

**KEY: SUPPLEMENTARY EXERCISES  
FOR *INTRODUCING BIBLICAL HEBREW*  
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## Chapter 1

### 1.1. Transliteration into English Characters [Gen 1:1-8]

1. br̥š̥l̥ br̥t̥ ʔlhm̥ ʔl̥ hšmym̥ wʔl̥ h̥r̥š̥
2. wh̥r̥š̥ hy̥l̥ t̥h̥ w̥b̥h̥ w̥h̥š̥k̥ ʔl̥ pn̥ t̥hm̥ wr̥h̥ ʔlhm̥ mr̥h̥p̥l̥ ʔl̥ pn̥ hmym̥
3. wy̥t̥mr̥ ʔlhm̥ yh̥ ʔr̥ wyh̥ ʔr̥
4. wyr̥t̥ ʔlhm̥ ʔl̥ h̥r̥ k̥ t̥b̥ wy̥b̥dl̥ ʔlhm̥ bn̥ h̥r̥ b̥n̥ h̥h̥š̥k̥
5. wyqr̥t̥ ʔlhm̥ l̥r̥ ym̥ wl̥h̥š̥k̥ qr̥t̥ lyl̥ wyh̥ ʔr̥b̥ wyh̥ b̥qr̥ ym̥ ʔh̥d̥
6. wy̥t̥mr̥ ʔlhm̥ yh̥ rq̥t̥ b̥t̥k̥ hmym̥ wh̥ m̥b̥dl̥ bn̥ mym̥ lmy̥m̥
7. wy̥t̥s̥ ʔlhm̥ ʔl̥ hr̥q̥t̥ wy̥b̥dl̥ bn̥ hmym̥ ʔsr̥ m̥th̥l̥ lr̥q̥t̥ b̥n̥ hmym̥ ʔsr̥ m̥l̥ lr̥q̥t̥  
wyh̥ k̥n̥
8. wyqr̥t̥ ʔlhm̥ lr̥q̥t̥ šmym̥ wyh̥ ʔr̥b̥ wyh̥ b̥qr̥ ym̥ šn̥

### 1.2. Transliteration into Hebrew Characters [Gen 2:1-4]

1. ויכל השמים והארץ וכל צבאם:
2. ויכל אלהם בים השבע מלאכת אשר עשׂ וישבת בים השבע מפל  
מלאכת אשר עשׂ:
3. ויברך אלהם את ים השבע ויקדשׂ את פׁ ב שבת מפל מלאכת  
אשר ברא אלהם לעשׂת:
4. אל תלדת השמים והארץ בהפראם בים עשׂת יהוה אלהם ארץ  
ושמים:

## Chapter 2

### 2.1. Transliteration into English Characters [Gen 1:9-13]

9. yôṭmer máyim táḥaṭ šāmáyim ʔel māqôm ʔehād ʔērāʔe(h) kēn
10. ʔéreṣ máyim qārāʔ kî ʔôḥ
11. yôṭmer hāʔāreṣ déšeʔ ʔéseḥ zéraʔ ʔeṣ ʔōse(h) mînô ḥô ʔal hāʔāreṣ ken
12. tôṣeʔ hāʔāreṣ déšeʔ ʔéseḥ zéraʔ mînéhû ʔeṣ ʔōse(h) ḥô mînéhû kî ʔôḥ
13. ʔereḥ ḥóqer yôm

### 2.2. Transliteration into Hebrew Characters [Gen 2:5-11]

5. כָּל־שִׁיחַ שָׂדֵה טֶרֶם בָּאָרֶץ כָּל עֵשֶׂב שָׂדֵה טֶרֶם כִּי לֹא יְהוּה עַל  
הָאָרֶץ אָדָם אִין אֶת:
6. אֵד מִן הָאָרֶץ אֶת כָּל:
7. יִיצֹר יְהוּה אֶת הָאָדָם עֵפֶר מִן הָאָדָם נָפֶשׁ:
8. יְהוּה גֵּן עֵדֶן קָדָם יֵשֶׁם שָׁם אֶת הָאָדָם יִצָּר:
9. יְהוּה מִן כָּל עֵץ עֵץ גֵּן עֵץ דִּעַת טוֹב וְרָע:
10. נָהָר יֵצֵא מֵעֵדֶן אֶת גֵּן הֶזֶה רְאשִׁים:
11. שֵׁם הָאֶחָד פִּישׁוֹן הוּא אֶת כָּל אֶרֶץ שָׁם:

### 2.3. Syllabification of 2.1.

Indication of syllable boundaries at the end of words is provided for the sake of consistency and clarity, but this is in fact redundant if words are separated by spaces. The syllabification of יהוה reflects the assumption that it would have been pronounced as a bisyllabic word, Yahweh; this remains, of course, somewhat uncertain.

9. יֵאָמֶר / מַיִם / תַּחַת / שְׁמַיִם / אֶל / מִקּוֹם / אֶחָד / תִּרְאֶה / כֵּן:
10. אָרְץ / מַיִם / קָרָא / כִּי / טוֹב:
11. יֵאָמֶר / הָאָרְץ / דָּנְשָׂא / עֹשֵׁב / זֶרַע / עֵץ / עֲשֶׂה / מִיָּנוּ / בּוֹ / עַל / הָאָרְץ / כֵּן:
12. תּוֹצֵא / הָאָרְץ / דָּנְשָׂא / עֹשֵׁב / זֶרַע / מִיָּנֶהוּ / עֵץ / עֲשֶׂה / בּוֹ / מִיָּנֶהוּ / כִּי / טוֹב:
13. עֶרְבַּ / בֶּקֶר / יוֹם:

#### 2.4. Syllabification of 2.2.

5. כָּל / שִׁיחַ / שְׂדֵה / טָרֶם / בָּאָרְץ / כָּל / עֹשֵׁב / שְׂדֵה / טָרֶם / כִּי / לֹא / יֵהוּה / עַל / הָאָרְץ / אָדָם / אֶיֶן / אֶת:
6. אֵד / מִן / הָאָרְץ / אֶת / כָּל:
7. יִצָּר / יֵהוּה / אֶת / הָאָדָם / עֶפֶר / מִן / הָאָדָם / נֶפֶשׁ:
8. יֵהוּה / גֵּן / עֵדֶן / קָדָם / יִשָּׁם / שָׁם / אֶת / הָאָדָם / יִצָּר:
9. יֵהוּה / מִן / כָּל / עֵץ / עֵץ / גֵּן / עֵץ / דִּעַת / טוֹב / וְרַע:
10. נִהָרַ / יִצָּא / מִיֵּדֶן / אֶת / גֵּן / הָיָה / רָא / נָשִׁים:
11. שָׁם / הָאָחָד / פִּי / שׁוֹן / הוּא / אֶת / כָּל / אָרְץ / שָׁם:

## Chapter 3

### 3.1. Transliteration into English Characters [Gen 1:14-17]

14. yôṭmer ʔēlōhîm y'hî m'ʔôrōl birqî<sup>a†</sup> šāmáym l'haḥdîl bēn yôm ûbēn láylā(h) w'hāyû l'ʔōlōl ûl'môṭāḏîm ûl'yāmîm w'šānîm
15. w'hāyû limʔôrōl birqî<sup>a†</sup> šāmáym l'hāṭîr ʔal hāṭāreṣ wayhî kēn
16. yáʔas ʔēlōhîm ʔel š'nē m'ʔôrōl g'ḏōlîm ʔel māṭôr gāḏōl l'memšélel yôm w'ʔel māṭôr qāṭōn l'memšélel láylā(h) w'ʔēl kôḵāḇîm
17. ʔōlām ʔēlōhîm birqî<sup>a†</sup> šāmáym l'hāṭîr ʔal hāṭāreṣ

### 3.2. Transliteration into Hebrew Characters [Gen 2:12-16]

12. וַיִּזְכֹּב הָאָרֶץ הִיא טוֹב שֵׁם בְּדֹלַח וְאָכַן וְשָׁהָם:
13. וְשֵׁם נֶהָר שְׁנֵי גִיחֹן הוּא סוֹבֵב אֶת כָּל אֶרֶץ כּוּשׁ:
14. וְשֵׁם נֶהָר שְׁלִישִׁי הוּא הַלֵּךְ קִדְמַת רְבִיעִי הוּא פָּרַת:
15. יְהוּה אֱלֹהִים אֶת הָאָדָם בְּגֶן עֵדֶן:
16. וַיִּצּוּ יְהוּה אֱלֹהִים עַל הָאָדָם לֵאמֹר כָּל עֵץ בְּגֶן אֶכֶל תֹּאכֵל:

### 3.3. Syllabification of 3.1.

14. יֹאֵמֶר /אֵלֹהִים/ יְהִי /מֵאֶרֶץ/ בְּרִקְיָא /שָׁמַיִם/ לְהַחֲדִיל /בֵּין/ יוֹם /וּבֵין/ לַיְלָה /וְהָיָו /לְמוֹתָדִים/ וְלַיָּאמִים/ וְשָׁנִים/:
15. וְהָיָו /לְמוֹתָדִים/ בְּרִקְיָא /שָׁמַיִם/ לְהַחֲדִיל /בֵּין/ יוֹם /וּבֵין/ לַיְלָה /וְהָיָו /לְמוֹתָדִים/ וְלַיָּאמִים/ וְשָׁנִים/:

16. וְעַשׂ / אֶל־הַיָּם / אֶת־ / שְׁנֵי / מֵאֲרָת / גִּדְּלִים / אֶת־ / מֶאֱוֹר /  
 גִּדְּלִ / לְמֶם־שְׁלֹת / יוֹם / וְאֶת־ / מֶאֱוֹר / קִטְוֹ / לְמֶם־שְׁלֹת /  
 לִלְלָה / וְאֶת־ / כֹּכָבִים:

17. אֶת־ / אֶל־הַיָּם / בְּרִקְיעַ / שְׁמַיִם / לְהָאִיר / עַל־ / הָאָרֶץ:

### 3.4. Syllabification of 3.2

12. וְיִזְהַב־ / הָאָרֶץ / הַיָּא / טוֹב / שֵׁם / בְּדֹלַח / וְאֶבֶן / שְׁהֵם:

13. וְשֵׁם / נְהָר־ / שְׁנֵי / גִיחוֹן / הוּא / סוֹבֵב / אֶת־ / כָּל־ / אָרֶץ /  
 כּוֹשׁ:

14. וְשֵׁם / נְהָר־ / שְׁלִישִׁי / הוּא / הַלֶּךְ / קִדְמַת / רְבִיעִי / הוּא /  
 פָּרַת:

15. יְהוָה / אֶל־הַיָּם / אֶת־ / הָאָדָם / בְּגֹן / עֵדֶן:

16. וְיִצְוֹ / יְהוָה / אֶל־הַיָּם / עַל־ / הָאָדָם / לֵאמֹר / כָּל־ / עֵץ / גֵּן /  
 אֶכֶל־ / תֹּאכֵל:

### 3.5. Translation

- |                                  |  |
|----------------------------------|--|
| 1. In a house                    | 2. For peace                                 |
| 3. In a land                     | 4. As humanity ( <i>or</i> , a person, Adam) |
| 5. To ( <i>or</i> , for) a son   | 6. As a land                                 |
| 7. In ( <i>or</i> , with) a word | 8. To a house                                |
| 9. As a father                   | 10. In peace                                 |
| 11. As a king                    | 12. To God                                   |
| 13. As ( <i>or</i> , like) a man | 14. In a son                                 |
| 15. To a king                    | 16. In God                                   |
| 17. For a father                 | 18. In a camp                                |

## Chapter 4

### 4.1. Transliteration into English [Gen 1:18-21]

18. w<sup>e</sup>limšōl yôm lāylā(h) ūlāhaḥdīl bēn hāṭōr ūḥēn haḥōšēk yarṭ ṭēlōhīm kī-ṭōḥ
19. wayhī-ṭereḥ wayhī-ḥōqer yôm r<sup>e</sup>ḥiṭ
20. yōṭmer ṭēlōhīm yišr<sup>e</sup>šû máyim šeres népeš w<sup>e</sup>ṭōp y<sup>e</sup>ṭōpēp ṭal-hāṭares ṭal-p<sup>e</sup>nē r<sup>e</sup>qīṭ šāmāyim
21. yiḥrāṭ ṭēlōhīm ṭeḥ g<sup>e</sup>ḏōlīm w<sup>e</sup>ṭēḥ kol-népeš hārōméseḥ ṭāšer šār<sup>e</sup>šû máyim l<sup>e</sup>mînēhem w<sup>e</sup>ṭēḥ kol-ṭōp kânāp l<sup>e</sup>mînēhû yarṭ ṭēlōhīm kī-ṭōḥ

### 4.2. Transliteration into Hebrew [Gen 2:17-20]

17. וַיִּמְעַץ דָּעַת טוֹב וַרְע לֹא תֹאכַל כִּי בְיוֹם אֲכָלְךָ מוֹת תָּמוּת:
18. יֹאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הֵיئֶוֶת הָאָדָם אֶעֱשֶׂה לוֹ עֵצַר כְּנֻגְדּוֹ:
19. יֵצֵר יְהוָה אֱלֹהִים מִן-הָאָדָמָה שָׂדֶה וְאֵת כָּל-עוֹף שָׁמַיִם יִבְאֵ אֶל-הָאָדָם לִרְאוֹת יִקְרָא-לוֹ וְכָל אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נָפֶשׁ הוּא שְׁמוֹ:
20. יִקְרָא הָאָדָם שְׁמוֹת לְכָל-בְּהֵמָה וּלְעוֹף שָׁמַיִם וּלְכָל שָׂדֶה וּלְאָדָם לֹא-מֵצָא עֵצַר כְּנֻגְדּוֹ:

### 4.3. Syllabification of 4.1.

18. וְ/לִמְשׁוֹל/ יוֹם/ לַיְלָה/ וְ/לְ/הַחֲדִיל/ בֵּין/ הָ/אוֹר/ וְ/בֵין/
- הָ/חַשְׁךָ/ יִרְאֵ/ אֱ/לֹהִים/ כִּי-/טוֹב:/
19. וְ/יִצְרֵ/ עֵצָר/ וְ/יִהְיֶ-/בְּ/קֶר/ יוֹם/ רְ/בִיעִי:/



20. יֵאָמֶר / אֱלֹהִים / יֵשֶׁרֶץ / מִיָּם / נֶשְׂרָץ / נֹפֶשׁ / וְעוֹף /  
 יְעוֹפֵף / עַל־הָאָרֶץ / עַל־פְּנֵי / רְקִיעַ / שָׁמַיִם /:

21. יִבְרָא / אֱלֹהִים / אֶת־גְּדֵלִים / וְאֵת / כָּל־נֶפֶשׁ / הָרֶמֶשׂ / שֶׁתֵּן  
 אֶשְׂרָף / וְרָצוּ / מִיָּם / לְמִינֵהֶם / וְאֵת / כָּל־עוֹף / הַבָּהֶם /  
 לְמִינֵהוּ / יֵרָא / אֱלֹהִים / כִּי־טוֹב /:

#### 4.4. Translation

1. A man dwelled there in a camp.
2. A king gave wisdom to a nation.
3. A people lived there on a mountain.
4. Who lived here in a land in peace?
5. He (or, it) [was] (or, [is]) there in a house.
6. He gave a house to a son.
7. A king gave a house to a man.
8. Who lived as a king in a land?
9. A nation dwelled in wisdom like God.
10. God gave wisdom to a king.
11. Who lived there like a king?
12. A son gave a house to a man.

## Chapter 5

### 5.1. Transliteration and Syllabification [Gen 1:1-21]

Stressed syllables are indicated in bold print followed by a full diagonal line; other syllables are marked by a partial diagonal line.

1. b<sup>e</sup>ḥēṣṣīt/ bāḥrā/ ṭēḥōḥīm/ ṭēt/ haššāḥma/yimḅ w<sup>e</sup>ḥēt/ hāḥā/reṣḅ
2. w<sup>e</sup>ḥāḥā/reṣḅ hāḥy<sup>e</sup>ḥā(h)/ ṭō/hūḅ wāḥō/hūḅ w<sup>e</sup>ḥō/šekḅ ṭalḅ p<sup>e</sup>ḥē/  
ṭēḥōm/ w<sup>e</sup>ḥū<sup>a</sup>ḥ/ ṭēḥōḥīm/ m<sup>e</sup>ḥaḥe/peṭḅ ṭalḅ p<sup>e</sup>ḥē/ hamḥā/yimḅ
3. wayḥōṭ/merḅ ṭēḥōḥīm/ y<sup>e</sup>ḥī/ ṭōr/ wayḥī/ ṭōr/
4. wayḥarṭ/<sup>1</sup> ṭēḥōḥīm/ ṭetḅ hāḥōr/ kīḅ ṭōḅ/ wayḥabḥel/ ṭēḥōḥīm/  
bēn/ hāḥōr/ ūḥēn/ haḥō/šekḅ
5. wayḥiqḥāṭ/ ṭēḥōḥīm/ lāḥōr/ yōm/ w<sup>e</sup>ḥaḥō/šekḅ qāḥrā/ lāy/lā(h)ḅ  
wayḥīḅ ṭe/reḅ wayḥīḅ ḥō/qerḅ yōm/ ṭeḥād/
6. wayḥōṭ/merḅ ṭēḥōḥīm/ y<sup>e</sup>ḥī/ rāḥqī<sup>a</sup>/ b<sup>e</sup>ḥōk/ hamḥā/yimḅ wīḥī/  
maḥḥil/ bēn/ ma/yimḅ lāḥā/yimḅ
7. wayḥa/ṭaṣḅ ṭēḥōḥīm/ ṭetḅ hāḥrāḥqī<sup>a</sup>/ wayḥabḥel/ bēn/  
hamḥā/yimḅ ṭāṣer/ mitḥa/ḥaṭḅ lāḥrāḥqī<sup>a</sup>/ ūḥēn/ hamḥā/yimḅ  
ṭāṣer/ mēḥal/ lāḥrāḥqī<sup>a</sup>/ wayḥīḅ kēn/
8. wayḥiqḥāṭ/ ṭēḥōḥīm/ lāḥrāḥqī<sup>a</sup>/ šāḥā/yimḅ wayḥīḅ ṭe/reḅ wayḥīḅ  
ḥō/qerḅ yōm/ šēḥī/
9. wayḥōṭ/merḅ ṭēḥōḥīm/ yiqḥāḥwū/ hamḥā/yimḅ mitḥa/ḥaṭḅ  
haššāḥma/yimḅ ṭetḅ māḥqōm/ ṭeḥād/ w<sup>e</sup>ḥēḥāḥe(h)/ hayḥabḥāṣā(h)/  
wayḥīḅ kēn/
10. wayḥiqḥāṭ/ ṭēḥōḥīm/ layḥabḥāṣā(h)/ ṭé/reṣḅ ūḥ<sup>e</sup>ḥniqḥwē(h)/  
hamḥā/yimḅ qāḥrāṭ/ yamḥūm/ wayḥarṭ/ ṭēḥōḥīm/ kīḅ ṭōḅ/

<sup>1</sup> Note that the second syllable has the apparent structure CvCC, contrary to normal syllabic patterns in Hebrew (so 1:10,12,18,21); cf. §2.7. This arises, firstly, from the loss of a vowel originally present at the end of the form; and then from the quiescence of the *ṭālep*, since it is now syllable-final and so not pronounced (see §6.1). The syllable could also be represented as CvC(C), i.e. yar(ṭ), although this convention is not usually followed for *ṭālep*. Various examples of this nature will be encountered.

11. waylyōt/merp tēhōhīm/ tadlšē/ hāpā/rešp de/šētp tē/šēhp mazhriat/  
ze/raip tēš/ p<sup>e</sup>hri/ tōšē(h)/ p<sup>e</sup>hri/ l<sup>e</sup>hmīhō/ šāšer/ zarhōp hō/ talp  
hāpā/rešp wayhīp ken/
12. watōhšē/ hāpā/rešp de/šētp tē/šēhp mazhriat/ ze/raip l<sup>e</sup>hmīhē/hūp  
w<sup>e</sup>pēš/ tōšē(h)/ p<sup>e</sup>hri/ šāšer/ zarhōp hō/ l<sup>e</sup>hmīhē/hūp waylyar/  
tēhōhīm/ kīp tōh/
13. wayhīp tē/rehp wayhīp hō/querp yōm/ šēhīšī/
14. waylyōt/merp tēhōhīm/ y<sup>e</sup>hī/ m<sup>e</sup>pōhrot/ birhīat/ haššāhna/yimp  
l<sup>e</sup>hahādīl/ bēn/ haylyōm/ ūhēn/ halhāy/lā(h)p w<sup>e</sup>hālyū/ l<sup>e</sup>pōhōt/  
ūh<sup>e</sup>hmōpāhīm/ ūh<sup>e</sup>lyāhīm/ w<sup>e</sup>šāhīm/
15. w<sup>e</sup>hālyū/ limhōhrot/ birhīat/ haššāhna/yimp l<sup>e</sup>hāhīr/ talp hāpā/rešp  
wayhīp kēn/
16. waylya/tašp tēhōhīm/ tētp šēhē/ hamh<sup>e</sup>pōhrot/ hag<sup>g</sup>ēhōhīm/ tētp  
hamhāhōr/ hag<sup>g</sup>āhōl/ l<sup>e</sup>hmemšē/letp haylyōm/ w<sup>e</sup>pētp hamhāhōr/  
haq<sup>q</sup>āhōn/ l<sup>e</sup>hmemšē/letp halhāy/lā(h)p w<sup>e</sup>pēt/ hak<sup>k</sup>ōhāhīm/
17. waylyit<sup>h</sup>ēn/ tōhām/ tēhōhīm/ birhīat/ haššāhna/yimp l<sup>e</sup>hāhīr/  
talp hāpā/rešp
18. w<sup>e</sup>himšōl/ baylyōm/ ūbalhāy/lā(h)p ūhāhahādīl/ bēn/ hāhōr/  
ūhēn/ halhō/šēkp waylyar/ tēhōhīm/ kīp tōh/
19. wayhīp tē/rehp wayhīp hō/querp yōm/ r<sup>e</sup>hīpī/
20. waylyōt/merp tēhōhīm/ yišh<sup>e</sup>šū/ hamhna/yimp šē/rešp ne/pešp  
haylyā(h)/ w<sup>e</sup>pōp/ y<sup>e</sup>pōhpēp/ talp hāpā/rešp talp p<sup>e</sup>hē/ r<sup>e</sup>hīat/  
haššāhna/yimp
21. waylyihāā/ tēhōhīm/ tētp hatkanhīhīm/ hag<sup>g</sup>ēhōhīm/ w<sup>e</sup>pēt/  
kolp ne/pešp halhaylyā(h)/ hāhōhē/šētp šāšer/ šāh<sup>e</sup>šū/  
hamhna/yimp l<sup>e</sup>hmīhēhem/ w<sup>e</sup>pēt/ kolpōp/ kāhāp/ l<sup>e</sup>hmīhē/hūp  
waylyar/ tēhōhīm/ kīp tōh/

## 5.2. Translation

1. To a woman
2. In the vineyard
3. To the warrior
4. The warrior went

5. Like the righteous (person)
6. To a man
7. A woman [was] in the vineyard
8. As a warrior
9. YHWH [is] righteous
10. Who [is] evil?
11. An evil (person) went to a vineyard
12. The warrior went to the vineyard

### 5.3. Translation

1. The king lived in the camp.
2. The son gave a vineyard to a warrior.
3. A father went to the vineyard.
4. The warrior lived there.
5. God gave wisdom to a woman.
6. A man dwelled in the house today (*lit.*, ‘the day’; i.e. ‘this day’).
7. A person went in peace to the house.
8. The word (*or*, matter) [is] bad for the son.
9. He [is] righteous, for he has walked in wisdom (*or*, he [was] righteous, when he walked in wisdom).
10. Who gave a vineyard to the son?
11. The warrior went to the house.
12. He gave peace here to a man.
13. Where is the vineyard? The vineyard [is] there in a mountain.
14. People (*or*, a person, a man)<sup>2</sup> lived here in a land.
15. The king went as a warrior to the camp.

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<sup>2</sup>The collective meaning of 𐤎𐤕𐤓 (‘people, humankind’) is commoner than the individual meaning (‘man, person’); it will still be modified by a singular verb in many cases, as is true of singular collective nouns in general.

## Chapter 6

### 6.1. Transliteration and Syllabification [Gen 2:1-20]

1. wayk<sup>o</sup>ul<sup>u</sup>/ haššā<sup>h</sup>ma/yim<sup>h</sup> w<sup>o</sup>hā<sup>h</sup>ā<sup>h</sup>/reš<sup>h</sup> w<sup>o</sup>k<sup>o</sup>l<sup>h</sup> š<sup>o</sup>hā<sup>h</sup>ām/
2. wayk<sup>o</sup>al/ ʔē<sup>h</sup>ō<sup>h</sup>hīm/ bay<sup>h</sup>yōm/ hašš<sup>o</sup>h<sup>h</sup>ī<sup>h</sup>/ m<sup>o</sup>hā<sup>h</sup>k<sup>o</sup>h<sup>o</sup>/ <sup>1</sup> ʔāš<sup>o</sup>er/  
ʔāšā<sup>h</sup>(h)/ way<sup>h</sup>is<sup>h</sup>hōt/ bay<sup>h</sup>yōm/ hašš<sup>o</sup>h<sup>h</sup>ī<sup>h</sup>/ mik<sup>o</sup>k<sup>o</sup>l<sup>h</sup> m<sup>o</sup>hā<sup>h</sup>k<sup>o</sup>h<sup>o</sup>/  
ʔāš<sup>o</sup>er/ ʔāšā<sup>h</sup>(h)/
3. wayhā<sup>h</sup>/re<sup>h</sup>k<sup>o</sup> ʔē<sup>h</sup>ō<sup>h</sup>hīm/ ʔet<sup>h</sup> yōm/ hašš<sup>o</sup>h<sup>h</sup>ī<sup>h</sup> ī/ way<sup>h</sup>qad<sup>h</sup>deš/ ʔō<sup>h</sup>h<sup>o</sup>/ kī/  
hō<sup>h</sup>/ šā<sup>h</sup>hāt/ mik<sup>o</sup>k<sup>o</sup>l<sup>h</sup> m<sup>o</sup>hā<sup>h</sup>k<sup>o</sup>h<sup>o</sup>/ ʔāš<sup>o</sup>er/ bā<sup>h</sup>hā<sup>h</sup>/ ʔē<sup>h</sup>ō<sup>h</sup>hīm/ la<sup>h</sup>ʔāšōt/
4. ʔel<sup>h</sup>/le(h)<sup>h</sup> ʔō<sup>h</sup>h<sup>o</sup>lōt/ haššā<sup>h</sup>ma/yim/ w<sup>o</sup>hā<sup>h</sup>ā<sup>h</sup>/reš<sup>h</sup> b<sup>o</sup>hīb<sup>h</sup>bā<sup>h</sup>h<sup>o</sup>ām/  
b<sup>o</sup>yōm/ ʔāšōt/ YHWH ʔē<sup>h</sup>ō<sup>h</sup>hīm/ ʔe<sup>h</sup>/reš<sup>h</sup> w<sup>o</sup>šā<sup>h</sup>ma/yim<sup>h</sup>
5. w<sup>o</sup>k<sup>o</sup>l/ šī<sup>h</sup>/ haššā<sup>h</sup>le(h)/ ʔe<sup>h</sup>/rem<sup>h</sup> yih<sup>h</sup>ye(h)/ hā<sup>h</sup>ā<sup>h</sup>/reš<sup>h</sup> w<sup>o</sup>k<sup>o</sup>l<sup>h</sup>  
ʔe<sup>h</sup>/se<sup>h</sup>h<sup>o</sup> haššā<sup>h</sup>le(h)/ ʔe<sup>h</sup>/rem<sup>h</sup> yiš<sup>h</sup>mah/ kī/ lō<sup>h</sup>/ him<sup>h</sup>hī<sup>h</sup>/ YHWH  
ʔē<sup>h</sup>ō<sup>h</sup>hīm/ ʔal<sup>h</sup> hā<sup>h</sup>ā<sup>h</sup>/reš<sup>h</sup> w<sup>o</sup>hā<sup>h</sup>ām/ ʔa<sup>h</sup>/yin<sup>h</sup> la<sup>h</sup>ʔā<sup>h</sup>hōd/ ʔet<sup>h</sup>  
hā<sup>h</sup>ā<sup>h</sup>lā<sup>h</sup>ma(h)/
6. w<sup>o</sup>hēd/ ya<sup>h</sup>ʔā<sup>h</sup>le(h)/ min<sup>h</sup> hā<sup>h</sup>ā<sup>h</sup>/reš<sup>h</sup> w<sup>o</sup>hīš<sup>h</sup>hā<sup>h</sup>(h)/ ʔet<sup>h</sup> kol<sup>h</sup> p<sup>o</sup>hēh<sup>h</sup>  
hā<sup>h</sup>ā<sup>h</sup>lā<sup>h</sup>ma(h)/
7. way<sup>h</sup>ī<sup>h</sup>/šer<sup>h</sup> YHWH ʔē<sup>h</sup>ō<sup>h</sup>hīm/ ʔet<sup>h</sup> hā<sup>h</sup>ā<sup>h</sup>ām/ ʔah<sup>h</sup>par/ min<sup>h</sup>  
hā<sup>h</sup>ā<sup>h</sup>lā<sup>h</sup>ma(h)/ way<sup>h</sup>ip<sup>h</sup>hah/ b<sup>o</sup>hā<sup>h</sup>hā<sup>h</sup>(y)w/ niš<sup>h</sup>hāt/ hay<sup>h</sup>yīm/  
way<sup>h</sup>hī<sup>h</sup>/ hā<sup>h</sup>ā<sup>h</sup>ām/ l<sup>o</sup>hē<sup>h</sup>/peš<sup>h</sup> hay<sup>h</sup>ā<sup>h</sup>(h)/
8. way<sup>h</sup>it<sup>h</sup>hā<sup>h</sup>/ YHWH ʔē<sup>h</sup>ō<sup>h</sup>hīm/ gan<sup>h</sup> b<sup>o</sup>hē<sup>h</sup>/den<sup>h</sup> miq<sup>h</sup>hē<sup>h</sup>/dem<sup>h</sup>  
way<sup>h</sup>ā<sup>h</sup>/sem<sup>h</sup> šām/ ʔet<sup>h</sup> hā<sup>h</sup>ā<sup>h</sup>ām/ ʔāš<sup>o</sup>er/ yāš<sup>h</sup>ar/
9. way<sup>h</sup>yaš<sup>h</sup>mah/ YHWH ʔē<sup>h</sup>ō<sup>h</sup>hīm/ min<sup>h</sup> hā<sup>h</sup>ā<sup>h</sup>lā<sup>h</sup>ma(h)/ kol<sup>h</sup> ʔeš/  
neh<sup>h</sup>hād/ l<sup>o</sup>hmar<sup>h</sup>hē(h)/ w<sup>o</sup>hō<sup>h</sup>h/ l<sup>o</sup>hmal<sup>h</sup>ā<sup>h</sup>kāl/ w<sup>o</sup>hēš/ ha<sup>h</sup>hay<sup>h</sup>yīm/  
b<sup>o</sup>hō<sup>h</sup>k/ hag<sup>h</sup>gān/ w<sup>o</sup>hēš/ had<sup>h</sup>hā/ʔat<sup>h</sup> ʔō<sup>h</sup>h/ wā<sup>h</sup>hā<sup>h</sup>/
10. w<sup>o</sup>hā<sup>h</sup>hār/ yō<sup>h</sup>hē<sup>h</sup>/ mē<sup>h</sup>hē<sup>h</sup>/den<sup>h</sup> l<sup>o</sup>hāš<sup>h</sup>hōt/ ʔet<sup>h</sup> hag<sup>h</sup>gān/ ū<sup>h</sup>hīš<sup>h</sup>šām/  
yip<sup>h</sup>hā<sup>h</sup>hēd/ w<sup>o</sup>hā<sup>h</sup>yā<sup>h</sup>(h)/ l<sup>o</sup>hār<sup>h</sup>bā<sup>h</sup>ā<sup>h</sup>(h)/ rā<sup>h</sup>šīm/

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<sup>1</sup> This form includes another example of quiescent *ʔalep*, with a resultant middle syllable consisting of CvCC (la<sup>h</sup>k), or Cv(C)C (la<sup>h</sup>ʔk); compare the somewhat different example of לָקַח noted in #5.1.4. Another example occurs in לָקַח in 2:10, below, where the syllable structure is Cv(C).

11. šēm/ hāḏeḥād/ pîšôn/ hûṭ/ haššōḥeb/ ʔet/ kolḏ ʔe/reṣḏ  
haḥăḇwîḥā(h)/ ʔāšer/ šām/ hazḏāḥāḥ/
12. ūḏāḥab/ hāḏa/reṣḏ haḥîṭ<sup>2</sup> ʔôḥ/ šām/ habḏeḏō/laḥḏ wʔeḏ/benḏ  
haššō/ḥamḏ
13. wʔšēmḏhanḥāḥār/ haššēḥî/ gîḥôn/ hûṭ/ haššōḥeb/ ʔet/ kolḏ  
ʔe/reṣḏ kūš/
14. wʔšēm/ hanḥāḥār/ haššēḥîšî/ ḥidḏe/qelḏ hûṭ/ haḥōḥek/ qidḏmat/  
ʔāššūr/ wʔhanḥāḥār/ hāḥeḥîḏ/ hûṭ/ pʔrāt/
15. wayḏyiqḏqah/ YHWH ʔēḏōḥîm/ ʔetḏ hāḏāḏām/ wayḏyanḥîḥē/hûḏ  
ḥeḏḡanḏ ʔeḏ/benḏ lʔḏobḏlāḥ/ ūḥeḏomḏrāḥ/
16. wayḏsaw/ YHWH ʔēḏōḥîm/ ʔalḏ hāḏāḏām/ lēḏmōr/ mikḏkōl/ ʔeṣḏ  
haḡḡān/ ʔāḏkōl/ tōḏkel/
17. ūḥmēḏeṣ/ hadḏa/ʔatḏ ʔôḥ/ wāḥrāṭ/ lōṭ/ lōḏkal/ mimḏmen/nûḏ kî/  
bʔyôm/ ʔāḏkolḏkā/ mimḏmen/nûḏ môt/ tāḥmût/
18. wayḏyōṭ/merḏ YHWH ʔēḏōḥîm/ lōṭḏ ʔôḥ/ ḥēḏyôt/ hāḏāḏām/  
lʔḏadḏō/ ʔeḏēḏe(h)-lḏō<sup>3</sup> ʔe/zerḏ kʔḡegḏō/
19. wayḏyī/serḏ YHWH ʔēḏōḥîm/ minḏ hāḏāḏāḥmā(h)/ kolḏḡayḏyat/  
haššāḏe(h)/ wʔeḏet/ kolḏṭop/ haššāḡma/yimḏ wayḏyāḥēṭ/ ʔelḏ  
hāḏāḏām/ lirḏōṭ/ mah- yḏyiqḏrāṭḏ lō/ wʔkōl/ ʔāšer/ yiqḏrāṭḏ lō/  
hāḏāḏām/ ne/peṣḏ ḡayḏyā(h)/ hûṭ/ šēḡmō/
20. wayḏyiqḏrāṭ/ hāḏāḏām/ šēḡmôt/ lʔḏkolḏ habḏeḏēḡmā(h)/ ūḥeḏḏop/  
haššāḡma/yimḏ ūḥeḏkōl/ ḡayḏyat/ haššāḏe(h)/ ūḥeḏāḏām/ lōṭḏ  
māḡāṭ/ ʔe/zerḏ kʔḡegḏō/

## 6.2. Translation

1. In the ground.
2. To the city.

<sup>2</sup>The consonants in this word imply vocalization as haḥîṭ/, whereas the second vowel point implies a consonantal form ḥîṭ. This mixed form occurs regularly in the Pentateuch; it represents a *kʔiṭ*/ *qʔrê* variant, comparable to ḥîṭ (see §5.8).

<sup>3</sup>The *dāgeš* in ḏ is conjunctive and quite different in function from the doubling introduced in §5.2 (cf. §5.3); similarly mah- yḏyiqḏrāṭḏ in 2:19. There is no standard transliteration convention for representing consonants that are doubled in this way and thereby linked to a preceding word.

3. On the road to the garden.
4. Like the men.
5. For the women during the famine.
6. To the land in the mountains.
7. The men [are] there in the houses.
8. A child sat in the field.
9. The women [are] here in the city.
10. God gave a city to the men.
11. The child walked in (*or, on*) the road.
12. The city [is] in the field (*or, open country*).

### 6.3. *Translation*

1. YHWH gave peace to the city.
2. The man went to the mountain (*or, hill country*) in (*or, during*) the famine.
3. The person (*or, man*) lived in the camp, for (*or, when*) he [was] a warrior.
4. The king gave houses to the women.
5. He gave a vineyard to the men in the country (*or, field*).
6. The son went in (*or, on*) the road to the city.
7. The vineyard [is] there in the hill country (*or, on the mountain*); the house [is] here.
8. Who has lived in the land as a king?
9. The father walked (*or, acted*) in wisdom, for he [is] (*or, [was]*) righteous.
10. The famine [is] bad (*or, severe*) in the land this day (*or, today*).
11. The word (*or, matter*) [is] righteous, for the warrior has walked (*or, acted*) in peace (*or, peaceably*).
12. The child went to the camp in the (*open*) country.
13. The son dwelled in the city, for (*or, when*) the father [was] there.
14. Who has given wisdom to the righteous (person) in (*or, during*) the famine?
15. The king went as (*or, like*) a warrior to the field.

## Chapter 7

### 7.1. Translation

1. The silver and the gold [are] (*or, were*)<sup>1</sup> in the city.
2. The servant is in the house and the youth is on the road.
3. The elder and the king and the righteous ones are in Israel.
4. The silver was in the field and the gold was in the house.
5. The slave walked on the road and in the field.
6. The elder is over the work in the cities.
7. The father gave gold and silver to the servant.
8. The youth and the old man are like the warriors in the land.
9. Who gave gold to the fathers for the work?
10. The servant went to the vineyard and he sat there.
11. The warrior gave money to the men and women.
12. Who is righteous as the elder in Israel?

### 7.2. Translation

1. The youth gave a vineyard and a house to the woman and he went to the city.
2. The father is in the field (*or, open country*) and the son is in the camp, and (*or, but*) the servant is here.
3. The famine was in the land, and the man went to the mountain (*or, the mountainous area, the hill country*).
4. The men were there in the houses, and the warriors were here in the city.
5. He gave to the righteous persons silver and gold, because he is righteous.

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<sup>1</sup> The implicit nature of the verb 'BE' in sentences such as this, and various options available in the choice of English tense, will no longer be indicated by brackets beyond this point.



6. The king lived (*or, stayed*) in the land, and the people went to the vineyard to work (*lit., for service*).
7. The child was like the man, and the elder was like the warrior, and the servant was like the king.
8. The word (*or, matter, affair*) is evil, for the man (himself) (*lit., the man, he*) is evil.
9. The king gave gold and houses to the women today.
10. The child went on the road to the field, for the (*or, his*) father was there.
11. God gave wisdom and peace to the woman in the city.
12. Who is there in the camp? The father and a son are there, and (*or, but*) the old man is here, for he lived (*or, stayed, remained*) in the house.
13. The elder gave money to the warriors in the camp, and he went (*or, marched*) against the men in the land.
14. He was righteous, for he lived peacefully (*or, in peace*) in the open country; but the youth was bad, for he lived in the cities.
15. Who went to the city among the righteous ones, and to whom did God give wisdom for the work?

## Chapter 8

### 8.1. Translation

1. They went (*or*, they have gone) from the temple (*or*, palace) to the rivers.
2. The nation was among (*or*, in the midst of) the lands.
3. So now God has given<sup>1</sup> counsels (*or*, [words of] advice) to the elders.
4. The words (*or*, reports) concerning the war were in the book.
5. The warriors went into the midst of the river.
6. The king gave measures (*or*, pieces, units) of silver (*or*, money) to the fathers.
7. The evil ones (*or*, the bad events, the calamities) were in Judah during the wars.
8. The servant lived there in the mountains.
9. The slaves went (out) from the midst of the cities.
10. The person gave vineyards to the son.
11. The kings, the servants, and the nations were in the temple.
12. The children went from the houses.

### 8.2. Translation

1. The righteous ones went from (*or*, departed from, left) the camp for (*or*, to [do]) the work on the ground (*or*, soil, land) within the vineyards.
2. The servant lived there on (*or*, by) the mountains, and (*or*, but) the warriors were (*or*, [lived, remained]) here in the houses.
3. The servants are in the house within the city, and the women are there in the vineyard.
4. God gave a king to the people, and he walked (*or*, they [i.e. the people] walked, conducted themselves)<sup>2</sup> in wisdom in the land.

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<sup>1</sup> Biblical Hebrew actually uses other verbs than נָתַן to express the giving of advice, with this noun as object; however, נָתַן is used with a wide range of objects, including some implying speech.

<sup>2</sup> Collective nouns such as אָמָר may be modified by singular or plural verbs; in this sentence,

5. The money was in the cities in Judah, and the books were in the temples in Israel.
6. The young man went from Judah to the (foreign) lands, and he lived there in peace, for he was righteous.
7. The man was like the king, for (*or, when*) he lived in wisdom in the midst of the nation.
8. The son is in the field, the women are in a temple, and the men are in the house.
9. And now (*or, so now*) the father has given books to the children this day.
10. The famine was in the land, so the elders went to the temple from the cities.
11. Who gave a book and gold and counsel to the warriors, and who went to the palace?
12. The righteous (person) is slave to the evil (person), and the elders are slaves to the youths, for the king is a child in the land.
13. The men went from the midst of the camps to the battle by (*or, over, concerning*) the river.
14. To whom did the righteous one go when he lived in peace amidst the wicked in the city?
15. The women are in the fields, and the children are on (*or, beside*) the roads to the mountains, and (*or, but*) the men are in the palace, for they went from (*or, have left*) the work in the vineyards.

therefore, either אֱלֹהִים (as a title for the one God), or מֶלֶךְ, or עַם could represent the antecedent subject of the singular verb הָלַךְ.

## Chapter 9

### 9.1. Translation

1. The men are greater (*or, larger*) than the children.
2. The good words (*or, things, topics*) in the book are many.
3. The handsome youths are very evil.
4. The righteous king is in the large house.
5. The prophet is more wicked than the bad servant
6. Many went in the righteous way.
7. Wisdom is more valuable than much silver.
8. The upright persons in the land are numerous.
9. The palace is larger than the house.
10. The wicked prophetesses went from the city.
11. He gave great wisdom to the good elders.
12. The woman is beautiful and upright, but the father is a harsh man.

### 9.2. Translation

1. The youths are more wicked than the children, and the son is more upright than the elders.
2. The good person went from the temple among (*or, in the midst of*) the youths and the children.
3. The woman is very righteous, and (*or, so*) now God has given wisdom to the wicked men.
4. Who dwelt in the midst of the good land, and who went to the large vineyard?
5. The words are bad and the plans (*or, advice, counsels*) are wicked, for the upright elders have gone from the city.
6. The house was large and the land (*or, earth, soil*) was good, and the warrior lived there in peace.

7. The father went to the hard work in the field, and (*or, but, while*) the son sat here on (*or, by*) the road.
8. The upright man gave much money to the women, and they went from the midst of the cities in (*or, during*) the harsh (*or, bad, calamitous*) famine.
9. The son is wicked like the father, for he has gone from among the people and has lived (*or, settled*) by the great river.
10. He is a good prophet, and he gave righteous and upright advice to the people, and (*so*) they walked in upright (*or, the upright*) paths.
11. The camp was larger than the houses, and many warriors came there during the war.
12. The words in the book are good, but Israel walked in the evil way, for (*or, when*) they gave silver to the wicked.
13. The old king lived in Judah in the mountains, and (*or, but*) he gave gold to the servants and they went (*out*) to the wars.
14. The elder gave many valuable books to the upright nation, for he was a good man.
15. The righteous servants went from within the great and beautiful temple, but the evil prophet remained (*or, sat, dwelled*) there.

### 9.3. OT Texts

1. Then YHWH God said:<sup>1</sup> “It is not good that the man should be<sup>2</sup> alone.”<sup>3</sup>
2. Cain said to YHWH: “My punishment<sup>4</sup> is too great to bear.”<sup>5</sup>

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<sup>1</sup> וַיֹּאמֶר - past tense (ch. 18) of אָמַר, to say (chh. 14, 32); this very common form typically precedes direct speech, which may in addition be introduced by a speech marker (usually the phrase לֵאמֹר, ‘to say, saying’, ch. 27) or which, as here and in #2 and #12 below, may follow without any explicit marker. The past tense, most frequently marked by prefixed וַי (conjunction ו + doubled prefix consonant י), also occurs in #3, #7, and often thereafter.

<sup>2</sup> הָיָה - infinitive (ch. 22) of הָיָה, to be (ch. 37); this word, together with the two following, functions as the subject of the clause (‘[the] being alone of Adam - not good’).

<sup>3</sup> לְבַדּוֹ - לְ + בָדַד (‘separation’, ch. 35) + pronominal suffix הָ (‘his, of him’, ch. 14).

<sup>4</sup> עֲוֹנִי - עָוֶן, ‘sin’, or, ‘guilt/punishment for sin’; + pronominal suffix יָ, ‘my’.

<sup>5</sup> מְשָׁא - comparative מִן; + infinitive of נָשָׂא, to bear, carry.

3. YHWH saw that the evil<sup>6</sup> of humanity was great on the earth.
4. Abram lived in the land<sup>7</sup> of Canaan, while Lot lived in the cities of the plain.
5. Now the men of Sodom were evil and very sinful (*or*, evil [being] great sinners)<sup>8</sup> towards (*or*, against) YHWH.
6. Now Abraham and Sarah were old, (they were) advanced<sup>9</sup> (*or*, advancing) in age (*lit.*, in the[ir] days).
7. Abraham resided<sup>10</sup> in the land of the Philistines for a long time<sup>11</sup> (*lit.*, many days).
8. So the Israelites went on dry ground in the middle of the sea.
9. Now I know<sup>12</sup> that YHWH is greater than all gods.
10. The land is very good indeed.
11. The Emim lived in it<sup>13</sup> (*or*, there) previously, a people<sup>14</sup> great and numerous and tall like the Anakim.
12. Then Absalom said, with (*or*, as [did]) all the people of Israel: “The counsel of Hushai the Archite is better than that of (*lit.*, the counsel of) Ahithophel.”

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<sup>6</sup> רָעָה - the form of the fs adjective רָעָה when modified by a following genitive noun (construct, ch. 12; cf. genitive case, §7.2, §12.1); construct forms are common in nouns and adjectives and occur in many of the following sentences (#4, 5, 7-8, 12).

<sup>7</sup> אֶרֶץ - construct form (although in this type of noun not differing in its morphology), so #7; the use of *maqṣēḥ* (§4.3) quite often indicates a construct relation with the following word, as here (similarly #9 and #12 - כָּל־).

<sup>8</sup> For another interpretation, see §44.2.

<sup>9</sup> בָּאִים - mp participle (ch. 16; comparable to an adjective), of בָּא, to come, enter (ch. 38).

<sup>10</sup> וַיֵּשֶׁב - past tense of יָשַׁב, to reside, sojourn (ch. 38); note that the final unstressed vowel is *qāmeṣ-ḥātûḥ* (§4:4).

<sup>11</sup> יָמִים - nouns may function adverbially in some syntactic situations (accusative, §12.1, §42.2), hence the addition of ‘for’ in the translation.

<sup>12</sup> יָדַעְתִּי - perfect tense (ch. 10) of יָדַע; although typically translated as a past tense, in certain verbs it may also correspond to an English present tense (§10.5.3).

<sup>13</sup> בָּהּ - בָּ + fs pronominal suffix (‘her/it’), referring back in this case to אֶרֶץ in Deut 2:9; note the *mappîq* in the suffix (§5.4).

<sup>14</sup> עַם - this noun and its following modifiers stand in apposition (§43.2) to the subject, הָאֲמִיִּם.

#### 9.4. Genesis 1:1-3<sup>15</sup>

- 1 רֵאשִׁית - beginning; this fs noun is related to רֹאשׁ, 'head'. Note that the preceding preposition lacks the article; this is reflected in the Septuagint, ἐν ἀρχῇ 'in beginning' (cf. John 1:1).
- אֵל . . . בָּרָא - 'he created'. This root בָּרָא is used in Biblical Hebrew only of God's action in creation. The vowelling identifies the form as 3ms Qal perfect (often used as a completed past tense form - see §10.1-3, §13.4). It agrees with the following noun, which represents the subject of the verb - although אֱלֹהִים is plural, it is construed as singular when used as a divine name for Israel's God. The following particle אֵל has a purely syntactic function (thus, it has no specific translation value): it normally precedes definite direct objects of transitive verbs (see §10.6).
- שָׁמַיִם - 'heaven(s), sky'. The form appears to be dual (see §7.1), but it originates from and functions as a plural; it represents a specialized use of the plural to indicate a single large or complex entity (plural of extension); see §11.4, §50.3.1.
- 2 הָיְתָה - 'it was'; 3fs Qal perfect of the verb הָיָה, agreeing with the preceding feminine noun. The verb is irregular and is not introduced fully until §37.3; a variant root, הוּה, appears in the divine name יהוה (see §5.8).
- תְּהוֹ וְבָהוּ - 'chaos and emptiness': or, תְּהוּ - 'a condition of being waste, barren, without order'; בְּהוּ - 'a condition of being inchoate, without substance'. As the rhyme implies, the two terms are linked to describe a single condition and could be translated by a single phrase such as 'empty chaos' (cf. §44.2). The pair recurs in Isa 34:11 and Jer. 4: 23; and תְּהוּ is used on its own in similar contexts (especially in Isaiah), typically describing situations where created order has reverted to chaotic or wilderness conditions.
- חָשֶׁךְ - 'darkness': subject of a verbless clause, of which the following prepositional phrase is the predicate (see §7.2); ms segholate noun (see §8.2).
- פְּנֵי - 'the face of', 'the surface of'; this is a mp noun which, like אֱלֹהִים, usually corresponds to an English singular equivalent - the lexical form

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<sup>15</sup> Unidentified verse references in the consecutive readings of chh. 9-22 are taken from Genesis.

is *פְּנָה*, the regular plural is *פְּנִים*; cf. §16.5. The suffix -ê identifies this as a construct form, followed by a genitive (see §12.2-3).

*תְּהוֹם* - ‘ocean, deep (waters)’. The noun is virtually always used as inherently definite, without an article; it is used with reference to both the primeval subterranean waters and individual bodies of water (such as the Red Sea).

*רוּחַ* - ‘the Spirit of’ (or, ‘the wind of’); a monosyllabic fs noun (see §8.3; cf. §14.7); note the furtive *paṭah* (§2.8). Like *פְּנִי* above, this noun is modified by the ensuing noun; and *רוּחַ* is construed as definite, despite the absence of the article, because the following genitive (*אֱלֹהִים*) is inherently definite (§12.6.2). As will be apparent from this and subsequent passages, the construct relationship is fundamental to Hebrew nominal syntax.

*מְרֹחֶפֶת* - ‘hovering’, ‘moving to and fro’; fs participle of *רחף*, in the Piel stem (see §27.1, cf. §16.1); it modifies the fs noun *רוּחַ*. Verbal forms such as this, that do not belong to the basic verbal stem introduced in ch. 10 and following, will sometimes be identified in the notes for the sake of precision; however, they are not introduced in the grammar until chh. 26-31 and so are not explicated further here.

*מַיִם* - ‘water(s)’: the form resembles *שָׁמַיִם* (1:1, above), in that it functions as a plural noun despite the apparently dual suffix. The regular lexical form is *מַיִם*, with *paṭah* (see §13.6); the vowel is lengthened here due to the position of the word at a major syntactic break (a pausal form; cf. §4.6.c.d, §21.40).

3 *וַיֹּאמֶר* - ‘and he said’; 3ms Qal preterite (normally a past tense - see §17.1, §18.2); the verb is *אָמַר*, the most common verb denoting speech in Biblical Hebrew (§14.7, §32.3). The verb typically stands at the beginning of a clause (after any conjunction), followed by the subject if it takes the form of a noun, as here and in 1:1.

*יְהִי* - ‘let there be’, ‘let it be’; 3ms Qal jussive of *הָיָה* (expressing command or volition - see §20.3, §37.3); for the root, see 1:2. The following verb, which is almost identical, is preterite like *וַיֹּאמֶר*.

*אֹר* - ‘light’; ms monosyllabic noun (see §8.3), from the root *אור*.



## Chapter 10

### 10.1. Parsing and Translation

All translations provided in this and ensuing exercises represent one possible meaning of the form; invariably a range of alternative translations, of both the specific inflection and the root, will be possible.

1.	1cs	Qal	pf	ישב	I dwelled
2.	3fs	Qal	pf	נתן	she gave
3.	2fp	Qal	pf	ירד	you went down
4.	1cp	Qal	pf	זכר	we remembered
5.	2ms	Qal	pf	הלך	you went
6.	1cp	Qal	pf	ישב	we dwelled
7.	1cs	Qal	pf	כתב	I wrote
8.	3cp	Qal	pf	קבץ	they gathered
9.	2fs	Qal	pf	נתן	you gave <sup>1</sup>
10.	2mp	Qal	pf	פקד	you visited
11.	3fs	Qal	pf	נפל	she fell
12.	3cp	Qal	pf	ירד	they went down
13.	1cs	Qal	pf	זכר	I remembered
14.	3fs	Qal	pf	ישב	she dwelled
15.	2fs	Qal	pf	כתב	you wrote
16.	1cs	Qal	pf	נפל	I fell
17.	2fs	Qal	pf	הלך	you went

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<sup>1</sup> The verb נתן is unusual in that the final radical *nûn* assimilates to any immediately following consonant, which is then doubled (in most verbs with *nûn* as the final radical, it assimilates only to following *nûn*); נתן is therefore comparable to the preposition מן in this respect. The present form is further complicated by the fact that the suffix -t lacks a following vowel, resulting in an anomalous doubled final consonant (*nālatt*); for examples with other suffixes, see #10.1.22,28.

18.	3cp	Qal	pf	פקד	they visited
19.	2ms	Qal	pf	כתב	you wrote
20.	1cs	Qal	pf	קבץ	I gathered
21.	1cp	Qal	pf	ירד	we descended
22.	2mp	Qal	pf	נתן	you gave
23.	3cp	Qal	pf	נפל	they fell
24.	2fp	Qal	pf	ישב	you dwelled
25.	1cs	Qal	pf	פקד	I visited
26.	2mp	Qal	pf	זכר	you remembered
27.	3cp	Qal	pf	כתב	they wrote
28.	1cp	Qal	pf	נתן	we gave
29.	3fs	Qal	pf	ירד	she went down
30.	2mp	Qal	pf	הלך	you went

### 10.2. Translation

1. You went down to the large vineyard.
2. You did not write the words in the book.
3. She gave food to the numerous men.
4. I went to the house, but you did not live (*or*, you had not remained) there.
5. God judged (*or*, called to account; *lit.*, 'visited [in judgement]') the wicked.
6. We have not captured the good land.
7. Many fell into the large river.
8. You gathered the young men for the war.
9. The wicked went from the upright city.
10. The righteous slave went down to the field.
11. So now we have given gold to the elders for the journey.
12. You remembered the good books.

### 10.3. Translation

1. The woman remembered the children and went down to the houses.

2. You wrote many books in the temple for the men because (*or, when*) you walked in wisdom.
3. We lived in a great city in the midst of the warriors, but (*or, while*) he lived in the open country.
4. The good prophets fell in the war, and now the nation is very bad.
5. The man is more righteous than the wicked king, and (*so*) he has not given the gold to the king.
6. You cared for the woman in the famine, and you remembered the old men.
7. Who is there in the great cities today, and against whom have we gone to war?
8. Many fathers came down from the mountains to the vineyards, and they gave food (*or, the food, the bread*) to the upright ones.
9. The youths are good and the good women are (*also*) numerous in Israel, but the servants in the land are wicked.
10. I went down to the fields and from there I gathered food for the many men in the camp.
11. We gave righteous words of advice (*lit., counsels*) to the elders, but they did not remember the words nor did they walk in peace (*or, act in a peaceful manner*).
12. You lived in the good land and gathered silver from the earth, and (*then*) you went to the great camp.
13. They gave upright wisdom with (*or, by means of*) good words to the bad men, but they did not walk in the righteous way (*or, they did not live righteously*).
14. The work is very great (*or, demanding*), but he has not given (*any*) money to the son for the work, because he is a harsh father.
15. God attended to (*or, intervened to help*) Judah and gathered the nation from the (*foreign*) lands, for he is good and upright.

#### 10.4. OT Texts

1. Then YHWH God formed<sup>2</sup> the man (out of) dust (*or*, soil) from the ground.
2. The man said: “The woman, whom<sup>3</sup> you put<sup>4</sup> (*or*, gave [to be]) with me, she (it was who) gave to me (fruit) from the tree, and so I ate.”
3. Now YHWH attended (*or*, fulfilled his commitment) to Sarah as he had said, and YHWH acted (*or*, did) for Sarah as he had spoken.
4. She said to the men: “I know that YHWH has given the land to you, and that dread of you<sup>5</sup> has fallen upon us.”
5. He wrote<sup>6</sup> there upon the stones the copy of the law of Moses, which he had written, before (*or*, which he wrote before) the Israelites.
6. Nothing (*or*, not [one] word, promise, part) failed (*lit.*, fell) of all the good promise(s) which YHWH spoke<sup>7</sup> (*or*, promised) to the house of Israel.
7. How (the) warriors<sup>8</sup> have fallen in the midst of the battle - Jonathan, (fallen) slain upon your high places!
8. Then the king said to his officials: “Do you not<sup>9</sup> realize that a leader and a great (man) has fallen this day in Israel?”

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<sup>2</sup> יָצַר - the verb denotes primarily the shaping of materials, particularly clay, by either human beings or God.

<sup>3</sup> אֲשֶׁר - the Hebrew relative pronoun or particle is indeclinable (§13.5, §17.5); according to context, it may therefore correspond to ‘who’, ‘whom’, ‘whose’, ‘which’, ‘that’, etc.

<sup>4</sup> נָתַתָּהּ - note the assimilation of the final radical *nûn* to the following consonant (compare the same process in נָן, §8.4), and the relatively unusual writing of the 2ms pf suffix with a vowel letter (§2.5).

<sup>5</sup> אִימַתְכֶם - the form consists of the noun אִימָה, ‘fear’, with a pronominal suffix כֶּם-, ‘(of) you’ (cf. §14.3); the suffix functions as a genitive, in this case defining the object of the fear (§12.1.3, §48.2.2).

<sup>6</sup> וַיִּכְתֹּב - the final vowel is *qāmeṣ-ḥātûṭ* (§4.4), shortened from *hōlem* (normal in this form) due to the loss of stress with *maqṣēṭ* (§4.3).

<sup>7</sup> דִּבֶּר - the verb is 3ms pf, but from a different stem than the Qal introduced in ch. 10 (Piel, ch. 27); it is from the same root as the noun דִּבָּר.

<sup>8</sup> גִּבּוֹרִים - this verse represents a poetic couplet, in which the second line specifies the broader, more general content of the first (cf. §45.2); this general focus upon soldiers as a class, together with the fact that Hebrew poetry does not usually employ the article (although it is present in various forms in 2 Sam 1:19-27), supports translation of the form as definite.

<sup>9</sup> הֲלוֹא - the prefix הֲ (distinct from the article) marks the following clause as a question (§19.5), in this case a rhetorical question (§51.3).

9. Joab sent messengers to David, saying (*lit.*, and he said): “I have fought against<sup>10</sup> Rabbah, moreover I have captured its water source (*or*, the water district; *lit.*, the city of waters).”
10. If we say<sup>11</sup> (*lit.*, [should] have said), “We should enter the city,” the famine is in the city and so we will die (*lit.*, [will] have died) there; but if we stay here, we will (also) die. So now, let us desert (*lit.*, go and let us fall) to the camp of the Arameans.
11. So these three men ceased from answering Job, for he considered himself righteous (*lit.*, was righteous in his [own] eyes).
12. For (*or*, indeed) many casualties (*lit.*, slain ones) fell,<sup>12</sup> since the battle was God’s doing (*lit.*, from God).

#### 10.5. *Genesis 1:4-6*

- 4 וַיֵּרָא - ‘and he saw’; 3ms Qal preterite of רָאָה, to see (a common irregular III-ה verb, comparable in form to הָיָה, to be; see §36.2,6). It agrees with the subject אֱלֹהִים, which stands in its expected position after the verb, as in 1:1,3. This clause with its motif of positive evaluation punctuates the progress of creation, usually near the conclusion of each day (cf. 1:10, 12; 1:18; 1:21; 1:25,31); however, like most of the recurring and formulaic elements in this creation account, its exact position in the sequence varies - the unfolding of creation is orderly and systematic, and yet diverse, complex and without stereotyped monotony.
- אֶת־הָאוֹר - ‘the light’. As indicated by the sign of the accusative, this phrase functions as the direct object of the verb וַיֵּרָא; like the preceding subject, it stands in the typical position for an object in a verbal clause (§10.7). Another characteristic of the syntax is that this object also functions as the implicit subject of the following clause, כִּי־יֵצֵא: ‘God

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<sup>10</sup> וַיִּלָּחֶם - 1cs pf of the Niphal stem (ch. 26) of לחם; the preposition כּ, common with this and other verbs denoting conflict, has the meaning ‘against’ (cf. §51.2.1).

<sup>11</sup> Conditional clauses are commonly introduced by אם; the perfect in such clauses may indicate a possible but hypothetical situation; cf. §53.2.

<sup>12</sup> נָפְלוּ - a variant writing (pausal form) of נָפְלוּ, with change of stress and vocalization before a break in the syntax (cf. §21.4).

saw the light, that (it) (was) good'; this corresponds approximately to English 'God saw that the light was good'.

- וַיַּבְדֵּל - 'and he divided'; 3ms Hiphil preterite, of the root בָּדַל (the Hiphil is a common derived stem, typically indicating causation of the root idea; see §30.1). The verb recurs in 1:6 (a Hiphil participle), and in 1:7,14,18, emerging as a key word in the creational process of establishing order and boundaries.
- וַיִּבֶן . . . וַיִּבֶן - 'between . . . and'; Hebrew typically repeats the preposition before each of the items being distinguished (so 1:6,7), whereas English does not; cf. §13.6. Alternatively, וַיִּבֶן is sometimes replaced by בֵּן before the second and any following items.
- 5 ל וַיִּקְרָא - 'and he called'; 3ms Qal preterite of קָרָא. The entity named is frequently introduced as the object of ל, followed by an accusative noun identifying the name itself (so 1:8,10, 2:19,23); alternative, more explicit constructions use the noun שֵׁם, name (e.g., Gen 2:20, 3:20). The verb קָרָא is widely used in the Hebrew Bible, with typical meanings 'to summon, call (out), proclaim, read'; cf. *qérê*, 'read' (as opposed to 'written'), and *miqrāṭ*, 'reading, scripture'.
- לַיְלָה - 'night' (the initial vowel *qāmeṣ* in the text results from lengthening in a pausal form; cf. §21.4). This is a highly unusual masculine noun, which at first sight corresponds to a fs noun with suffix -ā(h); note, though, that the suffix -ā(h) is unstressed here, in contrast to the fs morpheme; cf. §11.4.
- וַיְהִי עֶרֶב . . . וַיְהִי קֹדֶם - literally, 'evening occurred, and morning occurred, day one'. This refrain punctuates each of the six days, differing only in the concluding number; cf. 1:8,13,19,23,31. The verbal form וַיְהִי (from הָיָה, to be, and already encountered in 1:3) is ubiquitous in Biblical Hebrew (1:3,5,7-9,11,13,15,19,23,24,30,31 in Gen 1); one specific use of it will be introduced in §18.4.1. The two following nouns are ms segholate forms (§8.2). אֶחָד is a cardinal number, 'one', but it often functions like an ordinal when used to identify the first item in a series, especially in dates or other chronological sequences.
- 6 רָקִיעַ - '(solid) expanse, covering' (traditionally translated 'firmament'); note the furtive *paṭaḥ* (§2.8). See also 1:7,8,14,15,17,20, and a few other passages such as Ps 19:2, Ezek 1:22-26. The infrequent cognate verb

רָקַע means 'to beat, hammer, spread out'. It is used of God spreading out either the sky (Job 37:18, compared to a metal mirror that has been cast), or the earth (Ps 136:6, Isa 42:5, 44:24 - in each case parallel to a different verb describing the stretching out of the sky); this and other uses imply a solid covering such as a dome here.

## Chapter 11

### 11.1. Parsing and Translation

1.	2ms	Qal	pf	נתן	you gave
2.	1cp	Qal	pf	לכד	we captured
3.	2fs	Qal	pf	נפל	you fell
4.	3cp	Qal	pf	ישב	they dwelled
5.	fs	adj	גָּדוֹל	גדל	great one
6.	3fs	Qal	pf	קבץ	she gathered
7.	2fp	Qal	pf	פקד	you attended to
8.	mp	noun	הֵיכָל	-	temples <sup>1</sup>
9.	fs	noun	נְבִיאָה	(נבא)	prophetess <sup>2</sup>
10.	3cp	Qal	pf	נתן	they gave
11.	fs	adj	יָשָׁר	ישר	upright one
12.	fp	noun	עֵצָה	יעץ	counsels
13.	2mp	Qal	pf	לכד	you captured
14.	1cp	Qal	pf	כתב	we wrote
15.	mp	adj	רַב	רבב	many ones
16.	mp	noun	נָהָר	(נהר)	rivers
17.	3cp	Qal	pf	זכר	they remembered
18.	1cs	Qal	pf	נתן	I gave
19.	fs	adj	רָשָׁע	רשע	wicked one

<sup>1</sup> This noun is a loanword by way of Akkadian from Sumerian, which is not a Semitic language and so does not lend itself to the definition of roots in the same way as Hebrew.

<sup>2</sup> In this case, a Semitic root נבא is identifiable, but verbal and other nominal uses in Hebrew are probably derived from the noun נְבִיאָה. In these instances, the key indicates the root, but in parentheses because the root is elucidated by the noun rather than the noun by the root as is normally the case (this applies especially to primary nouns such as אָב).



20.	mp	noun	עֲבָד	עבד	servants
21.	2mp	Qal	pf	הלך	you went
22.	2ms	Qal	pf	ירד	you descended
23.	1cp	Qal	pf	פקד	we appointed
24.	fs	adj	צַדִּיק	צדק	righteous one
25.	mp	adj	קָטָן	קטן	small ones
26.	1cs	Qal	pf	נפל	I fell
27.	3cp	Qal	pf	לכד	they captured
28.	3ms	Qal	pf	קבץ	he gathered
29.	mp	noun	מָקוֹם	קום	places
30.	mp	noun	סֵפֶר	ספר	books

### 11.2. Translation

1. Now, (*or, and, but*) she was in the temple on this day.
2. You are righteous men.
3. Who went down to that river?
4. We are here in these new houses.
5. You yourself<sup>3</sup> have not remembered this matter.
6. Those fathers are elders in that place.
7. The children sat by this small well (*or, spring*).
8. These are the great ones (*or, dignitaries, prominent people*) in that land.
9. I for my part went down to the camp in those days.
10. Those women went to this city.
11. These warriors fell in one night.
12. You are upright, for you have written this document with understanding.

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<sup>3</sup> The emphasis or focus implied by the use of an independent pronoun with a finite verbal form is often too slight to be reflected in translation; the presence of such pronouns is therefore not indicated consistently in subsequent sentences.

### 11.3. Translation

1. Now in those days we ourselves descended to this new place (*or*, settlement), but you stayed in that land.
2. I went from the fields in peace (*or*, in safety, safe and sound), but these warriors fell there on the road in this great battle.
3. This is the righteous word (*or*, statement), and this is the upright counsel; however, you have not conducted yourself with (*lit.*, walked in) understanding, nor have you remembered this good (*or*, sound, beneficial) wisdom.
4. He is a good man and they are good women, but you are more wicked than those bad prophets.
5. That righteous woman gave this food to the small (*or*, young) children in the temple.
6. In this night many great men have fallen, because YHWH has visited this city (in judgement [*or*, for deliverance]).
7. So now, I have written for this nation upright words, and they have remembered this good counsel because they are righteous.
8. We gathered the men, women and children (in)to that small house, for the criminals had captured the city.
9. Who has descended from the heavens to this earth, and who has walked upon these mountains?
10. We did not capture those cities, nor did we live within that land, for the warriors were great and numerous there.
11. We ourselves wrote these words but (*or*, and yet) we did not go in the upright way for we did not remember that counsel.
12. The prophet remained on the mountain for many days, and that great fire was above the mountain by day and by night.
13. You are righteous men for you cared (*or*, showed concern) for the servants in the famine and you gave food to the nation; but they did not remember this deed (*or*, event, matter).
14. You went to the small spring in those days, and you did not go down to that river because wicked men were there.
15. The woman dwelt in Judah in a large city in the midst of this nation, and she did not go from that place.

#### 11.4. OT Texts

1. On that day, YHWH made a covenant with<sup>4</sup> Abram, saying: “To your offspring I have given (*or*, will give)<sup>5</sup> this land, from the River of Egypt as far as the Great River, the river Euphrates.”
2. Now there was no<sup>6</sup> food throughout (*lit.*, in all) the land, for the famine was very severe and so the land of Egypt, and the land of Canaan, wasted away (*or*, languished) because of the famine.
3. These are the ones registered<sup>7</sup> (*or*, counted) by Moses and Eleazar the priest, who registered (*or*, counted) the Israelites on the desert plains of Moab.
4. YHWH your God has given to you this land to possess it.
5. Joshua captured all these kings and their land captured (at) one time, for YHWH the God of Israel was fighting for Israel.
6. Then Joshua wrote these words in the book of the law of God, and he took a large stone and set it up there.<sup>8</sup>
7. The woman said to Elijah: “Now indeed<sup>9</sup> I know that you<sup>10</sup> are a man of God, and (that) the word of YHWH that you speak (*lit.*, in your mouth) is true (*lit.*, truth).”
8. He travelled a day’s journey in the desert . . . . He said, “It is enough (*lit.*, much - now), YHWH - take<sup>11</sup> my life, for I am no better than my ancestors.”

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<sup>4</sup> תָּ - this preposition is a different lexical form, although usually written in the same ways as the object-marker.

<sup>5</sup> וְהָיָה - in some contexts, the perfect may refer to actions accomplished in the future (traditionally known as the ‘prophetic perfect’).

<sup>6</sup> אֵין - technically a construct noun (‘non-existence of’), this functions as a particle of negation, ‘there is/are not’ (§13.3); as in other verbless clauses, the English tense must be supplied from the temporal context.

<sup>7</sup> מְסֻמְּרִים - mp passive participle (§21.2) of מָסַר; the following (genitive) nouns function to indicate the agent, by whom the participial action is accomplished.

<sup>8</sup> וְ - note the conjunctive *dāgēš* (§5.3).

<sup>9</sup> הִנֵּה - this particular demonstrative may simply lend emphasis to the preceding word (particularly interrogatives such as מָה).

<sup>10</sup> אַתָּה - note the pausal form of the pronoun אַתָּה (§21.4).

<sup>11</sup> קַח - 2ms imperative (§20.2) of the irregular verb קָחָה.

9. I and the children whom YHWH has given to me are here<sup>12</sup> as (*or, for*) signs and portents in Israel from<sup>13</sup> YHWH of armies, who dwells on Mount Zion.
10. But she did not know that (it was) I (who) gave her the grain and new wine.
11. There was a man in the land of Uz whose name (*lit., his name*) was Job; that man was honest and upright, one who feared God and avoided evil.
12. On that day, King Xerxes (*or, Ahasuerus*) gave to Esther the queen the house of Haman.

### 11.5. Genesis 1:7-9

- 7 וַיַּעַשׂ - ‘and he made’; 3ms Qal preterite of עָשָׂה. This is another extremely common irregular verb (III-ה, see §37.2), occurring more than 2600 times; cf. 1:11,12,16,25,26,31, 2:2-4. Unlike בָּרָא, to create (used exclusively of God’s creative activity), this verb is used of a wide range of actions, with the basic meanings ‘to do’ or ‘to make’. The derived noun מַעֲשֵׂה, ‘deed, work’, is also common (ca. 230x).
- וְאֵשׁ - ‘which’. This indeclinable relative particle corresponds to English ‘who, which, that’ (see §13.5); as the basic marker of relative clauses, it is widespread in the OT (ca. 5500x), cf. 1:7,11,12,21,29-31, 2:2-3. It functions here as the subject of a verbless clause, ‘the water(s), which [were] above . . .’; so in the immediately following, contrasted phrase.
- תַּחַת - ‘under, beneath’; cf. §15.9. The preposition is used here as part of a compound prepositional phrase, with the preposition מִן prefixed (cf. §8.4, §54.4) and לְ following: literally, ‘away from under (in relation) to’; similarly מֵעַל לְ, following, and the comparable construction in 1:9. The phrase illustrates usage of מִן to denote location, rather than motion, away from a reference point (cf. §48.1.2). While Hebrew compound prepositions can sometimes be meaningfully translated by English equivalents (e.g., here, ‘down beneath’ or ‘down under from’), it will often be the case that it is foreign to English style to render them

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<sup>12</sup> הִנֵּה - this particle is widely used to give emphasis to what follows; traditionally rendered ‘behold’, it has no single English word as its equivalent (§28.3).

<sup>13</sup> מֵעַם - מֵן + עַם, ‘from’ + ‘with’; מֵן may be associated with a number of other prepositions to create compound forms, in which the meaning of each preposition is present to varying degrees (§54.4).

literally; in these cases, one of the prepositions can be translated alone as expressing the dominant syntactic relationship with the noun or verb modified by the prepositional phrase - in this instance, 'under'.

- 8    שְׁנִי - 'second'; ms ordinal number, modifying יום. The ordinal numbers from two to ten (i.e. second to tenth) are formed by the gentilic suffix -î (§43.1.8) attached to the root of the cardinal number: thus, שְׁנִי is derived from שְׁנַיִם, 'two'; שְׁלִישִׁי, 'third' (1:13), is derived from שְׁלֹשָׁה, 'three'.
- 9    יִקְוּ - 'let them be gathered'; 3mp Niphal jussive of קוה, agreeing with הַמִּיִּם. This is an infrequent III-ה verb (§36.4); the rare cognate noun מִקְוֶה, 'gathering', appears in 1:10. The Niphal is often passive in meaning, as here (see §26.2-3). The following verb is also Niphal, with a different, middle-reflexive meaning (וַתִּרְאֶה), 'let it appear, become visible, be seen'; 3fs Niphal jussive of רָאָה.

## Chapter 12

### *12.1. Parsing and Translation*

1.	3fs	Qal	pf	שמע	she heard
2.	2ms	Qal	pf	קבץ	you gathered
3.	3ms	Qal	pf	לכד	he captured
4.	1cp	Qal	pf	פקד	we visited
5.	2fp	Qal	pf	הלך	you went
6.	2ms	Qal	pf	נתן	you gave
7.	1cs	Qal	pf	ירד	I went down
8.	2fs	Qal	pf	ישב	you dwelt
9.	2ms	Qal	pf	נפל	you fell
10.	1cp	Qal	pf	קבץ	we gathered
11.	3cp	Qal	pf	הלך	they went
12.	2mp	Qal	pf	שמע	you heard
13.	1cp	Qal	pf	לכד	we captured
14.	2ms	Qal	pf	ירד	you descended
15.	2fs	Qal	pf	פקד	you visited
16.	1cp	Qal	pf	נתן	we gave
17.	2mp	Qal	pf	נפל	you fell
18.	3fs	Qal	pf	קבץ	she gathered
19.	2ms	Qal	pf	שמע	you heard
20.	2fs	Qal	pf	זכר	you remembered
21.	1cp	Qal	pf	כתב	we wrote
22.	3cp	Qal	pf	לכד	they captured
23.	3fs	Qal	pf	זכר	she remembered
24.	1cp	Qal	pf	שמע	we heard

25.	2mp	Qal	pf	כתב	you wrote
26.	1cs	Qal	pf	הלך	I went
27.	2ms	Qal	pf	ישב	you dwelled
28.	2fp	Qal	pf	לכד	you captured
29.	1cp	Qal	pf	נפל	we fell
30.	3cp	Qal	pf	זכר	they remembered

### 12.2. Translation

1. The law of YHWH is good and upright.
2. The nation heard the word (*or*, communication, message) of the king.
3. These are the many blessings of God.
4. The father of the child went to the elder's house.
5. The servants of the warrior were in those places.
6. The son of the wife of the king went down to the temple of (*or*, in) the city.
7. You fell on the ground in the field of the man's brother.
8. The words of the elders of the land are very righteous.
9. The voice of YHWH was on (*or*, against) the great mountains of Israel.
10. She is a daughter of an upright and good man.
11. We did not go to the war in those days of the king.
12. The joy of the nation is in (*or*, the nation [finds] joy in) the commands of the God of Judah.

### 12.3. Translation

1. The father of those women heeded the voice of the old prophet in the temple, but the sons did not listen.
2. You lived (for) many days in that place, amidst the people of that land, for they were peaceable (*lit.*, men of peace) and upright.
3. In these terrible years of war, the wicked among (*or*, of) the nation captured the sons of the kings of Judah in the cities of the land.

4. The brothers of the prophets of this city went with great joy to the temple of the God of the fathers.
5. You dwelled upon the territory (*or, soil*) of Israel for many years, and (both) there and in the mountains of Judah you gathered the valuable gold of the land.
6. We listened to these words of the law, and we remembered the great salvation of the God of Israel, for he is good.
7. I gave to that wife of the elder of the place money and bread, and you gave one fine vineyard to the daughter of this elder, but they did not remember these blessings (*or, gifts*).
8. These are the names of the attendants of the king; he has gathered (*or, now he had gathered*) these servants to the warriors' new camp for the battle.
9. The law of the God of Judah is good, and the commandments of YHWH, the God of the nation of Israel, are upright, for he is more righteous than those kings of the lands.
10. The men's houses are better than the great palaces of the king, for they dwell (*or, have dwelt*) there in the peace of (*or, in peace with*) God.
11. The king's men fell on the mountains of Israel and in the lands of the nations, but the servants (*or, retainers, personnel*) of the warriors did not come down from the cities of the land for battle.
12. The great house of God (*or, the house of the great God*) is in the land of Israel, and in the days (*or, time, period*) of this victory the men of the nation went there, as did (*lit., and*) the women of the land and the children of the cities of Judah.
13. Whom did you appoint over the servants of this city for the work, for it is very great, and skilled men (*lit., men of wisdom*) have not lived in this place?
14. In that year the elder's daughter wrote many letters to the fathers (*or, heads, patriarchs*) of the families (*lit., houses*) of the land, but they did not remember the words of that righteous woman nor did they pay heed (to her).
15. So now, on this day, at (*or, according to*) the command of the king of Judah, we ourselves have given (*or, sold*) to the daughters of the prophets of the place the spring of (*or, in*) the fields of the city.



#### 12.4. OT Texts

1. God heard the child's cry (*or*, voice), and the angel of God called to Hagar from heaven . . . : "What<sup>1</sup> troubles you, Hagar? Do not<sup>2</sup> fear, for God has paid heed (*or*, listened) to the child where he is crying (*lit.*, the child's cry, where he is there)."
2. I am YHWH, the God of Abraham your (grand-)father and the God of Isaac: the land on which you are lying<sup>3</sup> I will give to you and your descendants.
3. They took their sheep<sup>4</sup> and their cattle and their donkeys, and (all) that was in the city and (out) in the country (*or*, field[s]).
4. Moses spoke in this way to the Israelites, but they did not listen to Moses because of (*lit.*, from) (their) despondency (*or*, impatience; *lit.*, shortness of spirit) and (the) harsh labour.
5. These are the decrees and decisions and laws, which YHWH promulgated (*lit.*, gave) between himself and the Israelites<sup>5</sup> at Mount Sinai through (*lit.*, by the hand of) Moses.
6. (As) Samuel was offering up<sup>6</sup> the burnt-offering, the Philistines approached for battle against Israel; but YHWH thundered with a mighty voice against the Philistines on that day.

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<sup>1</sup> מה or מה/מה - this is the impersonal interrogative pronoun, corresponding to מַי (§19.5).

<sup>2</sup> אל - negative adverb, corresponding to לא but normally restricted to negative commands and injunctions (§20.6).

<sup>3</sup> עָלֶיהָ . . . הָאָרֶץ - this entire phrase, placed at the beginning of the clause for prominence, is then resumed by the pronoun attached to the following verb (אֶתְּנָהּ - [this land . . . ], 'I will give it'); cf. §51.1, §54.2. See also #8.

<sup>4</sup> Note again, as in #2, the initial emphatic position of the long object.

<sup>5</sup> Note that, unlike in English, in Hebrew the preposition בֵּין, 'between', is often repeated before each of the two entities being coordinated; cf. §13.6.

<sup>6</sup> מַעֲלָה - ms participle of עָלָה, to go up (cognate with the following noun) - the prefixed *mēm* is characteristic of many participial forms; the Hiphil stem exemplified here typically indicates causation (ch. 30).

7. Then the leaders of the Philistines<sup>7</sup> said:<sup>8</sup> “What are these Hebrews (here for)?” So Achish said to the leaders of the Philistines: “This is none other than (*lit.*, is this not) David, the servant of Saul the king of Israel.”
8. His servants said to him: “Now, we have heard that the kings of the house of Israel are themselves (*lit.*, that they are) merciful kings (*lit.*, kings of faithful love).”
9. Now a certain member (*lit.*, one man) of the prophetic groups (*or*, guilds, bands; *lit.*, sons of the prophets) spoke to his colleague with (*or*, by) the word of YHWH.
10. The Lord<sup>9</sup> caused the Aramean army (*lit.*, camp of Aram) to hear<sup>10</sup> a sound (*or*, report, rumour) of chariotry, a sound of horse(s), a sound of a great force; so they said to one another (*lit.*, a man to his brother),<sup>11</sup> “The king of Israel must have (*lit.*, behold, the king . . . ) hired the kings of the Hittites and the kings of the Egyptians (*lit.*, Egypt) against us.”
11. Hilkiyah the high priest said to<sup>12</sup> Shaphan the scribe: “I have found the book of the law in YHWH’s temple.” Then Hilkiyah gave the book to Shaphan, and he read it.
12. Thus says Cyrus, the king of Persia: “YHWH, the god of heaven, has given to me all the kingdoms of the earth; and he has appointed me<sup>13</sup> to build for him a temple in Jerusalem, in Judah.”

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<sup>7</sup> The plural of the gentilic adjective פְּלִשְׁתִּי (derived from פְּלִשְׁתָּ, ‘Philistia’) is treated as inherently definite and is seldom written with the article; for the gentilic suffix י- (denoting belonging to the group indicated by the underlying noun; §43.1.8), compare עִבְרִי, ‘Hebrew’, מִצְרִי, ‘Egyptian’, cf. Canadian/Canada, American/America.

<sup>8</sup> וַיֹּאמְרוּ - 3mp past (‘preterite’) of אָמַר, to say; the suffix ו- distinguishes this from the 3ms וַיֹּאמֶר, ‘he said’, which has already been encountered frequently and will not be glossed in future.

<sup>9</sup> וַיְהִי (וַיְהִי + ו) - literally, ‘my lords’, used as an honorific title for YHWH and also as a substitute for that name; cf. §5.8, §50.3.3.

<sup>10</sup> הִשְׁמִיעַ - 3ms pf of the Hiphil stem, marked by prefixed ה- (Qal שָׁמַע, ‘he heard’; Hiphil, ‘he caused [someone] to hear’); cf. ch. 30, see also #6 above.

