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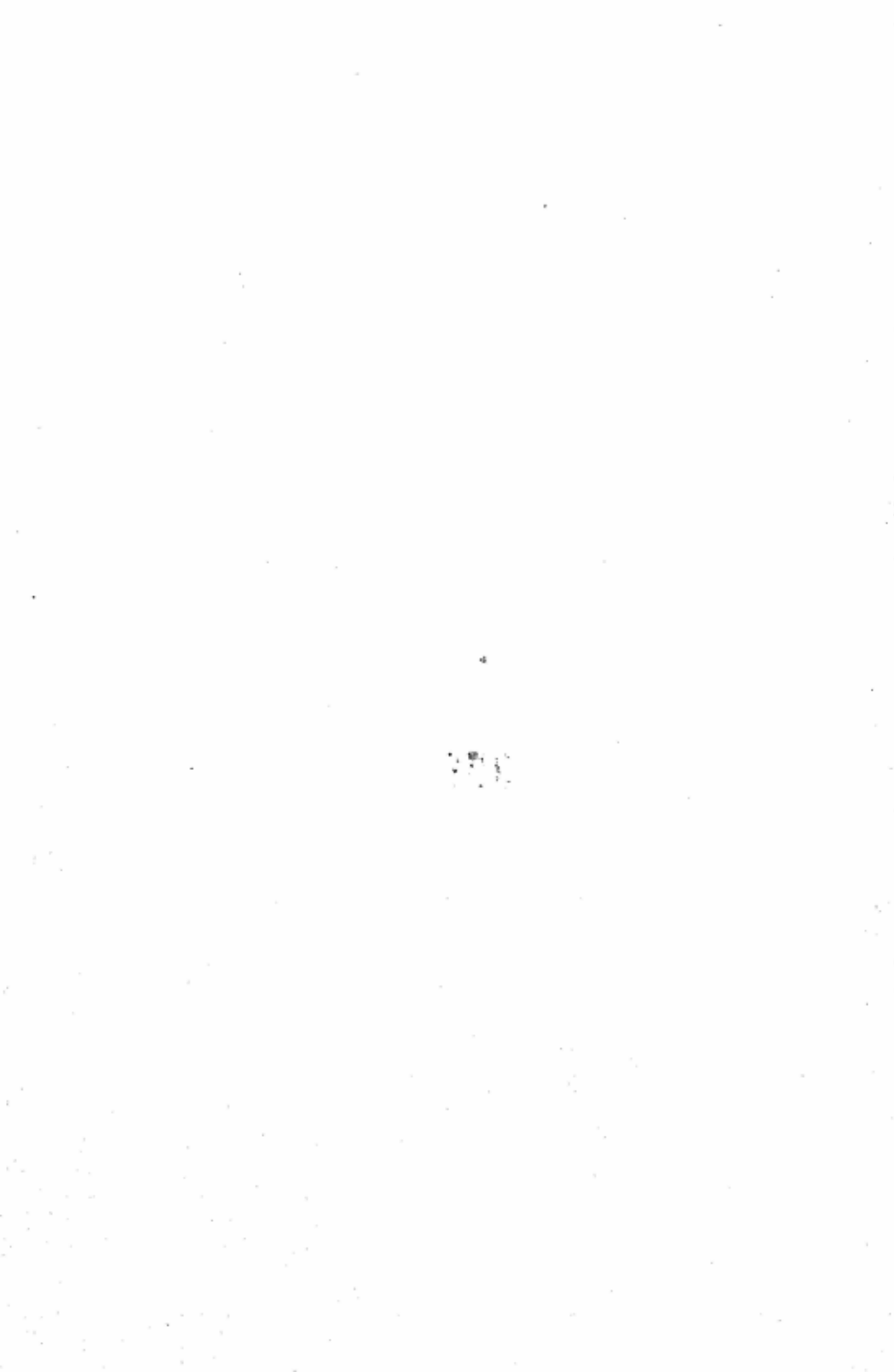
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ELEMENTS OF HEBREW SYNTAX

BY AN INDUCTIVE METHOD

BY

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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. THE NOUN, USED COLLECTIVELY.

1. בקר *oxen*; צאן *flock*; עם *people*; גוי *nation*.
2. עץ *a tree*,¹ *trees*,² איש *a man*,³ *men*,⁴ חיה *a beast*,⁵ *beasts*.⁶
3. אררה *caravan*,⁷ ארח *traveler*,⁸ גלה *band of exiles*,⁹ גלה *an exile*.
4. אני *fleet*,¹¹ אניה *ship*,¹² שער *hair*,¹³ שערה *a hair*.¹⁴

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

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.^b

3. Those whose feminine form is collective,^a 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.

¹ Gen. 2:9; Ps. 1:3.

² Gen. 1:11; Ps. 74:5.

³ Gen. 4:1.

⁴ Isa. 21:9.

⁵ Gen. 37:20.

⁶ Gen. 1:25.

⁷ Gen. 37:25.

⁸ Judg. 19:17.

⁹ Ezr. 1:11.

¹⁰ 2 Sam. 15:19.

¹¹ 1 Kgs. 9:26, 27.

¹² Jon. 1:3, 5.

¹³ Judg. 16:22.

¹⁴ Judg. 20:16; cf. also 1 Sam.

14:45.

REFERENCES FOR STUDY.

Gen. 1:26, 28 (יָדוּנָה), cf. Jon. 2:1 (דָּג).....3	Isa. 16:4 (רִמֹס).....2
Gen. 9:13 (עֲנָן), cf. Job 3:5 (עֲנָנָה).....4	Jer. 6:6 (עֶצֶר) [cf. עֵץ].....3
Gen. 32:9 (פְּלִיטָה), cf. Gen. 45:7.....3	Ezek. 11:6 (חֹלֶל).....2
Ex. 1:10 (מַלְחָמָה).....2	Mic. 7:8, 10 (אִיֶּבֶת).....3
Ex. 15:1 (שִׁירָה), cf. Ps. 43:9 (שִׁיר).....4	Nah. 2:5 (רֶכֶב).....2
Ex. 15:19 (סוּם).....2	Zeph. 3:19 (צִלְעוּרָה).....3
2 Sam. 15:23 (הָאֲרִיץ).....2	Ps. 45:13 (בַּת צָר = בְּנֵי צָר).....3
Isa. 5:3 (יוֹשֵׁב).....2	Ps. 68:4 (הָאֲרִיץ).....2
Isa. 7:18 (דְּבוּרָה) [cf. Arabic dabrun (m. sg.) & swarrah].....4	Prov. 28:1 (רִשְׁעִי).....2
Isa. 12:6 (יוֹשֶׁבֶת).....3	Dan. 9:24 (נְבִיא), cf. Deut. 15:15, 18.....2

2. GENDER OF NOUNS.

1. אִישׁ *man*; בֵּן *son*; בָּשָׂר *flesh*; מְאֹר *luminary*.
 a. הַמְאֲרֹת הַגְּדֹלִים¹; cf. שְׁלֹמֹת² *whole stones*.
 b. מֵת³ *dead* (f.); דֵּב שָׂכֹל⁴ *a bear robbed of her young*; אֵלּוּף⁵ *cow*.
 c. הֵנָּה⁶ *they* (f.); לָכֵם⁷, מִכֶּם, עִמָּכֶם *to, from, with you* (f.); שְׁתֵּיהֶם⁸ *they two* (f.); אֲבִיכֶם⁹ *your* (f.) *father*; אֲתָם¹⁰ *them* (f.); צִאֲנָם¹¹ *their* (f.) *flock*.
2. a. אִם *mother* (cf. אֵם); רָחֵל *ewe* (cf. אֵיל); אֶתֹן *she-ass* (cf. חֲמֹר); נַעֲרָה *maiden* (cf. נָעַר); עֵגְלָה *calf* (cf. עָגַל); פָּרָה *heifer* (cf. פָּר). נָמַל *fem.* (Gen. 32:16), *masc.* (Gen. 24:63); בָּקָר *fem.* (Job 1:14), *masc.* (Ex. 21:37).
 b. אֲמָה *metropolis* (cf. אִם); פֶּיָה *edge* (cf. פֶּה); יָרֵכָה *hinder part* (cf. יָרֵךְ); צְדָקָה *righteousness*; יִשׁוּעָה *deliverance*; פֹּחָח *governor*; קַהֲלָה *preacher*; אֲרֻחָה *caravan*; גִּלָּה *exiles*; אֲנִיָּה *a ship*; שַׁעֲרָה *a hair*.
 c. צֹר¹² *Tyre*; אֲרָם¹³ *Syria*; מוֹאָב¹⁴ *Moab*; מִצְרַיִם¹⁵ *Egypt*.
 תִּימָן, צָפוֹן, שְׂאוֹל, מַחְנֶה, חֲצַר, אֲרָח, דֶּרֶךְ, עִיר, תִּבְלֵי, אֲרָץ, בֶּטֶן, יֶשֶׁן, בָּרֶן, בֶּנֶף, יֶאֱזֶן, עֵינַי, בֶּתֶף, בֶּרֶךְ, רִגְלִי, בֶּף, יָד, שֶׁמֶשׁ, נֶגֶה, אֵשׁ, נֶפֶשׁ, רוּחַ, נָעַל, בּוֹם, אֶבֶן, חֶרֶב.

¹ Gen. 1:16.² Deut. 27:6.³ Gen. 23:4.⁴ Hos. 13:8, cf. 2 Kgs. 2:24.⁵ Ps. 144:14.⁶ Ruth 1:22.⁷ Ruth 1:8, 9, 11, 13.⁸ Ruth 1:19.⁹ Gen. 31:9.¹⁰ Gen. 41:23.¹¹ Ex. 2:17.¹² Isa. 23:15.¹³ 2 Sam. 10:11.¹⁴ Jer. 48:4, 9.¹⁵ Joel 4:19.

* Also used individually, Deut. 4:18; Jon. 2:2.

3. a. טוב¹ *that which is good*; טובה² *same*; מה-זאת³ בָּה אֶרֶץ⁴
 b. כל-הקרות אתם⁵ *all that befell them*; קשות⁶ *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 וְ (and likewise, in feminines which have plurals in וְ), 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. נָשִׁים (Gen. 7:13); מַשְׁכָּנֹת (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 h}
- (2) common nouns designating countries, localities, limited space, points of compass, etc.;

¹ Gen. 2:17.

² 1 Sam. 24:18.

³ Gen. 3:13.

⁴ Gen. 24:14.

⁵ Gen. 42:29.

⁶ Gen. 42:7, 30.

(3) names of members of the body, especially those which are double;⁴

(4) names of instruments, utensils, powers of nature.⁵

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. כלב *dog*, זאב *wolf*; but יונה *dove*, חסידה *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. בני ציון Ps. 149:2, 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 אף *nose*, מצח *forehead*, צואר *neck*, ערף *neck*, פה *mouth*, עקב *heel*, זנב *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 (ממשלה).....	2b.	Isa. 81:5 (צפור).....	2a.
Gen. 20:12 (אחות).....	2a.	Jer. 7:18.....	1a.
Gen. 22:24 (פילגש).....	2a.	Jer. 49:17 (אדם).....	2c.
Gen. 24:45 (עלמה).....	2a.	Amos 3:10.....	3a.
Ex. 1:21 (להם).....	1c.	Zech. 5:10 (המה).....	1c.
Ex. 7:17 (cf. Isa. 7:7).....	3a.	Ps. 1:8 (דרך).....	2c.
Ex. 9:29, 33; 15:5.....	1a.	Ps. 12:4 (גדלות).....	3b.
Ex. 29:9 (כהנה).....	2b.	Ps. 22:29 (מלוכה).....	2b.
Lev. 5:7 (תור).....	1b.	Ps. 42:2 (איל).....	1b.
1 Sam. 9:24 (שוק).....	2c.	Ps. 45:5.....	3b.
1 Sam. 10:9 (cf. Josh. 24:17).....	1a.	Ps. 45:10 (שגל).....	2a.
1 Sam. 17:6 (מצודה).....	2b.	Ps. 77:17.....	1a.
2 Sam. 19:27 (חמור).....	1b.	Ps. 102:8 (צפור).....	2a.
1 Kgs. 11:5 (אלהים).....	1b.	Prov. 8:6.....	3b.
2 Kgs. 2:24 (רב).....	1b.	Prov. 8:30 (אמון).....	1c.
Isa. 7:6 (יהודה).....	2c.	Job 1:14 (דיהם).....	1c.
Isa. 9:13 (כפר).....	2b.	Job 42:15.....	1a.
Isa. 10:14.....	1a.	Neh. 6:12 (נבואה).....	2b.

3. NUMBER.

1. a. ¹יָמִים ¹days; ²מִזְעָרִים ²seasons; ³פָּנֵי ³faces of; ⁴אֵתֹת ⁴signs.
 b. ⁵בָּקָר ⁵oxen; ⁶אָדָם ⁶mankind; ⁷אֶרְחָה ⁷caravan; ⁸אֲנִי ⁸fleet. [heart.
 c. ⁹אִישׁ וְאִישׁ ⁹every man; ¹⁰גְּבִים גְּבִים ¹⁰many ditches; ¹¹לֵב וְלֵב ¹¹double
2. a. ¹²שָׁמַיִם ¹²heavens; ¹³פָּנִים ¹³face, surface; ¹⁴מַיִם ¹⁴water; ¹⁵תַּחְתִּיּוֹת ¹⁵lower parts of the earth. ¹⁶קִלְלוֹת ¹⁶foolishness.
 b. ¹⁷בְּתוּלִים ¹⁷virginity; ¹⁸אֶהָבִים ¹⁸loveliness; ¹⁹נְעוּרִים ¹⁹childhood;
 c. ²⁰אֱלֹהִים ²⁰God; ²¹קֹדְשִׁים ²¹Holy; ²²אֲדֹנָי ²²Lord; ²³בְּהֵמוֹת ²³hippopota-
3. ²⁴כֶּסֶף ²⁴silver, ²⁵כֶּסֶפִּים ²⁵pieces of silver; ²⁶עֵץ ²⁶tree, ²⁷עֵצִים ²⁷wood. [mus.
²⁸כֶּכָרִים ²⁸talents, ²⁹כִּפְרוֹת ²⁹loaves; ³⁰פְּעָמִים ³⁰footsteps, ³¹פְּעָמוֹת ³¹feet (artif.).
4. ³²גִּבּוֹרֵי חַיִל ³²heroes of valor; ³³בֵּית אָבוֹת ³³families; ³⁴בְּנֵי אֱלֹהִים ³⁴sons of God; ³⁵בֵּית עֲצִבְיָהֶם ³⁵their idol-houses.
5. a. ³⁶אָזְנִים ³⁶ears; ³⁷אֶפְרִים ³⁷nostrils; ³⁸מֵאֲזֵנַיִם ³⁸pair of scales, ³⁹נְעָלִים ³⁹sandals.
 b. ⁴⁰יָמִים ⁴⁰period of two days; ⁴¹כֶּכָרִים ⁴¹two talents; ⁴²נְהָרִים ⁴²two
 c. ⁴³שְׁנַיִם ⁴³two; ⁴⁴כִּפְלָיִם ⁴⁴double; ⁴⁵אַלְפַּיִם ⁴⁵two thousand. [rivers.

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

- a. By means of plural affixes (יָם, יָמִים, יָמֵינוּ).
- b. By means of words which have a collective signification (§ 1.).
- c. By the repetition of a word with or without a connective^a (§ 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,^{b, c} closely connected with these are

¹ Gen. 1:14.

² Gen. 1:14.

³ Gen. 1:2.

⁴ Gen. 1:14.

⁵ Ps. 87:5.

⁶ 2 Kgs. 3:16.

⁷ Ps. 12:3.

⁸ Isa. 44:23.

⁹ Lev. 21:13.

¹⁰ Prov. 5:19.

¹¹ Gen. 46:34.

¹² Eccl. 1:17, 2:12.

¹³ Hos. 12:1.

¹⁴ Job 40:15.

¹⁵ Gen. 42:25.

¹⁶ Gen. 22:3.

¹⁷ 2 Kgs. 5:23.

¹⁸ Judg. 8:5.

¹⁹ Ps. 119:133.

²⁰ Ex. 25:12.

²¹ 1 Chron. 7:2, 9.

²² Num. 1:2.

²³ Ps. 29:1.

²⁴ 1 Sam. 31:9.

²⁵ Ex. 16:29.

²⁶ 2 Kgs. 5:23.

²⁷ Gen. 24:10.

²⁸ Job 11:6.

c. *Ideas of power and greatness*, in which the plural magnifies or increases the original idea.^{d e}

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

a. Things which in nature exist in pairs,^g or are made double by art.

b. Objects which are regarded as going together, especially measures of time or quantity.

c. A few numerals, and anomalous forms.^h

REMARKS.

(a) This repetition indicates in some cases *entirety*; 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) שְׁפָתַי instead of שְׁפָתַיִם (Ps. 45:3; Is. 59:3); (2) חֲמַתַּי two walls (2 Kgs. 25:4), and (3) לְחָתִים deck [double] (Ezek. 27:5).

REFERENCES FOR STUDY.

Gen. 2:9 (חַיִּים).....	2b.	Gen. 49:13 (יָמִים).....	2a.
Gen. 4:10 (דְּמִים).....	3	Ex. 8:10 (חֲמָרִם חֲמָרִם).....	1a.
Gen. 11:10 (שָׁנִיתִים).....	5b.	Ex. 9:32 (חֲסִידָה).....	3
Gen. 11:23 (מֵאֲתַתִּים).....	5a.	Ex. 16:12 (עֲרֵבִים).....	5b.
Gen. 14:10 (בְּאֵרֶת בְּאֵרֶת).....	1a.	Ex. 26:17 (יָדוֹת).....	5a.
Gen. 21:2 (זִקְנִים).....	2b.	Ex. 29:12 (קִרְנוֹת).....	5a.
Gen. 22:17 (עֵרֶר עֵרֶר).....	1a.	Ex. 29:36 (כַּפְרִים).....	2b.
Gen. 27:34 (מִתְנַסִּים).....	5a.	Lev. 12:5 (שְׁנַעִים).....	5b.
Gen. 29:10 (יּוֹם יּוֹם).....	1a.	Lev. 23:40 (כַּפּוֹת).....	5a.
Gen. 42:30 (אֲדָנִים).....	2a.	Num. 5:15 (קִנְאוֹת).....	2b.
Gen. 43:16 (צֹהָרִים).....	5b.	Deut. 3:5 (וְלִדְתִּים).....	5a.
Gen. 43:30 (רַחֲמִים).....	2b.	Deut. 8:8 (שַׁעֲרָה).....	3
Gen. 49:12 (שָׁנִים).....	5a.	Deut. 12:23 (דִּם).....	3

Deut. 24:6 (רַחִים).....	5a.	Jer. 12:13 (חֲשִׁים).....	3
Deut. 25:18 (אֶבֶן וְאֶבֶן).....	1c.	Joel 4:14.....	1c.
Deut. 32:7 (דָּוִר דָּוִר).....	1c.	Zech. 3:9 (שְׁבִיעָה עֵינִים).....	5a.
Deut. 32:7 (יָמוֹת).....	3	Ps. 5:7 (רַמִּים).....	3
Judg. 5:22.....	1b.	Ps. 68:18 (רִבּוֹתִים).....	5c.
1 Sam. 19:13 (תִּרְפִּים).....	2c.	Ps. 90:10 (שָׁנוֹת).....	3
1 Sam. 19:16 (מִרְאשׁוֹת).....	2a.	Ps. 90:10 (גְּבוּרֹת).....	2b.
1 Sam. 23:7 (כְּנִי יְמִינִי).....	4	Prov. 20:10.....	1c.
1 Kgs. 7:49 (מִלְּקָחִים).....	5a.	Prov. 28:6 (דֹּרְכִים).....	5b.
2 Kgs. 17:29 (בֵּית הַבְּמוֹת).....	4	Job 16:19 (מְרוֹמִים).....	2a.
Isa. 1:3 (בְּעָלִים).....	2c.	Cant. 5:5 (כַּפּוֹת).....	5a.
Isa. 6:2 (שֵׁשׁ כַּנְפִּים).....	5a.	Ruth 1:22 (שְׁעוּרִים).....	3
Isa. 7:20 (רִגְלִים).....	5a.	Ruth 3:4 (מְרַגְלוֹת).....	2a.
Isa. 11:12 (בְּנִפּוֹת).....	5a.	Ecd. 5:7 (גְּבוּרִים).....	2c.
Isa. 19:4 (אֲדָנִים).....	2c.	Ecd. 12:1 (בְּרֹאֵךְ).....	2c.
Isa. 42:22 (כְּתִי כָל־אִים).....	4	1 Chron. 7:5 (גִּבְ חִילִים).....	4
Isa. 49:20 (שְׁכָלִים).....	2b.	1 Chron. 12:33.....	1c.
Isa. 54:5 (עֲשִׂיךְ).....	2c.		

4. DETERMINATION OF NOUNS.

1. a. מִצְרַיִם *Egypt*; חֶבְרוֹן *Hebron*; שָׂרָה *Sarah*; אַבְיִס *abyss*.
 b. אֲנֹכִי *I*; הֵיאָה *this*; מִי *who*? בְּנִי *my son*; but הָיִים הָאֵלֶּם.
2. a. בֵּית אֵל *the house of God*; אִשְׁתִּי אַבְרָם *the wife of Abram*; בְּנֵי יִשְׂרָאֵל *the sons of Israel*.
 b. עֲנִי עַמִּי ¹ *the affliction of my people*; רִאשֵׁי שְׁבֵטֵיכֶם ² *the heads of your tribes*. [war.
 c. שֵׁם הַמָּקוֹם ³ *the name of the place*; אֲנָשֵׁי הַמִּלְחָמָה ⁴ *the men of*

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.^a

b. All pronouns (except the Demonstrative when attributive), and pronominal suffixes.^{b c d}

2. Nouns may become definite (or determinate) by position or construction,^e 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.

¹ Ex. 3:7.

² Deut. 1:15.

³ Gen. 28:19.

⁴ Deut. 2:14.

REMARKS.

- (a) In many cases the usage varies; e. g. גלעד (Num. 32:1), הגלעד (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; 8:33; 2 Kgs. 15:16; Mic. 2:12.
- (c) The Infinitive, being essentially a verbal form, never receives the article; דעת 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) אלה God, (2) רין princes, (3) שרי field, (4) שרי the Almighty, (5) שאול underworld, (6) תבל world, (7) תהום abyss, (8) תושיה 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. היום¹ to-day; הלילה² this night; הפעם³ this time.
- b. הרקיע⁴ the expanse; התבה⁵ the ark; האשה⁶ the woman;
"האיש אשר לא הלך וגו'⁷ the man who hath not walked, etc.
את-האש ואת-המאכלת⁸ the fire and the knife (required for the sacrifice).
- c. את-הסוסים ואת-הרכב⁹ the horses and the chariots (of the enemy).
ויתקח הצעירה¹⁰ and she took the veil (usually worn by women).
- d. הכנעני¹¹ the Canaanite; תאכל החרב¹² the sword devours;
כבקר¹³ like oxen; כפאשר תעשינה הדברים¹⁴ as bees do;
להמר...החמר¹⁵ slime...for mortar; הזהב¹⁶ gold;
בפסגרים¹⁷ with blindness; האמת והשלום¹⁸ truth and peace.
- e. הבית¹⁹ the house; הארון²⁰ the ark; האלהים²¹ the God.
השמים²² O heaven! הבעל²³ O Baal! הרוח²⁴ O Spirit!
השמים²⁵ the heaven; השמש²⁶ the sun; הארץ²⁷ the earth;
הלבנון²⁸ Lebanon (= the white); הירדן²⁹ Jordan (= the descender).
- f. הסבב³⁰ that which encompasses; הכסחים³¹ they who trust.
הבאה³² (she) that hath come; ההלכו³³ (א) they who wait.

¹ Gen. 4:14.² Gen. 19:5.³ Gen. 29:35.⁴ Gen. 1:7.⁵ Gen. 6:14.⁶ Ex. 2:9.⁷ Ps. 1:1.⁸ Gen. 22:6.⁹ 1 Kgs. 20:21.¹⁰ Gen. 24:65.¹¹ Gen. 12:7.¹² 2 Sam. 11:25.¹³ Isa. 11:7.¹⁴ Deut. 1:44.¹⁵ Gen. 11:3.¹⁶ Gen. 2:11.¹⁷ Gen. 19:11.¹⁸ Zech. 8:19.¹⁹ Mic. 3:12.²⁰ Ex. 25:14.²¹ Gen. 5:22.²² Deut. 32:1.²³ 1 Kgs. 18:26.²⁴ Ezek. 37:9.²⁵ Gen. 1:1.²⁶ Gen. 15:12.²⁷ Gen. 1:1.²⁸ 1 Kgs. 5:20, 23.²⁹ Gen. 13:10.³⁰ Gen. 2:11.³¹ Ps. 125:1.³² Gen. 18:21.³³ Josh. 10:24.

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.

e. 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 *הַפְּלִיט* (Gen. 14:13), *הָאִרִי* (1 Sam. 17:34), *בְּמִקְנֵה נֶכֶסֶךָ וּבְזֶהֶב* (Gen. 13:2), 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.....	3e.	1 Kgs. 8:1; 20:15.....	2
Gen. 13:2; 14:18; 15:11; 41:42.....	3d.	1 Kgs. 20:21.....	3b.
Gen. 16:7; 28:19.....	2	2 Kgs. 18:15.....	2
Gen. 24:65, 66; 26:8.....	3b.	Isa. 1:18; 10:14; 22:18; 29:21; 40:31; 49:13	
Gen. 21:3.....	3f.	49:18.....	3d.
Gen. 30:15, 20.....	3a.	Isa. 9:2.....	3e.
Gen. 31:21 (דְּנָחַר).....	3e.	Isa. 9:12; 27:6; 28:16.....	3f.
Gen. 47:31.....	3e.	Isa. 10:2, 12.....	2
Ex. 2:14, 15; 3:2, 5; 7:18, 21.....	3b.	Jer. 13:1, 2.....	3b.
Ex. 2:15; 3:2.....	3e.	Jer. 46:9.....	3e.
Ex. 8:1.....	3d.	Hos. 14:6, 7, 8.....	3d.
Ex. 9:27.....	3a.	Joel 1:14 (דְּאִרִי).....	3e.
Ex. 20:12; 21:5; 22:3.....	3b.	Mic. 4:9.....	3d.
Num. 14:45; 21:23; 23:14, 28.....	3e.	Zech. 3:1 (דְּשִׁטָן).....	3e.
Num. 22:32.....	3e.	Zech. 3:5.....	3b.
Deut. 2:4.....	3b.	Zech. 3:8.....	3e.
Deut. 4:1; 21:3, 4; 22:19.....	2	Zech. 3:19.....	3d.
Deut. 8:14.....	3f.	Mal. 2:5.....	3d.
Josh. 4:19; 12:2, 5, 9.....	3e.	Ps. 19:11; 103:4; 104:3.....	3f.
Josh. 15:47 (דִּרְיָ).....	3e.	Ps. 49:15.....	3d.
1 Sam. 1:3.....	3b.	Job 5:10.....	3f.
1 Sam. 12:17.....	3a.	Job 23:12.....	3d.
1 Sam. 17:34.....	3d.	Ecd. 3:17; 10:18.....	3d.
2 Sam. 14:4.....	3e.	Ezra 8:25; 10:14, 17.....	3f.
2 Sam. 19:27.....	3b.	1 Chron. 28:28.....	3f.
1 Kgs. 1:47.....	3e.		

5. DETERMINATION OF NOUNS (CONT.).

1. *הַמִּלְחָמָה*¹ *the men of war*; *דִּבְרֵי הַנְּבִיא*² *the prophet's word*.

a. *כָּל הָדוֹר*³ *the whole generation*; *כָּל הָעָם*⁴ *all the people*;

*כָּל-בְּכוֹר*⁵ *every first-born*; *כָּל-עֵץ*⁶ *every tree*.

b. *בֶּן-הַיְּמִינִי*⁷ *the Benjamite*; *בֵּית הַלְחֶמִי*⁸ *the Bethlehemite*.

2. *הַמְּאֹר הַגָּדֹל*⁹ *the great luminary*; *הַדְּבָרִים הָאֵלֶּה*¹⁰ *these things*;

*יּוֹם הַשְּׁבִיעִי*¹¹ *the seventh day*; *בְּלֵילָה הַזֶּה*¹² *in that night*.

3. *סֵל אֶחָד*¹³ *a basket*; *אִישׁ אֶחָד*¹⁴ *a man*; *נְבִיא אֶחָד*¹⁵ *a prophet*.

¹ Num. 31:49.

² Jer. 28:9.

³ Ex. 1:6.

⁴ Ezek. 45:16.

⁵ Ex. 13:2.

⁶ Lev. 19:23.

⁷ Judg. 3:15.

⁸ 1 Sam. 17:58.

⁹ Gen. 1:16.

¹⁰ Gen. 15:1.

¹¹ Gen. 2:2.

¹² Gen. 19:33.

¹³ Ex. 29:3.

¹⁴ Judg. 13:2.

¹⁵ 1 Kgs. 20:13.

4. מְלִכֵי-אֶרֶץ¹ *kings of the earth*; בֹּקֶר אֶתֶר² *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 כָּל, when this word means *all* or *whole*.

(2) The absence of the article after כָּל, 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 אֶחָד, 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 לְ 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 πᾶς *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.

Gen. 1:31; 10:12; 19:25; 23:19; 30:16; 32:23.....	2	1 Sam. 2:23; 14:29; 17:12.....	2
Gen. 7:21; 26:4.....	1a.	1 Sam. 16:18.....	1b.
Gen. 23:19.....	1	2 Sam. 6:3; 12:4.....	2
Ex. 20:4.....	1a.	1 Kgs. 19:4.....	3
Lev. 7:27; 14:45.....	1a.	Isa. 1:5; 13:7; 28:24.....	1a.
Num. 9:7.....	2	Isa. 10:1; 24:12.....	4
Num. 35:23.....	1a.	Neh. 1:5.....	4
Deut. 1:35; 9:6; 11:7.....	2	Hab. 1:4.....	4
Deut. 11:12.....	4	Zech. 14:15.....	1a.
Josh. 3:13.....	1a.	Ps. 12:8.....	2
Judg. 6:11.....	1b.	Ps. 72:17; 148:10.....	4
1 Sam. 1:1.....	3	Job 9:24.....	4
		Dan. 8:3, 13.....	3

¹ Psa. 2:2.

² Isa. 21:12.

6. APPOSITION OF NOUNS.

1. a. הַבָּקָר הַנְּחֹשֶׁת¹ the oxen the brass = the brazen oxen; הַמִּבּוּל² = the deluge (of) water. [offerings.
- b. אִמְרִים אֱמֶת³ words, truth = true words; יְזַכִּיחַם שְׁלָמִים⁴ peace-
- c. הָאָרֶץ כְּנָעַן⁵ the land (of) Canaan; הַנָּהָר פָּרָת⁶ the river Euphrates
- d. אִשָּׁה אֶלְמָנָה⁷ a woman, a widow; דִּשְׁא עֵשֶׁב⁸ greenness, herb.
- e. יָמִים מִסְפָּר⁹ days, a number; שְׁנָתַיִם יָמִים¹⁰ two years, time.
2. שְׁלֹשׁ סְאִים קֶמַח¹¹ three seahs, meal; שְׁלֹשָׁה יָמִים¹² a triad, days.
- שִׁבְעָה שָׁנִים¹³ seven years; אֵיפָה שְׂעִירִים¹⁴ an ephah, barley.
3. a. בְּמָאֵד מָאֵד¹⁵ in high degree, high degree; גְּבוּהָהּ גְּבוּהָהּ¹⁶ proudly, proudly. [generation.
- b. שִׁבְעָה שִׁבְעָה¹⁷ seven by seven; מִדֹּר דֹּר¹⁸ from generation to
- c. בְּאֵרֹת בְּאֵרֹת¹⁹ many wells; גְּבִיִּים גְּבִיִּים²⁰ many ditches.
- d. הַנָּהָר הַגָּדוֹל נָהָר פָּרָת²¹ 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.^{a, b} 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*.^c

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.^{d, e}

¹ 2 Kgs. 18:17.

² Gen. 6:17.

³ Prov. 22:21.

⁴ Ex. 24:3.

⁵ Num. 34:3.

⁶ 1 Chron. 5:9.

⁷ 2 Sam. 14:3.

⁸ Gen. 1:12.

⁹ Deut. 4:27.

¹⁰ Gen. 41:1.

¹¹ Gen. 18:3.

¹² 1 Sam. 30:12.

¹³ Gen. 5:7.

¹⁴ Ruth 2:17.

¹⁵ Gen. 17:2.

¹⁶ 1 Sam. 2:3.

¹⁷ Gen. 7:2.

¹⁸ Ex. 17:16.

¹⁹ Gen. 14:10.

²⁰ 2 Kgs. 3:16.

²¹ Gen. 15:18.

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. 37:33); 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. 33:6; 2 Sam. 17:3; Isa. 5:12; 19:11; Jer. 24:2; Ezek. 45:11; Ps. 23:5; 45:9; 110:3.

(e) While nouns like כָּל *all*, שָׁם *there is*, and כִּי *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.^{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.^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 annexion (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 annexion.

REFERENCES FOR STUDY.

Gen. 6:17.....	1a.	Ex. 8:10.....	3c.
Gen. 9:4; 39:1, 2.....	1d.	Ex. 9:8; 16:33.....	2
Gen. 10:21.....	3a.	Ex. 16:5; 23:30.....	3b.
Gen. 22:20; 24:4.....	1c.	Ex. 25:35; 36:4.....	3b.
Gen. 25:30; 35:14.....	3d.	Ex. 27:16; 29:40.....	1c.
Gen. 32:17.....	3b.	Ex. 28:17; 39:17.....	1a.
Ex. 1:19.....	1d.	Lev. 6:13.....	1b.

Num. 5:15.....	2	1 Kgs. 7:12.....	1a.
Num. 7:13; 15:4, 6.....	1a.	1 Kgs. 18:32.....	2
Num. 15:4-7.....	1c.	2 Kgs. 3:4.....	2
Num. 17:17, 21.....	3b.	Isa. 6:3.....	3a.
Num. 21:14.....	1c.	Isa. 10:7.....	1c.
Num. 28:13.....	1a.	Isa. 30:20.....	1a.
Deut. 2:27; 28:43.....	3a.	Isa. 37:2.....	1c.
Deut. 3:5.....	1a.	Jer. 7:4.....	3a.
Deut. 22:23.....	1d.	Jer. 10:10; 25:15.....	1b.
Deut. 34:5.....	1c.	Ezek. 16:27.....	1b.
Josh. 13:5.....	1c.	Ezek. 21:14.....	3d.
Judg. 5:30.....	3b.	Ezek. 21:32.....	3a.
Judg. 5:23.....	3a.	Ezek. 24:6.....	3b.
1 Sam. 3:1; 4:1.....	1c.	Joel 4:14.....	3c.
1 Sam. 25:24.....	3a.	Zech. 1:13.....	1b.
2 Sam. 10:7.....	1b.	Ps. 120:2.....	1b.
2 Sam. 17:5.....	3a.	Neh. 2:11.....	1c.
2 Sam. 24:24.....	1c.	1 Chron. 9:32.....	3b.
1 Kgs. 4:1.....	1c.		

7. THE NOMINATIVE ABSOLUTE.

1. הָאֶרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְנַנָּה ¹ the land upon which thou art lying,—to thee will I give it.
2. שֵׁכֶם בְּנִי חֲשָׁקָה נִפְשׁוֹ בְּבִתְכֶם ² Shechem my son,—his soul hath longed for your daughter.
3. הָאִישׁ מִיכָה לוֹ בֵּית אֱלֹהִים ³ the man Micah,—to him was a house of God.
4. אֲנִי הִנֵּה בְרִיתִי אִתְּךָ ⁴ I—behold my covenant is with thee.
5. אֶת-כָּל-הָאֶרֶץ אֲשֶׁר-אַתָּה רֹאֶה לְךָ אֶתְנַנָּה ⁵ all the land which thou seest—to thee I will give it.
6. יְהוָה הוּא נַחֲלָתוֹ ⁶ Yahweh, HE is the God; יְהוָה הוּא הַנַּפֶּשׁ ⁷ Yahweh, HE is his inheritance; הַדָּם הוּא הַנֶּפֶשׁ ⁸ the blood, THAT is the life.
7. הֵם הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם ⁹ these men—they are at peace;
חֶלֶם פָּרְעֹה אֶחָד הוּא ¹⁰ the dream of Pharaoh—it is one; [holy.
הַמָּקוֹם קָדֵשׁ הוּא ¹¹ the place (upon which thou standest)—it is

¹ Gen. 28:13.⁴ Gen. 17:4.⁷ Deut. 10:9.¹⁰ Gen. 41:23.² Gen. 34:8.⁵ Gen. 13:15.⁸ Deut. 12:23.¹¹ Josh. 5:15.³ Judg. 17:5.⁶ 1 Kgs. 18:39.⁹ Gen. 34:21.

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 אֲנִי , the sign of the object.

6. Where, standing as the logical subject, it is resumed by the pronoun הוּא , 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.

REFERENCES FOR STUDY.

