

INTRODUCTORY HEBREW GRAMMAR - HEBREW SYNTAX

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Davidson's technical grammar providing instruction in Hebrew language syntax, covering the proper use and structure of pronouns, verbs, and other grammatical elements essential for reading and interpreting the Hebrew Scriptures.

54 Chapters

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Preface to the Second Edition

Preface to the Second Edition

The need after a comparatively short time for a new Edition of this Syntax encourages the belief that the book is being found serviceable by students and teachers. In the present Edition a few changes have been introduced into the body of the book, and some errors in the Index of passages have been corrected.

The main principles of Syntax are printed in larger type, and the less common, poetical or anomalous, usages thrown into the form of notes. The illustrative examples, at least the earlier ones in each case, have been taken as much as possible from the classical prose, but references have been multiplied, partly in order that the principle illustrated may be seen in various connexions, and partly under the impression that the references might be useful in forming exercises for Prose Composition; and the purposes of composition have been had in view in the form given to a number of the sections.

Several points in Syntax are still involved in some obscurity, such as the use of the Imperfect, and its interchange with other tenses, especially in poetry; and the use of the Jussive, particularly in later writings. What has been said on these points, if it do nothing more, will make intelligible the state of the question regarding them. For fuller details Canon Driver's special work on the Tenses should be consulted.

From the assumption, perhaps, that the Predicate is the principal element in the sentence, Arabic Grammars usually begin Syntax with the Verb, and this order has been followed in some recent Hebrew Grammars. It may be disputed which order is the more logical in analysing the sentence. The order here followed, Pronoun, Noun, Verb, and Sentence, was adopted partly for the sake of simplicity, and partly to make the book run somewhat parallel to the Introductory Grammar, in the hope that the two might occasionally be read simultaneously. In order to avoid repetition, treatment of Infinitive and Participle, which have both a nominal and verbal character, was postponed till the sections on the Government of the Verb had been completed.

I am under great obligations to Mr. Charles Hutchison, M.A., formerly Hebrew Tutor, New College, Edinburgh, who read over the proofs of the first edition, and to several students and reviewers who have made useful suggestions.

—Edinburgh, February 1896.

Syntax of the Pronoun

Syntax of the Pronoun

Personal Pronouns

Personal Pronouns

§ 1. In their full form the Personal pron. are employed only in the Nom. case. In the oblique cases (Gen., Acc.) they are attached in the form of suffixes to other words. On the Cases, cf. § 18, Gr. § 17.

When a pron. in the oblique case is repeated for the sake of emphasis, it is put in the absolute form. Gen. as suff. 1 Kings 21:19 **אני** **אני** **אני** thine own blood. 2 Samuel 17:5 **אני** **אני** what is in his mouth also. Numbers 14:32, 2 Samuel 19:1, Jeremiah 27:7, Ezekiel 23:43, Psalms 9:6, Proverbs 23:15. Or gen. with prep. 1 Samuel 25:24 **אני** **אני** on me be the guilt. 1 K. I. 26, Ezra 7:21. In the acc. Genesis 27:34 **אני** **אני** bless me too. Proverbs 22:19. So when emphasis falls on noun in the oblique case. Genesis 4:26 **אני** **אני** to Seth also. Genesis 10:21.—Cf. these exx. Gen, Genesis 30:20; Genesis 41:10, 1 Chronicles 23:13.

Rem. 1. Occasionally oblique case has full form. 2 Kings 9:18 **אני** **אני** if reading right, cf. 2 Kings 9:20. Nehemiah 4:23 **אני** **אני** the pron. being co-ordinated with the following nouns. Cases like Isaiah 18:2 are different, **אני** being = **אני** (**אני**) since it was. Nahum 2:8 **אני** = **אני** since the days she was, i.e. all her days, cf. 2 Kings 7:7. Such a sense is usually **אני** (1 Samuel 25:28, 1 Kings 1:6, Job 27:6; Job 38:12), and the text is doubtful. Jeremiah 46:5 **אני** is a clause, **אני** pred. and **אני** subj., though the consn. is more usual with finite form than with ptcp. Judges 9:48, 2 Samuel 21:4, Lamentations 1:1, Nehemiah 13:23. Psalms 89:47 **אני** stands for emphasis first: remember, I, what transitoriness! But Psalms 89:51. In 1 Chronicles 9:22 **אני** seems really obj. to verb as in Aram. Ezra 5:12. So Moab. Stone, 1:18.

Rem. 2. When 3 p. pr. is used neuterly for it, it may be mas. or fem. In Pent., where **אני** is common, the gend. is matter of pointing, Exodus 1:16; and everywhere the pron. is apt by attraction to take the gend. of pred., Deuteronomy 4:6; Deuteronomy 30:20, Ezekiel 10:15, Psalms 73:16, Job 31:11, Jeremiah 10:3. The fem., however, is usual when pron. refers back to some action or circumstance just spoken of, particularly if suff., Joshua 10:13, Judges 14:4, Genesis 24:14 **אני** **אני** and thereby (the circumstance) shall I know. Isaiah 47:7 **אני** **אני** thou thoughtest not on the issue of it (the conduct described). Genesis 42:36; Genesis 47:26, Exodus 10:11, Numbers 14:41; Numbers 23:19, 1 Samuel 11:2, 1 Kings 11:12. So the verb, Judges 11:39 **אני** **אני** and it became a rule. Isaiah 7:7; Isaiah 14:24.

Rem. 3. By a common gramm. negligence the mas. pron., esp. as suff., is used of fem. subjects. Isaiah 3:16 **אני** **אני** make a tinkling with their feet. Genesis 26:15; Genesis 31:9; Genesis 32:16; Genesis 33:13, Exodus 1:21, Numbers 27:7, 1

Demonstrative Pronoun

Demonstrative Pronoun

§ 4. The Demons. pron. **זֶה** and **הַזֶּה** are used as in Eng. Judges 4:14 **זֶה הַיּוֹם** this is the day. Genesis 41:28 **זֶה הַדָּבָר** that is the thing. Deuteronomy 1:1 **זֵאת הַדְּבָרִים** these are the words. On their use as adj. § 32, and R. 3.

In usage **זֶה** refers to a subject when first mentioned, or when about to be mentioned (= the following), while **הַזֶּה** refers back to a subj. already spoken of. Judges 7:4, of whom I shall say **זֶה יֵלֵךְ אִתְּךָ** this one shall go with thee, that one shall go. Genesis 42:14 **זֶה הַדָּבָר** that is what I said to you. Genesis 32:3; Genesis 44:17. So the common prophetic phrase **בַּיּוֹם הַהוּא** on that day (time just spoken of), Isaiah 4:2.

The pron. **זֶה** is used almost as a noun in all the three cases. Genesis 29:27 **זֶה הַשָּׁבִיעַ** the week of this one. 1 Kings 21:2. Genesis 2:23 **זֶה יִקְרָא** this shall be called. 1 Samuel 21:11, 1 Kings 22:17. Isaiah 29:11 **קְרֹא זֶה** read this (writing). 2 Samuel 13:17 **שְׁלַח אֶת-זֶה** send this person away; and mas. with same contemptuous sense, 1 Kings 22:27 (1 S. 21:16). 2 Kings 6:20 **פְּתַח אֵינֵינוּ** open the eyes of these men. Genesis 29:33. Pron. **זֶה** is not used in this way, though cf. 1 Kings 20:40.

Rem. 1. When this, that are used neuterly while **זֶה** is perhaps more common than fem. (Genesis 42:14, Amos 7:6), **זֶה** is much oftener used than mas. Genesis 42:18 **עֲשׂוּ זֶה** do this and ye shall live. Genesis 42:15 **בְּזֶה** by this shall ye be proved. Isaiah 5:25 **בְּזֶה** for (amidst) all this. Isaiah 9:12, Isaiah 9:20; Isaiah 10:4, Hosea 7:10, Amos 7:3. The mas., however, is not unusual, esp. in the sense of such, Genesis 11:6, 2 Kings 4:43. The distinction between this and that stated above is usually preserved, but this thing, these things seem exclusively used. Genesis 24:9; Genesis 15:1; Genesis 20:8.

§ 5. When **זֶה** is repeated it is equivalent to this... that, the one... the other. Isaiah 6:3 **זֶה וְהַזֶּה** and the one called to the other. 1 Kings 3:23 **זֶה וְהַזֶּה**... **זֶה** this one says... and the other says. Joshua 8:22 **זֶה וְהַזֶּה** some on this side and some on that side. Exodus 14:20, 2 Samuel 2:13, 1 Kings 20:29; 1 Kings 22:20, Psalms 20:7; Psalms 75:8, Job 1:16, Daniel 12:2. Comp. 1 Kings 20:40 thy servant **זֶה וְהַזֶּה** was busy with this and that, where gen. as Deuteronomy 25:16 **זֶה וְהַזֶּה**.

§ 6. As in other languages, the Demons. have come to be treated as adjectives. They necessarily make their noun definite, and then conform so much to the usage of adj. as themselves to take the Art. Isaiah 4:2 **בַּיּוֹם הַהוּא** on that day. Occasionally, however, Art. is wanting, Genesis 19:33 **בַּלַּיְלָה** that night, Genesis 30:16; Genesis 32:23, 1 Samuel

Interrogative Pronoun

Interrogative Pronoun

§ 7. The pron. **who?** is used of persons, mas. and fem.; and **what?** of things. Both are invariable for gend. and number.

(a) The pron. **who** may be used in the three cases. Genesis 3:11 **who** told thee? Genesis 24:65; Genesis 33:5, Isaiah 6:8. The gen., Genesis 24:23 **whose** daughter art thou? Genesis 32:18 **to whom** belongest thou? 1 Samuel 12:3; 1 Samuel 24:15, Psalms 27:1-14. And acc., Isaiah 6:8 **whom** shall I send? 1 Samuel 28:11, 2 Kings 19:22. The acc. is always preceded by **whom**. Like other words **who** may be repeated to particularise or distribute. Exodus 10:8 **who** all are they that are to go?

(b) The neut. **what** is also used in all the cases. Genesis 31:36 **what** is my offence? Genesis 32:28, 2 Kings 9:18. The gen. by prep., Genesis 15:8 **by what** shall I know? Rarely after a noun, Jeremiah 8:9 wisdom of what (what sort of w.)? Numbers 23:3. The acc., Genesis 4:10 **what** hast thou done? Genesis 15:2. The **what** is not used before what. In Jeremiah 23:33 **ye** are the burden.

With adj. and verbs **how** has the sense of how. Genesis 28:17 **how** terrible! 2 Kings 4:43 **how** shall I set such a thing before a hundred people? Exodus 10:26, Job 9:2, Psalms 133:1-3.

(c) The interrog. pron. strengthen themselves by **who** &c. to add vividness to the question. 1 Samuel 17:55 **whose** son (I wonder) is the lad? 1 Samuel 10:11 **what** in the world has come over the son of Kish? Genesis 3:13; Genesis 27:20, Judges 18:24, 2 Samuel 12:23, Psalms 24:8.

§ 8. In the indirect sentence the interrog. remains without change. Genesis 21:26 **who** I do not know who did it. Genesis 43:22, Judges 13:6, 1 Samuel 17:56. The interrog. are also used as indef. pron., whoever, whoso, whatever, aught. Judges 7:3 **whoever** is afraid let him return. Exodus 32:26 **whoever** is for Je., Unto me (let him come)! 2 Samuel 18:12 **whoever** have a care whoever ye be! Exodus 24:14, Isaiah 54:15.—1 Samuel 19:3 **and if** I observe aught I will tell thee. 2 Samuel 18:23 **be what** may I will run! Numbers 23:3, Job 13:13; Job 26:7, Proverbs 9:13. In some sentences of this form, however, the strict interrog. sense is probably still to be retained. Deuteronomy 20:5, Judges 10:18; Judges 21:5, Isaiah 50:8. The form **whoso** is also used, Exodus 32:33, 2 Samuel 20:11, cf. **whosoever** Ecclesiastes 1:9.

Rem. 1. The neut. ■■■■ may be used of persons if their circumstances or relations be inquired of, as 1 Samuel 29:3 what are these Hebrews? On the other hand, ■■■■ is used of things when the idea of a person is involved, Judges 13:17 who is thy name? (as usual in Syr.), but generally what in this case, Genesis 32:27. Micah 1:5, cf. 1 Samuel 18:18 (rd. ■■■■■■■■■■ my clan), 2 Samuel 7:18, Genesis 33:8, Judges 9:28. Some cases are peculiar, and suggest a provincial or colloquial use of ■■■■ for ■■■■; e.g. Rth_3:16 ■■■■■■■■■■ ■■■■■■■■■■ with Judges 18:18 ■■■■ ■■■■■■■■■■, Amos 7:2, Amos 7:5 ■■■■ ■■■■ ■■■■■■■■■■ how shall J. stand? Isaiah 51:19. The Mass. on Micah 6:5 states that the Orientals use ■■■■ for ■■■■.

Rem. 2. In phrases like ■■■■■■■■■■ what profit? Genesis 37:26, the original consn. was probably What is the profit? (appos. at least is not allowable in Ar.). Psalms 30:9, Isaiah 40:18, Malachi 3:14, Psalms 89:47, Job 26:14. In a number of cases the words are separated, Jeremiah 2:5 ■■■■■■■■■■ ■■■■ ■■■■■■■■■■ what evil? and second word might be adverb. acc. 1 Samuel 26:18; 1 Samuel 20:10, 2 Samuel 19:28; 2 Samuel 24:13, 1 Kings 12:16. The similar use of ■■■■ is against acc, Deuteronomy 3:24; Deuteronomy 4:7, Judges 21:8, 2 Samuel 7:23, 1 Chronicles 17:21.—Son_5:9 ■■■■ ■■■■■■■■■■ what sort of beloved? is no evidence for gen., which cannot be the relation of the words.

Rem. 3. These uses of ■■■■ are to be noted. Judges 1:14 ■■■■■■■■■■ what hast thou? i.e. what ails thee? what dost thou mean, want, &c.? Genesis 21:17, 1 Samuel 11:5, Jonah 1:6.—Judges 11:12 ■■■■■■■■■■ ■■■■■■■■■■ what have I to do with thee? 2 Samuel 16:10; 2 Samuel 19:23. 2 Kings 9:18-19 ■■■■■■■■■■ ■■■■■■■■■■. Cf. Jeremiah 2:18, Psalms 50:16. Without and with second word, Hosea 14:8. Passages like 1 Kings 12:16, 2 Chronicles 10:16, Son_8:4, show how ■■■■ naturally passes over to be a negative, not. (Ar.).

Rem. 4. The expression ■■■■ ■■■■ is an interrog. adj. which? what? Jonah 1:8 ■■■■ ■■■■■■■■■■ ■■■■ ■■■■■■■■■■ of what people art thou? 2 Samuel 15:2 ■■■■ ■■■■■■■■■■ ■■■■ ■■■■■■■■■■ of what city? 1 Kings 13:12; 1 Kings 22:24, 2 Kings 3:8, 2 Chronicles 18:23, Isaiah 66:1, Jeremiah 6:16, Job 38:19, Job 38:24, Ecclesiastes 11:6. The fem., Jeremiah 5:7 ■■■■ ■■■■■■■■■■ for what? In many cases ■■■■ ■■■■ is merely where?

The Relative Pronoun

The Relative Pronoun

§ 9. The word **וְ** is of uncertain derivation. Its usage differs according as it is preceded by what we call the antecedent, or is not.

When the antecedent is expressed **וְ** seems a conjunctive word, serving to connect the antecedent with what we call the relative clause. In this case **וְ**, besides being uninflected, is incapable of entering into regimen, admitting neither prep. nor **וְ** of acc., but possibly stands in apposition with the antecedent. It is neither subj. nor obj. of the relative clause. The subj. or obj. of this clause is a pronoun referring back to the antecedent, and agreeing with it in gend., numb., and person. This pronoun may be expressed, but is often merely understood when no ambiguity would arise from its omission.

(a) When the retrospective pron. is subj. it may be expressed in a nominal sentence, as Genesis 9:3 **וְכָל חַי וְרֹמֵם** every creeping thing which is alive. But it is oftener omitted. Genesis 3:3 **וְהָעֵץ בְּאֶרֶץ הַגַּן** the tree which is in the midst of the garden. In a verbal sent. the pron. is represented by the verbal inflection, as Genesis 15:7 **וְאֵלֶיךָ יָצֵאתִי** I am Je. which brought thee out. The separate pron. is hardly ever expressed, 2 Kings 22:13.

(b) When the pron. is the obj. (in a verbal clause) it is often expressed. Genesis 45:4 **וְאֵלֶיךָ יָצֵאתִי** I am Jos. whom ye sold. Psalms 1:4 **וְכֹסֶם** like the chaff which the wind drives. Genesis 21:2, Jeremiah 28:9; Jeremiah 44:3, Exodus 6:5, 2 Kings 19:4 (if not 2 acc. as 1 Samuel 21:3). But often omitted. Deuteronomy 13:7 **וְאֱלֹהִים** gods whom thou hast not known. Genesis 2:8; Genesis 6:7; Genesis 12:1, Judges 11:39; Judges 16:30, 1 Samuel 7:14; 1 Samuel 10:2, 2 Samuel 15:7.

(c) When the retrospective pron. is gen. by noun or prep. Deuteronomy 28:49 **וְלִשְׂוֹן** a nation whose tongue thou shalt not understand. Genesis 24:3, the Canaanite **וְאֵלֶיךָ יָצֵאתִי** in whose midst I dwell. Genesis 28:13 **וְעַל הָאֲרָצָה** the land upon which thou liest. Genesis 38:25, Exodus 4:17, Numbers 22:30, Deuteronomy 1:22, Rth_2:12. Here the pron. requires to be expressed.

After words of time the prep. and suff. is very much omitted, so that **וְ** is equivalent to when. Genesis 45:6, Deuteronomy 4:10, Judges 4:14, 2 Samuel 19:24 **וְעַד יוֹם** until the day when (in which) he came in peace. 1 Kings 22:25, cf. Genesis 6:4; Genesis 40:13.

(d) With adverbs of place. Genesis 13:3 **וְהָיָה** the place where was his tent. Genesis 20:13 **וְהָיָה**

every place whither we shall come. Genesis 3:23 the ground whence he was taken. Genesis 19:27; Genesis 31:13; Genesis 35:15; Genesis 40:3, Exodus 20:24, 2 Samuel 15:21.—Exodus 21:13, Numbers 14:24, Deuteronomy 30:3.—Genesis 24:5. The adverbial there, &c., may be omitted, Genesis 35:13, esp. when the antecedent noun has prep.

Rem. 1. The part. usually separated from the pron. or adverb of the rel. clause by one or more words (see exx. above), but there are exceptions esp. in nominal sentences, Genesis 2:11, Deuteronomy 8:9; Deuteronomy 19:17, 1 Samuel 9:10. Sometimes and pron. have an emphasis which must be brought out by expressing a pronom. antecedent. Jeremiah 32:19 thou whose eyes. Isaiah 42:24 Is it not Je.? he against whom we have sinned. Hosea 14:3, Ezekiel 11:12, Nehemiah 2:3; cf. Daniel 2:37; Daniel 4:6.

Rem. 2. The expression of the separate pron. in nominal sent. occurs mostly when the pred. is an adj. or ptcp., e.g. Genesis 9:3; it is less necessary when pred. is an adverb or a prep. with its gen. after the verb to be, as Genesis 3:3. When the nominal sent. is positive the pron. usually precedes the pred., Genesis 9:3, Leviticus 11:26, Leviticus 11:39, Numbers 9:13; Numbers 14:8, Numbers 14:27, Deuteronomy 20:20, 1 Samuel 10:19, 2 Kings 25:19, Jeremiah 27:9, Ezekiel 43:19, Rth_4:15, Nehemiah 2:18, Ecclesiastes 7:26, cf. Jeremiah 5:15. When the sent. is neg. the pron. follows the pred. Genesis 7:2; Genesis 17:12, Numbers 17:1-13, Numbers 5:1-31, Deuteronomy 17:15; Deuteronomy 20:15, Judges 19:12, 1 Kings 8:41. Although the expression of pron. in nominal sent. is genuine Shemitic idiom, it is still mainly in later writings that it occurs.

Rem. 3. It is rare that takes prep. or when antecedent is expressed. Neither Isaiah 47:12 nor Isaiah 56:4 is a case. Isaiah 56:4 is under preceding verb choose, cf. Isaiah 66:3, Isaiah 66:4. In Isaiah 47:12 the prep. is carried on from previous clause, in that which, &c., the complement of being unexpressed. Zechariah 12:10 (text obscure). In other cases is distant from anteced. and resumptive, Leviticus 22:15 that which they offer. Ezekiel 23:40, Jeremiah 38:9 might be, in that they have thrown.

§ 10. The word often includes a pronominal antecedent, i.e. it is equivalent to he-who, that-which, they-who, whom, or indefinitely one-who, &c. In this case it is susceptible of government like a substantive, admitting prep. and of acc. When used in this way has the case which, according to our mode of thought, the pronom. antecedent would have. Genesis 7:23 and N. was left, and they-who were with him. Genesis 43:16 he said to him-who was over his house. Genesis 44:1 and he commanded him-who was, &c. Genesis 31:1 of that-which is our father's. Genesis 9:24 he knew what his son had done to him. 2 Kings 6:16 more are they-who are with us than they-who are with them (later for). Judges 16:30 the dead whom he slew in death were more than those-whom he slew in his life. Genesis 15:4; Genesis 27:8; Genesis 47:24, Exodus 4:12; Exodus 20:7; Exodus 33:19, Leviticus 27:24, Numbers 22:6, Joshua 10:11, 1 Samuel 15:16, 2 Kings 10:22, Isaiah

47:13; Isaiah 52:15, Rth_2:2, Rth_2:9. Ezekiel 23:28 ■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■ into the hand of those-whom thou hatest.

Rem. 1. The consn. in this case is quite the same as in § 9. The so-called rel. clause is complete in itself apart from ■■■■■■■■, which has no resemblance to the rel. pron. of classical languages. Cf. Leviticus 27:24, Rth_2:2, Numbers 5:7. Cases like Genesis 31:32 ■■■■■ ■■■■■■■ with whomsoever, are unusual, cf. Genesis 44:9.

Rem. 2. In § 10 the retrospective pronoun is greatly omitted except when gen., cf. Leviticus 6:5; Leviticus 27:24, Rth_2:2, Isaiah 9:1; and even prep. and gen. are sometimes omitted where they would naturally stand, Isaiah 8:12; Isaiah 31:6—particularly with verb to say, e.g. Hosea 2:12; Hosea 13:10.

Rem. 3. The adverbial complement there, thither, &c., is omitted after the compound ■■■■■■■■, ■■■■■ ■■■■■■■, ■■■■ ■■■■■■■, ■■■■ ■■■■■■■, ■■■■ ■■■■■■■, &c., in designations of place, Exodus 5:11; Exodus 32:34, Joshua 1:16, Judges 5:27, 1 Samuel 14:47; 1 Samuel 23:13, 2 Samuel 7:9; 2 Samuel 8:6; 2 Samuel 15:20, 1 Kings 18:12, 2 Kings 8:1. In Genesis 21:17 there is expressed in the nominal sent. (Ar. haithu hua).

Rem. 4. On use of ■■■■■■■■, &c. as Rel. § 6, R. 3, and on Art. as Rel. § 22, R. 4.

Syntax of the Noun

Syntax of the Noun

Gender of the Noun

Gender of the Noun

§ 12. Of the two genders, mas. and fem., the mas. is the prevailing one, and by a natural inaccuracy the writer often falls into it even when speaking of a fem., subject, especially in using suffixes. § 1, R. 3. The distinctive fem. termination a, i.e. at (Gr. § 16, R. b) is generally used in adj. and ptcp. referring to a fem. subject.

In the case of living creatures, distinction of gender is indicated—(a) By the fem. termination, as ■■■■■■■■ a hart, fem. ■■■■■■■■■■, ■■■■■■■■ a youth, fem. ■■■■■■■■■■, ■■■■■■■■ a calf, fem. ■■■■■■■■■■.

(b) By different words, as ■■■■■■ father, ■■■■■■ mother, ■■■■■■■■■■ he-ass, ■■■■■■■■■■ she-ass, ■■■■■■■■■■ ram, ■■■■■■■■■■ ewe, ■■■■■■■■■■ servant, ■■■■■■■■■■ maid.

(c) Or the same word may be used for both genders, and differentiated only in construction, as Hosea 13:8 ■■■■■■ ■■■■■■■■■■ a bear robbed of her whelps, 2 Kings 2:24 ■■■■■■■■■■ ■■■■■■■■■■ two bears. So ■■■■■■■■■■■■■■ camels, mas. Genesis 24:63, fem. Genesis 32:16; ■■■■■■■■■■ goddess? 1 Kings 11:5. The grammatical difference, however, does not seem always meant to express a real difference of gend., cf. Jeremiah 2:24. Anciently ■■■■■■■■■■ appears to have been of common gend.

(d) Or a word of one gend. may be used as name of the class or genus, without distinction of individuals, as ■■■■■■■■■■ dog, ■■■■■■■■■■ wolf, mas.; ■■■■■■■■■■■■■■ hare, ■■■■■■■■■■ dove, fem.

§ 13. Of inanimate things the following classes are usually fem. (Gr. § 16):— (a) Proper names of countries and cities, as ■■■■■■■■■■ Babylon, ■■■■■■■■■■ Sidon. Words like ■■■■■■■■■■ Moab, &c., when used as name of the people, are usually mas., but fem. when the name of the country, and also when used for the population as a collective personified (§ 116, R. 5). So the word ■■■■■■■■■■ daughter of inhabitants or people, as ■■■■■■ ■■■■■■■■■■, ■■■■■ ■■■■■■■■■■.

(b) Common names of definite places, as districts, quarters of the earth, &c., as ■■■■■■■■ city, ■■■■■■■■■■ the world, ■■■■■■■■■■ the circle (of the Jordan), ■■■■■■■■■■ hades (mas. as personified Isaiah 14:9), ■■■■■■■■■■ the south, ■■■■■■■■■■ north, Isaiah 43:6. But there are exceptions.

(c) The names of instruments, utensils used by man, and members of the body, particularly such as are double, as ■■■■■■■■■■ sword, ■■■■■■■■■■ cup, ■■■■■■■■■■ shoe; ■■■■■■■■■■ eye, ■■■■■■■■■■ ear, ■■■■■■■■■■ foot, &c. So of animals, ■■■■■■■■■■ horn. Again there are exceptions, as ■■■■■■■■ nose, nostril, ■■■■■■■■■■ neck, ■■■■■■■■■■ mouth.

(d) The names of the elements, natural powers and unseen forces, as ■■■■■■■■ fire, ■■■■■■■■■■ soul, ■■■■■■■■■■ wind, spirit (usually), ■■■■■■■■■■ the sun (usually), but

moon, is mas.

§ 14. Some other classes of nouns are fem. 1. Abstract nouns, as truth, strength, righteousness, though there is often also a mas. form, as help, and vengeance. So adj. and ptc. used nominally, as we should say as neuters, as evil (physical), Hosea 5:9 a sure thing, Amos 3:10 what is straightforward, Micah 3:9. And often in the plur. Genesis 42:7 harsh things, harshly, Isaiah 32:4, Isaiah 32:8

clear things, plainly, liberal things. Zephaniah 3:4. The mas. plur. is sometimes used in poetry, Psalms 16:6, Psalms 16:11, Proverbs 8:6. Cf. Isaiah 26:10; Isaiah 28:22; Isaiah 30:10; Isaiah 42:9; Isaiah 43:18; Isaiah 48:6; Isaiah 58:11; Isaiah 59:9; Isaiah 64:2, Numbers 22:18; Numbers 24:13, Joshua 2:23; Joshua 3:5, 2 Samuel 2:26, 2 Kings 8:4; 2 Kings 25:28.

2. Collectives, which are often fem. of ptc., as a caravan (from a traveller), captivity (one going captive), inhabitants, Isaiah 12:6, enemy (of a people), the lower classes, 2 Kings 24:14, Jeremiah 40:7, plur. Jeremiah 52:15, Jeremiah 52:16. Cf. Micah 4:6, Zephaniah 3:19. Ezekiel 34:4.

3. The fem., however, sometimes is used as nomen unitatis when the mas. is collect, as fleet, 1 Kings 9:26, a ship, Jonah 1:3-4; the hair, 2 Samuel 14:26, a hair, Judges 20:16, 1 Kings 1:52, but probably coll. Job 4:18; a song, Isaiah 5:1, mas. generally coll. 1 Kings 4:32, though also singular, e.g. Isaiah 26:1. So a chariot, Genesis 41:43 with 1 Kings 4:26. Perhaps wick, Isaiah 42:3; Isaiah 43:17, cf. Hosea 2:5, Hosea 2:11, flax.

Rem. 1. Sometimes when a parallel is seen in lifeless things to some organ or feature of living creatures the fem. is used, as the thigh, loins (sing. and plur.), the sides, furthest back parts, of a locality; forehead, front, shin-front, greave. And in a wider way, suckling, child, sucker, shoot. So such words as horns, feet when transferred to things are used in plur. with fem. termination.

Rem. 2. The fem. is used where other languages would use the neut., e.g. this, these two things, Isaiah 47:9; one of these things, 1 Chronicles 21:10; particularly in ref. to something previously mentioned, Isaiah 22:11; Isaiah 37:26; Isaiah 41:20; Isaiah 43:13; Isaiah 46:11; Isaiah 47:7; Isaiah 48:16; Isaiah 60:22. See § 109, R. 2. Occasionally the plur. seems used as a neut., where fem. might have stood, Job 22:21 = thereby. Ezekiel 33:18, Isaiah 30:6. The passages Isaiah 38:16; Isaiah 64:4 are obscure.

Number

Number

§ 15. Of the three numbers the dual is now little used. On its use cf. Gr. § 16, R. a.

The plur. of compound expressions like אב בית אב a father-house or clan, אדם אביר a man of valour (wealth), is formed variously.

אב בית אב plur. of second. 1 Samuel 31:9 אב בית אב their idol temples. 1 Kings 12:31, 2 Kings 17:29, 2 Kings 17:32, Micah 2:9, Daniel 11:15, Psalms 120:1-7, &c. אדם אביר?

אב בית אב plur. of first. Jeremiah 8:14 אב בית אב fenced cities, Isaiah 56:6 אב בית אב strangers, cf. v. Isaiah 3:1-26 :1 Sa. Isaiah 22:7, 1 Chronicles 5:24; 1 Chronicles 7:2, 1 Chronicles 7:9, 2 Chronicles 8:5; 2 Chronicles 14:5.

אב בית אב plur. of both. Genesis 42:35 אב בית אב their bundles of money. 1 Kings 13:32 אב בית אב. 1 Kings 15:20, 2 Kings 9:1 (cf. sing. Amos 7:14); 2 Kings 23:19; 2 Kings 25:23, 2 Kings 25:26, Isaiah 42:22, Jeremiah 5:17; Jeremiah 40:7, Micah 1:16, 1 Chronicles 5:24; 1 Chronicles 7:5, 1 Chronicles 7:7, 1 Chronicles 7:11, 1 Chronicles 7:40. Cf. Nehemiah 10:36.

§ 16. Many words are used only in plur. (a) Such words as express the idea of something composed of parts, e.g. of several features, as אבן אבן face, אבן אבן neck (also sing.), or of tracts of space or time, אבן אבן heaven, אבן אבן water, אבן אבן region on the other side, Isaiah 7:20; אבן אבן life, אבן אבן eternity, Isaiah 45:17, אבן אבן id., אבן אבן time of youth, אבן אבן time of old age, &c. Comp. אבן אבן a letter (also sing.), 2 Kings 20:12, Jeremiah 29:25.

(b) Abstract nouns. As אבן אבן blindness, אבן אבן virginity, אבן אבן uprightness, אבן אבן atonement, אבן אבן whoredom, אבן אבן requital, אבן אבן perversity, &c. The plur. in this case may express the idea of a combination of the elements or characteristics composing the thing, or of the acts realising it.

(c) The plur. of eminence or excellence (majesty) also expresses an intensification of the idea of the sing.; e.g. אבן אבן God, and analogically אבן אבן Holy One, Hosea 11:12, Proverbs 30:3, אבן אבן Most High, Daniel 7:18; so ptc. referring to God, Isaiah 54:5, Psalms 149:2, Job 35:10. Similar words are אבן אבן lord, master, אבן אבן owner, cf. Isaiah 10:15, Proverbs 10:26. So אבן אבן Teraphim, even of one image. On the consn. of such plur. cf. § 31, and § 116, R. 4.

§ 17. Many words in sing. have a collective meaning, and do duty for the plur., as אבן אבן cattle, אבן אבן sheep, goats, אבן אבן children, אבן אבן creeping things, אבן אבן birds,

■ cattle, beasts, &c., ■ chariots. Almost any word may be used in the sing. as collective, as ■ men, ■ persons, ■ trees, Genesis 3:8, ■ oxen, Genesis 49:6, ■ locusts, ■ cities, ■ stones. 1 Kings 22:46 ■ hierodouli, 2 Kings 11:10 ■ spears (beside a plur.), 2 Kings 25:1. 1 Kings 16:11 ■ his comrades (beside a plur.), 1 Chronicles 20:8. Particularly in enumerations, where the emphasis is on the number, and it is sufficient to state the kind or class of thing enumerated, e.g. ■ slain, 2 S. 1 Chronicles 23:8, ■ young virgins, Judges 21:12, ■ kings, 1 Kings 20:1 (more usual Judges 1:7), ■ vines, Isaiah 7:23, ■ proverbs, 1 Kings 4:32; and expressions like ■ warriors, 2 Chronicles 26:13, ■ Genesis 47:3, cf. 2 Kings 24:14, ■ the burden bearers, Nehemiah 4:10 (1 K. 5:29 rd. perhaps ■). It is, however, chiefly words that express classes of persons or things that are used in the sing., and words of time, weight, and measure. Cf. § 37.

Rem. 1. The plur. is quite natural in such instances as ■ timber (pieces of wood), ■ wheat in grain, 2 Samuel 17:28 (■ wheat in crop, Exodus 9:32). So ■ and ■ barley, &c.

Rem. 2. The plur. seems often used to heighten the idea of the sing., 1 Samuel 2:3 ■ knowledge, Judges 11:36 vengeance, 2 Samuel 4:8, Isaiah 27:11 understanding, Isaiah 40:14; Psalms 16:11 joy, Psalms 49:3; Psalms 76:11; Psalms 88:9 abomination, Proverbs 28:20, Job 36:4. Cf. § 16b. In poetry the plur. comes to be used for sing. without difference of meaning, Genesis 49:4 bed sing. and plur., 1 Chronicles 5:1, Psalms 63:6; Psalms 46:5; Psalms 132:5, Job 6:3 (seas).