<sup>11</sup> אִישׁ אֶל-אֶחָיו - Hebrew lacks a reciprocal pronoun such as ‘(one) another’, ‘(each) other’, and this construction represents one equivalent means of indicating reciprocal action; note that the verb is plural, followed by singular nouns.

<sup>12</sup> עַל - this preposition, more typically meaning ‘on, beside, against’, may also overlap with אֶל in denoting direction or, as here, indirect object; cf. §53.3.

<sup>13</sup> עַל-פָּקֶד - as in many languages, Hebrew verbs develop specific meanings in combination with specific prepositions (these are usually best researched by means of a lexical entry on the verb); this particular combination may be translated in several different ways, depending on context, including (as here) ‘to lay a commission on (someone)’.

## 12.5. Genesis 1:10-12

- 10 יַבְשָׁה - 'dry land'; fs abs noun (cf. 1:9), cognate with the verb יָבַשׁ, to be dry.  
 קָרָא - 'he called'; 3ms Qal pf, corresponding in meaning to the preterite forms encountered previously in 1:5,8,10. The root is somewhat irregular due to the presence of the *āleph* as the third radical: the expected *patah* of the second syllable lengthens due to the quiescence of *āleph* in syllable-final position (see §13.4).
- יָמִים - 'seas'; mp abs noun, יָם (cf. §13.6). The monosyllabic noun corresponds morphologically to יָם (despite the difference in vowel length in the singular); their derivation from a geminate root (עָמַם, יָמַם) is marked by the doubling of the second radical before a suffix as here.
- 11 תִּדְשָׁא הָאָרֶץ - 'let the earth grow growth'. The noun דֶּשֶׁא typically denotes new, green vegetation, and it is therefore appropriate for these new beginnings in creation. It functions here as the object of a verb of the same root (3fs Hiphil jussive of דָּשָׂא, 'to grow, sprout' - only here, and Qal in Joel 2:22); the same cognate accusative construction, which is common in Hebrew (cf. §42.2), characterizes the following phrase, מִזְרִיעַ זֶרַע. Since תִּדְשָׁא is the only main verb in this command, it is most likely that דֶּשֶׁא here represents the general category of plant life, of which the following two phrases (זֶרַע . . . ; עֵשֶׂב . . . ) represent two broad sub-categories in apposition to דֶּשֶׁא. Note the new proliferation of detail, as the account of creation moves to phenomena in the immediate environment of humanity.
- לְמִינֵהוּ - '(according) to its species'; ms noun מִין (cf. 1:12,21,24,25), with 3ms pronominal suffix -ô, 'his, its' (the later suffix -ēhû in 1:12 is an equivalent variant). Most personal pronominal forms in Hebrew are indicated by suffixes, rather than free, or independent, morphemes as in English. This is true of verbal forms, as encountered already in ch. 10. It also applies to genitive pronouns, which are regularly suffixed to nouns as here and to prepositions (e.g., בּוֹ, later in 1:11 - see below); on nouns, the suffix typically corresponds to an English possessive adjective (see §14.1-5).
- בּוֹ - 'in it'; the suffix is the same as in לְמִינֵהוּ and זֶרַעוֹ, but in this case it modifies a preposition rather a noun (see §13.1, §15.7-8, etc.).

Pronouns typically agree in gender and number with an expressed or implied antecedent noun to which they refer back; the 3ms suffixes here and on the preceding form agree grammatically with פְּרִי, ‘fruit’, and thereby indicate that the discourse continues to deal with that topic of fruit.

- 12 . . . וַתֵּצֵא - ‘so it brought forth . . .’; 3fs Hiphil preterite of יָצָא, ‘to go out’ (the initial radical and the prefix vowel contract to ô, in this and many other forms of this type of I-י verb; see §35.2.5). The rest of 1:12 corresponds very closely to 1:11, thereby expressing God’s sovereignty in the exact conformity of divine command and fulfillment. The same linguistic pattern of execution mirroring intent marks each phase of creation (cf. 1:3a/3b; 1:6/7; 1:9a/9b, 1:11/12; 1:14-15/16-18; 1:20/21; 1:24/25, 1:26/27); however, each phase is also unique in its mode of repetition and distribution of detail. The same subtle integration of recurrence and variation, order and creativity, marks the other components in the anatomy of creation (naming, evaluation, blessing, chronology).

## Chapter 13

### 13.1. Parsing and Translation

1. 3fs	Qal	pf	נתן		she gave
2. 1cs	Qal	pf	ישב		I lived
3. ms	noun	אב	(אב)	cons	father of
4. 2fp	Qal	pf	מצא		you found
5. 2ms	Qal	pf	הלך		you went
6. fs	noun	עֵין	(עין)	cons	eye of
7. 2fs	Qal	pf	שבר		you broke
8. 3fs	Qal	pf	לכד		she captured
9. 2mp	Qal	pf	זכר		you remembered
10. mp	noun	יום	(יום)	cons	days of
11. ms	noun	כְּבוֹד	כבוד	cons	glory of
12. 2fs	Qal	pf	ירד		you went down
13. 1cp	Qal	pf	נפל		we fell
14. 1cs	Qal	pf	שבר		I broke
15. 2ms	Qal	pf	פקד		you appointed
16. fs	noun	אִשָּׁה	(אנש)	cons	wife of
17. 3fs	Qal	pf	מצא		she found
18. 2mp	Qal	pf	כתב		you wrote
19. 1cp	Qal	pf	נתן		we gave
20. 3cp	Qal	pf	ישב		they dwelled
21. 1cs	Qal	pf	שמע		I heard
22. 2fp	Qal	pf	הלך		you went
23. 3cp	Qal	pf	קבץ		they gathered
24. mp	noun	אָח	(אח)	abs	brothers

25. 1cs	Qal	pf	מצא		I found
26. 2fs	Qal	pf	זכר		you remembered
27. 1cp	Qal	pf	לכד		we captured
28. 2mp	Qal	pf	שבר		you broke
29. fp	noun	בִּרְכָּה	ברך	cons	blessings of
30. 2mp	Qal	pf	נתן		you gave

### 13.2. Translation

1. There are camels in the house of the man who (*or, which*) is there.
2. We gathered to ourselves the children of (*or, from, in*) the houses.
3. You listened to them, for they are righteous men (*lit., men of righteousness*).
4. I went down from the hill to the city and I lived in it.
5. The king gave to him the field which was beside the sea.
6. We found a young lad with the men.
7. The prophet went between the vineyard and the fields.
8. Many of the stars in (*lit., which [were] in*) the sky fell.
9. They wrote for you the words of (*or, in*) the books.
10. You did not find among them one righteous person.
11. We went to that place and in it (*or, there*) we captured a warrior.
12. You have no water (*or, there is no water for you*) in this land, for there are no springs in it.

### 13.3. Translation

1. You did not remember the words of the prophet which he wrote for you, for you have no wisdom (*lit., wisdom is not in you*) and you have not listened to him.
2. I went down on that day to the house of the father of the servant who had given (*or, who gave*) to me these books.
3. They appointed for themselves one warrior over that city, and he gathered the men of the place for this work.

4. They gave food to the attendants of the king's palace, for they were (*or*, [had authority]) over the residence and (both) great and small obeyed them.
5. The men of the city stayed in the king's fields with the servants belonging to him, and there (*or*, in them, with them) they captured these camels.
6. Who wrote the words of this law and the blessing which is in it, which you found in the mountain when you went there (*or*, to it)?
7. YHWH came to the aid of (*lit.*, visited, attended to) the land of Judah for its salvation (*lit.*, for salvation for it), and as a man of war (*or*, soldier) he gathered the members of the nation out of great distress.
8. So now the attendants of the prophets have settled upon the land of the mountains of Israel, for they have water there (*lit.*, in it) in the days of famine.
9. There is peace between me<sup>1</sup> and you, between my forefathers (*lit.*, the fathers which [are, belong] to me) and yours, for we have been brothers (*or*, allies) (for) these many years.
10. We have found no righteousness here, nor have the men of this place heeded us, for there is not a single righteous person among them, although (*or*, and [yet], but) you are a prophet of YHWH to them.
11. The counsel of the laws of YHWH is upright, and we have obeyed (*lit.*, paid heed to the voice of) the commands of the God of Israel this day, and we have followed (*lit.*, walked in) them in conformity with the words of the law.
12. I broke (*or*, shattered) Israel on the hills, and the soldiers fell on them (*or*, there), for they did not remember the great name of YHWH nor the glory in their midst.
13. There is no one within the city tonight, for fire (*or*, lightning) has fallen on it from the sky: the men have gone down to the spring for (*or*, to the) water, and the women have gone to the mountains with the children.
14. You collected the silver of the temple (*or*, palace) together with the gold of the houses of the men of this place, (taking it) to the camp of the wicked - thus (*or*, and [so]) you gave the wealth of this nation to the servants of the evil king.
15. From heaven (*or*, the sky) they heard the sound (*or*, communication) of the words of God, and on the earth the sons (*or*, people) of Israel discovered joy in (*lit.*, of) the ways of wisdom which YHWH gave to them.

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<sup>1</sup> בֵּינִי - many prepositions and prepositional phrases, such as this, carry the same pronominal suffixes as אֲנִי and לִי; similarly בְּתוֹכָם, in #12.

### 13.4. OT Texts

1. So the man gave (*lit.*, called, proclaimed) names to all the livestock, and to the birds of the sky, and to all the wild animals (*lit.*, living [creature] of the field); but<sup>2</sup> for the man (himself) he (*or*, one)<sup>3</sup> found no helper corresponding to him.
2. God said to Noah: “This is the sign of the covenant that I have established between myself and all living creatures on the earth.”
3. It<sup>4</sup> is (to be) a sign forever between me and the Israelites, for (in) six<sup>5</sup> days YHWH made the sky and the earth, but on the seventh day he ceased (from labour) and rested.
4. Abimelech kept fighting against the city all that day, (after which) he captured the city and killed the people in it.
5. Now, in those days there was no king in Israel; and in those days, the tribe of the Danite(s)<sup>6</sup> was seeking a (land of) inheritance for itself to dwell (in), for until that time none had fallen<sup>7</sup> to its lot (*lit.*, fallen to it) as<sup>8</sup> an inheritance among the tribes of Israel.
6. Uriah lay down (at) the entrance of the palace (*lit.*, house of the king) with all the servants of his master, and he did not go down to his house.
7. So YHWH gave wisdom to Solomon, as he had promised him; and there was peace between Hiram and Solomon, and (*or*, for) the two of them made a covenant.

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<sup>2</sup> - adversative use, as indicated by the contrast between the previous positive statement and the following negation; cf. §7.4, §21.1, §52.3.

<sup>3</sup> Such an indefinite translation of the subject could also be replaced by a passive construction, ‘no helper was found’; cf. §49.1-2.

<sup>4</sup> הָיָא - note the spelling, which associates the vowelling of הָיָא with the consonants of הָיָא; this is the usual fs form (= הָיָא) in the Pentateuch, suggesting that originally הָיָא served for both genders.

<sup>5</sup> For the Hebrew numbers, see ch. 25.

<sup>6</sup> Singular gentilic adjectives are often used collectively and can therefore be translated as plural.

<sup>7</sup> Literally, ‘it had not fallen’; the 3fs pf verb refers back to indefinite נַחֲלָה, ‘an inheritance’, as the antecedent to ‘it’.

<sup>8</sup> The preposition כִּי can have the meaning ‘as, in the capacity of’; cf. §51.2.



8. “You are to call on<sup>9</sup> (*or, invoke*) the name of your god, and I will call on the name of YHWH; then, the god who answers with fire (*or, lightning*), he is the (true) god.” So all the people answered, saying, “The proposal is good.”
9. The man of God sent<sup>10</sup> (word) to the king of Israel, as follows: “Take care not to pass through<sup>11</sup> this place, for that is where (*lit., there*) the Arameans are descending<sup>12</sup> (*or, assembling, concentrating*).”
10. So the king of Israel sent (personnel) to the place (about) which the man of God had spoken to him.
11. The king was speaking to Gehazi, the attendant (*or, servant*) of the man of God, saying: “Recount to me all the great deeds<sup>13</sup> that Elisha accomplished.”
12. Then Jehu came across (*or, found*) the brothers (*or, relatives*) of Ahaziah, the king of Judah. He said, “Who are you?”; they responded, “We are the brothers of Ahaziah, and we have come down to (seek the) welfare (*lit., for the peace*) of the king’s sons and of the sons of the queen mother.”

### 13.5. Genesis 1:13-15

- 13 שְׁלִישִׁי - ‘third’; ms ordinal adjective, derived from שָׁלֹשׁ, ‘three’. The pattern for most ordinals from three to ten differs from שֵׁנִי, ‘second’, in the presence of the long vowel *î* before the third radical (cf. 1:19,23, 2:1, contrast 1:31; see §25.2).

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<sup>9</sup> Although the verb’s tense is perfect, it functions here as part of a sequence continuing a command concerning intended future action (§18.3, §20.7); such sequences, in which the value of the first verb conditions that of subsequent verbs in the sequence, are widespread in Biblical Hebrew (ch. 18).

<sup>10</sup> The verb שָׁלַח is often used absolutely, with implied object (that object usually being the message sent, as here, or the messenger, as in the next verse, #10).

<sup>11</sup> מֵעֵבֶר - מִן (‘away from’, which can have connotations of privation [‘without’] or negation, as here); + infinitive of עָבַר, to pass by (ch. 22).

<sup>12</sup> The form, based upon presumed נָחַת in the singular, is unparalleled in the Hebrew Bible and therefore subject to varying interpretations or alternative derivations.

<sup>13</sup> The feminine substantival adjective (§9.2.3) may refer to abstract ideas (e.g., רָעָה, ‘evil’; גְּדוּלָה, ‘greatness’); and the plural of such adjectives may denote concrete instances or demonstrations of that idea (cf. רָעוּת, ‘evil deeds’, ‘calamities’).

- 14 מְאֹרֹת - 'luminaries, lights, sources of light'; mp abs of מְאֹר. As with אֲבוֹת, the plural suffix does not identify gender: while this form could be derived from a noun מְאֹרָה, the usage in 1:16 and elsewhere excludes that possibility. Both this noun and the infinitive לְהָאִיר in 1:15 are cognate with אֹר, 'light', from the root אָוַר.
- הַבְּדִיל - 'to divide'; Hiphil infinitive construct of בָּדַל (so 1:18; for other Hiphil forms of this root, cf. 1:4,6,7). Hebrew employs two distinct infinitival forms: the infinitive construct found here corresponds closely to the English infinitive (see ch. 22); the infinitive absolute tends to function more like an adverb (ch. 23).
- וַיְהִי . . . לְ - 'and let them serve as' (literally, 'let them be for'); 3cp Qal perfect of הָיָה (so 1:15). The perfect tense with prefixed conjunction *wāw* often occurs in a sequence of clauses beginning with a non-perfect verb; in these cases, the perfect normally expresses the same mood and aspect as the initial verb - in this case, volition as 1:14 וַיְהִי, 'let there be' (see §18.3, §20.7). Note the repeated use of the preposition לְ in this passage, with both common nouns and infinitives, to express the diverse purposes of the celestial lights.
- אֵת - 'signs'; m/fp abs of אֹת, whose root is uncertain (אָתַ?) - like a number of Hebrew nouns, it occurs as both masculine and feminine. It is applied to a variety of objects or events that serve as communicators and reminders of a specific meaning: for instance, the mark of Cain (Gen 4:15); the rainbow and circumcision as covenantal signs (Gen 9:12-13; Gen 17:11); and, most frequently, various evidences of God's power corroborating his word (e.g., Ex 4:8-9, Isa 7:14, 38:7).
- מוֹעֲדִים - 'seasons, appointed times'; mp abs of מוֹעֵד, from the root יָעַד 'to appoint, designate'. The noun is used of predetermined times or places, particularly the tent of meeting (אֹהֶל מוֹעֵד) as the designated place of assembly and encounter with YHWH (e.g., Ex 29:4,10,11), and also of moments in Israel's cycle of sacred days and festivals (e.g., Lev 23:2,4). The syntactic relationship between the different phrases introduced by לְ in 1:14-15 can be interpreted in several ways: for instance, the lights are to serve three purposes (separation of day and night; signs, etc.; light sources), as are the signs (elucidated as marking the different chronological periods of seasons, days, years); or, one or more of the phrases represent a sub-category of its predecessor. See further on 1:16-17.

## Chapter 14

### 14.1. Parsing and Translation

1.	1cs	Qal	pf	סגר	I closed
2.	3fs	Qal	pf	הלך	she went
3.	1cp	Qal	pf	מצא	we found
4.	2ms	Qal	pf	בטח	you trusted
5.	2fs	Qal	pf	שמע	you heard
6.	2fp	Qal	pf	אמר	you said
7.	1cp	Qal	pf	ישב	we dwelled
8.	3cp	Qal	pf	סגר	they closed
9.	2fs	Qal	pf	מצא	you found
10.	1cs	Qal	pf	שמע	I heard
11.	1cp	Qal	pf	שבר	we broke
12.	2mp	Qal	pf	נתן	you gave
13.	1cp	Qal	pf	אמר	we said
14.	3fs	Qal	pf	שמע	she heard
15.	2fp	Qal	pf	סגר	you closed
16.	3cp	Qal	pf	מצא	they found
17.	2ms	Qal	pf	שבר	you broke
18.	2fp	Qal	pf	הלך	you went
19.	1cs	Qal	pf	זכר	I remembered
20.	3fs	Qal	pf	אמר	she said
21.	1cp	Qal	pf	ירד	we descended
22.	2fs	Qal	pf	בטח	you trusted
23.	3cp	Qal	pf	נפל	they fell
24.	1cs	Qal	pf	כתב	I wrote

25. 2fs	Qal	pf	סגר	you shut
26. 1cp	Qal	pf	קבץ	we gathered
27. 3cp	Qal	pf	שבר	they broke
28. 2ms	Qal	pf	מצא	you found
29. 2mp	Qal	pf	בטח	you trusted
30. 1cs	Qal	pf	אמר	I spoke

#### 14.2. Translation

1. We have trusted in our God and in his Spirit.
2. The woman went with her husband to their city.
3. You heard the words of the elder and his commands.
4. The kings of the lands gathered their horses.
5. I said to them that I was upright, and (also) (*or*, as were) my men.
6. You shut the gates of your houses against (*or*, on account of) our army.
7. You have (*or*, there is for you) water on my table which is in the house.
8. You walked in the light of his law and in accordance with his wisdom.
9. YHWH appointed his prophets over your great nation.
10. I did not find your gold which you gave to him.
11. The servants who are in his palace are innumerable (*lit.*, there is no number to the servants . . .).
12. The warrior went down together with (*lit.*, and) our messengers to the river.

#### 14.3. Translation

1. I trusted in the blessing of YHWH and I remembered his word, for he is my God and my joy is in his law.
2. In those days the messengers of the kings closed the gates of their cities which were in the midst of their lands (*lit.*, the lands which [were] to them).
3. His men with their horses are innumerable (*lit.*, there is no number to his men and to their horses), whom he gathered in the camp of his army; however (*or*, moreover), they are very evil.

4. Your warriors have captured the elders of our settlement (*or, place*) and their sons, who had gone to the temple of their city and closed its gates.
5. Our God has given us his light, and we have trusted in him; YHWH has broken the gates of death for his people, and our joy is in his salvation.
6. These are the names of the men who walked in the ways of your commands and who remembered your laws.
7. Who are the men who said to you and your sons that they had found our horses, which the criminals of our territory had captured during this year?
8. The victories of our God are a light to us, and (so) we have obeyed him with a joyful spirit (*lit., with joy of spirit*), for he is a righteous warrior in the midst of the armies (*or, companies, ranks*) of his people.
9. The waters of the sea are great, and the mountains of the earth are great; but YHWH is greater than the highest heavens (*lit., the heavens of the heavens*), and his glory is in the earth.
10. God said to him: “You have walked in accordance with my words, and you have heeded the voice of my spirit, for you are more righteous than the kings of the (surrounding) lands and their warriors.”
11. These prophets together with (*lit., and*) their messengers wrote (*or, had written*) the words of their God and his counsels in his law-book (*lit., in the book of his law*), which we found in that temple.
12. The servants of our fathers heeded the voice of the prophet of the God of Israel, and they did not break the table of (*or, in, belonging to*) the temple which they found in the house of YHWH.
13. We descended with his men to the camp at (*lit., of*) the river, and we stayed there among them for many days, for we went to war against the cities of the wicked who had smashed our houses.
14. You are upright in the sight (*or, opinion; lit., eyes*) of this people, and I myself trust in you, and (so) I have given to you my horses and my gold, but the men of my place I have not given to you.
15. You went down together with the women of your people and the children belonging to them, and you said to the men of this place: “I have not found (any) righteousness in you, for (neither) you nor your sons have remembered the law of YHWH and his commandments.”

#### 14.4. OT Texts

1. To Sarah he said: “See,<sup>1</sup> I have given 1000 (sheqels) of silver to your brother; now, it will serve you as (*lit.*, it [is] for you) a vindication (*lit.*, covering of eyes) for all who are with<sup>2</sup> you.”
2. Pharaoh said to Joseph: “See - I have placed you<sup>3</sup> over all the land of Egypt.”
3. These were (*lit.*, that [was]) (the) Aaron and Moses to whom<sup>4</sup> YHWH said, “Bring out the Israelites from the land of Egypt by (*or*, according to) their groups (*or*, divisions, cohorts).”
4. Then Pharaoh will say<sup>5</sup> of the Israelites, “They are (wandering) in confusion in the land, the desert has shut them in (*or*, closed [in] upon them).”
5. Realize (*or*, see) that YHWH has given you the sabbath; therefore he is giving<sup>6</sup> to you food for two days on the sixth day.
6. Then Joshua said to the whole people, “Thus says YHWH, the God of Israel: ‘Your ancestors lived beyond the River (Euphrates) long ago (*or*, from distant time), (specifically) Terah the father of Abraham and the father of Nahor, and they served other gods.’”

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<sup>1</sup> הִנֵּה - as in previous examples that have been encountered, the use of this particle gives prominence to the clause it introduces (§28.3); and, as is frequently the case, it marks the clause as providing a basis for the ensuing statement (i.e. because of the payment, Sarah is vindicated). The repetition of הִנֵּה in the next clause is less typical.

<sup>2</sup> אִתְּךָ - the monosyllabic preposition אִתְּ doubles the second consonant before a pronominal suffix (cf. §8.3.2, §15.7); the suffixes are similar to those with אִתְּ and singular nouns.

<sup>3</sup> Pronominal objects of verbs can be represented by pronominal suffixes on the sign of the accusative, which is usually vocalized -אֹתְ, as here; the suffixes, again, are similar to those on singular nouns (cf. §16.4).

<sup>4</sup> Note the characteristic style for relative clauses in Hebrew (‘who . . . to them’, as opposed to English ‘to whom’): אֲשֶׁר stands at the beginning of the clause, regardless of its case function; and that function, if other than as subject, is usually clarified by a pronominal form later in the clause (cf. §17.5).

<sup>5</sup> וְאָמַר - this represents another use of *wāw* + perfect as part of a sequence of clauses (§18.3), in this case predicting a future series of actions.

<sup>6</sup> נֹתֵן - this vowel pattern (CōCēC) is characteristic of the Qal active participle, an adjectival form (§16.1).

7. The Israelites did not remember YHWH their God, who delivered them from the hand of all their enemies round about.<sup>7</sup>
8. Thus says YHWH of armies: “I have taken note of (*or*, I [will] have brought judgement on)<sup>8</sup> what Amalek did to Israel, (namely) what it inflicted on them (*lit.*, him) on the journey when they came up from Egypt.”
9. Then Achish summoned David and said to<sup>9</sup> him: “As YHWH lives,<sup>10</sup> surely (*or*, [it is true] that) you are upright, and your activity<sup>11</sup> (*lit.*, your going out and your coming in) with me in the army (*or*, camp) is acceptable (*or*, appropriate; *lit.*, good) in my sight, for I have found no wrong in you from the day when you came to me until this day. However, you are not acceptable in the eyes (*or*, view, opinion) of the lords.”
10. Now king David heard all these things, and he became very angry.
11. Meanwhile, Hadad heard in Egypt that David slept (*lit.*, lay down) with his fathers, and that Joab, the general of the army, had died.
12. The chief official said to them: “Say to Hezekiah, ‘Thus says the great king, the king of Assyria: “What is (the basis for) this confidence that you have shown (*lit.*, trusted)?”’”

#### 14.5. Genesis 1:16-19

- 16 שְׁנַי - ‘two’; md cons of שְׁנַי. The cardinal numbers appear in various syntactic relationships to the nouns that they enumerate, both construct as here and as absolute forms in apposition; cf. ch. 25. This number is cognate with the verb שָׁנָה, ‘to repeat’; cf. also שְׁנַי, ‘second’ (1:8), מִשְׁנָה,

<sup>7</sup> The use of מָן here is positional (defining a location), rather than derivational (defining cause or origin); cf. §48.1.2.

<sup>8</sup> שָׁקַדְתִּי - as noted in the grammar (p. 92 n. 2), this verb may be translated in a wide variety of ways; it typically refers to focussed attention, often associated with the appropriate response to what is being scrutinized (for instance, judgement in response to injustice).

<sup>9</sup> Pronominal suffixes on some prepositions, including אֶל־ and עַל־, correspond to those on plural rather than singular nouns; cf. §15.8.

<sup>10</sup> הִי יְהוָה כִּי - this phrase forms part of an oath formula, by which a fact is emphatically affirmed (or denied); see §46.1.

<sup>11</sup> Both בָּא and יָצָא are infinitives, of the roots בָּא and יָצָא, used here as the compound subject of a non-verbal clause; the adjectival predicate טוֹב, standing before the plural subject, is singular (cf. §45.4, specifically §45.4.2,4).

‘copy’ (and the later term Mishnah). Although this root resembles that found in שָׁנָה, ‘year’ (and the idea of repetition might appear plausible as underlying its meaning), comparative evidence makes it clear that two roots containing different initial sibilants are involved, which have merged phonetically and graphically in Hebrew: compare for instance Ugaritic *ṣn*, ‘two’, and *šnt*, ‘year’.

- . . . אֶת־הַמָּאֹר - ‘the light’; ms abs noun, from the root אור, previously introduced in its plural form in 1:14,15,16. The two singular usages stand in apposition to the plural in 1:16, serving to specify it more precisely (cf. §43.2); and that plural usage is in turn linked to the concluding reference to הַכִּכְבִּים, ‘the stars’, as elaborating the nature of the מָאֹרֶת in 1:14,15: as is often the case in narration of command and fulfillment, the second phase corresponds closely to the first but introduces additional detail concerning the nature of the light sources. The account of their creation, and the dominance of the root אור in the description of the fourth day, mark what is a more fundamental correspondence between day four and day one where the same root is equally prominent (1:3,3,4,4,5), although the nature of the primordial and undifferentiated light remains mysterious.
- לְמַמְשֵׁלָה - ‘to rule’, ‘for ruling’; fs cons of מְמַשֵּׁלָה, cognate with the verb מָשַׁל, ‘to rule’. A number of feminine nouns, such as this, form a segholate pattern in the construct (rather than מְמַשֵּׁלָת, as might be expected from the structure of the absolute); cf. §12.3.2.
- 17 וַיִּתֵּן - ‘and he set, placed’; 3ms Qal preterite of נָתַן, ‘to give’. The initial radical of I-נ verbs such as this usually assimilates to the second radical where no vowel intervenes, as in this tense (compare מָן, §8.4); see §34.1-2.1.
- 18 לְמַשֵּׁל - ‘to rule’; Qal infinitive construct of מָשַׁל. The root מָשַׁל occurs only in 1:16,16,18 within this creation account, and it represents one of the more prominent variations between the divine statement of purpose in 1:14-15 and the fulfillment narrated in 1:16-18. Both sections identify the giving of light on the earth as a purpose of the luminaries in the expanse of the sky (1:15,17). Both refer to division, but with reference to day and night or light and dark, respectively (1:14,17); and the motif of ruling is linked to that function here, as is that of the temporal cycles present in 1:14 but absent here, suggesting that they correspond to and supplement each other.



## Chapter 15

### 15.1. Parsing and Translation

1. 1cs	Qal	pf	בטח		I trusted
2. ms	noun	מֶלֶךְ	מלך	+ 3ms sx	his king
3. 3ms	Qal	pf	אמר		he said
4. mp	noun	שֵׁם	(שם)	+ 2mp sx	your names
5. 2ms	Qal	pf	עבד		you served
6. 3cp	Qal	pf	שבר		they broke
7. 2mp	Qal	pf	סגר		you shut
8. ms	noun	אָח	(אח)	+ 3ms sx	his brother
9. fp	noun	בָּת	(בן)	+ 3ms sx	his daughters
10. 3fs	Qal	pf	לכד		she captured
11. 2fs	Qal	pf	בחר		you chose
12. ms	noun	כָּל	כלל	+ 3mp sx	all of them
13. fd	noun	יָד	(יד)	+ 2ms sx	your two hands
14. ms	noun	בֵּית	(בית)	+ 3fs sx	her house
15. 1cs	Qal	pf	שמע		I heard
16. 3cp	Qal	pf	בטח		they trusted
17. mp	noun	חַיִּים	חיי	+ 1cp sx	our life
18. ms	noun	אָב	(אב)	+ 3mp sx	their father
19. 1cp	Qal	pf	כתב		we wrote
20. 1cs	Qal	pf	עבד		I served
21. ms	noun	פֶּה	(פ)	+ 3ms sx	his mouth
22. ms	noun	מָוֶת	מות	+ 3fp sx	their death
23. 2ms	Qal	pf	אמר		you said
24. ms	noun	אוֹר	אור	+ 1cs sx	my light

25. ms	noun	מִסְפָּר	ספר	+ 3ms sx	its number
26. 1cp	Qal	pf	סגר		we closed
27. 2fp	Qal	pf	קבץ		you gathered
28. mp	noun	מְלָאךְ	לאך	+ 1cp sx	our messengers
29. ms	noun	בֶּן	(בן)	+ 1cp sx	our son
30. 1cs	Qal	pf	בחר		I chose

### 15.2. Translation

1. All his men went after (*or*, followed) him.
2. He chose Jerusalem and its king.
3. All their servants are good in our opinion (*lit.*, in our eyes; *or*, we consider all their servants good).
4. Your bad servants have not worked in my vineyard.
5. The life of the nation of Israel is in the hand of their God (*or*, deity).
6. We went down with our old father, and his wife was with him (*or*, together with his wife).
7. YHWH has appointed his upright messenger (*or*, envoy, angel) over you.
8. These are the sons of my sons (*or*, my grandsons), together with their daughters.
9. You remembered the words of his mouth (*or*, what he said) and listened to him.
10. I did not find his brother below (*or*, at the foot of) the mountain.
11. This is our daughter, and her children are (*or*, [who are]) with her.
12. The evildoers of our land have captured my house.

### 15.3. Translation

1. You have not found water for our army which is in the camp, and there is no food for our horses in the midst of your cities.
2. The elders chose messengers of integrity, who gathered the people of the land to Jerusalem at the command of their king and according to his direction (*lit.*, his mouth).

3. Who has trusted in YHWH and his servant? None of his upright ones has (*lit.*, all of his upright ones have not) fallen into (*or*, at) the hands of the wicked in the days of calamity and in the years of famine.
4. I wrote letters to him concerning your commands that you spoke to me, but neither he nor his house(hold) with him have remembered my words.
5. Our women consider your men (to be) wicked, for they have gone to their homes and have not worked in their fields.
6. I had gathered my horses and camels in their stable (*lit.*, house), but your daughters did not shut its gate and now they have all escaped down (*lit.*, descended) to the open country.
7. You lived with your fathers on their land in their years of famine, and you did not leave it (*lit.*, go from upon it) after their death.
8. There is no food for you upon our table, nor is there (any) water for you throughout (*lit.*, in all) our house, for our evil king with his attendants seized all that they found here.
9. Our elders, whom you yourselves appointed over us, they (it was who) said that a messenger had come down to them from our king and assembled all the men of our city for the war.
10. The prophet of YHWH broke the gates of the temples of the gods of the nations that were in Judah, while his sons broke their tables and everything (else) that they found within them.
11. We have all walked in the light of his law, and he for his part has remembered our daughters and sons who are in our cities; we have obeyed him, and he has granted to us life in place of death.
12. In those days the glory of YHWH and (*or*, together with) his Spirit descended on his sanctuary (*lit.*, house) in the middle of the camp. The prophets of YHWH fell on the ground and with one voice (*or*, together, in unison) they said: "YHWH our God is great, and in him we have trusted."

#### 15.4. OT Texts

1. God said to Abraham: "(As for) Saray your wife, you shall not call her name Saray, for (*or*, but rather)<sup>1</sup> her name is (to be) Sarah."

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<sup>1</sup> כִּי - for its contrastive value here, and other uses, see §42.3.

2. Now Rebekkah said (*or*, had said)<sup>2</sup> to her son Jacob: “Look, I have heard your father speaking to Esau your brother.”
3. Give<sup>3</sup> (me) my wives and my children for whom<sup>4</sup> I have served you, so that I may go, for you yourself know the service that I have performed for (*lit.*, served) you.
4. The land that I gave to Abraham and Isaac I will give<sup>5</sup> to you, and I will give the land to your offspring after you.
5. Joseph said to his father: “They are my sons, whom God has given to me here.” Then he said: “Bring them<sup>6</sup> to me, so that I may bless them.”
6. YHWH gave the people favour (*lit.*, the favour for the people)<sup>7</sup> in the sight of (*or*, with, before) the Egyptians (*lit.*, Egypt); moreover (*or*, indeed), the man Moses was very great in the land of Egypt in the sight of Pharaoh’s servants, and in the sight of the people (as a whole).
7. Joshua captured all the cities of these kings, as well as all their kings (themselves).
8. Joshua said to the people: “You are witnesses against (*or*, in relation to) yourselves that you have chosen YHWH for yourselves, to serve him.” Then they said, “(We are [indeed]) witnesses.”

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<sup>2</sup>The use of *wāw* prefixed to a non-verbal form to introduce a clause is conventionally known as disjunctive, since it typically marks a break in the preceding narrative (§21.1, §52.3.2); here it switches the focus from Isaac and Esau to Rebekkah and Jacob (so briefly in Gen 27:5), possibly referring to an event prior to Esau’s departure narrated in 27:5.

<sup>3</sup>תָּנֶה - 2ms imperative of תָּתַן, which belongs to a class of verbs whose initial radical *nûn* is dropped in the imperative (cf. §34.2.2); note also the assimilation of this *nûn* to the following radical in other tense forms (e.g., #4, תָּתַן).

<sup>4</sup>וְעַל־הֶם - the writing of the suffix with *šērê* is less common; note, again, the way in which this form clarifies the function of אֲשֶׁר (‘who . . . in exchange for them’).

<sup>5</sup>אֶת־הָאֲדָמָה - the form is אֶת־הָאֲדָמָה, ‘I will give’ (as in the next clause), with a following 3fs pronominal suffix (which resumes the long object phrase placed at the beginning, agreeing with אֶת־הָאֲדָמָה as the head noun in that phrase - ‘as for the land . . . , I will give it’); the use of pronominal suffixes on verbs is widespread, to indicate a pronoun as direct object (ch. 24). Compare also אֶת־הָאֲדָמָה (אֶת־ + אֲדָמָה) at the end of #3.

<sup>6</sup>וְהָבֵאתָ - the form is 2ms imperative of הָבֵא, to take (usually written הָבֵא; cf. §34.6), with a 3mp pronominal suffix indicating the object of the verb (usually *-ēm*; cf. §24.7).

<sup>7</sup>Among a wide range of functions, the genitive noun (in this case אֶת־הָעָם) can serve to identify the object or focus of an activity or attitude denoted by the construct (§12.7.4, §48.2.2).

9. However, the king of the Ammonites did not listen to the words (*or*, message) of Jephthah that he sent to him.
10. On that day you will cry out because of<sup>8</sup> your king whom you have chosen for yourselves, but YHWH will not answer you on that day.
11. So now, here is the king whom you have chosen, for whom you asked;<sup>9</sup> YHWH has indeed set a king over you.
12. He brought the letter to the king of Israel, (which read) as follows: “Now, when<sup>10</sup> this letter comes to you, I have (hereby) sent to you my servant Naaman so that you may cure him of his leprosy.”

### 15.5. *Genesis 1:20-23*

20 יִשְׂרְצוּ הַמַּיִם שָׂרָץ - ‘let the water swarm (with) swarming creatures’. The verb is 3mp Qal jussive (expressing volition; cf. §20.3) of שָׂרָץ, modifying הַמַּיִם. The root, which is not especially common in Biblical Hebrew, is used of a variety of living creatures that multiply, either in the water as here or on the land; they would normally be small organisms that teem or proliferate rapidly, but the verb is also used of animals more generally and even of humans in the renewed mandate to be fruitful (see Gen 7:21, 8:17, 9:7, respectively). The following noun שָׂרָץ from the same root functions as a cognate accusative (cf. §42.2), defining the manner or focus of the verb; as in 1:11-12, the construction contributes to the multiplication of detail here that evokes the richness, complexity and diversity of creation as experienced on the earth.

נֶפֶשׁ - ‘(living) being, animate creature, person, soul’; fs noun. It is most likely absolute here and modified by the following word used as an attributive adjective; being a singular segholate noun, נֶפֶשׁ could also be in construct to the adjective, which would be used substantively (also

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<sup>8</sup> מִלִּפְנֵי - the form functions as a compound preposition, מִן + לְ + פְנֵי, literally ‘from to the face of’ (cf. §54.4); in meaning it approximates one of the uses of מִן alone (and also of the shorter compound מִפְּנֵי), to indicate the cause of an action (§48.1.3).

<sup>9</sup> שְׂאֵלָתָם - a limited number of verbs are characterized by an i- or u-class vowel (not always with complete consistency) following the second radical in the Qal perfect.

<sup>10</sup> The preposition כִּי often corresponds to an English temporal conjunction (e.g., ‘when, while, as’) when prefixed to an infinitive as here (§22.4.1, cf. §52.2).

meaning ‘living [creature]’, as in 1:24,25,28 and conceivably 1:21). The phrase as a whole modifies עֲרֵץ, either as an apposition or (because the state of עֲרֵץ is also ambiguous) in the genitive.

- 21 תַּנִּין - ‘(large) creature, monster’. The noun, infrequently used, is normally applied to powerful aquatic creatures: for instance, apparently the Nile crocodile (Ezek 29:3, 32:2); and large sea creatures, in creational contexts similar to Gen 1 (Ps 148:7) or in more mythological evocations of creation as involving conflict (e.g., Ps 74:13, Isa 27:1). The term also clearly refers to a snake in Ex 7:9,10,12 (used as an equivalent of נָחָשׁ, ‘snake’, in Ex 4:3, 7:15); cf. Deut 32:33, Ps 91:13. These usages suggest a variety of long, sinuous marine creatures such as a whale or Loch Ness monster.

רִמָּשׁוֹת - ‘creeping, crawling’; fs abs Qal participle of רָמַשׁ, modifying נֶפֶשׁ which is probably treated as a definite collective noun following כָּל. The verb is applied to the movement of a variety of creatures, typically those that creep, crawl or slink close to the ground but also of animals more generally (Gen 7:21, cf. Ps 104:20). The Qal active participle, introduced in §16.1-3, is characterized by the pattern *pôqēḏ* in which the first vowel is unchangeably long; it is inflected and used as a verbal adjective.

- 22 אֹתָם - ‘them’; object marker אֶת, + 3mp suffix. Pronominal verbal objects are represented by suffixes, comparable to those on singular nouns and certain prepositions already introduced; these suffixes may be attached directly to the verb (ch. 24), or to the sign of the accusative (§16.4).

וּמָלְאוּ - ‘be fruitful and multiply and fill’. Each form is 2mp Qal imperative, of the weak verbs מָלֵא, רָבָה, פָּרָה (see §20.2, §36.2); the first verb is cognate with פֶּרִי, ‘fruit’, 1:11,12,29. The motif of fruitfulness is often associated with that of blessing and specifically with the root בָּרַךְ, as here (וַיְבָרֶךְ, 1:22; 3ms Piel preterite, see §27.1, §33.2.1); e.g., Gen 1:28, 9:1, 12:2, 22:17, 24:60.

### 15.6. Psalm 1:1-3

- 1 אֲשֶׁרִי - ‘blessed (is)’, ‘how successful (is)’; mp cons of אֲשֶׁר, ‘happiness, success’ (compare the name אֲשֶׁר, ‘Asher’, Gen 30:13). The noun is attested only in this form, whose literal meaning is ‘the blessings of’.

It appears predominantly in Psalms (e.g., Ps 2:12, serving to bracket the beginning and end of Ps 1-2), and also in Proverbs.

רָשָׁעִים - Hebrew poetry frequently omits use of the article (and of other prose features such as the sign of the accusative and אֲשֶׁר); in the present context, therefore, where general categories of individual are being identified, translation as ‘the counsel of the wicked’ is appropriate.

עָמַד - the form corresponds to עָמַד, with lengthening of the final vowel due to the major syntactic break at that point (a pausal form, cf. §21.4). The use of the perfect in this and the accompanying verbs in the context of wisdom vocabulary indicates habitual activity, and so it can be translated as either an English perfect (‘has not [ever] stood’) or present (a gnomic or proverbial use of the perfect)

מוֹשָׁב - ‘seat of’; ms cons, מוֹשֵׁב. The noun is cognate with the following verb יָשַׁב (another pausal form). Note the semantic progression in the morphologically identical verbs and associated prepositional phrases of this verse; the closure of this first poetic structure is indicated by reversal of the word-order in the final clause.

לֵץ - ‘mock, scoffer’. This noun and cognate forms (primarily the verb, לִיץ) occur predominantly in Proverbs, designating one of the sub-groups contrasted with the wise person, חָכָם.

2 וְיִפְתָּח - ‘his delight, desire, focus’. The compound accent found here is called *ʾôle(h) w<sup>e</sup>yôrēd*, the second accent marking the stressed syllable; this therefore represents an exception to the conventional use of an accent similar to the first to mark non-final stressed syllables (e.g., 1:1 וּבְדֶרֶךְ). This accent occurs only in three poetic books; although not used in every verse, its presence marks the main syntactic-semantic division within the verse, corresponding to *ʾatnāḥ* elsewhere (cf. *IBH*, p. 556).

יּוֹמָם - ‘daily, by day’. The suffix -ām occurs on a limited number of nouns, as a remnant of the accusative singular case ending and indicating an adverbial function.

3 יִצְלֵחַ - ‘he succeeds’, or ‘he causes to prosper’; 3ms Hiphil imperfect, צִלַּח. This verb may be used either intransitively or transitively in the Hiphil stem (§30.3.1-2). The preceding phrase (וְכָל אֲשֶׁר יַעֲשֶׂה), accordingly, functions adverbially (‘[in] whatever he does’) or as the direct object.

## Chapter 16

### 16.1. Parsing and Translation

The active participle can be translated in a wide variety of ways, depending on its context, particularly when accompanied by a pronominal suffix; the translations provided here are therefore very rudimentary. This will also be true of the imperfect (introduced in chapter 17), of *wāw* consecutive forms (introduced from chapter 18 on), and of the infinitives (chapters 22-23); and of many verbs in the derived stems (ch. 26-40). Indeclinable elements such as prepositions in this and following exercises are included in the translation but not in the analysis that precedes it.

1.	3cp	Qal	pf	הרג		they killed
2.	ms	noun	מִסְפָּר	ספר	+ 2mp sx	as your number
3.	ms	noun	לֵבָב	לבב	+ 2ms sx	your heart
4.		prep	תַּחַת	(תחת)	+ 3fs sx	under her
5.	mp	noun	פְּנֵה	פנה	+ 1cp sx	before us
6.	mp	Qal	act ptc	בחר	+ 2fs sx	the ones choosing you
7.	mp	noun	צָבָא	צבא	cons	armies of
8.	1cp	Qal	pf	עבד		we served
9.	mp	Qal	act ptc	שפט	+ 1cs sx	my judges
10.	fp	noun	בָּת	(בן)	+ 3ms sx	as his daughters
11.	ms	noun	לֵב	לבב	+ 3ms sx	his heart
12.	ms	Qal	act ptc	איב	+ 2ms sx	to your enemy
13.	mp	noun	כִּסֵּא	-	+ 3mp sx	their thrones
14.	fs	noun	רוּחַ	רוח	+ 1cs sx	from my spirit
15.	mp	noun	פְּנֵה	פנה	+ 3mp sx	before them
16.	2fs	Qal	pf	ילד		you bore
17.	ms	noun	אֹר	אור	+ 3ms sx	in his light
18.	ms	noun	צִדְקָה	צדק	+ 2fs sx	your righteousness
19.	fd	noun	יָד	(יד)	+ 2mp sx	your hands



20.	3fs	Qal	pf	סגר		she closed
21.	ms	noun	מָוֶת	מוֹת	+ 3ms sx	his death
22.	mp	Qal	act ptc	שֹׁבֵר	+ 3fs sx	the ones breaking it
23.	fp	Qal	act ptc	יֹלֵד	+ 1cp sx	the ones bearing us
24.	ms	noun	חֲצִי	חֶצֶה	+ 3ms sx	half of it
25.	ms	noun	מֵלָאֵךְ	לֹאֵךְ	+ 3fs sx	her messenger
26.	mp	Qal	act ptc	שֹׁפֵט	cons	judges of
27.	mp	noun	שַׁעַר	(שַׁעַר) + 2fs sx		your gates
28.	fp	Qal	act ptc	מֵצֵא	abs/cons	ones finding
29.	3cp	Qal	pf	אָמַר		they said
30.		prep	עִם	עִמָּה	+ 3fs sx	with her

### 16.2. Translation

1. The judge is (*or, was, will be*) listening to the counsels of his (own) heart.
2. The kings were sitting on their thrones.
3. We are choosing you to (*be*) king over us.
4. Half of the nation fell before their enemies.
5. These are the men who are serving (*or, who serve*) our father.
6. They are trusting in YHWH with all their heart.
7. You have found their messenger who was seeking us.
8. Who is shutting our gates before us?
9. She gave birth to a daughter, as her God had spoken (*or, promised*) to her.
10. You are going to your work in the field.
11. I captured the criminals (*lit., evil people*) who had been killing your horses.
12. The queen's daughters were going down to their place (*or, home, residence*).

### 16.3. Translation

1. The attendants served their king all the days of their lives, and they resided in his palace in the joy of their heart(s) (*or, with joy in their heart[s]*).

2. After the death of our judge we chose for ourselves that righteous prophet of YHWH, who judged (*or, led, ruled*) us for many years in the righteousness of his spirit and with an understanding heart (*lit., a heart of understanding*).
3. To you I have come, and before you I have fallen on my face, and in your law I have trusted, for you are the God of my salvation and every living creature is in your hands (*or, care, safekeeping*).
4. The youth sat (*or, reigned*) on the throne of his father in his place, for the enemies of his nation had killed the king and his wife and half of his army, but (as for) his son, they had not captured him in the war.
5. YHWH, in your hands are all our lands; and in your glorious temple (*lit., in the temple of your glory*) we have found the words of life which<sup>1</sup> you spoke by the mouth of your servants the prophets.
6. YHWH said to the daughter of the judge in that year: “I am choosing (*or, am about to choose*) you today, for you are righteous and you have lived (*lit., walked*) before me in righteousness, and you have served me with all your heart.”
7. Who in this place is obeying our God, who gives (*or, is giving*) his peace and his laws to us, and to our sons and our daughters also (*lit., with us*)?
8. Our king fathered many good-looking sons and daughters, whom his queen bore to him, and he appointed them over all the affairs (*or, work, business*) of Jerusalem.
9. The prophet said to him: “Where are you going, and in whom are you trusting? You have killed your upright brothers, and (so) now YHWH has requited you (*lit., visited you [in judgement]*), and God has judged your house.”
10. We are walking all day (*or, live continually*) in the light of your face (*or, presence*) and in the ways of your commandments, for you are our peace and our salvation in our midst.
11. After these events, the judges of the land sat (*or, presided*) on their thrones and they judged the wicked (members) of the nation who (*or, because they*) did not serve (*or, had not served*) YHWH.

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<sup>1</sup> When אֲשֶׁר functions as the object of the relative clause, this is frequently signalled by an accompanying object pronoun agreeing with the antecedent of the relative particle - in this case אֹתָם, referring back to דִּבְרֵי. This resumptive pronoun does not usually require translation in English, since the word-order identifies the relative as an object; cf. §17.5.

12. He gathered half the water of the seas of the earth to one (*or*, a single) place, and he shattered the mountains of the land and its hills; every person fell before him when they heard the great voice of YHWH.

#### 16.4. OT Texts

1. When Rachel had born Joseph, Jacob said to Laban: “Send me (away), that I may go to my home (*lit.*, place) and my land.”<sup>2</sup>
2. Then your servant, my father, said to us: “You yourselves<sup>3</sup> know that my wife bore to me two (sons).”
3. The name of Amram’s wife was Jochebed, the daughter of Levi, whom (her mother) bore<sup>4</sup> to Levi in Egypt; she bore to Amram Aaron, Moses, and Miriam their sister.
4. YHWH said to me: “Do not fear him, for I have given him and his entire nation and his land into your hand; you shall do him as you did to Sihon the king of the Amorite(s) who lived (*lit.*, [was] living) in Heshbon.”
5. For<sup>5</sup> I am to die<sup>6</sup> in this land - I will not be crossing the Jordan. But you will be crossing over, and you will take possession of this good land.
6. See, I have set before you today life and prosperity, and<sup>7</sup> death and calamity.

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<sup>2</sup> The coordination of these two nouns, related in meaning, could be considered an example of hendiadys; this would correspond to an English translation such as ‘to my home-land’, ‘to the land which is my home’; cf. §44.2.

<sup>3</sup> The use of the independent pronoun here (as in many previous examples), where it essentially replicates the grammatical information conveyed by the verbal suffix, may serve to express a varying degree of emphasis; cf. §47.1.1, §54.2.1.

<sup>4</sup> *Lit.*, ‘she bore’, referring to an unspecified fs antecedent, whereas ‘Jochebed’ is logically the antecedent of the fs object, אֶת־בָּרָק . . . אֶת־בָּרָק; the syntax could also be translated as a passive, ‘who (i.e. Jochebed) was born’; cf. §49.1.

<sup>5</sup> כִּי functions here as a causal conjunction, introducing the explanation for Moses’ exclusion from crossing into the promised land (4:21); in some contexts (less likely here), כִּי can approximate the function of an affirmative adverb in a main clause, ‘surely, certainly’ (for other uses, see §42.3).

<sup>6</sup> Both this verbal adjective (from מָוֶת, ‘to die’, cf. ch. 38) and the following two participles refer to imminent future events; cf. §47.3.

<sup>7</sup> וְ - whereas the preceding and following uses of this conjunction join semantically related nouns (as instances of blessing and curse, respectively) and so are logically translated by ‘and’, here the conjunction serves to juxtapose the contrasting pairs and could also be translated as ‘or’, ‘(either) . . . or’; cf. §52.3.

7. Meanwhile, the men pursued after them in the direction of (*or*, on the road to) the Jordan at the fords, and the gate was closed (*lit.*, they closed the gate) after<sup>8</sup> the pursuers had gone out after them.
8. Now I am going this day in the way of all the earth; so you must recognize with all your heart and with all your soul that nothing (*or*, not one word) has failed of<sup>9</sup> all the good promises that YHWH your God spoke to (*or*, over, concerning) you - they have all come (to pass) for you, none of it has failed.
9. So the people of his city, the elders and nobles who were the inhabitants of (*lit.*, in) his city, did as Jezebel instructed (*lit.*, sent [word] to) them, as was written in the letters that she had sent to them.<sup>10</sup>
10. For such a Passover (*lit.*, [one] like this Passover) had not been celebrated since the days of the judges who judged (*or*, led) Israel, nor throughout (*lit.*, [in] all) the days of the kings of Israel and the kings of Judah.
11. The people who were walking (*or*, living) in darkness have seen a great light; (as for) the inhabitants<sup>11</sup> of the land of deep darkness, light has shone upon them.
12. A king who reigns on a throne of justice (*or*, who exercises a just rule) scatters all evil (*or*, every evil-doer) with his eyes.

#### 16.5. Genesis 1:24-27

- 24 תּוֹצֵא - 'let it bring forth'; 3fs Hiphil jussive of יָצָא, 'to go out'. The verb recurs from 1:12 (3fs Hiphil preterite), where it again identifies the earth as the intermediate source of creative activity; the two phases of creation also correspond to each other in defining the proliferation of

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<sup>8</sup> The combination of אָחֳרַי with כִּאֲשֶׁר as an equivalent of 'when' is unusual, כִּאֲשֶׁר or אֲשֶׁר אָחֳרַי being more frequent; for other syntactic options in temporal clauses, see §50.1.

<sup>9</sup> מִכֹּל - the use of מִן here is partitive, defining a limited entity (which may not always be expressed - in this case, 'one promise') as belonging to a larger group (the promises as a whole); cf. §48.1.1.

<sup>10</sup> The numerous repetitions in this verse are typical of Hebrew style, serving the purpose of emphasis and clarification (cf. §45.1); in this case, they link initial statements to amplifications of them (i.e. . . . עִירָו . . . (כִּאֲשֶׁר מִלְּקַח אֱלֹהִים . . .).

<sup>11</sup> Note the construct form before a prepositional phrase - although unusual (cf. §12.6), this and other variations from the typical sequence (construct noun - absolute noun) do occur with some frequency.

different species, of plant and animal life (מִיֵּן, 1:11,12; 1:24,25). On the other hand, the object of the verb, נִפְּשׁ הַיָּה, recurs from 1:20,21 and identifies this as a continuation of the previous day's creation of animate life.

בְּהֵמָה - 'animal(s), (domestic) livestock'; fs abs noun, without other derivatives of the root in Biblical Hebrew. The term frequently occurs as a singular collective noun, as here and in 1:25,26. While it can be used of animals in general, it typically denotes domesticated animals and cattle in particular. In this context it serves together with the following two terms to specify the general phrase נִפְּשׁ הַיָּה, to which they stand in apposition. Since the three appositional elements are coordinated by *wāw* they can be construed as distinct subcategories of living being (so in 1:25, in an inverted order); the contrasting meanings of the three terms support this conclusion (see below). It therefore appears likely that בְּהֵמָה does in fact refer, from a synchronic view of creation, to domestically useful animals as opposed to wild animals and other small creatures.

רִמָּשׁ - '(small) crawling creatures'. This ms collective noun is cognate with the verb occurring in 1:21, and again in 1:26; when applied to land animals, as is explicitly the case in 1:25,26, it would denote an indeterminate range of small creatures such as rodents, small reptiles and insects.

חַיָּתוֹ - this is a form of the adjective חַיָּה encountered in 1:20,21, in this case used as a noun; so, more clearly, 1:25 חַיָּה. The suffix -ô functions here, not as a 3ms pronominal suffix, but as a rare marker of the construct, found primarily on this particular noun (e.g., Ps 104:11,20; compare the usual form of the construct in the same phrase in 1:25). When used in construct with terms such as אֶרֶץ or שָׂדֶה, the phrase typically means 'wild animal', suggesting the contrast with domestic animals noted above.

26 נַעֲשֶׂה - 'let us make'; 1cp Qal jussive of עָשָׂה (compare the 3ms Qal preterite of the same root in 1:25, וַיַּעַשׂ). The cryptic first person plural usage here and in the following pronominal suffixes is unique in this creation narrative; it does not recur until the (ironic?) echo of this passage in 3:22. As will have become apparent from the many imperfect and jussive forms noted in Gen 1, the subject of these tenses is marked

primarily by a prefix rather than a suffix, the prefix *nûn* being distinctive of the 1cp subject; cf. §17.1.

צֶלֶם - ‘image, representation’; ms noun, with no other clear usages of the root in Biblical Hebrew. The noun is used infrequently of a range of concrete representations, particularly religious idols and statues (e.g., Num 33:52, Ezek 16:17, Amos 5:26; so Aramaic ܨܠܡ, e.g., Dan 2:31); it occurs only in Gen 1:26,27,27 and 9:6 with reference to the image of God (cf. 5:3, of the human image). The broad range of usage attested for the preposition ִּלְּ admits several different interpretations of the phrase here (cf. §51.2): for instance, ‘(serving) as the image of God’; or ‘in (conformity with) the image of God’; or, more hypothetically, ‘by means of the image of God’ or ‘possessing the image of God’.

דְּמוּת - ‘likeness, resemblance’; fs noun, cognate with the verb דָּמָה, ‘to be like, to resemble’. The verb is normally used to express similarity between two entities in some feature, often in similes, rather than complete identity (e.g., Ps 102:7, Song 2:9,17, Ezek 32:2); it also recurs in YHWH’s challenge to identify a being to whom he can be compared (Isa 40:18,25, 46:5). The pairing of the noun with צֶלֶם is omitted in 1:27, where only צֶלֶם is used; and, conversely, in 5:1, where only דְּמוּת is used with reference to Adam’s likeness to God (both are found in 5:3, describing the correspondence of Seth to Adam). דְּמוּת appears predominantly in Ezekiel, in his attempts to describe apocalyptic realities in terms of concrete earthly realities (e.g., Ezek 1:5,22,26,29, 10:1,10). Interpretation of the preposition ִּלְּ offers a narrower range of possibilities than ִּלְּ in the associated phrase; it would typically indicate some form of conformity between the object of the preposition and what the prepositional phrase modifies (usually a verb, or a noun or pronoun as here).

## 16.6. Psalm 1:4-6

- 4 כֵּן - 'thus, so' (likewise 1:5, where with the preposition עַל it corresponds to 'therefore'). The comparative adverb here correlates this brief clause with the preceding and following contrasting similes (cf. כַּעֵץ, 'like a tree', 1:3; כַּמֵּץ, 'like chaff', 1:4). It is typical of poetic couplets (and of comparative clauses) that the second line omits an element shared with and implied by the first line - in this case, the subject הַרְשָׁעִים, defined successively in terms of what it is not and is like.
- כִּי אֲם - 'but'. The second conjunction אֲם usually has the meaning 'if'; this particular combination of conjunctions frequently functions to indicate a contrast with the preceding clause (so 1:2).
- מֵץ - 'chaff, stubble'. This image contrasts with that of the tree in being unstable, dry, fruitless, lacking substance.
- וְהִדְפָּנוּ - 'it drives it away'; 3fs Qal imperfect, הִדְפָּה, + 3ms pronominal object suffix. The verb agrees with the fs subject, רוּחַ. The suffix here marks the relative particle אֲשֶׁר as being the object of that verb, agreeing with מֵץ as the antecedent of אֲשֶׁר (cf. §17.5).
- 5 יִקְמוּ - 'they will not stand, rise up'; 3mp Qal imperfect, קָמוּ. The verb קָמוּ has the literal meaning 'to stand up'; it is associated with a wide variety of specific nuances, among which those of being actively present or being stable and enduring appear most apposite here. The following phrase בַּמִּשְׁפָּט typically means 'in the exercise of justice' or 'with justice, justly'; cf. שָׁפַט. The present combination, for which there is no precise analogy, can be interpreted to mean 'they will not stand (to exercise) justice' (as honoured members of the עֵדָה, 'assembly, community'); or, 'they will not remain (when subjected to) judgement' (by the assembly, or by God). The second option appears more appropriate to the preceding simile: the wicked will be removed as chaff is winnowed.
- 6 . . . יִדָּע - note the antithetical parallelism of the couplet. The two lines are correlated by equivalent elements (the repeated construct noun דָּרַךְ, and the assonance of the two verbal forms). They are contrasted by the opposing meaning of the two genitive nouns following דָּרַךְ. This contrast is further highlighted by the different syntactic function of דָּרַךְ (object, subject); by the chiasmic structure of the verse (verb + genitival phrase; genitival phrase + verb); and by the absence of YHWH from

the second line. These structural relationships identify יָדַעַ and תָּאֲבִיד as terms that are opposed in asymmetrical fashion (the direct antithesis of 'know' being more obviously 'not know, reject', and of 'perish' being 'live, survive'): to be known by YHWH is, implicitly, to be the recipient of his favour, protection and life; to perish is the outcome of not being known by and related to YHWH (cf. Matthew 7:23).



## Chapter 17

### 17.1. Parsing and Translation

A number of verbs introduced to this point and in subsequent chapters contain weak radicals such as a guttural (e.g., אָמַר, *ʾāmar*), *yōd* (e.g., יָרַד, *yārad*), or *nûn* (e.g., נָפַל, *nāfal*). In most cases these radicals affect the vocalization in the Qal perfect and active participle in very minor ways, if at all, and so they can be used freely in the exercises. In the Qal imperfect, imperative (ch. 20) and infinitive (ch. 22), however, their morphology often deviates significantly from that of the strong, or regular, verb; this also applies to most of their forms in the derived stems (cf. ch. 26-31). They will therefore be used very sporadically (in isolated forms that do conform to the regular verb) until they are covered in the grammar (ch. 32 and on).

1.	1cs	Qal	impf	כָּרַת		I cut
2.	1cp	Qal	impf	שָׁמַר		we keep
3.	2fs	Qal	impf	דָּרַשׁ		you seek
4.	3fs	Qal	pf	קָבַר		she buried
5.	1cs	Qal	pf	שָׁבַת		I rested
6.	fp	Qal	act ptc	שֹׁמֵעַ	abs/cons	ones hearing
7.	2fp	Qal	pf	שָׂרַף		you burned
8.	3/2fp	Qal	impf	מָכַר		they/you sell
9.	mp	Qal	act ptc	קָבַר	cons	buriers of
10.	3ms	Qal	impf	שָׁבַר		he breaks
11.	3mp	Qal	impf	שָׁמַר		they keep
12.	2fs	Qal	impf	מָצָא		you find
13.	1cp	Qal	impf	בָּטַח		we trust
14.	2ms	Qal	pf	כָּרַת		you have cut
15.	3mp	Qal	impf	סָגַר		they shut
16.	mp	Qal	act ptc	הֹרֵג	abs	ones killing
17.	3f/2ms	Qal	impf	שָׁבַת		she/you will rest
18.	2mp	Qal	impf	שָׂרַף		you burn
19.	1cp	Qal	pf	מָכַר		we sold

20.	ms	Qal	act ptc	שמר	+ 1cs sx	my keeper
21.	3f/2ms	Qal	impf	בחר		she/you choose
22.	1cs	Qal	impf	שפט		I judge
23.	mp	Qal	act ptc	כרת	+ 3ms sx	the ones cutting it
24.	3mp	Qal	impf	קבר		they bury
25.	fs	Qal	act ptc	שרף	abs/cons	one burning
26.	2fs	Qal	pf	ילד		you bore
27.	1cp	Qal	impf	שבת		we will cease
28.	3cp	Qal	pf	דרש		they sought
29.	3ms	Qal	impf	כתב		he writes
30.	fp	Qal	act ptc	מכר	abs/cons	ones selling

## 17.2. Translation

1. We will (*or, can, must, used to, etc.*) seek our brothers in your house.
2. She sold her horse to her sister.
3. I will (*or, should, do, can, etc.*) not keep your evil commands.
4. You will bury the members of your community (*lit., sons of your place*) on that day.
5. You ceased from your work in those years.
6. You will remember his wise words.
7. You must not make a covenant with them.
8. You will find your gold in the river.
9. They will burn all your gates and your houses.
10. He used to judge his nation in his righteousness.
11. They gather their daughters there (*lit., to there, thither*).
12. She hears the voice of her son whom she seeks.

### 17.3. Translation

1. We will choose you and appoint you as (*or, to [be]*) judge over this city, for you are upright; however, we will not choose your son, for he does not keep the ways of his God.
2. You will (*or, must*) gather our army and our horses, and you will burn with fire every city of our enemies who are killing the children of our nation.
3. Who is that wise young man who is working in your field? He does not cease all day from the work which you gave to him.
4. Their men will not make a covenant with us, because their elders do not trust us and they are saying that our nation is wicked.
5. The prophet will write all his words in a book, and you must pay heed to them and keep them all your days.
6. Our daughters will seek YHWH in his temple, for he is good and all who seek him (*lit., his seekers*) find him.
7. You are to judge (*or, lead*) my people, as my prophets, whom I have set (*lit., given*) in the land for its blessing, have told you.
8. This day you are giving (*or, are going to give*) your house and half of your silver to your younger (*lit., little*) sister, for (*or, when*) you are going to the land of your fathers with your daughter whom you bore in this city.
9. You must remember YHWH your God and not rest from your labour, for it is great (*or, important*) in his eyes and he himself has chosen you for it.
10. In that day, YHWH will make a new covenant between himself and the house of Judah: they will seek him with a new heart, and they will listen to him and trust in him.
11. You have killed the personnel of your enemies who used to shut their gate against you; now you should break (down) the gate, but you must bury them in the graves of their city.
12. He is good in the eyes of my sons (*or, my sons approve of him*), for they remember his righteousness and wisdom in relation to them; and (so) I will sell to him my garden, in (*or, for*) which he has worked for many days.

#### 17.4. OT Texts

1. “May the God<sup>1</sup> of Abraham and the God of Nahor, the God of their father, judge between us.” Then Jacob took an oath by the Fear of (*or*, the One revered by)<sup>2</sup> his father Isaac.
2. Then Joseph said to his brothers: “I am going to die; but God will surely<sup>3</sup> visit (*or*, fulfill his commitment to) you and bring you up from this land to the land which he promised on oath to Abraham, Isaac and Jacob.”
3. But Pharaoh will not listen to you, so I will turn<sup>4</sup> my hand against Egypt and I will bring out my troops, my people the Israelites, from the land of Egypt with great acts of judgement.
4. I will remember my covenant (with) Jacob<sup>5</sup> - moreover, my covenant (with) Isaac and also my covenant (with) Abraham I will remember; and I will remember the land.

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<sup>1</sup> אֱלֹהֵי - note that the compound subject stands first (cf. §54.2.1), followed by a similar phrase probably in apposition to it (cf. §43.2.1) with a plural verb intervening (contrast §45.4.6); this suggests that the speaker (Laban) has two or more deities in mind and thereby betrays a polytheistic perspective, making translation of each occurrence of אֱלֹהֵי by ‘god’ or ‘gods’ a plausible alternative. See on #36.4.9, however.

<sup>2</sup> In Hebrew, nouns are quite frequently used to represent what from an English perspective are associated but distinct ideas (metonymy); here, the term ‘fear’ implies God as the object or adjunct of such fear, or as the one inspiring it (so Gen 31:42, cf. Job 31:23). Note that the choice of a different divine name serves to distance Jacob from Laban’s implied polytheism (see previous note).

<sup>3</sup> This form, with the distinctive invariable vowel /ā-ō/, is the Qal infinitive absolute; it typically occurs with an inflected form of the same root (פָּקַד here), to which it adds emphasis (cf. §23.1-3).

<sup>4</sup> A perfect tense form with prefixed י following an imperfect normally reflects the value of that preceding imperfect; in the 2ms and 1cs forms, as here and in the following verb, it is also normally distinguished by a shift in the stress to the last syllable (contrast the regular forms, with penultimate stress); cf. §18.3, perfect + *wāw* consecutive.

<sup>5</sup> The syntax of this and the following phrases is unusual, since the presence of a pronominal suffix on בְּרִיתִי excludes interpretation of the following personal names as conventional genitives (cf. §12.6.1,3); the names can be construed as in apposition (§43.2) to בְּרִיתִי, with implied omission (ellipsis) of בְּרִית - ‘my covenant, (namely, my covenant of/with) Jacob’.

5. These are the decrees and the decisions that you are to be careful<sup>6</sup> to do in the land, which YHWH the God of your fathers has given to you to possess, all the days that you are living on (its) soil.
6. You shall eat it<sup>7</sup> before (*or*, in the presence of) YHWH your God, in the place which YHWH your God chooses, both you and your son and daughter and male and female servant, as well as the Levite(s) (living) within your gates; you shall rejoice before YHWH your God in all the labour of (*or*, all to which you set) your hand.
7. “You must not make a covenant with the inhabitants of this land, you must break down their altars” - but<sup>8</sup> you have not obeyed my voice.
8. You shall have no renown (*lit.*, your renown shall not be) on the journey (*or*, expedition) you are taking (*lit.*, which you are going [on]), for YHWH will deliver (*lit.*, sell) Sisera into the hand of a woman.
9. I for my part have not sinned against you,<sup>9</sup> but you are doing me (*lit.*, with me) wrong by fighting against me. May YHWH the judge render judgement this day between the Israelites and the Ammonites.
10. Then you shall say to them, “Thus says YHWH of armies: ‘In this way will I break this nation and this city, as one breaks a (*lit.*, the) potter’s vessel.’”
11. “For this is the covenant which I will make with the house of Israel after those days,” says YHWH: “I will place<sup>10</sup> my law within them, and I will

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<sup>6</sup> תִּשְׁמְרוּן - note the paragogic *nûn* (§17.1); the verb *שָׁמַר* is quite frequently used with a following infinitive, as here (לְ + שָׁמַר), when it may denote ‘be careful/watchful’ (in doing the following action represented by the infinitive).

<sup>7</sup> The 3ms object suffix *-ennû* on the verb (cf. §24.5-6) refers back to the tithe and other offerings discussed in Deut 12:17 and the preceding verses.

<sup>8</sup> The transition from a citation of a prior promise and command by the angel of YHWH (Jg 2:1-2) to the current rebuke to the nation is marked by the switch from the imperfect to the perfect tense.

<sup>9</sup> לִי - the context makes it clear that the suffix here is 2ms, rather than 2fs as might be expected from the vocalization; this is a pausal form of the 2ms suffix, which replaces the regular form before significant syntactic breaks (§21.4.3, cf. §42.1).

<sup>10</sup> יִתֵּן - the future value assigned to the perfect form here is a function, not of a *wāw* consecutive (cf. #4), but of the range of possible English tenses representing completed action that correspond to the Hebrew perfect (cf. §10.5) together with the future orientation of the context; this future (perfect) value has been traditionally called the ‘prophetic perfect’, since it frequently occurs in prophetic reports of God’s intentions concerning the future.

write it upon their heart; I shall be their God (*lit.*, as God to them), and they shall be my people.”

12. Everyone who will not seek YHWH the God of Israel shall be put to death, both small and great (*lit.*, from small to great), both man and woman.<sup>11</sup>

### 17.5. *Genesis 1:28-31*

28 וַיְבָרֶךְ - ‘and he blessed’; 3ms Piel preterite of בָּרַךְ (cf. §27.1, §33.2.1.1). The preterite, introduced in §18.2 for the Qal stem, corresponds morphologically in most cases to the imperfect. As will become apparent with the introduction of the other stems in chapters 26-31 and 40, the prefix consonants (and also the suffixes) of the imperfect and preterite are identical in each of the stems, whereas the prefix vowel varies: thus, in the Piel and its passive counterpart the Pual (ch. 28), the prefix vowel is shewa as here.

וּפְרוּ וּרְבוּ וּמְלֵאוּ - ‘be fruitful and multiply and fill’; 2mp Qal imperative, in each case. The imperative expresses second person commands; like the preterite, it also corresponds partially to the imperfect, but with omission of the prefix (cf. §20.2). Note that 1:28 corresponds almost verbatim up to this point to 1:22 (and also to 9:1); and that no blessing or command to multiply is explicitly addressed to the animal life created previously (compare and contrast 9:1, 8:17) - either because it is associated here with humanity, or for other reasons.

כִּבְשׁוּ - ‘subdue it’; 2mp Qal imperative of כָּבַשׁ, + 3fs object suffix (referring back to הָאָרֶץ). These object suffixes are equivalent in meaning and correspond closely in form to those encountered on the sign of the accusative (ch. 24, §16.4). The verb כָּבַשׁ is used infrequently, usually with connotations of forcible and hostile subjugation; cognate evidence suggests an underlying concrete meaning ‘to tread (upon)’ (compare כְּפָשׁ, ‘[foot]stool’, 2 Chr 9:18). Other occurrences with אֶרֶץ as object refer primarily to subjugation of the land’s inhabitants, in different phases of the conquest (Num 32:22,29, Josh 18:1, 1 Chr 22:18); there is no precise parallel to the usage here.

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<sup>11</sup> Note the use of merism (§48.3), in this case to evoke the whole of Judean society.

- יִרְדּוּ - ‘rule’; 2mp Qal imperative of יָרַד. The verb recurs from 1:26 (יִרְדּוּ, ‘let them rule’; 3mp Qal jussive), as does the ensuing vocabulary defining the objects of this rule; the motif of humanity’s dominion is thus expanded (with reference to the physical earth) and highlighted by repetition (with reference to other animate life). It is used, for instance, of Israel’s rule over the nations, including the familiar theme of the messianic reign from sea to sea (Ps 72:8, cf. Num 24:19, 1 Kings 5:4, Ps 110:2); and of the nations’ rule over apostate Israel (Lev 26:17, Neh 9:28). As in the case of כָּבַשׁ, other usages of this root suggest a concrete meaning ‘to tread (down)’ (cf. Joel 4:13).
- 29 הִנֵּה - ‘behold’; this extremely common demonstrative particle serves to emphasize the content of its clause and that clause’s relation to what follows (§28.3). Although conventionally translated ‘behold’, it has no single translation equivalent in contemporary English usage. Compare 1:31, which illustrates one relatively common construction, introducing a clause functioning as the object of a verb of seeing.
- עָשָׂב - ‘plant(s)’. The content of 1:29-30 corresponds closely to that of 1:11,12, with some stylistic variations (for instance, the participle of the verb זָרַע is Qal active here, rather than Hiphil). Thus, the symmetry between days one and four (light, and its sources within the cosmos) and days two and five (the media of water and sky, as provision for their inhabitants) recurs in days three and six.
- 30 וְלִכְל . . . - note that the first clause in 1:30 contains a compound indirect and direct object, but no verb: the provision here is presented as parallel to that in 1:29, dependent on the same verb.

#### 17.6. Psalm 121:1-4

- 1 מַעֲלֹת - ‘ascents’; fp abs, מַעֲלָה. The noun is derived from the common verb עָלָה, ‘to go up’; the *mēm*-prefix potentially defines this as a place, means, or process of going up (similarly מַעֲלָה). מַעֲלָה clearly has the meaning ‘step, stair’ in such passages as Ex 20:26, Ezek 40:6, and this meaning is sometimes adduced for the Psalm titles in Ps 120-134; alternatively, it is read in these passages with reference to the process of ascending to Jerusalem, on pilgrimage or from exile (cf. Ps 84:6, Ezra 7:9). Whereas this title employs possessive *lāmed* following an

indefinite noun ('a song of the ascents'; cf. §12.6.2), the other titles in Ps 120-134 take the form *שִׁיר הַמַּעֲלוֹת*, possibly implying a collective meaning for *שִׁיר*, 'the song(s) of ascents', 'the pilgrimage collection'.

- אָן - 'where?'; interrogative adverb of place, always found with *מִן* as here. It is based upon the interrogative morpheme *אֵ*, which appears in a number of interrogative words and phrases (e.g., *אֵיךְ*, 'where?'; *אֵיךְ*, 'how?'); it is not related to negative *אֵין*, 'non-existence', 'there is not'.
- 2 עֲשֶׂה - 'maker of'; ms cons Qal act ptc, *עֲשֶׂה*, 'to do, make'. III-ה verbs such as this retain the characteristic unchangeable long o-vowel in the first syllable of the Qal active participle (cf. *פֹּקֵד*). However, all III-ה verbs are characterized by -e(h) in the final syllable of the ms abs ptc; and, like other nominal forms with this final syllabic vowel, the singular construct takes the form -ē(h) (cf. §12.3.1; e.g., *שִׁירָה*, *יָפָה*). Although the construct is normally modified by a single genitive noun, there are various exceptions to this rule; and common compound phrases, such as 'heaven and earth' here, represent one such type of exception.
- 3 אֵל - 'not'. This negative adverb, comparable to *לֹא*, is normally used with certain variants of the imperfect to express forms of negative volition such as prohibition (§20.6). Less frequently in poetry it functions as an emphatic negative, as here, equivalent to the use of *לֹא* in Ps 121:4.
- 4 נִימָ - 'he will sleep, slumber, doze off'; 3ms Qal impf, *נִימָ* (§38.2.3).
- 4 יִישָׁן - 'he will sleep'; 3ms Qal impf, *יִישָׁן*. The form, which is pausal here, is usually written *יִישָׁן* or (defectively) *יִשָּׁן* (§35.5.1). The presence of the thematic vowel *paṭah* rather than *hōlem* is here due not to the presence of a guttural radical (§17.2) but to the verb's stative meaning (denoting a state rather than an activity, although the distinction is not always clear in English; cf. §19.1-4). The meaning of this and the preceding verb overlap, with *יִישָׁן* being somewhat commoner and *נִימָ* occurring exclusively in poetry, often in association with or as a poetic parallel to the root *ישן*. Where a potential distinction is discernible, on the basis of Hebrew and cognate usage, *נִימָ* appears to describe a preliminary stage of sleep; often, though, it appears to be used as a poetic equivalent term. Thus, YHWH will not nod off (leading to momentary inattention), let alone fall into prolonged sleep; or, the multiplication of equivalent terms is emphatic - by no means will he ever sleep.



## Chapter 18

### 18.1. Parsing and Translation

The conjunction in *wāw* consecutive forms is not translated here, since its precise function and translation are particularly dependent on the context.

1.	mp	Qal	act ptc	לקח	+ 3ms sx	the ones taking him
2.	1cs	Qal	pf	כרת		I cut
3.	1cs	Qal	wc + pret	שמר		I kept
4.	mp	noun	הַחֲסִידִים	חסד	+ 3ms sx	his acts of love
5.		prep	אֶל	(אל)	+ 1cp sx	to us
6.	2mp	Qal	wc + pf	הרג		you kill
7.	3mp	Qal	wc + pret	קבר		they buried
8.	mp	Qal	act ptc	שרף	+ 3fs sx	the ones burning it
9.	mp	adj	חֲכָמִים	חכם	cons	wise ones of
10.	2fs	Qal	pf	לקח		you took
11.	1cp	Qal	wc + pret	בחר		we chose
12.	3/2fp	Qal	wc + pret	שבת		they/you ceased
13.	1cs	Qal	wc + pf	קבר		I will bury
14.	3f/2ms	Qal	impf	מלך		she/you will reign
15.	ms	Qal	act ptc	שמר	+ 3fs sx	her keeper
16.	2mp	Qal	impf	סגר		you will shut
17.	mp	Qal	act ptc	רכב	+ 3mp sx	their riders
18.	1cs	Qal	impf	בטח		I will trust
19.	1cp	Qal	pf	ישב		we dwelled
20.	2ms	Qal	wc + pf	מכר		you will sell
21.	3cp	Qal	pf	מלך		they reigned
22.	mp	Qal	act ptc	הלך	abs	to those going
23.	mp	Qal	act ptc	שמע	+ 2ms sx	the ones hearing you

24.	3f/2ms	Qal	impf	דרש	she/you will inquire
25.	3fs	Qal	pf	אמר	she said
26.	2fs	Qal	impf	רכב	you will ride
27.	3cp	Qal	pf	בחר	they chose
28.	1cp	Qal	impf	מכר	we will sell
29.	mp	Qal	act ptc	ישוב + 3fs sx	its inhabitants
30.	1cp	Qal	pf	נתן	we gave

### 18.2. Translation

1. They will ride on their horses and will descend to the camp.
2. We went to the wilderness and we sought our God.
3. The priest's son reigned in his city and exercised authority over his people.
4. In the night (*or, at night*) I rested from all my work.
5. You will find your silver and will take it with you.
6. You remembered his commandments and kept them.
7. In (*or, during*) this year you will sell your house to us.
8. The enemy will capture your land and kill many of your people.
9. You gathered the fruit of your land and sold it to them.
10. We trust in his love and will serve him in his dwelling-place.
11. On that day they made a covenant with us.
12. You lived (*or, remained*) in his temple and listened to his words.

### 18.3. Translation

1. These stones were too large for the men of our settlement, and so they did not bring them from the wilderness to the city but broke them up there.
2. My God is my joy, and I will live in his dwelling place and I will seek him with all my heart and I will choose his righteous ways, throughout my life.
3. You will sell this table to the men of your city; (then) you will take the money and go home and stay there.

4. The priest's wife bore a son, and he sought YHWH and found (*or, obtained*) wisdom before him; then YHWH chose him to (be) his prophet, and he served his God all his days.
5. On that evening they rode on their horses to our enemies' camp and burned it with fire, for the sake of our brother whose children they had killed.
6. You heard these words of your God and you ceased from your work, as he commanded you (*lit., said to you*) through (*lit., by the mouth of*) his servant who came to you in that year.
7. After the death of the old king, his son reigned in his place; he gave the produce (*lit., fruit*) of the land to his people, and (so) they paid heed to what he said (*lit., his voice*), for he was ruling them with a wise spirit.
8. On the great and calamitous day of YHWH, when he judges the earth together with its inhabitants, the stars of the sky will fall like fire (*or, lightning*); people (*or, humanity*) will seek death, but they will not be able to find it.
9. I made a covenant of blessing (*or, a covenant [as] a blessing*) with you, and I guarded you in that terrible desert to which you went; however, you did not obey me, but you sought wicked gods in whom there is no life.
10. There are many wise people in this place, for they seek YHWH every day and trust in his blessings with all their heart, and his priests who keep his laws serve him with righteous joy (*lit., in the joy of righteousness*).
11. You are to write my words which you have heard from me (*lit., from with me*) and you are to remember them; then you shall (*or, are to, must*) go to my people Israel and say to them: "YHWH demonstrated his love for you (*lit., visited you with his love*); but you have not sought him, nor do you keep his covenant."
12. You are to keep my commandments and you must remember my law, for I am YHWH your God who took you from the land of your enemies and remembered your nation in the wilderness and kept you in all the way by which you went.

#### 18.4. OT Texts

1. I will remember my covenant between myself and you and every living creature (*lit., every living soul among all flesh*).

2. He heard the words of Laban's sons, (who were) saying: "Jacob has taken all that (belonged) to<sup>1</sup> our father - he has gained all this wealth from what was our father's."
3. They can judge<sup>2</sup> the people at all time(s): so, every major issue they can bring to you, but every minor issue they themselves can judge (*or*, decide, adjudicate).
4. Speak to the Israelites and say to them: "When you enter the land that I am giving to you, the land must observe<sup>3</sup> (*lit.*, rest) a sabbath<sup>4</sup> (*or*, lie fallow) to YHWH."
5. All its plunder you shall gather into the middle of its square, and then you shall burn (*or*, set on fire; *lit.*, burn with fire) the city and all its plunder entirely (*or*, [as] a whole-offering) to YHWH your God.
6. When he sits (*or*, reigns) on his royal throne<sup>5</sup> (*lit.*, the throne of his kingdom), he shall write for himself a (*lit.*, the) copy of this law in a book in the presence of the Levitical priests.
7. For it is YHWH our God who<sup>6</sup> brought us up and also our forefathers from the land of Egypt, the place of bondage (*lit.*, from the house of slaves), and who

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<sup>1</sup> הַ is widely used to denote possession, particularly in non-verbal clauses or with the verb הָיָה, to be; cf. §50.2.3.

<sup>2</sup> וְיִשְׁפֹּט - although *wāw* prefixed to a perfect form may be conjunctive (cf. §52.3.1) rather than consecutive in function, the latter option is more common, especially in prescriptive literature (as here) or prophetic texts. In this case, the verb continues an imperfect + perfect sequence in which Jethro recommends a course of action to Moses (Ex 18:21), following an imperative + perfect sequence (18:19-20); this prescriptive orientation is corroborated by the subsequent verbs in 18:22.

