבֶּה מַזָּה the fairest among women.

b. לְהַרְוָא מְרֻבֶּה מַזָּה the greatest of the city;
b. לְהַרְוָא מְרֻבֶּה מַזָּה the oldest of the

5. אֲרֹם an eloquent man; אֲרֹם בֵּית הַנֶּפֶשֶׁת having dreams;
b. לֹא מְרֻבֶּה sons of strength, valiant;
b. לֹא מְרֻבֶּה son of a night.

1. The adjective is frequently treated as if it were a substantive:
2. When it stands in the genitive after a noun in the construct state
3. a. (§ 8. 3. a.).

b. When it stands in the construct state with a following genitive.

2. The adjective (here including participles and demonstratives) when
used in an attributive sense,

a. Follows the noun which it modifies.

b. Agrees with it in number and gender.

1 Isa. 36:2.
2 Deut. 19:13.
3 Ps. 65:5.
4 Gen. 1:16.
5 Josh. 23:14.
6 Gen. 27:1.
7 Gen. 28:17.
8 Gen. 41:35.
9 Ps. 34:9.
10 Ps. 21:8.
12 Judg. 16:5.
13 Neh. 9:33.
15 Ps. 63:4.
16 Gen. 29:30.
17 1 Sam. 17:14.
18 Jon. 3:5.
19 Job 1:3.
20 Cant. 1:8.
22 Isa. 57:2.
23 Ex. 4:10.
24 Gen. 37:19.
25 Deut. 3:18.
26 Jon. 4:10.
c. Receives the article, if the noun which it modifies is for any reason a definite noun.

3. The adjective (here including participles and demonstratives) when used as a predicate, regularly precedes the subject, yet frequently follows it, when the sense is clear.

4. The comparison of adjectives is expressed as follows:

a. The comparative degree, by the use of the preposition מִן from prefixed to the word with which comparison is made.

b. The superlative degree,

(1) By the emphatic use of the positive with the article, a pronominal suffix or a following genitive.

(2) By employing the phrase מִנְהָג or מִנְהָג.

(3) By the constructions referred to in § 9. 4.

5. The adjectival idea, because of the scarcity of adjectives, is frequently expressed by certain nominal constructions (see § 8. 3. e.).

REMARKS.

(a) This does not include the cases cited under § 9. 1. c.

(b) Very rarely does the adjective precede, and in most of these cases the adjective or demonstrative is treated as a substantive; e.g., Ex. 32:1; Ps. 104:25; Ps. 32:10.

(c) It is to be noted that the adjective is plural when the noun is dual, and that with collectives the construction is often one according to sense; e.g., Isa. 42:7; 1 Sam.

(d) The article is quite frequently omitted (see § 3. 2. Rem. d).

(e) Note also the use of a substantive (or a substantive and preposition) as predicate instead of an adjective, thus emphasizing the idea; Gen. 1:2; Job 3:4; Ps. 25:10; Isa. 5:12.

(f) This use of מִן is frequent also after verbs; e.g., 1 Sam. 10:23; Gen. 37:3.

(g) The adjective is often omitted and is to be supplied from the context; Mic. 7:4; Job 11:17.

(h) The individual is thus designated as possessing in a pre-eminent degree the quality referred to.

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11. **Personal Pronoun and Suffixes.**

1. a. לָשׁוּתָה יְדֵי יִהְיֶה בָּאָלָם my death, mine; לָשׁוּתָה יְדֵי בָּאָלָם to Seth also to him.
   
b. יְהָה הָבָאָלָם Bela, that is Zoor; יְהָה הָבָאָלָם that land.
   
c. יְהָה הָבָאָלָם God is Judge; יְהָה הָבָאָלָם is its name.
   
d. יְהָה שִׁמְעַה שִׁמְעַה God is Judge; יְהָה שִׁמְעַה is its name.

2. a. לָשׁוּתָה יְדֵי יִהְיֶה לָשׁוּתָה יְדֵי he created them; לָשׁוּתָה יְדֵי he created them; לָשׁוּתָה יְדֵי שִׁמְעַה did ye fast for me? לָשׁוּתָה יְדֵי thou hast given me.
   
b. יְהָה הָבָאָלָם thee I had killed; יְהָה הָבָאָלָם and he will make me see it; יְהָה הָבָאָלָם and the choosing him; יְהָה הָבָאָלָם when she bare him; יְהָה הָבָאָלָם they provoke themselves; יְהָה הָבָאָלָם to smite him.
   
c. יְהָה הָבָאָלָם to him; יְהָה הָבָאָלָם from it; יְהָה הָבָאָלָם upon me; יְהָה הָבָאָלָם to thee = take thyself; יְהָה הָבָאָלָם he fled for himself.
   
d. יְהָה הָבָאָלָם my wrong; יְהָה הָבָאָלָם his fear (caused by him).

1. The Personal Pronoun, in its separate form, aside from its ordinary use, is employed,
   
a. In apposition with a noun or pronoun in an oblique case, for emphasis (§ 6. 3); and in the case of the third person,
   
b. As a brief explanatory particle equivalent to that is.
   
c. As a remote demonstrative (see § 12. 1. b.).
   
d. As a sort of copula (see § 7. 6, 7).

2. The Pronominal Suffixes are substituted for the personal pronouns in all oblique cases. Here may be noted their use,
   
a. With verbs, in which case the suffix is
   
(1) generally the direct object of the verb as an accusative, either directly appended to the verb, or joined to הָבָאָלָם (see b. below);
   
(2) sometimes, for brevity, the indirect object, as a dative.
   
b. With the sign of the definite object הָבָאָלָם; this occurs
   
(1) when for emphasis the pronominal idea must be expressed first;

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1 2 Sam. 19:11.
2 Gen. 4:26.
3 Gen. 14:3.
4 Gen. 23:19.
5 Gen. 2:12.
6 Job 1:1.
7 Ps. 50:6.
8 Gen. 2:19.
9 Gen. 5:2.
10 Gen. 1:27.
11 Gen. 2:5.
12 Jer. 7:19.
13 Gen. 4:15.
14 2 Sam. 15:25.
15 1 Sam. 2:23.
16 Gen. 38:5.
17 Gen. 12:1.
18 Isa. 31:8.
19 Jer. 51:5.
20 Ex. 20:20.
(2) when a verb has two pronominal objects, only one of which can be joined directly to the verb;
(3) when it is the object of an Infinitive Absolute which cannot receive a suffix;
(4) when it is the object of an Infinitive Construct whose subject is a pronominal suffix, or a noun which must stand near it;
(5) when the pronominal idea is a reflexive one;
(6) when, by the use of נָחַּס, ambiguity is avoided, or greater distinctness secured.

c. With prepositions:—
(1) In all the various uses which occur in the case of nouns; and besides
(2) In the so-called "ethical dative," which marks "an intimate relation sustained by the subject to the act."[f]

d. With nouns; here the noun is properly a construct (§ 8. Rem. b), and the suffix a genitive, subjective or objective (§ 8. 1. a. b).[k]

REMARKS.

(a) The personal pronoun, in its separate form, may be used only as a nominative, except in the case cited in 1. a. above.

(b) While the personal pronoun is included in the finite verb, it is also written separately (1) for emphasis or contrast; e.g., Ps. 71:23; Gen. 48:10; (2) if a second subject besides the pronoun follows the verb; e.g., Gen. 6:18; 13:1; (3) superfluously, chiefly by later writers; e.g., Lev. 18:26; Eccles. 2:12. [34:36; 19:24.

(c) It is not uncommon to repeat a noun rather than employ a pronoun; e.g., Gen.

(d) The third person rather than the first is generally used by authors in speaking of themselves; e.g., Jer. 7:1; but cf. Isa. 6:1; Jer. 1:4.

(e) The terms thy servant, thy handmaid for the first person, and of my Lord, the king for the second person are common; e.g., Gen. 18:3; 19:19; 44:18; 2 Sam. 14:12.

(f) The suffix, when the object of a verb, is often omitted when it can be easily supplied from the context; e.g., Gen. 2:19; 9:22; 38:17; Ex. 2:3.

(g) It is, on the other hand, sometimes expressed redundantly; e.g., Ex. 2:8; 1 Sam. 21:14; Ezek. 10:3; Isa. 17:6; Josh. 1:3.

(h) As the language grows older there is an increasing tendency to separate the pronoun from the verb which it modifies.

(i) For the usage of the sign of the definite object נָחַּס with nouns, see § 12. 2. b.

(j) "In most cases this mode of expression indicates a special participation in the action by the agent or speaker, a certain earnestness or zeal with which he acts; but it occurs, as an expression of heartiness, more in the diffuse and easy-going popular style, both in poetry and in unimpassioned prose, and especially in sentences in which advice is tendered, or a question asked."—EWALD.

(k) The suffix, in a few cases, seems almost entirely to have lost its original force; e.g., (1) מִּי = my lords (§ 3. 2. c) = the Lord, used only of God (Gen. 15:2; 18:3); (2) גָּם = his fountains = he together = together (Ex. 19:8; 1 Kgs. 3:18).

(l) On the inaccurate, and largely colloquial, interchange of masculine and feminine pronouns and suffixes, see § 2. 1. c.
REFERENCES FOR STUDY.

Gen. 16:5. ........................................... 2d. Jer. 7:19; 16:11. ........................................... 2b.
Deut. 23:2. ........................................... 2b. Ps. 53:8; 120:6. ........................................... 2c.
1 Sam. 25:24. ........................................... 1a. Cant. 2:11. ........................................... 2c.
2 Sam. 17:5. ........................................... 1a. Eccles. 8:15. ........................................... 2a.
Isa. 2:22; 23:7. ...................................... 2c.

12. DEMONSTRATIVE AND INTERROGATIVE PRONOUN.

1. a. הִזְרָעִים לְחֵצָה this place; מֵרָבּוֹת לְחֵלֶל these things.
   b. אֲנָוָה רִבְיָם that man; וּהָלָם לְחֵלֶל in those days.
   c. מְעָשֶה הֶלֶל this stroke = now; יָלְלָה הָלְלִים this night = to-night.
   d. הֲוָיָה לִלְחֵל who begat thee; הֹלָם לְחֵלֶל in which thou dwellest.
   e. הָלְלִים לָךְ the sea there; וַלָּךְ יָצִית לְחֵלֶל come up here;
      מְעָשֶה מַעְעָשֶׁה now many days; מְעָשֶה מַעְעָשֶׁה now twice;
      מְעָשֶה מַעְעָשֶׁה מְעָשֶה מַעְעָשֶׁה who then? מְעָשֶה מַעְעָשֶׁה why then? מְעָשֶה מַעְעָשֶׁה how is it that?
   f. אוֹתֵי לָבִילֵים, נְכָלֵים my feet are like those of hinds; אוֹתֵי לָבִילֵים and those who were with him in the ark.
   g. אוֹתֵי לָבִילֵים and this one said so, and that one said so; אוֹתֵי לָבִילֵים these hither and those thither.

2. a. מְעָשֶה מַעְעָשֶׁה who is the man? מְעָשֶה מַעְעָשֶׁה who are these?
   b. מְעָשֶה מַעְעָשֶׁה who is all flesh? מְעָשֶה מַעְעָשֶׁה whom shall I send?

1 Gen. 28:17.
2 Gen. 15:1.
3 Job 1:1.
4 Gen. 6:4.
5 Gen. 2:23.
7 Prov. 23:22.
8 Ps. 74:2.
9 Ps. 104:25.
10 Num. 13:17.
11 Josh. 22:3.
12 Gen. 27:36.
13 Job 39:2.
14 Gen. 18:13.
15 Judg. 18:24.
16 2 Sam. 22:24.
17 Gen. 7:23.
18 1 Kgs. 22:20.
19 2 Sam. 2:13.
21 Gen. 36:5.
22 Deut. 5:23.
23 Gen. 33:8.
25 Isa. 6:8.
HEBREW SYNTAX [§ 12.

d. he knows not who shall gather them. they knew not what it was.
e. let whoever is fearful and timid return. whatever thy soul desires I will do for thee. [thou?
f. which house? from what city art

1. In reference to the demonstrative pronoun, it may be noted that
a. The demonstrative, when attributive, is treated as an adjective (§ 10. 2.).
b. The personal pronoun of the third person is used as a remote demonstrative (§ 11. 1. c.).
c. The article sometimes still retains its original demonstrative force (§ 4. 3. a.).
d. The pronoun הַיְי, especially in poetry, is often used as a relative pronoun.
e. The pronoun הַיְי (sometimes having a preposition) is also used as a demonstrative adverb, sometimes referring to place and sometimes to time; and frequently serves as an enclitic to emphasize words of interrogation (cf. English then).
f. The demonstrative is omitted whenever, if expressed, it would stand as a construct before a genitive, or before a relative pronoun.
g. The demonstratives are often used antithetically = this—that, these—those.

2. In reference to the interrogative pronouns it may be noted that
a. הָי, either singular or plural, refers generally to persons, though very seldom to things.
b. הָי may be used as a genitive after a construct, an accusative with הָי, or with prepositions.
c. הָי, referring always to things, may stand as a nominative, accusative, or genitive, or with prepositions.
d. Either הָי or הָי may introduce indirect as well as direct questions.

1 Isa. 39:3, 4. 2 Hag. 1:9. 3 Jer. 8:9. 4 Job 38:6. 5 Ps. 2:1. 6 Ps. 39:7. 7 Ex. 16:15. 8 Judg. 7:3. 9 1 Sam. 20:4 10 Isa. 66:1. 11 2 Sam. 15:2.
e. Either יִשְׁחֵר or יֹשֵׁב may be used as indefinite pronouns, whoever, whatever.

f. By prefixing יְהִי (construct of יְהִי where) to the demonstrative יָהּ, a quite common interrogation is formed.

**REMARKS.**

(a) It is important to distinguish closely between יִשְׁחֵר and יֹשֵׁב; e.g., Judg. 7:4.
(b) In the same manner our English that may be used as a relative.
(c) יְהִי also is sometimes an enclitic emphasizing the preceding interrogative; e.g., Ps. 24:10.
(d) In most cases the objects to which יְהִי refers involve individual beings.
(e) In the Semitic languages the difference between direct and indirect sentences is scarcely felt.
(f) Compare יְהִי הדָּבָר whatever, Num. 23:3; and also יְהִי אֹהֶל anything whatever.
(g) In a few cases יִשְׁחֵר and יֹשֵׁב qualify a following word; e.g., יְהִי אֹהֶל (Deut. 3:24) what God? יִשְׁחֵר (Isa. 40:18) what likeness? also Ps. 77:14; Jer. 2:5.

(h) Notice should be taken of those cases in which יְהִי, asking the mode of an action, is equivalent to how? e.g., Num. 23:8; 1 Sam. 10:27; Gen. 28:17; Ps. 8:2; 84:2.

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**13. The Relative Pronoun.**

1. יִשְׁחֵר אֲשֶׁר שָלָלָה יְהוָה a nation whose tongue thou wilt not hear.
2. יֹשֵׁב אֲשֶׁר לֶשֶׁת יְהוָה Havilah where is gold.

1 Isa. 57:4. 2 Deut. 28:49. 3 Gen. 2:11.
1. hail such as has not been in Egypt.  
2. thou art my servant in whom I will be glorified.  
3. to him from whom he bought it.  
4. on account of that which he did.  
5. in the hand of him whom thou hatest.  
6. in the place in which thou diest, I will die.  
7. from the time in which thou wast precious in mine eyes.  
8. he whom thou blessest is blessed.

3. a. in a land which is not theirs.  
   thou hast brought the day thou hast called.  
   the day on which I was born.
   b. the place of him who knows not God.  
      by the hand of any one whom thou wilt send.  
      he whom Jehovah loves will accomplish

4. a. listen to thy father who begat thee.  
   those I loved are turned against me.
   b. his son who was born to him.
      who went; which has come; who re-

The word יְהֹוָה is, strictly speaking, an unchangeable relative particle, and not a pronoun. It is used to give a relative force to something which follows. Hence,

1. A pronominal suffix or an adverb following this particle, receives from it a relative meaning, יְהֹוָה; יְהֹוָה = to whom, יְהֹוָה יְהֹוָה = whom, יְהֹוָה יְהֹוָה = where, etc.a b

2. When the particle יְהֹוָה is immediately preceded by a preposition, or by יְהֹוָה, the sign of the definite object, or by a noun in the construct state, there is always to be supplied as its antecedent, according to the demands of the context, either a demonstrative pronoun, or a word indicating place or time.c

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a Ex. 9:18.  
b 9:3.  
c Ex. 27:24.  
d Jer. 15:4.  
e Ezek. 23:28.  
f Ruth 1:17.  
g Num. 23:6.  
h Gen. 15:13.  
i Lam. 1:21.  
j Job 3:8.  
k Job 18:21.  
l Ex. 4:13.  
m Isa. 48:14.  
n Prov. 23:22.  
o Ruth 4:3.
§ 18.] BY AN INDUCTIVE METHOD. 45

3. The relative particle may be omitted from any construction in which it is accustomed to be used, as,

a. When it would be the subject or object of the sentence, or used as a genitive or dative; and even

b. When, by its omission, there is also omitted its antecedent (see 2 above) which is included in it.

4. The relative idea is otherwise expressed,

a. By the demonstrative pronoun יְהִי (§ 12. 1. d).

b. By the article with a participle and rarely with a finite verb (§ 4. 3. f). 6

REMARKS.

(a) When the pronominal suffix is the object of a verb, it may be omitted as easily understood from the context, and in this case the particle serves alone to express the idea, e.g., Gen. 2:8; 21:3; 28:32; Ex. 4:21.

(b) Generally one or more words stand between the particle, and the pronoun or adverb which receives from it the relative force.

(c) In Gen. 31:32 and Isa. 47:12 the relative particle is said by some to be directly connected with the preposition.

(d) The relative particle is used with י as a periphrasis of annexion (§ 9. 5. Rem. c).

(e) The relative particle is largely used in the formation of conjunctions from prepositions and adverbs, but even here it may be omitted, e.g., Josh. 2:22; Gen. 31:30; 1 Sam. 5:9; 2 Sam. 12:22.

REFERENCES FOR STUDY.

Gen. 2:11 .......................... 4b. Isa. 7:16 .......................... 1
Gen. 13:3; 45:4 .......................... 1 Is. 30:8; 54:1 .......................... 3a.
Ex. 4:15; 32:34 .......................... 2 Is. 49:29; 41:24; 65:1 .......................... 3b.
Ex. 9:4 .......................... 3a. Jer. 2:8 .......................... 3b.
Ex. 15:13 .......................... 4a. Jer. 32:19 .......................... 1
Lev. 5:8 .......................... 2 Ezek. 11:12 .......................... 1
Lev. 16:32 .......................... 1 Hos. 1:2 .......................... 3b.
Deut. 3:4 .......................... 1 Hos. 14:4 .......................... 1
Deut. 4:3 .......................... 2 Hab. 2:6 .......................... 3b.
Deut. 33:15, 30 .......................... 3a. Ps. 4:8; 7:7; 49:20 .......................... 3a.
Judg. 17:8 .......................... 2 Ruth 1:16 .......................... 2
1 Sam. 15:2; 16:3 .......................... 2 Est. 6:6 .......................... 1
1 Kgs. 18:12 .......................... 2 1 Chron. 26:24 .......................... 4b.
2 Kgs. 8:1 .......................... 2
14. OTHER PRONOMINAL EXPRESSIONS.

1. a. נָנַּחַנְתִּי and I hid myself; נָנָחָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָn and he hid himself.

b. אָמַּרְנָנָנָנָנָn the Lord himself; דְּנָנָנָנָנָנָנָn the Jews themselves.

c. נָנָנָn and Ehud made for himself a sword.

d. נָנָn and she took him up with herself.

e. נָנָn I know not myself (lit., my soul).

f. נָנָנָn and Sarah laughed within herself.

2. a. נָנָn and they dreamed....each his dream.

b. נָנָn every morning; נָנָn two omers for each; נָנָn in every day; נָנָn every one living.

c. נָn let not any one go forth from his place.

d. נָנָn Is anything too difficult for Yahweh?

e. נָn any of Y’s commandments; נָn anything evil.

f. נָn whoever belongs to thee in the city.

20 take....some of the elders of Israel.

21 some of the people went out.

22 it is good for nothing; נָn nobody takes it to heart; נָn do nothing;

23 there were no such locusts as they.

24 the one on the one side, the other on the other.

25 they separated the one from the other.

26 and the one did not draw near the other.

27 one city against another, one kingdom against another.

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Certain ideas, expressed in English by means of pronouns, are otherwise expressed in Hebrew. The more important of these are the following:

1. The reflexive pronoun is expressed,
   a. By the Niphal and Hithpael stems.
   b. By the personal pronoun of the third person and by pronominal suffixes.
   c. By the use of certain nouns like ישן, שבת, (§ 8. 2. c), and לו.

2. The indefinite pronouns are expressed variously:
   a. Each, every, by כלכ, or the repetition of a word (§ 3. 1. c), or כלם, or לכו.
   b. Any, anyone, anything, whoever, whatever, by כלכ, or וכל, or כלכ אל, or כלכ אל מא.
   c. Some of, by the preposition בה from.
   d. Nothing, nobody, by כלכ אל, or לכו אל, or אל כלכ, or כלכ אל, or כלכ אל מא.
   e. Such, by כלכ, or כלכ, or כלכ, or כלכ אל.
   f. The one—the other, by כלכ אל, or כלכ אל, or כלכ אל, or כלכ אל, or the repetition of a noun.

REFERENCES FOR STUDY.

Gen. 8:9; 22:3; 33:17 ................................................... 1b. 2 Sam. 12:1 ......................................................... 2f.
Gen. 9:5; 13:11 .......................................................... 2f. 1 Kgs. 3:23 .......................................................... 2f.
Gen. 30:14 ............................................................... 2c. 1 Kgs. 10:12 .......................................................... 2e.
Gen. 39:23 ............................................................... 2d. 1 Sam. 15:3 .......................................................... 2f.
Ex. 4:9 ................................................................. 2c. 1 Sam. 17:8 .......................................................... 2e.
Ex. 35:24 ............................................................... 2b. Jer. 7:19 .............................................................. 1b.
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Num. 35:22 ............................................................. 2b. Ezek. 34:2 ........................................................... 1b.
Deut. 2:7 ............................................................... 2d. Hab. 2:19 ............................................................ 2d.
Judg. 6:29 ............................................................ 2f. Eccles. 8:5 ............................................................. 2d.
Judg. 13:23 ............................................................ 2e. 1 Chron. 9:28 ....................................................... 2e.
1 Sam. 10:3 ............................................................ 2f. 1 Chron. 17:5 ....................................................... 2f.

15. NUMERALS.

1. one day; נהנים נהנים נהנים one law; ימי ימי ימי single days.
2. a. триッド של ימי триッド של ימי триッド של ימי triad of days = three days; שני בניו שני בניו שני בניו the two l.
   b. שבע שבע שבע seven years; שבע שבע שבע seven bullocks.

1 Gen. 27:45.  2 Gen. 27:44.  3 Gen. 1:16.  4 Num. 23:1, 29.
c. seven rams; seven steps.

3. twelve men; twelve bullocks; eleven days; sixteen souls.

4. seventy sons; twenty cubits; forty nights; seventy souls.

5. forty-eight cities; forty-two children; thirty-three years; seventy-five years.

6. a hundred prophets; a hundred sockets; a hundred years; a hundred pomegranates; or a thousand burnt-offerings.

7. the forty; the twenty; the one.

b. the five men; the forty days; the two hundred and seventy-three; the two hundred and fifty men. [month.

8. in the first year; in the ninth

b. the eighteenth year; or the eighteenth year; in the fortieth year.

b. the seventh year.

9. two by two; one for each tribe.

b. twice; three times; seven times for your sons; four times.

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1 2 Chron. 13:9.
2 Ezek. 40:22.
3 Deut. 21:23.
4 Ezr. 8:35.
5 Deut. 1:2.
7 Kgs. 10:1.
8 2 Chron. 5:4.
9 Gen. 7:4.
10 Ex. 1:15.
11 Josh. 21:29.
12 2 Kgs. 2:24.
13 2 Sam. 5:15.
14 Gen. 12:1.
15 1 Kgs. 18:4.
16 Ex. 33:27.
17 Gen. 17:17.
18 Gen. 11:10.
19 2 Chron. 8:16.
20 1 Kgs. 8:16.
21 2 Chron. 1:5.
22 Gen. 18:29.
24 Eccles. 4:9.
25 Judg. 18:17.
26 Deut. 9:25.
27 Num. 8:41.
28 Num. 16:35.
29 2 Chron. 29:16.
30 Jer. 36:9.
31 2 Chron. 8:18.
32 2 Kgs. 22:3.
33 Deut. 1:3.
34 Zech. 7:1.
35 Deut. 15:9.
36 Gen. 7:9.
37 Deut. 1:23.
38 Num. 20:11.
39 Ex. 20:17.
40 Ex. 23:14.
41 1 Kgs. 10:22.
42 Lev. 26:13.
43 Gen. 4:15.
44 2 Sam. 12:8.
c. יתpressive one-half; לעבג one-third; לעבג two-thirds; לעבג four-fifths; לעבג nine-tenths.

The various constructions of the numerals may be classified as follows:

1. יתpressive is an adjective, and follows the substantive which it modifies.

2. The numerals from two to ten are used with plural nouns and may stand in one of three constructions:
   a. Before the noun and in annexion with it (§ 8. 2. a).
   b. Before the noun, with the noun in apposition (§ 6. 2. and Rem. b).
   c. After the noun, and in apposition with it (§ 6. 1. c).

3. The numerals from eleven to nineteen are used with plural nouns, and usually stand before the noun (§ 6. 2. and Rem. b), though sometimes after it (§ 6. 1. c).

4. The numerals from twenty to ninety may be followed by the substantive (in apposition, cf. § 6. 2. and Rem. b), or may be preceded by the substantive and stand in apposition with it (§ 6. 1. c). In the former case the substantive is generally in the singular, in the latter it is always in the plural.

5. Numerals made up of tens and units vary greatly in usage. They generally follow a plural noun, though sometimes they precede it. The common nouns cited below (Remarks d, e) generally stand in the singular, if the numeral precedes. Frequently the substantive is used twice, in the singular with the ten, in the plural with the unit.

6. The numerals יותנ happy, מיתנ two hundred, together with the words for three hundred, four hundred, etc., and יותנ thousand, יותנ admit the same constructions as the numerals two to ten (see above 2. a–c). The substantive, except in the case of those named in Remarks d, e (below), is in the plural.

7. In the use of the article with numerals, it may be noted that:
   a. A numeral standing alone receives it, as would any other noun.
   b. When the numeral is in the construct, the article is written with the following substantive; when it is in the absolute, the article may be prefixed to the numeral, or to the substantive, or to both.

8. In reference to the use of ordinals, it may be noted that:
   a. Those from one to ten are treated as ordinary adjectives.
   b. Above ten, the cardinals are used as ordinals, following in annexion with the noun, or preceding it in apposition.
   c. In dates, the cardinals from one to ten also are often used instead of the ordinals.
9. a. Distributives are expressed by the repetition of the numeral, or by the use of the preposition ל.

b. Numeral adverbs are expressed by forms of דועב time, הבא foot, ה' hand, by feminine forms of the cardinals, by dual formations.

c. Fractions are expressed by specific words (e.g., דועו one-half), by the feminine form of the ordinals, by use of the word ו, etc.

**REMARKS.**

(a) דועו is sometimes used as a substantive in annexion with a following word, e.g., 2 Sam. 13:13; Job 2:10.

(b) This construction is comparatively rare and late.

(c) Nouns designating weights and measures are frequently omitted after the numeral, which, however, is masculine or feminine according to the gender of the omitted noun; e.g., Gen. 24:22; 1 Sam. 10:4; Ruth 3:15.

(d) Certain common nouns stand in the singular with the numerals eleven to nineteen: דועו man, דועו thousand, דועו month, דועו day, דועו week, דועו silver, דועו soul, דועו year, דועו shekel; e.g., Num. 1:44; Deut. 1:23; Hos. 3:6; Gen. 46:18.

(e) But except in the case of the nouns just mentioned in Rem. 4, and a few others denoting weight or measure, such as דוע bath, דוע כה talent, דוע cor, דוע gerah, the numerals from twenty to ninety, even when they precede the substantive, usually take a noun in the plural; e.g., Num. 11:25; Ezek. 40:17.

(f) These words, however, with the exception of דועו, having no construct, cannot stand in annexion with a following substantive.

(g) In dates the nouns דוע day, דוע month are frequently omitted; e.g., Gen. 8:5; Ex. 12:3; Deut. 1:3.

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II. Use of Tenses and Moods.

