

3.x Verbs and Verbals (1/2)

3.1 Stems

Kind of action w/ regard to voice, fientivity, transitivity, causation, reflexive actions

Qal (G) (3.1.1): simple active

- (a) **Fientative:** Doing; action, motion, change of state. **לָקַח** אֶתָּוּ אֱלֹהִים (Gen 5:4)
God **took** him.
(b) **Stative:** Being; state or quality **אָנִי זָקֵנָה** (Josh 23:2)
I **am old**.

Niphal (N) (3.1.2): simple middle/passive & simple reflexive

- (a) **Passive:** No agent. Incomplete passive **וְשָׁם אֶקְבֹּר** (Ruth 1:17)
And there I **will be buried**.
(b) **Middle:** Quasi-active, object/recipient is the subject of the verb **נִפְתְּחוּ** הַשָּׁמַיִם (Ezek 1:1)
The heavens **opened**.
(c) **Reflexive:** Action for, or concerning, oneself; subject is also object/recipient.
May denote permission. **וְאֶנְקֻמָּה** מֵאוֹיְבַי (Isa 1:24)
And I **will avenge myself** on my enemies.
(d) **Stative:** describes the *state* of a subject produced by a verbal action. Often adjectival. In translation, often same as passive. **וְאַל תִּעְצֹב** (Neh 8:11)
Do not **be grieved**.

Piel (D) (3.1.3): factitive/causative active; expresses cause of a state

- (a) **Factitive:** Denotes a cause producing a *state* or *result* (not an action). Makes many intransitive G verbs into transitive. **וְהַגְדַּלְתָּ שְׁמֶךָ** (Gen 12:2)
And I **will make** your name **great**.
(b) **Denominative:** Verbal idea derived from a substantive. **וְזָמְרוּ** לַיהוָה בְּכִנּוֹר (Psa 98:5)
Sing praises to Yahweh with the lyre (Lit. "Praise song to Yahweh...")
(c) **Pluralitive/Frequentive:** marks *repetition* of G action, either iterative over time or pluralic through space; con often intensive. Sometimes done to multiple objects **וַיִּלְכֹּד** בְּחֻקוֹתַי יְהוֹדָה (Ezek 18:9)
He **walks about** in my statutes.
(d) **Declarative:** Involves proclamation, declaration, or assessment **וְהִפְצַתִּי צִדִּיקוֹךָ** (Job 33:32)
I desire **to declare** you **righteous**.
(e) **Like Qal (G):** Not all D uses fit within the above categories; instead identical to G **בִּמְשָׁל יְהוָה לוֹ אִישׁ כִּלְבָּבוֹ** (1 Sam 13:14)
Yahweh **has sought** for himself a man after his own heart.

Pual (Dp) (3.1.4): factitive/causative passive. Same senses (a) through (d) as Piel (D).

Hithpael (HtD) (3.1.5): factitive/causative reflexive

- (a) **Reflexive:** Subject is also the implied (direct) object. With some verbal roots, subject is the same as the indirect object. **וַיִּתְחַבֵּא** הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים (Gen 3:8)
And the man and his wife **hid themselves** from the face of Yahweh
(b) **Reciprocal:** 2+ subjects act in relationship to one another **וְלִבָּה נִתְרָאָה כִּנּוֹם** (2 Kings 14:8)
Come, let us **look one another** in the face.
(c) **Iterative:** indicates repeated action **וַיֵּלֶךְ אֶת־הָאֱלֹהִים הַתְּהַלֵּךְ־יָנֹחַ** (Gen 6:9)
Noah **walked** with God.
(d) **Denominative:** indicates a verbal idea derived from substantive **וַיִּתְאַוֶּה** (2 Kings 17:18)
And Yahweh was very **angry** with Israel.

Hiphil (H) (3.1.6): causative active; expresses cause of an action (not a state)

- (a) **Causative:** indicates bringing about the sense of the verb in D or N stems. Single transitives (in D) can become double transitives. Intransitives (in D & N) can become single transitives.
Double transitive: **וְהוּא יִתְּנִיל אוֹתָם אֶת־הָאָרֶץ** (Deut 3:28)
And he **will cause** them **to inherit** the land.

- (b) **Stative:** action remains with the subject. Sometimes ingressive (carries into a state/condition and continues in that state/condition); sometimes creates intransitive sense, sometimes adverbial. **וְגַם כִּי־יִזְקֶנָה לֹא־יִסּוּר מִמֶּנָּה** (Prov 22:6)
... And when **he grows old**, he will not depart from it.
(c) **Declarative:** Proclamation, pronunciation, or estimative assessment **וְהִצִּידְנוּ אֶת־הַצִּדִּיק וְהַרְשִׁיעוּ אֶת־הַרְשָׁעִי** (Deut 25:1)
And they will **declare righteous** the righteous and **declare wicked** the wicked.
(d) **Denominative:** indicates verbal idea derived from a substantive.
(e) **Permissive:** rare; an action (1) agreeable to object & (2) allowed by subject.
(f) **Miscellaneous:** H verbs often defies classification.

Hophal (Hp) (3.1.7): causative passive. Same categories as Hiphil (H).

3.2 Aspect

Tense: time of action (when) / Aspect: kind of action (manner/duration)

Qatal (Q) (3.2.1): views a situation from the outside, as a complete whole.

- May refer to an action or state in the past, present, or future, although tends to view it as a complete situation/action atemporally
- (a) **Complete:** the action or state is viewed as a complete whole, with both the beginning and end in view. (past tense, present perfect, pluperfect) **וְלַחֹשֶׁךְ קָרָא לַיְלָה** (Gen 1:5)
and the darkness **he called** Night.
(b) **Stative:** a state of affairs or a condition (usually present tense) **וַיְדִבֵּם דָּמִים מְלֵאָה** (Isa 1:15)
Your hands **are full** of blood.
(c) **Experience:** With a fientative verb, expresses a state of mind. (usu. pres. tense) **וַיֹּאמֶר לֹא יָדַעְתִּי** (Gen 4:9)
He said, "I **do not know**..."
(d) **Rhetorical Future:** expresses a vivid future action or situation which is not yet a reality but is considered a certainty from the speaker's point of view. Rhetorical device; presents future events as if past. (present or future in translation) **כִּי עַתָּה תֵּתֵן וְאִם־לֹא לְקַחְתִּי בְּהִזְקָה:** (1 Sam 2:16)
You must give it now, and if not, I **will take it** by force.
לֵךְ עִמִּי מִבְּלִי־דַעַת (Isa 5:13)
My people **will go into exile** for lack of knowledge
(e) **Proverbial / Gnostic:** "Denotes actions, events, or facts that are not time conditioned, and considered to be general truth." (usually present tense) **וְכֵשׁ חָזִיר וְגַבֵּל צִיץ** (Isa 40:7)
The grass **withers**, the flower **fades**.
(f) **Performative:** describes an action that occurs by speaking. (usu. present tense) **כִּתַּת יְהוָה אֶת־אֲבָרָם בְּרִית לֵאמֹר לְיוֹרְדָךְ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת** (Gen 15:18)
Yahweh made a covenant with Abram, saying, "To your offspring I **give** this land..."

Yiqtol (Y) (3.2.2): views actions, events, or states from the inside, meaning that the situation is underway or in process.

- The speaker or writer views the situation as still continuing, in the process of accomplishment, just taking place, or imminent.
 - context must determine whether the situation is past, present, or future
- (a) **Future:** describes an anticipated or announced action. (future) **לֹא כִי־מֶלֶךְ וְיִמְלֹךְ עָלֵינוּ** (1 Sam 12:12)
"No, but a king **shall reign** over us..."
(b) **Customary:** denotes an action occurring regularly or customarily. Action may be in the past, in which case action is *iterative*, emphasizing the repeated nature. (past, iterative, customary) **כִּבְה תַעֲשֶׂה אֵיבֹב כְּלִי־הַיָּמִים** (Job 1:5)
Thus Job **would do continually**.
(c) **Progressive:** indicates action that is underway or continuing as the writer or speaker describes it. (present continuous) **וְאָנֹכִי הֹלֵכִי** (Gen 16:8)
and where **are you going**?
(d) **Contingent:** expresses action that is dependent upon other factors. (often with helping verbs: may, can, shall, might, could, should, etc.) **מִכָּל עֵץ־הָגֵן אָכַל תֹּאכַל** (Gen 2:16)
From every tree of the garden **you may eat**...

- (e) **Preterite:** Designates specifically past time situations when occurring after **אָז**, **אָז**, **וְשִׁיר־מִשְׁחָה וּבְנֵי יִשְׂרָאֵל** (Exod 15:1)
Then Moses and the people of Israel **sang**

WawYiqtol (wY) (3.5.1): typically appears in narrative; connotes idea of succession.