Gen. 2:14, 19; 9:18.....6	1 Sam. 9:13; 25:29.....5
Gen. 15:2; 42:6.....6	1 Sam. 12:23.....4
Gen. 21:13.....1, 5	2 Sam. 23:6.....2
Gen. 24:27; 42:11.....4	2 Kgs. 9:27.....5
Gen. 26:15.....1	Isa. 1:7.....1
Gen. 47:21.....5	Isa. 1:13.....7
Gen. 48:7; 49:8.....4	Isa. 9:1; 15:7.....1
Gen. 30:33; 31:16.....7	Isa. 9:14; 33:6.....6
Gen. 45:20; 47:6.....7	Isa. 11:10; 19:17.....3
Lev. 3:4.....5	Isa. 13:17.....3
Lev. 7:7, 33.....3	Isa. 41:29.....2
Deut. 2:23; 7:15.....1	Isa. 42:3; 53:4.....1
Deut. 14:27.....1	Isa. 49:21.....7
Deut. 18:14.....3	Isa. 51:22.....5
Deut. 32:4.....4	Jer. 13:27.....1
Deut. 33:17.....3	Psa. 46:5.....2
Josh. 5:15; 6:19.....7	Psa. 90:10.....3
Josh. 9:12.....1	Job 17:15.....1
1 Sam. 3:11.....2	Job 22:3.....3

8. ANNEXION, OR THE CONSTRUCT RELATION.

1. a. **חַמָּס יְרִיכָם**¹ *cruelty of (= done by) your hands*; **יַצַּר לֵב הָאָדָם**² *the imagination of man's heart*; **פַּחַדְכֶם**³ *your fear (= which you have)*; **כִּבְעֵשׂוֹ**⁴ *his vexation*.
- b. **חַמָּס לְבָנוֹן**⁵ *cruelty of (= done to) Lebanon*; **שִׁמְעַת אֶשְׁאֹל**⁶ *report about Saul*; **חִתְּתָכֶם**⁷ *fear of (= concerning) you*; **וְעֵקֶת סֹדֶם**⁸ *cry concerning Sodom*.
2. a. **שְׁנֵיהֶם**⁹ *they two (not, two of them)*; **שְׁנֵי הַמְּאֹרֹת**¹⁰ *the two luminaries*; **שְׁנֵי הָעָרִים**¹¹ *two peoples*; **שְׁלֹשׁ הָעָרִים**¹² *the three cities*.
- b. **כָּל-הָעֵץ**¹³ *all (of) the tree(s)*; **רַב שְׁלוֹם**¹⁴ *much (of) peace*; **כְּלֵי חָלָב**¹⁵ *enough (of) milk*; cf. also **כָּל-יִשְׂרָאֵל**¹⁶ *all of Israel*.
- c. **לַחֲמָם לְנַפְשָׁם**¹⁷ *their food is for themselves*; **אֲנִי יֵלְכוּ**¹⁸ *my presence (= I myself) shall go*; **עַצְמָם הַיּוֹם הַזֶּה**¹⁹ *that very day*; **עַצְמָם הַשָּׁמַיִם**²⁰ *heaven itself*.
- d. **אֵין מִסְפָּר**²¹ *without number*; **אֵין מִלְחָמָה**²² *without war*; **כְּלֵי לְבוּשׁ**²³ *without clothing*; **כְּלֵי מְשִׁיחַ**²⁴ *unanoointed*; **כְּלֵי נִשְׁמָע**²⁵ *unheard*; **לֹא-אֵל**²⁶ *a non-God*; **אֵל-מוֹת**²⁷ *immortality*; **אֵין אִיבָה**²⁸ *without enmity*.
- e. **בְּיוֹם דְּבַר יְהוָה**²⁹ *on the day (that) Jehovah spake*.
יָמֵינוּ הַתְּהַלֵּכְנוּ אִתָּם³⁰ *the days we walked with them*.
יּוֹם אִירָא³¹ *the day I fear*; **עֵת נִשְׁבַּרְתָּ**³² *the time thou wast broken*.
3. a. **דָּם הַנֶּקִּי**³³ *the innocent blood*; **נְרֵלָה**³⁴ *a large ravine*; **בֵּית**³⁵ *a large house*; **חֵיל כָּבֵד**³⁶ *a strong force*; **מְקוֹם קֹדֶשׁ**³⁷ *the holy place*; **אִשְׁתִּי רָעָה**³⁸ *a bad woman*; **כְּלֵי הַקְּטָנוֹן**³⁹ *the smallest vessels*.

¹ Ps. 58:3.² Gen. 8:21.³ Prov. 1:26.⁴ Prov. 12:16.⁵ Hab. 2:17.⁶ 2 Sam. 4:4.⁷ Gen. 9:2.⁸ Gen. 18:30.⁹ Gen. 2:26.¹⁰ Gen. 1:16.¹¹ Gen. 25:23.¹² Num. 35:14.¹³ Gen. 1:29.¹⁴ Ps. 37:11.¹⁵ Prov. 27:27.¹⁶ 2 Sam. 2:9.¹⁷ Hos. 9:4.¹⁸ Ex. 33:14.¹⁹ Gen. 7:13.²⁰ Ex. 24:10.²¹ Gen. 41:49.²² 1 Kgs. 22:1.²³ Job 24:10.²⁴ 2 Sam. 1:21.²⁵ Ps. 19:4.²⁶ Deut. 32:5, 17, 21.²⁷ Prov. 12:33.²⁸ Num. 35:22b.²⁹ Ex. 6:23.³⁰ 1 Sam. 25:15.³¹ Ps. 56:4.³² Ezek. 27:34.³³ Deut. 19:13.³⁴ Zech. 14:4.³⁵ 2 Kgs. 25:9.³⁶ 2 Kgs. 18:17.³⁷ Eccles. 8:10.³⁸ Prov. 6:24.³⁹ Isa. 22:24.

- b. *מְעַט*¹ *few people*; *חַנּוּם*² *blood shed causelessly*;
*מִקְרֵב*³ *a God from near*; *עוֹלֹת תָּמִיד*⁴ *continual offering*.
c. *נָהָר*⁵ *the river Euphrates*; *שֵׁבֶט לֵוִי*⁶ *the tribe of Levi*.
d. *גִּבּוֹר חַיִּל*⁷ *a strong hero*; *אָרוֹן עֵץ*⁸ *a wooden chest*;
*קֹדֶשׁ בְּגָדֵי קָדֶשׁ*⁹ *holy garments*; *כֶּסֶף אֱלִילִי*¹⁰ *silver idols*.
e. *אִישׁ דְּבָרִים*¹¹ *an eloquent man*; *בָּעַל הַחֲלֻמוֹת*¹² *having dreams*;
*חֵיל בְּנֵי חַיִּל*¹³ *sons of strength*; *בֶּן-לַיְלָה*¹⁴ *son of a night*;
*בֶּן-חַמֵּשׁ מֵאוֹת שָׁנָה*¹⁵ (Noah was) *a son of five hundred years =*
five hundred years old.
f. *נְסִיכֵי אָדָם*¹⁶ *the anointed of men*; *אֲבִיוֹנֵי אָדָם*¹⁷ *the poor of men*;
*פֶּלֶא יוֹעֵץ*¹⁸ *a wild ass of a man*; *פֶּלֶא יוֹעֵץ*¹⁹ *a wonder of a coun-*
sellor.
4. a. *חֲכָמָה וְדַעַת*²⁰ *wisdom and knowledge*; *יִשְׁכַּרְת וְלֹא מִיָּין*²¹
*בְּתוֹלַת בֵּת צִיּוֹן*²² *a woman possessed of a spirit*; *אִשֶּׁת בְּעֻלַת אוֹב*²³
*חֲכָמָתָמָה לָהֶם*²⁴ *whose ox have 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.^a 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*.^b 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.^c

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 (El. § 121. 1-3), but these remnants (except in the case of the accusative *הַ*) no longer have any signification.

¹ Deut. 20:5.

² 1 Kgs. 2:31.

³ Jer. 23:23.

⁴ Num. 28:6.

⁵ Gen. 15:18.

⁶ Josh. 13:33.

⁷ Judg. 11:1.

⁸ Deut. 10:1.

⁹ Ex. 28:2.

¹⁰ Isa. 2:20.

¹¹ Ex. 4:10.

¹² Gen. 37:19.

¹³ Deut. 3:18.

¹⁴ Jon. 4:10.

¹⁵ Gen. 5:32.

¹⁶ Mic. 5:4.

¹⁷ Isa. 29:19.

¹⁸ Gen. 16:12.

¹⁹ Isa. 2:55.

²⁰ Isa. 33:6.

²¹ Isa. 51:21.

²² 1 Sam. 28:7.

²³ Isa. 37:22.

²⁴ 1 Sam. 12:3.

²⁵ Jer. 8:9.

(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 *אֹר כַּשְׂדִּים* *Ur (city) of the Chaldees* (Gen. 11:28), *יְהוָה צְבָאוֹת* *Jehovah (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., *כָּל* *totality*, *רַב* *abundance*, *רַי* *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., *נַפְשׁ*, *פָּנִים* and *עַצֵּם* = *self* (the first used of animate objects, the second of persons, the third of inanimate objects); cf. also *קוֹל* = *voice of* = *Hark!*^c

d. In the usage of words designating the existence or non-existence of a nominal idea; e. g., *יֵשׁ* *there exists*, *אֵין* and *בְּלֹתִי* *non-existence* (and in poetry, *לֹא*, *אֵל* and *בְּלִי*) = *without*, *in*, *un-*, *-less*; *בָּר* *solitariness*.

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 *כָּל* 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 *קוֹל*, see Cant. 2:8; 5:2; Ps. 29:3-9 (7).

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

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

(f) The use of *לֹא* and *אֵל* 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 *טוֹב*, *קָטָן*, *גָּדוֹל*.

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 *אִישׁ*, *בָּעַל*, *בֵּן*, *בֵּת*, denoting *possessor*, *origin*, *derivation*.^c

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

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

a. Before the conjunction *וְ* and.

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

c. Before the interrogative pronoun.^e

REMARKS.

(a) The adjective in this case is really treated like a neuter noun. Compare *יְמִין הַיְמִין* the right hand, in which the word *יְמִין*, 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 *אֲיֵךְ* (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 *מִן* 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. 19:18.....	3d.
Gen. 7:6; 14:13; 15:3; 37:3.....	3e.	Deut. 33:1.....	3e.
Gen. 8:5; 24:13; 43:11.....	3f.	Deut. 33:19.....	4b.
Gen. 14:10.....	4b.	Josh. 9:13.....	2b.
Gen. 15:18.....	3e.	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. 24:23.....	4e.	2 Sam. 16:8.....	3e.
Gen. 39:20; 40:3.....	2e.	2 Sam. 17:11.....	2e.
Ex. 4:13.....	2e.	2 Sam. 20:19.....	4b.
Ex. 20:9; 26:3.....	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.

Isa. 13:4.....	1a.	Ps. 2:9; 21:4; 38:12; 45:7.....	3d.
Isa. 22:4; 41:15; 53:3.....	3e.	Ps. 17:8; 55:24; 72:4.....	3e.
Isa. 28:9.....	3d.	Ps. 43:1.....	2d.
Isa. 25:3.....	4a.	Ps. 78:49.....	3a.
Isa. 46:2.....	2e.	Ps. 81:6.....	2e.
Jer. 22:12; 48:36.....	2e.	Prov. 1:7.....	1b.
Jer. 44:23.....	4e.	Prov. 2:19; 24:25.....	3a.
Jer. 48:41.....	3f.	Prov. 3:25; 26:2.....	3b.
Ezek. 1:1.....	3e.	Prov. 5:23.....	2d.
Ezek. 13:2.....	3b.	Prov. 10:24.....	1a.
Ezek. 26:10.....	4a.	Prov. 23:24.....	3e.
Ezek. 27:8; 32:10.....	3e.	Job 5:7; 11:2; 34:10; 41:20.....	3e.
Ezek. 29:2.....	2b.	Job 6:14.....	1b.
Hos. 1:2.....	2e.	Job 21:23.....	2e.
Hos. 3:1.....	1a.	Job 34:13.....	2b.
Amos 5:2.....	3e.	Cant. 7:10.....	3a.
Obad. 1:10.....	1b.	Eccles. 1:13.....	3a.

9. ANNEXION (CONTINUED).

1. a. ¹רֹעֶה צֹאן *keeper of sheep*; ²מְאִירַת עֵינַיִם *enlightening the eyes*;
³אֹכְלֵי עָמִי *consumers of my people*; ⁴עֹפְרֵי עָפָר *who go down to the dust*.
- b. ⁵מִכָּה אֱלֹהִים *stricken of God*; ⁶בְּזוּי עַם *despised by the people*;
⁷מִקְנֵת-כֶּסֶף *bought with money*; ⁸מָבִי חֶרֶב *slain by the sword*.
- c. ⁹כְּבִד-פֶּה *slow of speech*; ¹⁰קִשָּׁה עֹרָף *stiff of neck*; ¹¹חֲכַם לֵב *wise*;
¹²נֹרָא תְהִלָּה *fearful in praises*; ¹³מֵתִי מִלְחָמָה *dead in battle*.
2. a. ¹⁴פְּנֵי הַמַּיִם *face of the waters*; ¹⁵בֵּיתָה יוֹסֵף *to the house of Joseph*.
- b. ¹⁶נְבִיאֵי מִלְכָּם *prophets out of their own heart*; ¹⁷הָרִי בְּגִלְבֹּעַ *mountains in Gilboa*; ¹⁸חֹסֵי בּוֹ *those trusting in him*; ¹⁹מִימִין לְבֵית *on the right of the house*.
- c. ²⁰בְּנֵי דָוִד וּבָנֹתָיו *the sons and daughters of David*;
²¹אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ *the God of heaven and earth*.
- d. ²²הַר-קָדְשִׁי *my holy hill*; ²³יַד-אֱלֹהֵי הַטּוֹבָה *the good hand of his God*; ²⁴גִּלְ-אֲבָנִים גָּדוֹל *a great heap of stones*.

¹ Gen. 4:2.

² Ps. 19:9.

³ Ps. 53:5.

⁴ Ps. 22:20.

⁵ Isa. 53:4.

⁶ Ps. 22:7.

⁷ Gen. 17:12.

⁸ Jer. 18:21.

⁹ Ex. 4:10.

¹⁰ Deut. 9:8.

¹¹ Job 9:4.

¹² Ex. 15:11.

¹³ Isa. 22:2.

¹⁴ Gen. 1:3.

¹⁵ Gen. 43:17.

¹⁶ Ezek. 13:2.

¹⁷ 2 Sam. 1:21.

¹⁸ Ps. 2:12.

¹⁹ Ezek. 10:3.

²⁰ Gen. 24:3.

²¹ Ps. 2:6.

²² Ez. 7:9.

²³ Josh. 7:2.

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 נֶפֶשׁ 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; 32:6.

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) וְ all, having almost come to be an adjective, occasionally allows the interposition of a word before its genitive, e. g., 2 Sam. 1:3; other cases in which this is claimed to occur are capable of a different explanation; e. g., Job 27:3; Ps. 45:7; Isa. 28:1; 36:9. Cf. also the bold poetic constructions in Gen. 49:11; Isa. 19:8; 22:16.

(b) This is most frequent with participles of verbs which are regularly followed by a preposition, e. g., *חָקַהּ בְּ* trust in; *שָׁכַן בְּ* dwell in, 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 20:17; Ezek. 39:4; 2 Sam. 20:19.

(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. *אֲנָשֵׁי הַמִּלְחָמָה*¹ not *men of the war*, but *the men of war*.

b. *פְּנֵי רָקִיעַ הַשָּׁמַיִם*² *the face of the expanse of the heavens*.

*אֱלֹהִים בָּרָא אֹתוֹ*³ *in the image of God he created him*.

*רָאשֵׁי שְׁבִטֹתֶיךָ*⁴ *the heads of your tribes*.

4. a. *עֶבֶד עֲבָדִים*⁵ *a servant of servants*, i. e. *the lowest servant*.

*נָשִׂיא נְשִׂאֵי הַלְוִי*⁶ *the prince of the princes of Levi*. [dwell.]

b. *בְּעֵרוֹן נְחָלִים לְשָׁכֹן*⁷ *in the most frightful of valleys they must*

*מִמֶּנְהֶם וְעַד קִטְנֵם*⁸ *from the greatest of them even to the least of them*.

5. a. *בְּשָׁנָה שְׁתַּיִם לַמֶּלֶךְ*⁹ *in the year two of the king*.

*עִיר-גְּדֹלָה לְאֱלֹהִים*¹⁰ *a great city of God*.

*בֶּן אַחַד לְאַחִימֶלֶךְ*¹¹ *one son of Ahimelech*.

b. *בֶּן לֵישֵׁי*¹² *a son of Jesse*.

*עֶבֶד לְיֹשֵׁר הַטַּבָּחִים*¹³ *a servant of the captain of the guard*.

*רָאשֵׁי לְאָבוֹת*¹⁴ *heads of fathers*.

*מִזְמוֹר לְדָוִד*¹⁵ *a psalm of David*.

*כֹּהֵן לְאֵל עֲלִיּוֹן*¹⁶ *a priest of the most high God*.

¹ Num. 31:40.

² Gen. 1:20.

³ Gen. 1:27.

⁴ Deut. 1:15.

⁵ Gen. 9:25.

⁶ Num. 8:32.

⁷ Job 30:6.

⁸ Jon. 3:5.

⁹ Hag. 1:1.

¹⁰ Jon. 3:3.

¹¹ 1 Sam. 22:20.

¹² 1 Sam. 16:18.

¹³ Gen. 41:12.

¹⁴ Neh. 11:18.

¹⁵ Ps. 8:1.

¹⁶ Gen. 14:18.

- c. לְדָוִד¹ (*a psalm*) of David.
- אֲמֹנִן לְאַחֲנֵעָם² Amnon (son) of Ahinoam. [the month.
- d. בַּשְּׁבַעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ³ on the seven and twentieth day of
- לְכָל רֵאשֹׁן לְכָל⁴ the first of all.
- e. חֶלְקֶת הַשָּׂדֶה לְבֹעַז⁵ the portion of the field of Boaz.
- סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל⁶ the book of the chronicles of
- לְשָׂאוֹל הָרְעִים אֲשֶׁר לְשָׂאוֹל⁷ the chief of the herdmen of Saul.

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 worthy 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 לְ.^{e f} 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 participle 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

¹ Ps. 69:1.

² 2 Sam. 8:2.

³ Gen. 8:14.

⁴ 2 Sam. 19:21.

⁵ Ruth 2:3.

⁶ 1 Kgs. 15:31.

⁷ 1 Sam. 21:8.

accusative), e. g., 2 Kgs. 16:14; Zech. 4:10. (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. To both of these cases, however, exceptions are found, where there would be no room for ambiguity; e. g., Gen. 16:7; 42:19; 9:20; Lev. 14:34; 1 Sam. 17:17; Deut. 22:19.

(d) On the determination of words in annexion, see § 5. 1.

(e) The pronoun וְהוּא is frequently inserted before the preposition to secure greater clearness.

(f) The preposition מִן from is sometimes employed as a substitute for annexion; e. g., 2 Sam. 19:18; Isa. 6:6; 1 Kgs. 20:35; Ps. 16:4. The sense, in this usage, is generally partitive.

REFERENCES FOR STUDY.

Gen. 7:11.....	5a, d.	2 Kgs. 22:5.....	1a.
Gen. 8:5, 13.....	5c.	Isa. 1:7; 22:2.....	1b.
Gen. 9:10; 25:27.....	1a.	Isa. 2:20; 36:9.....	2d.
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.....	2c.
Ex. 3:6, 15 (cf. 16).....	2c.	Isa. 53:3.....	4b.
Ex. 4:30.....	2a.	Jer. 8:1.....	2c.
Ex. 12:8, 9.....	1b.	Jer. 8:16.....	2b.
Ex. 28:33.....	4a.	Jer. 20:17.....	1c.
Num. 3:49.....	1b.	Ezek. 28:7.....	4a.
Num. 10:17.....	1a.	Ezek. 31:3.....	1c.
Deut. 1:3.....	5c.	Ezek. 31:16.....	2c.
Deut. 10:17.....	4a.	Ezek. 47:10.....	2d.
Deut. 22:22.....	1b.	Hos. 4:17.....	1b.
Deut. 32:24.....	1a.	Hos. 7:5.....	2b.
Josh. 8:11; 15:21.....	2b.	Joel 1:8.....	1b.
Josh. 19:51.....	5c.	Joel 2:5.....	1c.
Judg. 3:28; 12:5.....	5d.	Mic. 2:5.....	1c.
Judg. 5:10.....	2b.	Hab. 3:1.....	5b.
Judg. 6:11.....	2a.	Ps. 12:7; 84:7.....	2b.
1 Sam. 2:5.....	1c.	Ps. 19:3, 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.....	5c.	Job 18:2.....	2b.
2 Sam. 4:4.....	1c.	Cant. 1:1.....	4a.
1 Kgs. 2:7.....	1a.	Ruth 2:8; 4:3.....	5c.
1 Kgs. 3:18.....	5a.	Eccles. 1:2.....	4a.
1 Kgs. 15:23.....	5c.	1 Chron. 27:34.....	5b.
1 Kgs. 19:15.....	2a.	2 Chron. 21:17.....	4b.
2 Kgs. 16:19.....	5c.		

10. THE ADJECTIVE.

1. a. אֶחָד^1 *a host of mighty = a mighty host*; יָדָם הַנְּקִי^2 *the innocent blood*.
 b. $\text{קֶדֶשׁ הַיְּבִלָּה}^3$ *the holy of thy temple = thy holy temple*. [*cent blood*.]
2. $\text{הַמָּאֹר הַגָּדֹל}^4$ *the great luminary*; $\\text{הַדְּבָרִים הַטּוֹבִים}^5$ *the good things*;
 הַגָּדֹל^6 *his eldest son*; $\text{הַמָּקוֹם הַזֶּה}^7$ *this place*;
 $\text{הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּה}^8$ *these good years that are to come*.
 3. טוֹב יְהוָה^9 *Yahweh (is) good*; $\text{גְּדוֹלַת כְּבוֹדוֹ}^{10}$ *his glory (is) great*;
 $\text{טוֹבַת הָאָרֶץ}^{11}$ *the land (is) good*; $\text{כֹּחַ גְּדוֹל}^{12}$ *his strength (is) great*;
 $\text{אַתָּה צַדִּיק}^{13}$ *thou (art) righteous*.
4. a. $\text{מִתּוֹק מִדְּבַשׁ}^{14}$ *sweeter than honey*; $\text{טוֹב מֵחַיִּים}^{15}$ *better than life*;
 $\text{וַיֶּאֱהָב אֶת־רַחֵל מֵלֵאָה}^{16}$ *and he loved Rachel more than Leah*.
 b. $\text{וַיֵּדוּר הוּא הַקָּטָן וְיִשְׁלָשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרַי שָׂאוּל}^{17}$ *and David was the smallest, and the three oldest had followed Saul*.
 $\text{וְעַד־קָטָנָם}^{18}$ *from the greatest among them even unto the least among them*.
 $\text{גְּדוֹל מִכָּל־בְּנֵי־קָדְם}^{19}$ *greatest of all the men of the East*.
 $\text{הַיְּפָה בְּנָשִׁים}^{20}$ *the fairest among women*. [*priests*.]
 $\text{וְגְדֹלֵי הָעִיר}^{21}$ *the greatest of the city*; $\text{וְזִקְנֵי הַבְּהֵנִים}^{22}$ *the oldest of the*
5. $\text{אִישׁ דְּבָרִים}^{23}$ *an eloquent man*; $\text{בְּעַל חֲלֻמוֹת}^{24}$ *having dreams*;
 בְּנֵי חֵיל^{25} *sons of strength, valiant*; בֶּן־לַיְלָה^{26} *son of a night*.

1. The adjective is frequently treated as if it were a substantive:

a. When it stands in the genitive after a noun in the construct state (§ 8. 3. a.).

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

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

a. Follows^b the noun which it modifies.

b. Agrees^c 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.

¹¹ Num. 14:7.

¹² Judg. 16:5.

¹³ Neh. 9:33.

¹⁴ Judg. 14:18.

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.

²¹ 2 Kgs. 10:6.

²² Isa. 37:2.

²³ Ex. 4:10.

²⁴ Gen. 27:19.

²⁵ Deut. 3:18.

²⁶ Jon. 4:10.

c. Receives^d 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.^e

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.^f g

b. The *superlative* degree,

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

(2) By employing the phrase מְבִלִּי, or בִּי.

(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. c.).

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 § 5. 2. Rem. d). [13:15; 17:28.]

(e) Note also the use of a substantive (or a substantive and preposition) as predicate instead of an adjective, thus emphasizing the idea; Gen. 1:3; 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.

REFERENCES FOR STUDY.

Gen. 1:16; 19:20; 41:20.....	2	2 Kgs. 25:9.....	1a.
Gen. 3:1; 42:13.....	4b.	Isa. 13:12.....	4a.
Gen. 6:5; 19:20; 29:2, 7.....	3	Isa. 23:8.....	4b.
Gen. 27:1.....	4a.	Jer. 15:15.....	1b.
Ex. 12:4.....	2, 4b.	Jer. 49:15.....	4b.
Ex. 15:16.....	1b.	Ezek. 28:3.....	4a.
Deut. 1:19; 21:3.....	2	Ezek. 28:7.....	4b.
Deut. 1:25.....	3	Amos 6:2.....	1a.
Deut. 11:23.....	4a.	Zech. 14:4.....	1a.
Deut. 14:2; 21:3, 6.....	4b.	Ps. 40:13.....	4a.
Josh. 14:11.....	3	Ps. 46:11.....	4b.
Josh. 14:13.....	4b.	Ps. 145:7.....	1b.
Judg. 6:15.....	4b.	Prov. 3:14; 16:32; 21:3.....	4a.
Judg. 14:18.....	4a.	Cant. 5:8.....	3
1 Sam. 4:10.....	3	Ruth 1:12; 3:12.....	4a.
1 Sam. 10:23.....	4b.	Eccles. 1:13.....	1a.
1 Sam. 16:7.....	1b.	Eccles. 7:2.....	4a.
1 Kgs. 17:17.....	3		

11. PERSONAL PRONOUN AND SUFFIXES.

1. a. מָוֹתַי אֲנִי ¹ *my death, mine*; לְשֶׁת נֹס־הוּא ² *to Seth also to him*.
 b. $\text{מִמָּרָא הוּא חֲבֵרוֹן בִּלְעָה הִיא זֹאֵר}$ ³ *Bela, that is Zoar*;
 c. הָאֶרֶץ הַהוּא ⁴ *that land*; הָאִישׁ הַהוּא ⁵ *that man*.
 d. $\text{הוּא שֹׁפֵט אֱלֹהִים}$ ⁶ *God is Judge*; שְׁמוֹ הוּא ⁷ *is its name*.
 2. a. בָּרָא אֹתָם ⁸ *he created them*; בָּרָא אֶתְּנִי ⁹ *he created them*;
 הֲצַמְתִּי ¹⁰ *did ye fast for me?* נָתַתְּנִי ¹¹ *thou hast given me*.
 b. $\text{אֶתְּנִי הֲרַגְתִּי}$ ¹² *thee I had killed*; וְהָרָא אֶתְּנִי ¹³ *and he will make me see it*;
 וּבָחַר אֶתְּנִי ¹⁴ *and the choosing him*; $\text{בִּלְדָּתָהּ אֶתְּנִי}$ ¹⁵ *when she bare him*;
 $\text{אֶתְּנִי מְכַעֲסִים}$ ¹⁶ *they provoke themselves*; הִכּוֹת אֶתְּנִי ¹⁷ *to smite him*.
 c. לּוֹ ¹⁸ *to him*; מִמֶּנּוּ ¹⁹ *from it*; עָלַי ²⁰ *upon me*; לֵךְ-לֵךְ ²¹ *go for thee*
 = *take thyself*; לּוֹ נִסָּף ²² *he fled for himself*.
 d. חָמָסִי ²³ *my wrong*; פְּרִיָּתוֹ ²⁴ *his fear (caused by him)*.

1. The Personal Pronoun, in its separate form,^a aside from its ordinary use,^{b c d e} 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 ^{f g} 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 אֵת (see *b.* below);
 (2) sometimes, for brevity, the indirect object, as a dative.
 b. With the sign of the definite object אֵת ^{h i} this occurs
 (1) when for emphasis the pronominal idea must be expressed first;

¹ 2 Sam. 19:1.

² Gen. 4:26.

³ Gen. 14:8.

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 Zech. 7:5.

¹² Josh. 15:19.

¹³ Num. 22:33.

¹⁴ 2 Sam. 15:25.

¹⁵ 1 Sam. 2:28.

¹⁶ Gen. 38:5.

¹⁷ Jer. 7:19.

¹⁸ Gen. 4:15.

¹⁹ 1 Sam. 1:2.

²⁰ Gen. 3:3.

²¹ 2 Sam. 15:33.

²² Gen. 12:1.

²³ Isa. 31:8.

²⁴ Jer. 51:35.

²⁵ 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 $\text{לָּ$, 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."^d

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).^e

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. 71:22; Gen. 48:19; (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. [24:36; 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. 2:6; 1 Sam. 21:14; Ezek. 10:3; Isa. 17:6; Josh. 1:2.

(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 $\text{לָּ$ 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) לָּ = *my lords* (§ 3. 2. c) = *the Lord*, used only of God (Gen. 15:2; 18:3); (2) לָּ = *his joinings* = *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. a.

REFERENCES FOR STUDY.

Gen. 15:13.....	2b.	Isa. 27:4; 44:21.....	2a.
Gen. 16:5.....	2d.	Jer. 7:19; 16:11.....	2b.
Gen. 21:16; 24:6.....	2c.	Jer. 9:1.....	2a.
Gen. 23:2.....	1b.	Jer. 25:14.....	1a.
Gen. 24:27; 27:34, 38.....	1a.	Hos. 8:9.....	2c.
Gen. 37:4.....	2a.	Amos 2:13; 7:12.....	2c.
Ex. 7:9; 18:27.....	2c.	Hag. 1:4.....	1a.
Num. 14:33.....	1a.	Zech. 7:5.....	1a.
Num. 22:33.....	2a.	Ps. 9:7.....	1a.
Deut. 22:2.....	2b.	Ps. 58:8; 120:6.....	2c.
Josh. 15:8, 9.....	1b.	Job 20:29; 23:14; 34:6.....	2d.
1 Sam. 25:24.....	1a.	Cant. 2:11.....	2c.
2 Sam. 17:5.....	1a.	Eccles. 8:15.....	2a.
1 Kgs. 21:19.....	1a.	Dan. 8:15.....	1a.
Isa. 2:22; 23:7.....	2c.		

12. DEMONSTRATIVE AND INTERROGATIVE PRONOUN.

1. a. הַמָּקוֹם הַזֶּה¹ *this place*; הַדְּבָרִים הָאֵלֶּה² *these things*.
 b. הָאִישׁ הַהוּא³ *that man*; בְּיָמִים הֵהֵם⁴ *in those days*.
 c. הַפַּעַם הַזֶּה⁵ *this stroke = now*; חֲלִילָה⁶ *this night = to-night*.
 d. יָלַדְךָ⁷ *who begat thee*; בּוֹ שָׁכַנְתָּ⁸ *in which thou dwellest*.
 e. הַיָּם הַזֶּה⁹ *the sea there*; הָעֹלָם¹⁰ *come up here*;
 יָמִים רַבִּים¹¹ *now many days*; פַּעַמַּיִם¹² *now twice*;
 מִי הוּא¹³ *who then?* לָמָּה¹⁴ *why then?* מַה-הוּא¹⁵ *how is it that?*
 f. וְאִשְׁרֵי אֲתוֹ¹⁶ *my feet are like those of hinds*; וְכַתְּבָה¹⁷ *and those who were with him in the ark*.
 g. וַיֹּאמֶר זֶה בָּכָה וְזֶה אָמַר בָּכָה¹⁸ *and this one said so, and that one said so*; וְאֵלֶּה מִזֶּה וְאֵלֶּה מִזֶּה¹⁹ *these hither and those thither*.
2. a. מִי הָאִישׁ²⁰ *who is the man?* מִי אֵלֶּה²¹ *who are these?*
 מִי לֶךָ כָּל-הַמְּחַנֶּה הַזֶּה²² *who is all flesh?*
 b. אֵת-מִי אֶשְׁלַח²³ *whom shall I send?*

1 Gen. 23:17.
 2 Gen. 15:1.
 3 Job 1:1.
 4 Gen. 6:4.
 5 Gen. 2:23.
 6 Gen. 19:5.
 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 38:2.

14 Gen. 18:13.
 15 Judg. 18:24.
 16 2 Sam. 22:34.
 17 Gen. 7:23.
 18 1 Kgs. 22:20.
 19 2 Sam. 2:13.

20 Gen. 24:35.
 21 Gen. 33:5.
 22 Deut. 5:23.
 23 Gen. 33:8.
 24 Gen. 24:22.
 25 Isa. 6:8.

- c. מָה־אָמְרוּ^1 *what did they say?* חֲכָמַת־מָה^2 *what wisdom?*
 לָמָה^3 *for what?* מֵעַן־מָה^4 *on account of what?* עַל־מָה^5 *upon what?*
- d. $\text{לֹא־יָדַע מִי־אֶסְפָּם}^6$ *he knows not who shall gather them.*
 $\text{לֹא יָדְעוּ מָה־הוּא}^7$ *they knew not what it was.*
- e. $\text{מִי־יִרָא וְחָרַד יָשָׁב}^8$ *let whoever is fearful and timid return.*
 $\text{מָה־תֹּאמַר נַפְשְׁךָ וְאֶעֱשֶׂה־לָּךְ}^9$ *whatever thy soul desires I will do*
for thee. [thou?]
- f. $\text{אֵי־מִזָּה עִיר אַתָּה}^{10}$ *which house?* $\text{מִמֶּה עִיר אַתָּה}^{11}$ *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^a (§ 11. 1. c.).

c. The article sometimes still retains its original demonstrative force (§ 4. 3. a.).

d. The pronoun זֶה , especially in poetry, is often used as a relative pronoun.^b

e. The pronoun זֶה (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*).^c

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. מִי , either singular or plural, refers generally to *persons*, though very seldom to *things*.^d

b. מִי may be used as a genitive after a construct, an accusative with אֵת , or with prepositions.

c. מָה , referring always to things, may stand as a nominative, accusative, or genitive, or with prepositions.

d. Either מִי or מָה may introduce indirect as well as direct questions.^e

¹ Isa. 39:3, 4.

² Jer. 8:9.

³ Ps. 2:1.

⁴ Hag. 1:9.

⁵ Job 38:6.

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 **כִּי** or **כֹּה** may be used as indefinite pronouns, *whoever, whatever* ¹ *et c.*

f. By prefixing **אֵי** (construct of **אֵי** *where*) to the demonstrative **זה** a quite common interrogation is formed.

REMARKS.

- (a) It is important to distinguish closely between **זה** and **הוּא**; e.g., Judg. 7:4.
- (b) In the same manner our English *that* may be used as a relative.
- (c) **הוּא** also is sometimes an enclitic emphasizing the preceding interrogative: e.g., Ps. 24:10.
- (d) In most cases the objects to which **כִּי** refers involve individual beings.
- (e) In the Semitic languages the difference between direct and indirect sentences is scarcely felt.
- (f) Compare **כֹּה** **דָּבַר** **כֹּה** *whatever*, Num. 23:3; and also **כֹּל** **כֹּה** *anything whatever*.
- (g) In a few cases **כִּי** and **כֹּה** qualify a following word; e.g., **כִּי-אֵל** (Deut. 3:24) *what God?* **כֹּה-דַּמּוֹת** (Isa. 40:18) *what likeness?* also Ps. 77:14; Jer. 2:5.
- (h) Notice should be taken of those cases in which **כֹּה**, 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; 84:3.

REFERENCES FOR STUDY.

Gen. 4:10; 47:8.....	2c.	1 Kgs. 13:12.....	2f.
Gen. 15:18.....	1b.	1 Kgs. 17:24; 19:5.....	1e.
Gen. 16:8.....	2f.	2 Kgs. 19:22.....	2b.
Gen. 24:23, 23:18.....	2b.	Isa. 2:17.....	1b.
Gen. 27:21.....	1e.	Isa. 3:9.....	1f.
Gen. 28:15; 31:1.....	1f.	Isa. 54:15.....	2c.
Ex. 2:11.....	1b.	Joel 3:2.....	1b.
Ex. 5:22.....	1e.	Jon. 1:8.....	2f.
Ex. 24:14.....	1e, 2c.	Mic. 3:4.....	1b.
Num. 14:22.....	1e.	Mic. 5:4.....	1e.
Deut. 8:2, 4; 9:12.....	1e.	Zech. 5:5.....	2d.
Deut. 17:9.....	1b.	Zech. 7:3.....	1e.
Judg. 9:23.....	2a.	Mal. 1:7.....	2c.
1 Sam. 12:3; 17:55-58.....	2b.	Ps. 12:5; 77:14.....	2a.
1 Sam. 14:17.....	2d.	Ps. 20:8; 75:8.....	1g.
1 Sam. 30:13.....	2f.	Ps. 104:8.....	1d.
2 Sam. 19:43.....	1e.	Prov. 19:12.....	1f.
1 Kgs. 1:27; 14:3.....	2d.	Job 13:13.....	2c.
1 Kgs. 8:23.....	1g.	Job 19:19.....	1d.
1 Kgs. 12:16.....	2c.	Eccles. 7:14.....	1g.

13. THE RELATIVE PRONOUN.

1. **הַשֵּׁר אֲשֶׁר שָׁלַח הַמֶּלֶךְ** ¹ *the general whom the king has sent.*
2. **גּוֹי אֲשֶׁר לֹא-תִשְׁמַע לְשׁוֹנִי** ² *a nation whose tongue thou wilt not hear.*
3. **הַחֲוִילָה אֲשֶׁר-שָׁם הַזָּהָב** ³ *Havilah where is gold.*

¹ Isa. 37:4.

² Deut. 28:49.

³ Gen. 2:11.

- בָּרַד אֲשֶׁר לֹא־הָיָה כָּמֹהוּ בְּמִצְרַיִם¹ hail such as has not been in Egypt.
 עֲבָדִי אֲתָהּ אֲשֶׁר בְּךָ אֶתְפָּאֵר² thou art my servant in whom I will
 2. לָאֲשֶׁר קָנָהוּ מֵאֵתוֹ³ to him from whom he bought it. [be glorified.
 עַל אֲשֶׁר־עָשָׂה⁴ on account of that which he did.
 בְּיַד אֲשֶׁר שָׂנֵאת⁵ in the hand of him whom thou hatest.
 בְּאֶשֶׁר תָּמוּתִי אֲמוֹת⁶ in the place in which thou diest, I will die.
 מִן־אֲשֶׁר יִקְרָתַּ בְּעֵינִי⁷ from the time in which thou wast precious in mine
 אֶת־אֲשֶׁר־תְּבָרַךְ מְבָרֵךְ⁸ he whom thou blessest is blessed. [eyes.
 3. a. בְּאֶרֶץ לֹא־לָהֶם⁹ in a land which is not theirs.
 הַבָּאתָ יוֹם־קִרְאתָ¹⁰ thou hast brought the day thou hast called.
 יוֹם אֲוִלְדִּי בּוֹ¹¹ the day on which I was born.
 b. מְקוֹם לֹא־יָדַע אֵל¹² the place of him who knows not God.
 בְּיַד־תִּשְׁלַח¹³ by the hand of any one whom thou wilt send.
 יִהְיֶה אֲהָבּוֹ יַעֲשֶׂה חֲפָצּוֹ¹⁴ he whom Yahweh loves will accomplish
 4. a. שָׁמַע לֵאבִיָּה זֶה יִלְדָּהּ¹⁵ listen to thy father who begat thee. [his desire.
 אֵינִי אֲהַבְתִּי נִהְפָּכוּ־בִי¹⁶ those I loved are turned against me.
 b. בְּנֵוֹ הִנּוּלְדֵּוֹ לּוֹ¹⁷ his son who was born to him. [turned.
 הָהֹלְכוֹא¹⁸ who went; הַבָּאָה¹⁹ which has come; הַשֹּׁבָה²⁰ who re-

The word אֲשֶׁר 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, אֲשֶׁר... לוֹ = to whom, אֲשֶׁר... אֹתָם = whom, אֲשֶׁר... שָׁם = where, etc.^{a b}

2. When the particle אֲשֶׁר is immediately preceded by a preposition, or by אֵת, 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

¹ Ex. 9:18.² Isa. 49:3.³ Lev. 27:24.⁴ Jer. 15:4.⁵ Ezek. 23:28.⁶ Ruth 1:17.⁷ Isa. 49:4.⁸ Num. 22:6.⁹ Gen. 15:13.¹⁰ Lam. 1:21.¹¹ Job 3:3.¹² Job 18:21.¹³ Ex. 4:13.¹⁴ Isa. 48:14.¹⁵ Prov. 23:22.¹⁶ Job 19:19.¹⁷ Gen. 21:3.¹⁸ Josh. 10:24.¹⁹ Gen. 18:21.²⁰ Ruth 4:3.