16. The Tenses, in General.

1. a. לֹּא יְרַאוּ אֶ在美国 unto the woman he said.
   b. וַיָּפֹקְדֶנָּה לָאָשֶׁר I am too old to be a husband.
   c. רָאָם נַעֲפָה עַם a star shall proceed from Jacob, etc.

2. a. נַשְׁתִּיעָנָה מִשְׁפָּר then sang (proceeded to sing) Moses. [answering him.

Moses kept speaking and God kept מֵעָרָם תָּגִי כָּלַב מִדַּרֶךְ he found him in a desert land.
   b. רָאָה לָא לָא עָנָה I see him but not now.

בְּגַלְגַּל בֶּן אָפָרָה but all the first-born of my sons I redeem.

עַל הָשמִּים הַשָּׁמִים הַשָּׂדָה the lips of the wise preserve them.
   c. עָנָה הָרָאָה אָשֶׁר אָשֶׁר now thou shalt see what I shall do.

קֵרָה יְשָׂעָה יְהוֹ הָרָה הָהָה to-morrow Yahweh will do this thing.

מִכְלַל כָּל הָאָרָה from every tree of the garden thou mayest eat.

כֶּבֶר הַרְחָיָה לָא יִוְּעֵרָה that they may be to me for a testimony.

The Hebrew has, strictly speaking, two tenses. These, however, do not correspond to the tenses of the Indo-European languages. The following general statements, based chiefly on the examples cited above, although also in part upon a larger induction, will present, briefly, the peculiarities of the Hebrew tenses:

1. The Perfect, used alike of actions or states belonging to the sphere of the past, present, or future, represents the action or state as actually completed (finished), or as conceived of by the writer or speaker as completed. Hence it may be used

a. Of actions belonging to the *past*, and so finished.

b. Of actions or states in the *present*, but regarded as finished.

c. Of actions or states that are yet to happen, but which, for the sake of effect, the writer or speaker describes as having actually taken place or existed.

2. The *Imperfect*, used alike of actions or states belonging to the sphere of the past, present or future, represents the action or state as actually incomplete (unfinished), or as conceived of by the writer or speaker as incomplete. Hence it may be used

   a. Of actions belonging to the *past*, but regarded by the writer as incipient or frequentative.

   b. Of actions in the *present*, regarded as happening or likely to happen.

   c. Of actions in the *future*, and so, whether the idea be that of mere futurity, or of possibility, obligation, purpose or condition, in the strictest sense *unfinished*.

   **GENERAL REMARKS.**

   (1) The tense, therefore, has in itself no indication of the *order* of time; it merely assigns to the action or state a given characteristic, viz., completeness, or incompleteness. The *order* of time, i. e., the sphere of time (whether past, present, or future) of each action or state must be determined from the context.

   (2) The Imperfect may perhaps better be described as representing an action as *coming*, or *becoming*, i. e., as in movement. The Perfect, on the other hand, is the tense of *rest*. The former represents the thing as *doing*, the latter represents it as *done*.

   (3) The names "Past" and "Future" not only fail to convey the true meaning of the tenses, but carry with them an entirely false conception. The names "Aorist" and "Subsequent" are far better; yet also they fail to cover the respective usages of these tenses. The terms "Perfect" and "Imperfect," while not entirely satisfactory, seem, upon the whole, to be the best. They are, however, to be used in the sense described, viz., "finished," "unfinished."

   (4) No effort to translate literally the Hebrew tenses will be successful. It is incorrect to say, e. g., that the literal rendering of Gen. 2:5 is *and a mist will go up*, etc. The future idea is no more a necessary element in the Imperfect tense than in the Perfect. Every attempt to follow rigidly the so-called past and future rendering will fail.

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1 Suggested by Prof. Wm. G. Ballantine, D. D., in October *Hebraica*, 1885, pp. 53-55.
(5) This peculiarity often appears also in the Greek, e.g., πέπατον differs from πέπεσαν, and μετὰ πείσας from μετὰ πειθεῖ not as to the sphere of time to which they belong, but as to the character of the act. Both are indefinite as to date; the former, however, is momentary, the latter, continuous.

(6) The distinction indicated by the tenses is not necessarily a real one. It may exist only in the mind of the writer or speaker. He is at liberty, therefore, upon one occasion to describe the action as it really is, upon another, as he for any reason may conceive it to be. Still further in describing events belonging to the past he may either represent them as they really are, viz., finished, or he may, for the sake of rhetorical effect, represent them as taking place before his eyes. In the same series, one event may be described in one way, the second in the other way. In the representation of events belonging to the sphere of the future, the same liberty may be exercised. At times this is puzzling; but, in most cases, the context is a sure guide.

(7) There is danger, of course, that in our effort to analyze the various possible uses of the tenses, we may force into them some significations which they were never intended to convey. Prof. Driver, however, has truly said: “In itself the Perfect (for example) enunciates simply the completion of an act: it is by way of accommodation to the usage of another language that, eliciting its special force from the context, we make the meaning more definite by exhibiting it explicitly, as occasion demands, under the form of an aorist, a perfect, or a present.”

17. The Perfect, Used of Past Events.

1. הָיָה הַשָּׁמָיִם וַהַכָּרוֹן God created the heaven and the earth.

2. דַּעַן הַבָּרָא and Cush begat Nimrod.

3. וַגְּאוֹן וַגְּדוֹלָה and the children of Israel were fruitful.

4. יָשָׁרָה כְּעֵקְרָבָּה three years reigned he in Jerusalem.

5. בְּנַגְּדֵה יָדּוֹ they have forsaken Yahweh.

6. וְהָלַךְ נַפְלֵה סְפִּיקָה why hath thy countenance fallen?

7. הַמִּשְׂרָה מְשַׁחֵת who have set themselves against me.

8. וַיַּעְלֶה מֵעַל עוֹלָם my loins have become (= are) full of anguish.

9. מִי לְעוֹלָם whose ox have I taken?

10. מִי אוֹשֵׁר מִי לְהוֹתִמָה if I have (ever) done this.

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1 Gen. 1:1. 2 Gen. 10:8. 3 Gen. 4:6. 4 Kgs. 15:2. 5 Isa. 1:4. 6 Isa. 21:3. 7 Ps. 3:7. 8 Ps. 7:4. 9 1 Sam. 12:3.
thou hast given him the desire of his heart.

4. his work which he had made.

ye had sinned against Yahweh your God.

for he had not eaten bread.

The Perfect, designating that which is finished, is used of past events. Here may be distinguished,

1. The historical perfect (employed in simple narration), which denotes an action or state completed at or during a particular period in the past. This period, long or short, is fixed by the context. There is no reference to other events.

2. The present perfect (or Greek perfect), which denotes an action (not a state) completed in the past, but viewed in relation to the present; in other words, an action resulting in a state.a

3. The indefinite perfect, which denotes an action completed at some point in the past, which “the speaker is not able or desirous to specify more closely.”

4. The pluperfect, which denotes a finished action, viewed in relation to some other past action, either already mentioned, or yet to be mentioned.

REMARKS.

(a) This perfect is frequently to be rendered as a present, though the past should be used wherever it is possible.

(b) The difference between this and the historical perfect is an important one. The whole interpretation of a passage will turn on the choice made.

(c) While the exact moment is not specified, the limits within which it must fall are often seen from the context.

REFERENCES FOR STUDY.

Gen. 1:31; 19:28; 20:18; 34:5. 4  Isa. 5:24 b. .............................................. 2
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Ex. 3:15; 4:22 (Num) ........................................... 3
Ex. 12:40. ........................................... 1
Ps. 2:1; 5:11; 16:6; 17:5; 22:2; 31:15; 88:7-10. ........................................... 2
Num. 9:23. ........................................... 1
Ps. 3:3; 44:2. ........................................... 3
Num. 23:33. ........................................... 4
Ps. 30:3; 40:8; 44:3 f. ........................................... 1
Deut. 2:14. ........................................... 1
Ps. 48:4. ........................................... 2
Judg. 6:23. ........................................... 4
Job 4:2; 9:4; 37:30. ........................................... 3
2 Sam. 18:16. ........................................... 4
Job 19:18-20. ........................................... 2

1 Ps. 21:8. 2 Gen. 2:2. 3 Deut. 9:16. 4 1 Sam. 23:30.
18. **THE PERFECT, USED OF PRESENT EVENTS.**

1. I lift up my hand to Yahweh. and him I appoint to be prince. and now I send a wise man.

2. (I have perceived = I have come to know = I know not.

"we remember the fish, etc.

I am too small for all the mercies, etc.

3. an ox knoweth his owner.

grass withereth, flower fadeth.

from heaven Y. looks down; he sees, etc.

The Perfect, as designating that which is finished, is used of events which, indeed, are regarded as completed, yet sustain so close a relation to the present as in many cases to be regarded as belonging to the sphere of the present. Here belong,

1. The perfect of the immediate past, which denotes an action finished at the moment or just before the moment of speaking, and is generally best rendered by our present.

2. The stative perfect, used of verbs expressing a physical or mental state (see Elements, § 58. Note 3); here the state or condition is one which, although entered into in the past, or the result of some past activity, is regarded as existing at the time of speaking, and is, consequently, best rendered by the present.

3. The perfect of experience, used to express truths which have been established by experience, and, hence, generally accepted.

**REMARKS.**

(a) Compare the Latin noui, meminth, and the Greek οἴδα.

(b) The most common verbs in this class will be found below in the "References for Study."

(c) It is not to be supposed that the Perfect of these verbs is limited to this usage. They may have, according to the demands of the context, the other uses of the perfect.

(d) With this use of the Perfect may be compared the gnomic aorist of the Greek.

(e) The Imperfect is likewise employed to express general truths, but from a different point of view (§ 21. 3).

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1 Kgs. 1:35.  5 Num. 11:5.  7 Isa. 1:3a.  9 Ps. 33:13.
2 Chron. 2:12.
REFERENCES FOR STUDY.

Gen. 21:26; 27:9 .............................................. 2
Ex. 10:3 (וֹמֵר) .............................................. 2
Sam. 2:1 (דּוֹהַל) .............................................. 2
Sam. 3:3-5 ....................................................... 3
1 Sam. 17:10 .................................................... 1
2 Sam. 16:4; 17:11; 19:30 .................................. 1
Isa. 40:8, 23 .................................................... 3
Isa. 55:9 (תַבוּר) .............................................. 2
Ps. 5:6 (תַטָּה) ................................................ 2
Ps. 7:2 (תֵּדָה) ................................................ 2
Ps. 7:16; 15:3-5; 34:4; 33:13; 34:11; 37:23; 39:12; 84:4 ................................................... 3
Ps. 26:3 (בּוֹמֵר) .............................................. 2
Ps. 32:8 (בּוֹר) ................................................ 2
Ps. 104:24 (רָבְבָה) ........................................... 2
Ps. 144:4 (לֶבַשָּׂה) ........................................... 2
Prov. 11:2; 3; 22:12 f ......................................... 3
Prov. 20:9 (תַּלָּו) ............................................. 2
Job 16:15 (זַעְלִי) .............................................. 2
Ruth 1:13 (עָנָה) .............................................. 2

19. The Perfect, Used of Future Events.

1. הַשָּׂרָה בֵּיתָה לִי the field I give (= will give) thee.
2. לְרֵעַת נְתִיתִי אֶת הָעָלֶה יָהוָה to thy seed I will give this land.
3. יִדַּעְתִי כִּי יִהוּדָהוּ I know that Yahweh will save.

2. a. לְךָ לְךָ עָנָה therefore my people shall go into captivity.
    a. לְךָ כִּבֵּית יַעֲקֹב a star shall proceed from Jacob, etc.
    b. הִשְׂרֵי יַעֲקֹב לִבַּןָה יִדַּעְתִי the people... shall see a great light.
    c. לִבַּרְדָּלָה יִדַּעְתִי and he shall sweep onward into Judah; he shall overflow and pass through; he shall reach even to the neck.

3. כִּלּוֹכּוּ כִּלּוֹכּוּ for the stars of heaven... shall not give their light, the sun shall be darkened, etc.
4. לִפְאֹתָהוּ כִּי קָמָה הַמַּעֲלָה יָהֳעַי and they shall do no harm... for the earth shall be filled with the knowledge of Y.

5. כִּלּוֹכּוּ כִּלּוֹכּוּ for the windows of heaven shall be opened.

6. קָוֵל בִּקְרָאָה יִדַּעְתִי for Y. shall hear the voice of my weeping.

7. בַּרְדָּלָה יִדַּעְתִי for Y. will have given them into our hand.

8. לְךָ לְךָ שָׂרָה יִדַּעְתִי go, (then) Y. will have sent thee. [ten.

9. לְךָ לְךָ שָׂרָה יִדַּעְתִי and thine issue which thou shalt have begot-

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1 Gen. 29:11.  6 Num. 24:17.  9 Isa. 11:9.
2 Gen. 15:18.  7 Isa. 9:1.  10 Isa. 24:18.
3 Ps. 20:7.  8 Isa. 9:8.  11 Ps. 8:9 (cf. 10).
5 Gen. 48:6.  8 Ps. 12:9 (cf. 10).

until the time when she...shall have brought forth.

4. if you had kept them alive, I should not have killed you.

except Y. of hosts had left us a very small remnant, we should have been as Sodom, etc.

if I do not bring him (= shall not have brought) back to thee...then I will bear the blame.

The Perfect, as designating that which is finished, or conceived of as finished, is frequently used of events which belong to the sphere of the future. Here are to be noted,

1. The perfect of certainty, used of actions in the future, which the speaker or actor has fully determined to perform; this occurs especially in the statement of promises, decrees, and contracts.

2. The prophetic perfect, really an extension of the Perfect of certainty; this use of the tense portrays boldly and expressively the confidence of the speaker as to the certain occurrence of a yet future event. There may be distinguished,

a. Cases in which the Perfect is the first verb of a series, the remaining verbs being Perfects of a similar character, or Imperfects with a future meaning.

b. Cases in which the series of verbal forms, while composed chiefly of Imperfects, contains here and there a Perfect which has been inserted "to give variety to the scene, or to confer particular emphasis upon individual traits in it."

c. Cases in which the Perfect is used after ב in assigning a reason for something which, though still future, is deemed certain.

3. The future-perfect, which denotes a finished action, viewed in relation to some other action still in the future.

4. The conditional perfect, used in certain forms of conditional sentences (§ 48. 6, 7), in which the fulfillment or non-fulfillment of the condition is thus vividly expressed.

REMARKS.

(a) The ease with which the Hebrew writer passed from one tense to the other is paralleled only by the difficulty which the modern translator finds in expressing the force of the change.

(b) The auxiliaries shall have, or will have do not always furnish the best rendering of this construction, there being many cases in which, especially after conjunctions,
the ordinary rendering (has or have) is entirely sufficient; e. g., רָאִ֖ים לָי֖וּ (Isa. 18:12; Gen. 28:15; 2 Kgs. 4:24).

(c) That the Perfect may also be used to express a wish, i. e., as a Precautive, is claimed by some grammarians. In accordance with this usage, the following passages are by some explained: Isa. 26:15; 48:9; Ps. 4:2; 7:7; 10:16; 22:22; 31:8; 57:7; 71:3; 116:16; Job 21:16; 22:18, and a few others. But expositors do not agree on the cases in which this force exists; and nearly every case cited by any writer can be satisfactorily explained in another way.

(d) Of interest, likewise, are those cases in which the Perfect is used in interrogation (1) after such phrases as רָאִים לָי֖וּ till when? מָשְׁרָלָיָ֖ו up to where? e. g., Ex. 10:3; Ps. 30:5; and (2) where the speaker desires to represent a thing as highly improbable; e. g., Gen. 18:12; 21:7; Deut. 5:23; Judg. 11:13.

REFERENCES FOR STUDY.

Gen. 17:20.................................1      Isa. 46:1 f..........................2a.
Gen. 30:13..............................2c      Isa. 60:1..........................2c.
Lev. 26:44..............................1      Jer. 25:38.........................2b.
Num. 23:18..............................1      Jer. 26:2..........................2a.
Deut. 28:65, 68........................3      Jer. 31:14.........................1
Judg. 15:3..............................1      Joel 2:10; 4:15...................2b.
1 Sam. 1:28............................3      Amos 5:2..........................2c.
1 Sam. 15:2............................1      Mic. 1:9, 12, 16..................2c.
1 Sam. 25:34..........................4      Zeph. 1:11.......................2c.
2 Sam. 5:24............................3      Zech. 9:5.........................2c.
1 Kgs. 8:13............................1      Zech. 11:2.......................2c.
Isa. 6:5...............................1      Ps. 7:13; 11:2...................2b.
Isa. 11:8; 15:10......................2b     Ps. 28:6..........................2c.
Isa. 16:12............................3      Ps. 30:12; 36:13................2a.
Isa. 16:8, 9...........................2c     Ps. 41:4.........................2c.
Isa. 16:10; 18:5......................2b     Ps. 55:14.......................2c.
Isa. 21:1..............................2a     Ps. 59:17........................3
Isa. 22:1, 4, 14......................2c     Ps. 71:24.......................2c.
Isa. 24:4-12..........................2a     Ps. 73:15.......................4
Isa. 25:8..............................2b     Ps. 85:11.......................2a.
Isa. 34:2..............................2c     Ps. 94:17.......................4
Isa. 43:20............................1     Ruth 4:3.........................1

20, THE IMPERFECT, USED OF PAST EVENTS.

1. a. עָבַר וְהֵם אָכְל֖וּ בַּיְמֹ֣ויָאֲל֣וֹן בּוּ הָאָֽמֶתּוֹ נִסַּ֔יבָּהִ֖וּ the day on which I was born.

b. הֵמָּ֖ה נְסַטְּר֖וּ the depths covered them.

c. מָלַֽקֵוּ בַּעֲקָרָ֖וּ he found him in a desert land.

1 Job 3:8.  2 Ex. 15:5.  3 Dt. 32:10.
BY AN INDUCTIVE METHOD.

§ 20. ]

b. בְּאֵלָהֶנָּה מִשְׁמָה then sang (proceeded to sing) Moses.

יִזְרָאֵלְכָה מֹרָם יִזְרָאֵלְכָה and no shrub of the field was yet in the earth.

שְׁחֵר then our mouth was filled with laughter.

וְכִּיָּהוּ שְׁחֵר and so he did year by year. [throng.

בָּנָהִים בָּנָהִים we used to go to the house of God in a בָּנָהִים בָּנָהִים מַלְיוֹנִים מַלְיוֹנִים we used to go to the house of God in a מַלְיוֹנִים מַלְיוֹנִים מַלְיוֹנִים מַלְיוֹנִים Saul's sword never returned empty.

The Imperfect, designating that which is unfinished (developing, moving), is used of events which belong to the sphere of the past. Here may be distinguished: a

1. The incipient (strictly so called) imperfect, which represents the action so designated as beginning or in movement. This usage,

   a. Is most common in poetic and prophetic diction, when, presenting the action in the most vivid and lively manner, it is equivalent to our historical present. b c d

   b. Is common in prose with certain particles which mark the point in the past at which the action described was still unconcluded. These particles are הִזָּה then, בַּעֲלָהָה, בַּעֲלָהָה, not yet. e

2. The frequentative imperfect, used to express repeated acts, habits or customs. f g h

REMARKS.

(a) Certain exceptional cases of the Imperfect used of past time are Gen. 37:7; Ex. 8:20; Deut. 32:35; 2 Sam. 15:37; 33:10; 1 Kgs. 7:8b; 21:6; 2 Kgs. 13:20; Jer. 52:7; Ezek. 9:4; Job 6:17; Ps. 59:4.

(b) This Imperfect is frequently used in poetry immediately after a Perfect, to indicate the “rapid and instantaneous manner in which the second action is conceived as following the first,” e.g., Ex. 15:13; 14; Hab. 3:10; Ps. 37:14f.; 74:14; 77:17.

(c) Just as a prophetic Perfect may be inserted in a series of Imperfects (§ 19. 2.b), so an Imperfect may be inserted in a series of Perfects, and the description thus be rendered more lively and forceful, e.g., Isa. 9:10; Joel 2:3 ff.; Nah. 2:5.

(d) This Imperfect is also frequently used in descriptions instead of the more commonly employed participle, e.g., Gen. 2:19; and in circumstantial clauses, e.g., 2 Sam. 15:37.

(e) מְלַעֲדָה is found sometimes with the Perfect; מְלַעֲדָה also, but rarely; e.g., Gen. 4:26; 24:15; Ex. 4:36; 15:15; 1 Sam. 3:7a; Ps. 90:2.

(f) The frequentative use of the Imperfect has its origin as follows: the Imperfect characterizes an action or state as uncompleted. The action thus characterized, may, indeed, be one which has not begun; but, if begun, and in the sphere of the past, it must, unless it be a continuous action, be one which is repeatedly exercised. A mere continuous action (see h below) is expressed by the Participle.

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1 Ex. 15:1. 2 Ps. 130:2. 3 Ps. 55:15. 4 2 Sam. 1:22.
2 Gen. 2:5. 5 Ps. 1 Sam. 1:7.
(g) The incipient and frequentative Imperfect denote actions which are unfinished; they differ, however, in that the former is used only of single acts, the latter of several.

(h) The difference between the usage of the Participle and Imperfect is important: the former represents an action as continuing without interruption; the latter as occurring repeatedly. In many cases the difference may be difficult to perceive; a close study, however, will invariably show that there is a distinction, it being impossible to substitute one for the other without a change of meaning. "While the Imperfect multiplies an action, the Participle prolongs it; the one presents a series of units, the other, a continuous line."* Cf. Gen. 29:2; 1 Sam. 2:18 f.; 1 Kgs. 10:22.

REFERENCES FOR STUDY.

| Gen. 2:10 | 1a | 1 Kgs. 3:4; 5:28 |
| Gen. 6:4 | 2 | Isa. 1:21 |
| Gen. 19:4; 24:46 | 1b | Isa. 6:2 |
| Gen. 30:33; 31:39 | 2 | Isa. 7:23 |
| Ex. 1:13 | 2 | Isa. 23:7 |
| Ex. 15:6, 7, 15 | 1a | Isa. 28:11 |
| Ex. 19:19 | 2 | Isa. 43:17 |
| Num. 9:16-23 | 2 | Isa. 45:4 |
| Num. 23:7 | 1a | Isa. 51:2 |
| Deut. 32:16, 17 | 2 | Hab. 3:3, 7 |
| Josh. 8:30; 10:12; 22:1 | 1b | Ps. 7:16 |
| Josh. 23:10 | 2 | Ps. 18:4, 7, 21 |
| Judg. 2:1 | 1a | Ps. 30:9 |
| Judg. 2:18 | 2 | Ps. 42:5 |
| Judg. 5:8, 36, 29 | 1a | Ps. 69:5 |
| Judg. 6:5 | 2 | Ps. 95:10 |
| 1 Sam. 2:22 | 2 | Ps. 99:6 f. |
| 1 Sam. 3:3, 7b | 1b | Ps. 104:8-8 |
| 1 Sam. 9:9 | 2 | Job 4:12; 10:10 f. |
| 2 Sam. 15:37 | 1a |

21. The Imperfect, used of Present Events.

1. לָאָלָה מֹדָעֲתּוּבֶּנְּשׁ saying: What art thou seeking?
   דָּה הָגָה אֵאִישׁ מַעְטִינוּ so, ye see (the) man is mad.
   הָיִינָבִי מַלְכִּיםַאֲרָן kings of the earth set themselves.

2. "עֵלָיְבָא יְאָפָר וְּרָה therefore it is said, etc.
   בֵּין לְבָלְעַר יְאָפָר and all the first-born of my sons I redeem.
   יְשָׁבֶעָל שֶׁיְאָשְׁבֶעָל my soul he restoreth, he guideth, etc.
   נַחֲרָא יְהוֹ הַיָּבֶּד those who fear Yahweh, he honoreth.

* Driver's Use of the Tenses in Hebrew, 1881, pp. 41, 42.

1 Gen. 37:15 2 Ps. 2:2 3 Ex. 13:15 4 Ps. 15:4
2 1 Sam. 21:15 5 Gen. 19:9 6 Ps. 29:3
BY AN INDUCTIVE METHOD.

3. just as bees do. man looketh on the appearance, but Y. looketh on the heart. the door turneth on its hinges. the bloody man Y. abhorreth.

4. Benjamin is a ravening wolf. who art thou that thou fearest mortal

The Imperfect, as designating that which is unfinished and so developing and moving, is used of actions or states which belong to the sphere of the present. Here we may, for convenience, distinguish,

1. The incipient (strictly so called) imperfect, which gives more force and vividness to the action, or represents it as taking place (or beginning to take place), while the words are being spoken.

2. The definite frequentative, used of particular facts which are accustomed to occur more or less frequently within certain limits of time.

3. The indefinite frequentative, used in the statement of facts which may and do occur at any time, and of truths universally admitted.

4. The adjectival imperfect, coming strictly under the indefinite frequentative, which, with an omitted relative, serves to denote a general attribute of the object with which it is connected.

REMARKS.

(a) It is not unusual for such an Imperfect to be found in a series of Perfects, referring strictly to the present, thus rendering the style more vivid, as well as more varied; e.g., Isa. 2:3; 9:10; 10:4, 28. Cf. § 59. R. c.

(b) The use of the Imperfect to express "general truths" is to be distinguished from the similar usage of the Perfect of experience (§ 18. 3). The Imperfect emphasizes the idea that the fact or truth is one liable at any time to occur; the Perfect, that it is a permanent and established one, as shown by past experience. The occasional occurrence of both usages in the same verse is sometimes merely for variety, though frequently very significant. Cf. Ps. 2:1 f.; 5:6; 6:7; 7:13 f.; 22:16; 23:5; 26:4, 5; 38:12; Prov. 4:17; 12:12; 28:1; Job 3:17; 11:20.

REFERENCES FOR STUDY.

| Gen. 23:14 | 2 | Josh. 7:12 | 2 |
| Gen. 37:15 | 1 | Judg. 14:10 | 2 |
| Ex. 18:15 | 2 | 1 Sam. 9:8 | 2 |
| Num. 24:17 | 1 | 1 Sam. 24:13 | 3 |
| Deut. 28:40 | 3 | 2 Sam. 5:8b | 2 |
| Deut. 22:11 | 4 | Isa. 1:23 | 2 |

1 Deut. 1:44. 2 Prov. 28:14. 3 Gen. 49:27. 4 Ps. 5:7. 5 Isa. 51:12.
22. The Imperfect, used of Future Events.

1.יכיראאאתהםהמשוריס when the Egyptians shall see thee.
בםאתיכיראתיואלשם whereby shall I know that I shall, etc.
ויוהיווהפרארימ and he will be a wild-ass of men.
יימותהארעתיוע...תקופ but if ye do evil, ye will be swept away.

2. a. תושמעהלוחלםליטה thou canst understand a dream to interpret it.
ירעתicusreiberותיאו I know that he can speak well.
베푸ארלאלעפל oxen which could not be counted.
b. ל سبيلוים...האכל from every tree...thou mayest eat.
ושםורהزة the murderer may return. [thou shalt eat.

3. a. עליתבותהמדלתעמרמעכל upon thy belly thou shalt go and dust
לתרצהלאנתבע thou shalt do no murder...thou shalt not
b. אימיתםתמלחל but thou shouldst rule over him. [steal.

ז' ואנכו...אשביוט-האמל and I ought to sit with the king.
המיכאלbalancesינוהיאבר was Abner to die as a fool's diet.

c. קרבארע"ז let now thy servant speak.

d. לאיהשםהמלךבעבר let not the king sin against his servant.
לפאתהךתרע why shouldst thou smite thy neighbor?
מייאכןיךיאל who am I that I should go?

2 Gen. 15:8. 7 1 Kgs. 8:5. 12 Gen. 4:7. 16 1 Sam. 19:4.
4 1 Sam. 12:25. 9 Num. 25:28. 14 2 Sam. 3:33. 18 Ex. 3:11.
6 Gen. 41:15.
4. a. לְכֹה לַעֲבֹד אֶל־אָבֵנָּא חָזָר בָּעָלֶךָ take for you straw whence ye may find it. [brother.]

b. הַמֵּרֶשׁ הַמֻּשְׁלֶת הַצֹּאֶב הַמֶּלֶךְ הָאָבִיךָ הַצֹּאֶב הַמַּעֲלֶה הָאָבִיךָ the murderer who might slay his father. 3

if thou wouldst give me half thy house, I would not go in with thee.

c. אַל־נִקְפֶּר נַעֲרָה לְאִישָּׁה יְשַׁע לַגְּדוֹלָה יְשַׁע לְאִישָּׁה if a man could number the dust of the earth, thy seed also could be numbered.

עַלָּיִן עַל־יְשַׁע לַגְּדוֹלָה עַל הָאָבִיךָ that they may not understand.

לְקַמְּנָה לְאִשָּׁה לְאִישָּׁה עַל־יְשַׁע עַל הָאָבִיךָ that there may not come near.