- (a) **Sequential:** expresses temporal sequence, describing an action or situation subsequent to a previous action or situation. (*typically* past) **וַיִּהְיֶה אֲדָם יָדַע אֶת־יְהוָה אִשְׁתּוֹ וְהָיָה וְהָיָה וְהָיָה אֶת־לֵוֹן** (Gen 4:1)
Now the man knew Eve his wife, and **she conceived** and **then bore** Cain.
(b) **Consequential:** expresses logical result, describing an action or situation resulting from a previous action or situation. (*typically* past) **וַיְהִי וַיְהוּה אֶת־יוֹסֵף וְהָיָה אִישׁ מְצֻלָּח** (Gen 39:2)
Yahweh was with Joseph, and **so he became** a successful man...
(c) **Narrative:** came to be used on its own, independent of a preceding verbal clause, to begin a narrative sequence or a new section of narrative. (past) **וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי** (Num 1:1)
Yahweh **spoke** to Moses in the wilderness of Sinai
(d) **Epexegetical:** clarifies, expands, or paraphrases the preceding clause (past) **וְלֹא־יָזְכַּר שְׂרֵי־הַמִּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחְתּוּ** (Gen 40:23)
Yet the chief cupbearer did not remember Joseph, **but forgot him**.
(e) **Dependent:** follows temporal clauses; presents an action or situation that is dependent on the temporal clause. (past) **וַיְהִי בַּהֲיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־אָבִיבֵל אָחִיו וַיַּהַרְגֵהוּ:** (Gen 4:8)
When they were in the field, Cain **rose up** toward his brother Abel and killed him.

W+Qatal (wQ) (3.5.2): Generally serves as a substitute for the imperfect aspect, adding only the idea of succession.

- (a) **Sequential:** "Expresses temporal sequence, describing an action or situation subsequent to a previous action or situation." (future or past) **וַיֹּאמֶר אֶצֶק וְהָיִיתִי יוֹדֵעַ שְׁקֵר בְּפִי לִי־נִבִּיאִיו** (1 Kings 22:22)
And he said, "I will go out, and I **will be** a lying spirit in the mouth of all his prophets."
קָרַע יְהוָה אֶת־מַמְלַכּוֹת יִשְׂרָאֵל מֵעֹלֶיךָ הַיּוֹם וְנִתְּנָה לְרַעֲךָ (1 Sam 15:28)
Yahweh has torn the kingdom of Israel from you this day and **has given** it to your neighbor
(b) **Consequential:** "Expresses logical result, describing an action or situation resulting from a previous action or situation." (often future) **אֲנִי יְהוָה הַרְוֹאֲתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם** (Exod 6:6)
I am Yahweh, **so I will bring you out** from under the burdens of the Egyptians...
(c) **Volitional:** expresses a command or wish. (as simple command, or "you shall...") **וְאַהֲבַתְּ** אֶת יְהוָה אֱלֹהֶיךָ וּבְכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מֶאֲדָרְךָ (Deut 6:5)
You **shall love** Yahweh your God with all your heart and with all your soul and with all your might.
(d) **Apodictic:** "In a conditional sentence, expresses logical result, describing an action or situation resulting from (or dependent on) a previous action or situation." (often future)

- Gen 28:20–21:** **אִם־יְהוָה אֱלֹהִים עִמָּדִי וְהָיָה יְהוָה לִי לֵאלֹהִים:**
If God **will be** with me **then Yahweh shall become** my God.
(e) ***Pluperfect:** A past perfect (i.e., when I entered, he had already eaten) **וַיֵּרָא עֵשָׂו שֶׁעִשָׂא בִּיבְרֶךְ יִצְחָק אֶת־יַעֲקֹב וַיִּשְׁלַח אֹתוֹ** (Gen 28:6)
Esau saw that Isaac blessed Jacob and **that he had sent him away**...
(f) ***Habitual:** An action that occurred repeatedly or customarily. (past, iterative, customary) **וַיְהִי בְּכָל־יָחֶם הַצֹּאֵן הַמְּקֻשָּׁרוֹת** (Gen 30:41)
וְשָׁם יַעֲקֹב אֶת־הַמְּקֻלּוֹת לַעֲנִי הַצֹּאֵן בְּרֵהִטִּים
Whenever the stronger of the flock were breeding, Jacob **would lay** the sticks in the troughs before the eyes of the flock
(g) ***Waw+Perfect where wayyiqtol is expected:** When *wayyiqtol* is expected but a *waw*+perfect is used to draw attention to the action for a particular reason that can be determined only from the context. (past, introductory, emphatic, specifying, complementary, consequential, climactic; see Chisholm, pp. 128–33) **וַהֲאִמֵּן** בִּיהוָה וַיַּחֲשֹׁבֶה לִּי עֲדָרָה: (Gen 15:6)
And **he believed** Yahweh, and he counted it to him as righteousness.

לֹא with Q = *characteristic* negation
לֹא with Y = *permanent* negation
לֹא with jussive = *immediate* negation

3.x Verbs and Verbals (2/2)

3.3 Modal Verbs: Express desire

Imperative (3.3.2): expresses speaker's command/instruction in the 2nd person.

Long form with וְ ending particle נֶאֱמַר probably are equivalent to "please."
Imperatives are used in positive expressions of volition only; for negative uses:

- אַל + Y = immediate prohibition (4.2.3, a)
- לֹא + Y = permanent negation (4.2.11)

(a) **Command:** The speaker urges immediate action.

וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ מֵאֶרֶץ
Then Yahweh said to Abram, "Go from your country..."

(b) **Permission:** The speaker grants permission for the action, which the recipient of the imperative desires to take.

וְעַתָּה אֶעֱלֶה נָא וְאֶכְבְּרָה אֶת־אָבִי... וַיֹּאמֶר פֶּרְעֹה עֲלֵה וְקַבֵּר אֶת־אֲבִיךָ
So now, let me please go up and bury my father...
and Pharaoh said, "Go up, and bury your father"

(c) **Promise:** The speaker assures that the recipient of the imperative will take the action in the future, although the action itself is normally outside the power of the person receiving the order.

וַיֹּאמֶר אֲלֵהֶם הֲאֵלֶךְ עִירְמָת גִּלְעָד לְמַלְחָמָה אִם־אֶחָדָל
וַיֹּאמְרוּ עֲלֵה וְיִתֵּן אֲדֹנֵי בְיַד הַמִּלְחָמָה:

And Jehoshaphat said to them, "Shall I go to battle against Ramoth-gilead, or shall I refrain?"

And they said, "Go up, for the Lord will give it into the hand of the king."

Jussive (3.3.1): expresses the speaker's desire, wish, or command where a 2nd or 3rd person is the subject of the action (3rd more common)

(a) **Command:** a superior speaking to an inferior

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וְיִהְיֶה־אֹר
And God said, "Let there be light," and there was light.

(b) **Wish:** an inferior speaking to a superior. Can mean request, advice, prayer.

וְתִקְרָא אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יֹסֵף יְהוָה לִי בֶן אֲחֵר:

And she called his name Joseph, saying, "May Yahweh add to me another son!"

(c) **Benediction:** a superior speaks of God as the subject of the jussive, pronouncing a blessing for a third party.

וְיִהְיֶה אֲלֵהֶם עֹמֶד
And may God be with you!

(d) **Prohibition:** with אַל, the negative of (a) Command (b) Wish

וַיֹּאמֶר אֶל־יִשְׁרָאֵל יָדְךָ אֶל־יְהוֹנָדָע וְאַל־תִּתְעַשׂ לוֹ מְאוּמָה

Do not stretch out your hand toward the boy, and do not do anything to him.

Cohortative (3.3.3): expresses the speaker's desire, wish, or command, with the 1st person used as the subject of the action. Generally expresses personal interest.

(a) **Resolve:** indicates the speaker's self-determination to take an action that is within the speaker's ability.

אֲדַרְדֹּר נָא וְאֶרְאֶה
I must go down and see.

(b) **Wish:** the speaker expresses the desire to take an action that requires the consent of another. Sometimes, consent is doubtful or the speaker incapable.

אֲלֵכֶה נָא וְאֶשׁוּבָה אֶל־אֲחָי אֲשֶׁר־בְּמִצְרַיִם
Please let me go back to my brothers who are in Egypt.

(c) **Exhortation:** speakers encourage one another to take action, or help in action.

וַיֹּאמְרוּ לוֹ וְנַחֲשָׁבָה עַל־יְרֵמְיָהוּ מַחֲשָׁבוֹת
Then they said, "Come, let us devise plots against Jeremiah..."

3.4 Nonfinities: focuses on how action is done

No person or aspect.