Rem. 3. The plur. is sometimes used to express the idea in a general and indefinite way. Judges 12:7 ■ in (one of) the cities of Gilead, 1 Samuel 17:43 staves, 2 Kings 22:20 thy graves, Job 17:1, Genesis 21:7, Exodus 21:22, Zechariah 9:9, Nehemiah 6:2. The word ■ matters of seems to convey the same meaning, Psalms 65:3.

Rem. 4. Such words as hand, head, mouth, voice, &c., when the organ or thing is common to a number of persons, are generally used in the sing. Judges 7:16 put the trumpets into the hand of them all, Judges 7:19, Genesis 19:10. Judges 7:25 the head of Oreb and Zeeb, cf. Judges 8:28; Judges 9:57, Joshua 7:6, Daniel 3:27. Psalms 17:10 their mouth, Psalms 78:36 tongue, Psalms 144:8. So to clap ■ the hands 2 Kings 11:12, Isaiah 55:12. So perhaps ■ and ■ carcasses, Isaiah 5:25, 1 Samuel 17:46, cf. πτωμα Revelation 11:8. But cf. heads Job 2:12, and usually eyes, though cf. Genesis 44:21.

Rem. 5. The idea of universality is sometimes expressed by the use of both genders, Isaiah 3:1 ■ every stay, Deuteronomy 7:14. Also by the use of contrasted expressions, as Zechariah 7:14 ■ passing or returning, Zechariah 9:8, and the common ■ restrained ox free, Deuteronomy 32:36, 1 Kings 14:10; 1 Kings 21:21, 2 Kings 9:8; 2 Kings 14:26. Cf. Noeld. Carm. Arab. 42:4.

Rem. 6. The coll. ■ cattle is used in plur. Nehemiah 10:36, but ■ is to be read in same verse. The parall. to 2 Chronicles 4:3, viz. 1 Kings 7:24, reads differently. Plur. of ■ chariots, Son_1:9. In Amos 6:12 rd. perhaps ■.

The Cases

The Cases

§ 18. The cases are not marked by means of terminations except in rare instances. They must be supposed, however, to exist, and an accurate analysis of construction will take them into account. The cases are three, Nom., Gen., and Acc. When a word is governed by prep. **ἕως** to, the dative is sometimes spoken of, and the abl. when it is governed by prep. **ἐκ** from, &c.; but this is inaccurate application of classical terminology.

1. The Nom.— The nom. has no particular termination (Gr. § 17). The personal pronouns are only used in nom., their oblique cases appearing as suffixes. The nom. is often pendens, being resumed by pronoun (§ 106).

2. The Gen.— (a) All words after a cons. state are in gen., as **ἄλλοιο ἵππου** the man's horse. (b) All words governed by a prep. are in gen., as **ὑπὸ τῆς ἡμέρας** at the cool of the day; cool is gen. by prep., and day is gen. by cool. (c) All suffixes to nouns and prep. are to be considered in gen., as **αὐτοῦ ἵππου** his horse (h. of him), **παρὰ αὐτῆς** beside her (at the side of her). (d) Sometimes a clause assumes the place of a gen. to a preceding noun, the clause being equivalent to the infin. or nomen actionis. Isaiah 29:1 **ὅπου ἐδῶκεν** thou city where David dwelt (of David's dwelling).

3. The Acc.— There are traces of a case ending in a. (a) The acc. may be directly governed by a verb, **ἔλαβεν τὸν ἄνθρωπον** he took the man. The verbal suffixes are usually direct obj., **ἔθηκεν αὐτὸν** and put him. (b) The acc. may be of the kind called adverbial or modal, as in designations of place, time, &c., in statements of the condition of subj. or obj. during an action, or in limitations of the incidence of an action, or the extent of the application of a quality (§ 70, § 24, R. 5). (c) So-called prepp. like **ὀπίσθεν** behind, **παρὰ** beside, &c., are really nouns in this kind of acc, except when preceded by another prep., as **ἐκ ὀπίσθεν** from behind, when, of course, they are in the gen. (d) Many times clauses with **ὅτι** that, **ὡς**, **ὡς** how that, assume the place of a virtual acc. to a preceding verb.

4. The construct is not a case but a state of the noun. The cons. is the governing noun in a genitive-relation; its state or difference of form from the abs. or ordinary form is due to the closeness of the connection between it and its gen. The cons. may be in any case, as nom. **καλὸν τὸ χρυσὸν ἐκείνης τῆς γῆς** and the gold of that land is good; or gen. **ἐν τῷ κέντρῳ τοῦ κήπου** in the midst of the garden, where midst is gen. by prep.; or acc. **ἵνα τηρήσῃ τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς** to keep the way of the tree of life, where way is acc. after keep, and cons. before its gen. tree, &c.

The cons. occasionally ends in i, more rarely in o or u. In Eth. the vowel a marks the cons.

Determination. The Article

Determination. The Article

§ 19. There is no indef. art. in Heb., the noun if indef. remains without change. Job 1:1 **אָדָם** there was a man. 1 Kings 3:24 **אָדָם** fetch me a sword.

The predicate naturally is indeterminate and without Art. Genesis 3:1 **אָדָם** the serpent was cunning. Genesis 2:12, Genesis 2:15; Genesis 3:6; Genesis 29:2, 2 Samuel 18:7. The inf. or nomen actionis retains too much of the verbal nature to admit the Art. Occasionally **אָדָם** the knowing occurs. Genesis 2:9, Jeremiah 22:16. And fem. verbal nouns approach more closely the real noun, and occasionally take Art. Psalms 139:12 **אָדָם** the darkness is as the light.

Rem. 1. The numeral **אָדָם** one is sometimes used almost like an indef. art., esp. in later style. Exodus 16:33, 1 Samuel 7:9, 1 Samuel 7:12, 1 Kings 19:4; 1 Kings 22:9, 2 Kings 7:8; 2 Kings 8:6. Or it has the sense of a certain; Judges 9:53; Judges 13:2, 1 Samuel 1:1, 1 Kings 13:11, 2 Kings 4:1. The words **אָדָם** man, **אָדָם** woman prefixed to another term appear to express indefiniteness, **אָדָם** a prophet, Judges 6:8; Judges 4:4, 2 Samuel 14:5; 2 Samuel 15:16, 1 Kings 3:16; 1 Kings 7:14; 1 Kings 17:9. Eth. uses man, woman in the same way.

Rem. 2. The inf. **אָדָם** is probably strengthened form of **אָדָם** Psalms 66:9; Psalms 121:3. In 1 Kings 10:19 **אָדָם** seems a noun, Amos 6:3. Jeremiah 5:13 **אָדָם** the Art. might be relative, either he who speaks, or that which he speaks (§ 22, R. 4), both little natural. Scarcely more likely, the "He has said" (the phrase they use). Sep. **אָדָם**.

Rem. 3. In some cases the subj. and pred. are coextensive, and pred. has Art. Genesis 2:11 **אָדָם** it is that which goeth round. Particularly with ptcps. Genesis 42:6 he was the seller; Genesis 45:12, Deuteronomy 3:21; Deuteronomy 8:18; Deuteronomy 9:3, 2 Samuel 5:2, 1 Chronicles 11:2.

Rem. 4. Certain archaic terms, originally appellatives, have acquired the force of proper names, as **אָדָם** hades, **אָדָם** the inhabited world, **אָדָם** the primary ocean (plur. with Art. Isaiah 63:13, of waters of Red Sea, Psalms 106:9), and do not take Art. And so some other terms used in poetry, which greatly dispenses with the Art., as **אָדָם** princes, Psalms 2:2, **אָדָם** man, Psalms 8:4, **אָדָם** field, Psalms 8:7, **אָדָם** darkness, midnight, Psalms 23:4, **אָדָם** wisdom, power, Isaiah 28:29, Job 6:13. Also **אָדָם** wild ox, even in a comparison, Psalms 92:10. So the divine names **אָדָם**, **אָדָם**, **אָדָם**.

§ 20. Words may be determinate in themselves or from construction, and with these the Art. is not used. Words def. of themselves are—(a) Proper names of persons, countries, cities, rivers, &c., as **אָדָם** Jehovah, **אָדָם** Moses, **אָדָם** Moab, **אָדָם** Tyre, **אָדָם**

Euphrates. (b) The personal and other pronouns, Exodus 20:2 אֲנִי ה' I am the Lord, Genesis 29:27 אֵלֶּיךָ הַשָּׁבִיעַ the week of this one, Genesis 41:28 אֵלֶּיךָ הַדָּבָר that is the thing, Genesis 3:11 מִי אָמַר לְךָ?—Words determined by construction are—nouns in the cons. state before a definite gen., whether this gen. be a proper name, a pron. (separate or suffix), a noun defined by Art., or itself a cons. determined by a definite gen. (Genesis 3:24). Rth_1:3 אִתְּךָ הַבְּרִיחַ the husband of Naomi. Genesis 24:23 אֵלֶּיךָ הַבְּתוּלָה the daughter of whom (whose d.) art thou? Genesis 2:25 אִתְּךָ הָאָדָם the man and his wife. Genesis 2:19 אִתְּךָ הַבְּהֵמָה the beast of the field. Genesis 3:24 אֵלֶּיךָ הַדֶּרֶךְ the way of the tree of life, Genesis 6:18 אִתְּךָ הַבְּרִיחַ.

Rem. 1. Proper names of persons are always without the Art., and so names of peoples called after a personal ancestor, as Moab, Edom. Many names of places, rivers, &c., however, were originally appellatives and sometimes retain the Art., as אֲרָבָה Lebanon (the white mountain?), יַרְדֵּן Jordan (the river?), גִּבְעָה Gibeah (the hill), אֵי Ai (the mound). Usage fluctuates.

Rem. 2. The def. gen. makes the whole expression definite. But this rule seems to have exceptions, the cons. remaining indef. This is the case at any rate with prop. names, as 1 Samuel 4:12 אִתְּךָ הָאָדָם a man of Benjamin, Joshua 7:21 אִתְּךָ הַבְּרִיחַ a Babylonish garment, Judges 10:1, Deuteronomy 22:19, and apparently in other cases, Leviticus 14:34 אִתְּךָ הַבַּיִת a house, Genesis 9:20, Jeremiah 13:4. It is to be assumed in general, however, that the def. gen. determines the whole expression. Thus Heb. may say אִתְּךָ הַזָּהָב the gold (so called generic Art. § 22), i.e. gold, and so Genesis 41:42 אִתְּךָ הַשָּׁרֵב the chain of the gold, i.e. a chain of gold; the kind of definiteness, whatever it be, extends over the expression. Son_1:13-14; Son_4:3. Cf. 1 Samuel 25:36 אִתְּךָ הַבְּנֵי הַמֶּלֶךְ the banquet of the king, i.e. a royal banquet; Judges 8:18 אִתְּךָ הַבְּנֵי הַמֶּלֶךְ royal children. The use of Art. fluctuates, Son_1:11, Son_1:13.

Rem. 3. In compound proper names the Art. maintains its usual place. 1 Samuel 5:1 אִתְּךָ הַבְּרִיחַ Ebenezer. And so with gentils, Judges 6:11, Judges 6:24 אִתְּךָ הַבְּרִיחַ the Abiezrite, 1 Samuel 17:58 אִתְּךָ הַבְּרִיחַ the Bethlehemite. 1 Samuel 6:14.

Rem. 4. A number of cases occur of Art. with cons. or noun with suff. (a) In some cases the text is faulty, being filled up by explanatory glosses from the marg. Genesis 24:67 omit Sarah his mother. Joshua 3:11 om. אִתְּךָ, so Joshua 3:14, and Joshua 3:17 אִתְּךָ. Joshua 8:11 om. war (Joshua 13:5, cf. § 29, R. 5). Jeremiah 25:26 rd. אִתְּךָ abs. and om. earth (Sep.), Ezekiel 45:16 om. earth (Sep.). Jeremiah 32:12 אִתְּךָ הַבִּיל can hardly be appos. the bill, the sale; probably ungrammatical explicitum from marg. for it of Sep. 1 Chronicles 15:27 rd. probably אִתְּךָ הַבִּיל (Berth.), cf. 1 Chronicles 15:22, 1 Chronicles 23:1-32 :2 Chr. 1 Chronicles 8:16 cf. Exodus 9:18, 2 Samuel 19:25. Isaiah 36:8, Isaiah 36:16 אִתְּךָ הַבִּיל is correct in 2 Kings 18:23, 2 Kings 18:31, and hardly belongs to the original text. Jeremiah 48:32 אִתְּךָ הַבִּיל is voc. and perhaps protected by Lamentations 2:13 אִתְּךָ הַבִּיל; otherwise Isaiah 16:9.—1 Samuel 26:22, 2 Kings 7:13 are corrected by Mass. More serious faults of text, 2 Samuel 24:5 (Dr. in loc.), Ezekiel 46:19, Daniel

8:13.

(b) Joshua 13:9 "Medeba unto Dibon" is appos. to the Mishor, explaining it. Ezekiel 47:15 might be the way to Hethlon, cf. Hosea 6:9, but text dubious. Genesis 31:13 [REDACTED] can hardly be, I am the God at Bethel (acc.). Cases like 2 Samuel 2:32; 2 Samuel 9:4, &c., are not parallel, and Numbers 22:5 is no doubt to be read: the river (Euph.), unto the land of the children, &c. 2 Kings 23:17 (possibly [REDACTED]). 1 Kings 14:24, Art. may have slipped in mechanically after [REDACTED]. Judges 16:14 possibly [REDACTED], [REDACTED] being subsequent gloss. Ezra 8:29 perhaps [REDACTED], "house of God" being in loose appos., and "weigh" a virtual verb of motion (carry to and weigh). Psalms 123:4 ([REDACTED]? as second clause). Numbers 21:14, 2 Samuel 10:7, 1 Kings 16:24, &c., are cases of appos.

With suff. Leviticus 27:23 [REDACTED], the phrase is technical and suff. otiose. Joshua 8:33 [REDACTED] the (other) half of it. Isaiah 24:2 [REDACTED] in assonance with the other words. Micah 2:12 possibly [REDACTED]. 2 Kings 15:16 after [REDACTED]. Joshua 7:21, Proverbs 16:4, Ezra 10:14.

§ 21. Determination by Art.—With individual persons or things the Art. is used when they are known, and definite to the mind for any reason, e.g.—

(a) From having been already mentioned. Genesis 18:7 [REDACTED] he took a calf; Genesis 18:8 he took [REDACTED] the calf which he had got ready.

(b) Or from being the only one of their kind, as [REDACTED] the sun, [REDACTED] the moon; the earth, the high priest, the king, &c.

(c) Or, though not the only one of the class, when usage has elevated into distinctive prominence a particular individual of the class, as [REDACTED] the river (Euphrates) [REDACTED] the lord (Baal), [REDACTED] the adversary (Satan), Job 1:6, Zechariah 3:1, [REDACTED] the stream (Nile, cf. Amos 8:8, the stream of Egypt), [REDACTED] the circle (of Jordan), [REDACTED] the house (Temple), Micah 3:12, Psalms 30:1-12, [REDACTED] the (true) God.

(d) Or when the person or thing is an understood element or feature in the situation or circumstances. Genesis 24:20, she emptied her pail [REDACTED] into the trough (of course existing where there were flocks to water). Genesis 35:17 [REDACTED] and the midwife (naturally present) said, Genesis 38:28. So Genesis 18:7 the boy; Genesis 22:6 the fire and the knife; Genesis 26:8 the window. Exodus 2:15 the well (beside every encampment). Judges 3:25 the key. 1 Samuel 19:13, 2 Samuel 18:24, Proverbs 7:19 the goodman. Eng. also uses the def. Art. in such cases; at other times it employs the unemphatic possessive pron. Genesis 24:64, she lighted [REDACTED] from her camel; Genesis 24:65 she took [REDACTED] her veil Genesis 47:31 his bed. Judges 3:20, 2 Samuel 19:26, 1 Kings 13:13, 1 Kings 13:27, 2 Kings 5:21.

(e) It is a peculiar extension of this usage when, in narratives particularly, persons or things appear definite to the imagination of the speaker—the person just from the part he played, and the thing from the use made of it. In this case Eng. uses the indef. Art. 2 Samuel 17:17 [REDACTED]

The words heart, soul, eyes, &c., when in gen. by an adj., usually want the Art. Psalms 7:10 upright of heart. Isaiah 24:7, Psalms 95:10 (Deuteronomy 20:6 Art.). Psalms 101:5, Job 3:21, Judges 18:25, cf. Psalms 37:14, Job 30:25.

In particular the word **כָּל** before such words without Art. may mean all, the whole. Isaiah 1:5 **כָּל** the whole head, Isaiah 9:11 the whole mouth, 2 Kings 23:3 the whole heart... soul, Ezekiel 36:5. And even in other cases, Isaiah 28:8 all tables. So phrases like **כָּל** all livings **כָּל** all flesh.— The phrase **כָּל** is usually anarthrous (Psalms 125:5 Art.). And certain terms are used with a kind of technical brevity, e.g. **כָּל** boundary, Joshua 13:23, breadth, &c. (in measurements), 2 Chronicles 3:3. So "gate," "court," &c. (§ 32, R. 2). Cf. Malachi 1:10, Malachi 1:11.

Rem. 4. In later writings particularly the Art. is used like a rel. pron., as subj. or obj. to a verb and with prep. Joshua 10:24, 1 Chronicles 26:1-32, 1 Chronicles 28:1-21; 1 Chronicles 29:1-30, 1 Chronicles 8:17, 2 Chronicles 1:4 (older usage Judges 5:27, Rth_1:16), 2 Chronicles 29:36, Ezra 8:25; Ezra 10:14, Ezra 10:17 (Judges 13:8 might be ptcp. without m.). Ezekiel 26:17 also as accented is perf.

The art. with ptcp. is usual (§ 99), and a number of cases accented as perf. of **כָּל** verbs are certainly fem. ptcp., however the accentuation is to be explained, e.g. Genesis 18:21 their cry **כָּל** which is come; Genesis 46:27, Isaiah 51:10, Rth_1:22; Rth_4:3. Genesis 21:3 **כָּל** is ptcp. 1 Kings 11:9, Isaiah 56:3 are also probably ptcps., and should be so pointed, unless the pointing is to be explained as following the type of **כָּל** verb, cf. 1 Kings 17:14 **כָּל**. Daniel 8:1 being late is doubtful. 1 Samuel 9:24 for **כָּל** that which is upon it, rd. probably **כָּל** the (fat) tail (Hitz. **כָּל** as imp. hiph.?). Joshua 10:24 is anomalous in spelling, and possibly should be read **כָּל**.—Ar. occasionally joins Art. to finite verb, the ass alyujadda'u which has its ears cut off. Of course it is said that Art. is for alladhi the rel.

§ 24. The genius of the language is not favourable to the formation of adjectives, and the gen. is used in various ways as explicative of the preceding noun, indicating its material, qualities, or relations. (a) When the gen. is identical with the cons., merely expressing for ex. its name, as Genesis 2:15 **הַגַּן** the garden of Eden; Genesis 15:18 **הַנָּהָר** the river of Euphrates; Isaiah 41:14 **תוֹמָה** thou worm (of) Jacob; Isaiah 37:22 **בְּתוּלַת יְרוּשָׁלַם** the daughter of Jerus. Or the class to which it belongs, Isaiah 9:6 **אֲדָמוֹת** a wonder of a counsellor; Hosea 13:2 **זָבָחַם** men who sacrifice; Genesis 16:12 **חֲמֹר** a wild ass of man; Isaiah 1:4 **עַמֵּי מַלְאָכִים** a race of malefactors. 1 Kings 10:15, Isaiah 29:19, Micah 5:5, Proverbs 15:20, 2 Chronicles 2:7.

(b) When the gen. is the material; Genesis 24:22 **חֲסִידָה** a ring of gold; Exodus 20:24 **זֶבֶחַ אֲרֶז** an altar of earth. Genesis 3:21, Judges 7:13, 1 Kings 6:36, Isaiah 2:20, Psalms 2:9. Or the commodity or article in measure, weight, or number, Judges 6:19 **אֶפְחָה** an ephah of meal, Genesis 21:14, Genesis 21:1 S. 16, 20; Genesis 17:17, Hosea 3:2.—The consn. by Apposition is very common in this case, § 29. See also the Numerals, § § 36, 37.

(c) When the gen. is an attribute or quality, 1 Kings 20:31 **מַלְכֵי מַלְכֵי** clement kings; Judges 11:1 **בִּינָה** a valiant hero; Leviticus 19:36 **מִשְׁכָּלֵי צֶדֶק** right balances; Isaiah 43:28 **נְסִיכֵי קֹדֶשׁ** holy princes, and very often in later writings. Or more generally: Isaiah 51:11 **שִׂמְחַת עוֹלָם** everlasting joy Zechariah 11:4 **הַצֹּמֵחַ** the flock (destined) for slaughter; Isaiah 13:3 **עֲבָדֵי מַלְכֵי** my proud exulters (Zephaniah 3:11). Isaiah 13:8; Isaiah 22:2; Isaiah 28:4; Isaiah 32:2, Exodus 29:29, Psalms 5:6; Psalms 23:2, Proverbs 1:9; Proverbs 5:19, Zephaniah 3:4. Jeremiah 20:17 with child always.— The equivalence of this gen. to the adj. appears from the loose constructions, Deuteronomy 25:15 **מִשְׁכָּלֵי צֶדֶק** a full and right weight; 1 Samuel 30:22 **אִישׁ רָע וְשׁוֹנֵא** every bad and worthless man.

(d) Under the explicative gen. may also be classed the gen. of restriction or specification. Adj. and ptcp. are construed with a gen. which specifies the extent or point of their application: Isaiah 6:5 **אִישׁ טָהוֹר** a man unclean of lips; Exodus 32:9 **עַמֵּי קָשִׁיף** they are a stiffnecked people; Genesis 24:16 **וְהַיָּלְפָת** and the girl was very pretty; 2 Samuel 9:13 **לָמֵה** lame in his two feet; 1 Samuel 25:3 **אִשָּׁה חַיִּית** the woman was of great discretion, and beautiful in form, but the man was evil in his doings. Genesis 12:11; Genesis 26:7; Genesis 29:17; Genesis 39:6; Genesis 41:2-6, Exodus 4:10; Exodus 6:12, Deuteronomy 9:6, Deuteronomy 9:13, Judges 3:15; Judges 18:25, 1 Samuel 2:5; 1 Samuel 22:2, 2 Samuel 4:4, Isaiah 1:4, Isaiah 1:30; Isaiah 3:3; Isaiah 19:10; Isaiah 20:4 (rd. **מַלְכֵי**); Isaiah 29:24; Isaiah 54:6, Amos 2:16, Psalms 24:4, Job 3:21; Job 9:4, Lamentations 1:1, Son_5:8.

Rem. 1. The gen. of material, a ring of gold, is not partitive, but explicative—a ring which is gold.

Rem. 2. The gen. of quality, &c., forms along with its cons. a single conception, hence the suff. goes to the gen. Psalms 2:6 **בְּעֵלְיָם** my holy hill, Deuteronomy 1:41, Isaiah 2:20;

The common **וְ** **וְ** is probably breviloquence for **וְ** **וְ** **וְ** 2 Samuel 5:10, Amos 3:13 and often.

§ 25. A clause may occasionally take the place of the gen. Such a clause will be what we call relative (in Heb. rel. or descriptive), particularly in designations of time and place: Genesis 40:3 **וְ** **וְ** **וְ** the place where J. was confined; Isaiah 29:1 **וְ** **וְ** **וְ** thou city where D. dwelt; 1 Samuel 25:15 **וְ** **וְ** **וְ** all the days we were conversant with them; Exodus 4:13 **וְ** **וְ** **וְ** send by the hand of him whom thou wilt send (send by means of some one else); Exodus 6:28 **וְ** **וְ** **וְ** on the day Je. spoke. Genesis 39:20, Deuteronomy 32:35, 2 Samuel 15:21, 1 Kings 21:19, Jeremiah 22:12; Jeremiah 36:2; Jeremiah 48:36, Hosea 1:2; Hosea 2:1, Psalms 4:7; Psalms 18:1; Psalms 56:4, Psalms 56:10; Psalms 59:17; Psalms 65:5; Psalms 81:6; Psalms 90:15; Psalms 102:3; Psalms 104:8; Psalms 137:8-9; Psalms 138:3; Psalms 146:5, Proverbs 8:32, Leviticus 13:46; Leviticus 14:46, Numbers 3:1; Numbers 9:18, Job 6:17, 2 Chronicles 29:27.

§ 26. In annexion the determining Art. is prefixed to the gen. Both members of the expression are usually indef. when the Art. is wanting, and both usually def. when it is present. Genesis 42:30 **וְ** **וְ** the lord of the country; Genesis 24:22 **וְ** **וְ** a ring of gold. Of course proper names and all pron., whether separate or suffixal, are def. of themselves.

§ 20. A number of constructs may follow one another, each depending on the one after it as its gen. Genesis 47:9 **וְ** **וְ** **וְ** the days of the years of the lives of my fathers; 1 Kings 2:5 **וְ** **וְ** **וְ** to the two captains of the hosts of Is. Genesis 41:10, Leviticus 10:14, Numbers 6:13, Joshua 4:5, 2 Kings 10:6, Isaiah 10:12; Isaiah 21:17, 1 Chronicles 9:13 (if **וְ** be read. Perhaps **וְ** has fallen out before **וְ**).

§ 27. As in annexion the two members form a single expression, nothing (except the Art. to the gen. and the **וְ** of direction to the cons.) can come between them. (a) An adj. qualifying either of the members must stand outside the expression. John 3:4 **וְ** **וְ** the great day of the Lord, Genesis 27:15 **וְ** **וְ** **וְ** the best garments of her elder son Esau; Genesis 10:21 **וְ** **וְ** the elder brother of Japheth; Genesis 44:14 **וְ** **וְ** he came to the house of J.; Genesis 28:2; Genesis 43:17; Genesis 46:1, Deuteronomy 4:41, 1 Kings 19:15.—Deuteronomy 3:24; Deuteronomy 11:7; 1 Samuel 25:25, Isaiah 36:9.

(b) For the same reason not more than one cons. can stand before the same gen. For ex. the sons and daughters of the man cannot be expressed thus: **וְ** **וְ**, because the form **וְ**, not being dependent, is without reason. Various forms are adopted. (1) **וְ** **וְ** (2) **וְ** **וְ**. (3) **וְ** (**וְ**) **וְ**. The first is lightest and most usual. Genesis 41:8 the magicians of Eg. and her wise men (= the mag. and wise men of E.), Judges 8:14 the princes of Succoth and her elders (= the pr. and el. of S.). The second is occasional. Genesis 40:1 **וְ** **וְ** the butler of the king of E. and the baker; Psalms 64:6 **וְ** **וְ** **וְ**

Nominal Apposition

Nominal Apposition

§ 29. With a certain simplicity and concreteness of thought the Hebrew said: The altar is brass, the table is wood, instead of the altar is brazen, the table is of wood. Similarly he said: The ark is three storeys, the altar is stones, instead of consists of three storeys. So: the homer is barley; the famine is three years; his judgments are righteousness; I am peace. When, therefore, two nouns stand related to one another in meaning in such a way that they may form the subj. and pred. in a simple judgment or proposition, as, the altar is brass, they may be made to express one complex idea by being placed in apposition, the altar, the brass, for the altar of brass, or, the brazen altar; a homer, barley, for of or in barley. In the former case altar is the principal thing, and brass is explanation; in the other barley is principal, and said to be the permutative (substitute or exchange) for the measure. In many cases appos. is used as in other languages, as, I, the Lord; his servants, the prophets, &c. Apposition is used—(a) In the case of the person or thing and its name. 2 Samuel 3:31 ■■■■■■■■■■ ■■■■■■■■■■ the king David; Numbers 34:2 ■■■■■■■■■■ ■■■■■■■■■■ the land Canaan; 1 Chronicles 5:9 ■■■■■■■■■■ ■■■■■■■■■■ the river Euphrates, Genesis 14:6 ■■■■■■■■■■ ■■■■■■■■■■ in their mountain Seir. Genesis 24:4, 1 Samuel 3:1; 1 Samuel 4:1, 1 Kings 4:1; 1 Kings 16:21, 1 Kings 16:24, Ezra 8:21; Ezra 9:1. In such cases as Numbers 34:2, 1 Chronicles 5:9 the gen. is more common, though apposition may seem more logical.

If the personal name be second the nota acc. ■■■■■ or prep. if before the appellative has to be repeated. Genesis 24:4 ■■■■■■■■■■ ■■■■■■■■■■ to my son Isaac; Genesis 21:10. Genesis 4:2 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ bore his brother Abel; and ■■■■■ is usual before the proper name even when the appell. wants it, particularly if any word come between them. Isaiah 7:6; Isaiah 8:2, Genesis 22:20-21; Genesis 48:13, Exodus 1:11; Judges 3:15, 1 Kings 11:14. On the other hand, there is no repetition of ■■■■■ or prep. with appell. when second. Genesis 16:3 ■■■■■■■■■■ ■■■■■■■■■■ took H. her maid; Genesis 11:31; Genesis 12:5; Genesis 14:16; Genesis 20:14; Genesis 24:59. Genesis 4:8 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ rose up against Ab. his brother.— Genesis 11:28, Judges 8:27, 2 Samuel 7:8, 2 Samuel 7:10, Isaiah 22:20, Cf. Genesis 43:28, 2 Samuel 11:17.

(b) The person or thing and its class. 1 Kings 7:14 ■■■■■■■■■■ ■■■■■■■■■■ a woman, a widow (widow woman); 2 Kings 9:4 ■■■■■■■■■■ ■■■■■■■■■■ the prophetic youth (not, the youthful prophet); Exodus 24:5 ■■■■■■■■■■ ■■■■■■■■■■ sacrifices (of) peace-offerings (gen. ■■■■■■■■■■ ■■■■■ later). Deuteronomy 22:23, 1 Samuel 2:13, 2 Samuel 10:7. Genesis 21:20 a shooter, a bowman, and Genesis 6:17 the flood, waters; the second word merely explains the archaic or unusual first.

(c) The thing and its material, which may also be considered the individual and its general class. 2 Kings 16:17 ■■■■■■■■■■ ■■■■■■■■■■ the brazen oxen; Deuteronomy 16:21 ■■■■■■■■■■ ■■■■■■■■■■ an Ashera (of) any wood; Exodus 39:17 ■■■■■■■■■■

the cords (of) gold; Exodus 28:17 four rows (of) stones (gen. Exodus 39:10); 2 Chronicles 4:13, two rows pomegranates, Ezekiel 22:18, 1 Chronicles 15:19, Zechariah 4:10.—1 Chronicles 28:18 the cher. (of, in) gold, Leviticus 6:10. In 2 Kings 16:14 rd. perh. abs.; but cf. 2 Kings 23:17.

(d) The measure, weight, or number, and the thing measured, weighed, or counted. 2 Kings 7:1, 2 Kings 7:16, 2 Kings 7:18 a seah flour and two seahs barley, Genesis 18:6, Rth_2:17 about an ephah of barley. Exodus 29:40 the fourth of a hin of wine; ib. a tenth of fine flour, Numbers 16:39, Exodus 9:8; Exodus 16:33, Numbers 22:18, 1 Kings 18:32, Leviticus 6:20.—Genesis 41:1 two years of time, 2 Samuel 13:23; Genesis 24:13 7 years of famine; ib. 3 days of pestilence. Genesis 29:14, Numbers 11:20, Deuteronomy 21:13, 2 Kings 15:13; Genesis 45:11, 1 Chronicles 21:12, Ezekiel 38:17, Daniel 11:13; Ezekiel 3:4 100,000 rams, wool (fleeces), but 1 Samuel 16:20 is not an ass-load of bread, but an ass laden with b. (text dubious).—1 Kings 16:24 for two talents of silver, 2 Kings 5:23, cf. 2 Kings 5:17; 1 Samuel 17:5.

With different order, Nehemiah 2:12 men, few, Isaiah 10:7; Numbers 9:20 days, a number (many), 2 Samuel 8:8; 2 Samuel 24:24, 1 Kings 4:29. Exodus 27:16 a curtain of 20 cubits.

(e) Even the thing and its quality (regarded as its substance or class), or anything which, being characteristic, may serve as specification or explanation of it. 1 Kings 22:27 water of distress (scanty as in stress); Psalms 60:3 wine of reeling; Proverbs 22:21 words of truth, Zechariah 1:13, Isaiah 3:24 work of cringing, Daniel 8:13. Ezekiel 18:6. 1 Kings 6:7.

The usage receives large extension in the predicative form. Genesis 11:1 the earth was one tongue; Genesis 14:10 the vale was pits, pits (full of p.), Isaiah 5:12 their feast is harp, &c., Psalms 45:8 all thy garments are myrrh and cassia, Ezra 10:13 the season was rains. Genesis 13:10, 2 Samuel 17:3, 1 Kings 10:6, Isaiah 7:24; Isaiah 65:4, Jeremiah 24:2; Jeremiah 48:38, Micah 5:5, Ezekiel 2:8; Ezekiel 27:36, Zechariah 8:13, Psalms 10:5; Psalms 19:10; Psalms 25:10; Psalms 55:22; Psalms 92:9; Psalms 109:4; Psalms 110:3; Psalms 111:7; Psalms 120:7, Proverbs 3:17; Proverbs 8:30, Job 3:5; Job 5:24; Job 8:9, 2 Chronicles 9:5, Daniel 9:23 (cf. Daniel 10:11).

Rem. 1. The order Dav. the king occurs 2 Kings 8:29; 2 Kings 9:15, and in later style 1 Chronicles 24:31, &c. In 2 Samuel 13:39 rd. (for). In other cases the usual order is Isaiah the prophet Isaiah 39:3, Abiathar the priest 1 Samuel 30:7. Hosea 5:13 king Jareb is obscure; Proverbs 31:1 perhaps L. king of Massa.

Rem. 2. Repetition of prep. &c. before proper name has exceptions, Genesis 24:12, 1 Samuel 25:19 (but Sep. om. Nabal, cf. 1 Samuel 25:25), Job 1:8. With my, thy, his people Israel om. is more common.

Rem. 3. In most of the cases a-e the gen. may be used (§ 24), 1 Kings 7:10, 2 Kings 5:5, 1 Chronicles 29:4, 2 Chronicles 8:18; 2 Chronicles 9:9, 2 Chronicles 9:13. Cf. Ezekiel 47:4 with .

Rem. 4. In cases like 1 Chronicles 28:18 **וְהָיָה כִּי יִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** where object is def. and material indef. the latter might be in acc. of specification, cher. in gold; Leviticus 6:10 linen garment (g. in linen); and so cases like Genesis 18:6 three sheaves fine flour, though appos. is more natural. Ar. has four ways of connexion: appos.; the prep. min, of (explicative); the gen.; and acc. of specif. Such passages as Psalms 71:7 **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** my strong refuge, Ezekiel 16:27 **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** thy lewd way, Habakkuk 3:8, 2 Samuel 22:33, seem cases of appos., the noun being explanatory. Of course the second noun is not gen., but an acc. of limitation is less natural and expressive, and cases like Psalms 38:19 **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ**, Psalms 35:19; Psalms 69:5; Psalms 119:86, Ezekiel 13:22 are of a different class (§ 70, 71, R. 2). Leviticus 26:42 **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ**, &c., Jeremiah 33:20 **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** start from the gen. the cov. (of) with Jacob, and when the annexion is broken by the suff. the second noun is loosely left without prep., cf. Jeremiah 33:21. An acc. of specification with proper name or def. noun is improbable. With Ezra 2:62, Nehemiah 7:64, comp. Jeremiah 52:20.