יָרֵד יִתֵּן יִתֵּן lest he put forth his hand.

The Imperfect, as designating that which is unfinished, finds its fullest and largest use in describing events which are yet within the sphere of the future. Here we may distinguish:

1. The future imperfect, corresponding to our future. This is merely an extension of the incipient Imperfect (§ 21. 1; 22. 1), since future actions are conceived of as events which are to begin at some future time.4

2. The potential imperfect, which denotes

   a. Possibility and capability, usually best expressed by the auxiliaries can, may, or if the action is viewed from the standpoint of the past, by could, might.

   b. Permission and concession, to be rendered in the same way.5

3. The imperative imperfect, used in presenting ideas which are also expressed by the Imperative, or which are practically equivalent to those expressed by the Imperative:—

   a. Command, prohibition; the latter may be expressed only by the Imperfect, the Imperative never being used with a negative (§ 24. 1. a.).

   b. Obligation, necessity; the exact rendering in these cases must be determined by the demands of the context, e. g., I must sit, I ought to sit, I am to sit, I should sit.

   c. Entreaty, depreciation; these may be distinguished from command, and prohibition, by noting the position of the speaker and his relation to the person or persons addressed. With this belongs the use of the Imperfect in

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1 Ex. 5:11. 2 Deut. 4:42. 3 1 Kgs. 13:8. 4 Gen. 13:16. 5 Gen. 11:7. 6 Num. 17:5. 7 Gen. 3:22.
d. Questions implying *deprecation* or *entreaty*; or perhaps only greater courtesy than would have been expressed by the Perfect.

4. The *subjunctive imperfect*; under which may be classified loosely three or four general usages:
   a. In expressions of *ind definiteness* and *uncertainty* (compare § 23. 2, above);
   b. In certain forms of *conditional sentences* (§ 48. 4, 7. a);
   c. In *final sentences* after conjunctions, e.g., *לָיֶשׁ, יִשָּׁי* (§ 47. 4. b).

**REMARKS.**
(a) It may be sufficient to say that the Imperfect is used to denote future events because they are in the strictest sense incomplete.
(b) The cases belonging under the *potential* Imperfect are to be regarded as *Indicatives*, since they express independent ideas (cf. § 23. 4. a).
(c) Compare Josh. 9:8 and Gen. 16:8.
(d) After מְרָאֵה, לָלָה.
(e) Compare the use of the Perfect in Gen. 40:15; Isa. 43:22.
(f) On the use of the Imperfect with י to express purpose, see § 24. 1, 6, and 2. d.

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64 HEBREW SYNTAX [22.]
23. The Jussive, Imperative and Cohortative.

1. a. "אַיֵּהוּ אֵל יְהוָה: Let there be light. 
   כֹּבֶר אַתָּא בַּעֲלֵי נַפְשֵׁי אֶתְבָּא יִהוָה: honor thy father and thy mother. 
   מְאַלָּאִם יִהוָה: let thy hand release it. 
   יִרְאֵה בַּעֲרֵמָא נֵזָא הָאֵב הָאָרָא: and shed not innocent blood.

   b. יִרְאֵה פָרָאָה אֵא נָתוּ: Jacob will (be permitted to) rejoice. 
   לַעֲנֵה אֵא נָתוּ: let Pharaoh look out a man. 
   לְפָרָאָה לְרָא אֵא נָתוּ: and he said to him: Run.

   c. יָבְטִים לְלַעֲנֵה אֵא נָתוּ: let them seek for my lord... a maiden.
   יָבְטִים לְטוּ בְּיָמְא אֵא נָתוּ: judge now between me and my vineyard.
   לְלַעֲנֵה יָחָר לָאָרָא נָתוּ: let not the Lord be angry.
   נָתָא לְלַעֲנֵה שֵׁנָי בַּעֲרֵמָא נָתוּ: let thy servant remain, I pray.

   d. יָבְטִים יִשְׅרָאֵל לְלַעֲנֵה אֵא נָתוּ בַּעֲרֵמָא נָתוּ: Yahweh bless thee out of Zion and see thou the good of Jerusalem.
   יָבְטִים יִשְׅרָאֵל לְלַעֲנֵה אֵא נָתוּ בַּעֲרֵמָא נָתָא: upon the wicked, he shall rain snares.
   יָבְטִים שֶׁנָּא אֵזָא יָבְטִים נָתָא: If ye do this, then ye shall live.

2. a. לִשְׁמַח אֲנָא לַעֲנֵה אֵא נָתוּ: and I will make great thy name.
   לִשְׁמַח אֲנָא לַעֲנֵה אֵא נָתוּ: we will go thither.

   b. נְבָטֵה נַעֲנָה נַעֲנָה נַעֲנָה: let me be glad and rejoice.
   נְבָטֵה נַעֲנָה נַעֲנָה נַעֲנָה: let us break asunder... and cast.

   c. נְבָטֵה נַעֲנָה נַעֲנָה נַעֲנָה נַעֲנָה: let me go up, I pray, and bury.
   נְבָטֵה נַעֲנָה נַעֲנָה נַעֲנָה נַעֲנָה: we would fain go three days' journey.

   d. נְבָטֵה נַעֲנָה נַעֲנָה נַעֲנָה נַעֲנָה: and bring it to me and I will (that I may) eat.
   נְבָטֵה נַעֲנָה נַעֲנָה נַעֲנָה נַעֲנָה: ask of me that I may give.
though I speak, my grief is not assuaged, and though I forbear, what departeth from me.

The simple Imperfect, in the majority of instances, is an indicative. That it may also be used with the force of an imperative or subjunctive, has been shown in § 22. 3. There are, however, certain special forms of the Imperfect, the Jussive and Cohortative, which always convey some such force. These forms, it may be said, express "a motion of the will," and hence may be joined together under the head of "voluntative." With the "voluntative" Imperfect, there may be classified for syntactical purposes the Imperative. We may distinguish as follows:—

1. The Jussive, used of the second and third persons, and the Imperative, used only of the second, denote, in general, a strong desire that something should happen. They may express
   a. A positive injunction or command; the Jussive, but not the Imperative, may also express prohibition.
   b. Permission to do a thing, advice, or suggestion.
   c. Entreaty, or simple petition.
   d. Benediction, imprecation, threatening.
   e. Conditional or final ideas.

2. The Cohortative, used only of the first person (sg. or pl.), emphasizes the direction of the will, the intention or purpose. It is employed, therefore,
   a. To mark a strong determination to do a given thing (expressed by I will).
   b. To indicate a self-excitement toward a certain line of conduct (expressed by let me).
   c. To express a wish or request.
   d. In subordinate final sentences (cf. 1. e. above), and in conditional sentences (§ 48. R (i)).

REMARKS.

(a) See Elements of Hebrew, § 72. 1, 2.

(b) While, therefore, the ordinary form of the Imperfect may have the force of an Imperative or Subjunctive, the special forms must have that force. In many grammatical forms there is no possible way of distinguishing the ordinary and the special form, e. g., יְלַלְלֵי may mean he will kill, he shall kill, let him kill.

(c) The shortened form of the Jussive, corresponding to the Arabic Jussive, is accounted for by the fact that the form is one of command and hence pronounced rapidly.

1 Job 18:5.
(d) The special form of the Cohortative (marked by the syllable מְתַלִּים) corresponds to the Arabic Energetic, the nature of which is indicated by its name.

(e) A few cases of the Jussive of the first person are found, e.g., Dt. 13:16; 1 Sam. 14:36.

(f) The Jussive and likewise the Imperative are often found in poetry where the ordinary form would have been expected. This anomalous usage is to be explained not upon the supposition that the mood has here lost its original force, but that the poet saw fit, for the sake of vividness and variety, to represent a given act under the form of a command, rather than in the usual manner. Cases of this usage in the second person are found in Ps. 41:3; 65:14; 98:7; 104:19; 114:3-7; Isa. 2:9; 13:2; 23:1, 4; 35:1 f.; 40:3, 9; 54:14; 57:14; 62:10. Cases of the same usage which may be said to be expressive of emotion in the third person, are found in Ps. 11:6; 12:4; 24:6; 50:3; 66:7; 72:8; 13, 16, 17; 85:14; 121:3; Jer. 46:6; 51:3; Zech. 9:5; 10:7.

(g) In prohibition, (1) in the second person, the ordinary Imperfect takes נָלַט (Walsh) and means thou shalt not, the Jussive takes נָלָם and means do not; (2) in the third person, the ordinary Imperfect takes נָלַט and means he shall not, the Jussive takes נָלָם and means let him not; rarely the Jussive takes נָלָם, e.g., נָלָם נָלַט Gen. 4:12.

(h) The Cohortative Imperative (Elements of Hebrew, § 72.3) emphasizes the earnestness of the request, marking it as especially impressive, e.g., Dt. 26:15; Ps. 6:5.

(i) When several verbal forms expressing command would follow in succession, three usages exist: (1) The use of successive Imperatives, e.g., Gen. 1:22; 22:2; Isa. 1:16; (2) the use of the Imperative for the first, and of ordinary Imperfects for the remaining forms, e.g., Dt. 33:7; (3) the use of the Imperative for the first and of the Perfect with Waw Consecutive for the remaining forms, e.g., Gen. 6:14.

(j) When several successive commands are made, of which one or more are in the first or third persons, the latter must of necessity be expressed by the Imperfect, e.g., Gen. 24:56; Dt. 9:14; Jer. 51:9.

(k) The interchange of the Imperative and the Imperfect (2d pers.), in the expression of command, occurs without perceptible force; the only gain being that of variety.

(l) A few cases of the Cohortative of a third person occur: Isa. 5:19 (twice); Ezek. 23:20; Prov. 1:20; 8:3. In the last three cases it does not seem to have any significance.

(m) Notice is to be taken here of the fact that a form like that of the Cohortative occurs frequently with the Waw Consecutive; it is not to be regarded, however, as a Cohortative; Gen. 38:8; 1 Sam. 2:23 and in all about ninety times.

(n) Cases in which the volition indicated by מְתַלִּים is so controlled by outward circumstances as almost to become an involuntary action are found in Ps. 42:5, 16; 55:3, 18; 77:4, 7; Job 10:1; Isa. 38:10; 56:10; Jer. 8:25. Perhaps in some cases the מְתַלִּים cohortative, like the מְתַלִּים directive, has entirely lost its original force, Ps. 88:16; Jer. 4:19, 21.

REFERENCES FOR STUDY.

Gen. 11:3, 7 .............................. Gen. 41:34 .............................. 1b
Gen. 12:2 .............................. Gen. 50:5 .............................. 2c.
Gen. 12:13 .............................. Ex. 10:1, 12, 21 .............................. 1a.
Gen. 13:15 .............................. Lev. 10:9 .............................. 1d.
Gen. 22:5 .............................. Num. 9:8 .............................. 2c.
Gen. 24:2 .............................. Num. 11:13 .............................. 2c.
Gen. 27:7 .............................. Dt. 9:27 .............................. 1c.
Gen. 30:28, 31 ...................... Dt. 10:1 .............................. 1a.
24. The Imperfect, with Waw Consecutivew.


remark.—in reference to the substitution of the imperfect with waw consecutivew for the perfect, three general statements may be made:

1. in uninterrupted narrative in which the first verb is a perfect, or some equivalent of the perfect, the verbs following are regularly in the imperfect with waw consecutivew unless they are separated from the conjunction by intervening words.

1 gen. 23:31.
2 ps. 14:3.
3 isa. 40:24.
4 ex. 4:22,23.
5 ps. 114:3.
6 isa. 2:6.
7 sam. 22:2.
8 gen. 24:62,63.
9 gen. 24:62,63.
10 isa. 9:5.
11 jer. 4:16.
(2) The expression for and-he-called being, therefore, נְלָלָא, the form נְלָא cannot be used in this sense; see, however, § 26. 2.

(3) From the instances cited above, it will be seen that the introductory verbal form may, under certain circumstances, be an Imperfect, or a Participle; in some cases even a noun is employed, and in others, no governing word of any kind precedes.

We may now consider the more important details:

1. The Imperfect with Wāw Consecutive is found, like the Perfect, for which it is a substitute,

   a. To describe events or conditions belonging to the sphere of the past (§ 17. 1–4), whether as a historical Perfect, a present Perfect, an indefinite Perfect, or a Pluperfect; in these cases it is the continuation of a Perfect.

   b. To describe events or conditions belonging to the sphere of the present (§ 18. 1–3), whether as a Perfect of the immediate past, a stative Perfect, or a Perfect of experience; in these cases it is the continuation of a Perfect, or a Participle, or a nominal expression, or even an Imperfect which refers to the present.

   c. To describe events belonging to the sphere of the future; it assumes here the usage of the prophetic Perfect (§ 19. 2). Two cases are, however, to be distinguished:

      (1) that in which the Imperfect with Wāw Consecutive, having this usage, is preceded by a prophetic Perfect.

      (2) that in which it is not so preceded; this occurs when the writer desires to introduce a prophetic Perfect for variety, but, at the same time, wishes to connect it with what precedes.

REMARKS.

(a) On the form of the Imperfect which is thus used with the Wāw Consecutive, see Elements of Hebrew, § 73.

(b) Various theories have been presented in explanation of the form of the conjunction, ו. Ewald’s view, that the vowel and Daghē-forte were the relics of some particle like נ, seems most satisfactory.

(c) For the explanation of the use of the tense in this connection, Professor Driver says: "The Imperfect (from the point of view of the spectator) expresses what in German is called Eintritt, and represents action, as eintrittend—two terms which may be rendered in English by ingress and ingressive. A succession of events need not invariably be regarded as a mere series of completed and independent wholes: each term may be conceived as having relations with the one preceding it; it may be viewed as stepping in after it, as presenting itself to view through an entrance prepared by its forerunner. The date at which the ingress, or entry, is imagined to take place is determined by the ו, which connects the new event with a point previously
assigned in the narrative: the goal at which it sets out, the starting-point from which it takes its origin, and to which therefore it is relative, is fixed at the termination of the action denoted by the preceding verb."—Hebrew Tenses, p. 55.

(d) Two comparisons may be considered here with profit: (1) In Assyrian there are two forms of the Imperfect, differing only slightly from each other, and both etymologically connected with the Hebrew Imperfect; of these the first represents an action as continuing, whether in past, present, or future; the second is the usual narrative tense, equivalent to the Greek Aorist, e.g., 1'd in (= 1m.d'in), the etymological equivalent of 1'; always means he gave, while 1; has this meaning only when preceded by a Waw Consecutive. (2) In Arabic, there are not a few cases in which the Imperfect is used in the sense of an Aorist, e.g., y-a-qum, the etymological equivalent of 1;p', when preceded by the negative adverb I am means he did not stand; 1;p' is so translated only when the Waw Consecutive precedes.

(e) Some assert that an Imperfect with Waw Cons. may be used as a Pluperfect without any preceding Perfect, e.g., בְּאָרָהוֹ, Is. 8:3; בְּאָרָהוֹ, 37:5; but this may well be doubted.

(f) Having introduced his thought by a prophetic Perfect, the writer may continue it in one of four ways: (1) by an Imperfect with Waw Consecutive; (2) by changing abruptly to the Imperfect used in a future sense; (3) by a Perfect, the connective "and" being omitted; (4) by a Perfect, the connective "and" being separated by certain words from the verb.

(g) This is of course rare and limited to prophetic usage; according to Professor Driver (p. 114) the only cases are Is. 2:9; 5:15f.; 9:10-15; 59:15b-17; Ezek. 28:16; 31:12; Jer. 4:16; 15:6b-7; 51:29; Ps. 64:8-10; 94:23; but some of these are doubtful.

2. a. וַיָּקָם כָּן וַיָּרֶםוּ them and Cain rose up and slew him.

בִּנְיָמִין שָׁבוּ בָּאָרָהוֹ and they returned and came unto their house.

b. I heard thy voice in the garden, and so was afraid and hid myself.

נֶאֱמָר לְאֵלָהוֹ and so I took her to be my wife.

c. אָבָט וַיֶּהֶשֶׁם עָמַר אֲנִי וּלְאַדְמָהַת did ever a people hear the voice of God, and yet live?

וַיַּהֲקה נַחֲלֵהוֹ I loved you...and yet ye say. [is dead.

d. נַחֲלֵהוֹ נַחֲלֵהוֹ I am a widow, for my husband is dead.

וַיַּהֲקה מִלְתָּה נַחֲלֵהוֹ and she called his name Moses, and said, etc.

e. וַיַּהֲקה יִזְכָּר וַיַּהֲקה יִזְכָּר and he blessed him; and he said, etc.

1 Gen. 4:8. 2 Gen. 8:10. 3 Gen. 12:19. 4 Mal. 1:2. 5 Dt. 4:33. 6 Ex. 2:10. 7 Ex. 2:10. 8 2 Sam. 24:32.
and they hated him all the more; and he said, etc.

f. הַקְדַּשְׁתְּ הָיָה לְאָלֵיהֶם, the Holy One of Israel, who hath chosen thee.

g. וַיַּחֲמֹדָה בְּנֵי בְּנֵיהֶם, וְהִרְדֵּד֤וּ הַלֻּלּוֹת: the travail....how our fathers descended.

וַיַּהֲקִימוּ֛ הַקַּלֵּדִים, and the sound which was in the camp of the P. (and it) went on continually.

וַיִּכְרְזוּ הַקְּרֵבִים לְבָעָרִים, יִמָּשָׂאֽוּ, because thou hast despised the word of Y., therefore he hath despised thee.

וַיִּפְרֹהֶנֶסְוּ שַׁבְעָה וְלַילָה, if they are not satisfied, then they stay all night.

2. The use of the Imperfect with Waw Consecutive marks some kind of connection, or relation with that portion of the narrative which precedes. This relation may be that of

a. Chronological sequence; in this case the force is expressed by the simple conjunction and.

b. Consequence; in this case the force may be expressed by and so.

c. Contrast; in this case the force may be expressed by and yet.

d. Accessory circumstance, when something passed over is afterwards brought in; here the force of the conjunction may best be rendered by for, or since.

e. Amplification, when, after a general statement has first been made, the particulars of the case are added.

f. Explanation of a preceding expression or word; here the conjunction must be rendered by a relative pronoun, or by that or how.

g. Apodosis, the protasis being either a noun in the nominative absolute (§ 7.), or a complete conditional clause; here the conjunction must either be omitted, or rendered by some such word as then or therefore.a,b,c

REMARKS.
(a) In quite a number of cases the action expressed by the Imperfect with Waw Consecutive is really parallel or synchronous with what goes before; e. g., Gen. 5:5; 1 Sam. 14:25b,49; Isa. 39:3; 64:4.

1 Gen. 37:5,6. 2 Num. 20:14,15. 3 Isa. 49:7. 4 1 Sam. 15:23. 5 1 Sam. 14:19. 6 Ps. 59:16.
(b) In other cases the Imperfect with Waw Consecutive introduces an amplification not of any particular preceding verb, but of the entire preceding narrative, considered as a whole; thus furnishing what is practically a parallel account; e.g., 1 Sam. 9:1; 1 Kgs. 7:13.

(c) It is only fair to ask how far some of these usages are to be explained as due to the combining, by a reviser or editor, of two or more distinct narratives into one.

3. a. יִהְיֶהָ אֹלֶר יְהוָה אֲדֹנִי, and God called the light day, and the darkness he called night.

b. וּלְוַיְהֹוָה בָּשַׁמוֹת אַלּוֹזְיוָה יִתְנָה קְוֶה, and Y. thundered in the heavens, and the Most High uttered his voice.

c. for they are filled from the east, and they strike hands with the children of strangers.

4. וַיִּהְיֶה כָּאת הָוהָה יִנְאֵמָר, and it came to pass at that time that Abimelech said.

5. וַיִּהְיֶה מָלֵא יְמֵי לָדוֹא כ, and it came to pass at the end of days that Cain brought, etc.

6. וַיִּהְיֶה בָּנֵי אַֽמְרָפֶל, and it came to pass in the days of Amraphel...they made war.

7. וַיִּהְיֶה לְוַיְהֹוָה בַּעַה הָרְגָה, and it came to pass the sun had gone down...and behold.

8. וַיִּהְיֶה קֶבֶרֵם יֵאֹקֵד as I lifted up my voice and cried. [me.

9. יִבְרְזֶה לְזִיר הָיָה ל, that hath taken venison and brought it to

3. When for any reason one or more words intervene between the Imperfect and its conjunction,

a. In prose, the verb invariably goes back to the Perfect; for the whole force of the construction seems to rest upon the union of the verbal form and the conjunction; but

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b. In poetry, the verb is frequently found still remaining in the Imperfect, thus adding vividness and force to the narrative, in accordance with the principle explained in § 20, 1. a.

4. Notice is to be taken of the frequent occurrence of the preparatory formula 'יִהְיָה and it happened, and it was, to introduce adverbial and especially temporal clauses. This usage, while not universal, prevails largely in the earlier books. The following verb may be either Imperfect with Waw Consecutive, a Perfect, or, when the context demands, an Imperfect. Frequently, also, the sentence is resumed by יִהְיָה, or by יָה with the subject of the verb.

5. The Imperfect with Waw Consecutive is used to continue a sentence introduced by an Infinitive or Participle. This occurs, in contrast with the parallel usage of the Perfect, with Waw Consecutive (§ 25, 5), when that which is described by the Infinitive or Participle is something real or definite, rather than contingent or indefinite.

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Gen. 1:5; 3:3,17..............................3a.
Gen. 23:20; 31:27.........................2b.
Gen. 32:3.................................2c.
Gen. 35:3; 49:17b.........................5.
Gen. 36:14,22..............................2f.
Gen. 39:18.................................5.
Gen. 42:23,23..............................2e.
Ex. 4:22,35..............................1b.
Ex. 40:18.................................2e.
Num. 22:11.................................5.
Dt. 16:15.................................2b.
Dt. 17:2,3.................................2b.
Josh. 4:9.................................1b.
Josh. 8:24.................................5.
Josh. 22:17.................................2f.
Judg. 1:36.................................2e.
Judg. 5:1; 6:27............................2a.
Judg. 11:1b...............................2f.
Judg. 16:23...............................2a.
1 Sam. 7:12; 18:11......................2a.
1 Sam. 8:8; 15:17......................2f.
1 Sam. 25:1,2............................4.
2 Sam. 3:8...............................2c.
2 Sam. 11:1; 16:1; 21:1..............4.
2 Sam. 19:2..............................1b.
2 Sam. 16:13..............................1a.
1 Kgs. 2:5; 18:13......................2f.
1 Kgs. 9:25; 12:17....................2g.
1 Kgs. 10:1..............................1a.
1 Kgs. 19:10............................1b.
2 Kgs. 1:2..............................2d.
2 Kgs. 15:1; 18:1......................4.
Isa. 2:6.................................3b.
Isa. 5:1,3.................................1a.
Isa. 5:14,15; 5:25; 9:5; 24:8; 31:2; 48:
20,21.................................1c.
Isa. 40:14...............................2g.
Isa. 51:2b...............................3b.
Isa. 51:12...............................1b.
Jer. 6:19.................................2g.
Joel 2:23.................................1c.
Mic. 2:13.................................1c.
Nah. 1:4,5...............................1b.
Hab. 3:5,16,19.........................3b.
Mal. 1:2.................................2c.
Ps. 8:6b; 18:8; 24:2..................2b.
Ps. 22:30...............................1c.
Ps. 34:8; 50:17.........................1b.
Ps. 50:16,5; 62:11....................2b.
Prov. 11:2...............................1b.
25. The Perfect, with Waw Consecutive.

1. a. ...יָהוּ הָאָדָם יְהַשֵּׁךְ... and a mist used to go up and water the...

   בְּכֵלָּהּ נֵלָּהּ... וּלְדוּ לָּהּ... the sons of God used to go in...

   [u....

   מָנוּת אֱלֹהֵי הָאָדָם... thou usedst to sow thy seed and water

b. עָלָּפֵנִי לְעַבְּרוֹ... therefore a man forsakes....and cleaves....

   תַּחַאֲנוּ בְּּוֹדָהּ לָּבָּא... thou seest me and triest my heart.

   הַאֲמַר לָּהּ... the earth mourns, and every inhabitant fainteth.

c. (1) וְאָרָּא... and Abraham will become a great nation, and (all the nations of the earth) will be blessed in him.

   בְּנַי אָרָּאָהּ וְרָשָׁבָהּ בְּנֵיתָם יִמְרֹּר... he will lift up thy head and restore thee, and thou wilt place the cup of Pharaoh in his hand.

   לוֹמַי בָּרָאְהוֹ... בֵּיתָה בּוֹדוּ... בּוֹדַּהָ בְּּוֹדוּ... the mountain.....will be established at the top of the mountains, and will be lifted up....and all nations will flow.

   בּוּרָכְּהָי אַרְּאָהּ לְעַבְּרוֹ... I will bless him and make him fruitful and multiply him.

   בִּקְנֵי מַכָּהָא אֶרְּאָהָּ לֹאָבִּים... behold, I am going to bring the flood.....but I will establish, etc.

(2) וְאֶצְוָּה... let there be luminaries...and let them be.

   לְבָּאָהָו בְּשֶׁשָּׁהָו לָּהָו תְּבָא... let them go and gather themselves straw.
do not bury me in Egypt, but let me lie.

let me glean, now, and gather.

let us draw near and lodge in Gibeah.

speak unto the sons of Israel and say.

go and gather....and say. [swarm.

bring them forth with thee, and let them

that it may be well with me

...and my soul may live.

that they may go and stumble....and be broken and snared and taken.

lest he put forth his hand and take and live.

Remark.—In reference to the substitution of the Perfect with Wāw Consecutive for the Imperfect, Imperative, etc. (cf. the corresponding construction § 24.), three general statements may be made:

(1) In uninterrupted narration in which the first verb is an Imperfect, an Imperative, or some expression possessing the characteristics of these forms, the verbs following are regularly in the Perfect with Wāw Consecutive, unless they are separated from the conjunction by intervening words.

(2) The expression for and-he-will-call being therefore נַעֲרָיָה, the form נַעֲרָיָה cannot be used in this sense; see, however, § 26. 2.

(3) From the instances cited above and below, it will be seen that the introductory verbal formula may be an Imperfect, Imperative, Participle; that in some cases even a noun may be employed, and, in others, no governing word of any kind precedes.

We may now consider the more important details:

1. The Perfect with Wāw Consecutive is found (with a preceding Imperfect or equivalent) like the Imperfect (or Imperative, or Participle), for which it is a substitute,

a. To describe events or conditions belonging to the sphere of the past (§ 20. 2), especially as a frequentative Imperfect.

1 Gen. 47:29. 4 Lev. 1:2. 8 Gen. 8:17. 6 Isa. 26:13.
2 Ruth 2:1. 5 Ex. 5:13. 7 Gen. 12:13. 8 Gen. 3:22.
b. To describe events or conditions belonging to the sphere of the present (§ 21.1–3), whether as an incipient, definite frequentative, or indefinite frequentative Imperfect.

c. To describe events belonging to the sphere of the future (§ 22.1–4); whether (1) after an Imperfect, Participle, or prophetic Perfect, as a future Imperfect; (2) after a jussive or cohortative Imperfect; (3) after an Imperative; (4) after a subjunctive Imperfect expressing purpose.†

**REMARKS.**

(a) On the form of the Perfect when thus used, and especially on the change of accent which takes place, see Elements of Hebrew, § 73.

(b) On the form of the conjunction when thus used see Elements of Hebrew, § 73.

(c) In explanation of this use of the Perfect three points may be considered: (1) that the idiom corresponds to and was called forth by the opposite construction of the Imperfect with Wāw Consecutive;* (2) that "the usage rests originally upon a 'play of the imagination,' in virtue of which an action, when brought into relation with a preceding occurrence as its consequence, from the character of inevitability it then assumes, is contemplated as actually completed;"† (3) "that the consciousness of this relation is to be conceived as essentially dependent upon union with Wāw, of which union the change of tone (where not hindered from taking place by external or accidental causes) is the inseparable criterion and accompaniment," the Wāw appearing really in this connection to possess a demonstrative significance, and being equivalent to then or so (cf. Gen. 3:5).‡

(d) In Assyrian the Perfect has been greatly narrowed (or has not been developed) in its usage, and presents no analogy to the construction under consideration. In Arabic the Perfect after the conjunction 'a.d.h.a when, as often as, is said to take the meaning of the Imperfect.

(e) It is to be noted that the exact modal force of the preceding dominant verb, characterizes also the following Perfect with Wāw Consecutive; in other words, the particular auxiliary used in translating the first verb, will, should, let, must also be used with the second.