<sup>3</sup> The *wāw* consecutive perfect verb introduces the main clause, following the temporal clause introduced by כִּי + imperfect הָיָה (cf. §42.3.2, §38.5) - the point of transition from subordinate to main clause must be inferred primarily from the logical relationship between the clauses, although other indicators (such as the change in subject here) may also be present.

<sup>4</sup> Unlike English, Hebrew quite frequently employs a verb with a cognate noun modifier, functioning as an adverbial accusative to define the manner or scope of the action (§42.2).

<sup>5</sup> The genitive מִן־הַכִּסֵּא can be construed as an attributive genitive if the noun is interpreted as describing a quality (rather than, for instance, the purpose or location) of the throne (cf. §48.2.3).

<sup>6</sup> The demonstrative pronoun הַזֶּה may function in verbless clauses in a manner akin to the verb BE, agreeing with the subject in gender and number; it lends emphasis to the grammatical constituent that it follows, whether the subject (as here) or the predicate; cf. §47.1.3 (a difficult example, however).

performed before our eyes these great signs and kept us in all the journey on which we travelled and among all the nations through whose midst we passed (*lit.*, who we passed in their midst).

8. After he buried<sup>7</sup> him, he said to his sons: “When I die (*lit.*, at my death), you must bury me in the grave where the man of God is buried.”<sup>8</sup>
9. So all Israel buried him and mourned for him, according to the word of YHWH which he had spoken through his servant Ahijah the prophet.
10. Then Abijah lay with his fathers, and they buried him in the city of David; and Asa his son became king in his place.
11. Jehoiada made the covenant between YHWH and the king and the people, that they should become (*or*, live as) YHWH’s people, and also between the king and the people.
12. YHWH, the God of Israel, chose me out of all my father’s household that I should become king over Israel forever. For he chose Judah as leader, and within the house (*or*, family, tribe) of Judah (he chose) my father’s household,<sup>9</sup> and among my father’s sons he favoured me so as to make (me) king over all Israel.

#### 18.5. *Genesis 2:1-4*

- 1 וַיִּבְרָא - 3mp Pual wc + preterite, of בָּרָא. The Pual stem represents the passive of the Piel (cf. 2:2), the Piel usually functioning as a transitive stem that expresses various modes of causation (ch. 27-28).
- צָבָא - although typically used of human armies and other such groups, צָבָא is also applied to the physical heavenly bodies, often as hypothetical but prohibited objects of worship associated in pagan mythology with deities (e.g., Deut 4:19, 17:3, 2 Kings 17:16); and, by extension, to the

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<sup>7</sup> The Qal infinitive construct is normally vocalized /C<sup>c</sup>CōC/ (e.g., קָבַר), or /CoCC-/ with pronominal suffixes, as here; it is widely used after וַיְהִי/וְהָיָה + following preposition, corresponding to an English temporal clause (ch. 22; §50.1.1).

<sup>8</sup> קָבַר - Qal passive participle, for which this is the regular vocalization (§21.2).

<sup>9</sup> The presence of the verb בָּחַר is implied here (ellipsis), on the analogy of the preceding clauses; note the differing constructions that indicate the object of the action - בָּחַר + בֵּן in the two preceding clauses, (בָּחַר) + accusative in the next (where the preposition בֵּן has the different meaning of ‘among’).

angelic beings inhabiting the heavenly realms (e.g., 1 Kings 22:19, Ps 103:21). Most of these connotations are potentially present in the common divine epithet **יְהוָה צְבָאוֹת**. The 3mp pronominal suffix accompanying the noun here most likely refers to the preceding compound phrase as a whole (i.e. the entirety of created entities, in heaven and earth); thus, 2:1 would summarize the content of chapter 1, recapitulating its broad introductory reference to ‘heaven and earth’ (1:1) and then resuming all the details of the creative process under the rubric **וְכָל־צְבָאָם**. It is possible, though, that the prominent association of **צָבָא** with **שָׁמַיִם** is assumed here, in which case the prepositional phrase functions as an appended comment on that noun only.

- 2 . . . **וַיֵּכֶל** - ‘he finished’; 3ms Piel wc + preterite, **כָּלָה**. The repetition of this verb links 2:2 to 2:1; and the general content of 2:1-2 links them to 1:1-31 (particularly the divine name **אֱלֹהִים**, repeated reference to the seventh day in a series, and repetition of the verb **עָשָׂה**). The division between chapters one and two is therefore somewhat misleading at this point.
- 3 . . . **וַיְבָרֶךְ** - ‘he blessed’; 3ms Piel wc + preterite, **בָּרַךְ**. 2:3 is related in turn to 2:2 by much of the same vocabulary, and to 1:1-31 by this third reference to blessing (cf. 1:22,28, and then not until 5:2, 9:1, 12:2-3 in the Piel stem). The focus of this paragraph emerges from the new topic introduced by the verb **שָׁבַת**, repeated in 2:2,3 in conjunction with ‘the seventh day’. While the paragraph might be read as an appendix, its position at the conclusion of a series of seven days and three blessings marks it as a culminating moment of major significance.
- . . . **בָּרָא** - use of this verb at the conclusion of 2:1-3 in conjunction with **הַשָּׁמַיִם וְהָאָרֶץ** at its beginning echoes 1:1 and appears to form an inclusio, marking the conclusion of 1:1-2:3 as a section. The root also appears in 2:4, **בְּהִסְרָאָם** (Niphal infinitive construct, + 3mp suffix - ‘their being created’), as does repeated reference to ‘heaven’ and ‘earth’: although the structural role of 2:4 is ambiguous, it is likely that those repetitions serve the different role of establishing continuity between the end of one section and the beginning of the next (see next comment, on 2:4). The use of **בָּרָא** in 2:3 is followed by **עָשָׂה**, the other verb describing God’s creative activity in 1:1-2:3 (Qal infinitive construct, **עָשָׂה** - also repeated in 2:4). The direct juxtaposition of the

two roots in the one clause is unusual, since they overlap in meaning: it may simply add emphasis to the idea of completion by means of semantic repetition; or the infinitive highlights God's role as fabricator or artisan in creation (cf. 2:7).

- 4 תולדות - 'history of origins', 'descendants'; fp cons of תולדה. The noun is derived from ילד, 'to bear, procreate', and it usually accompanies a genealogical list or family history; the phrase אלה תולדות is usually interpreted as introducing such a list (e.g., Gen 6:9, 10:1, cf. 5:1). 2:4 therefore plausibly marks the beginning of the next creation account (so §48.4, and many interpreters); and the introduction of the divine name יהוה for the first time in 2:4b supports this. On the other hand, much of the vocabulary of 2:4 relates it closely to 1:1-2:3, and specifically to 2:2-3 (the repeated combination of 'heaven' and 'earth', the verbs עשה and ברא). In addition, the usage of תולדות here is unique, associated with 'heaven and earth' rather than personal names as its modifier, so that it may not function in its typical introductory role; and the creation of 'heaven' is not in view in what follows. A case might therefore be made for viewing 2:4, or 2:4a, as concluding the preceding account rather than introducing what follows. On either analysis, 2:4 functions as a structural seam, joining the two creation accounts by means of shared vocabulary.

#### 18.6. Psalm 121:5-8

- 5 שִׁמְרְךָ - 'your protector'; ms Qal act ptc, שִׁמַּר, + 2ms suffix. The stressed *sēgōl* preceding the 2ms suffix, rather than shewa, is a regular feature of pausal forms accompanying a major disjunctive accent (§21.4); similarly at the end of the verse, and in a number of other verses. This is the third of six occurrences of שִׁמַּר in Ps 121, the root repetition serving to identify this as the keyword of the psalm.
- צל - 'shadow, shade'; this noun is derived from a geminate root (צלל), like לב (hence the vowel change and doubling of ל in the presence of a suffix). It is frequently used figuratively, particularly in Psalms and Isaiah, of protection provided by YHWH or some other source.
- יְמִין - 'right side, right hand'. יְמִין is used of the right side of the body generally, often as a genitive modifying a specific anatomical term

such as יָד or יָמִין; since it is associated most often with יָד, it frequently has the meaning ‘right hand’ even when used alone.

- 6 . . . יוֹמִים - note the use of opposing pairs (day/night, sun/moon) to evoke the entire range of time and its potential hazards; and the chiasmic structure of the two poetic lines, whose opposing word-order contributes to these nuances of contrast and completeness (cf. §45.3): as in previous examples of parallelism, an element from the first line is gapped, or omitted but implied, in the second - in this case, the verb which stands at the centre of the structure. 1:6 is closely related, in turn, to 1:5: for instance, by the metaphor of shadow and light; by the rhyming pausal form of the 2ms suffix punctuating three of the four lines, and the alliteration of initial *yôḏ*; and by the corresponding length of the poetic lines (short, long; long, short).
- יִפְּקֶה - ‘it will strike you’; 3ms Hiphil impf, נִכָּה, + 2ms object suffix. The root is widely used with respect to harmful activity, particularly of causing destruction and death. The prefix *yôḏ* marks this as imperfect, but in most respects this form exhibits features not yet encountered: for instance, the initial radical *nûn* is assimilated to the following *kaḥ*, which is therefore written as doubled; and the object suffix *-ekkā(h)* also shows doubling as a result of another assimilated *nûn* (cf. §24.5; §30.1-2; §37.4.2).
- 8 יֵצֵאת - ‘to go out’; Qal infinitive construct of יָצָא, with 2ms subject suffix. This is one of the very common I-י verbs (cf. יָלַד, יָרַד, יָשַׁב), with irregular forms apart from the Qal pf and ptc: literally ‘the going out of you’, i.e. ‘your going out’, ‘(you when) you go out’. The following word has the same morphology, from בָּוֹא, ‘to enter’; as with the vocabulary in 1:6, the two terms balance and contrast with one another, forming a merism that evokes the whole range of human activity.



## Chapter 19

### 19.1. Parsing and Translation

1.	2mp	Qal	pf	יכל		you were able
2.	2fs	Qal	impf	שמר		you keep
3.	3cp	Qal	pf	לקח		they took
4.	1cp	Qal	impf	מכר		we will sell
5.	3ms	Qal	wc + pret	כרת		he cut
6.	1cs	Qal	pf	ירא		I feared
7.	fs	Qal	act ptc	מלך	abs/cons	one ruling
8.	1cs	Qal	wc + pret	קבר		I buried
9.	1cp	Qal	wc + pf	יכל		we will be able
10.	3/2fp	Qal	impf	שרף		they/you will burn
11.	3cp	Qal	pf	מכר		they sold
12.	2ms	Qal	pf	שבת		you rested
13.	1cs	Qal	impf	שכב		I will lie down
14.	1cs	Qal	pf	שמר		I kept
15.	3mp	Qal	wc + pret	מלא		they were full
16.	1cs	Qal	impf	מלך		I will reign
17.	2fs	Qal	pf	דרש		you sought
18.	mp	Qal	act ptc	הרג	+ 3ms sx	his killers
19.	3f/2ms	Qal	wc + pret	זקן		she/you became old
20.	ms	Qal	act ptc	לקח	abs/cons	one taking
21.	2mp	Qal	impf	שבת		you will cease
22.	3f/2ms	Qal	wc + pret	שפט		she/you judged
23.	3fs	Qal	pf	שכב		she lay down
24.	fp	Qal	act ptc	פקד	abs/cons	ones visiting

25.	3/2fp	Qal	impf	מצא	they/you will find
26.	1cp	Qal	wc + pret	רכב	we rode
27.	3cp	Qal	pf	ירד	they went down
28.	mp	Qal	act ptc	שרף abs	ones burning
29.	2mp	Qal	wc + pret	כתב	you wrote
30.	3ms	Qal	impf	שמע	he will hear

### 19.2. Translation

1. All the vessels will be full of water.
2. Why are (*or, were*) you afraid of the righteous priest?
3. The stones were too heavy for these servants.
4. The women went and lay down outside (*lit., from outside to*) the city.
5. You have grown old and your sons do not fear YHWH.
6. We overcame our enemies, for your God was with us.
7. Will you sell your children to them?
8. What do you seek in their land?
9. Did she say to you that she would find your containers?
10. Will he not remember the blood of his upright ones, who live in fear of (*or, reverence for*) him?
11. What should they write in the books (*or, documents, records*) of our king?
12. Whose daughter are you, and who is your brother?

### 19.3. Translation

1. In those years his father became old; he had conducted himself righteously (*lit., walked in his righteousness*) before (*or, in relation to*) YHWH all the days of his life, and he was greatly honoured in the gate of his people.
2. I will not ride on your horse, for it is very vicious (*or, bad, unsuitable*) and I could (*or, would, might*) fall off it, just as many before me have fallen.
3. Why did you go to the vineyard and shut its gate and lie down there, instead of working (*lit., and you did not work*) in the fields as (*did*) your brothers?

4. There are soldiers riding from the desert, and they will kill every living being that they find in their path, and they will take all the articles of gold and silver on which they can lay their hands (*lit.*, which their hand finds).
5. Who will (*or*, can) govern (*or*, judge, lead) this nation, for it is very large and we have not found a wise man who can reign over it?
6. There is no fruit in this jar, for your wife has taken it and she sold all of it to the inhabitants of her city when she went there today.
7. After the death of the king, when he rests (*or*, lies down) with his ancestors and they bury him (*or*, and he is buried), then his young (*or*, youngest) son will sit (*or*, reign) on the throne of his father and will be king in his place in Jerusalem.
8. They descended from the mountains and captured (*or*, took, seized) the table of the dwelling (*or*, tent, sanctuary) together with all its utensils; they set fire to the house of God, and they killed his (*or*, its) priests.
9. So when (*or*, because) we were afraid of our enemies, who filled our land and sought to shed our blood (*lit.*, sought us for blood[shed]) so that their evil weighed (*lit.*, was heavy) upon us, we sold our houses and gathered our children (and went) into the desert.
10. In the evening you shall cease from your work and shut the gates of your city; then every man and every woman shall come to the temple of their God, and there (*lit.*, in it) they shall listen to his commands.
11. Great is the righteousness of our God and abundant are his mercies (*or*, acts of love), for he has made with us a righteous covenant: he has protected us through (*lit.*, in) all the years of our life, and he has remembered our families also (*lit.*, our houses with us); he has not given his people into the power (*lit.*, hand) of their enemies.
12. Before the years of the famine, the nation did not listen to the voice of YHWH or the words of his mouth, and they did not walk according to (*or*, follow, live by) his laws which he gave them through his servant. Therefore he sold them (*or*, gave them up) into the hands of those who killed them, and he took (*or*, removed) their food from the midst of their land. But then after these events, the elders of Judah gathered the nation, and they remembered YHWH their God: they sought him and kept his covenant and his laws.

#### 19.4. OT Texts

1. Why should we perish before your eyes, both<sup>1</sup> we and our land? Buy us and our land in exchange for food, and we and our land will be in the service of (*lit.*, servants to) Pharaoh.
2. The Israelites looked (*or*, saw [it]) and said to one another (*lit.*, a man to his brother), “Whatever<sup>2</sup> is it?” for they did not know what it was. So Moses said to them, “That is the food which YHWH has given you to eat.”
3. You are to see<sup>3</sup> what the land is like (*lit.*, the land what it is), and whether the people living upon it are strong (*lit.*, and the people . . . is it strong),<sup>4</sup> . . . , and whether the land in which they are living is good or bad (*lit.*, and what the land is . . . is it good or bad), and whether the settlements in which they are living are encampments or fortified towns (*lit.*, and what are the cities . . . whether in camps or in fortified places).
4. Why is YHWH bringing us into this land, . . . ? Would it not be better (*lit.*, good) for us to return<sup>5</sup> to Egypt?
5. For what great nation has gods (*lit.*, who [else] is a great nation which to it are gods)<sup>6</sup> near to it, . . . ; and what great nation has righteous decrees and judgements

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<sup>1</sup> The repetition of כֹּל before two or more related items is relatively common and corresponds to English ‘both . . . and’.

<sup>2</sup> מָה - as the following explanation in 16:15 implies, מָה is probably used here as a pronoun equivalent to מַה (comparable forms of the interrogative pronoun are relatively widespread in other Semitic languages, such as Ugaritic *mn*); it is subsequently used as a noun to describe the substance, usually represented in the versions by a transliteration of the Hebrew (cf. מָן, ‘manna’, Ex 16:31); it is unclear whether this development underlies, or derives from, the use of a comparable noun for a glutinous substance in other languages such as Arabic.

<sup>3</sup> וַיִּרְאֵיהֶם - the verb is רָאָה, an extremely common example of a III-ה root (ch. 36); note that the subjects of the two following questions are introduced as the object of רָאָה and then resumed by a pronoun - a common construction in Hebrew indirect questions and statements.

<sup>4</sup> הֲיִחַיָּהוּ - although the prefixed morpheme could be the article (§6.3.4.c), the parallel interrogative clauses exclude this.

<sup>5</sup> שׁוּב - the infinitive (ch. 22, cf. §38.2.4) is normally construed as a *ms* noun - it functions here as the subject, with which the predicate adjective טוֹב agrees; the comparative translation ‘better’ is indicated by the contrast between the two lands - as noted previously, Hebrew makes no morphological distinction between positive and comparative usages of the adjective.

<sup>6</sup> מִי - although the interrogative pronoun may on occasion lend itself to translation as an adjective, as here, it does not actually function as an adjective.

corresponding (*or, comparable*) to this entire law that I am setting before you today?

6. Now Joshua the son of Nun was full of (the) Spirit (*or, a spirit*) of wisdom, for Moses had laid his hands upon him, and so the Israelites obeyed him and did as YHWH had commanded Moses.
7. They were very afraid, because Gibeon was a great city, as<sup>7</sup> one of the royal cities (*lit., cities of the kingdom*), and because it was greater than Ai, all its men (being) warriors.
8. Who will heed you in (*or, regarding*) this matter, for the portion of him going down to battle and the portion of him remaining by the equipment shall be the same (*lit., as the portion . . . and as the portion*).<sup>8</sup>
9. Are not<sup>9</sup> Zadok and Abiathar the priests there with you? So then, everything that you hear from the palace you can communicate to Zadok and Abiathar the priests.
10. The officials of the king of Aram said to him: “Their gods are gods of the mountains, that is why (*or, therefore*) they have been stronger than (*or, overcome*) us.”
11. One (*lit., one woman*) of the wives (*or, the wife of one*) of the members of the prophetic groups (*lit., sons of the prophets*) appealed to Elisha, saying: “Your servant, my husband, has died; and you know that your servant was one who feared YHWH.”
12. When you announce to this people all these words, and they say to you, “Why (*lit., on account of what*) has YHWH spoken against us all this great calamity - what is our guilt and what is our sin that we have committed against YHWH our God?,” then you shall say to them: ““(It is) because your forefathers forsook me,” says YHWH.”

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<sup>7</sup>  $\text{כִּי}$  may indicate similarity with a following category from which it is distinct (‘it was like . . .’), or, as here, identification with a category to which it belongs (‘it existed as . . .’, ‘it constituted’).

<sup>8</sup> The repetition of  $\text{כִּי}$  before each of two distinct noun phrases is a Hebrew idiom expressing their identity.

<sup>9</sup> Rhetorical questions beginning with  $\text{אֵלֶּיךָ}$  are a common means of emphasizing the truth of the following assertion - equivalent here, for instance, to, ‘bear in mind that . . .’.

### 19.5. Genesis 22:1-4

- 1 . . . וַיִּהְיֶה - note the typical use of this form to introduce a subordinate temporal idea (§18.4); the use of דְּבָרִים here refers to preceding ‘events’, rather than ‘words’ (i.e. the critical sequence of events in Gen 21, to which this narrative shows numerous connections). The syntax of the following clause is not typical, however: the introductory וַיִּהְיֶה clause would normally be followed by a *wc* + pret verb (compare 22:4, without introductory וַיִּהְיֶה). The word order here can be regarded as marking a second temporal idea (‘when God tested Abraham’), or as merely a stylistic variant.
- נִסָּה - ‘he tested’; 3ms Piel pf, נִסָּה. The verb is predicated of testing with neutral or positive connotations (e.g., 1 Sam 17:39, 1 Kings 10:1, Dan 1:12,14), particularly with respect to God’s activity in training his people as here (e.g., Ex 20:20, Deut 8:2). However, it is consistently censured when the roles are reversed, with God as the object of Israel’s testing (e.g., Ex 17:2,7, Num 14:22, cf. Jg 6:39); the invitation to test God in Mal 3:10, for instance, involves the different verb בָּחַן.
- הִנְנִי - ‘here I am’; demonstrative particle הִנְנִי, + 1cs suffix (§28.3). The suffixed forms of הִנְנִי are used quite frequently in answer to a question or summons; the terse style of the dialogue found here is also common in exchanges preliminary to the main focus of a conversation. Although הִנְנִי is widely used, the suffixed form is relatively less common: it appears to punctuate successive phases of the dialogue here, and to underline Abraham’s availability and commitment to the key relationships being tested (22:1,7,11, cf. 22:13).
- 2 קַח - ‘take’; 2ms Qal imperative, קַח. This verb is unusual in following the pattern of certain I-נ verbs in the Qal imperfect and preterite, imperative and infinitive construct: in the imperative, they drop the initial radical (§34.2,6); for regular forms of the imperative, see §20.2. The following particle אֲנִי marks a volitive form, such as an imperative; in many cases, as here, it accompanies a command rather than a request and so the conventional translation as ‘I pray’ or ‘please’ is inapposite (cf. §20.5). For the Qal *wc* + pret of קָחַ, in which the initial radical assimilates to the second radical, see Gen 22:3 וַיִּקַּח ‘he took’.

לָךְ - 'go'; 2ms Qal imperative, הֵלֵךְ. Like לָקַח, this verb is irregular and follows the pattern of a different group of verbs - in this case, I-י verbs such as יָשַׁב. They resemble לָקַח and its I-נ counterparts in dropping the initial radical in the imperative; the normal vowel in the 2ms form is *ṣērê*, shortened here in the closed unstressed syllable followed by *maq̣qēḥ* (cf. §35.2,4). As with the preceding uses of לָקַח, the command is followed by *wc* + *pret* expressing fulfillment of the command in 22:3, וַיֵּלֶךְ.

הַמֹּרִיָּה - 'Moriah'; the term has been interpreted in a wide variety of ways, primarily but not exclusively as a place name. It recurs in 2 Chr 3:1, applied specifically to the mountain of Solomon's temple. If it is in fact Semitic in origin, it could be derived from מָרַח, 'to teach' (cf. מוֹרֶה, and perhaps the name מוֹרֶה, e.g., Gen 12:6); and this association may be implied within the narrative - regardless of its original etymology - in view of the initial theme of testing and the subsequent emphasis on vision and revelation (see on 22:13,14).

אָמַר - 'I shall say'; 1cs Qal impf, אֶמַּר. The verb is irregular in the imperfect and related tenses due to the initial *āleḥ*. It belongs to a small I-א subgroup whose prefix vowel is *hōlem* in the imperfect (compare the ubiquitous form וַיֹּאמֶר); these verbs are also characterized by loss of the quiescent first radical when preceded by the identical consonant in the 1cs imperfect. With respect to its syntax, אָמַר is normally followed by direct or indirect speech, rather than by a simple noun phrase, as object; the present construction with אֲשֶׁר is an exception, where the relative particle functions as a direct object or adverbial accusative ('which I shall mention', 'with respect to which I shall speak'); similarly 22:3,9, 43:27,29, Ex 32:13, etc.

3 וַיַּחֲבֹשׁ - 'he saddled', 'he bound'; 3ms Qal *wc* + *pret*, חָבַשׁ. I-Guttural verbs such as this are characterized by either *paṭah* or *s<sup>e</sup>gōl*, rather than *hîreq*, as the prefix vowel of the Qal imperfect and preterite; and, usually, by vocal composite shewa rather than silent shewa under the initial guttural (§32.2.1).

4 וַיִּשָּׂא - 'he lifted up'; 3ms Qal *wc* + *pret*, שָׂא. I-נ verbs regularly assimilate the initial radical to an immediately following consonant, as occurs in the Qal imperfect and preterite (see also on לָקַח above, 22:2,3). This

particular verb, which is very common, shows some additional irregularities since it is also III-א; cf. §23.6, §34.2.

מֵרָחוֹק - ‘from afar’. The adjective רָחוֹק expresses distance primarily in spatial but also in temporal terms, as does this particular phrase with מֶן. While the spatial sense is clearly in the foreground here, the lack of obvious reason for inclusion of this detail and the emphasis in this narrative upon vision, provision and revelation may imply here a premonitory glimpse of the future significance of Moriah (22:2) and ‘the mountain of YHWH’ (22:14) from an earlier point in time (compare, for instance, 2 Sam 7:17, Isa 22:11, 25:1, 37:26, Ezek 12:27).

#### 19.6. Psalm 133:1-3

- 1 מַה - the repeated interrogative pronoun shows the expected doubling of the following consonant (§19.6); the writing with *maqṣēp* is also normal for this form of the pronoun. The specific usage found here is less typical, although by no means uncommon: the pronoun functions adverbially, and the rhetorical question has the force of an exclamation, corresponding to English ‘how good!’.
- נָעִים - ‘good, fine, beautiful’; ms adjective, of the root נָעַם (found also, for instance, in the name ‘Naomi’). The root overlaps in meaning with טוֹב, but it is considerably rarer in Hebrew (whereas it is relatively common in, for instance, Phoenician): it occurs almost exclusively in poetry, usually in conjunction with and following a range of other roots denoting what is good, beautiful, pleasing or valuable.
- גַּם־יַחַד - ‘indeed together’. גַּם functions as an adverb, usually with the associative meaning ‘also’ but sometimes with emphatic force as here. יַחַד (written here as a pausal form; §21.4) is a nominal form that is also used, almost exclusively, adverbially.
- 2 כִּשְׁמֶן . . . - the simile introduced at this point functions as a predicate parallel to that in 133:1 (מַה . . . נָעִים), with which it is compared and to which it is linked by the repeated adjective טוֹב. This correlation of the two verses makes it clear that the subject, lacking in 133:2, is by implication the same as in 133:1, i.e. שְׁבֹתָ . . . יַחַד: ‘for brothers to live together is good; [it] is like . . .’.



שִׁירָד - 'which descends'. The prefixed -שִׁ, typically followed by a doubled consonant as here, functions as a rarer equivalent of אֲשֶׁר; it appears primarily in Psalms, Ecclesiastes and Song of Songs, and sporadically in a range of other OT texts (and then frequently in all later phases of Hebrew). The usage here, and then again in 133:3, indicates that the first occurrence of יָרַד in 133:2 is to be interpreted in a similar manner: as an unmarked relative or circumstantial clause ('[which] descends', '[as it] descends'); or as an attributive adjective, in construct with the following prepositional phrase; or, less plausibly, to be read in the same way as יָרַד[שִׁ], with loss of the relative pronoun due to haplography after רָאשׁ. Note that the entire verse consists of a single predicate prepositional phrase, in which the gradual addition of descriptive detail mirrors and evokes the progressive descent of the oil.

- 3 . . . כָּטַל - the second simile functions as a predicate that is parallel to the first in 133:2 (as indicated by the lexical and phonetic repetitions), with the same implicit subject. While the two images of oil and dew are clearly evocative of blessing, in various guises, this juxtaposition of a specific historical and a very different geographical allusion is both striking and puzzling, requiring the reader to reflect on how they complement and coincide with each other. In the same way, their relationship to the original situation envisaged in 133:1 is inherently plausible (unity, like oil and dew, is good), but also enigmatic.

הִרְרִי - the noun הֵר is derived from a geminate root הָרַר (although no verbal attestations are known); and the underlying repetition of the radical *rēš* appears in this variant of the plural construct, as in various other suffixed forms and also in the infrequent derivative adjective הִרְרִי.

כִּי - כִּי can be read here as explanatory ('for'), or as emphatic ('surely'). On either analysis, this clause draws together the similes (133:2-3) and their corresponding basis of comparison (133:1) into a single concluding statement, since שָׁם can be taken to refer to each of the three situations envisaged (brothers in unity, the anointing of the high priest, dew in Zion).

## Chapter 20

### 20.1. Parsing and Translation

1.	1cp	Qal	coh	שׂמח		let us rejoice
2.	2ms	Qal	impv	שׁכב		lie down
3.	2mp	Qal	impv	שמר		keep
4.	2ms	Qal	impv	שׁפך		pour out
5.	ms	Qal	act ptc	דרש	+ 1cs sx	my seeker
6.	1cp	Qal	pf	שמר		we guarded
7.	2fs	Qal	impv	רכב		ride
8.	3cp	Qal	pf	שלח		they sent
9.	3f/2ms	Qal	impf	מלא		she/you will be full
10.	1cs	Qal	coh	כרת		let me cut
11.	1cp	Qal	wc + pret	גאל		we redeemed
12.	2fp	Qal	impv	מכר		sell
13.	2fp	Qal	pf	ירא		you feared
14.	1cs	Qal	wc + pret	שלח		I sent
15.	2ms	Qal	impv	שרף		burn
16.	3mp	Qal	wc + pret	כבד		they were heavy
17.	3fs	Qal	pf	מלא		she was full
18.	3cp	Qal	pf	שמר		they kept
19.	1cs	Qal	coh	בחר		let me choose
20.	1cp	Qal	wc + pret	זקן		we became old
21.	ms	Qal	act ptc	לכד	+ 3mp sx	their capturer
22.	2mp	Qal	impv	שלח		send
23.	fs	Qal	act ptc	שמע	abs/cons	one hearing
24.	fs	noun	אִשָּׁה	(אִנִּשׁ) + 3ms sx		his wife

25.	3/2fp	Qal	impf	מלא	they/you are full
26.	3cp	Qal	pf	שכב	they lay down
27.	1cs	Qal	pf	יכל	I was able
28.	2mp	Qal	impv	רכב	ride
29.	2ms	Qal	impv	זכר	remember
30.	3cp	Qal	wc + pf	גאל	they will redeem

## 20.2. Translation

1. Pour out the blood on the ground.
2. Gather the assembly and (together) seek YHWH.
3. Let them not rejoice (*or, they are not to rejoice*) in other gods.
4. Let us send our messengers to the prophet.
5. You must not bury them in this land.
6. Ride to the city and sell (*or, so that you may sell*) the implements (*or, pots*) there.
7. Send my son to me lest my enemies capture him.
8. Redeem us from the hands of the wicked.
9. Do not (*or, you must not*) make a covenant with them lest they rule over you.
10. Let the nation listen to his voice, and let them fear his anger.
11. I will (*or, let me*) choose your ways so that I may keep your commands.
12. Remember the power of your God and trust in him.

## 20.3. Translation

1. Send to me those men who have shed blood in my land so that I may judge them.
2. Do not break this vessel, for I have no other (*lit., there is not to me another vessel*) and I am fetching water for my household in it.
3. Gather all his assembly, and let them rejoice before him and say: “You are greater, YHWH our God, than all the gods among the nations and than all the kings of the earth.”

4. We defeated (*or, prevailed over*) our enemy in the battle, and then we captured his capital (*lit., great*) city, for he and his men feared our power (*or, army*) and they rode (away) to another land.
5. YHWH redeemed his people Israel and heard their cry (*lit., voice*): he gave them water in the wilderness, they were filled with bread from heaven which he poured out in their midst; but they did not remember his love.
6. They sent their messenger to us, who said to us: “Make a covenant of friendship with us (*lit., between yourselves and us*), and (then) we will seek your welfare and you and your nation will seek our welfare.”
7. Let us choose for ourselves a king, so that he may (*or, and let him*) gather a great army and ride before us in the battle; then we will (*or, let us*) go down to the cities of our enemies, and we will go into their houses and take their gold and their articles of value (*or, valuables; lit., precious vessels*).
8. You must not seek (*or, inquire of*) those priests, and you must not sell to them your food (*or, bread*) or your sheep or your fruit, for they are murderous men (*lit., men of blood*) and their dwellings are full of evil (deeds) (*or, evil [acquisitions]*).
9. Lie down here tonight. Then, when this man encounters (*lit., finds*) you, you shall say to him: “Sir (*or, my lord*), listen to my voice (*or, my request*) and give to me and my daughters food for our journey.”
10. Remember this day, and go in his wisdom with which he is sending you; and rejoice in the good (*or, prosperity*) of your nation, over whom YHWH will appoint you to (be) their leader.
11. Send your sons and daughter and sister (away), that they may go to the hill country and stay there for a few days, so that our enemies may not find them and capture and kill (them), just as (*or, since*) others have fallen at their hands.
12. Do not seek other gods, for YHWH will punish all who seek other gods. You must not trust in them by fearing them (*or, so as to fear them; lit., for the fear of them*), nor must you listen to their priests or rejoice before them, for YHWH will cut off from his people all those who fear them.

## 20.4. OT Texts

1. Go<sup>1</sup> and gather the elders of Israel, and say to them: “YHWH, the God of your fathers, has appeared to me - the God of Abraham, Isaac and Jacob; and he has said (*lit.*, saying), ‘I have surely paid attention to you and what has been done to you in Egypt.’”
2. They will listen to your voice (*or*, heed what you say), and then you will go in<sup>2</sup> with the elders of Israel to the king of Egypt and you will say to him: “YHWH, the God of the Hebrews, has encountered us. So now, we wish to go (*or*, let us go) a three days’ journey in the desert and sacrifice to YHWH our God.”
3. YHWH said to Moses: “Write down<sup>3</sup> for yourself (*or*, make sure you write) these words, for in accordance with these words I have made a covenant with you and with Israel.”
4. Send for yourself men and let them spy out the land of Canaan, which I am giving to the Israelites; you must send one man for each tribal group (*lit.*, one man one man for the tribe of his fathers),<sup>4</sup> every one<sup>5</sup> of them a leader.
5. If the place, where YHWH your God chooses to establish his name, is too far for you,<sup>6</sup> then you may slaughter some of your cattle and some of your sheep that YHWH has given you . . . and you may eat (them) within your (own) gates.

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<sup>1</sup> לך - 2ms Qal imperative of הָלַךְ (cf. §35.4); note the volitive sequence following this initial imperative (§20.7.1).

<sup>2</sup> וּבָאתָ - note the agreement of the verb with the first noun of the compound subject (§45.4.4), with transition to a plural form in the following verb after introduction of the subject; the verb is 2ms Qal *wāw* consecutive perfect of בָּוֹא (ch. 38).

<sup>3</sup> כְּתֹב - the expected vowel *hōlem* in the second syllable is shortened to *qāmeš-ḥātûḥ* due to the loss of stress; the following prepositional phrase לְךָ either identifies the subject as the beneficiary of the action (‘for yourself’), or it emphasizes the subject’s role in performing the action (e.g., ‘you be sure to write’), cf. §50.2.2 - similarly in #4.

<sup>4</sup> אִישׁ אֶחָד - repetition of a phrase can express duplication of the situation, which may correspond to English usage of the distributive adjective ‘each’ (cf. §45.1, for other implications of repetition).

<sup>5</sup> לֵל, used indefinitely, may also correspond to English ‘each, every (one)’; here the word order suggests that it is most likely modified by נָשִׂיא בָּהֶם, functioning as a predicate (‘[being/is to be] a leader among them’, the prepositional phrase referring back to the Israelites).

<sup>6</sup> רָחוֹק מִן - the verb is stative (cf. §19.1-4), cognate with the adjective רָחוֹק, ‘far’; like adjectives, stative verbs may occur in comparisons in conjunction with the preposition מִן (§9.3 - used here with a pronominal suffix, §21.5).

6. Saul said to the people with him: “Muster (*or*, number, check) (the men) and see who has gone (out) from us (*lit.*, from with us).” So they mustered (them) and found that (*lit.*, behold) Jonathan and his armour bearer were not (there).<sup>7</sup>
7. Samuel said to Saul: “YHWH has sent me<sup>7</sup> to anoint you as king over his people, Israel; so now, hear what YHWH says (*lit.*, the voice of YHWH’s words).”
8. Then Saul sent messengers to Jesse and said: “Send to me your son David, who is with the flock.”
9. David sent messengers to the men of Jabesh Gilead, saying to them: “May you be (*or*, you are) blessed<sup>8</sup> by YHWH, because you performed this act of loyalty to (*lit.*, with, in relation to) your master<sup>9</sup> Saul, by burying (*lit.*, and you buried) him.”
10. Jehoshaphat said: “Is there no prophet of YHWH here, that we may inquire of YHWH from him?”<sup>10</sup> Then one of the king of Israel’s officials answered, saying: “Elisha the son of Shaphat is here, who poured water on the hands of Elijah.”
11. So now, in the sight of all Israel, YHWH’s congregation, and in the hearing of our God, (I exhort you to) be careful to seek (*lit.*, observe and seek) all the commandments of YHWH your God, so that you may possess the good land and bequeath (it) as an inheritance to your children after you forever.
12. Sacrifice righteous sacrifices, and trust in YHWH. Many are saying, “Who can show us (any) good?”; YHWH, lift up<sup>11</sup> upon us the light of your face (*or*, presence). You have put joy in my heart.

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<sup>7</sup> אִתִּי - note the emphatic initial position of the pronominal object, which could be rendered ‘I was the one whom’ (§54.2.2); this emphasis appears to enhance Samuel’s authority in delivering the next command (and therefore to highlight the extent of Saul’s subsequent failure to fulfill it).

<sup>8</sup> הַרְכִּים - the underlying vowel pattern CāCûC is characteristic of the Qal passive participle (§21.2) - it appears also in #1, הָעָשִׂי (from עָשָׂה, cf. §36.2, §37.2.1); the agent of a passive form, when indicated (which is infrequent), may be introduced by לְ as here (§50.2.1, cf. §50.2.7).

<sup>9</sup> אֲדֹנָיִם - note the plural form of the noun, referring to a single individual as in the divine title אֲדֹנָי (§50.3.3, §5.8).

<sup>10</sup> מֵאִתּוֹ - this form, which appears to be the 3ms pronominal object pronoun אִתּוֹ with prefixed מֵן (which would be anomalous, cf. §21.5), occurs a number of times as the equivalent of מֵאֵת, literally ‘from with him’.

<sup>11</sup> הִנֵּה - this form, which is problematic, is usually regarded as equivalent to הִנֵּה, ‘lift up’ (2ms Qal imperative of הִנֵּה).

## 20.5. Genesis 22:5-9

- 5 יָשֹׁב - 'sit', 'remain'; 2mp Qal impv, יָשֹׁב. As noted in relation to the associated verb הָלַךְ (22:2), I-י verbs such as this drop the first radical in the imperative; the mp suffix is regular. The subject of imperative forms is quite frequently emphasized by a following use of לְ with a pronominal form corresponding to that of the verb, as here (so 22:2, לָךְ-לָךְ): literally, 'stay for yourselves'; or, more idiomatically, 'you stay here', 'be sure to stay here'. This use of the preposition, known conventionally as the ethical or reflexive dative, also appears less often with other tenses; see §50.2.2.
- נֵלְכָה - 'we will go', 'let us go'; 1cp Qal coh, נֵלְכָה. As in the imperative (22:2) and preterite (22:3,6), נֵלְכָה conforms to the morphology of I-י verbs in the imperfect and cohortative; §35.2,4. The basic function of the cohortative is to express volition, or action intended by a first person speaker (§20.4); as here, it will generally not lend itself to translation by the conventional but archaic expressions 'let me go', 'let us go', which will often be misleading as implying a request for permission in contemporary English.
- כֹּה - 'here'. This adverb normally has the meaning 'thus', particularly in the prophetic messenger formula כֹּה אָמַר יְהוָה, 'thus says YHWH'; it infrequently expresses spatial location as here, or temporal 'now'.
- וְנִשְׁתַּחֲוֶה - 'we will worship'; 1cp Hishtaphel impf, חוּה. Occurrences of this derived stem are restricted to this one, relatively common, root in Biblical Hebrew. The verb has the basic meaning 'to prostrate oneself', and it is used to express submission in the form of worship directed to a deity or of obeisance before a ruler; §40.4. III-ה verbs, such as this, do not distinguish cohortative from imperfect forms; its function here is clearly volitive, since the preceding verb is unambiguously cohortative, as is the one following (נִשְׁוּבָה - 1cp Qal coh, שׁוּב). The verb חוּה occurs only here in this narrative, and it can be considered a focal point within it: as an action expressing obedience, it anticipates the final verdict on Abraham's fear of God (22:12, cf. 22:16,18); yet it contrasts with the explicitly sacrificial language in other sections of the narrative, and the 1cp subject here and especially in the following verb is enigmatic in light of the anticipated sacrifice.

- 6 וַיִּשָּׂם - ‘and he placed’; 3ms Qal wc + pret, שִׁים. Like נָשָׂא (22:5), this root belongs to a class of verb in which a middle radical is normally lacking (Hollow, or II-י/ו, verbs; ch. 38). Many common transitive verbs such as this or שָׁלַח omit the object, as here, where it is self-evident from the preceding clauses.
- וַיִּתְּדוּ - ‘together’; cf. 22:8,19 (only 13:6 elsewhere in the Abraham narrative). This form is based on the ms noun יִתְד, ‘community, union’, used almost exclusively as an adverb in Biblical Hebrew. The suffix appears to be the 3ms pronominal suffix found on dual and plural nouns, written defectively and used invariably (without relation to any antecedent). The form of the segholate noun would normally require that it be treated as dual rather than plural (for which יִתְדִי would be expected), but there is no independent evidence for usage of יִתְדִים rather than יִתְד, so this may be an adverbial ending that has merged with the 3ms suffix. The word is cognate with יִתְדִי, ‘only’ (22:2,12, 16), which it echoes; together with the frequently repeated use of the word בֵּן, these terms highlight the closeness of the relationship and the deep poignancy of its relinquishment.
- 7 וַיֹּאמֶר - ‘and he said’; 3ms Qal wc + pret, אָמַר. Note the apparent redundancy of the repetition of this form. A repetition such as this will sometimes function to resume the narrative after a long interruption (for instance, to supply background or descriptive detail). In this case, though, where the intervening material is brief and the verb is specifically אָמַר, the second usage serves the syntactic purpose of actually introducing the direct speech signalled by the first (a function more frequently fulfilled by the infinitival form לֵאמֹר, ‘to say’; cf. §27.4); it therefore corresponds more closely to English quotation marks than to any specific verbal equivalent.
- 8 יִרְאֶה - ‘he will provide, select’; 3ms Qal impf, רָאָה. This is an unusual and specialized use of the widespread verb whose typical meaning is ‘to see’ (so for instance 1 Sam 16:1,17); it recurs in 22:14, in what has become a well-known, albeit unique, epithet of God, יְהוָה יִרְאֶה.
- 9 וַיַּעֲקֹד - ‘he bound’; 3ms Qal wc + pret, עָקַד. The morphology of this I-Guttural verb corresponds to that of וַיַּחֲבֹשׁ, 22:3. Although it is a hapax in Biblical Hebrew, it has lent itself to one traditional description of



this episode as the Aqedah (or Akedah), based on later Hebrew עֲקֵדָה, ‘binding’.

## 20.6. *Psalm 100:1-5*

- 1 מְזִמּוֹר - ‘song, psalm’. This term occurs in the introductory heading of many psalms, and nowhere else in the OT. The cognate verb זָמַר typically refers to instrumental music in accompaniment of singing (connotations implicit in this noun also), and then more generally to expressions of praise. The same association of singing with the playing of instruments is often present in the Greek lexeme underlying the transliterated term ‘psalm’ (cf. ψαλμός, ‘song [of praise]’; ψάλλω, ‘to sing, play’).
- תְּהִלָּה - ‘thanksgiving, praise’. This noun recurs in 100:4, as does the cognate verb יָדָה (הוֹדוּ - 2mp Hiphil impv). Much of the ensuing vocabulary in this psalm of praise is also typical in compositions of this and related genres.
- הִרְיֵעוּ - ‘shout (joyfully, triumphantly)’; 2mp Hiphil impv, רִיעוּ. This verb and the cognate noun תְּרוּעָה denote shouting in a variety of contexts, primarily military and religious; occasionally they refer to the sounding of a trumpet. This is the first of a sequence of 2mp imperatival forms: like the vocabulary, the plural volitional mood exhorting to praise and worship is typical of such communal psalms of praise.
- 3 יָדַע - ‘know’; 2mp Qal impv, יָדְעוּ (cf. §35.2.2). The imperative here introduces a transition to the other primary motif in praise, namely the reason or basis for such praise: this takes the form of three credal statements (the third, . . . עָמַר, with subject ‘we’ implied from the second). Note that 1:4-5 then reiterates and amplifies the structure and content of 1:1-3. This is signalled most clearly by repetition of בָּאוּ, ‘enter’ (2mp Qal impv, בֹּאוּ; §38.5), in 1:2,4: three imperatival summons to worship, concluded and initiated respectively by בָּאוּ; three credal statements introduced by כִּי (the second being explicitly causal), as the basis for worship.

## Chapter 21

### 21.1. Parsing and Translation

1.	3fs	Qal	pf	שמע		she heard
2.	1cs	Qal	coh	שמח		let me rejoice
3.	2mp	Qal	impv	גאל		redeem
4.	mp	Qal	pass ptc	ידע	abs	ones known
5.	ms	Qal	act ptc	שלח	abs/cons	one sending
6.	2mp	Qal	impf	נשפך		you will pour out
7.	3fs	Qal	pf	ירא		she feared
8.	2fp	Qal	impv	שכן		dwell
9.	2fs	Qal	wc + pret	דרש		you sought
10.	2mp	Qal	pf	יכל		you were able
11.	mp	Qal	pass ptc	זכר	abs	things remembered
12.	2mp	Qal	impv	נשבת		rest
13.	1cp	Qal	pf	זקן		we have become old
14.	1cp	Qal	coh	נשבר		let us break
15.	3mp	Qal	impf	כבד		they are heavy
16.	fp	Qal	pass ptc	שלח	abs/cons	ones sent
17.	3cp	Qal	pf	ידע		they knew
18.	2fs	Qal	pf	שמח		you rejoiced
19.	ms	Qal	pass ptc	לקח	abs	one taken
20.	2ms	Qal	wc + pf	שרף		you will burn
21.	mp	Qal	act ptc	גאל	cons	redeemers of
22.	1cp	Qal	impf	נשכן		we will dwell
23.	fs	Qal	pass ptc	נשפך	abs	what is poured out
24.	ms	Qal	act ptc	נשכב	abs/cons	one lying down

25.	3f/2ms	Qal	impf	זָקַן		she/you will be old
26.	ms	Qal	act ptc	יָדַע	abs/cons	one knowing
27.	3/2fp	Qal	wc + pret	שָׂמְחָה		they/you rejoiced
28.	fs	Qal	pass ptc	גָּאֹל	abs	redeemed
29.	fs	Qal	act ptc	שָׁכַן	abs/cons	one dwelling
30.	2ms	Qal	impv	שִׁפֹּךְ		pour out

### 21.2. Translation

1. These are the books that have been written in the holy temple.
2. He redeemed his people, but they did not trust in him.
3. Let us sell the sheep, but we will gather the horses for ourselves.
4. Those dwelling in darkness (*lit.*, the dwellers of the darkness) do not know his love.
5. He sent his retainers from him (*or*, from us) to the tent of his master.
6. Your utensils (*or*, containers) are broken, for they fell from your table.
7. The judge approves of you, but he has not chosen you.
8. Rejoice in YHWH, (you) who have been redeemed from the nations.
9. You have been sent (*or*, are the one sent) by (*lit.*, of) YHWH, but they are shameful (*lit.*, men of shame) in his eyes.
10. You will seek our God in the day of your distress.
11. The fathers are wiser than I, for they are those who know (*lit.*, the knowers of) the law.
12. There is no other warrior like him in all your land.

### 21.3. Translation

1. Why do you (*or*, do you wish to) make a covenant with him, seeing that he will not remember you and cannot (*or*, does not) redeem anyone who trusts in him?
2. When we heard your voice, we rejoiced greatly and our heart was filled with great joy.
3. God provided light in the midst of the Israelites' tents, but YHWH imposed (*lit.*, sent) darkness on all the dwellings of their enemies.

4. Are you going down from Jerusalem to the desert? Why did you not tell her that you are all going there?
5. You have indeed (*lit.*, have you not?) grown old. So now, appoint one of your sons over us, so that he may lead us as you yourself have led this community throughout your life (*lit.*, all the days of your life).
6. Serve<sup>1</sup> YHWH with joy and rest from your work on his holy day, so that you may find life before him and receive from him his blessing.
7. They broke our containers in our hands and poured out (*or*, spilled) the water on the ground - they were (*or*, now they were, for they were) wicked people, not knowing (*lit.*, they did not know) YHWH.
8. Who may dwell in your tent, and who may seek you in your holy dwelling? A person who is upright in (*lit.*, of) heart and righteous in speech (*lit.*, righteous of lips) - such a one (*lit.*, he) will be honoured in the sight of our Lord and will dwell before him in peace.
9. Do not reach out your hands to the nations' gold, and do not trust in their wealth (*or*, power), lest like them you rejoice in other gods and YHWH pours out his anger upon you like fire.
10. What did the prophets say to you, to whose camp you went during the night to seek (*or*, inquire of; *lit.*, and you sought) them there? Tell us what they said to you concerning our sheep, which the soldiers of the nations have captured.
11. The priest will close the gate of the temple and will take all its (*or*, his) equipment from that place, for that building has become (*or*, is) full of evil and YHWH has judged it: he will not protect it after these events.
12. I know this day that it is YHWH who has given us this salvation through me (*lit.*, by my hands), and (that) (*or*, in that) he has chosen me and sent and appointed me to exercise leadership (*lit.*, to [be] a judge) over you. However, you do not fear God, and you have not accepted the counsel that I have spoken (*lit.*, my counsel from my mouth).

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<sup>1</sup> As noted in chapter 17, the vocalization of I-Guttural verbs such as עָבַד and אָמַר deviates in various ways (some very minor) from the strong verb in the Qal imperfect, imperative, and infinitive construct (see §32.2-3). Their use in the exercises will therefore be very restricted until chapter 32; however, certain forms such as the one translated here conform exactly to the strong verb and so may be introduced prior to chapter 32.

#### 21.4. OT Texts

1. But his father refused, and said: “I know, my son, I know; he too will become a nation, and he too will become great. However, his young(er) brother will be greater than he, and his offspring will become a (*lit.*, the) multitude<sup>2</sup> of peoples.”
2. Then a new king arose (*or*, came to power) over Egypt, who had not known (*or*, did not recognize) Joseph; so he said to his people, “Undoubtedly<sup>3</sup> (*lit.*, behold) the Israelite people are more numerous and powerful than we (are).”
3. Moses could<sup>4</sup> not enter the tent of meeting, for the cloud rested (*or*, dwelt) upon it and YHWH’s glory filled the dwelling-place.
4. Now I have taken your brethren the Levites from among the Israelites; (they are)<sup>5</sup> given to you (as) a gift by YHWH, to perform the service of the tent of meeting.
5. For these nations, whom you are about to dispossess, listen to soothsayers and diviners. But as for you, YHWH your God has not granted you (to act) in this way. YHWH your God will raise up for you a prophet like me from your midst, from your fellow Israelites (*lit.*, brothers); you must listen to him.
6. YHWH your God will make you prosperous<sup>6</sup> in all that you do (*lit.*, in all the work of your hand[s])<sup>7</sup> . . . , if (*or*, when) you heed the voice of YHWH your God

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<sup>2</sup> מְלֵא - the noun, which is cognate with מָלֵא (to be full, to fill), is also used frequently with the meaning ‘that which fills’; interpretation in the light of this usage suggests an alternative translation, ‘his descendants will pervade (*lit.*, be that which fills) the nations.’

<sup>3</sup> The translation reflects the emphatic function of הִנֵּה, which could also be represented in various other ways here; the emphasis in this case identifies a situation from which a conclusion is drawn in Ex 1:10, so that it could also be translated ‘seeing that the Israelites . . .’ (cf. §28.3.3).

<sup>4</sup> יָכַל - this verb is commonly followed by an infinitive, as here (ch. 22).

<sup>5</sup> It is not uncommon for the pronominal subject of a participle to be omitted, normally when it corresponds to a noun or pronoun in the preceding clause.

<sup>6</sup> הוֹתִירַךְ - the root is יָתַר, to remain, be left over (cf. יָתַר, #10); here it is used in the causative stem, meaning literally ‘to cause to remain, to leave over’ (Hiphil stem, as indicated by the prefixed ה-) - one development of this meaning, exemplified here, is that of providing or having an excess, i.e. an abundance.

<sup>7</sup> יָדְךָ - the form could be dual (written defectively for יָדֶיךָ) or singular (a pausal form, §21.4.3 - compare נִפְשְׁךָ at the end of this text); other usages of the phrase in Deuteronomy tend to favour the dual reading (cf. Deut 16:15, 24:19, 31:29) over the singular (cf. 14:29), with several other instances being ambiguous (2:7, 15:10, 28:12).

by keeping his commands and his decrees, what is written in this book of the law, if you return to YHWH your God with all your heart and with all your soul.

7. Then their children who do not know (the law) will hear (it) and will learn to fear YHWH your God all the days that you are alive (*or, living*) on the land to which you are crossing the Jordan so as to possess it.
8. Now Eli was (*or, had become*) very old. He heard all that his sons were doing to all Israel, including the fact that they were having sexual relations (*lit., were lying*) with the women serving at the entrance to the tent of meeting.
9. The king said to Shimei: “You yourself know all the evil that you are conscious (*lit., your heart has known*) of doing (*lit., that you did*)<sup>8</sup> to David my father.”
10. The rest of the deeds of (*or, events pertaining to; lit., words of*) Solomon, including (*or, namely*) all that he did and his wisdom, are they not written in the book of the deeds of Solomon?
11. He trusted<sup>9</sup> in YHWH the God of Israel: there was no one like him (*lit., [one] like him was not*)<sup>10</sup> after him among all the kings of Judah, nor (among) those who were before him.
12. Jeremiah took another scroll and gave it to Baruch, the son of Neriah, the scribe; he wrote upon it at the dictation (*lit., from the mouth*) of Jeremiah all the words of the document that Jehoiakim the king of Judah had burned in the fire, and in addition there were added<sup>11</sup> to them many similar (*lit., like them*) words.

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<sup>8</sup> אָשָׁר . . . אָשָׁר - the two clauses could be parallel relative clauses modifying אֵת כָּל־הָרָעָה, the second in apposition to the first (‘all the evil, which your heart knows, [and] which . . .’); it is more likely that the second usage of אָשָׁר introduces a noun clause (‘that . . .’) as the object of יָדַע. On either analysis, the repetition of the verb יָדַע emphasizes Shimei’s full knowledge of, and accountability for, his act.

<sup>9</sup> בָּטָח - note the pausal form (§21.4.1).

<sup>10</sup> Contrary to what is expected in English, a prepositional phrase governed by כִּי (as here) may function as the subject of a clause, the unspecified entity compared being implicit in the comparative phrase.

<sup>11</sup> נוֹסַף - the verb is 3ms, which sometimes is used (as the simplest or unmarked person of the verb) before non-3ms subjects, as here (cf. §45.4.2); the prefixed -נִ (before the root יִסַּף) identifies this as a Niphal stem (ch. 26, ch. 35).

## 21.5. Genesis 22:10-14

- 10 מִאֲכָלָה - ‘knife’; fs abs noun, from the root אָכַל ‘to eat’. Apart from Gen 22:6,10 with their ominous associations, the word occurs only twice in the OT; the *mēm* prefix is instrumental here, identifying the noun as a means of performing the action of the root (§43.1.4).
- שָׁחַט - ‘to slaughter’; Qal infinitive construct, שָׁחַט. The infinitive construct corresponds quite closely in function to the English infinitive (see ch. 22); it is frequently introduced by the preposition לְ, as here, when it expresses the purpose, result or complement of a preceding verb (cf. English ‘to’). The regular Qal infinitive construct has the vowelling found here, identical to that of many 2ms Qal imperative forms but usually readily distinguishable from it on syntactic grounds. The meaning of the verb שָׁחַט overlaps with that of זָבַח, ‘to sacrifice’ (§22.6), but with fewer explicitly cultic associations than the latter term.
- 12 מִאֲוִמָּה - ‘anything’; the form usually appears as מְאֻמָּה - the writing of the second *mēm* with *dāḡēš* is idiosyncratic and is absent from many manuscripts. The word functions as a pronoun, usually negated as here and meaning ‘nothing’.
- יָדַעְתִּי - ‘I know’. This verb, like זָכַר and other verbs denoting mental states and activity, frequently emphasizes a present situation, rather than a past action, when used in the Qal perfect (§10.5.3).
- ... וְלֹא הִשְׁכַּחְתָּ - the use of simple (disjunctive) *wāw* may juxtapose the following clause to what precedes in various ways (e.g., reiteration, parallel statement, contrast, summary, explanation; cf. §21.1, §52.3.2). Here its function appears to be explanatory, introducing the evidence that motivates and substantiates the preceding statement, since the outward action of relinquishment is logically prior to recognition of the inward motivation of reverence: ‘I know that you fear . . . , in that you have not withheld’. The statement is repeated in 22:16, following another explicit causal clause.
- 13 וַיֵּרָא - ‘and he saw’; 3ms Qal wc + pret, רָאָה. This morphologically atypical but common form results from the characteristic loss of a final short vowel -e(h) in the preterite of III-ה verbs (compare also 22:9 וַיִּבֶן - 3ms Qal wc + pret, בָּנָה, ‘he built’); cf. §36.2.1. The verb רָאָה emerges as a

key word in the narrative: it focusses attention upon both the place of sacrifice (22:4), and the substitute (22:13); and, in its more specialized use, it identifies God's role as the provider of that substitute (22:8,14,14). This motif of vision is strengthened by the accompanying phrase **נִשָּׂא עֵינַיִם**, 'to lift up the eyes' (22:4,13); and by the repeated use of the deictic particle **הִנֵּה** as a means of directing attention (22:1,7,11,13). Note, too, the phonetic similarity of **הִנֵּה** to the place name **מֹרְיָה**, 'Moriah' (22:2) and the verb **יָרָא** (22:12), suggesting a nexus of interconnected processes that form the precondition for the blessing that is reiterated in 22:16-18. The following use of **הִנֵּה** to introduce the content of what was seen, functioning like an object clause, is common with verbs such as this.

**אַחֲרָי** - 'beyond'. **אַחֲרָי** and its plural equivalent **אַחֲרֵי** are normally used as either a preposition or conjunction, and it could have the latter function here ('after it had been caught'). Since the emphasis appears to be on what was seen, rather than when it was seen, it is more likely that this exemplifies a less common usage of **אַחֲרָי**, as an adverb ('beyond, behind', in either time or, as here, space); the infrequency of this usage may underlie the widespread textual variant, reading **אַחֲרָי** here.

**נֶאֱחָז** - 'it was caught'; 3ms Niphal pf, of **אָחַז**, 'to seize, grasp'. The Niphal stem is characterized by a prefixed *nûn* in the perfect, and also in the participle (§26.2). The *palah* in the final syllable marks this as most likely 3ms pf; in this case (assuming the preceding interpretation of **אַחֲרָי**), it functions as an unmarked, or asyndetic, relative clause, modifying the preceding noun ('[which] had been caught'). The form could also be ms cons Niphal ptc, since construct nouns or adjectives are sometimes modified by a prepositional phrase, as would be the case here, or even by a clause; interpretation of the form as a participle (explicitly or implicitly in the absolute state) is reflected in some textual variants.

14 **אֲשֶׁר יֵאמַר** - 'so that it is said'; the verb is 3ms Niphal impf, **אָמַר**. The Niphal is used with its common passive value, and the imperfect expresses a general, or customary, truth (cf. §17.3.2). Although **אֲשֶׁר** most typically corresponds to an English relative pronoun, it also appears in a variety of contexts where it lacks an antecedent for which an appropriate function can be identified within the following clause if interpreted as



a standard relative clause (for instance, if the only available antecedent is plural, and no plural forms can be identified or inferred in the clause introduced by אֲשֶׁר). In these cases, אֲשֶׁר functions more like a subordinating conjunction, such as ‘because’ (causal), ‘when’ (temporal), or ‘so that’ (result, as is plausibly the case here, or purpose).

בְּהָרִי הַהוּא - the pointing of the first word indicates reading of this as a single phrase (although early versions separate the two words). The phrase is associated with Sinai (e.g., Num 10:33), but especially with Zion within the context of Canaan as here (e.g., Ps 24:3, Isa 2:2,3, Zech 8:3). This passage therefore underlies both Rabbinic and Islamic traditions concerning the sacrifice of Abraham’s son (Isaac, or Ishmael) at the later site of the temple (so 2 Chr 3:1); and it lends itself readily to Christian interpretation with reference to the death of Christ.

יִרְאָה - ‘it will be provided’; 3ms Niphal impf, יִרְאָה - the preceding verb יֵאָמֵר, ‘it is said’, has the same morphology. The regular form, in which the prefixed *nûn* is assimilated to the first radical (e.g., יִפְקֹד) is modified here due to the initial guttural in these roots; cf. §26.2, §33.1.1. The use of the Niphal of יִרְאָה here introduces another level of meaning to the narrative. The immediately preceding use of יִרְאָה in the Qal with the meaning ‘to provide’, already established in 22:8, virtually demands interpretation as an equivalent passive here (although such a meaning for the Niphal of יִרְאָה is unique), with an impersonal subject (§49.2); and this finds support in the corresponding impersonal passive use of יֵאָמֵר directly before it. However, the Niphal of this verb is widely used of God as subject with the meaning ‘to appear, reveal oneself’, and this is its normal meaning in the patriarchal narratives (12:7, 17:1, 18:1; 26:2,24; 35:1,9, 48:3): by implication, provision and self-revelation coincide at this mountain.

## 21.6. Psalm 103:1-4

- 1 בָּרַךְ - ‘bless’; 2fs Piel impv, בָּרַךְ. The verb agrees with the following fs noun נַפְשִׁי, which functions here as a vocative; the same verb is implied, with a different but parallel vocative and object, in the second half of the verse.

- 3 עֲוֹנֶכִּי - like the verb חָרַכִּי in 103:1,2, the 2fs suffix on this noun agrees with נַפְשִׁי. The actual form of the suffix here and in 103:4 is a rare variant of the normal -ēk, reflecting what is taken on comparative grounds to be the earlier morphology of the suffix with a final i-vowel; compare the 2fs Qal pf פָּקַדְתָּ (§10.2, §24.3.3).
- תַּחֲלֹאֲיֶכִּי - this is another variant of the 2fs pronominal suffix, in this case and again in 103:4 on a plural noun. The typical suffix -áyik adopts a segholate pattern as a result of the loss of the final vowel (-ayki > -ayk > -áyik); here the rare preservation of the final vowel obviates the insertion of the epenthetic vowel *hîreq*.
- 4 שְׁחַת - ‘pit, grave’. This noun may be derived from the verb שָׁח, ‘to sink down’ (compare the byforms שָׁחָה and שָׁחָה, ‘to crouch, be bent over, bow down’). The noun occurs exclusively in poetry, being used of pits functioning as traps or hazards into which a victim falls; and then, by extension, of the grave and the underworld (e.g., Ps 9:16, 16:10, Job 33:18,22,24,28,30). It is also phonetically similar to the root שָׁחַת, ‘to be ruined, destroyed’, which reinforces its association with death and destruction.
- הַמַּעֲטָרְכִּי - ‘the one crowning you’; ms Piel ptc, of עָטַר, + 2fs object suffix. Note the unusual association of both article and pronominal suffix in the same word, reflecting the fact that this is an object suffix on a verb. The following phrase functions as a second accusative, defining the means by which the action is accomplished, as is often the case with verbs referring to clothing. Each of the four phrases in 103:3-4 begins with a definite participle: syntactically they stand in apposition to אֶת־יְהוָה and its parallel כָּל־גְּמוּלָיו in 103:2, specifying the deeds (גְּמוּלִים) performed by YHWH.

## Chapter 22

### 22.1. Parsing and Translation

The abbreviation ‘ss’ is used for pronominal suffixes that function unambiguously as the subject of an infinitive construct (usually, with intransitive verbs); in other cases, their function is ambiguous in the absence of a wider context - for instance, ‘my redeeming’ in #1 could mean ‘my redeeming (of another)’ or ‘(another’s) redeeming of me’. The translations of these isolated infinitival forms (typically by means of a gerund) are inevitably stereotyped. לָ prefixed to some of these forms and marking them as infinitives is not identified in the parsing or translation.

1.		Qal	inf cons	גאל	+ 1cs sx	my redeeming
2.	2fs	Qal	impf	כבד		you will be important
3.	1cs	Qal	pf	חטא		I have sinned
4.		Qal	inf cons	מלך	+ 3mp ss	their reigning
5.	2fs	Qal	pf	חפץ		you desired
6.	3mp	Qal	wc + pret	זכר		they remembered
7.	ms	noun	מֶלֶךְ	מלך	+ 3mp sx	their king
8.	2ms	Qal	impv	שכן		dwell; <i>or</i> ,
		Qal	inf cons			to dwell
9.	1cp	Qal	pf	ירא		we feared
10.	2ms	Qal	impv	מלך		reign
11.		Qal	inf cons	זבח	+ 2ms sx	your sacrificing
12.	3fs	Qal	pf	מלך		she reigned
13.	1cp	Qal	wc + pret	שכב		we lay down
14.	1cp	Qal	pf	שכן		we dwelt
15.	mp	Qal	pass ptc	גאל	abs	redeemed ones
16.	2fp	Qal	impv	שלח		send
17.		Qal	inf cons	קבר	+ 1cs sx	my burying
18.	mp	Qal	pass ptc	שרף	+ 3fs sx	its burnt ones
19.	1cp	Qal	coh	שפט		let us judge

20.	2mp	Qal	impv	כרת		cut
21.	3fs	Qal	pf	ידע		she knew
22.		Qal	inf cons	חטא	+ 1cp ss	when we sin
23.		Qal	inf cons	מכר	+ 2fs sx	your selling
24.	3f/2ms	Qal	wc + pret	שבת		she/you rested
25.		Qal	inf cons	שפך	+ 3fs sx	her pouring out
26.	mp	Qal	pass ptc	ידע	+ 3ms sx	those known by him
27.	ms	noun	מֶלֶךְ	מלך	+ 3fs sx	her king
28.	fs	Qal	pass ptc	שמר	abs	one kept
29.		Qal	inf cons	שלח	+ 3fp sx	their sending
30.	3mp	Qal	wc + pret	זבח		they sacrificed

## 22.2. Translation

1. We went down to their city for you to sell (*or*, so that you could sell) our horse.
2. Did you go to sacrifice (*or*, offer) your sacrifices to your God?
3. When we sought YHWH he heard us.
4. When they sin against him, they will cease serving him and so he will judge them.
5. Let the nation rejoice, because you hear their voice when they cry out.
6. In the night you will (*or*, are to) place food on his altar.
7. Let us make a covenant with you so that they do not reign over us.
8. Why did you not desire to serve our master?
9. When you found water you trusted in his righteousness.
10. He will visit (*or*, attend to, be mindful of) his people so as to redeem (*or*, by redeeming) them from their sins and shame.
11. Guard our children so that the enemy does not kill them.
12. They remembered his love so as to keep (*or*, by keeping) his law.

### 22.3. Translation

1. Let me dwell in your tent and let me hear (*or*, so that I may hear) your words, in order that I may seek (out) (*or*, study, investigate) the wisdom of your ways.
2. After they sacrifice all their sacrifices, they will reside in this city and celebrate (*lit.*, rejoice) with us for many days.
3. When the community (*or*, assembly) sent their sheep to their (over)lord, they made a covenant with him and dwelt in peace upon their land.
4. In their affliction they remembered him and trusted in his name; then (*or*, and so) he redeemed them from the darkness of death and he broke the strength (*or*, army) of their enemies, for he (*or*, although it) was great.
5. Sacrifice the sheep to YHWH, but do not pour out the blood on the ground, for he himself has appointed his priests to pour it out upon his altar.
6. Have I sinned against you? Was it I who desired to dwell in your midst? Did I say to you, “I intend to be king over you”? Was it not you who sought me, to appoint me to be ruler over this nation?
7. All the nations have walked in the light of their gods and have sought them, and so (*or*, but) darkness is in all their ways; however, we are walking after (*or*, [habitually] follow) YHWH our God to seek him, and in his light we will (*or*, let us) find life and (covenantal) love.
8. Why have you sinned against me by not keeping (*lit.*, with respect to your not keeping) my commandments which I spoke to you? You have sacrificed wicked sacrifices to other gods on my holy altar, and have chosen them rather than me (*lit.*, from me).
9. YHWH is our redeemer, and (therefore) he will hear when we cry out to him: he will come down to aid us (*lit.*, to visit us [for good]); he will judge our enemies who have taken from us our children and have captured our cities; then they will know that we are his people, and they will cease to attack us (*lit.*, to fall upon us).
10. The prophet said to them in the name of his God: “YHWH has judged you because you have served (*lit.*, on account of your serving) objects of gold and silver, which I did not allot (*lit.*, give) to you or choose for your children, but you have put your trust in them and sinned against me.”
11. Tell me, what are the words that are written in his law-book? What did your God say to you, and what did he require of you, and who was hearing

his holy voice on the mountain, when the mountain in its entirety was burned with (*lit.*, of) fire, and darkness (lay) upon the face of the ground?

12. They went to find food for their households in the days of affliction during (*or*, caused by) the famine, but they could find neither food nor water throughout their land; but then YHWH cared for them (*or*, intervened on their behalf) in the righteousness (born) of his loyal love (*or*, with his loving righteousness), by redeeming them from their affliction and sending them water into their rivers and food in all their fields.

#### 22.4. OT Texts

1. Then Joseph returned to Egypt, together with (*lit.*, he and) his brothers and all those who went up with him to bury his father, after he had buried<sup>1</sup> his father.
2. He said: “Who appointed you as a leader (*lit.*, to [be] a man [who is] a captain) and judge over us? Are you intending (*lit.*, saying) to kill us,<sup>2</sup> as you killed the Egyptian?” Then Moses became afraid, thinking (*lit.*, and he said), “Surely the event has (*or*, what happened must have) become known.”<sup>3</sup>
3. Pharaoh sent and summoned Moses and Aaron, and he said to them: “I have sinned this time;<sup>4</sup> YHWH is the one who is in the right, whereas I and my people are guilty (*lit.*, the wicked ones).”
4. Balaam said to the angel of YHWH: “I have sinned, for I did not realize that<sup>5</sup> you were standing against me on the road; so now, if it is wrong in your eyes, I will make my way back (*lit.*, let me return for myself).”

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<sup>1</sup> Note the repeated use of the infinitive construct of קבר: the first modifies the participle העלים (from עלה, related to the preposition על) within the subject phrase, defining the purpose of those going up (cf. §46.3.1); the second modifies the main verb וישב (wayyāšob, Qal preterite of שׁוּב), functioning like a temporal clause to define the time of that event (cf. §50.1.1). This repetition contributes to highlighting the motif of burial in Canaan, which is important in the history of Jacob (cf. Gen 35:8,19,29, 47:29,30, 48:7, 49:29,31, 50:5-7,13); and, more specifically, it emphasizes Joseph’s obedience to his father’s previously expressed wishes.

<sup>2</sup> הָרָגְתִּי - הָרַג + גִּי - הָרַגְתִּי.

<sup>3</sup> נִדַּע - Niphal pf of יָדַע (ch. 26; §35.2.4).

<sup>4</sup> הַיּוֹם - this phrase, like הַיּוֹם ‘today’, illustrates the demonstrative function of the article (§5.7.2).

<sup>5</sup> כִּי . . . כִּי - the first use identifies the cause or explanation for the preceding verb; the second introduces a noun clause functioning as the object of יָדַעְתִּי (the commonest use of כִּי after verbs of speaking and perception, as here); cf. §42.3.1,3, §52.1.

5. Moses summoned (*or*, proclaimed to) all Israel and said to them: “You yourselves have seen all that YHWH did before your eyes in the land of Egypt, to Pharaoh and all his servants and his entire land, . . . . However, YHWH has not given to you a heart (*or*, mind) to know nor eyes to see nor ears to hear until this day.”
6. When the gate was (about) to be closed (*lit.*, the gate was for shutting [it])<sup>6</sup> at dark, the men went out - I do not know where the men went. Pursue after them quickly, for you will be able to overtake them.
7. He said to them, “Follow after me, for YHWH has given your enemies, the Moabites, into your hand.” So they went down after him and seized the fords<sup>7</sup> of the Jordan against (*or*, leading to) Moab, not allowing anyone (*lit.*, they did not grant a man) to cross over.
8. They said to him: “Since (*lit.*, behold) you have grown old and your sons do not follow<sup>8</sup> (*or*, have not walked in) your ways, now appoint for us a king to lead us (*lit.*, to judge us) like all the nations.”
9. Saul said to Samuel: “I have sinned, for I have transgressed the directive (*lit.*, mouth) of YHWH and your words, because I feared the people and so I heeded their voice.”
10. When Hiram heard the words of Solomon, he rejoiced greatly and said, “Blessed be YHWH this day, because he (*or*, who)<sup>9</sup> has given to David a wise son over this abundant<sup>10</sup> nation.”

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<sup>6</sup> וַיְהִי הַשָּׁעַר לִסְגֹּר - the verb הָיָה ('to be') with following infinitive can refer to future or intended action; an alternative, related nuance sometimes proposed here is that of necessity, 'the gate had to be closed'.

<sup>7</sup> The noun מַעְבְּרָה is related to the verb עָבַר, to cross (used later in the verse); nouns with the prefix מ- often denote a place or sphere associated with the root's meaning (cf. §43.1.4) - e.g., מִשְׁמֶרֶת, '(place of) custody'.

<sup>8</sup> מְלַכְנִי - the perfect tense may correspond to an English present in verbs where it denotes an activity that has become fixed or habitual through repetition.

<sup>9</sup> אֲשֶׁר - differentiation between a relative pronoun and a causal conjunction as English translation equivalents is not always straightforward; it will normally depend upon whether the ensuing clause functions to define a characteristic of the antecedent noun (in this cause יְהוָה) or an adverbial adjunct of the preceding predicate (בְּרִיךְ).

<sup>10</sup> רַב - the form is pausal (as opposed to the usual vocalization רַבִּי), due to the placement of a strong disjunctive accent at this point; cf. §42.1.7.

11. When the king heard the message of the man of God, which he proclaimed against the altar at Bethel, then Jeroboam stretched out his hand from on (*or*, by) the altar, saying, “Seize him!” However, his hand, which he had stretched out against him, became paralyzed (*or*, withered) and he could not draw it back to himself.
12. As for (*lit.*, and to) the king of Judah who sent you to inquire of YHWH, you shall say to him as follows (*lit.*, thus): “Thus says YHWH, the God of Israel: ‘(With respect to) the words that you have heard<sup>11</sup> - because your heart was soft (*or*, tender, responsive) and you humbled yourself before YHWH when you heard what I spoke against this place and its inhabitants, . . . , so I too have heard (you), says YHWH.’”

## 22.5. *Genesis 22:15-19*

- 15 מַלְאָךְ יְהוָה - the presence and intervention of the angel of YHWH here and in 22:11 represent one of the parallels with the story of Ishmael: the only previous references to this figure occur in 16:7,9-11 and 21:17; the phrasing of 21:17 and 22:11,15, in particular, corresponds closely. Like the later prophetic messengers, the angel of YHWH speaks in the name of YHWH (22:16-18). However, this angel is usually so closely identified with God as to be indistinguishable (e.g., Gen 16:7,13-14; 31:11,13; Ex 3:2,4; cf. Ex 14:19,24, 23:20,21), whereas the prophets regularly identify themselves as distinct intermediaries of God in their speech and actions.
- 16 נִשְׁבַּעְתִּי - ‘I have sworn’; 1cs Niphal pf, שָׁבַע. The perfect suffixes of the derived stems correspond exactly to those of the Qal, the stems being distinguished by the infixed vowelling of the root and, in many stems, by a specific prefix. As the name of the Niphal implies, its prefix is *ni-* in the regular verb, so that occasionally it corresponds to the 1cp Qal impf. Although the content of the promise has been introduced previously (see on 22:17), this represents the first explicit reference to God’s oath to Abraham, which becomes the covenantal foundation for

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<sup>11</sup> הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ - some interpreters associate these words with the preceding speech introduction.



Israel's relationship to him (e.g., Gen 26:3, 50:24, Ex 13:5,11, Luke 1:73).

נָאָם - 'utterance (of)', 'says'. This term has the appearance of a ms cons passive participle: the *qibbûš* is followed by *maqquē* here and is therefore unstressed, so that it could - very hypothetically - be read as *n<sup>e</sup>ūm* (it is in fact often transliterated and pronounced this way); the word is quite frequently written in the same way without *maqquē*, though, with *qibbûš* therefore logically representing a long vowel (as a defective writing of *šūreq*, *n<sup>e</sup>ūm*). However, the word appears as a fixed formulaic term with virtually no other OT uses of the root, so that precise analysis of its origins remains conjectural. This is the first of ca. 375 occurrences, found predominantly in prophetic speech (especially Jer and Ezek) with a divine name following; it typically occurs within or at the end of a prophetic discourse rather than at its beginning, where a phrase such as כֹּה אָמַר is more usual.

17 בָּרַךְ אֲבִרְכְּךָ - 'I will indeed bless you'. The first of these two cognate verbal forms is a Piel infinitive absolute, of בָּרַךְ (cf. בִּרְכָה); the infinitive absolute, in contrast to the infinitive construct, typically accompanies a finite verbal form of the same root, which it emphasizes (§23.2). The following form is 1cs Piel impf, with 2ms object suffix -kā which corresponds to the 2ms suffix found on nouns and prepositions (ch. 24). The prefix consonant of the 1cs impf is *āle*, as in the Qal and every other stem; the accompanying shewa, on the other hand, is as a rule distinctive of the impf prefixes in the Piel and its passive equivalent, the Pual stem (§27.1, §28.1).

וְהִרְבָּה אֲרַבָּה - 'and I will indeed multiply'; Hiphil infinitive absolute and 1cs Hiphil impf, רַבָּה, 'to be numerous'. The construction corresponds closely to that of the preceding clause, but with Hiphil forms and an unusual minor variant of the Hiphil infinitive absolute (cf. §30.1, §36.4). The two roots, Piel of בָּרַךְ and Qal or Hiphil of רַבָּה, occur together at a succession of key points in the Genesis narrative, as the promise of blessing and fruitfulness is transmitted down to the patriarchs (e.g., 1:28, 9:1, 17:20, 28:3, 48:3-4).

וְיָרַשׁ - 'and it will possess'; 3ms Qal impf, יָרַשׁ. The initial radical of I-י verbs such as this (and יָרָא, 'to fear') regularly coalesces with a prefix vowel to form a single long vowel; in the Qal imperfect this would typically

be written as *hîreq-yôḏ* (וַיִּירֶשׁ), in this case), but it is not uncommon for the vowel to be written defectively as here (*w<sup>e</sup>yīraš*); cf. §35.5. This root is widely used with reference to the conquest and possession of the land promised to Abraham, first appearing in Gen 15:7,8 (the Qal participle also occurs in 15:3,4, with the specific meaning ‘heir’).

- 18 וְהִתְבָּרְכוּ - ‘they will obtain blessing (for themselves)’, ‘they will be blessed’; 3mp Hithpael wc + pf, בָּרַךְ. The Hithpael stem is regularly marked by a closed prefixed syllable ending with -iḷ (§29.1); the use of *ḥāṭēḇ-paṭaḥ* rather than vocal shewa as the reduced vowel following *rēš* is not a feature of the paradigm - it is unusual but not unparalleled in other forms. Both the Hithpael and the Niphal stems are used with either a reflexive or passive value; the Niphal is used in equivalent statements of this promise in Gen 12:3, 18:18, 28:14, the Hithpael recurs in 26:4. Later uses of the Hithpael alluding more or less directly to this promise are again mostly ambiguous, but their contexts tend to introduce the subject as active rather than passive, which favours a reflexive interpretation (Deut 29:18, Ps 72:17, Isa 65:16, Jer 4:2).
- 19 וַיָּשָׁב - ‘and he returned’ (*wayyāšōḇ*); 3ms Qal wc + pret, שָׁב. Note the disappearance of Isaac from the narrative, in contrast to the description of the outward journey to the mountain (cf. 22:5 נָשׁוּבָה, ‘we will return’). The episode begins and ends with a narrow focus on Abraham as the central figure in the test; and Isaac, as a willing and therefore heroic but essentially passive participant in the drama, has by now played out his part. In addition, his absence here underscores the transition from a sustained focus on Abraham’s son (בֶּן, 22:2,3,6-10,12,13,16) to that on the future offspring that will be blessed as a result of this act of obedience (וָרֵעַ, 22:17,17,18) - a blessing whose outworking is implied by the immediately following reference to ‘sons’ in 22:20, in a record on a parallel branch of the family, from among whom will come Rebecca.

## 22.6. Psalm 103:5-8

- 5 מַשְׂבִּיעַ - ‘satisfying’; ms Hiphil ptc, of שָׂבַע ‘to be satisfied’. The initial word of 103:5 continues the sequence of participles initiated in 103:3-4. The final noun נְעוּרָיָי in 103:5, similarly, is characterized by the same atypical 2fs pronominal suffix found in 103:3,4.

עָדָי - ‘jewellery, adornment’ (?); compare the cognate verb עָדָה, ‘to adorn oneself’. The noun does not appear elsewhere in a context such as this. If it is in fact the same word here, a derivative or figurative meaning must be inferred; and the term נְעוּרִים, ‘youth’, in the parallel line suggests a meaning such as (youthful) ‘beauty’ or ‘health, vigour, energy’. A second homonymous root is occasionally attested in the verb עָדָה, ‘to pass on’; if this different etymology underlies the present term, it suggests a meaning such as ‘age, advancing life’, which is appropriate to the idea of renewal in the ensuing line.

תִּתְחַדֵּשׁ - ‘(so that) it is renewed’; 3fs Hithpael impf, of חָדַשׁ, ‘to be new’. The fs verb with a plural abstract subject such as נְעוּרִים is not unusual.

- 6 עֹשֶׂה - ‘doing, making’; ms cons Qal act ptc, עָשָׂה (§36.1-2, §12.3.1). This participle connects 103:6 to the sequence of participles in 103:3-5 that recall YHWH’s acts of grace on behalf of the psalmist. It also implies a transition (like the switch to an imperfect in 103:5, שֶׁתִּתְחַדֵּשׁ), since it takes the form of a construct followed by a genitive rather than the preceding participles with article followed by a direct object. That this is a significant (albeit very slight) break in the preceding pattern is corroborated by the following switch in focus: the 2fs suffixes of 103:3-5 are replaced by reference to YHWH’s acts on behalf of the oppressed in general; it is the last active participle in the sequence, being replaced by a passive participle and then by other types of predicate; and 103:7 further removes the focus from the psalmist’s present experience with its allusion to the Exodus.
- 7 יִדְּיַע - ‘he made known’; 3ms Hiphil impf, יָדַע. Imperfect forms in poetry quite frequently appear to represent simple past actions, functioning like wc + pret forms although they may not follow the distinctive variations in preterite morphology where these exist. This verb in 103:7 plausibly represents such a case, since it clearly alludes to a specific occasion (Ex 33:13, see below), although a past habitual translation (‘he used to make known’) is syntactically possible.
- 8 רַחוּם - ‘compassionate’; the verb of the same root appears in 103:13,13, and the noun in 103:4. Together with the following adjectival phrases, this replicates the language of God’s self-revelation in Ex 34:6; and the vocabulary and theology of Ex 33:17-19, 34:6-7, together with their covenantal framework, pervade this psalm.