Rem. 5. Some cases of apparent appos. are due to errors of text. Joshua 3:14 om. **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ**, Joshua 8:11 om. **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ**, cf. Joshua 8:10, as explanatory margins. Joshua 13:5 **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** might be like Numbers 34:2 (but Sep. otherwise). Judges 8:32 perhaps **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** like Judges 6:24. Isaiah 11:14 rd. **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ**. Jeremiah 8:5 om. Jerus. and Ezekiel 45:16 om. **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ**, both with Sep.

Rem. 6. The word **כָּל** all instead of taking gen. is often placed in appos., 2 Samuel 2:9 **כָּל** **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ**, Is. all of it, 1 Kings 22:28, Isaiah 9:9; Isaiah 14:29, Isaiah 14:31, Jeremiah 13:19, Micah 2:12; often in Ezek., 11 15; Ezekiel 14:5; Ezekiel 20:40, &c. The archaic form of suff., as 2 Samuel 2:9, is common, Isaiah 15:3; Isaiah 16:7, Jeremiah 2:21; Jeremiah 8:6, Jeremiah 8:10; Jeremiah 20:7 (Jeremiah 15:10 rd. **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** or **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ**).—In such phrases as 1 Samuel 4:10 **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** each is in appos. to subj. in the verb (pl. tents except Judges 20:8, 2 Kings 14:12 K'th.). In prose the plur. verb mostly precedes, but in higher style often follows, Isaiah 13:8, Isaiah 13:14.

Rem. 7. An anticipative pron. sometimes precedes the subj. or obj., which then stands in appos. with the pron.; Exodus 2:6 **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** and she saw him, the child, Ezekiel 10:3 **וְיִשְׁלַח אֱלֹהִים אֶתְּךָ בְּיָדְךָ** when he came, the man. Exodus 7:11; Exodus 35:5, Leviticus 13:57, Joshua 1:2, 1 Kings 21:13 (2 Kings 16:15), Jeremiah 31:2, Ezekiel 3:21; Ezekiel 42:14; Ezekiel 44:7, Psalms 83:11, Proverbs 5:22, Son_3:7, 1 Chronicles 5:26; 1 Chronicles 9:22, Ezra 3:12; Ezra 9:1, Daniel 11:11, Daniel 11:27.—In 1 Kings 19:21 Sep. wants "the flesh," and in Jeremiah 9:15 "this people." The usage is common in Aram., and prevails in later style; it appears in Proverbs 1:1-33; Proverbs 2:1-22; Proverbs 3:1-35; Proverbs 4:1-27; Proverbs 5:1-23; Proverbs 6:1-35; Proverbs 7:1-27; Proverbs 8:1-36; Proverbs 9:1-18, Proverbs 10:1-32; Proverbs 11:1-31; Proverbs 12:1-28; Proverbs 13:1-25; Proverbs 14:1-35; Proverbs 15:1-33; Proverbs 16:1-33; Proverbs 17:1-28; Proverbs 18:1-24; Proverbs 19:1-29; Proverbs 20:1-30; Proverbs 21:1-31; Proverbs 22:1-29, but not in 25-29.

Rem. 8. When the same word is repeated in appos. intensity of various kinds is expressed; e.g. the superl. of adj., 1 Samuel 2:3 very proudly, Isaiah 6:3 most holy, Ecclesiastes 7:24 very deep. With nouns Genesis 14:10, Exodus 8:14, 2 Kings 3:16 pits, pits (sheer pits), Judges 5:22, John

4:14.—With words of time the idea of continuity, constancy, Deuteronomy 14:22 ■■■■■■ ■■■■■■ year by year. Often with prep. ■■■■, Deuteronomy 15:20 ■■■■■■ ■■■■■■■■■■, 1 Samuel 1:7, Numbers 24:1, Judges 16:20, 2 Kings 17:4. Comp. Deuteronomy 2:27 always by the road, Deuteronomy 16:20 always righteousness. Exodus 23:30, Deuteronomy 28:43.

(2) With Numerals the idea of distribution; Genesis 7:2 seven, seven (by sevens), Genesis 7:3, Genesis 7:9, Genesis 7:15, Joshua 3:12, Isaiah 6:2; sometimes with and, 2 Samuel 21:20, 1 Chronicles 20:6. Genesis 32:16 each flock separately; 2 Kings 17:29; 2 Kings 25:15.

(3) When words are joined by and the idea of variety is expressed; Deuteronomy 25:13-14 stone and stone (divers weights), Psalms 12:2, 1 Chronicles 12:34, Proverbs 20:10. The usage is very common in later style to express respective, various, several, 1 Chronicles 28:14 the respective services; 1 Chronicles 28:15 the several lamp-stands; 1 Chronicles 28:16 the various tables. 1 Chronicles 26:13, 2 Chronicles 8:14; 2 Chronicles 11:12; 2 Chronicles 19:5, &c., Ezra 10:14, Nehemiah 13:24, Esther 1:8, Esther 1:22, and often. With ■■■■■ prefixed, Esther 2:11, 2 Chronicles 11:12 (also post-Biblical).

The Adjective

The Adjective

§ 30. The adj. as attribute, being virtually in apposition to the noun, is placed after it, and agrees with it in gend., numb., and case. Genesis 21:8 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ he made a great feast; Genesis 20:9 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ thou hast brought on me a great sin; Isaiah 5:9 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ many houses shall be desolate. It also agrees in determination, being without the Art. if its noun be indef., but having the Art. if the noun be determined in any way (by Art., def. gen. or suff.). Genesis 21:8; Genesis 20:9 above. 2 Kings 4:9 ■■■■■■■■■■ ■■■■■■■■■■ a holy man of God; 1 Samuel 12:22 ■■■■■■■■■■ ■■■■■■■■■■ his great name; 1 Samuel 17:13 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ the three eldest sons of Jesse; Isaiah 8:7 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ the many waters of the River. If there be several adj. the concord of all is the same; Isaiah 27:1 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ with his sore and great and strong sword.

The concord of the adj. when pred. is the same as when it is qualificative, though liable to be less exact. The position of pred. in the sentence is also variable (§ 103 seq.). The pred. is usually indefinite.

§ 31. The adj. having no dual is used in plur. with dual nouns; Isaiah 35:3 ■■■■■■■■■■ ■■■■■■■■■■ failing knees; Isaiah 42:7 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ to open blind eyes; Exodus 17:12 ■■■■■■■■■■ ■■■■■■■■■■ the hands of M. were heavy (hand mas. only here, cf. Ezekiel 2:9). Genesis 29:17, 1 Samuel 3:2, Psalms 18:27; Psalms 130:2, Proverbs 6:17, Proverbs 6:18.

With collectives agreement may be grammatical in the sing., or ad sensum in the plur.; ad sensum in the plur.; 1 Samuel 13:15 ■■■■■■■■■■ ■■■■■■■■■■ the people that were present with him; but in 1 Samuel 13:16 ■■■■■■■■■■ § 115.

With the plur. of eminence the adj. is usually sing.; Isaiah 19:4 ■■■■■■■■■■ ■■■■■■■■■■ a harsh master. Psalms 7:9 ■■■■■■■■■■ ■■■■■■■■■■ righteous God; but in some parts of the Hex. (E) plur., Joshua 24:19 ■■■■■■■■■■ ■■■■■■■■■■ a holy God (cf. pl. vb. Genesis 20:13; Genesis 35:7). So 1 Samuel 17:26 ■■■■ ■■■■■■■■■■ the living God, Deuteronomy 5:23, Jeremiah 23:36, but also ■■■■ ■■■■■ 2 Kings 19:4, 2 Kings 19:16. Cf. Teraphim of single image, 1 Samuel 19:13, 1 Samuel 19:16. Genesis 31:34 (E), where Ter. is treated as pl., may be doubtful.

§ 32. The demonstrative adj. ■■■■■■, ■■■■■■ this, that, have the same concord as other adj. But (1) they necessarily make their noun def., ■■■■■■■■■■ ■■■■■■■■■■ this man, ■■■■■■■■■■ ■■■■■■■■■■ those days, and have themselves the Art. (2) In the case of nouns determined by pron. suff. they are in Appos. without the Art., Exodus 10:1 ■■■■■■■■■■ ■■■■■■■■■■ these my signs; and so always. (3) With another adj. or several they stand last, 1 Kings 3:6 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ this great goodness (1 Kings 3:9);

The Adjective. Comparison

The Adjective. Comparison

§ 33. The language possesses no elative form of the adj. Comparison is made by the simple form, followed by prep. **אֲחַדְיָא**, Genesis 3:1-24. I **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** more cunning than all the beasts; Deuteronomy 11:23 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** nations greater than you; Hosea 2:7 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** it was better for me then than now; 1 Samuel 9:2 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** taller. Judges 14:18, 1 Samuel 24:17, 2 Samuel 19:7. With better the subj. is often a clause (inf.), Genesis 29:19, Psalms 118:8-9, Proverbs 21:3, Proverbs 21:9 (§ 89).

(b) The quality (tertium comp.) is often expressed by a verb, Genesis 41:40 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** I will be greater than thou; Genesis 29:30 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** he loved R. more than L., 2 Samuel 1:23 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** they were swifter than eagles and stronger than lions. Genesis 19:9 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** now will we treat thee worse than them. Genesis 37:4; Genesis 48:19, Deuteronomy 7:7, Judges 2:19, 1 Samuel 18:30, 2 Samuel 6:22; 2 Samuel 18:8; 2 Samuel 20:5-6, 1 Kings 4:30; 1 Kings 4:11; 1 Kings 10:23; 1 Kings 14:9.

§ 34. The superlative is expressed by the simple adj. with Art., or followed by gen. of a noun or pron., 1 Samuel 17:14 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** and David was the youngest; 1 Samuel 18:17 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** my eldest (elder) daughter, Deuteronomy 21:3.—2 Kings 10:6 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** the greatest men of the city; Jeremiah 6:13 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** from the least of them, &c. Genesis 9:24; Genesis 10:21; Genesis 29:16; Genesis 42:13; Genesis 43:29, Judges 6:15; Judges 15:2, 1 Samuel 9:21, Micah 7:4, Jonah 3:5, 2 Chronicles 21:17, Psalms 45:12, Job 30:6 (§ 32, R. 5). Absolute superlativeness is expressed by **אֲחַדְיָא** very (a noun in acc.), Judges 3:17 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** very fat, Genesis 12:14; Genesis 41:31, which may be intensified by prep. **אֲחַדְיָא**, 1 Kings 1:4 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** the girl was extremely pretty, 2 Samuel 2:17, Genesis 27:33; in later style **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** Ezekiel 9:9; or **אֲחַדְיָא** is repeated without prep., Numbers 14:7.

Rem. 1. In form a few words correspond to the Ar. elative ('afdal), as **אֲחַדְיָא** cruel, **אֲחַדְיָא** deceptive, **אֲחַדְיָא** perennial. But in Ar. many adj. of this form have no compar. sense, 'ahmaru, red; 'ahmaqu, foolish.

Rem. 2. The adj. or verb with **אֲחַדְיָא** may often be rendered by too, or rather than. Genesis 18:14 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** is anything too hard for Je. (Deuteronomy 17:8, Jeremiah 32:17, Jeremiah 32:27), Judges 7:2, **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** too many for me to give, 1 Kings 8:64 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** too small to contain, Genesis 4:13 **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** too great to bear, Psalms 61:2 the rock **אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא אֲחַדְיָא** too high for me, Isaiah 49:6 too light to be, Exodus 18:18, 1 Kings 19:7, Genesis 26:16; Genesis 36:7,

(f) When the expression is def. the Art. usually goes with the noun, and the Num. is def. of itself. Judges 7:7 **שְׁלֹשֵׁים וְשָׁלוֹשׁ** **אֲנָשִׁים** **לְמִנְיַת** the 300 men (Rem. 1). Judges 17:3 **אֲנָשִׁים** **לְמִנְיַת** **אֲנָשִׁים** the 1100 (shekels) of silver. 1 Samuel 30:21 **אֲנָשִׁים** **לְמִנְיַת** the 200 men. Genesis 18:28, Deuteronomy 9:25, Joshua 4:20, Judges 7:22; Judges 18:17, 1 Kings 7:44, 2 Chronicles 25:9, Exodus 26:19; Exodus 36:24.

Rem. 1. Words used in sing. in the cases a-d are **יָמִים** days, **שָׁנִים** years, **אֲנָשִׁים** men (esp. of troops), **אֲלָפִים** thousands, **אֲמָתִים** cubits (often pl.), **אֲמָתִים**, **אֲמָתִים** (measures), **אֲמָתִים** talents (also pl.), **אֲמָתִים**, **אֲמָתִים** (oftenest pl.) &c.; and collect. as **אֲנָשִׁים** infantry, **אֲרָבוֹת** chariots, **אֲנָשִׁים** persons, **בָּקָר** cattle, **צֹאן** sheep. Usage fluctuates; cf. § 17.—Adj. and words in Appos. may agree grammatically in sing. 1 S. 22, 18, 1 Kings 20:16, or ad sensum in pl. Judges 18:16, 1 Kings 1:5.

Rem. 2. In eleven the forms **אֲנָשִׁים**, **אֲנָשִׁים** occur Deuteronomy 1:3, Jeremiah 1:3; Jeremiah 39:2, Ezekiel 26:1, but chiefly belong to later style. In twelve the forms **אֲנָשִׁים**, **אֲנָשִׁים** are usual, the cons. **אֲנָשִׁים** &c., comparatively rare.

Rem. 3. The form twenty-and-three (in c) is the older order and the one usual at all times, i.e. the larger number first and the two joined by and. The same order is usual when there are higher numbers, thus: hundreds and tens and units; thousands and hundreds and tens, &c. It is characteristic of later style (occasionally in Kings) to put the smaller number first or omit the and. Cf. Ezra 2:1-70 or Nehemiah 7:1-73 pass., Numbers 4:36, 1 Kings 10:14. The repet. 20 year and 3 years or reverse order is almost peculiar to P.

Rem. 4. Words readily understood in expressions of weight, measure, or date are often omitted, as shekel, ephah, day, Genesis 24:22 **אֲנָשִׁים** **אֲנָשִׁים** ten (shekels) gold, Rth_3:15 **אֲנָשִׁים** **אֲנָשִׁים** six (ephahs) of barley, Genesis 20:16; Genesis 45:22, 1 Samuel 10:3-4; 1 Samuel 17:17, 1 Kings 10:16. On om. of day, § 38c. The consn. Exodus 26:2 **אֲנָשִׁים** **אֲנָשִׁים** four by the cubit, four cubits, is common in later style. Ezekiel 40:5, Zechariah 5:2, 1 Chronicles 11:23.

Rem. 5. Numerals as independent nouns may take the Art. Genesis 18:29 **אֲנָשִׁים** the forty. 2 Kings 1:13 **אֲנָשִׁים** **אֲנָשִׁים** the third fifty; 2 Kings 1:14 the former (pl.) fifties; with suff. 2 Kings 1:10. Genesis 14:9, Numbers 3:46, Deuteronomy 19:9, 2 Samuel 23:18 seq. In most other cases the Num. is without Art., though there are exceptions. Joshua 4:4 **אֲנָשִׁים** **אֲנָשִׁים** the twelve men, Numbers 16:35, Exodus 28:10.

Rem. 6. After eleven and upwards the sing. noun, particularly of material or commodity, is probably in acc. of specification. § 71.

§ 38. The Ordinals.—(a) The ordinals first—tenth are adj. and used regularly (Gr. § 48:2). Judges 19:5 **אֲנָשִׁים** **אֲנָשִׁים** on the fourth day. 2 Kings 18:9 **אֲנָשִׁים** **אֲנָשִׁים**. So always in stating the number of the month (cf. c), 1 Chronicles 27:2-13.

Card. Leviticus 26:21, Leviticus 26:24, cf. Genesis 4:24.—By **■** (hands), Genesis 43:34 fivefold, Daniel 1:20 tenfold. Comp. Genesis 26:12 **■** a hundredfold. Times is expressed by **■** (beat). Genesis 2:23 **■** this time. Joshua 6:3 **■** one time. Nehemiah 13:20 **■** once or twice. Genesis 27:36; Genesis 43:10 **■** two times. Exodus 23:17 **■** three times, &c. Genesis 33:3, Numbers 14:22, 2 Kings 13:19, Job 19:3, Nehemiah 4:12.—2 Samuel 24:3 **■** 100 times. Deuteronomy 1:11 **■** 1000 times, 1 Kings 22:16.—The word time may be omitted. 2 Kings 6:10 **■**, **■** once, twice. 1 Kings 10:22, Job 40:5. Also **■**, **■** 1 Samuel 18:21, Job 33:14, Numbers 10:4. With similar omission, **■** a second time, Genesis 41:5, Isaiah 11:11; **■** a third time, 1 Samuel 3:8, a seventh time 1 Kings 18:44.—Other words for times are **■** Exodus 23:14, Numbers 22:28, Numbers 22:32-33; and **■** Genesis 31:7.

Rem. 6. Fractions.— Apart from **■** half, 1 Kings 16:21, &c., fractions are formed: (a) by separate words, as **■** a fourth, Numbers 23:10, 2 Kings 6:25; **■** a fifth, Genesis 47:26. The analogy has not been followed in other cases (cf. Ar. tholth a third). The form **■** also, 1 Samuel 9:8. For a tenth **■** (pl. **■**), peculiar to P. The tithe is **■** (b) By the fem. of Ordin. as **■** a third, 2 Samuel 18:2, 2 Kings 11:5, Ezekiel 5:2, Ezekiel 5:12; **■** a fourth, Numbers 16:39, Nehemiah 9:3. So the others, Genesis 47:24, Leviticus 5:11, Leviticus 5:16, Ezekiel 4:11; Ezekiel 45:13. Above tenth the Card. must be used, Nehemiah 5:11, the one per cent. The noun of measure, weight, &c., usually has the Art. after the fraction, Exodus 26:16, Numbers 16:39; Numbers 28:14, 1 Kings 7:31-32, 2 Kings 6:25, Ezekiel 45:13; Ezekiel 46:14.

Obs.—In prose composition these general rules may be safely followed. 1. Place all numerals before their noun. 2. The units take their noun in pl.; before an indef. noun they are in the abs., except two; before a def. noun in cons.; also in cons. before the word days and before other numerals. 3. The Numbers 11:1-35; Numbers 12:1-16; Numbers 13:1-33; Numbers 14:1-45; Numbers 15:1-41; Numbers 16:1-50; Numbers 17:1-13; Numbers 18:1-32; Numbers 19:1-22 have fixed forms (Gr. § 48), but the second form of 11 and 12 may be neglected. 4. The Numbers 11:1-35 and upwards take their noun in pl., except collectives, and words of time, weight, and measure, though usage is not uniform, § 37, R. Ezekiel 1:5. Compound numbers like 23 form one number twenty-and-three (in this order), the unit in abs., but its gender regulated by the noun. So in greater numbers the largest first, and each class joined by and, as 6000 and 300 and 50 and four. 6. The rules for Ordinals, § 38.

Syntax of the Verb

Syntax of the Verb

1:7 despise, Proverbs 14:19 bow; Proverbs 22:12, Proverbs 22:13.

Rem. 1. Exx. of stative verbs. ■■■■■ remember, Numbers 11:5, Jeremiah 2:2; ■■■■■ refuse, Exodus 7:14, Numbers 22:1-41, Numbers 13:1-33, Deuteronomy 25:7; ■■■■■ trust, 2 Kings 18:19-20; ■■■■■ rejoice, 1 Samuel 2:1, Isaiah 9:3; ■■■■■ to wish, Deuteronomy 25:8, Isaiah 1:11; ■■■■■ be just, Genesis 38:26, Psalms 19:9; ■■■■■ be high, Isaiah 3:16; Isaiah 55:9; ■■■■■ be great, Genesis 19:13; ■■■■■ be small, Genesis 32:10; ■■■■■ be deep, Psalms 92:5; ■■■■■ be clean, Proverbs 20:9; ■■■■■ be full, Isaiah 2:6, Micah 3:8; ■■■■■ to mourn, Isaiah 33:9, Joel 1:9; ■■■■■ be willing, Deuteronomy 25:7; ■■■■■ loathe, Amos 5:21, Job 7:16; ■■■■■ be sated, Isaiah 1:11; ■■■■■ be many, Psalms 3:1 (■■■■■ = become many); ■■■■■ hope, Psalms 130:5, &c.

§ 41. The perf. is used to express actions which a lively imagination conceives as completed, but for which the fut. is more usual in Eng.—(a) The perf. of certainty. Actions depending on a resolution of the will of the speaker (or of others whose mind is known), or which appear inevitable from circumstances, or which are confidently expected, are conceived and described as having taken place. This use is common in promises, threats, bargaining, and the like. Isaiah 42:1 ■■■■■ ■■■■■ ■■■■■ ■■■■■ behold my servant, I will put my spirit upon him; Isaiah 6:5 ■■■■■ ■■■■■ woe is me for I am undone; Rth_4:3 ■■■■■ ■■■■■ ■■■■■ ■■■■■ Naomi is selling the field-portion. Genesis 15:18; Genesis 17:20; Genesis 30:13, Judges 15:3, 1 Samuel 2:16; 1 Samuel 14:10; 1 Samuel 15:2, 2 Samuel 24:23, 1 Kings 3:13, 2 Kings 5:20, Isaiah 30:19, Jeremiah 4:13; Jeremiah 31:5-6, Psalms 6:8; Psalms 6:10; Psalms 20:7; Psalms 37:38. In these last exx. and many others the tense may be called the perf. of confidence.

(b) It often happens, esp. in the higher style, that in the midst of descriptions of the fut. the imagination suddenly conceives the act as accomplished, and interjects a perf. amidst a number of imperfs. Job 5:20, Job 5:23 hath redeemed (Job 4:10); Hosea 5:5 Judah is fallen. This usage receives an extension among the prophets, whose imagination so vividly projects before them the event or scene which they predict that it appears realised. Isaiah 5:13 ■■■■■ ■■■■■ ■■■■■ my people is gone into captivity; Isaiah 9:5 ■■■■■ ■■■■■ ■■■■■ for a child has been born to us; Isaiah 9:1 ■■■■■ ■■■■■ ■■■■■ they who walked in darkness have seen great light. Isaiah 5:14; Isaiah 9:2 seq., Isaiah 10:28; Isaiah 11:8-9; Isaiah 28:2, Hosea 4:6; Hosea 10:7, Hosea 10:15, Jeremiah 4:29, Amos 5:2. The prophetic perf. is sometimes scarcely to be distinguished from perf. of confidence, Psalms 22:21, Psalms 22:30.

(c) The perf. is used in the sense of the future perf. to indicate that an action though fut. is finished in relation to another fut. action. Genesis 24:19 ■■■■■ ■■■■■ ■■■■■ until they (shall) have done drinking; 2 Samuel 5:24 ■■■■■ ■■■■■ ■■■■■ for then Je. will have gone forth. Genesis 28:15; Genesis 43:9; Genesis 48:6, 1 Samuel 1:28, 2 Kings 7:3; 2 Kings 20:9, Isaiah 4:4; Isaiah 6:11; Isaiah 16:12, Jeremiah 8:3, Micah 5:3, Rth_2:21.

Rem. 1. The prophetic perf. may be distinguished from the ordinary perf. by the fact that it is not maintained consistently, but interchanges with impfs. or vav conv. perfs., the prophet abandoning his ideal position and returning to the actual, and so falling into the ordinary fut. tenses, e.g. Isaiah 5:14-17. The prophetic passage may begin with perf, Isaiah 5:13, which is frequently introduced by

■ for, ■ therefore, or other particles, Isaiah 3:8; Isaiah 9:5; or it may begin with vav impf., Isaiah 2:9. When further clauses with and are added, if the ideal position be sustained, the natural secution, vav impf., may be used, Isaiah 9:6, Psalms 22:29, or simple perf. if verb be disconnected with and, Isaiah 5:16. But frequently the ideal position is deserted and the ordinary fut. tenses, the impf. or vav perf, are employed, Isaiah 5:14, cf. Isaiah 5:17, Psalms 85:1-13, Psalms 11:1-7, Psalms 12:1-8. Cf. Isaiah 13:9-10; Isaiah 14:24; Isaiah 35:1-10, Isaiah 2:1-22, Isaiah 6:1-13; Isaiah 46:13; Isaiah 47:9; Isaiah 52:15; Isaiah 60:4.

Rem. 2. It seems but a variety of (c) when the perf. is used in questions expressing any lively feeling, as astonishment, indignation, incredulity, or the like. The speaker imagines the act done, and expresses it in a tone conveying his feeling regarding it. Genesis 18:12 shall I have (had) pleasure! Genesis 21:7 who would have said? Exodus 10:3; Exodus 16:28, Judges 9:9 shall I have abandoned! Numbers 23:10, Numbers 23:23, 1 Samuel 26:9, 2 Kings 20:9, Jeremiah 30:21, Ezekiel 18:19, Habakkuk 2:18, Psalms 10:13; Psalms 11:3; Psalms 39:8; Psalms 80:5, Job 12:9. Cf. interchange of perf. and impf. Habakkuk 1:2-3, Psalms 60:9.

Rem. 3. Owing to the want of participles expressing past time, the perf. has to be used in attributive or circumstantial clauses referring to past. Genesis 44:4 ■ not having gone far; Genesis 44:12 ■ beginning at the eldest; Genesis 48:14 guiding his hands, Genesis 21:14; Numbers 30:11 without checking, Deuteronomy 21:1, Judges 6:19; Judges 20:31, 1 Samuel 30:2, 1 Kings 13:18, Job 11:16 waters passed away; Isaiah 3:9 without concealment. And so to express an action prior to the main action spoken of, Psalms 11:2. Very compressed is the language, Judges 9:48 ■ what ye have seen me do. If me had been expressed the consn. would have been an ordinary Ar. one. Lamentations 1:10, Nehemiah 13:23; cf. impf. 2 Samuel 21:4, Isaiah 3:15.

Rem. 4. Another verb following on perf. is usually appended with vav impf., but in animated speech asyndetous perfs. are often accumulated. Deuteronomy 32:1-52, Deuteronomy 15:1-23, Judges 5:27, Isaiah 18:5; Isaiah 25:12; Isaiah 30:33, Lamentations 2:16.

Rem. 5. In some instances perf. appears to express a wish (precative perf.). Job 21:16 the counsel ■ be far! Job 22:18. Lamentations 1:21 ■ bring thou, where structure of verse requires ref. to fut.; Lamentations 3:56 seq., where Lamentations 3:55 continues 54; Psalms 18:46. Isaiah 43:9 ■ may be form of imper., and Psalms 7:6 ■ a circumst. clause. It would be strange if Heb. altogether wanted this usage, which is common to all the Shem. languages in some shape. Wright, ii. 3, Dillm. p. 406 foot, Noeldeke, p. 181, Del. Assyr. Gr. § 93. The position of the verb is freer in Heb., as is usual in comparison of Ar. The usage may be allied to perf. of confidence (Psalms 10:16; Psalms 22:22; Psalms 31:6; Psalms 57:7; Psalms 116:16), the strong wish causing the act to be conceived as accomplished.

51, R. 5.

Rem. 4. The impf. is frequently used for imper., even in the 2nd pers. Deuteronomy 7:5; Deuteronomy 13:5, Amos 7:12, Habakkuk 3:2, Psalms 17:8; Psalms 64:2; Psalms 71:2, Psalms 71:20-21; Psalms 140:2.

The Conversive Tenses. Perf. and Imperf. with Strong Vav

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§ 46. The conversive tenses seem the result of two things: first, the feeling of the connexion of two actions, and that the second belongs to the sphere of the first, a connexion expressed by vav; and, second, that effort of the lively imagination already noticed under the simple tense-forms (§ 41b, § 45, R. 2, 3), by which an impf. is interjected among perfs., and conversely, a perf. among impfs. These lively transportations of the imagination, which appear only occasionally in the case of the simple tenses, have in this instance given rise to two distinct fixed tense-expressions, the vav conv. impf. and the vav conv. perf. In usage the former has become the historical or narrative tense, and the latter the usual expression for the fut. or freq. when connected with preceding context by and. The actual genesis of these two tense-forms belongs, however, to a period lying behind the present state of the language. They are now virtually simple forms, having the meaning of the preceding tenses, impf. or perf., and it is doubtful if it is legitimate to analyse them, and treat vav impf. for ex. as and with an impf. in any of the senses which it might have if standing alone.—It is the shortened forms of impf. that are usually employed with vav, when these exist; but this is by no means universal.

why hast thou not obeyed, but hast flown upon the spoil? 1 Samuel 19:17, Job 9:4.—Joshua 4:9 he set up 12 stones and they are there to this day. Isaiah 50:7, Jeremiah 8:6. Genesis 32:4, 1 Samuel 19:5.

(c) In the sense of plup. Genesis 39:13 had left his garment and fled; Genesis 31:34... now R. had taken the Teraphim, and put them in the camel's saddle, and sitten down upon them. Genesis 27:1; Genesis 26:18, Exodus 15:19, Numbers 21:26, Joshua 10:1, Judges 4:11, 1 Samuel 30:1-2, 2 Samuel 18:18, 1 Kings 2:41. Isaiah 39:1 heard that he had been sick, and was better.

(d) After hypothetical or conditional perf. 1 Samuel 25:34

(so rd.) unless thou hadst made haste and come; Exodus 20:25 hast thou lifted up thy iron upon it, thou hast polluted it. Proverbs 11:2 has pride come, shame has come (when pride comes then, &c.), cf. Proverbs 18:3.—Numbers 5:27, Psalms 139:11, Proverbs 18:22, Job 9:16; Job 23:13. In Opt. Sent. Joshua 7:7, Isaiah 48:18.

Rem. 1. The contrast in such passages as Genesis 32:30 I have seen God and (yet) my life is preserved hardly lies in the vav, but is suggested by the two events. 2 Samuel 3:8. Neither is it probable that the vav expresses an inference; Job 2:3 is not, and so (so that) thou settest me on. The ref. is rather to Satan's insinuation, ch. Job 1:9 seq.

Rem. 2. It is questionable whether vav impf. has the sense of plup. except in continuance of a perf. of that meaning. When and introduces something anterior to the general narrative, it is usually disconnected with the verb, which is then preceded by its subj. (§ 39c). There are a few peculiar cases, Exodus 32:29, 1 Samuel 14:24, 1 Kings 13:12, Isaiah 39:1, Jeremiah 39:11, Zechariah 7:2, Nehemiah 2:9. There is nothing to show that Exodus 32:29 is anterior, it seems parallel to Exodus 32:26-27. In 1 Samuel 14:24 Sep. has a different text in which stands quite regularly. In 1 Kings 13:12 the sense requires hiph. and they showed. Possibly Isaiah 39:1 should rd. as 2 Kings 20:12, though the mere fact of a different reading is not conclusive. See Driver's exhaustive note p. 84.

§ 49 (a) Vav impf. continues a perf. of experience, expressing a common truth. Isaiah 40:24 he blows upon them, and they wither; Job 7:9 the cloud wastes away and vanishes. Nahum 3:16, Job 14:2; Job 24:2, Job 24:11. So in continuance of a ptc. with this meaning. Amos 5:8 who calleth the waters of the sea, and poureth them; Amos 9:5.—Genesis 49:17, 1 Samuel 2:6, Jeremiah 10:13, Amos 6:3, Micah 7:3, Nahum 1:4, Psalms 34:7, cf. Psalms 34:21, Job 12:18, Job 12:22-25, Proverbs 21:22.

(b) In continuance of prophetic perf. Isaiah 9:6 a son has been given us, and the government is laid upon his shoulder, and they have called. Psalms 22:29 all the fat of the earth have eaten and worshipped. In such cases the fut. is almost necessary in Engl. owing to our

27:1; Genesis 29:13; Genesis 41:8, Judges 1:14; Judges 11:4, 1 Samuel 10:11; 1 Samuel 11:11 end, 2 Samuel 2:23.

Rem. 1. Such a sentence as and when they saw her they praised her may be made in various ways. 1. ... **וַיִּרְאוּ וַיִּשְׁבְּחוּ**... **וַיִּשְׁבְּחוּ** 2. ... **וַיִּשְׁבְּחוּ**... **וַיִּרְאוּ** 3. ... **וַיִּרְאוּ**... **וַיִּשְׁבְּחוּ**. The first is usual; the second with inf. back in the clause is classical, e.g. Genesis 32:25; Genesis 34:7 (Genesis 35:9); the third not unusual with see, hear, and finish **וַיִּרְאוּ** (Genesis 24:19; Genesis 30:1; Genesis 37:21, Exodus 34:33, 2 Samuel 11:27), but also in other cases. Other forms are rarer, e.g. Genesis 27:34 **וַיִּשְׁבְּחוּ**... **וַיִּרְאוּ** without and (cf. 2 Samuel 15:10); or mainly late, as **וַיִּרְאוּ**... **וַיִּשְׁבְּחוּ** or **וַיִּשְׁבְּחוּ**... **וַיִּרְאוּ** with and at the beginning.

The secution to **וַיִּרְאוּ** is not always vav impf., though this is usual. These forms appear 1. **וַיִּרְאוּ** **וַיִּשְׁבְּחוּ**... **וַיִּרְאוּ**. 2. **וַיִּשְׁבְּחוּ** **וַיִּרְאוּ**... 3. **וַיִּרְאוּ** **וַיִּשְׁבְּחוּ**... **וַיִּרְאוּ**. 4. **וַיִּרְאוּ** **וַיִּשְׁבְּחוּ**... **וַיִּרְאוּ**. Exx. of 2, Genesis 40:1, Exodus 16:27, Deuteronomy 9:11, Joshua 10:27, 1 Samuel 18:30, 1 Kings 11:4; 1 Kings 14:25; 1 Kings 15:29; 1 Kings 17:17. Of 3, Genesis 7:10; Genesis 15:12; Genesis 22:1, Exodus 12:29, 1 Samuel 18:1, 2 Samuel 3:6, 2 Kings 2:9. In 4 **וַיִּרְאוּ** is usually followed by ptcp. or nominal sent.