(f) The following is a list of particles given by Driver which govern a Perfect with Wāw Consecutive following an Imperfect:—(1) יִשָּׁכֶר perhaps, Gen. 27:12; (2) נ or ו, 1 Sam. 26:10; (3) ו then, 1 Sam. 6:3; (4) יִשָּׁכֶר how? Gen. 39:9; (5) יִשָּׁכֶר not, Jer. 17:21; (6) יְדִינָה, Gen. 28:20,21; (7) יִשָּׁכֶר so that, Deut. 2:25; when, Lev. 4:22; who so, Gen. 24:14; (8) יְדִינָה inter., Ex. 2:7; (9) קְדִינָה nonne? 2 Kgs. 5:12; (10) יְדִינָה, Jer. 3:11; (11) יְדִינָה or יְדִינָה before (that), Jer. 13:16; (12) יְדִינָה when, Deut. 22:26; (13) יְדִינָה that, Gen. 37:26; when, Ex. 21:20; (14) יְדִינָה surely, 1 Kgs. 20:6; (15) יְדִינָה or יְדִינָה not, Ex. 28:43; (16) יְדִינָה almost, Gen. 28:10; (17) יְדִינָה, Ezek. 14:15; (18) יְדִינָה why, 2 Kgs. 14:10; (19) יְדִינָה in order that, Gen. 12:13; (20) יְדִינָה expressing with, 2 Sam. 15:4; (21) יְדִינָה perhaps, 2 Sam. 12:22 (Qo‘ri); (22) יְדִינָה when, Ps. 41:6; (23) יְדִינָה in return for, Deut. 7:12; (24) יְדִינָה or יְדִינָה until, Ex. 23:30; (24) יְדִינָה lest, Gen. 3:22; † יְדִינָה that, Ecc. 2:24. Only a few examples (the list is given, Driver, p. 123) occur of an Imperfect repeated after one of these particles, e.g., Num. 22:6; Isa. 40:27; Hos. 10:12.

* So nearly all grammarians.
† Olshausen, § 223a (cf. Driver, p. 141).
‡ Driver, p. 141.
2. a. אֲלֵהֶם צַלְמָם רָאִישׁוּ עֹלֶם—גַּに関する—for and he made them heads over the people...and they used to judge the people....but the weighty matters they used to bring.... and judge. לְתוֹלֶת וָשֵׁם and he would go....and come around.

b. דַּיְּרָה יְהוָה כָּלָּהוּ הַיְּדִירָה יֵלְדוּתֶךָ Y. hath given enlargement to us, and we shall be fruitful in the land.

רָאִישׁוּ אֲלֵהֶם יִלְדוּתָּהּ thou hast not borne, but thou shalt conceive and bear [your heart.

c. לְתוֹלֶת וָשֵׁם therefore circumcise the foreskin of מַחֲמָמַת אֲלֵהֶם therefore love thou Yahuwah.

דַּיְּרָה יְהוָה כָּלָּהוּ so choose life, that thou mayest live.

d. הבנדיִּרָה אֲלֵהֶם...וַגְדוֹלָהוּ אֲלֵהֶם he that speaketh to thee...bring him to me.

יִלְדוּתָּהוּ אֲלֵהֶם...וַגְדוֹלָהוּ אֲלֵהֶם everyone eating leavened bread, that soul shall die.

בָּיְם אֲלֵהֶם מָמֵת נְפָלְתוֹת נְפָלְתוֹת in the day of your eating from it your eyes will be opened.

לֹא חַפֹּר לְבָנָה at evening, then ye shall know.

כְּמַהוֹן הַרְבָּה אֲלֵהֶם when I die, ye shall bury me.

כְּמַהוֹן הַרְבָּה אֲלֵהֶם when thy son shall ask thee...thou shalt say.

אֲלֵהֶם יִרְשְׁבוּ...עֵשֶׂה יְאָלָהִי if thou rememberest me...then do me a kindness. [bring the man?

3. מַהֲרָה בִּלְאָנֆשׁ but behold, (if) we go, what shall we לְכָלָּהוּ דַּיְּרָה... אֲלֵהֶם 10 if we sacrifice.... will they not stone us?
2. The Perfect with Wāw Consecutive is frequently found without a preceding Imperfect (or equivalent) to introduce it. Here we may distinguish several usages:

a. When the Perfect (with Wāw Consecutive) is equivalent to a frequentative Imperfect; in such cases the verbal form, but for its connection with what precedes, would have been in the Imperfect.\(^{a,b}\)

b. When it is equivalent to an ordinary future Imperfect.

c. When it is equivalent to an Imperative expressing a command or entreaty.

d. When it is used in the apodosis of a conditional sentence, the protasis being expressed either by a Participle, an Infinitive, a finite verb (Perf. or Impf.), or a noun.\(^{c,d}\)

3. When for any reason one or more words intervene between the Perfect and its conjunction, the verb goes back to the Imperfect.\(^{e}\)

**REMARKS.**

(a) It will be noted that, in such passages, an Imperfect is frequently found in connection with the Perfect (with Wāw Consecutive), e. g., in Ex. 18:26, מָעַרְבִּי and מִשָּׁלֹשׁ.

(b) Notice also the series of Perfects in Josh. 15:3-11; 16:2,3,6,7,8; 17:9; 19:12-21, etc.

(c) Here I has a demonstrative force; cf. the use of fa in Arabic.

(d) Notice the use of the Perfect with Wāw demonstrative after a Participle, Judg. 7:17; 1 Kgs. 2:2; 16:11,12; 20:36; 2 Kgs. 7:9, etc.

(e) There are very few cases of this, nearly all being cited by Driver, p. 181.

4. a. רָחִיָּה בָּנְנוּתֵיה ְנֵרָאתֶה\(^{1}\) and it shall be when I bring clouds ...then shall be seen....

b. רָחִיָּה בָּנְנוּתֵיהֶנָּה תַּלְמִים\(^{2}\) and it shall be in the end of days.

b. רָחִיָּה בָּנְנוּתֵיהֶנָּה תַּלְמִים\(^{3}\) and it used to be when Moses entered the tent there would come down.

b. רָחִיָּה בָּנְנוּתֵיה ְנֵרָאתֶה\(^{4}\) and it used to happen when Israel had sown that Midian would come up.

5. מְפָּה אַלָּיֶה יֹאמְתָּה\(^{5}\) the smiter of a man and he dies.

בִּלְכַּת הַמִּשְׁרִים\(^{6}\) he that goeth forth and falleth upon..

בִּלְכַּת הַמִּשְׁרִים\(^{7}\) in thy going forth with us and we are separated.

בִּלְכַּת הַמִּשְׁרִים\(^{8}\) when thy people are smitten and turn.

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1 Gen. 9:14.  
2 Ex. 33:7.  
3 Ex. 21:12.  
4 Jud. 6:3.  
5 Jer. 21:9.  
6 1 Kgs. 8:33.
4. Notice is to be taken of the frequent occurrence of the preparatory formula יִשְׁתָּחֵץ (cf. יִשְׁתָחֵץ 224.), to introduce adverbial and especially temporal clauses. There may be distinguished,
   a. The cases in which יִשְׁתָּחֵץ has the force of a future.
   b. The cases in which it has a frequentative force.

5. The Perfect with Waw Consecutive is used to continue a sentence introduced by an Infinitive or Participle. This occurs, in contrast with the parallel usage of the Imperfect with Waw Consecutive (224. 5), when that which is described by the Infinitive or Participle is something contingent or indefinite rather than real or definite.

REFERENCES FOR STUDY.

| Gen. 17:14                           | 2b.     | Jud. 11:8                             | 2c.          |
| Gen. 29:4                             | 1d.     | 1 Sam. 2:31                           | 2d.          |
| Gen. 30:41                           | 2a.     | 1 Sam. 6:7; 19:20; 15:3                | 1c.          |
| Gen. 35:9                            | 4b.     | 2 Sam. 11:15                          | 1e.          |
| Ex. 1:10; 7:15; 26; 19:33; 23:36      | 1e.     | 2 Sam. 12:31; 14:26; 17:17             | 2a.          |
| Ex. 1:18                             | 5.      | 2 Sam. 14:7                           | 2b.          |
| Ex. 4:21; 9:19; 30:33,38             | 2d.     | 1 Kgs. 14:28                          | 1a.          |
| Ex. 6:8                             | 2b.     | 2 Kgs. 12:15; 17                   | 1d.          |
| Ex. 17:11; 18:26                     | 2a.     | Isa. 1:20; 13:11; 14:1,2,4              | 1e.          |
| Ex. 32:3-11; 34:34                   | 1a.     | Isa. 2:2; 6:7                          | 1d.          |
| Lev. 24:14                           | 1c.     | Isa. 4:3                              | 4c.          |
| Num. 4:19                            | 1c.     | Isa. 5:29; 27:10; 44:15               | 1b.          |
| Num. 21:9                            | 4b.     | Ezek. 29:7                            | 1b.          |
| Deut. 4:16; 19; 5:30; 6:18; 23:3      | 1c.     | Hos. 8:14; 10:14; 11:6                 | 2d.          |
| Deut. 4:42; 30:16                     | 5.      | Amos 4:2; 8:11                        | 2d.          |
| Deut. 7:9                            | 2c.     | Hab. 2:12                             | 5.           |
| Josh. 23:11                           | 2e.     | Job 5:5; 14:11                        | 1b.          |

26. The Perfect and Imperfect with Waw Conjunctive.

1. a. יִנְדָּחֲנוֹנִי Y. thy God hardened his spirit and made strong his heart.

   וּבְנֵי יָהְלַחְתָּה יְרֵמוּתָה (2) children I have made great and exalted.

   וּבְנֵי בְשֵׁלָחֹנָה (3) they stumbled and fell.

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1 Deut. 2:90.  
2 Isa. 1:2.  
3 Ps. 27:2.
b. וְהָיוּ חַכֹּםֶּים בְּגֻלַּם בְּנֵי-יֹהָוֶה and the builders established the
temple of Y.

and I said, Wisdom is
better than strength.

c. "מֶלֶךָ יֵהוּדָה וַתָּבֹא לָהוֹ and he believed in Yahweh, etc.

and Abraham rebuked Abimelech.

לֹא נִשְׁפֹּט אֶפְרָאתְו וַתַּקְוַבְּרוּ and I have told him that I
will judge his house.

2. a. דָּבָרִים...וַיֵּשְׁבְּרוּ a6 command...that they return and encamp.

שָׁם-שָׁם אֵי שָׁם אֵי what shall we do that the sea may be
calm?

b. '"וֹיֹא מִים...וְהוֹרָה יִשְׂרָאֵל let the waters be collected...and the
dry land appear.

וְיִשְׂרָאֵל יִשְׁמַע בְּקַל הָרֶם and all the people shall hear and fear.

לֹא יָשָׁב וְלֹא יַחֲדָשָׁי10 they shall go up and smite Ai.  [sion.

בַּנָּא יִשְׂרָאֵל behold, they shall be ashamed and put to confu-

לָשְׁיָרָה עַתָּרָה פַּחַדְו וְיָשָׁרָה the bribe blindeth the seeing
and perverteth the words, etc.

וַיּוֹמִים בִּים וְיָמִים13 even youths faint and are weary.

c. לָמָּה בְּיוֹם מְאֹדָדְו that they may see and know
and consider and understand.

וְיָנְשָׁם יָרָא וְיָשָׁמֵם יְשָׁפְלָה15 lest he be angry and ye perish.

There are cases in which, contrary to the principles set forth in §§ 24,
25, there is found the Perfect with Waw Conjunctive instead of the Im-
perfect with Waw Consecutive, or the Imperfect with Waw Conjunctive
instead of the Perfect with Waw Consecutive. All such cases are to be
regarded as exceptional. They may be loosely classified as follows:

1. Instead of the Imperfect with Waw Consecutive ( וַיָּדַע), there is used
the Perfect with Waw Conjunctive,
a. When the second action is synonymous or simultaneous with the first, and is consequently to be represented as co-ordinate with it, the usual construction representing it as subordinate.

b. In the later books in which the influence of the Aramaic is felt, a

c. In instances of which no sufficient explanation can be given, b

2. Instead of the Perfect with Waw Consecutive, there is found the Imperfect with Waw Conjunctive,

a. When the Imperfect is a voluntative, and, combining with \( \text{y} \), furnishes a most concise and elegant expression of purpose (§ 24. 1. c, 2. d). e

b. When, as in the case of the Perfects cited above (§ 26. 1. a), the second is to be treated as co-ordinate, being emphatic, or synonymous with the first,—whether used in the sense of a future or a frequentative, d

c. When the Imperfect follows another Imperfect introduced by a conjunction, e

REMARKS.

(a) The Imperfect with Waw Consecutive continues even in the later books to be the prevailing construction except in the Book of Ecclesiastes, in which, according to Driver, it occurs only three times (1:17; 4:1,7). This construction, however, is not found in Aramaic.

(b) Some of these cases occur in the very earliest books.

(c) While in most cases the special form of the voluntative, i. e., the Jussive or Cohortative, is employed, in many the usual form of the Imperfect occurs.

(d) This is, of course, more frequent in poetry than in prose.

(e) These cases are few, cf. Driver, p. 162.

REFERENCES FOR STUDY.

Gen. 28:8........................................1c.
Gen. 31:7........................................1a.
Ex. 24:7; 26:24..............................1b.
Dt. 3:30; 33:2,26..............................1a.
Judg. 3:23; 7:13..............................1c.
1 Sam. 1:12; 3:13..............................1c.
2 Sam. 6:17; 13:18..............................1a.
1 Kgs. 3:11b; 6:22,35; 11:10.................1c.

Isa. 41:11,15,22; 42:6,14,21,23............2b.
Bzek. 9:7; 13:6,8; 25:12; 37:2; 41:3,8,13,

15............................................1b.
Amos 7:2,4b.................................1c.
Ps. 25:9; 37:40; 49:9; 73:8.................2b.
Eroth. 2:14; 3:12; 8:15; 9:25,24............1b.
Ezra 6:22; 8:30,36; 9:2....................1b.
Neh. 9:7,8; 12:39; 13:1,30..................1b.

27. THE PARTICIPLE.

1. a. [נָשָׁה לָעֵב יִרְעָא] keeper of a flock.

[קִנַּת צָוֵּר יִרְעַי] knowers of good and evil.

[בְּעֵדֻי לָעֵב יִרְעָא] dwellers in thy house.

of Cush.

b. [הַלּוֹכֵּב אֲלָ הָרָעָא] the one that encompasseth all the land

1 Gen. 4:2. 2 Gen. 3:5. 3 Ps. 84:5. 4 Gen. 2:13.
doing kindness and truth.
full of noise.
he that is impoverished of an oblation.

2. a. and he was sitting in the door of the tent.
and behold, we were binding sheaves.
Moses was keeping Jethro's flock.
he was ruling over all the kingdoms.
b. the voice of thy brother's blood is crying unto me.
tell me where they are shepherd-
which I am teaching you.
a God that hath indignation every day.
the wicked plot against the just.
earth.
c. I am (about) to bring rain upon the
behold, the days are coming.
Sarai, thy wife, will bear thee a son.
in which we are (about) to go.

1. In respect to government, the Participle\(a,b\) may be
a. A noun (construct) followed by another noun in the genitive,\(c\) or
b. A verb governing the following noun as an accusative or by means of prepositions,\(d,e\)

2. In respect to tense or temporal function, the Participle is used in the description of
a. A state (or action)\(f\) belonging to the sphere of the past; thus presenting some particular attribute or characteristic, or picturing vividly the particular circumstances under which a given event took place,\(g\)

b. A state or action belonging to the sphere of the present, and thus represented as continuing, enduring, permanent,\(h,i,j\)

c. A state or action belonging to the sphere of the future, thus

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represented as beginning, and hence certain; only the context determining whether there is reference to a near or to a remote future.\(^k\)

3. a. הִכְנָעָה אֶלֶּהֶם יִשְׁבְּתוּ בֶּן־מַשָּׁת only the people kept sacrificing in the high places.

b. מֵתָם מְדוּרָהּ הַקָּדֶם הָלַחְת how fearful (timendas) is this place.

4. a. בְּכֵן שִׂמְעָה בָּעָלָה speak....for thy servant heareth.

b. לְגַבִּים אֶחָדָם לֹא עָשָׂה yet brick, they say to us, make. [discord.

5. a. לְמֵה רֹכֶבָהוֹי נשְׁלֶת מָרִים who uttereth lies and letteth loose

b. כָּעָנָה לָא הָאָדוֹן who forsaketh....and the covenant of God forgettesth.

[the needy.

ושָׁם רֵדֵיהוּ אֵין he raiseth up the poor....lifteth up

c. מַעָּרָה שֵׁיָדָה וְיֵלָע he bringeth down to Sheol and bringeth up.

שָׁרָפִים נֵעָרִים seraphim were standing, and each kept calling.

3. a. While, usually and properly, the Participle denotes a fixed, continuous state, it is sometimes found, instead of the Imperfect, marking a "fact liable to recur."

b. The passive Participle is often equivalent with Latin Participle in aus.

4. a. The subject of the Participle generally precedes it; but it sometimes follows, especially when the verbal idea is to be emphasized.

b. The subject of the Participle is occasionally omitted, and in such cases must be supplied from the context.

5. The Participle is found joined in one way or another with finite verbal forms, as follows:

a. Following an Imperfect.

b. Followed by a Perfect or Imperfect.

c. Followed by a Perfect or Imperfect with Waw Consecutive (cf. the usage in §§ 24, 5; 25, 4b).

REMARKS.

(a) When the Participle is used as an adjective, it follows the law of the adjective

\(^k\) 1 Kgs. 3:2.  4 Ex. 5:16.  6 Prov. 2:17.  8 1 Sam. 2:6.
\(^2\) Gen. 23:17.  5 Prov. 6:19.  1 Sam. 2:8.  9 Iss. 6:2.
\(^3\) 1 Sam. 3:9.
(b) On the use of the Participles with the article, see § 4. 3. f.
(c) This construction is especially frequent in poetry.
(d) The Participle is sometimes followed by ל (dative of advantage or disadvantage) rather than by an accusative, e.g., 1 Sam. 11: 9.
(e) Cases in which both constructions of the Participle (nominal and verbal) occur simultaneously are not infrequent, e.g., 1 Sam. 4: 13.
(f) On the force of the Participle as compared with that of the Imperfect, see § 20.
R. (h).
(g) Note the rarity in earlier books of the use of a Participle with a finite verb (e.g., Gen. 4: 17; 37: 2; 1 Sam. 2: 11) as compared with the same usage in later books (e.g., Neh. 1: 4; 2: 18, 15).
(h) The Participle, as well as the Perfect (§ 18. 3) and the Imperfect (§ 21. 3), may be used to express a general truth, e.g., Ps. 19: 2; 29: 5, but only in later Hebrew.
(i) Note also its frequent use as an appositive of a preceding substantive, e.g., Isa. 49: 22, 23.
(j) With use of the Participle for the present, compare the similar usage in Aramaic, where it is more common than the proper participial usage.
(k) In this usage the Participle is often preceded (for vividness) by הניה behold; though this particle is also employed when the Participle refers to the past or present, e.g., 1 Kgs. 19: 5; 1 Sam. 14: 38.

REFERENCES FOR STUDY.

Gen. 2: 9 ........................................... 3b. 2 Sam. 13: 4 ........................................... 2b.
Gen. 3: 5; 19: 13 ...................................... 4a. 1 Kgs. 1: 25, 48 ...................................... 2b.
Gen. 15: 13; 18: 17 .................................... 2c. 2 Kgs. 15: 5 ........................................... 1b.
Gen. 21: 21; 41: 1 ..................................... 2a. Isa. 1: 7; 41: 17 ...................................... 2b.
Gen. 39: 3, 6, 22 ..................................... 3a. Isa. 21: 11; 32: 12 ..................................... 4b.
Ex. 9: 3 ................................................ 2c. Hos. 2: 8 .............................................. 5c.
Num. 11: 27 .......................................... 2d. Mic. 3: 9 .............................................. 5d.
Num. 21: 24 .......................................... 2a. Ps. 3: 3; 4: 7 ......................................... 2b.
Deut. 1: 30, 35 ....................................... 2c. Ps. 22: 32 ............................................. 2b.
Deut. 10: 13; 11: 26 .................................. 2b. Ps. 29: 5 .............................................. 5c.
Deut. 11: 7 .......................................... 1b. Ps. 95: 10; 97: 7; 119: 2 ............................. 1a.
1 Sam. 17: 34 ....................................... 2b. Job 12: 21 ............................................ 5b.
2 Sam. 6: 16 ........................................ 2a. Esth. 2: 11, 13 ....................................... 3a.
2 Sam. 12: 23b ...................................... 2c.

28. The Infinitive Absolute.

1 תֵּלֵי הָרְמָם the destroying every city.
2 רַֽעַרָר יֶשֶׁהָמַן slaughtering oxen and killing sheep.

2. a. לֹא אָבָא בַּעֲרָבָּם, מֵהוֹלָלָרָא. they would not walk in his ways.
I see committing adultery and walking in lies.

b. מֵהוֹלָלָרָא וְיָמָן מַעֵבָה. and I stamped it, grinding diligently.
I was very much afraid.

The Infinitive absolute\(^a\) partakes of both a nominal and a verbal character.\(^b\) Like the verb\(^c\) it may govern a noun in the accusative; like the noun it may be construed as a nominative, genitive, or accusative. Its more important usages may be classified as follows:

1. It may govern a dependent noun only in the accusative; it never stands in annexion.\(^d\)

2. a. It may stand as an accusative,\(^e\) governed by a finite verb, but the Infinitive construct is more frequently employed.

b. It may stand as an adverbial accusative, equivalent to an ordinary adverb.\(^f\)

**REMARKS.**

(a) The Infinitive absolute differs from the Infinitive construct in being more stiff, and in being unable either to stand in annexion with a following word, or to be governed by a preceding preposition.

(b) "1. The Semitic Infinitive is really not an Infinitive in the sense of the term as used in Greek, Latin, German [and English] grammar; for it was originally, and has remained to the present day, a true noun, which contains in itself all the properties of the noun, and is construed as such in the sentence. The most which can be admitted is, that this noun sometimes gives up its capacity for inflection, and becomes an adverb; but never in any case does it pass over into the verb-system, in the manner which characterizes the proper Infinitive idea. 2. The Semitic *nomen actionis* expresses the abstract idea of being, acting, or suffering; and has been derived from the verb in the way in which verbal derivatives, with a concrete meaning, passed over into the abstract meaning. 3. This abstract verbal noun, through its derivation from the verb, has received the power of construction peculiar to the verb, so that it can subordinate another noun in the accusative, and attach to itself a subject in the nominative; while, on the other hand, it has no power whatever, in itself, of expressing any difference in tense, or in the kind of verb. 4. From the agreement in form among the different branches of the Semitic family of languages, it plainly follows that even the original Semitic language had already handed over the function of the abstract verbal noun to certain forms."\(^g\)

(c) The Infinitive, like the Participle, is without tense, referring alike to past, present, or future, according to the demands of the context.

(d) The Infinitive absolute rarely has a subject, e. g., Ps. 17:5.

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\(^a\) Isa. 42:24.
\(^b\) 2 Jer. 23:14.
\(^c\) Deut. 9:21.
\(^d\) Neh. 2:2.

\(^e\) Adolph Koch, *Der semitische Infinitiv*, 1874.
(e) Sometimes also as a nominative, e.g., Isa. 32:17; 2 Chron. 31:10; and as a genitive, e.g., Isa. 14:23.

(f) The suffix governed by the Infinitive absolute must have לָא.

(g) The most common Infinitives thus used are רָבָה, Gen. 15:1; רָצוֹן, Gen. 21:10; אֶרֶץ, Ex. 30:36; אֶת-אֱלֹהִים, Isa. 29:14; הָיָה, 1 Sam. 17:16; יָדָה, Josh. 3:17; יָדָה, Josh. 6:11; עַד, 1 Sam. 17:10. With the exception of הָיָה, Josh. 2:5, all forms thus used are in the Hiph'il.

3. a. רָאָא לָא רַאֲנוּ לָא הָיָה יָדָה, we saw for a certainty that Y. was with thee.

]ַיַּהוּ שָׁלֵם, I will surely visit you.

וַם אַלֶּה יִשָּׁבְעָהוּ, he urgently besought me.

וַיִּקְרָא הָיָה בִּבְרֵי, he strictly charged us.

b. וְהִשָּׁמֶס שָׁלֵם, and he is always acting as judge.

וַיִּשְׁמָא וַיִּגְבֹּחֶה, thou hast repeatedly blessed.

c. וְאָרוּר אָרוּר, curse ye bitterly.

וַיִּתְנַחֲלֻ וְיִשְׁפָּעֲהוּ, hear ye indeed . . . . and see ye indeed.

d. וַיִּשְׁמָא להָלִינוּ, and the waters kept continually receding.

וַיִּשְׁלָו וּלְלֹא, they went going on and lowing.

3. The Infinitive absolute\(a\) is used in connection with a finite verb\(b\) (generally of the same root\(c\) and stem\(d\)), as a sort of cognate or absolute accusative (§ 31. 4). Various cases arise: –

a. The Infinitive may precede the finite verb, and mark the certainty of the idea conveyed or intensify it.\(e\)"

b. The Infinitive may follow the finite verb, and convey the idea of repeated or continued action.

c. The Infinitive may follow the finite verb, and, as when preceding it, intensify the idea.\(f\)

d. Two Infinitives may follow, one of which is frequently רָבָה, and the idea thus emphasized is that of continuance.\(g\)

**REMARKS.**

(a) The Infinitive construct is rarely employed for the Infinitive absolute, e.g., Ps. 59:21; Ruth 2:16; Neh. 1:7.

(b) Sometimes the finite verb is omitted, the Infinitive only remaining.

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\(1\) Gen. 39:28. \(2\) Gen. 43:8. \(3\) Judg. 5:23. \(4\) Genesis 15:1. \(5\) Gen. 19:19. \(6\) Isa. 6:9. \(7\) 1 Sam. 6:12. \(8\) Gen. 8:31. \(9\) Num. 24:10.
(c) In poetry the Infinitive is sometimes of a different (though cognate) root, e. g., Jer. 8:13; 48:9; Isa. 28:28.

(d) The Infinitive absolute is frequently in Qal when the finite verb is of a different stem; e. g., in the Niph., Ex. 19:13; 21:20,22,28; Mic. 2:4; in the Piel or Ptc'el, Josh. 24:10; Gen. 37:33; in the Hiph'il, 1 Sam. 23:22; in the Hith., Isa. 24:19. Cf. also Lev. 19:20; Ezek. 18:4.

(e) The particle דּ is frequently employed to give additional emphasis; it stands between the verb and the infinitive; e. g., Gen. 31:15; 46:4; Num. 10:13.

(f) A negative, in such cases, generally stands between the Infinitive and the verb, e. g., Ex. 5:23; 34:7; Deut. 21:14; Nah. 1:3; Mic. 1:10; though sometimes before both verb and Infinitive, e. g., Gen. 3:4; Amos 9:8; Ps. 49:8.

(g) While the Infinitive, when it follows the verb, generally gives the idea of repetition or continuance, there are many cases in which this force is not allowed by the context, e. g., Gen. 31:15; Isa. 22:17; Jer. 22:10.

(h) In connection with יְרָשִׁית, used to express continuance, the second word, which then expresses the principal idea, may be not only an Infinitive absolute, but also a Participle, or verbal adjective, e. g., 1 Sam. 2:26; 14:19; 2 Sam. 3:1; 1 Chron. 11:9.

4. a. יָאֵר כֶּלֶם הָדוֹרִים יְרָשִׁית אֲחָרִים all this have I seen and applied my heart.

אִמְּלוּ מְפֹתִים נָבֹאִים and they blew the trumpets and broke the pitchers.

b. לַמְּכָר לְכָר...._neighbor....neighbor....neighbor...bronze altar....bronze altar....bronze altar...let the man be put to death...let all the congregation stone him.

וַתִּהְבְּכֵר....וַתֹּרְכֵר....וַתֹּרְכֵר...to the stranger thou shalt give it, or sell it to an alien.

[watch, etc.

5. a. "גָּ֫רֹם הָ֫שָּׁלָ֖ם יָשָׁבְּ֣ים וְלִבְּֽנָּ֑י they prepare the table, set the table.

b. רָעֲשַׁל רָאָֽהוֹר ye shall eat and leave thereof.

c. לַמְּכָר אֲחָרִים נַשְּׁבֵּר remember the Sabbath day.

וַתֹּרְכֵּר יָאַרְּכֵּר...take thou these documents.

d. יַעֲשָׂה...יַעֲשָׂה...I will bring up a company and deliver them to vexation.

4. The Infinitive absolute is used to continue the verbal idea٥

a. Introduced by a Perfect, or an Imperfect with Waw Consecutive.

b. Introduced by an Imperfect referring to the future.