Infinitive Construct (3.4.1): atemporal and apersonal; context determines the function of the form (i.e., its subject, time, reference to other words in clause)

- May act as a verb or a noun—when a noun, may take prepositions and pronominal suffixes; negated by particle בְּלֹא (לְ)

(a) **Nominal:** used as a noun or in place of a noun (i.e., "to sit, sitting"). May have nominative, genitive, accusative, verbal complement functions.

הֲנֵה מְהֵיטֹב וּמְהֵרָה שֹׁכֵת אֲחֵים גִּם־יָחִיד
... how good and pleasant it is for brothers to dwell (Lit. the dwelling of brothers) in unity.

(b) **Temporal:** Sets the time/context of another verb in the clause; frequently with כִּי (simultaneous action, "as, when, while"), כִּי (immediately preceding finite action, "as soon as") and also with עַד (during the period extending to infinitive action, "until"), אַחֲרֵי (finite action is subsequent to infinitive action, "after").

בְּשׁוּבוֹ דָוִד מִהַכּוֹת אֶת־הַפִּלִּשְׁתִּי

1 Samuel 18:6
Lit: In the return of David from striking the Philistine...
(When David returned from striking the Philistine...)

(c) **Purpose:** expresses the reason the action of the finite verb took place (most commonly used with לְ "in order to see, to see," etc.)

וַיָּקָם יוֹנָה לִבְרֹחַ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה

Then Jonah rose to flee to Tarshish from the presence of Yahweh.

(d) **Result:** expresses the outcome or consequence of the action of the finite verb (frequently with לְ "and so, so that, thus," etc.). Emphasizes idea of sequence or progression.

וַיִּגְרֹשׁ שְׁלֹמֹה אֶת־אֲבִיתָר מִהֵיטֵב כִּי לִיהוָה לְמֹלָא אֶת־דָּבָר יְהוָה

So Solomon expelled Abiathar from being priest to Yahweh, thus fulfilling the word of Yahweh

(e) **Obligation:** expresses the burden of responsibility or necessity when used in verbless clauses (i.e., "to do, to come," etc.). Often takes negative particle.

אֵין לְבֹאֹא אֶל־שַׁעַר הַמִּלְחָמָה בִּלְבוּשׁ שָׂק

Lit: There is no such thing as to enter the king's gate clothed in sackcloth...
(It is not allowed for anyone to enter the king's gate clothed in sackcloth...)

(f) **Imminence:** expresses action expected soon or about to take place in constructions with לְ plus infinitive construct in verbless clauses (i.e., "he is about to enter").

וְהָיָה הַשָּׁמֶשׁ לְבֹאֹא
As the sun was about to set...

(g) **Specification:** used with לְ after a verb to clarify or explain further the preceding verbal action, which would otherwise be generally or ambiguous. ("by...X-ing")

וְשִׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

And the sons of Israel shall keep the Sabbath,

observing the Sabbath throughout their generations as a covenant forever.

Infinitive Absolute (3.4.2): atemporal and apersonal; context determines the function of the form (i.e., its subject, time, reference to other elements in the clause). Cannot take prepositions or pronominal suffixes.

(a) **Nominal:** "When used as a noun or in place of a noun" (i.e., "doing good, to do good"). May have nominative, genitive, accusative functions.

לִמְדוֹ הֵיטֵב דִּרְשׁוּ מִשְׁפָּט

Learn to do good (lit. doing good); seek justice...

(b) **Emphatic:** PI & PC Cognate Infinitive Absolute

1) [PI CIA] Prepositive Intensive CIA: precedes verb. Denotes intensity.

וַיֹּאמֶר הַנְּחֵשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תִּמָּתוּן
..."You will certainly not die." (Lit: "Dying you will not die.")

2) [PC CIA] Postpositive Continuative CIA: follows verbal. Denotes duration.

אִמְרִים אֲמֹר ... שְׁלֹם יִהְיֶה לָכֶם

They keep saying (Lit: They say saying)... "You shall have peace..."

(c) **Manner:** describes how an action or situation is performed or the attendant circumstances of action. Different verbal root than the finite verb. Typically follows finite verb and modifies adverbially.

רָדְפוּ מֵהֵרָא אַחֲרֵיהֶם

Pursue them quickly.

(d) **Verbal Substitute:** serves as a main verb, substituting for finite verb, modal, or infinitive construct.

יָכוֹר אֶת־יוֹם הַשַּׁבָּת לְמַדְשׁוֹ

Remember the Sabbath day by keeping it holy.

Participle (3.4.3): can function as a verb and as an adjective/noun. Atemporal; context determines the time of the action. Negated by אֵין. May sub for Y verb.

- Active: implies continuing or progressing action, whether past, present or future. Continuous durative idea of a participle is stronger than iterative durative idea of an imperfect.
- Passive: connotes completed action, often resulting in translation in a relative clause with a perfect or preterite verb.

(a) **Attributive:** ascribes a quality to a noun; stands in apposition to the noun (normally after) and agrees in gender, number, and definiteness with the noun.

וְנָתַתָּ לַעֲבָדֶיךָ לֵב שֹׂמֵעַ לִשְׁפֹּט אֶת־עַמְּךָ

So would you give your servant a listening heart to judge your people...

עַל־הַיּוֹם הַבֹּא אֶת־כָּל־פִּלִּשְׁתִּים

On account of the coming day to destroy all the Philistines...

• Often requires a relative clause in translation; in this case, typically definite. Context determines time and aspect: "the day that came, the day that is coming, the day that will come."

הַיּוֹם הַבֹּא

The day that is coming

הַכֶּסֶף הַמּוּשָׁב

The money that was returned.

(b) **Predicate:** expresses an assertion about a noun or pronoun in a clause without a finite verb. Can be before or after nominal. Always indefinite; agrees in gender and number. Can express duration in past (b.1), present (b.2), future (b.3).

וְלֹא יֵשֵׁב בְּשַׁעֲרֵסֹדִים

Lot was sitting in the gateway of Sodom.

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־יְיָ

The heavens are declaring the glory of God...

אֲשֶׁר הָאֱלֹהִים עֹשֶׂה הָרָאָה אֶת־פֶּרְעֹה

That which God is about to do God has shown to Pharaoh...

(c) **Substantive:** Functions as a noun, usually occurring with the definite article. Can take pronominal suffixes, stand in construct state, be the object of a preposition, and serve as a nominative, genitive, or an accusative.

בְּנֵי שַׁעֲרֵעִיר

Those entering at the gate of the city.

וְהָלְכוּ נְאוֹלָם

But redeemed people shall walk (there).

אֲשֶׁר שְׁמֵרֵי מִשְׁפָּט

Happy are the keepers of justice

2.x Nouns and Nominals

2.1 Nominatives

Subject (2.1.1): subject of finite verb. Rarely, denoted by אַתְּ.

Predicate Nominative/Copula-complement (2.1.2): equated with subject by implied or stated “to be” verb. Identifies or describes. יהוה בָּלֶדְךָ (Psalm 110:16) Yahweh is king.

Vocative/Addressee (2.1.3): specific address. Usually w/ definite article.

Nominative Absolute/Dislocation (2.1.4): Noun is dislocated from the rest of the sentence and then is resumed with a pronoun.

הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נְתַנָּה לִי מִי־הֶעָץ וָאֵבֶל:

The woman, whom You gave to be with me, she gave me the fruit from the tree, and I ate.

2.2 Genitives

Describe relationship between two nouns. Typically: construct noun + genitive noun.

Possessive (2.1.1): genitive has ownership of construct. צְבָאוֹת יְהוָה (Exod 12:41)

Possessed (2.1.1): construct has ownership of genitive. יְהוָה צְבָאוֹת (1 Sam 1:11)

Relationship (2.2.2): genitive is associated with construct. בְּנֵי הַמִּלְחָמָה (2 Sam 13:23)

Subjective (2.2.3): genitive is subject of verbal idea of construct noun דְּבַר־יְהוָה (Gen 15:1)

the word of Yahweh (that Yahweh speaks)

Objective (2.2.4): genitive is object of verbal idea of construct noun יְרֵאתָ יְהוָה (Ps 19:9)

the fear of Yahweh (Yahweh is the object of fear)

Action (2.2.4): genitive expresses verbal idea denoting action towards construct עַם עִבְרִיתִי (Isa 10:6)

the people [who are the objects] of My wrath

Attributive (2.2.5): genitive denotes quality or attribute of construct הָרִי קָדְשׁוֹ (Ps 48:2)

His holy mountain

Specification [Attributed, Exegetical] (2.2.6): genitive is characterized by quality or attribute of adjectival construct. קֶשֶׁה עֵרָה (Ex 32:9)

stiff-necked

Cause (2.2.7): genitive is caused by the construct רִיחַ חֲכִמָּה (Ex 28:3)

spirit that causes wisdom

Causal (2.2.7): construct caused by genitive חוֹלֵת אֲהַבָּה (Song 2:5)

sick because of love

Purpose (2.2.8): genitive denotes intended use of construct צֹאן טְבַחָהּ (Ps 44:23)

sheep intended for slaughter

Result (2.2.8): genitive denotes result of action implied by construct מוֹסֵר שְׁלוֹמֹנוֹ (Isa 53:5)

the chastisement which resulted in our peace.