## Chapter 23

### 23.1. Parsing and Translation

Like the infinitive construct, the infinitive absolute does not readily lend itself to translation in isolation. Again, it is usually translated by a gerund (e.g., #3, ‘travelling’), but this represents its function and meaning very imprecisely, for identification purposes only.

1.	3fs	Qal	pf	שמע		she heard
2.	2mp	Qal	impv	שאל		ask
3.		Qal	inf abs	נסע		travelling
4.	1cs	Qal	coh	רדף		let me pursue
5.	mp	Qal	pass ptc	אכל	abs	ones eaten
6.		Qal	inf cons	שכח		to forget
7.		Qal	inf cons	זבח	+ 1cp sx	our sacrificing
8.		Qal	inf abs	יצא		going out
9.	mp	Qal	pass ptc	נשא	cons	ones lifted by
10.	2mp	Qal	pf	חפץ		you delighted
11.	1cp	Qal	impf	שכח		we will forget
12.	mp	Qal	act ptc	שכן	+ 3fs sx	its inhabitants
13.		Qal	inf cons	אכל	+ 1cs sx	my eating
14.		Qal	inf abs	ידע		knowing
15.	1cs	Qal	pf	יצא		I went out
16.		Qal	inf cons	רדף	+ 3ms sx	his pursuing <sup>1</sup>
17.	3/2fp	Qal	impf	שאל		they/you ask
18.		Qal	inf abs	חטא		sinning

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<sup>1</sup> This might be analyzed as 2ms Qal impv + 3ms os, ‘pursue him’, since the object suffixes found on perfect forms (often comparable to those on nouns) are sometimes encountered on imperfect or imperative forms also. However, this is not common and so these options will not be indicated for the parsing exercises.

19. 2fs	Qal	pf	נסע		you travelled
20. fs	Qal	act ptc	אכל	abs/cons	one eating
21. 2mp	Qal	impv	רדף		pursue
22.	Qal	inf abs	נשא		lifting up
23. fs	Qal	pass ptc	שכח	abs	one forgotten
24. 3cp	Qal	pf	שאל		they asked
25. 1cp	Qal	pf	נשא		we carried
26. fp	Qal	act ptc	יצא	abs/cons	ones going out
27.	Qal	inf abs	אכל		eating
28.	Qal	inf cons	שלח		to send
29. 2fs	Qal	impf	רדף		you will pursue
30. ms	Qal	act ptc	נסע	abs/cons	one journeying

### 23.2. Translation

1. They have certainly not eaten any of (*lit.*, from) that food.
2. We went out pursuing (*lit.*, going out and pursuing after) our enemies in order to capture them.
3. Let us seek the decisions (*or*, judgements) of YHWH and follow (*lit.*, walking in) them.
4. You must assuredly not forget his statutes any longer (*or*, again).
5. Remember this day so as to fear (*or*, by fearing) God.
6. I will surely ask for kindness from (*lit.*, from with) my master.
7. He will completely cut off from his people every person that has sinned.
8. We are not (*or*, will not be) setting out to carry our wealth to your city.
9. Are you going out to battle today?
10. They are not going to offer (*or*, are not sacrificing) their sacrifice to God.
11. They have utterly sinned against YHWH by shedding (*lit.*, pouring out) the blood of his priests.
12. You must remember his decisions and keep them.

### 23.3. Translation

1. Lie down in my house tonight; then, after you have eaten with me, you can depart on your way.
2. He must ensure that he does not forget me by failing to keep (*or*, so that he does not keep) my decrees, for (*or*, but) he must pay complete attention to my voice by remembering (*or*, so that he remembers) all the decisions of his God.
3. When we had gathered our attendants, we rode on our master's horses to pursue the sinners who had taken (*or*, kept taking) the tools for our work.
4. When your old father dies, you must certainly bury him in the grave of his ancestors and in the land of his kinsmen (*lit.*, his brothers), for he surely cannot be laid to rest (*lit.*, cannot lie down) in the soil of this nation.
5. Let us ask these men and say to them, "Are you setting out to another city, because you wish (*or*, have decided) to watch your flock there?"
6. What are the names of the priests of the sanctuary (*lit.*, dwelling) who carried the sacred furniture (*or*, equipment, vessels) in the wilderness, and who are their colleagues (*or*, brothers) who laboured with them in that service?
7. Who desires to dwell in the tent of his God and to seek his face? Let him not turn (*lit.*, send) his hands to evil, nor rejoice in sin; he will lie down in peace and will know the teaching of our Lord.
8. Be sure to ask the wise man concerning the war to which we are departing, for many have been killed (*lit.*, many are the ones killed) in it and we do not know the soldiers with whom we are travelling.
9. When they had set out to offer sacrifices in the holy city, they found a man fallen in the open country, who was still alive but had neither companion nor servant to carry him; so they heeded his appeal (for help), for they were righteous people.
10. I could not find them, for they had set out from there and ridden with a large army to the camp of their enemies in order to set it ablaze (*lit.*, to burn it completely with fire) and to seize prisoners of war (*lit.*, the ones captured of the war).
11. On that day you are to cease from your work in order to seek YHWH and to rejoice before him; and you must totally cut off from your people every person (*lit.*, soul) that transports stones or fruit (*or*, produce) or any (such) thing on YHWH's holy day.

12. The earth is filled (with) the glory of YHWH, and the sky is declaring his justice. The rivers are greatly afraid (*lit.*, fear a fear) of his presence (*or*, of him; *lit.*, from his face), and they have closed up the path of their waters;<sup>2</sup> the mountains he has broken (in pieces) by his power, and he has poured them out (*or*, down) into the heart of the seas.

#### 23.4. OT Texts

1. (When) the men of the place asked about his wife, he said, “She’s my sister,” for he feared to say, “(She is) my wife,” (thinking) “Otherwise (*lit.*, lest) the men of the place might kill me<sup>3</sup> on account of Rebecca, since she is good-looking (*lit.*, good of appearance).”<sup>4</sup>
2. They said: “The man made a point of asking (*lit.*, surely asked) about<sup>5</sup> us and our relatives, saying, ‘Is your father still alive? Do you have a brother?’ So we informed him according to these words (*or*, questions) - (how) could we possibly know that he would say, ‘Bring your brother down (here)’?”
3. He greeted them (*or*, asked after their welfare; *lit.*, asked for them regarding peace) and said: “Is your old father well (*lit.*, [in] peace), of whom you spoke? Is he still alive?” They responded, “Your servant our father is well (*lit.*, peace is to your servant),<sup>6</sup> he is still alive.”

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<sup>2</sup> The noun מִנִּי appears in a reduplicated form before pronominal suffixes (so, less consistently, the construct מִיָּמִי).

<sup>3</sup> יִהְיֶה - the form is 3mp Qal imperfect of הָיָה (§32.2.1), with suffixed 1cs object suffix, אֲנִי (§24.5).

<sup>4</sup> The causal clause (כִּי . . .) could also be construed as a comment by the writer, rather than by Isaac; the similar clause in Gen 12:11 is clearly direct speech.

<sup>5</sup> שָׁאַל - this verb is used in a variety of constructions (followed, for instance, by a direct object, or מִן, or עַל), primarily with reference to asking for or about a person or thing; שָׁאַל used with שָׁאַל typically introduces the entity for, to, or about which inquiry is made (see also #3).

<sup>6</sup> Note the two clause constructions with שָׁלוֹם: here it functions as the subject, with following הָ denoting possession (§50.2.3); earlier in the verse it is the predicate of the non-verbal clause - Hebrew abstract nouns may be used in a manner akin to predicate adjectives to identify a quality or state ascribed to the subject.

4. Moses said to the people: “Remember<sup>7</sup> this day, (on) which (*or*, when) you came out of Egypt, from the place of slavery (*lit.*, a house of slaves), for with strength of hand YHWH has brought you out from here.”
5. So now, if you truly listen to my voice and keep my covenant, then you will be my special possession out of all the nations, for (*or*, although)<sup>8</sup> the entire earth is mine.
6. I commanded your judges at that time, saying: “Hear (the disputes) between your fellow Israelites (*lit.*, brothers), and judge<sup>9</sup> (in) righteousness (*or*, make righteous decisions) between a person and his fellow Israelite or the foreign resident with him (*lit.*, his foreigner).”
7. Moses proclaimed to (*or*, summoned)<sup>10</sup> all Israel and said to them: “Hear, Israel, the decrees and decisions that I am speaking in your hearing (*lit.*, your ears) today, and learn them and be careful to fulfill them.”
8. You must not be afraid of them - remember well (*lit.*, remembering you must remember) what YHWH your God did to Pharaoh and all Egypt.
9. If you really do obey (*or*, pay heed to) my commands, which I am commanding you this day, to love (*or*, by loving, so as to love)<sup>11</sup> YHWH your God and to serve him with all your heart and soul (*lit.*, and with all your soul),<sup>12</sup> then I will give the rain for your land in its (proper) time.

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<sup>7</sup> Note the independent use of the infinitive absolute (§23.2.4); the genre and context, in which Moses is issuing directives in his capacity as leader, indicate that its function is imperative (similarly #6 and #11).

<sup>8</sup> Among its varied uses, *כי* may function as a causal or a concessive conjunction: the logic of the first option is that, because YHWH is the originator and owner of all creation, he has the prerogative of selecting a particular component of that creation as exclusively his; the logic of the second is that, although he is in any case the owner of all creation (including Israel) and so has no need to restate his claim to any part of it, he may sovereignly choose to establish a special relationship to one part of it.

<sup>9</sup> *וַיִּשְׁפָּטָם* - the imperatival value of the *wāw* consecutive perfect is here determined by the initial infinitive absolute in the sequence, within a legislative context of direct address; cf. also §22.7.1.

<sup>10</sup> *קָרָא* is commoner than *אָל* *קָרָא* when denoting ‘summon’.

<sup>11</sup> The noun *אַהֲבָה*, ‘love’, also functions as the infinitive construct of *אָהַב*, to love; the use here of *לֵ* with the infinitive modifies the preceding predicate (‘obey my commands’), explaining the manner or outcome of its fulfillment (cf. §22.4.1.b).

<sup>12</sup> Hebrew tends to repeat prepositions and other elements such as *לֵ* or pronominal suffixes with each noun in a series, as here, whereas English tends to drop them after the first noun.



10. In keeping with (*or*, in response to; *lit.*, according to) all<sup>13</sup> that you requested of YHWH your God at Horeb on the day of the assembly, when you said (*lit.*, saying), “Let me not continue to hear (*or*, hear again) the voice of YHWH my God, nor let me see this great fire again (*or*, [any] longer), so that I may not die,” YHWH said<sup>14</sup> to me: “They have spoken well (*lit.*, they have done well what they have spoken). I will raise up for them a prophet like you from among their brothers, and I will place my words in his mouth.”
11. Moses and (*or*, together with) the elders of Israel commanded the people as follows: “Keep all the commandment(s) that I am commanding you today. So, when (*lit.*, on the day that) you cross the Jordan into the land which YHWH your God is giving to you, you shall set up large stones for yourselves (*lit.*, for yourself) . . . , and you shall write upon them all the words of this law when you have crossed (*or*, cross) over.”
12. All Israel heard (of) the verdict that the king had rendered (*lit.*, judged), and they were in awe of (*lit.*, they feared from before) the king, for they perceived that God’s wisdom (*or*, divine wisdom) was in him to execute justice.

### 23.5. Deuteronomy 8:1-6<sup>15</sup>

- 1 מְצַוְךָ - ‘commanding you’; ms Piel ptc מְצַוֶּה, צוה; + 2ms suffix, representing the object. The verb is cognate with the preceding noun מִצְוָה (which is used collectively here - ‘the commandment[s]’), both derived from a III-ה root (ch. 36); it functions as a predicate participle within the relative clause. Note the double accusative construction (הַ - . . . אֲשֶׁר), which is quite common with this verb.

עֲשׂוֹת - ‘to do’; Qal inf cons, עֲשֶׂה. This is another, extremely common, III-ה verb; the infinitive for this class of verb is consistently represented by the suffix ית (without direct relationship to the fp nominal suffix); see

<sup>13</sup> (אֲשֶׁר . . . ) - note that this prepositional phrase extends to the end of the verse, being amplified by the relative clause whose verb is in turn amplified by the embedded direct speech.

<sup>14</sup> וַיֹּאמֶר - *wāw* consecutive may follow a phrase (rather than a clause), which functions as a distinct but related part of the ensuing clause; in this case, the prepositional phrase in Deut 18:16 provides the context for YHWH’s response in 18:17, which summarizes (אֲשֶׁר דִּבְרִי) and evaluates (הִיטִיבוּ) the content of that phrase.

<sup>15</sup> Verse references without further identification in this and the following chapters (24.5 - 33.5) refer to the book of Deuteronomy.

8:2 for further examples. The verb occurs frequently after *שמר*, the combination typically having the meaning ‘be careful to do’.

תִּחְיֶיךָ - ‘you may live’; 2mp Qal impf, תִּחְיֶה. Note the ‘paragogic’ *nûn* (§17.1) on this and the preceding imperfect.

וּרְבִיתֶם - ‘and (so that) you may multiply’; 2mp Qal wc + pf, רָבָה (a root related to the geminate root רָבַב, whose derivatives include רָב).

וּבָאתֶם - ‘and (so that) you may enter’; 2mp Qal wc + pf, בָּוֹא. This is one of a number of common II-ו verbs, in which the middle radical of regular verbs is normally replaced by a long u-class vowel (ch. 38). The extended wc + pf sequence is typical of Deuteronomy, especially Deut 1-11, indicating the purpose and consequences of the commands that initiate the sequence.

נִשְׁבַּע - ‘he promised (by oath), swore’; 3ms Niph pf, שָׁבַע. The Niphal pf is characterized by prefixed *nûn*, as here (ch. 26). The Niphal usually functions as a passive or reflexive stem; however, this particular root corresponds more closely to a transitive verb, being regularly modified by an infinitive, object clause or noun such as אֶרֶץ with respect to which the oath is taken.

- 2 הִלִּיכָךְ - ‘he led you’; 3ms Hiph pf, הִלִּיךְ, + 2ms object suffix. Literally, ‘he caused you to go’; object suffixes on verbs, a very common phenomenon, are covered in ch. 24; for the Hiphil, see ch. 30. Note that the preceding wc + pf verb resumes the main volitive sequence introduced in 8:1 by תִּשְׁמְרוּן, after the intervening purpose clauses (similarly 8:5,6).

אַרְבָּעִים - forty (§25.4); note the use of preceding הָ, akin to an emphatic adverb, ‘now, fully’ - ‘(he) led you for what has now been 40 years’ (so 8:4).

עֲנִתְךָ - ‘to humble you’; Piel inf cons, עֲנֵה, + 2ms object suffix; the following verb (נִסָּה, to test) is identical in form.

לְדַעַת - ‘to know’; Qal inf cons, יָדַע, often used as a noun, ‘knowledge’; like the III-ה infinitives noted above, the Qal infinitive of many I-י verbs is marked by suffixed *tāw* (but with different vocalization).

אִם - or, if. The conjunction typically introduces the protasis of a conditional sentence (§53.2.1). Used in a somewhat different construction, it may be repeated, or follow interrogative *hê* as here, to correlate alternative

situations ('either . . . or', 'whether . . . or'); in this case, the two clauses are in apposition to the preceding relative clause.

- 3 וַיַּעֲבֹד - 'he humbled you'; 3ms Piel wc + pret, עָבַד, + 2ms object; the verb echoes the infinitive of the same root in 8:2, which it and the following verbs in 8:3 explicate.

וַיִּרְעֹב - 'he allowed you to be hungry', or, 'he made you hunger'; 3ms Hiphil wc + pret, רָעַב, + 2ms object; cf. רָעַב. As indicated by the alternative glosses above, the Hiphil stem is essentially causative in function (§30.3.1), but the mode of causation may vary (depending on the nature of the verbal action and the exact relationship of subject and object to it). The following verb has the same causative form (cf. Qal אָכַל, to eat); in both cases, the *hîreq* is long, normally written as *hîreq-yôd* in such Hiphil forms (i.e. written defectively here).

וַיֵּדְעוּ - 'they knew'; the suffixed *nûn* is anomalous for the 3cp pf, but it recurs in Deut 8:16. Note the repeated use of the root יָדַע in this passage, including the following הוֹדִיעַךְ (Hiph inf cons + 2ms suffix - 'to cause you to know').

לְבָדּוֹ - 'alone', 'on its own'; the prepositional phrase modifies לָהֶם, with which the 3ms suffix agrees.

יֹחֵיָה - 'he lives'; 3ms Qal impf, חָיָה; so at the end of the verse.

מוֹצֵא - that which comes out; the noun is cognate with יָצָא and is more often used with reference to the place or action of coming out; the initial radical of I-י roots such as this regularly contracts to a long vowel following a prefix vowel - in this case, aw > ô (so הוֹדִיעַךְ above; cf. §35.2).

- 4 בָּלְתָה - 'it wore out'; 3fs Qal pf, בָּלָה; the suffix תָּה (with the unusual addition of ת) is distinctive in III-ה verbs (§36.2).

- 5 יִנְסֶר - 'he disciplines'; 3ms Piel impf, נָסַר (the final word of 8:5 is the corresponding Piel ms participle). The cognate noun מוֹסֵר, 'discipline, training, (practical) instruction', is common in Proverbs.

- 6 לָלֶכֶת - 'so as to go, by going'; Qal inf cons, הָלַךְ; the infinitive modifies the previous verb, by explaining it in terms of outcome or means.

יִרְאָה - fear; used infinitivally here, with an object following; cf. יָרָא; compare the similar range of usage of דָּעַת, 8:2.

### 23.6. Psalm 103:9-13

- 9 <sup>וְלִעֲוָלָם</sup> - ‘perpetuity, extended (future) time’; like the parallel phrase <sup>וְלִעֲוָלָם</sup>, this prepositional phrase functions adverbially, corresponding to English ‘always, continually’.
- <sup>וְיִשְׁמְרֵךְ</sup> - ‘he will keep, guard’; 3ms Qal impf, <sup>וְיִשְׁמְרֵךְ</sup>. The morphology of this verb corresponds to that of the regular verb in its prefix and thematic vowel, but the initial radical *nûn* is assimilated to the second radical (§34.2.1). The verb corresponds to the commoner Hebrew verb <sup>וְיִשְׁמְרֵךְ</sup>, ‘to keep, guard, watch’; comparative evidence suggests that the second radical is one that is typically realized as *šādê* in Hebrew but *têl* in Aramaic, so that this root may have entered Hebrew under some form of Aramaic influence. Both verbs are transitive, so an object is implied here; the parallel verb in 103:9 and its broader context, as well as similar uses (e.g., Jer 3:5,12, Nah 1:2), indicate this to be an attitude to sin such as ‘anger’, ‘hostility’ or ‘retribution’.
- 10 <sup>וְגָמַל</sup> - ‘he has repaid’; this corresponds to the cognate noun <sup>וְגָמַל</sup> in 103:2.
- 11 <sup>וְגָבַהּ</sup> - ‘to be high’; Qal inf cons, <sup>וְגָבַהּ</sup>. The repeated preposition <sup>וְ</sup> at the beginning of 103:11-13 links these verses to 103:10, as does the alternating pattern at the end of these four verses (1cp suffix; <sup>וְעַל־יְרָאֵיוֹ</sup>). At the same time, they are of course sharply distinguished: for instance, by the accompanying negatives in 103:10 as in 103:9, and the different nuance with which the preposition is used (in similes in 103:11-13, expressing conformity to a standard in 103:10); and by the different structure of the parallelism (see the following comment).
- <sup>וְגָבַר</sup> - ‘to be strong, prevail’. This verb is used infrequently in the Qal, typically of prevailing over enemies (but, cf. Ps 117:2; also Gen 49:26); <sup>וְגָבַר</sup> is derived from the same root. Its choice here would be influenced by its phonetic similarity to <sup>וְגָבַהּ</sup>, corresponding to repetition of the identical root in both halves of the simile in 103:12-13; and by its greater appropriateness to the subject <sup>וְהַסֵּד</sup>, since reiteration of <sup>וְגָבַהּ</sup> would at first sight imply separation of YHWH’s love by analogy to the separation of heaven and earth. Note that, while the two halves of 103:11-13 are closely related (particularly the concluding simile), they do not form complete sentences as in 103:10: the main synonymous parallelism occurs between, rather than within, the individual verses.

## Chapter 24

### 24.1. Parsing and Translation

As noted in #22.1, the abbreviation ‘ss’ identifies pronominal suffixes that function unambiguously as the subject of an infinitive construct. The corresponding abbreviation ‘os’ (object suffix) normally describes the object suffixes introduced in chapter 24, found on finite verbal forms.

1.	2mp	Qal	impv	עזב	+ 3ms os	leave him
2.	1cs	Qal	wc + pf	שמח		I will rejoice
3.		Qal	inf abs	משח		anointing
4.	1cp	Qal	pf	שכח	+ 3mp os	we forgot them
5.	3ms	Qal	wc + pret	משח	+ 3ms/1cp	he anointed him/us
6.	2fp	Qal	pf	יצא		you went out
7.	3cp	Qal	pf	אכל	+ 3fs os	they ate it
8.	3ms	Qal	pf	מלא	+ 3ms os	he filled it
9.	2mp	Qal	impf	שאל	+ 1cs os	you will ask me
10.	mp	Qal	act ptc	נשא	+ 3ms sx	his bearers
11.	3f/2ms	Qal	impf	זבח	+ 3fs os	she/you will sacrifice it
12.	1cs	Qal	coh	שלח		let me send
13.	3cp	Qal	pf	לקח	+ 1cp os	they took us
14.	2ms	Qal	impv	שמר	+ 1cs os	keep me; <i>or</i> ,
		Qal	inf cons		+ 1cs os	to keep me
15.	1cp	Qal	pf	חטא		we sinned
16.	2fs	Qal	impf	דרש	+ 3fs os	you will seek her
17.	3cp	Qal	pf	נסע		they set out
18.	2fp	Qal	impv	שכן		dwell
19.		Qal	inf cons	שכח	+ 2fs sx	as your forgetting
20.	3fs	Qal	pf	עזב	+ 3mp os	she forsook them

21.	1cp	Qal	coh	מצא		let us find
22.	2mp	Qal	impv	זבח	+ 3mp os	sacrifice them; <i>or</i> ,
	3cp	Qal	pf			they sacrificed them
23.		Qal	inf cons	רדף	+ 3fp sx	for their pursuing
24.	2fs	Qal	pf	ידע	1cp os	do you know us?
25.		Qal	inf cons	אכל	+ 2mp sx	in your eating
26.	1cs	Qal	wc + pret	מלא	+ 3ms os	I filled it
27.	1cs	Qal	pf	משח	+ 2ms os	I anointed you
28.	1cp	Qal	pf	נשא	+ 3fp os	we carried them
29.	2mp	Qal	impv	שאל	+ 3fs os	ask her; <i>or</i> ,
	3cp	Qal	pf			they asked her
30.	fs	Qal	act ptc	יצא	abs/cons	one going out

#### 24.2. Translation

1. My people have forsaken me so that they do not remember (*or*, by not remembering) the truth of my ways.
2. We did not forget him, and (so) (*or*, but [rather]) we anointed him to reign over us.
3. He has guarded you in (*or*, with) his favour, and he has surely chosen you for ever (*or*, has chosen you with an eternal election).
4. Hear them, our Lord, and redeem them from their iniquity.
5. Then they will rejoice before him, and they will seek him (*or*, seeking him) with their gift.
6. I will (*or*, must) gather my flock and give it to our king.
7. They went home on the Sabbath day and they found you there.
8. You must seize your enemy and bring him to the city.
9. Your servants fell on the hill, for the (foreign) nations killed them.
10. These are the commands that he wrote in his law for our sake.
11. This is the daughter of the judge whom our sister bore (*lit.*, bore her) to him.
12. By no means can you (*or*, you surely cannot) anoint me, for I am a youth.

### 24.3. Translation

1. I know (*or, have known*) you by your name (*or, personally*); and (*or, for*) you have revered me in keeping with (*or, according to*) my glory, you have heard (*or, obeyed*) me and not forgotten me.
2. Is he still at your house? Send your messenger to him so that he may write this document (*or, letter*) for me, and (so that) the king may remember me and I may find favour in his sight.
3. Then you shall anoint him and he will reign over my people Israel; and in his days they will seek after (*lit., pursue*) peace and find it, for now I have indeed attended to them and I have not forsaken them.
4. What did the prophet say to you when you asked him about our affairs, and what did you give to him when you left him? Did he accept our money from you?
5. She is not going down to the river, for she feared the enemies of our nation whose camp is there and who pursue (*or, persecute, oppress*) us, and so she has rode on her horse to the hill country.
6. Hear my words and receive them into your heart(s), so that you do not forget them; remember my law and keep it faithfully (*lit., in truth*), so that (you) do not sin against me all your days.
7. You must earnestly pursue after righteousness, and you will find (*or, attain*) it; you must be sure to keep the commandments of YHWH and his laws, and then you will know him, for all who seek him will find him.
8. When their enemies killed their king, they chose me to be their king and anointed me - but (*or, although, now*) I was a young child (*or, an insignificant youth*) (and) was not wise, (so that) I was not able to reign over this great nation.
9. When I heard their voice I was very glad, and I looked for them within the vineyard; however, I did not know where they were, nor did I find them, because they had (already) gone out from there to sell the fruit of their vineyard in the city.
10. Hear us, YHWH our God, so that we may rejoice before you. Redeem us from our distress, so that we may remember (*or, commemorate*) your holy name - for we have trusted in you, seeking you (*or, and have sought you*) every day; we have kept your decrees (which) you gave to us, not forgetting them.

11. They brought their gifts (*or*, offerings, tribute) and made another covenant with the inhabitants of the land - even though (*or*, but, for, now) they were sinful people, (and) in their iniquity they did not fear YHWH. So they offered joyful sacrifices on their altars, but YHWH who was their redeemer from distant times they did not remember.
12. Until this year the king did not go out with his army, because he was very afraid of his enemies: he sent his son in his place and shut the gates of the city behind him! But now the king is filled with another spirit, and he goes before his men (in)to battle.

#### 24.4. OT Texts

1. The angel of YHWH found her by the spring (*lit.*, spring of waters) in the desert, (namely) (*lit.*, by) the spring on the way to Shur.
2. No, my lord, hear me. The field I (hereby) give (*or*, sell, deliver)<sup>1</sup> to you; also the cave which is in it, I give that (*lit.*, I have given it) to you - in the sight of my fellow countrymen, I give it to you: bury your dead.
3. The time for (*lit.*, days of) Israel to die approached, so he called for his son Joseph and said to him: “If I have found favour in your eyes (*or*, if you are well disposed to me), place your hand under my thigh and show me true loyalty (*lit.*, do with me love and truth). Do not bury me in Egypt: when I lie down (*lit.*, and I will lie down)<sup>2</sup> with my fathers, you will (*or*, must) carry me from Egypt and bury me in their burial place.”
4. Moses said: “Eat it<sup>3</sup> today, for this day is a Sabbath to YHWH; today you will not find it in the field.”

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<sup>1</sup> לָקַח - the perfect may refer to an action accomplished by, or concurrent with, the act of speaking (‘instantaneous perfect’), in which case it typically corresponds to an English present tense; the verb לָקַח can be used of commercial transactions, with reference to the seller (לֹקֵחַ being its counterpart); note the pausal form of לָקַח.

<sup>2</sup> וְיָשָׁאֲתָנִי - the perfect with *wāw* consecutive may occur in both the protasis and apodosis of a conditional sentence (‘if . . . , then . . .’), describing a real or potential condition and its consequence (cf. §53.2.3); when the condition describes a situation and consequence that are certain or inevitable, as here, it corresponds to a temporal clause (compare some uses of יָד, which may correspond to ‘when’ or ‘if’).

<sup>3</sup> The antecedent of this and the following 3ms suffix is variously described in the preceding context as דָּק (‘thin [substance]’, Ex 16:14), מָה הָיָה (‘what is it?’, 16:15, cf. 16:31 מָה, ‘manna’), and לֶחֶם (16:15,22).



5. On the day when Moses finished<sup>4</sup> setting up the dwelling, he anointed it and consecrated it, together with (*lit.*, and [also]) all its utensils, as well as the altar and all its utensils, (all of which) he anointed (*lit.*, he anointed them) and consecrated.<sup>5</sup>
6. Moses sent messengers from Qadesh to the king of Edom, (saying): “Thus says your brother Israel, ‘You yourself know all the hardship which has befallen (*lit.*, found) us.’”
7. Only be steadfast (*or*, disciplined, diligent; *lit.*, be strong) not to eat the blood, for the blood is the life and you must not consume the life with the meat. You must not eat it - you must pour it out on the ground like water. You must not eat it,<sup>6</sup> so that it may go well<sup>7</sup> for you and your children after you, because (*or*, when) you do what is upright in the eyes of YHWH.
8. You are to eat it<sup>8</sup> before YHWH your God year by year, in the place that YHWH chooses, both you and your household.
9. If you truly obey YHWH your God, by being careful to perform all his commands that I am commanding you this day, then<sup>9</sup> YHWH your God will make you (*or*, establish you [as]; *lit.*, give you) exalted<sup>10</sup> over all the nations of the earth.

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<sup>4</sup> כָּלוֹת - Piel infinitive construct of the III-ה verb כָּלָה (cf. §36.4), which functions like a subordinate verb in a temporal clause following וַיְהִי כֵן (§50.1.1); the doubling of the middle radical here and in the subsequent preterite verb וַיִּקְדָּשׁ is characteristic of the Piel stem (ch. 27).

<sup>5</sup> Several syntactic divisions are possible in relation to the repeated pair of verbs מָשַׁח and קָדַשׁ and their objects: for instance, the object of the first pair may be אֹתוֹ alone (giving emphasis to the overall structure), or אֹתוֹ and the related כֵּלָיו (linked by the same pronominal suffix and overall location), or each of the phrases containing the object marker אֵת; the object and function of the second pair of verbs will then vary accordingly, as will the relation between their immediate objects (the object suffix and אֵתָם) and the preceding phrases.

<sup>6</sup> Note the emphasis conveyed by the repetition of לֹא תֹאכְלֵה; the verb אָכַל belongs to a small group of I-א verbs whose prefix vowel in the Qal imperfect is *hōlem* (§32.3.1, cf. §32.1).

<sup>7</sup> The verb יָטַב is indirectly related to the adjective טוֹב; it belongs to a class of I-י verbs whose first radical normally forms a long vowel with a prefix vowel, as here (cf. §35.5); יָטַב in the Qal is often used impersonally, as here.

<sup>8</sup> The object suffix refers back to the noun בְּכוֹר, ‘firstborn’, with reference here to livestock (Deut 15:19).

<sup>9</sup> וַיִּגְדָּל - a *wāw* consecutive perfect often forms the apodosis, as here, following אִם + imperfect in the protasis (cf. §53.2.1).

<sup>10</sup> עָלִיּוֹן - the adjective is cognate with עָלָה and the verb עָלָה, to go up; it is used as an epithet of God, often translated ‘Most High’.

10. Moses wrote this law and gave it<sup>11</sup> to the priests, (namely) the descendants of Levi who carried the ark of the covenant of YHWH, and to all the elders of Israel.
11. All the elders of Israel came to the king, to Hebron, and king David made a covenant with them in Hebron in the presence of YHWH; then they anointed David as king over Israel.
12. Nathan said to David: “You are the man. Thus says YHWH, the God of Israel: ‘It was I who anointed you to be king over Israel, and I delivered you from the hand of Saul.’”

#### 24.5. Deuteronomy 8:7-13

- 7 מְבִיאֲךָ - ‘(he is) bringing you’; ms Hiph ptc, בּוֹא (to come, enter), + 2ms object; the participle of most derived stems is marked by prefixed *mēm* (cf. p. 545; §38.7).

תְּהוֹמֹת - ‘aquifers, groundwaters, floods’; תְּהוֹם usually means ‘ocean, sea, primaevial waters’ (e.g., Gen 1:2, 7:11, Ex 15:5), but it may refer to a variety of water sources surrounding and underlying the earth. Note the plural (rather than dual) form of the preceding word עֵיִן, used here of springs of water. Since these two terms and the preceding נַחֲל (typically, a seasonal wadi) appear to specify different sources of water, they could all function in apposition to the immediately preceding אֶרֶץ, just as אֶרֶץ clearly stands in apposition to טוֹבָה: ‘a good land, (namely) a land (which is, contains) wadis . . .’ (so in 8:8). If נַחֲל is taken in a more general sense as ‘water course’, the following terms could be in apposition to נַחֲלֵי מַיִם instead, with that phrase standing in a genitive relationship with אֶרֶץ: ‘a land of watercourses, (namely) springs . . .’. Alternatively and more plausibly, the lists of nouns following אֶרֶץ in 8:7-8 function as compound genitival phrases modifying a construct noun (as suggested, but not required, by the presence of *maqṣēḥ* in 8:8, אֶרֶץ-זֵית).

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<sup>11</sup> וַיִּתֶּנָּה - the initial radical of I-נ verbs normally assimilates to the second radical when no vowel intervenes between them, as in the Qal imperfect or preterite (ch. 34); נָתַן is unusual within this class of verb in having *ṣērê* as its thematic vowel, e.g., יָתַן (§34.2.1.3 - reduced in unstressed open syllables, as here).

- 8 זֵית שֶׁמֶן - ‘olive tree of oil’; i.e. oil-bearing olive tree(s); unlike most of the nouns in these lists of natural resources, זֵית is clearly construct (absolute זֵית, cf. בֵּית).
- 9 תֹּאכַל - ‘you will (be able to) eat’; 2ms Qal impf, אָכַל; like אָמַר, this verb belongs to a small group whose Qal imperfect prefix vowel is *hōlem* (§32.3.1).
- תִּחְסַר - ‘you will (not) lack’; 2ms Qal impf, חָסַר. The expected vowel pattern for a Qal stative imperfect is exemplified by תִּכְבֹּד; the vocalization here is conditioned by the I-Guttural radical (similarly for the active verb הִצַּב at the end of the verse; cf. §32.2.1).
- הַרְרִיָּה - ‘its mountains’; like many monosyllabic nouns, הַר is derived from a geminate root with identical second and third radicals (§8.3.2-3, §39.1); on occasion, both of those radicals are retained in variant forms of the noun, as here (cf. לֵב/לָבָב; חָקִי/חֻקָּי; עָמִים/עַמִּים).
- 10 וּבֵרַכְתָּ - ‘you will bless’; 2ms Piel wc + pf, בָּרַךְ (cf. בִּרְכָה). Both the verb and the noun are prominent in Deuteronomy (51 occurrences), which marks a significant moment in the fulfillment of the covenantal blessing promised to the patriarchs.
- 11 הִשָּׁמֶר - ‘take care, guard yourself, beware’; 2ms Niph impv, שָׁמַר.  
מִצִּוְךָ - ‘commanding you’; ms Piel ptc, צִוָּה, + 2ms object; cf. 8:1.
- 12 תִּבְנֶה - ‘you build’; 2ms Qal impf, בָּנָה; the final vowel *-e(h)* is typical of III-ה imperfect forms (§36.2,4); similarly יִרְבֶּה in v. 13 (3ms Qal impf, רָבָה; the 3mp Qal impf יִרְבִּי in 8:13 is atypical).

#### 24.6. Psalm 103:14-18

- 14 יֵצֵר - ‘form’, ‘purpose’. This noun is derived from the verb יָצַר, ‘to form’, which is used of forming both material objects (particularly pottery - cf. יָצַר, ‘potter’) and mental constructs or purposes. The noun, which is not common in Biblical Hebrew, is used in the same ways: with respect to the material form or constitution of pottery (Isa 29:16) or an idol (Hab 2:18); or to purposes and motivations formed in the mind (e.g., Gen 6:5, 8:21, Isa 26:21). The ensuing reference to עָפָר, ‘dust’, in the parallel line indicates that the frailty of the human form, or material existence, is primarily in view here (cf. Gen 2:7, where the

noun occurs with יָצַר); and this is consistent with the imagery of 103:15-16. However, the preceding emphasis upon sin and compassionate forgiveness also implies reference to humanity's inclination to evil here (יָצַר . . . רָע, Gen 6:5, 8:21).

זָכוֹר - formally this corresponds to the ms abs Qal pass ptc, which would typically mean 'remembered' (the precise form, with this root, is unique). Such a meaning is possible but somewhat awkward here, requiring that it be read as an elliptical construction ('remembered [by him]'). Occasionally the passive participle (or a homonym) denotes a state, without reference to passive voice; this suggests the meaning '(he is) remembering, mindful' here, parallel to יָדַע in the first line of the couplet.

15 אָנוּשׁ - 'human being, humanity'. This noun occurs as a less frequent equivalent of אָדָם, principally as a collective term and predominating in Job and Psalms. Here it functions as a nominative absolute, or casus pendens (§51.1), standing in focal position before the clause within which its function is then defined by a resumptive element - in this case defined by the 3ms pronominal suffix: '(as for) humanity, its . . .'. The following clause can be interpreted as having a similar structure, the initial simile being resumed by כֵּן, 'so, thus'.

16 בּוֹ - the phrase עָבַר בּוֹ can mean 'to pass over' or 'to pass through, beyond', in addition to other nuances. The 3ms suffix here and on three subsequent forms in 103:16 refers most obviously to the vegetation evoked in the two comparisons of 103:15, now portrayed as scorched and robbed of vitality by the summer wind passing over it. It can also refer to the subject of the preceding verb יָצִיץ and its antecedent, אָנוּשׁ, exploiting the figurative meaning of רוּחַ: both the departure of the spirit beyond and, potentially, its presence over frail humanity causes it to wither and perish.

17 יִרְאַיוּ - 'those fearing him'; mp Qal verbal adjective (§19.3), יָרָא, + 3ms suffix. This is the third occurrence of this form (cf. 103:11,13), which represents the fundamental human response to God's הִסְדָּר within the covenant, whose language pervades the psalm although not mentioned explicitly until 103:18.

## Chapter 25

### 25.1. Parsing and Translation

1.	3f/2ms	Qal	impf	שָׁכַח	+ 3ms/1cp	she/you will forget him/us
2.	1cp	Qal	pf	נָסַע		we travelled
3.	3ms	Qal	wc + pret	מָשַׁח	+ 3ms os	he anointed him
4.	3cp	Qal	pf	נָשָׂא	+ 2ms os	they carried you
5.		Qal	inf abs	יָצָא		going out
6.	2mp	Qal	impv	עָזַב	+ 3mp os	forsake them
7.	1cp	Qal	coh	שָׁאַל		let us ask
8.	2ms	Qal	pf	חָפֵץ		you desired
9.		Qal	inf cons	שָׁכַן	+ 2ms ss	your dwelling
10.	1cs	Qal	wc + pret	זָבַח	+ 3ms os	I sacrificed it
11.	ms	Qal	pass ptc	יָדַע	abs	one known
12.		Qal	inf cons	גָּאַל	+ 2fs sx	your redeeming
13.	3fs	Qal	pf	לָקַח	+ 3fp os	she took them
14.	3/2fp	Qal	impf	שָׂמַח		they/you rejoice
15.	3cp	Qal	pf	שָׁלַח	+ 1cp os	they sent us; <i>or</i> ,
	2mp	Qal	impv			send us
16.	1cp	Qal	impf	שָׁפַךְ	+ 3ms os	we will pour it out
17.	2fs	Qal	pf	מָלָא		you were full
18.	3cp	Qal	pf	מָכַר	+ 3ms os	they sold him
19.	3ms	Qal	wc + pf	אָכַל	+ 3fs os	he will eat it
20.	2ms	Qal	impv	מָשַׁח	+ 1cs os	anoint me
21.	3ms	Qal	wc + pret	זָקַן		he became old
22.	mp	Qal	pass ptc	לָקַח	abs	ones taken
23.	3cp	Qal	pf	כָּבֵד		they were heavy
24.	2mp	Qal	wc + pret	קָבַר	+ 3mp os	you buried them

25.	Qal	inf cons	שכח	+ 3fs sx	her forgetting
26. 3fs	Qal	pf	ידע	+ 3ms os	she knew him
27. 1cs	Qal	pf	דרש	+ 2fs os	I sought you
28. 2fs	Qal	impf	שאל	+ 3ms os	you will ask him
29. 2mp	Qal	impf	שמר	+ 3fs os	you will guard her
30. 2ms	Qal	impv	דרש	+ 1cs os	seek me; <i>or</i> ,
	Qal	inf cons			to seek me
31. mp	Qal	act ptc	רדף	+ 3mp sx	their pursuers
32. 1cs	Qal	pf	ירא		I feared
33. 1cp	Qal	coh	שכב		let us lie down
34. 3fs	Qal	pf	אכל		she ate
35. 1cs	Qal	pf	יכל		I was able
36.	Qal	inf cons	זבח	+ 1cp sx	our sacrificing
37. 2ms	Qal	pf	גאל	+ 3mp os	you redeemed them
38. mp	Qal	pass ptc	שאל	+ 3fs sx	the ones asked by her
39. 2mp	Qal	impv	שכן		dwell
40. 1cp	Qal	pf	רדף	+ 3ms os	we pursued him
41.	Qal	inf cons	נסע	+ 3mp ss	their setting out
42. 1cp	Qal	pf	חטא		we have sinned
43. 2fs	Qal	impv	שלח	+ 3fs os	send her
44. 2mp	Qal	impv	שמח		rejoice
45. 2mp	Qal	pf	זקן		you were old
46. 2fs	Qal	wc + pret	שפך	+ 3ms os	you poured it out
47. 2fs	Qal	pf	נשא	+ 1cs os	you carried me
48. 1cp	Qal	pf	יצא		we went out
49. 3cp	Qal	pf	מלא		they were full
50. 2mp	Qal	impf	מלך		you will reign
51. 2mp	Qal	wc + pret	רדף	+ 1cs os	you pursued me
52. 2ms	Qal	impv	שכב		lie down
53. 1cp	Qal	impf	רכב		we will ride

54.	2fs	Qal	impv	כרת	+ 3fs os	cut it
55.		Qal	inf cons	אכל	+ 3ms os	to eat it
56.	mp	Qal	act ptc	חטא	+ 3ms sx	its sinners
57.	3mp	Qal	wc + pret	כבד		they were important
58.		Qal	inf cons	ירא		to fear
59.	2ms	Qal	impv	גאל	+ 1cp os	redeem us
60.	2f/1cs	Qal	pf	ידע	+ 3ms os	you/I knew him

### 25.2. Translation

1. The man sold five head of cattle and two horses.
2. Send to them the nine captains together with seventeen camels.
3. I gathered 300 prophets to one place.
4. At the end of six days, on the seventh morning you are to come to us.
5. 2000 warriors pursued them to the border of their land.
6. You have four pieces of silver and three vessels.
7. Your eight servants will redeem twelve priests.
8. He wrote the ten words (*or*, commands) in the second book.
9. Twenty men and forty retainers went out to war.
10. Fifteen women went down to the river.
11. All the days of his life were (*or*, the whole span of his life [totalled]) 270 years.
12. 70,060 men fell in the fourth year.

### 25.3. Translation

1. In the morning they appointed seven priests to sacrifice the sheep and to pour out the blood of their sacrifices on the great altar.
2. I will no longer redeem you, nor will I pay heed to this assembly, for I am not going to forgive (*lit.*, take away) the wrongdoing (by) which the twelve families (*or*, tribes; *lit.*, houses) of Israel have sinned against me.
3. Let us (*or*, we wish, intend to) stay in this place for two years, lest affliction befall (*lit.*, find) us in our (own) land and guilty men who do not fear YHWH kill us there.

4. Be sure to remember me, and do not at any cost forget me, so that you may not forsake my ways or my covenant that I made with you, so that I (in turn) may guard you all your days.
5. This is the number (*or, total*) of the Israelites who fell in the battle - 40,200 men; and, of the Judaeans - 11,690.
6. Eat the fruit of the land and rejoice in the covenantal love of YHWH and in his true faithfulness (*or, truth, dependability*); and seek him with righteous heart(s) (*lit., in the righteousness of your heart[s]*), for he has cared for his people - he has protected them and not abandoned them for these past (*lit., this, now*) forty years.
7. Keep (individually) my commands, and walk in them, all of you; every one (of you), seek my decrees, and keep them - for they are your life and blessing to your soul, and you will find true peace (*lit., peace and truth*) in your land.
8. Listen closely to this word of YHWH, which he has sent to you through me: "Why do you seek me, without remembering my counsel? Why do you ask wisdom from me (*lit., from my mouth*), without pursuing it in righteousness?"
9. This is the offering which those serving at (*lit., the servants of*) the altar provided (*or, placed, gave*) upon it day (by) day (*or, each day*), morning and evening - four (head of) cattle and eight sheep; and, on the Sabbath day, they provided sixteen (head of) cattle and thirty two sheep.
10. Then the prophet said in front of the two gates of the temple: "YHWH will bring judgement for the iniquity of this city upon its inhabitants: within (*or, in yet*) three years, they shall go out from it, and their enemies shall remove them (*or, carry them off*) to another land."
11. We pursued after the armies of the nations until they departed out of (*lit., to the outside in relation to*) our territory, and we filled our fields (with) their slain - 30,580 men, as well as 2900 horses.
12. At (*lit., from*) the end of that year, (namely) the sixth year, you will (*or, must*) cease from your labour in the field and rejoice in (*or, celebrate*) the prosperity that YHWH your God has given to you; and in the seventh year the land will (also) rest - it is a period of rest before (*or, decreed by, belonging to*) YHWH.



#### 25.4. OT Texts

1. I have spent (*lit.*, this [is] to me) twenty years in your household: I have served you fourteen years for<sup>1</sup> your two daughters, and six years for your flocks, and you have changed my wages ten times.
2. Moses chose competent men (*lit.*, men of strength)<sup>2</sup> out of all Israel, and he set them (as) (*or*, made them) authorities over the nation, (as) leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens.
3. He remained<sup>3</sup> there with YHWH for forty days and forty nights, eating (*lit.*, he ate) no food and drinking no water, and he wrote on the tablets the words of the covenant, the ten words (*or*, commandments).
4. Those registered (*or*, counted; *lit.*, their reviewed ones, their mustered ones) for the tribe of Reuben: 46,500;  
those registered for the tribe of Simeon: 59,300;  
those registered for the tribe of Gad: 45,650;  
those registered for the tribe of Judah: 74,600;  
those registered for the tribe of Issachar:<sup>4</sup> 54,400;  
those registered for the tribe of Zebulun: 57,400;  
those registered for the tribe of Ephraim: 40,500  
those registered for the tribe of Manasseh: 32,200;  
those registered for the tribe of Benjamin: 35,400;  
those registered for the tribe of Dan: 62,700;  
those registered for the tribe of Asher: 41,500;  
those registered for the tribe of Naphtali: 53,400.  
All those registered were 603,550 (in number).

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<sup>1</sup> לְ - the usage of the preposition with the value ‘(in exchange) for’ is quite common in defining the terms of a commercial transaction, as here and in the following phrase; for a related usage, cf. §51.2.2.

<sup>2</sup> חֵיל - this noun denotes various expressions of strength, ranging from concrete meanings such as ‘army’ and ‘wealth’ to more abstract equivalents such as ‘ability’ and ‘virtue’.

<sup>3</sup> וַיָּהִי - the 3ms subject of this preterite form of הָיָה, to be, refers back to Moses; although the form has been encountered in most previous instances functioning like an impersonal verb introducing temporal phrases or clauses (‘it happened . . . that’; §18.4, §22.4.1), it is also widely used with a nominal or pronominal subject as here.

<sup>4</sup> יִשָּׂשכָר - this writing indicates a perpetual variant between the pronounced form of the name (יִשָּׂכָר) and its consonantal form (יִשָּׁכָר), for whose original vocalization various proposals have been made; cf. §5.8, *k<sup>e</sup>ībb/q<sup>e</sup>reḥ*.

5. All those registered belonging to the camp of Judah (numbered) 186,400 according to their groups (*lit.*, armies); they shall set out first.  
All those registered belonging to the camp of Reuben (numbered) 151,450 according to their groups; they shall set out second (*lit.*, [as] second ones).  
All those registered belonging to the camp of Ephraim (numbered) 108,100 according to their groups; they shall set out third.<sup>5</sup>  
All those registered belonging to the camp of Dan (numbered) 157,600 according to their groups; they shall set out last.
6. For the Israelites had travelled for forty years in the desert until the entire population perished,<sup>6</sup> (namely) the fighting men (*or*, soldiers; *lit.*, men of war) who came out of Egypt who did not obey YHWH, to whom YHWH swore (that he would) not allow them to see the land.
7. So now, YHWH has indeed preserved me alive these past<sup>7</sup> forty-five years as he promised, ever since (*lit.*, from then)<sup>8</sup> YHWH spoke this promise to Moses when Israel journeyed in the desert. So now, I am indeed eighty-five years old this day; I am still as strong this day as when (*lit.*, on the day of) Moses sent me (out) - as (was) my strength then, so (is) my strength<sup>9</sup> now for battle.
8. He captured a youth from the population (*lit.*, men) of Sukkoth and questioned him, and he wrote down for him (the information concerning) the governors of Sukkoth and its elders, seventy-seven men (in number).
9. Ishbosheth the son of Saul was forty years old when he reigned (*or*, became king) over Israel, and he reigned for two years; however, the tribal group (*lit.*, house) of Judah adhered to (*lit.*, was after) David.
10. So the time (*lit.*, days) that Jeroboam reigned was twenty-two years; when he slept (*lit.*, and he lay down) with his ancestors, Nadab his son reigned in his

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<sup>5</sup> שְׁלִישִׁים - the gentilic suffix -î is often deleted before the mp suffix -îm, as here; contrast שְׁנַיִם in the previous entry.

<sup>6</sup> תָּם - this form is typical of the infinitive construct of roots in which the second and third radical are identical (geminate roots; cf. ch. 39 and §39.2.5), in this case תָּמַם.

<sup>7</sup> הָ - the demonstrative simply adds emphasis when placed before a number as here (note that it does not agree in gender or number with the following elements).

<sup>8</sup> מֵאָז (or מִן־אָז) - one function of this phrase is as a conjunction, 'from the time (that)', 'since'.

<sup>9</sup> Comparisons in Hebrew may be expressed, as here, by repetition of the preposition -כִּי before the two elements being compared, which are linked by the conjunction וְ.

place. Meanwhile, Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he (began) to reign (*or*, became king), and he reigned seventeen years in Jerusalem.

11. Now send (and) gather all Israel to me at (*lit.*, to) Mount Carmel, as well as the 450 prophets of Baal and the 400 prophets of Asherah<sup>10</sup> who eat at (*lit.*, of) the table<sup>11</sup> of Jezebel.
12. In the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh (day) of the month, in the year of his accession (*lit.*, reigning) Evil-Marduk king of Babylon elevated (*lit.*, lifted up the head of) Jehoiachin king of Judah from prison.

### 25.5. Deuteronomy 8:14-20

- 14 וַיִּרְם - ‘it becomes haughty, elevated, proud’; 3ms Qal wc + pf, רום (a II-ו, or ‘Hollow’, verb, as בוא in 8:1,7; §38.2.1); verbs such as רום that denote elevation are widely used as a metaphor for pride (e.g., with נָשָׂא and derivatives of גָּבַה, ‘to be high’, in Isa 2:11-15,17). The verb here continues the sequence initiated by פָּן in 8:12 and previously in 8:11.  
הַמּוֹצִיאָךְ - ‘the one bringing you out’; ms Hiph ptc, יָצָא, + 2ms suffix; like many of the participial phrases in Deut 8, this functions like a relative clause as a descriptor of YHWH; so in 8:15.
- 15 הַמּוֹלִיכְךָ - ‘the one leading you’; ms Hiph ptc, הִלֵּךְ, + 2ms suffix; הִלֵּךְ is an irregular verb that corresponds morphologically to a group of I-י verbs (§35.4); like יָדַע (8:3), יָצָא (8:14,15), and יָרָא (8:15), the initial radical contracts to ו after the prefixes of the Hiphil and Niphal stems (cf. 8:2, הִלִּיכְךָ; also the noun מוֹצֵא, 8:3). Like the preceding participle in 8:14, this phrase stands in apposition to the divine name in 8:14.  
יָרָא - ‘fearful, terrible, feared’; ms Niph ptc, יָרָא.  
נָחָשׁ שָׂרָף - ‘(with its) fiery snake(s)’; the second noun, used here in apposition or adjectivally in relation to the first and perhaps having the

<sup>10</sup>The noun אֲשֵׁרָה functions as the name of both a West-Semitic goddess and of a cult symbol associated with her in the OT.

<sup>11</sup>The genitive שֻׁלְחָן defines the preceding construct in terms of its location (§48.2.3); alternatively, it defines its object (§48.2.2), if ‘table’ functions as a metonymy for the food upon it.

connotation ‘venomous’, is cognate with the title ‘Seraph’ (also written שֶׁרָף, Isa 6:2,6) and the verb שָׂרַף; the same phrase occurs in Num 21:6 (plural), whereas in Num 21:8, Isa 14:29, 30:6 שָׂרַף is used alone. Here this phrase and also the following nouns stand in apposition to מְדַבֵּר, which they specify in terms of its prominent features.

- צָמְאוֹן - parched, waterless ground; cognate with צָמָא, to be thirsty; cf. Isa 35:7.
- חֲלָמִישׁ - flint, hard stone; the genitive defines צוֹר in terms of its composition or quality; cf. Ps. 114:8, also Deut 32:13, Job 28:9, and (figuratively) Isa 50:7.
- 16 מַאֲכִיל - ‘causing to eat’; ms Hiph ptc, אָכַל; compare the Hiphil preterite of the same verb in 8:3. Note that 8:15-16 repeats much of the vocabulary from 8:2-3; the recapitulation in 8:14b-16 interrupts the main hortatory sequence, which is resumed in 8:17 from 8:14a and the preceding verses.
- יָטַב, Hiph inf cons, - הֵיטִיבְךָ - ‘to deal well with you’, ‘to cause you to prosper’; Hiph inf cons, יָטַב, + 2ms object (§35.5). The root יטב is related, as a byform or parallel root, to טוב.
- אַחֲרֵית - end, future, subsequent time; compare the common phrase אַחֲרֵית הַיָּמִים, ‘the end of the days, distant future’ (e.g., Gen 49:1, Num 24:14, Deut 4:30, Isa 2:2); cognate with אָחַר.
- 17 עָשָׂה - ‘it has produced, made, acquired’; 3ms Qal pf, עָשָׂה: a common verb with a wide range of English translation equivalents, most typically ‘to do, make’. The Qal infinitive construct of the same verb appears in 8:18, also 8:1.
- 18 הִקִּים - ‘to establish’; Hiph inf cons, קִים; literally, ‘to cause to stand, arise’.
- 19 וְהִשְׁתַּחֲוִיתָ - ‘and you worship, bow down’; 2ms Hishtaphel wc + pf, חוּה, cf. §40.4.
- הִעֲדֹתִי - ‘I (hereby) testify’; 1cs Hiph pf, עִיד.
- תֵּאֲבִדוּן - ‘you will perish’; 2mp Qal impf, אָבַד; so 8:20; the verb is analogous to אָמַר and אָכַל in its prefix vowel (cf. 8:9).
- 20 מַאֲבִיד - ‘destroying, causing to perish’; ms Hiph ptc, אָבַד (compare מַאֲכִיל, 8:16).

## 25.6. Psalm 103:19-22

- 19 - note the language emphasizing YHWH's suzerainty (מִשַּׁל, מְלָכוּת, כִּסֵּא), which recurs in 103:22 (מִשַּׁלְהָ, also from the root מִשַּׁל). It thereby frames this concluding section, identifying the basis both for his power to execute the terms of the covenant and for his claim to the reciprocal service and honour that inform the intervening lines in 103:20-22.
- 20 . . . בָּרַךְ - 'bless'; 2mp Piel impv, בָּרַךְ. The structure and content of these concluding exhortations balance those of 103:1-2 and so bring closure to the psalm, with 103:1a corresponding exactly to 103:22b. Whereas the opening sections expand the description of the verbal object יְהוָה by the appositional participial phrases in 103:3-5 (then developed throughout 103:6-18), here it is the vocative elements beginning with מְלָאָכָיו that are expanded by appositional phrases.
- מְלָאָכָיו - messengers described as belonging to YHWH are normally angels, rather than prophets or natural elements (but, cf. Ps 104:4). While not entirely explicit here, this interpretation is widely if not universally accepted for 103:20. It is consistent with the initial emphasis upon heaven as the centre from which his authority emanates (103:19); and with the following description of the messengers in terms of their power.
- 21 צְבָאוֹ - like the messengers of YHWH, armies attributed to him without further specification are typically composed of heavenly beings (e.g., 1 Kings 22:19), or of the heavenly bodies as a material counterpart to them (e.g. Gen 2:1, Ps 33:6). A case could be made for either interpretation. Ps 148:2 juxtaposes מְלָאָכָיו and צְבָאוֹ in a symmetrical synonymous parallelism, which would support reading them as equivalent here; and 103:21 appears to be more closely linked to 103:20 than to 103:22 (by repetition of עָשִׂי and of the motif of obedient service). On the other hand, the combination of repetition and variation between each of the three verses of 103:20-22 suggests a progressive broadening of the call to blessing, in which case 103:21 would plausibly expand the focus of 103:20 beyond the angelic beings to include the entire range of creation in heaven; and the same progression may in fact be present in Ps 148:1-4. Note, too, the close linkage of 103:22b to 104:1a, where the same refrain introduces a psalm dealing with creation from the perspective of the earth.

## Chapter 26

### 26.1. Parsing and Translation

1.	mp	Niph	ptc	לחם	cons	fighters of
2.	2fs	Niph	impv	זכר		be remembered; <i>or</i> ,
		Niph	inf cons		+ 1cs ss	my being remembered <sup>1</sup>
3.	3cp	Niph	pf	שבוע		they swore
4.	1cp	Qal	wc + pret	שמר		we kept
5.		Qal	inf cons	שפך	+ 3ms sx	his pouring out
6.	3mp	Niph	wc + pret	לחם		they fought
7.	2fp	Niph	pf	גאל		you were redeemed
8.		Niph	inf cons	משח	+ 2ms ss	your being anointed
9.	3fs	Niph	pf	שרף		it was burned; <i>or</i> ,
	1cp	Qal	coh			let us burn
10.	2fp	Qal	impv	קרא		call
11.	2mp	Niph	impf	קבר		you will be buried
12.	1cp	Niph	pf	סתר		we hid ourselves
13.	2mp	Niph	impv	נשכח		be forgotten
14.	3f/2ms	Niph	wc + pret	שבוע		she/you took an oath
15.	3ms	Niph	pf	קרא		he was called; <i>or</i> ,
	ms	Niph	ptc		abs/cons	one called; <i>or</i> ,
	1cp	Qal	impf			we will call
16.	1cp	Qal	wc + pret	משח		we anointed
17.	2mp	Niph	impv	קבץ		gather together
18.	ms	Niph	ptc	שאר	abs	one remaining
19.	1cs	Qal	impf	נשכח	+ 3mp os	I will forget them

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<sup>1</sup> As different stems are introduced, the hypothetical possibilities for parsing individual forms out of context will increase; only attested or plausible options will be indicated for parsing exercises.

20.	mp	Niph	ptc	כתב	abs	things written
21.		Niph	inf cons	לחם	+ 3mp ss	their fighting
22.	1cp	Qal	impf	פקד	+ 2fs os	we will care for you
23.	3ms	Qal	wc + pret	קרא		he called
24.	mp	Niph	ptc	מלט	+ 1cp sx	our escaped ones
25.	3fs	Niph	pf	שאל		she was asked; <i>or</i> ,
	1cp	Qal	coh			let us ask
26.	1cp	Niph	impf	שאר		we will survive
27.	2fp	Niph	impv	שמר		take care
28.	2fs	Niph	impf	גאל		you will be redeemed
29.		Niph	inf cons	סתר	+ 3fs ss	her being hidden
30.	2ms	Qal	pf	שרף		did you burn?

## 26.2. Translation

1. One tribe was left (*or*, remained) in the land, which had not been cut off.
2. Their men assembled to fight against the leader (*or*, chief, prince).
3. All the trees in the open country (*lit.*, of the field) were shattered (*or*, broken), and the nation was taken (away).
4. The servants of the assembly escaped from (*lit.*, from before) their enemy.
5. Should your sacrifices be offered (*lit.*, sacrificed) on this altar that is burnt?
6. Swear to me that you are seeking (*or*, will seek) my welfare.
7. Let not one person remain (*or*, survive), for they are filled with evil.
8. You too will hide (*or*, conceal yourselves) in the day of your distress when you are judged.
9. New names were given (*lit.*, called, proclaimed) to the inhabitants of the city who had been captured.
10. Your law will surely be remembered among our tribes; we will not forget it.
11. The assembly of the people gathered (*or*, was gathered) to (the) tent of meeting when the sound was heard.
12. We were not able to escape with the army of our king when it was pursued.

### 26.3. Translation

1. Let the flock be gathered to the tents today lest it be forgotten in the wilderness (*or, steppe, [open] country*) and our enemies find it there.
2. The stones of this altar should be carried to another place so that the sacrifices of the congregation may be offered (*or, slaughtered, sacrificed*) there.
3. After the nation sins against YHWH they will be pursued before the armies of their enemies for seven years, until they guard themselves from their sins again.
4. These houses were given to the officials of our king who fought in the battles of their suzerain after he was anointed to (be) king over them.
5. All the sinners will be cut off from the land, for YHWH has given it to the righteous, and he has sworn to fight on their behalf and to care for them when they call to him.
6. The prophet said to the woman, “Has the money been found which you asked me about when you inquired of (*or, sought*) me in the temple?” She said to him, “The money and also the vessels are (indeed) found.”
7. When those sounds (*or, sounds of thunder*) were heard on the mountain as it was consumed (*lit., completely burned*) by fire, the people were very much afraid and they cried out to their leader (*or, chief*) not to abandon them in their distress.
8. Were your words remembered which you spoke to this nation in the days of the famine when they (*lit., and [with respect to which] it*) obeyed you unanimously (*lit., with one heart*)? Were they not hidden from their attention (*or, view; lit., its eyes*) and utterly forgotten after that time?
9. Then the captains said to the priests of the place: “Let the gates of the temple be closed so that the soldiers of our tribes can escape (*or, find safety*) inside it, who are left over (*or, have survived*) from the wars in which we have fought.”
10. The book of the law of YHWH was sought but it could not be found, for wicked people (from) among the nation had taken it so that it should not be remembered; then after many days they did find it, and it was (*or, had been*) hidden (right) in the temple of YHWH .
11. When you settle in that land, then the commandments of your God and his decrees must be written on large stones so that they may be read to (*or, by*) all



the inhabitants of your land and so that they may know them in all their cities.

12. On that day every vessel and every fruit tree was broken, and their horses, their cattle and their camels were taken, but the men of the place had escaped together with their wives and they had hidden (themselves) in the vineyards and so they survived.

#### 26.4. OT Texts

1. Jacob said: “Sell me your birth-right today.” So Esau said: “Since (*lit.*, behold) I am about (*lit.*, going, departing)<sup>2</sup> to die, why<sup>3</sup> should I keep (*lit.*, why indeed to me; *or*, why [speak] to me [of]) a birth-right?” But Jacob said: “Swear to me this day.” So Esau swore to him, and he sold his birth-right to Jacob; and Jacob gave food to Esau.
2. God said to him: “(Although) your name is Jacob, your name shall no longer be called Jacob, but rather your name shall be Israel.” Thus he called his name Israel.
3. But, if he is not willing<sup>4</sup> to redeem the field (*or*, land), or if he has sold the field to someone else (*lit.*, another man), it cannot be redeemed again.
4. YHWH your God, who goes before you, he it is who will fight for you, just as he did (*lit.*, according to all that he did with you) before your eyes in Egypt.
5. Then, because you pay heed to these judgements, keeping and fulfilling them (*or*, and are watchful to do them), YHWH your God will (in his turn) keep for you the covenant and love<sup>5</sup> that he promised on oath to your forefathers.

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<sup>2</sup> The verb *הָלַךְ* may refer to passing away in death; the sense of imminence arises from this usage, in conjunction with the participial form (cf. §47.3) and the following infinitive (‘I am passing away to the point of actually dying’, ‘I am on the point of death’) - *הָלַךְ* does not usually correspond to the common English expression ‘I am going to do something’.

<sup>3</sup> *לָמָּה* - this is another example of the emphatic use of the demonstrative following an interrogative form; §47.1.4.

<sup>4</sup> *יָאֵל* - various modal nuances are possible here (e.g., ‘if he cannot’, or conditional ‘if he should not’), or simply ‘if he does not’.

<sup>5</sup> If construed as a nominal hendiadys (cf. §44.2), this pair of nouns corresponds to a single nominal idea with modifier, such as ‘covenant of (i.e. characterized or motivated by) committed love’.

6. No one was left in Ai or Bethel who did not go out in pursuit of (*lit.*, after) the Israelites: (thus) they left<sup>6</sup> the city open (*or*, vulnerable) and (*or*, when they) pursued after the Israelites.
7. There was no day like that (*lit.*, as that day) before or after it, when YHWH heard (*lit.*, with respect to YHWH's hearing) a man's request (*lit.*, voice), for YHWH (himself) fought for Israel.
8. They gathered together to Mizpah, where they drew water and poured (it) out before YHWH; they fasted on that day, and there they acknowledged, "We have sinned against YHWH." Thus, Samuel acted as judge (*or*, provided leadership) for the Israelites at Mizpah.
9. So it happened<sup>7</sup> that, on the day of battle,<sup>8</sup> there was (*or*, was present, available; *lit.*, was found) neither sword nor spear<sup>9</sup> in the hand(s) of the entire people with Saul and Jonathan; however, they were in the possession of (*lit.*, to) Saul and Jonathan his son.
10. If your father does in fact miss me (*lit.*, surely attends to me),<sup>10</sup> then say, "David urgently requested for himself of me to hasten to Bethlehem,<sup>11</sup> his (home-)town, for the seasonal sacrifice (*lit.*, sacrifice of days) is (taking place) there for the whole clan."
11. Joash lay down (*or*, slept) with his ancestors, and Jeroboam was installed (*or*, reigned; *lit.*, sat) on his throne; so Joash was buried in Samaria with the kings of Israel.

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<sup>6</sup> וַיַּעֲזְבוּ - this form differs from that of the regular imperfect or preterite due to the initial guttural of the root: the prefix vowel for this type of verb is *pataḥ*; the *pataḥ* following it in this form arises from reduction before the verbal suffix and avoidance of two adjacent forms of shewa (וַיַּעֲזְבוּ > וַיַּעֲזְבוּ; cf. §32.2.1).

<sup>7</sup> The *wc* + perfect form here continues that in 1 Sam 13:21 and the imperfect in 13:19 (לֹא יָמְצָא), within a passage providing background information on the Philistines' control of the metal industry; it precedes the transition back to the main narrative, hence the continuation by means of a perfect in the ensuing clause.

<sup>8</sup> מִלְחָמָה - this segholate form normally functions only as a construct (so identified here by the Septuagint).

<sup>9</sup> הַחֶרֶב וְהַחֶמֶד - both nouns are feminine; note that the verb preceding them is 3ms (cf. #21.4.12; §45.4.2), whereas that following is 3fs.

<sup>10</sup> פָּקַד can mean 'to look for' or, more specifically, 'to look for (something missing), to miss'; and, in the Niphal, 'to be missing'.

<sup>11</sup> Verbs of motion are frequently modified by an adverbial accusative noun, as here, defining the direction or manner of the movement; cf. §42.2.

12. Seek YHWH for me and for the nation and (*or*, namely, for) all Judah, on account of (*or*, concerning) the words of this book that has been found; for the wrath of YHWH is great, which has been kindled against us because (*lit.*, on account of [the fact] that) our forefathers did not pay attention to<sup>12</sup> the words of this book so as to act<sup>13</sup> according to all that is written concerning us.

## 26.5. Deuteronomy 9:1-10

- 1 עָבַר - the participle here expresses a future event: ‘(you are) about to cross over’, ‘(you) are going to cross over’; cf. §47.3.  
 בָּא - ‘to enter, come (in)’; Qal inf cons, בּוֹא; so 9:8, compare 8:1, 9:5; cf. §38.5.  
 יָרַשׁ - ‘to inherit, possess, dispossess’; Qal inf cons, יָרֵשׁ; so 9:4,5,6 (see also 9:3, pf; 9:4,5, ptc). יָרַשׁ belongs to a group of I-י verbs that drop the initial radical in certain forms, including the infinitive construct (cf. §35.2.3); the infinitive of these verbs is also characterized by suffixed ת, resulting in a variable segholate pattern as here and in 9:6. As might be expected, this verb and its cognate nouns is extremely common in the books anticipating and narrating the conquest, especially in Deuteronomy (79 occurrences).  
 2 רָם - ‘exalted, lofty’; ms Qal act ptc, רוֹם (compare 8:14, wc + pf); cf. §38.2.2.  
 עֲנָק - ‘Anak(ite)’; an ethnic term (a homonym means ‘neck[-chain]’, sometimes thought to be related etymologically).  
 יִתְנַצֵּב - ‘(who) can stand?’; 3ms Hith impf, יִצַּב. The Hithpael stem is typically reflexive (in this verb, literally, ‘to set oneself’); see ch. 29. The verb here forms part of a direct question (‘whom you know and [of] whom you have heard, “who can stand . . . ?”’): Hebrew quite frequently employs direct statements and questions in contexts where English would more often use an indirect construction (‘you have heard, that no one at all can stand . . .’).

<sup>12</sup> עַל - this preposition can approximate אֶל in meaning, particularly in later Biblical Hebrew.

<sup>13</sup> . . . לְעִשְׂוֹת - the implied subject of this infinitival phrase is in principle most likely to be the subject of the immediately preceding clause, i.e. אֲבֹתֵינוּ; however, the concluding prepositional phrase עָלֵינוּ links it to כָּנָה and suggests that the subject is יְהוָה (הַמֵּת), in which case עָלֵינוּ has the more confrontational meaning ‘against us’.

- 3 יִשְׁמְדוּם - 'he will destroy them'; 3ms Hiph impf, שִׁמַּד, + 3mp object (cf. 9:8, Hiphil infinitive construct); the following verb is identical in form (כִּנֵּעַ).
- וְהוֹרֵשְׁתֶּם - 'you will dispossess them'; 2ms Hiph wc + pf, הִרֵשׁ, + 3mp object. The syntax of this and the following verb can be analyzed in two ways: either the two clauses are dependent on וְיִדְעֶתָ, continuing the volitive sequence initiated with the imperative שִׁמַּע in 9:1 ('hear . . . know . . . dispossess'); or they are dependent on the two immediately preceding Hiphil imperfect verbs, which are associated with the noun clause following וְיִדְעֶתָ הַיּוֹם כִּי ('. . . understand that [he] will destroy and subdue them, so that you may dispossess . . .'). The second option is more likely: the two 2mp verbs correspond to the two preceding 3ms verbs both semantically (note the chiasmic structure: destroy - subdue; dispossess - destroy) and morphologically (all are Hiphil with 3mp object suffix); and the main volitive sequence, which throughout this passage is interspersed as here with extensive sections of commentary and exposition, is signalled by verbs denoting cognition rather than conflict (9:1, שִׁמַּע; 9:3, וְיִדְעֶתָ; 9:4, אֲלִי-תֹאמַר; 9:6, וְיִדְעֶתָ; 9:7, זָכַר; אֲלִי-תִשְׁכַּח).
- וְהִאֲבִדְתֶּם - 'you will destroy them'; 2ms Hiph wc + pf, אָבַד, + 3mp object; the vowelling is unusual (note the sequence of two open syllables containing the short vowel *paṭah*), as is quite often the case with object suffixes.
- מִהֵר - 'quickly'; Piel inf abs, מָהַר (so 9:12); cf. ch. 27 and §33.2.1. This verb is frequently used adverbially (in either the infinitive absolute as here or in a variety of other Piel forms), in conjunction with another verb; cf. §53.1.
- דִּבֶּר - 'he said'; 3ms Piel pf, דִּבַּר; so 9:10. The Piel stem, introduced in ch. 27, is normally characterized by doubling of the middle radical.
- 4 מִלְּפָנָיו . . . בְּהֵדָר - note the different syntax of the temporal phrase, intervening between the verb and the infinitive לֵאמֹר of the speech introduction. The more typical construction would introduce the temporal phrase first, preceded by וְהָיָה; it is modified here due in part to the nature of the following clause (a prohibition, with אַל).
- הִבִּיאֵנִי - 'he brought me in, caused me to enter'; 3ms Hiph pf, בִּוֵּא, + 1cs suffix.

- וּבְרָשָׁעַת - וּבְרָשָׁעַת, 'wickedness' (cognate with רָשָׁע); the preposition בְּ is frequently used to indicate the means or specifically the cause of an action, as here and in the contrasted phrase בְּצִדִּיקְתִּי, 'for, because of my righteousness'.
- 5 בא - 'entering'; ms Qal act ptc, בּוֹא; for the same morphology, cf. רָם, 9:2.  
הָקִים - 'to set up, establish, cause to stand'; Hiph inf cons, קוֹם.
- 6 קָשָׁה-עֹרֶף - 'stiff, hard of neck'; the construct adjective is specified by the genitive ('unyielding with respect to the neck', i.e. 'obstinate'), cf. §48.2.3; the epithet is applied frequently to Israel, in this and related expressions (e.g., Ex 32:9, 33:3,5, Deut 9:13, 31:27; Deut 10:16, 2 Kings 17:14, Neh 9:16,17,29).
- 7 זָכַר - for the sequence of volitive forms that introduce the primary clauses in this passage, see on וְהוֹרִשְׁתָּם, 9:3.  
הַקָּצֵף - '([the fact] that/how) you angered'; 2ms Hiph pf, קָצַף (similarly 9:8). The relative particle אֲשֶׁר can be used with an implicit personal or impersonal antecedent ('[the one] who', '[that] which'). Here the relative particle is preceded by אֵת, which identifies the implied antecedent as the object of the preceding clause: 'do not forget [the fact] that you angered', or 'do not forget [the manner in] which you angered'. In this case, the use of אֲשֶׁר identifies the entire relative clause as the object, corresponding to an English conjunction such as 'that' or 'how' (quite a common use of אֲשֶׁר).
- מִמְּרִים הָיִיתָם - 'you have been rebelling, acting as rebels'; mp Hiph ptc., מָרָה, + 2mp Qal pf, הָיָה.
- 8 וַיִּתְאַבֵּר - 'and he became angry'; 3ms Hith wc + pret, אָבַר; cognate with אָרַ, anger.
- 9 קָחַת - 'to take, receive'; Qal inf cons, לָקַח. This verb corresponds in the Qal to some I-נ verbs, which may drop the initial radical and (in the infinitive) add the suffix ת; they consequently come to resemble certain I-י verbs in these forms (compare 9:1, רָשָׁע); cf. §34.6.
- 10 וַיִּתֵּן - 3ms Qal wc + pret, נָתַן. The assimilation here of the first radical to the second in the absence of an intervening vowel is typical of I-נ verbs (yintēn > yittēn); cf. §34.2.1.

## 26.6. Psalm 19:1-5

- 1 מְנַצֵּחַ - 'overseer, leader'; ms abs Piel ptc, נָצַח. Apart from the presence of furtive *paʿlah* before the final guttural, this represents the regular form of the Piel participle (exemplified also in מְסַפְּרִים, 19:2; cf. §27.1). The verb occurs almost exclusively in the Piel stem, primarily in Psalm titles as here where the context sometimes suggests, without requiring, an association with music (so Hab 3:19 and 1 Chr 15:21). Other usages associate it with oversight of building and maintenance at the temple (e.g., 2 Chr 2:1,17, 34:12,13), so that the traditional translation as 'director (of music)' is plausible without being certain. Cognate usages suggest a meaning 'to be in front, preeminent' for the root, which is also consistent with this interpretation (compare the related noun נֶצַח, 'perpetuity', 'that which is ahead'; e.g., Ps 103:9).
- 2 מַעֲשֵׂה - 'the work of'; ms cons noun מַעֲשֵׂה, root עָשָׂה, 'to do'. Note the syntactic chiasmus in the structure of the couplet, within which this phrase functions as the object of the second clause: plural subject - verb (participle) - object (construct phrase); object (construct phrase) - parallel verb (participle) - parallel singular subject.  
 נֹגֵד - 'declaring, announcing'; ms Hiphil ptc, נָגַד.  
 רָקִיעַ - 'sky, expanse (of heaven)'; cf. Gen. 1:6-8,14-15,17,20).
- 3 יַבִּיעַ - 'it causes to spring up, to pour forth'; 3ms Hiphil impf, נָבַע (agreeing with יום, or less plausibly with רָקִיעַ or אֶל). Like 19:2, 19:3 deals with the motif of communication within creation. This close relationship of 19:2-3 is also marked by the arrangement of the verbs, in a morphological chiasm echoing the one observed in 19:2: Piel - Hiphil; Hiphil - Piel (יִתְּנָה is 3ms Piel impf, חוּה). Note, too, the alliteration of *mēm* in 19:2 and of *yôḏ* in 19:3 in initial or stressed syllables: in addition to reinforcing the unity of each couplet, this may serve a variety of aesthetic purposes (such as marking the switch from participial to imperfect forms, and giving prominence to the words שָׁמַיִם and יוֹם in which the patterns first appear).
- 4 בְּלִי - 'not'. This nominal form normally functions like a negative adverb, being used to negate an adjective (such as the participle here) or more commonly a noun; compare בְּלִי (לְ). 19:4 appears paradoxical, since the speech affirmed in 19:2-3 and then again in 19:5 is denied in each

of the three clauses of 19:4 (note the repetition of אָמַר, first positively in 19:3 and then negatively). Some interpreters therefore read 19:4b as an elliptical relative clause: e.g., ‘there are no words (i.e. languages) [in which] their voice is not audible’; or, ‘there are no words, [of which] their sound is not heard’. This finds some support in the self-contained structure of 19:4a and the somewhat different syntax of 19:4b. However, the isolated nouns אָמַר and דִּבְרֵיהֶם do not readily lend themselves to interpretation as ‘language’ rather ‘utterance’; the implied relative clause is either awkward or banal; and the more straightforward reading of 19:4b is consistent with the initial impact of 19:4a, which must be surprising to the reader following 19:3.

- 5 קו - ‘line (?)’. The noun קו normally means a line that is stretched out in measurement (e.g., 1 Kings 7:23, Isa 44:13); the same underlying idea of tautness or tension is present in the cognate verb קָוָה, ‘to hope’, and its derivatives. Interpreters who do not resort to emendation here tend to see this as a figurative use of the same root, referring to a line of text (as perhaps in Isa 28:10) or a standard of truth (cf. Isa 28:17, etc.). Other usages of this or a homonymous root do not suggest alternatives that are any more plausible (e.g., קָוָה, ‘very strong’, Isa 18:2,7; קוּה II, ‘to collect’).

... לְשִׁמּוֹשׁ - this clause is connected to the preceding couplets by the prepositional phrase בְּהֵם, the 3mp suffix here and in earlier clauses most plausibly referring to הַשְּׂמִימִים in 19:2. However, its content mark it as distinct from the self-contained couplet in 19:5a, and as parallel to 19:6a.

## Chapter 27

### 27.1. Parsing and Translation

1.	3ms	Piel	wc + pret	גדל	+ 3ms os	he magnified him
2.	fp	Piel	ptc	דבר	abs/cons	ones speaking
3.	2ms	Piel	pf	בקש		you sought
4.		Piel	inf cons	קדש	+ 2ms sx	your sanctifying
5.	3cp	Niph	pf	לחם		they fought
6.		Piel	inf abs	מלא		filling
7.	1cp	Piel	wc + pret	קבץ		we gathered up
8.	2fs	Niph	impf	נשבע		you swear
9.	2ms	Piel	pf	שמח	+ 1cs os	you made me glad
10.	2fs	Piel	pf	הלל		you praised
11.	3mp	Piel	wc + pret	שבר	+ 3fs os	they smashed it
12.		Niph	inf cons	קרא	+ 3ms ss	his being called
13.	2mp	Piel	impv	שלח	+ 3mp os	send them
14.	1cs	Piel	wc + pret	שכן		I caused to dwell
15.		Piel	inf cons	קבר	+ 3mp sx	their burying
16.	3/2fp	Piel	impf	ספר		they/you will recount
17.	1cp	Niph	pf	מלט		we escaped
18.	ms	Piel	ptc	זבח	abs/cons	one sacrificing
19.	3mp	Piel	wc + pret	דבר	+ 3ms os	they spoke it
20.	1cs	Piel	impf	קדש		I will sanctify
21.	2ms	Piel	impv	מלט	+ 1cp os	deliver us; or,
			inf cons		+ 1cp sx	our delivering
22.	2mp	Niph	impv	לחם		fight
23.	2fp	Qal	pf	קרא		you called
24.	1cp	Piel	coh	כבד		let us honour



25.		Qal	inf cons	ספר	+ 3fp sx	their counting
26.	2fs	Piel	impv	הלל		praise; <i>or</i> ,
		Piel	inf cons		+ 1cs sx	my praising
27.	3fs	Niph	pf	סתר		she hid
28.	1cp	Qal	impv	שמע		we will hear; <i>or</i>
	3ms	Niph	pf			he was heard; <i>or</i> ,
	ms	Niph	ptc		cons	heard of
29.	mp	Piel	ptc	גדל	+ 1cp sx	our magnifiers
30.	2mp	Piel	impv	בקש	+ 3ms os	seek him

### 27.2. Translation

1. This is what (*lit.*, thus) the prophet said whom I (*or*, you) sought.
2. They are not going to fight for us; therefore we will not honour them.
3. Tell me, whom are you seeking here?
4. Let us magnify our God who has delivered us.
5. Consecrate yourselves to YHWH and seek him, all of you.
6. She recounted to the judge all that she had heard (*lit.*, she heard it).
7. We have praised you, for you have constantly conducted yourself (*lit.*, walked) righteously.
8. They spoke to their mother as follows (*lit.*, saying, to say): “We have an abundance of food.”
9. You must not offer sacrifices to other gods, (for) that is an abomination.
10. I will indeed fill every vessel (with) water, and I will make you glad.
11. Do not honour him by consecrating him to (be) a ruler over you.
12. We are sending him to them to recount what has been heard.

### 27.3. Translation

1. Take care (*or*, be watchful) for yourselves that you are not invited to the sacrifices of the nations and then eat from (*or*, some of) their abominations, for (*or*, but rather) you must completely smash their altars.

2. So now, let us seek YHWH so that our petitions (*lit.*, words) may be heard from his glorious dwelling, for his mercies are abundant and his righteous acts will not be cut off from us.
3. The people were still offering sacrifices in all their cities, and on all the mountains of their territory they were seeking out their gods; therefore YHWH abandoned them so that he did not deliver (*or*, by not delivering) them.
4. There are a thousand men in this camp, as well as two hundred horses, but there is not a single warrior among them whom we can despatch, for they have all been unwilling to fight against our enemies.
5. When I heard this abomination, I communicated it to the king's officials; they then spoke to the scribes, saying, "The words of this young man must be written in the book of justice."
6. The community assembled in the temple to seek YHWH, saying: "You have made us glad with your salvation, YHWH, and so we have assembled to praise you and to magnify your name."
7. They travelled to all the rivers in their land to seek water for the horses but they did not find any (*lit.*, them), for the famine was severe in the land and the sky had been shut up for three years.
8. After these events, they expelled from their midst the priests of YHWH's temple whom they had consecrated for the service of his sanctuary, because they had sinned greatly (*lit.*, on account of their sinning a great sin) against him.
9. The enemy filled our land with corpses (*lit.*, killed ones), which we had to keep burying in the open country. All the inhabitants of the land who were found alive were taken and sold to be slaves - no survivor was left to the nation there.
10. The elders, who had served the king's father, spoke to him as follows: "Pay heed to the demand (*or*, communication) of this assembly and fulfill what they have said (*or*, their request) to you; then they will follow you constantly all your days."
11. Let this word (*or*, promise) be heard, which God has spoken: "In those days, I will gather them from all the lands to which they have been taken; they will be forgotten (*lit.*, [will] have been forgotten) no longer, for I am YHWH, who saves them."
12. Every vessel will be filled with blood; YHWH will completely fill the whole land with blood, including both (*lit.*, also . . . and also) its rivers and seas.