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1 Eccles. 8:9.
2 Deut. 14:21.
3 2 Kgs. 4:43.
4 Jer. 32:14.
5 Judg. 7:19.
6 Isa. 21:5.
7 Ex. 20:9.
8 Ezek. 23:46.
9 Num. 15:25.
5. The Infinitive absolute is, still further, used as a concise and vivid substitute for a finite verb;\(^b\)\(^c\) as,
   \(a.\) For the Perfect in narration and description; cf. Latin Historical Infinitive.
   \(b.\) For the Imperfect, referring to the future.
   \(c.\) For the Imperative, when it is to be expressed emphatically.
   \(d.\) For the Cohortative, in the way of exclamation.\(^d\)

REMARKS.

\((a)\) Especially frequent in later literature, when it was thought sufficient to express the distinction of tense, number and person in the first verbal form and allow it to be understood in the case of those following.

\((b)\) For examples of its use where the subject is expressed, see Gen. 17:10; Ps. 17:5; Prov. 17:12; etc.

\((c)\) This usage is probably due to the ellipsis of the finite verb, e. g., יָבֵלְקַלְקַל for יָבֵלְקַלְקַל, יָבֵלְקַל for יָבֵלְקַל, etc.

\((d)\) In none of these cases, or in those under 4 a, b, may the Infinitive have a negative.

REFERENCES FOR STUDY.

Gen. 8:7 ........................................... 3b. 1 Kgs. 22:30 ...................................... 5d.
Gen. 27:30; 43:3,50 .......................... 3c. 2 Kgs. 4:43 ...................................... 5b.
Gen. 41:43 ........................................ 4a. Isa. 5:5; 59:4 ................................. 1
Ex. 3:7 ............................................. 3a. Isa. 43:20 ...................................... 4a.
Ex. 8:11 ........................................... 4a. Isa. 59:4 ...................................... 5c.
Ex. 36:7 ........................................... 2b. Jer. 2:2 ........................................ 5c.
Lev. 32:44 ....................................... 4b. Jer. 7:13 ....................................... 2b.
Num. 16:13 ...................................... 3c. Jer. 26:10 ...................................... 2d.
Deut. 5:12 ....................................... 5c. Hos. 4:2 ....................................... 5a.
Josh. 6:13 ....................................... 3a. Amos 9:8 ....................................... 3a.
Judg. 11:26 ..................................... 3a. Job 15:3 ....................................... 5b.
1 Sam. 2:30; 9:6 ................................. 3b. Job 15:35 .................................. 1
1 Sam. 2:26; 14:19 ............................ 3d. Ecc. 9:11 ....................................... 4a.
1 Sam. 3:27,38 .................................. 4a. Dan. 9:5 ....................................... 4a.
2 Sam. 3:11; 5:10 ............................... 3d. 1 Chron. 11:9 .................................. 3d.
2 Sam. 19:43 ................................... 3a.

29. The Infinitive Construct.

1. \(a.\) מַלְאֲךֵי חָיָה מִזְמוֹר לְבֵית מִזְקִירֵי לָאָרֶץ
   the being of man alone is not good.

   \(b.\) קַמַּשׁ מַפָּסִים מִזְמוֹר לְבֵית מִזְקִירֵי לָאָרֶץ
   is the wearying of men too little
   for you?

\(^1\) Gen. 2:18.  \(^2\) Isa. 7:13.
b. בִּיהוּדֵה יִשֵּׁائحַ תַּלְתָּיוּת on the day of Y. God's making, etc.
not time for being gathered.

כִּי לֹא הָיָה הַחַלָּתַ הָאָמָר for the sake of trying = in order to try. [see.
וַיָּבֵיא מֵאָלָתַ הָאָמָר and his eyes were weak so that he could not
כִּי לֹא הָיָה הַחַלָּתַ הָאָמָר when Isaac was born to him.

ד. אֶתְנַה אֵלֹה יַעֲשָׂא לָהָיָה I know not (how) to go out or to come in.
שֵׁיָּהָה וַחֲשָׂא מִסָּה I hate the doing of sin.

2. א. בַּקָּרוֹת אָרְבַּעַשָּׂא to set up the tabernacle.
לְחָמָה תַּעֲרָה in order to destroy the righteous.
לְלֵכֶת בְּקָרוֹת אָרְבַּעַשָּׂא in order to establish thee.

b. (1) בֵּית אֶשֶּׁתָה דִּינָה מִמָּיָה there was no water for the people to
drink.
כַּלְּאָה בַּמַּעְלֶה in Yahweh's sparing him.
כַּלְּאָה בַּמַּעְלֶה עַל עִבְרֵיהֶם in my calling, answer me (cf. יִבְרֵיהֶם).
(2) לִשׁוֹם טֵמֵאָה אַל-לֵוָה that the king should take it to heart.
כַּלְּאָה בַּמַּעְלֶה that one man should rule over you.

ו. נְאָה בִּיהוּדֵה יִשֵּׁוָה in the day of Y. God's making earth, etc.
בֵּית אֶשֶּׁתָה דִּינָה thy brother's seeking it.
בֵּית אֶשֶּׁתָה דִּינָה in Yahweh's hating us.
כַּלְּאָה בַּמַּעְלֶה when the needy speak justice.

The Infinitive construct, like the Infinitive absolute, partakes of both
a nominal and a verbal character. It is much more flexible than the
Infinitive absolute and may, at one time, exercise both functions.

1. The Infinitive construct as a noun may be used,
   a. As a nominative serving as the subject,
   b. As a genitive depending upon a preceding construct,
   c. As a genitive depending on a preceding preposition,
   d. As an accusative, the direct object of a verb.

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1 Gen. 2:4.
2 Gen. 29:7.
3 Ex. 20:20.
4 Gen. 27:1.
5 Gen. 21:5.
6 1 Kgs. 8:7.
7 Ps. 101:3.
8 Num. 9:15.
9 Gen. 18:25.
10 Deut. 29:12.
11 Ps. 133:1.
12 Ex. 17:1.
13 Isa. 47:9.
14 Ps. 4:2.
15 2 Sam. 19:20.
16 Judg. 9:2.
17 Gen. 2:4.
18 Deut. 22:3.
19 Deut. 1:27.
20 Isa. 32:7.
2. a. The Infinitive construct, likewise the verbal noun, which is really an Infinitive, governs as its direct object a noun which is construed as an accusative.\textsuperscript{6,7}

b. The Infinitive construct may have a subject, which will be
   (1) a noun placed immediately after it as genitive, or
   (2) a noun following it (not always immediately) as a nominative.\textsuperscript{6,7}

c. The Infinitive construct may be followed by two nouns, a subject and an object, in which case the former of the two is the subject (either genitive or nominative).\textsuperscript{9,4}

**REMARKS.**

(a) While the Infinitive construct is in many respects a noun, it does not receive an article, cases like לְעַבְרָה יָדָיו (Gen. 2:9) being rare and exceptional.

(b) י with the Infinitive construct is equivalent to while, when (quando); י, as soon as, when (sum with subj.);

(c) The object of the Infinitive construct is never a genitive.

(d) Only the suffix of the first person may be appended as an accusative to the Infinitive; other suffixes, except occasionally the third plural, must have יָן.

(e) In Arabic there are three possible constructions: (1) Infinitive, subj. in gen., obj. in acc.; (2) Infinitive, obj. in gen., subj. in nom.; (3) Infinitive, subj. in nom., obj. in acc.

(f) Since the case-endings have been lost, it is often impossible to determine whether the subject is a genitive or nominative; but it may clearly be taken as a nominative (1) when the י prefixed to the Inf. has pretonic י (e.g., 2 Sam. 19:20); (2) when a word stands between the Infinitive and the subject (see above).

(g) The subject is frequently omitted when it can be supplied from the context, e.g., Gen. 24:30; Isa. 5:2.

(h) Sometimes the object rather than the subject follows the Infinitive, e.g., Josh. 14:11; Isa. 5:24; 20:1.

(i) The Hebrew by the “combination of the verbal and nominal construction of the Infinitive construct is enabled to secure wonderful brevity,” e.g., Gen. 39:18; Deut. 2:2.

3. a. יְהָעָר אַתְיָרִים וְהָשָׁה, רָאִיתִי הַלֵּבַשְׁתָּהּ, לָּקְרָהַתְךָ remember the Sabbath day to keep it holy.

b. וְהָיָה לְחִסֵּם מִלְחָבָה, יָבִיאָהוֹלְךָ יָשֵׁבֶתְךָ, יָגְדֹתְךָ and only I have escaped to

b. אתּוּלָּה וְלָגוֹלָהְךָ, חָנוּנִי יָרֵאָהוֹלְךָ, יָשַׁמָּה יָבִיאָהוֹלְךָ, יָגְדֹתְךָ Yahweh is about to deliver me.

c. מְלֵא יָשֵׁבֶתְךָ, יָבִיאָהוֹלְךָ, יָגְדֹתְךָ what can be done for thee?

c. מְלֵא יָשֵׁבֶתְךָ, יָבִיאָהוֹלְךָ, יָגְדֹתְךָ can one speak for thee?

\textsuperscript{1} Ex. 20:8. \textsuperscript{2} Job 1:16. \textsuperscript{3} Gen. 15:15. \textsuperscript{4} Isa. 38:20. \textsuperscript{5} 2 Kgs. 4:13.
and there was no man to till the ground. There is a time to be born and a time to die. which God created while making. and G. blessed them, saying. and they tempted God in asking for food.

4. **a.** and she added to bear his brother. a man may be able to number. and he asked for himself to die. he will not permit you to go.

3. The Infinitive construct with the preposition **ל**,
   a. Is used primarily to express purpose.
   b. May be rendered "is to," "is about to," in statements of time.
   c. Is sometimes best expressed by "can" (= possibility).
   d. Denotes consequence, "that," "so that."
   e. Marks a concomitant circumstance (= gerund in do).

4. The Infinitive construct with the preposition **ל** occurs when the Infinitive alone would have answered,
   a. After verbs of beginning, ceasing.
   b. After verbs implying ability, or possibility.
   c. After verbs of wishing, commanding, refusing.

**REMARKS.**

(a) Cf. the more emphatic construction (I) with לָלֵית, Deut. 8:3; 1 Kgs. 12:15; Isa. 30:1; Jer. 29:29; Mic. 6:5,16; (2) with לָלֵית, 2 Sam. 17:14; 18:18.

(b) The use of **ל** in לָלֵית, Isa. 5:2, till it should produce, is worthy of note.

(c) "It thus serves to characterize more closely the idea of the verb by stating the sphere in which the action moves;" the phrase is best translated by treating the Infinitive as the main verb, and the finite verb as an adverb.

(d) The Infinitive as subject sometimes has **ל**, e. g., Prov. 21:9; 2 Sam. 18:11.

5. **a.** who says to C. and says to J. your sons he will take and set them on his chariots, and will make them leaders of thousands.
b. יִגְרְזֶדְוּ אֱשָׁר יְשַׁמֵּחַ רַחֲמוּי becaus he pursued him and stifled his compassion.

וַיֹּאמֶר בֹּרָא and it came to pass when I raised my voice and cried.

6. לָבֹא אֲשֶׁר לְבָאוּ עֲכֶל-יִמָּהֵן of which I commanded thee not to only be strong not to eat the blood.

5. The Infinitive construct sometimes

a. Continues a sentence introduced by an Imperfect or Participle.
b. Is continued by the Perfect or Imperfect with Waw Consecutive (§§ 24. 5; 25. 5).

6. When the Infinitive is to be negated, יִלְכַּל is employed.

REFERENCES FOR STUDY.

- Gen. 4:13; 24:30..........................1c.  - Isa. 10:32.................................2c.
- Gen. 18:29................................4a.  - Isa. 18:10; 10:15............................2c.
- Ex. 14:12................................1a.  - Isa. 47:9.................................2b.
- Ex. 14:12................................2a.  - Jer. 7:10.................................2a.
- Ex. 32:29..........................5  - Jer. 17:10; 19:12............................5
- Lev. 10:10,11..............................5  - Hos. 9:13.................................3b.
- Deut. 8:2; 11:4; 15:10; 23:17........16.  - Amos 8:4...............................5
- Deut. 25:19..........................22.  - Mic. 6:8.................................1d.
- Josh. 14:7..............................2c.  - Ps. 33:9.................................3b.
- 1 Sam. 12:17; 14:33..................3e.  - Ps. 34:23...............................5
- 2 Sam. 14:25..........................3e.  - Ps. 46:8; 76:10; 133:1..............2b.
- 2 Sam. 17:14..........................3e.  - Prov. 14:8; 16:12....................1a.
- 2 Sam. 18:11..........................1e.  - Prov. 26:2...............................3e.
- 1 Kgs. 13:4...........................2e.  - 2 Chr. 5:11; 20:6; 25:9...........3c.
- Isa. 5:24; 10:2..........................5

1 Amos 1:11.  2 Gen. 39:13.  3 Gen. 3:11.  4 Deut. 12:23.
III. Verbal Government and Apposition.

30. The Object Accusative.

1. בָּרָכָה אֶת הָעָנָיָתָם וָאֵל֚וּ. God created the heavens and the earth.

2. דִּיוֹנְכְּךָ דִּמְעָתָם וּמִלְכָּה. your hands are full of blood.

3. אָוּלִיָּה וָדַעְרָהָ. . . . perhaps they will lack five.

4. לְהַבִּיתָ מַעֲרַכָּה. the pastures are clothed with flocks.

5. קָוֹרֵר חִיָּה. they gird themselves with strength.

6. יָשֵׁב הָבִיתָ. he remained in the house.

7. וַיְאֵרֶם דָּרִיָּה. and they came to the land of Canaan.

8. לָא לִי הָעָיָר. he went not out of the city.

9. נֵמְלַחְתָּהָ הַמַּעֲרַכָּה. . . . נִנְסְלָהָ הָרָעָה. thou hast rendered me good, I have rendered thee evil.

10. יָדֵּרֶנֶה נָה אַרְבֶּרֶנֶה. let me run and bring the king.

1. In Hebrew, as in other languages, transitive verbs govern their object in the accusative. But aside from ordinary transitive verbs, certain other classes are so construed; these are

2. Verbs denoting fullness or want, of which the most common are בָּלָה be full, שַׁלֵּשׁ be satisfied, פָּרָה be saturated, דָּרָא be deficient, שַׁלֶּשׁ be deprived.

3. Verbs denoting to clothe and unclothe, of which the most common are בָּלָה כְּרָה put on, רַעְוָה לָעָה adorn oneself, כְּרָה שְׁטָה cover, כְּרָה שִׁמְחָה wrap up, כְּרָה לָעָה cover, כְּרָה שִׁמְחָה overlay, כְּרָה לָעָה spread over, פָּשָׁתָה אָוָר גּוֹרָה gird, סָמְךָ לָעָה crown, put off.

4. Verbs denoting to go, or come, to dwell, of which the most common are בָּדָא go in, בָּדָא go out, בָּדָא go, בָּדָא שֶׁכֶּנֶה, בָּדָא שֶׁכֶּנֶה dwell, בָּדָא שֶׁכֶּנֶה lie down.

5. Verbs which were originally transitive and now resume their original force, or which were originally intransitive but have come to be con-

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1 Gen. 1:1.  4 Ps. 65:14.  7 Gen. 45:25.  10 1 Sam. 24:18.
2 Isa. 1:15.  5 1 Sam. 2:4.  8 2 Kgs. 20:4.  11 2 Sam. 18:10.
ceived of as transitive; e.g., בְּרֵי defend before court, יְבִנה answer, reply to, יְבִינוּ bring good news to, לְנִיחַ commit adultery with, יָרֵב become surety for, יָשֵׁל repay, retaliate, יֵרֵא rebel against.

REMARKS.

(a) Many verbs originally construed with prepositions come, in later usage, to be taken transitively, e.g., פָּתַע, 2 Sam. 15:5; 1 Sam. 29:41; while many which were originally transitive come to prefer a preposition, e.g., נָרַד with ל, או, או, or נָרַד.

(b) In poetry also with verbs which gain this force only from the context, e.g., גְּלָל, Jer. 9:17; מָכָה, Joel 4:18;Judg. 5:4; כַּפָּר, Isa. 10:22; מַלְאָם, Isa. 5:6; Prov. 24:31.

(c) Here may be noted that double usage in accordance with which there may be employed either the noun alone or the noun with the preposition ב, e.g., Ps. 22:8 and Job 18:4; Ps. 35:16 and Job:16:9. Cf. also the use of ב in Lam. 1:17; Ex. 7:30, where we would certainly employ the accusative.

REFERENCES FOR STUDY.

Gen. 4:20.................................4. Isa. 60:6.................................5.
Ex. 1:7 ........................................2. Ps. 5:5; 120:5.................................4.
Judg. 5:17.................................4. Ps. 35:12; 65:12.................................5.
2 Kgs. 20:4.................................4. Ps. 65:14; 104:2.................................3.

31. The Double Accusative.

1. דֹֽאֲרָא Y, hath shown thee to me.
   נִשְׁפָּה יָֽאָמְרֵךְ let us cause our father to drink wine.

2. נֶגְרוֹרֵת יָֽאָמְרֵךְ and thou shalt gird them with priestly girdles.
   נָפָלְתָּלֵּךְ and he planted it with choice vines.

3. לָא לְאֵרֵא חַיָּלִים and they shall fill the land with slain.
   רָדְנָה וּרְבִּים מַמָּכָה with corn and new wine have I sustained him.

4. הִילְלִים אֲשֶׁר חָפָצְנָה, יָֽאָמְרֵךְ the children whom God hath granted thy servant.
   רָוְנָה נְוֵרָתָה מִימְרֵךְ thy right hand shall teach thee terrible things.
   שְׂעָל יָֽאָמְרֵךְ ask the priests for instruction.

5. הַכָּרִים שָׂמַע יָֽאָמְרֵךְ he called his name Jacob.
   יָֽאָמְרֵךְ וְלֹא עָשָּׂה יִצְרָאָל and he counted it to him for righteousness.

6. יִבְנָה אֲתָה הָאָבָנִים מִלְחָה and he built the stones into an altar.
   יִיַּעַר אֵת הָאֲדָמָה נַעֲרֵךְ and Y. formed the man out of dust.

1 2 Kgs. 8:13. 2 Ezck. 30:11. 3 Ps. 45: 5. 4 Gen. 19:32. 5 Gen. 27:87. 6 Hag. 2:11. 7 Ex. 29:8. 8 Gen. 38:5. 9 Gen. 27:38. 10 Gen. 15:6. 11 1 Kgs. 18:52. 12 Gen. 2:7.
7. **Itbeha atel celi ovit lo**1 thou hast smitten all my enemies on the cheek-bone.

    **Aybeha atel kbeitovim nifsh**2 and he will spoil their spoilers as to the soul.

Verbs which govern two accusatives may be classified as follows:a,b

1. The causative of stems which in the Qal governed one accusative.
2. Verbs denoting to clothe, cover; to plant, sow, which have or are assigned a causative force even in Qal.
3. Verbs denoting to fill, satisfy, sustain, and the opposite.
4. Verbs denoting to give, bestow; to ask, answer, teach.
5. Verbs denoting to name, appoint, consider.
6. Verbs denoting to make into, make out of, build, form, etc.
7. Verbs which take, besides a direct object, a remote object which specifies more distinctly the object affected by the action, or the circumstances connected therewith.

**REMARKS.**

(a) Many of these verbs are also construed with prepositions.
(b) Verbs which in the active govern two accusatives, in the passive govern one.
(c) Here belong גה, דט, ד, ש, ווא, ובו, ובו, etc.

**REFERENCES FOR STUDY.**

Josh. 7:25................................................7.    Mic. 7:2.........................................7.
2 Sam. 1:18................................................4.    Ps. 60:5.........................................1.
1 Kgs. 18:21..............................................4.    Ps. 64:8.........................................7.
Isa. 10:9; 50:4 ..........................................3.    Ps. 65:10.......................................3.
Isa. 60:17................................................6.

**32. THE COGNATE ACCUSATIVE.**

1. **עֵשֶׁב וּרְעֵץ רֹאֵץ**3 herb producing seed.

    **ויֹלֶם וְיסֹפְתִים הָלוֹם**4 and Joseph had a dream.

    **ורָדֵר דְבָר**5 have I spoken (even) a word?

2. **כָּלָכָל בִּלְכָל דִּבְרֵי**6 they wept with a great weeping.

    **לֹא מֵמֶסֶת דְּרֵב**7 they fled the flight of the sword.

    **כֹּבֶרָה חַמֵּר יָנוּר**8 he shall be buried with the burial of an ass.

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1 Ps. 3:8.  2 Prov. 22:23.  3 Gen. 1:29.  4 Gen. 37:5.  5 2 Sam. 7:7.  6 2 Sam. 13:36.  7 Lev. 26:38.  8 Jer. 22:19.
3. "זָחַת נָרָלָה קַנָּאָה" I am jealous in great anger.
   וַיַּעֲמֹר קֹל גְּדוֹל and he cried a loud voice.
4. "שָמֵעַ שָמְעֵה... רָאָה רָאָה" hear a hearing... see a seeing.
   וַתִּכְרֵאָה מַלָּךְ shalt thou indeed reign?

Any verb may take a noun of the same stem to define and explain the verbal idea. This is called the cognate accusative. Here may be distinguished:

1. Cases in which the accusative furnishes a concrete example of the action expressed by the verb, and is employed either to express special emphasis, or where in modern languages the verb would be a word of general significance (cf. the usage in Latin and Greek).
2. Cases in which the cognate accusative, followed either by an adjective or a genitive, furnishes additional information concerning the action of the verb.
3. Cases in which this accusative is cognate not in stem, but only in signification. Hence arises a number of common and concise expressions, used, for the most part, in poetry.
4. Cases in which this accusative expresses not the concrete, but the abstract idea of the verb. Here belongs the usage of the Infinitive absolute before and after a finite form (§ 28. 3).

REFERENCES FOR STUDY.

| 1 Sam. 4:5 | 2. Jer. 30:14. | 2. |
| 1 Sam. 20:17 | 3. Hos. 10:4. | 1. |
| 1 Kgs. 2:15 | 1. Zech. 1:14,15. | 2. |
| Isa. 37:6 | 3. |

33. THE ADVERBIAL ACCUSATIVE.

1. a. "לְכָא הַשָּׁרָה" let us go out into the field.
   "הָרוֹם הָרָמָל... וַחֲמָי" whether to the left or to the right.
   וַיֹּתֶם פֶּן יִדְעֶה and he encamped before the city.

b. "רוֹם יַשְׁבַּת הָרָמָל" while he sat at the entrance of the tent.
   "בָּקֹבֶר אִזָּה אֵית הָרָמָל בִּי לֹא הָרָמָל" in his father's grave which was in Bethlehem.

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1 Zechariah 8:2.  4 Genesis 37:5.
2 Sam. 19:5.  5 Genesis 13:9.  8 Genesis 15:1.
3 Isaiah 6:9.  6 1 Samuel 20:11.  7 Genesis 33:18.  9 2 Samuel 2:22.
BY AN INDUCTIVE METHOD.

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2. תהלת קצירشعך at the beginning of barley-harvest.
   תהל תום ולילה he meditates day and night.

3. חומש עשרת האלהים... הנבר הדמים
   לשלוחר עולמים that thou mayest live forever.
   העיר הגדולה אלקה the city that goes forth a thousand.

4. ערז ועון he flees naked.
   וילך אל נוּרהוֹ and Agag came with confidence.
   ירא אל בתו יאכלי I will go down to my son mourning.
   יבמות יאשיה they shall die as men. [men.

5. משלים השפעות בני ארם
   ראית א' פנים אל פנים I have seen God face to face.
   נראתה נפילהו I have been wonderfully distinguished.

6. יחרב תฉาย ye have been devoured by the sword.
   תביא לראות פניך ye come in to be seen by my face.

7. יבכץ עיר הדורות... יאグルד
   זני בגולה... ינני הדורות and the mount of Olives shall be
   נקצף (so as to become) a large valley. [great fear.
   יהודה ו' יער החרות נ' a.t.h. of Y. was on t.c. (so that there arose

8. a. חיה א' רגל רש
   ירchia החסמים אפרים ממלך only as to the throne will I be greater
   b. י להשפחתה פנים let us see one another in person.
   והנשחתה את פנינו and he bowed himself down as regards the face.
   c. יhiro האנשים ראיש
   יכשלו הכשר he will bruise thee in the head.
   d. יכרו אלא 'אכאר
   ישרי 'לא נערתי I cry unto Y. with my voice.

Many nouns have become adverbs; many adverbial ideas are expressed by means of prepositions. Aside from these cases, the accusative is used in an adverbial sense, to express,

1. Designations of place,
   a. In answer to the question whither?
   b. In answer to the question where?

1 2 Sam. 21:9.
2 Ps. 1:2.
3 Gen. 7:20.
4 1 Kgs. 8:18.
5 Amos 5:3.
6 Amos 2:16.
7 1 Sam. 15:32.
8 Gen. 37:35.
9 1 Sam. 2:33.
10 Ps. 58:2.
12 Ps. 139:14.
13 Isa. 1:20.
14 Isa. 1:12.
16 1 Sam. 5:9.
17 1 Kgs. 15:23.
18 Gen. 41:49.
19 2 Kgs. 14:8.
20 Gen. 19:1.
21 Gen. 6:15.
22 1 Kgs. 10:21.
23 Ps. 3:5.
24 Ex. 6:3.
2. Designation of time, in answer to the question _when?_ but only in general statements.

3. Designations of extent, duration, amount, in answer to the questions _how far? how long? how much?_

4. The _state or condition_ of the subject at the time of the action described in the principal verb.

5. The particular _mode or manner_ in which the action of the verb is performed.

6. Rarely the instrument by means of which the action was performed.

7. The _effect or consequence_ of the action of the verb.

8. The particular object or part to which the state or condition described by the verb is limited; i. e., the accusative of specification;'
   a. With verbs which express a state or condition.
   b. With verbs which have a reflexive force.
   c. With verbs which have a direct object accusative.
   d. In poetry and with passive verbs.

**REMARKS.**

(a) E. g., _לָכַּה, שָׁבָּה, עָכַּה, מָשָּׁה, חָכַּה_ Judg. 8:11, also יָכַּה.

(b) Cf. the various meanings local and temporal of מֵא, לִי, לָהֵם, לְהוֹ, etc.

(c) In these cases the accusative ending מִ is frequently employed (cf. *Elements of Hebrew*, § 191. 3); e. g., Gen. 14:10; 20:1.

(d) Here also the ending מִ is sometimes employed; e. g., 1 Kgs. 4:14.

(e) In particular statements prepositions (ל, לְ, לָ) are generally employed.

(f) Here belongs the construction of the numeral noted in §§ 15. 2b; 6. 2. R. (b).

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34. The Accusative with בּ.