Means (2.2.9): genitive is the instrument by which the action of construct is done חֲלָלֵי־חֶרֶב (Isa 22:2)

those wounded by the sword.

Material (2.2.10): genitive is material from which the construct is made. אָרוֹן עֵץ (Deut 10:1)

an ark of wood

Measure (2.2.11): genitive marks the thing measured by a numeral in the construct שְׁנַי בָּנִים (Gen 10:25)

two sons

כָּל־/בֶּל־/כּוֹל Special uses of

a) **Holistic**: in construct with definite singular noun to denote totality

b) **Inclusive**: in construct with definite plural noun to denote comprehensiveness (all members)

c) **Distribute**: in construct with indefinite singular noun, “every, each”

d) **Adverbial**: “precisely, exactly”; especially after בָּ or כִּי.

e) **Restrictive**: expresses exclusion of the noun it modifies; especially after אֵל or אִם

לֹא אֵל אוֹ אִם (Gen 3:1)

[Did God say,] ‘You shall not eat from any tree in the garden?’

Explicative (2.2.12): genitive is special member of a general category or class denoted by construct; typically a proper noun for the construct. אֶרֶץ מִצְרַיִם (Gen 41:19)

Superlative (2.2.13): construct is the best, most, or greatest form/expression of whole קֹדֶשׁ מִקְדָּשִׁים (Exod 29:37)

holiest of sanctuaries

2.3 Accusatives

Modify verbs as direct object of the verb or adverbial modifier

Not marked morphologically, but sometimes marked by grammatical tag (אֵת or לְ), pronominal suffixes on the verb, or prepositions.

Object (Noun Complements) (2.3.1): direct object of transitive verb; variations:

a) **Affected**: preexisting object affected by action וַיֵּרָא אֱלֹהִים אֶת־הָאָדָם (Gen 1:4)

And God saw the light

b) **Effected**: not-preexisting object is brought by action as a product/result of action. Concrete and external to verbal action. נִלְבְּנָה לְבָנִים (Gen 11:3)

Let us make bricks

c) **Internal**: object is an abstract noun of action and usu. implies an action that is identical with the verb. Typically also a cognate accusative.

חָטָא חֲטָאָהּ (Lam 1:8)

Jerusalem sinned grievously (Lit. sinned a sin)

d) **Complement**: object changes typically intransitive verbs to be transitive, with a meaning/definition different than when intransitive. E.g. רִיב, יָלַד, יָבֵל, רִיב.

שָׁכַב, רָצָה, הִפְקֵן, יָבֵל, רִיב.

רִיבוֹ אֶלְמָנָה (Isa 1:17)

Plead for the widow.

e) **Double**: Some verbs take two direct objects.

לְמַדְתִּי אֲתָלֶם חֻקִּים וּמִשְׁפָּטִים (Duet 4:5)

I have taught you statutes and ordinances

Lit. I have caused you (accusative #2) to learn statutes and ordinances (acc. #1)

וַיִּצְרֵל יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִן־הָאֲדָמָה (Gen 2:7)

And Yahweh God formed the man (object #1) of dust from the ground (object #2)

f) **Accusative Absolute (object dislocation)**: see Nominative Absolute 2.1.4. rare.

Adverbial (Noun Adjuncts) (2.3.2): indirectly subordinated to the verb, modifying the circumstances or the action or situation.

a) **Place**: designates physical location, destination. Equivalent to prepositions.

b) **Time**: locates action in time or its duration

c) **Manner**: indefinite noun (or adjective or participle) that describes the way the action or situation is performed.

וַיֵּעַן כָּל־יְהֹנָם מִלִּדְּאֹחָד (Exod 24:3)

And all the people answered with one voice

d) **State**: indefinite noun (or adjective or participle) that describes the feature, state, or quality of the subject or of the object.

וַאֲרָם יָצְאוּ גִדּוּרִים (2 Kings 5:2)

Subject: And the Arameans went forth as marauding bands

וַיִּמְרֹץ מַרְדֳּכַי בְּכֹחַ עֹז (Judg 5:21)

March on, O soul, in strength

e) **Specification**: clarifies or explains the verbal action.

לֹא נִכְנֹוּ נַפְשִׁי: (Gen 37:21)

We must not strike him to death (lit. with respect to life)

f) **Material**: denotes the matter used in the verbal action, i.e., to make, form, build.

וַיִּצְרֵל יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֶר (Gen 2:7)

And Yahweh God formed the man from dust

g) **Product**: denotes the result of the verbal action, i.e., to make, prepare, shape.

וַיִּבְנֶה יְהוָה אֱלֹהִים מִזִּבְחָהּ (1 Kings 18:32)

And he built the stones into an altar.

2.5 Adjectives

Modify nouns by describing state or condition. Morphological same as nouns.

Attributive (2.5.1): ascribes a quality to a noun, stands in apposition to head noun (normally following). Agrees in gender, number, and definiteness with its head noun. If head noun is in construct state with another noun, the attributive adjective follows the entire construction.

Predicate (2.5.2): expresses an assertion about the head noun, requiring “to be” in translation. Often precedes the head noun. Agrees in gender and number, but itself is always indefinite.

Substantive (2.5.3): functions as a noun, most often with the definite article.

Comparative (2.5.4a): uses מִן with adjective to denote standard of comparison that is surpassed (i.e., greater, wiser, etc.). Sometimes denotes “too much” or “too little”, wherein מִן is attached to the adjective.

Superlative (2.5.4b): expresses the highest degree of a quality with a *definite* adjective (via a definite article, a genitive construction, or pronominal suffix)

2.4 Apposition

Second nouns in juxtaposition that modify or elucidate the lead word (first noun).

Species (2.4.1): denotes species or subclass to which lead word belongs.

Attributive (2.4.2): denotes a quality or attribute of the lead word; often an adjective in translation.

Material (2.4.3): denotes the material the lead word of is made of

Measure (2.4.4): specifies the thing measured or weighed; lead word is a unit. Or, specifies the thing numbered, and lead word is numeral (rarely, visa versa).

Explicative (2.4.5): is a particular member of a general category as determined by lead word. Or, visa versa. When kin involved, an apposition of **Relationship**.

2.6 Determination (Definiteness)

All nouns are indeterminate/indefinite unless made determinate/definite by

(1) definite article, (2) pronominal suffix, (3) construct state with a definite noun.

• There is not indefinite article; instead אֶחָד/אֶחָד (“one”, “certain”) is used

• Typically poetry has no definite articles, but prose does.

Referential (Anaphoric) (2.6.1): refers to a person/thing already introduced in the context, or to a well-known person/thing. The first mention of an entity will often be indefinite; subsequent ones will be definite.

וַיֵּרָא אִשָּׁה רַחֲמַת מְעַל הֶגֶץ וְהָאִשָּׁה טוֹבַת מִרְעָה מְאֹד (2 Sam 11:2)

He saw from the roof a woman bathing; the woman was very beautiful.

Vocative (2.6.2): denotes a specific addressee בְּרָמִי אַתָּה הַנַּעַר (1 Sam 17:58)

Whose son are you, young man?

Naming (2.6.3): marks a common noun as a proper noun. Not required for proper names in BH, but marks nouns which are in the process of becoming proper.

הַיַּרְדֵּן (Gen 13:10)

the Jordan (lit. the river)

Solitary (2.6.4): marks a unique person, place, or thing. Might be particularly well known, or someone unique.

הַכֹּהֵן הַגָּדוֹל (Josh 20:6)

the high priest

Generic (2.6.5): definite article + noun denotes a class of persons or things. As plural, may indicate all individuals of the class. Related to the **Abstract** noun.

כָּאֲרִי (Num 24:9)

Like the lion

Demonstrative (2.6.6): definite article points out (deictic) force when used with nouns referring to present time. Typically takes on adverbial force.

הַשָּׁנָה אַתָּה מוֹת (Jer 28:16)

this year, you will die.

Associative (2.6.7): definite article may refer to an entity not yet introduced in context, but is inferred because of association.

וַיִּשְׁחָטוּ שְׁעִיר עִזִּים וַיִּטְבְּלוּ אֶת־יְהֹנָתָן בַּדָּם (Gen 37:31)

And they slaughtered a goat, and dipped the robe in the blood [of the goat].