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 הַזֶּה (§ 12. 1. d).

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

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; 26:32; 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 כִּי 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. 31:20; 1 Sam. 5:9; 2 Sam. 12:22.

REFERENCES FOR STUDY.

Gen. 2:11.....	4b.	Isa. 7:16.....	1
Gen. 9:24; 39:9.....	2	Isa. 25:9; 42:24; 48:21.....	4a.
Gen. 13:3; 45:4.....	1	Isa. 30:6; 54:1.....	3a.
Ex. 4:15; 32:34.....	2	Isa. 40:29; 41:24; 65:1.....	3b.
Ex. 9:4.....	3a.	Jer. 2:8.....	3b.
Ex. 15:13.....	4a.	Jer. 32:10.....	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. 32:15, 20.....	3a.	Ps. 4:8; 7:7; 49:20.....	3a.
Josh. 10:24.....	4b.	Ps. 9:16; 74:2.....	4a.
Judg. 5:18.....	3a.	Job 10:2; 15:17.....	4a.
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. 26:28.....	4b.
2 Kgs. 8:1.....	2		

14. OTHER PRONOMINAL EXPRESSIONS.

1. a. וַיִּתְחַבֵּא¹ and I hid myself; וַיִּתְחַבֵּא² and he hid himself.
 b. הוּא³ אֲדֹנָי הוּא⁴ the Lord himself; הַיְּהוּדִים תָּמָה⁵ the Jews themselves.
 וַיַּעַשׂ לֹו אֶחָד חֶרֶב⁶ and Ehud made for himself a sword.
 וַתֵּלֶךְ עִמָּהּ⁷ and she took him up with herself.
 c. וְלֹא-אָדַע נַפְשִׁי⁸ I know not myself (lit., my soul).
 וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ⁹ and Sarah laughed within herself.
2. a. וַיִּחְלְמוּ... אִישׁ חֲלֹמוֹ¹⁰ and they dreamed... each his dream.
 בְּבֹקֶר בְּבֹקֶר¹¹ every morning; שְׁנֵי הָעֹמֶר לְאַחַד¹² two omers for each;
 בְּכָל-יוֹם¹³ in every day; כָּל-חַי¹⁴ every one living.
 b. וְלֹא-יֵצֵא אִישׁ מִמְּקוֹמוֹ¹⁵ let not any one go forth from his place.
 הֲיִפְלֵא מִיְּהוָה דָּבָר¹⁶ Is anything too difficult for Yehoweh?
 כָּל-מִצְוֹת¹⁷ any of Y's commandments; כָּל-רָע¹⁸ anything evil.
 כָּל אֲשֶׁר-לָךְ בְּעִיר¹⁹ whoever belongs to thee in the city.
 כָּל אֲשֶׁר-חָפֵץ י' עֲשֶׂה²⁰ whatever Y. pleases, he does.
 c. וְקָח... מִזִּקְנֵי יִשְׂרָאֵל²¹ take... some of the elders of Israel.
 וַיֵּצֵאוּ מִן-הָעָם²² some of the people went out.
 d. לֹא יִצְלַח לְכָל²³ it is good for nothing; שֵׁם עַל-לֵב²⁴ nobody takes it to heart;
 וְלֹא-תַעֲשׂוּ דָבָר²⁵ do nothing;
 כָּל-אָדָם לֹא-יִהְיֶה בָּאֵהָל²⁶ nobody shall be in the tent.
 e. כָּזֶה אִשׁ²⁷ such a man; כָּזֶה עַם²⁸ such a people;
 וְלֹא-הָיָה בָּן אֲרֶבֶה כְּמָהוּ²⁹ there were no such locusts as they.
 f. מִזֶּה אֶחָד וּמִזֶּה אֶחָד³⁰ the one on the one side, the other on the other.
 וַיִּפְרְדּוּ אִישׁ מֵעַל אֶחָיו³¹ and they separated the one from the other.
 וְלֹא-קָרַב זֶה אֶל-זֶה³² and the one did not draw near the other.
 עִיר בְּעִיר מְמַלְכָּה בְּמַמְלָכָה³³ one city against another, one kingdom against another.

¹ Gen. 3:10.² Gen. 3:8.³ Isa. 7:14.⁴ Est. 9:1.⁵ Judg. 3:16.⁶ 1 Sam. 1:24.⁷ Job 9:21.⁸ Gen. 18:12.⁹ Gen. 40:5.¹⁰ Ex. 16:21.¹¹ Ex. 16:22.¹² Ps. 7:12.¹³ Gen. 3:20.¹⁴ Ex. 16:23.¹⁵ Gen. 18:14.¹⁶ Lev. 4:2.¹⁷ Isa. 58:2.¹⁸ Gen. 19:12.¹⁹ Ps. 135:6.²⁰ Ex. 17:5.²¹ Ex. 16:27.²² Jer. 13:7.²³ Isa. 57:1.²⁴ Gen. 19:8.²⁵ Lev. 16:17.²⁶ Jer. 5:9.²⁷ Gen. 41:38.²⁸ Ex. 10:14.²⁹ Ex. 17:12.³⁰ Gen. 18:11.³¹ Ex. 14:20.³² Isa. 19:2.

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 Niph'al and Hithp'al stems.
 - b. By the personal pronoun of the third person and by pronominal suffixes.
 - c. By the use of certain nouns like נָפֶשׁ, עֵצֶם, פָּנִים (§ 8. 2. c), קָרָב, and לֵב.
2. The indefinite pronouns are expressed variously:—
 - a. *Each, every*, by אִישׁ, or the repetition of a word (§ 3. 1. c), or אֶחָד, or כָּל.
 - b. *Any, anyone, anything, whoever, whatever*, by כָּל, דָּבָר, אִישׁ.
 - c. *Some of*, by the preposition מִן *from*.
 - d. *Nothing, nobody*, by כֹּל.... לֹא, דָּבָר, אִין אִישׁ, לֹא (or אֵל), כָּל-אָדָם לֹא.
 - e. *Such*, by כִּזֶּה, בֶּן.
 - f. *The one—the other*, by אֶחָד—אֶחָד, אִישׁ—אִישׁ, אַח—אִישׁ, or אֶחָד—אֶחָד, אִישׁ—אִישׁ, אֶחָד—אֶחָד, 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.....	2c.
Gen. 39:23.....	2d.	Isa. 6:3.....	2f.
Ex. 4:9.....	2c.	Isa. 66:8.....	2c.
Ex. 35:24.....	2b.	Jer. 7:19.....	1b.
Lev. 5:9.....	2c.	Jer. 9:3.....	2d.
Lev. 11:32.....	2b.	Jer. 37:9.....	1c.
Num. 20:19.....	2d.	Ezek. 15:3.....	2b.
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.....	2c.	1 Chron. 9:28.....	2c.
1 Sam. 10:3.....	2f.	1 Chron. 17:5.....	2f.

15. NUMERALS.

1. יוֹם אֶחָד ¹one day; תּוֹרָה אַחַת ²one law; יָמִים אֲחֵרִים ³single days.
2. a. יְמֵי הַמָּאֲרָת ⁴triad of days = three days; שְׁנֵי הַמָּאֲרָת ⁵the two l.
- b. שִׁבְעַת שָׁנִים ⁶seven years; שִׁבְעָה פָּרִים ⁷seven bullocks.

¹ Gen. 27:45.

² Gen. 27:44.

³ Gen. 1:16.

⁴ Num. 23:1, 29.

⁵ Ex. 12:49.

⁶ Josh. 2:22.

⁷ Gen. 5:7.

- c. *מַעְלוֹת שֶׁבַע*² *seven steps*; *אֵילִם שֶׁבַע*¹ *seven rams*.
3. *אֲפָרִים שְׁנִים עֶשֶׂר*⁴ *twelve bullocks*; *שָׁנִים עֶשֶׂר אֲנָשִׁים*³ *twelve men*; *שֵׁשׁ עֶשְׂרֵה נַפְשׁ*⁶ *sixteen souls*; *אֶחָד עֶשֶׂר יוֹם*⁵ *eleven days*;
4. *אַמּוֹת עֶשְׂרִים*⁸ *twenty cubits*; *שִׁבְעִים בָּנִים*⁷ *seventy sons*; *שִׁבְעִים לַיְלָה*⁹ *forty nights*; *שִׁבְעִים נַפְשׁ*¹⁰ *seventy souls*.
5. *אַרְבָּעִים וּשְׁנֵי יָלָדִים*¹¹ *forty-eight cities*; *שְׁלֹשִׁים וּשְׁנֵי יָלָדִים*¹² *forty-two children*; *שְׁלֹשִׁים וּשְׁלֹשׁ שָׁנָה*¹³ *thirty-three years*; *חֲמִישׁ שָׁנִים וּשְׁבַע שָׁנָה*¹⁴ *seventy-five years*.
6. *מֵאֶת אֲדָנִים*¹⁶ *a hundred sockets*; *מֵאֶת נְבִיאִים*¹⁵ *a hundred prophets*; *מֵאֶת שָׁנָה*¹⁷ *a hundred years*; *רְמוֹנִים מֵאֶה*¹⁹ *a hundred pomegranates*; *אֶלֶף עֲלּוֹת*²⁰ or *עֲלּוֹת אֶלֶף*²¹ *a thousand burnt-offerings*.
7. a. *הָאֶחָד*²⁴ *the one*; *הָעֶשְׂרִים*²³ *the twenty*; *הָאַרְבָּעִים*²² *the forty*;
- b. *אֶת אַרְבָּעִים הַיּוֹם*²⁶ *the forty days*; *חֲמִשָּׁת הָאֲנָשִׁים*²⁵ *the five men*; *הַשְּׁלֹשָׁה וְהַשִּׁבְעִים וְהַמֵּאִתִּים*²⁷ *the two hundred and seventy-three*; *הַחֲמִשִּׁים וּמֵאִתִּים אֵישׁ*²⁸ *the two hundred and fifty men*. [month.]
8. a. *בַּחֹדֶשׁ הַתְּשַׁעִי*³⁰ *in the ninth*; *בַּשָּׁנָה הָרִאשׁוֹנָה*²⁹ *in the first year*;
- b. *בַּשָּׁמֶנֶה עֶשְׂרֵה שָׁנָה*³² *in the eighteenth*; *בִּשְׁנַת שְׁמֹנֶה עֶשְׂרֵה*³¹ or *בַּשָּׁנָה עֶשְׂרֵה שָׁנָה*³³ *in the fortieth year*;
- c. *שְׁנַת-הַשֶּׁבַע*³⁵ *the seventh year*; *בִּשְׁנַת אַרְבַּע*³⁴ *in the fourth year*;
9. a. *אֶחָד לְשִׁבְט*³⁷ *one for each tribe*; *שְׁנִים שְׁנִים*³⁶ *two by two*;
- b. *שְׁלֹשׁ רָגָלִים*⁴⁰ *three times*; *שְׁלֹשׁ פְּעָמִים*³⁹ or *שְׁלֹשׁ פְּעָמִים*³⁸ *twice*; *אֶחָת*⁴¹ *once*; *שִׁבְעַת עַל-חַטֹּאתֶיכֶם*⁴² *seven times for your sins*; *שִׁבְעָתִים*⁴³ *seven times*; *אַרְבָּעָתִים*⁴⁴ *four times*.

1 2 Chron. 13:9.

2 Ezek. 40:22.

3 Deut. 1:23.

4 Ezr. 8:35.

5 Deut. 1:2.

6 Gen. 40:18.

7 2 Kgs. 10:1.

8 2 Chron. 3:4.

9 Gen. 7:4.

10 Ex. 1:5.

11 Josh. 21:39.

12 2 Kgs. 2:24.

13 2 Sam. 5:5.

14 Gen. 12:4.

15 1 Kgs. 18:4.

16 Ex. 38:27.

17 Gen. 17:17.

18 Gen. 11:10.

19 2 Chron. 8:16.

20 1 Kgs. 3:4.

21 2 Chron. 1:6.

22 Gen. 12:29.

23 Gen. 18:31.

24 Eccles. 4:9.

25 Judg. 18:17.

26 Deut. 9:25.

27 Num. 3:41.

28 Num. 16:36.

29 2 Chron. 29:3.

30 Jer. 36:9.

31 2 Chron. 34:3.

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. 23:17.

40 Ex. 23:14.

41 1 Kgs. 10:22.

42 Lev. 26:18.

43 Gen. 4:15.

44 2 Sam. 12:6.

c. חצי *one-half*; שלישית *one-third*; שתי ידות *two-thirds*; ארבע ידות *four-fifths*; תשע ידות *nine-tenths*.

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

1. אחד is an adjective, and follows the substantive which it modifies.^a

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).^{b c}

3. The numerals from *eleven* to *nineteen* are used with *plural* nouns,^d 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,^e 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 מאה *hundred*, מאתיים *two hundred*, together with the words for *three hundred*, *four hundred*, etc., and אלף *thousand*, אלפים *two thousand* admit the same constructions as the numerals *two* to *ten* (see above 2. a.-c).^f 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.^g

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 **פעם** *time*, **רגל** *foot*, **יד** *hand*, by feminine forms of the cardinals, by dual formations.

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

REMARKS.

(a) **אמר** 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*: **איש** *man*, **אלף** *thousand*, **אמה** *cubit*, **יום** *day*, **כסף** *silver*, **נפש** *soul*, **שנה** *year*, **שקל** *shekel*; e. g., Num. 1:44; Deut. 1:2; Hos. 3:2; Gen. 46:18.

(e) But except in the case of the nouns just mentioned in Rem. d, and a few others denoting *weight or measure*, such as **בא** *bath*, **ככר** *talent*, **כר** *cor*, **גרה** *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 **כחמה**, having no construct, cannot stand in annexion with a following substantive.

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

REFERENCES FOR STUDY.

Gen. 4:19; 5:26; 8:10, 12; 25:23; 30:36;	Judg. 7:3.....	6
31:23.....	2a. Judg. 11:33.....	4
Gen. 7:24; 23:15.....	6 Judg. 14:17.....	7b.
Gen. 8:13; 14:4.....	8b. 1 Sam. 13:5; 25:18.....	6
Gen. 11:25; 14:4; 17:20.....	3 1 Sam. 20:27.....	8c.
Gen. 18:2; 41:18.....	2b. 2 Sam. 2:15.....	3
Gen. 18:24.....	4 2 Sam. 19:44.....	9b.
Gen. 23:1.....	5 2 Sam. 21:20.....	9a.
Gen. 43:34.....	9b. 1 Kgs. 5:3; 7:2; 18:19.....	6
Gen. 47:24.....	9c. 1 Kgs. 7:33.....	4
Ex. 11:1.....	1 2 Kgs. 6:25.....	9c.
Ex. 12:3.....	8c. 2 Kgs. 18:23.....	6
Ex. 12:6.....	8b. Isa. 6:2.....	9a.
Ex. 29:40.....	9c. Ezek. 40:36.....	5
Lev. 27:5.....	4 Zech. 11:12.....	4
Num. 7:3.....	3 Zech. 13:8.....	9c.
Num. 11:19.....	4 Prov. 6:31.....	9b.
Deut. 1:23.....	1 Job 32:1.....	2a.
Deut. 4:13.....	7b. Neh. 8:2.....	8c.
Deut. 4:41; 19:2.....	2b. 1 Chron. 2:22.....	5
Deut. 22:19.....	6 1 Chron. 23:4.....	6
Josh. 3:12; 4:3.....	3 1 Chron. 25:5.....	2c.
Josh. 4:20.....	7b. 2 Chron. 3:4.....	4
Josh. 21:32.....	2c. 2 Chron. 11:17.....	2c.

II. Use of Tenses and Moods.

16. THE TENSES, IN GENERAL.

1. a. אֵל-הָאִשָּׁה אָמַר¹ unto the woman he said.
 b. וְקִנֵּיתִי מִהְיוֹת לְאִישׁ² I am too old to be to a husband.
 c. כּוֹכַב מִיַּעֲקֹב יֵרֶד³ a star shall proceed from Jacob, etc.
2. a. וְאִזְוֹ יִשְׂרָאֵל⁴ then sang (proceeded to sing) Moses. [answering him.
 מֹשֶׁה יָדַבֵּר וְהָאֱלֹהִים יַעֲנֵנּוּ⁵ Moses kept speaking and God kept
 מִצָּאָהוּ בְּאֶרֶץ מִדְבָּר⁶ he found him in a desert land.
 b. וְלֹא אֶרְאֶנּוּ⁷ I see him but not now.
 וְכָל-בְּכוֹר בְּנֵי אֶפְרַיִם⁸ but all the first-born of my sons I redeem.
 שְׂפֵתַי חֲכָמִים תִּשְׁמְרוּם⁹ the lips of the wise preserve them.
 c. עַתָּה תֵּרְאֶה אֲשֶׁר אֶעֱשֶׂה¹⁰ now thou shalt see what I shall do.
 מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה¹¹ to-morrow Yahweh will do this thing.
 מִכָּל עֵץ-הָגֶן אָכַל תֹּאכַל¹² from every tree of the garden thou
 mayest eat.
 בְּעֵבֹר תְּהִיָּה-לִּי לְעֵדָה¹³ 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

¹ Gen. 3:16.

² Ex. 19:19.

³ Ex. 13:15.

¹¹ Ex. 9:5.

⁴ Ruth 1:12.

⁵ Deut. 32:10.

⁹ Prov. 14:3.

¹² Gen. 2:16.

⁶ Num. 24:17.

⁷ Num. 24:17.

¹⁰ Ex. 8:1.

¹³ Gen. 21:30.

⁸ Ex. 15:1.

- 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;¹ 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.

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., *πείσαι* differs from *πείθεσθαι*, and *μὴ πείσης* from *μὴ πείθῃς* 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. אֱלֹהִים בָּרָא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ ¹ God created the heaven and the earth.
וְכוּשׁ יָלַד אֶת-נִמְרוֹד ² and Cush begat Nimrod. [earth.
וּבְנֵי יִשְׂרָאֵל פְּרוּ ³ and the children of Israel were fruitful.
שָׁלֹשׁ שָׁנִים מָלַךְ בִּי ⁴ three years reigned he in Jerusalem.
2. עָזְבוּ אֶת-יְהוָה ⁵ they have forsaken Yahweh.
לָמָּה נָפְלוּ פָנֶיךָ ⁶ why hath thy countenance fallen?
אֲשֶׁר שָׂתוּ עָלַי ⁷ who have set themselves against me.
מָלְאוּ מִתְנֵי חִלְחָלָה ⁸ my loins have become (= are) full of anguish.
3. מִי לָקַחְתִּי שׁוֹר ⁹ whose ox have I taken?
אִם-עָשִׂיתִי זֹאת ¹⁰ if I have (ever) done this.

¹ Gen. 1:1.

² Gen. 10:8.

³ Ex. 1:7.

⁴ 1 Kgs. 15:2.

⁵ Isa. 1:4.

⁶ Gen. 4:6.

⁷ Ps. 3:7.

⁸ Isa. 21:3.

⁹ 1 Sam. 12:3.

¹⁰ Ps. 7:4.

וְתָתָהּ לּוֹ ¹תַּאֲוַת לִבּוֹ *thou hast given him the desire of his heart.*

4. מְלָאכָתוֹ אֲשֶׁר עָשָׂה ²*his work which he had made.*

וְחָטְאתֶם לַיהוָה אֱלֹהֵיכֶם ³*ye had sinned against Yahweh your God.*

וְלֹא אָכַל לֶחֶם ⁴*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 b}

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."^c

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; 19:23; 20:18; 34:5.....	4	Isa. 5:24 b.....	2
Gen. 25:30; 32:11; 49:30 f.....	1	Isa. 6:6.....	4
Gen. 32:11.....	2	Jer. 2:11a.....	3
Ex. 2:18; 4:22 (אָמַר).....	3	Psa. 2:1; 5:11; 16:6; 17:5; 22:2; 31:15; 38:7-10.....	2
Ex. 12:40.....	1	Psa. 3:3; 44:2.....	3
Num. 9:23.....	1	Psa. 30:3; 40:8; 44:3 f.....	1
Num. 22:33.....	4	Psa. 48:4.....	2
Deut. 2:14.....	1	Job 4:3; 9:4; 37:20.....	3
Judg. 6:23.....	4	Job 19:18-20.....	2
2 Sam. 18:18.....	4		

¹ Psa. 21:3.

² Gen. 2:2.

³ Deut. 9:16.

⁴ 1 Sam. 28:20.

18. THE PERFECT, USED OF PRESENT EVENTS.

1. אֶל־יְהוָה¹ יָרִי אֶרְמָתִי *I lift up my hand to Yahweh.*
וַאֲתָו צִוִּיתִי לְהִיּוֹת נָגִיד² *and him I appoint to be prince.*
וְעַתָּה שְׁלַחְתִּי אִישׁ־חָכָם³ *and now I send a wise man.*
2. לֹא יָדַעְתִּי⁴ (*I have perceived = I have come to know =*) *I know not.*
"זָכַרְנוּ אֶת־הַדָּגָה וְגו'⁵ *we remember the fish, etc.*
קִמְנָתִי מִכָּל הַחַסְדִּים⁶ *I am too small for all the mercies, etc.*
3. יָדַע שׁוֹר קִנְהוֹ⁷ *an ox knoweth his owner.*
יָבֵשׁ חֲצִיר נָבֵל צִיץ⁸ *grass withereth, flower fadeth.*
רָאָה אֶת־מִשְׁמֵי הַבַּיִת ' ⁹*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);^{a b} 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.^c

3. The *perfect of experience*, used to express truths which have been established by experience, and, hence, generally accepted.^{d e}

REMARKS.

(a) Compare the Latin *novi*, *memini*, and the Greek *οἶδα*.

(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).

¹ Gen. 14:22.

² 1 Kgs. 1:35.

³ 2 Chron. 2:12.

⁴ Gen. 4:9.

⁵ Num. 11:5.

⁶ Gen. 32:11.

⁷ Isa. 1:3a.

⁸ Isa. 40:7.

⁹ Ps. 33:13.

REFERENCES FOR STUDY.

Gen. 21:26; 27:9.....2	Ps. 7:16; 15:3-5; 24:4; 33:13; 34:11; 37:23; 39:12; 84:4.....3
Ex. 10:3 (מֵאֵן).....2	Ps. 25:2 (בִּטְחֶךָ).....2
Sam. 2:1 (שִׁמְרוֹ).....2	Ps. 92:6 (גִּדְלֶךָ).....2
Sam. 2:3-5.....3	Ps. 104:24 (מִלֵּא).....2
1 Sam. 17:10.....1	Ps. 144:4 (רִמְסֶה).....2
2 Sam. 16:4; 17:11; 19:30.....1	Prov. 11:2, 8; 22:12 f.....3
Isa. 40:8, 23.....3	Prov. 20:9 (טָהֵר).....2
Isa. 55:9 (יִבְרָה).....3	Job 10:15 (צָרָךְ).....2
Ps. 5:6 (שָׁנָא).....2	Ruth 1:12 (וָקָן).....2
Ps. 7:2 (חִסְדֶּךָ).....2	

19. THE PERFECT, USED OF FUTURE EVENTS.

1. הַשָּׂדֶה נִתְּתִי לָךְ¹ *the field I give (= will give) thee.*
 הָאֲדָמָה נִתְּתִי אֶת־הָא' לְרֹעֶיךָ² *to thy seed I will give this land.*
 יָדַעְתִּי כִּי הוֹשִׁיעַ³ *I know that Yaweh will save.*
- a. לָכֵן נָלַח עַמִּי⁴ *therefore my people shall go into captivity.*
 בֹּכֶב מִיַּעֲקֹב⁵ *a star shall proceed from Jacob, etc.*
 רָאוּ אֹר גָּדוֹל⁶ *the people.... shall see a great light.*

b. וְיִחַלֵּף בִּיהוּדָה שִׁטֹּף וְעָבַר עַד־צֹנָאֵר יִגִּיעַ⁷ *and he shall sweep onward into Judah; he shall overflow and pass through; he shall reach even to the neck.*
 לֹא יִהְיוּ אוֹרִים חֹשֶׁךְ הַשָּׁמַיִם⁸ *for the stars of heaven.... shall not give their light, the sun shall be darkened, etc.*

c. וְלֹא יִשְׁחִיתוּ⁹ בִּי־מְלָאֵה הָאָרֶץ דָּעָה אֶת־י'¹⁰ *and they shall do no harm.... for the earth shall be filled with the knowledge of Y.*
 כִּי־אֲרָפוֹת מְמָרוֹם נִפְתָּחוּ¹¹ *for the windows of heaven shall be opened.*
 כִּי־שָׁמַע י' קוֹל בְּכִי¹² *for Y. shall hear the voice of my weeping.*
- כִּי־נִתְּנָם יְהוָה בְּיָדֵנוּ¹³ *for Y. will have given them into our hand.*
 הָיָה כִּי שְׁלַחְךָ יְהוָה¹⁴ *go, for (then) Y. will have sent thee.* [ten.
 וּמִוֹלָדְתְּךָ אֲשֶׁר־הוֹלַדְתָּ *and thine issue which thou shalt have begot-*

¹ Gen. 23:11.² Gen. 15:18.³ Ps. 20:7.⁴ Isa. 5:13.⁵ Num. 24:17.⁶ Isa. 9:1.⁷ Isa. 8:8.⁸ Isa. 13:10.⁹ Isa. 11:9.¹⁰ Isa. 24:18.¹¹ Ps. 6:9 (cf. 10).¹² 1 Sam. 14:10.¹³ 1 Sam. 20:22.¹⁴ Gen. 48:6.

- יָלְדָה... עַד-עַתָּה¹ *until the time when she... shall have brought forth.*
4. לֹא הָרַגְתִּי אֹתָם לֹא הָרַגְתִּי אֶתְכֶם² *if you had kept them alive, I should not have killed you.*
- וְצָ' הוּתַר לָנוּ... בְּסֶדֶם הָיִינוּ³ *except Y. of hosts had left us a very small remnant, we should have been as Sodom, etc.*
- וְאִם-לֹא הֵבִיאתִי אֵלָיְךָ... וְחָטָאתִי⁴ *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.^a 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 כִּי 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.^b

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.^{c d}

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,

¹ Mic. 5:2.

² Judg. 8:19.

³ Isa. 1:9.

⁴ Gen. 43:9.

the ordinary rendering (*has* or *have*) is entirely sufficient; e. g., לִי נֶאֱמָרָה (Isa. 16:12; Gen. 28:15; 2 Kgs. 4:24).

(c) That the Perfect may also be used to express a *wish*, i. e., as a *Precative*, is claimed by some grammarians. In accordance with this usage, the following passages are by some explained: Isa. 26:15; 43:9; Ps. 4:2; 7:7; 10:16; 22:22; 31:8; 57:7; 71:3; 116:16; Job 21:16; 22:13, 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 לְמַדְּךָ עַד מָתַי *till when?* אֵיךְ עַד מָתַי *up to where?* e. g., Ex. 10:3; Ps. 80:5; and (2) where the speaker desires to represent a thing as highly improbable; e. g., Gen. 13:12; 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.
Ex. 12:17.....1	Jer. 2:26; 13:26.....2a.
Lev. 20:44.....1	Jer. 25:38.....2b.
Num. 32:19.....1	Jer. 28:2.....2a.
Deut. 28:45, 62.....3	Jer. 31:14.....1
Judg. 14:16.....4	Jer. 46:14-16.....2a.
Judg. 15:3.....1	Joel 2:10; 4:15.....2b.
1 Sam. 1:29.....3	Amos 5:2.....2a.
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. 9:1-6; 10:28-31.....2a.	Ps. 22:22, 30.....2a.
Isa. 11:8; 13:10.....2b.	Ps. 28:6.....2c.
Isa. 16:12.....3	Ps. 30:12; 36:13.....2a.
Isa. 16:8, 9.....2c.	Ps. 41:4.....2a.
Isa. 16:10; 18:5.....2b.	Ps. 56:14.....2c.
Isa. 21:1.....2a.	Ps. 59:17.....3
Isa. 23:1, 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. יוֹם אֲוִלַּד בּוֹ¹ *perish the day on which I was born.*

דְּחֻמָּת יִכְסִימוּ² *the depths covered them.*

מִצְאָהוּ בְּאֶרֶץ מִדְבָּר³ *he found him in a desert land.*

¹ Job 3:3.

² Ex. 15:5.

³ Dt. 32:10.

b. *אָן יִשְׂרָאֵל*¹ *then sang (proceeded to sing) Moses.*

*וְכֹל שִׁחַ הַשָּׂדֶה טָרָם יִהְיֶה בָּא*² *and no shrub of the field was yet in the earth.*

*אָן יִמְלֵא שְׂחוֹק פִּינוּ*³ *then our mouth was filled with laughter.*

2. *וַיַּעַשׂ שָׁנָה בְּשָׁנָה*⁴ *and so he did year by year.* [throng.

*בְּבֵית אֱלֹהִים נִהְלַךְ בְּרָגֶשׁ*⁵ *we used to go to the house of God in a*

*חֶרֶב שָׂאוֹל לֹא תָשׁוּב רִיקָם*⁶ *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 *אָן then*, *טָרָם, בְּטָרָם 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; 23:10; 1 Kgs. 7:8b; 21:6; 2 Kgs. 13:20; Jer. 52:7; Ezek. 9:4; Job 6:17; Ps. 56:4.

(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. 15:12, 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. 2:10; and in circumstantial clauses, e. g., 2 Sam. 15:37.

(e) *אָן* is found sometimes with the Perfect; *טָרָם* also, but rarely; e. g., Gen. 4:26; 24:15; Ex. 4:26; 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.

¹ Ex. 15:1.

² Gen. 2:5.

³ Ps. 126:2.

⁴ 1 Sam. 1:7.

⁵ Ps. 55:15.

⁶ 2 Sam. 1:22.

(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. 2:13 f.; 1 Kgs. 10:22.

REFERENCES FOR STUDY.

Gen. 2:10.....	1a.	1 Kgs. 3:4; 5:28.....	2
Gen. 6:4.....	2	Isa. 1:21.....	2
Gen. 19:4; 24:45.....	1b.	Isa. 6:2.....	1a.
Gen. 30:38; 31:30.....	2	Isa. 7:23.....	2
Ex. 1:12.....	2	Isa. 23:7.....	2
Ex. 15:6, 7, 15.....	1a.	Isa. 26:11.....	2
Ex. 19:19.....	2	Isa. 43:17.....	1a.
Num. 9:16-23.....	2	Isa. 45:4.....	1a.
Num. 23:7.....	1a.	Isa. 51:2.....	1a.
Deut. 32:16, 17.....	2	Hab. 3:3, 7.....	1a.
Josh. 8:30; 10:12; 22:1.....	1b.	Ps. 7:16.....	1a.
Josh. 23:10.....	2	Ps. 18:4, 7, 21.....	1a.
Judg. 2:1.....	1a.	Ps. 30:9.....	1a.
Judg. 2:18.....	2	Ps. 42:5.....	2
Judg. 5:8, 28, 29.....	1a.	Ps. 60:5.....	1b.
Judg. 6:5.....	2	Ps. 95:10.....	2
1 Sam. 2:22.....	2	Ps. 99:6 f.....	2
1 Sam. 3:3, 7b.....	1b.	Ps. 104:6-8.....	1a.
1 Sam. 9:9.....	2	Job 4:12; 10:10 f.....	1a.
2 Sam. 15:37.....	1a.		

21. THE IMPERFECT, USED OF PRESENT EVENTS.

1. לָאִמֵּר מַה-תִּבְקֶשׁ¹ saying: What art thou seeking?
 הֲנֵה תִּרְאוּ אִישׁ מִשְׁתַּנֵּעַ² so, ye see (the) man is mad.
 יִתְיַצְּבוּ מְלָכֵי-אֶרֶץ³ kings of the earth set themselves.
2. "עַל-כֵּן יֵאמַר וְגו'⁴ therefore it is said, etc.
 וְכָל-בְּכוֹר בְּנֵי אֶפְרַיִם⁵ and all the first-born of my sons I redeem.
 נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי⁶ my soul he restoreth, he guideth, etc.
 אֶת-יִרְאֵי יְהוָה יְכַבֵּד⁷ 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.

⁵ 1 Sam. 21:15.

⁶ Gen. 10:9

⁷ Ps. 23:3.

3. כְּאִשֶּׁר תַּעֲשִׂינָה הַדְּבָרִים¹ *just as bees do.*
 הָאָדָם יִרְאֶה לְעֵינָיו וְיִרְאֶה לְלֵב² *man looketh on the appearance, but Y. looketh on the heart.*
 הַדֶּלֶת תִּסּוּב עַל-צִירָה³ *the door turneth on its hinges.*
 יִתְעַב יֵשׁ-דָּמִים.... יִתְעַב⁴ *the bloody man Y. abhorreth.*
4. בִּנְיָמִין זֶאֵב יִסְרָף⁵ *Benjamin is a ravening wolf.* [man?
 מִי־אַתָּה וְתִירָאִי מֵאֲנֹשׁ יָמוּת⁶ *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.^a
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.^b
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. 2:8; 9:10; 10:4, 28. Cf. § 20. 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. 22:14.....	2	Josh. 7:12.....	2
Gen. 37:15.....	1	Judg. 14:10.....	2
Ex. 18:15.....	2	1 Sam. 9:6.....	2
Num. 24:17.....	1	1 Sam. 24:13.....	3
Deut. 28:49.....	3	2 Sam. 5:8b.....	2
Deut. 32:11.....	4	Isa. 1:23.....	2

¹ Deut. 1:44.

² Prov. 26:14.

³ Gen. 49:27.

⁴ Isa. 51:12.

⁵ 1 Sam. 16:7.

⁶ Ps. 5:7.

Isa. 5:11, 23.....	2	Ps. 1:3, 4, 5, 6.....	2
Isa. 9:2.....	3	Ps. 3:6.....	2
Isa. 14:2.....	2	Ps. 3:7.....	2
Isa. 31:4.....	3	Ps. 11:2.....	2
Isa. 32:6.....	3	Ps. 11:4.....	3
Isa. 40:20.....	4	Ps. 12:3.....	2
Isa. 40:31.....	3	Ps. 16:4.....	2
Isa. 55:13.....	4	Ps. 17:9, 12.....	2
Isa. 62:1b.....	4	Ps. 18:26-28.....	3
Jer. 6:4.....	1	Ps. 42:3.....	4
Hos. 4:11.....	3	Ps. 104:11-17.....	3
Hos. 4:14.....	4	Prov. 10:1, 2, 3, 4.....	3
Hab. 3:9.....	1	Job 5:2.....	3

22. THE IMPERFECT, USED OF FUTURE EVENTS.

1. כִּי־יִרְאוּ אֶתְךָ הַמִּצְרִים¹ *when the Egyptians shall see thee.*
כִּמָּה אֲדַע כִּי אִירְשֶׁנָּה² *whereby shall I know that I shall, etc.*
וְהוּא יְהִי פָרָא אָדָם³ *and he will be a wild-ass of men.*
וְאִם־הִרְעָה תִרְעוּ... תִּסָּפוּ⁴ *but if ye do evil, ye will be swept away.*
2. a. תִּשְׁמַע חֲלוֹם לִפְתֹּר⁵ *thou canst understand a dream to interpret it.*
יֵדַעְתִּי כִּי־דַבֵּר יִדְבֵּר הוּא⁶ *I know that he can speak well.*
בָּקָר אֲשֶׁר לֹא־יִסָּפְרוּ⁷ *oxen which could not be counted.*
b. תֹּאכַל... מִכָּל עֵץ־הָעֵץ⁸ *from every tree... thou mayest eat.*
יָשׁוּב הַרְצִיחַ⁹ *the murderer may return.* [thou shalt eat.]
3. a. עַל־גִּחְוֹנֶה תֵּלֵךְ וְעָפָר תֹּאכַל¹⁰ *upon thy belly thou shalt go and dust*
לֹא תִרְצַח... לֹא תִנָּגֵב¹¹ *thou shalt do no murder... thou shalt not*
b. וְאַתָּה תִּמְשֹׁל־בּוֹ¹² *but thou shouldst rule over him.* [steal.]
וְאֵנֹכִי... אֲשֶׁב עִם־הַמֶּלֶךְ¹³ *and I ought to sit with the king.*
וְנָבַל יָמוּת אֲבִנֵּר¹⁴ *was Abner to die as a fool dieth.*
c. דַּבֵּר־נָא עַבְדְּךָ¹⁵ *let now thy servant speak.*
d. אַל־יַחְטֵא הַמֶּלֶךְ בְּעַבְדּוֹ¹⁶ *let not the king sin against his servant.*
לָמָּה תִכֶּה רֵעִי¹⁷ *why shouldst thou smite thy neighbor?*
מִי אֲנִי כִי אֵלֶךְ¹⁸ *who am I that I should go?*

¹ Gen. 12:12.⁶ Ex. 4:14.¹¹ Ex. 20:14.¹⁵ Gen. 44:18.² Gen. 15:8.⁷ 1 Kgs. 8:5.¹² Gen. 4:7.¹⁶ 1 Sam. 19:4.³ Gen. 16:12.⁸ Gen. 2:16.¹³ 1 Sam. 20:5.¹⁷ Ex. 2:13.⁴ 1 Sam. 12:25.⁹ Num. 35:28.¹⁴ 2 Sam. 3:33.¹⁸ Ex. 3:11.⁵ Gen. 41:15.¹⁰ Gen. 3:14.

4. a. **קַחוּ לָכֶם תֵּבֶן מֵאֵשֶׁר תִּמְצְאוּ**¹ *take for you straw whence ye may find it.* [brother.
רֹצֵחַ אֲשֶׁר יִרְצַח אֶת-רֵעֵהוּ² *the murderer who might slay his*
 b. **אִם-תִּתֶּן-לִי אֶת-חֲצִי בֵיתְךָ לֹא אָבִיא עִמָּךְ**³ *if thou wouldst give me half thy house, I would not go in with thee.*
אִם-יִכְבַּל אִישׁ לְמִנּוֹת אֶת-עֹפֶר הָאָרֶץ נִס וְרַעַךְ יִמְנָה⁴ *if a man could number the dust of the earth, thy seed also could be numbered.*
 c. **לֹא יִשְׁמְעוּ**⁵ *that they may not understand.*
לֹא יִקְרַב⁶ *that there may not come near.*
פֶּן-יִשְׁלַח יָדוֹ⁷ *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.^a

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 stand-point of the past, by *could, might*.

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

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, deprecation*; 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

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*,^{c d} or perhaps only greater courtesy than would have been expressed by the Perfect.^e

4. The *subjunctive imperfect*; under which may be classified loosely three or four general usages:

- a. In expressions of *indefiniteness* 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., לְמַעַן, כִּי (cf. § 47. 4. b).^f

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 לְמַעַן, כִּי, מִדּוּעַ, לְמַדּוּעַ.