1. וַיָּרָאָם יֵרְעָא אֵלָה חָוָה and the man knew Eve.
2. וַיֵּדַע אֵלָה אִישׁ אֵלָה a man leaves his father.
3. וַיַּדְעוּ אֵלָה אֲשֶׁר בִּעֲשָׂרָה לְחָוָה וְלֹא מְאֹד יֶאָכֵלָה וְלֹא אֵלֶּה מְאֹד יֶאָכֵלָה yet this ye shall not eat.
4. וַיַּדְעוּ אֵלָה אֲשֶׁר בִּשְׁיֵתָהּ אֵלֶּה מְאֹד יֶאָכֵלָה whom shall I send?
5. וַיַּדְעוּ אֵלָה כָּל עִירָּה and we destroyed every city.
6. וַיַּדְעוּ אֵלָה אֲשֶׁר הָלָּדוּוּ אֱוָלוּ יִדְרוּ עָבְרֵם יִדְרוּ עָבְרֵם and ye shall serve other gods.
7. וַיַּדְעוּ אֵלָה אֲשֶׁר הָלָּדוּוּ אֱוָלוּ יִדְרוּ עָבְרֵם take one of the servants.
8. וַיַּדְעוּ אֵלָה אֲשֶׁר הָלָּדוּוּ אֱוָלוּ יִדְרוּ עָבְרֵם to sustain with words him that is weary.
9. וַיַּדְעוּ אֵלָה אֲשֶׁר הָלָּדוּוּ אֱוָלוּ יִדְרוּ עָבְרֵם unleavened bread shall be eaten the seven days.
10. וַיַּדְעוּ אֵלָה אֲשֶׁר הָלָּדוּוּ אֱוָלוּ יִדְרוּ עָבְרֵם and if an ox gore a man or a woman, that they die.
11. וַיַּדְעוּ אֵלָה אֲשֶׁר הָלָּדוּוּ אֱוָלוּ יִדְרוּ עָבְרֵם and I heard him who spake unto me.
12. וַיִּדְרְוֹת הָרֶשֶׁת הָאָדָם וַחֲרֹךְ he encouraged the smith.
13. וַיִּדְרְוֹת הָרֶשֶׁת הָאָדָם וַחֲרֹךְ to sustain with words him that is weary.
14. וַיִּדְרְוֹת הָרֶשֶׁת הָאָדָם וַחֲרֹךְ unleavened bread shall be eaten the seven days.
15. וַיַּדְעוּ אֵלָה אֲשֶׁר הָלָּדוּוּ אֱוָלוּ יִדְרוּ עָבְרֵם the forty days and forty nights.
16. וַיַּדְעוּ אֵלָה אֲשֶׁר הָלָּדוּוּ אֱוָלוּ יִדְרוּ עָבְרֵם and I am going to the house of Y.
17. וַיִּתְלַעַר בּוּרְאוֹ אִיזֶּר כְּפֶתֶר מִים he was diseased in his feet.
18. וַיִּתְלַעַר בּוּרְאוֹ אִיזֶּר כְּפֶתֶר מִים in his being circumcised in the flesh of his foreskin.
19. וַיַּתְלַעַר בּוּרְאוֹ אִיזֶּר כְּפֶתֶר מִים and (as for) all his fugitives in all his bands (they) shall fall by the sword.
20. וַיַּתְלַעַר בּוּרְאוֹ אִיזֶּר כְּפֶתֶר מִים and there fell 18,000 men, all these men of valor.
21. וַיַּתְלַעַר בּוּרְאוֹ אִיזֶּר כְּפֶתֶר מִים and they will look unto me whom they have pierced.
22. וַיַּתְלַעַר בּוּרְאוֹ אִיזֶּר כְּפֶתֶר מִים where is the king’s spear and the cruse of water?
23. וַיַּתְלַעַר בּוּרְאוֹ אִיזֶּר כְּפֶתֶר מִים and were told to Rebekah the words of
24. וַיַּתְלַעַר בּוּרְאוֹ אִיזֶּר כְּפֶתֶר מִים let not the thing be evil in thine eyes.
1. The sign נ is prefixed to substantives in the accusative, especially when they precede the verb; but only when they are definite, and rather before the names of persons than the names of things. Besides the general usage, the particle is employed,
   2. With מ, ל, and מ, but never with מ.
   3. With מ, ל, מ, מ, which partake somewhat of the nature and usage of pronouns.
   4. With a singular noun (without the article), when it represents a whole species.
   5. With a participle (without the article) in the sense of he who.
   6. With a noun from which in poetry (§ 5. 4) the article has been omitted.
   7. With some expressions of time and place (§ 33. 1–3).
   8. With the adverbial accusative of specification (§ 33. 8).
   9. With expressions in which there is a transition to something new, or when something not thought of before is added.
   10. With what is strictly speaking an oblique case, or after י, with a circumstantial clause, or with what is meant to be less distinct or independent.
   11. With the subject of passive verbs and of verbs which are neuter or intransitive.

REMARKS.

(a) For its use with pronominal suffixes, see § 11. 2. b.
(b) Whether definite in themselves, or by position, see § 4. 1, 2. The cases in which נ occurs with an indefinite noun are few, e.g., Ex. 2:1; 21:28; 2 Sam. 18:18; and these cases are suspicious.
(c) Yet here omitted frequently, especially in poetry; cf. Ex. 15 and Judg. 5.
(d) When the object is double it is sometimes expressed with both, sometimes with one; and at other times it is omitted, e.g., 1 Sam. 17:36; Gen. 2:19; Deut. 12:6; 14:13–15; Num. 12:5.
(e) Also with other numerals accompanied by nouns, e.g., 2 Sam. 15:16; 1 Kgs. 6:16.
(f) Compare Lev. 7:8; 20:14.
(g) This usage is very rare.
(h) Compare the use of נ with the nominative absolute (§ 7. 5).
(i) Compare with this the later use of י.
(j) Compare the use of the accusative in Arabic after we in the sense of together with.
(k) Note the usage of נ in Zech. 8:17 and Deut. 11:2.

REFERENCES FOR STUDY.
Gen. 8:21 ................................................... 3. Ex. 10:8 ............................................. 11.
Gen. 18:19 ............................................... 2. Lev. 7:8; 20:14 ........................................ 4.
35. The Accusative with the Passive.

1. דִּלְקָא אֲדָמָה the land shall be divided. [Esau.

2. הָרְוָזָה אֲתַה הֹרְוָזָה it shall be shown to the priest.

3. יִבְשָׁם מַרְבֵּךְ מְלָכוֹתָו my tongue is made to attach itself to my jaws.

4. נַעֲרָאת נָפְלִיתִי I have been fearfully distinguished.

5. חֲמָסָן חֲרֵמוֹת impoverished of an oblation.

6. נְפַרְמָא הָאֲרָמִים and the earth was filled with them.

7. מְלוֹשָׁים בּוֹרִים clothed with garments.

The accusative is used with the passive as follows:
1. That which was the object of the active is often construed also as an object of the passive, though really a subject.
2. Verbs which in the active take two accusatives, in the pass. take one.
3. An adverbial accusative may remain with the passive.
4. Verbs of fullness and clothing may take in the passive an accusative.

References for Study.

1 Kgs. 2:21..................................1.
Jer. 22:19...................................3.
Jer. 35:14....................................1.
Ps. 80:11....................................2.
Job 7:3......................................2.

36. Verbal Apposition and Subordination.

1. דַּעֲרָא נֵאָרִים be pleased now and lodge.

2. רוּשֵׁב רוֹדִף and he returned and digged.

3. לֹאֲרִמְהָלָי וְקֵקָה וְאָנָחָה and he added and took a wife.

1 Num. 26:55.
2 Gen. 27:42.
3 Gen. 4:18.
4 Lev. 13:49.
6 Ps. 22:16.
7 Ps. 129:14.
8 Is. 1:20.
9 Ex. 1:7.
10 1 Kgs. 22:10.
12 Gen. 25:18.
13 Gen. 25:1.
and the sound of the trumpet was going and becoming strong.

that they may learn and fear.

2. begin, take possession.

he will return, will sharpen (= will again sharpen).

ye do much, ye speak (= ye speak much).

he was willing, he went (= he went willingly).

3. a. they would not go.

and they added still to hate him.

thou hast hastened to find (found quickly).

she did much to pray (prayed much).

4. I know not to flatter.

he desired to make great.

the murderer rises to kill.

5. when thou shalt finish to destroy.

one who knows how to play.

When one verbal form is employed to define the idea expressed by another, whether indicating some attendant circumstance or characteristic, or describing what grows immediately out of the first, the following constructions are found:

1. Both verbs are finite, the second being joined to the first by (either conjunctive or consecutive); here both verbs may be Imperatives, the first a Perfect and the second an Imperfect with Waw Consecutive, or the first an Imperfect and the second a Perfect with Waw Cons.

2. Both verbs are finite, there being no connective; this is more common in poetry.

3. The first verb is a finite form, and the second an Infinitive, either (1) Inf. abs., or (2) Inf. cons. without י, or (3) Inf. cons. with י.

4. Both verbs are finite, the second being brought into direct subordination to the first by being placed in the Imperfect (subjunctive); this is rare and late.

5. The second verb may be a Participle and thus describe the circumstances "more vividly than would either the (subjunctive) Imperfect, or the Infinitive."
REMARKS.

(a) In this case the second verb agrees with the first in gender, and number, and generally in tense.

(b) On this use of the Infinitive absolute and construct, cf. §§ 28, 29.

(c) In the passages cited, the first verb qualifies the second; in Isa. 53:11, he shall see satisfyingly, and Jer. 4:5, call ye with full voice, the second qualifies the first.

(d) Examine Num. 29:6 and Isa. 47:1, in which there is an interesting change of number and person, with which this construction is closely connected.

(e) In 1 Sam. 3:2 an adjective is used instead of a Participle.

REFERENCES FOR STUDY.

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IV. The Sentence.

37. The Subject and Predicate.

1. אֵלֶּה מִן הָעָם 
some of the people went out.

רַוְרַב מִן הָעָם 
much of the people fell.

חָגִיָּה יִשְׁרָעִים 
behold, I am about to destroy them.

2. a. אָנָּא אֲפּוֹדָה בֹּנוֹמָה 
then they said among the nations.

לֶא הָיֵתָם יֶנֶסֶךְ לָךְ 
thou shalt no longer be called.

b. עַל מִן כִּרְאָם שְׁמָה בֶּכְלָּה 
therefore they called its name Babel.

אַשְׁרָה בַּבָּכוֹרָה 
and when one ploughs in the morning.

אֵמוֹר אַלּוֹ 
and one shall say unto him.

c. יִפְלִי חַנֵּל 
anyone who falls.

יִתְחַכֵּל הַמֶּחָלִל 
let him that glorieth glory.

d. יִתְכָּרֵא בָּאָרֵךְ 
as far as thy coming = until one comes.

בַּעֲרֵךְ נַפְשָׁתָה לִי 
in thine estimating persons unto Y.

3. a. יִלָּהֵן לְגֵן 
it will be quiet for me (= I will feel quiet).

יִמְכָּר 
it is scattered as incense (= incense is offered).

b. יִרְדָּשְׁתָּה 
it has become dark; יֵטְמוֹר 
it rains.

יִרְדֹּר לִי שְׂרָאֵל 
and it was strait with Israel.

In reference to the subject of a sentence, it may be noted that,

1. Aside from the noun, adjective and pronoun which may serve as subject, prepositional phrases, adverbs and pronominal suffixes (joined to particles) also perform this service.

2. When the subject is indefinite (German man, French on, Eng. they) various constructions are employed, viz.: a

   a. The verb in the third person plural.b

   b. The verb in the third person singular, in giving names, when the subject may be gathered from the nature of the verb, or from the context.
c. The verb with a Participle of the same for subject.
   d. The pronoun of the second person singular, in the formula רָעָב, and in legal phraseology.

3. When the subject is *impersonal* (where in English we use *it*) there is employed,
   a. The verb (or participle) in the third singular, and when active, generally masculine; when passive, always masculine; but
   b. The verb in the third singular *feminine* in description of material phenomena, and also elsewhere.

4. a. מִלְחָמָה יְהֹוָה יְהֹוָה is righteous.
   b. מַיִשְׂפָּם יְהֹוָה thine eyes are doves (*= like doves’ eyes*).
   c. בְּשֵׁם הָאָלֶה his throne is in heaven.
   d. הָשָׂרָה אֲבוֹךָ is your father in health?
   e. אַתָּה הָעָבִדְךָּם 며ֹעּוֹ מצ an which are the least of all the peoples.

4. Aside from a verb, the *predicate* may be,
   a. An adjective, which is undefined, unless it is desired for special reason to prefix the article.
   b. A noun, a construction frequently employed because of the want of adjectives.
   c. A prepositional phrase, adverbial accusative, or adverb.

5. a. קְדֻם הָוִים harvest (is) to-day; מְדֻרָק יְהֹוָה is righteous.
   b. מְדֻרָק הָוִים דְּוֹרָה (or is) the youngest; מְדֻרָק הָוִים what are these? (cf. Zech. 4:4).
   c. מְדֻרָק הָוִים כָּלִים thou art God.
   d. מְדֻרָק הָוִים מְדֻרָק there was (lived) a man in the land of Uz.
   e. מְדֻרָק הָוִים מְדֻרָק and the serpent had become subtle.
   f. מְדֻרָק הָוִים מְדֻרָק there is hope; מְדֻרָק הָוִים מְדֻרָק it is with thee.
   g. מְדֻרָק הָוִים מְדֻרָק no Joseph; מְדֻרָק הָוִים מְדֻרָק straw is not given.
   h. מְדֻרָק הָוִים מְדֻרָק behold me; מְדֻרָק הָוִים מְדֻרָק she is in the tent.

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1 Ps. 11:7.  7 Deut. 7:7.  13 Zech. 4:5.  17 Prov. 3:23.
2 Ex. 9:27.  8 1 Sam. 12:17.  14 2 Sam. 7:25.  18 Gen. 37:29.
3 Ps. 19:10.  9 Ps. 11:7.  15 Job 1:2.  19 Ex. 5:16.
4 Cant. 1:15. 10 Deut. 12:23.  16 Gen. 8:1.  20 2 Sam. 8:4.
5 Ps. 11:4.  11 1 Sam. 17:14.  16 Job 11:18.  21 Gen. 18:9.
6 Gen. 43:27.
5. The subject and predicate may be united in various ways:

a. They may stand together, with no connecting word of any kind.

b. They may be joined by means of the pronoun of the third pers.; whether the circumstance is one of past or present time, and whether the subject is first, second or third person. At first expressing existence only in the most general way, it comes to be equivalent to our verb to be, and is especially used when both subject and predicate are definite.\cite{c}

Cf. § 7. 6, 7.

c. The verb יִתְנַן may be employed; but this always expresses the idea of becoming, existing, and is therefore never identical with the substantive verb to be.

d. Certain particles, viz., ני existence, לִי non-existence, יִתְנַן see, behold, are employed. These were originally nouns, but in usage have come to be practically equivalent to our copula.

REMARKS.

(a) On the use of ני, רָבַד, יִלְכָּה to express the indefinite subject, § 14. 2. b.

(b) A paraphrastic mode of expression to express the same force as that conveyed by the third person plural is seen in the use of the passive, with which the accusative is joined, e.g., יִתְנַן יִלְכָּה יִתְנַן = let them give the lard; cf. Gen. 17:5; 27:42; Amos 4:2, etc. (§ 25. 1).

c. "An external sign for connecting the two main constituents of a proposition, when the predicate is not to be a verb—in other words, a copula—is really unnecessary; because the mode in which the discourse is delivered by the living voice is of itself sufficient to indicate the separation, in meaning, between the two different halves of the sentence; and, in Hebrew, a special word for this purpose is, in actual fact, very rarely used. The Indo-Germanic languages begin pretty early to use the verb to be for this sign, when the predicate did not consist of a more complete verb, and thus the substantive verb came to be the mere copula in a sentence, whereas the Semitic languages properly do not yet know of any such usage, and have, in this respect also, remained much more simple."

(d) But also in later Hebrew frequently when the subject is indefinite.

c. Cf. the use of רָבַד in Nah. 2:9; Isa. 18:2, 7.


(g) For an interesting use of יִתְנַן to turn and יִלְכָּה become, see Lev. 13:3, 4; Jer. 31:21.

REFERENCES FOR STUDY.

Gen. 15:1..............................4c. 1 Sam. 18:23........................3c.
Gen. 15:9..............................5d. 1 Sam. 19:22......................5d.
Ex. 9:31..............................4b. 1 Sam. 19:22......................5d.
Deut. 4:39..............................1 1 Sam. 21:8........................4b.
Deut. 7:7..............................4c. 2 Sam. 7:28......................50.

* Ewald, Hebrew Syntax, pp. 184, 195.
38. ORDER OF WORDS IN A SENTENCE

1. a. בָּרָא אָלֵּהָי צְדָקָהָיִם God created the heaven.
   וַיֹּאמֶר נַחֲשָׁם חֲזָקָהָיִם and the serpent said unto the woman.

   b. צְרִלֵל אָהֳל הָגוֹיֶל סְחֵרָה great thou art and great is thy name.
   וַיִּהְיוּ אָנָיוֹת וַיִּהְיוּ אָנָיוֹת שְׁמֹרַה Yahweh, thy God, is God.

   c. וַיֹּסַר עַל יִחִיָּה יִשְׁמַע seeing that Y. hath testified against me.
   וַיִּתְנַשֵּׁה בֵּיתָה יִשְׁמַע and the top (was) reaching to heaven.

2. a. בָּרָא א' את судים God created the heaven. [name.

   b. לָעָשׂהוּ אֵת עֵבֶר שְׁמִי they have caused my people to forget my
   חֲיָה לִפְרָשָה כְּפָרוֹ and God blessed them.

   c. I will give thee ten pieces of silver.

1. The usual order of words, so far as concerns the two principal members, is as follows:

   a. Predicate, subject, when the predicate is a verb.a

   b. Predicate, subject, when the predicate is an adjective;b but subject, predicate, when the predicate is a noun.c

   c. Subject, predicate, in what are called descriptive or circumstantial clauses.d

2. a. The usual order of words, so far as concerns the three principal members, is predicate, subject, object (direct or indirect);e and

   b. If there are two objects, that one comes first which is the more important; but

   c. When the object (direct or indirect) is a pronoun, it is likely immediately to follow the predicate.f

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1 Gen. 1:1. 4 Deut. 4:35. 6 Gen. 23:12. 7 Judg. 17:10.
3 Jer. 10:6.
REMARKS.

(a) In Hebrew, the act was more important than the agent, and was consequently placed first.

(b) Compare the position of the adjective when attributive, viz., after the noun (§ 10. 2. a.).

(c) This order, which is always followed when neither subject nor predicate is to be emphasized, indicates at once which is subject and which is predicate.

(d) "By putting the subject first, and the predicate afterwards, the action, its development, and its progress do not come into the foreground, as in ordinary narrative discourse; but the person is placed first, by himself, in order to be immediately thereafter more fully described and depicted as he is; and the whole proposition, in a manner quite the opposite of the usual narrative style, presents us with a harmonious and placid picture of something continuous, permanent,—just as the speaker conceives it."*

(e) Furthermore it may be said, additions in the form of an adjective, genitive or adverb follow the particular word which they modify. There are, of course special rules for the Infinitive absolute (§ 28.) and negatives (§ 37.).

(f) There is a growing tendency to insert small words and expressions between the more important members, e. g., יִתְנָהֵי בֶּן יַעֲקֹב Jer. 18:13; יִתְנָהֵי פְּסָל Ps. 7:14; יִתְנָהֵי רֵאֵי Job 1:1.

3. a. יָנוּלּ הַפָּרָךְ חַדְּשָׁה יְאָמוּר and a little robe his mother made for him.

בֵּית לֵוֹ בֵּית אֵין הָכָלָם him that dieth of J. in the city shall the dogs eat.

b. דִּבְרַה נְאָה, מְכִסֻה my brethren I am seeking.

d. דִּבְרַה נְאָה, מְכִסֻה [thing.

דִּבְרַה נְאָה, מְכִסֻה had the prophet bid thee (do) a great

רְאָה בְּרָא הָרָא הַיְוָרָא and thou my covenant shalt keep.

וְיָרָא הַיְוָרָא Y. will lay bare their secret parts.

וְיָרָא הַיְוָרָא and the priest shall write these curses.

וְיָרָא הַיְוָרָא יְאָם הָכָלָם thy sword has made women childless.

3. From the usual order (see above), there are sometimes found variations, e. g.,

a. Object, predicate, subject, which emphasizes the object.

b. Object, subject, predicate, which likewise emphasizes the object; this is the usual construction when the predicate is a participle, but elsewhere rare.

c. Subject, object, predicate, which emphasizes the subject, and "in prose confers upon the phrase a poetical coloring by transferring the predicate to the end."

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2 Kgs. 14:11. 4 Gen. 17:9. 6 Isa. 8:17. 8 1 Sam. 15:83.
* Ewald, Hebrew Syntax, pp. 152, 153.
d. *Predicate, object, subject,* which emphasizes the subject; this is rare except when the object is a pronominal suffix (see § 38. 2. c).

REFERENCES FOR STUDY.

Gen. 1:12............................................1a. 1 Sam. 15:33........................................3d.
Gen. 1:26............................................2c. 1 Sam. 20:20........................................3c.
Gen. 2:16............................................1c. 1 Sam. 25:14........................................2a.
Gen. 21:7............................................3d. 2 Sam. 3:26........................................15.
Num. 5:23............................................3d. Isa. 18:5............................................1d.
Judg. 9:36; 14:4.................................3b. Isa. 19:13........................................3d.
Judg. 17:6............................................3c. Ps. 51:5............................................3b.
Judg. 17:10............................................2c. Job 6:12............................................1d.
1 Sam. 7:14; 15:1; 17:36; 25:43; 28:18,19..3a.


1. בַּיָּרָתָּה יְהוָֽה יִבְרָֽעֵל go, and Yahweh be with thee.
2. a. אֲבָאָה הָעָרָיָה הַגָּזְרָה the lion thy servant smote.
   b. בְּחֶלְעָם הָגָזְרָה in my dream, behold, I stood.
   c. בָּוִים אֲבָאָה הָעָרָיָה the people, he made them to pass over.
3. אִישׁ יְהוָֽה אֲבָאָה הָעָרָיָה and he saw him, the boy.
4. a. יִבְרָֽעֵל הַגָּזְרָה I give to them, the children of Israel.
   b. הַגָּזְרָה אֱלֹהִים יָדִיִּים and I only am escaped.
5. a. צֶרְפָּה צַעְרָֽם צַעְרִית that which is altogether righteous thou shalt, etc.
   b. צַעְרָֽם צֶרְפָּה צַעְרִית 11 in me; the mouth of Zion also; צַעְרָֽם צַעְרִית 12 mine
6. אֱלֹהִים רֹאִים צֶרְפָּה the blood itself; צֶרְפָּה רֹאִים the Lord himself.
7. בִּכְלֵי אָרֵזָה 19 take thee; בִּכְלֵי אָרֵזָה 20 he betook himself to flight.

The language has various methods of marking emphasis, some of which have already been treated in other connections. The more important may be grouped as follows:

1. The word to be emphasized is placed, out of the usual order, at the head of its clause (§ 38. 3).

2. The word or phrase is placed independently at the beginning, without grammatical connection with what follows, and is afterwards resumed
   a. By a pronoun or another noun.a
   b. By Wāw, either conjunctive (rare) or consecutive (with Perfect or Imperfect).b
   c. By both Wāw and a pronoun.

3. The idea is expressed first by a pronoun and then by a noun.c

4. When a pronoun is to be emphasized, it is repeated either in the form of a separate pronoun, or of a pronominal suffix.d

5. a. The word, a noun, is simply repeated, sometimes twice.e.f
   b. The word, a verb, is written twice; once (generally first) in the form of the Infinitive absolute; a usage (§ 28. 3) found in the expression of (1) antithetic, (2) restrictive, (3) emphatic interrogative, and (4) emphatic declarative sentences.

6. The word to be emphasized is followed by the pronoun נִלּ (not נִילַ = that, or the same), in the sense of ὁδός, ἐμπετυμ.

7. The use of the "ethical" dative marks the action as of special importance to the agent.g

REMARKS.

(a) See § 7. 1–4.
(b) See § 25. 2. d.
(c) This is rare and confined mostly to later writers.
(d) See § 11. 1. a.; in later writers, however, this construction does not seem to be especially emphatic.
(e) Note the repetition of series of words in Ex. 23:34; Num. 17:21; Hos. 8:11; Ezek. 1:20,21; Isa. 53:7; Zech. 12:12–14.
(f) See also § 6. 3. a.
(g) "This mode of expression indicates a special partition in the action by the agent or speaker, a certain earnestness or zeal with which he acts; it occurs as an expression of heartiness more in the diffuse and easy-going popular style, both in poetry and unpunished prose."

REFERENCES FOR STUDY.


* Ewald, Hebrew Syntax, 173.
40. Agreement of Number and Gender.

1. **The earth was a waste and an emptiness**. 
2. **a. the statutes of X. are right.**
   2. **b. and the slaughter there was great.**
5. **and the eyes of both of them were opened.**
5. **the men were ashamed.**
6. **there comes upon thee evil.**
7. **reproaches do not depart.**
7. **right are thy judgments.**
9. **the war was too strong for him.**
3. **my eyes shall see.**
10. **your hands are full of blood.**

The general principles of agreement may be reduced to three:
1. When the subject precedes, the predicate agrees with it in gender and number.
2. When the predicate precedes, two constructions are possible:
   a. The predicate may agree with the subject in gender and number; or,
   b. The predicate may assume the primary form, viz., third masculine singular, whatever be the number or gender of the following subject.
3. When the subject is dual, the predicate generally stands in the plural (though sometimes in the feminine singular).

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3. 1 Chron. 19:5.  
4. Is. 47:11.  
6. Ps. 19:137.  
7. 2 Kgs. 3:26.  
8. Mio. 7:16.  
11. Is. 1:15.
4. a. גַלְתִּי הָרֹאשִׁים מִרְיָם her palaces grow up with thorns.
   תַּשְׁלֵם מִפְּתיָהּ its floods wash away.
   בְּמַמָּחַת שִׁרְתַּךְ the beasts of the field pine.
   הַחֲרֹף הָעֵדוֹרִים thy youth is renewed.

b. יְרוּם אֶחָה שָׁראֵל and the men of Israel saw.
   בֶּית שְׁם שֶׁרְעֵם (men) of Beth-shemesh were reaping.
   בְּכִי תַּכְרָאתָה מַלִּוהָהּ when wars arise.
   כָּל דָּרְיָם בֹּכִים the whole land was weeping.

5. a. יְהוּדָה כֹּל הָעָם and all the days of Adam were.
   תַּחְשָׁבָם כֹּל הַעָרָה and all the congregation lifted up.
   בֶּן כָּלַדְרֵי אָחָיו עֶקֶדָם hark! thy brother’s blood crieth out.
   בֶּּן כָּלַדְרֵי נְשֵׁא כָּל hark! thy watchers lift up the voice.
   בְּרִאְבָּן יְנוּחוֹת חָכָם the multitude of years shall teach wisdom.
   נָשָׁתָה נְבוֹיִים הָרָעָם the bow of the strong is broken.
   עִין נַבּוֹאָה אֲרוֹם שְּפָל the eyes of man’s pride are cast down

b. יְרוּם נָא הַבָּנִי and there went in Noah and his sons.
   יָדִיבְּרָה מִרְיָם וַאֲבָרְךָ and there spoke Miriam and Aaron.
   מְדַעַת שְׁאֻלָּה בָּנִי Saul and his sons died.
   יָוִית אַבְנִיסִי אַחֲיוֹ רַוּךְ and Joab and Abishai his brother

7. a. מָרְכָּר בּוּרִי blessed be (every one of) those who bless thee. [death.
   מִחְלַלִי יְהוָה (any one of) those who profane it shall be put to
   שֶׁמֶרֶד אִי נַפְתָּה נְגוֹת קְרֵמַת וְייָדָו my enemies, there is no
   בִּפְנֵי יְרֵם וְקַרְפּוֹת יִלְּלָה faithfulness in his mouth, their inward part (is) depths.
   בִּפְנֵי יְרֵם וְקַרְפּוֹת יִלְּלָה with his mouth they bless, but they
   נִעֲשָׁה נֵס לְיִזְבֹּק אָשֶׁר לָשׁוֹךְ and he will lift up his banner to the
   נִעֲשָׁה נֵס לְיִזְבֹּק אָשֶׁר לָשׁוֹךְ nations and will hiss to it.

b. אָלַּכָּם אֶת מַכָּא דוּ פְּרָצִים וְרַמְשּׁוֹרִי אָגוֹי גְּבוּלֵי I
breaches, and his ruins I will raise up and I will build her.

   1 Is. 34:18.
   2 Job 14:19.
   3 Joel 1:20.
   4 Ps. 103:5.
   5 Judg. 9:55.
   6 1 Sam. 6:13.
   7 Exod. 1:10.
   8 2 Sam. 15:23.
   9 Gen. 5:5.
   10 Num. 14:1.
   11 Gen. 4:16.
   12 Is. 38:3.
   13 Job 32:7.
   14 1 Sam. 2:4.
   15 Is. 2:11.
   16 Gen. 7:7.
   17 Num. 12:1.
   18 1 Sam. 31:7.
   19 2 Sam. 20:10.
   20 Num. 24:9.
   21 Exod. 31:14.
   22 Ps. 5:9,10.
   23 Ps. 62:5.
   24 Is. 5:26.
   25 Amos 9:11.
The exceptions to the general principles given above, arising from an adherence to the sense rather than the form, may be classified as follows:

4. a. The predicate may be feminine singular when the subject, designating lifeless objects, animals, members of the body, abstract ideas (see under § 2. 2. b, c.) is plural.\(^a\)

b. The predicate may be plural, when the subject is a collective noun, though singular.\(^b\)

5. When the subject is a nominative in the construct relation with a genitive,

a. The predicate always agrees with the genitive, if the nominative is נֵּ֔לע all.

b. The predicate often agrees with the genitive, if the nominative is יֵ֔תג voice.

c. The predicate in poetry may agree with the genitive whenever it is desired to lay upon it special emphasis.\(^f\)\(^a\)

6. When the subject consists of two or more nouns joined by י, whether preceding or following the predicate, the latter may agree with one and be understood with the other, or may be in the plural and thus agree with them taken together.

7. There is frequently found change from one number to the other; here belong

a. Cases in which an individual subject is generalized or the opposite.

b. Cases in which both individualizing and, later, generalizing take place.

c. Cases in which, after speaking of a multitude, the writer suddenly limits himself to one of that number.

d. Cases in which several changes take place in the same verse, which may only be explained by supposing a desire for variety, or by special considerations characteristic of that verse.