4.x Particles (1/2)

4.1 Prepositions

Semantic perspective: verb + prep + object determines meaning.

אַחֲרֵי/אַחֶר (4.1.1)

- a) **Spatial**: indicates *localization*, esp. “behind.” Compass points are often expressed as if facing East (i.e., “behind” = “West”).
- b) **Temporal**: indicates event comes *chronologically* “after.” Normally precedes the noun or verb denoting the first event. Sometimes an adverb of time *expressing manner*, translated as “afterward.”
- c) **Metaphorical**: indicates *behavior patterned after* or according to that of another, or in support of another.
וְלֹא תֵלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים (Deut 6:14)
Do not follow [lit. walk after] other gods

אֶל / אֶלָּא (4.1.2)

- a) **Terminative**: marks *movement* “to” or “into” something, esp. as a goal. When the goal is not reached, takes on a *directional sense* of “towards” or “in the direction of.” Can also mark a *simple indirect object*.
וָפָנָה אֶל־הַמִּדְבָּרָה (Exod 16:10)
They turned toward the wilderness.
- b) **Estimative**: expresses *interest/advantage* or *indifference/disadvantage* in something; “for, against.”
כִּי הִנֵּנִי אֵלֵיכֶם (Ezek 36:9)
For behold, I am for you.
- c) **Declarative**: marks recipients of verbs of speech (extension of Terminative use). Involves proclamation or locution, sometimes with Estimative connotation.
- d) **Perceptual**: marks the recipients of *verbs of perception* (extension of Terminative use). Indicates disposition or predilection toward another person or place. With *verbs of writing, giving, commanding*, may connote “address to, intended for.”
- e) **Addition**: denotes *circumstances over and above* others; “in addition to, as well as.”
- f) **Spatial**: indicates localization. “at, in, by, in the vicinity of, alongside.”
- g) **Specification**: *clarifies* or *explains* the preceding general or ambiguous statement; “about, concerning.” Can take on *causal* connotation.

אַצְלוֹ (4.1.3) **Spatial**: expresses nearness or closeness; “besides, with, near.”

אֶת / אִתּוֹ (4.1.4)

- a) **Accompaniment**: shows attendant circumstances; “with.” More nuanced is personal accompaniment to help.
- b) **Possession**: expresses ownership
- c) **Complement**: with verbs of speaking, dealing, or making. “with”
- d) **Spatial**: denotes nearness or proximity

בְּ (4.1.5)

- a) **Spatial**: indicates *localization*, esp. “in, at on” a place. With some *verbs of motion* or *movement*, denotes route “through” or “into” or rest “in” a place. Sometimes connotes “in domain of,” inclusion “among,” or “within” a group. Esp. in poetry, may denote *movement away* “from” a place.
- b) **Temporal**: expresses moment/point in time of an action. With inf. const, often “when” or “whenever.”
- c) **Instrumental**: normally refers to an inanimate object used as a *means* for an action. Similar to *material* usage.
- d) **Adversative**: indicates relationship of *disadvantage*
- e) **Specification**: *clarifies* or *explains* the preceding general or ambiguous statement. May also particularize the parts of the general whole.
וַיִּמְרֹדוּ אֶת־חֵייהֶם בְּעִבְדָּה קִשָּׁה וְחֹמֶר וּבְלִבְנִים וּבְכִל־עֵבֶד (Exod 1:14)
they made their lives bitter with hard work—in mortar and in brick and in all work.
- f) **Causal**: identifies a cause or reason. “because”
- g) **Accompaniment**: denotes circumstances occurring “together with.”
וַיָּצִאוּ בְּרִכְשׁ גָּדוֹל: (Gen 15:14)
They shall come with with great possessions
- h) **Essence**: identifies a noun, occasionally with a predicate, connotating “(having the same nature) as” or “(consisting) of”
וַיִּשְׁתַּחֲוֶה אָדָם לַעֲלֵמָה (Gen 1:26)

Let us make humankind [in the same nature] as our image.

- i) **Manner**: with adverbial force, describes how an action or situation is performed, or the attendant circumstances of the action.
בְּכִים בָּקוֹל גָּדוֹל (Ezra 3:12)
Weeping aloud [lit. with a great voice]
- j) **Price**: indicates cost or price of something; sometimes connotes “at the risk of” or “in exchange for.”

בֵּין (4.1.6) usually **Spatial**; sometimes **Temporal**. Often comes in pairs to denote “between” two parties/spaces/times. When only once, denotes “among” a group.

בְּעַד / בְּעֵד (4.1.7)

- a) **Spatial**: indicates localization, especially “behind.” With verbs of motion, indicates “through.” Used metaphorically, has spatial sense of “around” or “round about” in an advantageous way.
- b) **Advantage**: relationship of interest or advantage “for” or “on behalf of.”

יַעַן (4.1.8) **Causal**: has as causal sense “because.” More often used as a conjunction. For specific constructions, see 5.2.5.

כִּ (4.1.9)

- a) **Agreement**: denotes a sense of agreement in *quantity, measure, kind, or quality*; “as, about, like, according to.”
- b) **Correspondence**: comparison of equivalence. Often “indeed” or “as with.”
כֵּעֵם כִּכְתוּבָהּ כִּכְעֹבֵד בְּאֲדֹנָיו. (Isa 24:2)
... as with the people, so with the priest; as with the slave, so with his master.
- c) **Temporal**: with infinite construct expresses “when” or “as soon as.”

לְ (4.1.10)

- a) **Spatial**: most often indicates *direction* “to” or “toward” an object. With motion verbs, can take on *terminative* sense. Occasionally means away from.
- b) **Locative**: locates the object “in” or “at.”
- c) **Temporal**: locates the object “in, at, during” a certain period of time. Can also indicate movement towards a moment in time or a duration of an action “until” a moment in time.
- d) **Purpose**: frequently with infinite construct, shows aim or goal of another verb. Also *causal* which shows the motive behind an action.
- e) **Quasidative**: dative uses. Commonly the indirect object of verbs of giving, speaking, listening, sending.
 - i. **Interest/Advantage (ethical)**: marks person/object for whom the action is directed or intended, “for.” Or, the opposite, “against.”
 - ii. **Product**: with verbs of making, can indicate thing that is made or person who is altered (in status or form); “into.”
- f) **Possession**: object of prep is in possession of something.
- g) **Genitive**: used to form a genitive relationship b/t nouns.
- h) **Specification**: calls attention to object of the prep.
- i) **Normative**: classifies the object of the prep, sometimes dividing whole into parts; “according to, of its, by.”
- j) **Manner**: expresses action in accordance with certain standard of principles, “according to.”
- k) **Estimative**: expresses opinion or perception held by object of prep. If divine name is the object, may be an estimation from God’s perception (c.f. John 3:3).
- l) **Agent**: with passive verbs, often indicates one who performs the action.
- m) **Reflexive**: functions reflexively, where object is same as subject of verb.

וָקָם בְּרַחֲלֶךָ אֶל־לָבָן (Gen 27:43)

Arise and flee to Laban! [Lit. Arise and (you) flee yourself to Laban!]

לְמַעַן (4.1.11)

- a) **Purpose**: paired with an infinitive, shows purpose; “in order to, so that.”
- b) **Causal**: denotes cause of action or situation; “because of.”

לְפָנַי (4.1.12): לְ + פָנַי in construct state.

- a) **Locative**: points to what is “before” or “in front of.” Can be locative or for use or possession.
- b) **Temporal**: points to action in the past relative to situation.
- c) **Perceptual**: expresses personal view or introduces events or situations that come to one’s attention
וַתִּשְׁתַּחֲוֶה הָאָרֶץ לְפָנַי הָאֱלֹהִים (Gen 6:11)
The earth was corrupt in the sight of God.

מִן (4.1.13)

- a) **Source**: indicates where something/someone originated; “from.” Can also have *ablative* emphasis—movement away from something.
- b) **Temporal**: marks beginning point of given temporal period; “from, since.”
- c) **Material**: identifies material with which action is done (e.g. Gen 2:7).
- d) **Causal**: shows reason/rationale behind action; “because.” Can sometimes identify agent of a passive verb; “by.”
- e) **Estimative**: expresses opinion of one making evaluation or judgement.
קִטְנֹתִי מִכָּל־הַחֲסָדִים וּמִכָּל־הָאֱמֶת אֲשֶׁר עָשִׂיתָ אִתִּי־עֲבָדְךָ (Gen 32:11)
I am not worthy of all the lovingkindness and of all the faithfulness
You have shown to Your servant.
- f) **Partitive**: designates part of a larger whole; “some.”
- g) **Privative**: marks something missing or lacking from the object; “without.”
- h) **Comparative**: equivalent to English “-er” suffix for comparisons; “more than.”
- i) **Compound**: used to form compound prepositions.