But in all the tents (*or*, dwellings) of Israel water will be found (*or*, available), for YHWH their God will keep them from affliction and they will be redeemed in the day of calamity.

#### 27.4. OT Texts

1. YHWH, the God of heaven, who took me from my father's house and from my native land (*or*, the land of my birth), and who spoke to me and promised me, saying, "I will give this land to your offspring" - he<sup>1</sup> will send his angel before you and so you will (be able to) obtain a wife for my son from there.
2. He also commanded the second (group), as well as the third and all those following the flocks, saying: "In this way (*lit.*, according to this word) you are to speak to Esau when you encounter (*lit.*, find)<sup>2</sup> him."
3. But Pharaoh said: "Who is YHWH, that<sup>3</sup> I should obey him by sending Israel away? I do not know (*or*, acknowledge) YHWH, moreover (*or*, and certainly) I will not send Israel away."
4. YHWH made obstinate (*or*, hard, recalcitrant; *lit.*, strong) the heart of Pharaoh, king of Egypt, so that he pursued after the Israelites as<sup>4</sup> the Israelites were going out triumphantly (*or*, confidently; *lit.*, with a high hand).
5. YHWH said to Moses: "Hew out for yourself two stone<sup>5</sup> tablets like the first ones, and I will write upon the tablets the words that were on the first tablets, which you smashed."
6. You must not defile the land in which you are living, because I am dwelling within it (*or*, in the midst of which I am dwelling), for I, YHWH, am dwelling amidst the Israelites.

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<sup>1</sup> Note that the pronoun resumes the long noun phrase preceding it, which receives emphasis through its initial position; cf. §51.1, §54.2.2.

<sup>2</sup> **וַיִּפְגַּע** - the form is unusual in retaining a changeable long vowel in propretonic position (probably motivated by the presence of *šāleḥ* as the third radical); the expected form is **וַיִּפְגַּעוּ**.

<sup>3</sup> **אֲשֶׁר** - the particle is used in a variety of ways approximating **כִּי**; here it indicates the consequence of the preceding rhetorical question ('what status does YHWH have [requiring] that I should heed him?'); cf. §54.3.3.

<sup>4</sup> **וַיִּרְדֵּף** - note the use of disjunctive *wāw* (§21.1.1), marking a brief transition in subject from Pharaoh and the Egyptians to Israel (the focus on the Egyptians is resumed in Ex 14:9).

<sup>5</sup> **אֲבָנִים** - note the use of the genitive to identify the material, or composition, of the construct noun; §12.7.6, §48.3).

7. On that day YHWH magnified Joshua in the eyes of all Israel, and they respected (*or*, revered; *lit.*, feared)<sup>6</sup> him as they had respected Moses throughout (*lit.*, all the days of) his life.
8. One of you will pursue (*or*, put to flight) a thousand, for YHWH your God is (*or*, will be) the one fighting for you, as he promised you; so you must be very careful of yourselves (*lit.*, you will keep yourselves greatly regarding your souls), to love YHWH your God.
9. David said, “YHWH, God of Israel: your servant<sup>7</sup> has certainly heard that Saul is seeking (*or*, intending) to come to Keilah to destroy the city<sup>8</sup> on my account.”
10. David lived in the desert, in its (*lit.*, the) hiding-places, living (*or*, and he [also] lived)<sup>9</sup> in the hill-country in the desert of Ziph; Saul sought him constantly (*lit.*, all the days), but God did not give him into his hand(s).
11. Abner said to David: “I will arise (*or*, set out) and go to gather (*lit.*, and let me gather) all Israel to my lord the king, so that they may make a covenant with you and you can rule over all that your soul desires.” So David sent Abner off and he left<sup>10</sup> in peace.
12. The whole earth was seeking<sup>11</sup> the face (*or*, presence) of Solomon, to hear his wisdom which God had put in his mind.

#### 27.5. Deuteronomy 9:11-20

- 11 מִקֵּץ - ‘at the end of’; מֵן can be used to denote location, rather than derivation, in time (as here) or space; cf. §48.1.2.

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<sup>6</sup> מִרְאָה - the form is defectively written for מִרְאָה; cf. §35.5.1.

<sup>7</sup> עֲבָדְךָ - this and similar suffixed forms of עָבַד are used as circumlocutions for the personal pronoun in deferential speech (note the reversion to the 1cs pronoun subsequently).

<sup>8</sup> לְעִיר - the preposition לְ functions with certain verbs to introduce the focus or object of the action (so more widely in Aramaic); cf. §50.2.6.

<sup>9</sup> וַיֵּשֶׁב - a common group of verbs with *yôḏ* as the first radical follow the form יֵשֶׁב in the imperfect, which is modified as here in the preterite as a result of the retraction of stress to the penultimate syllable (§35.2.1); the repetition of the form in this verse most likely serves to provide further specification of the preceding statement, rather than introducing a completely new event.

<sup>10</sup> וַיֵּלֶךְ - note that the verb הָלַךְ follows the same pattern as יֵשֶׁב in the preterite (cf. #10; so for the cohortative, above in #11); §35.4.

<sup>11</sup> מִבְּקָשִׁים - the use of a plural predicate after a singular collective noun is widespread; cf. §45.4.5.

- 12 קום ירד - 2ms Qal impv of קום (to arise) and of ירד; cf. §38.2.4, §35.2.2. The first verb, קום, often functions as an exhortation to action in conjunction with a following verb; ירד here evidences the deletion of the first radical that occurs in many I-י forms (cf. וַאֲרָד, 9:15).
- מהר - ‘quickly’; Piel inf abs, מהר; cf. 9:3,16 (formally this could also be analyzed as 2ms Piel impv [not congruent with the second usage in 9:12], or as Piel inf cons which frequently functions as the Piel inf abs; cf. §27.1); note the absence of doubling when the middle radical is a guttural (cf. §33.2.1.2).
- שָׁחַת - ‘he has acted corruptly’, ‘he has destroyed, corrupted’; 3ms Piel pf, שָׁחַת. Like מהר, the Piel of this root shows no doubling of the guttural; and, although the Piel is typically a transitive stem, it is here used intransitively, again like מהר (cf. §27.3.3).
- הוֹצֵאתָ - ‘you brought out, caused to go out’; 2ms Hiph pf, הוֹצֵאתָ; §35.2.5. This root, in the Qal and especially in the causative Hiphil stem, is widely used in descriptions and reminiscences of the Exodus.
- סָרוּ - ‘they have turned aside, departed’; 3cp Qal pf, סָרוּ (similarly 9:16 סָרְתֶּם, 2mp Qal pf ‘you had turned away’); §38.2.1.
- צִוִּיתִים - ‘I commanded them’; 1cs Piel pf, צִוִּיתִים, + 3mp object. Note that the first syllable follows the regular Piel pattern, with doubled middle radical; the second syllable, incorporating the long vowel *î* before the consonant-initial suffix, is typical of III-ה verbs in the perfect (§36.4); similarly רָאִיתִי, 9:13.
- מִסְכָּה - ‘cast object, idol, “graven image”’; so 9:16; cf. נָסַךְ, to pour, to cast (metal).
- 13 רָאִיתִי . . . - 1cs Qal pf, רָאִיתִי, to see; for the same morphology, see 9:18 שָׁתִּיתִי (שָׁתָה, to drink); similarly 9:12 צִוִּיתִים. Verbs of seeing are quite often followed by a direct object that logically functions as the subject of an ensuing object clause introduced by כִּי or וְהִנֵּה: ‘I have seen this people and behold it is’ = ‘I have seen that this people is’; a similar construction, but without the nominal object, occurs in 9:16.
- 14 הִרְרָה - ‘leave, desist, leave (me) alone’; 2ms Hiph impv, הִרְרָה (the 2mp Hiph impv is used, with somewhat different connotations, in Ps 46:11: ‘be still, let go’). The following imperfect forms function as part of a

volitive sequence (§20.7.3), expressing the intended outcome of the imperative ('let go of me, so that I may destroy them . . .').

אֶשְׁמַד - 'I will destroy'; 1cs Hiph impf, שְׁמַד; the prefix vowel *paṭah* and infix vowel *î* are distinctive for the Hiph impf (§30.1); similarly 9:8,19,20 (Hiph inf cons of the same verb).

אֶמָּחָה - 'I will obliterate, wipe out'; 1cs Qal impf, מָּחָה; similarly the following verb, עָשָׂה, to make (§36.2, §37.2.1).

15 . . . וְהָרָה - both this and the following clause function circumstantially in relation to the preceding clauses, 'I went down, as the mountain was flaming, with the two tablets of the covenant in my two hands'.

17 וְאֶשְׁלַךְ - 'I threw'; 1cs Hiph wc + pret, שָׁלַךְ. The vowelling is comparable to that of אֶשְׁמַד (9:14), but with defective writing of the long i-vowel.

וְאֶשְׁבֵּר - note the factitive Piel use of שָׁבַר: where the Qal counterpart is transitive, as here, the Piel can emphasize the result of the action ('to make broken', contrasting with simple 'to break'), which may lend itself to translation in terms of an intensified action ('to smash, demolish'; cf. §27.3.3).

18 וְאֶתְנַפַּל - 'I threw myself (down)'; 1cs Hith wc + pret, נָפַל; reflexive of Piel (a common value of the Hithpael, although infrequent for this verb). The Hithpael stem is characterized by the prefix syllable /C[onsonant]-i-ṭ/ (§29.1); similarly 9:20 פָּלַל, 9:8,20, אָנַף, and 9:2, יָצַב.

כְּרִאשֹׁנָה - 'as previously', 'as (on) the first (occasion)': the fs form of adjectives, when used in isolation from a noun as here, quite often refers to an abstract situation embodying the adjectival quality (e.g., טוֹבָה, 'goodness'); in this case, though, it is also possible that the feminine gender is determined by an implicit noun such as עֵת or פְּעָם, 'time'.

אַרְבָּעִים יוֹם - this and the following phrase function as adverbial accusative modifiers of the preceding verb, 'for forty days . . .' (a common syntactic usage with measurements of time or space).

לַעֲשׂוֹת - 'by doing'; Qal inf cons, עָשָׂה. Deut 1-11 makes frequent use of infinitives to indicate the means by which the preceding action is accomplished, in which case the infinitive has an explanatory function (as here; similarly the 2mp Qal pf of the same verb in 9:16, עָשִׂיתָם). Another common usage identifies the outcome of the preceding verb

(so 9:18 לְהַכְעִיֵּסוֹ, ‘so as to anger him’; 9:19,20 לְהַשְׁמִיד, ‘so as to destroy’).

## 27.6. Psalm 19:6-10

- 6 חֲפָה - ‘(marriage) chamber’. This noun recurs in a similar context in Joel 2:16, parallel to חֲדָר, ‘(interior) room’; in its only other OT occurrence, it describes a protective covering over Jerusalem (Isa 4:5), coordinated with סֹכֶה, ‘booth, hut, shelter’, in 4:6 (compare one nuance of later Hebrew usage, designating the marriage canopy). As a term designating either a permanent or a temporary structure, it forms a suitable parallel to אֹהֶל in 19:5a, with which 19:6a is also correlated by the correspondence of הוּא to its overt antecedent, שֶׁמֶשׁ, ‘sun’.
- יְשִׁיעַ - ‘it rejoices (as a hero, valiant warrior)’; 3ms Qal impf, שִׁיעַ. This phrase corresponds to וְהוּא כִּחְתָּן, introducing a second simile describing the sun which nevertheless merges with the first since joy is implicit there also (cf. Isa 61:10, 62:5, Jer 33:11).
- רוֹץ ‘to run’; Qal inf cons, רוֹץ. The running envisaged here is likely to be military in nature, or specifically that of an envoy (e.g., 1 Sam 17:48,51, 2 Sam 18:19-26, Joel 2:7,9, Ps 18:30, Job 16:14), rather than that of an athletic contest as in the Iliad (albeit still within a military context).
- 7 מִקְצֵה - ‘from the end of’; מִן, + ms cons, קִצָּה. Although this has the appearance of a *mēm*-prefix noun, the context and the absence of other attestations of such a noun exclude this possibility; the expected doubling of *qôḥ* after prefixed מִן is deleted in the presence of shewa (cf. §6.3.2, §27.1.2). The following cognate noun קִצָּה regularly appears as the plural counterpart of קִצָּה.
- מוֹצֵא - ‘(place of) origin’. This noun is derived from יָצָא; its presence accompanied by מִן here corresponds to יָצָא מִן in 19:6a, marking this as a development of that line. This in turn suggests a correspondence between the two clauses following them, particularly אֶרֶץ, ‘way, path’ in 19:6b and תְּקוּפָה, ‘circuit’, in 19:7. The latter term recurs only three times, with reference to temporal cycles (e.g., Ex 34:22); compare the related root נָקַד, ‘to go around’.

- 8 תָּמִים - 'complete, perfect'. The verb תָּמַם denotes a state of completion, for instance of a task that is finished, or a resource that comes to an end; derivative terms such as this adjective typically refer to completeness in the sense of having integrity and being perfect, without fault or defect or omission. Note the alliteration, a common feature of the poem, that here associates the adjective with its subject, תּוֹרָה.
- מְשִׁיבָה - 'restoring'; fs cons Hiphil ptc, of שׁוּב, 'to return'. A similar Hiphil participle occurs in the same position in 19:8b (מְחַכֵּמֶת, from חָכַם, 'to be wise') and 19:9b (מְאִירֶת, from אָוֵר, 'to be light'), corresponding to the Piel participle in 19:9a. Note the semantic and structural symmetry of these four clauses in 19:8-9.
- נֶאֱמָנָה - 'reliable, sure, stable'; fs abs Niph ptc, אָמַן. The vocalization of I-א roots such as this deviates slightly from that of the regular verb in the Niphal perfect and participle due to the incomplete closure of the prefix syllable (§33.1.1).
- 10 יִרְצֶת . . . - note the contrast and continuity with 19:8-9, anticipating the transition to a new subsection in 19:11: for instance, the same word count and basic syntactic structure are retained in each poetic line, and the final subject in 19:10b corresponds closely to those of 19:8-9; however, the appositional elements are no longer causative participles describing the effect of Torah on its recipients, and the subject of 19:10a stands out as related but qualitatively different.



## Chapter 28

### 28.1. Parsing and Translation

1.	mp	Pual	ptc	כפר	abs	ones atoned for
2.	3ms	Pual	pf	שלם		it was fulfilled; <i>or</i> ,
		Pual	inf cons			to be fulfilled
3.	1cp	Qal	pf	קדש		we were holy
4.		Niph	inf abs	סגר		being closed; <i>or</i> ,
	1cp	Qal	impf			we will close <sup>1</sup>
5.	mp	Pual	ptc	הלל	+ 2ms sx	your praised ones
6.	2mp	Niph	impv	מלט		escape
7.	1cs	Piel	pf	קטר		I sacrificed
8.	2ms	‘Pual’	pf	לקח		you were taken <sup>2</sup>
9.	3fs	Piel	pf	דבר	+ 3ms os	she spoke it
10.	2mp	Qal	impv	שמע		hear; <i>or</i> ,
	3cp	Piel	pf			they announced
11.	2ms	Piel	impv	קדש	+ 3mp os	sanctify them; <i>or</i> ,
		Piel	inf cons		+ 3mp os	to sanctify them
12.	3ms	Pual	wc + pret	כפר		it was atoned for
13.	2fs	Qal	impv	מצא	+ 3ms os	find him
14.	2mp	Piel	wc + pret	בקש		you sought
15.	3fs	Pual	impf	כפר		it will be atoned for
16.	3cp	Piel	pf	דבר		they spoke
17.		Niph	inf cons	שבע	+ 3fp ss	their swearing

<sup>1</sup> The *plene* writing of the vowel, as ô rather than ô, would in fact be highly unusual in the period of Biblical Hebrew.

<sup>2</sup> Forms such as this, of לקח and a few other verbs, are usually analyzed as Qal Passives now; cf. §40.3.6.

18. 2fs	Piel	pf	שבר		you smashed
19. 2fs	Piel	impf	שלם		you will repay
20. 3cp	Piel	pf	מלט	+ 1cs os	they delivered me
21. 3ms	Pual	pf	ספר		it was recounted
22. 1cs	Qal	wc + pret	קרא		I called
23. 2mp	Piel	impv	כפר		make atonement
24.	Piel	inf cons	מלא	+ 3fs sx	her fulfilling
25. 1cs	Niph	pf	שאר		I was left
26. 3cp	Piel	pf	קבץ	+ 1cp os	they gathered us
27. ms	Pual	ptc	שלח	abs	one sent
28. fs	Niph	ptc	סתר	abs	one hidden
29. 1cp	Piel	pf	כבד		we honoured
30. 3mp	Pual	impf	הלל		they will be praised

## 28.2. Translation

1. May YHWH be praised in the assembly of his holy ones, and may his great (deeds) be recounted (there).
2. I am now setting out to seek my father's sheep that have been stolen away.
3. The guilt of his kingdom cannot be atoned for by sacrifices of rams.
4. His messengers were not honoured, but (instead) they were sent (*or*, expelled) from the city of his enemies.
5. The righteous person will be rewarded for (*or*, by means of) his righteousness, but evil (*or*, calamity) will befall (*lit.*, find) the wicked.
6. All his consecrated ones are in his hand (*or*, safekeeping), and they lift up their hands (*lit.*, palms) to him (in prayer).
7. Their family was still burning (sacrifices) on the high places.
8. It is YHWH that I will praise (*lit.*, YHWH, I will praise him), who (*or*, because he) delivers me from the hand of the sinners.
9. In the morning the meat of this bull will be consumed and (*or*, when) its blood will be poured out.

10. May YHWH reward you (with) (*or*, repay you) good, for you have not killed me with the sword.
11. The city is now shut up (*or*, blockaded, besieged) before our army, which has been despatched against it.
12. He could (*or*, would) not make atonement for the sins of his sons, when the things spoken about them became known (*lit.*, were heard).

### 28.3. *Translation*

1. When YHWH came to your aid, you honoured him and praised (*or*, magnified) his righteousness, for he is good (and) his love (endures) forever.
2. The fruit was taken from the field to the house of YHWH to be presented there, but that fruit was very bad (and) no one would eat it.
3. In the evening the gates were closed, and in addition the watchmen of the city were sent out to guard it until the morning light.
4. Walk constantly in the ways of your lord and follow diligently after him, so that you may find (*or*, obtain) life and receive from him his blessing.
5. We have declared your greatness (*or*, magnified you) and praised you, for you are great and worthy to be praised abundantly; and moreover all the nations will glorify your name when they hear the things spoken about you.
6. Indeed, my people have now forsaken me, whom I consecrated to myself, who were consecrated by the blood of the covenant; so then, their guilt cannot be atoned for until they truly seek me once again.
7. We were informed (*lit.*, it was recounted to us) that the men had gone down from the camp to gather the warriors who were going with them, to fight against those pursuing (*or*, persecuting) them and to deliver their leaders in the battle.
8. Let this people be gathered as sheep in the wilderness and let them go with joy to Jerusalem, for YHWH will seek (out) his redeemed ones and make them joyful in his presence, and the place where he has established (*lit.*, made to have dwelt) his name will be honoured.
9. Let me recount the righteous deeds of YHWH my God, and may his acts of love towards the children of Israel be extolled; for in your truth you have redeemed us from the place of servitude (*lit.*, a house of slaves), and in your grace you have carried us from long ago (*lit.*, days of antiquity).

10. Do not pay to him the money for his work, and his welfare should not be sought by you (*lit.*, from you), for he is not fulfilling his words which he spoke to you, although he swore by YHWH to serve you in righteousness.
11. Then we spoke as follows: “We praise (*or*, have praised) the king, because he has fought for us in our battles and delivered us from the hand (*or*, control) of the enemies, delivering our life from the power of their army. Therefore here is the money that is to be paid to him.”
12. Let us smash the altars of the nations, and let the gates of their temples be shut up (*or*, permanently shut); and let us say to them, “You must seek the face of YHWH our God and trust in his grace and magnify his name, and then his priests will make atonement for your sins.”

#### 28.4. OT Texts

1. (In) the field that Abraham acquired from the Hittites (*lit.*, the sons of Heth),<sup>3</sup> there Abraham was interred<sup>4</sup> with (*or*, as was) Sarah his wife.
2. When someone (*or*, a man) gives to someone else (*or*, his colleague, his associate) silver or articles (*or*, utensils, vessels) to keep, and it is then stolen out of that person’s house, if the thief<sup>5</sup> is found he must repay double.
3. Then Aaron and his sons are to eat the ram’s meat and the bread in the basket at the entrance to the tent of meeting: they shall eat<sup>6</sup> those things (*lit.*,

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<sup>3</sup> הַשָּׂדֶה . . . הַחִתִּים - this entire phrase, standing at the beginning for emphasis, functions as a casus pendens, resumed by the adverb שָׁמָּה; cf. §51.1.

<sup>4</sup> This is the only instance of a Pual of this verb; the Piel, which is also infrequent, evidences a pluralizing or iterative function over against the Qal; cf. §27.3-4.

<sup>5</sup> גַּנָּב - this vowel pattern with doubling of the middle radical (as in the Piel, to which it is related) is characteristic of nouns and adjectives denoting habitual activities (such as professions; cf. §43.1.10.a); the preceding Pual of the same root appears to be intensive (passive of ‘to steal [successfully], to make off with’) in relation to the Qal, although there is not always a clear distinction in the usage of the Qal and Piel/Pual stems.

<sup>6</sup> וַיֵּאָכְלוּ - note the transition from singular יֵאָכֵל (agreeing with Aaron as primary subject; §45.4.4) to plural; the repetition of the same verb refers to the same event, but with reference here to its significance and purpose rather than its execution.

them) by which atonement was made<sup>7</sup> (*lit.*, it was atoned) in order to ordain (*lit.*, fill their hand)<sup>8</sup> (and) consecrate them.

4. YHWH spoke to Moses, saying, “Speak to Aaron and his sons as follows: ‘This is the law for the sin-offering: in the place<sup>9</sup> where the burnt offering is slaughtered, the sin-offering must (also) be slaughtered before YHWH - it is most holy<sup>10</sup> (*lit.*, holiness of holinesses); the priest who presents it (as) a sin-offering<sup>11</sup> must eat it - it is to be eaten<sup>12</sup> in a holy place.
5. Then the priest shall make atonement for him before YHWH by means of the ram of the reparation-offering, for his sin which he has committed (*lit.*, sinned); and he shall be forgiven for (*lit.*, it will be forgiven to him from) his sin which he has committed.
6. You must not defile the land in which you are (living), for it is blood (*or*, bloodshed) that defiles<sup>13</sup> the land and there can be no atonement (*lit.*, it will not be atoned) for the land for the blood spilled in it except by means of the blood of the one shedding it.
7. The Judaeans (*or*, tribal members of Judah) fought against Jerusalem and captured it, putting it to the sword (*lit.*, and they struck it at the mouth [*or*, edge] of the sword) and

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<sup>7</sup> כָּפַר - the verb is most likely used impersonally (§49.2; see also #6 below, similarly #5 with סָלַח), although an implied subject עֲוֹנוֹת is possible; the usage of כָּ with this verb is usually instrumental (§51.2.2), so that כָּפַר refers to the sacrificial materials rather than the priests.

<sup>8</sup> לְמַלֵּא אֶת־יָדָיו - this is an idiom, used in both the transitive Qal (Ex 32:29) and frequently in the Piel of מָלָא to describe installation or consecration for an office.

<sup>9</sup> מִקְדָּשׁ - note the use of the construct before a relative clause as modifier; atypical uses of the construct, followed by a clause, or coordinated nouns, or a prepositional phrase, are relatively widespread in the OT.

<sup>10</sup> קִדְּשׁוּ קִדְּשֵׁימָהּ - the plural form is pronounced *qodāšîm*, the initial *qāmeš-ḥātūp* being a feature of segholate nouns with *ḥōlem* in the singular; this construction, with construct singular and absolute plural of the same noun, functions like a superlative.

<sup>11</sup> מִתְּטָא - the use of the Piel is denominative, related to the cognate noun תְּטָא (§27.3.2); in some other contexts, it is also privative in its connotations (cf. §27.3.4), with reference to removal of sin.

<sup>12</sup> תִּאָכַל - note that the Niphal imperfect of I-Guttural verbs (having a guttural consonant as the first radical; cf. §32.1-2) lengthens the prefix vowel instead of doubling the first radical (§33.1.1); the preceding Qal imperfect of the same root follows the same vowel as אָכַל, with *ḥōlem* as the prefix vowel (§32.3.1).

<sup>13</sup> יִתְּנֶיךָ - the verb is תָּנַחַךְ, ‘to be polluted, be profane’ (so at the beginning of the verse); the prefix vowel *paṭah* and the long vowel *î* following the second radical are characteristic of the Hiphil stem, which typically expresses causation of the Qal action or state (ch. 30).

setting the city on fire (*lit.*, they despatched the city in fire). Afterwards the Judaeans descended to fight against the Canaanite(s) living in the hill-country, the Negeb and the Shephelah (*or*, lowland[s]).

8. The messenger who had gone to summon Micaiah spoke to him as follows: “The words of the prophets are uniformly (*lit.*, one mouth) favourable<sup>14</sup> to the king; so then,<sup>15</sup> let your word (*or*, pronouncement) be as theirs (*lit.*, as the word of one from them) and speak what is favourable.”
9. Meanwhile<sup>16</sup> Jehu went out to his master’s officials, and they (*lit.*, he, one [of them]) said to him: “Is (all) well? Why did this crazed fellow come to you?” So he said to them: “You know the man and his talk (*or*, [wild] ideas).”
10. “In those days and at that time,” says YHWH, “the iniquity of Israel<sup>17</sup> will be sought but it will not be (there); the sins of Judah (will be sought), but they will not be found: for I will forgive (those) whom I allow to survive (*or*, leave as a remnant).”
11. The matter was researched, and it was found (to be true); so they both (*lit.*, the two of them) were hanged on a scaffold, and (the incident) was written in the book of the chronicles (*or*, [royal] annals; *lit.*, the words of the days) before the king.
12. Sing to YHWH, all the earth; proclaim from day to day (*or*, day by day) his salvation. Recount among the nations his glory, among all peoples his wonderful deeds. For YHWH is great, and worthy of great praise (*or*, to be praised greatly); he is to be revered<sup>18</sup> above all gods.

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<sup>14</sup> טוב - the singular adjective following the plural subject functions as a noun, ‘what is good’ (a predicate adjective might be expected to be plural here, although other factors could influence the use of a singular); the choice of the singular form is also influenced by its position after the singular phrase פֶּה־אֶחָד, to which it can be construed as being in apposition (cf. §43.2).

<sup>15</sup> The use of הִנֵּה־נָּא in the preceding clause introduces the basis for the exhortation in the ensuing clause; cf. §28.3.3.

<sup>16</sup> The use of disjunctive *wāw* here marks a transition, from the focus upon the prophet’s messenger as subject in 2 Kings 9:6-10 to Jehu and his companions in what follows.

<sup>17</sup> אָחַז־עָוֹן יִשְׂרָאֵל - the verb in passive stems (Niphal; Pual; Hophal, ch. 31) may be used impersonally; in these cases, the goal of the action (the subject, from an English point of view) is preceded by the direct object marker, as here. Note that the same verb is implied before the following phrase with תָּא.

<sup>18</sup> גָּדֹל־אֵל - Niphal participle of גָּדַל (§35.2.4); the Niphal, especially in the participle, can convey the idea of potentiality in relation to the passive action (hence, ‘able/worthy to be feared’); this nuance is also implicit in the preceding Pual participle.

## 28.5. Deuteronomy 9:21-29

- 21 . . . וְאֵת־הַטָּאֲתָכֶם - nouns such as *הַטָּאֲתָ* are quite frequently used of concrete entities or actions associated with the abstract idea that they embody (in this case, the product of sin, 'sinful object'); the following noun stands in apposition to this phrase to clarify it further (*אֵת־הַעֲגָלָה*).
- וְאָכַת - 'I crushed, pulverized'; 1cs Qal wc + impf, *כָּתַת* (a geminate root; §39.2.2). The following infinitive absolute stands in an adverbial relation to this verb, describing the manner in which the crushing was accomplished; and *הִיטַב* (another infinitive absolute, the Hiphil of *יָטַב*) stands in the same relation to *טָחוֹן*: 'I crushed it by grinding it thoroughly'. *הִיטַב* is one of a number of Hiphil infinitive absolutes that are often used adverbially.
- וַיֵּשֶׁר - 'it was, became fine'; 3ms Qal pf, *דָּקַק* (similarly Ex 32:20, narrating the same event). This is another geminate root (§39.2.1), used as a stative verb in these two contexts. As is generally the case for stative verbs, the 3ms Qal pf is identical to a ms adjectival form (*דָּק*, thin, fine; for comparable ambiguous stative forms, cf. *קָטַן*, *כָּבֵד*): interpretation as a predicate adjective here is possible but less likely, since it requires the assumption that the subject is left unexpressed following the conjunction *וַיֵּשֶׁר*.
- 22 הַתַּבְּעָה . . . הַמַּאֲסָה - the three place names take the form of nouns reflecting incidents associated with them: Taberah ('burning'; cf. *בָּעַר*, to burn), see Num 11:3; Massah ('testing'; cf. *נִסָּה*, to test [Piel]), see Ex 17:7, etc.; Qibroth hattaawah ('the graves of craving'; cf. *אָוָה*, to desire [Piel]), see Num 11:34-35, etc. Nouns formed by means of prefixed *ת*, while less common than those with prefixed *מ*, are quite widespread (§43.1.4-5).
- מִקְצִיפִים הָיִיתֶם - 'you have been, were angering'; mp Hiph ptc, *קָצַף*, + 2mp Qal pf, *הִיָּיתָ*. The verb *קָצַף*, like other synonyms predicated of YHWH's anger, has already appeared several times as a correlative of Israel's sin (Deut 1:34; 9:7,8,19); the participle follows the typical Hiphil pattern, with prefixed syllable *ma-* and the usual Hiphil internal vowel *î*.
- 23 וַתִּמְרֹדוּ - 'you rebelled against'; 2mp Hiph wc + pret, *מָרָה*. The *wāw* consecutive links this to the infinitival phrase 'וַיִּשְׁלַח' at the

beginning of the verse, which corresponds to the fuller expression of a subordinate temporal idea in narrative by means of introductory וַיְהִי; the more typical syntax has been modified here, perhaps, because the event functions as part of a series of equivalent homiletic examples rather than as a moment in a sequential historical narrative (note the similar use of disjunctive *wāw* at the beginning of 9:22, 9:23). The second infinitival phrase, introduced by לְאֵמֹר, is subordinate in turn to the first: ‘when YHWH sent you . . . , with the command to go up and possess . . .’.

- אֶת־פִּי - ‘the mouth of’; this phrase exemplifies the use of a concrete noun to denote an associated action or abstract idea (i.e. what YHWH said with his mouth; similarly בְּקוֹלוֹ in this verse) - another common phenomenon in Hebrew and the opposite of the tendency noted in relation to 9:21, הִתְאֲתַכְּם.
- 24 מִמְּרִים הָיִיתֶם - ‘you have been acting as rebels’; mp Hiph ptc, מָרָה, + 2mp Qal pf, הָיִיתָ. Both the structure and the content of this phrase correspond to that in 9:22 (‘you have been angering’), highlighting the causal relationship between them; the other usages of מָרָה in Deuteronomy also tend to accompany those of קִצְף (1:26,43, 9:7, cf. 31:27). The present verse with its use of the Hiphil of מָרָה also corresponds to the preterite usage of that verb in 9:23. These correspondences to 9:22-23, together with the broad, non-specific scope of 9:24, mark this verse as a concluding summary of the preceding litany of Israel’s sins: 9:25-26 then resume the preterite sequence and more specific historical narrative from 9:21.
- 25 וָאֶתְנַפַּל - ‘I threw myself (down)’; 1cs Hith wc + pret, נָפַל. The action is reiterated by the 1cs Hith pf later in the verse, and this accumulation of Hithpael forms is further accentuated by 9:26, וָאֶתְפַּלֵּל, ‘I prayed’ (1cs Hith wc + pret, פָּלַל). These verbal forms are repeated from 9:18,20 and refer to the same incident; again, therefore, the use of repetition serves a structural function, indicating the resumption of a primary narrative thread (Moses’ role as mediator before YHWH) after the intervening commentary in 9:19-24 on the immediate and more general circumstances motivating his prayer.
- אֵת אַרְבָּעִים . . . - like the verbs noted directly above, the reference to the 40-day period correlates this passage with the period already mentioned in



9:18. This explains the relatively unusual use of אַח, with an adverbial accusative phrase rather than a direct object: it identifies the time as being previously specified and so definite within the narrative (so Ex 13:6-7).

- 26 וַאֲמַר - 'and I said'; 1cs Qal wc + pret, אַמַּר. The prefix vowel *hōlem* is expected in this verb (compare וַיֹּאמֶר); the complete omission of the first radical is less typical for a I-א verb, but it often occurs in אַמַּר and morphologically related verbs following the 1cs prefix *ālep* (§32.3.1).
- 27 קָשִׁי - 'hardness, stubbornness'; the noun (found only here in the Hebrew Bible) is cognate with the adjective קָשָׁה (cf. 9:6,13), and the verb קָשָׁה, to be hard (cf. 10:16). This noun pattern (C<sup>e</sup>Cî) is quite common in III-ה roots (e.g., בָּלִי, 9:28; פָּרִי, בָּלִי).
- 28 מִבְּלִי יִכָּלֶה - 'because he could not' (literally, 'from not being able'): מִן, + בְּלִי; + Qal inf cons יִכָּלֶה. The preposition מִן is used causally, defining origin in terms of motivation rather than location (§48.1.3). בְּלִי is formally a noun (see preceding note), almost always used adverbially to negate a noun; it is related to בְּלִיתִי, which is more commonly used to negate infinitives. יִכָּלֶה belongs to one of a number of less widespread infinitival patterns, with suffixed ת (compare שִׁנְאַת, 9:28; דָּעַת, 9:24).
- 29 הַנְּטוּיָה . . . עֲמָךְ - note how the language of 9:29 functions to reiterate and thereby conclude, by means of repeated and synonymous vocabulary, the opening appeal of the prayer in 9:26; and how it is contrasted in an approximately chiasmic structure with the final intervening argument in 9:28 (not destroy - to kill; your people (objects of covenantal love) - hate (no reference to 'your people'); strong - no power; brought out - brought out but not in).

## 28.6. Psalm 19:11-15

- 11 הַנִּחְמָדִים - 'the ones to be desired'; mp abs Niph ptc, נִחְמַד. The orthography of this I-Guttural participle conforms to that of נִחְמָנָה, 19:8. Syntactically, it stands in apposition to מִשְׁפָּטֵי יְהוָה and, by implication, to the preceding parallel terms (the mp form here being determined by the immediate antecedent noun phrase in 19:10, or by the function of the mp as a common gender in relation to multiple antecedents). Functionally, such a use of a definite participle to introduce a complex

descriptive phrase corresponds to a relative clause (compare the similar sequence of definite participial phrases in Ps 103:3-5). In translation, however, it is better represented here as an independent clause, '(they are) to be desired' rather than 'which are to be desired', since the content of 19:11-12 marks this as a distinct transitional section between 19:7-10 and 19:13-15. The gerundive value of the Niphal participle found here is common, denoting value, potential or obligation rather than accomplished action; compare Gen 2:9, 3:6 (where by contrast the value of YHWH's command over against his creation is not discerned), Prov 21:20.

- פֶּזֶז - '(refined) gold'. This is one of a number of variant terms for gold, occurring only in a few poetic passages; it is usually assumed to designate gold of high quality, although in the absence of a clear etymology or widespread usage this remains somewhat uncertain. The same progression from a commoner to a more specialized term characterizes the parallel line with reference to honey.
- 12 נִזְהָר - 'warned'; ms abs Niph ptc, זָהַר. This is not a pausal form and therefore cannot be analyzed as a perfect form; compare the Niphal participles in 19:4,7,11,13, also. The root זָהַר is also attested with the meaning 'to shine, be bright' (Dan 12:3, Hiphil; cf. זֹהָר, 'brightness', Ezek 8:2, Dan 12:3). This is normally taken to be a separate root, rather than a concrete meaning of the same root. However, the theme of illumination is prominent in the psalm, as an effect of the sun and of the commandments (19:9); and the repetition of נִסְתָּהַר in 19:13 provides a specific link between this concluding first-person section and the description of the sun (cf. 19:7). It is therefore possible that, regardless of the etymology, this meaning is also implicit here.
- 13 נִקְנִי - 'cleanse me', 'acquit, absolve me'; 2ms Piel impv, נִקָּה, + 1cs os. As a III-ה verb, this shows the regular Piel vowelling of the first syllable, but loss of a third radical in the second syllable (§36.4); the same verb appears, as a 1cs Niphal wc + pf, in 19:14. The root denotes a state of being free from a variety of encumbrances, such as physical dirt and moral defilement ('pure'), or moral guilt and liability ('innocent').

## Chapter 29

### 29.1. Parsing and Translation

1.	2mp 3cp	Hith Hith	impv pf	הלך		walk around; <i>or</i> , they walked around
2.		Niph	inf cons	זכר	+ 3ms ss	his being remembered
3.	3fs 2ms	Hith Hith	pf impv	פלל		she prayed; <i>or</i> , pray
4.	2mp	Piel	impv	קדש	+ 1cs os	sanctify me
5.		Hith	inf cons	טמא	+ 3mp ss	their defiling themselves
6.	2fs	Qal	pf	לקח		you took
7.	mp	Pual	ptc	למד	+ 3ms sx	his taught ones
8.	fs	Hith	ptc	הלך	abs/cons	one going about
9.	1cp	Piel	wc + pret	כפר		we made atonement
10.		Niph	inf abs	מצא		being found
11.	3cp	Niph	pf	כתב		they were written
12.	1cs	Hith	pf	חנן		I implored
13.	2mp 3cp	Qal Piel	impv pf	למד		learn; <i>or</i> , they taught
14.	3cp	Qal	pf	טמא		they are unclean
15.	3mp	Hith	impf	הלל		they will boast
16.	mp	Hith	ptc	קדש	+ 3fs sx	its sanctifiers of themselves
17.	1cp	Qal	pf	נתן		we gave
18.	2fs	Hith	wc + pret	חנן		you entreated
19.	1cp	Piel	pf	למד		we taught
20.		Hith	inf cons	שמר	+ 1cp ss	our keeping ourselves
21.	1cs	Hith	impf	פלל		I will pray
22.	3f/2ms	Niph	impf	שמע		she/you will be heard

23.	2ms	Piel	impv	שָׁלַם	+ 3ms os	repay it; <i>or</i> ,
		Piel	inf cons		+ 3ms sx	his repaying
24.		Niph	inf cons	נִבֵּא	+ 3ms ss	his prophesying
25.	ms	Piel	ptc	טָמֵא	abs/cons	one defiling
26.	3mp	Niph	impf	סָפַר		they will be counted
27.		Hith	inf cons	הִלַּךְ	+ 2ms ss	your walking around
28.	mp	Niph	ptc	שָׁבַר	abs	ones broken
29.	3fs	Pual	pf	סָפַר		it was narrated
30.	2fp	Hith	impv	קָבַץ		gather together

## 29.2. Translation

1. Consecrate yourselves to God today and seek him.
2. Son of man, prophesy against this people that magnifies itself.
3. The nation is to gather together and he will (*or*, so that he may) teach them the decrees of their God.
4. He placed (*or*, installed, caused to dwell) the two Cherubim within the temple.
5. Then after those days he concealed himself by hiding in the south (*or*, Negeb).
6. When they had consecrated themselves, they prayed to YHWH and he heard them.
7. Do not defile yourselves among these evil people who elevate themselves.
8. They cannot guard themselves from their guilt if they trust in their strength and honour themselves (*or*, one another).
9. Then in all the settlements of Israel they prayed on behalf of their sons.
10. When the years of prosperity are forgotten (*lit.*, forget themselves), you will offer supplication to (*or*, implore favour from) your king.
11. Do not boast in (*or*, praise yourselves for) your righteousness, for (*or*, but) you should praise YHWH.
12. When they make supplication to him, they will offer (*lit.*, lift up) prayer for their city.

### 29.3. Translation

1. Give me joy (*or, make me joyful*), YHWH, and protect my soul; fill my heart with joy before you and remember me, so that I may praise you in the assembly and tell of your power in your dwelling (*or, tent*).
2. Many men are there, gathering on the mountains of Israel: they are seeking to seize your city, for they have surely sworn to fight against its inhabitants.
3. The priests defiled themselves by their abominable sacrifices which they were consecrating to sacrifice to new gods. Therefore YHWH did not acknowledge them or allow himself to be sought by them when they prayed to him.
4. The king's men gathered together in order for them to travel round among the tribes of Israel to seek water during the famine for the cattle and sheep, but no water could be found for the famine was severe in all the lands.
5. The leaders spoke to them as follows: "Consecrate yourselves to YHWH your God and hear (*lit., hearing*) his voice, so that you may seek his favour, for he will be descending today on this mountain before your eyes."
6. All has been heard. You must fear God, and conduct yourself in the fear of him; keep his commandments, and keep yourself from evil: for this is good and upright for a person, and every work of an individual will be judged.
7. We have no money, for our enemies from whom we hid have taken it, boasting against us (*or, asserting themselves at our expense; lit., and they magnified themselves against us*). Moreover, our food has been taken from us; thus we are left like slaves in the land of our ancestors.
8. When the men of the community gather by the edge of the river they will be very glad; they will glorify YHWH and go to the city in peace, for their enemies are no longer left (*or, surviving*) among them.
9. After these things YHWH again spoke to the enemy: "Why have you gone about in the earth?" The enemy said: "I have been going about in the earth to find a righteous man in order to persecute him."
10. The kingdom was exalted (*or, exalted itself, gained prominence*) over all the nations on account of the righteousness of its king, but when he died (*or, at his death*) YHWH was forgotten, so that the people no longer walked according to his judgements (*or, verdicts, decisions*); consequently, he also forgot them completely, and they were cut off (*or, destroyed*) before the multitude of their enemies who were fighting against them.

11. The wicked are magnifying themselves in (*or, by*) their sin over the righteous, and those dwelling in darkness are boasting in the power of their strength (*or, wealth*) against the sons of light; but they do not realize that YHWH is among the righteous to deliver them.
12. When the prophets prophesied in front of the two kings, as they were both (*lit., the two of them*) sitting on their thrones before those prophesying, one of the kings said to his colleague, “Is there still (*or, in addition*) a prophet of YHWH here? Seek him (*out*) and let him be summoned, so that I may hear him and know his words.”

#### 29.4. OT Texts

1. Do not make yourselves unclean (*or, impure, defiled*) by all these things, for (it is) by all these things (that) the nations, whom I am driving away from before you, have rendered themselves (*or, have been made, have become*) unclean.<sup>1</sup>
2. Two men were left (*or, remained*) in the camp, one called (*lit., the name of the one [was]*) Eldad and the other (*lit., second*) called Medad, and the Spirit rested upon them (also) - now, they were among those recorded (*or, enrolled; lit., the written ones*) but they had not gone out to the tent - and (so/yet) they prophesied in the camp.<sup>2</sup>
3. As for someone (*lit., a man*) who becomes unclean but does not remove his sin,<sup>3</sup> that person shall be cut off<sup>4</sup> from the midst of the assembly, because he

<sup>1</sup> Note the use of the Hithpael and then the Niphal of נָטָם (so Lev 11:43; cf. Lev 11:24, Hithpael + Qal); as is often the case, the two stems appear to overlap in meaning - the Niphal may emphasize the resulting state, rather than the subject's agency, to a greater extent; both stems occur frequently in Ezekiel.

<sup>2</sup> Note how the main preterite sequence is interrupted by two parenthetical comments, concerning the names of the men and then concerning their absence from the main group. The final verb וַיִּתְנַבְּאוּ could be construed as continuing the second interruption, after וַיֵּצֵאוּ, however, it is linked to the main narrative sequence by the repetition of בְּמִדְבָּרָה and by its correspondence to the same form in Num 11:25, where it clearly belongs to the main narrative.

<sup>3</sup> וְיִתְחַטֵּא - this usage of the Hithpael constitutes a reflexive counterpart of the privative Piel of חָטָא ('to remove sin, to cleanse from sin'; §27.3.4); both normally occur in a ritual context, frequently associated with the offering of a חַטָּאת, 'sin-offering'. The final *qāmeš* (instead of regular *šērê*) is normal in Hithpael III-א verbs (so in all Hithpael pausal forms of the perfect, imperfect and imperative).

<sup>4</sup> וַיִּכָּרְתֶּהָ הַנֶּפֶשׁ - the initial phrase of the verse functions as a nominative absolute (§51.1); as is often the case, it is linked to the following clause by a *wāw* consecutive (also called apodosis *wāw* in

has made the sanctuary of YHWH unclean - the water for impurity was not sprinkled<sup>5</sup> upon him (and so) he is unclean.

4. Now write this song for yourselves and teach it to the Israelites; see that they recount it (*lit.*, place it in their mouth) . . . . So Moses wrote this song on that day and taught it<sup>6</sup> to the Israelites.
5. Samuel said: “Gather all Israel to Mizpah, and I will (*or*, so that I may) pray for you to YHWH.” . . . . When the Philistines heard that the Israelites had gathered at (*lit.*, to) Mizpah, the rulers of the Philistines went up against Israel; and, when the Israelites heard (of it),<sup>7</sup> they were afraid of the Philistines.
6. But you have today rejected your God, who acts (*or*, has been acting) as a deliverer for you from all your calamities and afflictions, and (*or*, in that) you have said to him,<sup>8</sup> “Indeed, you must set a king over us.” So now, take your positions (*or*, station yourselves, stand) before YHWH in (*or*, by, according to) your tribes and thousands (*or*, sub-tribal groupings).
7. So now, here is the king living (*or*, functioning; *lit.*, walking about)<sup>9</sup> before you. I for my part have grown old and grey (and my sons are here with you); I myself have lived before you from my youth until this day.

this construction) and by the synonym שָׁנָה (more typically by a resumptive pronoun).

<sup>5</sup> נָקַח - II-Guttural roots such as this lengthen the initial vowel, instead of doubling the middle radical, in the Pual and related stems (§33.2).

<sup>6</sup> וַיְלַמֵּם - note the object suffix with an a-class vowel, here and on the two preceding imperatives, rather than expected ē/e (§24.5,7); this is an infrequent but recurring characteristic of the object suffixes.

<sup>7</sup> וַיִּשְׁמְעוּ - note the repetition of this form, which highlights the differing responses of the two groups in their ensuing action.

<sup>8</sup> וְ - this form is read as וְ in the *q<sup>r</sup>rê* of 1 Sam 2:16, 20:2, and various manuscripts and versions read it in the same way here (conversely, וְ is sometimes taken to represent וְ in other passages); if correct, this interpretation implies an adversative value for following וְ, ‘No, but . . .’ (§42.3.4). If וְ is interpreted as meaning ‘to him’, וְ would function either to indicate emphasis or to introduce direct speech (cf. Greek οτι).

<sup>9</sup> The Hithpael of הָלַךְ is used with reference to physical movement (‘to walk, travel, move about’), but also more widely of various habitual activities (‘to live, behave, be active, conduct oneself’; cf. Greek περιπατέω); in this verse it refers to Saul, and then to Samuel, as functioning in their office of leadership.

8. All the people said to Samuel: “Pray for your servants to YHWH your God so that we may not die, for we have added to all our sins a (further) evil by asking<sup>10</sup> for ourselves a king.”
9. Ahab said to Elijah: “Have you found me, my enemy?” He said: “I have indeed (*lit.*, I have found), because you have abandoned yourself (*lit.*, because of your selling yourself) to do what is evil in YHWH’s eyes.”
10. Now the king of Israel and Jehoshaphat the king of Judah were each sitting on their own thrones (*lit.*, a man on his throne), dressed in (their regal) garments, on the threshing-floor at the entrance to the gate of Samaria; and all the prophets were prophesying before them.
11. Then the king of Israel said to Jehoshaphat: “Did I not say to you (that)<sup>11</sup> he does not prophesy<sup>12</sup> good concerning me, but evil?”
12. Isaiah the son of Amoz sent (word) to Hezekiah, saying, “Thus says YHWH, the God of Israel: ‘In that (*or*, that which) you have prayed to me regarding Sennacherib the king of Assyria, I have heard.’”

#### 29.5. Deuteronomy 10:1-10

- 1 כָּטַל - ‘cut out’ (cf. לִטּוֹל, idol, sculptured image); note that the second vowel is *qāmeṣ-ḥāṭûp* (shortened from the regular vowel *hōlem* in the closed unstressed syllable) - compare 10:3, where the long vowel consistent with the active verb is retained. The same verb is used in Ex 34:1,4, in the first narration of this event; the origin of the tablets used initially and smashed by Moses is never specified and remains mysterious (Ex 24:12, 32:15-16,19; Deut 4:13, 5:22, 9:9-11,15,17).
- רִאשׁוֹן - ‘first, previous’; the adjective (cognate with רֹאשׁ, head) is prominent in this section (10:1-4,10, cf. 9:18). The emphasis on a first and

<sup>10</sup> לְשַׂאֵל - the infinitive is used epexegetically (§22.4.2.b), to specify the manner in which the preceding action (‘added . . . evil’) has been accomplished; cf. 1 Sam 12:17.

<sup>11</sup> Noun clauses frequently follow verbs of speech and perception, as here; such clauses are typically introduced by כִּי or (less frequently) אֲשֶׁר, corresponding to English ‘that’ (§42.3.3), but sometimes they lack a conjunction or clause marker. In these cases, it is not always clear if the noun clause represents direct or indirect speech, particularly as Hebrew is more likely to use direct speech in contexts where English tends to use indirect.

<sup>12</sup> יִתְנַבֵּא - translation of the imperfect form as habitual (cf. §17.3.2) reflects the king’s previous speech in 1 Kings 22:8; in another context it might be translated as ‘he would/will not prophesy’.



second promulgation of the covenant (albeit seemingly identical) may contribute to the later pattern of a new covenant, as well as to the name Deuteronomy (although this is normally attributed primarily to Deut 17:18).

- וַעֲשִׂיתָ - ‘and make’; the verb is wc + pf (2ms Qal, עָשָׂה), continuing the volitive mood of the two preceding imperatives; the expected shift of the stress to the last syllable (§18.3) is often absent in III-ה verbs. The position of this clause illustrates the fact that Hebrew sequences frequently do not represent strict chronological succession: it stands third in the sequence of actions within the volitive sequence (10:1-2 - פָּסַל; וַעֲלֶה; וַעֲשִׂיתָ; וְאָכַתְבָּם; וַשְּׂמַתָּם), but first in the subsequent narration of the project’s fulfillment (10:3-5 - וַאֲעַשׂ, etc.); and in Exodus the command to make the ark precedes the quarrying of the tablets, but its accomplishment is reported after the second descent (Ex 25:10, 37:1).
- עֲלֶה - ‘go up’; 2ms Qal impv, עֲלֶה; the unsuffixed imperative form of all III-ה verbs is characterized by the final vowel -ē(h) in place of a third radical (§36.1.1, §36.4).
- אָרוֹן - ‘ark, chest’; so 10:2,3,5,8. The term, almost always referring specifically to the ark of the covenant, is used more generally of Joseph’s coffin or sarcophagus (Gen 50:26), and of a chest for money (e.g., 2 Kings 12:10,11); both meanings are attested in other Semitic languages. The ‘ark’ associated with Noah and Moses (Gen 6-9; Ex 2:3,5) translates a different term (תִּבְיָה), which may nevertheless have similar connotations.
- 3 וַאֲעַשׂ - ‘then I made’; 1cs Qal wc + pret, עָשָׂה. This form is characteristic of III-ה verbs that are also I-Guttural, as is the morphologically identical וַאֲעַל later in 10:3 (עָלָה); §37.2.1, cf. §36.2.1.
- 5 וַאֲשַׁם - ‘I placed’; 1cs Qal wc + pret, שָׂם (corresponding to 10:2, וַשְּׂמַתָּם, ‘you are to place them’ - 2ms Qal wc + pf, שָׂם, + 3mp object). The prefix vowel *qāmeš* is characteristic of both II-ו and II-י verbs in the Qal; §38.2.3.
- 6 . . . מִבְּאֵרֵת - ‘from “the wells of the sons of Jaakan”’ (place name, cf. Num 33:30-38, specifically 33:31-32); the itinerary introduced in 10:6-7 by means of disjunctive *wāw* interrupts Moses’ first person recitation of his ascent to the mountain, which is resumed in 10:10. The insertion

of the intervening material appears to be motivated by the emphasis on the ark in 10:1-5, since 10:6-9 focus on the Levites (and Aaron's family as a central component of them), on their special relationship with YHWH, and particularly on their role in carrying the ark during the journeys anticipated in 10:6-7 and then initiated in 10:11. Both Aaron's death (albeit delayed, cf. 9:20, also Num 33:37-38) and the need for a tribe specially dedicated to the service of the sanctuary are related to the presence and holiness of God, of which the ark is the concrete symbol, directly accessible only to the priests (cf. Num 3-4).

- וַיִּכְהֶן - 'he served as priest'; 3ms Piel wc + pret, כָּהֵן. This verb exemplifies a denominative piel (§27.3.2), specifically one denoting an activity performed by the underlying noun, כָּהֵן (since the noun is itself a Qal participle, this analysis is only valid because no other Qal usages are attested in Biblical Hebrew). Verbs with middle radical ה, ח or ע typically exhibit the regular Piel vowelling but without doubling, due to the presence of the guttural (§33.2.2); for a different tendency, see on שָׁרַת and בָּרַךְ in 10:8.
- 8 בַּעֲתָהּ הָהִוא - this phrase replicates that in 10:1 and suggests that it refers to the same period, at Sinai, rather than to the successive events of 10:6-7; this is corroborated by Num 3:1,5. It therefore serves to integrate the digression in 10:6-9 back into the preceding recitation. The noun is fs; the unusual form of the following demonstrative, regularly employed in the Pentateuch, reflects a consonantal form הוּא with the vowelling of הִיא.
- הִבְדִּיל - 'he separated'; 3ms Hiph pf, בָּדַל. This form, with prefixed syllable *hi-* and internal vowel *î*, is typical of the Hiphil perfect (corresponding to הִפְעִיל, from which the stem is named); cf. §30.1. The Hiphil of this root is also prominent in Gen 1 (1:4,6,7,14,18).
- בָּרַךְ - 'to bless'; Piel inf cons; cf. בְּרָכָה, blessing. This verb, used primarily in the Piel, differs from the regular Piel verb due to the presence of the guttural *rêš* as the second radical; since the guttural is not susceptible to the typical Piel doubling, the previous vowel lengthens instead (§33.2.1). The previous verb, used exclusively in the Piel in Biblical Hebrew, follows the same pattern: שָׁרַת, 'to serve'; with normal reduction of *šerê* before the suffix.

- 10 הַשְׁחִיתֶךָ - ‘to destroy you’; Hiph inf cons, שחת, + 2ms object suffix. The prefix *ha-*, with the same internal vowel *î*, distinguishes the infinitive construct from the 3ms pf (cf. 10:8); this form echoes and indicates the outcome of the negative jussive usage of the verb in Moses’ prayer, 9:26 (אַל־תִּשְׁחָת, ‘do not destroy’).

#### 29.6. *Psalm 113:1-4*

- 1 עֲבָדֵי יְהוָה - this phrase functions as a vocative (cf. Ps 103:1-2,20-22); note that the initial clause of 113:1 is expanded here and in the third clause, with reference to the subject and the object, respectively.
- 2 יְהִי - ‘may it be’; 3ms Qal juss, יהי. This form has been encountered frequently in the *wc* + *pret* יְהִי: in III-ה verbs, the 3ms preterite and jussive regularly exhibit the same morphology, in contrast to the 3ms imperfect (§36.2.1, §37.3).
- מְבֹרָךְ - ‘blessed’; ms Pual ptc, ברך. The expected Pual pattern is modified here due to the II-Guttural root (§33.2.2). Note the chiasmic structure of 113:2-3, which develops the content of 113:1; the two merisms at the centre of the structure evoke time and space in their totality, as the context for the praise that is to be offered .
- 3 מְהֻלָּל - ‘to be praised’, ‘praiseworthy’. As in the participle of other passive stems, the Pual participle may have the value of a gerundive, expressing potential or obligation (cf. Ps 19:11); the parallel Pual participle in 113:2a confirms this value here, in view of its association with a jussive verb.
- 4 רָם - ‘exalted’; ms abs Qal act ptc, רום. In verbs of this type, the 3ms Qal perfect is identical to the participle (§38.2.1-2); the preceding use of participial clauses and the parallel verbless clause that follows make analysis as a participle here more likely.

## Chapter 30

### 30.1. Parsing and Translation

1.	mp	Hiph	ptc	גדל	+ 3ms sx	his magnifiers
2.	2ms	Hiph	pf	קטר		you caused to burn
3.	3ms	Hiph	wc + pret	בטה		he caused to trust
4.	2ms	Hiph	impv	סתר	+ 1cp os	hide us; <i>or</i> ,
		Hiph	inf cons		+ 1cp sx	our hiding
5.	1cp	Hiph	coh	זכר		let us mention
6.	3mp	Hiph	impf	רכב	+ 3ms os	they will cause him to ride
7.	3fs	Niph	pf	מצא		she was found; <i>or</i> ,
	1cp	Qal	coh			let us find
8.	1cs	Hiph	pf	סגר		I shut up
9.	2mp	Hiph	impv	לבש	+ 3mp os	clothe them
10.	3f/2ms	Hiph	wc + pret	כרת	+ 3fp os	she/you cut them off
11.	3ms	Hiph	juss	קדש		let him sanctify
12.	1cp	Hiph	impf	שלך		we will throw
13.	fs	Hiph	ptc	קרב	abs	one bringing near
14.	3cp	Hiph	pf	זכר		they reminded
15.	2mp	Hiph	impf	פקד		you will appoint
16.	2ms	Hiph	impv	שמד		destroy; <i>or</i> ,
		Hiph	inf abs			destroying
17.	1cp	Piel	wc + pret	כבד	+ 3fs os	we honoured her
18.		Hiph	inf cons	שבת	+ 1cs sx	my causing to cease
19.	2fp	Hiph	pf	לבש		you clothed
20.	3f/2ms	Hiph	wc + pret	גדל		she/you magnified
21.	2mp	Hiph	impf	שחת	+ 3mp os	you will destroy them
22.	1cp	Hiph	pf	שבע		we caused to swear

23. 2fs	Hiph	impv	זכר		cause to remember
24. 3ms	Hiph	impf	מלך	+ 3ms os	he will make him king
25. mp	Hiph	ptc	שמע	+ 1cp sx	ones causing us to hear
26. 2fs	Hiph	pf	שלך		you threw
27. 2ms	Hiph	impv	שאר		cause to remain; <i>or</i> ,
	Hiph	inf abs			causing to remain
28. 3/2fp	Hiph	wc + pret	סתר		they/you hid
29.	Hiph	inf cons	גדל	+ 3ms sx	his magnifying
30. 1cp	Hiph	pf	שכב		we caused to lie down

### 30.2. Translation

1. I will sanctify them when they offer to me their sacrifices.
2. You must certainly throw the sword from the cliff.
3. I have not caused your servants to cease from the work.
4. They destroyed every male; they did not allow even one to survive.
5. He will make his servant great, and will cause the name of his firstborn to be remembered.
6. Clothe our nation with righteousness and make them rejoice in your love.
7. Let him cause a messenger to ride on my horse so that he may announce the matter.
8. They made a youth king, and then they caused their hand(s) to weigh (*lit.*, be heavy) on the people of the land.
9. Cause these men to take an oath, and then allow them to settle with us.
10. I have not hidden my sin from you, lest you should cut me off (*or*, remove me, destroy me) from your presence.
11. Do not cause (*or*, encourage, incite, permit) them to trust in the plans of sinners who burn (offerings) to their (own) gods.
12. When he rejects my law (*lit.*, throws my law behind him), he will act corruptly (*lit.*, he will corrupt his ways).

### 30.3. Translation

1. He laid him to rest in the grave of his ancestors; then, after he had laid his father to rest, the people of the land made him king in his place on the throne of the kingdom.
2. Let us be sure to make them take an oath by YHWH, saying (to them): “You must not approach us for harm, nor must you devastate our settlements, for YHWH will destroy those who destroy us.”
3. Great things will be (*or, are*) recounted about you, Jerusalem the city of our God; and in you the iniquities of all the kingdoms will be atoned for, when he announces (*lit., causes [people] to hear*) his salvation through his anointed one.
4. He rode to seek his family’s horses, and his God preserved them (*lit., caused them to be left*) in the wilderness and enabled them to be found (*lit., caused [one] to find them*) there, for he had petitioned him with a consecrated heart and a contrite (*lit., broken*) spirit.
5. His sanctified ones will praise YHWH continually, and they will recount his faithful acts of justice (*lit., the judgements of his truth*) all the day; they will speak to one another concerning his great (deeds) of strength in the evening, and they will commemorate their teacher’s acts of love in the morning.
6. The king caused (*or, allowed*) his people to forget YHWH’s commands, and so they burned sacrifices on the mountains and under every large tree; moreover, they put a complete end to the sacrifices of YHWH that he had consecrated for himself.
7. YHWH had reminded them, saying: “You must not present your offerings everywhere (*lit., in every place*), but you must consecrate them before me by burning them (as sacrifices) in the place that I myself choose to establish (*lit., cause to dwell*) my name there.”
8. You must completely expel the wicked man from you so that he does not settle among you, lest you should make him rule over you and he then teach you his ways so that you adopt (*or, follow; lit., walk [habitually] in*) his sins, for YHWH has drawn you close (to himself) to consecrate yourself to him.
9. Because (*lit., behold*) these prophets are leading the inhabitants of Jerusalem to trust in plans leading to calamity (*or, words of bad advice; lit., counsels of evil*), so that they completely hide YHWH’s commands from them, therefore he is about to hide his face from their sight and he will completely cut off the memory of them in the land.

10. Then, after YHWH caused his judgements to weigh upon them so as to destroy them from the earth, he appointed righteous prophets according to his (own) heart, consecrating (*lit.*, appointing and consecrating) (them) for his congregation, and they accomplished everything for which he sent them.
11. As for you, prophesy against that nation: lift up your staff over the surface (*lit.*, face) of the sea and speak to the waters, “Gather together, waters of the sea, against the enemies of YHWH; submerge (*lit.*, pour yourselves out over) them so that not even one of them escapes (*or*, saves himself).”
12. When the nation had gathered before their God, Samuel prayed to him and gave voice to his prayer (*lit.*, caused [one] to hear the voice of his prayer): then YHWH went forth as a warrior to destroy the armies of those devastating them, and he clothed his chosen ones (with) power for the battle.

#### 30.4. OT Texts

1. “For we are about to destroy this place, because the outcry against them<sup>1</sup> before YHWH has become great and so YHWH has sent us to destroy it.” . . . . When God destroyed the cities of the plain, then God remembered Abraham and removed (*lit.*, sent [away]) Lot away from (*lit.*, from the midst of) the catastrophe when he demolished the cities among which Lot lived.
2. Moses took<sup>2</sup> the bones of Joseph with him, for he had been emphatic<sup>3</sup> in making the Israelites swear, saying, “God will certainly come to your aid, and then you must bring up my bones with you from here.”
3. You must be careful (*lit.*, watch yourselves, guard yourselves) in relation to all that I have said to you; you must not mention the name of (any) other gods - it must not be heard from (*lit.*, on) your mouth.

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<sup>1</sup> צַעֲקָתָם - the antecedent of the 3mp suffix is most likely צָקָה, used as a collective noun (although this usage is less common than for other nouns of place such as עִיר) referring to the inhabitants whose conduct has been described in Gen 19:4-9 (§45.4.5); note the parallels in 18:20-21. In this case, the suffix functions as an objective genitive (cf. §48.2.2), identifying the group to or against which the outcry is directed.

<sup>2</sup> וַיִּקַּח - 3ms Qal *wāw* consecutive + preterite of קָח; the morphology of the verb corresponds to that of most I-נ verbs in the Qal stem, with the first radical assimilating to the second when no vowel intervenes (§34.1-2,6).

<sup>3</sup> This phrase translates the infinitive absolute, whose typical function of expressing emphasis does not correspond to any one English translation equivalent (§23.2.1).

4. You are to clothe them, (namely) Aaron your brother and his sons with him, and anoint them and ordain them (*lit.*, you shall fill their hand) and consecrate them so that they may (then) serve me as priests.<sup>4</sup>
5. You shall say to the people: “Consecrate yourselves for tomorrow, and you shall eat meat, for you have wept in the hearing of YHWH and said, ‘Who<sup>5</sup> will provide us with meat to eat (*lit.*, cause us to eat meat), for it was better (*lit.*, good [rather than here]) for us in Egypt.’ So then, YHWH will give<sup>6</sup> you meat, and you shall eat.”
6. In the morning you are to approach by your tribes; then, the tribe that YHWH singles out (*or*, selects; *lit.*, captures it) will draw near by clans<sup>7</sup> (*or*, [extended] families); the clan that YHWH singles out will draw near by households; and the household that YHWH singles out will draw near man by man.
7. He brought forward (*lit.*, near) the clan(s)<sup>8</sup> of Judah, and singled out the Zerahite clan (*lit.*, the clan of the Zerahite[s]); he brought forward the Zerahite clan man by man, and Zabdi was singled out.
8. The whole nation went to Gilgal, and there they enthroned Saul as king (*or*, made Saul king) in the presence of YHWH at Gilgal; they sacrificed fellowship

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<sup>4</sup> וְכִהְיוּ - this verb most likely exemplifies a denominative use of the Piel (§27.3.2), derived from the substantival participle כֹּהֵן and with the meaning ‘to act as a כֹּהֵן’, since the root does not occur in any other, more distinctly verbal, usages in any stem in Biblical Hebrew.

<sup>5</sup> מִי - the pronoun can be used idiomatically in a rhetorical question followed by an imperfect verb (especially וְהָיָה) to express a relatively unattainable wish on the part of the speaker (cf. ‘if only/would that someone would ...’).

<sup>6</sup> וְהָיָה - note that this and the following *wāw* consecutive clause resume the sequence from the preceding narrative, replicating the content of וַאֲכָלְתֶּם בָּשָׂר and responding to the intervening causal clause (cf. §52.1).

<sup>7</sup> לְמִשְׁפְּחוֹתָ - the use of the article in this and the following parallel phrases is either generic (referring to individual classes of social organization), as in the translation given; or it refers to the specific clans belonging to the subject of the clause (translatable as ‘its clans’). The use of the preposition לְ in each of these phrases indicates the principle or criterion with reference to which the action is to occur (cf. §51.2.4).

<sup>8</sup> מִשְׁפָּחָהּ - this noun occasionally refers to larger groups, such as a tribe (cf. Jg 13:2, 17:7), of which the clan or family forms a sub-group; in this passage, where מִשְׁפָּחָהּ is used repeatedly of individual clans, the present quasi-collective use is sufficiently unexpected that it is accompanied by textual variants (cf. §41.2, §43.3, §46.4, §49.3), reading the noun as plural.



offerings (*lit.*, sacrifices [namely] peace offerings)<sup>9</sup> there in the presence of YHWH, and there Saul and all the people of Israel held a great celebration (*lit.*, rejoiced to abundance).

9. You will never (*lit.*, not . . . for ever) cut off your love from<sup>10</sup> my house, not even when YHWH cuts off David's enemies, every one (of them), from on the face of the earth.
10. YHWH said to him: "I have heard your prayer and your appeal (*or*, plea, request), which you have offered (*lit.*, appealed, requested) before me: I have consecrated this temple, which you have built, so as to establish (*or*, by establishing)<sup>11</sup> my name there forever; and my eyes and heart (*or*, attention) will be there for all time."
11. He proclaimed against the altar by the word of YHWH, and said, "Altar, altar, thus says YHWH: 'There is a son to be born to the house of David, Josiah by name (*lit.*, his name); he will slaughter upon you the priests of the high places who burn sacrifices upon you, and moreover (*or*, so that) human bones will be burned (*lit.*, they will burn) upon you.'"
12. Jehu killed all the remaining members (*or*, the survivors) of the house of Ahab in Jezreel, as well as all his notables (*lit.*, his great ones), his (close) acquaintances (*lit.*, and his known ones), and his priests, to the point that he left to him no<sup>12</sup> survivor.

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<sup>9</sup> זִבְחֵי שְׁלָמִים - the second noun stands in apposition to the first (§43.2) and specifies it more precisely; the phrase also appears as זִבְחֵי שְׁלָמִים (a genitive of apposition) or in abbreviated form simply as שְׁלָמִים; it functions as a technical sacrificial term, in which the exact connotations of שְׁלָמִים and its relation to שְׁלֹמִים are open to various interpretations.

<sup>10</sup> מֵעַם - 'from (in relation) with'; the use of the compound preposition is motivated here by the combination of two verbal ideas in a single clause - 'cutting off' (with which מֵן is common) and 'showing' (מֵהָקֵד with which עִם is common, denoting its recipient or beneficiary).

<sup>11</sup> לַשֵּׁם - the infinitive (of שָׁם, a variant of שֵׁם; cf. §38.2.4) modifies one of the two preceding verbs (הִקְדִּישְׁתָּה or בָּנִיתָ), indicating its purpose, outcome, or means of accomplishment. In the absence of an expressed subject, the infinitive will normally have the same implied subject as the verb it modifies; in this case, the subject of שָׁם is almost certainly YHWH, since he is the one elsewhere who 'establishes his name' in Jerusalem (e.g., Deut 12:21, 2 Kings 21:4,7), and the infinitive is therefore to be associated with הִקְדִּישְׁתָּה.

<sup>12</sup> . . . עַד־בְּלֹתִי - the negative בְּלֹתִי usually accompanies an infinitive, but it recurs several times in this particular expression (e.g., Num 21:35, Deut 3:3).

### 30.5. Deuteronomy 10:11-22

- 11 לַמַּסֵּעַ - 'to set out, break camp, journey'. The noun is cognate with נָסַע, to set out, travel; thus, its appearance here briefly picks up the travel motif introduced with the use of this verb in 10:6,7 (so 1:7,19,40, 2:1,24). מַסֵּעַ is employed with reference to either the initial stage of a journey (departure, breaking camp) or to the journey as a whole. As a verbal noun similar to an English gerund ('travelling'), it approximates an infinitive construct in its usage here; so Num 10:2, with אֶת־הַמַּחֲנֶה as direct object; compare also יִרְאָה (10:12), אֶהְבֶּה (10:12,15).
- וְיָבֹאוּ וְיִרְשׁוּ - 'so that they may enter and possess'; 3mp Qal impf, בּוֹא and יָרַשׁ, expressing the purpose of the preceding commands and of the journey as a whole. Note the *meteg* accompanying the prefix vowel of the second verb: it serves to mark the presence of a long vowel, written defectively (for וְיִירְשׁוּ), in a context where it might be read as short before the shewa.
- תֵּת - 'to give'; Qal inf cons, נָתַן (similarly 10:18). נָתַן is one of a number of I-נ verbs that drop the initial radical in the imperative (נָתַן), and in the infinitive construct in conjunction with suffixed ת (\*tint > \*titt > \*tif > tē; §34.2.3.2). The relative particle אֲשֶׁר and its antecedent הָאֲבֹתָיִךְ, which frequently precede this formula, most plausibly function as the object of תֵּת ('to give which to your fathers, he promised'; compare English 'which I intend to do').
- 12 וְעַתָּה - 'so then, so now'. This phrase often marks the beginning of a new sentence or paragraph, in which a consequence is drawn from what precedes (cf. 4:1, 5:25, 26:10, 31:19); in this context, it marks one of a number of transitions from historical recitation and commentary about Israel's progress towards possession of the land (9:7-10:11) back to exhortation concerning the preconditions for success in doing so.
- כִּי אֵין - the interrogative pronoun functions like a negative in this rhetorical question ('what does he require?' = 'he requires nothing'), to which the compound conjunction introduces an exception or limitation. The content of the limitation stands parallel to the interrogative as the implicit object of the same verb ('he requires what? [he requires nothing], except to fear . . .').
- לִירְאָה . . . - the limitation indicated above is expressed by a series of five verbal nouns in 10:12-13 (לִירְאָה; לִלְכָּת [הִלֵּךְ]; וּלְאֶהְבָּה; וּלְעֹבֵד; וּלְשֹׂמֵר). The

relationship between these five infinitival forms can be analyzed in a variety of ways: for instance, the first requirement of ‘fear’ or ‘obedient reverence’ is presented as fundamental; the nature of this requirement is elaborated by the next three, standing in apposition to it (‘to fear . . . , that is, to walk . . .’) - a syntactic closure is suggested after the fourth infinitival phrase by both variation and repetition in relation to what precedes (i.e. the conjunction *wāw* [as with the third, but none of the others], the object [identical to that of the first], the prepositional phrase *בְּכָל* [as in the second], and the greater length of the phrase); the fifth phrase then functions epexegetically, defining how the requirement is to be fulfilled (‘by keeping . . .’). Various combinations of two or more of these five verbs recur throughout the book.

- 14 . . . הֵן - as is commonly the case in the hortatory style of Deut 1-11, the preceding admonition is now grounded in a specific motivation to obedience (10:14-15); the same pattern shapes 10:16 (admonition) and 10:17-18 (motivation), 10:20 and 10:21. The structure of 10:14-15 corresponds to that of 10:12-13 in presenting a generalization (10:14; cf. 10:12a) followed by a restrictive clause expressing the special status of Israel within creation as a whole (introduced by *כִּי*, 10:15; cf. 10:12b-13).
- 16 וּמִלֶּתֶם - ‘so you must circumcize’; 2mp Qal wc + pf, מוּל (for the same metaphor, cf. Jer 4:4; and, as promise rather than command, Deut 30:6). The verb is sequential to the general requirements stated in 10:12-13 (rather than to the preterite sequence in 10:15): note the parallelism and chiasmic structure of the two clauses in 10:16, and the use of anatomical terms echoing those in 10:12 (and 9:6,13).
- 17 . . . אֱלֹהֵי הָאֱלֹהִים - ‘God of gods’. The repetition of an identical noun as both a singular construct and a genitive plural modifier resembles an English superlative construction, identifying the head noun as the supreme instance of that nominal quality (‘the highest god’; compare ‘holy of holies’, ‘song of songs’). The idiom is both modified and heightened here by the use in each of the construct nouns of an intensive plural denoting a single entity (§50.3.3), rather than of a singular noun: this may serve to imply a difference not only of degree but also of quality between the head noun and the group from which it is differentiated.

Note that, as a further instance of the multiple correspondences between sections in this passage, the same idiom occurs in the preceding motive section (שָׁמַי הַשָּׁמַיִם, 10:14).

- יָשָׂא - 'he lifts up'; 3ms Qal impf, נָשָׂא. The idiom 'to lift up (the) face' has a variety of implications, both positive and negative: the parallel clause, and the denial of such activity as a characteristic of God, indicate that here it means 'to show (biased) favour, partiality' (cf. Lev 19:15, Mal 2:9, etc.).
- 19 וְאֶהְיֶה - the repetition of the verb אָהָב and of the same object גָּר from 10:18 indicate that this command represents a parenthetical comment on 10:17-18, rather than the next main admonition dealing with Israel's relationship with God (which follows in 10:20). Note the recurrence throughout this passage of the key verbs introduced as infinitives in 10:12-13, both predicated of YHWH and required accordingly of Israel: e.g., יָרָא (10:12; 10:17,20,21).

### 30.6. Psalm 113:5-9

- 5 הַמַּגְבִּיהִי - 'the one making high'; ms Hiph ptc, גָּבַהּ. The suffix -î does not represent the 1cs pronominal suffix here; traditionally known as *hîreq compaginis* ('of connection'), this sporadic usage normally marks a close connection between two words (typically a construct participle and following noun or phrase). The same morpheme appears on the following participles in 113:6,7,9 and the infinitive construct in 113:8. The associated infinitive construct in 113:5 (לִשְׁכֹּחַ - Qal, יָשַׁח) functions as a complement to this verb (literally, 'the one making high to dwell'). The two verbs form a hendiadys (§53.1), in which from an English perspective the first typically functions adverbially in relation to the second: 'who reigns on high'. In view of the fact that גָּבַהּ is a stative verb, this form could also be analyzed as internally transitive in the Hiphil (§30.3.2): 'he makes (himself) high', 'he acts in an exalted manner' in reigning.
- 6 הַמַּשְׁפִּילִי - 'the one making low'; ms Hiph ptc, שָׁפַל. The morphology and syntax of this form correspond precisely to that of the preceding participle, while semantically they are antithetical. This close correspondence of 113:5b and 113:6a suggests an intended ambiguity

in the structural function of the two concluding words, ‘in heaven and on earth’. Their position associates them initially with 113:6a, defining the range of YHWH’s vision. The contrast in spheres to which they refer echoes the preceding antitheses and implies distribution between those two phrases (i.e. high, in heaven; low, on earth). However, the self-contained structure of 113:5b-6a also indicates a connection of 113:5a and 113:6b: the implied rhetorical question, ‘who is like YHWH . . . in heaven or on earth?’, reiterates a frequent credal affirmation of YHWH’s uniqueness (e.g., Ex 9:14, 15:11, Deut 3:24, 4:7, Ps 89:7,9).

- 7 אֶשְׁפֹּת - ‘ash-heap, rubbish dump’. The term recurs as an independent common noun only in 1 Sam 2:8, in the song of Hannah to which 113:7-9 shows numerous connections, and in Lam 4:5.
- רִים - ‘he exalts’; 3ms Hiph impf, רִים. The corresponding verb in the other line of this synonymous couplet is similar in form (מָקִימִי - ‘he raises up’, ms Hiph ptc, קִים). As noted previously, a Qal form of רִים is also predicated of YHWH, in 113:4. The fact that the same juxtaposition of Qal and Hiphil forms occurs in the case of יָשַׁב (see below) suggests that this is a meaningful pattern of repetition: in his gracious condescension, he associates the poor with his own exaltation.
- 8 הוֹשִׁיב - ‘to seat, to cause to reign’; Hiph inf cons, יָשַׁב. As with רִים in 113:4,7, the verb יָשַׁב is used first of YHWH’s own sitting enthroned as a ruler (113:5, שָׁבַת), and then of his action in relation to the poor: their association with ‘nobles’ indicates that, like YHWH, they are raised to a position of authority. This motif is developed and modulated in the first word of the following line (מֹשִׁיבִי - ms Hiph ptc, יָשַׁב).
- 9 עֲקָרָה - ‘barren, infertile’; fs cons adj, עָקַר. The segholate pattern in the construct contrasts with the absolute form עֲקָרָה, an alternation found in a number of fs nouns and adjectives. The two nouns of this construct phrase contrast with those of the following phrase, which functions as a predicate accusative and defines the connotations of בֵּית more precisely: ‘the woman barren in the (empty) house’ or, in the light of the parallel, ‘the (desolate) woman barren with respect to family, as a joyful mother of children’.

## Chapter 31

### 31.1. Parsing and Translation

1.	3fs	Hiph	pf	לבש		she clothed
2.	3mp	Niph	impf	שמד		they will be destroyed
3.	1cp	Hiph	impf	סתר	+ 3ms os	we will hide him
4.	2ms	Hoph	wc + pf	שלך		you will be thrown
5.	1cs	Hiph	coh	גדל		I will magnify
6.	3ms	Hiph	wc + pret	שבע		he caused to swear
7.	mp	Hiph	ptc	שחת	abs	destroyers
8.	3cp	Pual	pf	לבש		they were clothed
9.	2fs	Hiph	impf	קדש		you will sanctify
10.		Niph	inf cons	שמע	+ 3fs ss	her being heard
11.	1cp	Hoph	pf	פקד		we were appointed
12.	mp	Hiph	ptc	רכב	abs	ones causing to ride
13.	2mp	Hiph	impv	קרב		bring near
14.	3cp	Qal	pf	משל		they ruled
15.	3ms	Hoph	impf	שחת		he will be ruined
16.	2mp	Hiph	impv	שמד		destroy
17.	3ms	Niph	pf	סתר		he was hidden
18.	2mp	Hiph	pf	שאר		you caused to survive
19.	1cp	Hiph	coh	קטר		let us burn
20.	fs	Hoph	ptc	שלך	abs/cons	one thrown <sup>1</sup>
21.		Niph	inf cons	שמד	+ 3ms ss	his being destroyed
22.	1cp	Qal	impf	משל		we will rule; <i>or</i> ,

<sup>1</sup> For most Hophal forms of שלך (as of a number of other verbs), the short u-class prefix vowel is *qibbûş* rather than *qāmeş-ḥāṭûḡ*.

	Niph	inf abs			being ruled
23.	Hiph	inf cons	לבש	+ 3mp sx	their clothing
24.	Hoph	inf cons	פקד	+ 3fp ss	their being appointed
25. 3/2fp	Hiph	impf	שחת		they/you will ruin
26. 2mp	Niph	impf	שבע		you will take an oath
27. 1cp	Hiph	impf	כבד		we will honour
28. 3ms	Hiph	juss	קרב		let him offer
29. fs	Piel	ptc	קדש	abs/cons	one sanctifying
30. 3cp	Hoph	pf	שבר		they were broken

### 31.2. Translation

1. You must certainly not make him ruler over you.
2. Do not pray on behalf of the offspring of the wicked.
3. The king was destroyed, and his son was installed as king in his place.
4. So now they have been despatched to us from (the) north and (the) south.
5. The sinner will be thrown to you from off the wall.
6. The city is ruined, for the priests have corrupted it.
7. The continual (*or*, daily) sacrifice should not be offered (*or*, burned) on this altar.
8. When he exalts himself, YHWH will perform (*lit.*, give) great signs.
9. There was heard in all the breadth of the land the sound of the songs of the nation.
10. Gather to me all those appointed over the harvesters.
11. At the time of judgement, many will be caused to lie in the ground.
12. Our offerings have been cut off from the temple of YHWH, and (*or*, for) the land has been ruined.

### 31.3. Translation

1. When the captain is appointed over the king's armies he will cause his land to cease (*or, rest*) from its wars, for he is a wise man and will deliver it from its distresses.
2. Destroy this city that acts corruptly, for it has abandoned me and cast me behind it, and it has offered up (*or, burnt*) its sacrifices to other gods.
3. I will rejoice in YHWH, for he has clothed us with his glory and has brought us near to (*or, allowed us to approach*) the place where he dwells (*lit, the tent of his habitation*), in order to magnify (*or, by magnifying*) his salvation towards us and to cause us to ride upon the high places in the earth.
4. The prophet could not throw down the stones of the high place at which the inhabitants of the land had defiled themselves, until his brothers (*or, colleagues*) gathered and approached to break them up with him.
5. Consecrate to YHWH the offspring of the families of the priests, in place of the firstborn of Israel, so that they may offer to him the meat of his sacrifices, both rams and bulls, on his altar.
6. After YHWH had appointed his servant David over his kingdom by (*or, for the purpose of*) making him great and establishing him as king in Israel, then the king praised him and magnified him because all his enemies had been cut off (*or, destroyed*) from before him.
7. Cause me to understand (*or, communicate to me*) the words of your God and teach me the ways of his covenant, so that I may consecrate myself to him and not defile myself, for he is a holy God before whom the wicked cannot hide themselves.
8. Even when we sinned against YHWH by corrupting our ways so that he punished us for our sins (*lit., visited our sins upon us*), he kept (*lit., caused to remain*) for us two tribes, for the sake of the glory of his name and to fulfill his purpose which he had announced through his prophet.
9. The king caused his youngest (*or, young*) son to ride on his second horse to the spring, in order for him to be made king in his place, and he was anointed there. Then, when the event was announced (*lit., when [one] caused [people] to hear the matter*), his whole people honoured him, because no youth like him was to be found in all the land.
10. Cause me to remember, YHWH, the days of my prosperity (*lit., my good*) and make me glad before you again, for I have been cast into darkness and laid



low in death; you make me hear hard things, and cause me to encounter (*lit.*, to find) afflictions, because of (*or*, by) the anger of those seeking me to destroy me, by the sword of those pursuing me to ruin me.