REMARKS.

(a) Cf., however, (1) Isa. 21:2; Gen. 35:26; Hos. 10:8; where what seems to be a subject, with which the predicate though following does not agree, is really an accusative with a passive verb; and (2) Gen. 4:7; Eccl. 2:7 (cf. 1 Kgs. 2:21), etc., in which the predicate, disagreeing with its subject, is a participle used as a substantive.

(b) The adjective will then be singular masculine; though the number of instances in which the adjective follows this usage is not proportionately so great as in the case of the verb.

(c) Cf. יִ֙נְּעָ֔ר (1 Sam. 4:15).

(d) Here the feminine is treated as neuter; cf. the Greek construction, according to which a neuter plural subject takes a singular predicate.
(e) On the use of the plural of בְּלִיּוּר (Ex. 21:29), etc., see § 3. 2. e.

(f) This is the principle everywhere operating when the nominative is a numeral (3 to 10, 100, 1000) in the construct.

(g) Cf. also the use of לְכוּד in Ex. 15:4.

REFERENCES FOR STUDY.

Gen. 1:14; 41:50 ........................................... 2b.
Gen. 3:5 ...................................................... 3
Gen. 8:22; 15:1; 40:1 ........................................ 6
Gen. 27:32 ..................................................... 7a.
Ex. 15:20 ..................................................... 5a.
Ex. 31:14 ..................................................... 7a.
Lev. 2:2 ...................................................... 7c.
Deut. 28:32 ................................................... 6
Deut. 28:48 ................................................... 7c.
Deut. 32:35 ................................................... 2b.
Josh. 8:20 .................................................... 2b.
Judg. 20:37 ................................................... 4b.
1 Sam. 25:27 ................................................ 2b.
2 Sam. 24:13 ................................................ 4a.
1 Kgs. 1:41; 14:6 .......................................... 5b.
1 Kgs. 22:38 ................................................ 2b.
Isa. 23:2; 25:8; 40:5 ........................................ 4b.
Isa. 23:13; 30:11; 10:5 ..................................... 7d.

Isa. 30:20 ..................................................... 3
Jer. 4:14; 13:4 ............................................. 4a.
Jer. 8:5; 23:6 .............................................. 7d.
Jer. 10:4 ..................................................... 7a.
Jer. 41:27 ..................................................... 4b.
Hos. 4:8 ..................................................... 7a.
Hos. 9:14 ................................................... 3
Mic. 1:13 ..................................................... 2b.
Hag. 2:18 ................................................... 7a.
Zech. 6:14 .................................................. 4a.
Ps. 13:28 .................................................... 3
Ps. 18:35 ..................................................... 4a.
Prov. 3:18 ................................................... 7a.
Job 12:7 ..................................................... 4a.
Job 22:10 .................................................... 5b.
Job 42:15 ................................................... 2b.
V. Kinds of Sentences.

41. Negative Sentences.

1. a. (1) לָלָּךְ וַשָּׁמַּא שֶׁבֶּהָ כלּ שָׁלֹא וּוֹרֵבִּי and she returned unto him no more.
   (2) לָלָּךְ וַנַּחֲרַּתְךָ כֶּלַּ בֵּשַרְךָ כָּלָּּךְ all flesh shall not again be cut off.
   (3) לָלָּךְ וַהֲרַעְתָּ... לָלָּךְ הַגָּוֹן thou shalt do no murder... thou shalt not steal.
   b. לָלָּךְ אָבַרַּשָּׂשָּׂשָּׂהּ אֵלָּ פּוֹלָּיָּאָ פּוֹלָּיָּא let me not be ashamed, let not my enemies triumph over me.
   (4) לָלָּךְ נַא תְּהִי מְרַבָּה pray, let there be no strife.
   (5) לָלָּךְ נַא מְהוֹמָּא דָּבָּרָאָ לָךְ not speak to me no more.
   c. (it is) not Y. (but some one else that) sent me.

2. a. כָּלְּ יָעַשְּ הַשָּׁרָדָא פּוֹרָּאָ זֶּּמָּא no herb of the field had yet, etc.
   b. לְלָכְּלַתָּא הַרְחַמָּא in order that ye may not sin.
   c. (it is) not a stone was seen.
   d. כָּלָּּךְ בָּלָּכָּדָּךְ לָךְ because he did not make known to him.
   e. דָּרַיָּא לָעַלָּּךְ כָּלָּּךְ the righteous shall never be removed.
   (7) דָּרַיָּא שֶׁלָּּכָּלָּ וְיָכָּלוּ the desire of his life thou hast not withheld.
   (8) כָּלָּּךְ קָיָּם וְיָרַשָּׂא זָמָּא that they may not rise and possess the land.
   f. כָּלָּּךְ שָׁרִיָּא יוֹיָּא זָמָּא and all her princes were no more.

1. The most commonly used negatives are נָלָּךְ and נָלָּךְ:
   a. נָלָּךְ is the objective, unconditional negative (= ob, owx), and is used,
      (1) with the Perf. and Impf. (Indicative) in ordinary declarative
      sentences;  
      (2) with the Imperfect in prohibitory sentences.
   b. נָלָּךְ is the subjective, dependent negative, and is used with the
      Imperfect (Jussive), to express dissuasion, deprecation.  
   c. The position of נָלָּךְ and נָלָּךְ is immediately before the predicate;
      but they may stand also before another word when that particular word is
      to be specially emphasized.  

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2. With the Perfect and Imperfect there are found, besides יָלָל and יָלָא, also the following negatives:

a. יָלָא not yet, sometimes with the Perfect, but more often with the Imperfect in a past sense (cf. § 20. 1. b).

b. יָלָא in order that...not, very rare, and with an ellipsis of יָשָא.

c. יָלָא nothing, there is not; with this negative the verbal form is generally a Participle (§ 45. 3); but rarely a finite form is found.

d. יָלָא not (cf. יָלָא), generally after a preposition, but in poetry also alone in the sense of יָלָא.

e. יָלָא not, shorter form of יָלָא, found only in poetry, and not different from יָלָא.

f. יָלָא no more; like יָלָא, originally a noun; its more common use is to indicate restriction, limitation.

3. יָלָא he is not hearing; יָלָא I do not give.

4. יָלָא to keep...and not to turn aside. [eat from it.

5. יָלָא a people foolish and unmoved.

6. יָלָא a no-god; יָלָא a no-wood.

7. יָלָא strong and without number.

8. יָלָא there is no man at all; יָלָא Joseph is gone.

9. יָלָא no man whatever is just.

10. יָלָא chastisement without ceasing. [of Gideon.

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1 Jer. 7:16.
2 Ex. 5:10.
3 Gen. 39:23.
4 Ex. 5:16.
5 Deut. 17:13,30.
6 Gen. 3:11.
7 2 Chron. 20:6.
8 Ps. 40:6.
9 Num. 35:23.
10 Num. 32:7.
11 Gen. 27:1.
12 Deut. 32:6.
13 Deut. 32:21.
14 Isa. 10:15.
15 Joel 1:6.
16 Gen. 31:50.
17 Gen. 37:29.
18 Ecol. 7:20.
20 Judg. 7:14.
d. שָׁנָה גָּדוֹל, אֱלֹהִים, כִּי מָוֵן can the reed-grass grow without water?)
"מָוֵן" so as not to be a nation; מַלְכֵה so as not to be king.

3. With the participle יְסֹר is used almost exclusively; this is in accordance with the original use of יְסֹר as a negative of substantives (see 5. below), and with the nominal nature of יְסֹר itself, which is never lost. This combination furnishes the prevailing form for expressing a negative present, though not of course restricted to this use.

4. With the infinitive there are found,
   a. בָּעָל, with the preposition ב, the usual negative of the Inf.
   b. לְשׁוֹנָה and בָּשָׁם, but only in late writers.
   c. אֵין "without, with the force of a preposition.
   d. מִן "from, so as not, lest, after verbs which imply restrain, hindrance, etc.

5. With nouns there are found,
   a. אֱלֹהִים, which gives an opposite meaning, like un-, in-, im-; this usage occurs in the case of substantives as well as of adjectives.
   b. יְסֹר (cf. 3. above), equivalent to without, or un-, in-, im-.
   c. אֵין בָּעָל = אֵין בָּעָל, without, except.
   d. מִן "without, un-, in-.
   e. יִהְיֶה so as not to be, the Inf. יִהְיֶה being supplied in thought.

6. כַּפִּים לָא נְרַע לַמֶּנָּה silver was not at all regarded for anything (cf. ch. 9:20).

בָּשָׁם מַלְכֵה "without (= so that there is) no inhabitant.

יַעֲנוּיָה, אִי אֵין בִּישְׁרָא"ל is it because there is no god in Israel?

7. יַעֲנוּיָה, אִי אֵין בִּישְׁרָא"ל he will take nothing in his death.

בְּחַד מַלְכָּה no man shall be put to death this day.

8. יַעֲנוּיָה, אִי אֵין בִּישְׁרָא"ל multiply not...let no arrogance go forth.

לְאֵין נַעֲנוּיָה, אִי אֵין בִּישְׁרָא"ל not forever shall be forgotten...shall perish.

6. More than one negative is sometimes employed in order to intensify the negative. This occurs chiefly in the case of יָסֹר with יְסֹר or בָּעָל, and seldom with the more common negatives.

7. To express nothing, no one, the negative is combined with בָּעָל or יָסֹר. (§ 14. 2. d.)
S. In the case of two successive negative sentences, especially when, as in poetry, they are parallel, the negative may be omitted from the second, the influence of the first being deemed sufficient.

REMARKS.

(a) A few cases exist of הַלְּנָה with the Jussive, e.g., Gen. 24:8; 1 Sam. 14:28.
(b) On the other hand הָנָה is thought by some to stand occasionally in a declarative sentence, e.g., Ps. 41:3; 50:3; Jer. 14:17, though with a stronger force than would have been conveyed by הַלְּנָה.
(c) For the use of הַלְּנָה and הָנָה, without a verb, 1 Kgs. 2:30; 11:22; Gen. 19:18; Ruth 1:13.
(d) הָנָה cannot stand before a Participle (when used as a verb), an infinitive absolute, or an infinitive construct. Note cases in which, through the influence of הַלְּנָה, a Participle passes into a finite verb, Ex. 9:30,31; 13:21,22; 1 Sam. 1:13; 2 Sam. 3:34; Hos. 1:6; Ps. 37:21.
(e) The 1 of יִרְדָּן and יִרְדָּן is the old archaic genitive ending.
(f) For cases in which this combination is used of the past, see Gen. 39:23; Jer. 32:33; of the future, Jer 37:14.
(g) Cf. יָרְדָּן, which is used particularly before a single word; יָרְדָּן, before a proposition.
(h) It is only when יָרְדָּן = omnis that this combination may be found; when יָרְדָּן = totus, the הַלְּנָה negatives the idea of wholeness.

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42. Interrogative Sentences.

1. is this thy kindness to thy friend?

2. a. wilt thou go with this man?

b. did I plainly appear to thy father’s

c. am I my brother’s keeper?

d. wilt thou build me a house? (cf. 1 Chr. 17:4).

3. is there not a lifting up, if thou dost well?

4. a. shall we go to Ramoth-gilead, or shall we forbear?

b. hast thou not known, or hast thou not enquire... if I shall recover.

Let us see whether the vine has budded.

1. A sentence is sometimes found to be interrogative, though lacking an interrogative particle. In such cases the arrangement of the words, or the tone of voice in the pronunciation of the sentence, was sufficient to indicate the interrogative force.

2. The interrogative particle א (Lat. an, Greek ἢ) is employed

a. In questions, the answer to which is entirely doubtful.

b. In questions which are equivalent to a strong affirmative assertion.

c. In questions equivalent to denial, or which call for a negative reply.

d. In indirect questions, equivalent to whether.

3. The interrogative particle נל (Lat. nunc) is employed when it is certain that an affirmative answer is expected.

4. The interrogative particle נ (strictly י) is employed,

a. To introduce the second member of a double interrogative sentence; here the compound form נו (cf. sive) is more common.

b. To introduce an indirect question depending upon some preceding thought (cf. the use of א above).
5. a. (1) who is (what persons are in) the camp?
(2) who is thy name?
(3) who then is the king of glory?
(4) who will (O that some one would) give me, etc.

b. (1) what (= of what kind or character) are these?
(2) wherefore do ye strive with me?
(3) how can a man be just with God?
(4) we have no portion in D. (cf. 2 Sam. 20:1).
(5) what mean ye (that) ye crush my people?

b. (5) which way did he go? [house also?]

6. a. when shall I provide for mine own
b. how many are the days of thy life?

c. [you?]

6. d. why smitest thou thy fellow?

6. e. why have the nations raged?

why have ye come so soon to-day?

6. why are your countenances sad to-day?

5. In reference to interrogative pronouns the following points in addition to what has been said may be noted:

a. who?

(1) always refers to persons, whatever may be the particular phraseology of the sentence;
(2) is frequently followed by יהו or מ, and the sentence thus rendered more vivid and pointed;
(3) is employed in conveying an optative idea.

b. what?

(1) always refers to the nature or character of an object, and the object may, of course, be a person.
(2) introduces an expression of reproach or blame, and may be rendered wherefore?

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1 Gen. 33:8. 6 Ex. 17:2. 11 Gen. 30:30. 16 Ex. 2:18.
(3) introduces an objection, or an interrogation implying impossibility, and may be rendered by *how?*

(4) has come in a few cases to be equivalent to a negative, and may be rendered *not.*

(5) with ל or בַּל, is used in expressions of strong reproof.

* c. יִתְנֵה which? differs from *יִבְך* and בַּל in being an adjective, though always preceding the noun which it modifies.

6. Aside from interrogative particles and interrogative pronouns, there are many interrogative adverbs. Among others may be noted:

a. יִתְנֵה when? sometimes compounded with ל and רֹע

b. הַמִּשְׁךְ how much? how long?

c. יִתְנֵה how? used to inquire as to the manner in which a given event is to take place; and also to introduce an expression equivalent to a negative, and to express wonder, lamentation.

d. יִתְנֵה wherefore, why? used to ask for the *purpose* or *aim* of an action.

e. יִתְנֵה (for יִתְנֵה יִכְתָּב, cf. ποιήσεως), why? used to ask for the *ground* or *cause* of an action.

**REMARKS.**

(a) This is seen especially in questions arising from great emotion or anxiety. e.g.,
1 Sam. 16:4; 2 Sam. 15:29; 2 Sam. 19:23; and also in questions which are connected by ל, and are in antithesis with a preceding declarative statement, e.g., Judg. 11:23; Jon. 4:10; 11; Job 18:9.

(b) In some cases ל is dropped for euphonic reasons from before words beginning with מ or ל, e.g., Gen. 18:12; 1 Sam. 22:15; 2 Sam. 19:23; 1 Kgs. 1:24.

(c) For cases of יִתְנֵה is it ... *that?* see Gen. 27:30; 29:15; 2 Sam. 9:1; 23:19.

(d) Here ל also may be used, e.g., Judg. 14:15.

(e) ל is still further used after a preceding declarative statement in the sense of or.

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| Ex. 33:16 | Deut. 31:17 |
| Num. 20:10 | Deut. 31:17 |
| Num. 23:26 | Deut. 31:17 |
| Deut. 13:2 | Deut. 31:17 |
| Deut. 18:23 | Deut. 31:17 |
43. Exclamatory and Optative Sentences.

1. a. חָוֹלִים O king! חָוֹלִים O earth! רָפָק your perverseness!

   b. יִבְּדֹלַי O my lord! יִבְּדֹלַי O they who are at ease in
   "זָיִון Zion! יִבְּדֹלַי alas for the day!

2. a. שִׁלְׁשׁוֹלָם יָכּוֹל peace be to you! שִׁלְׁשׁוֹלָם יָכּוֹל blessed be Abram.

   b. יִחְיוֹ לֵאמֶר יִחְיוֹ לֵאמֶר as I live! יִחְיוֹ לֵאמֶר as Yahweh liveth!

   c. עֲרָגַז יָרָא עֲרָגַז יָרָא by thine eyes which see! עֲרָגַז יָרָא by the word!

   d. עַל הָעַלַּיִם עַל הָעַלַּיִם far be it from thee to do, etc.

3. a. יִשְׁמַעְיָא יְרוּם יִשְׁמַעְיָא יְרוּם would that Ishmael might live before

   b. יְרוּם מַעְרָא יְרוּם מַעְרָא O that we had died! [God!

   c. יְרוּם מַעְרָא יְרוּם מַעְרָא if thou wouldest but kill the wicked, O

   d. יְרוּם מַעְרָא יְרוּם מַעְרָא O that some one would give me water to drink.

   "יִשְׁמַעְיָא יְרוּם יִשְׁמַעְיָא יְרוּם O that we had died by the hand of X.

1. In exclamations there occurs

   a. A noun, with or without the article;א,א or
   "א,א or

   b. A noun with an interjection, e. g., ב (with יָד), ב, or

   c. The common expression יָד יָד to the profane, i. e., far be it.

   d. Sentences which, for brevity and force, omit the verb to be.ד
3. In optative expressions there are found
   a. The particle "if, would that, used with the Imperfect and
      Imperative, and, in wishes which cannot be realized, with the Perfect.
   b. The particle יָרָא, cf. יָלָד.
   c. The interrogative יַהֲדוֹן with the Imperfect; and especially יַהֲדוֹנִי יָלָד
      who would give = would that.

REMARKS.
   (a) The distinctive article (§ 4. 3. e. (2)) is generally employed in prose.
   (b) Originally in exclamations the third person only was used; in the later writers
      the second begins to be employed.
   (c) Here also belong words or expressions used in swearing, however introduced.
   (d) It should not be forgotten that the Infinitive absolute is used in exclamatory
       style "(1) when the speaker is too full of his subject to mention the action in any
       other than an ejaculatory manner, and as briefly as possible, e. g., 2 Kgs. 4:43; Job
       40:2; (2) in a kind of vehement and rapid description of a number of actions that excite
       astonishment or displeasure, e. g., Hos. 4:2; Isa. 21:5."* (cf. § 28. 5.)
   (e) יִהְיֶה יָלָד is followed (1) by a verb with or without Waw Consecutive, (2) by an
       Infinitive, (3) by a noun.

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44. Copulative Sentences.

1. a. יִקָּרֵא לָיָב, אֵרֶץ הָלַמְדָה הָמיִם וּמִי and he called the dry
      land earth, but the collection of waters he called seas. [not eat.
      יָלָד but of the tree of knowledge thou shalt not eat.]
   b. יָלָד יֹלֵד יֹלְדֵה יָמִים before a night and a day
      יָלָד but man is born to trouble as the sparks fly upward.
      [bullock.]
   c. יָלָד הָאָרֶץ הָשֶׁרֶף...וֹפֶר הָשֵׁרֶף
      יָלָד I am not silent, and that from of old?
   d. יָלָד אִשָּׁה אָלֶיהָ הָשֶׁבָּת thou fearest God, and (=for) thou
      hast not withheld.

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2. a. Behold a vine, etc.

b. "Thou shalt not go out with us henceforth to battle, that thou quench not, etc.

c. If thou rememberest me, then do kindness, etc.

3. And he smote the camp, while the camp was quiet.

4. a. In the days of Uzziah, Jotham, Ahaz, [Hezeleiah.

b. Flesh in its soul, viz., its blood ye shall not eat.

c. Sanctify a fast, call an assembly, gather the old men.

d. And she heard the noise of the guard, the people.

1. The conjunction and is by far the most common copulative conjunction, and serves to join together not only words but sentences. It is universally employed except in cases where special emphasis is to be placed upon the conjunctive relation. But besides its ordinary use as a connective it serves to join to a preceding clause or sentence.

a. An antithetical clause (here rendered but), in which, however, the opposition is indicated not by the and, but by the arrangement of the words, or by the logical relation of the clauses thus joined.

b. A clause of comparison (here rendered as), peculiar to poetical style.

c. An epexegetical clause (here rendered even, namely, and that too), furnishing a more detailed explanation.

d. A clause of consequence or cause (here rendered for, since).

2. Another class of usages in which and may be called demonstrative includes the following:

a. Cases in which the and follows a prepositional phrase and, in the sense of then, connects with it some act or state.
b. Cases in which the י, with an Imperfect or Imperative, expresses purpose or result (§ 26. 2a).

c. Cases in which the י joins an apodosis to a preceding protasis, not only in conditional but also in causal and relative sentences.

3. Still another usage of י is that occurring in circumstantial clauses (§ 45.), when it is translated while, although, after, etc.

4. Omission of י (asyneton), where it might be expected, is found
   a. In lists, enumerations, etc.
   b. In expressions added by way of explanation or correction.
   c. In a climax, or in highly rhetorical statements.
   d. In hurried, abrupt discourse, or where the rapidity of the action is to be emphasized.

REMARKS.

(a) For examples in which י has the force of with, see Gen. 3:24; Judg. 6:5; 1 Sam. 18:6; 23:42; 29:10; Isa. 13:9.
(b) For cases of hendiadys, see Gen. 1:14; 3:18; 2 Chron. 16:14; Job 10:17.
(c) The conjunctions employed when the connection is to be emphasized are פָּלָק, פָּלָק, e. g., 1 Sam. 25:43; 22:7; Exod. 10:25; Isa. 40:24; 41:26.
(d) The most common adverative conjunctions are (1) יִוָו but (after a negative), e. g., Gen. 21:3; 45:8; 1 Kgs. 21:15; Exod. 1:19; Josh. 17:18; Ps. 44:3; (2) יִוָו but if, but, e. g., Ps. 1:2; Gen. 15:4; Josh. 17:3; 1 Sam. 8:19. Cf. also יִוָו פָּלָק = how much more, how much less, e. g., 1 Sam. 14:281; 1 Kgs. 8:27.
(e) Here also belongs the use of י in exclamations, e. g., Joel 2:23; 3 Sam. 1:21; Jer. 20:12; and in oaths, e. g., Joel 4:20; Amos 9:5; Hos. 12:6; Jer. 29:23; Isa. 51:15; Deut. 32:31; Ps. 71:19 (so Ewald).
(f) For the use of יִוָו Consecutive with Imperfect and Perfect, see §§ 24, 25.

(g) In many stereotyped phrases also י is dropped, e. g., יִוָו רַדְדָד (Exod. 17:16) for יִוָו רַדְדָד.

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Judg. 6:25; 7:22...................1e. Mal. 1:11..........................1c.
Judg. 16:15.........................1a. Ps. 7:10; 60:13.....................1d.
1 Sam. 15:16........................2b. Ps. 45:5..........................4b.
1 Sam. 15:23........................2c. Ps. 51:9..........................2b.
1 Kgs. 13:18........................4b. Ps. 73:34..........................2c.
2 Kgs. 11:13........................4d. Ps. 88:2..........................4a.
 Isa. 3:8.............................1d. Prov. 25:3..........................1h.
 Isa. 8:9, 10.........................2b. Job 12:11; 14:11, 12, 19..........1b.
 Jer. 15:7; 31:21...................4c. Eccl. 1:5..........................1c.
45. CIRCUMSTANTIAL SENTENCES.

1. a. ווהא שפלת איצא ארביעים שנהו and he died, and he had judged (having judged) Israel forty years.
   אל תמאורר אתו ויהוה והלמה רבה do not delay me, since Y. hath prospered my journey.
   למה תקראה לי נצמי ויהוה י' why call ye me Naomi, Y. having testified against me?

b. יירה אליו and Y. appeared unto him...while he sat before the tent.
   סולם מעך ארצה וארזתי מניין השמים a ladder set up on the earth, the top of it reaching to heaven.
   ואתקרתם אתו והיה החר בכר הסלע and ye stood under the mountain, while the mount was burning with fire.

c. לאל יעשו אביך...ואל אללה את אתי my father will do nothing...without disclosing it to me.
   הمشار יאמר ויהוה רמות יתלבshall any teach God knowledge, seeing that he judges those that are high?

1. d. הוהי רעה...והויא נער he was tending the sheep...being a boy.
   רדבר יהו ורעה בלעבם who speak peace, while evil is in their heart.

We frequently find a clause which furnishes material subordinate to that of the principal clause of a sentence; or which describes the condition or circumstances attending the action of the principal verb. Such clauses are termed circumstantial or descriptive and may be considered under the following heads:

1. Circumstantial clauses following the principal clause and joined by means of ' (§ 44. 3),
   a. With the verb in the Perfect, especially in sentences which have a pluperfect or perfect meaning, often rendered by the past participle.
   b. With the verb a Participle, almost always in clauses which are of a strictly descriptive character.
   c. With the verb in the Imperfect; less common than either the Perfect or Participle, and for the most part in negative sentences.\(^a\)
   d. With no verbal form of any kind.

\(^1\) 1 Sam. 4:18. \(^4\) Gen. 18:1. \(^7\) 1 Sam. 20:2. \(^2\) Gen. 37:2.  
\(^5\) Gen. 24:56. \(^8\) Gen. 23:12. \(^9\) Job 21:29. \(^3\) Ps. 23:3.  
\(^6\) Ruth 1:21. \(^*\) Deut. 4:11.
2. a. and he searched beginning with the eldest.

b. who tarry late at night while wine inflames them.

c. they went forth, taking their position (cf. Ex. 33:8).

d. and he pitched his tent, Bethel being on the west and Ai on the east.

e. and they remained three years (in the condition of) absence of war, i.e., without war.

3. a. it happened, Jacob having only just gone out, that Esau, his brother, came in.

b. she was being brought forth, when she sent, etc.

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2. Circumstantial clauses following the principal clause, and not joined by \( \lambda \),

- a. With the verb in the Perfect (cf. 1. a above).
- b. With the verb in the Imperfect (cf. 1. b above).
- c. With the verb a Participle, to be taken as an accusative of state or condition.\(^b\)
- d. With no verbal form, the clause being strictly nominal.
- e. In expressions introduced by \( \text{יִדְרָי, יָדְבִּי, יָדְבָּא, נַּדְּבָּא,} \), etc.\(^c\)

3. Circumstantial clauses preceding the principal clause; here arise two cases:

- a. Those in which the circumstantial clause, preceding the principal clause, is introduced and supported by the formula \( \text{יִדְּרָי} \) or \( \text{יָדְבִּי} \) (cf. \( \text{§ 24. 4; 25. 4} \)).
- b. Those in which there is no such introductory formula, the two clauses appearing to be coordinate.\(^d\)

**REMARKS.**

(a) Since \( \text{נַּדְּבָּא} \) may not be used with a Participle, when this negative is to be employed, the finite form must be substituted.

(b) That this is really an accusative appears from the corresponding construction in Arabic.

(c) In common use these negatives have become equivalent to prepositions.

(d) In circumstantial clauses the subject generally stands first whether the predicate is a finite verbal form, a Participle, or a noun; exceptions occur (1) when \( \text{נַּדְּרָי} \) or some such emphatic word comes first, which regularly precedes the verb, e. g., Gen. 8:13; 9:7; 1 Sam. 25:14; (2) in the case of \( \text{נַּדְּרָי} \), Ps. 44:18; (3) even in sentences without a verb, e. g., Ps. 60:3; Gen. 49:10; Isa. 6:6; Amos 7:7.

**REFERENCES FOR STUDY.**

|------------|---------|-----------------------------|------------------|-----------------------------|----------|---------|---------------|--------|---------|----------|---------|--------------|--------------|------------|-------------|------------|---------|-------------|------------------|-------------|---------|-------------|----------|-------------|----------------|----------------|----------|-------------|---------|-------------|---------|----------------|
46. Relative Sentences.

1. a. **כֹּל רֹם אֵשֶׁר חוֹזָה וְיָא יַעֲלוּן** every creeping thing which is living.

   b. **הַנְבֵּאָה אֲשֶׁר שָלָחוּ** the prophet whom Y. hath sent.

   c. **נָעֱשֵׂה לָא עַל תְּשֻׁתָּע לַשּׁוֹר** a nation whose language thou dost not understand.

   d. **יִוְהוּ אֵשֶׁר בְּאת הָהוֹת כְּפָיו** Y. under whose wings thou hast come.

   e. **אֲשֶׁר שְׁכַנְתָּה שְׁם שָׁם** where I fixed my name.

   f. **אֲשֶׁר נָשָׁל שָׁם** whither they were carried away.

   g. **אֶזְזִית הָעֵדֶּמֶת פַּלְשִׁיתִים** whence the Phil. have proceeded.

2. a. **הַדְּמָם אֲשֶׁר מָדָה הַרְקֵן** the waters which (were) under the, etc.

   b. **הָאָנָשִׁים אֲשֶׁר הָלָהוּ אֲנָתי** the men who went with me.

   c. **הָדְסָר אֲשֶׁר רָצוּ אֶת גָּזִי** the mercy of thee who hast looked on my affliction.

   d. **הָאָבְרָם אֲשֶׁר יָדְרָם** the man whom he had formed.

   e. **עָנָר דוֹמָה אֲשֶׁר בֶּן** till the day that he come.

   f. **בַּמֶּפוֹר אֲשֶׁר יָדָר דָּרָר** in the place that he spoke.