מִפְּנֵי (4.1.14)

- a) **Ablative**: w/ verbs of motion indicates motion *away from* a position “before” or “in front of” the object.
- b) **Spatial**: marks location “before” or “in front of” the object.
- c) **Causal**: denotes cause of action or situation.

עַד (4.1.15)

- a) **Locative**: marks extent, limit, goal of movement (as far as, up to, to).
 - b) **Temporal**: indicates duration of an action.
 - c) **Degree**: frequently w/ מְאֹד to express large quantity of a substantive or an extreme quality of action or attribute.
- עַל / עָלֶי (4.1.16)
- a) **Spatial/Locative**: (I) vertical relationship, indicating location “over” or “upon” an object. Sometimes a terminative sense. (II) horizontal relationship, indicating location “at” or “besides.”
 - b) **Duty**: marks burden or duty that impinges a person
 - c) **Rank**: indicates rank or responsibility over another
 - d) **Causal**: expresses cause of an action/situation. Freq. w/ כֵּן to express causation.
 - e) **Manner**: behavior or action according to a standard.
 - f) **Adversative**: shows action directed against another. Can also show that a circumstantially unlikely action can occur (“in spite of”).
 - g) **Accompaniment**: denotes an object/circumstance with something else (with). Also, **addition** (“upon”).
 - h) **Interest**: with verbs of thinking, feeling, emotions, marks the object of interest.
 - i) **Emotive**: highlights/emphasizes the subject of the emotion, and the expression of the emotion.

עִם (4.1.17)

- a) **Accompaniment**: expresses additional participants in discourse. Also, **addition**.
- b) **Personal complement**: marks recipient of an action (like dative). Also can indicate dealings or relationships with another.
- d) **Locative**: marks locality/position.
- e) **Restrictive**: presents an exception to a circumstance or action

תַּחַת (4.1.18)

- a) **Vertical relationship**: locates an object “under” another.
- b) **Static position**: expresses “on the spot” or “in that place.”
- c) **Metaphorical**: expresses subordination or obedience to the influence of another.
- d) **Substitution**: “instead of” or “in the place of.”

4.6 The Relative Particles

Markers of the relative clause. Subordinate to a main clause to attribute quality, state, or verbal idea to the main clause. See 5.2.13 for more.

אֲשֶׁר (4.6.1): “that, who, which.”

שֶׁ־ (4.6.2): redoubles next consonant when possible, used mostly in late books and sometimes in poetry.

זֶה, זֹה, זוּ, זוֹ (4.6.3): used in archaic poetry.

4.x Particles (2/2)

4.2 Adverbs

Semantic perspective: verb + prep + object determines meaning.

Syntactical divisions: (1) clausal/item adverbs modify clauses or words as related to the discourse; (2) constituent adverbs specify time, place, manner of situation

אָז / אַז (4.2.1)

- a) **Temporal**: “then,” indicates subsequent action
- b) **Logical**: marks a logical turn in discourse.
- c) **Condition**: introduces apodosis of a conditional statement, often implying the fulfillment of that condition.

אַ (4.2.2)

- a) **Restrictive**: establishes clarification of or mild contrast with preceding ideas. Not a strong disjunctive, only a restriction or limitation. “Nevertheless, only, except.”
- b) **Asseverative**: “surely”, introduces a truth that is worthy of trust
- c) **Adversative**: introduces contrasting or antithetical ideas. “yet, but.”

אַל (4.2.3): translated similar to לֹא

- a) **Prohibition**: typically negatives imperatives; means *specific* or *immediate* prohibition.
- b) **Negative Volition**: when negating jussives and cohortatives, expresses negative wish or negative prayer

אָ (4.2.4): similar to וְ. Typically associates two clauses.

- a) **Addition**: indicates an entity is added to another; “also.” When the addition is unexpected, “even”; sometimes for emphasis “really.”
- b) **Asseverative**: esp. in poetry, introduces a statement or truth with conviction; “surely, indeed.”
- c) **Rhetorical**: variation of asseverative. Often אִי כִי to express a comparative assertion comparing two clauses, the 2nd bearing persuasive force (Prov 21:27; 1 Ki 8:27). Can also introduce a rhetorical question which confirms the prior statement.

גַּם (4.2.5): typically associates two clauses.

- a) **Addition**: often points out additional participants or parties within a discourse; “also, even.” Can also function as “both... as well as.” גַּם + personal pronoun focuses on pronoun’s antecedent.
- b) **Asseverative**: adds emphasis or certainty to an idea; “even.” At the end of a speech or exposition, may be climactic.
- c) **Concessive**: indicates an action will not lead to the expected action or that an action leads to an unexpected action; “even though, yet.”

הַרְבֵּה (4.2.6) **Degree**: as an adverb, expresses great, abundant, or extreme degree of action. הַרְבֵּה מְאֹד means “very much”. As an adjective, indicates a large amount of the substantive; “many, very great.”

יּוֹמִים (4.2.7) **Temporal Locative**: adverb designates general points in time; “by day, by daytime, during the day.”

כֹּה (4.2.8)

- a) **Manner**: indicates an action took place in a particular manner; “thus.”
- b) **Demonstrative/locative**: points demonstratively to place of action or discourse; “here.”
- c) **Temporal**: rarely, “now.”

כִּן (4.2.10)

- a) **Comparative**: typically used in the apodosis of a comparison. Sometimes not in an apodosis yet still has comparative force; “thus” (Judg 5:31; Gen 1:15).
- b) **Compound Forms**:
 - i. כֵּן: often indicates a response to a statement of conditions; “therefore” (Isa 5:12-13, Judg 10:13).
 - ii. עַל־כֵּן: often introduces a statement of effect, linking two clauses; “therefore” (Num 18:24, Gen 11:9).

לֹא (4.2.11) **Negation**: negates verbal clauses. With commands, denotes *general* or *permanent* prohibition. May also negate verbless clauses or prepositional phrases.

מְאֹד (4.2.12) **Intensive**: points to a high degree or magnitude in the force of the verb; “very, utterly.” Can also intensify an adjective; “exceedingly, very.” Can also function as an adjective to mean a large amount, often with הַרְבֵּה and רַב.

עוֹד (4.2.13) **Manner**: expresses a *continual* or *persistent* nature of the verb; “still, any longer.” Also can indicate *repeated* nature of the verbal clause; “again.”

עַתָּה (4.2.14)

- a) **Temporal**: places focus on time concurrent with perspective of discourse; “now.”
- b) **Logical**: typically אָתָּה. Usually indicates shift in the argument or flow of the discourse; frequently also accompanied by a temporal shift “and now.” E.g. Exod 32:30, Gen 3:22.

רַק (4.2.15)

- a) **Restrictive**: places a limit on an idea; “only, though.” Occasionally can *contrast* between two ideas; “but.” With discourse involving instruction, can indicate *clarification*.
- b) **Asseverative**: expresses conviction as to the correctness of an observation; “certainly, surely.”

שָׁם (4.2.16)

- a) **Locative**: points demonstratively to a place; “there.” With אֵשֶׁר, introduces a relative clause of location; “where.”
- b) **Terminative**: typically with verbs of motion to emphasize the end goal of movement; “to there.”

תָּמִיד (4.2.17) **Manner**: most often expresses continual or persistent manner of the action; “continually, ever.”

4.3 Conjunctions

[וְ] and [אֶו] Coordinate: conjoin grammatically equivalent nouns or clauses
Subordinate: conjoin a subordinate clause to the main clause.
Two types are often imprecise and shouldn’t be too sharply distinguished.

אִם (4.3.1) **Alternative**: provides an option between multiple substantives; “or.”

אִם (4.3.2)

- a) **Conditional/contingency**: introduces the protasis; “if.” Negated by לֹא.
- b) **Concessive**: indicates an action that is typically expected to lead to another action does not; “though, even if.”
- c) **Alternative**: in an interrogative clause, אִם can be repeated as an alternative, demarcating substantives as options/alternatives; “or.”
- d) **Exceptive**: frequently with כִּי or בְּלִתי marks an action that will not happen unless another action is taken; “unless.” Can also express a situation in which there are no other alternatives or possibilities; “nothing less.” E.g. Judg 7:14, Gen 28:17.
- e) **Maledictory**: in oath statements negates an oath emphatically, indicating an action will certainly not happen; “will not...”
- f) **Oath**: may be paired with כִּי or לֹא to introduce a positive oath, an action that one has committed oneself to take; “surely.”
- g) **Interrogatory**: introduces a question.