11. Then YHWH promised on oath, “If you truly speak what I consider to be upright, then I will make your land more honoured than all the (other) lands: I will release (*lit.*, send out) to you my blessing, and the waters from the sky will come down for you; you shall eat the fruit of your fields and rejoice greatly (*lit.*, rejoice [with] joy).”
12. The sound of joy has not been heard in our cities which have been captured or on our soil that has been ruined in this year, for the enemy has clothed (*or*, covered) us with shame and thrown our walls to the ground. So now we are praying to YHWH on behalf of our land until he hears our prayer so that we may be delivered.

#### 31.4. OT Texts

1. “Perhaps five of the fifty righteous people will be missing (*lit.*, the fifty righteous will lack five) - would you destroy the entire city for (*or*, because of) five?” He said: “I will not destroy (it) if I find forty-five there.” . . . So he said: “Please do not be angry,<sup>2</sup> my lord, and let me speak: perhaps (only) thirty will be found there?” So he said: “I will not do (it) (*or*, take action) if I find thirty there.”
2. Moreover, I have heard the groaning of the Israelites, whom the Egyptians (*lit.*, Egypt) are forcing to labour (*or*, enslaving),<sup>3</sup> and I have remembered (*or*, acknowledged, acted to fulfill) my covenant.
3. YHWH spoke to Moses, saying, “This is the offering<sup>4</sup> for (*or*, from, by) Aaron and his sons, which they must offer to YHWH on the day when he is

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<sup>2</sup> Literally, ‘let it not burn to my lords’: the III-ה verb *הָרָה* is used impersonally (§49.2), or with the implied subject *אֵף*, ‘anger’ (which is often included in the clause), in this common idiom expressing anger; *אֶתְּךָ* represents the honorific or intensive plural already encountered in numerous other instances (§50.3.3).

<sup>3</sup> *אֶשְׁרֵךְ* could also function causally here, explaining the reason for the Israelites’ groaning - ‘because the Egyptians are forcing them to labour’.

<sup>4</sup> *קָרְבָּן* - this is one of the most general terms designating a sacrifice or offering, cognate with the following verb; it is transliterated in Mark 7:11.

anointed . . . . The priest who is (to be) anointed in his place from among his sons will present it<sup>5</sup> (*or*, perform its ritual), as a perpetual due (*lit.*, decree of eternity) for YHWH: it must be burned (in its) entirety.”<sup>6</sup>

4. You must maintain his holiness (*or*, consider him holy; *lit.*, make him holy),<sup>7</sup> for he offers the food of your God; he must be holy for (*or*, to) you, for I, YHWH, who makes you holy, am holy.
5. When YHWH your God cuts off (*or*, destroys, removes) the nations, whose land YHWH your God is giving you, and you dispossess them<sup>8</sup> and live in their cities and houses, (then) you must set apart for yourself three cities within your land that YHWH your God is giving you.
6. The men<sup>9</sup> of Israel said to Gideon: “Rule over us, both you and your son and your grandson, for you have saved us from the power (*lit.*, hand) of Midian (*or*, the Midianites).” However, Gideon responded to them, “I myself will not rule over you, nor shall my son rule over you - (it is) YHWH (who) will rule over you.”
7. Samuel said to all Israel: “Now I have heeded your request and done all that you said (*lit.*, behold I have listened to your voice regarding all that you said to me), and I have established (*lit.*, caused to reign) a king over you.”

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<sup>5</sup> אֶתָּה - the feminine antecedent of this pronominal form is מְנַחֵם (omitted here), for which detailed instructions are provided in Lev 6:13-14.

<sup>6</sup> כָּלִיל - this is an adjectival formation, from the same root as כָּל, commonly employed as a noun (cf. §44.1.4.b); it can be interpreted here as an adverbial accusative (‘entirely’, §42.2) or as a sacrificial term corresponding to עֹלָה, ‘burnt-offering’.

<sup>7</sup> The 3ms pronominal form refers to individual members of the priesthood, the maintenance of whose holiness forms the subject of Lev 21:1-8; this suggests that the Piel of קִדַּשׁ is factitive here (‘make holy’), the specific progressive nuance of ‘keeping holy’ emerging entirely from the context, since it is not a question of initial consecration. The alternative translation (‘consider holy’) interprets the Piel as declarative-estimative, referring to the people’s attitude towards the priests which will govern the standards maintained for them (cf. §27.3.1,4).

<sup>8</sup> וַיִּרְשָׁקֶם - וַיִּרְשָׁק belongs to a small sub-group of verbs that exhibit an i-class vowel (*hîreq* or *ṣērê/s<sup>e</sup>gôl*) in the Qal perfect with object suffixes (so, more rarely, without such suffixes).

<sup>9</sup> אִישׁ - the collective use of this noun, indicated by the plural verb, is relatively common; cf. §45.4.5.

8. The men were very good (*or*, beneficial) to us: we were not abused, nor did we miss (*lit.*, pay attention to) anything all the time that<sup>10</sup> we travelled about with them while we were (out) in the open country.
9. “The situation is not like that; for a man from the hill-country of Ephraim, called Sheba the son of Bichri, has rebelled (*lit.*, lifted up his hand) against king David (*lit.*, against the king against David). Hand over him alone, and I will withdraw from attacking (*lit.*, go from against) the city.” So the woman said to Joab: “His head will be thrown<sup>11</sup> over the wall to you right away.”
10. Elisha came into the house, and there was (*or*, where he found) the child, laid upon his bed, dead. When he had entered, he shut the door upon the two of them and prayed to YHWH; then he went up (on the bed) and lay on the child, placing mouth to mouth (*lit.*, his [Elisha’s] mouth on his [the child’s] mouth), eyes to eyes and hands to hands.
11. Shaphan the scribe came in to the king and brought back word (to) the king. He said: “Your officials have paid<sup>12</sup> out the money found (*or*, present, available) in the temple and have put it into the hand(s) of those performing the work who are appointed (at/to) the temple of YHWH.”
12. Moreover the people to whom they are prophesying will be dumped (*lit.*, thrown [dead]) in the streets of Jerusalem,<sup>13</sup> because of the famine and the sword, and there will be no one to provide burial (*lit.*, burying) for (any of) them - themselves, their wives, their sons and daughters; (thus) I will pour out upon them (the consequences of) their evil.

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<sup>10</sup> קָלִי-יָמַי - note that the construct is here followed by an entire verbal clause (an infrequent but recurring syntactic usage); the clause functions in the same way as a verbal noun, ‘all the days of our travelling about . . .’

<sup>11</sup> מָשַׁלָּה - the use of *qibbûš* (the other short u-class vowel) as the prefix vowel is common in the Hophal participle (see also #10, #11, #12, below); it also occurs more sporadically in other Hophal tenses.

<sup>12</sup> הִתְיַכּוּ - in I-נ verbs, the first radical regularly assimilates to the second in the Hiphil stem, as in the Qal imperfect (cf. יִתְּנֶהוּ, below); §34.4, §34.2.1.

<sup>13</sup> יְרוּשָׁלַם - this name regularly exhibits a *k<sup>e</sup>flh/q<sup>e</sup>rê* variant (cf. §15.9): the vowelling corresponds to a dual ending; the consonantal text implies a suffix such as -ūm(a) or -ēm(a) (cf. Greek *hierosoluma*, *ierousalēm*).

### 31.5. Deuteronomy 11:1-10

1 וְאַהֲבָתָּ - ‘so you must love’; the repeated use of this root in Deuteronomy includes connotations of covenantal loyalty and commitment (as does the noun אֲהָבָה), just as its antonym שִׂנְאָה, to hate, implies the rejection or denial of covenantal obligations (e.g., 5:9-10, 7:9-10). This and the following verb וְשָׁמַרְתָּ summarize and conclude the series of admonitions introduced in 10:12-13 and then amplified in 10:16 and 10:20. The use of the two *wc* + *pf* forms here is dependent, specifically, on the four imperfect verbs of 10:20: note that 10:20 and 11:1 together repeat four of the five verbs from 10:12-13, in the same order (יִרְאָה; עֲבַד; אָהַב; שָׁמַר), thereby serving to frame the passage and to highlight its primary message; and that the root אָהַב, in particular, is prominent throughout (10:12,15,18,19, 11:1).

מִשְׁמָרְתּוֹ - ‘his charge, commission’. The noun מִשְׁמָרְתּוֹ, derived from the same root as the preceding verb, is used in diverse ways with reference to a place, function or situation that is to be observed. Here it refers to a duty or responsibility that has been allocated, and the pronominal suffix represents its source or author (a form of subjective genitive, §48.2.1). Note the omission of the sign of the accusative here and in the following phrases (אֵת is almost invariably present before other definite objects in this chapter [except in 11:14,25]). This may, of course, merely represent one of the seemingly random instances of its omission where expected; it may also be influenced, though, by the fact that the noun is cognate with the verb and so resembles a cognate accusative construction (‘keep his keeping’; cf. §42.2), in which the noun is normally indefinite and functions to define the manner rather than the object of the verbal action (Gen 26:5 is very similar, cf. Num 3:38, 18:3, etc.; contrast, with אֵת, Lev 8:35, Num 3:7,8, 18:4,5, and often).

... וְהִקְדָּתֶיךָ - the feminine noun הִקְדָּה is used with no discernible difference from the masculine הִקָּה (in principle, the *fs* form might have functioned as a collective noun). The use of *wāw* before this noun may simply serve a coordinating function (as is more clearly the case before the two following nouns); in this case, the four nouns modifying שָׁמַר as its object are presented as semantically equivalent concepts (i.e. different types of command; compare 11:6, listing components of the families).

However, *wāw* may also introduce an explanation of the preceding term - ‘keep what he has appointed you to do, that is, his decrees . . .’; the fact that מִשְׁמָרֶת is a singular collective noun whereas the three following are plural supports this conclusion.

- 2 וַיִּדְעֶתֶם - this verb marks a shift in focus, from the ethical commands concerning obedience in 10:12-11:1 to an extensive command concerning cognition in 11:2-7; for similar phraseology, see 4:39, 7:9, 8:5, 9:3, 9:6. This entire passage forms a single sentence, with two contrasting clauses introduced by כִּי as the object of this main verb (11:2-6, 11:7).
- . . . לֹא אֶת־בְּנֵיכֶם - as indicated in the previous note, the first object clause initiated here runs to the end of 11:6. It is reminiscent of Pauline style in its complexity, and in its lack of an explicit subject and verb - it is therefore impossible to be certain whether אֶת functions here as the sign of the accusative or as the preposition ‘with’ (moreover some interpreters, less plausibly, take the sequence כִּי לֹא . . . רְאוּ as a parenthesis, with אֶת־מוֹסֵר and all that follows as object of וַיִּדְעֶתֶם). Assuming that the use of כִּי in 11:7 marks a contrast after the negative לֹא here, the general intent of the passage would be as follows: ‘you must realize that [this concerns] not your children . . . , but [it concerns you, in that] your eyes . . .’. Alternatively, this can be read as an elliptical equivalent of 5:3, 29:13, where the sequence כִּי לֹא אֶת . . . is associated with the phrase כִּרְתָּ בְרִית: ‘not only with . . . but (also)’; thus, ‘you must realize that it is not [only/primarily] with your children . . . [that YHWH is making the covenant with its stipulations as noted previously], but [with you, whose] eyes . . .’.
- . . . אֶת־בְּנֵיכֶם אֲשֶׁר - according to the analysis presented above, everything that follows this noun, to the end of 11:6, has the syntactic function of modifying it; this entire passage therefore represents a single noun phrase! The first two relative clauses describe בְּנֵיכֶם, in terms of their (negative) experience (11:2,2). The following six are embedded within the first two at two levels, describing the object of the children’s experience - the activity of YHWH in relation to the Egyptians (11:3,4), who are themselves then described in terms of their partial destruction (11:4); the activity of YHWH in relation to Israel (11:5,6), who are themselves then described in terms of their partial

destruction (11:6). The basic structure of the passage is therefore ‘your children, who experienced/saw the activity of YHWH, which he performed with Egypt, when . . . and with you, when . . .’.

- 4 עַד הַיּוֹם הַזֶּה - this phrase is used to indicate the permanence of a situation up to the present (‘as is still the case to this day’) - in this context, the destruction of Egypt’s military strength and (by implication) the liberation that resulted from it; cf. 2:22, 3:14, 10:8, 29:3, 34:6.
- 6 . . . אֲשֶׁר פָּצְתָהּ - 3fs Qal pf, פָּצָה. If the antecedent of the relative particle is the preceding group of men, then it actually functions with the resumptive object suffix as the object of the ensuing verb וַתִּבְלַעַם: ‘whom the earth, having opened its mouth, swallowed’. Since this solution is unusual, it is possible that אֲשֶׁר is used here without an explicit antecedent, with the meaning ‘when’; the same option is available for the parallel clause אֲשֶׁר הִצִּיף in 11:4.
- בְּרַגְלֵיהֶם - ‘at their feet’; the phrase can be used idiomatically, with the meaning ‘in their following, retinue’ or ‘belonging to them’.
- 7 . . . כִּי - this conjunction frequently expresses a contrast in relation to a preceding negative clause: ‘not your sons . . ., but rather you’ (see on 11:2). The juxtaposition of 11:7 to 11:2-6 is indicated by the repetition of the key components of 11:2-6 here: the 2mp pronominal suffixes (בְּנֵיכֶם, 11:2; עֵינֵיכֶם, 11:7); seeing (רָאָה, 3cp Qal pf, 11:2; רָאָה, fp Qal act ptc, 11:7); the work of YHWH, which he performed (11:2-6, specifically 11:3; 11:7); its greatness (גָּדֹל, 11:2; גָּדֹל, 11:7).
- 8 וְשָׁמַרְתֶּם - ‘so you must keep’; this resumes the content of 10:12-11:1 and the topic of obedience, specifically וְשָׁמַרְתָּ (11:1), after the intervening discussion of historical experience; it is now developed with reference to the outcome, rather than the content, of obedience.
- תִּהְיוּ זָקִים - ‘you may be strong’; 2mp Qal impf, הָזִק - the vocalization reflects the presence of the initial guttural radical in a stative verb; cf. §32.2.1.

### 31.6. Psalm 27:1-4

- 1 אֵרָא . . . יְהוָה - note that the parallelism is synthetic here, the two clauses expressing cause and effect. Their shared features are primarily morphological (the 1cs pronominal forms, two of which מִי also

resembles phonetically), and less conspicuously phonetic (alliteration of *yôḏ* and *āleḥ*): this establishes continuity between the clauses, but not the synonymous parallelism that emerges from a series of semantic or syntactic correspondences. The two clauses in 27:1b are related in the same way; and it is the two couplets in their entirety, rather than the individual lines within a single couplet, that are correlated by synonymous parallelism. One could argue for an alternative line division, or stichometry, consisting of 27:1a and 27:1b as a single synonymous couplet. However, this yields unusually long lines both in 27:1 and 27:2,3, where a similar structure is present. On any analysis, it is clear that this psalm diverges in its poetic style and structure from the regular synonymous parallelism found in many sections of the previous psalms presented here.

- 2 צָרִי וְאֵיבִי לִי - this phrase stands parallel to עָלֵי מְרָעִים in 27:2a, implicitly dependent on the same infinitive, בִּקְרֹב. Again, the parallelism is not straightforward. 27:2a can be interpreted as a synthetic couplet, expressing temporal circumstance and purpose; and 27:2b balances and contrasts with it, reiterating the temporal circumstance in elliptical fashion but then identifying an outcome that is antithetical to the purpose. Unlike 27:1 and 27:3, though, this verse consists of a single clause (in syntactic terms, 27:2a is simply a temporal phrase); it therefore has features of climactic parallelism, which develops a complete idea by means of repetition and addition to what is initially an incomplete clause (e.g., Ps 93:3-4, 124:1-5).
- 4 יָשָׁב - 'to dwell'; Qal inf cons, יָשָׁב. I-י roots such as this form a segholate pattern in the infinitive construct, which reverts to its monosyllabic structure in the presence of the pronominal suffix (§35.2.3). This infinitive stands in apposition to the object of the preceding lines (אֲחֵת, אוֹתָהּ), specifying the content of what is asked and sought. 27:4a is framed as a synonymous couplet, in view of the equivalent objects and verbs; it is also possible to identify a progression in the verbs, from asking to seeking, from perfect to imperfect (unless interpreted as a preterite). In the same way, 27:4b is presented both as synonymous, by means of the three repeated infinitives and the equivalent phrases בָּרִית בְּהִיכָלוֹ and יְהוָה at its boundaries; and as marking a progression, since the second and third infinitives can also be read as a self-contained couplet parallel to and expressing the purpose of the first.

## Chapter 32

### 32.1. Parsing and Translation

1.	3mp	Qal	impf	אבד		they will perish
2.		Qal	inf cons	חזק	+ 3fs ss	her being strong
3.	2mp	Qal	impf	עמד		you will stand
4.	1cs	Qal	wc + pret	אסר		I bound
5.	2fp	Qal	impv	אסף		gather
6.	fs	Qal	act ptc.	פתח	abs/cons	one opening
7.	2fs	Qal	impv	עמד		stand
8.	3mp	Qal	impf	עבד		they will serve
9.	1cp	Qal	coh	חזק		let us be strong
10.	2mp	Qal	impf	אהב		you will love
11.	1cs	Qal	pf	שנא		I hated
12.	1cs	Qal	coh	הרג		let me kill
13.		Qal	inf cons	אסף	+ 2ms sx	your gathering
14.	2fp	Qal	impv	חשב		reckon
15.	3cp	Piel	pf	פתח		they opened up
16.	2mp	Piel	impv	שחת		ruin
17.	1cp	Qal	impf	הרג		we will kill
18.	3ms	Qal	impf	אסף	+ 1cs os	he will gather me
19.	3cp	Qal	pf	אבד		they perished
20.	2fs	Piel	wc + pret	חזק		you strengthened
21.	mp	Piel	ptc	שנא	+ 1cp sx	our haters
22.	2mp	Qal	impv	עבד		serve
23.	3mp	Qal	impf	אסר	+ 1cs os	they will bind me
24.		Qal	inf cons	עמד	+ 2fs ss	your standing



25.	1cp	Qal	wc + pret	חשב	we reckoned
26.	2ms	Piel	pf	אבד	you destroyed
27.	2ms	Qal	impv	אהב	love
28.	3/2fp	Qal	impf	שנא	they/you will hate
29.	2mp	Qal	impv	אסר + 3mp os	bind them
30.		Qal	inf abs	אסף	gathering

### 32.2. Translation

1. None who hate evil will (*lit.*, all who hate evil will not) perish in this way (*or*, thus).
2. YHWH has chosen you, and he has loved you more than your brothers.
3. He will not be willing to deliver us if we are his adversaries (*or*, are hating him).
4. The warriors were strong, for their God strengthened them.
5. They served their master who destroyed their enemy.
6. The judge said: "Let us abandon our ways."
7. You are to gather your elders so that I may speak my words to them.
8. I could not open the gate, because it was too heavy for me.
9. Bind the prisoners (*lit.*, the ones captured) of war and stand by (*or*, over) them.
10. You must not kill these men, for they love (*or*, are friendly with) us.
11. At that time they will seek him and will no longer sin.
12. Do not eat with them to make a covenant, for they are planning evil.

### 32.3. Translation

1. Let us tie our horses to these trees and sit down to eat (*lit.*, to eat food) before we gather up the flock.
2. At that time, when we stood in the gate of their city, we said to them that we were peaceable and (that) we were seeking to encourage (*or*, strengthen) them.
3. Be strong, (you) warriors of the kingdom, so that you may resist (*lit.*, stand against) your enemies who are laying waste your land; so fight against them, and destroy them.
4. In those days I will bring judgement upon those who plot evil against my prophets, so that they perish from before me; but as for my servants the prophets, they will be strong and will serve me.

5. Indeed he loves those who love (*or, are committed to*) him, but those who hate him will be hated (*or, rejected*), so that he will not deliver them from the hand of their adversaries (*lit., the ones hating them*) and (thus) they will perish from their land which he gave to them.
6. The priests taught their sons the laws of YHWH, who (*or, because he*) had appointed them for them to rule over his dwelling and in order for them to eat the consecrated meat of his sacrifices.
7. Choose what is upright in his sight, that he may (*or, and he will*) keep you from all evil; serve him and do not forsake him, so that you may be strong (*or, courageous*); seek him constantly, that you may eat the good (produce) (*or, bounty, wealth*) of the land, as he promised to Abraham his friend.
8. Open your mouth to inform the inhabitants of your land of my message: “Although YHWH has delivered you from calamity, and he has fulfilled for you the words of his covenant which he made with your ancestors, yet you do not wish to serve him.”
9. You shall no longer stand to serve me, and moreover you shall not prophesy in this place, because you have neither strengthened my people nor restrained them from evil, but (instead) you have led them to trust in abominations so as to kill them with famine and the sword.
10. Indeed, you will assuredly be called by a different name, and you will no longer forsake me, for I will gather you to myself by redeeming you from the lands of the nations who hold you captive (*lit., bind you*); a new heart will be given to you, and the days of your affliction, which you experienced there, will be forgotten.
11. The surviving members of my people will surely learn this song when I clothe (*or, endow, provide*) them with salvation. Then they will say: “We praise you, YHWH our God, we recount your great deeds, for you have surely redeemed us and have treated us with great love (*lit., made great your love to us*).”
12. The prophetess spoke as follows: “Now, if you will truly heed the voice of YHWH, by loving him, and (if) you follow his commandments and speak truth to one another (*lit., a woman to her sister*), then all your plans which you form (*or, purpose, devise*) will surely be established (*lit., stand*) and you will be successful (*lit., strong*) in everything to which you set your hands.”

### 32.4. OT Texts

1. Judah said: “What can we say to my lord? How can we speak, and how can we justify ourselves?<sup>1</sup> God has found (out) your servants’ guilt. Now we are slaves to my lord, both ourselves and (*or*, ourselves as well as) the one with whom (*or*, in whose possession; *lit.*, in whose hand) the goblet was found.”
2. YHWH said to Moses: “Assemble before me seventy of the elders of Israel, whom you know to be (*lit.*, that they are) elders of the people and officials over them (*lit.*, its officials); bring them to the tent of meeting, and they are to stand there with you. Then I will descend and speak with you there; and I will set aside some<sup>2</sup> of the Spirit that is upon you, and I will place (it) upon them so that they may share (*lit.*, carry) with you in the responsibility for the people.”
3. The earth opened its mouth (*or*, opened up) and swallowed them with their households as well as everyone belonging to Korah, and all the(ir) property. So they and all that belonged to them went down alive into the depths of the earth (*or*, into Sheol, into the underworld), and the earth closed (*lit.*, covered) upon them: thus they perished from among the community. Meanwhile, all the Israelites (standing) around them fled at their cry, for they thought, “The earth might (*lit.*, lest the earth)<sup>3</sup> swallow us (as well).”
4. You yourself stand here with me, so that I may speak to you all the command(s),<sup>4</sup> the decrees and the decisions, which you are to teach them and (which) they are to do in the land that I am giving to them to possess.
5. Watch out (*lit.*, guard yourself) for yourself lest you be ensnared (to follow) after them, after they have been destroyed from before you, and lest you inquire

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<sup>1</sup> נִצָּטְדָק - the final *qāmeṣ* is characteristic of Hithpael perfect, imperfect and imperative pausal forms (perhaps reflecting the original a-class vowel, of the perfect at least).

<sup>2</sup> מִן - this is a partitive use of the preposition, in which a preceding noun or pronoun is implied that refers to a part of the following noun (‘[some/a part] out of the [whole] Spirit’), cf. §48.1.1; the preceding use of מִן in this verse is also partitive, with an explicit preceding noun (‘70 [elders] out of the totality of elders’).

<sup>3</sup> כִּי־אִם - this conjunction usually introduces a negative purpose clause (‘in order that . . . not’), subordinate to a preceding clause (e.g., #5 below); quite frequently, though, the preceding clause is only implicit, as here - in these cases, the clause with כִּי־אִם indicates a possible eventuality that is to be avoided (‘[we must flee], otherwise/lest . . .’).

<sup>4</sup> הַמִּצְוָה - the singular noun is used collectively here, with reference to the corpus of commands as a whole (cf. Deut 6:1, 7:11, 8:1, etc.); the following *wāw* (omitted in some witnesses) is most likely explicative (‘namely’).

of (*or*, seek out) their gods, saying, “How do these nations serve their gods, so that I also may do so.” You must not do so in relation to (*or*, against) YHWH your God, for they have performed for their gods everything that YHWH abominates (*lit.*, every abomination of YHWH),<sup>5</sup> which he hates - indeed (*or*, for) they even burn their sons and daughters in the fire to their gods.

6. But if you consider it (*lit.*, [it is] in your eyes) a bad thing to serve YHWH, then choose for yourselves this day whom you will serve, whether (those) gods<sup>6</sup> whom your ancestors served, beyond the River (*or*, in Mesopotamia), or the gods of the Amorites in whose land you are (now) living. However, I and my household will serve YHWH.
7. So Israel served YHWH all the days of Joshua, and all the days of the elders who continued to live (*lit.*, lengthened days, extended days)<sup>7</sup> after Joshua and who had experienced all the deed(s) of YHWH that he had performed for Israel.
8. David came to Saul and stood (in attendance) before (*or*, served) him; he loved him greatly, and so he became his armour-bearer (*lit.*, one carrying implements).<sup>8</sup> Saul therefore sent (word) to Jesse, saying: “Let David stand before me, for he has gained my approval (*lit.*, found favour in my eyes).”

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<sup>5</sup> הָיָה - this is a clear example of a subjective genitive (§48.2.1), YHWH functioning as the subject of both the noun תּוֹעֲבָת and then of the semantically similar verb שָׂנֵא.

<sup>6</sup> אֱלֹהִים - the common noun is treated as definite, probably due to the following specification, and so is accompanied by the sign of the accusative, although lacking the article; the same construction appears in Josh 24:14, where it is clear that pagan gods are envisaged.

<sup>7</sup> הָאֲנָשִׁים - this form, with initial *s<sup>e</sup>gôl* + composite shewa, is typical in the Hiphil perfect of I-Guttural verbs (§33.1.2).

<sup>8</sup> נֶשֶׂא כֶּלִים - the phrase denotes a subordinate military office (e.g., 1 Sam 14:1,17, 31:4-6); it is elsewhere modified by a following genitive (a pronominal suffix or a name), making it definite. The same function may be served here by the use of possessive לְ (§50.2.3), as suggested by the translation; alternatively, the indefinite syntax indicates that David functioned as one of a number of armour-bearers (‘he became an armour-bearer to him’).

9. Jonathan spoke well of<sup>9</sup> David to Saul his father. He said to him: “May the king not sin against his servant David, for he has not sinned against you and his behaviour<sup>10</sup> towards you (*or*, his deeds for you) has been very good.”
10. “So now, gather the rest of the nation and encamp against the city and capture it, lest (*or*, otherwise) I myself capture the city and my name is associated with it (*or*, it is called by my name; *lit.*, my name is called over it).” David then gathered the entire nation and went to Rabbah; he fought against it and captured it.
11. The king of Israel said to Jehoshaphat: “There is still one man to seek YHWH from, but I hate him, because he does not prophesy good concerning me, but evil - Micaiah the son of Yimlah.” Jehoshaphat said, “May the king not speak thus.”
12. They opposed (*lit.*, stood against) Uzziah the king, and said to him: “It is not your prerogative (*lit.*, to you), Uzziah, to burn incense to YHWH, for (*or*, but rather) it is the prerogative of the priests, the descendants of Aaron who have been consecrated, to burn incense.<sup>11</sup> Go out from the sanctuary, for you have acted wrongly and you will receive no credit (for this) (*lit.*, not for you for glory) from YHWH God.”

### 32.5. Deuteronomy 11:11-21

- 11 וְהָאָרֶץ - the disjunctive *wāw* marks a contrast with the preceding description of Egypt and its water sources (11:10). This first clause in 11:11 resumes the description of the land of Canaan initiated in 11:10a by

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<sup>9</sup> The preposition *בְּ* can be used causally, with the meaning ‘on account of’; following the verb *דָּבַר*, though, it simply introduces the object of conversation, ‘about, concerning’.

<sup>10</sup> מַעֲשָׂיו - the noun מַעֲשָׂה is derived from a III-ה root (עָשָׂה); as a result of the weak final radical, pronominal suffixes on the singular form of such nouns may resemble those on a plural noun (as is the case with the preposition *עַל*, cognate with *עָלָה*, to go up); thus, it is possible that the present form is singular, which represents one of several possible explanations for the singular predicate *טוב* that follows.

<sup>11</sup> This translation takes *לְהַקְטִיר* as the subject of the second clause, as is clearly the case in the preceding clause (‘to burn incense [belongs] not to you . . . , to burn incense [belongs] to the priests’); apart from this structural consideration, the second usage of the infinitive could also modify the participle it follows (‘it is the right of the priests, the descendants of Aaron, who are consecrated to burn incense’).

repeating it almost verbatim, and it thus continues the explanatory force of that clause (כִּי, 11:10): the goal of prosperity in the land (11:8b-9) is dependent on obedience (11:8a) because the land, unlike Egypt (at least superficially), is totally dependent on YHWH's control of its rainfall.

- ... לְמַטָּר - the clause introduced by this phrase serves to describe אֶרֶץ in the previous predicate phrase, to which it is juxtaposed; it therefore functions as an unmarked (or asyndetic) relative clause (this is corroborated by the parallel construction in 11:12a, where אֶרֶץ is repeated and followed by an explicit relative clause). The use of the preposition לְ here is relatively unusual in Hebrew, indicating the source or basis of the action (i.e. the land's consumption of water).
- 12 שְׁנָה - the lack of an article in the second instance of this word is unexpected (since it is present in the first, in a corresponding phrase), and many manuscripts and versions do in fact include evidence for an article.
- 13 ... וְהָיָה אִם - the style of argumentation changes here, while retaining the same ethical goals and vocabulary (e.g., עָבַד and אָהַב, 11:13b). In 10:12-11:7 the demand for obedience is supported by motive clauses that evoke YHWH's past election, universal justice, past blessing, and (as implicit motivation in 11:2-7) his recent dealings with the nation. In 11:8-12, the call to obedience is reiterated from 11:1, supported by the motive of dependence on God's sovereignty over the land; however, it is now linked more explicitly to the outcomes rather than the precursors of covenant loyalty (לְמַעַן, 11:8,9; briefly anticipated in 10:13, לְטוֹב לָךְ). This orientation to the future now recurs in 11:13-15, which takes the form of a positive conditional sentence: the precondition of obedience (11:13) assures the outcome of future agricultural prosperity (11:14-15). A similar orientation characterizes 11:16-17 (admonition and negative purpose, cf. פֶּן, 11:16); 11:18-21 (admonition and positive purpose, cf. לְמַעַן, 11:21); 11:22-25 (positive condition).
- 14 יוֹרֵה וּמִלְקוֹשׁ - 'early rain and late rain'; these terms contribute to the dominant emphasis in this passage on rainfall (cf. מָטָר, 11:11,14,17; שָׁמַיִם, 11:11,17) and on its effects on the land. Whereas מָטָר is a general term, these two are more seasonally specific. יוֹרֵה is a rare noun (cf. Jer 5:24), with a synonym מוֹרֵה (Joel 2:23,23, Ps 84:7). Their

association with the autumn rains (ca. October to December) is suggested by their position before מְלִקְוֹשׁ when mentioned together as here (cf. Jer 5:24, Joel 2:23); and by usage of the cognate verb יָרָה in relation to ploughing and sowing (Hos 10:12, cf. also Hos 6:3 יִירָה; the verb represents either a homonym or a specific usage of the common verb meaning ‘to direct, teach’). The second noun is somewhat commoner (see also Jer 3:3, Hos 6:3, Zech 10:1, Job 29:33, Prov 16:15); the root לִקַּשׁ implies the idea of lateness (on the basis of usage in cognate languages), which supports interpretation of מְלִקְוֹשׁ as rain occurring late in the agricultural cycle (cf. לְקֹשׁ, late growth, Amos 7:1).

... דִּגְגָּךְ - ‘your grain, your (new) wine, your (fresh) oil’; these three terms recur together a number of times in Deuteronomy (7:13, 12:17, 14:23, 18:4, 28:51), as staple commodities of the Palestinian agricultural economy; for a fuller elaboration, with different terminology, see 8:7-9.

16 ... הִשְׁמְרוּ לָכֶם פֶּן - the section in 11:16-17 differs from 11:13-15 in being expressed as an imperative and a series of negative purpose clauses, initiated by פֶּן; functionally, though, it corresponds to 11:13-15 in expressing an alternative set of consequences (11:17) resulting from a different set of responses to YHWH (11:16). This correspondence is indicated by repetition of identical or equivalent vocabulary in contrasting contexts (e.g., עֲבֹד, 11:13,16; לִבְכֶּכֶם, 11:13,16; נָתַן, 11:14-15,17; מָטָר, 11:14,17), and of contrasting vocabulary in the same context of relationship to the Lord (for instance, listening [with its connotations of comprehension], and deception, 11:13,16; love, and turning away, 11:13,16; the imagery of rain, and the burning heat of anger, 11:14,17; giving, and withholding, 11:14-15,17). These contrasts are intensified by the references to the land and its produce: in 11:14-15 they are repeatedly accompanied by the pronoun ‘your’, whereas in 11:17 this is entirely absent - disobedience entails dispossession.

18 אֵלֶּה - omission of the article from attributive uses of the demonstrative is normal after nouns with pronominal suffixes, although not elsewhere.

טוֹטְפוֹת - ‘(protective) bands’; other translations include ‘frontlets’, or ‘phylacteries’ (transliterating the Greek term used at a later date). Both

the etymology and precise concrete meaning of the term remain uncertain. It appears only here and in a parallel usage in Deut 6:8, with reference to constant remembrance of the covenantal commands; and similarly in Ex 13:9,16, concerning constant observance of the Passover. In addition, the ensuing phrase בֵּין עֵינֶיךָ may have its most literal meaning ('between your eyes'), or it may mean 'on your forehead'. Later Judaic custom took this injunction literally, so that this term and the associated מְזוּזָה ('doorpost', 11:20) came to be used of the Scripture boxes associated with the forehead and doorway as protective amulets. The original usage, though, would have been figurative (cf. Prov 3:3, 6:21, 7:3, using the same verb קָשַׁר as here), presumably reflecting a protective military or a decorative function of the concrete object on which the metaphor is based.

- 19 שָׁבַת - 'to sit'; Qal inf cons, יָשַׁב. This verb is morphologically equivalent to the next (לָקַח; Qal inf cons, הָלַךְ), since they both pattern as I-י verbs (§35.2.3, §35.4; so יָרָשָׁה, 11:11); semantically, however, the two infinitival phrases function as opposites, evoking through the contrasting poles of domestic and public life the whole range of human activity conceived in spatial and social terms (a merism; §48.3). The following pair functions in the same way, with reference to all activity within a temporal framework (sleeping and waking); cf. קָם, 'to arise' (Qal inf cons, קָם). Thus, the entirety of each individual Israelite's existence, located within the cardinal points of time and space, is subsumed under the guiding yoke of Torah.

### 32.6. Psalm 27:5-9

- 5 סֶכֶךְ - 'thicket, lair, shelter'. This noun occurs very rarely, denoting an animal's lair or place of concealment (e.g., Jer 25:38), or God's (temporary) abode in Jerusalem (Ps 76:3); being derived from one of two (seemingly related) geminate roots סָכַךְ, it shows doubling of the second radical before a suffix (cf. חָק). The infrequent writing of the 3ms pronominal suffix with vowel letter *hē* as here, rather than with *wāw*, reflects its morphological derivation and an early orthographic convention (-ahu > -aw > -ô). The noun is cognate with the commoner form סִכָּה, whose meaning is comparable and which actually appears here as the *k<sup>e</sup>hē* (so in some versions); the fs noun occurs most



frequently in the phrase ‘feast of booths’, and also occasionally with reference to YHWH’s dwelling that is hidden within creation (Ps 18:12, Job 36:29, cf. Ps 31:21, Isa 4:6). The following phrase is plausibly read as part of this first line, as indicated by the major accent accompanying **יָצָה**.

**בְּסֹכֶת אֶהְיֶה** - this phrase is parallel to **בְּסֹכָה** (note the alliteration, and compare the similar parallelism in Ps 31:21); the reference to YHWH’s tent draws out the cultic associations implicit in some usages of **סֶכֶךְ** and **סֹכָה**, as opposed to those of a wild animal’s lair or place of refuge.

**צוּר** - ‘rock, crag, cliff’. This third clause in 27:5 is related to the first two by its equivalent verbal form (3ms subject + 1cs object suffix, with identical antecedents) and modifier (prepositional phrase with **בְּ**). On the other hand, the verb does not share the same degree of close semantic parallelism of its correspondents in the first two clauses (i.e. conceal, hide/ elevate); and this phrase is not readily interpreted as an exact parallel of **בְּסֹכֶת אֶהְיֶה**. While other implications are also likely to be present here, it appears that the term **צוּר** represents primarily a place of refuge in the mountainous wilderness (cf. 1 Sam 24:3, Isa 2:10,19,21, 1 Chr 11:15), an image frequently exploited in references to God by this common epithet (e.g., Ps 31:3, 61:3, 62:3,7,8, 71:3); and that, in contrast to the second clause, it draws out the alternative connotations of **סֶכֶךְ** as a lair in the wilderness. Thus, the protection of YHWH evoked in the first clause is elaborated in two different ways in those following.

- 6 **יָרוּם** - ‘it will be high’; 3ms Qal impf, **יָרוּם**. This verb at the beginning of 27:6 corresponds to the concluding verb of 27:5 (3ms Polel impf, **יָרוּם**, + 1cs os; cf. §40.2). The repetition of **אֶהְיֶה** in the middle clause of 27:6, in turn, indicates a correspondence to the middle clause of 27:5. This suggests that the first clause of 27:5 and the last of 27:6 are also to be read in relation to each other, juxtaposing preservation in crisis and celebration. This systematic coordination of 27:5-6 emerges in other features: for instance, the balancing of YHWH’s action in 27:5 (expressed by 3ms verbs) and the psalmist’s response in 27:6 (expressed by 1cs verbs, the first verb with subject **רָאשִׁי** being transitional between the two patterns); and the symmetrical descending word-count of the clauses in each verse, yielding an identical count for

each pair within the chiastic structure (4 + 3 + 2; 5 + 4 + 3 - the introductory conjunctions normally stand outside such structures).

- 7    **אָקראַ קוֹלִי** - the syntax of the verse implies that **אָקראַ** functions as a subordinate clause ('[when] I call', '[with which] I call'); cf. Ps 4:2. Although the accentuation conjoins these two words, they can also be interpreted as parallel terms in two lines of a chiastic couplet.
- 9    **בִּקְשׁוּ** - the mp form of the imperative here is difficult, apparently reciting an exhortation of YHWH to the community, to which the individual response is made in the following clause (cf. 27:4).

## Chapter 33

### 33.1. Parsing and Translation

1.	3fs	Hiph	pf	עמד		she caused to stand
2.	3mp	Qal	impf	אסר	+ 1cp os	they bind us
3.	1cp	Pual	pf	ברך		we have been blessed
4.	2fs	Piel	impv	חזק	+ 3fs os	strengthen her
5.	2mp	Qal	impf	אבד		you will perish
6.	ms	Niph	ptc	חשב	abs	one reckoned
7.	1cp	Qal	impf	פתח		we will open; <i>or</i> ,
	3ms	Niph	pf			it was opened; <i>or</i> ,
	ms	Niph	ptc		cons	opened of
8.	3ms	Hiph	wc + pret	אמן		he believed
9.	mp	Piel	ptc	אהב	+ 3fs sx	her lovers
10.		Piel	inf cons	שרת	+ 3ms sx	his serving
11.	3f/2ms	Hoph	impf	עמד		she/you will be stationed
12.	2ms	Piel	impv	אבד	+ 3ms os	destroy him; <i>or</i> ,
		Piel	inf cons		+ 3ms os	to destroy him
13.	3cp	Piel	pf	בער		they burned up
14.	2mp	Niph	impf	אסף		you will be gathered
15.	3mp	Hith	wc + pret	חזק		they strengthened themselves
16.	2mp	Niph	impv	אסר		be bound
17.	3f/2ms	Qal	impf	אחז		she/you will grasp
18.	3ms	Qal	impf	אסף	+ 1cs os	he will gather me
19.	mp	Niph	ptc	אמן	abs	ones that are faithful
20.	2ms	Qal	impv	עמד		stand
21.	3ms	Piel	impf	ברך	+ 2ms os	he will bless you

22.	3ms	Qal	pf	אהב	+ 1cp os	he loved us
23.	2ms	Piel	pf	שנא		you hated
24.	1cp	Hiph	pf	חזק		we strengthened
25.	2mp	Qal	impf	חשב		you reckon
26.	3mp	Niph	impf	אמן		they will be faithful
27.	2ms	Hiph	impv	עבר	+ 1cp os	bring us over; <i>or</i> ,
		Hiph	inf cons		+ 1cp sx	our bringing over
28.	2mp	Qal	impv	אסר		bind
29.	2fs	Niph	impv	פתח		be opened; <i>or</i> ,
		Niph	inf cons		+ 1cs ss	my being opened
30.		Qal	inf cons	אבד	+ 3ms ss	his perishing

### 33.2. Translation

1. Will it not be said that the earth is filled (with) his glory?
2. He blessed them and brought them across to this land.
3. When we believed in him, he displayed his power in amazing ways (*lit.*, he made wonderful his power) and drove them out.
4. Consume (*or*, remove; *lit.*, burn up) the evil from your midst and serve YHWH.
5. Present to me the messengers who have assembled (*or*, they approached me with the messengers who had assembled) in the palace.
6. Place them (*lit.*, cause them to stand) before me and destroy them, for they have refused to serve me.
7. When you are anointed as king, a new name will be given (*lit.*, called) to you.
8. You must definitely not allow (*or*, cause, appoint) him to serve before you, for he is unreliable.
9. I hastened to bless (*or*, greet) my companions and to provide food for them (*lit.*, to cause them to eat food), and I (thereby) strengthened (*or*, encouraged) them.
10. The women must assuredly hide and conceal themselves, so that their enemies (*lit.*, those hating them) do not seize them.
11. After they had approached (*or*, after [one] had caused them to approach) to devastate the city, he abandoned it and fled.

12. You have been blessed by YHWH, who has torn their kingdom away from them and made you ruler.

### 33.3. Translation

1. Do not open the gates and do not speak to them, for they are seeking to destroy us and they will certainly set fire to (*lit.*, kindle fire in) our settlement.
2. Gather the nation so that I may teach them the decrees of YHWH and his decisions, so that they may believe in him with their whole heart and love him with all their soul.
3. Then after those events, all the nations will be gathered against this place and its inhabitants, on account of the sin which their king caused them to commit.
4. All his words are reliable, and he will faithfully fulfill what he has promised (*or*, sworn [to do]); he will therefore reward (*or*, bring to completion) all your work and will cause you to experience (*lit.*, find) good, for as he has spoken, so he will establish it (*lit.*, cause it to stand).
5. On the day of the battle they shall station their men before the gates of the cities and upon their walls, and they shall fight for their families so that the nations do not cause them to perish.
6. Be strong in YHWH and trust in his name; believe in him and serve him, for he will not forsake you nor will he ever forget you; just as he strengthened his servant Moses, so he will make you strong also.
7. YHWH demonstrated his extraordinary signs (*lit.*, made wonderful his signs) in all the breadth of the land of Egypt, magnifying his servant Moses in that entire kingdom. He accomplished his great salvation (*lit.*, made great his salvation) for the sons of Israel his servants, and did not forsake them.
8. The prophet said: “These vessels must now be broken and thrown outside the building, for they have been completely defiled.” Then those ministering at the altar approached to remove them from the temple according to his words.
9. The priests hastened and presented (*or*, quickly offered) God’s offering, and they sacrificed the three bulls at his altar, for they were afraid of his anger which burned against the king of Israel who was leading the people into sin by his abominable deeds.

10. Bless our Lord, all (you) his priests who serve him; and let the sons of Israel his servant say, “May the name of YHWH be blessed for ever - blessed are you, YHWH our king, the great king over all the earth (and) the one who blesses us!”
11. Because they hated us, they set fire to all the walls of the city, and they devastated every house within it; they took every valuable object, and they seized the cattle and the sheep; they bound the inhabitants of the place, and removed (*lit.*, caused to pass by) them from their land to enslave them (*lit.*, to cause them to serve).
12. Thus says the God of Israel: “Will you stand before me, praying to me and seeking my favour, when your hands are full of blood and you have defiled yourselves by your abominable practices?” So now, thus says YHWH of hosts: “Remove your sins from yourself and consecrate yourself to me again; love what is good and hate what is evil; then I will also love you by atoning for your guilt.”

### 33.4. OT Texts

1. Joseph found favour with him (*lit.*, in his eyes), so he served him: he appointed him over his house (*or*, household), and placed all his property (*or*, affairs; *lit.*, all [that] exists to him) under his authority (*lit.*, in his hand). So, from the time<sup>1</sup> that he appointed him in his house and over all his property, YHWH blessed the house of the Egyptian because of Joseph: thus YHWH’s blessing rested upon all his property, within the home and on the estate (*lit.*, field).
2. When the days for his mourning had passed,<sup>2</sup> Joseph spoke to Pharaoh’s household: “If you look favourably upon me (*lit.*, I have found favour in your eyes), speak in the hearing of Pharaoh, as follows, ‘My father had me take an oath, saying, “I am about to die; therefore, in my grave that I dug out for myself in the land of Canaan, that is where (*lit.*, to there) you must bury me.’””

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<sup>1</sup> מֵעַתָּה - this compound form (מֵן + עַתָּה) is used adverbially, like a prepositional phrase (‘since then, from the [distant] past’); or with following genitive, like a preposition (‘since, from’); or, as here, with following finite verb, like a conjunction (‘since’).

<sup>2</sup> וַיִּעֲבֶר - although morphologically this is a *wāw* consecutive + preterite coordinated with the following event, the clause is not developed in any way; rather, it serves to mark the conclusion to the previous narrative concerning the death of Jacob, which provides the background for what follows. For these reasons, it can be viewed as a subordinate temporal clause in function.

3. YHWH said to Moses: “Stretch out (*lit.*, send) your hand and take hold of its tail”<sup>3</sup> - so Moses stretched out his hand and grasped it, and it became a staff in his hand (*or*, the palm of his hand) - “(this sign is) so that they may believe that YHWH the God of their fathers has appeared to you, the God of Abraham, the God of Isaac, and the God of Jacob.”
4. I will harden (*or*, make stubborn, make unyielding) his heart, and (as a result) he will not send away (*or*, release, let go) the people; then you shall say to Pharaoh, “Thus says YHWH, ‘Israel is my first-born son;’<sup>4</sup> and I have said to you, ‘Send away my son, so that he may serve me’; but you have refused to send him, so now I am going to kill your (own) first-born son.”
5. I will give peace in the land, and so you will lie down (*or*, sleep) without cause for fear (*lit.*, and none will cause to fear):<sup>5</sup> I will remove (*lit.*, cause to cease) predatory animal(s)<sup>6</sup> from the land, and no sword shall pass through your land. You will pursue (*or*, put to flight) your enemies, and they shall fall by the sword before you: five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and (thus) your enemies shall fall by the sword before you.
6. Moses went out and communicated YHWH’s words to the people: he assembled seventy of the elders of the people and stationed (*lit.*, caused to stand) them around the tent.

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<sup>3</sup> בָּנָהוּ - the antecedent of the 3ms suffix is נָחָשׁ, ‘a snake’; note that אֵת is regularly followed by כּ to introduce the object to which the action is directed (this kind of information is best accessed in a reference lexicon, under the entry for the verb).

<sup>4</sup> בְּנֵי בְּכֹרִי - the second noun is in apposition to the first, specifying it more precisely (cf. §43.2); it is not uncommon for elements of the first noun phrase (such as a preposition, אֶת, or pronominal suffix as here) to be repeated in the second. Although these two words could function as the subject of the verbless clause, they introduce new information about the entity already known to Pharaoh, ‘Israel’, which is therefore more likely to be the subject.

<sup>5</sup> וְאֵין מִחֲרִיד - this short clause introduced by disjunctive *wāw* describes the circumstances of the preceding clause (cf. §21.1.1, §52.3.2); the following two clauses resume the *wāw* consecutive + perfect sequence (introduced here with וְנִתְּתִי, but initiated with an imperfect verb in a conditional clause in Lev 26:1, ‘if you follow my decrees . . .’) - although syntactically sequential, they function to specify how peace will be given rather than identifying completely new events (26:8 stands in a similar relationship to 26:7).

<sup>6</sup> חַיָּה רָעָה - *or*, ‘dangerous animals’; the fs substantival adjective (from חָי, ‘living’) is normally used as a collective noun, with reference to wild animals.

7. YHWH said to Moses and Aaron: “Because you did not show faith in me by recognizing my holiness (*lit.*, to sanctify me) in the sight of the Israelites, therefore you will not bring this community into the land that I have given them.” Those were (known as) the waters of Meribah, because (*or*, where) the Israelites disputed<sup>7</sup> with YHWH and he upheld his holiness (*lit.*, showed himself holy) among (*or*, against) them.
8. When the soles of the feet of the priests carrying the ark of YHWH, the Lord of the whole earth, (come to) rest in the water<sup>8</sup> of the Jordan, (then) the water of the Jordan will be cut off, (namely) the water descending from upstream, and it will halt (*or*, stand [up]) (in) a single mass. . . . When your children ask in the future, “What (is the meaning of) these stones to you?,” then you shall tell them that<sup>9</sup> the Jordan’s water was cut off before the ark of the covenant of YHWH - when it crossed through the Jordan, the (very) water of the Jordan was cut off.
9. (Now) they were descending at the edge of the city when Samuel<sup>10</sup> said to Saul, “Tell the servant to go on (*lit.*, so that he passes on) ahead of us” - so he went on - “but you remain (*lit.*, stand) (here) now (*lit.*, today) so that I may inform you of (*lit.*, cause you to hear) the word of God.”
10. Then David said to his men: “Each of you put (*or*, fasten) on your sword.” So they each put on their sword, as did David (*lit.*, and David also put on his sword),

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<sup>7</sup> אָשַׁרְיָבָה - the verb is cognate with the preceding place-name מְרִיבָה, meaning ‘contention, dispute’, from the root רִיב; the clause introduced by אָשַׁר therefore appears to be causal in function, explaining the origin of the name (Num 27:14 is similar, with the reference to מְרִיבַת הָעֵדָה, ‘the contention of the assembly’, preceding the naming of the site).

<sup>8</sup> מֵי - since English normally uses ‘water’ as a singular noun, each of the following plural forms is rendered as a singular; retention of plural forms in translation would also be valid, as a more formal evocation of the extent of the water; note the reduplicated form מֵימֵי in Josh 4:7, which occurs infrequently in construct or with pronominal suffixes.

<sup>9</sup> אָשַׁר - this particle can approximate in usage to כִּי, introducing indirect speech (as in the translation above), or more rarely direct speech (“tell them, ‘The Jordan’s water . . .’”), or a causal clause (“tell them, ‘[It is] because the Jordan’s water . . .’”); the later recapitulation of this directive in Josh 4:21-22 favours the first or second option.

<sup>10</sup> וַשְּׁמוּאֵל - note the disjunctive *wāw*, following the participial clause which is itself circumstantial in that it interrupts the sequence of *wāw* consecutive + preterite verbs in 9:22-26; the use of *wāw* here appears to mark the following clause as both distinct from the participial clause (which is of relatively minor significance) and as introducing significant but preliminary information before resumption of the main narrative sequence in 1 Sam 10:1.



and about 400 hundred men went up after David, while 200 remained with the equipment (*or*, baggage).

11. Then the palace supervisor (*lit.*, [the one] who [was] over the house),<sup>11</sup> the governor of the city, the elders and the guardians (*lit.*, supporters)<sup>12</sup> reported (*lit.*, sent) to Jehu, saying: “We are at your service (*lit.*, your servants), and we will do all that you tell us - we will not make anyone king. Do whatever you consider right (*lit.*, that [which is] good in your eyes).”
12. Uzziah rested with his ancestors, and they buried him with his ancestors in the kings’ burial ground,<sup>13</sup> for (*or*, although) they realized that he was (*lit.*, said, “he is . . .”) afflicted with leprosy. Then Jotham his son reigned in his stead.

### 33.5. Deuteronomy 11:22-32

- 22 הַמִּצְוָה - ‘the commandments’: this singular noun is used quite frequently as a collective term for the legislation as a whole, particularly when preceded by כָּל (as in 8:1, 11:8, etc.); and both singular and plural forms (which occur more often in Deuteronomy than any other book, as does the cognate verb צִוָּה) are almost inevitably followed by some form of the relative clause found here, defining the legislation in terms of its source and historical context.

דָּבַק - ‘to cleave, adhere, be loyal (to)’; Qal inf cons, דָּבֵק. This is a variant of the infinitive construct (see also Deut 30:20, Josh 22:5), comparable to

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<sup>11</sup> אֲשֶׁר - the relative particle in this and the following phrase is used with an implied pronominal antecedent ([he] who), whose case function must be inferred from the context; this is a common construction, as with Greek ος. This particular phrase functions as a title, referring to the senior administrator or governor of a property, especially a palace.

<sup>12</sup> וְהָאֲמִנִּים - the verb אָמַן is attested only in participial forms in the Qal; the primary meaning of the active participle, which occurs infrequently, is ‘one that supports’. It is used particularly of roles in relation to children (e.g., אֲמִנָּה, ‘nurse’, Ruth 4:16); that is also the case here (cf. 2 Kings 10:1), where it might also be interpreted as ‘tutor’ or ‘attendant’.

<sup>13</sup> בְּשֹׂדֶה הַקְּבֻרָה - the phrase is unique in the OT (although not inherently unusual), so it may point to a segregated burial; in this case, the following כִּי-clause explains the reason for the unusual practice (‘for ...’). On the other hand, there is considerable variation in the burial notices in Kings and Chronicles (so for קְבֻרָה alone, of royal burials, in 2 Kings 9:28, 21:26, 23:30), and the burial of Uzziah with his ‘fathers’ conforms to a recurring formula; it is therefore possible that he received a standard burial, despite his leprosy as acknowledged in a following concessive clause (‘although ...’).

such forms as אֶהְבֶּה and יִרְאֶה; the addition of the fs suffix results in reduction of the u-class vowel in the second syllable and restoration of the u-class vowel in the first syllable (as *qāmeš-ḥātûp*), as is the case when pronominal suffixes are added to the regular form of the infinitive (§22.2). For a grouping of verbs similar to those in 11:22, see 10:20 (including דָּבַק) and 11:1, and 10:12-13. דָּבַק is commonly used of close adherence to something (e.g., bone to skin, Job 19:20), or to someone - often with connotations of loyalty within a specific social or covenantal framework (e.g., Gen 2:24, Deut 13:5, 2 Sam 20:2, Ruth 1:14, 2:8).

- 23 מִכָּפֶם . . . גֹּיִם - variants of this phrase with comparative מִן appear in 4:38, 7:1, 9:1, 14 (cf. Ex 1:9, Num 14:12, 22:6, Josh 23:9; also Gen 18:18, Deut 26:5).
- 24 בּוֹ . . . כָּל־הַמָּקוֹם - the entire phrase preceding יִהְיֶה לָכֶם receives emphasis from its initial position, functioning as a nominative absolute (cf. §51.1), which in this case anticipates the subject of the ensuing main verb: ‘every place the sole of your foot treads on, it shall belong to you’. The following verb is 3ms Qal impf, יִהְיֶה, agreeing with כָּל־הַמָּקוֹם as the head of the nominative absolute. The idiom יִהְיֶה לְ often indicates possession (compare יֵשׁ לְ, §13.3); thus, it can be rephrased in translation as a verb such as ‘own, possess’, with the object of the preposition as its subject: ‘wherever your foot treads, you shall possess it’. For the same motif of appropriating land by treading upon it, cf. Josh 1:3 (Joshua), and Deut 1:36, Josh 14:9 (Caleb).
- 25 פְּרַת - ‘Euphrates’; as the principal river within the Syro-Palestinian orbit of Israel, the Euphrates is commonly termed הַנְּהָר as here, sometimes without any further specification (e.g., Gen 31:21, Ex 23:31, Josh 24:2-3); the Hebrew name for the river reflects that used in Akkadian, *purattu*.
- אֲחֵרוֹן - ‘behind, latter’. The suffix *-ôh*, like the gentilic *-î*, often forms adjectives from nouns (including those nominal forms used as prepositions and adverbs; in this case, אַחֵר), cf. §43.1.6; compare ראש, head, and ראשון, first. The present usage has the specific meaning ‘western’, reflecting the Hebrew orientation to the east in defining cardinal points of the compass: east can therefore be identified as being ‘in front’ (e.g., קִדְמוֹנִי or קִדְמוֹן, cf. קִדְם, to be in front, before),

north as ‘left’, and south as ‘right’ (יָמִין). Other reference points are, however, more common: for instance, the rising and setting of the sun (cf. 11:30, below), or prominent geographical features such as the Negeb; e.g., 3:27.

- 25 בְּפָנֶיךָ - ‘against you’; this phrase resembles other prepositional usages of פָּנִים (e.g., לִפְנֵי, מִפְּנֵי), in which the specific meaning ‘face, presence’ is scarcely in evidence (cf. §54.4). In this case, the usage of בְּ is adversative.
- 26 קִלְלָה - ‘curse’ (so 11:28,29); this noun is derived from a geminate root קלל (ch. 39), used in the Piel with the corresponding meaning ‘to curse’ (e.g., Gen 12:3, Deut 23:5). Although the concept of covenantal blessing and curse is integral to the previous emphasis in Deuteronomy upon the consequences of obedience or disobedience, as is the verb בִּרַךְ, this passage at the conclusion of the hortatory section introduces the noun and its antonym בִּרְכָה (in 11:26,27,29) for the first time within the book. The ritual envisaged in the following verses (11:29-30) is elaborated in Deut 27 (cf. 27:12-13), with exposition of its implications in the subsequent chapters (cf. 28:15,45, 29:26, 30:1,19; 28:2,8, 30:1, 33:1,23).
- 27 אֲשֶׁר תִּשְׁמָעוּ - the content of the clause following the first use of the relative particle in 11:27 indicates that אֲשֶׁר has a conditional temporal function here, ‘if you heed’; this is confirmed by the contrasting statement at the beginning of 11:28, where אִם is used.
- 30 הַשָּׁמֶשׁ . . . אַחֲרֵי - this complex phrase serves to locate the two mountains more precisely than the preceding ‘on the other side of the Jordan’. The preposition אַחֲרֵי can be used spatially, with the meaning ‘beyond’. The verb בּוֹא, to enter, and the derived noun מְבוֹא, entry, are used in conjunction with שָׁמֶשׁ with reference to the setting of the sun (e.g., Gen 15:12,17, Deut 16:6, 23:12); by extension, they also refer to the region in which it sets, i.e. the west. The entire phrase therefore means ‘beyond the road of the west’: the genitive ‘of the west’ could define either direction (westward) or location (in the west); since the mountains are described as lying beyond this road, the second option appears more likely, referring to a road running north and south parallel to the west bank of the Jordan.

- אֵלֹן - this term is usually accompanied by an identifying personal or place name or by a title (e.g., Gen 13:18, Jg 4:11, 1 Sam 10:3), and this appears to be the case here also (see following comment); the same phrase, in the singular, occurs in Gen 12:6. Although none of the OT attestations of אֵלֹן contains contextual indications of its meaning, it is generally regarded as a species of tree (typically, a type of terebinth) or as simply a large, prominent tree serving as a landmark. It is phonetically and probably etymologically related to אֵלֶּה, which is identified more explicitly as a tree (e.g., 2 Sam 18:9,10,14, Isa 1:30) and listed with other distinct species in Hos 4:13; it is also phonetically similar to אֵלֹן, which again is clearly a tree (e.g., Isa 6:13 and Hos 4:13, with אֵלֶּה; Isa 44:14, in an extended series of trees).
- מֶרֶה - this term is logically a name or title here and in Gen 12:6 (written מֶרֶה), in keeping with the tendency noted above to identify אֵלֹן in this way; similarly, in some cases, אֵלֶּה (Gen 35:4, Jg 6:11, 1 Chr 10:12) and אֵלֹן (e.g., Isa 2:13, cf. Gen 35:8). If derived from the verb מָרָה, it could mean ‘teacher’ (ms Hiph ptc; cf. תֹּרֶה), either as a title or personal name (compare Jg 7:1, גִּבְעַת הַמֹּרֶה, ‘the hill of the Teacher’); in this case, it would be analogous to another usage in Jg 7:37, אֵלֹן, מְעוֹנְנִים, ‘(the) diviners’ terebinth’.

### 33.6. Psalm 27:10-14

- 10 . . . כִּי - the conjunction is variously interpreted as explanatory (‘for’), temporal (‘when’), or either conditional or concessive (‘if’, ‘although’). The first option is supported by the close relationship between 27:10 and the preceding verse: the plea that YHWH not forsake him is grounded in the actual contrasting behaviour of family members (עֲזַב, 27:9,10); and the four negatives addressed to YHWH in 27:9 correspond to the positive use of אָסַף here. Similar uses of כִּי occur in 27:5,12. The other three options are essentially variants of each other, dealing with a hypothetical situation in which the following perfect tense has a conditional value: ‘if, when, although they should abandon’. As a general rule, though, this usage of כִּי is more likely to be followed by an imperfect than a perfect tense.
- יֹאסֶפְנִי - ‘he will receive me, take me to himself’; 3ms Qal impf, אָסַף, + 1cs os. This verb is used with a variety of nuances, such as collecting

together or harvesting, removing, or - as here - receiving into one's presence or care. As such, it is equivalent in force to the sequence of four negative jussive verbs in 27:9.

- 11 לְמַעַן שׂוֹרְרֵי - 'because of my enemies'. לְמַעַן typically governs a phrase identifying the purpose or beneficiary of an action; less frequently, as here, it expresses a cause or circumstance affecting that action (similarly Ps 5:9, 8:3, 69:19). The following noun occurs exclusively in Psalms, in a sufficient number of contexts for its general meaning to be clear. Its etymology is ambiguous, however: it has the appearance of a Qal active participle, but it is typically regarded as an abbreviated writing of מְשׂוֹרֵר, a Polel (שׂוֹר) or Poel (שָׂר) participle (cf. §40.2, §40.3.1). The function of this short phrase within the poetic structure is not self-evident. The preceding six words of 27:11 represent a straightforward, but by no means stereotyped, synonymous couplet; similarly the concluding words of 27:12 (כִּי קָמוּ . . .), with abbreviation of the second line. The intervening material implicitly constitutes a self-contained structure also, therefore (לְמַעַן . . . צָרִי): this is supported by a clear semantic relationship between שׂוֹרְרֵי and צָרִי, suggesting the presence of an unbalanced couplet ('because of my enemies/ do not . . .'). Alternatively, the presence of this phrase at the end of 27:11 necessitates a rereading of the preceding couplet, with the major break after וַיִּהְיֶה and elision of the verb in the second line as in 27:12b.
- 13 לֹא - 'if not, unless'. This conjunction is derived from the conditional conjunction לוֹ, which is used to express an unrealized condition or wish ('if [only]'); the latter usage, reflecting its broader Semitic use as a particle expressing volition, occurs in independent exclamations without the expressed consequence expected in a conditional sentence. לוֹ is compounded with the negative לֹא (dissimilated to לוֹלֵא or לוֹלִי) to form its negative counterpart found here. The present usage of the negative form is unparalleled in lacking an associated consequence clause (compare, for instance, Gen 31:42, Ps 124:1-2). It is therefore either ignored (on the basis of Massoretic and versional evidence); or it is interpreted as the negative equivalent of exclamatory לוֹ, which amounts to an affirmation: 'if I had not believed (as in fact I did, I would have perished)', 'surely I believed'.

## Chapter 34

### 34.1. Parsing and Translation

1.	2ms	Hiph Hiph	impv inf abs	נבט		look; <i>or</i> , looking
2.	3cp	Niph	pf	נבא		they prophesied
3.	2mp	Hiph	impv	נגש	+ 1cs os	bring me near
4.		Hoph	inf cons	נגד	+ 3fs ss	its being announced
5.	2mp	Qal	impv	נסע		set out
6.	3ms	Hiph	juss	נגע		let him cause to touch
7.	2fp	Qal	impv	נתן		give
8.	1cp	Pual	pf	נחם		we were comforted
9.	2mp	Qal	impv	נגש		approach
10.	2ms 3ms	Hith Hith Hith	impv pf inf cons	נחם		comfort yourself; <i>or</i> , he comforted himself; <i>or</i> , to comfort oneself
11.	2mp	Qal	impf	לקח		you take
12.	mp	Hiph	ptc	נבט	cons	ones looking at
13.	2ms	Qal	impv	נשא		lift up
14.	2ms 2ms	Niph Piel	pf pf	נחם		you were comforted; <i>or</i> , you comforted
15.	2ms	Hiph Hiph	impv inf cons	נגד	+ 3ms os + 3ms os	declare it; <i>or</i> , to declare it
16.	2fs	Niph	impf	נצל		you will be delivered
17.	3ms	Hoph	wc + pret	נגד		it was announced
18.		Qal	inf cons	לקח	+ 3fp sx	their taking
19.	fs	Qal	act ptc	נסע	abs/cons	one travelling
20.		Qal	inf cons	נגש	+ 2fs ss	your approaching

21. 1cs	Qal	impf	נתן		I will give
22. 2fs	Hiph	pf	נבט		you looked
23.	Qal	inf cons	נפל	+ 3mp ss	their falling
24. 2mp	Hiph	impv	נצל	+ 3mp os	deliver them
25.	Qal	inf cons	נתן	+ 3ms sx	his giving
26. 2mp	Qal	impf	נגע		you will touch
27.	Qal	inf cons	נסע	+ 3fs ss	her setting out
28. 2mp	Piel	impv	נחם	+ 3fs os	comfort her
29. 1cp	Niph	pf	נגש		we approached
30.	Qal	inf cons	נישא	+ 2ms sx	your lifting

#### 34.2. Translation

1. This matter will be declared in the ears (*or, hearing*) of all Israel.
2. We were afraid to look at the top (*or, summit*) of the mountain of God.
3. Let us take the vessels after carrying them (*or, after they carry [them]*) outside.
4. He touched his tongue and said: “I have removed (*lit., caused to pass by*) your guilt.”
5. Will they not proclaim all your sin and prophesy against you?
6. Lift up your eyes and look to the heavens.
7. Station him on the top of the wall so that he falls (*or, and let him fall*) from it.
8. Only (*or, however, at least, surely*) deliver your people from men of deception and comfort them.
9. You are to set out and inform the king, “The army has been completely delivered.”
10. When they gave us gold we rejoiced greatly and carried it home.
11. I regret that (*or, I am comforted because*) I made him king over this tribe and put it in his power.
12. They approached the altar to fulfill their vow and fell to the ground.

### 34.3. Translation

1. Let him give the money to my servants so that I may buy (*or*, acquire; *lit.*, take) this vineyard with it, for it is very good; and, if he does indeed give me that money, I will give him half of its fruit.
2. Lift up your eyes to the sky and look to YHWH your God so that he may comfort us and deliver us from our enemies; for YHWH is abundant in (*lit.*, of) love, and he will forgive us (*lit.*, lift up [and remove] for us) our iniquities.
3. Give me food so that I may eat and not perish, in order that I may be delivered from death; for YHWH has made the famine severe (*or*, inflicted a severe famine) in our land for six years - he has not left us any food, and there is no one consoling (*or*, supporting) us.
4. They raised their voice(s) and swore an oath: "We will not give our daughters to them as wives (*lit.*, for a wife), and likewise we will not marry their women (*lit.*, take their women to ourselves), so that we may not perish through transgressing the covenant of our God."
5. Now it has certainly been told to us that you are a wise man and know the purposes of God and his ways. Grant us understanding, therefore, and teach us what he is announcing to you at this time.
6. The mother of Solomon approached the king and said to him: "Have they told you, O king, that the chief priest and (some) of the leaders of your army have enthroned your son Adonijah; but as for me your wife and my son Solomon, we were not invited (*lit.*, they did not invite us) to the sacrifice."
7. Then after she had approached David the king, his servants announced: "Nathan the prophet is standing here in the palace, and he desires to inform you of what he has been told (*lit.*, has been announced to him)."
8. When YHWH comforts his people, a way will be (*lit.*, will be found) in the desert, which will be called the way of holiness. The redeemed of YHWH will go there: they will not fall, nor will they go astray (*lit.*, sin, err) in it, and defiled ones will not be found there, for their deliverer will lead them along (*lit.*, cause them to pass by) on it.
9. Closed ears will be opened, and darkened eyes (*lit.*, eyes of darkness) will see clearly; crippled (*lit.*, broken) feet will be healed, and (the) bound tongue will speak distinctly. Then (the) redeemed will throng to Jerusalem; eternal joy will be on their head(s), songs of joy in their mouth(s).



10. Prophecy, son of man, against these places, and announce to them: “Thus says YHWH of armies, the God of Israel, ‘Do not live according to (*lit.* walk about in) the ways of the nations by approaching their altars, so as to see their abominations and bear (*or*, share in) their guilt.’”
11. At the beginning of the year, you must approach my altar and offer to me a bull and a ram on it, so that you may find favour before me. Then I will bless you in all your affairs: you will be blessed when you journey away from home (*lit.*, outside) and when you remain (*lit.*, stand) in the house, when you buy (*lit.*, take) from your fellow and when you sell (*lit.*, give) to him, when you work in the field and when you lie with your wife.
12. Our leader said: “Have the warriors approach me, and station them before me; let them inform me of the places to which they will be setting out.” Afterwards (*lit.*, after thus) they took their swords and carried (*or*, moved, transported) all their equipment, and they set out to fight against the enemies who were approaching against us and to deliver us from them.

#### 34.4. OT Texts

1. Now Abraham was old, being advanced<sup>1</sup> in age, and YHWH had blessed Abraham in every (way). So Abraham said to his senior servant in his household (*lit.*, to his servant the old[est] one of his house), who was in charge of (*lit.*, ruling over) all his affairs (*or*, possessions): “Place your hand under my thigh, that I may have you swear by YHWH, the God of heaven and earth, that you will not take a wife for my son from (among) the Canaanite women (*lit.*, daughters of the Canaanite[s]) in whose midst I am living.”
2. So Esau was hostile towards Jacob because of the blessing that his father had given him (*lit.*, [with] which he blessed him), and he thought to himself (*lit.*, Esau said in his heart), “The days of mourning for my father are approaching; then I will undertake to kill (*lit.*, let me kill) my brother Jacob.” The words of her elder son Esau were reported<sup>2</sup> to Rebekah, so she sent and called for her

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<sup>1</sup> זָקֵן בָּא (בְּיָמָיו) - this phrase recurs as a designation of old age in Josh 13:1, 23:1, 1 Kings 1:1; while the verbal forms could both be 3ms pf (cf. Josh 23:2), the analogous plural phrase in Gen 18:11 suggests that they are a verbal adjective and participle, respectively.

<sup>2</sup> For this passive construction, see #28.4.10.

younger son Jacob, and she said to him: “Look, Esau your brother is consoling himself over you with (the thought of) killing you.”<sup>3</sup>

3. After these events, his master’s wife took note of (*lit.*, lifted up her eyes to) Joseph and said to him, “Lie (*or*, have sex[ual relations]) with me.” However, he refused, saying to his master’s wife: “Indeed, my master does not know what is (happening) in the house as I do (*lit.*, with me);<sup>4</sup> he has put me in charge of (*lit.*, he has given into my hand) all that he owns. He is not<sup>5</sup> more important in this house than I; he has withheld nothing from me, except for you because you are his wife.”
4. Joseph said to his brothers: “Come here (*lit.*, approach) to me.” So they approached (him), and he said, “I am Joseph, your brother, whom you sold into Egypt.” . . . . They went up from Egypt and entered the land of Canaan (and came) to Jacob their father; and they told him, saying, “Joseph is still alive. In fact,<sup>6</sup> he is ruling over the whole land of Egypt.” Then his heart was overwhelmed (*or*, froze, grew faint), for he did not believe them.
5. The Egyptians pursued after them. . . . As Pharaoh approached, the Israelites looked up (*lit.*, lifted up their eyes) and saw the Egyptians (*or*, and there were the Egyptians) marching after them, so they became terrified. The Israelites

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<sup>3</sup> לִהְרֹגְךָ - the infinitive functions here to explain how the prior verb (in this case, a participle) is accomplished (§22.4.2.b); since the infinitive is essentially atemporal, it may refer to an action subsequent to the verb it modifies, as here, although typically the epexegetical infinitive describes a concurrent action.

<sup>4</sup> אִתִּי - the position of the prepositional phrase indicates that it modifies the preceding verb rather than the following indirect question, since the interrogative form would normally stand at the beginning of its clause. The specific use of the preposition אִתִּי here is unusual and open to various interpretations; it appears to imply association, or equality, in knowing - ‘he does not share with me in knowing what happens’, or ‘he does not know (any of) what happens, as I do’ (so 39:6).

<sup>5</sup> אִיִּנִי - some interpreters take the subject to be indefinite (‘no one is more important than I’), but this would typically be expressed without the pronominal suffix (אִיןִי אִיןִי).

<sup>6</sup> וְכִי - typically functions as a subordinating conjunction, linking the clause it introduces to the preceding clause, which it modifies (cf. §42.3.1-3); quite frequently, though, its function is emphatic as here, in what is normally a main clause (cf. §42.3.4, for one instance of this).

cried out to YHWH; and they said to Moses, “Was it for lack<sup>7</sup> of graves in Egypt (that) you brought us to die in the desert?”

6. Moses recounted to his father-in-law all that YHWH had done to (*or, against*) Pharaoh and Egypt on account of Israel, (and) all the hardship that had befallen them (*lit., found them*) on the journey and (how) YHWH had delivered them. . . . So Jethro said: “Blessed be YWHH, who delivered you from the power of the Egyptians and Pharaoh, who delivered the (entire) nation from under the power of the Egyptians.”<sup>8</sup>
7. I have taken the Levites in place of every first-born (son) among the Israelites; and I have given the Levites as dedicated (*lit., given ones*) to Aaron and his sons from among the Israelites, to perform the service<sup>9</sup> of the Israelites in the tent of meeting and to make atonement for the Israelites, so that there should not be any calamity among the Israelites because (*or, when*) the Israelites approach the sanctuary.<sup>10</sup> (*or, holy place*).
8. (It was) not with our forefathers (that) YHWH made this covenant, but with us (personally) . . . YHWH spoke face to face (*or, directly*) with you on the mountain from out of the fire; I was standing between YHWH and you at

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<sup>7</sup> הַמָּבְלִי אֵין - this complex phrase consists of interrogative *hē’*; מִן; and two negatives. The vowel of the interrogative particle is atypical, הֵא being the expected form (§19.5), but it recurs in 2 Kings 1:3,6,16 where the same phrase is used; it represents a feature of the particular manuscript (tradition) represented in *Biblia Hebraica Stuttgartensia* (cf. §41.1-2, §43.3 [Leningradensis]). מִן is used causally, ‘because of, (motivated) from’ (§48.1.3). The combination of בְּלִי (cf. בְּלִיָּה, §22.5) with אֵין constitutes a double negative construction, in which the one negative reinforces the other; it is not a common syntactic feature in Hebrew, but it is attested in various other usages of either בְּלִי or אֵין.

<sup>8</sup> Note the repeated emphasis on the verb נָצַל and on the participants in the process, and the antiphonal correspondence of Moses’ recitation and Jethro’s response (summarized also in Ex 18:9); while אֶתְּכֶם might refer to a different antecedent (such as Moses’ immediate circle), the focus of the passage is upon Israel as a whole; it is therefore likely that the same object of deliverance is in view in each case, and that the repetition serves the rhetorical function of expressing wonder at YHWH’s might deed.

<sup>9</sup> לַעֲבֹד אֶת-עֲבֹדָת - literally, ‘to serve the service’; the use of a cognate verb and object is common in Hebrew, but typically avoided in English (cf. §42.2; note also the preceding double accusative following וְאֶתְּנָהּ).

<sup>10</sup> הַקֹּדֶשׁ - the noun is frequently used abstractly, with reference to a state or attribute of holiness; however, like many Hebrew abstract nouns, it also refers to various concrete embodiments of that attribute, particularly a holy place such as the temple (cf. קֹדֶשׁ הַקֹּדֶשִׁים, ‘holy of holies’, ‘most holy place’); in this context, it could also refer to ‘what is holy’, i.e. consecrated offerings.

that time, to announce to you YHWH's word(s), for you were afraid of the fire and did not go up on the mountain.

9. YHWH said to him: "This is the land that I promised to Abraham, Isaac and Jacob, saying, 'I will give it to your descendants.' I have allowed you to see (it) with your (own) eyes, but you may not cross over to it." So Moses the servant of YHWH died there in the land of Moab according to YHWH's command (*lit.*, mouth).
10. The Israelites lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. They took their daughters to be their wives (*lit.*, for themselves for wives), and they gave their (own) daughters (in marriage) to their sons; and they served their gods.
11. David said to Gad: "I am very hard pressed (to decide). Let us fall into YHWH's hand(s), for his compassion is great, but let me not fall into human hand(s)." So YHWH sent (*lit.*, gave) a plague upon Israel, from the morning until the prescribed time (*lit.*, time of appointment); and 77,000 of the nation died, from Dan to Beer-Sheba. Then the angel extended his hand against (*or*, towards) Jerusalem to destroy (*or*, ravage) it, but YHWH relented from (*lit.*, repented, changed his mind [*or*, felt regret] regarding)<sup>11</sup> the disaster.
12. YHWH appeared (*or*, revealed himself) in Gibeon to Solomon in a dream during the night. God said: "Ask for whatever<sup>12</sup> I should give you." Solomon said: "You have shown great love in relation to your servant David, my father, in keeping with the fact that (*or*, because) he conducted himself before you with truth and righteousness and uprightness of heart in relation to you; thus you have fulfilled (*lit.*, kept) for him this great act of love in that you have given to him a son reigning upon his throne as is now (true) (*lit.*, according to this day)."

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<sup>11</sup> נִזְכָּר - the Niphal of נָחַם is complex; it is widely used of God as subject, with reference to a change of mind, purpose, or emotion in relation to a previous situation; this usage can appear paradoxical if the verb is interpreted without reference to either its breadth of usage or its description of psychological processes from an anthropocentric point of view (e.g., 1 Sam 15:11,29,35).

<sup>12</sup> מִה - after verbs such as שָׁאַל, מָה may approximate an indefinite pronoun in an object clause ('anything, whatever, that which'), rather than the more typical interrogative in an indirect question.

### 34.5. *Ruth 1:1-10*<sup>13</sup>

- 1 וַיְהִי - ‘and it was’; 3ms Qal wc + pret, הָיָה (§37.3). The first occurrence of this form is used impersonally, in the familiar construction introducing a temporal phrase (§18.4.1; §49.2); the second modifies the noun רַעַב.
- וַיֵּלֶךְ - ‘and he went’; 3ms Qal wc + pret, הָלַךְ. This irregular verb is inflected like a number of I-י verbs such as יָשַׁב (§35.2,4), which are characterized in the imperfect by loss of the first radical and by *ṣērê* as both prefix vowel and thematic vowel; similarly 1:4 (יָשַׁב) and 1:7 (יָצָא, הָלַךְ).
- שָׂדֵי - ‘field(s), territory’. The form recurs in 1:2,6a,22; however, it is spelled שָׂדֶה in the same phrase in 1:6b, 2:6, 4:3, suggesting that this is a singular construct form. This conclusion is supported by the absence of an absolute plural form שָׂדִים, and by analogies in other III-ה nouns such as מַעֲשֵׂה.
- 2 . . . וְשָׁם - note the series of circumstantial clauses introduced by disjunctive *wāw* in 1:2a, elaborating the content of 1:1b by providing background information about the protagonists and their geographical origins at the beginning of the narrative (cf. Luke 1:26-27). The resumption of the main narrative is then marked by recapitulation in 1:2b of the event introduced in 1:1b, with identical or parallel vocabulary (וַיֵּלֶךְ . . . בְּשָׂדֵי מוֹאָב); similarly 1:7 in relation to 1:6 (see below).
- נָעֲמָן - the first vowel of this personal name is *qāmeṣ-ḥātûp*, as indicated by the following *ḥātēp-qāmeṣ* (compare Septuagint *νωεμων*, with variant spellings that all reflect the initial u-class vowel); the name is a derivative of the u-class segholate noun נָעַם, ‘goodness’. נָעֲמָן, ‘Naaman’, is another derivative of the same root.
- אֶפְרַתִּים - the gentilic suffix -î is commonly elided before the plural suffix (cf. עִבְרִי, ‘Hebrew’, §43.1.8); if retained, the final *yôd* is doubled (cf. מִאֶבְרִיָּה, 1:4). This gentilic and the underlying term אֶפְרַתָּה are frequently associated with Bethlehem, as here (e.g., Gen 35:19, 1 Sam

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<sup>13</sup> Verse references without further identification in this and the following chapters (35.5, etc.) refer to the book of Ruth. For a more detailed treatment of the language of Ruth, see Donald R. Vance, *A Hebrew Reader for Ruth* (Peabody, Mass.: Hendrickson Publishers, 2003).

17:12, Mic 5:1, Ruth 4:11); other usages, of the same terms or homonyms, indicate locations to the north such as Ephraim (e.g., Jg 12:5, 1 Sam 1:1, 1 Kings 11:26, cf. Ps 132:6).