3. a. **יִשֶּׁלְחָה אֲשֶׁר עִלֵּי הָבִית אֶתְשָׁר עִלֵּי דְּעוֹרֵי** and sent he who was over the house, and he who was over the city to Jehu.

   b. **בָּמֵשׁ אֲשֶׁר אִמָּה** anoint him whom I shall name.

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1 Gen. 9:3.  
2 Jer. 23:18.  
5 Jer. 7:12.  
7 Gen. 2:8.  
8 2 Sam. 19:25.  
9 Gen. 1:7.  
10 Ps. 31:15.  
11 Gen. 2:8.  
12 2 Sam. 49:4.  
13 Jer. 51:3.  
14 Mal. 1:7.  
15 Ps. 7:3.  
16 Ps. 7:3; 73:4.
c. יאמר לאשר על בורו and he said to him who was over his house.
לעם אשר תמצאו לא היה with whomsoever thou shalt find....
he shall not live.

A relative clause may best be understood as the expansion of an adjective or participle. It is generally introduced by יהא (§ 13.), sometimes by וה (§ 13. 4. a,b); yet in many cases no introductory particle is employed (see below). The principal usages of relative clauses may be classified as follows:

1. Relative sentences introduced by יהא, in which, since יהא is only a particle and not a pronoun, a special pronoun, pronominal suffix, or adverb, is employed to express the desired idea. The pronoun or pronominal suffix agrees with its antecedent in gender and number, and takes that particular case which the relative particle would have, if a noun. It may, therefore, be,
   a. The subject of the sentence.
   b. The direct object of the verb, i.e., an accusative.
   c. The genitive after a construct, or after a preposition.
   d. An adverb, viz., א軟, used in the sense of where, whither, whence.

2. Relative sentences introduced by יהא in which, for the sake of brevity, the special pronoun, pronominal suffix, or adverb referred to above, has been omitted. This is seen in sentences in which
   a. The relative particle has the force of subject, and especially, where the predicate is a finite verb including the pronominal idea.
   b. The relative particle has the force of an accusative.
   c. The relative particle as an adverbial accusative follows a substantive having some general signification of time, place, manner.

3. Relative sentences in which the relative particle includes its antecedent and is equivalent to he who, those who, etc. The particle, therefore, has here two constructions. Aside from its connection with the relative clause which it introduces, it has a relation to the principal sentence on which this relative clause depends; thus it may be
   a. The subject of this principal sentence.
   b. The object often with a prefixed מ.
   c. The genitive after a preposition.

4. a. מָנוּנַיָּה יִשְׂרָאֵל a nation that is lasting.
בַּאֲרָרָה לֹא לָהֵם in a land which is not theirs.
b. דָּרְיֵה יֵשְׂנֵי a way they know not.

1 Gen. 43:16. 2 Jer. 5:15. 4 Gen. 15:13. 5 Isa. 42:16.
he teaches him in a way he should choose.

A man lived in the land of Uz, whose name was Job.

the way in which they must go.

the gain that he made.

the excellent ones in whom is my whole pleasure.

the day I fear; the time thou wast broken.

the place (of him) who knows not God.

send now by the hand (of him whom) thou wilt send.

I was inquired of by (those who) did not know why I am before thee.

4. Relative sentences without an introductory particle, especially when the antecedent is indefinite; this is found

a. When the relative, or the word to which the relative force is given, is a subject.

b. When the relative is the object of a verb.

c. When the relative is a genitive.

d. When the relative clause follows a noun in the construct; this is rare and poetical.

e. When the relative follows a noun, in the construct, which has some general signification of time, place, manner.

5. Relative sentences in which the relative particle, though including its antecedent and equivalent to he who (see 3 above), is omitted; this is, for the most part, poetical, though found rarely in late prose writers. The predicate generally stands first in the relative clause, and is thus brought into antithesis with the preceding sentence.

REMARKS.

(a) The pronouns who, which sometimes also have a relative force, e. g.,
Gen. 19:12; 1 Sam. 20:4; Isa. 50:8.

(b) On the use of the article in a relative sense with a Participle and, rarely, with a finite verb, see § 4. 3. f.

(c) For agreement also in person, where the antecedent is a pronoun, see Gen. 45:4; Num. 22:30; Isa. 41:8.

1 Ps. 25:12. 4 Jer. 45:38. 7 Ezek. 27:34. 10 Isa. 65:1.
2 Job 1:1. 5 Ps. 16:3. 8 Job 18:21. 11 Job 34:32.
3 Ex. 15:26. 6 Ps. 56:4. 9 Ex. 4:13.
(d) This pronominal suffix is regularly separated from the relative by one or more words.

(e) Note the double construction seen, for example, in Gen. 38:10; 43:16; 49:1.

(f) Distinguish from this the use of רָשָׁע, לֵיתָן, in the sense of the fact that, how, etc., to subordinate as object an entire clause.

(g) Cf. the combinations נֵי אַשָּׁר, כָּאָשָׁר, etc.

(h) Cf. the usage (late and rare) which allows רָשָׁע to be followed by a noun in the accusative, Jer. 14:1; 46:1; Ezek. 12:25; Amos 5:1.

REFERENCES FOR STUDY.

Gen. 3:2; 4:11; 7:2; 14:20..................2a.  Isa. 8:12....................................2c.
Gen. 5:29........................................1b.  Isa. 29:1.....................................4e.
Gen. 7:23........................................3a.  Isa. 31:6.....................................3e.
Gen. 9:3........................................1a.  Isa. 37:4.....................................1b.
Gen. 13:3........................................1d.  Isa. 43:21...................................4d.
Gen. 41:25.......................................2b.  Jer. 44:8.....................................1b.
Ex. 4:13..........................................4d.  Ps. 4:8; 88:2; 90:15..........................4e.
Ex. 4:17..........................................1c.  Ps. 7:5; 37:7.................................4b.
Ex. 12:13.........................................1d.  Ps. 19:3.....................................1a.
Lev. 4:24,33......................................3c.  Ps. 49:9.....................................4a.
Lev. 18:11.......................................4a.  Ps. 58:5; 65:5; 81:6..........................4d.
Num. 17:20.....................................1c.  Prov. 6:16...................................4b.
Deut. 1:22........................................1c.  Prov. 8:32...................................5.
Deut. 4:10.......................................3c.  Job 6:17......................................4e.
Deut. 32:27......................................4c.  Job 38:19,24.................................4b.
1 Sam. 15:16...................................3b.  Lam. 1:14...................................5.
1 Kgs. 11:14...................................4c.  Neh. 8:10...................................5.
1 Kgs. 11:27...................................2c.

47. SUBJECT, OBJECT AND ADVERBIAL CLAUSES.

1. a. מָולַבְּכָה אְשָׁר לֵא תַּזְרִי it is better that thou shouldst not vow.
   מָולַבְּכָה כְּתַזְּרִי לֵל it is good that thou be to us, etc.

b. מְתִי רֹדֵּי לִלְךָ עָניְתָּם אֲשָׁר who told thee that thou wast naked?
   מְתִי רוּדֵּי לִלְךָ עָניְתָּם אֲשָׁר and he said that they should return.

c. פַּרְקֵי אֲנָא אַזָּא דַּאֲשָׁר כִּי מֻתָּב what do ye think I should do?
   פַּרְקֵי אֲנָא אַזָּא דַּאֲשָׁר כִּי מֻתָּב and God saw that the light was good.

2. a. נְאָרַךְ אֵלְךָ נַפְשֵׁי לִמְדוֹת he asked that his soul should die. [through.
   נְאָרַךְ אֵלְךָ נַפְשֵׁי לִמְדוֹת but Sihon trusted not Israel to pass

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2 Sam. 18:3.  4 Job 36:10.  5 2 Sam. 21:4.  6 Judg. 11:30.
b. ייומ וידעו לְניִשָּׁה רָע they do not know that they do evil.

c. נָבִיא וָיֵאָרֶנֶן מֵעַשָּׁה עָמָם since he feared to do it by day.

1. Dependent sentences are found,
   a. With the force of a subject, introduced by כי or כִי.
   b. With the force of an object, introduced by כי.
   c. With the logical subject, attracted by the verb of the principal sentence and treated as its object.
   d. With no introductory particle, the verb being directly attached to what precedes.

2. A more condensed method of expressing subject and object sentences is seen
   a. In the use of an accusative with an Infinitive (cf. the Latin), after verbs of wishing, allowing, commanding, etc.
   b. In the same usage, more particularly in later writers, after verbs of hearing, seeing, knowing, etc.
   c. In the use of כִּי and rarely כי with the Infinitive after verbs of fearing.

3. a. אֲנִי שָׁלוֹם מִמַּעַנְיָתָךְ לְאֵל הַרְחָאָא יָאִני I ask of thee, saying, "Thou shalt not see my face."
   וְהָאֵם הָיָה שֵׁם תְּשֵׁית עלינו and ye have said unto him, "Thou shalt set a king over us."
   וְיֵאָמֵר שֶׁאֵאָל שַמְאָא אֵאָשֶׁר שַמִּישְׁתָּה בַּכּוֹל "I asked Samuel, "I have obeyed the voice of Y."

b. שָׁמְעָתְי עליך לָאֵמָר תּוֹּמַן תִּשְׁמַע הָלָו I have heard concerning thee, Thou hearest a dream, etc.

רִיֹּעַ גוֹי עַל עַמּוֹ I let the nations know they are men.

c. "אֲמֵר אָל בִּרְאָא לְאֵמָר לְדָיוֹר בִּי נִלְעָה רֹדִי וְגוֹ I commanded Gad to say to David that David should go up, etc.

רִוְּדוֹת חֹפֵס רֵכָא חֹדָלָא, אַמּ חָשָׁם אָמָא נִפְסָה רָאָה רָעָא and Yahweh was pleased to bruise him, he put him to grief, (with the understanding that) if he himself should make an offering of guilt, he would see seed, he would prolong days, etc.

d. הַלָּמִין עֶמוֹ he cries...that he will judge his people.

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1 Ecc. 4:17. 2 Sam. 3:13. 7 Gen. 41:15. 10 Isa. 83:10,11.
2 Judg. 6:27. 1 Sam. 10:19. 8 Ps. 9:21. 11 Ps. 50:4.
3 Gen. 19:30. 1 Sam. 15:20. 9 1 Chron. 21:13.
3. Under object sentences belongs also what is called direct and indirect discourse. In reference to this it may be noted that

a. Direct discourse is introduced by לֶזֶף, כָּל, or קָרָא, which are then equivalent to quotation marks; this is the earlier form and is much more common than the indirect, which, in most cases, would have been employed in English.

b. The gradual introduction of indirect discourse is seen in cases (like those cited above), in which it is only partly indirect.

c. That while in the older literature direct discourse prevails, in later writings it becomes customary to employ the Imperfect, with or without וּכְ; and that in extended discourse of this kind the volutative Imperfect is largely used.*

d. That more frequently, however, there is found especially in later writers the construction of the Infinitive with יִפְקָד (cf. the Latin).

4. a. אָשֶׁר לַאֲחֹלְךָ לֹא תָעֲמֹרָךְ so that thou canst not be healed.

b. (1) מֵהָנָה אֲנָשָׁה יִכְּבְרֹן what is man that thou rememberest him.

(2) [it holy.

(3) כִּי הָאָדָם דָּבָרָה לָכֶם in order that they may believe.

(4) לֹא בְּשַׁבָּחָה לַיְהוָה לֶעָזֹרֵב that they may be to me for a testimony.

(5) לָעְצַמְתּוֹ לֵצְבוּ בֵּיתֵנִי when it comes up against the people to invade them.

c. (1) אָשֶׁר לַאֲשֶׁר יִשְׁמַעְתּוּ in order that they may not understand.

(2) לֹא יִשְׁמַעְתּוּ בָּלַעְתָּם that they may not rule over me.

(3) לֹא בְּכַלְכֵּל הָנֵחַ וּרְעָה לָאָחָוֹת so as not to give seed to his brother.

(4) לֹא יִקְמַלְתָּם מִסְמֵךְ and he hath rejected thee that thou mayest not be king.

(5) וּרְעָה מִיִּשְׁלַח יְדָוָּה and now, lest he put forth his hand.

5. a. כִּי יְעֻבְּרוּ אַרְמָמוֹת when thou tillest the ground, etc.

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1 Isa. 5:2. 6 Josh. 3:7. 9 Hab. 3:18. 13 1 Sam. 15:33.
3 Deut. 28:27. 8 Ex. 4:5. 11 Ps. 19:14. 15 Gen. 4:13.
4 Ps. 8:5. 9 Gen. 21:20. 12 Gen. 88:9.
when I kept silent, my bones wasted.

and as soon as he came nigh.

as soon as he sat upon, etc.

and they lodged there before they passed

remain a widow until he be grown.

until we passed over the brook.

after he hath taken out the stones.

after he hath scraped the house.

since I came unto Pharaoh.

since thou didst speak unto thy servant.

as often as I speak.

4. The more common methods of expressing consequence and purpose are the following:

a. Clauses indicating result or consequence, with Imperfect introduced by the particles or יִסְכּ.

b. Clauses indicating purpose or intention,
   (1) with an Imperfect following יָשָׁי;
   (2) with an Infinitive following יָשָׁי;
   (3) with an Imperfect following יַהֲמָה;
   (4) with an Imperfect following יַבְּרֹי;
   (5) with an Imperfect not accompanied by an introductory particle.

c. Clause of negative purpose,
   (1) with an Imperfect following יַבְּרֹי;
   (2) with an Imperfect following יַבְּרֹי (or יִבְּרֹי);
   (3) with an Infinitive following יַבְּרֹי;
   (4) with an Infinitive or noun governed by יַבְּרֹי;
   (5) with an Imperfect following יַבְּרֹי.

5. The more common methods of expressing time are as follows:

a. Clauses with Perfect or Imperfect following וַיָּהֲמָה when, quantum.

b. Clauses with Perfect or Imperfect following יָשָׁי as soon as, when.
c. Clauses with Infinitive following ב or רב, the former = while, when; the latter, as soon as, when.

d. Clauses with Imperfect, rarely Perfect, following מ or בט servicio.

e. Clauses with Perfect or Imperfect following יד or ערב אטרער until (cf. also רב ערב, יד אטרער).

f. Clauses with finite verb, or Infinitive, following יד אטרער after (cf. יד אטרער).

g. Clauses with finite verb or Infinitive after יד אטרער since.

h. Clauses with finite verb or Infinitive after יד אטרער as often as.

REFERENCES FOR STUDY.


1. a. דָּרֵבְשׁ מְצַעְתֵּךְ אֲדֻלְּךָּ רְאוּ דְּלַּו if thou hast found honey, eat (only) enough for thee.

1 Prov. 25:16.  2 Gen. 44:22. 2. בַּעֲבוֹר אֶלֶּהָ and if he leaves his father, he will die.
BY AN INDUCTIVE METHOD.

b. אֲנִי אֲמַלְמָה עַל מֵתוֹס הָרִיקִים if I find fifty righteous.

c. לְכָל הָכֹם הַיִּשְׂכָּלָלָהּ if they had been wise they would understand.

d. מַלְאַךְ הָדְרוֹת וָו except Y. of hosts had left to us.

e. יִפְרֹת מעָמָר בַּלָּכֵךְ if thou shalt say in thy heart.

f. לַא יְשֻׁבָּנָה יְמִימָנָה it does not return unless it has watered.

2. a. אֲנִי אֲמַלְמָה עַל מֵתוֹס הָרִיקִים my two sons thou shalt kill if I do not, etc. [by me.

b. בֵּינֵי הנַפְיָת יִשְׂרָאֵל if thou return, Y. hath not spoken

b. יִשְׂרָאֵל הָבְרָי if I sin thou watchest me.

c. אֲנִי אֲמַלְמָה עַל מֵתוֹס הָרִיקִים if thou goest to the left, then I will go to the right.

d. יִכְּכֶר יִרְוֹד יִשְׂרָאֵל for then thou hadst sent me away.

1. The protasis of a conditional sentence may be introduced

a. Without an introductory conditional particle of any kind, in which case the conditional idea is indicated by the logical relation of the clause to that with which it may be connected (see below).

b. By the particle אוּא (negative, אֲלֵי אוּא if not, unless), less often אוֹא, used with the Perfect, Imperfect, Participle, or Infinitive (with suffix).

c. By the particle אוּא, implying that the statement made is one which is not true or cannot be fulfilled; it is used with the Perfect, Imperfect, Participle, and in elliptical expressions with the Imperative.

d. By the particle אוֹא (= אוּא if, אוּא = אוּא not), implying that the condition has a real existence, used with the Perfect, Imperfect, or Participle.

e. By the particle או, properly so let it be assumed, suppose that, if, etc.

f. By the particle אוּ אֱלָה but if, unless, always after a negative.

2. The apodosis of a conditional sentence may be introduced,

a. Without any introductory particle.

b. By Waw Consecutive, the verb standing in the tense demanded by the context.

c. By Waw Conjunctive, a rare usage.

d. By יָבֵ֫ה יִכְּכֶר, or יָבֵ֫ה יִכְּכֶר for now, in that case.
3. אָּזֹּ֥ה שֵׁלֵ֖י בְּנֵי תּוֹמָ֣ח יִֽפְלָּאֵ֣נִי לָֽאֵ֖נִי אִּ֥צּוֹנָֽו if I do (shall) not bring him back.
   a. אַֽמִּכָּא֙ בֵּ֣ית חַיָּ֔ה לְמַעֲשֵׂ֣י נְזוּרַ֖י if I shall find fifty righteous....then I shall pardon.
   b. אֵֽיִמָּֽאָ֣ לְאֵ֣(חַֽהֲקָה) בַּ֗חַֽקָה and if thou wilt not give, I will take it by force.

4. אַֽמּוֹנָֽאָּוֲכֶל אַשָּׁ֣י לִמְנָֽוָה וּרְעֶ֖ר יֶֽנֶא if a man should be able to number....thy seed might be numbered.
   a. בִּֽכְּיְתָלֹֽהְּ בֹּלֵ֖ל הָשֵׁ֣מֹי יִֽוָא שֵרְדֵ֥י לָֽהְּ בָּ֖שְׁלֵֽדְּ וְלָ֣שֶׁת לֹֽאֹ֑ו though Babylon should mount to heaven....spoilers would come to her.

5. אַֽמּוֹנָֽאָּו הָֽאַרְאוֹת שֶׁ֖א לִֽכָּרֶדֶר if he (at any time) hath come to visit me, he will speak falsehood.
   a. אַֽמּוֹנָֽאָּו שָׁנָֽוָיְלָ֑ר בּוֹקֵלָה לֵ֖אָשֵֽׁי נָכָֽא if at any time I have whet my glittering sword.....I will requite vengeance.
   b. אַֽמּוֹנָֽאָּו לְֽהַמְנוֹתָה יִֽוָא הַפּוֹרְאָהָ֑י if I have not brought him back, then I shall be guilty.

6. אַֽמּוֹנָֽאָּו הָֽשָׁנָֽוָיְלָה אָבֶֽדֶּ֑י נְדָרֶהוּ לֵ֖אָא יָכָֽטֶ֑ו if her father shall have disallowed her....her vows....shall not stand.
   a. אַֽמּוֹנָֽאָּו נִמְסָאָה וָסָֽ֖גְלָל וּבֹאֶֽ֑ו if she shall have defiled herself, and been faithless, then they shall come.

7. לְֽלֵ֖י חוֹדִיתָהָ֑ו לְֽאֵ֖המָּנָֽו יִֽתְכִּֽמְנָֽוֹטֶ֑ל if you had kept them alive, I should not have killed you.
   a. לְֽלֵ֖לָי בֹּדֵֽהְּ לְזָלֵ֑ו בָּ֖שָׂר דּוֹנֵ֖י except Y. of hosts had left us a very small remnant, we should have been as Sodom, etc. [stand this.
   b. לְֽלֵ֖לָי חֲבָֽכָה יִֽשְׁכִּים לְאֵ֖ר אָֽזֶֽהְּ לְֽאֵ֖נִי וְלָֽאֵ֖נִי if they had been wise, they would understand had we forgotten the name of our God....would not God find this out?

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As regards the usage of tense in conditional sentences the principles given in §§ 16.—24. hold good. It is only necessary, therefore, to classify the more important forms.

3. In the first form, the protasis presents distinctly a future case (as, if I (shall) find him), and the apodosis denotes what will be the result (as, I will inform him). The Imperfect is employed in both. But in the apodosis there is found also

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b).

b. The Perfect of certainty which is equivalent to an Imperfect (§ 19. 1).

4. In the second form, the protasis presents a future case, but less distinctly (as, if I should find him); the apodosis denotes what would (or might) be the result. The Imperfect is employed in both. But in the apodosis there is also found

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b.).

b. The Perfect in the sense of the Future Perfect (§ 19. 3).

5. In the third form, the protasis presents a future case, but one of an entirely uncertain and indefinite character, and regarded from the standpoint of the past (as, if I shall have at any time found him); the apodosis denotes what will be the result in case this contingency is realized. Here the Perfect is found in the protasis and the Imperfect in the apodosis; but in the apodosis there is also found

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b.).

b. The Perfect in the sense of the Future Perfect (§ 19. 3).

6. In the fourth form the protasis presents a case either strictly past, or past as viewed from a definite moment fixed in the context (as, if I have in the past, or shall have at a particular time, found him) the apodosis denotes what will be the result immediately or at the particular moment referred to. The Perfect (either present perfect, § 17. 2, or perfect of the immediate past, § 18. 1, or future perfect, § 19. 3) is used in the protasis, the Imperfect in the apodosis; but in the apodosis there is also found

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b.).

7. In the fifth form, the protasis presents a case which is supposed not to have been fulfilled (as, if I had found him); the apodosis denotes what would have been the result if the supposed case had been realized (as, I should have informed him). The Perfect is used in both members. But in the apodosis there is found

a. The Imperfect instead of the Perfect, when reference is made to the present (as, I should now inform him).
8. a. וועה את אבי ומות and (if) he leave his father, he will die.
    ואתה כל עמהوك and (if) all the people saw, they stood up.

b. והיותה לי ולאכל and (if thou) bring it to me [and] I will eat:
    שבלעתי אתי אוכלת שומע (if ye) hearken to me [and] (ye will)
    eat good.

   יקהו יברך עליה ואותה (if thou wilt) specify to me thy hire
    [and] I will give it.

   וארא אתי אים and (if) I looked, there was no man.

c. והנה оформлен מאי וטרף הרה
    behold, thou goest from me and a lion shall stay thee.
   [avenged, etc.

   וכל הורג כל שברעיך יקים should any one kill Cain, he shall be

9. a. ואתה את מכת עמי אפר לא (may he punish me) if I take all that
    is thine = I will not take.

   לא לא מתים וכתבים כן אזעשת
   (God do so to me, and more also), if I do not do according to what ye have spoken = I will
    surely do it.

b. ועאוה את תמי וכתבים ואתים את conheי and now if thou wilt
    forgive their sin [it is well], but if not, blot me out.

c. ולא אשר תמי אוס בבר專家
   (then I will let thee go)...yes, if thou
    bless me, (then I will let thee go).

b. ולא חאל מי בוער תידר
   oh that we had been content and
    had remained beyond the Jordan.

8. Certain classes of sentences, conditional in force, though not in
    form, may be grouped as follows:

a. Sentences containing two members, each of which has as its verb
    a Perfect with Waw Consecutive (as, and I used to find him, and inform
    him, or and I find him, and I inform him = and if I found him I should
    inform him, or and if I find him, I inform him). This Perfect is a fre-
    quentative (§ 25. 1. a). The usage occurs in the sphere of past, present
    or future time.

b. Sentences containing two members, both of which have Impera-
    tives; or one, an Imperative, the other a Jussive or Cohortative; or both,
    Jussives (as, find him and inform him = if you find him, you shall

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1 Gen. 44:22.
2 Ex. 32:10.
3 Gen. 30:28.
4 Gen. 15:3.
5 Gen. 41:35.
6 Gen. 30:35.
7 Gen. 14:20.
8 Isa. 55:2.
9 Num. 14:28.
10 Gen. 22:27.
11 Josh. 7:7.
12 Ex. 23:22.
inform him, or find him and I will inform him, or let me find him and I will inform him).\(\text{\textsuperscript{14}}\)

c. Sentences with a participle (often preceded by \(\text{יִשָּׁנָה}\)) in the protasis, an Imperfect, or Perfect with Waw Consecutive in the apodosis.

9. In certain usages, one or the other member of the conditional is regularly omitted. This is seen in

a. In the expression of the oath, the apodosis, viz., I lift my hand to God that he may punish me, or God do so to me and more also, having been dropped. Here \(\text{יִשָּׁנָה}\) = assuredly not; \(\text{יִשָּׁנָה} \, \text{יִשָּׁנָה}\) = assuredly.

b. In the case of the first apodosis of two consecutive conditional sentences, this apodosis being easily supplied from the context.

c. In the case of the elliptical conjunction \(\text{יִשָּׁנָה} \, \text{יִשָּׁנָה}\) = yes, if, the real apodosis having strictly to be supplied.\(\text{\textsuperscript{15}}\)

d. In the expression of a wish which is not, or cannot be, realized.

**REMARKS.**

(a) For \(\text{יִשָּׁנָה}\) in the sense of although, 1 Sam. 15:17; Jer. 5:2; 14:7.

(b) See Ex. 4:1; 8:22 and compare \(\text{יִשָּׁנָה}\), § 48. 8. c.

(c) See Judg. 9:15; 11:9; 1 Sam. 6:3.

(d) Cf. \(\text{יִשָּׁנָה} \, \text{יִשָּׁנָה}\) (Job 9:27) if my saying = if I say.

(e) Cf. sentences introduced by \(\text{יִשָּׁנָה}\) when, § 47. 5. a.

(f) Cf. the distinction between \(\text{יִשָּׁנָה}\) and \(\text{יִשָּׁנָה}\) in Ex. 21:2-5, where \(\text{יִשָּׁנָה}\) is used before a general ordinance, \(\text{יִשָּׁנָה}\), before the particular details.

(g) To be distinguished from this are other usages of \(\text{יִשָּׁנָה} \, \text{יִשָּׁנָה}\), viz., (1) that if, because if, for if, e. g., 1 Kgs. 20:6; Deut. 11:22, and (2) but, the \(\text{יִשָּׁנָה}\) having lost its force, Ps. 1:1; Josh. 17:3.

(h) Here belong cases in which the protasis has been omitted, e. g., Ex. 9:15; 1 Sam. 13:13; 2 Kgs. 13:19.

(i) The volutantive Imperfect or Imperative may be substituted for the ordinary Imperfect, e. g., 1 Sam. 20:21; 21:10; 2 Kgs. 2:10.

(j) The Participle (according to § 29. 2. (h)) may also be substituted for the Imperfect, e. g., Gen. 4:7; Lev. 21:9.

(k) For cases in which the Imperfect in apodosis refers to the past in the frequentative sense, see Gen. 31:8; Ex. 40:37.

(l) While the Greek uses in the first form the subjunctive, in the second the optative, and thus distinguishes them, the distinction in Hebrew can be seen only from the context.

(m) When both members are parallel in thought, the particle is translated \(\text{יִשָּׁנָה}\); when contrasted, it may be rendered by though.

(n) Here, too, the Participle may be substituted for the Imperfect.

(o) Notice that this Perfect is continued by a Perfect with Waw Consecutive, not by an Imperfect with Waw Consecutive, e. g., Gen. 43:9; Job 11:13,14.

(p) Notice that this Perfect is continued by an Imperfect with Waw Consecutive, e. g., Judg. 9:16-19.

(q) By the omission of the apodosis there arises a common expression for a wish that has not been realized, e. g., Josh.7:7; Isa. 48:18,19; 63:19.
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(r) By the omission of the protasis and the use of נָתַןְוו' לָא arise such cases as
1 Sam. 13:13; Ex. 9:15, etc.

(s) Here the Greek likewise employs past tenses in both protasis and apodosis.

(t) Examine 2 Sam. 16:12; Ps. 31:14-17 and note the use of the Participle in the pro-
tasis and the Imperfect in the apodosis (as, if I found him now, I would tell him).

(u) Cf. § 25. 2. d., under which many of the cases here cited may also be classified, e. g., do this and live may be do this that you may live, or if you do this, you will live.

(v) Here belong also דָּנַן...דָּנַן, if...if, whether...or, cf. יָדַעְתָּמ...יָדַעְתָּמ, size...size.

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- **Prov:** Proverbs
- **Isa:** Isaiah
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