וְ (4.3.3) conjoins nouns and conjoins clauses. C.f. 3.5 for waw finite verbs

- a) **Adversative**: introduces a contrasting or antithetical idea; “but.”
- b) **Conjunctive**: describes multiple interrelated concepts or situations that may otherwise not be related; “and.” If conjoining a noun + another noun with a resumptive pronominal suffix, וְ means accompaniment or inclusiveness; “together with.” E.g., Exod 21:4, Deut 12:7.
- c) **Alternative**: marks off alternatives or options; “or.” When repeated for each alternative, typically “whether... or.” E.g. Gen 31:39.
- d) **Epexegetical**: introduces clause or phrase that clarifies, expands, or paraphrases the preceding clause; “that is.”
- e) **Circumstantial**: details circumstances of a certain action; “while, with.”
- f) **Conditional**: introduces the apodosis; “then.” If no protasis present, assumes temporal quality of “then.”

g) **Hendiadys**: can conjoin multiple words to point to a single idea or referent. The conjoined words take place of a single word with modifiers.

- i. **Nominal**: multiple *nouns* conjoined. וְאָמַת וְאֵמֶת = true faithfulness (2 Sam 2:6)
- ii. **Verbal**: multiple *verbs* conjoined. One verb functions adverbially to modify the idea of the other verb.
 - Identical aspect: וְתַמְהַר וְתָרַד כְּדָה (Gen 24:18) = and she quickly lowered her jar.
 - Distinct aspect: וְאַתָּה תִּשְׁמַע וְתִשְׁמַע בְּקוֹל יְהוָה (Deut 30:8) = And you shall again obey the voice of Yahweh.

כִּי (4.3.4)

- a) **Causal**: introduces the reason an *action/situation* took place or provides motivation/reason for something to be done. “for, because.”
- b) **Evidential**: presents evidence or motivation behind a statement. Creates causal link with action of speech, why something is said. “For.”
- c) **Clarification**: introduces subordinate clause to clarify/explain main clause. “That”
- d) **Result**: introduces clauses that express outcome or consequence of an action or situation of the main clause. “That.” Common after questions.
- e) **Temporal**: indicates that time reference of subordinate clause is contemporary with situation of main clause. “When, in the event of.” With future events, similar to conditional use (below).
- f) **Conditional**: introduces protasis of a conditional; “if.” With עַתָּה or אָז introduces apodosis of a conditional; “then.”
- g) **Adversative**: introduces antithetical statement after a negative clause; often gives alternative of negative clause. “but.” Also appears as כִּי אִם; “but [rather].”
- h) **Concessive**: introduces a clause that should or is expected to lead to the action of the main clause, but in actuality does not; “though, although.”
- i) **Asseverative**: emphasizes the clause it modifies, commonly in oath statements; “surely.” When אִם כִּי, can both highlight a negative oath (1 Sam 25:34) or positive.
 - חַי פְּרָעָה כִּי מְרִגְלִים אֵתָם (Gen 42:16). | As Pharaoh lives, you are surely spies.
- j) **Perpetual**: with perception verbs (i.e., seeing, hearing, believing, feeling) introduces a subordinate clause that identifies the object perceived; “that.”
- k) **Subject**: introduces a clause that functions as a subject in a sentence (Gen 31:35)
- l) **Recitative**: introduces direct speech; untranslated. וְכִי introduces a question.
- m) **Exceptive**: introduces action/situation that will not take place unless accompanied or followed by another action/situation; “except, often.” When כִּי אִם after a general statement, often introduces a specific situation that is opposed to or reverses the negative statement.
- n) **Interrogative**: introduces an interrogative.

כִּן (4.3.5) **Consequential**: most often indicates an undesirable action/situation that is the consequence from a different action; “lest, or else.” E.g. Gen 3:3

4.4 Particles of Existence/Nonexistence

אֵין (4.4.1)

- a) **Nonexistence**: denies existence of a substantive, usually in apposition.
- b) **Nonpossession**: with לְ, the object of preposition, does not possess a substantive. אֵין לָהּ יֶלֶד (Gen 11:30) | She had no child.
- c) **Negative**: when bound with pronominal suffix, negates verbal clauses. Pronominal suffix serves as subject of verbal, typically participle. אֵינִי נֹתֵן לָכֶם תִּבְבֹן (Exod 5:10) | I am not giving you straw.

יֵשׁ (4.4.2)

- a) **Existence**: affirms existence of a substantive. With pronominal suffixes, indicates subject of a verbless clause. E.g. Deut 29:14/15.
- b) **Possession**: with לְ, the object of preposition does possess a substantive.
- c) **Predicate**: when bound with a pronominal suffix, expresses subject of a participle. Normally preceded by אִם to express intention or desire.

4.5 The Particles והנה and הנה

Arouse special attention and shift the narrativ perspective to a vivid perspective of a particular speaker or figure. Not limited to a demonstrative function.

הנה (4.5.1): marks introductory or transitional signals within a dialogue. Evokes strong feeling as an exclamation.

- a) **Exclamatory**: frequently presentative exclamation. Emphasizes immediacy, often as a response to a summons. Calls attention to an object; “here I am, here is.”
- b) **Immediacy**: points to present-ness; “now, just tonight.”

והנה (4.5.2): often with verbs of sight, typically introducing object of perception

- a) **Immediate perception**: in narrative can point to immediate *perception* of an action or results of an action, not the immediate action; “behold.”
(Ruth 3:8) ויהי בחצי הלילה והחרד האיש וילפת והנה אשה שכבת מרגליתיו:
It happened in the middle of the night that the man was startled and bent forward; and behold there was a woman lying at his feet.
- b) **Perception**: introduces a perception from a participant in the narrative when he perceives an action. Often indicates excitement.
(1 Ki 3:21) ואקם בבקר להניק את־בני והנה־מת
And I got up in the morning to nurse my son, and behold he was dead.
- c) **Logical**: connects two ideas together
 - i. **Causal**: “because.” E.g. Gen 37:29, Num 17:12.
 - ii. **Occasion/circumstantial**: “while.” E.g. Gen 37:7, 24:30.
 - iii. **Conditional**: “if.” E.g. Lev 13:5, 1 Sam 9:7.
 - iv. **Temporal**: “when.” E.g. Judg 7:17, 1 Sam 10:8.
 - v. **Result**: “so, so that.” E.g. Gen 15:3, 2 Sam 3:12.
 - vi. **Adversative**: “but rather, instead.” E.g. Zech 11:6, Isa 22:12-13.

5.x Clauses and Sentences

5.1 Nominal and Verbal Clauses

Nominal Clause (5.1.1): (1) identification clauses signify the nature or identity of the subject; answers, “Who? What?” Typical order is subject-predicate with definite predicate. (2) description clauses speak of the quality or attributes of the subject; answers what something is like. Typical order is predicate-subject with indefinite predicate. Word order is not necessarily equivalent to emphasis.

- a) **Noun as Predicate**: E.g. אהה האיש (2 Sam 12:7) “You are the man.”
Note: pleonastic pronouns (technically ‘unnecessary’) are regularly anaphoric (replace the noun) but sometimes act as copular elements (the “to be” verb).
- b) **Adjective as Predicate**: E.g. המים רעים (2 Ki 2:19) “The water is bad.”
Note: adjective regularly serves as predicate in description clauses.
- c) **Participle as Predicate**: E.g. יהוה שמרך (Psa 121:5) “Yahweh is your keeper.”
- d) **Prepositional Phrase as Predicate**: E.g. יהוה שמרך (Ecc 5:1) “God is in heaven.”

Verbal Clause (5.1.2)

- a) **Subject of the verbal clause**
 - i. **Noun as subject**: most common. E.g. Josh 4:17.
 - ii. **Pronoun as subject**: when used, typical makes subject prominent b/c subject is already imbedded in the verb. Pronoun can be disjunctive (e.g. Ps 119:87b), emphatic (e.g. Gen 3:15), assertive (if 1st person) (e.g. Judg 6:18).
 - iii. **Indefinite subject**: general subject. Several constructions: (1) 3ms/3mp active verb w/ substantival participle as subject or no subject (e.g. Deut 22:8, Gen 49:31), (2) 3ms passive verb (e.g. Exod 10:5), (3) ?s/p participles (Exod 5:16), (4) anarthrous אִישׁ + finite verb.
- b) **Predication of the verbal clause**: see 3.x.x
 - i. **Word order**: basic order is verb-subject-object (VSO). Temporal emphasis (via temporal particle or adverbial phrase) is before the verb and describes the circumstances (e.g. Gen 1:1).
 - ii. **Altered order**: subject first emphasizes subject (e.g. Gen 6:8) or change in subject (Gen 25:33-4). Object first emphasize object (e.g. Gen 3:10, 6:9). Order in poetic texts is variable. Replies to a question typically put the essential part first (e.g. Gen 18:9). Interrogative participles typically are first.