Rem. 2. Ex. of vav impf. after stative verb, Isaiah 3:16, are haughty and walk; Psalms 16:9. The impf. after **וַיִּרְאוּ**, &c. referring to the past (§ 45) is also continued by vav impf. Joshua 8:30-31; Joshua 10:12; Joshua 22:1, 1 Kings 3:16; 1 Kings 11:7 perf., 2 Kings 12:17. On the other hand, the secution of fut. perf. (§ 41c) is usually vav perf. or simple impf., Judges 9:9, 1 Samuel 26:9, Isaiah 4:4; Isaiah 55:10-11, Genesis 26:10; Genesis 43:9. So very often the proph. perf. (§ 41b) and perf. of confidence is continued by vav perf., the ideal position not being maintained. Genesis 9:13; Genesis 17:20, Numbers 24:17, Deuteronomy 15:6, 2 Kings 5:20, Isaiah 2:11; Isaiah 43:14.

Rem. 3. In the brief language of poetry vav impf. sometimes expresses a dependence which is usually expressed by **וְ**. Isaiah 51:12-13 **וְ** **וַיִּרְאוּ** **וַיִּשְׁבְּחוּ** who art thou that thou fearest? Psalms 144:3 with Psalms 8:5. Cf. Isaiah 49:7.

Rem. 4. Vav impf. express the ingress or entrance upon realisation of the second action in connection with the first. But the second is confined to the sphere of the first, and has not independent duration, as an unconnected impf. might have. Thus **וַיִּרְאוּ** **וַיִּשְׁבְּחוּ** he said, and it was, is all bounded by one circle, so that and it was becomes in usage the expression of a finished fact, taking on the quality of the preceding perf. Hence vav impf. comes to stand independently in the sense of the perf. It may be interjected like the perf. amidst other forms (§ 41b), Psalms 55:17; Psalms 55:19, Habakkuk 1:10, or stand unconnected with immediately preceding forms, Psalms 8:5 and thou didst let him want, adding merely another fact; cf. 2 Samuel 19:1, where mourns is a larger idea than "weeps" which it embraces (unless "mourns" were understood of successive fits of lamentation). The fact expressed by vav. impf. may be completed really or only ideally. Jeremiah 38:9 and he is dead (must die) of hunger; Job 10:8 and thou hast swallowed me up; Job 10:22 and it has shone (its light is) as darkness. Cf. the instructive pass. Numbers 12:12.

In such poetical passages as Job 4:5; Job 6:21; Job 14:10, where vav impf. appears to follow a present, it is not the vav impf. but the preceding verbs that are peculiar. The vigorous poetical style expresses the completed acts touch, see, die, by the impf. (pres.), cf. Job 14:10 b.— It is not always easy to perceive the significance of the changes in secution; cf. Amos 9:5 with Psalms 104:32, Hosea 8:13, Micah 6:16, Psalms 42:5 with Psalms 42:12, Job 7:17-18; Job 9:20, Psalms 52:7.

Rem. 5. The use of the impf., particularly in poetry, can hardly be accounted for by supposing that it expresses in every case some meaning distinctively belonging to the simple impf. This difficulty has induced some scholars to assume that the vav conv. forms may be broken up and still retain the conversive sense. Hitz. proceeds on these principles: 1. vav and the verb may be separated, so that $\text{וַיִּשְׁמַע} \dots \text{וַיִּשְׁמַע} = \text{וַיִּשְׁמַע} \text{ vav perf.},$ and $\text{וַיִּשְׁמַע} \dots \text{וַיִּשְׁמַע},$ $\text{וַיִּשְׁמַע} \dots \text{וַיִּשְׁמַע} = \text{וַיִּשְׁמַע},$ and so $\text{וַיִּשְׁמַע} \dots \text{וַיִּשְׁמַע} = \text{וַיִּשְׁמַע}.$ Job 5:11; Job 28:25, Isaiah 29:16, Psalms 22:21; Psalms 27:10; Psalms 44:10, Job 3:25 b; Job 4:11, Jeremiah 44:22. 2. The simple impf. forms without vav may be equivalent to the convers. forms where the latter might have stood, viz. at the head of the clause, so that $\text{וַיִּשְׁמַע}, \text{וַיִּשְׁמַע} = \text{וַיִּשְׁמַע}$ and $\text{וַיִּשְׁמַע} = \text{וַיִּשְׁמַע},$ Psalms 8:6; Psalms 18:12; Psalms 44:11; Psalms 81:8; Psalms 138:3; Psalms 139:13, Hosea 6:1. 3. The simple impf. forms (without vav in the clause) may be equivalent to the convers. forms in the middle of a clause, just because there the vav conv. forms could not stand, the vav necessarily falling away! Psalms 32:5; Psalms 60:12; Psalms 114:3. Cf. Hitzig on Psalms 32:5; Psalms 30:9; Psalms 39:4; Psalms 116:3, Jeremiah 15:6; Jeremiah 44:22.

The exx. cited by Ew. indicate that he proceeds virtually on the same principles. 1. Psalms 69:21 impf. disjoined from vav (in secution to vav impf.). 2. Psalms 78:15 no vav but impf. at head of the clause where vav conv. impf. might have stood. So Psalms 78:26; Psalms 78:49, Psalms 50:3. Psalms 81:6 no vav in the clause and impf. (after perf.) not at the head. So Psalms 106:18; Psalms 107:6, Psalms 107:13. Driver admits of two cases: 1. Separation of vav by tmesis, but only with strictly modified form ($\text{וַיִּשְׁמַע} \text{ \&c.}$). And 2. strictly modified form at head of clause without vav. If the principle be admitted at all, however, it will be necessary to go further, because the strictly modified forms are so few, and even they are not always employed.

In regard to 1, 3 of Hitz. above, it is certain that the presence or absence of a preceding vav has no effect on the usage of impf. in the middle of a clause.

It is not unnatural that in rapid and vigorous speech the vav might drop off when the verb stands at the head of a clause, particularly among other vav impf. forms, as Psalms 78:15, Psalms 78:26. Comp. Psalms 106:17 with Numbers 16:32; Numbers 26:10; Hosea 6:1, Proverbs 7:7. Cf. Psalms 18:11, Psalms 18:14, Psalms 18:16, Psalms 18:38-39, Psalms 18:44, with the same verses in 2 S. 22.

Rem. 6. In some cases vav impf. is pointed as simple vav, e.g. Isaiah 10:13 $\text{וַיִּשְׁמַע},$ $\text{וַיִּשְׁמַע},$ Isaiah 43:28 $\text{וַיִּשְׁמַע},$ Isaiah 48:3; Isaiah 51:2;

Isaiah 57:17; Isaiah 63:3-5, Zechariah 8:10, Psalms 104:32; Psalms 107:26-29. In most of these cases the peculiarity belongs to the first pers. In some of them the vav has evidently conversive force, e.g. Isaiah 43:28; Isaiah 51:2; in others, e.g. Isaiah 10:13, it may be doubtful whether the

6:10, Hosea 2:3, Amos 5:6.—Genesis 12:13, Numbers 15:40, Deuteronomy 4:1; Deuteronomy 6:18.

Rem. 1. It is rarer that impf. with simple vav is used instead of vav perf. after the particles in b, c, as Psalms 2:12 **וְיִצְחָקוּ** **וְיָפֶתְחוּ** lest he be angry and ye perish. In most of the cases the verbs are parallel (just as in very many other cases they are asyndetous), e.g. Isaiah 40:27 (**וְיִצְחָקוּ**); Exodus 23:12, Isaiah 41:20 (**וְיִצְחָקוּ**). And **וְיִצְחָקוּ** perhaps has often almost the force of a wish, and vav with impf. expresses purpose. Jeremiah 20:10 (cohor.), Numbers 22:6, 1 Kings 18:5.

§ 54. Vav perf. continues an impf. expressing what is customary or general (freq. impf.) in pres. or past. (a) Exodus 1:19 **וְלִפְנֵי** **וְלִפְנֵי** before the midwife comes they are delivered; Hosea 7:7 **וְיִצְחָקוּ** **וְיִצְחָקוּ** they all get heated like an oven, and devour their judges; Isaiah 36:6 **וְיִצְחָקוּ** **וְיִצְחָקוּ** on which one leans, and it goes into his hand; Amos 5:19 **וְיִצְחָקוּ** **וְיִצְחָקוּ** as a man flees from a lion, and a bear meets him. Exodus 18:16, Deuteronomy 5:21; Deuteronomy 11:10, Isaiah 29:8, Isaiah 29:11-12, Jeremiah 17:5-8; Jeremiah 20:9, Ezekiel 29:7, Micah 2:1-13, Proverbs 4:16; Proverbs 16:29; Proverbs 18:10, Proverbs 18:17.

(b) Very commonly in the past. Genesis 2:6 **וְיִצְחָקוּ** **וְיִצְחָקוּ**... a mist used to go up, and water; Genesis 2:10 **וְיִצְחָקוּ** **וְיִצְחָקוּ** from there it separated itself, and became four heads; 1 Samuel 2:19-20, and a little robe **וְיִצְחָקוּ** **וְיִצְחָקוּ** his mother used to make for him, and bring it up to him every year. Genesis 6:4; Genesis 29:2-3; Genesis 31:8; Genesis 38:9, Exodus 17:11, Numbers 21:8-9, 1 Kings 18:10. This use of vav perf. is very common in graphic descriptions of past events that were customary or habitual, and in giving the details of a scene. Genesis 29:2-3 (watering of the flocks), Exodus 33:7-11 (procedure with the Tabernacle), Judges 2:18-19 (what happened when a Judge was raised up), Judges 6:2-6 (details of a Midianite raid), 1 Samuel 1:4-7 (Elkanah's case with his two wives), 1 Samuel 2:13-16 (practice of the priests), 1 Samuel 17:34-36 (David's experiences with wild beasts), Amos 4:7-8 (a drought), 1 Kings 5:6-8 (Solomon's menage).

Rem. 1. (1) The story is generally introduced by **וְיִצְחָקוּ** and it used to be, followed by **וְיִצְחָקוּ** or **וְיִצְחָקוּ** with perf. (simple perf. Numbers 11:8), sometimes without **וְיִצְחָקוּ** (Judges 2:18); or by freq. impf. Exodus 33:7. (2) Details are often introduced or a new start made in the narrative by **וְיִצְחָקוּ**. (3) When vav is disjoined from the verb the simple freq. impf. is employed. (4) The writer does not always consistently continue vav perf. or freq. impf., but falls into simple narrative with vav impf., &c., 1 Samuel 2:16, Judges 6:4; Judges 12:5, Judges 12:6. The passage 1 Samuel 17:34 seq. is freq., **וְיִצְחָקוּ** having the force of a vigorous supposition (when he rose up).

The use of vav perf. as freq. is exceedingly free; it may occur in any connexion, introducing an additional trait or an entirely new fact. Isaiah 6:3 **וְיִצְחָקוּ** **וְיִצְחָקוּ** and one cried (continuously) to the other; 2 Samuel 12:16 **וְיִצְחָקוּ** **וְיִצְחָקוּ** and he went in and lay all night (the child died on 7th day). 1 Samuel 7:16 **וְיִצְחָקוּ** and he used to go

yearly (following a historical narrative); 1 Kings 9:25 and Sol. offered thrice a year (a new point). 1 Samuel 16:23; 1 Samuel 27:9, 1 Kings 4:7, 2 Kings 3:4, cf. Genesis 37:3.

§ 55. Vav perf. continues verbal forms belonging to the sphere of impf., or equivalent to it in meaning, as (a) imper., coh., juss.; (b) infin.; (c) ptcp.

(a) 1 Samuel 8:22 listen to their voice, and appoint a king; 1 Kings 2:31 fall upon him, and bury him. Genesis 6:14; Genesis 19:2; Genesis 45:19, Exodus 18:19-22, 1 Samuel 12:24; 1 Samuel 15:3, 1 Samuel 15:18, 2 Samuel 19:33, 1 Kings 2:36; 1 Kings 17:13, Jeremiah 25:15. So after inf. abs. as general imper. (§ 88d), Deu.

Jeremiah 1:16; Jeremiah 31:26, Jeremiah 32:14. Cohort, Genesis 31:44 let us make a cov. and it shall be a witness; Ru.

2. 7. After juss., Exodus 5:7 let them go themselves, and gather straw. 1 Kings 1:2; 1 Kings 22:13. Genesis 1:14; Genesis 28:3.

(b) Infin.—In ref. to fut., 2 Kings 18:32 till I come and take you; Judges 8:7 when Je. gives Zebah into my hand I will thrash, &c. Genesis 27:45, Exodus 1:16; Exodus 7:5, Judges 6:18, 1 Samuel 10:2, 1 Samuel 10:8, 1 Kings 2:42, 2 Kings 10:2, 2 Kings 10:3. So inf. abs. for finite verb, Isaiah 5:5; Isaiah 31:5. After inf. in freq. sense, Amos 1:11 and stifled his compassions; Jeremiah 7:9-10 do ye steal, murder, commit adultery... and then come and stand before me! Jeremiah 23:14.

(c) Ptcp.—In ref. to fut., Exodus 7:17. behold I will smite the waters, and they shall be turned into blood. So Exodus 7:27-28; Exodus 8:17; Exodus 17:6, Deuteronomy 4:22, Joshua 1:13, 1 Samuel 14:8, 1 Kings 2:2; 1 Kings 13:2-3; 1 Kings 20:36, Jeremiah 21:9; Jeremiah 25:9. In a contingent or freq. sense, Exodus 21:12 any one who smites a man so that he dies; 2 Samuel 14:10 whoever speaks to thee bring him to me (it is scarcely necessary to read, cf. Jeremiah 2:27, Son_5:9, Joshua 2:17, Joshua 2:20). 1 Samuel 2:13-14 whenever any one sacrificed the priest's man would come...). 1 Samuel 2:14. Numbers 21:8, 2 Samuel 17:17, Micah 3:5.

§ 56. Vav perf. may follow anything which supplies the ground or condition of a new development. Hence it forms the apodosis to temporal, causal, and conditional sentences or their equivalents, casus pendens, &c. Genesis 3:5 on the day ye eat your eyes shall be opened. Obadiah 1:8. Hosea 1:4 yet a little, and I will visit; and often with, Exodus 17:4, Isaiah 10:25; Isaiah 21:16; Isaiah 29:17, cf. Isaiah 16:14; Isaiah 18:5, 1 Samuel 2:31, 1 Kings 13:31.—Isaiah 6:7 this has touched thy lips, and thine iniquity shall depart. Psalms 25:11 for thy name's sake pardon. Isaiah 3:16-17; Isaiah 37:29, Numbers 14:24,

Rem. 3. In later style ■■■■■ sometimes agrees with subj. Numbers 5:27, Jeremiah 42:16; cf. Jeremiah 42:17, instead of being used impersonally.

Perf. and Impf. with Simple Vav (Copulative)

Perf. and Impf. with Simple Vav (Copulative)

§ 58. In the more ancient and classical language vav with perf. is almost invariably conversive. In the declining stages of the speech the vav of the form **וַ** is often simply copulative, and he killed; while in post-biblical language the vav convers. disappears. In the classical language, however, vav with perf. occasionally expresses an action not consequential or successive to what precedes, but co-ordinate with it.

(a) When the second verb merely repeats the idea of the first, being synonymous, or in some way parallel with it. 1 Samuel 12:2 **וְאֵלֶיךָ וְאֵלֶיךָ וְאֵלֶיךָ** I am old and grey; Isaiah 1:2 **וְאֵלֶיךָ וְאֵלֶיךָ וְאֵלֶיךָ** I have nourished and brought up children. Genesis 31:7 he has cozened me, and changed (changing) my hire. Deuteronomy 2:30, Numbers 23:19, 1 Kings 8:47, 2 Kings 19:22, Isaiah 29:20; Isaiah 63:10, Psalms 20:8; Psalms 27:2; Psalms 38:9, Job 1:5, Lamentations 2:22, 1 Chronicles 23:1. This differs little from the asyn-detous construction. Joshua 13:1, Lamentations 2:16, Judges 5:27.

(b) When the second verb expresses a contrast. 1 Kings 3:11 **וְאַתָּה וְאַתָּה**... **וְאַתָּה** thou hast not asked long life... but hast asked, &c. Jeremiah 4:10, thou saidst, Ye shall have peace **וְאַתָּה וְאַתָּה** whereas the sword reaches to the life. 1 Samuel 10:2 he has lost thought of the asses **וְאַתָּה וְאַתָּה** and is concerned about you. 2 Kings 8:10, Proverbs 9:12. And, in general, when an action is thrown out of the stream of narrative, and invested with distinct importance and independence. Genesis 21:25 **וְאַתָּה וְאַתָּה** and Abr. chid with Abimelek. Genesis 34:5 held his peace, so 2 Kings 18:36.

1 Kings 21:12 (the two points in Jezebel's letter are carried out).

2 Kings 18:4, where, perhaps, each of the acts is emphasised. Isaiah 1:8 and is left, Isaiah 22:14; Isaiah 28:26.

(c) But there are many cases where vav with perf. appears in simple narrative, and is merely copulative. 1 Kings 12:32; 1 Kings 13:3; 1 Kings 14:27; 2 Kings 14:7, 2 Kings 14:10; 2 Kings 21:4; 2 Kings 23:4, and often. The usage becomes more common as the language declines, and comes under the influence of Aramaic. Even in early style the form **וַ** and it was is not quite rare. Amos 7:2, 1 Samuel 1:12; 1 Samuel 10:9; 1 Samuel 17:48; 1 Samuel 25:20, 2 Samuel 6:16. In Genesis 38:5 rd. **וַ** with Sep.

Rem. 1. The perf. with vav seems occasionally to resume and restate briefly an event previously described in detail; Judges 7:13 **וַ**, 1 Kings 20:21, Genesis 15:6? The two cases of **וַ** Judges 3:23, 2 Samuel 13:18 are curious. In 2 Samuel 13:18 states how the two injunctions of 2 Samuel 13:17 were literally carried out. In 1 Kings 11:10 **וַ** has almost plup. sense. In 1 Kings 6:32, 1 Kings 6:35 **וַ** is freq., distributing the act over

The Moods. Imperative, Jussive, and Cohortative.

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§ 60. The imper. is used, as in other languages, to express a command, advice (often ironical, 1 Kings 2:22, Amos 4:4), permission, or request. Besides the ordinary form one strengthened by **וְ** may be used, to which or to the ordinary form the precative particle **יְהיֶה** is often added; Genesis 27:26 **וְיָבֹאוּ וְיִשָּׁקוּ** come here and kiss me! Genesis 24:23 **וְיַגִּידְנִי** tell me! Exodus 20:12, 2 Samuel 18:23, Numbers 23:7.

The imper. is only used in 2nd pers.; for other persons the impf. (juss., coh.) must be employed; Genesis 18:4 **וְיָבֹאוּ** let some water be brought. Even for the 2nd pers. the impf. is often used, § 45, R. 4. Genesis 44:33, 1 Kings 1:2.

The imper. cannot be used with negative particles. The impf. must be used, whether with **אַל**, expressing a command, or with **אַל תֵּשֶׁבֶחַ**, expressing oftener dissuasion, deprecation. In the latter case the juss. is very common. Genesis 45:9 **וְאַל תִּדְאֹג** come down to me, delay not; Deuteronomy 9:7 **וְאַל תִּשְׁכַּח** remember, forget not. Genesis 18:3; Genesis 26:2; Genesis 37:22, Deuteronomy 31:6, 2 Kings 18:26-32, Isaiah 6:9, Jeremiah 4:3, Jeremiah 4:4. Exodus 20:3 seq.

Rem. 1. While the lengthened imper. originally expressed some subjective emphasis on the part of the speaker, it is often difficult to see any difference between the forms in usage, comp. Judges 9:8 with Judges 9:14, 1 Samuel 9:23. The extended form seems more courteous than the abrupt shorter form, but euphony always exerts an influence. In some cases the longer form has become fixed, as **וְהִסְרֵם** hasten, **וְהִשְׁתַּעֲבֵר** awake, **וְהִנְחֵם** bring near, **וְהִשְׁבַּעְתֶּם** swear, **וְהִשְׁמַעְתֶּם** listen (exc. Job 33:31), and others.

Rem. 2. The imper. is sometimes interjected in descriptions of the fut., the speaker himself taking part in the events described, and directly addressing the subject of them. This imper. is equivalent to a strong subjective expression of fut., e.g. Isaiah 54:14 **וְהָיָה** be far = thou shalt be far, Psalms 110:2, Job 5:22, 1 Samuel 10:7, Isaiah 37:30; Isaiah 65:18.

Rem. 3. In higher style the plur. imper. is used when no definite subj. is addressed; Isaiah 13:2 **וְהִנְחֵם** lift up a signal! = let a signal be lifted up! Isaiah 14:21, and often.

Rem. 4. A number of imper. may follow one another, particularly in animated speech. Genesis 27:19, Jeremiah 5:1. Various forms appear. 1. **וְהִנְחֵם** go, say, Deuteronomy 5:27, 2 Samuel 7:3, 1 Kings 18:8, 1 Kings 18:19, 1 Kings 18:41, 1 Kings 18:44; 1 Kings 19:5, Hosea 1:2. 2. **וְהִנְחֵם** go and say, 1 Kings 22:22, &c. 3. **וְהִנְחֵם**, Deuteronomy 12:28, Judges 4:6, 2 Samuel 7:5, 1 Kings 19:11, Isaiah 6:9. 4. **וְהִנְחֵם**, Jeremiah 2:1; Jeremiah 3:12, and often in Jer., 2 Samuel 24:12, 2 Kings 5:10.

Not uncommon formulas are, 1 Kings 20:7 **וְהִנְחֵם**, 1 Kings 20:22 sing., Jeremiah 2:19. Different order, Jeremiah 5:1-31; Jeremiah 1:1-19 **וְהִנְחֵם**, cf. both

Genesis 45:5, Exodus 5:21, Numbers 23:10, 1 Samuel 24:15, 2 Samuel 19:37, 1 Kings 20:32.

Rem. 1. In a few cases the coh. appears in 3rd pers., Deuteronomy 33:16 (rd. ■■■■■■■■?). Isaiah 5:19, Psalms 20:3, Job 11:17. On the other hand a few cases occur of juss. in 1st pers., 1 Samuel 14:36, 2 Samuel 17:12, Isaiah 41:23 (Kth.), 28. These facts might suggest that coh. was at one time a complete tense-form (like Ar. energetic), and that the same was true of juss. At present the fragmentary forms supplement each other.

Rem. 2. Except in neg. sent. the juss. of 2nd pers. is rare, the imper. being used. in 2nd pers. 1 Samuel 10:8, Ezekiel 3:3 (Sep. points Kal), Psalms 71:21. It is also rarely that the juss. is used after ■■■■; Genesis 24:8, 1 Samuel 14:36, 2 Samuel 17:12; 2 Samuel 18:14 (coh.), 1 Kings 2:6, Ezekiel 48:14. Deuteronomy 13:1?

Rem. 3. The form ■■■■■■■■ &c. (hiph. of ■■■■■■) occurs with no juss. sense, e.g. Numbers 22:19, Deuteronomy 18:16, Hosea 9:15; John 2:2, Ezekiel 5:16. So Genesis 4:12 (hardly from being apod. of a condition). There seems a confusion with Kal of ■■■■■■ as a ■■■■■■; cf. 2 Samuel 6:1, Micah 4:6, Psalms 104:29.

On some anomalous uses of juss. and coh. cf. § 65, R. Psalms 5:6.

subjective I must. Isaiah 38:10 ■■■■■■■■■■, Psalms 57:4, Jeremiah 3:25? (b) Its use is also natural when a narrator recalls and repeats dramatically his thoughts and resolutions on a former occasion, as the Bride recites the resolutions she formed in her dreams, Son_3:2, cf. Son_5:2. So perhaps Psalms 77:3, Psalms 77:7, Hab, Psalms 2:1, Job 19:18? But Psalms 66:6 ■■■■ ■■■■■■■■■■ there did we rejoice, can hardly be so explained (though impf. might be according to § 45, R. 2). Other cases occur where its usual sense cannot be attached to coh. The form, however, is but a fragment of a mood, which possibly had originally a wider range of meaning. There is also a tendency in the later stages of a language to use the stronger forms without the special force they have in earlier times. Thus the coh. seems sometimes to be merely an emphatic impf., and rhythm may occasionally have dictated the form. Jeremiah 4:19, Jeremiah 4:21; Jeremiah 6:10, Psalms 42:4; Psalms 55:3, Psalms 55:18; Psalms 88:16, Isaiah 59:10.—In several cases after ■■■■, Proverbs 12:19, Psalms 73:17. Cf. Lamentations 3:50, where juss. ■■■■■■■■■■ parall. to ■■■■■■■■■■, not as Psalms 14:2.

Rem. 6. The use of juss. forms, especially in later books, is full of difficulty. According to Mass. pointing (the strict moods being omitted) the following forms are in use:—

perf.|1a ■■■■■■■■■■|impf.|1b ■■■■■■■■■■ simple perf. and impf.|

|2a ■■■■■■■■■■.| |2b ■■■■■■■■■■ regular convers. forms.|

|3a ■■■■■■■■■■| |3b ■■■■■■■■■■ vav copulative.|

| |4b ■■■■■■■■■■, ■■■■■■■■■■ the modified form|

with or without simple vav used in the senses of the simple impf., e.g. in descriptions of past and present (= 1b), and as vav perf., &c. (= 2b, 3b). While 3a is in the main late (§ 58), 3b is common at all times in animated speech. The difficulty lies with 4b; e.g. Job 13:27 ■■■■■■■■■■ ■■■■■■■■■■ and thou settest my feet in the stocks (the form preserved in the quotation, Job 33:11). Psalms 11:6, Isaiah 12:1, Proverbs 15:25, Job 18:9, Job 18:12; Job 20:23, Job 20:26, Job 20:28; Job 27:22, &c. Again, Joel 2:20 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ his smell shall come up and his stink shall ascend, where ■■■■■■■■■■ = ■■■■■■■■■■ or ■■■■■■■■■■; Zephaniah 2:13 ■■■■■■■■■■ ■■■■■■■■■■ and he shall stretch his hand, for ■■■■■■■■■■ or ■■■■■■■■■■. 1 Kings 8:1; 1 Kings 14:5, Micah 3:4; Micah 6:14, Leviticus 15:24; Leviticus 26:43, Ezekiel 14:7, Isaiah 35:1-2; Isaiah 58:10, Daniel 8:12; Daniel 11:4, Daniel 11:10, Daniel 11:16-19, Daniel 11:25, Daniel 11:28, Daniel 11:30, &c.

It is perhaps well to endeavour to fit some known juss. sense on each case as it is met with, though it may prove a waste of ingenuity. Further, while the general principles of Syntax may be common to all the Shem. languages, appeals to analogies from cogn. languages are often precarious. The reader for ex. who calls in the use of Ar. au, or, with subj. in the sense of unless, or else, to explain the juss. Isaiah 27:5 ■■■■ ■■■■■■■■■■ or that (unless) he take hold, will be disconcerted to find in the next verse a juss. ■■■■■■■■■■ in a plain affirmative sentence.

As many juss. forms cannot be understood in a juss. sense, many scholars are inclined to go behind the Mass. tradition, and point according to what is supposed to be classical usage. Two main lines of emendation present themselves: 1. to point ■■■■ or ■■■■ (vav conv.) in a number of cases where Mass. has ■■■■ with juss. forms. E.g. Job 34:37 ■■■■■■■■■■ for

Government of the Verb. The Accusative

Government of the Verb. The Accusative

§ 66. Verbs subordinate other words to themselves in the accusative case. This accus. is of various kinds. Besides the accus. of the object, verbs may subordinate words to themselves in a freer way, in what may be called the adverbial accus., e.g. in definitions of place and time. Again, the action of the verb may reach its object not directly, but through the medium of a preposition. Very many so-called prepositions, however, are really nouns, and stand themselves in the adverbial accus.

The accus. termination *a* in the Shemitic speeches is probably the remains of a demonstrative particle (Eth. *ha* or *a*), which indicated the direction to of the verbal action or the verbal state, and this demonstrative nature of the case explains its very wide usage.

The chief accusatives are these—(1) The accus. of absolute object or infin. absol., with which may be connected the cognate accus. (2) The accus. in definitions of time, place, and measure, (3) The accus. of condition, or state of subject or object of the verbal action, including accus. of manner of the action. (4) The accus. of specification, or, as it is called, of respect. (5) The accus. of the direct object of transitive verbs. (6) Certain other accusatives, less common or doubtful in Heb., as the accus. of motive or purpose of the action; the accus. after **לְ** to be, &c.; and that after certain particles as **הִנֵּה** behold, &c.

1. The Absolute Object

§ 67. (a) Any verb, transitive or intransitive, may subordinate its own infin. absol. or *nomen verbi* in the accus., with the effect of adding force to the predication. Genesis 2:17 **וְיָמוּתָּ** thou shalt die; Genesis 18:18 **וְהָיָה לְגוֹי גָּדוֹל** he shall be a great nation; Isaiah 6:9 **וְשָׁמְעוּ** hear ye indeed. This accus. mostly precedes the verb, but may follow it, and does so always in the case of imper. and ptcip. See Inf.. Absol. § 86.

(b) Cognate accus. The cognate noun may be subordinated in the same way as an inner accus. in order to strengthen the verb; 1 Samuel 1:6 **וְהָיָה לְיָדָי** and her rival (fellow-wife) continually aggrieved her; Lam. I. 8 **וְהָיָה לְיָדָי** Jer. sinned (a sin); Isaiah 42:17 **וְהָיָה לְיָדָי** they shall be ashamed (with shame). 1 Kings 1:12, Isaiah 21:7, Isaiah 24:16; Isaiah 66:10, Micah 4:9, Habakkuk 3:9, Ezekiel 25:12, Zechariah 1:2, Job 27:12, Psalms 14:5; Psalms 106:14.

More frequently the cognate accus., instead of strengthening the action absolutely, expresses a concrete instance of the effect or product of the action; 2 Kings 12:20 **וַיַּעֲשׂוּ** and they made a conspiracy, so 2 Kings 15:30; Genesis 40:8 **וַיִּדְרֹשׁ** we have dreamed a dream. Exodus 22:6, Joshua 7:1; Joshua 22:20, Joshua 22:31. Usually this accus. is strengthened either (1) by a gen., or (2) by one or

Rth_3:8, Rth_3:14 at the place of his feet. Without a following gen., Rth_2:7. Proper names compounded with **לְ** are similarly construed, 2 Samuel 2:32, Hosea 12:4. Comp. Jeremiah 27:18 with Jeremiah 27:21.

(b) In answer to whither? Genesis 27:3 **לְ** go out to the field; Genesis 45:25 **לְ** and they came to the land of C. The **לְ** of direction is frequently appended, Genesis 24:16 **לְ** and she went down to the fountain; Genesis 12:5; Genesis 39:1, Genesis 39:12; Genesis 42:38; Genesis 43:17. Of course prepp. (**לְ**, **לְ**, &c.) may be used before noun of place, and must be used with names of persons, to which, too, the **לְ** local cannot be appended; Genesis 45:25 **לְ** to the land of C. to Jacob (cf. Jeremiah 27:3). The prep. is used also with creatures, Genesis 31:4 **לְ** to the field to his flock.— Genesis 13:10; Genesis 24:27, Exodus 4:9; Exodus 17:10, Joshua 6:19, Joshua 6:24, Judges 1:26; Judges 19:18, 1 Samuel 1:24; 1 Samuel 17:17, 1 Samuel 17:20, 2 Samuel 20:3, Isaiah 14:11, Jeremiah 16:8; Jeremiah 18:2-3, Nahum 2:5.—In Ezekiel 11:24; Ezekiel 23:16 **לְ** is now name of the country; Jeremiah 50:10; Jeremiah 51:24, Jeremiah 51:35.

(c) In answer to how far? Genesis 7:20, 1 Kings 19:4, Ezekiel 41:22, Jonah 3:4.

Rem. 1. In elevated speech and poetry words are put in acc. in answer to where? more freely, 1 Kings 8:43 in heaven, Isaiah 16:2 at the fords, Isaiah 15:8; Isaiah 45:19 in a waste (in vain), 2 Chronicles 33:20. In 1 Samuel 2:29 **לְ** is corrupt in some way. Job 22:12, Psalms 92:8, height is scarcely acc. of place but concrete for adj. as predicate, thou art height = high; cf. Psalms 10:5, Isaiah 22:16. In the frequent **לְ**, 1 Samuel 1:22; 1 Samuel 2:11, 1 Samuel 2:17-18, Exodus 34:23, &c., **לְ** is prep.

Rem. 2. The acc. whither? is also used freely; Genesis 31:4 called Rachel to the field, Genesis 31:21 set his face to mount Gilead, Isaiah 10:32 wage his fist toward the mount, Isaiah 40:26, Psalms 55:8, Job 5:11, Psalms 134:2, Lamentations 5:6.—The force of the **לְ** of direction has in many cases become enfeebled, e.g. **לְ** = there; so it is used with prep. of motion to Joshua 13:4, Ezekiel 8:14, Psalms 9:17; and even with prep. in and from, Joshua 15:21, Jeremiah 27:16. In later style it becomes a mere ornate ending, Psalms 116:14-15, Psalms 116:18; Psalms 124:4; Psalms 125:3, though perhaps for sake of rhythm earlier, Hosea 8:7; Hosea 10:13, Psalms 3:2.

Rem. 3. When questions how long? how far? &c. are answered in numbers, it is strictly the numeral that is in acc. The case of the thing enumerated will depend upon the numeral, being e.g. in gen. after numeral, **לְ** ten times, Genesis 31:7, or in apposition with it, or possibly in the acc. of specification after it, as **לְ** forty days. See § 37, R. 6. Possibly under this acc. comes the use of **לְ** according to the number, Job 1:5, Jeremiah 2:28, Exodus 16:16. Or it is acc. of limitation.

Rem. 4. The verb **לְ** to come, when = come upon in a hostile sense, has often acc. suff. of person in poetry and later style, Isaiah 28:1-29, Isaiah 15:1-9, Job 15:21; Job 20:22, Psalms 35:8; Psalms 36:12. With noun Isaiah 41:25 (though **לְ** has been suggested), Ezekiel 38:11. In a favourable sense, Psalms 119:41, Psalms 119:77. Similarly **לְ** to come upon, Job 3:26.

Deuteronomy 4:27 as a few men, 2 Kings 5:2 in bands, Amos 5:3, Isaiah 65:20 a hundred years old, Jeremiah 31:9 as a great assembly, Zechariah 2:8 as open villages, Psalms 58:8. The text of 1 Samuel 2:33 die [REDACTED] as men (in manhood) is doubtful; Sep. by the sword of men.