(e) Compare the use of the Perfect in Gen. 40:15; Isa. 43:32.

(f) On the use of the Imperfect with י to express purpose, see § 24. 1. e, and 2. d.

REFERENCES FOR STUDY.

Gen. 2:17.....	3a.	1 Sam. 14:44.....	3b.
Gen. 27:4, 10, 19, 25.....	4c.	1 Sam. 21:15.....	3d.
Gen. 42:37.....	2b.	1 Kgs. 3:8.....	2a.
Ex. 3:3.....	3b.	1 Kgs. 8:27.....	2a.
Ex. 5:11.....	4a.	2 Kgs. 12:5.....	4a.
Ex. 5:16.....	3d.	Isa. 1:18.....	1
Ex. 8:23.....	4a.	Isa. 33:14.....	2a.
Ex. 9:19.....	4a.	Isa. 40:30.....	2b.
Ex. 10:26.....	3b.	Isa. 49:15.....	2a.
Ex. 20:3-17.....	3a.	Jer. 24:2.....	2a.
Ex. 21:12.....	3a.	Hos. 2:1.....	2a.
Ex. 22:26.....	3b.	Ps. 5:8.....	2a.
Num. 11:12.....	3d.	Ps. 8:5.....	3d.
Num. 15:14.....	3a.	Ps. 15:1.....	2a.
Num. 23:8.....	3b.	Ps. 18:30.....	2a.
Num. 32:11.....	3a.	Ps. 27:3.....	4b.
Num. 35:33.....	2a.	Ps. 30:6.....	2b.
Num. 36:7, 9.....	3a.	Ps. 32:8.....	3b.
Dt. 5:22.....	3d.	Ps. 44:21 f.....	4b.
Dt. 12:11.....	1	Job 4:19.....	2a.
Dt. 32:29.....	4b.	Job 7:17.....	3d.
Judg. 17:3.....	3d.	Job 8:11.....	2a.
Judg. 19:17.....	3d.	Job 38:31.....	2a.

23. THE JUSSIVE, IMPERATIVE AND COHORTATIVE.

1. a. *יְהי־אֹר* ¹*and God said: Let there be light.*
כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ ²*honor thy father and thy mother.*
תִּשְׁמַט יָדְךָ ³*let thy hand release it.*
וְדָם נָקִי אַל־תִּשְׁפֹּכוּ ⁴*and shed not innocent blood.*
- b. *יִגַּל יַעֲקֹב* ⁵*Jacob will (be permitted to) rejoice.*
יִרְא פַרְעֹה אִישׁ ⁶*let Pharaoh look out a man.*
וַיֹּאמֶר לוֹ רוּץ ⁷*and he said to him: Run.*
יִבְקְשׁוּ לַאֲדֹנִי הַמָּלֶה נַעֲרָה ⁸*let them seek for my lord... a maiden.*
- c. *שִׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִי* ⁹*judge now between me and my vineyard.*
אַל־נָא יֵחַר לַאֲדֹנִי ¹⁰*let not the Lord be angry.*
יֵשְׁב־נָא עִבְדְּךָ ¹¹*let thy servant remain, I pray.*
- d. *יְבָרְכֶךָ י' מִצִּיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַם* ¹²*Yahweh bless thee out of Zion and see thou the good of Jerusalem.*
יִמְטֹר עַל־רָשָׁעִים פַּחִים ¹³*upon the wicked, he shall rain snares.*
וְחַי אִתָּא עֲשׂוּ וְחַי ¹⁴*If ye do this, then ye shall live.*
- e. *תִּשֶׁת־חֹשֶׁךְ וְיְהִי לַיְלָה* ¹⁵*appoint darkness—then shall be night.*
קַנָּה לַיהוָה וַיִּשַׁע לָךְ ¹⁶*wait on Yahweh that he may save thee.*
2. a. *וַיַּאֲמֶרְךָ שְׁמֶךָ* ¹⁷*and I will make great thy name.*
נֵלְכָה עַד־כֹּה ¹⁸*we will go thither.*
- b. *וְאִנִּילָה וְאִשְׂמַחָה* ¹⁹*let me be glad and rejoice.*
נִנְתְּקָה... וְנִשְׁלִיכָה ²⁰*let us break asunder... and cast.*
- c. *וְאֶקְבְּרָה וְאֶעֱלֶה־נָּא* ²¹*let me go up, I pray, and bury.*
נֵלְכָה־נָּא דֶּרֶךְ שְׁלֹשֶׁת יָמִים ²²*we would fain go three days' journey.*
- d. *וְהָבִיָּאָה לִי וְאִכְלָה* ²³*and bring it to me and I will (that I may) eat.*
שְׂאֵל מִמֶּנִּי וְאֶתַּנָּה ²⁴*ask of me that I may give.*

¹ Gen. 1:3.² Ex. 20:12.³ Dt. 15:3.⁴ Jer. 7:6.⁵ Ps. 14:7.⁶ Gen. 41:53.⁷ 2 Sam. 18:23.⁸ 1 Kgs. 1:2.⁹ Isa. 5:3.¹⁰ Gen. 18:30.¹¹ Gen. 44:33.¹² Ps. 128:5.¹³ Ps. 11:6.¹⁴ Gen. 42:18.¹⁵ Ps. 104:20.¹⁶ Prov. 20:22.¹⁷ Gen. 12:2.¹⁸ Gen. 22:5.¹⁹ Ps. 31:8.²⁰ Ps. 2:3.²¹ Gen. 50:5.²² Ex. 3:18.²³ Gen. 27:4.²⁴ Ps. 2:8.

אִם-אֶרְכָּרָה לֹא-יִחְשֶׁן בְּאָבִי וְאַחֲדָלָה מִן-מִנִּי יִהְיֶה¹ *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^{a b c d} 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,^e and the *Imperative*, used only of the *second*, denote, in general, a strong desire that something should happen.^f They may express

- a. A positive *injunction* or *command*; the Jussive, but not the Imperative, may also express *prohibition*.^{g h i j k}
- 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^l (sg. or pl.), emphasizes the *direction* of the will, the intention or purpose.^{m n} 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. c. 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., יִקְטֹל 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 16:6.

(d) The special form of the Cohortative (marked by the syllable נָּ) 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. 18:16; 1 Sam. 14:38.

(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; 68:7; 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. 11:3; 12:4; 34:6; 50:3; 66:7; 72:8, 13, 16, 17; 85:14; 121:3; Jer. 48:6; 51:3; Zech. 9:5; 10:7.

(g) In prohibition, (1) in the second person, the ordinary Imperfect takes נָּ and means *thou shalt not*, the Jussive takes לֹא and means *do not*; (2) in the third person, the ordinary Imperfect takes נָּ and means *he shall not*, the Jussive takes לֹא and means *let him not*; rarely the Jussive takes נָּ , e. g., לֹא יִשְׁכַּח 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 Wāw 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 Wāw Consecutive; it is not to be regarded, however, as a Cohortative; Gen. 32:6; 1 Sam. 2:28 and in all about ninety times.

(n) Cases in which the volition indicated by נָּ is so controlled by outward circumstances as almost to become an involuntary action are found in Ps. 42:5, 10; 55:3, 13; 77:4, 7; Job 10:1; Isa. 33:10; 59:10; Jer. 3:25. Perhaps in some cases the נָּ cohortative, like the נָּ directive, has entirely lost its original force, Ps. 68:16; Jer. 4:19, 21.

REFERENCES FOR STUDY.

Gen. 11:3, 7.....	2b.	Gen. 41:34.....	1b
Gen. 12:2.....	1c.	Gen. 50:5.....	2c.
Gen. 12:13.....	1c.	Ex. 10:1, 12, 21.....	1a.
Gen. 13:9.....	2d.	Ex. 23:1.....	1a.
Gen. 13:15.....	2a.	Lev. 10:9.....	1a.
Gen. 22:5.....	2c.	Num. 9:8.....	2a.
Gen. 24:2.....	1c.	Num. 11:13.....	2c.
Gen. 27:7.....	1c.	Dt. 9:27.....	1c.
Gen. 30:28, 31.....	2d.	Dt. 10:1.....	1a.

Deut. 12:20.....2a.	Isa. 1:18.....1d.
Deut. 13:3,14.....2b.	Isa. 1:18.....2b.
Deut. 20:5.....1b.	Isa. 5:3.....1e.
Deut. 28:8; 33:6.....1d.	Isa. 23:1.....1d.
Judges 11:17,19.....2c.	Isa. 41:22,23,26.....2d.
1 Sam. 2:10.....1d.	Mic. 1:8.....2a.
1 Sam. 15:16.....1e.	Hab. 3:17,18.....2d.
2 Sam. 12:8; 17:3.....2d.	Job 6:8-10.....2d.
2 Sam. 16:9; 17:1; 24:14.....2c.	Ps. 2:3.....2b.

24. THE IMPERFECT, WITH WAW CONSECUTIVE.

1. a. ¹וַתֵּלֶךְ הָאִשָּׁה לְדַרְכּוֹ וַתֹּאכַל *and the wom. went her way and ate.*
²וַיֵּרְאֵנִי אֵל פָּנִים אֶל-פָּנִים וַתִּנְצַל נַפְשִׁי *I have seen God face to face, and my life has been spared.*
³וַיֵּצֵק בָּא.....וַיֵּצֵא *and I had come....and he had gone out.*
- b. ⁴כֹּה אָמַר י' וַתֹּאמֶר...וַתִּמָּאן *thus saith Y.: (Israel is my son), and I say, (Let my son go), and thou refuseth (to let him go).*
⁵וַתִּדְעֵהוּ מֶה-אָדָם וַתִּרְעֵהוּ *what is man, and (yet) thou knowest him.*
⁶וַיִּבְשׂוּ בָהֶם נִשְׁפָּה וַיִּבְשׂוּ *He bloweth upon them, and they wither.*
⁷וַיַּעַל מוֹרִיד שְׁאוֹל וַיַּעַל *He bringeth down to Sheol, and bringeth up.*
⁸וַיִּתְאַבֵּל בּוֹכָה *he is weeping and mourning.*
⁹וַתִּגְרֹשׁ גּוֹיִם וַתִּסְמְעֵהוּ *Thou expellest the nations, and plantest it.*
- c. ¹⁰כִּי-יֵלֵד יֶלֶד-לָנוּ וַתְּהִי הַמְּשֻׁרָה עַל-שִׁבְמוֹ וַיִּקְרָא שְׁמוֹ וְגו' *for to us a child shall be born; and the dominion shall be upon his shoulder, and one shall call his name, etc.*
¹¹וַיָּבִיאוּ קוֹלָם מֵאַרְצֵי מִצְרָיִם וַיִּתְּנוּ *watchmen come from a distance, and shall lift up their voice.*

REMARK.—In reference to the substitution of the Imperfect with Wāw Consecutive 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^a with Wāw Consecutive,^b unless they are separated from the conjunction by intervening words.^c

¹ 1 Sam. 1:18.

² Gen. 32:31.

³ Gen. 24:62,63.

⁴ Ex. 4:22,23.

⁵ Ps. 144:3.

⁶ Isa. 40:24.

⁷ 1 Sam. 2:8.

⁸ 2 Sam. 19:2.

⁹ Ps. 80:9.

¹⁰ Isa. 9:5.

¹¹ Jer. 4:16.

(2) The expression for *and-he-called* being, therefore, וַיִּקְרָא , the form וַיִּקְרָא 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;^d 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.^e
- (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.^f

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 Daghâ-forte were the relics of some particle like וּן , 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 *eintretend*—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. 85.

(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., *iddin* (= *in-din*), the etymological equivalent of *יָתַן*, always means *he gave*, while *יָתַן* has this meaning only when preceded by a Wāw Consecutive. (2) In Arabic, there are not a few cases in which the Imperfect is used in the sense of an Aorist, e. g., *ya-qum*, the etymological equivalent of *קָם*, when preceded by the negative adverb *lam* means *he did not stand*; *קָם* is so translated only when the Wāw Consecutive precedes.

(e) Some assert that an Imperfect with Wāw Consec. may be used as a Pluperfect without any preceding Perfect, e. g., *וַאֲקַרֵּב*, Isa. 8:3; *וַיָּבֵא*, 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 Wāw 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 Isa. 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. *וַיִּהְיֶה־נָּהוּ קַיִן וַיָּקָם* and *Cain rose up and slew him*.

וַיָּשְׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם and *they returned and came unto their house*.

b. *אֶת־קוֹלִי שָׁמַעְתִּי וַאֲיֵרָא* I heard thy voice in the garden, and so was afraid and hid myself.

וַאֲנִי לָקַחְתִּי אֶת־הָאִשָּׁה and so I took her to be my wife.

c. *הֲשָׁמַע עַם קוֹל אֵל* did ever a people hear the voice of God, and yet live?

וַאֲהַבְתִּי אֶתְכֶם I loved you...and yet ye say. [is dead.

d. *אִשָּׁה־אַלְמָנָה אֲנִי וַיָּמָת אִישִׁי* I am a widow, for my husband
וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר and she called his name Moses, and said, etc.

e. *וַיְבָרֶכְהוּ* and he blessed him; and he said, etc.

¹ Gen. 4:8.

² 1 Sam. 1:19.

³ Gen. 8:10.

⁴ Gen. 12:19.

⁵ Dt. 4:33.

⁶ Mal. 1:2.

⁷ 2 Sam. 14:5.

⁸ Ex. 2:10.

⁹ Gen 27:23,24.

וַיֹּאמֶר אֵלֵיהֶם וַיִּוָּסְפוּ.... and they hated him all the more; and he said, etc.

f. קֹדֶשׁ יִשְׂרָאֵל וַיִּבְחָרְךָ² the Holy One of Israel, who hath chosen thee.

וַיֵּרְדוּ אֲבוֹתֵינוּ³ הַתְּלָאָה.... the travail.... how our fathers descended.

g. וַיִּהְיֶהמוֹן אֲשֶׁר בְּמַחֲנֶה פְּלִשְׁתִּים וַיֵּלֶךְ הָלוֹךְ⁴ and the sound which was in the camp of the P. (and it) went on continually.

וַיַּעַן מֶאֱסַת אֶת־דְּבַר־י' וַיִּמְאָסֶךָ⁵ because thou hast despised the word of Y., therefore he hath despised thee.

וַיֵּשְׁבּוּ וַיֵּלִינוּ⁶ אִם־לֹא יִשְׁבְּעוּ וַיֵּלִינוּ if they are not satisfied, then they stay all night.

2. The use of the Imperfect with Wāw 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 Wāw Consecutive is really parallel or synchronous with what goes before; e. g., Gen. 5:5; 1 Sam. 14:25b,49; Isa. 39:1; 64:4.

¹ Gen. 37:5,6.

² Isa. 49:7.

³ Num. 20:14,15.

⁴ 1 Sam. 15:23.

⁵ 1 Sam. 14:19.

⁶ Ps. 59:16.

(b) In other cases the Imperfect with Wāw 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. וַיִּקְרָא א' לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה¹ and God called the light day, and the darkness he called night.

וַיִּבְרָא א' בְּצֶלֶם... וַיִּבְרָא א' בְּרָא אֹתוֹ² and God created...., in the image of God created he him.

b. וַיִּרְעַם בְּשָׁמַיִם י' וַעֲלִין יְהוָה קוֹלוֹ³ and Y. thundered in the heavens, and the Most High uttered his voice.

כִּי מְלֵאוּ מִקָּדָם... וּבְיָלְדֵי נָכָרִים יִשְׁפִּיקוּ⁴ for they are filled from the east, and they strike hands with the children of strangers.

4. וַיְהִי בָּאתָ הָהוּא וַיֹּאמֶר א'⁵ and it came to pass at that time that Abimelech said.

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא ק'⁶ and it came to pass at the end of days that Cain brought, etc.

וַיְהִי בִימֵי אֲמֶרְפֶּל... עָשׂוּ⁷ and it came to pass in the days of Amraphel....they made war.

וַיְהִי הַשָּׁמֶשׁ בָּאָה... וַהֲגֵה⁸ and it came to pass the sun had gone down....and behold.

5. וַאֲקָרָא קוֹלִי וַאֲקָרָא⁹ as I lifted up my voice and cried. [me.

וַיָּבֵא לִי הַצֵּד-צִיד¹⁰ 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

¹ Gen. 1:5.

² Gen. 1:27.

³ Ps. 18:4.

⁴ Isa. 2:6.

⁵ Gen. 21:23.

⁶ Gen. 4:8.

⁷ Gen. 14:1.

⁸ Gen. 15:17.

⁹ Gen. 39:18.

¹⁰ Gen. 27:33.

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 *וַיְהִי* 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 Wāw Consecutive, a Perfect, or, when the context demands, an Imperfect. Frequently, also, the sentence is resumed by *וַיְהִי*, or by *וַ* with the subject of the verb.

5. The Imperfect with Wāw 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 Wāw Consecutive (§ 25. 5), when that which is described by the Infinitive or Participle is something real or definite, rather than contingent or indefinite.

REFERENCES FOR STUDY.

Gen. 1:5; 3:3,17.....	3a.	2 Sam. 16:13.....	1a.
Gen. 23:20; 31:27.....	2b.	1 Kgs. 2:5; 18:13.....	2f.
Gen. 32:31.....	2c.	1 Kgs. 9:21; 12:17.....	2g.
Gen. 35:3; 49:17b.....	5	1 Kgs. 10:1.....	1a.
Gen. 36:14,22.....	2f.	1 Kgs. 19:10.....	1b.
Gen. 39:18.....	5	2 Kgs. 1:2.....	2d.
Gen. 42:21,22.....	2e.	2 Kgs. 15:1; 18:1.....	4
Ex. 4:22,32.....	1b.	Isa. 2:6.....	3b.
Ex. 40:18.....	2e.	Isa. 5:1,2.....	1a.
Num. 22:11.....	5	Isa. 5:14,15; 5:25; 9:5; 24:8; 31:2; 48:20,21.....	1c.
Dt. 10:15.....	2b.	Isa. 40:14.....	2b.
Dt. 17:2,3.....	1b.	Isa. 51:2b.....	3b.
Josh. 4:9.....	1b.	Isa. 51:12.....	1b.
Josh. 8:24.....	5	Jer. 6:19.....	2g.
Josh. 22:17.....	2f.	Joel 2:23.....	1c.
Judg. 1:35.....	2c.	Mic. 2:13.....	1c.
Judg. 5:1; 6:27.....	2e.	Nab. 1:4,5.....	1b.
Judg. 11:1b.....	2f.	Hab. 3:5,16,19.....	3b.
Judg. 16:23.....	2d.	Mal. 1:2.....	2c.
1 Sam. 7:12; 18:11.....	2d.	Ps. 8:8b; 18:8; 24:2.....	3b.
1 Sam. 8:8; 15:17.....	2f.	Ps. 22:30.....	1c.
1 Sam. 23:1,2.....	4	Ps. 34:8; 50:17.....	1b.
2 Sam. 3:8.....	2c.	Ps. 50:16,5; 92:11.....	2b.
2 Sam. 11:1; 15:1; 21:1.....	4	Prov. 11:2.....	1b.
2 Sam. 19:2.....	1b.		

25. THE PERFECT, WITH WAW CONSECUTIVE.

1. a. ...וְהִשָּׁקָה...יַעֲלֶה¹ וְיֵאָדָר and a mist used to go up and water the....
 לָהֶם יִבְאוּ בְנֵי הָאֱלֹהִים...וְנִלְדוּ לָהֶם² the sons of God used to go in....
 and they bore to them. [it....
 תִּזְרַע אֶת-זֶרְעֶךָ וְהִשָּׁקִיתָ³ thou usedst to sow thy seed and water
 b. ...וְיַעֲזֹב אִישׁ...עַל-בֶּן⁴ therefore a man forsakes...and
 cleaves....
 תִּרְאֵנִי וּבְחַנַּת לִבִּי⁵ thou seest me and triest my heart.
 תִּתְאָבֵל הָאֲרֶץ וְאִמְלֵל כָּל-יֹשֵׁב⁶ the earth mourns, and every inhabitant fainteth.
 c. (1) ...וְיָהִי לְגוֹי גָּדוֹל וְנִבְרָכוּ בּוֹ⁷ and Abraham will become
 a great nation, and (all the nations of the earth) will be blessed
 in him.
 יִשָּׂא אֶת-רֹאשׁוֹ וְהִשִּׁיבָה וְנָתַתָּ כּוֹס-פָּרְעֹה בְיָדוֹ⁸ he will
 lift up thy head and restore thee, and thou wilt place the cup of
 Pharaoh in his hand.
 נִבְנוֹן יִהְיֶה הָר...בְּרֹאשׁ הַהָרִים וְנִשָּׂא וְנִהְיֶה...בְּלִי-הַגּוֹיִם⁹
 the mountain....will be established at the top of the mountains,
 and will be lifted up...., and all nations will flow.
 וְהִרְבֵּיתִי וְהִפְרֵיתִי אֹתוֹ בְּרַכְתִּי¹⁰ I will bless him and make
 him fruitful and multiply him.
 וְהִקְמַתִּי...אֶת-הַמַּבּוּל¹¹ behold, I am going to
 bring the flood...., but I will establish, etc.
 (2) ...וְיִהְיֶה מְאֹרוֹת...וְהָיוּ¹² let there be luminaries...and let them be.
 וְיֵלְכוּ וְקִשְׁשׁוּ לָהֶם תֵּבֶן¹³ let them go and gather themselves
 straw.

¹ Gen. 2:6.² Gen. 6:4.³ Deut. 11:10.⁴ Gen. 2:24.⁵ Jer. 12:3.⁶ Hos. 4:3.⁷ Gen. 18:18.⁸ Gen. 40:13.⁹ Isa. 2:2.¹⁰ Gen. 17:20.¹¹ Gen. 6:17, 18.¹² Gen. 1:14.¹³ Ex. 5:7.

וְשִׁכְבְּתִי אֶל-נָא תִקְבְּרֵנִי בָּמָּה' *do not bury me in Egypt, but let me lie.*

וְאֶלְקָטָהּ-נָא וְאִסַּפְתִּי *let me glean, now, and gather.*

וְנִקְרְבָה... וְלָנוּ בְּגִבְעָה *let us draw near and lodge in Gibeah.*

(3) וְאָמַרְתָּ אֶל-בְּנֵי יִשְׂרָאֵל *say unto the sons of Israel and say.*

וְאָמַרְתָּ... וְאִסַּפְתָּ... וְאָמַרְתָּ *go and gather...and say. [swarm.*

וְהוֹצֵא אִתָּךְ וְשָׂרְצוּ *bring them forth with thee, and let them*

(4) וְיִטְבֵּעַן לִי... וְחַיְתָה נַפְשִׁי *that it may be well with me ...and my soul may live.*

וְיִלְכְּדוּ וְיִשְׁלְחוּ... וְיִשְׁבְּרוּ וְיִנְקְשׁוּ וְיִלְכְּדוּ *that they may go and stumble...and be broken and snared and taken.*

וְיִשְׁלַח יָדוֹ וְיִלְקַח... וְחַי *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^a with Wāw Consecutive, unless they are separated from the conjunction^b by intervening words.^{c, d}

(2) The expression for *and-he-will-call* being therefore וְיִקְרָא, the form וְיִקְרֵא 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.

² Ruth 2:7.

³ Jud. 19:13.

⁴ Lev. 1:2.

⁵ Ex. 3:16.

⁶ Gen. 8:17.

⁷ Gen. 12:13.

⁸ Isa. 28:13.

⁹ 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.^{a,f}

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 'adha *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) אִיּוֹ perhaps, Gen. 27:12; (2) אִם or if, 1 Sam. 26:10; (3) אָז then, 1 Sam. 6:3; (4) אָזְנָה how? Gen. 39:9; (5) אֵל not, Jer. 17:21; (6) אִם if, Gen. 28:20, 21; (7) אֲשֶׁר so that, Deut. 2:25; when, Lev. 4:22; who so, Gen. 24:14; (8) אֲנִי inter., Ex. 2:7; (9) הֲלֹא nonne? 2 Kgs. 5:12; (10) הֵן if, Jer. 3:1; (11) בְּרֵאשִׁית or בְּהַתְּחִיל before (that), Jer. 18:16; (12) כִּשְׁכֵּשֶׁת when, Deut. 22:26; (13) כִּי that, Gen. 37:26; when, Ex. 21:20; (14) כִּי surely, 1 Kgs. 20:6; (15) לֹא or בִּלְבָד not, Ex. 28:43; (16) כִּמְעַט almost, Gen. 26:10; (17) לָא if, Ezek. 14:15; (18) לָמָּה why, 2 Kgs. 14:10; (19) לְתַעֲנֵן in order that, Gen. 12:13; (20) כִּי expressing wish, 2 Sam. 15:4; (21) יִרְעֶה perhaps, 2 Sam. 12:22 (Q^{ri}); (22) כִּתְּנִי when, Ps. 41:6; (23) עָקֵב in return for, Deut. 7:12; (24) אֲשֶׁר or עַד until, Ex. 23:30; (25) בִּן lest, Gen. 3:22; וְשֵׁי that, Eccl. 2:24. Only a few examples (the list is given, Driver, p. 183) 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, § 229a (cf. Driver, p. 141).

‡ Driver, p. 141.

2. a. יִיתֵן אֹתָם רָאשִׁים עַל-הָעַם... וְשָׁפְטוּ אֶת-הָעַם... אֶת- יִיתֵן אֹתָם רָאשִׁים עַל-הָעַם... וְשָׁפְטוּ אֶת-הָעַם... אֶת-
הַדָּבָר הַקָּשֶׁת יִבְיֹאוּ אֶל-מֹשֶׁה 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.
וְיִהְיֶה².... וְסָבַב.... וְשָׁפֵט and he would go....and come around
- b. יִתֵּן³ ה' לָנוּ וּפְרִינֵנוּ בָאָרֶץ Y. hath given enlargement to us, and
we shall be fruitful in the land.
לֹא יִלְדֶּתָ וְהָרִיתָ וְיִלְדֶּתָ thou hast not borne, but thou shalt
conceive and bear [your heart.
- c. וּמִלֶּתָם אֶת-עֶרְלַת לִבְנֵכֶם⁵ therefore circumcise the foreskin of
וְאָמַרְתָּ אֲלֵהֶם⁶ say unto them.
וְיָאֲהַבְתָּ אֶת יְהוָה⁷ therefore love thou Yahweh.
וְיִבְחַרְתָּ בַחַיִּים לְמַעַן תַּחְיֶה⁸ so choose life, that thou mayest live.
- d. הַמְדַּבֵּר אֵלַי⁹ he that speaketh to thee...bring
him to me.
כָּל-אֹכֵל חֶמֶץ וְנִכְרְתָה הָנֶפֶשׁ¹⁰ everyone eating leavened bread,
that soul shall die.
בַּיּוֹם אֲכָלְךָ מִמֶּנּוּ וְנִפְקְחוּ עֵינֶיכֶם¹¹ in the day of your eating
from it your eyes will be opened.
עַרְבַּי וִידַעְתֶּם¹² at evening, then ye shall know.
וְקִבַּרְתֶּם אֹתִי¹³ when I die, ye shall bury me.
כִּי יִשְׁאַלְךָ בְּנֶךָ... וְאָמַרְתָּ¹⁴ when thy son shall ask thee....thou
shalt say.
אִם זָכַרְתִּינִי... וַעֲשֵׂיתָ-נָא חֶסֶד¹⁵ if thou rememberest me...then
do me a kindness. [bring the man ?
3. וְהִנֵּה נֵלֶךְ וְהִנֵּה נִבְיָא לְאִישׁ¹⁶ but behold, (if) we go, what shall we
וְהִנֵּה נִזְבָּח... וְלֹא יִסְקְלֵנוּ¹⁷ if we sacrifice...., will they not stone us ?

¹ Ex. 18: 26.

² 1 Sam. 7:16.

³ Gen. 28: 22.

⁴ Judg. 13: 3.

⁵ Deut. 10:16.

⁶ Zech. 1: 3.

⁷ Deut. 11:1.

⁸ Deut. 30:19.

⁹ 2 Sam. 14:10.

¹⁰ Ex. 12:15.

¹¹ Gen. 3: 5.

¹² Ex. 16: 6.

¹³ 1 Kgs. 13: 31.

¹⁴ Dent. 6:20, 31.

¹⁵ Gen. 40:14.

¹⁶ 1 Sam. 9:7.

¹⁷ Ex. 8: 22.

2. The Perfect with Wāw Consecutive is frequently found *without a preceding Imperfect* (or equivalent¹) 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, יְבִיאֹן and יִשְׁפּוּטוּ.

(b) Notice also the series of Perfects in Josh. 15:3-11; 16:2,3,6,7,8; 17:9; 18:12-21, etc.

(c) Here י 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; 18:11,12; 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. וְיָהִי בְעֵנְי עָנָן... וְנִרְאָתָה and it shall be when I bring clouds
....then shall be seen....

וְיָהִי בְאַחֲרֵית הַיָּמִים² and it shall be in the end of days.

b. וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד³ and it used to be when Moses
entered the tent there would come down.

וְיָהִי אִם זָרַע יִּזְרַע וְיָהִי אִם זָרַע יִּזְרַע⁴ and it used to happen when Israel had
sown that Midian would come up.

5. וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד⁵ the smiter of a man and he dies.

וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד⁶ he that goeth forth and falleth upon..

וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד⁷ in thy going forth with us and we are separated.

וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד וְיָהִי כִּבְנֵי מֹשֶׁה הָאֵלֶּה יֵרֵד⁸ when thy people are smitten and turn.

¹ Gen. 9:14.

² Isa. 2:2.

³ Ex. 33:7.

⁴ Jud. 6:3.

⁵ Ex. 21:12.

⁶ Jer. 21:9.

⁷ Ex. 33:16.

⁸ 1 Kgs. 8:33.

4. Notice is to be taken of the frequent occurrence of the preparatory formula *וַיְהִי* (cf. *וַיְהִי* § 24.), to introduce adverbial and especially temporal clauses. There may be distinguished,

- a. The cases in which *וַיְהִי* has the force of a *future*.
- b. The cases in which it has a *frequentative force*.

5. The Perfect with Wāw 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 Wāw Consecutive (§ 24. 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. 6:14; 12:3; 19:19; 28:3.....	1c.	Jud. 2:18.....	2a.
Gen. 12:12; 27:40.....	4a.	Jud. 4:20; 7:17; 9:33.....	4a.
Gen. 17:4.....	2b.	Jud. 11:8.....	2c.
Gen. 24:14.....	2c.	1 Sam. 1:3; 13:21; 16:23.....	2a.
Gen. 29:2,3.....	1a.	1 Sam. 2:31.....	2d.
Gen. 30:41.....	2a.	1 Sam. 6:7; 12:20; 15:3.....	1c.
Gen. 38:9.....	4b.	2 Sam. 11:15.....	1c.
Ex. 1:10; 7:15, 26; 19:23; 23:29.....	1c.	2 Sam. 12:31; 14:26; 17:17.....	2a.
Ex. 1:16.....	5.	2 Sam. 14:7.....	2b.
Ex. 4:21; 9:19; 30:33, 38.....	2d.	1 Kgs. 14:23.....	1a.
Ex. 6:6.....	2b.	2 Kgs. 12:15-17.....	1a.
Ex. 17:11; 18:26.....	2a.	Isa. 1:20; 13:11; 14:1, 2, 4.....	1c.
Ex. 33:7-11; 34:34.....	1a.	Isa. 2:2; 6:7.....	1b.
Lev. 24:14.....	1c.	Isa. 4:3.....	4c.
Num. 4:19.....	1c.	Isa. 5:12; 27:10; 44:15.....	1b.
Num. 10:32; 17:20.....	4a.	Jer. 20:9.....	1b.
Num. 21:9.....	4b.	Ezek. 29:7.....	1b.
Deut. 4:16, 19; 5:30; 6:18; 28:3.....	1c.	Hos. 8:14; 10:14; 11:6.....	2.
Deut. 4:42; 30:16.....	5.	Amos 4:2; 8:11.....	2d.
Deut. 7:9.....	2c.	Hab. 2:12.....	5.
Deut. 12:11.....	4a.	Ps. 17:14; 46:10; 49:11; 75:38.....	1b.
Deut. 13:15; 22:2, 21.....	2d.	Ps. 25:11.....	2d.
Josh. 23:11.....	2c.	Job 5:5; 14:11.....	1b.

26. THE PERFECT AND IMPERFECT WITH WAW CONJUNCTIVE.

1. a. *וַיְהַרְדֵּם אֱלֹהִים אֶת-רוּחוֹ וְאֶת-לִבּוֹ* ¹ *Y. thy God hardened his spirit and made strong his heart.*

וַיְהַרְדֵּם אֱלֹהִים אֶת-רוּחוֹ וְאֶת-לִבּוֹ ² *children I have made great and exalted.*

וַיְהַרְדֵּם אֱלֹהִים אֶת-רוּחוֹ וְאֶת-לִבּוֹ ³ *they stumbled and fell.*

¹ Deut. 2:30.

² Isa. 1:2.

³ Ps. 27:2.

- b. *וַיִּסְדּוּ הַבְּנִים אֶת-הַיֵּל יְהוָה*¹ *and the builders established the temple of Y.*
*וַיֹּאמַרְתִּי אֲנִי טוֹבָה חֲכָמָה מִגְּבוּרָה*² *and I said, Wisdom is better than strength.*
- c. *וַיֵּאֱמֶן בַּיהוָה וְגו'*³ *and he believed in Yahweh, etc.*
*וַיְהוּכַח אֲבִרְהָם אֶת-אַבְיִמֶלֶךְ*⁴ *and Abraham rebuked Abimelech.*
*וַיְהַגְדֵּתִי לוֹ כִּי שֹׁפֵט אֲנִי אֶת-בֵּיתוֹ*⁵ *and I have told him that I will judge his house.*
2. a. *וַיִּשְׁבוּ וַיִּחַנו... וַיִּצְוֶה דָּבָר*⁶ *command... that they return and encamp.*
*מַה-נַּעֲשֶׂה וַיִּשְׁתַּק הַיָּם*⁷ *what shall we do that the sea may be calm?*
- b. *וַיִּקְוּ הַמַּיִם... וַתֵּרָאָה ה'*⁸ *let the waters be collected... and the dry land appear.*
*וְכָל הָעָם יִשְׁמְעוּ וִירָאוּ*⁹ *and all the people shall hear and fear.*
*וַיָּעֲלוּ וַיִּכּוּ אֶת-הָעִיר*¹⁰ *they shall go up and smite Ai.* [sion.
*הֵן יִבְשׁוּ וַיִּקְלְמוּ*¹¹ *behold, they shall be ashamed and put to confu-*
*הַשָּׁחַד יַעֲוֶה פִּקְחִים וַיִּסְלֹף רֹב*¹² *the bribe blindeth the seeing*
and perverteth the words, etc.
*וַיִּנָּעֻפוּ נְעָרִים וַיִּנָּעוּ*¹³ *even youths faint and are weary.*
- c. *וַיֵּדְעוּ וַיִּשְׁמְעוּ וַיִּשְׁכְּלוּ*¹⁴ *that they may see and know*
and consider and understand.
*וַיִּפְּץ-יְהוָה אֶת-אֹנֶף*¹⁵ *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 Wāw Conjunctive instead of the Imperfect with Wāw Consecutive, or the Imperfect with Wāw Conjunctive instead of the Perfect with Wāw 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* (·), there is used the *Perfect with Waw Conjunctive*,

¹ Exra 3:10.² Koel. 9:16.³ Gen. 15: 6.⁴ Gen. 21:25.⁵ 1 Sam. 8:12.⁶ Ex. 14:2.⁷ Jon. 1:11.⁸ Gen. 1:9.⁹ Deut. 17:13.¹⁰ Josh. 7:3.¹¹ Isa. 41:11.¹² Rx. 23:8.¹³ Isa. 40:30.¹⁴ Isa. 41:20.¹⁵ Ps. 2:12.

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 Wāw Consecutive*, there is found the *Imperfect with Wāw Conjunctive*,

a. When the Imperfect is a voluntative, and, combining with ׀, furnishes a most concise and elegant expression of *purpose* (§ 24. 1. e, 2. d).^c

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 Wāw 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. 1:26; 9:27; 17:2; 22:17; 27:29,31...2b.	Isa. 2:11; 40:12.....1a.
Gen. 28:6.....1c.	Isa. 41:11,15,22; 42:6,14,21,23.....2b.
Gen. 31:7.....1a.	Ezek. 9:7; 13:6,8; 25:12; 37:2; 41:3,8,13,
Ex. 24:7; 26:24.....2b.	15.....1b.
Dt. 2:30; 33:2,20.....1a.	Amos 7:2,4b.....1c.
Judg. 3:23; 7:13.....1c.	Ps. 25:9; 37:40; 49:9; 73:8.....2b.
1 Sam. 1:12; 3:13.....1c.	Esth. 2:14; 3:12; 8:15; 9:23,24.....1b.
2 Sam. 6:16; 13:18.....1c.	Ezra 6:22; 8:30,36; 9:2.....1b.
1 Kgs. 3:11b; 6:22,25; 11:10.....1c.	Neh. 9:7,8; 12:39; 13:1,30.....1b.

27. THE PARTICIPLE.

1. a. רֹעֵה צֹאן keeper of a flock.

יֹדְעֵי טוֹב וָרָע knowers of good and evil.

יֹשְׁבֵי בֵיתְךָ dwellers in thy house.

[of Cush.]

b. הַסֹּכֵב אֶת כָּל-אֶרֶץ כּוּשׁ the one that encompasseth all the land

¹ Gen. 4:2.

² Gen. 3:5.

³ Ps. 84:5.

⁴ Gen. 2:13.

עֲשִׂים חֶסֶד וְאֱמֶת¹ *doing kindness and truth.*

מְלֵאָה תְּשׁוּאוֹת² *full of noise.*

הַמִּסְכֵּן תְּרוּמָה³ *he that is impoverished of an oblation.*

2. a. יֹשֵׁב פֶּתַח-הָאֹהֶל⁴ *and he was sitting in the door of the tent.*

וַיִּהְיֶה אֲנַחְנוּ מְאַלְמִים⁵ *and behold, we were binding sheaves.*

מֹשֶׁה הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ⁶ *Moses was keeping Jethro's flock.*

הָיָה מֶשֶׁל בְּכָל-הַמְּלָכוֹת⁷ *he was ruling over all the kingdoms.*

b. קוֹל דְּמִי אָחִיךָ צֹעֲקִים אֵלַי⁸ *the voice of thy brother's blood is crying unto me.* [ing.]

הַגִּידֶה-נָא לִי אֵיפֹה הֵם רֹעִים⁹ *tell me where they are shepherd-*

אֲשֶׁר אֲנִי מְלַמֵּד אֹתְכֶם¹⁰ *which I am teaching you.*

אֵל זֶעֶם בְּכָל-יוֹם¹¹ *a God that hath indignation every day.*

וְהָיָה רֶשַׁע לְצַדִּיק¹² *the wicked plot against the just.* [earth.]

c. אֲנִי מְמַטֵּיר עַל-הָאָרֶץ¹³ *I am (about) to bring rain upon the*

וְהָיָה יָמִים בָּאִים¹⁴ *behold, the days are coming.*

יִלְדֶת לְךָ שָׂרַי אִשְׁתְּךָ¹⁵ *Sarai, thy wife, will bear thee a son.*

אֲשֶׁר אֲנַחְנוּ הֹלְכִים¹⁶ *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

¹ Gen. 24:49.