5.2 Subordinate Clauses

Complement clauses: closely linked to main clause and *necessary* to understand the meaning of the main clause (e.g. substantival clauses).
Supplement clauses: serve an adverbial function and nonessential (e.g. all others).

Substantival Clause (5.2.1)

- a) **Nominative**: substitutes for a nominative noun, usually marked by כי, אוֹשֶׁר, or לְ + infinitive construct (e.g. Exod 14:3, Deut 14:12, Eccl 5:4). Asyndetic (unmarked) nominative clause is rare.
- b) **Genitive**: substitutes for a genitive noun following or modifying a preceding noun or clause. Typical construction: noun in construct + genitive clause or simple juxtaposition of clauses (e.g. 1 Sam 25:15). Genitive clause may follow אֲשֶׁר (e.g. Lev 13:46).
- c) **Accusative**: most frequent usage. Substitutes for an accusative noun, indicating object of a verb (e.g. Gen 6:5). Typically introduced by כי or אֲשֶׁר (e.g. Dan 1:8). May also serve adverbially.

Conditional Clause (5.2.2): “if... then...” clauses are introduced by subordinate conditional clauses.

- a) **Real conditional clauses**: points to an action/situation that either has been fulfilled in the past or has the potential of being fulfilled. Often introduced by כי, אוֹשֶׁר (Deut 11:27). Sometimes אֲשֶׁר (Deut 11:27). Negative real conditional clause can be introduced by אִם־לֹא (e.g. Deut 21:14).
- b) **Unreal conditional clauses**: an action/situation contrary to fact. Cannot be fulfilled or stands contrary to what happened in the past. Primarily marked by לוֹ or לֹא־לֵא (e.g. Gen 43:10, Jud 8:19). Also כי.

Final Clause (5.2.3): final and result not always sharply distinguished. Primary means is לְ + inf construct.

- a) **Final clauses**: expresses purpose or motivation for the action or situation of the main clause. Often introduced by אֲשֶׁר, לְמַאנֶּה, בְּעֵבוֹר. Purpose can also be expressed by ו + imperative.
(Deut 4:10) וְאַשְׁמַעְם אֶת־דְּבָרֵי אֲשֶׁר יִלְמְדוּן לִידָאָה אֵתִי
I will make them hear my words, so that they may learn to fear me.
- b) **Result clauses**: expresses end result or consequence of an action or situation of the main clause. Introduced by אֲשֶׁר, לְמַנֵּן, + verb. If the main clause is a question, result clause is often marked by בִּי.

(Psa 8:5) מִה־אֲנוֹשׁ כִּי־יִזְכְּרוּנָא

What is man that you remember him?

Temporal Clause (5.2.4): expresses time frame or action or situation and its relationship to main clause. Can be simultaneous, preceding, or succeeding action (c.f. 3.4.1b). Primary expression is prepositions כִּי, בְּ, אַחֲרֵי, + infinitive. Also marked by wY.

- a) **Contemporary action or situation**: subordinate clause describes action contemporary with action of the main clause. Introduced by כי or אֲשֶׁר + verb.
(Gen 12:11) וַיְהִי כֹאֲשֶׁר הִקְרִיב לְבֹאֵא מִצְרָיִם
When he came near to Egypt
- b) **Later or succeeding situation**: subordinate clause expresses action occurring after the action of the main clause. Introduced by עַד or compound forms (כִּי, עַד, אִם, עַד אֲשֶׁר אִם, עַד אֲשֶׁר, after.”
(Ezek 28:15) תָּמִים אָתָּה בְּדִרְכֶּיךָ מִיּוֹם הַבְּרָאָה עַד־נִמְצָא עוֹלָתָה בְּךָ:
You were blameless in your ways from the day you were created, until iniquity was found in you.
(Josh 3:1) וַיֵּלְכּוּ שָׁם עֲרֹם יַעֲבֹדוּ
They camped there before they crossed over.
- c) **Preceding situation**: subordinate clause describes action occurring before the action of the main clause. Often introduced by אַחֲרֵי־אֵתֵר, sometimes by כִּזָּא.
“after, since.”

(1 Kings 13:33) אַחֲרֵי הַדְּבָרִים הָאֵלֶּה לֹא־שָׁב יִרְבֵּעָם מִדְּרָכּוֹ הָרָעָה

After this event, Jeroboam did not turn from his evil ways.

Often ו + subject + perfect = present perfect or pluperfect translation.

(Exod 10:13) הַבֶּקֶר הַיּוֹם וְרוּחַ הַמֶּקֶדִים נִשְׁאָ אֶת־הָאָרֶבָה

When morning came, the east wind had [already] brought the locusts.

Causal Clause (5.2.5): shows the reason or basis for the action or situation of the main clause. Multiple forms to introduce the form: ו conjunction, infinitive clause, weQ, על־דִּבְרֵי אֲשֶׁר, עַל, יַעַן, אֲשֶׁר and כי.

- a) **עֲקָבִי** (+ אֲשֶׁר): special causal nuance expressing “in recompense for the fact” of some action; negatively, “in punishment for the fact.”
(Gen 22:18) וְהִתְבָּרְכוּ בְּרוּעֶךָ כָּל גּוֹי הָאָרֶץ עֲקָבִי אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:
By your seed all the nations of the earth will be blessed, because you obeyed My voice.
- b) מִן: also can indicate cause. (E.g. Josh 9:13, 2 Sam 3:11).

Comparative Clause (5.2.6)

- a) אֲשֶׁר indicates protasis, כִּן indicates apodosis: Standard of comparison is apodosis (main clause) and compared situation is protasis (subordinate clause). E.g. Gen 41:13, 18:5.
- b) כִּן (main clause) and כִּן (subordinate clause). E.g. Psa 123:2.

Exceptive Clause (5.2.7): presents an exception to the idea, action, or situation presented in main clause. Introduced by אִם, בְּלֹא, כי, רַק. E.g. Gen 32:27/26, 2 Sam 12:13-14.

Restrictive Clause (5.2.8): places limitation on the idea or action of the main clause. Introduced by כי, אִם, רַק. E.g. Amos 9:8, Isa 4:1, Judg 4:9.

Intensive Clause (5.2.9): expands and adds to the idea of the main clause. Primary markers are אֵף and גַּם. E.g. Gen 3:6, 40:16

Adversative Clause (5.2.10): presents an antithesis to the idea of the main clause. relationship marked by אִם, אִם־לֹא, אִם, אִם־לֹא. E.g. Gen 45:8, 48:19; Josh 5:14.

Circumstantial Clause (5.2.11): describes the circumstances under which the action or situation of the main clause takes place. Can be broad (time or causation) or narrow (clearer in form and function).

- a) **Concomitant** circumstance with main clause: Introduced by ו conjunction (c.f. 4.3.3e). E.g. Gen 11:4, Amos 7:7. Often juxtaposed to main clause with no connecting particle (e.g. Gen 12:8, 2 Sam 18:14). Also, participle in clause
- b) **Past** circumstances: Q verb in predicate (e.g. Gen 24:56, 1 Sam 30:1).
- c) **Future** circumstances: Y verb in predicate (e.g. Gen 18:17-18, Deut 2:27).

Concessive Clause (5.2.12): denotes causal contrast. Presents an action or situation that would seemingly lead to, or be expected to cause, the action or situation of the main clause but, in fact, does not; “although, even though.”

Relative Clause (5.2.13): attributes a quality, state, or verbal idea to the main clause. Describes an antecedent or referent which normally occurs immediately before the clause. Context decides whether restrictive or nonrestrictive:

- **Restrictive/limiting relative clause**: makes a distinction between more than one member of a group or class (e.g. Gen 1:7, 2:22). Thus identifies referent by distinguishing it from other possibilities or ambiguities.
 - **Nonrestrictive/nonlimiting relative clause**: marks general attribute of an antecedent without distinction (e.g. Exod 20:2, Gen 4:11). Provides additional information.
- a) Most frequently marked by אֲשֶׁר and שֵׁ/שִׁי (poetry). Archaic poetry has הָ and related forms. Can also be marked by attributive participle (e.g. 1 Kings 2:11, Psa 9:16/15) or nothing (Gen 15:13).
 - b) Resumptive pronouns refer to the antecedent of the relative pronoun (especially those pointing to a geographical location). E.g. Exod 3:5, Deut 28:49, Jer 28:9. Adverbs can also be used instead of a resumptive pronoun.
 - c) Paronomasia: repetition of a word in both the main clause and relative clause expresses sense of indeterminateness “wherever, the one.” (E.g. 2 Sam 15:20, 1 Sam 23:13, Exod 33:19).