Rem. 2. The acc. of manner of the action of an adj. may be mas. or fem., Isaiah 5:26, sing. or plur., esp. fem. plur. Psalms 139:14, Job 37:5. If a noun: (1) in principle any noun may be used, Micah 2:3 [REDACTED], Psalms 56:2 [REDACTED] haughtily, Isaiah 60:14 [REDACTED] bowing down, Proverbs 31:9 [REDACTED] in righteousness, Judges 5:21 [REDACTED] in power; Leviticus 19:16, Numbers 32:14, Isaiah 57:2. (2) The noun may be plur., Lamentations 1:9 [REDACTED] she came down wonderfully, Hosea 12:14 [REDACTED] bitterly, Psalms 58:1; Psalms 75:3, cf. 1 Samuel 15:32 above. (3) The acc. may extend to a phrase, Joshua 9:2, 1 Kings 22:13 [REDACTED] [REDACTED] unanimously, cf. Zephaniah 3:9; Leviticus 26:21, Leviticus 26:23-24, Proverbs 7:10, 2 Samuel 23:3 ruling [REDACTED] [REDACTED] in the fear of God. Psalms 83:5 is a mixed consn. for [REDACTED] [REDACTED] (1 Chronicles 12:38). See § 140, R. 1. This usage of the noun is mostly poetical, prose rather employs a prep., [REDACTED] confidently, but [REDACTED] Judges 8:11, &c., Lamentations 1:5 [REDACTED] into captivity, elsewhere [REDACTED]; Psalms 119:78, Psalms 119:86 [REDACTED] falsely, in vain, usually [REDACTED] 1 Samuel 25:21. Jeremiah 23:28, Psalms 73:13, Psalms 119:75, Job 21:34. Comp. Isaiah 30:7 with Isaiah 49:4; Isaiah 65:23. Psalms 119:75 [REDACTED] with 2 Kings 12:15.

Rem. 3. The acc. of restriction (§ 71) is usually an indef. noun, Genesis 3:15; Genesis 37:21, Psalms 3:7. The phrase smite in the bowels is usually [REDACTED], 2 Samuel 2:23; 2 Samuel 4:6; 2 Samuel 20:10. In 2 Samuel 3:27 [REDACTED] may have fallen out. The acc. 1 Kings 15:23 in his feet is [REDACTED], 2 Chronicles 16:12, as is usual, cf. 2 Samuel 2:18, Amos 2:15 (so Arab. fi rijlaihi). The acc. of respect is little used after adjs. in Heb., the gen. consn. being employed; cf. § 24, R. 5. The place of acc. of resp. is often taken by a prep., 1 Kings 22:24 [REDACTED], Micah 5:1.

Rem. 4. The acc. of motive, so common in Arab., perhaps appears Isaiah 7:25 [REDACTED] [REDACTED] for (out of) fear of thorns.—Possibly also [REDACTED] when = become, takes acc. after it, Hosea 8:6 the calf of Sam. [REDACTED] [REDACTED] shall become splinters. The frequent use of prep. I makes this consn. probable; cf. Jeremiah 26:18. So Eth.; the Ar. use is wider. And so perhaps verbs of similar meaning, as [REDACTED] to turn (also niph.), Jeremiah 2:21, Leviticus 13:3-4, Leviticus 13:10.

3. The Acc. of the direct Object

§ 72. Many verbs govern the direct acc. in Kal; and many of those intrans. in Kal govern acc. in the Caus. (hiph. &c.). Of the latter kind are [REDACTED] come; hiph. bring, &c.

Before the direct acc., when also def., the particle [REDACTED] is common. It is greatly used before persons, and especially before pronouns, which it assumes as suff. in the case of the pers. pron. It is also used, however, before things. Genesis 2:15 [REDACTED] [REDACTED] he took the man) Genesis 2:24 [REDACTED] [REDACTED] shall leave his father and his mother; Genesis 4:11 [REDACTED] [REDACTED] to receive thy brother's blood; Genesis 40:4 [REDACTED] [REDACTED] and he served them) Genesis

41:10 and he put me. Though the use of **וְ** is common, it is very often wanting, and is much less employed in poetry and elevated condensed style than in the broader prose writing. It is altogether wanting for ex. in the poems, Exodus 15:1-27., Deuteronomy 32:1-52., Judges 5:1 S. 2., and other poetical passages.

Rem. 1. The direct obj. when a pron. is often appended to the verb. as suff., esp. in earlier style, Genesis 4:8 **וַיִּשְׁלַח יְהוָה אֱלֹהֵי מֶלֶךְ הַשָּׁמַיִם וַיִּשְׁלַח אֱלֹהֵי מֶלֶךְ הַשָּׁמַיִם וַיִּשְׁלַח אֱלֹהֵי מֶלֶךְ הַשָּׁמַיִם** and slew him; in later style **וְ** with suff. has greater currency. But **וְ** must be used in these cases: (a) when for the sake of emphasis the obj. is to be placed before the verb; Judges 14:3 **וְ** **וְ** get her for me. Genesis 7:1; Genesis 24:14; Genesis 41:13, 1 Samuel 8:7; 1 Samuel 21:10, Hosea 2:13. (b) When obj. is governed by inf. abs., which is too inflexible to receive suff.; Genesis 41:43 **וְ** **וְ** and set him over, &c., 1 Samuel 2:28, Jeremiah 9:24, Ezekiel 36:3. (c) When the verb, whether fin. or infin., has already a nearer suff. either of subj. or obj.; 2 Samuel 15:25 **וְ** **וְ** he will let me see it; Genesis 29:20 **וְ** **וְ** because of his loving her. Genesis 19:17; Genesis 38:5, Deuteronomy 7:24, 1 Samuel 1:23; 1 Samuel 18:3, 2 Kings 8:13—the form Deuteronomy 31:7 is unusual, cf. Deuteronomy 1:38; Deuteronomy 19:3. Similarly when subj. of inf. cons. is a noun, Deuteronomy 22:2. In Ar. and Eth., as in Ital., the verb can have two suff., a nearer and more remote.

Rem. 2. When several obj. under the same verb are coupled with and **וְ** is usually repeated before each of them, esp. if they be distinct from one another, Genesis 1:1. But usage fluctuates, the newer broader style multiplying **וְ**. Genesis 8:1; Genesis 10:15-18; Genesis 12:5, Genesis 12:20; Genesis 15:19-21; Genesis 21:10.

Rem. 3. The use of **וְ** with any acc. except that of direct obj. is rare. (a) Of time, how long? Exodus 13:7, Deuteronomy 9:25; when? Leviticus 25:22. (b) Of place, whither? Numbers 4:19, Judges 19:18, Ezekiel 21:20. (c) Of restriction, Genesis 17:11, Genesis 17:14, Genesis 17:25 (not 24), 1 Kings 15:23.

Rem. 4. To the rule that **וְ** is used only before def. obj. there are apparent exceptions. First, it is used with undefined obj. (a) In poetry, which greatly dispenses with the art.; e.g. in the case of words denoting a class, Isaiah 41:7; Isaiah 50:4, Proverbs 13:21. (b) In prose with words which are of the nature of pronoun, e.g. **וְ** all, Deuteronomy 2:34, 2 Samuel 6:1; **וְ** another, Jeremiah 16:13. So with **וְ** one; and Num. in general have a certain definiteness of their own, Genesis 21:30, Numbers 16:15, 1 Samuel 9:3, 2 Samuel 15:16. Comp. the usage with man, woman, in the sense of any one, Exodus 21:28, Numbers 21:9, cf. Leviticus 20:14. In some other cases the phrase though put indefinitely has a particular reference, e.g. 2 Samuel 4:11 a righteous man (Ishbosheth), 1 Samuel 26:20 a flea (one who is, &c.), i.e. David. In 2 Samuel 5:24 a known kind of divine rustling is referred to, and art. of 1 Chronicles 14:15 might be accepted were it not the habit of Chron. to correct anomalies. 2 Samuel 18:18 pillar might be cons. before rel., but text is uncertain (Sep.). 1 Samuel 24:5 of the robe has prob. fallen out after skirt (Sep.). On 1 Kings 12:31; 1 Kings 16:18, cf. § 22, R. 3.

Secondly, **וְ** seems used otherwise than before the obj. (a) Some of the cases are only apparent. For ex. a neut. verb used impersonally with prep. and subj. is felt to have the force of an act. vb.; 2 Samuel 11:25 **וְ** **וְ** **וְ** = take not amiss the thing; so 1 Samuel 20:13 (rd. **וְ**) Nehemiah 9:32 **וְ**

■■■■■■■■■■ ■■ ■■■■■■■■■■■■■■■■■■■■ regard not as little; so even the noun ■■■■■■■■■■ with prep. ■■■■, Joshua 22:17. Similarly ■■■■■■■■■■ ■■■■ = to have, Joshua 17:11; cf. the Eth. usage with prep. ba, in, with, as baya is with me = I have, followed by acc. (Dill. p. 343). (b) In some cases a particle like behold, or a verb like thou hast, seest, may float before the writer's mind under whose regimen the noun falls, as Ezekiel 43:7 ■■■■■■■■■■ ■■■■■■■■■■ behold (Sep. thou seest) the place of my throne. But in many cases ■■■■■■ seems merely to give emphasis or demonstrative distinctness to the subj., particularly the emph. which an additional or new thing has, or which is natural in resuming things already spoken of. 1 Samuel 26:16 where is the spear ■■■■■■■■■■■■■■■■■■■■ and the cruse? 1 Samuel 17:34 there came the lion ■■■■■■■■■■■■■■■■■■■■ and the bear too (the verbs are frequent.). Ex. of resumption, Judges 20:44, 2 Samuel 21:22, 1 Kings 2:32, Ezekiel 14:22, Zechariah 8:17. Other ex. Numbers 3:26; Numbers 5:10, 2 Kings 6:5, Jeremiah 27:8; Jeremiah 36:22, Ezekiel 17:21; Ezekiel 35:10; Ezekiel 44:3 (Ezekiel 47:17-19?), Nehemiah 9:19, Nehemiah 9:34, Haggai 2:17, Zechariah 7:7, Ecclesiastes 4:3, Daniel 9:13. Cf. Ezekiel 43:17 after prep.; 1 Samuel 30:23 text obscure (Sep.).

§ 73. Classes of verbs governing acc. of obj.—(a) As in other languages active verbs take acc. of obj., as ■■■■■■ give, ■■■■■■ take, ■■■■■■ put, ■■■■■■ pursue. But so also many verbs properly stative, as ■■■■■■ love, ■■■■■■ hate, ■■■■■■ desire, and even ■■■■■■ to be able (Isaiah 1:13, prevail over Psalms 13:5). So ■■■■■■ to weep for, bewail.

(b) The causative of verbs intrans. in Kal, as ■■■■■■ come, hiph. bring, ■■■■■■ go out, hiph. bring out, ■■■■■■ ascend, hiph. bring up, ■■■■■■ go down, hiph. bring down, &c.

(c) Verbs of fulness and want, as ■■■■■■ be full of, ■■■■■■ be satisfied with, ■■■■■■ want, ■■■■■■ be bereaved of. Isaiah 1:11 ■■■■■■■■■■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■ I am sated with burnt-offerings of rams; Isaiah 1:15 ■■■■■■■■■■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■ your hands are full of blood; Deuteronomy 2:7 ■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■ thou didst want nothing. Genesis 18:28; Genesis 27:45, Exodus 15:9. The acc. here is perhaps properly one of specification.—Proverbs 25:17 ■■■■■■ with acc. of person, so ■■■■■■ Exodus 15:9.

(d) Verbs of putting on and putting off clothes, as ■■■■■■■■■■ put on, ■■■■■■■■■■ strip, ■■■■■■■■■■ be clothed with (more poetical). 1 Kings 22:30 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ but don thou thy robes; 1 Samuel 19:24 ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ he, too, stripped himself of his clothes; 1 Samuel 28:14 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ wearing a robe. Genesis 38:19, Deuteronomy 22:5, 1 Samuel 28:8, Isaiah 49:18, Leviticus 6:11, Son_5:3. Isaiah 59:17, Psalms 109:29. For put off ■■■■■■■■■■ is often used.

(e) Verbs signifying to inhabit, dwell in, as ■■■■■■ dwell in, ■■■■■■ id., ■■■■■■ dwell with, Isaiah 44:13, Jeremiah 17:6, Psalms 37:3, Judges 5:17, Isaiah 33:14, Isaiah 33:16, Psalms 94:17. In poetry even acc. of person, Psalms 5:4; Psalms 120:5.—The consn. with prep. is more usual in prose.

(f) Verbs of speaking, as ■■■■■■■■■■■■■■■■■■■■ speak to, ■■■■■■■■■■ answer, hear, ■■■■■■■■■■ call, ■■■■■■■■■■ command, &c. But consn. with prep. is also common in most of these cases.

Rem. 1. The verbs **יָצָא** go in, **יָצְאוּ** come out, may also be construed with acc., Jeremiah 10:20 **יָצְאוּ** **בָנָי** my children have gone out from me, 2 Kings 20:4, Joshua 8:19. So **יָצָא** in the sense of go through, walk in (different from acc. of goal, whither?) Deuteronomy 1:19; Deuteronomy 2:7, Isaiah 50:10 (darkness), Job 29:3.

Rem. 2. Under (c) may be classed such verbs as **יָצְאוּ** to swarm with, Exodus 8:3, **יָצְאוּ** to multiply greatly, cf. Proverbs 3:10. **יָצָא** to flow with, Jeremiah 9:18, and similar verbs, as **יָצָא** to overflow with, Isaiah 10:22; **יָצָא** go down (flow) with, Jeremiah 13:17, Lamentations 3:48, Psalms 119:136; **יָצָא** go (flow) with, John 4:18; **יָצָא** to drop, Judges 5:4, John 4:18, Son_4:11; and others. Also **יָצָא** to come up (be overgrown) with, Isaiah 5:6 **יָצְאוּ** **יָצְאוּ** **יָצְאוּ** it shall come up in thorns and briars; Isaiah 34:13.

Rem. 3. Under (d) come such verbs as **יָצָא** to gird (oneself) with, 1 Samuel 2:4; **יָצָא** to gird on, 1 Samuel 25:13, Isaiah 15:3; **יָצָא** to deck (oneself) with, Hosea 2:13, Isaiah 61:10, Job 40:10; and others which mostly occur with two acc.

Rem. 4. The pron. suff. is usually direct obj., but sometimes indirect, Zechariah 7:5 **יָצָא** **יָצָא** did ye fast for me? Job 31:18 **יָצָא** **יָצָא** grew up to me as a father. This kind of consn. (instead of prep.) is easier with suff., e.g. Job 6:4 array against me, Nehemiah 9:28 cry unto thee, Isaiah 44:21 forgotten of me, Jeremiah 20:7, 1 Kings 16:22, 2 Chronicles 28:20. In Isaiah 65:5 rd. pi. **יָצָא** stand back! I shall sanctify thee! cf. Ezekiel 44:19.—So with reflex. vb. Psalms 109:3, though such verbs may take direct acc., Genesis 37:18, Joshua 18:5, Judges 19:22, Isaiah 14:2. Psalms 42:4 **יָצָא** is explained by Hitz. in Rücksicht auf sie; perhaps pi. **יָצָא**.

Rem. 5. The pron. obj. is often omitted contrary to our idiom, particularly after vbs. of giving, bringing, putting, telling, and others. Genesis 2:19 **יָצָא** and brought them, 1 Samuel 17:31 **יָצָא** they told them, 1 Samuel 19:13 **יָצָא** she put them. Genesis 12:19; Genesis 18:7; Genesis 27:13-14; Genesis 38:18, Deuteronomy 21:12.—Different is the case where certain verbs by a brachylogy may omit their obj. e.g. **יָצָא** lift up, sc. **יָצָא**, Isaiah 3:7; Isaiah 42:2. **יָצָא** forgive, sc. **יָצָא**, Isaiah 2:9, Genesis 18:24. **יָצָא** sc. **יָצָא** 1 Samuel 20:16, 2 Chronicles 7:18. **יָצָא** sc. **יָצָא** lot, 1 Samuel 14:42, Job 6:27, cf. Judges 18:1. **יָצָא** sc. **יָצָא** Job 4:20, so **יָצָא** Job 8:8. **יָצָא**, **יָצָא** to retain, sc. **יָצָא** anger, Jeremiah 3:5, Psalms 103:9. **יָצָא** sc. **יָצָא** 2 Samuel 6:6. **יָצָא** sc. **יָצָא** neck, Job 9:4, cf. Jeremiah 7:26. So **יָצָא** **יָצָא** sc. **יָצָא** to go, Joshua 14:14. In 1 Samuel 24:10 eye seems om., but perh. rd. 1st pers. with Sep. Syr. Cf. 2 Kings 10:13.

Rem. 6. Sometimes the obj. is regarded as the instrument or means by which the action is realised, and construed with prep. **בְּ**. Exodus 7:20 **יָצָא** **יָצָא** to lift up with the rod, I am. Exodus 1:17 **יָצָא** **יָצָא** she stretches out with her hands. Jeremiah 18:16 to wag with the head; Job 16:10 to open with the mouth, Psalms 22:7; Job 16:9 to gnash with the teeth; Jeremiah 12:8 to give forth with the voice. Cf. Proverbs 6:13. So the phrase **יָצָא** **יָצָא** to call with the name = invoke Genesis 4:26, proclaim Exodus 34:5, &c.

Rem. 7. The direction of the action upon obj. is sometimes indicated by prep. **לְ**, particularly with ptc. and inf. whose rection is weaker than that of fin. vb. Isaiah 11:9 **לְ** covering the sea, cf. different order, Habakkuk 2:14. Amos 6:3, Isaiah 14:2. The caus. (hiph., pi.) not uncommonly reaches its obj. by **לְ**, Numbers 32:15, 1 Samuel 23:10 (2 Samuel 3:30), Isaiah 29:2, Amos 8:9, Hosea 10:1, cf. Jeremiah 40:2, Psalms 69:5; Psalms 73:18, Job 11:6.—In later style **לְ** is used in all the senses of **לְ**, e.g. (a) direct obj. 1 Chronicles 16:37; 1 Chronicles 25:1; 1 Chronicles 29:22, Ezra 8:16, Ezra 8:24. (b) resumptive (or appos.) 1 Chronicles 5:26, 2 Chronicles 2:12; 2 Chronicles 23:1, Psalms 136:19, Psalms 136:20. (c) giving prominence to preposed subj.

4. Verbs with two Acc. of the Object

§ 74. Many verbs and forms of verbs govern two objects. There are several cases. First, when the two obj. (generally a pers. and a thing) have no relation to one another, and could not stand as subj. and pred. in a simple proposition, as, he showed him the place. Secondly, when the two obj. are so related that in a simple sentence the one might be pred. of the other, as man is dust; he made man (of) dust. Thirdly, in a wider way, when the action is performed upon the main obj. through the medium of some other thing, this means as coming also under the action of the verb is considered a remoter obj., as, they stoned him (with) stones.

§ 75. To the first class belong—(a) The causatives of verbs transitive in the Kal; Deuteronomy 8:3 **לְ** he fed thee with manna; Judges 4:19 **לְ** give me a little water to drink; Judges 4:22 **לְ** I will show thee the man. So **לְ** to show, 1 Samuel 14:12; **לְ**, **לְ** to show Isaiah 28:9; **לְ** make to inherit, Deuteronomy 3:29; Deuteronomy 31:7; **לְ** to teach, Judges 3:2, Deuteronomy 4:5; **לְ** cause to hear, 2 Kings 7:6, Son_2:14 :2 Ki. 2 Kings 6:6; 2 Kings 11:4. An ex. of three acc. 2 Kings 8:13 showed me thee king, &c.

(b) The caus. of verbs of plenty and want (§ 73c). Genesis 42:25 **לְ** they filled their sacks with corn; 26:15:1 Ki. Genesis 18:13 **לְ** I supported them with bread and water, Genesis 47:12, Isaiah 50:4. **לְ** to satisfy with, Psalms 132:15. **לְ** to make want, Psalms 8:5. **לְ** to water with, Isaiah 16:9. Cf. Judges 19:5, Psalms 51:12; Psalms 104:15, Lamentations 3:15. Some cases may belong to a.

(c) The caus. of verbs of clothing with, stripping off (§ 73d). Under this may come verbs of covering, girding, surrounding with, overlaying or plating with, crowning, &c. 1 Samuel 17:38 **לְ** he put his garments on David, Genesis 41:42, Psalms 132:16, Psalms 132:18. Genesis 37:23 **לְ** they stripped Joseph of his coat. Numbers 20:26, Numbers 20:28, Isaiah 22:21. If the action be performed on oneself one acc. may be represented by reflex., 1 Samuel 18:4 **לְ** he stripped himself of the robe. Comp. § 73, R. 4.

(d) Verbs of asking, answering, calling, commanding in the sense of intrusting to, &c. (§ 73f). Isaiah 58:2 **לְ** they ask me for judgments of

righteousness. 1 Kings 12:13 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** he returned the people a harsh answer, 1 Samuel 20:10. So the phrase **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת**, Genesis 37:14 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** and return me an answer (or, bring me word), 2 Samuel 24:13, 1 Kings 12:6. 1 Samuel 21:2 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** intrusted me with a matter. So **וַיֵּשֶׁבֶת** in this sense, Exodus 4:28, 1 Kings 14:6. To call, Genesis 41:51, Genesis 41:52. Isaiah 45:11, Psalms 137:3. 1 Kings 18:21.

Similarly the verbs in § 73, R. 1; **וַיֵּשֶׁבֶת** Hosea 2:14, Deuteronomy 8:2, Lamentations 3:2.

§ 76. When two nouns might form the subj. and pred. in a simple affirmation they become under a verb a double obj. acc. There are two cases: e.g. man is dust;—he made man of dust (so-called acc. of Material); and, the stones are an altar;—he built the stones into an altar (so-called acc. of Product). The nearer obj. is usually def. and the more remote indef. Such verbs are those of making, placing, putting, appointing, and verbs of the mind as to see, know, consider, think, find, &c. Genesis 2:7 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** he made the man (out of) dust of the ground. Deuteronomy 27:6 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** (of) whole stones shalt thou build the altar of Je. Genesis 27:9, Exodus 20:25; Exodus 25:18, Exodus 25:28; Exodus 38:3, 1 Kings 7:15, 1 Kings 7:27.—1 Kings 18:32 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** he built the stones into an altar. Isaiah 3:7 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** appoint me not a ruler of a people, Isaiah 5:6; Isaiah 28:15, Genesis 28:18, Exodus 32:4, 1 Samuel 28:2, Micah 4:13; Micah 6:7. Deuteronomy 1:15 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** and I made them heads, 1 Kings 14:7, Isaiah 3:4. Genesis 15:6 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** he counted it righteousness to him.

The same consn. occurs with adj. and ptcp., which then forms a predicate acc. (tertiary pred.). Genesis 7:1 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** have I perceived righteous, Deuteronomy 28:25 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** Je. shall make thee defeated, Deuteronomy 28:7. Jeremiah 22:30, Isaiah 53:4; Isaiah 26:7. 2 Kings 14:26.

§ 77. More generally, when in reaching the main obj. the verb brings some other thing under its action, both are put in acc. of obj. Isaiah 5:2 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** he planted it with choice vines, Judges 9:45 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** he sowed it with salt. Micah 7:2 hunts his brother with a net, Malachi 4:6 smite the earth with (into) a curse, Psalms 64:7 shoot at them with arrows; Psalms 45:7 anointed thee with oil; 2 Kings 19:32 (**וַיֵּשֶׁבֶת** pi.); Psalms 88:7. Joshua 7:25 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** they stoned him with stones, Leviticus 24:23, 2 Chronicles 24:21; also with **וַיֵּשֶׁבֶת** instrum., and so **וַיֵּשֶׁבֶת** to stone always, Joshua 7:25, Deuteronomy 13:11, 1 Kings 21:13.—Proverbs 13:24.

§ 78. Besides the double obj. verbs may have two acc. of different kinds, as obj. and cog. acc., 1 Kings 2:8 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** cursed me with a bitter curse, 2 Kings 17:21, 1 Kings 8:55; acc. of condition, Genesis 27:6 **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** **וַיֵּשֶׁבֶת** I heard thy father speaking; acc. of restriction, Genesis 37:21 smite him as to life (mortally); acc. loci, Genesis 37:24 they cast him **וַיֵּשֶׁבֶת** into the pit, &c.

Rem. 1. Under § 75 b may come verbs of giving, granting, &c., **■**, **■** to grant Genesis 33:5; to bless with Genesis 49:25, Genesis 49:28; to requite with **■** S. Genesis 24:18, Psalms 35:12.

Rem. 2. Under § 75c might be classed **■** pi. to cover, Malachi 2:13, Psalms 104:6; **■** pi. to gird Psalms 18:32, **■** to gird Exodus 29:9; **■** surround with 1 Kings 5:3, **■** pi. to surround with, crown Psalms 5:12; Psalms 8:6; Psalms 103:4; **■** to ciel with 1 Kings 6:9; **■** pi., **■** pi. to overlay with 1 Kings 6:20-21, 1 Kings 6:22, Exodus 25:11, Exodus 25:28, 2 Chronicles 3:4-9; **■** to daub with Ezekiel 13:10. Son_3:10 paved with love. Some of these cases might be classed under § 77.

Rem. 3. Under § 76 come such verbs as **■** make, **■** build, **■** make, put, Joshua 9:27; Joshua 11:6, 1 Kings 14:7. **■** put, 1 Samuel 28:2, 2 Kings 10:8, Isaiah 28:15, Psalms 80:6; Psalms 105:21. **■** put Isaiah 5:6, Psalms 21:6; Psalms 88:9; Psalms 110:1. **■** create, Isaiah 65:18 **■** to turn into Psalms 114:8. Ex. of so-called acc. of product, 1 Kings 11:30 rent it into 12 pieces, Amos 6:11. smite the house into fissures, Habakkuk 3:9 cleave rivers into dry ground, Psalms 74:2. Ar. Gram. regards such cases as acc. of specification.

Rem. 4. The affinity of the consn. § 76 to the usage of Apposition (§ 29) is evident. The two obj. are virtually in Appos. 2 Chronicles 2:15.

Rem. 5. For second obj. **■** is frequently used, esp. with persons, Genesis 2:22 built the rib **■** into a woman; Genesis 12:2 I will make thee **■** a nation. With **■** Isaiah 14:23; Isaiah 23:13; Isaiah 28:17. So **■** to reckon Genesis 38:15, 1 Samuel 1:13, and usually; to turn into Amos 6:12, &c. And prep. for 2nd acc. is common in other cases, as to satisfy with **■** Isaiah 58:11, Lamentations 3:15; to smite on the cheek **■**, Micah 5:1; to overlay with **■**, Jeremiah 10:4, 2 Kings 19:1.

Rem. 6. Ecclesiastes 7:25 **■** **■** **■** to know wickedness (to be) folly, is an ex. of verb of the mind. The consn. with **■** that is more usual. Ar. Gr. draws a distinction between verbs like to see, &c. as verbs of sense and as verbs of the mind. In both cases they take 2 acc., but the 2nd acc. differs. I saw him sleeping (verb of sense), sleeping is acc. of condition; in the other case it is 2nd obj., perceived him (to be) sleeping = that he was sleeping, pred. acc.

Rem. 7. Two acc. appear in the phrase **■** **■** to make (to be) a full end, utterly destroy, Nehemiah 9:31 **■** **■**, Nahum 1:8, Jeremiah 30:11, though **■** seems prep. Jeremiah 5:18. Strong consns. occur in poetry, Psalms 21:12, put them the back **■**, Psalms 18:41 make them the back **■**, i.e. cause them to turn the back (in flight) to one. Exodus 23:27.

Rem. 8. Sentences beginning with **■**, **■**, **■** that, how that, after tell, show, &c. form virtually a 2nd obj. § 146. And so words with **■** as, for, Genesis 42:30 held us **■** spies, Psalms 44:11.—Unique perhaps is **■** with 2 acc., Ezekiel 43:10, 2 Samuel 15:31 rd. **■**; 2 Kings 7:9 **■** is acc. loci; Job 26:4 **■** = by whose help (inspiration), as Genesis 4:1, according to parallel clause.

5. Construction of the Passive

Chronicles 3:4. Other exx. Genesis 21:8, Numbers 7:10. Exodus 25:28; Exodus 27:7, Leviticus 16:27. Numbers 11:22; Numbers 26:55 (cf. Numbers 26:53); Numbers 32:5. Genesis 17:5; Genesis 35:10. Genesis 17:11, Genesis 17:14, Genesis 17:24-25 (acc. of restriction). In some cases where noun with ■■■■ precedes the pass. the ■■■■ may merely give definiteness to the subj., Judges 6:28; and in other cases ■■■■ may be resumptive, Joshua 7:15.

Rem. 4. The pass. be heard in sense of answered is niph. of ■■■■■■, Job 19:7, Proverbs 21:13. Pass. of ■■■■■■ does not seem used in this sense with personal subj. (cf. Del. N.T. Matthew 6:7).

The Nomen Actionis or Infinitive

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1. Infinitive Absolute

§ 84. The infin. abs. as an abstract noun expresses the bare idea of the verbal action, apart from the modifications which subject-inflections or tense-forms lend to it. Used along with the inflected form it gives emphasis to the expression of the action, and, when used alone, graphically represents the action in its exercise, continuance, prevalence, and the like, sometimes almost with the force of an exclamation.

Construction of inf. abs.—Expressing the bare notion of the verb the inf. abs. refuses to enter into close construction, receiving neither suffixes nor prep. It may, however—(a) Be the subj. in a nominal sent., esp. when the pred. is **טוֹב** good, or **רָע** (in poet. **רָעָה**) not good, but also otherwise. Proverbs 28:21 **אִישׁ חָסֵד לֹא יִשְׁפָּט בְּרָעָה** to be partial is not good. 1 Samuel 15:23, Jeremiah 10:5, Proverbs 24:23; Proverbs 25:27, Job 25:2. In Job 6:25 it is subj. to a verbal sent.

(b) Or the obj. of a verb. Isaiah 1:17 **לֵמַדְּכֶם לַעֲשׂוֹת טוֹב** learn to do well; Isaiah 42:24 **וְלֹא יִרְצוּ לָלֶכֶת** they willed not to walk. Isaiah 7:15; Isaiah 57:20, Proverbs 15:12, Job 9:18; Job 13:3. Rarely in gen. Isaiah 14:23 **וְיִשְׂרָאֵל יִשְׁפָּט בְּרָעָה** with the besom of destruction. Proverbs 1:3; Proverbs 21:16. Cf. Rem. 1.

(c) It may govern like its own finite verb, e.g. acc., Hosea 10:4 **וְיַעֲשׂוּ בְרִיתִים** making covenants; Isaiah 22:13 **וְיִקְחוּ אֶת הַבָּקָר וְאֶת הַצֹּאן וְיַחַד יִקְחוּ** killing oxen and slaying sheep. Isaiah 5:5; Isaiah 21:5; Isaiah 59:4, Isaiah 59:13, Proverbs 25:4, Proverbs 25:5. Or prep., Isaiah 7:15 **וְיִשְׂרָאֵל יִשְׁפָּט בְּרָעָה** to refuse evil and choose good. It is not followed by gen. either of noun or pron.

Rem. 1. 1 Samuel 1:9 is the only ex. of inf. abs. with prep. (text dubious). The inf. abs. tends, however, to become a real noun (Job 25:2, Lamentations 3:45), and may take prep. when so used, Isaiah 30:15, and also when used adverbially, Nehemiah 5:18. The inf. cons. high. is occasionally pointed like inf. abs., e.g. Deuteronomy 32:8, Jeremiah 44:19, Jeremiah 44:25, which introduces some uncertainty (Deuteronomy 26:12, Nehemiah 10:38 should perhaps be read pi.). Inf. abs. as obj. seems to occur first in Is.

§ 85. Use of inf. abs.—The inf. abs. is used first, along with the forms of its own verb, to add emphasis. In this case it stands chiefly before its verb, but also after it. Secondly, it is used adverbially to describe the action of a previous verb. And, thirdly, it is used instead of the finite or other inflected forms of the verb.

§ 86. Use along with its own verb.—(a) When before its verb the kind of emphasis given by inf. abs. may be of various kinds, e.g. that of strong asseveration in promises or threats; that of antithesis in adversative statements; the emphasis natural in a supposition or concession; and that

of interrogation, particularly when the speaker is animated, and throws into the question an intonation of surprise, scorn, dislike, &c. Such shades cannot be reproduced in translation. Occasionally such a word as indeed, surely (Genesis 2:17), forsooth (Genesis 37:8), of course (Genesis 43:7), at all (Hosea 1:6), &c., may bring out the sense, but oftenest the kind of emphasis is best expressed by an intonation of the voice.

Ex. of asseveration: Genesis 2:17 ■■■■■■ thou shalt (surely) die! Genesis 16:10; Genesis 18:10, 2 Samuel 5:19. Frequently in injunctions; Exodus 21:28 ■■■■■■ ■■■■■■ ■■■■■■■■■■ the ox shall be stoned, Exodus 23:4, Deuteronomy 12:2, and often. Antithesis: Judges 15:13 ■■■■ ■■■■ ■■■■ ■■■■■■■■■■ ■■■■■■ ■■■■ ■■■■■■■■■■ nay, we will bind thee, but we will not kill thee. 2 Samuel 24:24, Deuteronomy 7:26; Deuteronomy 13:10; Deuteronomy 21:14, and often, 1 Samuel 6:3, 1 Kings 11:22, Amos 9:8, Isaiah 28:28, Jeremiah 32:4; Jeremiah 34:3. Supposition (very common): Exodus 21:5 ■■■■■■ ■■■■■■ ■■■■■■ ■■■■■■■■■■ but if the slave should say. Judges 11:30, Exodus 22:4, Exodus 22:11-12, Exodus 22:16, Exodus 22:22, Judges 14:12, Judges 14:1 S. I. 11; Judges 20:6, Judges 20:9, Judges 20:21, 2 Samuel 18:3. So concession: Genesis 31:30 ■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■ well, thou hast gone off because, &c. (but why steal my gods?). 1 Samuel 2:30. In questions: Genesis 24:5 ■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■ am I, then, to bring back? Genesis 37:8, Genesis 37:10 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ shalt thou rule (forsooth) over us? Genesis 43:7 ■■■■■■■■■■ ■■■■■■ ■■■■ ■■■■■■■■■■ were we (then) to know? Numbers 22:30, Numbers 22:37-38, Judges 11:25, 1 Samuel 2:27, 2 Kings 18:33, Isaiah 50:2, Jeremiah 26:19, Ezekiel 14:3; Ezekiel 18:23, Zechariah 7:5.

The peculiar emphasis of inf. abs. is well felt when a speaker gives a report regarding circumstances, or repeats (directly or indirectly) the words of another, or his own thoughts. Genesis 43:3, Genesis 43:7, Judges 9:8; Judges 15:2, 1 Samuel 10:16; 1 Samuel 14:28, 1 Samuel 14:43; 1 Samuel 20:3, 1 Samuel 20:6, 1 Samuel 20:28; 1 Samuel 23:22, 2 Samuel 1:6. Also when restrictive particles, ■■■■■■, ■■■■■■ are used, Genesis 27:30; Genesis 44:28, Judges 7:19.