- 3 וַתִּשְׁאַר - the verb agrees with the principal subject (§45.4.4), as in 1:1,6; the root, which recurs in the same form in 1:5, is often associated with the important motif of the remnant (cf. שְׁאֵר, שְׁאֵרִית, ‘remnant’; e.g., Isa 7:3, 11:11, 37:32).
- 4 וַיִּשְׂאוּ - note the omission here, as frequently in I-נ verbs, of doubling when followed by shewa (§34.2.1.1).  
כְּעֶשְׂרִי - the preposition כִּי can express the idea of approximation (‘about, approximately’) when followed by numbers or (more rarely) by other units of measurement (e.g., ‘day’); see §52.2.1.
- 7 . . . וַתָּצֵא - note how 1:7 reiterates and expands the content of 1:6a, resuming the motif of the return (שׁוּב, 1:6,7, also 1:8,10; cf. 1:11,12,15,16,21,22, etc.) after the intervening indication of Naomi’s motivation for returning (1:6b). The bracketing of the motive clause may serve to highlight its covenantal language (particularly עֲמֹ, פְקֹד), which in turn elucidates the covenantal implications of this return (prominent in many prophets’ use of שׁוּב, particularly Jeremiah and Ezekiel).
- 8 לִכְנֹה - ‘go’; 2fp Qal impv, הִלֵךְ. As in the imperfect, this verb is characterized in the imperative by the thematic vowel *ṣērê* and loss of the initial radical (like I-י verbs, cf. 1:1; §35.2.2, §35.4). Note that shewa following a **stressed** long vowel is silent (as, for instance, in the Hiphil 2fp imperfect and imperative, and also the next word in 1:8, שְׁכִנָּה) - a refinement of the basic rule given in §3.2.2.  
אִשָּׁה - the use of אִשָּׁה here and in 1:9 following a feminine plural subject is distributive, corresponding to English ‘each’; similarly אִישׁ with masculine plural subjects (e.g., #12.4.10).
- 9 וּמִצָּאָהּ - although relatively infrequent, the imperative with conjunctive *wāw* following a jussive usually corresponds to other volitive sequences in representing the purpose, or intended outcome, of the preceding action (cf. §20.7.3); in this case, the object of יָתֵן is left unstated here, i.e. ‘may YHWH grant you [favour], so that you may find’ (such an object is supplied in some versions). Alternatively, the imperatival clause functions atypically as the object of the jussive (‘may YHWH grant that you may find’).

### 34.6. Psalm 91:1-4

- 1 יִתְּלוֹנֶן - 'he will dwell, lodge, spend the night'; 3ms Hithpoel impf, לִין. II- verbs such as this form a stem comparable to the Hithpael by reduplicating the third radical (§40.2); for an attestation of the Qal, see Ruth 1:16. Note the parallelism of 91:1: at the semantic level it is synonymous and symmetrical, arranged chiastically; at the syntactic level, though, the two lines function not as two parallel clauses but as subject and predicate.
- 2 אֶמַר - 'I will say'; §32.3.1. Although -לְ following verbs of speaking typically identifies the indirect object ('to YHWH'), the 3ms pronoun at the end of the verse makes this interpretation less likely here (though certainly possible): if the words following לִיהוָה are construed as direct speech, a 2ms pronoun would be expected (בָּרַךְ); and speech following אֶמַר in Psalms without a clause marker such as כִּי or לְאֶמַר, as here, is usually direct rather than indirect in the examples where they can be distinguished. This interpretation is consistent with the unusual style of Ps 91, in which there is no other direct communication between YHWH and either the psalmist or the one addressed by the psalmist (cf. on 91:9). It is therefore more likely that -לְ here corresponds to a dative of reference ('of, concerning YHWH'); similarly לָךְ, 91:11.
- 3 יָקוּשׁ - 'bird-catcher, trapper, hunter'. Whether construed as an unusual (but not unparalleled) usage of the passive participial pattern or as a variant of יָקוּשׁ (Hos 9:8), this noun denotes a person as the agent rather than as the passive object of an activity. The root typically refers to the trapping of birds (compare the archaic translation 'fowler'; and see, for instance, Ps 124:7); the metaphor is developed in 91:4a.
- 4 צִנָּה וְסָחָרָה - 'shield and (surrounding) wall'. The first of these terms denotes a large shield, as is clear from other Hebrew and cognate usages. The second occurs only here; based upon its association with צִנָּה and upon the meaning of the root סָחַר ('to go, travel around'), it has traditionally been interpreted as a comparable designation of a shield (e.g., 'buckler'); one of a number of alternative interpretations based upon the same etymology takes it to be a defensive wall, in the light of Syriac and Akkadian usage. Again, the military image is developed in the next verse, 91:5b (for that of a wall, compare also 91:2,9).

## Chapter 35

### 35.1. Parsing and Translation

1.	3fs 2ms	Hiph Hiph	pf impv	יטב		she did well; <i>or</i> , do well
2.	2fp	Hiph	pf	יתר		you left over
3.	fp	Niph	ptc	יסף	abs	ones added
4.	ms	Hoph	ptc	ידע	abs	one made known
5.		Qal	inf cons	ירש	+ 1cs sx	my possessing
6.	3/2fp	Niph	impf	ישע		they/you will be saved
7.	2ms	Hiph Hiph	impv inf abs	יצא		bring out; <i>or</i> , bringing out
8.	3ms	Qal	wc + pret	הלך		he went
9.	3f/2ms	Niph	impf	ירא		she/you will be feared
10.	3cp 2mp	Hiph Hiph	pf impv	יסף		they added; <i>or</i> , add
11.	3ms	Hiph Hiph	pf inf cons	ירד	+ 3mp os + 3mp sx	he brought them down; <i>or</i> , their bringing down
12.	1cp	Hiph	pf	ירש		we caused to possess
13.	2ms	Hiph	impv	ידע		make known
14.	3cp	Niph	pf	יתר		they were left
15.	1cp	Qal	impf	יכל		we are able
16.	2fs	Hiph	pf	הלך		you caused to go
17.	3f/2ms	Hoph	wc + pret	יצא		she was/you were led out
18.	2ms	Hiph Hiph	impv inf abs	יתר		leave over; <i>or</i> , causing to remain
19.	2mp	Qal	pf	יכל		you are able
20.	3f/2ms	Hiph	wc + pret	יסף		she/you added



21.	2ms	Hoph	pf	יִרְדּוּ		you were brought down
22.	3f/2ms	Niph	impf	יִרְשׁוּ		she/you are dispossessed
23.	3cp	Niph	pf	יָדָעוּ		they were known
24.	1cp	Hiph	wc + pret	יִשְׁעוּ		we saved
25.	1cs	Niph	pf	יִרָא		I was feared
26.	2mp	Hiph	impf	הֵלַךְ	+ 1cp os	you will bring us
27.		Qal	inf cons	יֵצֵא	+ 2ms ss	your going out
28.	ms	Hiph	ptc	יֹטֵב	abs/cons	one doing well
29.	2fp	Qal	impv	הֵלֵךְ		go
30.	3fs	Hiph	pf	יִשַׁע		she delivered; <i>or</i> ,
	2ms	Hiph	impv			save

### 35.2. Translation

1. Who can be delivered on that terrible (*or*, fearful, awe-inspiring) day?
2. The two women set out (*lit.*, went) to depart from their land.
3. Only for them have I made known my ways and provided deliverance (*lit.*, and I delivered them).
4. Is it good (*or*, does it go well) for you when you follow (*lit.*, go after) the gods of the nations?
5. Let us again go down to the camp so that we may live there.
6. She guided (*lit.*, caused to go) her daughter in wisdom to cause (*or*, causing) her to inherit what is good (*or*, prosperity).
7. When you beget sons in the land you will praise him.
8. So now they will (*or*, let them) go out to fight against their enemies (*or*, those hating them) and destroy them.
9. He stretched out his right hand to touch the tree, and he took (some) of its fruit.
10. They are distant from you, and I alone am close to you to heal you.
11. There will not be left one person of that generation which continues to sin.
12. Make known his teaching on the mountains of Judah; send it forth to the nations.

### 35.3. Translation

1. When their affliction became known to him, he saved the women in the place and brought them to peaceful land; he settled them there and treated them well.
2. The prophet went out and said to them: “Is it a time for you to be dwelling in your fine houses, while this house has been completely destroyed and its walls have fallen to the ground?”
3. The good individual will obtain (*or, inherit*) prosperity, and will eat the fruit of his ways; but an evil person will be thrust out into darkness and in darkness he will be made to dwell - he will not see the salvation of his people, nor will he experience the prosperity of his land.
4. She is a wise woman, and when she comes down to us she will explain to us (*lit., cause us to know*) what she learns from (*lit., what becomes known to her from the mouth of*) the priest; and she will teach us the ways of this land in which we are travelling.
5. I am unable to settle these families on my land, for they are numerous and I cannot allow them to live with me. So then, tell me that I might know what (*else*) you wish to receive from me, and I will give it to you.
6. Inform (*or, make known to*) the elder on my behalf, as follows: “If you approve (*lit., if it is good in your eyes*), allow me to settle in this city and by no means send me out from among you, for I am afraid to go through that fearful desert.”
7. His men came to the city and found it burnt with fire, and its inhabitants had been driven away. When they realized that their wives and children no longer remained there, they sat on the ground and cried out aloud (*lit., uttered their voice and cried out*).
8. Afterwards I will reserve (*lit., cause to remain*) for myself only a few people (*lit., men of number*), who will again live in accordance with my decrees when they fear me with a contrite (*or, broken*) spirit and consecrate themselves to me. However, those who plan evil will perish completely; not even one of them will be left.
9. The saviour came down, whom God had brought to deliver his people who were imploring him (*for aid*); he brought them out of their affliction by saving them from the army of those pursuing them, and he led them for forty years in the wilderness with great signs and severe judgements.

10. Once again the commander sent (*lit.*, the commander added again and sent) his messenger to the king (with the following message): “Send down to me the warriors remaining in your land, so that I may lead them out against our adversaries, for I cannot march out to save you unless you send them down to me.”
11. Then YHWH promised on oath, “I will bring them out from the place of slavery where they were bound; I will bring them to another land and give them possession of it, and there I will settle them in peace. Then they will know that I am YHWH, their saviour: they will truly follow my ways, fearing me (*lit.*, and they will fear me) and praising my name.”
12. You will surely cause this people to possess the land, and they will live there. I will lay the fear of you upon its inhabitants, so that they will not be able to stand against you; and, when they are cut off from the land, you must completely demolish their altars, throwing them to the ground, so that they do not lead you into sin with their customs.

#### 35.4. OT Texts

1. Enoch lived (*lit.*, walked) in fellowship with God for 300 years after he fathered (*lit.*, his causing to be born) Methuselah, and he fathered (other) sons and daughters. . . . So Enoch lived in fellowship with God, and then he disappeared (*or*, passed away; *lit.*, he was not), for God took him (away).
2. So we said to my lord, “We have an aged father, with a young child born in (his) old age, whose brother has died so that he alone is left from (*lit.*, belonging to) his mother, and his father loves him.” Then you said to your servants, “Bring him down to me, so that I may set eyes (*lit.*, my eye) upon him.” We in turn said to my lord, “The lad cannot leave his father; if he leaves<sup>1</sup> his father, then he will die.” However, you said to your servants: “If your youngest<sup>2</sup> brother does not come down with you, you cannot see my face again.”

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<sup>1</sup> וַיִּזְבּ - this and the following *wāw* consecutive perfect function as protasis and apodosis in a conditional sentence; cf. #10.4.10, #24.4.3.

<sup>2</sup> הַקָּטָן - a definite adjective can function as a superlative when it describes an entity characterized by that adjectival quality to a unique degree, with implicit or explicit comparison to a larger group (in this case, the young brother from among all the brothers; cf. ‘your little brother’ in English).

3. Joseph was unable to contain himself before all those standing (*or*, stationed) by him, so he called out: “Send everyone out from my presence (*lit.*, from beside me).” Thus, no one was present (*lit.*, stood) with him when Joseph made himself known to his brothers; but<sup>3</sup> he wept out loud (*lit.*, gave his voice in weeping), so that the Egyptians heard (it) and (indeed) Pharaoh’s household heard (it). So Joseph said to his brothers, “I am Joseph. Is my father still alive?”; but his brothers could not answer him, for they were confounded before (*or*, because of) him.
4. “You must tell my father of all my importance (*or*, honour, prestige) in Egypt and of all that you have seen, and quickly (*lit.*, hasten and)<sup>4</sup> bring my father down here.” . . . . Meanwhile, the news (*or*, report [of it]) was heard in Pharaoh’s palace, that Joseph’s brothers had arrived, and this was pleasing to (*lit.*, in the eyes of) Pharaoh and his officials.
5. “Go, now: I will send you to Pharaoh, so that you may bring out (*lit.*, and bring out)<sup>5</sup> my people the descendants of Israel from Egypt.” Moses, however, said to God: “Who am I, that I should go to Pharaoh and bring out the descendants of Israel from Egypt?”
6. Therefore say to the Israelites: “I am YHWH, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their servitude and I will redeem you . . . . I will take you to be my people (*lit.*, to myself for a people), and I shall be your God, and thus you will know that I am YHWH your God,<sup>6</sup> who brings you out from under the burdens of the Egyptians.”

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<sup>3</sup> וַיִּתֵּן - the exact relationship of this clause to what precedes and follows is, as is frequently the case, open to more than one interpretation; the contrast implied by this translation with the conjunction ‘but’ emerges from the following emphasis upon the Egyptians’ hearing, despite the fact that they were excluded from Joseph’s self-revelation.

<sup>4</sup> מַהֲרָא is one of a group of verbs frequently coordinated with a following verb (typically a *wāw* consecutive or an infinitive), in relation to which the initial verb functions adverbially (verbal hendiadys, §53.1); so #36.4.5.

<sup>5</sup> וַיְהוֹצֵא - although this could in principle be an infinitive absolute, the imperative is more likely following the cohortative, as part of a volitive sequence expressing purpose (cf. §20.7.3).

<sup>6</sup> אֲנִי יְהוָה אֱלֹהֶיְכֶם - several syntactic divisions of this formula are possible (e.g., ‘I, YHWH your God, [am the one who brings]’); typically the pronoun functions in it as a subject, with YHWH as the predicate and a form of אֱלֹהִים in apposition to יְהוָה; this analysis is consistent with the structure and content of the preceding clauses in Ex 6:6-7, whose 1cs subject and various predicates are reiterated in the present clause.

7. Now, then, if I have (already) found favour in your eyes, give me knowledge of (*lit.*, cause me to know) your ways so that I may know you, in order that I may (continue to) find favour in your eyes; consider that this nation is your people. . . . How, then, will it be known that I and your people have found favour in your eyes? - surely it will be because you go (*lit.*, will it not be in your going) with us so that I and your people are distinguished from all the (other) nation(s)<sup>7</sup> on the face of the earth.
8. Be careful to heed (*lit.*, keep and hear) all these orders that I am giving (*lit.*, commanding) you, so that it may always go well with you and your children after you because you do what YHWH your God considers good and upright. When YHWH your God eliminates (*or*, cuts off) the nations, whom you are entering there to dispossess from before you, and you do dispossess them and settle in their land, you must be on the alert (*lit.*, guard yourself for yourself).<sup>8</sup>
9. He said to them: “I am now (*lit.*, today) 120 years old; I am no longer able to carry out my duties (*lit.*, to go out and to enter):<sup>9</sup> YHWH has said to me, ‘You may not cross this (river) Jordan.’ However, YHWH your God will himself be crossing before you - he himself will destroy these nations from before you so that you may dispossess them; (and) Joshua will be crossing before you, as YHWH has spoken.”
10. Joshua said to the Israelites: “Approach<sup>10</sup> here, and listen to the words of YHWH your God.” Then Joshua continued (*lit.*, said): “By this you will know that the Living God<sup>11</sup> is in your midst and (that) he will surely

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<sup>7</sup> כָּל־הָעַם - definite singular nouns following לֵל can be used collectively, even in words where the singular noun typically refers to individual entities and it is the plural that is used with reference to multiple entities.

<sup>8</sup> For the continuation of this passage in Deut 12:30-31, see #32.4.5; while it would be syntactically possible to read the second clause introduced by כִּי, in Deut 12:29, as directly dependent on 12:28, the content of 12:29 dealing with the destruction of the nations relates it more closely to 12:30-31.

<sup>9</sup> לָצֵאת וּלְבוֹא - these two verbs are used together as a merism (§48.3), to indicate the performance of human activity, particularly in leadership roles; so in #11, below.

<sup>10</sup> אָשָׁךְ - the vowelling and stress on the first syllable are unexpected (similarly Ruth 2:14, 1 Sam 14:38, 2 Chr 29:31); the typical form for a I-נ verb would be אָשָׁךְ (also attested).

<sup>11</sup> אֱלֹהֵי חַי - although this could be translated as ‘a living God/god’, the phrase is used as a title and so both the noun and the associated epithet can be inherently definite (so Hos 2:1, Ps 42:3, 84:3; similarly אֱלֹהֵי חַי, אֱלֹהֵי חַי).

dispossess from before you the Canaanites, the Hittites, the Hivites, the Perizzites, . . . ”

11. Now, YHWH my God, you yourself have made your servant king in place of David my father, but I am a young child - I do not know how to act (*or*, lead) (as king) (*lit.*, to go out and to come in). . . . So may you give to your servant an understanding (*lit.*, hearing) heart, to lead (*lit.*, judge) your people (and) to discern between good and evil, for (otherwise) who can lead this vast (*lit.*, heavy) people of yours?” The Lord approved of the request (*lit.*, the word was good in the eyes of Adonay), in that Solomon asked for this thing (*or*, made this request).
12. He said: “Give (food) to the people so that they may eat.” But his assistant (*or*, servant) said, “How can I set this before 100 men?” However, he said: “Give (it) to the people, that they may eat, for this is what YHWH says, ‘They will eat and have (some) to spare (*lit.*, eating and leaving over).’”<sup>12</sup> So he served them (*lit.*, gave [it] before them), and they ate and had (some) to spare, according to the word of YHWH.

### 35.5. *Ruth 1:11-22*

- 11 לָקַח - note the 2mp suffix, with fp antecedent; the use of mp forms as the common gender with reference to feminine antecedents is relatively common, particularly in 2p perfect and in 2-3p pronominal forms (see also 1:8,9, 1:19,22, etc.).
- וְהָיָה - ‘(that) they should be’; 3cp Qal wc + pf, הָיָה. The characteristic final vowel -ā(h) of III-ה verbs is elided before the 3cp perfect suffix (§36.2, §37.3); before consonantal perfect suffixes, the vowel following the second radical is -î (or -ê), cf. 1:12 (וְהָיָה). The *wāw* consecutive perfect here follows the verbless clause (‘are sons still to me?’, ‘do I still have sons?’), indicating the hypothetical outcome of the rhetorical question; the wc + pf sequence is considerably more versatile than the wc + preterite, in that virtually any non-perfect clause may stand at the beginning of the sequence (e.g., in addition to an imperfect: a verbless clause, as here; participle; imperative, cf. §18.3, §20.7.1).

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<sup>12</sup> אָכַל וְהָיָה - note the use of the infinitive absolute as an approximate equivalent of a finite verbal form (in this case, of an imperfect, reflecting the future orientation of וְהָיָה).

12 זָקַנְתִּי מְהִיּוֹת - ‘I have become too old to be’; the infinitive of III-ה verbs such as הָיָה is regularly marked by the suffix -וֹל following the second radical (§36.2, §37.3; so 1:13). The use of מְ following the stative verb is comparative. A typical comparison (terminology varies for this and the following construction) identifies the subject as being characterized by the adjectival quality to a greater degree than the object of the preposition; in this case, it would yield the meaning ‘I am old more than marriage [is old]’. In some other cases (particularly where subject and prepositional object are semantically diverse, as here), the subject is identified as being characterized by the adjectival quality to a degree that in some way exceeds the capacity of the prepositional object: ‘I am old too much for [me] to marry’.

... אֶמְרָתִי כִּי - whereas the first occurrence of כִּי in 1:12 is causal, here it is most likely temporal and more specifically conditional in function (cf. Job 7:13, Num 5:20; §53.2.1); the perfect may be used in the protasis of conditional sentences to identify a possible event as the basis for an ensuing hypothetical consequence (‘if I should have said’, ‘if I said’). The two following clauses introduced by וְ, with the same use of the perfect, continue the protasis.

13 ... הֲלֹהֵן - ‘therefore?’; the form apparently consists of interrogative *hē*, + לְ, + demonstrative הֵן (as sometimes in Aramaic); some versions and commentators read as וְהֲלֹהֵן, with reference to the hypothetical sons. The three clauses of the protasis in 1:12 are balanced by three clauses in 1:13 expressing the consequence, or apodosis (‘if I should say . . . , should you then wait . . .’). The balance appears to extend further, in that the two וְ clauses correspond to the two הֲלֹהֵן clauses (also marry, also bear sons; therefore wait for sons, therefore wait to marry); the first clause of the protasis, concerning hope, is negated by the last clause of the apodosis (the terse, elliptical clause לֹא, which dispels hope); and this extended conditional sentence is enclosed by two causal clauses, containing two comparative clauses (much too old, 1:12; much too bitter, 1:13).

תַּעֲגִבָּהּ - the root עגן appears only here in Biblical Hebrew; the limited cognate evidence suggest that the Niphal has a reflexive value in relation to an inferred Qal meaning ‘to hinder, deprive, seclude’. The form attested here is atypical (but not without parallels) both in the presence of *šērê*

rather than *paṭah* before the suffix and in the absence of doubling of the final radical *nûn* before the suffix -nā(h).

- מר - 'it is bitter'; 3ms Qal pf, מרר. The root is geminate (in which the second and third radical are identical) and stative; this specific form could also be an adjective, therefore (cf. §39.2.1-2; compare §19.3). The use of מן following the stative verb could thus be comparative, as in 1:12. In view of the correspondences between 1:12 and 1:13, and specifically between these two stative verbs (see above on הִלֵּהֵן), this appears plausible: it yields the meaning 'I am much too bitter for you [to associate with]'; a positive comparison would be grammatically possible but probably less apposite ('it is much more bitter for me than you'). An alternative interpretation regards the use of מן as indirectly causal, defining the source of her bitterness: 'I am very bitter because of you' (i.e. on account of their share in her misfortune).
- 14 וַתִּשְׁנֶה - as is sometimes the case in III-א verbs, the quiescent third radical is here omitted entirely.
- וַתִּבְכֵּינָה - 'they wept'; 3fp Qal wc + pret, בָּכָה. The imperfect and related forms of III-ה verbs are characterized by the final syllable -e(h) (e.g., 1:17, יַעֲשֶׂה, which is retained as -e(y) before the 2/3fp suffix; cf. §36.2).
- 15 וַשָּׁבָה - 'she has returned, turned back'; 3fs Qal pf, שָׁב. The covenantal language associated with the verb echoes that in 1:6-7; here, though, it is accompanied by the double irony of an Israelite turning a foreigner away from the God to whom Israel was to bear witness, and of the foreigner refusing to do so.
- יְבִמָּה - 'sister-in-law, brother's widow'. This noun recurs in only one other passage (Deut 25:7,9, together with its masculine counterpart); the cognate Piel verb appears there also (Deut 25:5,7), and in Gen 38:8: both texts deal with a familial obligation to provide offspring for a deceased brother. If the same connotations are present here, the term highlights a dilemma (the absence of a brother to fulfill this duty) and foreshadows a solution (provided by a more remote relative, in the person of Boaz).
- 16 אֶל-אֲשֶׁר - the relative particle with an independent antecedent is not usually governed by a preposition (cf. §17.5). That is not the case, however, when the antecedent is implicit in the use of the relative, as here and in



several of the following clauses: i.e. ‘to [the place] which you go [there]’, ‘to whatever [place] you go’ (compare Greek  $\text{ὅς}$ ).

- 17  $\text{כֹּה יַעֲשֶׂה} \dots$  - ‘thus may YHWH do to me and thus may he add, if [even] death separates between us’. The two verbs introduced by  $\text{כֹּה}$  constitute part of an oath formula, invoking an unspecified sanction from the deity in the event that the oath is broken (cf. 1 Sam 3:17, 25:22, etc.); the repetition intensifies the severity of the sanction. The event concerning which the oath is taken normally follows, expressed as a positive conditional clause (in relation to an event that is repudiated) or a negative condition (in relation to an event that is affirmed); in view of the preceding oath formula, it is therefore likely that  $\text{כִּי}$  here functions conditionally (cf. 1:12), although  $\text{אֲם}$  is more common in this context.
- 19  $\text{בִּאֲנָה}$  - ‘their coming’; Qal inf cons,  $\text{בִּיא}$ , + 3fp suffix: the suffix is very unusual, but not unparalleled (e.g., Gen 21:29, 42:36).
- 20  $\text{מָרָא}$  - the fs suffix  $-\bar{a}(\text{'})$ , which is normal in Aramaic, corresponds phonetically and morphologically to the usual  $-\bar{a}(\text{h})$  in Hebrew. The root  $\text{מר}$ , which has already appeared in 1:13 and recurs in the next clause, is antithetical to the meaning underlying ‘Naomi’ (cf. 1:2); the validity of her original name is implicitly reasserted in its later association with blessing by and of YHWH (specifically in 2:20, 4:14).
- $\text{הִמַּר}$  - ‘he has made (events) bitter’, or, ‘he has acted bitterly’; 3ms Hiph pf,  $\text{מָרַר}$  (cf. Qal pf, 1:13). Stative verbs may be used transitively or intransitively in the Hiphil (cf. §30.3.1,2): thus, ‘to make [something] bitter’ (with the object implied here); or, ‘to act bitterly’.
- 21  $\text{הִרַע}$  - ‘he has made (events) bad’, or, ‘he has acted badly’; 3ms Hiph pf,  $\text{רָעַע}$ . This is another Hiphil stative form, with the same interpretational possibilities as  $\text{הִמַּר}$ .
- 22  $\text{הַשָּׁבָה}$  - ‘who had returned’; 3fs Qal pf,  $\text{שָׁב}$ . The prefixed article, which is relatively unusual with finite verbal forms, marks this as a relative clause.

### 35.6. Psalm 91:5-10

- 5    עֹף - ‘(which) flies’; 3ms Qal impf, עוף (§38.2.3). The verb introduces an unmarked, or asyndetic, relative clause, which modifies עוף in the preceding prepositional phrase; for similar clauses, see 91:2b, 6a, 6b. The relative clause corresponds in function to the genitive לַיָּלָה in relation to מִפְּחָד (‘from the terror of’) in the parallel first line of the couplet. The military imagery of 91:4b implies usage of עוף in its literal meaning as ‘arrow’, while the connotations of the parallel term פֶּחָד remain shadowy in keeping with its nocturnal setting (alternatively, פֶּחָד alludes to פֶּחַ, ‘snare’ [91:3], and the arrow belongs to a hunter; cf. Isa 24:17-18, Jer 48:43-44). The opposition of ‘night’ and ‘day’ evokes the entire range of time within which evil may be encountered; and a similar opposition may be implied by the nebulous and specific threats identified in the two lines.
- 6    . . . מְדַבֵּר - the two prepositional phrases governed by מִן in 91:6 repeat the syntax of 91:5 and are dependent on the same verb; and the nominal objects of מִן are morphologically similar (both the segholate nouns and עוף derive from monosyllabic bases, cf. *hēṣ* < *hiṣṣu*; §15.4). In addition, three of these four phrases are modified by asyndetic relative clauses (see on 91:5), the verbs in 91:5b and 91:6b being phonetically identical; and the parallelism of the temporal nouns is distinctive (night, day; darkness, noon - note that the context makes ‘darkness’ unambiguously the darkness of night or midnight). These correspondences indicate that 91:5-6 is to be read as a single unit, within which both 91:5 and 91:6 also constitute semantically self-contained couplets. The alternation of antithetical terms representing the diurnal cycle may suggest that a second level of parallelism associates 91:5a with 91:6a, and 91:5b with 91:6b (see below).
- קָטָב - ‘destruction, disaster’, ‘sting (?)’. The root קטב is attested in Biblical Hebrew only in this noun; cognate usages suggest it may be related to קצב, with the approximate meaning ‘to cut’. Its other occurrences are in Deut 32:24, in the immediate context of famine and plague and associated with a diverse range of other disasters as expressions of God’s arrows (חֲצִי, 32:23); in Isa 28:2, associated with wind and other features of a violent storm; and in Hos 13:14, again parallel to דְּבָר (plural) as agents of death and Sheol (cf. 1 Cor 15:55, citing this

passage). Various interpretations can be proposed for this and the other three terms evoking calamity to which it is related in 91:5-6, depending on how those interrelationships are perceived. The etymology, and the meaning ‘sting, goad’ evidenced in the Septuagint and 1 Cor 15:55, suggest that the term is most closely related to <sup>ו</sup>חָרַץ in 91:5b, consistent with the close correspondence of <sup>ו</sup>חָרַץ and <sup>ו</sup>חָרַץ, ‘noon’; in this case, a similar relationship would link <sup>ו</sup>חָרַץ and <sup>ו</sup>חָרַץ, and essentially two threats (war and sickness) would be represented. Alternatively, <sup>ו</sup>חָרַץ can be viewed as the salient term, since it is repeated from 91:3. In this case, each of the other terms emerges as a correlative of plague: so <sup>ו</sup>חָרַץ in Deut 32:24 and the Hebrew of Hos 13:14; and <sup>ו</sup>חָרַץ, used figuratively in Deut 32:23 as unleashing a series of disasters beginning with famine and plague (similarly Ezek 5:16-17; cf. Ps 38:3-4, Job 6:14, 34:6). In this case, the initial literal reading of <sup>ו</sup>חָרַץ, while still valid in the light of 91:4b, becomes modified by the contours of its immediate context. As a third alternative, the four terms can be viewed as listing a range of different threats, representative of the vicissitudes of human existence.

- 9 <sup>ו</sup>חָרַץ . . . פִּי - the straightforward reading of these words is as an address to YHWH, ‘for you, YHWH, are my refuge’. However, this interpretation of the 2ms personal pronoun is not readily harmonized with 91:9b, where the 2ms subject can only refer to the believer addressed by the psalmist: the transition from one referent to another for the same pronoun, while possible, appears unduly abrupt. It is clear that 91:9 recapitulates 91:1-2 and must be interpreted in the light of it: note the repetition of <sup>ו</sup>חָרַץ and <sup>ו</sup>חָרַץ; and the correspondence in meaning between <sup>ו</sup>חָרַץ here and <sup>ו</sup>חָרַץ, ‘my stronghold’, as well as the two verbs, in 91:1-2. If the arguments for reading 91:2 as a terse statement of faith about, rather than to, YHWH are valid, then 91:9 is logically read in a similar manner: ‘for you (have said) [in 91:2a], “YHWH is my refuge”.’ Alternatively, 91:2a must be reinterpreted as direct speech, in the light of 91:9a. On either analysis, this third usage of the root <sup>ו</sup>חָרַץ highlights it as a key idea (the verb occurs in 91:4a).
- 10 <sup>ו</sup>חָרַץ - ‘blow, wound’. The noun, cognate with <sup>ו</sup>חָרַץ, is often used of disease (compare medical usage of terms such as ‘stroke’, ‘attack’); it therefore shows continuity with the vocabulary associated with <sup>ו</sup>חָרַץ, ‘plague’.

## Chapter 36

### 36.1. Parsing and Translation

1.	3ms	Qal	juss	בכה		let him weep
2.	mp	Qal	act ptc	קנה	+ 3ms sx	his buyers
3.		Qal	inf abs	בנה		building
4.		Hith	inf cons	כסה	+ 3ms ss	his covering himself
5.	3mp	Niph	impf	ראה		they will be seen
6.	3ms	Pual	wc + pret	כלה		it was finished
7.	3/2fp	Qal	impf	ראה		they/you will see
8.	1cp	Hiph	impf	נשקה		we will cause to drink
9.	3ms	Hiph	juss	רבה		let him multiply
10.	mp	Qal	act ptc	בכה	abs	ones weeping
11.		Hiph	inf cons	ירה	+ 3ms sx	his teaching
12.	3ms	Qal	wc + pret	גלה		he revealed
13.	ms	Pual	ptc	כסה	cons	covered by
14.	3f/2ms	Qal	juss	ראה		may she/you see
15.	2fs	Qal	impv	רבה		be abundant
16.	1cs	Pual	pf	צוה		I was commanded
17.	3cp	Piel	pf	גלה		they uncovered
18.	2mp	Hiph	impv	פנה		turn
19.	2fp	Hiph	pf	ידה		you thanked
20.		Qal	inf cons	רעה	+ 1cp sx	our pasturing
21.	2ms	Hoph	pf	ראה		you were caused to see
22.		Niph	inf cons	בנה	+ 3fs ss	its being built
23.	3f/2ms	Qal	wc + pret	שתה		she/you drank
24.	2ms	Hiph	impv	רבה		multiply; <i>or</i> ,

		Hiph	inf abs			multiplying
25.	2mp	Piel	impv	כלה		complete
26.	3mp	Hiph	impf	רבה		they will multiply
27.	3ms	Hiph	pf	ראה	+ 1cs os	he showed me
28.	3ms	Piel	wc + pret	צוה		he commanded
29.	fp	Hiph	ptc	ראה	abs/cons	ones causing to see; <i>or</i> ,
	fp	noun	מִרְאָה			visions
30.	2mp	Qal	impv	קנה		acquire

### 36.2. Translation

1. Go (and) water our oxen so that they may drink.
2. Praise YHWH, our deliverer; bless the name of our shepherd.
3. He will assuredly lead them from this city and take them into exile.
4. The messenger commanded: “A great palace is to be built for our king.”
5. Do not weep, for your saviour will be revealed (*or*, will reveal himself) to you.
6. Teach me your commandments so that I may see your glory.
7. He left them (*lit.*, turned from with them) and went down to see the survivors (*or*, those that were left).
8. Indeed (*or*, now), he has allowed the water to pass over our head(s), and (*or*, so that) it has covered us.
9. His livestock increased very greatly, which his sons had acquired for him.
10. You must finish watering the sheep and (then) quickly (re)turn (*lit.*, and hasten and turn) home.
11. Command him as follows: “You must not multiply silver, so that you do not develop a haughty attitude (*lit.*, lest the eyes of your heart be lifted up).”
12. The sight of his glory appeared (*or*, became visible) like a devouring fire, which covered his mountain.

### 36.3. Translation

1. There is no one in this place to tend our livestock, for the people of the land hate all shepherds (*lit.*, herders of sheep) and have ordered that they be expelled (*lit.*, to cause them to go out) from among them.
2. When he had finished speaking, we said, “Let us again go out from our land and (*or*, to) buy food for our surviving children, so that we do not have to witness (*lit.*, see) their death because of the famine.”
3. They covered their heads so as not to see the glory of the face (*or*, presence) of God, lest they should perish, for (*or*, and) they were greatly afraid of him and they could not even look at one another because of (*lit.*, from) their fear.
4. They looked and saw that there was (*lit.*, and behold) a man fallen in the desert whose companions had left him there, so they gave him water to drink from their vessels and, when he had drunk, his spirit revived again (*lit.*, added to strengthen itself).
5. The king finished building three cities in which to settle the men of his (own) tribe; then, when they had been built, he gave to his relatives (*or*, brothers, fellow tribesmen) houses within them and they multiplied there.
6. At that time you are to take large stones and set them up (*lit.*, cause them to stand) on the two (*or*, on two specific) mountains in the land, and you are to write on them all the words of this law which I am commanding you, so that you may multiply there.
7. The shepherd said: “I will turn (aside) (*or*, let me turn) to see this great sight.” When he did so (*lit.*, when he turned to it), the angel of YHWH appeared to him and said, “Stop (*lit.*, behold)! The ground on which you are standing is holy.”
8. If you truly obey him and believe his words by following his commandments as you were commanded, then he will surely multiply you as the water of the seas and as the stars of the sky, so that your offspring will be too numerous to be counted (*lit.*, and your seed cannot be counted from abundance).
9. Turn to your God, and you will be delivered; approach him and contemplate (*lit.*, see) him in the temple, and you will be saved. Present before him offerings of (*or*, in) righteousness, and you will experience (*lit.*, see) good (*or*, prosperity) all your days; give to him sacrifices in truth and trust in him, and he will allow you to experience peace all your life.
10. Command the people to follow you (*lit.*, so that they go after you) to that city to capture it; then, when YHWH causes the wall to fall and you capture it, you

are absolutely forbidden to take from it livestock or silver or gold, for YHWH has commanded that it be destroyed (*lit.*, to destroy it) in its entirety.

11. The prophet announced: “YHWH has indeed revealed himself by appearing (*or*, showing himself) to me. So now, these are the decrees and commandments which YHWH your God has commanded me to teach you, so that you may observe them and so that you may then prosper (*lit.*, so that it may go well for you) in the land to which you are (all) crossing so as to take possession of it.”
12. “The daughters (*or*, women) of Jerusalem will assuredly weep no longer,” says YHWH their saviour, “nor will the women of Judah again be taken into exile away from their land,” says God their teacher. “For indeed, I will surely show them (*lit.*, cause them to see) my salvation: I will give them their territory as a possession (*lit.*, cause them to possess their land) for ever, I will enable them to live upon it for all time.”

#### 36.4. OT Texts

1. The water became deeper (*lit.*, became strong) and increased greatly upon the land, and the ark rode on the surface of the water. As the water became very deep indeed<sup>1</sup> upon the land, all the high mountains under all of the sky were covered.
2. “Moreover, I have listened to you regarding Ishmael. I will indeed bless him,<sup>2</sup> so that I will make him fruitful and multiply him very greatly: he will father twelve chieftains (*or*, princes), and I will make him into a great nation. However, I will establish my covenant with Isaac, whom Sarah will bear to you at this time next year (*lit.*, in the other year).” When he had finished speaking with him, God went up from the presence of (*lit.*, from beside) Abraham.

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<sup>1</sup> מְאֹד מְאֹד - note the use of repetition to express intensification (§45.1).

<sup>2</sup> בִּרְכָתִי - the perfect tense can refer to complete action within any temporal context, including the future (here, ‘I will have blessed’); while the act of blessing could be construed as occurring in the past or present, the associated verbs are logically oriented to the future. Note that those verbs are associated with בִּרְכָתִי by means of *wāw* consecutive (as indicated by the final stress), resuming the explicit future orientation of the preceding verses - an unusual type of sequence.

3. Now YHWH said: “Should I be concealing from Abraham what I am going to do? For Abraham will certainly become<sup>3</sup> a great and powerful nation, and all the nations of the earth will obtain blessing through him; for I have known him so that he may command his sons and his household after him, that they might keep the way of YHWH by doing righteousness and justice, so that YHWH may (in turn) bring upon Abraham that which he promised concerning him.”
4. Then she went and sat herself down (*lit.*, for herself) opposite (*or*, away from [him])<sup>4</sup> . . . , for she thought, “Let me not see the child’s death.” So she sat opposite, and she raised her voice in weeping (*lit.*, and wept). . . . So God opened her eyes, and she saw a well with (*lit.*, of) water; then she went and filled the skin with water,<sup>5</sup> and she let the child drink.
5. Before he had (even) finishing speaking, Rebecca appeared (*or*, there was Rebecca), who had been born<sup>6</sup> to Bethuel, coming out (to the well) . . . . She said, “Drink, my lord,” and she quickly lowered (*lit.*, she hastened and caused to descend) her jar to her hand and allowed him to drink. When she had finished giving him (the water) to drink, she said: “I will also draw for your camels, until<sup>7</sup> they have finished drinking.”
6. YHWH appeared<sup>8</sup> to him that night, and he said: “I am the God of Abraham, your father. Do not be afraid, for I am with you, and I will bless

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<sup>3</sup> הָיָה יִהְיֶה - the verb הָיָה, ‘to be’, follows the same vowelling as בָּנָה in the imperfect (some other forms differ due to the presence of additional weak radicals, cf. §37.3); the spelling of the infinitive absolute found here is quite frequent in III-ה verbs; the phrase לִי יִהְיֶה can mean ‘to become’. The preceding participle of עָשָׂה, ‘to do’, is likewise consistent with other III-ה verbs in this form (cf. §37.2).

<sup>4</sup> מִנְּקֶדָּהּ - מִן can be used to indicate position, with the more typical idea of separation being secondary or entirely absent (‘[away] at [a position] facing’); cf. #14.4.7.

<sup>5</sup> מָלֵא is one of a number of verbs often used with a double accusative, denoting the thing filled and the means with which the filling occurs (in the Qal and especially the Piel).

<sup>6</sup> יָלְדָהּ - this form is now usually interpreted as a Qal passive, rather than a Pual (§40.3.6).

<sup>7</sup> עַד אֵם - עַד אֵם infrequently approximates the meaning of a temporal conjunction, ‘when’ (conversely, עַד אֵם can be used in conditional constructions); עַד אֵם is therefore equivalent to אֲשֶׁר עַד.

<sup>8</sup> וַיֵּרָא - as both a I-Guttural and III-ה verb, the Niphal preterite of רָאָה shows compensatory lengthening in the prefix vowel (§33.1.1) and apocopation of the final short vowel; for other common doubly weak III-ה verbs, see chapter 37. The Niphal of רָאָה is commonly used with a causative passive or reflexive nuance, ‘to cause oneself to be seen, to show oneself’, hence ‘to appear’.



you and multiply your offspring for the sake of Abraham my servant.” Then he built an altar there and invoked the name of YHWH.

7. Esau perceived that Isaac had blessed Jacob, sending him to Paddan Aram to take a wife for himself from there when he blessed him, and (that) he had commanded him, saying: “Do not take a wife from (among) the Canaanite women (*lit.*, daughters of Canaan).”
8. He commanded the first (group), as follows: “When Esau my brother encounters you and asks you, ‘To whom do you belong, and where are you going, and to whom do these (animals) in front of you belong?,’ then you are to say, ‘(They) belong to your servant Jacob; it is a gift sent to my lord Esau; and he himself is also right behind us.’ . . . . You must (be sure to) say (*or*, add), ‘Moreover, your servant Jacob is right behind us.’” For he thought, “I will appease him (*lit.*, cover/propitiate his face) with the gift that goes ahead of me, and afterwards I shall see him in person (*lit.*, his face) - perhaps (then) he will receive me favourably (*lit.*, lift up my face).”<sup>9</sup>
9. He built an altar there, and he called the place ‘God (*or*, Deity) of Bethel’; for God had revealed himself<sup>10</sup> to him there, when he had been fleeing from his brother.
10. Joseph acquired the whole territory of Egypt for Pharaoh, for each of the Egyptians sold his field (*or*, land), because the famine weighed heavily (*lit.*, was strong) upon them; thus the land became Pharaoh’s. He transferred the population itself into the cities, from one end of the region of Egypt to the other (*lit.*, to its [other] end). (It was) only the priests’ territory (that) he did not acquire.
11. When the daughter of Pharaoh went down to wash by the Nile, while her attendants were patrolling along the bank of the Nile, she saw the casket among the reeds, so she sent her maid-servant and she fetched it. When she opened (it), what she saw (was) the infant (*lit.*, she saw him the child), and it was

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<sup>9</sup> Note the different idiomatic uses of פָּנִים in Gen 32:21, all referring in various ways to an individual’s personal presence: the phrase פָּנִים נִכְרָה occurs only here, its meaning being inferred from the context and comparative evidence; נִשָּׂא פָּנִים is commoner, with reference to showing grace to someone in a dependent or inferior position.

<sup>10</sup> נִגְלוּ - note the atypical use of a plural verb, agreeing with the grammatical form rather than the singular referent of the divine name (so Gen 20:13; cf. Gen 31:53, #17.4.1); the early versions read the verb and subject as singular.

crying (*lit.*, there - a crying child).<sup>11</sup> Then she felt pity for him and said, “This is (one) of the Hebrews’ infants.”

12. The king of Assyria exiled Israel to Assyria, . . . , because they had not heeded what YHWH their God said and they had transgressed his covenant, all that Moses the servant of YHWH commanded: they neither heeded nor carried (it) out.

### 36.5. *Ruth 2:1-10*

- 1 מִיָּדָע - the consonantal text (*k<sup>e</sup>līl*) implies this vowelling, as a Pual participle (cf. 2 Kings 10:11, etc.); usage of this participle in other texts indicates the meaning ‘(close) acquaintance’, without necessarily implying or excluding a familial relationship. The vowelling (*q<sup>e</sup>rê*) implies the noun מוֹדָע, ‘relative, acquaintance’: the one parallel usage in Prov 7:4 (מִדָּע) supports interpretation as ‘(close) relative’, as does the single occurrence of the feminine מוֹדַעַת in Ruth 3:2. An argument could be made for either reading. The noun מוֹדָע is consistent with the following reference to the family relationship, and with 3:2. The participle is a somewhat harder reading in the light of those references, and so it readily explains the change to the more explicit kinship term; in addition, it leaves an element of ambiguity in the nature of the relationship, consistent with the style of the narrative in which appearances assume a different meaning in the providential unfolding of the story. Note the use of ל following the indefinite noun (§12.6.2).
- גִּבּוֹר חָיִל - גִּבּוֹר identifies its referent as strong in a variety of ways (primarily military; cf. גָּבַר, to be strong, prevail, גִּבָּר, a man). חָיִל, likewise, can denote various forms of power, particularly military, moral, or economic and social. In this story, it most clearly refers to the latter (e.g., ‘an influential citizen, a powerful landowner’). However, the other connotations are probably foreshadowed here also. The conduct of Boaz marks him as morally upright, and חָיִל is used of Ruth in 3:11 with reference to her virtue (thereby corroborating her compatibility with Boaz). The third reference to חָיִל, in 4:11, anticipates the success

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<sup>11</sup> The event appears to be narrated from the perspective of Pharaoh’s daughter, with progressive specification of what she perceived.

of Boaz' line and its culmination in David (4:20), whose initial demonstrations of חֵיל in the Biblical record are physical and military in nature. The name 'Boaz', of course, is reminiscent of (and may in fact incorporate) the root עזז, to be strong.

- 3 וַיִּקְרַח מִקְרָהּ - literally, 'her occurrence occurred'; or, 'as events turned out, she ended up (in)'. קרה and its derivatives typically refer to events that happen to people without their control or planning (e.g., Gen 44:29; and frequently in Ecclesiastes), or as random incidents (e.g., 1 Sam 6:9); within the providential framework of the story of Ruth (and Israel's theology of history), what might appear to be 'luck' is evidently more than that.
- 6 וַיַּעַן - 'he answered'; 3ms Qal wc + pret, עָנָה. The typical i-class vowels of the III-ה Qal preterite are modified here by the initial guttural radical (§37.2.2; cf. §36.2.1, e.g., וַיִּבֶן)
- 7 וַתַּעֲמֹד - depending on the meaning of the final words of the verse (below), this appears to mean either that (1) 'she stood (waiting)' [i.e. for permission from the owner, who has only just arrived]; or, (2), more plausibly but based upon a less typical meaning, that 'she continued (gleaning)' - more or less equivalent to 'she stood (working)'. There is good evidence for the use of עָמַד to indicate continuity, stability or perseverance in a variety of contexts: e.g., Lev 13:5+, Deut 10:10, Ps 19:10, Eccl 1:4.
- מֵאֲזַי הַבֹּקֶר - literally, 'from then the morning'; the prepositional phrase מֵאֲזַי normally has the value 'since, from the time of', used with a following genitive or clause.
- זֶה . . . מְעַט - literally, 'this (is?) her sitting (in?) the house a little'. The words are cryptic and have occasioned a wide variety of solutions (not considered in detail here), often with proposed emendations of the text. The use of זֶה may be explanatory, with reference to her previous long period either of waiting (#1 above) or of activity (#2) : 'this (is the reason for) her sitting (in) the building for a little while'; or, 'this her sitting (in) the house (has been for only) a little while'. Her fortuitous presence in the (agricultural?) building at the moment of Boaz' arrival, rather than out in the field where she might not be noticed, would provide one explanation for his initial attention to her.

- 8 תַּעֲבֹרִי - the vowelling is atypical; the expected form in a I-Guttural root is תַּעֲבָרִי (or, pausal, תַּעֲבֹרִי). Analogous imperfects appear in Ex 18:26, Prov 14:3.
- דָּבַק - ‘to cleave, adhere, stay close (to)’; cf. 1:14, 2:21,23. The verb is used of marriage (e.g., Gen 2:24, 1 Kings 11:2) and other covenantal loyalties (e.g., Deut 10:20, Josh 23:12), and its recurrence here may foreshadow such an outcome.
- 9 צָמָא - ‘to be thirsty’; the form is written here as a III-ה verb (as becomes more common for III-א verbs in later Hebrew and Aramaic). The wc + pf functions as the protasis of a conditional statement: ‘if/when you become thirsty, then . . .’ (cf. 1:12).

### 36.6. *Psalms 91:11-16*

- 13 שָׂהַל - ‘lion’. This is a rare term used in poetry, usually in association with commoner designations for a lion such as כָּפִיר here (Hos 5:14, Job 4:10, Prov 26:13, cf. Hos 13:7, Job 10:16). Interpretation by some versions and commentators as a reptile does not appear plausible.
- פָּתֵן - ‘(venomous) snake, viper’. Again, this is a rare term, whose Hebrew usage and Semitic cognates identify it as a snake; where interpreted as a particular species, it is usually regarded as a type of viper or cobra. The correspondence of שָׂהַל and כָּפִיר implies a similar relationship for this noun and תַּנִּין; although the latter term more commonly refers to an aquatic animal (e.g., Gen 1:21), it is used of a snake in Ex 7:9,10,12, Deut 32:33. The interpretation of both 91:13a and 91:13b as referring to the same two types of animal is congruent with the parallelism of the two verbs, and with the symmetrical chiasmic structure that emerges from it (evident also in 91:14).
- 14 חָשַׁק - ‘to desire, set one’s affection (on), be attached (to)’. The root occurs infrequently in the OT, with connotations of being joined to someone or something by a strong commitment (e.g., Gen 34:8, Deut 7:7, 10:15); cf. חֲשִׁיק, ‘connection’, and denominative חָשַׁק, ‘to connect, join together’ (e.g., Ex 38:17).
- שָׁגַב - ‘to be high, out of reach’. Note the chiasmic structure of the verse, with two morphologically identical Piel verbs at the centre and balanced causal clauses at the periphery. This suggests that שָׁגַב corresponds

here to פלט as a reference to deliverance (so, for instance, Ps 20:2, 59:2, 69:30); for a second nuance that emerges in the light of 91:15, see the following comment.

- 15 בַּצָּרָה . . . יִקְרָאֵנִי - 91:15a constitutes a self-contained couplet, which mirrors the reciprocal relationship of YHWH and believer and the chiastic structure of 91:14: believer's need for YHWH - YHWH's response to him; YHWH's response to him - [believer's] need [for YHWH]. The two Piel verbs that follow this couplet correspond exactly in form to those in 91:14, and אָהַלְצָהוּ also corresponds closely in meaning to 91:14a אֶפְלֹטָהוּ. This suggests a comparable correspondence in meaning between the final verb and אֶשְׁבִּיחֵהוּ: the exaltation is not only that of deliverance but elevation to honour and authority, as in other uses of שָׁבַח, particularly in relation to YHWH (e.g., Isa 2:11, 12:4, 33:5).

## Chapter 37

### 37.1. Parsing and Translation

1.	1cp	Qal	pf	היה		we were
2.	3f/2ms	Qal	wc + pret	חרה		she/you burned
3.	2mp	Qal	impv	נטה		stretch out
4.	3cp	Hiph	pf	נכה		they struck
5.	3ms	Qal	juss	עלה		let him go up; <i>or</i> , let him bring up
6.	3ms	Niph	pf	היה		it occurred; <i>or</i> ,
	fs	Niph	ptc		abs	that which happened
7.	2fs	Qal	pf	עשה		you made
8.	3ms	Qal	juss	נטה		let him extend
9.	3mp	Piel	wc + pret	ענה		they humbled
10.	mp	Hiph	ptc	ירה	abs	ones teaching
11.	3ms	Hoph	impf	נכה		he will be struck
12.	3f/2ms	Qal	juss	חיה		may she/you live
13.	fp	Qal	act ptc	עלה	abs/cons	ones going up; <i>or</i> , burnt offerings
	fp					
14.		Niph	inf cons	עשה	+ 1cs ss	my being made
15.		Qal	inf cons	חרה	+ 3fs ss	its burning
16.	1cs	Qal	wc + pret	היה		I was
17.	3cp	Hiph	pf	נטה		they turned
18.	3f/2ms	Qal	wc + pret	ענה		she/you answered; <i>or</i> ,
	3f/2ms	Hiph	wc + pret	ענה		she/you afflicted
19.	2fs	Qal	impv	היה		be
20.	3fs	Niph	pf	ראה		she appeared
21.	2ms	Qal	impv	עלה		go up

22.	1cp ms	Qal Niph	impf ptc	עשה	abs	we will do; <i>or</i> , one made
23.		Piel	inf cons	חיה	+ 2ms sx	your making alive
24.	3cp 2mp	Hiph Hiph	pf impv	ידה		they praised; <i>or</i> , praise
25.	3ms	Niph	impf	עלה		he will be brought up
26.		Qal	inf cons	ענה	+ 3fs sx	her answering
27.	mp	Pual	ptc	ענה	abs	ones afflicted
28.	3f/2ms	Hiph	wc + pret	נטה		she/you turned
29.		Hiph	inf cons	נכה	+ 2mp sx	your striking
30.	2ms	Hiph	pf	חיה	+ 1cp os	you caused us to live

### 37.2. Translation

1. Why do you desire to destroy (*or*, attack) a city more upright than yourself?
2. Choose life for yourselves, and live; do (what is) good, and multiply.
3. Answer me, YHWH, answer me, for I have been very greatly oppressed.
4. When he approaches me he will offer up his burnt offering.
5. The judge became angry with them (*lit.*, the judge's anger burned against them), but (*or*, so) they made no reply to him (*lit.*, they did not answer him a word).
6. When he is struck (*or*, chastised), he will turn his heart to YHWH.
7. He stretched out his hand and destroyed (*lit.*, struck) every living being with the water of the sea.
8. Then God created the sky, and he made everything that came into being.
9. Allow us to pass through on foot (*lit.*, on our feet) and do not turn us (aside), so that we may go up to our land.
10. They responded, saying, "Who can praise the awe-inspiring (*lit.*, to be feared) works of God?"
11. You must not be like a horse, without much understanding (*lit.*, whose understanding is not abundant), so that you may not be humbled.
12. You were shown (*lit.*, caused to see) his works so as to keep you alive and to bring you up to your land to take possession of it.

### 37.3. Translation

1. As for one who answers (*or, testifies*) falsehood against his fellow, YHWH will surely not give him possession of the land; one who does evil against his brother, God will surely not preserve (*or, restore, keep alive*) him in the time of his oppression.
2. The heads (*or, chiefs*) of our tribes became angry with the shepherds and answered them saying, “What is this (that) you have done? Why have you abandoned the rams in the wilderness, without bringing them up (*lit., so as not to bring them up*) to the city?”
3. When the nation was afflicted at the hand(s) of those attacking it, our king went out and saved his land: he accomplished a great victory for it, and he delivered his people and restored the stricken (*or, attacked, destroyed*) cities.
4. YHWH, show me (*lit., cause me to see*) your favour; may your love rest upon me, my God. Stretch out your hand and deliver me; extend your right hand, save my soul. Then I will give thanks to you with songs of joy; I will most abundantly praise you (*lit., I will surely multiply to praise you*).
5. When YHWH gives to you this land to possess, you must build an altar of stones on the summit of the mountain and then offer up burnt offerings upon it to YHWH your God, who performs wonders for (*lit., with*) you.
6. Teach us your law, YHWH; train us in your justice, and restore (*or, revive, preserve*) us. Lead your righteous ones in your truth; may they not turn their feet from your way. Then those taught by you will give you thanks; we your faithful (*or, truthful*) ones will praise you.
7. He went up to attack the evil-doers; he struck (*or, killed, destroyed*) them with the edge (*lit., mouth*) of the sword and exiled the survivors, for they had completely turned (away) from YHWH - they had built for themselves high places on the mountain tops and offered up burnt offerings upon them to the gods of the (foreign) nations.
8. When he believed in YHWH and acted according to his commandments, which he had commanded him when he said (*lit., saying*), “Do not turn to the gods of the nations, and do not incline your allegiance (*lit., heart*) to their ways,” then he blessed him and multiplied for him the livestock that he acquired in the land. Thus he became a powerful figure (*lit., honoured man*) there, and its inhabitants feared (*or, respected, revered*) him.



9. The warrior (*or*, military leader) answered, saying to the elders, “Why are you seeking me? Have you not oppressed me, rejecting me and driving me away from you?” However, they answered him, swearing on oath, “If you will indeed defeat those attacking us, and deliver us, then this assembly will serve you and you will become chief over them.” So he answered them, “Will you really make (*or*, appoint) me as leader over you?”
10. When the priest saw that the temple servants were abusing the people, he became very angry and commanded that they be removed (*lit.*, to cause them to go out) outside of the sanctuary and that they be beaten with rods there. So the guardians of the house did so; meanwhile, he was offering up burnt offerings of bulls to make atonement for the holy place, which had become defiled.
11. Who stretches out the sky as a tent for him to dwell (*in*); and who causes the water of the sea to rise, to irrigate the earth? Is it not I, God the creator of heaven and earth? Who makes for the human race hand and foot, to multiply strength for them; and who has created for (the) individual person ear and tongue, to reveal to him (*lit.*, to cause him to see) wisdom? Is it not I, YHWH the maker of all?
12. Then they said to one another (*lit.*, a man to his companion): “Let us go to see this great sight which the angel has announced to us.” So they went quickly to the place that the angel of YHWH had made known to them, and they found the child together with his mother and father. Then the shepherds praised YHWH who had shown them these things, and they gave to the infant that had been born their gift.

#### 37.4. OT Texts

1. When Abram was ninety-nine years old, YHWH appeared to Abram and said to him, “I am God Almighty (*or*, [the] Exalted One):<sup>1</sup> conduct yourself with integrity in relation to me (*lit.*, walk before me and be complete), and I will (*or*, so that I

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<sup>1</sup> יְדֵי - this epithet (usually associated with the divine name יְהוָה, as here) appears primarily in Job and (much less frequently) in the Pentateuch; its etymology, which remains uncertain and is explained in a variety of ways, may be associated with Akkadian *šadû*, ‘mountain’ (it is used parallel to עָלִי, ‘high, exalted’, in Num 24:16, Ps 91:1); it appears a number of times in a context of covenantal blessing and protection, as here.

may) establish my covenant between us and multiply you very abundantly.” Then Abram fell on his face, and God spoke with him (further): “Indeed, my own covenant<sup>2</sup> is with you, and so you shall become (the) father of a multitude of nations.”

2. He said: “Take your son, your only (son) whom you love, Isaac (himself), and make your way (*lit.*, go for yourself) to the land of Moriah; then offer him up there as a burnt offering on one of the mountains, which I shall indicate (*lit.*, say) to you.” . . . . Abraham looked up (*lit.*, lifted up his eyes), and he saw (that) there was a ram beyond (him) (*lit.*, behind), caught<sup>3</sup> by its horns in a (*lit.*, the) thicket; so Abraham went and took the ram, and he offered it up as a burnt offering in place of his son.
3. Then, the girl to whom I say, “Lower (*lit.*, turn, incline) your jar so that I may drink,” and who says, “Drink, and I will water your camels also,” she (is the one whom) you have determined for your servant Isaac; this is how (*lit.*, by it)<sup>4</sup> I shall know that you have shown love in relation to my master.” . . . . Then she quickly brought down her jar from on her (head/shoulder), and she said, “Drink, and I will water your camels also.” So I drank, and she watered the camels also.
4. Laban answered, saying to Jacob: “The daughters are mine (*lit.*, my daughters), the children are mine, the sheep are mine, and all that you see belongs to me; but what can I do this day regarding my daughters here (*lit.*, regarding these ones), or regarding their children whom they have born? . . . . If you oppress my daughters, or if you take wives in addition to my daughters, (even

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<sup>2</sup> אָנִי הֵנָּה בְּרִיתִי - an independent pronoun may serve to emphasize a preceding pronominal suffix; occasionally, the independent pronoun precedes the suffix, as assumed by this translation. In this case, the initial position of the pronoun identifies it as a specific instance of a nominative absolute (§51.1).

<sup>3</sup> נֶאֱחָזוּ בַּסֶּבֶךְ - note that the Niphal is most likely 3ms perfect, functioning in an unmarked (asyndetic) relative clause (‘[which] was/had been caught’); if it is a participle (absolute form נֶאֱחָזִי), it is in construct with the following prepositional phrase (a well-attested but relatively infrequent phenomenon). The use of the article with a noun introduced for the first time (where English will often but not invariably use the indefinite article) identifies it as specific to the situation of the narrative or of the narrator.

<sup>4</sup> וְכֵן - the feminine gender can be used in pronouns or adjectives with reference to an abstract idea such as a quality (e.g., רָעָה, ‘evil’) or an event; in this case, the antecedent of כֵּן is more plausibly the previously anticipated series of events, rather than הַנֶּעֱצָר.

though) no one (else) is with us, recognize (*lit.*, see) (that) God is witness between us.”

5. Joseph said to them: “Do not be afraid, for am I in the place of God? You yourselves intended evil against me, (but) God intended it for good, so as to accomplish<sup>5</sup> what is now the case (*lit.*, for doing as this day), to preserve alive a great multitude (*lit.*, abundant nation).”
6. “Go now, and I will be with you in what you say (*lit.*, with your mouth) and will teach you what you should speak.” However, he said: “I pray you, my Lord, choose someone else to send (*lit.*, send by means of [one whom] you will send).”<sup>6</sup> So YHWH was angry with Moses, and he said: “Is not<sup>7</sup> Aaron your brother, the Levite? I know that he can certainly speak (well); moreover, he is right now coming out to meet you and, when he sees you,<sup>8</sup> his heart will be glad (*lit.*, he will rejoice in his heart).”
7. YHWH said to Moses: “Pass in front of the people; take with you some of the elders of Israel, and take in your hand your staff with which you struck the Nile, and go. I shall be standing there before you by the rock (*or*, cliff,

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<sup>5</sup> עָשָׂה כַּיּוֹם הַזֶּה - note the atypical use of the infinitive absolute where the infinitive construct (עָשָׂה) would be normal; the ensuing prepositional phrase is used idiomatically, to identify a current state of affairs as conforming to a previous promise or intention (so #34.4.12).

<sup>6</sup> Note the construct noun modified by a verbal clause (an unmarked relative clause), an infrequent but recurring usage (compare #2, above); there is no precise parallel for this particular expression.

<sup>7</sup> הֲלוֹא - the use of the interrogative particle with a negative normally accompanies an explicit subject and predicate, whose truth it emphasizes (cf. §51.3); thus, while ‘your brother, the Levite’ could be in apposition to ‘Aaron’, the phrase is more likely to function as the predicate, ‘Is (it) not (the case that) Aaron is your brother, the Levite?’ (i.e. Aaron has the same familial qualifications as Moses). The appositional interpretation would be unusual in being both elliptical and lacking a straightforward preceding or following clause to supply the content of the ellipsis (cf. Ex 4:11, Jg 10:11-12): ‘Is not Aaron, your brother the Levite, [available]’; or, ‘Is not Aaron, your brother the Levite, [one of whom] I know . . .’

<sup>8</sup> וַיֵּרְא - this and the following *wāw* consecutive + perfect verb constitute a regular sequence after the participle (he is going out and then he will see you and then he will rejoice); the relationship between them is not simply temporal, however, but one of cause and effect or antecedent circumstance and outcome, comparable to the use of this sequence in certain conditional clauses (cf. #35.4.2).

rocky place) at Horeb. Then strike the rock, so that water comes from it and the people can drink.”<sup>9</sup> Moses did so, in the sight of the elders of Israel.

8. YHWH spoke to Moses: “Set out (*lit.*, go) (and) go up from here with (*lit.*, [both] you and) the people that you brought up from the land of Egypt, to the land regarding which I promised on oath to Abraham, Isaac and Jacob, ‘I will give it to your descendants.’”
9. Moses said to YHWH: “See (now), you are saying to me, ‘Lead up<sup>10</sup> this nation,’ but you for your part have not told me (*lit.*, caused me to know) whom you intend to send with me, although you have said, ‘I know you personally (*lit.*, by name), and you have also found favour in my sight.’” . . . So YHWH said to Moses: “I will also do this thing (of) which you have spoken, for you have (indeed) found favour in my sight and I do know (*or*, have known) you personally.”
10. They answered Joshua, saying: “Indeed (*or*, [we did it] because) your servants were fully informed that<sup>11</sup> YHWH your God commanded Moses his servant to give you the whole land and to destroy all the inhabitants of the land from before you. We therefore feared greatly for our lives because of you, and so we did this thing. Now, then, we are in your hand(s) - do as seems good (*lit.*, according to the good . . . in your eyes) and appropriate to you to do to us.” So he did to them accordingly: he rescued them from the hand of the Israelites, and they did not kill them.

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<sup>9</sup> Note the *wāw* consecutive perfect forms at the end of Ex 17:5 and in 17:6, continuing the volitive mood of the imperatives in 17:5 with reference to subsequent actions that are commanded; the switch in subject in the final two perfect verbs (from 2ms) accompanies a shift in mood, from command to intended outcome. Note also that the participial clause (. . . הִנֵּנִי עֹמֵד) interrupts this sequence with significant circumstantial information concerning the rock, which is later to be struck.

<sup>10</sup> הֵעֲלֵה - apocopated forms do also occur in the imperative of some derived stems (here, for הֵעֲלֵה), although infrequently.

<sup>11</sup> הִגַּדְתָּם - as in previous examples with passive stems (#28.4.10, #34.4.2), the verb is used impersonally with the functional ‘subject’ introduced by אֵת (as it would be in the equivalent active stem, where it would be an object); the phrase לְעֶבְדֶּיךָ is the indirect object, although represented as the subject in this translation. The ‘subject’ in this case runs from אֵת אֲשֶׁר as far as מִפְּנֵיכֶם, consisting of a complex noun clause: ‘the fact that . . . from before you was surely announced to your servants’; אֲשֶׁר functions here as a clause conjunction, like כִּי, rather than as the object of one of the following verbs (since those slots are filled by other forms).

11. David's conscience (*lit.*, heart) struck (*or*, accused, troubled) him after<sup>12</sup> he had counted (*or*, conducted a census of) the nation. So David said to YHWH, "I have sinned greatly, (in) what I have done. Now remove (*lit.*, cause to pass) your servant's guilt, YHWH, for I have acted very foolishly." . . . . David spoke to YHWH, when he saw the angel who was striking down (*lit.*, against, among) the population, and he said, "It is I who have sinned, and I who have done wrong (*or*, acted perversely) - what have these, (merely) the sheep, done? Let your hand be against me and my family."
12. As Ezra was praying and confessing, while weeping and prostrating (*lit.*, throwing) himself before the temple, a very large group of Israel(ites) gathered to him, both men and women and children, for the people were overcome with weeping (*lit.*, wept greatly a weeping).

### 37.5. *Ruth 2:11-23*

- 11 וַתַּעֲזָבֵי - this and the following *wc* + *pret* clause serve to explicate the generalized statement in the preceding clause ('what you did . . . : i.e. you left . . .'); this represents one of a wide range of functions for the *wc* + *pret*, which must be inferred on the basis of each clause's logical and temporal relationship to the initial clause in the sequence.
- 12 . . . וְשָׁלַם - note the repeated use of the root שָׁלַם in the two main clauses of this verse, which signals a parallel and partially chiasmic structure: שָׁלַם + Divine Name - your reward; your reward - שָׁלַם + expanded Divine Name. The poetic nature of this elevated style is further enhanced by the image of seeking refuge under YHWH's wings: both the verb חָסָה (and the noun מְחָסָה, 'refuge') and the metaphor of the divine wings recur in the Psalms as expressions of the believer's orientation to the Lord in trust (e.g., Ps 17:7,8, 36:7, 57:1, 61:3,4, 91:4).
- בָּאת - 'you have come'; 2fs Qal pf, בוא. The Qal perfect base of Hollow verbs is monosyllabic, with *qāmeš* as the usual vowel as here; cf. §38.2.1.

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<sup>12</sup> אַחֲרֵיכֵן - the phrase usually functions adverbially, with the meaning 'afterwards'; if that usage is assumed here, the following clause is an unmarked subordinate clause, 'afterwards [when] he counted'; this corresponds to the more typical use of a conjunction, (אֲחֵרִי) אַחֲרֵי (cf. Gen 6:4, אַחֲרֵי כֵן אֲשֶׁר).

- 13 אֶמְצָא־הֵן . . . - the repeated use of this phrase in 2:2,10,13 marks a progressive deepening of the quality of favour anticipated and received. This sense of a providential underlying reality at work, emerging in and transforming the outward appearance of Ruth and Naomi's situation, informs other ambiguities in this verse, as throughout the book. For instance, the language of comfort and 'speaking to the heart' expresses various forms of encouragement, including that of courtship and love (e.g., Gen 34:3, Isa 40:2, Hos 2:16, cf. Jg 19:3); and the repeated use of שִׁפְחָה identifies Ruth as both a servant and not a servant, as being (present) or destined to be (future) both less than and more than Boaz' other servants.
- 14 לָהּ - the writing of the 3fs pronominal suffix (without *mappîq*) is unusual: the Masorah (§41.1) indicates that this graphic form occurs three times (cf. Num 32:42, Zech 5:11). This loss of consonantal status in final *hē* occurs sporadically in other forms, primarily with the same suffix and typically before certain consonants such as *bêl* (compare also הָּ for הֵּ, an abbreviated form of the divine name).
- קָלִי - 'roasted (grain)'; the cognate verb קָלָה means 'to burn, roast'. The association with grain is inferred from the contexts in which the root is used (e.g., Lev 2:14, cf. Ex 9:31; Lev 23:14; in this case, the barley harvest), and from usage in other Semitic languages.
- 15 וַתָּקֻם (wattāqom) - 'she arose'; 3fs Qal wc + pret, קום. The prefix vowel of Qal imperfect and preterite forms in Hollow verbs is *qāmeṣ*, with retraction of stress to the prefix in some forms as here (compare I-י and III-ה roots); the thematic vowel is u-class in verbs such as קום (*hōlem* in the preterite, which shortens to *qāmeṣ-hātûp* in a closed unaccented syllable) - for a similar form, with variations, see וַתִּבְרָא, 2:18; cf. §38.2.3, §38.5.
- 16 צֶבֶת - 'bundle, shock/stook (of grain)'; the root צבת is attested only in this one nominal form in Biblical Hebrew, so that the singular form by which it is cited is inferred from its plural and from post-Biblical usage. The root typically has the meaning 'to connect, seize' in cognate languages: this suggests that the noun here refers to the grain when it has been bound into sheaves, and the reference to pulling out (שִׁלֵּל) the stalks appears congruent with this; later Hebrew usage adopts this meaning, or a more specific reference to 'pairs, sets (of sheaves)'. The

preceding noun עֶמְרָה, ‘sheaf’ (2:7,15), may then refer to a bundle or sheaf prior to binding, although other meanings have also been proposed.

17 אֵיפָה - this noun represents a unit of capacity, used primarily in measuring the volume of dry commodities; like most such technical terms in Hebrew metrology, it has no precise modern equivalent and so is normally transliterated rather than translated; it appears to be a loanword from Egyptian. Estimates of its equivalent modern volume vary widely, from 12 to 22 to 40 litres.

20 מִגְאֻלָּנוּ - the use of מִן here is partitive (§48.1.1), corresponding to ‘(one) of’; since this construction is regularly followed by a plural or a collective noun, the pronominal suffix must be regarded as a defective writing of -ênû. The verb גָּאַל emerges as a key term in Ruth, recurring one or more times in 3:9,12,13, 4:1,3,4,6,8,14. It refers to the action by which persons or property are released from legal or economic constraints (such as debt slavery) so that they may revert to their former unencumbered status. Although such an act of ‘redemption’ may be exercised for oneself (e.g., Lev 25:49), the verb typically expresses the response to a range of obligations assumed within the structure of the extended family and clan, by which help or vengeance are provided for a disadvantaged member by a more powerful relative (e.g., Lev 25:48-49, Num 35:9,19); and the participle therefore acquires the meaning ‘(close) relative’, as here. This paradigm of reciprocal dependency and intervention is widely used as a powerful metaphor for YHWH’s commitment to his adopted people (e.g., Ex 6:6, Isa 41:14).

21 גַּם כִּי - literally, ‘also that’. When used at the beginning of a sentence as here, כִּי often functions as a marker of emphasis, rather than as a subordinating conjunction (cf. §42.3): thus, ‘and what is more’, ‘moreover, he even . . .’.

עַד אֲם - use of the conditional conjunction אֲם occasionally approximates that of a temporal conjunction such as כִּי (compare usage of כִּי in conditional clauses); עַד אֲם is here approximately equivalent to the more common compound conjunction עַד אֲשֶׁר, ‘until’ (e.g., 3:18).

### 37.6. Psalm 34:1-5

- 1 טַעַם - the usual concrete meaning of this noun is ‘taste’; the related verb טָעַם, similarly, means ‘to taste’ (cf. 34:9). They are also used quite frequently, in an extension of their meaning, with reference to mental discernment, testing or discrimination. The phrase found here is derived from 1 Sam 21:14 and alludes to the incident found in 1 Sam 21:11-16. The pronominal suffix on טָעַמִּי can be interpreted as subjective, reflecting a change in David’s perception of his situation (cf. 1 Sam 21:13); or, again as subjective, expressing the change by which he disguised his faculty for perception (cf. 1 Sam 21:14). Alternatively, the suffix is objective: David changed the perception of him by the Philistines (cf. 1 Sam 21:15-16), through his acting as a madman; this receives some support from 1 Sam 21:14, where the equivalent statement is followed by the phrase בְּעֵינֵיהֶם, referring to the Philistines.
- 2 הָלַל - the root, occurring also in the noun in 34:2, normally has the meaning ‘to boast, pride oneself’ in the Hithpael; it therefore has positive connotations when YHWH is the focus of this pride, but negative when directed elsewhere (cf. Jer 9:22-23). As noted by some commentators, its usage here may constitute another allusion to 1 Sam 21:14, where the unusual Hithpoel of הָלַל occurs with the meaning ‘to make oneself mad, to act madly’ (the root is generally regarded as a homonym, rather than a variant usage, of the one found here).
- 3 עָנָו - ‘humble, poor’; this adjective is related to the root עָנָה II used in the Piel with the meaning ‘to oppress, humble’ (§37.6) - note the final radical *wāw* here, which evidences the status of Hebrew III-ה roots as originally III-י/ו. Both this adjective and the commoner synonym עָנִי (e.g., 34:7) occur predominantly in Psalms, usually with reference to the godly who are oppressed by or contrasted with the wicked (similarly in wisdom texts); in the prophets (particularly Isaiah), this usage recurs but with more explicit linkage to economic poverty.
- 5 מְגוֹרָה - ‘fear, terror, dread’; similarly the ms noun מְגוֹר. The shift of *hōlem-wāw* to *šûreq* results from the change in stress, exemplifying a phenomenon that is widespread but not always consistent in the vowel system.



## Chapter 38

### 38.1. Parsing and Translation

1.	3cp	Hiph	pf	כּוֹן		they established
2.	1cs	Qal	impf	נוּחַ		I will rest
3.	3fs	Niph	pf	בִּין		she has understanding
4.	1cp	Hiph	coh	סוּר		let us cause to turn aside
5.	1cs	Qal	pf	בּוֹא		I came
6.	3f/2ms	Qal	impf	שִׁים	+ 3fs os	she/you will place it
7.		Qal	inf cons	נוֹס	+ 1cs ss	my fleeing
8.	3ms	Hiph	wc + pret	מוֹת		he put to death
9.	3cp	Hiph	pf	קוּם	+ 1cp os	they raised us up; <i>or</i> ,
	2mp	Hiph	impv			raise us up
10.		Qal	inf cons	רוּץ	+ 2fs ss	your running
11.	2mp	Niph	impf	כּוֹן		you will be secure
12.	3/2fp	Qal	impf	בּוֹא		they/you will come
13.	3mp	Qal	impf	בִּין		they will understand; <i>or</i> ,
		Hiph	impf			they will understand
14.	3mp	Hoph	wc + pret	מוֹת		they were killed
15.	2ms	Hiph	pf	בוֹשׁ	+ 1cs os	you put me to shame
16.	3ms	Qal	wc + pret	נוֹס		he fled
17.	2mp	Qal	impv	גּוּר		dwell
18.	1cp	Hoph	impf	בּוֹא		we will be brought
19.	3f/2ms	Qal	juss	מוֹת		may she/you die
20.	3cp	Hiph	pf	רוּם	+ 1cs os	they exalted me; <i>or</i> ,
	2mp	Hiph	impv			exalt me
21.	1cs	Qal	impf	בוֹשׁ		I will be ashamed
22.	mp	Hoph	ptc	כּוֹן	abs	ones established

23.	fp	Hiph	ptc	קום	abs/cons	ones setting up
24.	3cp	Qal	pf	מות		they died
25.	2ms	Hiph	pf	נזה	+ 3ms os	you placed it
26.	mp	Niph	ptc	בין	cons	understanding ones of
27.	1cp	Hiph	pf	שוב		we brought back
28.	2mp	Qal	pf	גור		you sojourned
29.		Hiph	inf cons	כון	+ 1cs sx	my establishing
30.	3ms	Hiph	impf	בוא	+ 3ms/1cp	he will bring him/us

### 38.2. Translation

1. Arise (and) go to your father, and (then) return to me.
2. Were you not ashamed, when you turned from behaving uprightly (*lit.*, from the upright way)?
3. The families will go out and reside in another city.
4. You are a discerning woman, for you understand his works.
5. You are absolutely prohibited from killing those who enter the gates of the temple.
6. May you be exalted, YHWH, among your people, for you have set (*or*, established) them as head of the nations.
7. When they fled from before the enemy, they ran to our city.
8. He will surely establish your kingdom, if you truly serve him.
9. The servant returned with the messenger and brought him into the palace.
10. Then the land again had rest, when people who understood knowledge resided in it.
11. The child arose and left (*lit.*, turned aside from) the road to see what had happened (*lit.*, that which had been done).
12. Place the vessels on the table that I have prepared.

### 38.3. Translation

1. Their mother will arise and enter her house to make ready her possessions (*lit.*, and will prepare her vessels), to transport them to her land; for she intends to (*or*, will) set out to go with her children and to bring them back to her family.
2. Praise Yah and give thanks to his name, for he commanded and raised up (*or*, brought into existence) the mountains; he spoke and established the earth in the midst of the seas; he uttered (*lit.*, caused [one] to hear) his voice, and there was light and the darkness fled.
3. They will now reside at peace in this place where YHWH has given them rest. Moreover, they will live there for two years and will not depart from it anywhere else (*lit.*, to another place), since the men of the city treat them well.
4. He raised his right hand and promised on oath, saying to him: “Do not fear, my son, for I am with you and have placed my hand upon you. I will surely pay attention (*lit.*, turn my ears) to you; I will not forsake you at all, and you (*lit.*, your face) will not in any way be ashamed (*or*, disappointed).”
5. Who can understand the words of YHWH? To whom has he declared his purpose, and whom has he established in the paths of his knowledge? Has he not exalted us to be the sheep whom he loves (*lit.*, of his love)? He has turned us away from (the) paths of darkness, imparting to us (*lit.*, and he caused us to know) his wisdom and revealing to us (*lit.*, he uncovered our ears to) his understanding.
6. The shepherds said, “Let us turn aside to see (*lit.*, and let us see) this sight.” So they turned to approach it. When they turned aside to see what was happening (*lit.*, was being done) there, they came (closer) and saw that (*lit.*, and behold) fire was burning in the tree; so they ran quickly to look at it.
7. When I institute (*or*, establish; *lit.*, cause to arise) my covenant with you, I will exalt you so that you will be exalted above all the kingdoms of the earth; I will show them your glory, and they will minister to you. Moreover, the nation that refuses to minister to you and will not serve you I will completely remove from before (*or*, because of) you.
8. I have elevated you by making you king over my people, I have established your royal throne to that it should be secure before me for ever, and I have greatly multiplied your wisdom. However, you have not understood my ways: you have turned from following (*lit.*, from after) me and have acted according to the plans of the nations, which I never appointed for you.

9. Days are coming, says YHWH, (when) I will bring you back from all the lands to which you have come and will bring you in to your (own) territory. Then I will give you a new heart: I will remove the heart of stone from your body (*lit.*, flesh), and give you a heart of flesh
10. The assembly again wept (*lit.*, returned and wept), saying, “May our God bring us back to our family so that we may see it once again; and may he not multiply for us days of affliction and years of weeping, for our soul is filled with (the) misfortunes that he brings upon us in this land where we dwell.”
11. Moses struck the rock with his staff and brought out water for the people. However, YHWH was angry with him because he did not believe in his word: therefore YHWH did not allow him to enter the land of Canaan, but he went up and died in the mountains of Moab and was buried there; then Israel wept for him for thirty days, for in their sight he was greatly exalted.
12. Indeed, all who forsake YHWH will be ashamed, and the one exalted in his own eyes will be humbled. He will not rest in his house, nor will he be buried in his fathers’ grave, for he will flee when none are pursuing, he will hide when none are attacking (*lit.*, rising against him); he will assuredly be exiled to a distant land and brought into darkness, and there (*lit.*, which there) he will exist and there he will die and be forgotten.

#### 38.4. OT Texts

1. “Now return the man’s wife, for he is a prophet and can pray for you that you may live (*lit.*, and live);<sup>1</sup> but if you do not return (her), be assured (*lit.*, know) that both you and all your dependants will certainly die.” . . . So Abimelech summoned Abraham and said to him: “What have you done to us, and how have I sinned against you, that you have brought great sin upon me and my kingdom? You have done to me things (*lit.*, deeds) that should not be done!”
2. The servant said to him: “Perhaps the woman will not be willing<sup>2</sup> to follow me to this land; should I (in that case) actually bring your son back to the

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<sup>1</sup> An imperative sometimes corresponds to other volitive forms in expressing the outcome or purpose of a preceding action in the sequence; cf. #35.4.5.

<sup>2</sup> תֹּאבָה - תֹּאבָה corresponds to אָבַק, אָבַל, אָבַר (to bake) and a few other verbs in its prefix vowel *hōlem* in the Qal imperfect.

land from which you emigrated?” But Abraham said to him: “Take care that you do not bring my son back there.” . . . So the servant placed his hand under his master Abraham’s thigh and swore to him regarding this matter.

3. Now Rebecca had a brother, called Laban. Laban ran outside (the city) to the spring to (meet) the man: when he had seen<sup>3</sup> the ring and the bracelets on his sister’s hands,<sup>4</sup> and when he had heard the words of Rebecca his sister, recounting how the man spoke to her (*lit.*, “The man spoke to me thus”), he went to the man, who was (*lit.*, now he was) standing there by the camels at the spring. Then he said: “Come in, blessed of YHWH - why do you stand (*or*, remain) outside, when I have prepared (*lit.*, cleared away) the house and room for the camels?”
4. YHWH appeared to him, and he said: “Do not go down to Egypt. Dwell in the land that I tell you: reside in this land, and I will be with you and will bless you, for it is to you and your offspring that I will give all these lands, and I will establish the oath which I swore to Abraham your father.”
5. God said to Jacob: “Arise (and) go up to Bethel; live there, and make there an altar to God (*or*, the God) who appeared to you when you were running away from Esau your brother.” Then Jacob said to his household and to all who accompanied him: “Remove the foreign<sup>5</sup> gods among you, and purify

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<sup>3</sup> אֵלֵי הָאִישׁ - פְּרָאֵת . . . the events described in these infinitival phrases amplify the summary in Gen 24:28 (which itself reflects the earlier sequence of events); they are therefore temporally, and logically, prior to the preterite verb וַיֵּרָץ in 24:29 and represent an interruption of the narrative. The main narrative is resumed by the next preterite form in 24:30, וַיָּבֹא; the resumptive function of this clause, picking up the action from the point before the interruption, is signalled by the correspondence of the two verbs (3ms preterite verbs of motion) and by their identical circumstances (אֶל-עַל-הָעֵצִי, אֶל-הָאִישׁ); this use of repetitive material to signal the boundaries of an insertion is called an *inclusio*. The length of the insertion suggests that it is significant to the narrative, particularly in the new information that it provides concerning Laban and his character: his running is motivated primarily by visions of material prosperity!

<sup>4</sup> The preceding context indicates more clearly that only the bracelets were placed on the hands (Gen 24:22); and it is clear in 24:47 that the ring was for her nose. The נָזָם is associated elsewhere with the ears also (e.g., Gen 35:4, Ex 32:2-3).