² Isa. 22:2.

³ Isa. 40:20.

⁴ Gen. 18:1.

⁵ Gen. 37:7.

⁶ Ex. 3:1.

⁷ 1 Kgs. 5:1.

⁸ Gen. 4:10.

⁹ Gen. 37:16.

¹⁰ Deut. 4:1.

¹¹ Ps. 7:12.

¹² Ps. 37:12.

¹³ Gen. 7:4.

¹⁴ Jer. 23:5.

¹⁵ Gen. 17:19.

¹⁶ Jud. 18:5.

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. *וְהָעָם מִזְבְּחִים בְּבָמֹת*¹ *only the people kept sacrificing in the high places.*

b. *מִה־נֹרָא הַמָּקוֹם הַזֶּה*² *how fearful (timendus) is this place.*

4. a. *דִּבֶּר...כִּי שָׁמַע עֲבָדְךָ*³ *speak...., for thy servant heareth.*

b. *וַיִּלְבְּנוּ אָמְרִים לָנוּ עֲשֹׂה*⁴ *yet brick, they say to us, make. [discord.*

5. a. *וַיִּפֹּחַ בָּזָבִים...וַיִּשְׁלַח מְרִנִּים*⁵ *who uttereth lies and letteth loose*

b. *וְהַעֲזָבָת...וְאֶת-ב' א' שָׁכַחָה*⁶ *who forsaketh...and the covenant of God forgetteth.* [the needy.

*וַיִּרֶם אֲבִיוֹן...מִמָּקִים*⁷ *he raiseth up the poor....lifteth up*

c. *וַיַּעַל מוֹרִיד שְׁאוּל וַיֵּרֶד*⁸ *he bringeth down to Sheol and bringeth up.*

*וַיִּקְרָא שֶׁרָפִים עֹמְדִים*⁹ *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 *dus*.

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 Wāw Consecutive (cf. the usage in §§ 24. 5; 25. 4b).

REMARKS.

(α) When the Participle is used as an adjective, it follows the law of the adjective (§ 10).

¹ 1 Kgs. 3:2.

² Gen. 28:17.

³ 1 Sam. 3:9.

⁴ Ex. 5:16.

⁵ Prov. 6:19.

⁶ Prov. 2:17.

⁷ 1 Sam. 2:8.

⁸ 1 Sam. 2:6.

⁹ Isa. 6:2.

(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., עָשָׂה שׁוֹרֵר עִפּוֹר Amos 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; 2:13, 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. 40:22, 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 הִנֵּה behold; though this particle is also employed when the Participle refers to the past or present, e. g., 1 Kgs. 19:5; 1 Sam. 14:33.

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. 13:7; 46:34	1a.	1 Kgs. 22:44	3a.
Gen. 15:14; 18:17	2c.	2 Kgs. 15:5	1b.
Gen. 24:21; 41:1	2a.	Isa. 1:7; 41:17	2b.
Gen. 24:30; 32:7; 41:1	4b.	Isa. 1:31; 3:13; 8:7	2c.
Gen. 39:3, 6, 29	3a.	Isa. 21:11; 32:12	4b.
Ex. 9:3	2c.	Hos. 2:8	5c.
Num. 11:27	2b.	Mic. 3:9	5b.
Num. 21:34	2a.	Ps. 3:8; 4:7	2b.
Deut. 1:20, 25	2c.	Ps. 22:32	3b.
Deut. 10:13; 11:26	2b.	Ps. 29:5	5c.
Deut. 11:7	1b.	Ps. 95:10; 97:7; 119:2	1a.
Deut. 12:10	2c.	Prov. 13:24	5b.
Judg. 2:22; 8:4; 19:18	4a.	Prov. 16:28	5a.
1 Sam. 3:11; 19:11; 20:36	2c.	Job 1:13	2a.
1 Sam. 14:11	2b.	Job 1:14	2a.
1 Sam. 17:34	2a.	Job 12:21	5b.
2 Sam. 6:16	2a.	Esth. 2:11, 13	3a.
2 Sam. 12:23b	2c.		

28. THE INFINITIVE ABSOLUTE.

1. הַחָרֵם בֶּל-עִיר¹ the destroying every city.

הָרַג בָּקָר וְשָׁחַט צֹאן² slaughtering oxen and killing sheep.

¹ Deut. 3:6.

² Isa. 22:13.

2. a. *לֹא אָבוּ בְּדַרְכֵּי הַלֹּץ*¹ *they would not walk in his ways.*
*וְהָלֹץ בַּשֶּׁקֶר נֶאֱדָוָה... רָאִיתִי*² *I see committing adultery and walking in lies.*
 b. *וְנָאֲכַת אֹתוֹ טָחוֹן הַיָּטֵב*³ *and I stamped it, grinding diligently.*
*וְנֶאֱדָוָה מְאֹד*⁴ *and 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,f} 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.^g

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."^h

(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.

¹ Isa. 42: 24.

² Jer. 23: 14.

³ Deut. 9: 21.

⁴ Neh. 2: 2.

^h 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 *את*.

(g) The most common Infinitives thus used are *הִרְבֵּה*, Gen. 15:1; *הִרְחַק*, Gen. 21:10; *הִדַּק*, Ex. 30:38; *הִפְלֵא*, Isa. 29:14; *הִשְׁכֵּם*, 1 Sam. 17:16; *הִכֵּן*, Josh. 3:17; *הִקָּר*, Josh. 6:11; *הִקְרַב*, 1 Sam. 17:16. With the exception of *בָּהֶר*, Josh. 2:5, all forms thus used are in the Hiph'il.

3. a. *רָאָו רָאִינוּ כִּי הָיָה י' עִמָּךְ*¹ *we saw for a certainty that Y. was with thee.*

*פָּקֹד פָּקַדְתִּי אֶתְכֶם*² *I will surely visit you.*

*נִשְׁאָל נִשְׁאָל מִמֶּנִּי*³ *he urgently besought me.*

*הָעֵר הָעֵר בְּנוֹ*⁴ *he strictly charged us.*

b. *וַיִּשְׁפֹּט שְׁפוּט*⁵ *and he is always acting as judge.*

*בָּרַכְתָּ בָרַךְ*⁶ *thou hast repeatedly blessed.*

c. *אָזְרוּ אָזְרוּ*⁷ *curse ye bitterly.*

*וַרְאוּ שָׁמְעוּ שָׁמְעוּ*⁸ *hear ye indeed....and see ye indeed.*

d. *וַיָּשׁוּב הַלֹּךְ הַלֹּךְ*⁹ *and the waters kept continually receding.*

*וַיֵּלְכוּ הַלֹּךְ הַלֹּךְ*¹⁰ *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,f}

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.^g

d. Two Infinitives may follow, one of which is frequently *הֹלֵךְ*, and the idea thus emphasized is that of *continuance*.^h

REMARKS.

(a) The Infinitive construct is rarely employed for the Infinitive absolute, e. g., Ps. 50:21; Ruth 2:16; Neh. 1:7.

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

¹ Gen. 20:28.

² Gen. 43:3.

³ Judg. 5:23.

⁴ Gen. 8:3,5.

⁵ Ex. 8:7.

⁶ Gen. 19:19.

⁷ Isa. 6:2.

⁸ 1 Sam. 6:12.

⁹ 1 Sam. 20:6.

¹⁰ 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 Q&l when the finite verb is of a different stem; e. g., in the Niph., Ex. 10:13; 21:20,22,28; Mic. 2:4; in the Piel or Pual, 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 **וְ** is frequently employed to give additional emphasis; it stands between the verb and the infinitive; e. g., Gen. 31:15; 46:4; Num. 16:13.

(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 **וְהָלַךְ**, 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. **וְנָתַן אֶת-לִבִּי רָאִיתִי וְנָתַן אֶת-בְּלִיָּה** *all this have I seen and applied my heart.*

וַיִּתְּקֵוּ בְּשׁוֹפָרוֹת וַנִּפְּזוּ הַכִּדִּים *and they blew the trumpets and broke the pitchers.*

b. **וַיָּמָת הָאִישׁ רָגֹם אֹתוֹ בְּלִי-הָעֶרֶה** *let the man be put to death . . . let all the congregation stone him.*

לֹגֵר תִּתֶּנָּה . . . מִכֹּר לְנִכְרִי *to the stranger thou shalt give it, or sell it to an alien.* [watch, etc.]

5. a. **וַיַּעֲרוּהָ הַשְּׁלֶחַן צֶפֶה הַצִּפִּית וְגו'** *they prepare the table, set the*

b. **וְהוֹתֵר אָכּוּל** *ye shall eat and leave thereof.*

c. **זָכוֹר אֶת-יְוִם הַשַּׁבָּת** *remember the Sabbath day.*

לִקְחוּ אֶת-הַסְּפָרִים הָאֵלֶּה *take thou these documents.*

d. **וְהָעֵלָה קָהָל וְנָתַן לְזַעֲוָה** *I will bring up a company and deliver them to vexation.*

4. The Infinitive absolute is used to continue the verbal idea^a

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

b. Introduced by an Imperfect referring to the future.

¹ Eccles. 8:9.

² Judg. 7:19.

³ Num. 15:35.

⁴ Deut. 14:21.

⁵ Isa. 21:5.

⁶ 2 Kgs. 4:43.

⁷ Ex. 20:9.

⁸ Jer. 32:14.

⁹ Ezek. 23:46.

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., נָכֹל standing for נָכֹל תִּזְכְּרוּ, for נָכֹר תִּזְכְּרוּ.

(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; 43:3,20.....	3a.	2 Kgs. 4:43.....	5b.
Gen. 41:43.....	4a.	Isa. 5:5; 59:4.....	1
Gen. 46:4.....	3c.	Isa. 7:15; 22:13.....	2a.
Ex. 3:7.....	3a.	Isa. 42:20.....	4a.
Ex. 8:11.....	4a.	Isa. 59:4.....	5a.
Ex. 36:7.....	2b.	Jer. 2:2.....	5c.
Lev. 32:44.....	4b.	Jer. 7:13.....	2b.
Num. 16:13.....	3c.	Jer. 22:10.....	3b.
Num. 25:17.....	5c.	Ez. 1:14.....	5a.
Deut. 5:12.....	5c.	Hos. 4:2.....	5a.
Josh. 6:13.....	3d.	Amos 9:8.....	3a.
Judg. 5:23.....	3e.	Zech. 8:4; 7:5.....	4a.
Judg. 7:19.....	4a.	Zech. 12:10.....	5b.
Judg. 11:25.....	3a.	Job 15:3.....	5b.
1 Sam. 2:30; 9:6.....	3a.	Job 15:35.....	1
1 Sam. 2:26; 14:19.....	3d.	Ecc. 9:11.....	4a.
1 Sam. 2:27,28.....	4a.	Dan. 9:5.....	4a.
2 Sam. 3:1; 5:10.....	3d.	1 Chron. 11:9.....	3d.
2 Sam. 19:43.....	3a.		

29. THE INFINITIVE CONSTRUCT.

1. a. לֵאמֹר טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ¹ *the being of man alone is not good.*

הַמַּעֲט מִכֶּם הָלָאֹת אָנָשִׁים² *is the wearying of men too little for you?*

¹ Gen. 2:18.

² Isa. 7:13.

- b. *בְּיוֹם עֲשׂוֹת י' אֱלֹהִים*¹ *on the day of Y. God's making, etc.*
*לֹא־עַתְּ הָאָסַף*² *not time for being gathered.*
- c. *לְבַעֲבוֹר נִסּוֹת*³ *for the sake of trying = in order to try.* [see.
*וַיִּהְיֶה עֵינָיו מְרֵאָת*⁴ *and his eyes were weak so that he could not*
*בְּהוֹלִיד לוֹ אֶת־יִצְחָק*⁵ *when Isaac was born to him.*
- d. *לֹא אָדַע צֵאת וְבֹא*⁶ *I know not (how) to go out or to come in.*
*שִׂנְאָתִי עֲשֵׂה סָטִים*⁷ *I hate the doing of sin.*
2. a. *אֶת־הַמִּשְׁכָּן הָקִים*⁸ *to set up the tabernacle.*
*לְהַמִּית צַדִּיק*⁹ *to destroy the righteous.*
*לְמַעַן הָקִים אֶתְּךָ*¹⁰ *in order to establish thee.*
- b. (1) *יָשַׁבְתָּ אַחִים גַּם יַחַד*¹¹ *the dwelling of brethren also together.*
*אֵין מַיִם לְשִׁתּוֹת הָעָם*¹² *there was no water for the people to*
drink.
*בְּחַמְלַת י' עָלָיו*¹³ *in Yahweh's sparing him.*
*בִּקְרָאִי עֲנֵנִי*¹⁴ *in my calling, answer me (cf. בִּקְרָא אֹתִי)*
- (2) *לְשׁוֹם הַמֶּלֶךְ אֶל־לְבּוֹ*¹⁵ *that the king should take it to heart.*
*מִשַּׁל בְּכֶם אִישׁ אֶחָד*¹⁶ *that one man should rule over you.*
- c. *בְּיוֹם עֲשׂוֹת י' א' אָרֶץ*¹⁷ *in the day of Y. God's making earth, etc.*
*דָּרִשׁ אָחִיךָ אֹתוֹ*¹⁸ *thy brother's seeking it.*
*בְּשִׂנְאָת יְהוָה אֲתָנוּ*¹⁹ *in Yahweh's hating us.*
*בְּדַבֵּר אֲבִיו מִשְׁפָּט*²⁰ *when the needy speaks 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*^a 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,^b
 - d. As an accusative, the direct object of a verb.

¹ Gen. 2:4.

² Gen. 29:7.

³ Ex. 20:20.

⁴ Gen. 27:1.

⁵ Gen. 21:5.

⁶ 1 Kgs. 3:7.

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. 22:2.

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.^{c,d}

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*.^{e,f,g}

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*).^{h,i}

REMARKS.

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

(*b*) כִּי with the Infinitive construct is equivalent to *while*, *when* (*quando*); כֵּן, as soon as, *when* (*cum* with subjv.).

(*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 אֵל.

(*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 לֹ prefixed to the inf. has pretonic ◡ (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. 22:2.

3. *a.* זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ¹ *remember the Sabbath day to keep it holy.* [tell thee.

וְאִמְלָטָה רַק-אֲנִי לְבָדִי לְהִגִּיד לָךְ² *and only I have escaped to*

b. וַיְהִי הַשֶּׁמֶשׁ לְבֹא³ *and the sun was about to go down.*

יְהוָה לְהוֹשִׁיעֵנִי⁴ *Yahweh is about to deliver me.*

c. מָה לַעֲשׂוֹת לָךְ⁵ *what can be done for thee?*

הֵיכָּה לְדַבֵּר לָךְ⁵ *can one speak for thee?*

¹ Ex. 20:8.

² Gen. 15:12.

³ Isa. 38:20.

⁴ 2 Kgs. 4:13.

⁵ Job 1:16.

- d. *וְאָדָם אֵין לַעֲבֹד אֶת-הָאָדָמָה*¹ *and there was no man to till the g.*
*וְעַתָּה לָלֶדֶת וְעַתָּה לָמוּת*² *there is a time to be born and a time to die.*
e. *וְאֵשֶׁר-בָּרָא א' לַעֲשׂוֹת*³ *which God created while making.*
*וַיְבָרֶךְ אֹתָם א' לֵאמֹר*⁴ *and G. blessed them, saying.*
*וַיִּנְסֻאֵל לְשֹׂאֵל-אֶכֶל*⁵ *and they tempted God in asking for food.*
4. a. *וַיִּהְיֶה הָאָדָם לְרֹב*⁶ *men began to multiply.*
*וַיִּתְּסֶף לָלֶדֶת אֶת-אָחִיו*⁷ *and she added to bear his brother.*
b. *וַיִּכָּל אִישׁ אִישׁ לְמִנּוֹת*⁸ *a man may be able to number.*
c. *וַיִּשְׁאַל אֶת-נַפְשׁוֹ לָמוּת*⁹ *and he asked for himself to die.*
*לֹא-יִתֵּן אֶתְכֶם לְהֵלֵךְ*¹⁰ *he will not permit you to go.*

3. The Infinitive construct with the preposition לְ,

- Is used primarily to express *purpose*.^a
- May be rendered "is to," "is about to," in statements of time.^b
- Is sometimes best expressed by "can" (= possibility).
- Denotes consequence, "that," "so that."
- Marks a concomitant circumstance (= *gerund in do*).^c

4. The Infinitive construct with the preposition לְ occurs when the Infinitive alone would have answered,^d

- After verbs of *beginning, ceasing*.
- After verbs implying *ability, or possibility*.
- After verbs of *wishing, commanding, refusing*.

REMARKS.

(a) Cf. the more emphatic construction (1) with לְמַעַן, Deut. 8:3; 1 Kgs. 12:15; Isa. 30:1; Jer. 32:29; Mic. 6:5,16; (2) with לְבַעֲבוֹר, 2 Sam. 17:14; 18:18.

(b) The use of לְ in לַעֲשׂוֹת, 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 לְ, e. g., Prov. 21:9; 2 Sam. 18:11.

5. a. *וְהָאָמַר לְכוּרֶשׁ. וְהָאָמַר לִירוּשָׁלַם*¹¹ *who says to C. .and says to J.*
*אֶת-בְּנֵיכֶם יִקַּח וְשֵׁם לוֹ בְּמִרְכָּבָתוֹ וְלָשׂוּם לוֹ שָׂרֵי אֲלָפִים*¹²
your sons he will take and set them on his chariots, and will make
them leaders of thousands.

¹ Gen. 2:5.

² Eccl. 3:2.

³ Gen. 2:3.

⁴ Gen. 1:22.

⁵ Ps. 78:18.

⁶ Gen. 6:1.

⁷ Gen. 4:2.

⁸ Gen. 13:16.

⁹ 1 Kgs. 19:4.

¹⁰ Ex. 3:19.

¹¹ Isa. 44:28.

¹² 1 Sam. 8:11,12.

b. *עַל-רַדְּפוֹ וְשַׁחַת רַחֲמָיו*¹ *because he pursued him and stifled his compassion.*

*וַיְהִי כִּהְרִימִי וַאֲקָרָא*² *and it came to pass when I raised my voice and cried.* [eat.

6. *אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֶבֶל-מִמְּנוֹ*³ *of which I commanded thee not to*
*רַק חֹזֶק לִבְלֹתִי אֶכֶל הַדָּם*⁴ *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 Wāw Consecutive (§§ 24. 5; 25. 5).

6. When the Infinitive is to be negated, *לִבְלֹתִי* is employed.

REFERENCES FOR STUDY.

Gen. 4:13; 24:30.....1c.	Isa. 10:32.....3b.
Gen. 18:29.....4a.	Isa. 13:19; 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; 25:17.....1c.	Amos 8:4.....5
Deut. 25:19.....2b.	Mic. 6:8.....1d.
Josh. 14:7.....2c.	Ps. 32:9.....3b.
1 Sam. 12:17; 14:33.....3c.	Ps. 34:23.....5
2 Sam. 14:25.....3c.	Ps. 46:3; 76:10; 133:1.....2b.
2 Sam. 17:14.....1c.	Prov. 14:8; 16:12.....1a.
2 Sam. 18:11.....1a.	Prov. 26:2.....3c.
1 Kgs. 12:15; 15:4.....2a.	Job 33:17.....2c.
1 Kgs. 13:4.....2c.	2 Chr. 5:11; 20:6; 25:9.....3c.
Isa. 5:24; 10:2.....5	

¹ Amos 1:11.

² Gen. 39:18.

³ Gen. 3:11.

⁴ Deut. 12:23.

III. Verbal Government and Apposition.

30. THE OBJECT ACCUSATIVE.

1. 'כרא א' את השמים ואת הא' ¹ *God created the heavens and the e.*
2. ידיכם דמים מלאו ² *your hands are full of blood.*
חמשה... יחסרון ³ *perhaps they... will lack five.*
3. לבשו רים הצאן ⁴ *the pastures are clothed with flocks.*
אזרו חיל ⁵ *they gird themselves with strength.*
4. ישב הבית ⁶ *he remained in the house.*
ויבאו ארץ כנען ⁷ *and they came to the land of Canaan.*
לא יצא העיר ⁸ *he went not out of the city.*
5. גמלתני הטובה... גמלתך הרעה ⁹ *thou hast rendered me good, I have rendered thee evil.* [tidings.
ארוצה נא אבשרה את המלך ¹⁰ *let me run and bring the king*

1. In Hebrew, as in other languages, transitive verbs govern their object in the accusative.^a But aside from ordinary transitive verbs, certain other classes are so construed; these are

2. Verbs denoting *fullness* or *want*,^b of which the most common are מלא *be full*, שבע *be satisfied*, שרץ *teem*, פרץ *overflow*, רוה *be satisfied*, חסר *be deficient*, שכל *be deprived*.

3. Verbs denoting *to clothe* and *unclothe*, of which the most common are לבש *put on*, ערה *adorn oneself*, עטה *cover*, עטף *wrap up*, כסה *cover*, צפה *overlay*, טוח *spread over*, עטר *crown*, חגר *gird*, פשט *put off*.

4. Verbs denoting *to go*, or *come*, *to dwell*, of which the most common are בוא *go in*, יצא *go out*, הלך *go*, ישב *sit*, שכן *dwell*, שכב *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-

¹ Gen. 1:1.

² Isa. 1:15.

³ Gen. 18:28.

⁴ Ps. 65:14.

⁵ 1 Sam. 2:4.

⁶ Ruth 2:7.

⁷ Gen. 45:25.

⁸ 2 Kgs. 20:4.

⁹ 1 Sam. 24:18.

¹⁰ 2 Sam. 18:19.

ceived of as transitive; e. g., רִיב *defend before court*, ענה *answer*, reply to, בשר *bring good news to*, נאף *commit adultery with*, ערב *become surety for*, גמל *repay, retaliate*, מרה *rebel against*.

REMARKS.

(a) Many verbs originally construed with prepositions come, in later usage, to be taken transitively, e. g., נשק, 2 Sam. 15:5; 1 Sam. 20:41; while many which were originally transitive come to prefer a preposition, e. g., קרא with ל, אל, ב, or אחר.

(b) In poetry also with verbs which gain this force only from the context, e. g., נול, Jer. 9:17; נטף, Joel 4:18; Judg. 5:4; שטף, Isa. 10:22; עלה, 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. 23:8 and Job 18:4; Ps. 35:16 and Job 16:9. Cf. also the use of ב in Lam. 1:17; Ex. 7:20, where we would certainly employ the accusative.

REFERENCES FOR STUDY.

Gen. 1:20, 21; 27:45.....2.	Isa. 33:16.....4.
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; 68:12.....5.
2 Kgs. 20:4.....4.	Ps. 65:14; 104:2.....3.

31. THE DOUBLE ACCUSATIVE.

- אתך¹ הראני¹ *Y. hath shown thee to me.*
נשקה את אבינו יין² *let us cause our father to drink wine.*
- וחגרת אתם אבנט³ *and thou shalt gird them with priestly girdles.*
ויטעהו שרק⁴ *and he planted it with choice vines.*
- ומלאו את הארץ חלל⁵ *and they shall fill the land with slain.*
ודגן ותירש סמכתי⁶ *with corn and new wine have I sustained him.*
- הילדים אשר חנן א' את עבדך⁷ *the children whom God hath granted thy servant.*
תורך נוראות ימינך⁸ *thy right hand shall teach thee terrible things.*
שאל את הכהנים תורה⁹ *ask the priests for instruction.*
- קרא שמו יעקב¹⁰ *he called his name Jacob.*
ויחשבה לו צדקה¹¹ *and he counted it to him for righteousness.*
- ויבנה את האבנים מזבח¹² *and he built the stones into an altar.*
וייצר¹³ את האדם עפר *and Y. formed the man out of dust.*

¹ 2 Kgs. 8:13.² Gen. 19:32.³ Ex. 20:9.⁴ Isa. 5:2.⁵ Ezek. 80:11.⁶ Gen. 27:37.⁷ Gen. 33:5.⁸ Ps. 45:5.⁹ Hag. 2:11.¹⁰ Gen. 27:36.¹¹ Gen. 15:6.¹² 1 Kgs. 18:32.¹³ Gen. 2:7.

7. *הכית את כל אויבי לחי*¹ *thou hast smitten all my enemies on the cheek-bone.* [soul.]
*וקבע את קבעיהם נפש*² *and he will spoil their spoilers as to the*

Verbs which govern two accusatives may be classified as follows:^{a, b}

1. The causative of stems which in the Qāl governed *one* accusative.
2. Verbs denoting *to clothe, cover; to plant, sow*, which have or are assigned a causative force even in Qāl.
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 *נתן, שים, שות, עשה, בנה*, etc.

REFERENCES FOR STUDY.

Gen. 4:25; 16:15; 17:5; 28:19.....	5.	Jer. 2:21.....	2.
Gen. 19:33.....	1.	Jer. 3:15.....	7.
Ex. 28:6; 37:1; 39:22,27.....	6.	Amos 6:11.....	6.
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. 16:9; 50:4.....	3.	Ps. 65:10.....	3.
Isa. 17:10; 24:21; 30:23.....	2.	Ps. 91:10.....	4.
Isa. 60:17.....	6.		

32. THE COGNATE ACCUSATIVE.

1. *עשב זרע זרע*³ *herb producing seed.*
*יוחלם יוסף חלום*⁴ *and Joseph had a dream.*
*הרבר דברתי*⁵ *have I spoken (even) a word?*
2. *בכו בכי גדול*⁶ *they wept with a great weeping.*
*נמו מנסת חרב*⁷ *they fled the flight of the sword.*
*קבורת חמור יקבר*⁸ *he shall be buried with the burial of an ass.*

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. 26:36.

⁸ Jer. 22:19.

3. ¹חמה גדולה קנאתי *I am jealous in great anger.*
²ויצעק קול גדול *and he cried a loud voice.*
4. ראו ראו... שמוע שמוע ³hear a hearing... see a seeing.
⁴המלך תמלך *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.

Num. 31:2.....1.	Jer. 14:17; 20:11; 23:6; 30:14.....3.
1 Sam. 4:5.....2.	Jer. 30:14.....2.
1 Sam. 20:17.....1.	Hos. 10:4.....1.
2 Sam. 12:16; 13:15.....1.	Jon. 4:6.....2.
1 Kgs. 2:16.....1.	Zech. 1:14,15.....2.
Isa. 5:1.....2.	Zech. 1:2.....1.
Isa. 5:6.....1.	Prov. 17:27; 22:23.....1.
Isa. 37:6.....3.	

33. THE ADVERBIAL ACCUSATIVE.

1. a. ⁵נצא השדה *let us go out into the field.*
⁶אם השמאל... ואם הימין *whether to the left or to the right.*
⁷ויחן את פני העיר *and he encamped before the city.*
- b. ⁸והוא ישב פתח האהל *while he sat at the entrance of the tent.*
⁹בקבר אביו אשר בית לחם *in his father's grave which was in Bethlehem.*

¹ Zech. 8:2.

² 2 Sam. 19:5.

³ Isa. 6:9.

⁴ Gen. 37:8.

⁵ 1 Sam. 20:11.

⁶ Gen. 13:9.

⁷ Gen. 33:18.

⁸ Gen. 18:1.

⁹ 2 Sam. 2:32.

2. תחלת קציר שערים¹ *at the beginning of barley-harvest.*
 והנה יומם ולילה² *he meditates day and night.*
3. חמש עשרה אמה... גברו המים³ *the waters rose fifteen cubits.*
 ולשבתך עולמים⁴ *that thou mayest live forever.*
 והעיר היצאת אלף⁵ *the city that goes forth a thousand.*
4. ערום ינום⁶ *he flees naked.*
 ויילך אנג מערנת⁷ *and Agag came with confidence.*
 ארד אל בני אבל⁸ *I will go down to my son mourning.*
 ומותו אנשים⁹ *they shall die as men.* [men.]
5. מישרים תשפטו בני אדם¹⁰ *ye shall judge righteously the sons of*
 וראיתי א' פנים אל פנים¹¹ *I have seen God face to face.*
 ונראות נפילתי¹² *I have been wonderfully distinguished.*
6. חרב תאכלו¹³ *ye have been devoured by the sword.*
 ותבאו לראות פני¹⁴ *ye come in to be seen by my face.*
7. וינבקע הר הזיתים... גיא גדולה¹⁵ *and the mount of Olives shall be*
 cleft (so as to become) a large valley. [great fear.]
 ויהי יד' בעיר מהומה ג'¹⁶ *a. t. h. of Y. was on t. c. (so that there arose)*
8. a. חלה את רגליו¹⁷ *he was ill as to his feet.* [than thou.]
 ורק הכסא אנרל ממך¹⁸ *only as to the throne will I be greater*
 b. ונתראה פנים¹⁹ *let us see one another in person.*
 וישתחו אפים²⁰ *and he bowed himself down as regards the face.*
 c. הוא ישופך ראש²¹ *he will bruise thee in the head.*
 בשלם הבשר²² *he cooked them as to the flesh.*
 d. אקרא אל י' קולי²³ *I cry unto Y. with my voice.*
 לא נודעתי שמי י' ²⁴ *by my name Y. I was not known.*

Many nouns have become adverbs;^a many adverbial ideas are expressed by means of prepositions.^b 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* ?^c
- b. In answer to the question *where* ?^d

¹ 2 Sam. 21:9.

² Ps. 1:2.

³ Gen. 7:20.

⁴ 1 Kgs. 8:13.

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.

¹¹ Gen. 32:31.

¹² Ps. 139:14.

¹³ Isa. 1:20.

¹⁴ Isa. 1:12.

¹⁵ Zech. 14:4.

¹⁶ 1 Sam. 5:9.

¹⁷ 1 Kgs. 15:23.

¹⁸ Gen. 41:40.

¹⁹ 2 Kgs. 14:8.

²⁰ Gen. 19:1.

²¹ Gen. 3:15.

²² 1 Kgs. 19:21.

²³ Ps. 3:5.

²⁴ Ex. 6:3.

2. Designation of *time*, in answer to the question *when* ? but only in general statements.^e

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 ;^f

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., אָמַן, אָמַן, פִּתְּאֵם, בָּטָח Judg. 8:11, also לָבַטָח.

(b) Cf. the various meanings local and temporal of ב, ל, מִן, אֶל, etc.

(c) In these cases the accusative ending ׀ is frequently employed (cf. *Elements of Hebrew*, § 121. 3) ; e. g., Gen. 14:10; 20:1.

(d) Here also the ending ׀ is sometimes employed ; e. g., 1 Kgs. 4:14.

(e) In particular statements prepositions (ב, ל, מִן) are generally employed.

(f) Here belongs the construction of the numeral noted in §§ 15. 2. c; 6. 2. R. (b).

REFERENCES FOR STUDY.

Gen. 5:3; 14:4.....	3.	Jer. 26:18.....	7.
Gen. 9:20.....	4.	Mic. 2:3.....	5.
Gen. 18:1; 38:11.....	1b.	Mic. 3:12.....	7.
Gen. 42:6.....	5.	Nah. 1:8.....	1a.
Ex. 4:9.....	1a.	Hab. 3:9.....	7.
Ex. 16:20.....	7.	Zeph. 3:9.....	8d.
Ex. 23:15.....	6.	Ps. 1:2; 91:6.....	2.
Deut. 9:25; 15:18.....	3.	Ps. 2:12.....	8a.
Deut. 33:11.....	8c.	Ps. 12:8; 17:10, 11.....	8d.
2 Sam. 14:26.....	3.	Ps. 15:2.....	4.
2 Sam. 15:32.....	4.	Ps. 50:3.....	5.
2 Kgs. 14:8, 11.....	8b.	Prov. 19:23.....	6.
Isa. 8:6.....	1b.	Prov. 24:15.....	4.
Isa. 60:14.....	5.	Job 21:7.....	8a.
Jer. 2:16.....	8c.	2 Chr. 20:36.....	1a.

34. THE ACCUSATIVE WITH **את**.

1. והאדם ידע את חוה¹ *and the man knew Eve.*
 וירא א' את האור² *and God saw the light.*
 ויעזב איש את אביו³ *a man leaves his father.*
2. וידע את אשר עשה לו⁴ *and he knew what he had done to him.*
 אך את זה לא תאכלו⁵ *yet this ye shall not eat.*
 מי אשלח⁶ *whom shall I send?*
3. ונחרס את כל עיר⁷ *and we destroyed every city.*
 ויעבדתם את אלהים אחרים⁸ *and ye shall serve other gods.*
 קח... את אחד מהנערים⁹ *take one of the servants.*
4. ויכי יגח שור את איש או את אשה ומת¹⁰ *and if an ox gore a man or a woman, that they die.*
5. ויאשמע את מדבר אלי¹¹ *and I heard him who spake unto me.*
6. ויחזק חרש את צרף¹² *and the carpenter encouraged the smith.*
 לעות את יעף דבר¹³ *to sustain with words him that is weary.*
7. ומצות יאכל את שבעת הימים¹⁴ *unleavened bread shall be eaten the seven days.* [nights.
 ואת ארבעים היום ואת ארבעים הל'¹⁵ *the forty days and forty*
 ואת בית י' אני הלך¹⁶ *and I am going to the house of Y.*
8. וחלה את רגליו¹⁷ *he was diseased in his feet.* [foreskin.
 ובהמלו את בשר ערלתו¹⁸ *in his being circumcised in the flesh of his*
9. ואת כל מברחיו בכל אנפיו בחרב יפלו¹⁹ *and (as for) all his fugitives in all his bands (they) shall fall by the sword.*
 ויפלו... אלף איש את כל אלה אנשי חיל²⁰ *and there fell 18,000 men, all these men of valor.* [have pierced.
10. והביטו אלי את אשר דקרו²¹ *and they will look unto me whom they*
 ואת חנית המלך ואת צפחת המים²² *where is the king's spear and the cruse of water?* [Esau.
11. ויגד לרבקה את דברי ע'²³ *and were told to Rebekah the words of*
 אל ירע בעיניך את הדבר²⁴ *let not the thing be evil in thine eyes.*

¹ Gen. 4:1.

² Gen. 1:4.

³ Gen. 2:24.

⁴ Gen. 9:24.

⁵ Lev. 11:4.

⁶ Isa. 6:8.

⁷ Deut. 2:34.

⁸ Jer. 16:13.

⁹ 1 Sam. 9:3.

¹⁰ Ex. 21:28.

¹¹ Ezek. 2:2.

¹² Isa. 41:7.

¹³ Isa. 50:4.

¹⁴ Ex. 13:7.

¹⁵ Deut. 9:25.

¹⁶ Judg. 19:18.

¹⁷ 1 Kgs. 15:23.

¹⁸ Gen. 17:25.

¹⁹ Ezek. 17:21.

²⁰ Judg. 20:44.

²¹ Zech. 12:10.

²² 1 Sam. 26:16.

²³ Gen. 27:42.

²⁴ 2 Sam. 11:25.

1. The sign **אֵל** is prefixed to substantives^a in the accusative, especially when they precede the verb; but only when they are definite,^b and rather before the names of *persons*^c than the names of *things*.^d Besides the general usage, the particle is employed,

2. With **אִשָּׁר**, **זֶה**, and **כִּי**, but never with **מִה**.

3. With **כָּל**, **אֶחָד**, **אֶחָד**, which partake somewhat of the nature and usage of pronouns.^e

4. With a singular noun (without the article), when it represents a whole species.^f

5. With a participle (without the article) in the sense of *he who*.^g

6. With a noun from which in poetry (§ 5. 4) the article has been omitted.

7. With some expressions of time and place^h (§ 33. 1-3).

8. With the adverbial accusative of specification (§ 33. 8).ⁱ

9. With expressions in which there is a transition to something new, or when something not thought of before is added.^k

10. With what is strictly speaking an oblique case, or after **וְ**,^j with a circumstantial clause, or with what is meant to be less distinct or independent.^l

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 **אֵל** 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; 14:12-18; Num. 12:5.

(e) Also with other numerals accompanied by nouns, e. g., 2 Sam. 15:16; 1 Kgs. 6:18.

(f) Compare Lev. 7:8; 20:14.

(g) This usage is very rare.

(h) Compare the use of **אֵל** with the nominative absolute (§ 7. 5).

(i) Compare with this the later use of **לְ**.

(j) Compare the use of the accusative in Arabic after *wa* in the sense of *together with*.

(k) Note the usage of **אֵל** in Zech. 8:17 and Deut. 11:2.

REFERENCES FOR STUDY.

Gen. 7:23; 17:5.....11.	Gen. 33:18..... 7.
Gen. 8:21..... 3.	Ex. 10:8.....11.
Gen. 18:19..... 2.	Lev. 7:8; 20:14..... 4.

Num. 16:15.....	3.	2 Sam. 21:22.....	9.
Deut. 2:34.....	3.	1 Kgs. 11:25.....	10.
Deut. 12:22.....	11.	1 Kgs. 23:27.....	2.
Josh. 23:17.....	11.	2 Kgs. 6:5.....	10.
1 Sam. 16:3.....	2.	Ezek. 14:22; 44:3.....	9.
1 Sam. 17:34; 20:16.....	10.	Ezek. 43:17.....	10.
1 Sam. 20:13.....	11.	Mic. 6:1.....	2.
1 Sam. 26:20.....	3.	Job 13:25.....	6.
2 Sam. 5:24 (cf. also 1 Sam. 24:6).....	6.		

35. THE ACCUSATIVE WITH THE PASSIVE.

1. ¹יחלק את הארץ *the land shall be divided.* [Esau.
וַיִּגֹּד לְרֵבְקָה אֶת דְּבָרֵי עֵשָׂו *and were told to Rebekah the words of*
וַיֻּלְדַּת לְחֲנוֹךְ אֶת עֵירָד *and Irad was born to Enoch.*
2. ⁴הִרְאָה אֶת הַכֹּהֵן *it shall be shown to the priest.*
⁵חָרַב תֹּאכְלוּ *ye shall be made to devour the sword.*
⁶לְשׁוֹנִי מִדְּבַק מִלְּקוֹחִי *my tongue is made to attach itself to my jaws.*
3. ⁷נִירָאוֹת נִפְלִיתִי *I have been fearfully distinguished.*
⁸חֲמֻסְכֵּן תְּרוּמָה *impoverished of an oblation.*
4. ⁹וַתִּמְלֵא אֶתְּ הָאָרֶץ אֹתָם *and the earth was filled with them.*
¹⁰מִלְּבָשִׁים בָּגָדִים *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.

Ex. 10:8; 21:28; 25:28; 27:7.....	1.	Jer. 35:14.....	1.
1 Kgs. 2:21.....	1.	Ps. 80:11.....	2.
Jer. 22:19.....	3.	Job 7:3.....	2.