(b) In negative sent. inf. abs. precedes the neg. Isaiah 30:19 ■■■■■■ ■■■■■■■■■■ thou shalt not weep. Judges 15:13 above, Exodus 8:28; Exodus 34:7, Deuteronomy 21:14, Judges 1:28, 1 Kings 3:27, Amos 3:5, Jeremiah 6:15; Jeremiah 13:12. With ■■■■■■, 1 Kings 3:26, Micah 1:10. Exceptions occur mostly when a denial is given to previous words, Genesis 3:4, Amos 9:8, Psalms 49:7.

(c) When placed after its verb inf. abs. has often the same force as when before it. 2 Kings 5:11 ■■■■■■■■■■ ■■■■■■ ■■■■■■ ■■■■■■■■■■ I thought, He will (certainly) come out unto me. Numbers 23:11, 2 Samuel 3:24; 2 Samuel 6:20, Jeremiah 23:39, Daniel 11:10, Daniel 11:13. In this case inf. abs. is sometimes strengthened by ■■■■■■. Genesis 46:4

■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ I will also bring the up; Genesis 31:15, Numbers 16:13. Inf. abs. always stands after imper. and ptc., Numbers 11:15 ■■■■■■■■■■ ■■■■■■ kill me rather (at once); Jeremiah 22:10 ■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■ weep, indeed, for him that is gone away. Judges 5:23, Isaiah 6:9. With ptc. Jeremiah 23:17, Isaiah 22:17, Judges 11:25?

But inf. abs. after its verb suggests an indefinitely prolonged state of the action, and therefore expresses continuance, prevalence, &c. Numbers 11:32 **וַיֵּלְכוּ וַיִּפְּצוּ** and they went spreading them out (the quails). Jeremiah 6:29. This use is clearer when another inf. abs. is added; Judges 14:9 **וַיֵּלֶךְ וַיֹּאכַל וַיֵּלֶךְ וַיֹּאכַל** he went on, eating as he went; Genesis 8:7 **וַיֵּלֶךְ וַיִּפְּצוּ** and it went (always) out and back. 1 Samuel 6:12, 1 Kings 20:37, 2 Kings 2:11, Isaiah 19:22. This use is akin to the adverbial use, cf. 2 Kings 21:13, where rd. probably **וַיֵּלֶךְ וַיִּפְּצוּ**, with larger accent at dish. This inf. before the verb, Isaiah 3:16, cf. Psalms 126:6.

Rem. 1. Exx. like Genesis 43:3, Genesis 43:7, Amos 9:8 hardly prove that infin. abs. intensifies the action in the same sense as the pi. With 1 Samuel 20:6 cf. 1 Samuel 20:23. In Genesis 19:9 the inf. after verb may emphasise the assumption to be judge on the part of one who was a stranger rather than the habit of judging. Joshua 24:10.

Rem. 2. The inf. abs. is oftenest of the same conjug. as the finite, whether before or after it, e.g. Kal Genesis 2:16, niph. Exodus 22:4, pi. Genesis 22:17, pu. Genesis 40:15, hiph. Genesis 3:16, hoph. Ezekiel 16:4, hith. Numbers 16:13. But as the nomen actionis of the Kal expresses the abstract idea of the verb in general, it may be joined with any other conjug., e.g. with niph. Exodus 21:20; pi. 2 Samuel 20:18; pu. Genesis 37:33; hiph. 1 Samuel 23:22, Genesis 46:4; hoph. Exodus 21:12 (and always in this phrase shall be put to death); hithpo. Isaiah 24:19. Other combinations are rarer, e.g. inf. hoph. with niph. 2 Kings 3:23, and with pu. Ezekiel 16:4; inf. pi. with hiph. 1 Samuel 2:16. Occasionally the inf. is from another verb, cognate and similar in sound, Isaiah 28:28, Jeremiah 8:13; Jeremiah 48:9 (Zephaniah 1:2?). If text right in Jeremiah 42:10, **וַיִּפְּצוּ**, the weak yod has fallen away, cf. Jud Jeremiah 19:11, 2 Samuel 22:41.

Rem. 3. Instead of inf. abs. the abstract noun is sometimes used; Isaiah 35:2, Jeremiah 46:5, Micah 4:9, Habakkuk 3:9 (last two cognate stems), Job 27:12, cf. Isaiah 29:14, both inf. and noun.—Occasionally the form of inf. cons. is used, Numbers 23:25, Rth_2:16, Jeremiah 50:34, Proverbs 23:1 (all due to assonance with following verb), Psalms 50:21, Nehemiah 1:7.—2 Kings 3:24 **וַיִּפְּצוּ** text amiss (but cf. § 96, R. 4), Ezekiel 11:7 rd. **וַיִּפְּצוּ**. Cf. however, Joshua 4:3; Joshua 7:7, Ezekiel 7:14.

Rem. 4. The verb **וַיִּפְּצוּ** with its inf. abs. is followed: (a) mostly by another inf. abs. as above in c, e.g. 2 Samuel 3:16. **וַיִּפְּצוּ וַיִּפְּצוּ**, Joshua 6:9, 2 Kings 2:11; but (b) also by ptcp. 2 Samuel 18:25 **וַיִּפְּצוּ וַיִּפְּצוּ**, Jeremiah 41:6, cf. 2 Samuel 16:5; and (c) by a finite tense, 2 Samuel 16:13 **וַיִּפְּצוּ וַיִּפְּצוּ**, Joshua 6:13, 1 Samuel 19:23, 2 Samuel 13:19, cf. Isaiah 31:5.

But **וַיִּפְּצוּ** is often used in a metaphorical sense to express progress, continuance, &c. in an action or condition, which is expressed by ptcp. or adj. Genesis 26:13 **וַיִּפְּצוּ וַיִּפְּצוּ** he grew ever greater. Judges 4:24, 1 Samuel 14:19, 2 Samuel 5:10, 1 Chronicles 11:9. In the same sense the ptcp. **וַיִּפְּצוּ** is used in a predication. 2 Samuel 3:1 **וַיִּפְּצוּ וַיִּפְּצוּ** D. waxed stronger and stronger. Exodus 19:19 always waxed louder. 1 Samuel 2:26 (1 Samuel 17:41 in a literal sense), 2 Samuel 15:12, 2 Chronicles 17:12, Esther 9:4, Proverbs 4:18.

Used adverbially with inf. abs. of other verbs inf. abs. of **וַיִּשְׁמַע** expresses the same idea of progress or endurance. Genesis 12:9 **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** he continued always journeying; Genesis 8:3 always receded more and more, cf. Genesis 8:5.

§ 87. Adverbial use of inf. abs.—The inf. abs. is used to describe adverbially the manner, degree, &c., of the action expressed by a previous verb. This inf. is itself without and, but other inf. may be subjoined to it. Deuteronomy 9:21 **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** and I beat it, grinding it small; 1 Samuel 3:12

וַיִּשְׁמַע **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** I will fulfil all that I have spoken, from beginning to end. Genesis 21:16; Genesis 30:32, Numbers 6:23, Joshua 3:17; Joshua 6:3, Joshua 6:11, 1 Samuel 17:16, 2 Samuel 8:2, Isaiah 57:17, Micah 6:13, Zechariah 7:3, Jeremiah 3:15; Jeremiah 12:17; Jeremiah 22:19. Cf. Genesis 30:37 **וַיִּשְׁמַע**. Some inf. abs. (chiefly hiph.) have become almost simple adverbs, as **וַיִּשְׁמַע** well, very, **וַיִּשְׁמַע** much, very, **וַיִּשְׁמַע** far, Genesis 21:16, Joshua 3:16.

Rem. 1. Here belongs the phrase of Jer., e.g. Jeremiah 7:13 **וַיִּשְׁמַע** **וַיִּשְׁמַע**... **וַיִּשְׁמַע** I spoke, earnestly speaking, in which inf. of first verb is repeated; Jeremiah 11:7; Jeremiah 25:4; Jeremiah 29:19; Jeremiah 32:33; Jeremiah 35:14, Jeremiah 35:15. As adverbial inf. is without and, delete vav in Jeremiah 26:5.—Instead of inf. of first verb there is finite form, Isaiah 57:17, cf. Isaiah 31:5. In Hosea 10:4 the inf. might exegese **וַיִּשְׁמַע** **וַיִּשְׁמַע**, giving examples of their idle or swelling words; or they may express actions on the same line as their talk.

§ 88. Inf. abs. instead of inflected forms.—(a) When circumstances, personal relations, &c., have already been suggested by an inflected verbal form, it is often thought sufficient to subjoin further actions in the bare inf. form. This inf. may follow any inflected form, and, unlike the adverbial inf., is introduced by and. Judges 7:19 **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** they blew with the trumpets, and broke the pitchers; 1 Kings 9:25 **וַיִּשְׁמַע** **וַיִּשְׁמַע** and Solomon offered sacrifices (freq.) and burnt incense; Jeremiah 14:5 **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** even the hind calves, and forsakes (her young); Jeremiah 32:44 **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** they shall buy fields, and subscribe deeds, and seal them, and take witnesses. The usage becomes more common in later style. Cf. Rem. 1.

(b) The bare inf. abs. is used without a preceding inflected form when the verbal action or state in itself, apart from modifications of time, person, &c., is to be forcibly presented, e.g. in injunctions which are general; in descriptions of prevailing conduct or condition of things; but also in any case where the action in itself, apart from its conditions, is to be vividly expressed. Exodus 20:8 **וַיִּשְׁמַע** **וַיִּשְׁמַע** remember the sabbath day!—Hosea 4:2 **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** false swearing, and murder, and theft, and adultery (they practise)!—1 Kings 22:30 **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** disguise myself (will I), and go into the battle! 2 Kings 4:43 **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** thus saith Je., Eat (shall ye) and leave over! (c) So in other cases where the action in itself, apart from its circumstances, is to be stated, the inf. abs. is sufficient. Isaiah 20:2 **וַיִּשְׁמַע** **וַיִּשְׁמַע** **וַיִּשְׁמַע** he did so, walking naked and

barefoot, Isaiah 5:5. Particularly when the action is first indicated by this. Jeremiah 9:24
in this let one glory, in understanding and in knowing me; Isaiah 58:6 is not this the fast that I like,
to loose the bonds of wickedness, &c. (three inf., cf. Isaiah 58:7). Genesis 17:10; Deuteronomy 15:2, Isaiah 37:30, Zechariah 14:12.

Rem. 1. Exx. of a. After perf., 1 Samuel 2:27-28, Hosea 10:4, Jeremiah 19:13; Jeremiah 22:14, Haggai 1:6, Zechariah 3:4; Zechariah 7:5, 1 Chronicles 5:20, 2 Chronicles 28:19, Ecclesiastes 4:1-2; Ecclesiastes 9:11, Esther 9:6, Esther 9:12, Esther 9:16, cf. Esther 9:17, Daniel 9:5.—After impf., Jeremiah 32:44; Jeremiah 36:23. With or, Leviticus 25:14, Numbers 30:2, Deuteronomy 14:21.—After vav impf., Genesis 41:43, Exodus 8:15, Jeremiah 37:21, 1 Chronicles 16:36, Nehemiah 8:8.—Vav perf., Zechariah 12:10.—Inf., 1 Samuel 22:13, Jeremiah 7:18, cf. Jeremiah 32:33.—Ptcp., Habakkuk 2:15, Esther 8:8.

Rem. 2. Exx. of b. Inf. abs. as imper., Exodus 12:48; Exodus 13:3, Deuteronomy 1:16; Deuteronomy 5:12; Deuteronomy 31:26, Joshua 1:13, 2 Kings 3:16, Zechariah 6:10. So go! 2 Samuel 24:12, 2 Kings 5:10, and often in Jer., 2 Kings 2:2; 2 Kings 3:12, &c. Isaiah 14:31? (inf. abs.).—Of prevailing conduct or condition, Isaiah 21:5; Isaiah 22:13; Isaiah 59:4, Isaiah 59:13, Jeremiah 7:9; Jeremiah 8:15; Jeremiah 14:19, Exodus 21:31, Haggai 1:9.—Exx. of c, Jeremiah 3:1, Ezekiel 23:30, Ezekiel 23:46, Job 40:2, Proverbs 17:12; Proverbs 25:4, Proverbs 25:5.

Rem. 3. Like inf. cons. (§ 96), inf. abs. when used for finite may be continued by fin. form, Isaiah 42:22; Isaiah 58:6.

Rem. 4. A force akin to that of inf. abs. is sometimes obtained by repeating the verb in another form. Psalms 118:11, Zephaniah 2:1, Habakkuk 1:5, Isaiah 29:9 (Hosea 4:18). But in some of these places text is doubtful.

Rem. 5. When inf. abs. is used for finite verb the subj. is occasionally expressed with it, Deuteronomy 15:2, Leviticus 6:14. Numbers 15:35, 1 Samuel 25:26, Isaiah 42:22, Psalms 17:5, Job 40:2, Proverbs 17:12, Ecclesiastes 4:2, Esther 9:1. Genesis 17:12-13 make it probable that Genesis 17:10 is subj. and not acc. after pass.

Rem. 6. In § 86 (cf. § 67) and § 87 the inf. abs. is no doubt in acc.; possibly also in § 88, cf. Kor. 2:77.

2. The Infinitive Construct

§ 89. The inf. cons. has the qualities both of noun and verb, being used like a gerund, admitting prepp. and suffixes, and yet having the government of its verb. As nomen verbi it does not of itself express tense; the time is either indefinite or suggested by the context and circumstances. It is too little of a noun to take the art., § 19.

§ 90. Cases of inf. cons. itself.—(a) The inf. cons. may be nom. as subject to a nominal sentence, especially when the pred. is "good" or "not good" (§ 84a), but also otherwise, Genesis 2:18 man's being alone is not good; Isaiah 7:13 is wearying men too little for you? Genesis 29:19; Genesis 30:15, Exodus 14:12, Judges 9:2; Judges 18:19, 1 Samuel 15:22; 1

Samuel 23:20; 1 Samuel 29:6, 2 Samuel 18:11, Isaiah 10:7, Micah 3:1, Psalms 118:9, Proverbs 10:23; Proverbs 13:19; Proverbs 16:6, Proverbs 16:12, Proverbs 16:16, and often.

(b) It may be in gen. by a noun or prep. Genesis 2:4 ██████████ ██████████ ████████ in the day of Jehovah's making; Genesis 14:17 ██████████ ██████████ ████████████████████ after his returning from smiting. Genesis 2:17; Genesis 21:5; Genesis 24:30; Genesis 29:7, Isaiah 7:17, Hosea 2:3, Hosea 2:17. Also, though rarely, after an adj. or ptcp. in cons., Isaiah 56:10, Jeremiah 13:23, Psalms 127:2, Proverbs 30:29. In a few instances ████████ all precedes inf. cons., Genesis 30:41, 1 Kings 8:52, Psalms 132:1-18, 1 Chronicles 23:31.

(c) It may be in acc. as obj. to an active verb. 1 Kings 3:7 ████████ ██████████ ████████ ██████████ I know not how to go out or come in. Genesis 8:10, Exodus 2:3, Deuteronomy 2:25, 2 Kings 19:27, Isaiah 1:14; Isaiah 11:9, Jeremiah 15:15, Amos 3:10, Psalms 101:3. The acc. sign ████████ occurs before inf. 2 Kings 19:27 (Isaiah 37:28). The inf. cons. with prep. ████████, which expresses the direction of the action of governing verb, has in usage greatly superseded the simple inf. when obj.; Genesis 18:29 ████████████████████ ████████ ████████████████████, Genesis 11:8; Genesis 13:16. This inf. with ████████ has become almost a simple verbal form, and appears often as subj. in the nominal sent., 1 Samuel 15:22, 2 Samuel 18:11, Isaiah 10:7 with Isaiah 28:19, Micah 3:1, Psalms 118:8, Proverbs 21:9 with Proverbs 25:24. Cf. Habakkuk 2:14.

Rem. 1. It is usually the whole clause rather than the mere inf. that is grammatical subj.; comp. the forcible phrase 2 Samuel 14:32. The inf. cons. is too little nominal to be subj. to a verb: in 2 Samuel 22:36 rd. with Psalms 18:35 ████████████████████; 1 Kings 16:31 ████████████████████ is ptcp., cf. 1 Samuel 18:23. In 2 Samuel 24:13 ████████████████████ is loosely appended to preceding words. Isaiah 37:29 ████████████████████ if text right may be an ex., or adj. used substantively (vocalisation varies). Psalms 17:3 ████████████████████ if inf. is scarcely subj. to following verb. On the other hand the fem. inf. tends to be a real noun, and may be subj. to a verb, Proverbs 10:12.—It is rare that the mas. form of inf. is construed as fem. (neut.), 1 Samuel 18:23, Jeremiah 2:17 with Jeremiah 2:19.

Rem. 2. Deuteronomy 25:2 ██████████ ████████████████████ worthy of a beating (adjudged the bastinado) is peculiar, cf. 1 Samuel 20:31.

§ 91. Government by inf. cons.—(a) The agent or subj., which usually immediately follows inf., is in the gen. Genesis 2:4 ████████████████████ ██████████ Jehovah's making; Genesis 19:16 ████████████████████ ██████████ in Jehovah's pitying him. Genesis 16:16; Genesis 24:11, Exodus 17:1, Deuteronomy 1:27, 1 Kings 10:9. So with suff., Genesis 3:19 ████████████████████ ████████████████████ until thy returning to the ground, Genesis 3:5; Genesis 39:18.

When separated from inf. by intervening words the subj., with a looser construction, must be supposed to be in the nom.; Isaiah 20:1 ████████████████████ ██████████ ████████████████████ when Sargon sent him. Genesis 4:15, Numbers 24:23, Deuteronomy 4:42, Joshua 14:11, Judges 9:2, 1 Samuel 16:16, 2 Samuel 18:29, Isaiah 5:24, Jeremiah 21:1, Ezekiel 17:10, Psalms 51:1-19; Psalms 56:1; Psalms 76:10; Psalms 142:4, Proverbs 1:27; Proverbs 25:8, Job 34:22.

(b) The inf. cons. puts its obj. in the same case as the verb does from which it is derived, i.e. acc. or gen. through a prep. 1 Samuel 19:1 ████████████████████ ████████████████████ to kill David; Deuteronomy 10:15 ████████████████████ ██████████ to love them; Numbers 22:11

to fight with him. Genesis 2:4, Deuteronomy 2:7, 1 Kings 12:15; 1 Kings 15:4, Genesis 19:16, Deuteronomy 30:20, Isaiah 7:1. The inf. may take two acc. like its verb, Genesis 41:39, Deuteronomy 26:19, Joshua 10:20.

(c) When subj. and obj. are both expressed the usual order is: inf., subj., obj. Genesis 41:39 after God's showing thee; Hosea 3:1 as Je. loveth the children of Israel; and with pron. as subj. Genesis 39:18 when I lifted up my voice. Genesis 11:11, Genesis 11:13; Genesis 13:10; Genesis 24:30; Genesis 39:19, 1 Kings 11:24; 1 Kings 13:23, 1 Kings 13:31, Isaiah 10:15, Amos 1:3, Amos 1:6, Amos 1:9, Amos 1:11, Amos 1:13, &c.

Rem. 1. The subj., especially when a pron., is often omitted: (a) when clear from the context, Genesis 24:30 when he saw, Genesis 19:29, Deuteronomy 4:21, 1 Kings 20:12, Ezekiel 8:6. (b) When general and indeterminate, Genesis 33:10 as one sees; Judges 14:6, 1 Samuel 2:13; 1 Samuel 18:19, 2 Samuel 3:34; 2 Samuel 7:29, Isaiah 7:22; Isaiah 10:14.—Genesis 25:26, Exodus 27:7; Exodus 30:12, Numbers 9:15; Numbers 10:7, Zephaniah 2:2, Zechariah 13:9, Psalms 42:3 with Psalms 42:11, Job 13:9; Job 20:4. The obj. is also often omitted, when a pron., in the same circumstances. § 73, R. 5.

Rem. 2. The subj. is probably nom. in some cases where it is not separated from inf. (a above), e.g. when of inf. has pretonic qameg; 2 Samuel 19:19 with Genesis 16:3, 1 Kings 6:1, Job 37:7. The inf. hiph. of verbs is never shortened except with suff. (Genesis 39:18 in c above), e.g. Isaiah 10:15, Isaiah 14:3, 2 Samuel 17:14, Psalms 46:2.

Rem. 3. The obj. of inf. when a noun is probably acc. and not gen. objecti. When inf. has suff. this is clear, Genesis 39:18, Deuteronomy 9:28. Also the particle is frequently expressed, Genesis 14:17; Genesis 25:26, Deuteronomy 10:12, Deuteronomy 10:15; Deuteronomy 11:22, 1 Samuel 18:19; 1 Samuel 25:2, Zechariah 13:9. Cases in which neither of these marks is present are probably to be decided on the same analogy, e.g. Judges 14:6 as one rends a kid, Isaiah 10:14 as one gathers eggs, Isaiah 17:5, 1 Kings 18:28, Psalms 66:10; Psalms 101:3, Proverbs 21:3. The fem. inf., while it may take acc., is occasionally construed with gen. obj., Psalms 73:28 to draw near to God, Micah 6:8, so Aram. Ezra 4:22. So the common to meet me, to meet David, &c. Similarly fem. verbal noun, Deuteronomy 29:22, cf. acc. Ezekiel 17:9, Amos 4:11, and with mas. noun, Numbers 10:2 (Habakkuk 3:13?). In Numbers 23:10 rd. perhaps. Others consider cases like Isaiah 10:14; Isaiah 17:5 as gen. obj. (Hitz. on Isaiah 1:7).

Rem. 4. Though inf. has a distinct suff. for acc. only in 1 p. s. and occasionally in others, e.g. 3 s., Jeremiah 39:14, and Jeremiah 39:1 pl., Exodus 14:11, there seems no reason to doubt that the suff. of all the persons are often in acc. There is no syntactical reason why inf. should govern acc. of 1 p. s. and not of the other persons, as it does govern acc. of all persons with. A gen. obj. would in many cases be awkward, as Genesis 37:4 to speak to him, and where the suff. is parallel to as Genesis

37:22, Deuteronomy 1:27. In Deuteronomy 23:5 the suff. has verbal n demons. Comp. exx. like Numbers 22:23, Numbers 22:25, Deuteronomy 9:28; Deuteronomy 26:19 with Psalms 89:27, Judges 13:23; Judges 14:8; Judges 18:2, 1 Samuel 2:25; 1 Samuel 19:11, 1 Kings 20:35, 2 Kings 9:35, Psalms 106:23, Psalms 106:26, Psalms 106:27. When prep. **וְ** precedes inf. the suff. is mostly acc.; also often when **כִּי** precedes, and even when other prepp. are prefixed.—Numbers 22:13 **וְכִי** = **כִּי**, and Jeremiah 27:8 **וְכִי** seems used as trans., though cf. Sep.

§ 92. Usage of inf. cons.—The inf. cons. with prepp. has all the meanings of the finite forms with conjunctions. Genesis 4:8 **וְכִי** when they were in the field; Genesis 3:19 **וְכִי** until thou return, cf. Hosea 10:12 **וְכִי** until he come, Genesis 39:16, 2 Samuel 10:5. Genesis 39:18 **וְכִי** when I lifted up, cf. Genesis 37:23 **וְכִי** when he came. The prepp. become conjunctions, taking finite forms, by combination with the rel. **כִּי**, which, however, is often omitted, as Hosea 10:12 above, Hosea 5:15. Genesis 18:12 with Judges 11:36, 2 Samuel 19:30; Amos 1:11 with 2 Samuel 3:30; 2 Samuel 3:11 with Isaiah 43:4.—Genesis 13:10; Genesis 34:7; Genesis 35:1, 1 Samuel 9:15, 2 Samuel 12:6, Exodus 19:18. Cf. § 145.

§ 93. The prep. **כִּי**, which properly expresses the direction of the action of previous verb, is used with inf. cons. in a weaker sense (like gerund in do) to explain the circumstances or nature of a preceding action. This gerundial (adverbial) use is very common. 1 Samuel 14:33 **כִּי** the people are sinning in eating with the blood; 1 Kings 5:23 **כִּי** thou wilt do my desire in giving (so as to give) bread for my house. Genesis 18:25; Genesis 19:19; Genesis 29:26; Genesis 34:7; Genesis 43:6, 1 Samuel 12:17, 1 Samuel 12:19; 1 Samuel 19:5; 1 Samuel 20:20, 2 Samuel 14:20, 1 Kings 8:32; 1 Kings 14:8; 1 Kings 16:19. So the frequent **כִּי** saying. Similarly in explanation of a comparison, Genesis 3:22, 2 Samuel 14:25, Isaiah 21:1, Ezekiel 38:16, Proverbs 26:2, 1 Chronicles 12:8.—Joshua 22:26 is peculiar if text right. Isaiah 44:14 **כִּי** text dubious.

§ 94. The inf. with **וְ** is also used as a circumscription in various senses of the imperfect. (a) As a periphrastic fut. Genesis 15:12 **וְ** and it was, the sun was about to set, Joshua 2:5. Isaiah 38:20 **וְ** Je. is (ready, about) to save me. Isaiah 10:32, Jeremiah 51:49, Psalms 25:14; Psalms 49:15, Proverbs 19:8, Ecclesiastes 3:15, 1 Chronicles 9:25.—In 1 Samuel 14:21 rd. **וְ** they also turned to be. (b) As a gerundive, in the sense of is to be, must be, ought to be. 2 Kings 4:13 **וְ** what is to be done for thee? should one speak for thee to the king? 2 Kings 13:19 **וְ** percutiendum erat. Isaiah 5:4, Hosea 9:13, Psalms 32:9; Psalms 49:15, Job 30:6, 2 Samuel 4:10. Or in the sense of can be, Judges 1:19, 2 Samuel 14:19 (**וְ** = **כִּי**).—The consn. in Genesis 15:12, Joshua 2:5 appears to be as 1 Samuel 7:10, 2 Samuel 2:24, 1 Kings 20:40, 2 Kings 2:11, and often, the vb. was being understood.

§ 95. The negative inf. is formed—(a) Usually by particle **לֹא** with **וְ**, as Genesis 3:11 **לֹא** I commanded thee not to eat of it, Deuteronomy 4:21, 1 Kings 11:10. This particle negatives inf. in its various

uses, e.g. when it expresses purpose, Genesis 4:15; Genesis 38:9, and frequently in its gerundial or explicative sense, Genesis 19:21, Exodus 8:29, Deuteronomy 3:3; Deuteronomy 8:11; Deuteronomy 17:12, Joshua 5:6, Judges 2:23; Judges 8:1, Jeremiah 16:12; Jeremiah 17:23-24, Jeremiah 17:27.

(b) The inf. as periphrastic fut. or gerundive (§ 94) is negated by **לֹא-יִשְׁׁרָא** or **לֹא-יִשְׁׁרָאֵם**. Amos 6:10 **לֹא-יִשְׁׁרָאֵם** the name of Je. must not be mentioned; Judges 1:19 (could not dispossess), 1 Chronicles 5:1. Esther 4:2 **לֹא-יִשְׁׁרָאֵם** the gate must not be gone to. Ezra 9:15, 2 Chronicles 5:11; 2 Chronicles 20:6, 2 Chronicles 20:17; 2 Chronicles 22:9, Esther 8:8, Psalms 40:5, Ecclesiastes 3:14. There seems no difference in sense between **לֹא-יִשְׁׁרָא** and **לֹא-יִשְׁׁרָאֵם**, though the latter is common in the later style; cf. 1 Chronicles 15:2 with 23. 26. Jeremiah 4:11 does not belong here.

§ 96. In the progress of the discourse, when new clauses are added with and, the inf. is very generally changed into the finite construction. Genesis 39:18 **וַיִּשְׁׁרָא** lifted up my voice and cried; 2 Kings 18:32 **וַיִּשְׁׁרָא** till I come and take you. Genesis 27:45, Judges 6:18, 1 Samuel 24:11, Isaiah 5:24; Isaiah 10:2; Isaiah 13:9; Isaiah 30:12, Isaiah 30:26; Isaiah 45:1, Amos 1:9, Amos 1:11, Psalms 104:14, Psalms 104:15. This resolution is necessary with a neg. clause, Amos 1:9. Cf. Rem. 2.

Rem. 1. The pleonastic neg. **לֹא-יִשְׁׁרָא** (§ 95) occurs 2 Kings 23:10 (cf. **לֹא-יִשְׁׁרָא** Ezekiel 21:20), and **לֹא-יִשְׁׁרָא** Numbers 14:16 because Je. was not able.— The inf. is sometimes negated by prep. **לֹא-מֵרָחוֹק** away from, as Isaiah 5:6 **לֹא-יִשְׁׁרָא** command not to rain. So after to swear Isaiah 54:9, cf. Deuteronomy 4:21, and to beware Genesis 31:29 (cf. Genesis 31:24), 2 Kings 6:9. Occasionally a periphrasis of **לֹא-יִשְׁׁרָא** saying and direct speech is employed, Genesis 3:11 with Genesis 3:17, Amos 2:12.

Rem. 2. The finite tense consecutive to the inf. (§ 96) will show the nuances of time, relation, &c., in which the inf. was used. Thus Genesis 39:18, 1 Samuel 24:11, the inf. referred to a past act; 2 Kings 18:32, Judges 6:18 to a future one, and Amos 1:11 to a frequentative action. Loose constructions occasionally arise in the process of resolution, e.g. Hosea 9:7 **לֹא-יִשְׁׁרָא** i.e. **לֹא-יִשְׁׁרָא** and because... is great; so Jeremiah 30:14, Jeremiah 30:15. So perhaps 1 Samuel 4:19 **לֹא-יִשְׁׁרָא**... i.e. **לֹא-יִשְׁׁרָא** (**לֹא-יִשְׁׁרָא**) and regarding the fact that he was dead.

Rem. 3. Sometimes, esp. in later style, the inf. with suff. appears used for finite form, Job 9:27 **לֹא-יִשְׁׁרָאֵם** if I think (my thought be). Jeremiah 9:6, Zephaniah 3:20, Daniel 11:1. Comp. also the consn. Exodus 9:18, 2 Samuel 19:24.

Rem. 4. The inf. cons. with and is used, particularly in later style, in continuation of a preceding finite or other form (cf. inf. abs. § 88). Several times **וְיִשְׁׁרָא**, Exodus 32:29, Jeremiah 17:10; Jeremiah 19:12, Daniel 12:11. Originally and in the older passages the inf. stood perhaps under the influence of a will or purpose implicitly contained in preceding clause, but in many cases this cannot any more be discovered; the inf. is merely a shorter way of indicating the action. Amos 8:4, Hosea 12:2 (Sep. wants and), 1 Samuel 8:12, Jeremiah 44:19, Ezekiel 13:22, Isaiah 44:28,

Leviticus 10:10-11, Nehemiah 8:13, Psalms 104:21, Job 34:8, 1 Chronicles 6:34; 1 Chronicles 10:13, 2 Chronicles 7:17; 2 Chronicles 8:13, Ecclesiastes 9:1, Daniel 2:16, Daniel 2:18. In Genesis 42:25 and to restore is under "commanded," the preceding clause being brachylogy usual with "command." Prep. omitted 1 Chronicles 21:24, cf. 2 Samuel 24:24.

Rem. 5. Though the pass. inf. is quite common the act. is often used where pass. might be expected. Genesis 4:13, Exodus 19:13, 1 Samuel 18:19, Isaiah 18:3, Hosea 10:10, Jeremiah 6:15; Jeremiah 25:34; Jeremiah 41:4, Haggai 2:15, Psalms 42:3; Psalms 67:3, Job 20:4, Ecclesiastes 3:2.

Obs.— In composition, if doubt arise, it is safe to use prep. ■■■■ before inf., as the bare inf. being a noun can be governed properly only by a trans. verb. The prep. must be used: 1. After verbs expressing purpose and verbs of motion, Genesis 2:15, Exodus 3:4. 2. After a nominal sent., pos. or neg., Genesis 2:5; Genesis 24:25. 3. After an adj., Genesis 19:20, Isaiah 5:22 (Job 3:8 a rare exception). 4. After a noun, Hosea 8:11; Hosea 10:12, Isaiah 5:22, unless the inf. be gen., Genesis 29:7. Such verbs, however, as ■■■■■■■■ to be able, ■■■■■■■■ to refuse, are trans. in Heb. and may take bare inf., Deuteronomy 1:9, Hosea 8:5, Isaiah 1:13, Numbers 22:14, Jeremiah 3:1-25, Jeremiah 3:1-25; so ■■■■■■■■■■ to be weary, Isaiah 1:14, Jeremiah 15:6.

The Nomen Agentis or Participle

The Nomen Agentis or Participle

§ 97. The ptcp. or nomen agentis partakes of the nature both of the noun (adj.) and the verb. It presents the person or subj. in the continuous exercise or exhibition of the action or condition denoted by the verb. The pass. ptcp. describes the subj. as having the action continuously exercised upon him, or at least differs from the adj. in presenting the state of the subj. as the result of an action.

Rem. 1. The ptcp. carries the notion of action, operation, like the verb, while the quality expressed by the adj. inheres in the subj. as a mere motionless characteristic. On the other hand the ptcp. differs from the impf. in that the continuousness of the impf. is not unbroken, but mere repetition of the action. The ptcp. is a line, the impf. a succession of points.

It is but natural, however, that act. ptcps. expressing conditions or operations which are habitual should come to be used as nouns, as אֱוֹיֵב friend, אֶיֶבֶת enemy, שֹׁפֵט judge, שֹׁמֵר watchman, רֹאֵה seer, &c., and that pass. ptcps. should in usage become adjectives. The ptcp. נִיחַ in particular has the sense of the Lat. gerundive and adj. in bilis, as אֲרֵיבָהּ to be feared, terrible, אֲרֵיבָהּ אֶסְתִּימָנֻס aëstimandus, אֲרֵיבָהּ אֶשְׁרֵיבָהּ desirable, אֲרֵיבָהּ אֶשְׁרֵיבָהּ detestable, אֲרֵיבָהּ אֶשְׁרֵיבָהּ honourable. Occasionally ptcp. פּוֹדֵהּ, אֲרֵיבָהּ אֶשְׁרֵיבָהּ laudandus, Psalms 96:4. Possibly Kal, Psalms 137:8 (some point אֲרֵיבָהּ אֶשְׁרֵיבָהּ). Jeremiah 4:30, Isaiah 23:12, are real or imagined pasts. See Isaiah 2:22, Psalms 18:3; Psalms 19:10; Psalms 22:31; Psalms 76:7; Psalms 102:19, Job 15:16. In like manner the difference between ptcp. and impf. is often scarcely discernible in usage. Genesis 2:10, Exodus 13:15, Leviticus 11:47, Numbers 24:4, Numbers 24:16. Cf. Judges 4:22 with 2 Kings 6:19.