<sup>5</sup> נָכָר - the noun is interpreted in slightly divergent ways, as either concrete (‘someone or something foreign’) or abstract (‘foreignness’): other nouns of the same pattern (e.g., לָכָב) are usually concrete; but נָכָר differs from them in its Hebrew usage, occurring only as a singular genitive noun. The second option would function as an attributive genitive, corresponding to the adjective נָכָרִי, ‘foreign, strange’ (see #11 below).

yourselves . . . . We will set out to (*lit.*, let us arise and) go up to Bethel, where I will make an altar to God who answered me in the day of my distress.”

6. “But when he heard that I raised my voice and called out (for help), he left his garment with me and fled away (*lit.*, fled and went out) outside.” She kept (*lit.*, placed, deposited) his garment with her until his master came home. Then she gave him the same story (*lit.*, spoke to him according to these words), saying: “The Hebrew slave, whom you introduced among (*lit.*, brought in to) us, came in to me to take (his) pleasure<sup>6</sup> with me; but when I raised my voice and called out, he left his garment with me and fled outside.”
7. Now, seven years are coming, (bringing) (*or*, [there will be]) great plenty throughout the land of Egypt. Then seven years of famine will occur (*lit.*, arise) after them, and (*or*, so that) all the plenty in the land of Egypt will be forgotten and the famine will consume (*or*, destroy) the land: the plenty will no longer be remembered (*or*, experienced; *lit.*, will not be known) in the land because of that famine afterwards, since it will be very severe. . . . . So Pharaoh should now select (*or*, provide; *lit.*, let him see)<sup>7</sup> an understanding and wise man and appoint him over the land of Egypt.
8. Moses went back (*lit.*, went and returned) to Jethro his father-in-law and said to him: “I wish to go back to my fellow-countrymen (*or*, relatives) in Egypt, to see (*lit.*, that I may see) whether they are still alive.” So Jethro said to Moses, “Go in peace.” YHWH said<sup>8</sup> to Moses in Midian: “Go back to Egypt, for all the men seeking your life are dead.”
9. Then, whenever Moses lifted up his hand,<sup>9</sup> Israel would prevail; but when he lowered (*lit.*, caused to rest) his hand, Amalek would prevail. However,

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<sup>6</sup> לְצַחֵק - the verb appears (as a Qal form) in the name צַחֵק, ‘he laughs’ (Gen 17:19,21, 21:3-5; cf. 17:17; 18:12-13,15, 21:6).

<sup>7</sup> רָאָה - the specific nuance of seeing with a view to selection and then provision appears in the name רָאָה, Gen 22:14, cf. 22:8; similarly 1 Sam 16:1,17.

<sup>8</sup> וַיֹּאמֶר - the original instructions to return were given prior to this dialogue with Jethro, so this verb could be translated as a pluperfect, ‘YHWH had said’; however, the information about the death of those threatening Moses is new, so that it can be construed as a subsequent encouragement to faith when he is about to obey those instructions.

<sup>9</sup> יָדוֹ - the versions read or imply a dual form here, in the light of Ex 17:12. It is conceivable that both hands are implied in 17:11, the singular noun functioning distributively (‘[each] hand’), but this would not represent a typical distributive construction (contrast the repetition of יָדָהּ אֶת־הָעֵץ in 17:12); it is much more likely that the singular reflects that in 17:9 (and 17:5), where Moses’ hand is associated with the rod.

Moses' hands were weary (*lit.*, heavy), so they took a stone and placed (it) under him; then he sat upon it, while Aaron and Hur supported his hands, one on each side: thus his hands were steady (*lit.*, [in a state of] firmness) until the sun set. . . . Then YHWH said to Moses: "Write this as a record in the book, and make sure that Joshua hears it (*lit.*, set [it] in the ears of Joshua)."

10. Now, I am sending an angel before you, to guard you on the journey and to bring you in to the place that I have prepared (*or*, established). Be careful (*lit.*, guard yourself) before (*or*, because of) him, and obey him; . . . (If) you will serve<sup>10</sup> YHWH your God, he will bless your food and water, and I will remove sickness from among you.
11. You must be sure to place over you a king whom YHWH your God chooses: you must place over you a king from among your fellow Israelites - you cannot set over you a foreigner who is not a fellow Israelite of yours. Only he must not multiply horses for himself, nor must he send the nation back to Egypt to multiply horses<sup>11</sup> (from there), since YHWH has said to you, "You shall not return again by this path (*or*, never again make this journey ) any more."
12. On the seventh day the child died. David's officials feared to tell him that the child had died, for they thought, "Even when the child was alive (and) we spoke to him, he paid no attention to us; so how can we tell him (that) the child has died, for then he will do harm (to himself)." When David saw that his officials were whispering to one another, David discerned that the child had died; so David said to his officials, "Has the child died?"; and they said, "(Yes), he has died."

### 38.5. *Ruth 3:1-10*

- 1 מְנוּחָה - '(place of) rest, place to settle' (so, for instance, Gen 8:9, 1 Chr 6:31); the noun is cognate with the verb נָח, and the personal names Noah,

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<sup>10</sup> . . . וַעֲבַדְתֶּם - this and the following *wāw* consecutive + perfect forms mark a transition from the imperfects in Ex 23:24; they can therefore be interpreted as beginning a new, conditional sequence (cf. #35.4.2, #37.4.6), corresponding in general terms to that in 23:22. Alternatively, they continue the volitive force of the preceding verses, beginning in 23:21: '(but instead) you must serve YHWH your God, and then he will bless . . .'

<sup>11</sup> סוס - the singular is commonly used as a collective noun (e.g., Ex 15:19, Deut 20:1).

Manoah. This term echoes and fulfills, yet contrasts with, the usage of the equivalent fs noun in 1:9: the rest sought by Naomi for Ruth is, implicitly, linked to marriage as in 1:9; it is indeed given by YHWH, as Naomi had desired for her in Moab; however, its fulfillment is to take place in another land, under the wings of another deity. The inherent paradox, if not absurdity, of an Israelite's wish that YHWH would grant rest in a foreign land, with foreign gods (1:15), has been rejected by the gentile; and now her faithfulness has led her to a better country and a more enduring rest.

- אָשֶׁר - the particle most likely identifies the goal of the preceding action, by means of a purpose clause, rather than describing the rest, by means of a relative clause (although that is possible). The first option represents a less frequent usage of אָשֶׁר for which there is nevertheless good evidence: for the same use of אָשֶׁר following יָטַב, see Deut 4:40 (likewise following לָמַעַן, Gen 12:13, Deut 5:16 and often). The verb יָטַב is in that case used impersonally, a common construction for the Qal of this root (particularly with לָ, as here). Note that Ruth's wellbeing is implicitly linked to and promoted by that of Boaz a few verses later (יָטַב, 3:7; cf. 3:10).
- 2 מִדָּעַת - 'kinship(-group), relative(s)'. This is the feminine counterpart of מִדָּעַת, the *q<sup>e</sup>re* reading in 2:1. It is a hapax legomenon (unique reading, 'said once') in the Hebrew Bible, with limited later usage, so that its precise meaning is inferential: quite often a fs noun is collective in meaning if the equivalent ms noun refers to an individual entity - hence the meanings attributed to it above. On this understanding, the clause reads 'Is not Boaz our kindred?', i.e. he is (part of) our family, he is family to us. Note that the *qāmeš* accompanying the 1cp suffix is unusual on a noun (but expected on many prepositions, or in the form פִּלְגָנוּ).
- 3 וַיִּסְכְּתָּ - 'and anoint yourself'. Both this and the preceding verb יָחַץ can be used either transitively, with a stated object, or intransitively as here, in which case the action is usually directed to the subject of the verb and the verb corresponds to an English reflexive verb (wash oneself, anoint oneself). The two wc + pf forms are imperatival in force, representing instructions derived from the preceding circumstance expressed by the participial clause. The vowel of the conjunction here, with *qāmeš*, is determined by the fact that the next syllable is stressed.



- וַיִּרְדְּתִי - the *kēll* reads וַיִּרְדְּתִי (so 3:4, וַיִּשְׁכַּבְתִּי): this reflects the fact that the 2fs pf suffix was shortened from underlying -ti (as is evident when an object suffix follows, cf. §24.3.3); the longer suffix appears sporadically elsewhere.
- 4 וַיְהִי - note the use of a jussive form of הָיָה, rather than the typical וְהָיָה, before a temporal phrase and subsequent wc + pf; although its presence here is logical, before use of the wc + pf as an imperatival form consistent with the sequence in 3:3, it is a rare construction (compare, for instance, 1 Sam 10:5, 2 Sam 5:24, 1 Chr 14:15).
- מְרָגְלוֹת - the noun appears only in this form, in Ruth 3:4,7,8, 3:14 (with graphic variant), and Dan 10:6; the underlying form might therefore have *qāmeš* or *šērê* rather than shewa in the second syllable. It is reasonably clear that it is cognate with רֶגֶל, ‘foot, leg’; and this is supported by its association with other parts of the anatomy in Dan 10:6 and by limited post-Biblical usage. While the usage in Daniel might indicate a meaning equivalent to רֶגֶל, the prefix *mēm* (§43.1.4) and the more widely used correlative term מְרָאֲשׁוֹת, ‘(place) at the head’ suggest that normally this noun refers to the area or vicinity of the feet. While the situation is obviously fraught with sexual undertones, there is consequently no reason to associate this noun directly with a use of רֶגֶלִים (widely assumed, but with limited evidence) to denote the genital area.
- 6 צִוְּתָהּ - the termination of this verb, though unusual in appearance, is regular for a 3fs pf of a III-ה verb followed by a 3fs object suffix (§24.4): the double pf suffix *-<sup>e</sup>lā(h)* reverts to *-al*, corresponding to the 3fs pf suffix of other verb types before an object suffix; and the 3fs object suffix *-hā* assimilates, resulting in *-al-hā* > *-attā* > *-attā(h)*.
- 8 לָפַת - ‘to touch’; Niphal, ‘to grope, reach out’. The Qal appears only in Jg 16:29, of Samson grasping the temple pillars; and the Niphal only here, and in Job 6:18 (of paths or caravans winding their way in the desert and becoming lost). Although uncertain for lack of evidence, the Niphal appears to be used with reflexive or middle force, e.g., ‘he touched (himself)’, suggesting a turning or twisting motion if he was feeling with his hands for what was at his feet. This is consistent with the Arabic cognate, meaning ‘to turn, bend’ in the Qal equivalent. The

Akkadian equivalent of the Niphal, not widely used, has such meanings as ‘to be touched’ and ‘to become affected’.

- 9 כָּנַף - ‘wing (of a bird, etc.)’, ‘edge/hem (of a garment, etc.)’: note the repetition of this noun from 2:12.
- 10 לְ - the preposition לְ represents one of a limited number of ways of indicating the agent of a passive verb (§50.2.1); so previously in 2:20, cf. 2:4,19, 4:14.
- אִם . . . אִם - ‘whether poor or rich’, ‘either . . . or’: clauses or phrases correlated by repeated אִם typically express alternative, contrasting situations.

### 38.6. Psalm 34:6-11

- 7 זֶה - this represents a rare instance of the demonstrative standing before the noun it modifies (unless read as an independent subject, ‘this is a poor one [who] called’). Note the absence of *wāw* in the alphabetic acrostic sequence: the same omission characterizes Ps 25, which also shares with this psalm the unusual addition of a second *pē(h)* line at the end (25:22, 34:23) but in addition replaces *qôḥ* with a second *rêš* line. The remaining complete acrostics lack these specific features (e.g., Ps 37, Prov 31:10-31, Lam 1-4); explanations are largely speculative (for instance, appeal to variant practices in the writing of the alphabet and specifically of *wāw*).
- 8 וַיִּחַלֶּצֵם - the use of a preterite after a participial predicate, which is unusual but not without parallels in both prose and poetry, expresses a complementary action arising from that of the participle. As in many psalms acknowledging or appealing for help from YHWH, the theme of deliverance is prominent here (cf. יִשַׁע, 34:7,19; נִצַּל, 34:5,18,20).
- 9 טַעֲמוּ - 2mp Qal impv, טָעַם. As noted in relation to 34:1, this verb is used with connotations of physically tasting food or of discerning abstract truths with the intuition or intellect. The second nuance is clearly appropriate in a psalm whose acrostic format and goal of teaching the fear of YHWH (34:12) suggest wisdom methods and values, in keeping with the pursuit of what is good (34:9,11,13,15) and avoidance of evil (34:14,15,17,22, cf. 34:20). The more overtly sensuous imagery of tasting that YHWH is good has no analogy in the

usage of טעם, although well-known from this specific verse (cf. 1 Peter 2:3). However, the language of tasting or eating and drinking is widely attested in love poetry (e.g., Song 1:2,4, 2:3,5, 4:10, 5:1) and then, by extension, in religious and mystical poetry describing the believer's relation to God (e.g., Ps 36:9, 42:1-2, 63:2,6, Isa 55:1-2). It finds its antithetical counterpart here in the references to hunger and lack (34:11,10). It appears possible that the repetition of this relatively unusual root in Ps 34 signals a wider pattern of invoking the anatomy and activity of the physical senses as imaging the spiritual faculties by which a relationship to YHWH is informed and sustained: see, for instance, the references to the soul or throat (נַפְשׁ - 34:3,23), mouth (34:2), tongue and lips (34:14); eye (34:16), face (34:1,6,17), and references to vision (34:6,9,13); ear (34:16), and repeated use of שָׁמַע (34:3,7,12,18). Taken individually, though, most of these terms are common and so a pattern is difficult to establish with any cogency.

- 10 יָרָא - 2mp Qal impv, יָרָא. The spelling, attested also in Josh 24:14 and 1 Sam 12:24, results from quiescence of the final radical *ʾāleḥ* (although יָרָא would be expected, comparable to מָלַא or שָׁנַא). The root יָרָא recurs in 34:8,10,12, as an important component of its wisdom orientation; this particular form also resembles 34:9 וָרָא, the phonetic similarity of the forms and their roots perhaps intimating the interrelation of fear and vision in the psalm (see on 34:9).
- 11 רָשׁוּ - 3cp Qal pf, רוּשׁ; the stress on the final syllable (rather than רָשׁוּ), resulting in a form that could derive from רָשָׁה (hypothetical in Biblical Hebrew), occurs sporadically on comparable II-ו/י forms.

## Chapter 39

### 39.1. Parsing and Translation

1.	2mp	Qal	impf	סבב		you will surround
2.	3/2fp	Qal	impf	קלל		they/you will be swift
3.	3ms	Qal	wc + pret	חנן		he showed mercy
4.	1cs	Qal	coh	שיר		let me sing
5.	3mp	Piel	impf	חלל	+ 3mp os	they will profane them
6.	3cp	Hiph	pf	כון		they established
7.	3ms	Qal	impf	שמם		he will be desolated
8.	3ms	Qal Niph	wc + pret	רעע		it was bad; <i>or</i> , he suffered harm
9.	2mp	Qal	impf	בוש		you will be ashamed
10.	3f/2ms	Qal	wc + pret	קום		she/you arose
11.	fp	Qal	act ptc	סבב	abs/cons	ones surrounding
12.	3ms	Hoph	pf	חלל		it was begun
13.	mp	Hiph	ptc	בין	+ 2ms sx	your understanding ones
14.	3cp 2mp	Qal Qal	pf impv	קלל		they were swift; <i>or</i> , be swift
15.		Qal	inf cons	סבב	+ 3fp sx	their surrounding
16.	3mp	Hiph	wc + pret	בוא		they brought
17.	2mp	Hiph	pf	רעע		you harmed
18.	mp	Hiph	ptc	סבב	abs	ones bringing around
19.	3ms	Pual	wc + pret	חלל		he was profaned
20.	3cp	Niph	pf	שמם		they were desolated
21.	3ms	Hoph	impf	סבב		he will be turned
22.	1cs	Niph	pf	קלל		I was insignificant
23.	3ms	Hiph	pf	רעע	+ 3ms os	he harmed him; <i>or</i> ,

		Hiph	inf cons		+ 3ms sx	his harming
24. 1cs	Qal	coh	חנן			I will be gracious
25. 3/2fp	Qal	impf	סבב			they/you will surround
26. mp	Qal	act ptc	שיר	abs		ones singing
27. 2fs	Hiph	pf	שמם			you made desolate
28. 3cp	Hiph	pf	חלל			they began
29. 3ms	Hiph	wc + pret	רעע			he did wrong
30. 2ms	Niph	pf	סבב			you were turned

### 39.2. Translation

1. The matter is bad and contemptible in the eyes of all his sons.
2. The angel of YHWH dwells around those who fear him, to deliver them.
3. The singers began to sing, clothed (with) holy garments.
4. Profane their altars and utterly destroy them.
5. He cursed his master, while throwing (*lit.*, cursing and throwing) stones at him.
6. May YHWH show favour to his people so that they may be brought back to (*or*, caused to dwell back in) their land.
7. My messengers are devastated, for you have utterly shamed them and so you are cursed.
8. They must be silent, uttering no sound (*lit.*, and will not cause their voice to be heard), when they go around the city.
9. Do not become profane (*or*, profane yourself) with the deeds of those who defile themselves, lest you be ruined like them.
10. Let us lead the army around the city in order to attack (*or*, defeat, destroy) it, for it has acted very wickedly.
11. The land was desolate, for its inhabitants had acted wickedly and broken the covenant.
12. She arose and turned to go down to her house when her work was finished.

### 39.3. Translation

1. Let us pass around outside this city and not bring our cattle within it, lest its inhabitants begin to mistreat us by seizing our livestock.
2. YHWH said to his servant, “Go down now (*lit.*, arise descend) and announce to my people as follows: ‘Return, O Israel, to your God, and he will be gracious to you, for he abounds in love (*lit.*, he is abundant of love) and he will not be angry for ever.’”
3. The scribe came and drew up (*lit.*, caused to stand) the community within the courtyard of the city, and then he made known to them the king’s command. When they heard (it), they cried out (*lit.*, lifted up their voice) and wept, for they were devastated at it because it was very harsh.
4. You must not revile the elders of your cities, nor must you curse your judges. Do not deviate from what they say, and do not commit wrong, for (*or*, but [rather]) you must listen to them intently (*lit.*, you must surely turn your ears to hear them), so that you may experience good all your days.
5. When all Israel had processed through (*lit.*, gone about in) the city and taken their stand in the temple, then they sang the words of this song, praising their God who had delivered them from the control (*or*, power) of the nations who had been devastating their lands.
6. Be gracious to us, YHWH, be gracious to us: remember your covenantal love, which you promised to fulfill for (*lit.*, to do with) our ancestors, and save us; for our strength is exhausted, and we cannot resist our adversaries who ravage us.
7. The sky has been stretched out, with all its array (*lit.*, army); it has been measured (*or*, defined) in (all) its breadth, and will not pass away. The earth has been established, with all that is in it; YHWH has established it in its place, from which it will not depart. For he is a God who understands: all his works have been performed in wisdom, he has completed his amazing deeds with understanding.
8. When the messenger entered (*or*, reached) the gate of the city, he informed the judge and said: “Israel has fled before its enemies. Indeed, 30,000 of them have been killed; your two sons have died; and moreover, the ark has been captured.” Then the judge was dumbfounded and appalled, for the glory of Israel had departed.

9. When the nation turned away from YHWH, they broke his covenant and so he devastated them and removed them from his presence (*lit.*, from before him). However, when they repented (*or*, returned to him), they prayed to the God of heaven and he brought them out of (their) prison (*lit.*, the house of bound ones) and led them back to their land from every direction (*or*, from round about); thus they returned from (the) north and south, from the River (*or*, the Euphrates) and from the lands of the sea (*or*, the Mediterranean).
10. The prophet went according to the word of YHWH and found the king as he was standing in the vineyard. He approached him and spoke as follows: “Thus says YHWH of armies, ‘Have you done wrong and killed and begun to take possession? So now you are cursed away from (*or*, by) the ground which you have polluted; and in the place where you shed blood, (there) your blood will (also) be shed.’”
11. Thus says the sovereign, YHWH: “In the former times I brought calamity upon the nation of evildoers: I devastated them and carried them into exile from their land. Yet in the coming years I will restore them to their own soil: I will do good to them, and will multiply them like the stars, which cannot be counted (*lit.*, have not been counted) or measured.”
12. The priests brought the ark of YHWH around the city, with (*lit.*, and, while) seven of their colleagues going before them and all the remaining soldiers gathered behind them; and they all remained completely silent. Then, when the general (*lit.*, leader of the army) gave the command to the people, they gave a loud shout (*lit.*, cried out with a loud voice) and the wall fell completely flat where it was (*lit.*, fell falling in its place).

#### 39.4. OT Texts

1. YHWH said: “Since they all constitute (*lit.*, [there is] to all of them) a single people with a single language, and this is what they have (only) begun (*lit.*, their beginning) to do, now nothing that they scheme<sup>1</sup> to do will be unattainable for (*lit.*, will be cut off from) them. So come now, let us go down and confuse

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<sup>1</sup> מִכְמָר - note the divergent vocalization of this and the following geminate form (cf. §39.2.2, paragraph 3); the most typical forms would be מִכְמָר and מִכְמָר (not attested for these roots), but the stress on the final syllable is associated with vowel reduction and loss of doubling in the preceding syllable. See also #11 מִכְמָר, for a different variant.

their language (*or*, speech) there, . . . .” So YHWH scattered them from there over the surface of all the earth, and they ceased building the city; for that reason its name was called (*lit.*, one called its name) Babel, because there YHWH confused<sup>2</sup> the language of all the earth.

2. They had not yet lain down (to sleep), when the men of the city, (that is,) the men of Sodom, surrounded the house . . . . So Lot went out to the entrance to them, shutting the door behind him; and he said, “Do not cause harm (*or*, act badly),<sup>3</sup> my brethren; . . . .” However, they said, “Come (*or*, make way; *lit.*, approach) here”; and they said (further), “This individual came as a (mere) immigrant (*lit.*, to reside [temporarily]), and (now) he has actually become a ruler - so now we will cause more harm to you than (to) them.” Therefore they closed in violently against the man, Lot, and they approached to break (down) the door.
3. The situation (*or*, demand) displeased (*lit.*, was bad in the eyes of) Abraham greatly, on account of his son. However, God said to Abraham, “Do not be displeased concerning the child and your servant-woman: heed Sarah (in) all that she says to you,<sup>4</sup> for (your) line will be traced (*or*, named; *lit.*, called) through Isaac; but I will also make the son of the servant-woman into a nation, since he (too) is your offspring.”
4. They said: “We cannot (do so) until all the flocks are gathered - then they roll the stone from the top (*lit.*, from on the mouth) of the well and we water the sheep.” While he was still speaking with them, Rachel came with her father’s sheep, for she was a shepherd(ess). When Jacob saw Rachel . . . , Jacob approached and rolled the stone from the top of the well, and he watered the sheep of Laban his mother’s brother.

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<sup>2</sup> בָּלַל . . . בָּבֶל - note the wordplay (paronomasia, cf. §47.2), which is a recurring feature in poetry and in explanations of the meaning and origin of names.

<sup>3</sup> תָּרַעוּ - רָעַע is one of the commoner geminate verbs, particularly in the Hiphil where it is normally used intransitively (‘inner causative’, §30.3.2, as derivative from a Qal stative verb) - either absolutely, as here, or with לְ to define the focus of the action, as later in the passage (so #5).

<sup>4</sup> שָׁרָה . . . כָּל - the phrase functions as a complex nominative absolute, being resumed by בָּקְלָהּ, which defines its relation to the main verb שָׁמַע: the 3fs pronominal suffix corresponds to שָׁרָה; כָּל corresponds to the words preceding שָׁרָה, particularly תַּאמַר; and the preposition indicates the function of the entire pendent phrase as the goal to which the verbal action is directed. A similar syntactic structure appears in Gen 21:13, dealing with the other son.



5. Moses went back to YHWH and said: “Lord, why have you mistreated (*or*, done harm to) this people? Why is it that you have sent me? Ever since I went in to Pharaoh to speak in your name, he has mistreated this people, and you have certainly not delivered your people.”
6. When Pharaoh sent the people away, God did not lead them in the direction of (*or*, on the road to) the land of the Philistines, although<sup>5</sup> it was shorter (*lit.*, near), for God said, “Otherwise (*lit.*, lest) the people might change their mind, when they encounter (*lit.*, see) war, and return to Egypt.” So God took the people on a circuitous route (*lit.*, caused . . . to go around) in the direction of the desert.
7. Someone who strikes (*lit.*, the striker of)<sup>6</sup> his father or mother must certainly be put to death; someone who kidnaps a person, whether he then sells him<sup>7</sup> or the person is found in his custody, must certainly be put to death; someone who slanders (*or*, belittles, curses) his father or mother must certainly be put to death . . . . You must not slander (*or*, blaspheme) God, nor curse a leader among your people.
8. Then he said: “Show me your glory!” He said: “I will cause all my goodness to pass in front of you, and I will declare the name<sup>8</sup> of YHWH

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<sup>5</sup> כִּי . . . כִּי - a sequence of two clauses introduced by כִּי can identify the immediate and then the underlying reason for a preceding action (a specific nuance of the causal use of the conjunction). In this case, though, the first clause does not appear to have an explanatory function; since it is in fact counter-intuitive as an explanation, it is more plausibly read as concessive (‘although, even though’, a nuance of the temporal-conditional usage; cf. §42.3).

<sup>6</sup> מַכֶּה - although הָכָה is often used of killing, without further specification, the immediate context distinguishes striking from its potential consequences, such as death (Ex 21:12,18-20,26, 22:1).

<sup>7</sup> וּמִכְרֹוֹ - a participle can be used as an independent relative (‘[one] who steals’, similarly Ex 21:12,15,17; cf. 21:13, . . . וְאֶשֶׁר); and it can be followed by a *wāw* consecutive + perfect, either introducing the main clause (e.g., Ex 21:6,11-12,18-19, 23) or as part of the relative sequence (as here; so Ex 21:12, cf. 21:4,18,20, etc.); note the use of repeated וְ to indicate alternative outcomes of the participial action. Formally, the entire sequence before מוֹת יָמוֹת is simply a complex phrase, functioning as a *casus pendens* (so in Ex 21:15,17); functionally, it corresponds to the protasis of a conditional sentence (compare other legal clauses beginning with אִם [e.g., Ex 21:3-5,8-11,19,21] or כִּי [e.g., Ex 21:2,7,14,18,20,22,26]).

<sup>8</sup> וְקָרָא בְּשֵׁם - the phrase קָרָא בְּשֵׁם has a range of meaning, depending on the subject and the genitive modifying בְּשֵׁם; it typically means ‘to call [someone] by name, to name’ (with human or divine subject), or ‘to call on the name [of a deity], to invoke’ (with human subject); the underlying idea of each of these usages is that of proclamation by means of, or in relation to, the name. The present usage is unusual, in that the referent of both subject and genitive is the same (so Ex 34:5), indicating a proclamation in relation to oneself.

before you: I will show favour (*or*, grace) to the one whom I wish to favour, and I will be compassionate to the one to whom I wish to be compassionate.” However, he said, “You cannot see my face, for no human being can see my face and live.”

9. So we turned and travelled towards the desert by way of the Sea of Reeds, as YHWH had spoken to me; and we moved around the hill-country of Seir for many days. Then YHWH said to me: “You have moved around this hill-country (long) enough;<sup>9</sup> turn and make your way (*lit.*, turn for yourselves) to the north.”
10. YHWH will bring up against you a nation . . . , a fierce-looking (*lit.*, strong of face) nation, which does not show consideration (*or*, partiality; *lit.*, lift up [the] face) to (the) old nor show mercy to (the) young: it will devour the offspring (*lit.*, fruit) of your livestock and the produce of your ground until you are destroyed . . . , and it will oppress (*or*, afflict; *lit.*, cause [it] to be narrow for) you within all your gates until your high fortified walls, in which you trust, topple down throughout your land - it will oppress<sup>10</sup> you within all your gates, throughout your land which YHWH your God gave to you.
11. They told Saul, “Look, the people are committing sin against YHWH by eating (meat) with (*lit.*, on, in addition to) the blood.” So he said: “You have acted unfaithfully. Now roll a large stone towards me.” . . . Saul built an altar to YHWH - he first built this one<sup>11</sup> (as) an altar to YHWH. Then Saul

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<sup>9</sup> רַב־לָקֶחַם - this adjective is used idiomatically, with or without לְ + second person pronominal suffix following, to indicate that a situation has lasted long enough; the situation may be indicated by a following noun or infinitive, as here (e.g., Deut 1:6), or it may be implied from the preceding context.

<sup>10</sup> . . . וְהִצַּר . . . וְהִצַּר - the repetition of this verb together with the context of the oppression (gates, land) is emphatic; it also serves to juxtapose within the two clauses containing these repetitions their differences in content (focussed in the two relative clauses), i.e. high walls as the object of (misplaced) trust for security in the land, and YHWH as the (untrusted) source of security in that land.

<sup>11</sup> אֵתוֹ הֵחֵל לִבְנוֹת - literally, ‘it he began to build’. Normally the infinitive functions as the complement of this verb in the Hiphil (e.g., Neh 4:1, 2 Chr 3:1-2), suggesting the translation ‘he began building it’; however, this idea is not developed (for instance, in terms of failure or success in completion). The prominent position of the object therefore suggests a different emphasis, adopted by most translations: ‘he began (his cultic building activity) by building this one’ (cf. Gen 10:8, also Gen 9:20). Since חָלַל can occasionally mean ‘to profane’ in the Hiphil (Num 30:3, Ezek 39:7), the unusual syntax could also imply the translation ‘he profaned it by (himself) building (it)’.

said: “Let us go down after the Philistines during the night and let us plunder among (*or, against*) them until daylight (*lit., the light of the morning*), so that we leave no survivor among them.”

12. Samuel said to Jesse: “Is that all (*lit., are they finished*) the young men?” He said, “There still remains<sup>12</sup> the youngest - right now he is tending the sheep.” Samuel said to Jesse: “Send and fetch him, for we will not proceed (*lit., go around*) until he comes here.” So he sent and brought him, . . . Then YHWH said: “Arise (and) anoint him, for this is the one.”

### 39.5. *Ruth 3:11-18*

- 11 שַׁעַר - the gate of a city is frequently identified as the location where elders and other leaders transacted civil or judicial affairs (e.g., Deut 21:19, 22:15); and entry or presence at the gate is typically the right of citizens (e.g., Gen 23:10,18). The present usage, which is unique (unless 4:10 is read in the same way), evidently functions as a metonymy, referring to a collective body of individuals associated with the gate (compare ‘chamber’, ‘court’). The subsequent transaction at the gate (שַׁעַר, 4:1,10,11) is conducted primarily in the presence of ten elders (4:2,4,9,11), in the midst of a larger body of citizenry (הַיִּשְׁבִּימִים, 4:4; כָּל־הָעָם, 4:9,11). In view of the similarity of the present phrase (כָּל עַמִּי . . .) to the inclusive phrase of 4:9,11, it appears likely that the entire citizenry of the town is envisaged here, but as a lawfully constituted group of which its elders would form an integral element.

חַיִּל - the meaning ‘virtue, (moral) worth’ here - also, perhaps, ‘competence, ability’ (cf. Prov 12:4, 31:10) - stands in correspondence to the usage in 2:1.

- 12 כִּי אֲמָנָם כִּי - the first two words can both be construed as emphatic, while the second use of כִּי appears to introduce the fact whose truth is being affirmed: ‘it is most certainly true that’. The adverb אֲמָנָם (with a parallel form אֲמָנָא) is not common, so there is no exact parallel for this phrase: however, there are parallels for both כִּי אֲמָנָם, ‘surely indeed’ (Job 36:4, cf. 1 Kings 8:27), and אֲמָנָם כִּי, ‘it is true that’ (Job 12:2).

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<sup>12</sup> שָׂאָר - this is the only instance of the verb in the Qal stem; the Niphal tends to indicate survival from, rather than simply being situated outside, a group.

Alternatively, it is possible that one or the other instance of כִּי is used concessively, in view of the closer family member acknowledged in 3:12b: ‘although it is true that I am . . .’; or, ‘it is in fact true, although I am . . .’. The construction is further complicated by the fact that the Masoretic Text reads אַחַר after the second use of כִּי, implying by the lack of vowelling that this word (אֲחֵר) was received as part of a written textual tradition but not read: this would suggest a meaning ‘except’ for the second instance of כִּי in conjunction with אַחַר (as 3:18).

13 טוֹב - the adjective functions as an elliptical clause, representing the apodosis in the first of two contrasted conditional sentences (‘if . . . , [then it is] good’, i.e. ‘so be it’); this form could also be the 3ms pf of the stative verb טוֹב, ‘to be good’, although impersonal usages are typically followed by a prepositional phrase.

חַי יְהוָה - ‘(as surely as) YHWH lives’, ‘(by) the life of YHWH’: although the first word could be a 3ms pf verb (of חַי) or a ms adjective, it is normally read as a ms noun in the light of other usages. This phrase is common in oaths, identifying the deity invoked to enforce the terms of the oath, the certainty of his existence and power providing the measure of the certainty of its fulfillment; see 1:17 for another component of the formula.

14 בְּטָרָם - ‘before’; the Masoretic Text indicates a *k<sup>e</sup>ll* variant בְּטָרוֹם, which appears only here. The conjunction is usually followed by the imperfect, which typically has a preterite value (although here it is modal, ‘before one could recognize’).

אִישׁ . . . רֵעֵ - these two words function together idiomatically to express reciprocal relations, the first as the subject (of what is often a plural verb) and the second as part of the predicate (normally as object of the verb, as here, or of a preposition), linked to the subject by a corresponding pronominal suffix: i.e. ‘before one person could recognize another’, ‘before people could recognize each another’. For one of a number of related, variant constructions (in a distributive usage), see 1:8,9.

15 אָחַז - ‘take hold, grasp’; the 2fs Qal impv form is unusual in preserving the u-class composite shewa consistent with the underlying thematic u-vowel of the imperfect and imperative in this verb (cf. אָחַזְּךָ, Neh 7:3;

contrast אָהָזוּ, Song 2:15). The object of the action is typically introduced by בָּ, as here.

שֵׁשׁ שְׁעָרִים - ‘six (measures of) barley’ (so 3:17). It is not unusual for the standard of measurement to be omitted in conjunction with an enumerated quantity of a commodity. In this case the ms form of the cardinal number implies a fs noun such as אֵיפָה. Even if the Ephah at this time lay at the lower end of the proposed range of options (see on 2:17), it would imply a considerable weight for Ruth to carry: such a lavish quantity would emphasize the generosity of Boaz (and, by implication, of the Lord - previously charged by Naomi with bringing her back empty; see on 3:17); and it would certainly add a new dimension to the description of Ruth as an אֲשֶׁת הָיִל (3:11)! However, it may be more likely that a smaller measure is intended, such as the Seah (סָאָה, a third of an Ephah and still a considerable weight if multiplied by six).

16 מִי־אַתָּה בָּתִּי - this would typically mean ‘who are you, my daughter?’, expressing a question about Ruth’s identity and implying that it was still dark (cf. 3:9, Gen 27:18). However, Ruth’s answer does not pertain to her identity, and the use here of בָּתִּי also suggests that this is not the issue; therefore (although neither of the preceding arguments is entirely conclusive), it appears more likely that מִי is being used in this context more like מַה, as in a few other passages, specifically with the meaning ‘how?’ (cf. Amos 7:2,5).

17 רִיקָם - ‘empty’: the form consists of the adjective רִיק, ‘empty’; and the adverbial suffix *-ām* (usually regarded as derived from the accusative case ending *-a[m]*, perhaps followed by ‘enclitic *mēm*’, preserved in isolation in certain nominal forms used as adverbial accusatives; cf. אֶמְנָם [3:12], יוֹמָם, חֲנָם, etc.). Boaz’ solicitude here contrasts with Naomi’s earlier use of the same term, 1:21.

### 39.6. Psalm 34:12-17

12 אֶלְמֶדְכֶם - this is one of only eight instances of the 2mp pronoun suffixed to a perfect or imperfect verbal form.

15 סוּר מֵרַע - note the transitional function of this brief clause. It reiterates the content of the synonymous couplet in 34:14, by means of a comparable

imperative and repetition of מִרְעָה; but it is differentiated by its brevity and by the omission of any reference to speech. It is similarly differentiated from the following clause by the contrasting categories of evil and good, avoidance and performance; yet, they correspond to each other in their word length and in the equivalent meaning of the clauses as a whole. As a unit, the two clauses of 34:15a function both as a self-contained couplet (internal or half-line parallelism), and as a single poetic line parallel to the two clauses that follow in 34:15b where the same internal parallelism is apparent. The two lines of 34:15 are balanced by these corresponding structures, and specifically by the two imperatival verbs and three stressed units in each; by the equivalence of טוֹב and שְׁלוֹם; and by the broadly equivalent meaning of the four clauses, within which a progression and intensification is also discernible (from turning away from evil to active pursuit of good in its ultimate manifestation as שְׁלוֹם).

## Chapter 40

### 40.1. Parsing and Translation

1.	1cp	Piel	pf	חלל	+ 3ms os	we profaned it
2.	1cp	Hithpol	wc + pret	בין		we paid attention
3.	2mp	Qal	impv	סבב		surround
4.	mp	Polel	ptc	קום	+ 3fs sx	those raising her up
5.	3fs	Hoph	pf	נשוב		she was restored; <i>or</i> ,
	3fs	Hoph	pf	ישב		she was caused to dwell
6.	2mp	Qal	pf	רעע		you were evil
7.	3ms	Polel	impf	כון	+ 3ms os	he establishes him
8.	2fs	Polel	pf	שוב	+ 1cs os	you brought me back
9.	3ms	Hiph	wc + pret	חלל		he began
10.	3cp	Polel	pf	רום		they exalted; <i>or</i> ,
	3cp	Polal	pf			they were exalted; <i>or</i> ,
	2mp	Polel	impv			exalt
11.	1cp	Hiph	pf	שמם		we devastated
12.	3mp	Niph	impf	קלל		they seem contemptible; <i>or</i> ,
	3mp	Qal	impf			they are insignificant
13.	3ms	Hisht	wc + pret	חזה		he worshipped
14.	mp	Polel	ptc	שיר	+ 3ms sx	his singers
15.	2fs	Hiph	impv	סבב		bring around
16.	3/2fp	Hiph	impf	חלל		they/you begin
17.	2mp	Polel	impf	כון		you will establish; <i>or</i> ,
	2mp	Polal	impf			you will be established
18.	mp	Hiph	ptc	רעע	abs	evildoers
19.	1cs	Polel	pf	מות		I put to death; <i>or</i> ,
	1cs	Polal	pf			I was put to death
20.	3cp	Niph	pf	סבב		they turned around

21.		Hisht	inf cons	חזה	+ 3mp ss	their worshipping
22.	mp	Piel	ptc	קלל	+ 1cp sx	our cursers
23.	2ms	Hiph	pf	נוח	+ 3mp os	you gave them rest
24.	3mp	Qal	wc + pret	סור		they turned aside
25.		Qal	inf cons	סבב	+ 1cp sx	our surrounding <i>or</i> ,
	2ms	Qal	impv			surround us
26.	1cs	Polel	impf	רום	+ 2ms os	I will exalt you
27.	3ms	Polel	pf	כון	+ 3fs os	he established her; <i>or</i> ,
		Polel	inf cons		+ 3fs sx	her establishing; <i>or</i> ,
		Polal	inf cons		+ 3fs ss	her being established
28.	3mp	Hiph	impf	רעע		they act badly
29.	fp	Niph	ptc	שמם	abs/cons	ones devastated; <i>or</i> ,
	2fs	Niph	pf			you were devastated
30.	2ms	Hiph	pf	קלל		you made light

#### 40.2. Translation

1. All who pursue righteousness will be exalted, nor will they be ashamed.
2. Many are now (*or*, see [how] many are) rising up (*lit.*, raising themselves up) against me to put me to death.
3. Bow down before the king and honour him, and he will exalt you.
4. Indeed, they will again (*or*, will return and) set up my house in its place.
5. He restores the soul of the one trusting in him and establishes him in the land.
6. When he raises up their city, they will sing songs of joy.
7. The workmen finished restoring the wall and establishing it.
8. There is no one that does good and shows understanding under the sun.
9. Remove the donkeys from within the temple, lest they be killed.
10. After the warriors defeated (*or*, attacked) us, they turned and set out to the east.
11. No evildoers nor any who exalted themselves were to be found throughout the territory of the judge.



12. May you show favour to your enemies and restore (*or, return, repatriate*) them, and not put them to death.

#### 40.3. Translation

1. Let us transfer (*lit., bring around*) the donkeys to another place so that we may keep them alive and they may not be killed, for the foreigners are rising up (*lit., raising themselves up*) against us and they ravage our land, .
2. Clothe this child with garments and give him food to eat, to keep him alive and restore him (*lit., his soul*) so that he does not die, for his brothers have been killed and so there is no longer (any) spirit in him.
3. Prostrate yourselves before the prince whom the people have made king, so that he may exalt us. Do not speak a word in his hearing, lest he become angry and put us to shame before those who serve him.
4. Now I am elevating you to be chief over my people, and I will establish you on your throne. You will restore my tribes, for you will begin to deliver them, and you will raise up (*or, rebuild*) the devastated cities.
5. There are still a few men (*lit., men of [limited] number*) within this city who do not oppose (*lit., raise themselves up against*) me. Therefore, in the day when I enter into judgement with (*lit., make myself judge against, judge in relation to*) it, I will surely save them and they will be removed (*lit., taken*) from its affliction so that they are not killed when it is laid waste (*lit., in laying it waste*).
6. (When) the woman had entered the temple, she fulfilled her vows and worshipped before YHWH her God, who had (*or, because he had*) inclined his ear to her and heard her when she was oppressed (*lit., in the time of her being oppressed*) and had delivered her from the power of her oppressors.
7. The army surrounded the city and began to fight against it. However, they could not lay it waste, for the men of the place had built a large and elevated wall and had made it secure; and the soldiers shot (arrows) from upon it and they were killing many.
8. The king finished building and establishing the house. Then, when the glory of YHWH descended in the temple on the day that it was consecrated (*lit., of consecrating it*), the priests and singers could not stand there to serve: they fell on their faces and worshipped.

9. The heart of the righteous who consider (*or*, discern) the ways of God will be firm (*or*, secure, established), for he himself will establish them for ever; but darkness will cover (*or*, overwhelm) the eyes of the wicked who turn away from him, for YHWH will turn them away to their own way and his Spirit will put them to flight (*or*, drive them on).
10. Restore me, YHWH, and bring me into the territory (*or*, within the border) of your kingdom; cause me to live in your dwelling and establish me (there), my God. Show me the glory of your justice (*or*, rule); teach me the wisdom of your law. Let me live in your habitation (*or*, tent), for one day in your courts is better than a thousand among the generation of the wicked.
11. YHWH appeared to him with the following message: “Remain in this land: do not go out from it, and do not be afraid of its inhabitants, for I will not allow them (*lit.*, give to them) to harm (*lit.*, touch) you. Moreover, I will indeed bless you, and I will make you exalted. Furthermore, those who bless you will be blessed, but those who curse you I will curse, and they will be greatly despised.” Then he prostrated himself on the ground before YHWH.
12. YHWH said to him: “Do not pray for these sinners who exalt themselves against me. You must not seek their welfare, for they have acted worse (*lit.*, they have made bad their deeds more) than all the inhabitants of the land whom I removed from before them.” This distressed the prophet (*lit.*, the matter was bad in the eyes of the prophet), and he wept because of his love for his city.

#### 40.4. OT Texts

1. He himself passed on ahead of them and prostrated himself seven times on the ground, until he had approached his brother. . . . Then the slave-girls approached together with their children, and they prostrated themselves. Then Leah also approached with her children, and they prostrated themselves; and finally (*lit.*, afterwards), Joseph approached<sup>1</sup> with Rachel, and they prostrated themselves.

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<sup>1</sup> נָגַשׁ - note the progression in the subjects of חוּה and נָגַשׁ, from 3fp (Gen 33:6) to 3fs + 3mp, and then 3ms + 3mp; the 3ms form and the accompanying order of the subjects, in particular, give prominence to Joseph over his mother, in contrast to the preceding pattern.

2. The community saw that Moses delayed<sup>2</sup> descending from the mountain, so the community congregated together<sup>3</sup> against (*or, to*) Aaron and said to him, “Undertake to make (*lit., arise make*) for us gods who can go before us ” . . . . YHWH spoke to Moses: “Go down (*lit., go descend*), for your community whom you brought up from the land of Egypt has become corrupt. They have quickly turned from the way that I commanded them (to follow) - they have made for themselves a calf (as) a cast image,<sup>4</sup> and they have worshipped it and offered sacrifice to it.”
3. Be very diligent (*lit., strong*) to be careful in doing<sup>5</sup> everything written in the book of the law of Moses, not turning (*or, so that [you do] not turn*) from it to (the) right or left nor<sup>6</sup> assimilating to (*lit., not to enter among*) these nations that are left alongside you - you must not make invocation (*lit., cause to remember*) or impose oaths (*lit., cause to swear*) in the name of their gods, you must not serve them nor worship them.
4. This will be the sign for you, which will befall your two sons, Hophni and Phineas: they will both die on a single day. Then I shall raise up for myself

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<sup>2</sup> בָּשַׁשׁ - the Polel of בּוֹשׁ could be expected to have a factitive meaning, ‘to make ashamed’ (the idea of reciprocal shame is apparent in the Hithpolel, Gen 2:25); however, its usage here and in Jg 5:28 can reasonably be interpreted to mean ‘to delay’. It is possible that this represents a semantic development within the same root (cf. Jg 3:25); however, it is generally attributed to a different root, בּוֹשׁ II ‘to be slow, delay’, for which rather limited cognate evidence exists.

<sup>3</sup> וַיִּקְהַל - the verb is denominative, from קָהַל: the Niphal is used intransitively (or reflexively), with the Hiphil as the transitive counterpart. The accompanying preposition עַל would typically mean ‘against’ (cf. Num 16:19, 17:7, 20:2), which would suggest an element of pressure consistent with Aaron’s weak response - אֶל would be more likely if the more neutral directional meaning ‘to’ was intended, although עַל can be used in the same way.

<sup>4</sup> עֲגֵל מִסָּכָה - the two nouns can be analyzed as a double accusative construction (§42.2), the second defining the first in terms of its nature or means of manufacture; alternatively, the second is in apposition to the first, which it specifies in much the same way.

<sup>5</sup> לְשָׂמֵר וּלְעָשׂוֹת - when שָׂמֵר is used with a following verb such as עָשָׂה, it normally functions as a hendiadys meaning ‘to be careful to do, to do carefully’; in the rhetoric of this passage, where the argument is developed by a succession of paired repetitions (see following note), it is possible that the two infinitives should be translated separately, ‘to fulfill and to carry out’.

<sup>6</sup> . . . לְבָלְתִּי - this infinitival phrase can be construed as subordinate to its predecessor, identifying its underlying goal (‘not to turn . . . , so as not to enter’). Alternatively, the two negative infinitives are balanced, the second restating and thereby reinforcing the implications of the first: this corresponds to the repetitive style of the passage as a whole (cf. keep/do, left/right, these/these, invoke/swear, serve/worship).

a reliable priest: he will act according to what is in my heart and soul, and I shall build for him an enduring (*or, stable*)<sup>7</sup> house, and he will live (*or, function, serve*) before my anointed one permanently. Meanwhile, all the survivor(s) in your house will come to bow down before him.

5. They said: “Come up to us, so that we can teach you a lesson (*lit., let us cause you to know a matter*).” So Jonathan said to his armour-bearer, “Come up behind me, for YHWH has delivered them into the hand of Israel.” Then Jonathan went up on his hands and feet, with his armour-bearer behind him; they fell before Jonathan, while his armour-bearer was killing (them) behind him. The first slaughter (*or, defeat; lit., striking*) that Jonathan inflicted (*lit., struck*)<sup>8</sup> (upon them) with his armour-bearer (accounted for) about twenty men.
6. “Now forgive (*lit., lift up, carry away*)<sup>9</sup> my sin and return with me that I may worship YHWH.” . . . . He said, “I have sinned; (but) now, honour me before the elders of my people and before Israel and return with me, so that I may (*or, and then I will*) worship YHWH your God.” So Samuel returned after Saul, and Saul worshipped YHWH.
7. “Then I stood over him and killed him,<sup>10</sup> since I knew that he could not live after he fell;<sup>11</sup> and I took the crown on his head and (the) band on his arm, and I brought them here to my lord.” . . . . But David said to him: “Your blood is on your (own) head, for your (own) mouth has testified (*lit., answered*) against you, saying, ‘I myself killed the anointed of YHWH.’”

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<sup>7</sup> נֶאֱמָן - note the repetition of the participle, highlighting the correspondence of obedience and blessing; and also the figurative use of בְּנֵה, in conjunction with the use of בֵּית to denote ‘family’, as part of the same building metaphor (similarly 2 Sam 7).

<sup>8</sup> הִכָּה . . . הִמָּכָה - note the use of cognate noun (as antecedent of אָשַׁר) and verb, the noun functioning within the relative clause as an adverbial accusative rather than a direct object; cf. #18.4.4, #34.4.7.

<sup>9</sup> נָשָׂא is used quite frequently with reference to the removal of sin and its consequences, comparable to סָלַח, ‘to forgive’ (e.g., Ex 23:21, 32:32, 34:7, cf. Lev 16:22); compare Greek ἀφίημι, ‘to send away, forgive’, ἀρῶ, ‘to lift up, remove’ (e.g., John 1:35).

<sup>10</sup> וַאֲמַתְהוּ - note the vowing of the prefixed conjunction *wāw*, which appears to be conjunctive + imperfect (as opposed to normal *wāw* consecutive -וְ, before the guttural, + preterite). Since this does not yield a plausible syntactic structure or meaning in the narrative context, it is usually taken as a rare variant of *wāw* consecutive: this is congruent with the structure of the passage, since it yields a sequence of two preterites in 2 Sam 1:10, corresponding to the two imperatives in 1:9 (עָמַד-נָא עָלַי וּמָתְתֵנִי).

<sup>11</sup> נָפְלוֹ - the suffixed Qal infinitive is sometimes vowelled with *hîreq*, as here (נָפְלוֹ is also attested).

8. When your days are fulfilled and you lie with your ancestors, I will raise up your offspring after you, who will come forth from your inward parts, and I will establish his kingdom: he will build a house for my name, and I shall establish<sup>12</sup> his royal throne forever. I will be (*or, become*) a father to him (*or, his father*), and he will be a son to me:<sup>13</sup> . . . , but my (covenant) love will not depart (*or, be removed*) from him, as I removed (it) from Saul, whom I removed from before you.
9. “Then I got up in the morning to nurse my son, and I found him (*lit., and behold*) dead; but when I examined him (*lit., discerned in relation to him*) in the morning (light), I found that it was not my son whom I had born.” The other woman said, “No (*or, [That is] not [so]*), for the living one is my son,<sup>14</sup> whereas the dead is yours”; but the first (*lit., this one*) (kept) saying, “No, for the dead one is your son and the living is mine.” Thus they argued (*lit., spoke*) before the king.

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<sup>12</sup> וְיָכֵנְתִּי - in principle, the Polel used here emphasizes the state of stability resulting from YHWH's action (corresponding to a Piel factitive), whereas the preceding Hiphil of the same root emphasizes the process by which stability is effected; the Polel focus on the resultant, enduring state is accentuated by the accompanying prepositional phrase, 'forever'. In practice, the two stems appear to be used in much the same way, in relation to semantically parallel objects. See also the use of Hiphil and Polel קים, #11.

<sup>13</sup> לִּבִּי אֶחָדָה . . . לִּבִּי - these symmetrical clauses correspond to the formula by which YHWH adopts Israel as his people (e.g., Ex 6:7, Jer 11:4, Ezek 11:20, Zech 8:8).

<sup>14</sup> בְּנִי הַחַי - note the ambiguity in identifying subject and predicate in the verbless clause, which could also be translated 'my son is the living one' (similarly for the three following clauses). Where the predicate identifies the subject ('X = Y'), rather than defining a characteristic of the subject ('X is Y, X has the quality Y'), it will typically follow the subject; the translation offered in the footnote is therefore more likely on general syntactic grounds, and it is consonant with the repeated pattern in 1 Kings 3:21 where an element of the predicate becomes the subject of the next clause. In the immediate context, though, the dead child is the subject and a claim about its identity forms the initial predication (לֹא־הָיָה בְּנִי). The following series of assertions and counter-assertions appears to reflect the same logic: the dead child represents the primary datum, its identity being the primary issue; on this understanding, the initial position of בְּנִי in each statement expresses emphasis but not clause function (cf. §54.1).

10. YHWH, you are my God: I will exalt you, I will praise your name, for you have performed wonder(s) (*or*, worked wonderfully)<sup>15</sup> - plans (formed) long ago (*lit.*, from far), faithful (deeds) in fidelity (*or*, in complete faithfulness; *lit.*, faithfulness, fidelity).
11. Thus says YHWH, your redeemer and your creator from the womb: “I am YHWH,<sup>16</sup> who creates all (things) - who alone stretches out the sky, who spreads out the earth (and) who (else) is with me?; who frustrates the signs of soothsayers, . . . ; who establishes (*lit.*, one causing to arise) the word of his servant, and fulfills the purpose of his messengers; who says regarding Jerusalem, ‘It will be inhabited,’ and regarding the cities of Judah, ‘They will be built,’ and I will raise up its desolate places.”
12. When I bring them back from (among) the peoples and gather them from the lands of their enemies, I will display my holiness in them (*lit.*, I will be sanctified in/by/because of them)<sup>17</sup> in the sight of many nations; then they will know that I am YHWH, their God - when I carry them into exile to the nations but (then) bring them together onto their own soil. I will leave none of them behind there any longer (*lit.*, and I will not cause to be left over further [any] of them there), nor will I hide my face from them any longer, because (*or*, when) I shall pour out my Spirit on the house of Israel, says the Lord YHWH.

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<sup>15</sup> The poetic structure from this point in Isa 25:1 is complex. The *’atnāh* suggests, without requiring, a clause break here; and אֲנִי appears in other poetic contexts as the isolated accusative modifier of עָשָׂה (Ex 15:11, Ps 78:12, 88:11). On the other hand, אֲנִי is closely associated with the verb יַעַץ in Is 9:5, suggesting a similar association with the cognate noun עֲצִיט here; this would yield a more balanced poetic couplet of 3 + 3 words, ‘you have performed plans wonderfully; [you have performed] from long ago faithfulness faithfully.’

<sup>16</sup> אֲנִי יְהוָה - the divine name could be read in apposition to the pronoun (‘I, YHWH, am the one . . .’), as at other points in this section of Isaiah; however, many comparable self-identifications in the surrounding chapters are unambiguously subject + predicate (e.g., Isa 42:8, 43:11, 45:3,5,6).

<sup>17</sup> וְנִקְדָּשְׁתִּי - the context indicates that this is a *wāw* consecutive + perfect (see below); the stress is retracted from the final syllable, where it would normally be expected in such a form, due to the stress on the immediately following syllable (בָּה). The alternative explanation of the stress pattern (a perfect with conjunctive *wāw*) is incongruous for a verb both preceded and followed by forms that are more unambiguously *wāw* consecutive + perfect. In addition, the content and syntax in Ezek 39:27-28 parallel that in 37:25-26, where there is no ambiguity about the sequence: note, for instance, that both sequences begin with a future-oriented causative/factive use of שׁוּב (Ezek 37:25,27); and that the third clause anticipates the vindication of YHWH’s holiness (וְנִקְדָּשְׁתִּי לְשֵׁם קָדְשִׁי, Ezek 39:25; . . . וְנִקְדָּשְׁתִּי, 39:27).

#### 40.5. Ruth 4:1-10

- 1 וּבָעַז - the disjunctive *wāw* here serves the common function of resuming an earlier thread in the narrative: 'Meanwhile, Boaz had gone up'. This shift in focus from Naomi and Ruth as the primary subjects (3:16-18) back to Boaz (3:15/4:1) is anticipated by Boaz being the subject of the women's speech, and the linkage to 3:15b is marked by the corresponding predicates (עָלָה הַשָּׁעַר; וַיָּבֹא הָעִיר).
- אֲשֶׁר דִּבֶּר-בְּעֵז - '(of) whom Boaz had spoken'. The context indicates that אֲשֶׁר functions with a personal antecedent and as an adverbial accusative modifier of דִּבֶּר, although this is very unusual (typically a preposition such as עַל or בְּ would accompany the verb in this situation); Gen 37:4, though different, is analogous. The construction is commoner with an impersonal antecedent ('[of] which one spoke'; e.g., Gen 19:21, Deut 9:28).
- פְּלִגִּי אֶלְמִנִי - the rhymed word-pair occurs very infrequently, functioning as an adjectival idiom to identify a specific entity that for some reason is not named; e.g., 2 Kings 6:8. Its usage in this case might (but need not) be motivated by the individual's self-interest, which prevents him - albeit providentially - from fulfilling his social duty as a גֹּאֵל, so that he merits no more than an anonymous mention in the Davidic family history. The idiom becomes commoner, with variations, in later Hebrew.
- 3 מְכַרָּה - the perfect is used here to represent an action accomplished, or more specifically intended, at the time of speaking: 'Naomi is selling, has decided to sell'; similarly 4:5 קָנִיתָ, 'you have (then) acquired, you thereby acquire'; so (as one possibility) 4:4 אֹמְרָתִי, 'and so I say/intend'. This usage is related to what is traditionally known as the prophetic perfect, occurring in the context of divine predictive speech: e.g., 'I have given' = 'I will give'.
- 4 אֶגְלֶה אֶזְנוֹךָ - 'I will uncover your ear': this is a common idiom, meaning 'to inform, reveal to someone'; e.g., 1 Sam 9:15, Job 36:10,15. Note that the preceding use of אָמַר probably refers to internal speech or mental processes, as is often the case (compare the more explicit 'to say in one's heart') - i.e. 'I have decided, thought, resolved, undertaken'; and that the direct speech both here and in the following clauses, after לְאִמִּי, would often be expressed as subordinate clauses in indirect

speech in English - 'I have decided that I should tell you (of it, so that) you may buy . . . '.

- קָנָה - note the repeated use of this verb (cf. 4:5,5,8,9,10) and of other terms derived from commercial and property law, in keeping with the verb מָכַר in 4:3 and reference to the gate in 4:1 (גַּאֵל, 4:1,3,4,4,4,6,6,6,6,8; נִתְּלָה, 4:5,6,10; עֵד, 'witness', 4:9-11, הִתְעוּדָה, 'attestation', 4:7; etc.). Although the process deals with profoundly human relations, it is validated and secured on a binding contractual basis.
- יִגְאֹל - the 3ms form is surprising, being surrounded by 2ms references to the individual addressed by Boaz (including תִּגְאֹל in the immediately preceding positive counterpart to this negative conditional clause), and many manuscripts and versions read, or emend, as 2ms. If the 3ms form is retained (as being harder without being nonsensical, as readily explaining the alternative reading, and as lacking any obvious basis in a mechanical scribal error), then it must be construed as indefinite: 'if one is not going to redeem, if there is no intention to redeem'. This would be consistent with the anonymity of the individual (cf. 4:2).
- 7 גִּאֲוִלָּה - note the variant spelling of this noun (with *šûreq*, rather than *qibbûš* as in 4:6 and elsewhere): there are a limited number of other examples of *šûreq* used in a closed syllable to represent a short u-class vowel.
- וְזֹאת - the fs form of the demonstrative is commonly used to refer to abstract or neuter concepts; in these cases, it normally lacks an explicit antecedent and is often explicated by a following phrase or clause. In this verse, it is amplified by the two clauses beginning at פְּשָׁלָה: 'Now this (was the procedure) in the past in Israel in relation to . . . : a person would take off . . . '. Note that the end of this explication is bracketed by a brief restatement of the opening clause, marked by identical vocabulary (וְזֹאת . . . בְּיִשְׂרָאֵל) and morphology (הִתְעוּדָה, cf. הִתְמַנְיָה, to which הִגְאֲוִלָּה has been accommodated).
- קָיָם - 'to establish, ratify'; Piel inf cons, קָיָם (compare the Hiphil in 4:5,10). Occurrences of true Piel forms of II-ו verbs such as קָיָם (as opposed to Polel) are extremely rare in Biblical Hebrew, although they become more common in later Hebrew and occur regularly in some other Semitic languages such as Aramaic (thought by some to have influenced the Hebrew examples) and Arabic; the additional shift to



doubled *yôd* (rather than *wāw*) is consistently present in this root, and very occasionally in others, again with analogies in later Hebrew and Aramaic.

שָׁלַף - the use of the perfect here, and in the following sequential clause, reflects its function in conditional clauses - the two clauses can be construed as the apodosis to the preceding legal situation: ‘(if one entered into an act of redemption and exchange), one would take off one’s shoe . . .’.

#### 40.6. *Psalm 34:18-23*

- 18 . . . צָעָקוּ - this synthetic couplet is similar to 34:5, and especially 34:7; although lacking a self-evident structure beyond that established by the acrostic, the psalm as a whole is characterized by such repetitions of key words and phrases.
- 21 שָׁמַר - note that there is no separate line beginning with *śîn*, since it is not distinguished graphically from *šîn*; this reflects the fact that these phonemes are not distinguished in precursors of the Hebrew alphabetic script, having already merged in Ugaritic and particularly (according to current opinion) in Phoenician. Words beginning with either phoneme are used indiscriminately at this point in the alphabetic sequence in all the OT acrostics (e.g., Ps 119:161-168, Lam 3:61-63).
- 22 יִשְׁמָרוּ - the complete closure of the first syllable is very unusual in I-*š* verbs, but it is a consistent feature of this root (cf. §32.2.1). The verb, which occurs primarily in Leviticus, denotes an objective state of culpability resulting from commission of an offence; individual usages may emphasize either the action leading to this state of guilt, or the consequences suffered in punishment for it. The cognate noun שְׂמִירָה, also found predominantly in Leviticus, refers to a reparation offering (traditionally, ‘guilt offering’). Note the repetition in 34:23.
- 23 פִּדְדָה - as noted in relation to 34:7, this unusual final line with initial *pē(h)* corresponds to Ps 25:22, which begins with the same verb (פָּדָה); it has been conjectured that this addition is designed to complement the initial and middle letters of the acrostic to form the word *šāleḥ*. The *pē(h)* line shows irregularities in some other acrostics: for instance, it precedes the *šayin* line in certain texts such as Lam 2-4.

## Chapter 41

### 40.1. Parsing and Translation

1.		Qal	inf cons	בכה	+ 3ms ss	his weeping
2.	3ms	Hiph	impf	סור	+ 1cs os	he turns me aside
3.	2mp	Niph	impv	לחם		fight
4.	2mp	Qal	wc + pret	אסף		you gathered
5.	3cp	Hiph	pf	קטר		they burned
6.	3mp	Niph	wc + pret	נבא		they prophesied
7.	1cs	Polel	coh	קום		let me raise; <i>or</i> ,
	1cs	Polal	coh			let me be raised
8.	mp	Qal	pass ptc	קנה	abs	ones acquired
9.	3fs	Hiph	wc + pret	ירה	+ 2ms os	she taught you
10.	2mp	Qal	impf	גדל		you will be great
11.	1cp	Niph	pf	קרא		we were called
12.	2mp	Piel	impv	מהר		hasten
13.	3mp	Hiph	wc + pret	נגש		they brought near
14.	mp	Qal	pass ptc	אסר	+ 3mp sx	their bound ones
15.	3f/2ms	Hoph	impf	בוא		she/you will be brought in
16.		Hiph	inf cons	נכה	+ 3mp sx	their striking
17.	3ms	Qal	juss	שתה		let him drink
18.	3/2fp	Hiph	impf	עמד		they/you will cause to stand
19.	2mp	Hiph	impv	שקה		cause to drink
20.	3mp	Niph	impf	עשה		they will be done
21.	mp	Hiph	ptc	רבה	+ 3ms sx	his multipliers
22.	2mp	Piel	impv	דבר	+ 3mp os	speak them
23.		Niph	inf cons	שמד	+ 1cp ss	our being destroyed
24.	1cp	Hiph	pf	נבט		we looked

25.	3/2fp	Piel	wc + pret	שלם		they/you completed
26.		Hith	inf cons	פלל	+ 2ms ss	your praying
27.	3ms	Piel	pf	מלט	+ 1cs os	he delivered me
28.	2mp	Hiph	impv	נטה		turn
29.	3f/2ms	Niph	wc + pret	ראה		she/you appeared
30.	2mp	Hiph	impf	חזק		you strengthen
31.		Qal	inf cons	ירש	+ 1cp sx	our possessing
32.	2ms	Pual	pf	הלל		you were praised
33.	1cs	Hith	wc + pret	חנן		I implored
34.	3ms	Niph	juss	בנה		let it be built
35.	2ms	Qal	impv	משל		rule
36.	1cp	Qal	pf	לבש		we wore
37.	2fs	Hiph	wc + pret	סתר		you concealed
38.	3/2fp	Qal	impf	פנה		they/you turn
39.	1cs	Niph	coh	אמן		let me be faithful
40.	3mp	Pual	wc + pret	ספר		they were recounted
41.	3cp	Qal	pf	שנא		they hated
42.		Hiph	inf cons	יסף	+ 1cs sx	my adding
43.	3ms	Piel	pf	אבד	+ 3mp os	he destroyed them
44.	3f/2ms	Hiph	wc + pret	קרב		she/you brought near
45.	2mp	Hith	pf	טמא		you defiled yourselves
46.	3fs	Piel	pf	פתח		she loosed
47.	1cp	Qal	impf	רעה	+ 3ms os	we will shepherd it
48.	1cs	Niph	pf	חשב		I was reckoned
49.		Niph	inf cons	שאר	+ 3fp ss	their being left
50.	fp	Pual	ptc	כסה	abs/cons	ones covered
51.	2fp	Qal	impv	ענה		answer
52.	1cs	Qal	coh	גור		let me reside
53.	3f/2ms	Hiph	wc + pret	שבע		she/you caused to swear
54.	1cs	Hith	pf	קדש		I consecrated myself

55. 3fs	Piel	pf	למד		she taught
56. 2mp	Hiph	impv	שחת		ruin
57. 1cs	Qal	impf	אהב	+ 3mp os	I will love them
58. 1cp	Qal	pf	בוש		we were ashamed
59.	Niph	inf cons	נחם	+ 3fs ss	her repenting
60. 3ms	Qal	wc + pret	חרה		it burned
61. 3cp	Hoph	pf	מות		they were put to death
62.	Hiph	inf cons	עבר	+ 2ms sx	your causing to pass by
63. 2ms	Niph	pf	ישע		you were saved
64. 2mp	Hiph	impv	נוח	+ 3ms os	place it
65. 3ms	Hoph	impf	נגד		it will be announced
66.	Niph	inf cons	יתר	+ 2mp ss	your remaining
67. 3f/2ms	Pual	impf	ענה		she/you will be humbled
68. 3ms	Hiph	juss	רום		let him exalt
69. 2mp	Piel	impv	חיה	+ 3ms os	make him alive
70.	Pual	inf cons	כפר	+ 3fs ss	its being atoned for
71. 3f/2ms	Hiph	juss	נצל		may she/you deliver
72. 1cs	Qal	pf	רוץ		I ran
73. 3ms	Niph	wc + pret	פלא		it was amazing
74. 1cp	Pual	pf	צוה		we were commanded
75. 2mp	Piel	impf	בער		you will burn up
76. 3ms	Hoph	impf	גלה		he will be exiled
77. 3cp	Niph	pf	היה		they came into being
78. 1cp	Hiph	pf	כון		we established
79. 2mp	Qal	impv	נגע		touch
80. 3cp	Piel	pf	שרת		they served
81.	Hiph	inf cons	ידה	+ 3mp sx	their praising
82. 2fs	Pual	pf	ברך		you were blessed
83. 3mp	Piel	wc + pret	כלה		they finished
84. 2ms	Hiph	impv	בין		understand; <i>or,</i>

		Hiph	inf abs		understanding
85. 1cp	Polel	pf	שוב	+ 3mp os	we brought them back
86. 2fs	Qal	impv	נוס		flee
87. ms	Hoph	ptc	שליך	abs	one thrown
88. 2ms	Piel	pf	בקש	+ 3ms os	you sought him
89. 3fs	Hiph	pf	יטב		she did well; <i>or</i> ,
2ms	Hiph	impv			do well
90. 2mp	Hiph	impf	עלה	+ 3fs os	you will bring her up

#### 41.2. Ruth 4:11-22

11 עֲדִים - this one word forms an elliptical sentence, functioning as a response to 4:9-10 (עֲדִים אֲתָם . . .): ‘(we are indeed) witnesses’.

יַתֵּן - the verb here has the meaning ‘to make, establish’ (as, for instance, in 1 Kings 10:27, 16:3). It is used as a jussive, as becomes clear from the following volitive forms; the subsequent usages of נָתַן, with the more typical nuance ‘to give, grant’, mark a progression from wish to prediction (imperfect, 4:12) and fulfillment (preterite, 4:13).

עֲשֵׂה-חֵיל - Hebrew nouns such as חֵיל that can be used as abstracts may also be used concretely with reference to specific embodiments of the abstract quality: e.g., ‘wealth’, ‘army’, or ‘act of strength’ as expressions of ‘power, strength, ability’. The verb עָשָׂה, in turn, may refer to either the performance of an activity (‘to do’) or the production of an object (‘to make’): hence, in the present phrase, either ‘to do might, what is mighty’ (in which the noun functions adverbially, ‘to act powerfully, successfully’ - compare Num 24:18, Ps 118:15,16, for instance); or, ‘to create wealth’ (cf. Deut 8:17,18). In view of the prior occurrences of חֵיל, both connotations may be implied here (see on 2:1). This and the following imperative, and the jussive יִהְיֶה in 4:12, form a volitive sequence, identifying the intended outcome of the wish expressed by יַתֵּן (‘may YHWH grant . . . , so that you may act successfully . . .’); compare on 1:9.

קָרָא-שָׁם - note the parallelism with the preceding clause (2ms Qal impv - ms accusative noun - בָּ + equivalent place name), suggesting that the present phrase defines more precisely the nature of the success or

wealth invoked in the first clause. The verb קרא is frequently used in one of two ways with שם as its modifier: to proclaim the name of someone, especially of one's child (i.e. 'to name', e.g., Gen 2:20, 3:20); or to call on the name (שְׁמֵ) of someone, especially a deity (i.e. 'to invoke', e.g., Gen 12:8, 13:4 - not relevant here). In both constructions שם is normally definite and identified in relation to a specific individual. The present, indefinite construction is therefore different and is more or less unique. The parallel noun הֵיל implies a correlative of success, e.g., 'fame' (cf. Ezek 23:23, קְרוֹיָאִים; compare 2 Sam 7:9, שְׁמֵ גְדוֹלָה); the emphasis on progeny throughout this passage implies, specifically, the naming of offspring that accompanies success in procreation. Both these nuances appear to be corroborated by the subsequent uses of קרא: the Niphal in 4:14 corresponds to the passive participle in Ezek 23:23, suggesting the meaning 'may his name be proclaimed (as famous)', or, 'he will be famous'; the first Qal preterite in 4:17 specifically echoes 4:11 in its use of indefinite שם, while the second identifies the action unambiguously as that of naming offspring. Note the progression, as with נָתַן above, from volitive (wish) to imperfect (prediction?) to preterite (fulfillment).

15 מְשִׁיב נֶפֶשׁ - the Hiphil of שׁוּב echoes the repeated use of this verb in the Qal earlier in the narrative; and, as in other salient repetitions, it stands in contrast to Naomi's own use of the Hiphil in 1:21. This specific phrase is used of personal restoration or revival (e.g., Ps 19:8; similarly Ps 23:3, Polel impf).

כִּלְכֵּל - Pilpel inf cons, כִּיל; this is one of the commonest roots attested in this atypical stem (§40.3.3). In addition to the meaning 'support, sustain' found here, the root denotes the related ideas of holding, enduring or containing an object: e.g., Qal (Isa 40:12), Pilpel (Mal 3:2, etc.), Hiphil (Jer 2:13).

אֶהְבֵּתָךְ - the *ṣērê* of the second syllable is not unusual with this verb, since it is stative, although the perfect tends to be written with the *pataḥ* typical of active verbs. On the other hand, the retention of *pataḥ* in a stressed open syllable before the object suffix is abnormal (cf. §24.4), and many manuscripts read *qāmeṣ* here. The following form (יִלְדְּתָי) shows the regular assimilation of the 3fs pf suffix to the 3ms object suffix -hû.

- 16 אֹמֵן - ‘nurse, caregiver, guardian’; fs Qal act ptc, אֹמֵן. This root is attested in the Qal only in participial forms, primarily as an active participle describing individuals entrusted with the care of children: e.g., אֹמֵן, Num 11:12, 2 Kings 10:1,5, Esth 2:7; אֹמֵת, 1 Sam 4:4. The term is therefore quite distinct from יָנַק, used in the Hiphil of breastfeeding an infant.
- 17 יָלַד - this form is now taken to exemplify a Qal passive perfect, although formally identical to a Pual (§40.3.6). Note the predominance of the root יָלַד in this chapter, contrasting with the bereavement that dominated chapter 1 (4:12,13, 15,16,17,18,18,19,19,20,20,21,21,22,22). This is accentuated by other vocabulary such as הָרִיחַ (4:13, cf. הָרָה); by the allusion to successive generations of the patriarchs (4:11-12); and by the metaphorical language of building the dynastic house (בֵּית, 4:11,11,11,12,12, בָּנָה, 4:11; cf. 2 Sam 7:11-16,25-29, Ps 127). The cumulative weight of this language and imagery all serves to locate the present events in the context of and as a fulfillment for God’s promise to Abraham of ‘offspring’ (וָרֶעַ, 4:12; cf. Gen 12:9, etc.) and a great name (Gen 12:2, etc.).

#### 41.3. Gen 37:12-36

- 14 וְהָשִׁבֵנִי - ‘bring back to me’; 2ms Hiph impv, שׁוּב, + 1cs object. Although the Hiphil of an intransitive Qal verb such as שׁוּב would be expected to have a single object, it occurs quite frequently with both דָּבָר and a personal direct object (compare English ‘bring me back word’).
- 17 אֹמְרִים - the pronominal subject of a participial predicate is quite often omitted when self-evident from the preceding context; this is even more frequently the case for the object of a verb such as שָׁמַע, resulting in a double omission here (‘I heard [them, as they] were saying’). Note the mysterious nature of the speaker - anonymous, yet possessing precise information about the brothers’ intentions and thereby functioning as a vital link in the sequence of events leading to Joseph’s providential descent to Egypt.
- דִּתְיָנָה - this form of the place name with directive *hē*’ is derived from דִּתְיָן, whereas the name is spelled דִּתָּן later in the verse (so 2 Kings 6:13); a

similar variation appears in renderings of the name in other languages. The longer ending corresponds to the dual *-ayin*, found in some Semitic languages as the equivalent of Hebrew *-ayim* (just as *-în* corresponds to *-îm*); it is a matter of debate whether this and analogous forms actually represent, or merely resemble, the dual morpheme (cf. (שְׁמַיִם, יְרֻשָׁלַיִם).

- 18 וַיִּתְנַבְּלוּ - ‘they conspired together against’; similarly Ps 105:25. The connotations of deceptive behaviour apparent in the Hithpael and in cognate languages are more explicit in the Qal (Mal 1:4) and Piel (Num 25:18). The object of deception is expressed by a prepositional phrase in Ps 105:25 (בְּ) and Num 25:18 (לְ); it is therefore possible, although the evidence is very limited and there are other instances of Hithpael verbs with direct objects, that אֶתֹּו here corresponds to אֶתֹּו as is sometimes the case: i.e. ‘they made themselves deceptive with him, acted deceptively in relation to him’.
- 19 הִלְזָה - this and the shorter form הִלְזוּ represent rare variants of הִלְזָה (e.g., Gen 24:65, 1 Sam 17:26, Zech 2:8).
- 21 לֹא נִכְנֹוּ נֶפֶשׁ - ‘we must not kill him’; 1cp Hiph impf, נִכְנֹוּ, + 3ms object. נֶפֶשׁ here functions as an adverbial accusative, defining the manner or extent of the striking (cf. Ps 3:8, 2 Sam 3:27): ‘we must not strike him [with respect to] life’; i.e. ‘mortally, so as to kill him’ (so Num 35:11,15,30, Deut 19:6,11, 27:25, Josh 20:3,9, Jer 40:14,15, similarly Deut 22:26).
- 23 פָּסִים - the noun פָּס occurs only in the plural in the Hebrew Bible, and only in this passage (cf. Gen 37:3,32) and in 2 Sam 13:18,19 where it describes the garment worn by Tamar. Its meaning appears uncertain, even in the early versions, which tend to opt for one of the following two options. It is identified as a long garment reaching the feet (possibly with long sleeves reaching the hands), on the basis of later Hebrew and of Aramaic in which a prominent meaning of פָּס is ‘palm (of the hand)’ or ‘sole (of the foot)’ - i.e. comparable to כַּף; e.g., Dan 5:5,24. Compare Greek ποδήρης, ‘robe (reaching the feet)’, Rev 1:13. Alternatively, the term is thought to describe a garment of multiple sections or colours, reflecting another (possibly derivative) meaning of פָּס as ‘part, portion’.



- 25 נִכְאֹת וצָרִי וְלֹט - these specialized terms describe different types of aromatic resin, for whose precise meaning various interpretations are offered: e.g., נִכְאֹת (also Gen 43:11), 'ladanum resin' (or, previously, 'tragacanth gum').
- 31 שְׂעִיר עִזִּים - 'a male goat'. The first term (thought to be cognate with שְׂעִיר, hair, and שְׂעִיר, hairy) is used specifically of a male goat, particularly in sacrificial contexts (the feminine שְׂעִירָה occurs only in Lev 4:28, 5:6). It is almost invariably qualified by the genitive עִזִּים when first introduced, with שְׂעִיר often standing alone in subsequent references (e.g. Lev 4:23,24; Lev 9:3,15; Lev 16:5,7-10). The following term עִז normally occurs as a general designation of goats, although it also appears to be used with the meaning 'she-goat', being a feminine noun (e.g., Gen 31:38, with רְחֵל, ewe). There is a wide range of terminology designating either sheep, or goats, or both ovids and caprids, reflecting the pastoral origins and economy of the society; presumably the qualifier עִזִּים served to distinguish this species or sub-species from another at some stage.
- 32 הִפְתָּהּ בְּנֶךְ - note that the prefixed morpheme *ha-* represents interrogative *hē'*, since it is in construct with the following noun. This represents the expected vowelling before an initial syllable with vocal shewa (§19.5); however, the doubling of the next consonant, which renders this form indistinguishable from the definite article, occurs in only a few words (e.g., Gen 17:17, 18:21). The same ambiguity arises more consistently with interrogative *hē'* and the article before certain initial gutturals, which may have exerted some influence on situations such as this. The ensuing use of אִם expresses an alternative after the opening question ('is it . . . or not?'); each of these direct questions would typically be expressed as indirect questions in English ('identify whether it is your son's tunic, or not').
- 33 טָרַף טָרַף 'he has certainly been torn (apart), attacked'; Qal inf abs + 3ms Pual pf - use of a Qal infinitive absolute in conjunction with a derived stem is not uncommon.
- 36 הַמִּדְּנִים - there is no exact parallel for this form, which is normally taken to be a variant of מִדְּנִי, used in the plural in Gen 37:28 (contrast the personal name מִדְּן, Gen 25:2; and מִדְּנִים, 'conflicts', Prov 6:14,19).

- סָרִיס - this term came to mean ‘eunuch’, and a derivative verb was used with the meaning ‘to castrate’ in later Hebrew and Aramaic. However, the noun also designates a military or civil official, often of high rank, without any implications of castration; this reflects the usage of the Akkadian phrase *ša rēši*, ‘the one of the head’, from which סָרִיס is derived. Potiphar’s military role accords with the latter meaning here; and there is no obvious suggestion in the subsequent narrative of an intended ironic ambiguity in the light of his wife’s behaviour.
- טָבַח - this noun pattern (qattāl) typically identifies an office or function characterized by a habitual activity (§43.1.10.a); טָבַח therefore has the literal meaning ‘slaughterer, butcher’ (so 1 Sam 9:23,24; cf. טָבַח, to slaughter, normally used of animals as object but also of humans in figurative speech). However, the noun also appears as a military title (2 Kings 25:8,10-12, etc., Jer. 39:9-11, etc.); Potiphar’s role as a prison overseer implies a similar function here (cf. Gen 40:3, 41:10), for which a translation such as ‘guard’ or ‘bodyguard’, consonant with סָרִיס, is normally adopted.

#### 41.4. Psalm 8:1-10

- 1 גַּתִּית - this is a fs gentilic adjective, derived from the noun גַּת which means ‘winepress’ and then, as a specific application of this meaning, the place name Gath. This form, used substantivally as here, recurs with the same preposition and in similar headings in Ps 81:1, 84:1. The context clearly implies that it is a technical term, plausibly musical, related to the performance of the psalm; and the feminine gender probably derives from a noun whose presence is implied in the abbreviated phrase (for instance, the name of an instrument, style or key; cf. ‘fortissimo’, ‘piccolo’, ‘sonata’).
- 2 הִנֵּה - this form appears to be a 2ms Qal impv of הִנֵּה, with the volitive suffix -ā(h). Such a form would be anomalous here, following אֲשֶׁר (whether the particle is interpreted as relative or causal in function). The early versions imply a reading such as הִנֵּה or הִנֵּה, and many interpreters and translators emend the text along those lines; this is congruent with other uses of הוֹד as the object of הִנֵּה (Num 27:20, Prov 5:9, Dan 11:21, 1 Chr 29:25; cf. Ps 21:6). Among a wide range of alternative proposals, that of reading a single word אֲשֶׁר־הִנֵּה is ingenious (אֲשֶׁר־הִנֵּה).

with energetic suffix, ‘I will serve’); however, the suffix, the 1cs subject in this context (cf. only 8:4), and an object such as הוֹד with this verb are all problematic. The verb נָתַן exhibits some other instances of unusual morphology: for instance, נָתַתָּה in 2 Sam 22:41 for נָתַתָּה in Ps 18:41 (with some manuscripts corresponding to the 2 Sam reading); and לְנָתַתִּי in 1 Kings 6:19, for the infinitive construct (similarly the *k<sup>e</sup>ŋh/q<sup>e</sup>rê* variant in 1 Kings 17:14, נָתַתִּי). The suffix -ā(h), and loss of the initial radical *nûn*, would also be consistent with an infinitive construct (for approximate I-י parallels, see יָדַעַה, ‘to know, knowledge’, and לָבַדַּה, ‘to bear’). For a similar use of the infinitive construct of נָתַן directly after אָשַׁר, see 2 Sam 4:10, אָשַׁר לְתַתִּי-לוֹ בְּשִׁרָה, אָשַׁר. This could be interpreted either as an explanatory phrase, ‘in that [he expected] me to give him a reward for [his] news’; or, as is generally the case, as a relative usage of אָשַׁר, ‘which [was what] I gave him as a reward’. Assuming a comparable construction here, one could translate ‘in that [you have undertaken] to establish your splendour’; or, ‘[you] who [have undertaken] to establish your splendour’. However, no interpretation of this construction appears entirely convincing on present evidence.

- 8 צָנָה - this unique form appears to be a by-form of צָאן (for another variant, see Num 32:24); the ending -e(h) may have developed from an original suffix -ay, in the same way as many III-ה verbal forms (although not derived from a radical in this case).
- שָׁדַי - this variant of שָׁדָה is attested ca. thirteen times; the two forms exemplify the development -ay > -e(h) postulated in the preceding comment.