36. VERBAL APPPOSITION AND SUBORDINATION.

1. ¹¹הוּאֵל נָא וּלִין *be pleased now and lodge.*
¹²וַיָּשָׁב וַיַּחְפֹּר *and he returned and digged.*
¹³וַיִּסֶּף וַיִּקַּח אִשָּׁה *and he added and took a wife.*

¹ Num. 26:55.
² Gen. 27:42.
³ Gen. 4:18.
⁴ Lev. 13:49

⁵ Isa. 1:20.
⁶ Ps. 22:16.
⁷ Ps. 139:14.

⁸ Isa. 40:20.
⁹ Ex. 1:7.
¹⁰ 1 Kgs. 22:10.

¹¹ Judg. 19:6.
¹² Gen. 26:18.
¹³ Gen. 25:1.

קול השופר הולך וחזק¹ and the sound of the trumpet was going and becoming strong.

ילמדו ויראו² למען that they may learn and fear.

2. החל רש³ begin, take possession.

ישוב יטוש⁴ he will return, will sharpen (= will again sharpen).

תרבו תדברו⁵ ye do much, ye speak (= ye speak much).

הואיל הלך⁶ he was willing, he went (= he went willingly).

3. a. לא אבו הלוך⁷ they would not go.

b. ויוספו עוד שנא אתו⁸ and they added still to hate him.

c. מהרת למצא⁹ thou hast hastened to find (found quickly).

להתפלל הרבתה¹⁰ she did much to pray (prayed much).

4. לא ידעתי אכנה¹¹ I know not to flatter.

חפץ יגדיל¹² he desired to make great.

יקום רוצח יקטל¹³ the murderer rises to kill.

5. כהתימך שורר¹⁴ when thou shalt finish to destroy.

ידע מנן¹⁵ 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 ו (either conjunctive or consecutive); here both verbs may be Imperatives, the first a Perfect and the second an Imperfect with Wāw Consecutive, or the first an Imperfect and the second a Perfect with Wāw Cons.^a

2. Both verbs are finite, there being no connective;^{a, c} 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 ל, or (3) Inf. cons. with ל.^b

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.^d

5. The second verb may be a Participle and thus describe the circumstances "more vividly than would either the (subjunctive) Imperfect, or the Infinitive."^e

¹ Ex. 19:19.

² Deut. 31:12.

³ Deut. 2:24.

⁴ Ps. 7:13.

⁵ 1 Sam. 2:3.

⁶ Hos. 5:11.

⁷ Isa. 42:24.

⁸ Gen. 37:5.

⁹ Gen. 27:20.

¹⁰ 1 Sam. 1:12.

¹¹ Job 32:22.

¹² Isa. 42:21.

¹³ Job 24:14.

¹⁴ Isa. 53:1.

¹⁵ 1 Sam. 16:16.

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 **יִרְאֶה יְשׁבֵעַ** *he shall see satisfyingly*, and Jer. 4:5 **קָרָא מְלֵא** *call ye with full voice*, the second qualifies the first.

(d) Examine Num. 22:6 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.

Gen. 2:3; 11:8.....	3c.	Jer. 3:3.....	3b.
Gen. 30:31.....	2.	Jer. 9:4.....	3a.
Gen. 45:9.....	1.	Jer. 22:30.....	5.
Ex. 18:23.....	3b.	Hos. 2:11.....	1.
Num. 22:6.....	4.	Hos. 1:6; 9:9.....	2.
Deut. 1:5.....	2.	Joel 2:20, 21.....	3c.
Deut. 2:16; 3:24.....	3c.	Jon. 4:2.....	3c.
Deut. 2:25, 31.....	3b.	Mic. 6:13.....	3b.
Josh. 3:16; 5:2.....	2.	Zech. 8:15.....	2.
Josh. 7:7.....	1.	Ps. 127:2.....	5.
1 Sam. 20:19.....	2.	Prov. 15:21.....	3a.
2 Kgs. 1:11, 13.....	1.	Job 19:3; 20:19.....	2.
Isa. 1:14.....	3b.	Job. 23:3.....	1.
Isa. 1:17; 7:15; 57:20.....	3a.	Lam. 4:14.....	4.
Isa. 6:13.....	1.	1 Chr. 13:2.....	2.
Isa. 29:15.....	3c.	2 Chr. 26:15.....	3c.
Isa. 47:1.....	4.		

IV. The Sentence.

37. THE SUBJECT AND PREDICATE.

1. **יָצְאוּ מִן הָעָם**¹ *some of the people went out.*
הָרַבָּה נָפַל מִן הָעָם² *much of the people fell.*
הִנְנִי מַשְׁחִיתָם³ *behold, I am about to destroy them.*
2. a. **אָז יֹאמְרוּ בְּגוֹיִם**⁴ *then they said among the nations.*
לֹא תוֹסִיפִי יִקְרָאוּ לְךָ⁵ *thou shalt no longer be called.*
 b. **עַל כֵּן קָרָא שְׁמָהּ בָּבֶל**⁶ *therefore they called its name Babel.*
אִם יַחְרֹשׁ בַּבֵּקְרִים⁷ *when one ploughs in the morning.*
וְאָמַר אֵלָיו⁸ *and one shall say unto him.*
 c. **כִּיפֹל הַנָּפֵל**⁹ *anyone who falls.*
לִתְהַלֵּל הַמִּתְהַלֵּל¹⁰ *let him that glorieth glory.*
 d. **עַד כַּאֲשֶׁר יָבֹא**¹¹ *as far as thy coming = until one comes.*
בְּעֵרְכֶךָ נִפְשֵׁת לַיהוָה¹² *in thine estimating persons unto Y.*
3. a. **יִנּוּחַ לִי**¹³ *it will be quiet for me (= I will feel quiet).*
מִקְטָר¹⁴ *it is scattered as incense (= incense is offered).*
 b. **חֲשֵׁכָה**¹⁵ *it has become dark; תִּמְטִיר¹⁶ *it rains.*
וַתֵּצֵר לְיִשְׂרָאֵל¹⁷ *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.

¹ Ex. 16:27.

² 2 Sam. 1:4.

³ Gen. 6:13.

⁴ Ps. 128:2.

⁵ Isa. 47:1.

⁶ Gen. 11:9.

⁷ Amos 6:12.

⁸ Zech. 13:6.

⁹ Deut. 22:8.

¹⁰ Jer. 9:23.

¹¹ Gen. 13:10.

¹² Lev. 27:2,3.

¹³ Job 3:13.

¹⁴ Mal. 1:11.

¹⁵ Mic. 3:6.

¹⁶ Amos 4:7.

¹⁷ Judg. 10:9.

c. The verb with a Participle of the same for subject.

d. The pronoun of the second person singular, in the formula **עַד בֹּאֵן**, 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. **צַדִּיק יְהוָה**¹ *Yahweh is righteous.*

יְהוָה הַצַּדִּיק² *Yahweh is the righteous one.*

b. **אֱמֶת יְהוָה מִשְׁפָּטֵי**³ *the judgments of Y. are truth (= true).*

עֵינֵיךָ יוֹנִים⁴ *thine eyes are doves (= like doves' eyes).*

c. **בְּשֵׁמִים כְּסֹא**⁵ *his throne is in heaven.*

הַשְּׁלוֹם אֲבִיכֶם⁶ *is your father in health?*

אַתֶּם הַמֵּעַט מִכָּל הָעַמִּים⁷ *ye 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. **קִצְרֵי הַיּוֹם**⁸ *harvest (is) to-day*; **צַדִּיק**⁹ *Y. (is) righteous.*

b. **הַדָּם הוּא הַנֶּפֶשׁ**¹⁰ *the blood is the soul*; **דָּוִד הוּא הַקָּטָן**¹¹ *D. was (or is) the youngest*; **מָה הֵמָּה אֱלֹהִים**¹² *what are these?* (cf. Zech. 4:4).

אַתָּה הוּא הָאֱלֹהִים¹³ *thou art God.*

c. **אִישׁ הָיָה בָּאָרֶץ עֵינָן**¹⁴ *there was (lived) a man in the land of Uz.*

וְהַנָּחָשׁ הָיָה עָרוּם¹⁵ *and the serpent had become subtle.*

d. **יֵשׁ תְּקוּהָה**¹⁶ *there is hope*; **יֵשׁ אִתְּךָ**¹⁷ *it is with thee.*

אֵין יוֹסֵף¹⁸ *no Joseph*; **תֶּבֶן אֵין נָתַן**¹⁹ *straw is not given.*

הִנֵּנִי²⁰ *behold me*; **הִנֵּנִי בְּאֹהֶל**²¹ *she is in the tent.*

¹ Ps. 11:7.

² Ex. 9:27.

³ Ps. 19:10.

⁴ Cant. 1:15.

⁵ Ps. 11:4.

⁶ Gen. 43:27.

⁷ Deut. 7:7.

⁸ 1 Sam. 12:17.

⁹ Ps. 11:7.

¹⁰ Deut. 12:23.

¹¹ 1 Sam. 17:14.

¹² Zech. 4:5.

¹³ 2 Sam. 7:23.

¹⁴ Job 1:1.

¹⁵ Gen. 3:1.

¹⁶ Job 11:18.

¹⁷ Prov. 3:28.

¹⁸ Gen. 37:29.

¹⁹ Ex. 5:16.

²⁰ 1 Sam. 3:4.

²¹ Gen. 18:9.

5. The subject and predicate may be united in various ways:

a. They may stand together, with no connecting word of any kind.^c

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.^{d,e} Cf. § 7. 6, 7.

c. The verb *הָיָה* may be employed; but this always expresses the idea of *becoming*, *existing*, and is therefore never identical with the substantive verb *to be*.^f

d. Certain particles, viz., *שֶׁ* *existence*, *אֵין* *non-existence*, *הִנֵּה* *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 *כֹּל*, *דָּבָר*, *אִשׁ* 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., *יָתַן אֱת הָאָרֶץ לָהֶם* = *let them give the land*; cf. Gen. 17:5; 27:42; Amos 4:2, etc. (§ 35. 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.

(e) Cf. the use of *הוּא* in Nah. 2:9; Isa. 18:2, 7.

(f) Cf. the use of *לֹא הָיָה* = *he is not*. Gen. 42:11; Isa. 15:6; 23:13.

(g) For an interesting use of *הפך* *to turn* and *נָכַח* *become*, see Lev. 13:3, 4; Jer. 31:21.

REFERENCES FOR STUDY.

Gen. 11:1.....	4b.	Deut. 33:25.....	4b.
Gen. 15:1.....	4c.	1 Sam. 16:23.....	3a.
Gen. 18:9.....	5d.	1 Sam. 19:22.....	5d.
Ex. 9:31.....	4b.	1 Sam. 19:22.....	2b.
Deut. 4:33.....	1	1 Sam. 21:6.....	4b.
Deut. 7:7.....	4c.	2 Sam. 7:23.....	5b.

* Ewald, *Hebrew Syntax*, pp. 124, 125.

1 Kgs. 14:10; 18:26.....	2b.	Zech. 6:12.....	3a.
Isa. 6:10.....	2b.	Ps. 44:5.....	5b.
Isa. 7:24.....	4b.	Ps. 45:7.....	4b.
Isa. 8:4.....	2b.	Ps. 87:3.....	3a.
Isa. 23:1.....	3a.	Ps. 148:6.....	2b.
Jer. 13:16.....	3a.	Prov. 3:28.....	5d.
Ezek. 43:19-27.....	2d.	Prov. 8:14.....	4c.
Mic. 2:4,8.....	2b.	Job 8:9.....	4c.
Nah. 1:14.....	1	Job 11:18.....	5d.
Zeph. 2:12.....	5b.	Job 34:20.....	2a.
Hag. 1:6.....	3a.	Ruth 1:12.....	5d.
Hag. 2:3.....	1		

38. ORDER OF WORDS IN A SENTENCE

1. a. ¹בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heaven.*
²וַיֹּאמֶר הַנָּחָשׁ אֶל הָאִשָּׁה *and the serpent said unto the woman.*
b. ³גָּדוֹל אַתָּה וְגָדוֹל שִׁמְךָ *great thou art and great is thy name.*
⁴יְהוָה אֱלֹהֶיךָ הוּא *Yahweh, thy God, is God.*
c. ⁵וַיְהוּה עֲנָה בִי *seeing that Y. hath testified against me.*
⁶וּרְאִישׁוֹ מִגֵּיעַ בַּשָּׁמַיִם *and the top (was) reaching to heaven.*
2. a. ¹בָּרָא א' אֶת הַשָּׁמַיִם *God created the heaven.* [name.
b. ⁷הֵשִׁיחוּ אֶת עַמִּי שְׁמִי *they have caused my people to forget my*
c. ⁸אֶתֵּן לְךָ עֶשְׂרֵת כֶּסֶף *I will give thee ten pieces of silver.*
⁹וַיְבָרֶךְ אֹתָם אֱלֹהִים *and God blessed them.*

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

¹ Gen. 1:1.² Gen. 3:4.³ Jer. 10:6.⁴ Deut. 4:35.⁵ Ruth 1:21.⁶ Gen. 28:12.⁷ Jer. 23:27.⁸ Judg. 17:10.⁹ Gen. 1:22.

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., אָמַת Ex. 14:5; כֹּמֶד Jer. 18:13; לוֹ Ps. 7:14; הָיָה Job 1:1.

3. a. וְיַמְעִיל קֶטֶן תַּעֲשֶׂה לוֹ אִמּוֹ and a little robe his mother made for him.

בְּעִיר יֹאכְלוּ הַכְּלָבִים² הָמָת לִי¹ him that dieth of J. in the city shall the dogs eat.

ב. אֲחֵי אֲנִי מִבְּקֵשׁ³ my brethren I am seeking. [thing.]

דָּבַר גָּדוֹל הָנֹה דָּבַר אֵלֶיךָ⁴ had the prophet bid thee (do) a great

c. וְאַתָּה בְּרִיתִי תִשְׁמֹר⁵ and thou my covenant shalt keep.

וַיְהִי וַתִּבְּרֶה יְעֲרָה⁶ Y. will lay bare their secret parts.

d. וְכָתַב הַכֹּהֵן הָאֵלֶּה הַכֹּהֵן⁷ and the priest shall write these curses.

שְׁכֵלָה נָשִׁים חָרֵב⁸ 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."

¹ 1 Sam. 2:19.

² Gen. 37:16.

³ Gen. 17:9.

⁴ Num. 5:23.

⁵ 1 Kgs. 14:11.

⁶ 2 Kgs. 5:13.

⁷ Isa. 3:17.

⁸ 1 Sam. 15:33.

^{*} 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. 1:28.....	2c.	1 Sam. 20:20.....	3c.
Gen. 2:10.....	1c.	1 Sam. 25:14.....	2a.
Gen. 21:7.....	3d.	2 Sam. 3:26.....	1c.
Gen. 23:6.....	3c.	Isa. 5:17; 28:17b.....	3b.
Gen. 42:30.....	2a.	Isa. 13:18; 17:5; 28:19; 30:24.....	3c.
Num. 5:23.....	3d.	Isa. 18:5.....	1b.
Judg. 9:36; 14:4.....	3b.	Isa. 19:13.....	3d.
Judg. 12:11,13.....	3d.	Jer. 9:19.....	2b.
Judg. 17:6.....	3c.	Ps. 51:5.....	3b.
Judg. 17:10.....	2c.	Job 6:12.....	1b.
1 Sam. 7:14; 15:1; 17:36; 25:43; 28:18,19.....	3a.		

39. EMPHASIS.

- לך יהיה עמך¹ *go, and Yahweh be with thee.*
את הארי הכה עבדך² *the lion thy servant smote.*
בחלומי הנני עמד³ *in my dream, behold, I stood.*
- a. את העם העביר אתו⁴ *the people, he made them to pass over.*
ביום אכלכם ונפקחו⁵ *in the day of your eating, then shall be, etc.*
c. ופילגשו... ותלד גם הוא⁶ *and his concubine, she also bare.*
- ותראהו את הילד⁷ *and she saw him, the boy.*
אנכי נתן להם לבני יש⁸ *I give to them, the children of Israel.*
- a. ואמלטה רק אני⁹ *and I only am escaped.* [own enemies.
b. בי אני¹⁰ *in me*; בפיו גם הוא¹¹ *in his mouth also*; לי איבי¹² *mine*
- a. צדק צדק תרדף¹³ *that which is altogether righteous thou shalt, etc.*
ארץ ארץ ארץ שמעי¹⁴ *O earth, earth, earth, hear.*
b. לא כי קנו אקנה מאותך¹⁵ *nay, but I will buy from thee.*
הקם הקימו את השמרים¹⁶ *they had but just set the watch.*
המלוך תמלך¹⁷ *will thou actually reign?*
אמרתי יצא יצאו¹⁸ *I thought he will certainly go out.*
- הדם הוא¹⁹ *the blood itself*; אדני הוא²⁰ *the Lord himself.*
- לך לך²¹ *get thee*; גם לו²² *he betook himself to flight.*

¹ 1 Sam. 17:37.

² 1 Sam. 17:36.

³ Gen. 41:17.

⁴ Gen. 47:21.

⁵ Gen. 3:5.

⁶ Gen. 22:24.

⁷ Ex. 2:6.

⁸ Josh. 1:2.

⁹ Job 1:15.

¹⁰ 1 Sam. 25:24.

¹¹ 2 Sam. 17:5.

¹² Ps. 27:2.

¹³ Deut. 16:20.

¹⁴ Jer. 22:29.

¹⁵ 2 Sam. 24:24.

¹⁶ Judg. 7:19.

¹⁷ Gen. 37:8.

¹⁸ 2 Kgs. 5:11.

¹⁹ Lev. 17:11.

²⁰ Isa. 7:14.

²¹ Gen. 12:1.

²² Isa. 31:8.

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 **הוא** (not **הואהו** = *that*, or *the same*), in the sense of *atrér*, *ipse*.

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. 28:34; 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 unimpassioned prose."*

REFERENCES FOR STUDY.

Gen. 2:17; 17:14.....	2a.	Gen. 27:37; 42:12.....	1.
Gen. 14:10.....	5a.	Gen. 40:9.....	2b.
Gen. 27:34.....	4b.	Ex. 12:42.....	6.

* Ewald, *Hebrew Syntax*, 178.

Num. 14: 32.....	4.	Hos. 4: 14.....	6.
Deut. 21: 7.....	1.	Amos 7: 13.....	7.
Josh. 24: 17.....	4a.	Mic. 7: 3.....	4.
1 Sam. 4: 20.....	2b.	Hag. 1: 4.....	4.
2 Sam. 3: 13.....	1.	Ps. 50: 6.....	6.
2 Sam. 4: 10; 14: 10.....	2c.	Prov. 3: 34.....	6.
1 Kgs. 15: 13.....	2c.	Prov. 10: 23, 24.....	2a.
1 Kgs. 21: 19.....	4.	Prov. 13: 24.....	3.
Isa. 6: 3.....	5a.	Job 6: 19.....	7.
Isa. 8: 13, 14.....	2a.	Job 20: 3.....	3.
Isa. 17: 6.....	3.	Cant. 8: 14.....	7.
Jer. 2: 31; 49: 12.....	6.	Ecd. 7: 24.....	5a.
Jer. 9: 14; 27: 8.....	3.	2 Chron. 25: 10; 28: 14.....	3.
Ezek. 21: 32.....	5a.		

40. AGREEMENT OF NUMBER AND GENDER.

1. והארץ היתה תהו ובהו¹ *the earth was a waste and an emptiness.*
 ופקודי י' ישרים² *the statutes of Y. are right.*
2. a. וזאתה שם המגפה גדולה³ *and the slaughter there was great.*
 ותפתחנה עיני שניהם⁴ *and the eyes of both of them were opened.*
 והיו אנשים נכלמים⁵ *the men were ashamed.*
 b. בא עליך רעה⁶ *there comes upon thee evil.*
 ולא יסג כלמות⁷ *reproaches do not depart.*
 ישר משפטיך⁸ *right are thy judgments.*
 חזק ממנו המלחמה⁹ *the war was too strong for him.*
3. עיני תראינה¹⁰ *my eyes shall see.*
 ידיכם דמים מלא¹¹ *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.^a
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.^b
3. When the subject is *dual*, the predicate generally stands in the plural (though sometimes in the feminine singular).^c

¹ Gen. 1: 2.

² Ps. 19: 9.

³ 2 Sam. 18: 7.

⁴ Gen. 3: 7.

⁵ 1 Chron. 19: 5.

⁶ Is. 47: 11.

⁷ Mic. 2: 6.

⁸ Ps. 119: 137.

⁹ 2 Kgs. 3: 26.

¹⁰ Mic. 7: 10.

¹¹ Is. 1: 15.

4. a. ¹עלתה ארמנותיה סירים *her palaces grow up with thorns.*
²תשטף ספיחיה *its floods wash away.*
³בהמות שדה תערוג *the beasts of the field pine.*
⁴תתחדש נעורכי *thy youth is renewed.*
- b. ⁵ויראו איש ישראל *and the men of Israel saw.*
⁶בית שמש קצרים *(men) of Beth-shemesh were reaping.*
⁷כי תקראנה מלחמה *when wars arise.*
⁸כל הארץ בוכים *the whole land was weeping.*
5. a. ⁹ויהיו כל ימי אדם *and all the days of Adam were.*
¹⁰ותשא כל העדה *and all the congregation lifted up.*
- b. ¹¹קול דמי אחיך צעקים *hark! thy brother's blood crieth out.*
¹²קול צפין נשאו קול *hark! thy watchers lift up the voice.*
- c. ¹³רוב שנים ידעו חכמה *multitude of years shall teach wisdom.*
¹⁴קשת גבורים חתים *the bow of the strong is broken.*
¹⁵עיני גבהות אדם שפל *the eyes of man's pride are cast down*
6. ¹⁶ויבוא נח ובניו *and there went in Noah and his sons.*
¹⁷ותדבר מרים ואהרן *and there spoke Miriam and Aaron.*
¹⁸מתו שאול ובניו *Saul and his sons died.* [pursued.]
- ¹⁹ויואב ואבישי אחיו רדף *and Joab and Abishai his brother*
7. a. ²⁰מברכך ברוך *blessed be (every one of) those who bless thee. [death.*
²¹מחלליה יומת *(any one of) those who profane it shall be put to*
- b. ²²שוררי... אין בפיהו נכונה קרבם הוות *my enemies, there is no faithfulness in his mouth, their inward part (is) depths.*
²³בפיו יברכו ובקרבם יקללו *with his mouth they bless, but they curse inwardly.*
- c. ²⁴ונשא נס לגוים ושרק לו *and he will lift up his banner to the nations and will hiss to it.*
- d. ²⁵אקים את סכת ד'... פרציהו והרסתיו אקים ובניתיה *I will raise up the tabernacle (f.) of David and close up their (f.) 'breaches, and his ruins I will raise up and I will build her.*

¹ Is. 34:13.² Job 14:19.³ Joel 1:20.⁴ Ps. 103:5.⁵ Jud. 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. 4:10.¹² Is. 52:8.¹³ 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. 5:28.²⁵ 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*.^d

b. The predicate may be *plural*, when the subject is a collective noun, though *singular*.^e

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 *כל* *all*.

b. The predicate often agrees with the genitive, if the nominative is *קול* *voice*.

c. The predicate in poetry may agree with the genitive whenever it is desired to lay upon it special emphasis.^{f,g}

6. When the subject consists of two or more nouns joined by *ו*, 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. 10:6; 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. עָיִן קָמָה (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 **אָרֶיךָ**, **בָּעַל** (Ex. 21:29), etc., see § 3. 2. c.

(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 **מִכֹּחַר** in Ex. 15:4.

REFERENCES FOR STUDY.

Gen. 1:14; 41:50.....	2b.	Isa. 30:20.....	3
Gen. 3:5.....	3	Jer. 4:14; 19:4.....	4a.
Gen. 8:22; 15:1; 40:1.....	6	Jer. 8:5; 23:6.....	7d.
Gen. 27:29.....	7a.	Jer. 10:4.....	7a.
Ex. 15:20.....	5a.	Jer. 44:27.....	4b.
Ex. 31:14.....	7a.	Hos. 4:8.....	7a.
Lev. 2:2.....	7c.	Hos. 9:14.....	3
Deut. 28:32.....	6	Mic. 1:13.....	2b.
Deut. 28:48.....	7c.	Hag. 2:18.....	7a.
Deut. 32:35.....	2b.	Zech. 6:14.....	4a.
Josh. 6:20.....	2b.	Ps. 18:28.....	3
Judg. 20:37.....	4b.	Ps. 18:35.....	4a.
1 Sam. 25:27.....	2b.	Prov. 8:18.....	7a.
2 Sam. 24:13.....	4a.	Job 12:7.....	4a.
1 Kgs. 1:41; 14:6.....	5b.	Job 29:10.....	5b.
1 Kgs. 22:38.....	2b.	Job 32:7; 15:20; 21:21.....	5c.
Isa. 23:2; 25:3; 60:5.....	4b.	Job 42:15.....	2b.
Isa. 23:13; 30:11; 10:5.....	7d.		

V. Kinds of Sentences.

41. NEGATIVE SENTENCES.

1. a. (1) וְלֹא יָשָׁב אֵלָיו עוֹד¹ and she returned unto him no more.
 לֹא יִכָּרֵת כָּל בָּשָׂר עוֹד² all flesh shall not again be cut off.
 (2) לֹא תִרְצַח... לֹא תִגְנוֹב³ thou shalt do no murder... thou shalt not steal.
- b. לֹא אֶבְיֹשׁ אֶל יַעֲלֻצוּ אוֹיְבֵי לִי⁴ let me not be ashamed, let not my enemies triumph over me.
 נֹא תִהְיֶה מְרִיבָה⁵ pray, let there be no strife.
 אֲלֵךְ תּוֹסֵף דְּבַר אֵלַי עוֹד⁶ speak to me no more.
- c. לֹא יִהְיֶה שְׁלַחְנִי⁷ (it is) not Y. (but some one else that) sent me.
2. a. כָּל עֵשֶׂב הַשָּׂדֶה טָרַם יִצְמַח⁸ no herb of the field had yet, etc.
- b. לִבְלֹתִי תַחֲטְאוּ⁹ in order that ye may not sin.
- c. אֵין אֶבֶן נִרְאָה¹⁰ no stone was seen.
- d. לֹעַל בְּלִי הִגִּיד לוֹ¹¹ because he did not make known to him.
- e. לֹעֲדִיק לְעוֹלָם בֹּל יִמוּט¹² the righteous shall never be removed.
 אֲרִישַׁת שׁ' בֹּל מִנְעַת¹³ the desire of his life thou hast not withheld.
 בֹּל יִקְמוּ וִירְשׁוּ אֶרֶץ¹⁴ that they may not rise and possess the land.
- f. וְכָל שְׂרָיָהּ יִהְיוּ אַפִּם¹⁵ and all her princes were no more.

1. The most commonly used negatives are לֹא and אֵל:

- a. לֹא is the *objective*, unconditional negative (= *oi, ois*), and is used,
 - (1) with the Perf. and Impf. (Indicative) in ordinary declarative sentences;^a
 - (2) with the Imperfect in prohibitory sentences.

b. אֵל is the *subjective*, dependent negative, and is used with the Imperfect (Jussive), to express dissuasion, deprecation.^b

c. The position of לֹא and אֵל is immediately before the predicate; but they may stand also before another word when that particular word is to be specially emphasized.^{c,d}

¹ Gen. 8:12.

² Gen. 9:11.

³ Ex. 20:14.

⁴ Ps. 25:2.

⁵ Gen. 13:8.

⁶ Deut. 3:26.

⁷ Num. 16:29.

⁸ Gen. 2:5.

⁹ Ex. 20:20.

¹⁰ 1 Kgs. 6:18.

¹¹ Gen. 31:20.

¹² Prov. 10:30.

¹³ Ps. 21:3.

¹⁴ Isa. 14:21.

¹⁵ Isa. 34:12.

2. With the *Perfect and Imperfect* there are found, besides **לֹא** and **אֵין**, also the following negatives:

a. **טַרְסָא** *not yet*, sometimes with the *Perfect*, but more often with the *Imperfect* in a past sense (cf. § 20. 1. b).

b. **לְבַלְתִּי**^e *in order that...not*, very rare, and with an ellipsis of **אִשֶּׁר**.

c. **אֵין** *nothing, there is not*; with this negative the verbal form is generally a *Participle* (§ 45. 3); but rarely a *finite form* is found.

d. **בְּלִי**^e *not* (cf. **בְּלִתִּי**), generally after a *preposition*, but in *poetry* also alone in the sense of **לֹא**.

e. **בֶּל** *not*, shorter form of **בְּלִי**, found only in *poetry*, and not different from **לֹא**.

f. **אֶפֶס** *no more*; like **אֵין**, originally a *noun*; its more common use is to indicate *restriction, limitation*.

3. **אֵינְנִי שֹׁמֵעַ**¹ *he is not hearing*; **אֵינְנִי נָתַן**² *I do not give*.

אֵין שָׂר בֵּית הַסֹּהַר רָאָה אֶת כָּל מְאוֹמָה³ *the keeper of the prison looked not to anything*.

נָתַן אֵין תֵּבֶן⁴ *straw is not given*.

4. a. **לִשְׁמֹר וּלְבַלְתִּי סוּר**⁵ *to keep...and not to turn aside*. [*eat from it*.

אִשֶּׁר צִוִּיתִךָ לְבַלְתִּי אֲכַל מִמֶּנּוּ⁶ *which I commanded thee not to*

b. **אֵין עִמָּךְ לְהִתִּיצֵב**⁷ *it is not possible to stand before thee*.

אֵין עֵרֶךְ אֵלָיִךְ⁸ *there is no comparing unto thee*.

c. **בְּלֹא רְאוּת**⁹ *without seeing*.

d. **לֹא מַעְבֵּר**¹⁰ *that they go not over*; **לֹא מֵרָאוּת**¹¹ *that he could not see*.

5. a. **עַם נָבָל וְלֹא חָכָם**¹² *a people foolish and unwise*.

לֹא אֱלֹהִים¹³ *a no-god*; **לֹא עֵץ**¹⁴ *a no-wood*.

b. **עֲצוֹם וְאֵין מִסְפָּר**¹⁵ *strong and without number*.

אֵין אִישׁ¹⁶ *there is no man at all*; **אֵין יוֹסֵף**¹⁷ *Joseph is gone*.

אֵין צָרִיק¹⁸ *no man whatever is just*.

c. **מִכְתַּלְתִּי סָרָה**¹⁹ *chastisement without ceasing*. [*of Gideon*.

אֵין זֹאת בְּלִתִּי אִם חֶרֶב גִּדְעוֹן²⁰ *this is no other than the sword*

¹ Jer. 7:16.

² Ex. 5:10.

³ Gen. 39:23.

⁴ Ex. 5:16.

⁵ Deut. 17:19, 20.

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 Eccl. 7:20.

¹⁹ Is. 14:6.

²⁰ Judg. 7:14.

- d. *שנה אחר בלי מים*¹ *can the reed-grass grow without water?*
*מגוי*² *so as not to be a nation*; *ממלך*³ *so as not to be king.*

3. With the *participle* *אין* is used almost exclusively; this is in accordance with the original use of *אין* as a negative of substantives (see 5. below), and with the nominal nature of *אין* itself, which is never lost. This combination furnishes the prevailing form for expressing a negative present, though not of course restricted to this use.^f

4. With the *infinitive* there are found,

- a. *בלתי* with the preposition *ל*, the usual negative of the Inf.
 - b. *אין ל* and *אין*, but only in late writers.
 - c. *בלא* without, with the force of a preposition.
 - d. *מן* from, so as not, lest, after verbs which imply restraint, hindrance, etc.
5. With *nouns* there are found,
- a. *לא*, which gives an opposite meaning, like *un-, in-, im-*; this usage occurs in the case of substantives as well as of adjectives.
 - b. *אין* (cf. 3. above), equivalent to *without*, or *un-, in-, im-*.
 - c. *בלתי* = *בלא*, *without, except.*
 - d. *בלי* without, *un-, im-*.
 - e. *מן* so as not to be, the Inf. *היות* being supplied in thought.

6. *אין כסף לא נחשב למאומה*⁴ *silver was not at all regarded for anything* (cf. ch. 9:20).

*ישב מאין*⁵ *without (= so that there is) no inhabitant.*

*המבלי אין א' ב'ישראל*⁶ *is it because there is no god in Israel?*

7. *לא יקח במותו יקח הכל*⁷ *he will take nothing in his death.*

*לא יומת איש ביום הזה*⁸ *no man shall be put to death this day.*

8. *אל תרכו... יצא עתק*⁹ *multiply not....let no arrogance go forth.*
*לא לנצח ישכח... תאבד*¹⁰ *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 *מן* with *אין* or *בלי*, and seldom with the more common negatives.

7. To express *nothing, no one*, the negative is combined with *כל* or *איש*^h (§ 14. 2. d.) .

¹ Job 8:12.

² Jer. 48:2.

³ 1 Sam. 15:23.

⁴ 1 Kgs. 10:21.

⁵ Isa. 5:9.

⁶ 2 Kgs. 1:3.

⁷ Ps. 49:18.

⁸ 1 Sam. 11:13.

⁹ 1 Sam. 2:3.

¹⁰ Ps. 9:19.

8. 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 לֹא with the Jussive, e. g., Gen. 24:8; 1 Sam. 14:38.
 (b) On the other hand לֹא 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 לֹא .
 (c) For the use of לֹא and לֹא־ , without a verb, 1 Kgs. 2:30; 11:22; Gen. 19:18; Ruth 1:13.
 (d) לֹא 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 לֹא , a Participle passes into a finite verb, Ex. 2:20, 21; 13:21, 22; 1 Sam. 1:13; 2 Sam. 3:34; Hos. 1:6; Ps. 37:21.
 (e) The ל of בְּלִי and בְּלִי־ 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. וְלֹא־ , which is used particularly before a single word; בְּלִי־ , before a proposition.
 (h) It is only when כֹּל = *omnis* that this combination may be found; when כֹּל = *totus*, the לֹא negatives the idea of wholeness.

REFERENCES FOR STUDY.

Gen. 2:5; 4:15.....	7	Jer. 7:16, 17.....	3
Gen. 21:26.....	5c.	Jer. 7:32; 10:6, 7.....	6
Gen. 24:15.....	2a.	Jer. 13:7.....	7
Gen. 31:20.....	4d.	Jer. 23:14; 27:18.....	2b.
Ex. 2:12; 5:11.....	5b.	Jer. 38:5.....	2c.
Ex. 3:2.....	2c.	Ezek. 13:3.....	2b.
Ex. 10:7.....	2a.	Hos. 8:7.....	2d.
Ex. 14:11.....	6	Amos 6:10.....	2f.
Ex. 22:19.....	5c.	Zeph. 2:2.....	6
Num. 11:6; 32:12.....	5c.	Ps. 10:4, 6, 11; 21:3.....	2e.
Deut. 17:20.....	4a.	Ps. 35:19; 38:2.....	8
Deut. 28:55.....	6	Ps. 48:1.....	5a.
Josh. 2:8.....	2a.	Prov. 30:25.....	5a.
1 Sam. 3:3.....	2a.	Job 18:15.....	6
2 Sam. 9:3.....	2f.	Job 28:17.....	8
1 Kgs. 18:43.....	5b.	Job 30:8.....	5d.
2 Kgs. 1:3, 6.....	6	Job 35:15.....	2c.
2 Kgs. 4:2.....	7	Job 41:18.....	2d.
Isa. 6:11.....	6	Ecd. 8:11.....	2c.
Isa. 8:11; 49:15.....	4d.	Ecd. 8:8; 7:4.....	3
Isa. 14:6; 28:8.....	5d.	Ecd. 4:2; 8:3.....	4b.
Isa. 23:4.....	8	Ezra 9:15.....	4b.
Isa. 26:14.....	2c.	2 Chron. 5:11; 35:3.....	4b.
Isa. 52:14.....	5c.	2 Chron. 9:20.....	6
Jer. 5:7.....	5a.		

42. INTERROGATIVE SENTENCES.

1. **יֵדָע חֶסֶדְךָ אֶת רֵעִי**¹ *is this thy kindness to thy friend?* [Y.
וְגַם בְּעֵינַי יִפְלֹא נָא² *shall it also be marvelous in my eyes? saith*
לֹא כֵן בֵּיתִי עִם אֵל³ *for is not my house so with God?*
2. a. **אֵל עִם הָאִישׁ הַזֶּה**⁴ *wilt thou go with this man?*
הַשְּׁלוֹם אֲבִיכֶם⁵ *is your father well?* [house?
b. **הִנֵּגְלָה נְגִלְתִּי אֶל בֵּית אָבִיךָ**⁶ *did I plainly appear to thy father's*
c. **הֲשֹׁמֵר אֲחִי אֲנִי**⁷ *am I my brother's keeper?*
הֲתִבְנֶה לִּי בַּיִת⁸ *wilt thou build me a house? (cf. 1 Chr. 17:4).*
d. **לִּרְאוֹת הֲקָלוּ הַמַּיִם**⁹ *to see whether the waters had abated.*
3. **הֲלֹא אִם תִּשְׁבֶּה שָׂאת**¹⁰ *is there not a lifting up, if thou doest well?*
הֲלֹא זֶה הָדָבָר אֲשֶׁר דִּבַּרְנוּ¹¹ *is not this the thing which we told thee?*
4. a. **הֲנֵלֵךְ אֶל רָ' ג' אִם נַחְדָּל**¹² *shall we go to Ramoth-gilead, or shall*
we forbear? [heard?
הֲלֹא יָדַעְתָּ אִם לֹא שָׁמַעְתָּ¹³ *hast thou not known, or hast thou not*
b. **אֲחִיָּה... אִם אֲחִיָּה**¹⁴ *enquire... if I shall recover.*
נִרְאָה אִם פָּרַחַה הַגֶּפֶן¹⁵ *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.^a

2. The interrogative particle **הֲ** (Lat. *an*, Greek *ἤ*) is employed^b

- 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 **הֲלֹא** (Lat. *nonne*) is employed when it is certain that an affirmative answer is expected.^c

4. The interrogative particle **אִם** (strictly *if*) is employed,

- a. To introduce the second member of a double interrogative sentence; here the compound form **וְאִם** (cf. *sive*) is more common.^d
- b. To introduce an indirect question depending upon some preceding thought (cf. the use of **הֲ** above).^e

¹ 2 Sam. 16:17.

² Zech. 8:6.

³ 2 Sam. 23:5.

⁴ Gen. 24:58.

⁵ Gen. 43:27.

⁶ 1 Sam. 2:27.

⁷ Gen. 4:9.

⁸ 2 Sam. 7:5.

⁹ Gen. 8:8.

¹⁰ Gen. 4:7.

¹¹ Ex. 14:12.

¹² 1 Kgs. 22:15.

¹³ Isa. 40:28.

¹⁴ 2 Kgs. 1:2.

¹⁵ Cant. 7:12.