§ 98. Construction of ptcp.—The ptcp. is construed—(a) Verbally, taking the government of its verb, acc. ox prep. Genesis 32:11 אֲרֵיבָהּ אֶשְׁרֵיבָהּ אֶשְׁרֵיבָהּ I fear him; Genesis 25:28 אֲרֵיבָהּ אֶשְׁרֵיבָהּ אֶשְׁרֵיבָהּ אֶשְׁרֵיבָהּ Reb. loved Jacob. Genesis 27:8; Genesis 37:7, Genesis 37:16; Genesis 40:8, Genesis 40:17; Genesis 41:9; Genesis 42:29, 1 Samuel 11:3, 2 Samuel 14:18, 1 Kings 18:3, Amos 5:8-9, Amos 5:18. With prep. Genesis 16:13; Genesis 26:11, 1 Samuel 17:19; 1 Samuel 23:1-29. I, 2 Samuel 23:3, Psalms 89:9. The ptcp. may take any acc. taken by its verb; Deuteronomy 6:11 אֲרֵיבָהּ אֶשְׁרֵיבָהּ אֶשְׁרֵיבָהּ full of every good, Amos 2:13; cogn. acc. 1 Kings 1:40; or two acc., 2 Samuel 1:24 אֲרֵיבָהּ אֶשְׁרֵיבָהּ אֶשְׁרֵיבָהּ who clothed you with crimson. Zephaniah 1:9.

(b) Or, nominally, being in cons. with following gen. Genesis 3:5 אֲרֵיבָהּ אֶשְׁרֵיבָהּ אֶשְׁרֵיבָהּ knowing good and evil; Hosea 2:5 אֲרֵיבָהּ אֶשְׁרֵיבָהּ אֶשְׁרֵיבָהּ who give my bread and water. This consn. is very common: the act. ptcp. of verbs governing a direct obj. take this obj. in gen.; and the pass. ptcp. of such verbs take the subj. of the verbs in the gen. Genesis 22:12 אֲרֵיבָהּ אֶשְׁרֵיבָהּ אֶשְׁרֵיבָהּ thou fearest God; Hosea 3:1 אֲרֵיבָהּ אֶשְׁרֵיבָהּ

(b) Owing to the emphasis thrown by the idea and usage of ptc. on the subj. the latter usually precedes. Genesis 2:10

and a river went forth; Genesis 24:21 and the man gazed at her, Genesis 24:13, Genesis 24:37 (see above in a). This order is usual with and in rel. clauses, Genesis 18:17; Genesis 24:37; Genesis 28:20; Genesis 31:43. On the other hand, if emphasis fall on ptc., and in clauses beginning with for, that, if, which give prominence to the pred., the ptc. precedes the subj. Genesis 30:1 and if not I die; Genesis 3:5 for God knoweth, Genesis 15:14; Genesis 19:13; Genesis 25:30; Genesis 29:9; Genesis 32:12; Genesis 41:32. With interrog., Genesis 4:9; Genesis 18:17, Numbers 11:29. After Judges 3:24.

(c) The ptc. does not indicate time, its colour in this respect being taken from the connection in which it stands. The pass. ptc. refers chiefly to the past, though not exclusively. The act. ptc. is mainly descriptive of something present, i.e. either actually present to the speaker, or present to him in idea, as the fut. instans; or, as in circumst. clauses, present to the main action spoken of, though this may be in the past. Genesis 4:10 thy brother's blood crieth. Genesis 19:13-14 for we are destroying (going to des.). 1 Samuel 1:12 she prayed long Eli watching her mouth. See ex. in Rem. 1.

(d) Owing to its nominal character the ptc. is negated by . The place of the neg. varies. Genesis 41:8

there was none interpreting them; cf. different order, Genesis 40:8; Genesis 41:15. Exodus 5:16 straw is not given; 1 Kings 6:18 no stone was seen. The often takes suff. of subj., Genesis 43:5 if thou dost not let go, Exodus 5:10.—Genesis 20:7; Genesis 39:23; Genesis 41:24, Exodus 3:2, Deuteronomy 4:22; Deuteronomy 22:27, Joshua 6:1, Judges 3:25, 1 Samuel 3:1; 1 Samuel 22:8; 1 Samuel 26:12, 1 Kings 6:18, Hosea 5:14, Amos 5:2, Amos 5:6, Isaiah 5:27; Isaiah 17:2; Isaiah 22:22, Jeremiah 9:22. See Rem. 3.

(e) When additional clauses are joined by and to a participial consn. the finite tense is usually employed, though not always. Genesis 35:3 the God who answered me, and was with me; Genesis 27:33 who hunted venison, and brought it. In animated speech without and, Isaiah 5:8 who join house to house, lay field to field; cf. Psalms 147:14-16.—Genesis 7:4; Genesis 17:19; Genesis 48:4, Deuteronomy 4:22, 1 Samuel 2:6, 1 Samuel 2:8, 1 Samuel 2:31; 2 Samuel 20:12, Isaiah 5:23; Isaiah 14:17; Isaiah 29:21; Isaiah 30:2; Isaiah 31:1; Isaiah 44:25-26; Isaiah 48:1, Amos 5:7-12, Hosea 2:14, Jeremiah 13:10, Psalms 18:32. This change to the finite is necessary when the additional clause is neg. See Rem. 4.

(f) As the ptc. presents the subj. as in the continuous exercise of the action, it is greatly employed in describing scenes of a striking kind and in circumstantial clauses (§ 138b). Much of the picturesqueness of prose historical writing is due to it. So it is used with such particles as

■■■■■■ behold, ■■■■■■ still, while. 1 Kings 22:10 the kings ■■■■■■ ■■■■■■
 ■■■■■■ ■■■■■■ ■■■■■■ ■■■■■■
 ■■■■■■ were sitting, each on his throne, clothed in their robes, and all the
 prophets were prophesying before them; so 1 Kings 22:12, 1 Kings 19:1-21; 1 Kings 15:30 David's
 ascent of Olivet, cf. v. 18, 23. Isaiah 6:2, 2 Samuel 12:19, 1 Samuel 9:11, 1 Samuel 9:14, 1
 Samuel 9:27, Isaiah 5:28, Numbers 11:27, 1 Kings 12:6, 2 Kings 2:11. With ■■■■■■, Genesis
 25:32; Genesis 37:7; Genesis 41:1-3, 1 Samuel 10:22; 1 Samuel 12:2, 2 Kings 17:26. With
 ■■■■■■, Genesis 18:22, Exodus 9:2, Exodus 9:17, 1 Kings 1:14, 1 Kings 1:22, 1 Kings 1:42, 2
 Kings 6:33, Jeremiah 33:1, Job 2:3. So with ■■■■■■ and ■■■■■■. Genesis 24:42, Genesis
 24:49; Genesis 43:4, Deuteronomy 29:14, Judges 6:36.

Rem. 1. The time of ptcp., § 100c. Exx. of present time: Genesis 16:8; Genesis 19:15; Genesis
 32:12; Genesis 37:16; Genesis 43:18, Deuteronomy 4:1; Deuteronomy 12:8 and often, Judges
 7:10; Judges 18:3, 1 Samuel 14:11, Isaiah 1:7, Hosea 3:1. Exx. of past time: Genesis 39:23
 ■■■■■■ ■■■■ ■■■■■■ ■■ ■■■■■■■■■■■■ whatever he did Je. prospered, Jeremiah 37:7;
 Jeremiah 37:15; Jeremiah 40:6; Jeremiah 41:1 seq., Exodus 18:5, Exodus 18:14, Deuteronomy
 4:12, Judges 4:22; Judges 14:4; Judges 19:27, 1 Samuel 2:13; 1 Samuel 9:11, 1 Kings 3:2; 1
 Kings 4:20; 1 Kings 6:27, 2 Kings 13:21. Exx. of fut. time: Genesis 7:4; Genesis 17:19; Genesis
 41:25, Genesis 41:28; Genesis 49:29, Exodus 33:15, Judges 11:9; Judges 15:3, 1 Samuel 20:36,
 2 Samuel 12:23, 2 Kings 4:16, Psalms 22:31; Psalms 102:18. Particularly with ■■■■■■■■■■, as
 Genesis 15:3; Genesis 20:3; Genesis 24:13; 1 Samuel 3:11, 1 Kings 13:2, Isaiah 3:1; Isaiah 7:14,
 Amos 8:11. The ptcp. with ■■■■■■ however may refer to any time, as pres., Genesis 38:1-30,
 Genesis 24:1-67 is with child, Judges 9:36, 1 Samuel 10:22, 1 Kings 1:25; 1 Kings 17:12; or past,
 Genesis 40:6; Genesis 41:1, Amos 7:1, Amos 7:4, Amos 7:7.

The ptcp., even without copula, may express juss. sense; Genesis 3:14 ■■■■■■ ■■■■■■
 cursed be thou, Genesis 9:26; Genesis 24:27, 1 Kings 2:45, cf. Rth_2:19.

Rem. 2. In order to express more distinctly the idea of duration, particularly in past, the verb
 ■■■■■■ is sometimes used with the ptcp., generally in a clause of circumstance explicative of the
 main narrative, but also in an independent statement. Genesis 37:2 ■■■■■■ ■■■■■■
 ■■■■■■ Jos. was herding; Judges 16:21 ■■■■■■ ■■■■■■ ■■■■■■
 ■■■■■■■■■■■■ and he continued to grind; 1 Samuel 2:11 ■■■■■■■■■■ ■■■■■■
 ■■■■■■■■■■ ■■■■■■■■■■ and the child continued to minister. Genesis 4:17; Genesis 39:22,
 Exodus 3:1, Deuteronomy 9:7, Deuteronomy 9:22, Deuteronomy 9:24; Deuteronomy 28:29,
 Judges 1:7, 1 Samuel 18:29, 2 Samuel 3:6, 2 Samuel 3:17; 2 Samuel 7:6, 2 Kings 17:25-41; 2
 Kings 18:4, Isaiah 2:2; Isaiah 59:2, Jeremiah 26:18, Jeremiah 26:20, Hosea 9:17, Psalms 122:2,
 Job 1:14. Pass. ptcp. Leviticus 13:45, 1 Kings 22:35, Jeremiah 14:16; Jeremiah 36:30, Zechariah
 3:3. The usage is more common in the later style (occurring sometimes with almost no emphasis).
 Nehemiah 1:4; Nehemiah 2:13-15, 1 Chronicles 6:17; 1 Chronicles 18:14, 2 Chronicles 30:10; 2
 Chronicles 36:16, Esther 2:15, Daniel 1:16; Daniel 5:19; Daniel 10:9.

Rem. 3. The ptcp. is negated by ■■■■■■ when an attributive. Jeremiah 2:2 ■■■■■■ ■■■■■
 ■■■■■■■■■■■■ a land not sown (cf. adj. Deuteronomy 32:6, Hosea 13:13). Jeremiah 18:15,
 Habakkuk 1:14 in an attributive clause, Job 29:12. Cf. 2 Samuel 1:21, Hosea 7:8. But also in a
 number of cases when pred., perhaps with rather more force, Numbers 35:23 (= Deuteronomy

19:4), Deuteronomy 28:61, 2 Samuel 3:34, Jeremiah 4:22, Ezekiel 4:14; Ezekiel 22:24, Zephaniah 3:5, Psalms 38:14, Job 12:3. The double neg. of 1 Kings 10:21 is wanting in 2 Chronicles 9:20. The accents show Isaiah 62:12, Jeremiah 6:8, to be perf.; Zephaniah 2:1 is doubtful. Of course ■■■■ ■■■■■■■■■■ Hosea 1:6, ■■■■ ■■■■■■■■■■ Isaiah 54:11, are perfs.

Rem. 4. The finite tense which continues ptc. will vary (cf. on inf. § 96, R. 2). It will be vav conv. impf. when ptc. referred to a fact in the past, Genesis 27:33; Genesis 35:3, or was equivalent to a perf. of experience, Amos 5:7-8; Amos 9:5. It will be simple impf. or vav conv. perf. when ptc. expressed a thing habitual or general, 2 Samuel 20:12, Amos 8:14, Isaiah 5:8, Micah 3:5, Micah 3:9, or referred to fut., 1 Kings 13:2, 1 Kings 13:3.

Rem. 5. The ptc. being of weaker force than finite tense, sometimes uses prep. ■■■■ instead of acc. to convey the action, particularly when obj. precedes. Isaiah 11:9 ■■■■■■■■■■ ■■■■■■■■■■ waters covering the sea. Numbers 10:25, Deuteronomy 4:42, Amos 6:3 (cf. Isaiah 66:5), Isaiah 14:2. So in Ar., limâlihi fîha muhîna, making light of his money, Am. b. Keith. Isaiah 14:4.

Rem. 6. The ptc. without subj. tends to be used in later style for 3rd pers. like finite verb. Joshua 8:6, Nehemiah 6:6; Nehemiah 9:3, Nehemiah 9:5, Isaiah 13:5, and in Psalms. So occasionally for inf., Jeremiah 2:17 ■■■■ ■■■■■■■■■■ the time when he led thee. Genesis 38:29 (comp. Malachi 1:7 with 8; Malachi 1:12; Malachi 2:17; also Malachi 2:15). In Ezekiel 27:34 rd. ■■■■■■■■■■ ■■■■■■■■■■. Both uses are common in post-biblical Heb.

Rem. 7. The pass. ptc. appears in some cases to express a state which is the result of the subject's own action. Isaiah 26:3 ■■■■■■■■■■ trusting, Psalms 103:14 ■■■■■■■■■■ mindful, Isaiah 53:3 ■■■■■■■■■■ acquainted with. Cf. 1 Samuel 2:18, Judges 18:11, Ezekiel 9:2-3, Son_3:8.

Subordination of Nouns to the Verb by Means of Prepositions

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§ 101. The action of the verb often reaches the obj. through the medium of a prep. The prepp. may be assumed to be—1. Words expressing locality. 2. Then they are transferred to the sphere of time. 3. And, finally, they are used to express relations which are intellectual or ideal.

When several words are coupled together under the regimen of the same prep. it is often repeated before each, as Hosea 2:19 **וְהָיָה אֶרְצָהּ לָנוּ וְהָיָה אֲנִי לָהּ וְהָיָה אֲנִי לָהּ וְהָיָה אֲנִי לָהּ** Genesis 12:1; Genesis 40:2, 2 Samuel 6:5, Hosea 1:7. But usage varies, Hosea 2:18; Hosea 3:2. Sometimes, in poetry especially, the prep. exerts its influence over a second clause without being repeated, Isaiah 28:6 for **וְהָיָה אֶרְצָהּ לָנוּ**, Job 15:3 for **וְהָיָה אֶרְצָהּ לָנוּ**, Isaiah 30:1 from my spirit, Isaiah 48:9 for the sake of my praise.

Certain prepp. of motion, chiefly **בְּ** and **לְ**, are used with verbs that do not express motion, and, on the other hand, a prep. of rest such as **בְּ** may be used with a verb of motion. This pregnant consn., as it has been called, permits the ellipse of a verb. 1 Samuel 7:8 **וְהָיָה אֶרְצָהּ לָנוּ** be not silent (turning away) from us. Psalms 22:21 **וְהָיָה אֶרְצָהּ לָנוּ** heard (and delivered) me from the horns. 1 Samuel 24:15 **וְהָיָה אֶרְצָהּ לָנוּ**, cf. 2 Samuel 18:19. Isaiah 38:17, Ezekiel 28:16 profane (and cast) thee from the mount, Psalms 28:1-9; Psalms 18:22; Psalms 73:27, Ezra 2:62.—Genesis 19:27 **וְהָיָה אֶרְצָהּ לָנוּ**... **וְהָיָה אֶרְצָהּ לָנוּ** he rose early (and went) unto the place, Son_7:13. Genesis 42:28 **וְהָיָה אֶרְצָהּ לָנוּ** **וְהָיָה אֶרְצָהּ לָנוּ** they trembled (and looked) unto one another; and often with verbs of fear, wonder, &c., Genesis 43:33, Isaiah 13:8, Hosea 3:5 come trembling unto, Micah 7:17, cf. Isaiah 41:1, Psalms 89:39 profaned (and cast) to the ground, Psalms 74:7. Isaiah 14:17, Genesis 14:3. With 1 Samuel 21:2 (if text **וְהָיָה אֶרְצָהּ לָנוּ** right) cf. Genesis 46:28 :1 Sa. 1 Samuel 13:7 rd. prob. **וְהָיָה אֶרְצָהּ לָנוּ** trembled from after him (left him from fear). So the brief language, 1 Samuel 15:23, rejected thee **וְהָיָה אֶרְצָהּ לָנוּ** from (being) king, cf. 1 Samuel 15:26 **וְהָיָה אֶרְצָהּ לָנוּ**; 1 Kings 15:13 removed her **וְהָיָה אֶרְצָהּ לָנוּ** from being queen-mother. Isaiah 7:8; Isaiah 17:1, Hosea 9:12, Jeremiah 48:2, Psalms 83:4. Psalms 55:18 **וְהָיָה אֶרְצָהּ לָנוּ** redeemed (so as to be) in peace, Psalms 23:6? 1 Samuel 22:4 **וְהָיָה אֶרְצָהּ לָנוּ** **וְהָיָה אֶרְצָהּ לָנוּ** led them (so that they were) in the presence of the king of Moab.

Rem. 1. The prepp. are either, (a) of rest in, as **בְּ**; (b) of motion in the direction of, as **בְּ**, **לְ**, **בְּ**; (c) of motion away from, as **בְּ**; or (d) of the expression of other relations, as **בְּ** over, above, upon, **בְּ** under, &c. In addition there are compound prepp., mostly with **בְּ** or **בְּ** as first element. See the Lexx. Only a few points can be noticed.

(a) Prep. **בְּ** is either in, within (Ar. fi), or, at, on of contact (Ar. bi). Most of its uses are reducible to these two senses, e.g. **וְהָיָה אֶרְצָהּ לָנוּ** in the house, **וְהָיָה אֶרְצָהּ לָנוּ**, **וְהָיָה אֶרְצָהּ לָנוּ** in, on

the mountain; of time, ■■■■■■■■■■■■. Hence its use with verbs to touch ■■■■■■■■■■, to cleave to ■■■■■■■■■■, to hold ■■■■■■■■■■, ■■■■■■■■■■. From the sense of in (in the sphere of, embodied in) comes its use with pred. (beth essentiaē), as Psalms 68:4 ■■■■■■■■■■ ■■■■■■■■■■ (in) Jah is his name, Exodus 18:4 God ■■■■■■■■■■■■■■■■■■■■ is (in) my help, Psalms 35:2. And otherwise, Exodus 6:3 I appeared ■■■■■■■■■■ ■■■■■■■■■■ as El Shaddai, Isaiah 40:10 ■■■■■■■■■■■■■■■■■■■■ as a strong one, Psalms 39:6 as an image; Psalms 37:20; Psalms 146:5, Proverbs 3:26, Job 23:13, Leviticus 17:11. With ptcp. the plur. is used, though ref. be to a single person, Judges 11:35 ■■■■■■■■■■■■■■■■■■■■ among my troublers = my troubler, Psalms 54:4; Psalms 118:7; Psalms 99:6 as (being) his priests, cf. Hosea 11:4. So other allied senses, e.g. where we use with, ■■■■■■■■■■ ■■■■■■■■■■ with a great army (in, in the element of; less naturally of contact, and so accompaniment), ■■■■■■■■■■■■■■■■■■■■ with my staff, Genesis 32:10; so with of instrument, Micah 5:1 ■■■■■■■■■■■■■■■■■■■■ with the rod, Isaiah 10:24, Isaiah 10:34; of persons, in, through, Hosea 1:7 ■■■■■■■■■■■■■■■■■■■■ through Je., Genesis 9:6. Similar is ■■■■ of price, Genesis 30:16, ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ for (with) the mandrakes, Genesis 30:26, Genesis 33:19; Genesis 37:28, 1 Kings 10:29. Finally ■■■■ has partitive sense, Job 7:13 my bed ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ will bear of (in) my complaint, Numbers 11:17, Ezekiel 18:20. On ■■■■ with obj., § 73, R. 6.

(b) Prep. ■■■■ expresses motion towards, in the direction of, whether the goal be reached or not. Genesis 2:19 brought them ■■■■■■■■■■■■■■■■■■■■ unto the man, Genesis 3:19 unto the dust, Genesis 6:18 into the ark, Genesis 19:3, 2 Samuel 5:8. Then less literally, Genesis 39:7 lifted up her eyes ■■■■■■■■■■■■■■■■■■■■ towards (upon) Jos., Deuteronomy 24:15; Genesis 32:30 ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ face to face, Numbers 12:8 mouth to mouth. So after verbs to speak, ■■■■■■■■■■ ■■■■ (mostly with this verb). After verbs of speaking, in the sense of of, in reference to, Genesis 20:2, 1 Samuel 1:27; 1 Samuel 3:12, 2 Samuel 7:19, Isaiah 29:22, Psalms 2:7. Naturally unto may mean in addition to, 1 Samuel 14:34 eat ■■■■■■■■■■■■■■■■■■■■ with the blood, Leviticus 18:18, 1 Kings 10:7, Lamentations 3:41, Ezekiel 7:26 (■■■■■ is more common in this sense, and the two prepp. are often confounded). The verb may give to unto the complexion of hostility, Genesis 4:8 rose up ■■■■■■■■■■■■■■■■■■■■ against Abel, Genesis 22:12, Judges 1:10, Isaiah 2:4; Isaiah 3:8.

Prep. ■■■■ to may like ■■■■ imply motion to, Genesis 24:54; Genesis 27:14, Genesis 27:25, 1 Samuel 25:35, Isaiah 53:7, Jeremiah 12:15 (perhaps oftener in later style, 2 Chronicles 1:13), but oftenest expresses direction to, and greatly in an ideal sense. Hence with verb to say ■■■■■■■■■■; and after verbs of speaking, remembering, &c., in the sense of in reference to, Genesis 20:13 ■■■■■■■■■■■■■■■■■■■■ say of me, Psalms 3:2; Psalms 132:1, Jeremiah 2:2, Ezekiel 18:22; Ezekiel 33:16, 1 Kings 2:4; 1 Kings 20:7, Genesis 17:20; Genesis 19:21; Genesis 27:8; Genesis 42:9; Genesis 45:1, Isaiah 5:1. So Isaiah 8:1 ■■■■■■■■■■■■■■■■■■■■, though the ■■■■ is not to be translated. In particular, ■■■■ is used to introduce the indirect obj. (dat.), Judges 1:13 ■■■■■■■■■■■■■■■■■■■■ gave him, and in the various senses of the dat., Genesis 24:29 ■■■■■■■■■■■■■■■■■■■■ ■■■■ R. had a brother, Genesis 13:5. The so-called dat. commodi (or, incommodi, Jeremiah 2:21, Micah 2:4, Ezekiel 37:11, Psalms 137:7), Isaiah 6:8 ■■■■ ■■■■■■■■■■■■■■■■■■■■, Judges 1:1, Deuteronomy 30:11, Deuteronomy 30:13; particularly in the form of the ethical dat., when the action is reflected back upon the agent and done for him. Mostly with imper.: Genesis 12:1 ■■■■■■■■■■■■■■■■■■■■ get thee, Genesis 22:5 ■■■■■■■■■■■■■■■■■■■■ sit you here, Genesis 21:16

she sat her down; Deuteronomy 1:1-46, Deut. 7, 40; Deuteronomy 2:3; Deuteronomy 5:27, Joshua 7:10; Joshua 22:19, 1 Kings 17:3, Isaiah 2:22; Isaiah 36:9; Isaiah 40:9, Amos 2:13; Amos 7:12, Psalms 120:6; Psalms 122:3; Psalms 123:4. On use of **לְ** to express second obj. after to make, put, &c., § 78, R. 5; with agent of pass., § 81; to circumscribe the gen., § 28, R. 5.—Prep. **לְ** also expresses the norm, according to (perh. allied to in ref. to), Isaiah 11:3 **לְ** according to the sight of his eyes, Genesis 33:14; Genesis 13:3, 1 Samuel 25:42, Hosea 10:12? Comp. such phrases as 1 Samuel 1:18 **לְ** went her way, 1 Samuel 1:17 **לְ** go in peace; to smite **לְ** with the edge, Isaiah 1:5 **לְ**, Isaiah 50:11. On **לְ** with obj. cf. § 73, R. 7.

The prep. **לְ** unto, as far as to, often includes the limit, 1 Samuel 17:52; esp. the form (**לְ**) **לְ**... **לְ**, Genesis 31:24 **לְ** good or evil (from g. to e.), Genesis 14:23; Genesis 19:11, Exodus 22:4, 1 Kings 6:24, Isaiah 1:6. The form **לְ** is common, Deuteronomy 4:32, Judges 19:30, 2 Samuel 7:6, cf. Isaiah 7:17, Amos 6:14. In later style the compound **לְ** **לְ** is common, 2 Chronicles 28:9; 2 Chronicles 29:28, cf. 1 Kings 18:29; Judges 3:3 in the phrase "unto the entering in of Hamath," 1 Chronicles 13:5, cf. 1 Chronicles 5:9. The sense up to becomes = even (cf. Ar. hatta), Numbers 8:4, 1 Samuel 2:5, Haggai 2:19, Job 25:5, cf. Exodus 9:7, Deuteronomy 2:5.

(c) Prep. **לְ** may be a noun = a part. Its various senses follow from this, e.g. (1) the partitive, Genesis 30:14 **לְ** some of thy son's mandrakes, Genesis 28:11; Genesis 45:23, Exodus 4:9; Exodus 6:25; Exodus 16:27; Exodus 17:5, Leviticus 5:9, 1 Kings 1:6, Job 27:6, Nehemiah 5:5, Psalms 137:3 (§ 11, R. 1a). So perhaps such passages as Leviticus 4:2, Deuteronomy 15:7 (§ 35, R. 2), 1 Samuel 14:45, 2 Samuel 14:11, Exodus 12:4, unless such cases belong to (3) below, e.g. 1 Samuel 14:45 from (beginning with, starting from) a hair. Cases like Genesis 6:2; Genesis 7:22; Genesis 9:10; Genesis 17:12, where **לְ** seems to particularise, are explainable in the same way.

(2) The sense from, away from, naturally follows. Hence use of **לְ** in comparison, Exodus 12:4, 1 Samuel 15:22, 2 Samuel 20:6, Hosea 6:6 (§ 33 seq.). Hence also privative sense, away from, without, Genesis 27:39 **לְ** away from the dew, Job 11:15 **לְ** without spot, Job 19:26; Job 21:9, Isaiah 22:3, Hosea 9:11, Jeremiah 10:14; Jeremiah 48:45, Micah 3:6, Zechariah 7:11, Psalms 109:24, Proverbs 20:3. So after verbs of delivering, saving, redeeming from, restraining, ceasing from, fearing and being ashamed to do, &c. And in pregnant consns. (§ 101 above); Genesis 27:1, 1 Samuel 8:7; 1 Samuel 15:23, 1 Kings 15:13, Isaiah 7:8, Hosea 4:6; Hosea 9:12, Psalms 102:4, cf. 1 Samuel 25:17 so that there is no speaking to him. (3) The sense from may refer to source, point of starting from, e.g. frequently in the local (and temporal) sense, Genesis 12:1; Genesis 13:11; Genesis 15:4, Exodus 15:22, 1 Samuel 17:33; 1 Samuel 20:1; but then, naturally, in a causative sense (influence coming from), from, because of, by, as Genesis 48:10 his eyes were set **לְ** from old age, Isaiah 53:5 pierced **לְ** because of our transgressions. Genesis 9:11; Genesis 16:10; Genesis 49:12, Exodus 6:9, Deuteronomy 7:7, 1 Samuel 1:16, 1 Kings 14:4, Isaiah 28:7; Isaiah 40:26, Obadiah 1:9-10, Hosea 11:6. Cf. § 81.

(d) Prep. **על** has the meaning above, over, upon; e.g. locally whether of motion or rest, as Genesis 2:5 had not rained **על** upon the earth, 2 Kings 4:34 he laid himself **על** upon the child, Genesis 24:30 he saw the bracelets **על** upon the hands of his sister, Genesis 1:20 let fowl fly **על** above the earth. And in a figurative sense, Genesis 16:5 **על** my wrong be upon thee, Genesis 41:33 set him **על** over the land, Judges 3:10, 1 Samuel 15:17.

From these senses comes the use of **על** with verbs to cover, as **על**, to pity, spare **על**, **על**, to burden, as Isaiah 1:14 **על** they are a burden upon me, 2 Samuel 15:33, Job 7:20. So to express obligation, 2 Samuel 18:11 **על** it would have lain upon me to give thee, Genesis 30:28, Judges 19:20, Proverbs 7:14. With words expressing the idea of addition, Genesis 31:50 if thou take wives **על** in addition to my daughters, Genesis 32:12 **על** mother with children, Genesis 28:9; Genesis 48:22, Hosea 10:14, Amos 3:15. Other uses of **על** are similar, as Judges 9:17 **על** fought for you (over, protecting), but also in a hostile sense against, Genesis 43:18 to fall upon, Genesis 34:30 to gather themselves against, Genesis 50:20 plot against, Numbers 10:9, Amos 7:9, Isaiah 7:5, Psalms 2:2. From the sense over (being higher) comes the meaning beside, by after to stand, sit, &c. Psalms 1:3 **על** by the rivers of water, 2 Samuel 9:10 **על** at my table (also **על**), Genesis 18:2 standing beside him, Genesis 16:7; Genesis 29:2; Genesis 41:1; Exodus 14:2, Isaiah 6:2.

From the sense upon comes the use of **על** to express the condition, circumstances in which an action is performed, on which it rests or which underlie it. Here **על** seems more general than **ב** and has such meanings as amidst, although, notwithstanding, according to, &c. Jeremiah 8:18 **על** amidst trouble, Job 10:7 **על** though thou knowest, Isaiah 53:9 **על** notwithstanding that he had done no evil, Job 16:17 :2 Ki. Isaiah 24:3, Psalms 31:23, Jeremiah 6:14, Isaiah 38:15; Isaiah 60:7. Psalms 50:5. So perhaps Exodus 12:8 **על** with bitter herbs (the idea in addition to is less expressive), Numbers 9:11.

Prep. **עם** is with of accompaniment. Hence the sense of beside, near locally, Genesis 25:11; Genesis 35:4, Judges 9:6, 1 Samuel 10:2. So its use in comparisons, Job 9:26 **עם** like ships of reed, Psalms 88:4; and in the sense as well as, 1 Chronicles 25:8, Ecclesiastes 2:16. In 1 Samuel 16:12; 1 Samuel 17:42 **עם** seems used adverbially, unless **עם** be employed nominally, along with beauty or eyes.

Prep. **תחת** under, below; hence such usage as 1 Samuel 14:9 **תחת** where we stand (under us), on the spot, Joshua 5:8; Joshua 6:5, Judges 7:21, Judges 7:2 S. 2, 23. So the sense instead; and **כי** because.

The particle **כ** like, as, is either a prep. or an undeveloped noun, instar. If the latter, it may be in appos. with a previous word or in acc. of condition. If a prep. it is used in a pregnant sense; in either case it governs the gen. Psalms 95:8 harden not your hearts **כ** as at M., Psalms 83:10 do to them **כ** as to S., Genesis 34:31 **כ** as with a harlot? Hosea 2:3 **כ** as on the day. Isaiah 1:25; Isaiah 5:17; Isaiah 10:26; Isaiah 23:15; Isaiah 28:21; Isaiah 51:9, Hosea 2:15; Hosea 9:9; Hosea 12:10,

Amos 9:11, Psalms 35:14, Job 28:5; Job 29:2.

The first element of the compound prepp. is chiefly ■■■■ or ■■■■. The form ■■■■■■■■■■ in earlier writings is mostly a prep. incomodi; in later style it is used for because of, for the sake of, even in a favourable sense.

Syntax of the Sentence

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righteous art thou, Je. Particularly if the adj. be in the comparative, 1 Samuel 24:17 thou are more righteous than I; Genesis 29:19 it is better that I give her to thee. Genesis 4:13, Hosea 13:12, Psalms 111:2, Psalms 111:4; Psalms 116:5; Psalms 118:8, Psalms 118:9.

(b) In dependent sentences, e.g. after that, for, the pred. has a certain emphasis, and stands first. Genesis 3:5 for God knows, Genesis 3:6; Genesis 22:12. Esp. if subj. be a pron.; Genesis 3:10 because I was naked; Genesis 3:19; Genesis 20:7; Genesis 25:30; Genesis 29:9; Genesis 42:33, Amos 7:13. And in general the pronominal subj. is without emphasis, Genesis 24:34; Genesis 26:9; Genesis 30:1, Amos 7:14; though, of course, it may be otherwise, as when God speaks solemnly of Himself, Genesis 15:1; Genesis 26:24; Genesis 28:13. After nom. pendens the resumptive pron. with indef. pred. is unemphatic; Genesis 34:21; Genesis 40:12, Genesis 40:18; Genesis 41:25-27; Genesis 42:11.

(c) Naturally the pred. is emphatic in interrogative sentences of whatever kind. Genesis 24:65 who (pred.) is yonder man? 1 Samuel 17:43 am I a dog? Genesis 18:17. shall I hide? Genesis 4:9, Judges 2:22, 1 Samuel 16:4; though emphasis may alter this order, Exodus 16:7-8 what are we? In answers the order of question is generally retained; Genesis 29:4. from where are ye? from Haran we, Genesis 24:23-24, 2 Kings 10:13. But great variety appears in use of the pron.; cf. Genesis 24:65.

The prep. with noun or pron. when meaning to be to, to have, often stands first; Genesis 26:20 the water is ours; Genesis 29:16 and L. had two daughters. Genesis 19:8; Genesis 31:16; Genesis 48:5, Exodus 2:16, Judges 3:16, 1 Samuel 1:2; 1 Samuel 17:12; 1 Samuel 25:2, 2 Samuel 14:6. And so adverbial expressions, Genesis 2:12.

In the nominal sentences above the predication is expressed by the mere juxtaposition of subj. and pred. without any copula. The time also to which the predication belongs is left unexpressed.

2. The Verbal Sentence

§ 105. In the verbal sent. the idea expressed by the verb is the emphatic element, and in ordinary calm discourse the order is—pred., subj. Genesis 4:26 a son was born. And with the conversive tenses universally, which must stand at the head of the clause, Genesis 3:2 and the woman said. This kind of sentence is far the most common in prose narrative.

When, however, any emphasis falls on the subj. it may precede the verbal pred. This emphasis may be of various kinds, though generally due to some kind of antithesis, latent or expressed. Genesis 3:13 the serpent beguiled me; Genesis 37:33 it is my son's coat, an evil beast hath devoured him; Genesis 37:27 but let not our hand be upon him. Often the antithesis is expressed: Isaiah 1:3 the ox knoweth his owner, Israel does not know;

Genesis 4:2 Abel was a shepherd ██████████ ██████████ ██████████ ██████████ but Cain was a tiller of the ground; 1 Samuel 1:22. ██████████ ██████████ ██████████ ██████████ the man went up, but Hannah did not go up. Genesis 6:8; Genesis 18:33; Genesis 33:17; Genesis 35:18; Genesis 37:11, Hosea 2:21; Isaiah 1:2 and they; Amos 7:17. A new subject in distinction from others is thus introduced, e.g. Judges 1:29 and Ephraim; sometimes without and, Judges 1:30-31, Judges 1:33. Or any new point that is to be somewhat signalled, Genesis 2:6 and a mist went up. 1 Kings 2:28 and the report came to Joab. But rhythm and style must also be taken into account.