5. a. (1) **מִי הַמַּחֲנֶה**¹ *who is (what persons are in) the camp?* **מִי שְׁמֶךָ**²
who is thy name?
 (2) **מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד**³ *who then is the king of glory?*
 (3) **מִי יִשְׁקֵנִי מִים**⁴ *who will (O that some one would) give me, etc.*
 b. (1) **מַה אֵלֶּה**⁵ *what (= of what kind or character) are these?*
 (2) **מַה תִּרְיֹבֹן עִמָּדִי**⁶ *wherefore do ye strive with me?*
 (3) **מַה יִּצְדַּק אָנוּשׁ עִם אֵל**⁷ *how can a man be just with God?*
 (4) **מַה לָּנוּ חֶלֶק בְּדוֹד**⁸ *we have no portion in D. (cf. 2 Sam. 20:1).*
 (5) **מַה לָּכֶם תִּדְכְּאוּ עִמִּי**⁹ *what mean ye (that) ye crush my people?*
 c. **הַדֶּרֶךְ הַזֶּה הָיָה**¹⁰ *which way did he go?* [house also?
 6. a. **מִתִּי אֶעֱשֶׂה גַם אֲלֵי**¹¹ *when shall I provide for mine own*
 b. **כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ**¹² *how many are the days of the years of thy life?*
 c. **כִּיכָּה נֵדַע אֶת הַדָּבָר**¹³ *how shall we know the word, etc.?* [you?
אֵיכָּה אִישָׁא לְבַדִּי טַרְחָכֶם¹⁴ *how can I alone bear the burden of*
אֵיכָּה הִיְתָה לְזוֹנָה קַ' נ'¹⁵ *how hath the faithful city become a*
harlot!
 d. **לָמָּה תִּכֶּה רֵעֶךָ**¹⁶ *why smitest thou thy fellow?*
לָמָּה רָגִישׁוּ גוֹיִם¹⁷ *why have the nations raged?*
 e. **מִדְּרוֹעַ מִהֶרְתָּן בָּא הַיּוֹם**¹⁸ *why have ye come so soon to-day?*
מִדְּרוֹעַ פְּנִיכֶם רָעִים הַיּוֹם¹⁹ *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. **מִי** *who?*

- (1) always refers to *persons*, whatever may be the particular phraseology of the sentence;
- (2) is frequently followed by **הוּא** or **זֶה**, and the sentence thus rendered more vivid and pointed;
- (3) is employed in conveying an optative idea.

b. **מַה** *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?*

¹ Gen. 33:8.

² Judg. 13:17.

³ Ps. 24:10.

⁴ 2 Sam. 23:15.

⁵ Zech. 1:9; 4:4, 13.

⁶ Ex. 17:2.

⁷ Job 9:2.

⁸ 1 Kgs. 12:16.

⁹ Isa. 8:15.

¹⁰ 1 Kgs. 13:12.

¹¹ Gen. 30:30.

¹² Gen. 47:8.

¹³ Deut. 18:21.

¹⁴ Deut. 1:12.

¹⁵ Isa. 1:21.

¹⁶ Ex. 2:13.

¹⁷ Ps. 2:1.

¹⁸ Ex. 2:13.

¹⁹ Gen. 40:7.

(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 לך or לכם, is used in expressions of strong reproof.

c. אי־הָ which? differs from מִי and מַה 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. מִתִּי when? sometimes compounded with ל and ער

b. כִּמָּה how much? how long?

c. אֵיכָה 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. לָמָּה wherefore, why? used to ask for the purpose or aim of an action.

e. מַדּוּעַ (for מַה־יְדוּעַ, cf. τι μὲν), 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. 18:29; 2 Sam. 19:23; and also in questions which are connected by ׀, and are in antithesis with a preceding declarative statement, e. g., Judg. 11:23; Jon. 4:10, 11; Job 10:3, 9.

(b) In some cases הֵן is dropped for euphonic reasons from before words beginning with N or ׀, e. g., Gen. 18:12; 1 Sam. 22:15; 2 Sam. 19:23; 1 Kgs. 1:24.

(c) For cases of הֵן is it . . . that? see Gen. 27:36; 29:15; 2 Sam. 9:1; 23:19.

(d) Here הֵן also may be used, e. g., Judg. 14:15.

(e) מַדּוּעַ is still further used after a preceding declarative statement in the sense of or.

REFERENCES FOR STUDY.

Gen. 3:13.....5b.	Deut. 31:17.....3
Gen. 4:6; 47:19.....6d.	1 Sam. 11:12; 16:4.....1
Gen. 18:21; 27:21.....2d.	1 Sam. 30:15.....2a.
Gen. 26:27; 40:7.....6c.	2 Sam. 1:13.....5c.
Gen. 27:21.....4a.	2 Sam. 17:6.....4a.
Gen. 30:2.....2c.	2 Sam. 18:29.....1
Gen. 30:30.....6a.	2 Sam. 19:12.....6d.
Gen. 47:8.....6b.	1 Kgs. 20:32.....2a.
Ex. 2:13.....6d.	2 Kgs. 3:8.....5c.
Ex. 33:16.....3	2 Kgs. 3:13.....5b.
Num. 20:10.....2b.	2 Kgs. 6:15.....6c.
Num. 23:26.....3	Jer. 5:7.....5c.
Deut. 7:17.....6c.	Jer. 31:19.....2b.
Deut. 13:4.....2d.	Ezek. 18:23.....2c.

Hos. 10:9; 11:5.....1	Job 2:2.....5c.
Joel 1:2.....2c.	Job 4:17; 6:5.....2c.
Amos 3:3-8.....4a.	Job 7:21; 26:4.....5b.
Jon. 1:6.....5b.	Job 11:2.....2b.
Ps. 35:17; 78:40.....6b.	Lam. 1:1,2; 4:1,2.....6c.
Ps. 42:3.....6a.	Neh. 5:7.....1
Ps. 42:12.....5b.	

43. EXCLAMATORY AND OPTATIVE SENTENCES.

1. a. הַמֶּלֶךְ^1 *O king!* אֶרֶץ^2 *O earth!* הַפִּכְכֶּם^3 *your perverseness!*
 כֻּלָּם^4 *you all.*
 b. כִּי אֲדֹנָי^5 *O my lord!* $\text{הֵיוּ הַשְׁאֲנָנִים}^6$ *O they who are at ease in Zion!* אָחָה לַיּוֹם^7 *alas for the day!*
2. a. שְׁלוֹם לָכֶם^8 *peace be to you!* בֵּרַךְ אַבְרָם^9 *blessed be Abram.*
 b. חַי אֲנִי^{10} *as I live!* חַי יְהוָה^{11} *as Yahweh liveth!*
 $\text{עֵינֶיךָ הָרְאוּ}^{12}$ *by thine eyes which see!* אֶת הַדָּבָר^{13} *by the word!*
 c. $\text{לֹךְ מֵעַשָׂת וְגו'}^{14}$ *far be it from thee to do, etc.*
 d. $\text{כַּצְדִּיקִי וּכְתַמִּי עָלַי}^{15}$ *according to my righteousness and my integrity, upon me!* [thee!]
3. a. $\text{יִחִיָּה לִפְנֵיךָ}^{16}$ *would that Ishmael might live before* שָׁמְעָנִי^{17} *O hear me!* לֹוּ מָתוּ^{18} *O that we had died!* [God!]
 b. $\text{אִם תִּקְטֹל אֱלֹהִים רָשָׁע}^{19}$ *if thou wouldst but kill the wicked, O*
 c. $\text{מִי יִשְׁקֵנִי מַיִם}^{20}$ *O that some one would give me water to drink.*
 $\text{כִּי יָתַן מוֹתָנוּ בְּיַד י'}^{21}$ *O that we had died by the hand of Y.*

1. In exclamations there occurs

- a. A noun, with or without the article; ^{a, b} or
- b. A noun with an interjection, e. g., כִּי (with אֲדֹנָי , הֵיוּ , or

אָחָה (with the dative).^c

2. Under the head of exclamatory utterance may be classified also

- a. Clauses or sentences which have no mark of exclamation.
- b. The use of חַי in oaths, and certain other rare expressions (see examples).
- c. The common expression חֲלִילָה *to the profane*, i. e., *far be it.*
- d. Sentences which, for brevity and force, omit the verb *to be*.^d

¹ 1 Sam. 23:20.

² Job 18:18.

³ Isa. 29:18.

⁴ Job 17:10.

⁵ Gen. 43:20.

⁶ Amos 6:1.

⁷ Joel 1:15.

⁸ Gen. 43:23.

⁹ Gen. 14:19.

¹⁰ Num. 14:23.

¹¹ 1 Sam. 14:45.

¹² Deut. 3:21.

¹³ Hag. 2:5.

¹⁴ Gen. 18:25.

¹⁵ Ps. 7:9.

¹⁶ Gen. 17:18.

¹⁷ Gen. 28:13.

¹⁸ Num. 14:2.

¹⁹ Ps. 139:19.

²⁰ 2 Sam. 23:15.

²¹ Ex. 16:3.

3. In optative expressions there are found

a. The particle *לִי* if, would that, used with the Imperfect and Imperative, and, in wishes which cannot be realized, with the Perfect.

b. The particle *אִם* if, cf. *לִי*.

c. The interrogative *מִי* with the Imperfect; and especially *מִי יִתֵּן* who would give = would that.⁶

REMARKS.

(a) The *distinctive* article (§ 4. 3. c. (3)) 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) *מִי יִתֵּן* is followed (1) by a verb with or without Wāw Consecutive, (2) by an Infinitive, (3) by a noun.

REFERENCES FOR STUDY.

Gen. 13:25; 44:7,17.....	2c.	Jer. 22:24.....	2b.
Gen. 30:34.....	3a.	Amos 5:18.....	1b.
Gen. 43:20; 44:18.....	1b.	Mic. 2:1.....	1b.
Num. 20:3.....	3a.	Ps. 4:7; 14:7; 55:7.....	3c.
Deut. 4:3; 11:7; 32:40.....	2b.	Ps. 45:2c; 57:6.....	2d.
Deut. 5:26; 28:87.....	3c.	Ps. 81:9; 139:19.....	3b.
Judg. 9:29.....	3c.	Ps. 81:14.....	3a.
1 Sam. 30:23.....	2b.	Prov. 24:11.....	3b.
2 Sam. 15:4.....	3c.	Job 6:8; 11:5; 13:5; 14:13; 20:2; 31:35.....	3c.
Isa. 3:6.....	2d.	Job 6:14; 12:5.....	2d.
Isa. 63:19b.....	3a.		

44. COPULATIVE SENTENCES.

1. a. "וִיִּקְרָא לֵיב' אֶרֶץ וּלְמִקְוֵה הַמַּיִם וּגו'" and he called the dry land earth, but the collection of waters he called seas. [not eat.
לִיִּמְעַץ הָרֵעִת לֹא תֹאכַל but of the tree of knowledge thou shalt
 b. *כִּי אָדָם לְעֵמֶל יוֹלֵד וּבְנֵי רֶשֶׁף יִגְבִּיחוּ עוֹף* but man is born to trouble as the sparks fly upward. [bullock.
 c. *וּפָר־הַשֵּׁנִי קַח אֶת פֶּר הַשּׁוֹר....* take the bullock, even the second
הֲלֹא אֲנִי מְחַשֶּׁה וּמַעֲוֹלָם am I not silent, and that from of old?
 d. *וְלֹא חֲשַׁבְתָּ אֱלֹהִים אֵת* thou fearest God, and (=for) thou hast not withheld.

¹ Gen. 1:10.

² Job 5:7.

³ Isa. 57:11.

⁴ Gen. 22:12.

⁵ Gen. 2:17.

⁶ Judg. 6:25.

* Ewald, *Hebrew Syntax*, pp. 201-202.

2. a. ¹בַּחֲלוֹמִי וְהִנֵּה-גֶפֶן לִפְנֵי in my dream, (and) behold a vine, etc.
 b. ²לֹא תֵצֵא עוֹד אִתָּנוּ לִמָּוֶה וְלֹא תִכְבֶּה וְנִי thou shalt not go out with us henceforth to battle, that thou quench not, etc.
 c. ³אִם זָכַרְתָּנִי... וְעָשִׂיתָ נָא... חֶסֶד if thou rememberest me, then do kindness, etc.
3. ⁴וַיִּךְ אֶת הַמַּחֲנֶה וְהַמַּחֲנֶה הָיָה בְּטָח and he smote the camp, while the camp was quiet.
⁵וַיָּבֹאוּ..... וְלוֹט יָשָׁב בְּשַׁעַר סֹדֹם and they came while Lot was sitting in the gate of Sodom. [Hezekiah.]
4. a. ⁶בְּיָמֵי עֻזִּיָּהוּ יוֹתָם אַחִיו יִחוּ in the days of Uziah, Jotham, Ahaz,
 b. ⁷כֶּשֶׁר בְּנַפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ flesh in its soul, viz., its blood ye shall not eat.
⁸נִקְתָּה לָאָרֶץ תִּשָּׁב she shall be desolate, sit upon the earth.
 c. ⁹קִדְּשׁוּ צִוּם קְרָאוּ עֲצָרָה אִסְפוּ זִקְנִים sanctify a fast, call an assembly, gather the old men.
 d. ¹⁰וַתִּשְׁמַע... אֶת קוֹל הָרִצִּין הָעַם and she heard the noise of the guard, the people.

1. The conjunction **ו** and is by far the most common copulative conjunction, and serves to join together not only words but sentences.^{a, b} It is universally employed except in cases where special emphasis is to be placed upon the conjunctive relation.^c 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 **ו**, but by the arrangement of the words, or by the logical relation of the clauses thus joined.^d

b. A clause of *comparison* (here rendered *as*), peculiar to poetical style.

c. An *exegetical* clause (here rendered *even, namely, and that too*), furnishing a more detailed explanation.

d. A clause of *consequence* or *cause* (here rendered *for, since*).^e

2. Another class of usages in which **ו** may be called *demonstrative* includes the following:

a. Cases in which the **ו** follows a prepositional phrase and, in the sense of *then*, connects with it some act or state.

¹ Gen. 40:9.⁴ Judg. 8:11.⁷ Gen. 9:4.⁹ Joel 1:14.² 2 Sam. 21:17.⁵ Gen. 19:1.⁸ Isa. 3:26.¹⁰ 2 Kgs. 11:13.³ Gen. 40:14.⁶ Isa. 1:1.

b. Cases in which the ׀, with an Imperfect or Imperative, expresses *purpose* or *result* (§ 26. 2a).

c. Cases in which the ׀ joins an apodosis to a preceding protasis, not only in conditional but also in causal and relative sentences.^f

3. Still another usage of ׀ is that occurring in circumstantial clauses (§ 45.), when it is translated *while*, *although*, *after*, etc.

4. Omission of ׀ (asyndeton), 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.^g

REMARKS.

(a) For examples in which ׀ has the force of *with*, see Gen. 3:24; Judg. 6:5; 1 Sam. 18:6; 25:42; 29:10; Isa. 13:9.

(b) For cases of hendiadys, see Gen. 1:14; 3:16; 2 Chron. 16:14; Job 10:17.

(c) The conjunctions employed when the connection is to be emphasized are ׀, ׀, e. g., 1 Sam. 25:43; 22:7; Exod. 10:25; Isa. 40:24; 41:26.

(d) The most common adversative conjunctions are (1) ׀ but (after a negative), e. g., Gen. 24:3; 45:8; 1 Kgs. 21:15; Exod. 1:19; Josh. 17:18; Ps. 44:8; (2) ׀ but if, but, e. g., Ps. 1:2; Gen. 15:4; Josh. 17:3; 1 Sam. 8:19. Cf. also ׀ ׀ = *how much more*, *how much less*, e. g., 1 Sam. 14:20f.; 1 Kgs. 8:27.

(e) Here also belongs the use of ׀ in exclamations, e. g., Joel 2:23; 2 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 Waw Consecutive with Imperfect and Perfect, see §§ 24, 25.

(g) In many stereotyped phrases also ׀ is dropped, e. g., ׀ (Exod. 17:16) for ׀ ׀.

REFERENCES FOR STUDY.

Gen. 11:30.....	4b.	Jer. 17:14.....	2b.
Gen. 13:9.....	2c.	Ezek. 10:12.....	4a.
Gen. 17:21; 42:10.....	1a.	Amos 4:5.....	4c.
Gen. 20:3.....	1d.	Amos 5:4, 6, 14.....	2b.
Gen. 29:15.....	2c.	Hab. 2:4.....	4b.
Judg. 5:13, 27.....	4d.	Zech. 10:6.....	2b.
Judg. 6:25; 7:22.....	1c.	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. 78:34.....	2c.
2 Kgs. 11:13.....	4d.	Ps. 88:2.....	4a.
Isa. 3:8.....	1d.	Prov. 25:3.....	1b.
Isa. 5:9, 10.....	2b.	Job 12:11; 14:11, 12, 19.....	1b.
Isa. 23:4.....	4b.	Job 32:15, 16.....	4c.
Jer. 2:20; 7:9.....	4b.	Ruth 1:21.....	1a.
Jer. 15:7; 31:21.....	4c.	Ecc. 1:5.....	1c.

45. CIRCUMSTANTIAL SENTENCES.

1. a. *והוא שפט את "ארבעים שנה*¹ *and he died, and he had judged (having judged) Israel forty years.*
*כי יחיה הצליח דרכי*² *do not delay me, since Y. hath prospered my journey.*
*כי ענה בי*³ *למה תקראנה לי נעמי וי' ענה בי*⁴ *why call ye me Naomi, Y. having testified against me?*
- b. *וירא אליו "והוא יושב פתח האהל*⁵ *and Y. appeared unto him... while he sat before the tent.*
*השמימה*⁶ *מזב ארצה וראשו מגיע השמימה*⁷ *a ladder set up on the earth, the top of it reaching to heaven.*
*ותעמרון תחת ההר וההר בער באש*⁸ *and ye stood under the mountain, while the mount was burning with fire.*
- c. *לא יעשה אבי... ולא יגלה את אזני*⁹ *my father will do nothing... without disclosing it to me.*
*הלא ילמד דעת והוא רמים ישפוט*¹⁰ *shall any teach God knowledge, seeing that he judges those that are high?*
- d. *היה רעה... והוא נער*¹¹ *he was tending the sheep... being a boy.*
*דברי שלום ורעה בלבבם*¹² *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.

² Gen. 24:56.

³ Ruth 1:21.

⁴ Gen. 18:1.

⁵ Gen. 28:12.

⁶ Deut. 4:11.

⁷ 1 Sam. 20:2.

⁸ Job 21:22.

⁹ Gen. 37:2.

¹⁰ Ps. 28:3.

2. a. ¹וַיִּחְפֹּשׂ בִּגְדוֹל הַחֵל and he searched beginning with the eldest.
²כִּי יִמָּצָא חָלָל... לֹא נֹדָע מִי הַכּוּחַ if one shall be found slain,
it not being known who hath smitten him.
- b. ³מֵאַחֲרֵי בִּנְשָׁף יָיִן יִדְלִיקֵם who tarry late at night while wine
inflames them.
⁴וְיִסְתִּירֵנִי בְצוּר יְרוּמִמֵּנִי he will hide me... lifting me upon a rock.
- c. ⁵וַיֵּצְאוּ נֹצֵבִים they went forth, taking their position (cf. Ex. 33:8).
⁶שִׁבְעִים מ' בַּהֲנוֹת... מִקְצָצִים הָיוּ מְלָקָטִים seventy kings, having
their thumbs and great toes cut off, gathered, etc.
- d. ⁷וַיִּטֵּא אֹהֶלָה בֵּית אֵל מִיַּם וְהָעִי מִקֶּדֶם and he pitched his tent,
Bethel being on the west and Ai on the east. [his loins.
- e. ⁸רָאִיתִי כָל גִּבּוֹר יָדָיו עַל חֻלְצָיו I saw every man his hands upon
⁹וַיֵּשְׁבוּ שְׁלֹשׁ שָׁנִים אֵין מִלְחָמָה and they remained three years
(in the condition of) absence of war, i. e., without war.
¹⁰לֹא תִרְאוּ פָנַי בְּלֹתִי אֲחִיכֶם אִתְּכֶם ye shall not see my face
(in the condition of) the absence of your brother, i. e., except your
brother be with you.
- ¹¹וַיִּתְקַעַם בְּלֹב אֵב עוֹדְנֵי חֵי and he thrust them into the heart of
Absalom while he was still alive.
- ¹²וַיְהִי אַךְ יָצָא יֵצָא י' וְעֵשָׂו.... בא and it happened, Jacob
having only just gone out, that Esau, his brother, came in.
- ¹³וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְעֹלְמָה הָיָה and it happened, the sun having
gone down, that there was darkness.
- ¹⁴וְהָיָה אַתֶּם תִּמְרְדוּ הַיּוֹם.... וּמָחָר.... יִקְצֹף and it shall be,
seeing ye rebel to-day...., that to-morrow he will be wroth, etc.
3. a. ¹⁵וַיְהִי הֵם מְרִיקִים שְׂקִיהֶם וְהָנָה וּגו' and it happened, as they
were emptying their sacks, that behold, etc.
- b. ¹⁶וְהָיָה מִצָּאתָּהּ וְהָיָה שְׁלָחָה she was being brought forth, when she
sent, etc.
- ¹⁷וְהָיָה עִם בֵּית מִיכָה וְהָיָה הַכִּירוּ וּגו' being by the house of
Micah, they recognized the voice, etc.

¹ Gen. 44:12.

² Deut. 21:1.

³ Isa. 5:11.

⁴ Ps. 27:5.

⁵ Num. 16:27.

⁶ Judg. 1:7.

⁷ Gen. 12:8.

⁸ Jer. 30:6.

⁹ 1 Kgs. 22:1.

¹⁰ Gen. 43:3.

¹¹ 2 Sam. 18:14.

¹² Gen. 27:30.

¹³ Gen. 15:17.

¹⁴ Josh. 22:18.

¹⁵ Gen. 42:35.

¹⁶ Gen. 38:25.

¹⁷ Judg. 18:3.

2. Circumstantial clauses *following* the principal clause, and not joined by ׀,

- 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 אִין, בְּלִי, בְּלֵתִי, לֹא, 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 וְיִהְיֶה or וְהָיָה (cf. §§ 24. 4; 25. 4).
- b. Those in which there is no such introductory formula, the two clauses appearing to be coördinate.^d

REMARKS.

(a) Since לֹא 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 וְהָיָה 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 לֹא, 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.

Gen. 7:6.....	3b.	Judg. 3:20.....	1b.
Gen. 13:7; 18:10; 19:1; 24:21.....	1b.	Judg. 3:24; 20:39,40.....	3b.
Gen. 19:23; 44:3,4.....	3b.	Judg. 3:26; 4:21; 16:31.....	1a.
Gen. 20:3; 21:4; 24:10; 44:26.....	1d.	Judg. 5:19; 6:19; 20:31.....	2a.
Gen. 21:14.....	2a.	Judg. 6:5.....	2c.
Gen. 29:9.....	3b.	Judg. 8:4.....	2c.
Gen. 32:12; 32:31.....	2d.	Judg. 8:11.....	1a.
Ex. 10:13.....	3a.	Judg. 13:9.....	1b.
Ex. 21:11.....	2c.	Judg. 19:11.....	3b.
Ex. 33:12.....	1a.	1 Sam. 9:14; 20:36.....	2b.
Deut. 5:5.....	2c.	1 Sam. 18:17.....	1a.
Deut. 9:15a.....	1b.	2 Sam. 20:8.....	3b.
Deut. 9:15b.....	1d.	2 Sam. 23:4.....	2c.
Josh. 2:5; 4:18.....	3a.	1 Kgs. 18:12.....	3a.
Josh. 17:14.....	1d.	2 Kgs. 2:23.....	3b.

2 Kgs. 5:18.....	1b.	Hab. 2:15.....	2d.
2 Kgs. 12:7b.....	3a.	Hag. 1:4.....	2d.
Isa. 1:5; 27:9; 60:11.....	2b.	Mal. 1:7.....	3b.
Isa. 27:16; 60:9.....	2d.	Ps. 7:3.....	2c.
Isa. 29:13.....	2a.	Ps. 7:3; 78:4.....	2c.
Isa. 47:1.....	2c.	Ps. 7:7; 57:4; 71:3.....	2a.
Isa. 49:21; 53:4.....	1a.	Ps. 35:8; 21:12; 62:5; 107:5.....	2b.
Isa. 57:19.....	2c.	Ps. 69:4.....	2c.
Jer. 2:27; 23:17; 41:6; 48:2.....	2c.	Ps. 73:30,31.....	3b.
Jer. 37:13.....	3a.	Job 3:18; 9:25.....	2a.
Hos. 7:11.....	2c.	Job 22:13.....	1a.
Joel 1:6.....	2c.	Job 24:23; 43:3.....	1c.
Mic. 7:1.....	2c.	Job 29:24; 34:31.....	2b.
Nah. 1:12.....	2b.	Ezra 10:6.....	2a.

46. RELATIVE SENTENCES.

1. a. *כל רמש אשר הוא חי*¹ *every creeping thing which is living.*
 b. *הנביא אשר שלחו*² *the prophet whom Y. hath sent.*
 c. *גוי אשר לא תשמע לשנו*³ *a nation whose language thou dost not understand.* [come.
*יהוה אשר באת תחת כנפיו*⁴ *Y. under whose wings thou hast*
*אשר שכנתי שמי שם*⁵ *where I fixed my name.*
*אשר נשבו שם*⁶ *whither they were carried away.*
*אשר יצאו משם פלשתים*⁷ *whence the Phil. have proceeded.*
 2. a. *המים אשר מתחת לרקיב*⁸ *the waters which (were) under the, etc.*
*האנשים אשר הלכו אתי*⁹ *the men who went with me.*
*חסדך אשר ראית את עניי*¹⁰ *the mercy of thee who hast looked on my affliction.*
 b. *האדם אשר יצר*¹¹ *the man whom he had formed.*
 c. *עד היום אשר בא*¹² *till the day that he come.*
*במקום אשר דבר*¹³ *in the place that he spoke.*
*העברית אשר שם האחת שפּרה*¹⁴ *the Hebrew women of whom the name of one was Shiphra.*
 3. a. *וישלח אשר על הבית ואשר על העיר... אל יהוא*¹⁵ *and sent he who was over the house, and he who was over the city to Jehu.*
 b. *משח את אשר אמר*¹⁶ *anoint him whom I shall name.*

¹ Gen. 9:3.

² Jer. 28:9.

³ Deut. 28:40.

⁴ Ruth 2:12.

⁵ Jer. 7:12.

⁶ 1 Kgs. 8:47.

⁷ Gen. 10:4.

⁸ Gen. 1:7.

⁹ Gen. 14:24.

¹⁰ Ps. 31:8.

¹¹ Gen. 2:8.

¹² 2 Sam. 19:25.

¹³ Gen. 25:13.

¹⁴ Ex. 1:15.

¹⁵ 2 Kgs. 10:5.

¹⁶ 1 Sam. 16:3.

- c. וַיֹּאמֶר לְאִשֶּׁר עַל בֵּיתוֹ¹ *and he said to him who was over his house.*
 עִם אִשֶּׁר תִּמְצָא לֹא יֵחִי² *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 אֲשֶׁר (§ 13.), sometimes by זֶה or הַ (§ 13. 4. a)^{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 אֲשֶׁר, in which, since אֲשֶׁר 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,^c and takes that particular case which the relative particle would have, if a noun.^d It may, therefore, be,

- The *subject* of the sentence.
- The direct *object* of the verb, i. e., an *accusative*.
- The *genitive* after a construct, or after a preposition.
- An adverb, viz., שָׁם, used in the sense of *where, whither, whence*.

2. Relative sentences introduced by אֲשֶׁר 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

- The relative particle has the force of *subject*, and especially, where the predicate is a finite verb including the pronominal idea.
- The relative particle has the force of an *accusative*.
- 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;^e thus it may be

- The *subject* of this principal sentence.
- The *object* often with a prefixed אֶת^f
- The *genitive* after a preposition.^g

4. a. אֵינָהּ אֵיתָן הוּא³ *a nation that is lasting.*

בְּאֶרֶץ לֹא לָהֶם⁴ *in a land which is not theirs.*

ב. דֶּרֶךְ לֹא יָדְעוּ⁵ *a way they know not.*

¹ Gen. 43:16.

² Jer. 5:15.

³ Gen. 15:13.

⁴ Isa. 42:16.

⁵ Gen. 31:32.

יִורֶנּוּ בִּדְרֶךְ יִבְחַר¹ *he teaches him in a way he should choose.*

c. אִישׁ הָיָה בָּאָרֶץ עוֹץ אִיּוֹב שְׁמוֹ² *a man lived in the land of Uz, whose name was Job.*

הַדֶּרֶךְ יִלְכוּ בָּהּ³ *the way in which they must go.*

d. תִּרְתָּ עֲשֵׂה⁴ *the gain that he made.* [ure.

בְּסֵם אֲדִירִי כָל חֲפָצִי בָּם⁵ *the excellent ones in whom is my whole pleas-*

e. יוֹם אִירָא⁶ *the day I fear*; עֵת נִשְׁבַּרְתָּ⁷ *the time thou wast broken.*

5. a. מְקוֹם לֹא יָדַע אֵל⁸ *the place (of him) who knows not God.*

שְׁלַח נָא בְיַד תְּשַׁלַּח⁹ *send now by the hand (of him whom) thou wilt send.* [ask.

וְנִדְרַשְׁתִּי לָלוֹא שְׂאֵלוֹ¹⁰ *I was inquired of by (those who) did not*

וְנִבְלַעְרִי אַחֲזָה אֶתָּה הֲרֵנִי¹¹ *what is beyond that which I see, teach thou me.*

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 *כִּי who*, *כֵּן what* 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. 23:30; Isa. 41:8.

¹ Ps. 25:12.

² Job 1:1.

³ Ex. 18:20.

⁴ Jer. 48:36.

⁵ Ps. 16:3.

⁶ Ps. 56:4.

⁷ Ezek. 27:34.

⁸ Job 18:21.

⁹ Ex. 4:13.

¹⁰ Isa. 65:1.

¹¹ Job 34:32.

(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 **אֵת אִשְׁרֵי**, in the sense of *the fact that, how, etc.*, to subordinate as object an entire clause.

(g) Cf. the combinations **כִּאֲשֶׁר**, **כַּאֲשֶׁר**, **עַל אֲשֶׁר**, etc.

(h) Cf. the usage (late and rare) which allows **אִשְׁרֵי** to be followed by a noun in the accusative, Jer. 14:1; 46:1; Ezek. 12:25; Amos 5:1.

REFERENCES FOR STUDY.

Gen. 3:3; 4:11; 7:2; 14:20.....	2a.	Isa. 8:12.....	2c.
Gen. 5:20.....	1b.	Isa. 29:1.....	4c.
Gen. 7:23.....	3a.	Isa. 31:6.....	3c.
Gen. 9:3.....	1a.	Isa. 37:4.....	1b.
Gen. 13:3.....	1d.	Isa. 43:21.....	4d.
Gen. 19:29; 38:25.....	1c.	Isa. 55:2.....	5
Gen. 21:3,9; 20:32.....	2b.	Jer. 2:8,11.....	5
Gen. 39:20; 40:13.....	2c.	Jer. 15:4.....	3c.
Gen. 41:25.....	3b.	Jer. 44:3.....	1b.
Gen. 44:9.....	3c.	Hab. 1:6.....	4a.
Ex. 4:13.....	4d.	Ps. 4:8; 88:2; 90:15.....	4c.
Ex. 4:17.....	1c.	Ps. 7:5; 27:7.....	4b.
Ex. 4:21,28.....	2b.	Ps. 12:6; 32:2; 72:12.....	4c.
Ex. 12:13.....	1d.	Ps. 16:3.....	1a.
Lev. 4:24,33.....	2c.	Ps. 49:13.....	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.....	2c.	Job 6:17.....	4c.
Deut. 9:28; 11:10; 30:3.....	1d.	Job 19:16.....	5
Deut. 32:37.....	4c.	Job 38:19,24.....	4b.
1 Sam. 15:16.....	3b.	Lam. 1:14.....	5
1 Kgs. 11:14.....	4a.	Neh. 8:10.....	5
1 Kgs. 11:27.....	2c.		

47. SUBJECT, OBJECT AND ADVERBIAL CLAUSES.

- a. **טוֹב אִשֶּׁר לֹא תִדַּר**¹ *it is better that thou shouldst not vow.*
טוֹב כִּי תִהְיֶה לָנוּ² *it is good that thou be to us, etc.*

b. **מִי הִגִּיד לְךָ כִּי עֵרַם אַתָּה**³ *who told thee that thou wast naked?*
וַיֹּאמְרוּ כִּי יָשׁוּבוּ⁴ *and he said that they should return.*

c. **אֵת הָאוֹר א' אֵת הָאוֹר כִּי טוֹב**⁵ *and God saw that the light was good.*

d. **מָה אַתָּם אֹמְרִים אַעֲשֶׂה**⁶ *what do ye think I should do?*
- a. **שָׁאֵל אֶת נַפְשׁוֹ לָמוּת**⁷ *he asked that his soul should die. [through.*
וַיֹּאמֶר סִיחֹן אֶת יִשְׂרָאֵל⁸ *but Sihon trusted not Israel to pass*

¹ Eccl. 5:4.

² Gen. 8:11.

³ Gen. 1:4.

⁴ 1 Kgs. 19:4.

⁵ 2 Sam. 18:3.

⁶ Job 38:10.

⁷ 2 Sam. 21:4.

⁸ Judg. 11:20.

- b. ¹אִנֶּם יוֹדְעִים לַעֲשׂוֹת רָע. *they do not know that they do evil.*
 c. ²כִּאֲשֶׁר יִרָא... מַעֲשֵׂוֹת יוֹמָם. *since he feared to do it by day.*
 c. ³כִּי יִרָא לִשְׁבֹּת בְּצוֹעֵר. *for he feared to dwell in Zoar.*

1. Dependent sentences are found,
 a. With the force of a *subject*, introduced by אֲשֶׁר or כִּי.
 b. With the force of an *object*, introduced by כִּי.
 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 מִן and rarely לְ with the Infinitive after verbs of *fearing*.

3. a. ⁴אֲנֹכִי שָׂאֵל מֵאַתָּךְ לֵאמֹר לֹא תִרְאֶה אֶת פָּנַי. *I ask of thee, saying, "Thou shalt not see my face."*

⁵וְתֹאמְרוּ לוֹ כִּי מֶלֶךְ תִּשֶׁם עֲלֵינוּ. *and ye have said unto him, "Thou shalt set a king over us."*

⁶וַיֹּאמֶר שְׂאוּל אֶל שְׂמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְקוֹל י'. *and Saul said to Samuel, "I have obeyed the voice of Y."*

- b. ⁷שָׁמַעְתִּי עֲלֶיךָ לֵאמֹר תִּשְׁמַע חִלּוֹם. *I have heard concerning thee, Thou hearest a dream, etc.*

⁸יִדְעוּ גוֹיִם אֲנִישׁ הֵמָּה. *let the nations know they are men.*

- c. ⁹אָמַר אֵל גַּד לֵאמֹר לְדָוִד כִּי יַעֲלֶה דָוִד וְגו'. *he commanded Gad to say to David that David should go up, etc.*

¹⁰וַיִּיהָוֶה חִפְזָן רַכָּאוֹ הַחֲלִי אִם תִּשֶׁם אִשֶּׁם נַפְשׁוֹ יִרְאֶה זֶרַע. *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. ¹¹יִקְרָא... לְדִין עַמּוֹ. *he cries... that he will judge his people.*

¹ Eccl. 4:17.

² 2 Sam. 8:13.

³ Gen. 41:15.

⁴ Isa. 53:10, 11.

⁵ Judg. 6:27.

⁶ 1 Sam. 10:19.

⁷ Ps. 9:21.

⁸ Ps. 50:4.

⁹ Gen. 19:30.

¹⁰ 1 Sam. 15:20.

¹¹ 1 Chron. 21:18.

וַיִּיקוּ לַעֲשׂוֹת עֲנָבִים *and he expected that it would produce grapes.*
וַיֹּאמְרוּ כָל הַקְהָל לַעֲשׂוֹת כֵּן *and the whole congregation said*
they would do so.

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 לֵאמֹר, כִּי, or אֲשֶׁר, 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 כִּי; and that in extended discourse of this kind the voluntative Imperfect is largely used.*

d. That more frequently, however, there is found especially in later writers the construction of the Infinitive with לְ (cf. the Latin).

4. a. אֲשֶׁר לֹא תוּכַל לְהִרְפָּא ³ *so that thou canst not be healed.*

מַה אָנוּשׁ כִּי תִזְכְּרֵנוּ ⁴ *what is man that thou rememberest him.*

b. (1) אֲשֶׁר יָדְעוּן ⁵ *in order that they know.* [it holy.]

(2) זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ ⁶ *remember the Sabbath day to keep*

(3) לְמַעַן יֵאֱמִינוּ ⁷ *in order that they may believe.*

(4) בְּעֵבוֹר תְּהִיָּה לִי לְעֵדָה ⁸ *that they may be to me for a testimony.*

(5) לְעֵלּוֹת לְעַם יִגְדְּנוּ ⁹ *when it comes up against the people to*
invade them.

c. (1) אֲשֶׁר לֹא יִשְׁמְעוּ ¹⁰ *in order that they may not understand.*

(2) אֲלֵא יִמְשְׁלוּ בִּי ¹¹ *that they may not rule over me.*

(3) לְבַלְתִּי נָתַן זֶרַע לְאֶחָיו ¹² *so as not to give seed to his brother.*

(4) וַיִּמְאַסְךָ מִמֶּלֶךְ ¹³ *and he hath rejected thee that thou mayest not*
be king.

(5) וַיַּעֲתָה פֶּן יִשְׁלַח יָדוֹ ¹⁴ *and now, lest he put forth his hand.*

5. a. כִּי תַעֲבֹר אֶת הָאֲדָמָה ¹⁵ *when thou tillest the ground, etc.*

¹ Isa. 5:2.

² 1 Chron. 18:4.

³ Deut. 28:27.

⁴ Ps. 8:5.

⁵ Josh. 3:7.

⁶ Ex. 20:8.

⁷ Ex. 4:5.

⁸ Gen. 21:30.

⁹ Hab. 3:16.

¹⁰ Gen. 11:7.

¹¹ Ps. 19:14.

¹² Gen. 38:9.

¹³ 1 Sam. 15:23.

¹⁴ Gen. 3:22.

¹⁵ Gen. 4:12.

* Ewald, *Hebrew Syntax*, p. 232.

- כִּי הִחַרְשֵׁתִי בְּלו עֲצָמִי¹ *when I kept silent, my bones wasted.*
 ב. וַיְהִי כִּאֲשֶׁר קָרַב² *and as soon as he came nigh.*
 c. וַיְהִי בְּמָלְכוֹ כִּשְׁבָּתוֹ³ *and it came to pass, when he began to reign,*
as soon as he sat upon, etc. [over.
 d. וַיִּלִּינוּ שָׁם מֶרֶם יַעֲבְרוּ⁴ *and they lodged there before they passed*
 e. שְׁבִי אַלְמָנָה עַד יִגְדַּל⁵ *remain a widow until he be grown.*
 וְעַד אֲשֶׁר עָבְרָנוּ אֶת הַנָּחַל⁶ *until we passed over the brook.*
 f. אַחֲרֵי חֲלִץ אֶת הָאֲבָנִים⁷ *after he hath taken out the stones.*
 אַחֲרֵי הִקְצוֹת אֶת הַבַּיִת⁷ *after he hath scraped the house.*
 g. מֵאֲזַי בָּאתִי אֶל פַּרְעֹה⁸ *since I came unto Pharaoh.*
 מֵאֲזַי דִּבַּרְךָ אֶל עַבְדְּךָ⁹ *since thou didst speak unto thy servant.*
 h. וַיְהִי מְרִי צֵאתָם¹⁰ *and as often as they went out.*
 מְרִי אֲדַבֵּר¹¹ *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 **כִּי** or **אֲשֶׁר**.
 b. Clauses indicating *purpose* or *intention*,
 (1) with an Imperfect following **אֲשֶׁר**;
 (2) with an Infinitive following **לְ**;
 (3) with an Imperfect following **לְמַעַן**;
 (4) with an Imperfect following **בְּעֵבֹר**;
 (5) with an Imperfect not accompanied by an introductory particle.
 c. Clause of *negative purpose*,
 (1) with an Imperfect following **אֲשֶׁר לֹא**;
 (2) with an Imperfect following **אֵל** (or **בִּלְ**);
 (3) with an Infinitive following **לְבִלְתִּי**;
 (4) with an Infinitive or noun governed by **מִן**;
 (5) with an Imperfect following **פֶּן**.

5. The more common methods of expressing *time* are as follows:

- a. Clauses with Perfect or Imperfect following **כִּי** *when, quum.*
 b. Clauses with Perfect or Imperfect following **כִּאֲשֶׁר** *as soon as, when.*

¹ Ps. 32:3.

² Ex. 32:19.

³ 1 Kgs. 16:11.

⁴ Josh. 8:1.

⁵ Gen. 38:11.

⁶ Deut. 2:14.

⁷ Lev. 14:43.

⁸ Ex. 5:23.

⁹ Ex. 4:10.

¹⁰ 1 Sam. 18:30.

¹¹ Jer. 20:8.

c. Clauses with Infinitive following **כִּי** or **כֵּן**, the former = *while*, *when*; the latter, *as soon as, when*.

d. Clauses with Imperfect, rarely Perfect, following **מִתְּרָם** or **בְּמִתְרָם** *before*.

e. Clauses with Perfect or Imperfect following **עַד אֲשֶׁר**, **עַד** *until* (cf. also **עַד כִּי**, **עַד אִם**).

f. Clauses with finite verb, or Infinitive, following **אַחֲרֵי**, **אַחֵר** *after* (cf. **בְּאַחֲרֵי כֵן**).

g. Clauses with finite verb or Infinitive after **מֵאָז** *since*.

h. Clauses with finite verb or Infinitive after **מִרְבִּי** *as often as*.

REFERENCES FOR STUDY.

Gen. 6:2.....	1c.	Isa. 28:19.....	5h.
Gen. 12:13.....	3b.	Isa. 38:15,16.....	3c.
Gen. 18:33; 27:40.....	5b.	Isa. 43:2.....	5a.
Gen. 24:15.....	5d.	Jer. 1:5.....	5d.
Gen. 24:41.....	5a.	Jer. 13:21; 15:15.....	2b.
Gen. 46:3.....	2c.	Jer. 18:7; 34:8,9.....	3d.
Ex. 2:2.....	1c.	Jer. 36:9.....	2a.
Ex. 9:14.....	4b.	Jer. 44:18.....	5g.
Ex. 12:34.....	5d.	Ezek. 40:1.....	5f.
Ex. 13:17.....	4c.	Hos. 5:15; 10:12.....	5e.
Lev. 9:6.....	1d.	Hos. 7:12.....	5b.
Lev. 14:43.....	5f.	Amos 7:4.....	3d.
Num. 20:21.....	2a.	Jonah 4:8.....	2a.
Deut. 4:40; 29:5.....	4b.	Zech. 8:20.....	1a.
Deut. 24:4.....	5f.	Ps. 8:4.....	5a.
Deut. 28:35,37.....	4a.	Ps. 9:15.....	4b.
Judg. 2:18.....	5a.	Ps. 55:7-9.....	3c.
Judg. 4:24.....	5e.	Ps. 76:8.....	5g.
1 Sam. 8:6.....	5b.	Ps. 104:27.....	3d.
2 Sam. 1:4.....	3a.	Ps. 119:58.....	3a.
2 Sam. 21:4.....	3b.	Job 6:11; 7:12; 15:14.....	4a.
1 Kgs. 5:17; 11:28.....	1c.	Job 10:4,5; 31:1-4.....	3c.
1 Kgs. 14:28.....	5h.	Job 16:8; 30:28.....	4b.
1 Kgs. 15:13.....	4c.	Lam. 1:10.....	1d.
2 Kgs. 2:9.....	5d.	Dan. 1:3-5.....	3d.
2 Kgs. 9:37.....	4a.	1 Chron. 15:16; 17:25; 21:18; 23:2.....	3d.
Isa. 23:14.....	5e.		

48. CONDITIONAL SENTENCES.

1. a. **דִּבְשׁ מִצְאָת אֵחָל דִּיךְ**¹ *if thou hast found honey, eat (only) enough for thee.*

וַיַּעֲזֹב אֶת אָבִיו וּמֹת² *and if he leaves his father, he will die.*

¹ Prov. 25:16.

² Gen. 44:22.

- b. *אם אמצא חמשים צדיקים*¹ *if I find fifty righteous.*
 c. *כלו חכמו ישכילו*² *if they had been wise they would understand.*
 d. *"צ' הותיר וגו' לולי"*³ *except Y. of hosts had left to us.*
 e. *כי תאמר בלבך*⁴ *if thou shalt say in thy heart.*
 f. *לא ישוב כי אם הרה*⁵ *it does not return unless it has watered.*
 2. a. *את שני בני תמית אם לא*⁶ *my two sons thou shalt kill if I do not, etc.* [by me.
*אם תשוב.... לא דבר " כי*⁷ *if thou return, Y. hath not spoken*
 b. *אם חטאתי ושמרתני*⁸ *if I sin thou watchest me.*
 c. *אם השמאל ואמינה*⁹ *if thou goest to the left, then I will go to the right.*
 d. *כי עתה שלחתני*¹⁰ *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 *אם*^a *if* (negative, *לא אם* *if not, unless*), less often *בהרה*^b *if*, used with the Perfect, Imperfect, Participle,^c or Infinitive^d (with suffix).

c. By the particle *לו* *if*, 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 *לולי* (= *לו* *if*, *לא* = *not*), implying that the condition has a real existence, used with the Perfect, Imperfect, or Participle.

e. By the particle *כי*, properly *so let it be assumed, suppose that, if*,^{e,f}

f. By the particle *כי אם* *but if, unless*,^g always after a negative.

2. The *apodosis* of a conditional sentence may be introduced,

a. Without any introductory particle.

b. By Wāw Consecutive, the verb standing in the tense demanded by the context.

c. By Wāw Conjunctive, a rare usage.

d. By *עתה* *כי*, or *אז* *כי*^h *for now, in that case.*

¹ Gen. 18:26.

² Deut. 32:29.

³ Isa. 1:9.

⁴ Deut. 7:17.

⁵ Isa. 55:10.

⁶ Gen. 42:37.

⁷ 1 Kgs. 22:28.

⁸ Job 10:14.

⁹ Gen. 13:9.

¹⁰ Gen. 31:42.

3. **אֶת שְׁנֵי בְנֵי תָמִית אִם לֹא אָבִיאוּ** ¹ *my two sons thou shalt kill if I do (shall) not bring him back.*
אִם יִהְיֶה לָבֵן חֵיל לֹא יִפֹּל וְגו' ² *if he shall become a worthy man, there shall not fall, etc.*
 a. **אִם אֲמָצָא....חֲמִשִּׁים צְדִיקִים....וְנִשְׁאַתִּי וְגו'** ³ *if I shall find fifty righteous....then I shall pardon.*
 b. **וְאִם לֹא (תֵּתֶנּוּ) לִקְחָתִי בַחֲזָקָה** ⁴ *and if thou wilt not give, I will take it by force.*
4. **אִם יוּכַל אִישׁ לִמְנוֹת....זֶרַעַךְ יִמְנָה** ⁵ *if a man should be able to number....thy seed might be numbered.*
כִּי תַעֲלֶה בְּבַל הַשָּׁמַיִם....יָבֹאוּ שָׂרָדִים לָהּ ⁶ *though Babylon should mount to heaven....spoilers would come to her.*
5. **אִם בָּא לִרְאוֹת שׁוֹא יִדְבֵּר** ⁷ *if he (at any time) hath come to visit me, he will speak falsehood.*
אִם שְׁנוֹתַי בָּרַק חֲרִבִּי....אֲשִׁיב נֶקֶם ⁸ *if at any time I have whet my glittering sword....I will requite vengeance.*
 a. **אִם לֹא הֵבִיאתִיו....וַחֲטָאתִי** ⁹ *if I have not brought him back, then I shall be guilty.*
 b. **יִבֹּשׁ חֲצִיר....כִּי רוּחַ י' נִשְׁבֶּה בּוֹ** ¹⁰ *grass will wither if the breath of Y. hath blown upon it.*
6. **אִם הֵנִיא אָבִיהָ....נִדְרֶיהָ....לֹא יִקּוּם** ¹¹ *if her father shall have disallowed her....her vows....shall not stand.*
 a. **אִם נִטְמָאָה וַתִּמְעַל....וּבָאוּ** ¹² *if she shall have defiled herself, and been faithless, then they shall come.*
7. **לֹא הָרַגְתָּם אוֹתָם לֹא הָרַגְתִּי אֶתְכֶם** ¹³ *if you had kept them alive, I should not have killed you.*
לֹלִי י' צ' הוֹתִיר לָנוּ....כִּסְדָם הִינּוּ ¹⁴ *except Y. of hosts had left us a very small remnant, we should have been as Sodom, etc. [stand this.*
 a. **לֹא חֲכָמוּ וַיִּשְׁכְּלוּ זֹאת** ¹⁵ *if they had been wise, they would under-*
אִם שָׁכַחְנוּ שֵׁם אֱלֹהֵינוּ....הֲלֹא א' יִחְקֹר זֹאת ¹⁶ *if we had forgotten the name of our God....would not God find this out?*

¹ Gen. 42:27.² 1 Kgs. 1:52.³ Gen. 18:26.⁴ 1 Sam. 2:16.⁵ Gen. 13:16.⁶ Jer. 51:53.⁷ Ps. 41:7.⁸ Deut. 32:41.⁹ Gen. 43:9.¹⁰ Isa. 40:7.¹¹ Num. 30:6.¹² Num. 5:27.¹³ Judg. 6:19.¹⁴ Isa. 1:9.¹⁵ Deut. 32:20.¹⁶ Ps. 44:21, 22.

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.^{4,5,6} 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.^{1,2,3}

5. In the *third* form, the protasis presents a future case, but one of an entirely uncertain and indefinite character, and regarded from the stand-point 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^o 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^p (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.^{2,3,4,5} 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. *ויעזב את אביו ומת*¹ *and (if) he leave his father, he will die.*
 *וקם ויראה כל העם*² *and (if) all the people saw, they stood up.*
 b. *והביאה לי ואכלה*³ *and (if thou) bring it to me [and] I will eat:*
 *ושמעו... אלי ואכלו טוב*⁴ *(if ye) hearken to me [and] (ye will)*
 eat good.
 *ונקבה שכרך עלי ואתנה*⁵ *(if thou wilt) specify to me thy hire*
 [and] I will give it.
 *וירא ואין איש*⁶ *and (if) I looked, there was no man.*
 c. *והנך הולך מאתי והנך האריה*⁷ *behold, thou goest from me and*
 a lion shall slay thee. [avenged, etc.]
 *כל הרג קין שבעתים יקם*⁸ *should any one kill Cain, he shall be*
 9. a. *אם אקח מכל אשר לך*⁹ *(may he punish me) if I take of all that*
 is thine = I will not take.
 *אם לא כאשר דברתם... כן אעשה*¹⁰ *(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. *ויעתה אם תשא חטאתם ואם אין מחני*¹¹ *and now if thou wilt*
 forgive their sin [it is well], but if not, blot me out.
 c. *לא אשלחך כי אם ברכתני*¹² *I will not let thee go... yes, if thou*
 blest me, (then I will let thee go).
 d. *ולו הוואלנו ונשב בעבר הירדן*¹³ *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 Wāw 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 frequentative (§ 25. 1. a). The usage occurs in the sphere of past, present or future time.

b. Sentences containing two members, both of which have Imperatives ; 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*

¹ Gen. 44:22.² Gen. 30:28.³ Gen. 4:15.¹¹ Ex. 32:32.² Ex. 33:10.⁶ Isa. 41:28.⁹ Gen. 14:23.¹² Gen. 32:27.³ Gen. 27:4.⁷ 1 Kgs. 20:36.¹⁰ Num. 14:26.¹³ Josh. 7:7.⁴ Isa. 55:2.

*inform him, or find him and I will inform him, or let me find him and I will inform him).*¹⁴

c. Sentences with a participle (often preceded by *וְהָיָה*) in the protasis, an Imperfect, or Perfect with Wāw 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 *וְאֵלֶּיךָ* = *assuredly not*; *וְאֵלֶּיךָ וְאֵלֶּיךָ* = *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 *וְאֵלֶּיךָ* = *yes, if*, the real apodosis having strictly to be supplied.¹⁵

d. In the expression of a *wish* which is not, or cannot be, realized.

REMARKS.

(a) For *וְאֵלֶּיךָ* in the sense of *although*, 1 Sam. 15:17; Jer. 5:2; 14:7.

(b) See Ex. 4:1; 8:23 and compare *וְהָיָה*, § 48. 8. c.

(c) See Judg. 9:15; 11:9; 1 Sam. 6:3.

(d) Cf. *וְאֵלֶּיךָ וְאֵלֶּיךָ* (Job 9:27) *if my saying = if I say*.

(e) Cf. sentences introduced by *וְאֵלֶּיךָ* when, § 47. 5. a.

(f) Cf. the distinction between *וְאֵלֶּיךָ* and *וְאֵלֶּיךָ* in Ex. 21:2-5, where *וְאֵלֶּיךָ* is used before a general ordinance, *וְאֵלֶּיךָ*, before the particular details.

(g) To be distinguished from this are other usages of *וְאֵלֶּיךָ*, viz., (1) *that if, because if, for if*, e. g., 1 Kgs. 20:6; Deut. 11:22, and (2) *but*, the *וְאֵלֶּיךָ* 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 volutative 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 § 20. 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 *if*; 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 Wāw Consecutive, not by an Imperfect with Wāw Consecutive, e. g., Gen. 43:9; Job 11:13, 14.

(p) Notice that this Perfect is continued by an Imperfect with Wāw 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.

(r) By the omission of the protasis and the use of וְעַתָּה 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. 18:12; Ps. 81:14-17 and note the use of the Participle in the protasis and the Imperfect in the apodosis (as, *if I found him now, I would tell him*).

(u) Cf. § 23. 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 אִם... אִם , *if... if, whether... or*, cf. $\text{אִם \tau\epsilon... אִם \tau\epsilon}$, *live... live*.

REFERENCES FOR STUDY.

Gen. 24:8; 32:9.....	3a.	2 Sam. 17:9.....	8c.
Gen. 32:29.....	9c.	2 Sam. 18:12.....	1c.
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" 11:23.....8. 1. a. R. (c)	" 17:17.....15. 6.	" 23:11.....19. 1.
" 12:1.....11. 2. c.	" 17:18.....43. 3. a.	" 23:13.....43. 3. a.
" 12:1.....30. 7.	" 17:19.....27. 2. c.	" 23:19.....11. 1. b.
" 12:2.....23. 2. a.	" 17:20.....25. 1. c.	" 24:3.....9. 2. c.
" 12:4.....15. 5.	" 17:25.....34. 8.	" 24:3.....44. 1. a. R. (d)
" 12:8.....45. 2. d.	" 18:1.....27. 2. a.	" 24:4.....6. 1. c. R. (c)
" 12:12.....22. 1.	" 18:1.....33. 1. b.	" 24:8.....41. 1. a. R. (a)
" 12:13.....25. 1. c.	" 18:1.....45. 1. b.	" 24:10.....3. 5. b.
" 12:13.....25. 1. c. R. (f)	" 18:3.....11. 1. R. (c)	" 24:14.....2. 3. a.
" 12:19.....24. 2. b.	" 18:3.....11. 2. d. R. (f)	" 24:14.....25. 1. c. R. (f)
" 13:1.....11. 1. R. (b)	" 18:6.....6. 2.	" 24:15.....20. 1. b. R. (c)
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" 13:9.....33. 1. a.	" 18:12.....42. 2. R. (b)	" 24:36.....11. 1. R. (c)
" 13:9.....48. 2. c.	" 18:13.....12. 1. e.	" 24:49.....27. 1. b.
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" 13:10.....37. 2. d.	" 18:18.....25. 1. c.	" 24:56.....45. 1. a.
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" 13:16.....22. 4. b.	" 18:21.....13. 4. b.	" 24:63.....2. 2. a.
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" 14:1.....24. 4.	" 18:26.....43. 1. b.	" 25:1.....36. 1.
" 14:8.....11. 1. b.	" 18:26.....43. 3. a.	" 25:23.....8. 2. a.
" 14:10.....6. 1. e. R. (d)	" 18:28.....30. 2.	" 26:10.....25. 1. c. R. (f)
" 14:10.....6. 3. c.	" 18:29.....15. 7. a.	" 26:18.....36. 1.
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" 26:32.....13. 1. R. a.	" 35:13.....40. 2. c.	" 42:35.....45. 3. a.
" 27:1.....10. 2.	" 35:20.....40. 1. R. (a)	" 42:37.....48. 2. a.
" 27:1.....29. 1. c.	" 37:2.....27. 2. a. R. (g)	" 42:37.....48. 2.
" 27:1.....41. 4. d.	" 37:2.....45. 1. d.	" 43:3.....23. 3. a.
" 27:4.....23. 2. d.	" 37:3.....10. 4. a. R. (f)	" 43:3.....45. 2. c.
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" 27:12.....25. 1. c. R. (f)	" 37:5.....30. 3.	" 43:9.....48. 5. R. (o)
" 27:20.....36. 3.	" 37:5, 6.....24. 2. c.	" 43:9.....48. 5. a.
" 27:23, 24.....24. 2. c.	" 37:7.....20. R. (a)	" 43:16.....40. 3. R. (c)
" 27:30.....45. 2. c.	" 37:7.....27. 2. a.	" 43:16.....40. 3. c.
" 27:33.....24. 5.	" 37:8.....32. 4.	" 43:17.....2. 2. a.
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" 27:36.....31. 5.	" 37:15.....21. 1.	" 43:23.....43. 2. a.
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" 27:37.....31. 3.	" 37:16.....38. 3. b.	" 43:27.....42. 2. a.
" 27:42.....34. 11.	" 37:19.....8. 3. c.	" 44:12.....45. 2. a.
" 27:42.....35. 1.	" 37:19.....10. 5.	" 44:18.....11. 1. R. (c)
" 27:42.....37. 2. a. R. (b)	" 37:20.....1. 2.	" 44:18.....22. 3. c.
" 27:44.....15. 1.	" 37:23.....1. 3.	" 44:22.....48. 1. a.
" 27:45.....15. 1.	" 37:23.....25. 1. c. R. (f)	" 44:22.....48. 8. a.
" 28:12.....38. 1. c.	" 37:29.....37. 5. d.	" 44:23.....21. 1. c.
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" 28:17.....12. 2. c. R. (g)	" 38:10.....40. 3. R. (e)	" 46:18.....15. 3. R. (d)
" 28:17.....27. 3. b.	" 38:11.....47. 5. c.	" 46:34.....3. 2. b.
" 28:19.....4. 2. c.	" 38:17.....11. 2. a. R. (f)	" 47:8.....42. 6. b.
" 28:20, 21.....25. 1. c. R. (f)	" 38:25.....45. 2. b.	" 47:9.....6. 1. c. R. (d)
" 29:2.....20. 2. R. (a)	" 39:9.....25. 1. c. R. (f)	" 47:9.....8. 3. f. R. (d)
" 29:7.....29. 1. b.	" 39:18.....24. 5.	" 47:21.....39. 2. a.
" 29:15.....42. 3. R. (c)	" 39:18.....20. 2. c. R. (i)	" 47:29.....25. 1. c.
" 29:30.....10. 4. a.	" 39:18.....29. 5. b.	" 48:6.....19. 3.
" 29:35.....4. 3. a.	" 39:23.....41. 3.	" 48:19.....11. 1. R. (b)
" 30:28.....48. 8. b.	" 40:1.....9. 2. c. R. (e)	" 49:1.....40. 3. R. (c)
" 30:30.....42. 6. a.	" 40:3.....8. 3. f. R. (d)	" 49:10.....45. 3. b. R. (d)
" 31:8.....48. 3. R. (k)	" 40:5.....14. 2. a.	" 49:11.....9. 2. a. R. (a)
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" 31:15.....28. 3. a. R. (e)	" 40:13.....25. 1. c.	Ex. 1:5.....15. 4.
" 31:15.....28. 3. c. R. (g)	" 40:14.....25. 2. d.	" 1:5.....40. 2. c.
" 31:20.....13. 4. b. R. (c)	" 40:14.....44. 2. c.	" 1:6.....5. 1. a.
" 31:20.....41. 2. d.	" 40:15.....22. 3. d. R. (e)	" 1:7.....17. 1.
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" 32:16.....2. 2. a.	" 41:25.....23. 1. b.	" 2:9.....4. 3. b.
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" 32:31.....33. 5.	" 41:40.....33. 8. a.	" 2:13.....42. 6. d.
" 33:5.....10. 2. a.	" 41:49.....8. 2. d.	" 2:17.....2. 1. c.
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" 4:1.....48. 1. b. R. (b)	" 16:27.....14. 2. c.	" 7:8.....34. 4. R. (f)
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" 4:10.....8. 3. e.	" 16:29.....3. 5. b.	" 13:3,4.....37. R. (g)
" 4:10.....9. 1. c.	" 16:29.....14. 2. b.	" 13:40.....35. 2.
" 4:10.....10. 5.	" 17:1.....29. 2. b.	" 14:34.....9. 3. b. R. (c)
" 4:10.....47. 5. g.	" 17:2.....42. 5. b.	" 14:43.....47. 5. b.
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" 4:14.....22. 2. a.	" 17:16.....6. 3. b.	" 18:26.....11. 1. R. (b)
" 4:21.....13. 1. R. (a)	" 17:16.....44. 4. R. (g)	" 19:20.....23. 3. R. (d)
" 4:23,23.....24. 1. b.	" 18:20.....49. 4. c.	" 19:23.....5. 1. a.
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" 5:7.....25. 1. c.	" 18:26.....25. 2. a. R. (a)	" 21:9.....48. 3. R. (f)
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" 5:16.....41. 3.	" 20:8.....29. 3. a.	" 27:23.....37. 2. d.
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" 7:20.....30. 5. R. (c)	" 20:20.....11. 2. d.	" 3:32.....9. 4. a.
" 8:2,13,14.....2. 2. b. R. (c)	" 20:20.....29. 1. c.	" 3:41.....15. 7. b.
" 8:20.....20. R. (a)	" 20:20.....41. 2. b.	" 5:23.....38. 3. d.
" 8:22.....25. 3.	" 21:2-5.....48. 1. c. R. (f)	" 5:27.....48. 6. a.
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" 9:18.....13. 1.	" 21:28.....34. 4.	" 13:17.....12. 1. c.
" 9:20,21.....41. 1. c. R. (d)	" 21:29.....40. 4. b. R. (c)	" 14:1.....40. 5. a.
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" 12:49.....15. 1.	" 25:12.....3. 3.	" 16:29.....41. 1. c.
" 13:2.....5. 1. a.	" 25:14.....4. 3. c.	" 16:35.....15. 7. b.
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" 15:1.....16. 2. a.	" 32:19.....47. 5. b.	" 22:38.....11. 2. b.
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" 15:5.....20. 1. a.	" 33:10.....48. 8. a.	" 23:8.....12. 2. c. R. (g)
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" 31:40.....5. 1.	" 12:23.....37. 5. b.	" 13:33.....8. 3. c.
" 31:49.....9. 3. a.	" 14:12-18.....34. 1. R. (d)	" 14:11.....29. 2. c. R. (h)
" 32:1.....4. 1. a. R. (a)	" 14:21.....28. 4. b.	" 15:3-11.....25. 2. a. R. (b)
" 32:7.....41. 4. d.	" 15:3.....23. 1. a.	" 15:19.....11. 2. a.
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" 1:23.....15. 9. a.	" 22:19.....9. 3. b. R. (c)	" 3:15.....5. 1. b.
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" 2:30.....26. 1. a.	" 29:12.....29. 2. a.	" 6:27.....47. 2. c.
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" 5:23.....10. 2. a.	" 33:6.....6. 1. e. R. (d)	" 9:15.....48. 1. b. R. (e)
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בלתי	41. R. (g)	"	38. 2. c. R. (f)	זאת	38. 2. c. R. (f)
"	41. 2. b. R. (e)	היות	41. 5. e.	זה	12. 1. b. R. (a)
"	41. 2. d.	הכי	42. 3. R. (c)	"	12. 1. d.
"	8. 2. d.	הכן	28. 2. b. R. (g)	"	12. 1. e.
"	41. 4. a.	הלא	25. 1. c. R. (f)	"	13. 4. a.
"	41. 5. c.	"	42. 3.	"	34. 2.
"	45. 2. e.	הלך	28. 3. d. R. (u)	"	42. 5. a.
במקנה בפקד וכו'...	4. 3. d. R. (b)	"	30. 4.	"	46.
בן	8. 3. e.	הלך	28. 3. d.	וז	46.
בנה	31. 6. R. (c)	הן	25. 1. c. R. (f)	זה-זה	14. 2. f.
בני-ציון	2. 2. c. R. (f)	הנה	27. 2. c. R. (k)	וזלתי	41. R. (e)
בעבור	22. 4. c.	"	37. 5. d.	זכור	28. 5. R. (c)
"	47. 4. b.	"	45. 3. b. R. (d)	זכור תזכרו	28. 5. R. (c)
בעל	40. 4. b. R. (c)	"	48. 1. b. R. (b)	זנב	2. 2. c. R. (d)
"	8. 3. e.	"	48. 1. b.	חגר	30. 3.
בשר	30. 5.	"	48. 8. c.	חוש	15. 8. c. R. (g)
בת	8. 3. e.	הערב	23. 2. b. R. (g)	חיי	43. 2. b.
"	15. 4. R. (c)	הפך	37. R. (g)	חילה	43. 2. c.
נול	8. 3. a.	הפלא	28. 2. b. R. (g)	חמטים	3. 5. c. R. (h)
נור	30. 4.	הפליט	4. 3. d. R. (b)	חנים	33. R. (a)
נלעד	4. 1. a. R. (a)	הרבה	28. 2. b. R. (b)	חקה ב	9. 2. b. R. (b)
נס	23. 3. a. R. (e)	הרחק	28. 2. b. R. (g)	חסידה	2. 2. a. R. (a)
"	44. 1. R. (c)	השכם	28. 2. b. R. (g)	חסר	30. 2.
נמל	30. 5.	ו	22. 4. c. R. (f)	חצי	15. 9. c.
נרה	15. 4. R. (e)	"	24. 4.	טוב	8. 3. a.
דבר	8. 2. c. R. (e)	"	34. 10.	טוח	30. 3.
"	37. 2. R. (a)	"	36. 1.	טרים	20. 1. b.
"	14. 2. b.	"	44. 1.	"	20. 1. b. R. (e)
דבר מה	12. 2. e. R. (f)	"	44. 1. a.	"	25. 1. c. R. (f)
די	8. 2. b.	"	44. 2.	"	41. 2. a.

מָרָם	47. 5. (d)	כָּל	14. 2. b.	לֹא כָל	14. 2. d.
יִבְיָאוּן	25. 2. a. R. (a)	"	34. 3.	לֹא תִסָּף	23. 1. a. R. (g)
דָּ	15. 9. b.	"	37. 2. R. (a)	לֹאמוֹד	47. 3. a.
יָד הַיָּמִין	8. 3. a. R. (a)	"	40. 5. a.	לֵב	14. 1. c.
דָּוִת	15. 9. c.	"	41. 7.	לִבְשָׁה	33. R. (a)
יְהוָה צְבָאוֹת	8. 1. a. R. (e)	"	41. 7. R. (h)	לְבִלְתִּי	29. 6.
יֹם	15. 3. R. (d)	כָּל-אִים לֹא	14. 2. d.	"	41. 2. b.
"	15. 8. c. R. (g)	כָּלכּ	2. 2. a. R. (a)	"	47. 4. c.
יֹנָה	2. 2. a. R. (a)	כָּסָה	42. 6. b.	לִבְעִבּוֹר	29. 3. a. R. (a)
יִחְדוּ	11. 2. d. R. (e)	בְּמִקְעֵט	25. 1. c. R. (f)	לְבִשׁ	30. 3.
יָמִין	8. 3. a. R. (a)	כָּן	14. 2. e.	לֹו	35. 2. c. R. (f)
יָצָא	30. 4.	כָּסָה	30. 3.	לֹו	25. 1. c. R. (f)
יָקוֹם	24. 1. a. R. (d)	כָּסָה	15. 3. R. (d)	"	43. 3. a.
יִקְטֹל	23. R. (b)	כָּר	15. 4. R. (e)	"	43. 3. b.
יֵשׁ	6. 1. e. R. (e)	לֵךְ	5. 1. R. (a)	"	48. 1. c.
"	8. 2. d.	"	9. 5.	"	43. 1. d.
"	37. 5. d.	"	13. 4. b. R. (d)	לְחֵתִים	3. 5. c. R. (h)
יֵשֶׁב	30. 4.	"	15. 9. a.	לֶךְ	42. 5. b.
יִשְׁפּוֹטוּ	25. 2. a. R. (a)	"	27. 1. b. R. (d)	לְכֵם	42. 5. b.
יָתָן	24. 1. a. R. (d)	"	29. 2. b. R. (f)	לְמֶה	22. 3. d. R. (d)
יָתָן אֶת הָאָרֶץ	37. 2. a. R. (b)	"	29. 3. b. R. (b)	"	25. 1. c. R. (f)
יִרְאֶה יִשְׁבָּע	36. 2. R. (c)	"	29. 3. 4.	לְמַעַן	22. 4. c.
כִּי	33. 2. R. (e)	"	29. 4. R. (d)	"	25. 1. c. R. (f)
"	47. 5. c.	"	30. 1. R. (a)	"	29. 3. a. R. (a)
כָּאֲשֶׁר	25. 1. c. R. (f)	"	33. R. (b)	"	47. 4. b.
"	46. 3. c. R. (g)	"	33. 2. R. (e)	לְעֵשׂוֹת	20. 3. b. R. (b)
"	47. 5. b.	"	34. 9. R. (s)	מֵאֵד	33. 2. c. R. (f)
כָּדָה	14. 2. e.	"	36. 3.	מֵאֵן	47. 5. 6.
כִּי	19. 2. c.	"	41. 4. a.	מֵאֵה	15. 6. R. (f)
"	25. 1. c. R. (f)	"	42. 6. a.	"	15. 6.
"	44. 1. a. R. (d)	"	47. 2. c.	מֵאוֹמֶה	12. 2. e. R. (f)
"	47. 1. a.	"	47. 3. d.	מֵאֵתִים	15. 6.
"	47. 1. b.	"	47. 4. b.	מֵכַחֵר	40. 5. c. R. (g)
"	47. 3. a.	לֹא	8. 2. d.	מֵדוֹעַ	22. 3. d. R. (d)
"	47. 3. c.	"	8. 2. d. R. (f)	"	42. 6. e.
"	47. 4. a.	"	23. 1. a. R. (g)	מֵדֵר דֵּר	44. 4. d. R. (g)
"	47. 5. a.	"	25. 1. c. R. (f)	מֵדֵר דֵּר	44. 4. d. R. (g)
"	48. 1. e.	"	41. 1.	מֵדֵר	47. 5. h.
"	48. 1. e. R. (e)	"	41. 1. a.	מֵה	12. 2. c.
"	48. 1. e. R. (f)	"	41. 1. a. R. (a)	"	12. 2. d.
כִּי אֵן	48. 2. d.	"	41. 1. b. R. (b)	"	12. 2. e.
כִּי אִם	25. 1. c. R. (f)	"	41. 1. c.	"	12. 2. e. R. (g)
"	44. 1. a. R. (d)	"	41. 1. c. R. (c)	"	12. 2. e. R. (h)
"	48. 1. f.	"	41. 1. c. R. (d)	"	34. 2.
"	48. 1. f. R. (g)	"	41. 2.	"	42. 5. b.
"	48. 9. c.	"	41. 2. d.	"	42. 5. c.
כִּי נִרְאָה	19. 3. R. (b)	"	41. 2. e.	"	46. R. (a)
כִּי עָתָה	48. 2. d.	"	41. 5. a.	מֵה-דְמוּת	12. 2. e. R. (g)
"	48. 7. R. (r)	"	41. 7. R. (h)	מֵה-דְמוּעַ	42. 6. e.
כִּכָּר	15. 4. R. (e)	"	45. 1. c. R. (a)	מֵהָר	22. 3. b. R. (g)
כָּל	5. 1. a.	"	45. 2. e.	מֵי	12. 2. a. R. (d)
"	6. 1. e. R. (e)	"	45. 3. b. R. (d)	"	12. 2. b.
"	8. 2. b.	לֹא דָבָר	14. 2. d.	"	12. 2. d.
"	9. 2. a. R. (a)	לֹא הָיָה	37. 5. c. R. (f)		
"	14. 2. a.				

מי.....	12. 2. c.	נֶשֶׁק.....	30. 1. R. (a)	צֶפֶה.....	30. 3.
".....	12. 2. c. R. (g)	נֶחֱל.....	31. 6. R. (c)	קוֹל.....	8. 2. c. R. (c)
".....	25. 1. c. R. (f)	קָבַב.....	37. R. (g)	".....	8. 2. c.
".....	34. 2.	עֵר.....	42. 6. a.	".....	40. 5. b.
".....	42. 5. a.	".....	47. 5. c.	קָטַן.....	8. 3. a.
".....	42. 5. c.	".....	25. 1. c. R. (f)	קָרָא.....	30. 1. R. (a)
".....	43. 3. c.	עַד אִם.....	47. 5. c.	קָרָא מִלְּאֵז.....	38. 2. R. (c)
".....	46. R. (a)	עַד אֵנָה.....	19. 4. R. (d)	קָרַב.....	14. 1. c.
מִי-אֵל.....	12. 2. c. R. (g)	עַד אֲשֶׁר.....	25. 1. c. R. (f)	רָב.....	8. 2. b.
מִי יִדְעֶה.....	25. 1. c. R. (f)	".....	47. 5. c.	רָגַל.....	15. 9. b.
מִי יִתֵּן.....	43. 3. c.	עֵרָה.....	30. 3.	רָוַח.....	30. 2.
".....	43. 3. c. R. (c)	עַד כִּי.....	47. 5. c.	רָוַן.....	4. 1. b. R. (d)
מִפֶּל.....	10. 4. b.	עַד מָתִי.....	19. 4. R. (d)	רִיב.....	30. 5.
מִלֵּא.....	30. 2.	עֻטָּה.....	30. 3.	רָע.....	8. 3. a.
מִן.....	8. 3. f. R. (f)	עֻטָּף.....	30. 3.	רָע-אִישׁ.....	14. 2. f.
".....	9. 5. R. (f)	עֻטָּר.....	30. 3.	ש.....	25. 1. c. R. (f)
".....	10. 4. a.	עֵינָיו קָמַח.....	40. 3. R. (c)	שְׁאוּל.....	4. 1. b. R. (d)
".....	10. 4. a. R. (f)	עַל-אֲשֶׁר.....	43. 3. c. R. (g)	שָׁבַע.....	30. 2.
".....	14. 2. c.	עֵלָה.....	30. 2. R. (b)	שָׂרִי.....	4. 1. b. R. (d)
".....	33. R. (b)	עֵנָה.....	30. 5.	שָׂרִי.....	4. 1. b. R. (d)
".....	41. 4. d.	עֲצָם.....	8. 2. c.	שׁוֹת.....	31. 6. R. (c)
".....	41. 5. e.	".....	14. 1. c.	שְׁטָף.....	30. 2. R. (b)
".....	41. 6.	עֲקָב.....	2. 2. c. R. (f)	שִׁים.....	31. 6. R. (c)
".....	47. 2. c.	עֲקָב.....	25. 1. c. R. (f)	שָׁכַב.....	30. 4.
".....	47. 4. c.	עָרַב.....	30. 5.	שָׁכַל.....	30. 2.
מִצָּח.....	2. 2. c. R. (f)	עָרַף.....	2. 2. c. R. (f)	שָׁכַן.....	30. 4.
מִרָּה.....	30. 5.	עֲשֵׂה.....	31. 6. R. (c)	שָׁכַן בִּי.....	9. 2. b. R. (b)
מִשְׁבָּנוֹת.....	2. 1. a. R. (a)	עֲשֵׂה שָׁחַר עֵינָה.....	27. 1. b. R. (c)	שָׁלָם.....	30. 5.
מָתִי.....	25. 1. c. R. (f)	".....	27. 1. b. R. (c)	שָׁם.....	46. 1. d.
מָתִי.....	42. 6. a.	פָּה.....	2. 2. c. R. (f)	שָׁנָה.....	15. 3. R. (d)
נָוֶל.....	30. 2. R. (b)	פֶּן.....	25. 1. c. R. (f)	שָׁפְתוֹת.....	3. 5. c. R. (h)
נָטַף.....	30. 2. R. (b)	".....	47. 4. c.	שָׁפְתִים.....	3. 5. c. R. (h)
נָפֶשׁ.....	8. 2. c.	פָּנִים.....	8. 2. c.	שָׁקַל.....	15. 3. R. (d)
".....	8. 2. c. R. (d)	".....	14. 1. c.	שָׁרֵץ.....	30. 2.
".....	14. 1. c.	פָּעַם.....	15. 9. b.	שָׁרַץ.....	30. 2.
".....	15. 3. R. (d)	פָּרִץ.....	30. 2.	שָׁרַץ.....	30. 2.
נָפְשִׁי.....	8. 2. c. R. (d)	פָּשַׁט.....	30. 3.	תָּהוֹם.....	4. 1. b. R. (d)
נָפְשָׁם.....	8. 2. c. R. (d)	פָּתָאם.....	33. R. (a)	תּוֹשִׁיָה.....	4. 1. b. R. (d)
נָשִׁים.....	2. 1. a. R. (a)	צִיָּאָר.....	2. 2. c. R. (f)		

N.C. ~~9~~ ^{cat} / 10/1/7)

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