In the circumstantial sent. (§ 137) the subj. is prominent, and precedes the verbal pred. Genesis 24:31 why stand outside ██████████ ██████████ ██████████ when I have made ready the house?

Job 21:22 ██████████ ██████████ ██████████ ██████████ shall one teach God knowledge when he judges those on high? Exodus 23:9; Exodus 33:12, Judges 4:21.

Rem. 1. As stated above, there is a departure from the ordinary prose narrative style with vav impf. when a new subject has to be introduced or any important point signalled which is the beginning of a new development, e.g. Genesis 4:1, the new history after the fall. In these cases the subj. is placed first even in the verbal sent. This is particularly the usage when the event to be signalled was anterior to the events in the current of the narrative. Judges 1:16 ██████████ ██████████ ██████████ now the Kenites had gone up with Judah. Genesis 16:1; Genesis 24:62; Genesis 31:19, Judges 4:11. See exx. § 39c.

Rem. 2. It is a point of style, however, especially in prophetic parallelism, and even otherwise, to vary the consn., and after a conversive tense to use the simple tense and subj. before it with no emphasis. Isaiah 6:7 ██████████ ██████████ ██████████ ██████████. Isaiah 11:13; Isaiah 14:25; Isaiah 28:18; Isaiah 31:3, Psalms 78:64.

3. The Compound Sentence. Casus pendens

§ 106. In such a sent. as Cain's father is dead the language often prefers to say, Cain, his father is dead, ██████████ ██████████ ██████████ instead of ██████████ ██████████ ██████████. So for: the way of God is perfect, ██████████ ██████████ ██████████ Psalms 18:30. While a certain prominence is thus given to the main subject it is slight, and the rendering as for God, his way, &c., is an exaggeration. Such sentences are composite; the subj. is placed at the head in an isolated position as casus pendens, and the predication regarding it follows in a distinct sent., which may be nominal or verbal. The effect of this consn. is sometimes to give real emphasis to the chief subj., but often merely to give emphasis or vividness and lightness to the sentence as a whole. The consn. is common in sentences where the subj. is encumbered with complementary elements, so that it needs to be disentangled and restated. Genesis 3:12 ██████████ ██████████... ██████████ ██████████ the woman whom thou gavest, &c., she gave me; Genesis 15:4 ██████████ ██████████... ██████████ ██████████ he who shall come out of thy loins, he shall be thine heir; Genesis 24:7 ██████████ ██████████ ██████████ ██████████... ██████████ ██████████ Je. the God of heaven who took me, and who, &c., he shall send.

The subj. placed as an isolated inchoative is resumed by a pron. in the same case as the subj. would have had in a simple sent.

(a) Nom.—Genesis 42:11 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ we are all sons of one man; Isaiah 1:13 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■ incense (sacrificial smoke) is an abomination to me. Jeremiah 12:6 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■... ■■■■■■■■■■ even thy brethren have acted treacherously. Genesis 14:24; Genesis 22:24; Genesis 30:33; Genesis 31:16; Genesis 34:21; Genesis 41:25; Genesis 44:17; Genesis 45:20, Exodus 12:16, Judges 4:4, 2 Samuel 5:1, Deuteronomy 1:30, Deuteronomy 1:38, Deuteronomy 1:39.

(b) Gen.—Judges 17:5 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■ ■■■■■ ■■■■ the man Micah had a house of God. 2 Kings 1:4 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ from the bed which thou hast gone up into thou shalt not come down. Isaiah 4:3 ■■■■■■■■■■... ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■ he that is left shall be called holy. The prep. is sometimes placed before the main subj., and repeated with the pron. Genesis 2:17 ■■■■ ■■■■■■ ■■■■■■■■■■... ■■■■■■■■■■ ■■■■■■■■■■ but thou shalt not eat of the tree of knowledge. 2 Samuel 6:23.—Genesis 17:4, Genesis 17:15; Genesis 48:7, 1 Samuel 12:23, 1 Kings 1:20; 1 Kings 12:17, Isaiah 3:12; Isaiah 9:1; Isaiah 11:10, Hosea 9:8, Hosea 9:11, Psalms 10:5; Psalms 11:4; Psalms 125:2, Jonah 2:6.

(c) Acc.—Genesis 24:27 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■ Je. led me in the way. Genesis 28:13 ■■■■■■ ■■■■■■■■■■... ■■■■■■■■■■ the land on which thou liest will I give thee. Isaiah 1:7 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ your land strangers devour in your sight. The main subj. may be acc., which is resumed: Genesis 47:21 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ and the people he removed. Genesis 13:15; Genesis 49:8, Numbers 22:35, Judges 11:24, 1 Samuel 9:13; 1 Samuel 25:29, 1 Kings 15:13; 1 Kings 22:14, 2 Kings 9:27, Isaiah 8:13, Psalms 125:5, Deuteronomy 13:1-18; Deuteronomy 1:1-46; Psalms 14:6.

(d) In the verbal sent. the expression of the resumptive pron. throws emphasis upon the subj., the place of which at the head gives it prominence. The same is the case in the nominal sent. when the pred. is definite, as 1 Kings 18:39 ■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■ Jehovah is God! Deuteronomy 18:2 ■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■ Jehovah is his inheritance. In this case the pron. precedes the pred. Genesis 2:14; Genesis 9:18; Genesis 42:6, Deuteronomy 10:17; Deuteronomy 12:23; Deuteronomy 31:6, Deuteronomy 31:8, Isaiah 9:15; Isaiah 33:6, 1 Samuel 17:14.

When the pred. of the nominal sent. is indefinite the pron. usually follows the pred., and there is a balance of emphasis on subj. and pred., the resumptive pron. sinking almost to the rank of a copula. Genesis 41:25 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■ ■■■■■■ the dream of Ph. is one; Genesis 47:6 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■

■■■■■■■. Genesis 34:21; Genesis 45:20, Exodus 3:5; Exodus 32:16, Numbers 11:7, Deuteronomy 1:17; Deuteronomy 4:24, Joshua 5:15, 2 Samuel 21:2, 1 Kings 20:31, Micah 7:3. Cf. Psalms 76:7.

The sent. is also compound when cas. pend. is resumed by convers. tenses, e.g. 1 Kings 12:17.

Expression of Subject in Verbal Sentence

Expression of Subject in Verbal Sentence

§ 107. In the verbal sent. the subj. is expressed by the inflectional element of the form, except in 3rd pers., as **■** I know, **■** ye sold (where tem and ti express the subj.). In the nominal sent. the subj. has to be expressed. On its omission with ptcp. cf. § 100.

1. Emphasis on Subject

When emphasis falls on the pronom. subj. in verbal sent. it is expressed separately, being then placed chiefly before, but also after, the verb. The emphasis is often slight, and due to contrast. Genesis 42:8 **■** but they did not recognise him; Genesis 33:3; Genesis 42:23, Judges 4:3; Judges 13:5, Isaiah 1:2, Hosea 2:8, Amos 2:9. After the verb, Judges 8:23 **■** I will not rule over you. Genesis 24:60, Exodus 18:19, 1 Samuel 20:8; 1 Samuel 23:22, 2 Samuel 12:28; 2 Samuel 17:15, 2 Kings 10:4, Isaiah 20:6, Jeremiah 17:18. The pron. is often strengthened by **■** whether before the verb or after. Genesis 20:6; Genesis 38:11; Genesis 48:19, Judges 1:3, Judges 1:22; Judges 3:31, Hosea 4:6.

Rem. 1. These additional exx. of pron. may be turned up. Genesis 30:26; Genesis 31:6; Genesis 42:19; Genesis 43:9; Genesis 45:8, Exodus 20:22, Deuteronomy 3:28; Deuteronomy 5:24, Judges 8:21; Judges 15:12. In many cases, however, the emphasis is not on the mere pron.; the expression of the pron. gives force or solemnity to the whole phrase, which is emphatic. Particularly in responses to preceding statements or requests, as Genesis 21:24 I will swear, Genesis 38:17; Genesis 47:30, Judges 6:18 (Judges 11:9), 2 Samuel 3:13; 2 Samuel 21:6, 1 Kings 2:18; 1 Kings 5:8, 2 Kings 6:3. But also in other cases, Judges 5:3 I will sing. I will sing to the Lord. Proverbs 24:32. And in prayers the thou is merely part of the solemnity of the sentiment, 1 Kings 3:6. And so in earnest appeals, as in the phrases thou knowest, ye know, the emphasis is not on the mere pron. but belongs to the whole expression. Genesis 44:27, Joshua 14:6, 1 Samuel 28:9, 2 Samuel 17:8, 1 Kings 2:5, 1 Kings 2:15; 1 Kings 5:3, 1 Kings 5:6 (2 Kings 9:11), 2 Kings 4:1, cf. 2 Kings 19:11. Many languages whose inflected verb does not need the pron. show a tendency to express 1James 2:1-26 nd pron. So Moab. James 1:21 seq. Pleonastic expression of **■** after verb is a peculiarity of Eccles., e.g. 2 Kings 1:16; 2 Kings 2:1, 2 Kings 2:11, 2 Kings 2:15, &c., cf. Son_5:5.

2. The Indefinite Subject

§ 108. The indefinite, unnamed subj. (Eng. they, one) is expressed in various ways. (a) By 3 pers. sing. of verb, e.g. in the phrase they called the name, &c. Genesis 11:9 **■** they called its name Babel. Genesis 16:14; Genesis 21:31, Exodus 15:23. The 3 plur. is also used, 1 Samuel 23:28, 1 Chronicles 11:7; 1 Chronicles 14:11. But in other cases 3 sing. is of frequent use. Isaiah 7:24 **■** with arrows and bow shall one go there; Exodus 10:5 **■**

so that one shall not be able to see the earth.

Genesis 38:28; Genesis 48:1, Deuteronomy 15:2, 1 Samuel 16:4; 1 Samuel 23:22; 1 Samuel 26:20, 2 Samuel 15:31; 2 Samuel 16:23, 1 Kings 18:26, 2 Kings 5:4, Isaiah 6:10; Isaiah 8:4; Isaiah 14:32, Amos 6:12, Micah 2:4.

(b) By 3 plur. Genesis 29:2 from that well they watered the flocks; 1 Samuel 27:5 let them give me a place. Genesis 41:14; Genesis 49:31, 1 Samuel 1:25, 1 Kings 1:2; 1 Kings 15:8, Hosea 11:2, Hosea 11:7; Hosea 12:9, Jeremiah 8:4; Jeremiah 16:6 (sing. and pl.), Job 6:2, 2 Chronicles 25:16.

(c) By ptcp., in plur. Genesis 39:22 and whatever they did there. Isaiah 32:12, Jeremiah 38:23, Ezekiel 13:7, Nehemiah 6:10, 2 Chronicles 9:28. More rarely sing., Isaiah 21:11 one calleth unto me from Seir.

Rem. 1. The 3 sing. fem. seems used Numbers 26:59, 1 Kings 1:6. The real subject in a, b is the ptcp. sing. or plur., a caller, or the caller, called. The ptcp. is often expressed: Isaiah 28:4 which one (the seer) sees; Isaiah 28:24. Numbers 6:9, Deuteronomy 22:8, 2 Samuel 17:9, Isaiah 16:10, Jeremiah 9:24; Jeremiah 31:5, Ezekiel 33:4, Amos 9:1, Micah 5:3, Nahum 2:2, Psalms 129:3. In 2 Kings 12:9 is used for one, cf. 23:8. Amos 6:10 are there any still beside thee? the subj. is rather understood.

Rem. 2. The 3 plur. is sometimes used where human agents cannot be supposed, in the sense of pass. Job 7:3 and wearisome nights are appointed me; Job 6:2; Job 19:26; Job 34:20, Ezekiel 32:1-32; Ezekiel 25:1-17, Proverbs 9:11. The usage is common in Aram., Daniel 2:30; Daniel 4:22. So ptcp. Daniel 4:28, Daniel 4:29. Peculiar ptcp. sing., Judges 13:19 and something marvellous was done.

Rem. 3. The use of 2nd person for the indeterminate subj. is rare, except in the phrase till thou comest = as far as, 1 Kings 18:46, Genesis 10:19, Genesis 10:30; Genesis 13:10. Apparently, Isaiah 7:25 thou shalt not come there. In the injunctions of the Law thou is the community personified or each person, and in Prov. thou is the pupil of the Wiseman, though cf. Proverbs 19:25; Proverbs 26:12; Proverbs 30:28.

3. Impersonal Construction

§ 109. The verb is also used impersonally in 3 sing., perf. and impf., chiefly mas. but also fem. Judges 2:15 they were greatly distressed; Genesis 32:7. 1 Samuel 30:6, Judges 10:9. So mas. in and it was, and it shall be. So many words followed by prep. as to be amiss to, Numbers 22:34, Genesis 21:12, 2 Samuel 19:7; Jeremiah 7:6. 1 Samuel 16:16, Hosea 10:1, Jeremiah 7:23. bitter, Rth_1:13, Lamentations 1:4. to have heat, 1 K. I. I, 2, Haggai 1:6. Job 3:14 I should have had rest, Isaiah 23:12, Nehemiah 9:28. Cf. Genesis 4:5, 1 Samuel 16:23.

it.

Rem. 2. When the compound subj. is a noun with its gen. agreement may be with gen. as expressing the main idea of the phrase; or pred. being next gen. may agree with it by a kind of attraction. 1 Kings 17:16 **וְהַיַּיִן** **לֹא** **נִכְשַׁם** **וְהַיַּיִן** the cruse of oil did not fail. Isaiah 2:11, 1 Samuel 2:4, Leviticus 13:9; Job 21:21; Job 29:10; Job 38:21. Attraction of gend. Jeremiah 10:3, Leviticus 25:33; in the case of verb to be attraction by pred. Genesis 31:8, Proverbs 14:35. The pred. usually agrees with gen. after **כָּל** all, Hosea 9:4, Genesis 5:5, Exodus 15:20, but not universally, Hosea 10:14, Isaiah 64:11.

Rem. 3. In nominal sent. the pred. adj. when first is sometimes uninflected, Psalms 119:137 **יְשֻׁרִים** **הַיְשׁוּרִים** upright are thy judgments, cf. Psalms 119:155; but this is rare, except with the word **יְשֻׁרִים**; Judges 8:2, Genesis 49:15, 1 Samuel 19:4, 2 Kings 5:12, Psalms 73:28; Psalms 119:72; Psalms 147:1, Proverbs 17:1; Proverbs 20:23.—Genesis 47:3 **כָּל** is collec., cf. Deuteronomy 14:7, Ezra 3:9, Nehemiah 2:16.

Rem. 4. Plurals of Eminence such as **יְהוָה** God, **אֱלֹהִים** lord, owner, when referring to a single person, are usually in concord with sing., Exodus 21:29 **אֲשֶׁר** **הָיָה** its owner shall be killed, Isaiah 19:4 **אֱלֹהִים** a cruel lord. When **אֱלֹהִים** means gods it is construed with pl., and in a few cases even when it is God, Genesis 20:13; Genesis 35:7, Exodus 22:9, Joshua 24:19 (E.), and sometimes in the phrase living God, Deuteronomy 5:23, 1 Samuel 17:26, Jeremiah 10:10; Jeremiah 23:36. Words only used in pl. are occasionally joined to sing., e.g. 2 Samuel 10:9 **אֱלֹהִים** as fem. sing., cf. Job 16:16.

Rem. 5. Names of nations are construed in three ways: (a) with mas. sing., the name being that of the personal ancestor, Exodus 17:11, Isaiah 19:16, Amos 1:11, 1 Chronicles 18:5; 1 Chronicles 19:15-16, 1 Chronicles 19:18, 1 Chronicles 19:19. (b) Or with plur., 2 Samuel 10:17, 1 Kings 20:20, 2 Kings 6:9, 1 Chronicles 18:2, 1 Chronicles 18:13. (c) Or with fem. sing., when the ref. is to the country or when the population is treated as a collective, often personified; 2 Samuel 8:2, 2 Samuel 8:5-6; 2 Samuel 10:11; 2 Samuel 24:9, Isaiah 7:2, Jeremiah 13:19, 1 Chronicles 19:12, Job 1:15. The consns. a, b, c may interchange in the same passage. Jeremiah 48:15, Amos 2:2-3, Hosea 13:16, Malachi 2:11. Peculiar, Isaiah 18:1, Isaiah 18:2.

Rem. 6. When there are several predicates one may be in agreement and the other left uninflected. Isaiah 33:9, Micah 1:9, Zechariah 5:11; cf. on adj. § 32, R. 4. But irregularity in gend. and numb. is common, e.g. Jeremiah 31:10 **וְהָיָה** **וְהָיָה** **וְהָיָה**, Zechariah 6:7. Sometimes text may be at fault, Judges 4:20 **וְהָיָה**, inf. abs.? 1 Samuel 2:20 rd. **וְהָיָה**; 1 Samuel 25:27 **וְהָיָה**, cf. 1 Samuel 25:35. In particular, vowel terminations of verbs were not always expressed in ancient texts, and are sometimes given or omitted wrongly by Mass. Ezekiel 18:29 **וְהָיָה** as Ezekiel 18:25. With Ezekiel 20:38 **וְהָיָה** cf. Isaiah 45:24. In Lamentations 5:10 **וְהָיָה** may be due to plur. suff. in our skin, cf. 1 Chronicles 24:19, 2 Chronicles 17:14, Jeremiah 2:34.

Exx. of mas. for 2 fem. impf., Isaiah 57:8, Jeremiah 3:5, Ezekiel 22:4; Ezekiel 23:32; Ezekiel 26:14.

Particular Kinds of Sentence

Particular Kinds of Sentence

Interactive Sentence

Interactive Sentence

§ 117. Words in direct address (the voc.) are of the form of interj. as **○** O king! **○** my lord the king! and such phrases of entreaty as **○**. But any words may be uttered as exclamations, 2 Kings 4:19 **○** my head! 2 Kings 11:14 **○** treason! treason! Jeremiah 4:19 my bowels! Jeremiah 37:14 **○** it's a lie! 2 Kings 9:12. Isaiah 29:16 **○** your perversity! Jeremiah 49:16. Habakkuk 2:19 **○** it reveal! Hosea 8:1 to thy mouth the trumpet! 2 Samuel 13:12 **○** don't! my brother! Genesis 49:4. So adverbs: **○** no! **○** well, yes! **○** good! well! Also the imper. of some verbs, as **○** (**○**) go to! Genesis 38:16, Exodus 1:10; **○**, **○** (even to a woman, Genesis 19:32) come!

More strict interjections are **○** hush! silence! Judges 3:19, Amos 6:10, Zephaniah 1:7, Habakkuk 2:20, Zechariah 2:13. A verb **○** is denom. from **○** Nehemiah 8:11, Numbers 13:30.—**○** how! in the Elegy, 2 Samuel 1:25, 2 Samuel 1:27, Hosea 11:8 (elegiac measure), more commonly **○** Isaiah 1:21, Lamentations 1:1.—**○** woe! with prep. **○**, Isaiah 6:5 **○**, Isaiah 3:9, Isaiah 3:11, Jeremiah 4:31; without prep. Ezekiel 24:6. In Psalms 120:5 **○**, so **○** Micah 7:1, Job 10:15.—**○** woe! alas! in lament for the dead, 1 Kings 13:30 **○** fuller form for the king, Jeremiah 22:18. In the form **○** Amos 5:16. In a more general sense, Jeremiah 48:1; Jeremiah 50:27. Also in threatening remonstrance, Isaiah 1:4 **○** Ha! sinful nation, and often in Is.—Other forms, John 1:15 **○** alas! for the day. Ezekiel 30:2 **○**, Ezekiel 6:11 **○**.—An exclamation of delight, **○** Isaiah 44:16; by the horse in battle, Job 39:25; of malicious delight, Psalms 35:21; Psalms 40:16; Psalms 70:4, Ezekiel 25:3; Ezekiel 26:2.

The pron. **○** how! what! is used in the expression of a variety of feelings, as wonder, awe, Genesis 28:17; scorn, sarcasm, 2 Samuel 6:20; dislike, Malachi 1:13 **○** Oh what a bore! And so **○** who! Micah 7:18, &c.

The particle **○** also, as **○** here I am! Genesis 18:9 **○** there! in the tent (is she). Genesis 16:11 **○** see thou art with child! Very passionately Job 9:19, is it a question of strength? **○**! perhaps, of course! (he is irresistible).

Rem. 1. The adj. **○** profane (absit!) is construed with **○** of person and **○** of the act repudiated. The full phrase is found 1 Samuel 26:11 **○**, 1 Samuel 24:7, 1 Kings 21:3 (so rd. 2 Samuel 23:17), but oftener without **○**, Genesis 44:7, Genesis 44:17. The phrase acquires the force of an oath, and may be followed by **○** (§ 120). 1 Samuel 24:6, 2 Samuel 20:20, Job 27:5. Cf. Joshua 22:29; Joshua

Affirmative Sentence

Affirmative Sentence

§ 118. Affirmative force is given in various ways, eg.— (1) By casus pendens, Genesis 3:12 the woman... she gave me, Genesis 42:11 (§ 106). (2) By expression of pron. either alone or with vav, וְ, &c. Genesis 4:4; Genesis 20:5, Isaiah 14:10. (3) By inf. abs. (§ 86). (4) By repetition of words, Isaiah 38:19, the living, the living. Ecclesiastes 7:24 deep, deep, who shall find it? Is. Ecclesiastes 6:3, Jeremiah 7:4.

Affirmative particles are וְ truly, Genesis 42:21 וְ אֲנִי וְ אֶתְּנֶה וְ אֶתְּנֶה וְ אֶתְּנֶה verily we are guilty; 2 Samuel 14:5, 1 Kings 1:43; later a particle of contrast, Daniel 10:7, Daniel 10:21.—וְ אֲנִי וְ אֶתְּנֶה truly, surely, Genesis 26:9 וְ אֲנִי וְ אֶתְּנֶה וְ אֶתְּנֶה in truth she is thy wife. 1 Samuel 16:6, Hosea 12:8. So וְ אֲנִי וְ אֶתְּנֶה, Exodus 2:14 וְ אֲנִי וְ אֶתְּנֶה וְ אֶתְּנֶה verily the thing is known. Genesis 28:16, 1 Samuel 15:32, Isaiah 53:4.

Rem. 1. Also various derivatives of וְ, e.g. וְ אֲנִי וְ אֶתְּנֶה verily; in truth, 2 Kings 19:17; ironically Job 9:2; Job 12:2 verily ye are the people. Also וְ אֲנִי וְ אֶתְּנֶה id. (always with interrog.), Numbers 22:37, Genesis 18:13, 1 Kings 8:27. So וְ אֲנִי וְ אֶתְּנֶה, Genesis 20:12, Joshua 7:20.

The word וְ אֲנִי וְ אֶתְּנֶה often strengthens. Genesis 18:20 the cry of Sodom וְ אֲנִי וְ אֶתְּנֶה (surely) it is great. Particularly in antithesis after neg.: Genesis 18:15 וְ אֲנִי וְ אֶתְּנֶה וְ אֲנִי וְ אֶתְּנֶה nay, thou didst laugh.

1 Kings 3:22 וְ אֲנִי וְ אֶתְּנֶה וְ אֶתְּנֶה no! my child is the live one. And so usually, Joshua 5:14; Joshua 24:21, Judges 15:13, 1 Samuel 2:16 (וְ אֲנִי וְ אֶתְּנֶה = וְ אֲנִי וְ אֶתְּנֶה), 2 Samuel 16:18 (וְ אֲנִי וְ אֶתְּנֶה = וְ אֲנִי וְ אֶתְּנֶה last cl.), 1 Kings 2:30, 2 Kings 3:13 וְ אֲנִי וְ אֶתְּנֶה; 2 Kings 20:10, Isaiah 30:16, Psalms 49:10.

§ 119. The oath.—וְ אֲנִי וְ אֶתְּנֶה, וְ אֲנִי וְ אֶתְּנֶה, וְ אֲנִי וְ אֶתְּנֶה, וְ אֲנִי וְ אֶתְּנֶה as I live, as God, Je. liveth; but וְ אֲנִי וְ אֶתְּנֶה, וְ אֲנִי וְ אֶתְּנֶה as thy soul, Phar., &c., liveth. With pron. I and divine names the form is וְ אֲנִי וְ אֶתְּנֶה, otherwise וְ אֲנִי וְ אֶתְּנֶה, cf. the curious וְ אֲנִי וְ אֶתְּנֶה וְ אֲנִי וְ אֶתְּנֶה Amos 8:14 as thy god, O Dan, liveth.—Judges 8:19 וְ אֲנִי וְ אֶתְּנֶה. 2 Samuel 2:27

וְ אֲנִי וְ אֶתְּנֶה, Jeremiah 44:26 וְ אֲנִי וְ אֶתְּנֶה וְ אֲנִי וְ אֶתְּנֶה, Job 27:2 וְ אֲנִי וְ אֶתְּנֶה, 1 Kings 18:10, 1 Kings 18:15.—Numbers 14:21, Numbers 14:28 וְ אֲנִי וְ אֶתְּנֶה; usually this shorter form (Deuteronomy 32:40 וְ אֲנִי וְ אֶתְּנֶה) and invariably so pointed.—1 Samuel 20:3 וְ אֲנִי וְ אֶתְּנֶה וְ אֲנִי וְ אֶתְּנֶה, 1 Samuel 25:26; Genesis 42:15, 2 Samuel 15:21.

§ 120. The oath of denial is made by וְ אֲנִי וְ אֶתְּנֶה if = that not; of affirmation by וְ אֲנִי וְ אֶתְּנֶה if not = that, or וְ אֲנִי וְ אֶתְּנֶה that. 1 Samuel 19:6 וְ אֲנִי וְ אֶתְּנֶה וְ אֲנִי וְ אֶתְּנֶה he shall not be put to death, 1 Kings 1:51 וְ אֲנִי וְ אֶתְּנֶה וְ אֲנִי וְ אֶתְּנֶה let him swear to me first that he will not kill me. Genesis 42:15, 1 Samuel 24:21; 1 Samuel 30:15.—1 Kings 18:15 וְ אֲנִי וְ אֶתְּנֶה

Interrogative Sentence

Interrogative Sentence

§ 121. The interrog. sent. may be nominal or verbal. See exx. below.—The interrogation may be made without any particle, by the mere tone of voice. 2 Samuel 18:29 ■■■■■■■■■■ ■■■■■■■■■■ is the child well? 2 Samuel 11:11 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ and shall

I go to my house? 1 Samuel 21:15 ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ am I in want of madmen? Genesis 18:12; Genesis 27:24, Judges 14:16, 1 Samuel 16:4; 1 Samuel 22:7, 1 Samuel 22:15; 1 Samuel 25:11, 2 Samuel 9:6; 2 Samuel 16:17; 2 Samuel 19:23; 2 Samuel 23:5, 1 Kings 1:24; 1 Kings 21:7, Jonah 4:11, Son_3:3. Less frequently in neg. sent., 1 Samuel 20:9, 2 Kings 5:26, Job 2:10. Omission of the particle is most common in animated speech, as when any idea is repudiated, and particularly when pron. is expressed; cf. Judges 14:16, 2 Samuel 11:11, 2 Kings 19:11, Jeremiah 25:29, Ezekiel 20:31, Jonah 4:11.

§ 122. When a particle is used it is generally put at the head of the clause, Genesis 3:11. The simple question is oftenest made by ■■■■■■ (Gr. § 49). Genesis 4:9 ■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ am I my brother's keeper? Genesis 24:58 ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ wilt thou go with this man? Genesis 18:17; Genesis 43:27, Genesis 43:29; Genesis 45:3, 2 Samuel 7:5.—So before ■■■■■■■■■■ and ■■■■■■■■■■; Genesis 24:23 ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ is there room for us to lodge in the house of thy father? Judges 14:3 ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ is there not a woman among the daughters of thy brethren? Genesis 43:7; Genesis 44:19, Exodus 17:7, Judges 4:20, 1 Samuel 9:11, 2 Kings 4:13; 2 Kings 10:15.—1 Kings 22:7, 2 Kings 3:11, Jeremiah 7:17.

Sometimes ■■■■■■ (= num) is used as a lively denial, or when the idea in the question is repudiated or disapproved, Judges 5:8, 1 Kings 1:27, Isaiah 29:16, Lamentations 2:20, Job 6:12, Job 6:28; Job 39:13; though in some cases the first half of a disjunctive question may be unexpressed, Amos 3:6.

§ 123. The neg. question is put by ■■■■■■■■■■, Genesis 13:9

■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ is not all the land before thee? Genesis 4:7; Genesis 20:5; Genesis 44:5, Exodus 14:12, Numbers 23:26, Deuteronomy 31:17. Or by ■■■■■■■■■■ when the existence of the subj. is questioned, or when the pred. is a ptcp. (§ 100d). 1 Kings 22:7, Judges 14:3 (§ 122 above), Amos 2:11, Jeremiah 7:17. Occasionally the elements of ■■■■■■ are separated for the sake of emphasis, Genesis 18:25.

Rem. 1. The interrog. particle, pos. or neg., may be strengthened by other particles, as ■■■■■■ Genesis 18:13, Genesis 18:24, Amos 2:11, Job 40:8, or ■■■■■■ Genesis 16:13.

Rem. 2. The part. ■■■■■■■■■■ implying an affirmative answer is often = ■■■■■■■■■■, Genesis 37:13, Deuteronomy 3:11 and often. In Chr. ■■■■■■ is sometimes used for ■■■■■■ of earlier

Interrog. sentences are made also by interr. pron. (§ 7, and the exx.), and by various particles. See Rem. 6.

Rem. 1. The disjunctive question very rarely has ■■■■■ in second clause, Numbers 13:1-33, Numbers 18:1-32; sometimes ■■■■■ Job 16:3; Job 38:28, Job 38:31, Malachi 1:8, Ecclesiastes 2:19; and sometimes simple ■■■■■ Job 13:7; Job 38:32.

Rem. 2. In animated questions particles of interr. are sometimes accumulated, Genesis 17:17 or shall Sarah—shall one 90 years old bear? Judges 14:15, Psalms 94:9; or repeated 1 Samuel 14:37; 1 Samuel 23:11; 1 Samuel 30:8, 2 Samuel 5:19.

In Job 6:13, Numbers 17:13 the double ■■■■■ seems = nonne? In Nu. ■■■■■ ■■■■■ means we are finished dying = are all dead (Joshua 4:11, 1 Samuel 16:11, 2 Samuel 15:24), therefore: are we not dead to a man? (cf. 2 Samuel 15:27). If ■■■■■ were a stronger form of ■■■■, the sense would be: are we to die (have died) to a man? but such a meaning of ■■■■■ does not suit Job 6:13.

Rem. 3. In the forms ■■■■■ is it that? ■■■■■ ■■■■ is it not that? ■■■■ adds force to the question. 2 Samuel 9:1; 2 Samuel 13:28, Job 6:22, cf. Deuteronomy 32:30. Sometimes ■■■■■ vividly posits a fact as ground for a real or supposed inference. Genesis 27:36 is it that they called his name Jacob? = well has he been called, &c.; Genesis 29:15, cf. 1 Samuel 2:27, 1 Kings 22:3.

Rem. 4. The interrogation often co-ordinates clauses when other languages would subordinate; Isaiah 50:2 why am I come and there is no man? = why, when I am come, is there, &c. 2 Samuel 12:18, 2 Kings 5:12, Isaiah 5:4, Amos 9:7, Job 4:2, Job 4:21; Job 38:35.

Rem. 5. The form of question is much used as a strong expression of declinature, repudiation of an idea, or deprecation of a consequence. Genesis 27:45, 1 Samuel 19:17, 2 Samuel 2:22; 2 Samuel 20:19, 1 Kings 16:31, 2 Chronicles 25:16, Ecclesiastes 5:5.

Rem. 6. Some other interrog. particles:

(a) Why? wherefore? ■■■■■, ■■■■■, ■■■■■; ■■■■■, ■■■■■; why not? ■■■■■ ■■■■, ■■■■■ ■■■■.—1 Samuel 19:17 ■■■■■ ■■■■■ why hast thou cheated me thus? Genesis 12:18 ■■■■ ■■■■■ ■■■■■ why didst thou not tell me? 1 Samuel 26:15, 2 Samuel 16:17; 2 Samuel 19:26. Ex. of ■■■■■ Genesis 26:27; Genesis 40:7, Exodus 2:18, 1 Samuel 20:2; with neg. 2 Samuel 18:11, Job 21:4.—Ex. of ■■■■■ why? Genesis 27:45, Exodus 32:11 Numbers 20:4, Judges 12:3, 1 Kings 2:22. See Rem. 7.

Like the pronouns, ■■■■■ is often strengthened by ■■■■■ (but not ■■■■■). Genesis 18:13 ■■■■■ ■■■■ ■■■■■ ■■■■ wherefore did Sarah laugh? Genesis 25:22, Genesis 25:32, Exodus 5:22, 2 Samuel 18:22; 2 Samuel 19:43, Job 27:12, cf. Judges 18:24, 1 Kings 21:5, 2 Kings 1:5. See Rem. 8.—The simple ■■■■ or ■■■■ ■■■■ and the like are often used in the same sense, Numbers 22:32, Isaiah 1:5, Jeremiah 9:12, Job 13:14, and all these interr. particles are used as words of remonstrance, surprise, &c., and as interjections.

(b) Where? אַוּרְכַּח (cons. of אַוּרְכַּח), אַוּרְכַּח, אַוּרְכַּח, אַוּרְכַּח, &c.; whither? אַוּרְכַּח, אַוּרְכַּח; whence? אַוּרְכַּח, אַוּרְכַּח. Genesis 4:9 אַוּרְכַּח אַוּרְכַּח אַוּרְכַּח where is Abel? Deuteronomy 32:37, 1 Samuel 26:16. With suff. Exodus 2:20 אַוּרְכַּח where is he? &c. Genesis 3:9, Isaiah 19:12, Micah 7:10, Nahum 3:17.—Genesis 19:5 אַוּרְכַּח אַוּרְכַּח where are the men? Genesis 18:9; Genesis 22:7; Genesis 38:21, Judges 9:38, 2 Samuel 17:20, 2 Kings 2:14.—Ex. of אַוּרְכַּח where? Genesis 37:16, 2 Samuel 9:4, Isaiah 49:21.—Ex. of אַוּרְכַּח whence? Genesis 42:7; Genesis 29:4, Numbers 11:13, Joshua 2:4, Judges 17:9, Isaiah 39:3, Job 1:7, Psalms 121:1-8.—Ex. of אַוּרְכַּח אַוּרְכַּח whence? Genesis 16:8, Judges 13:6, 1 Samuel 25:11, 2 Samuel 1:3, 2 Samuel 1:13.—Ex. of אַוּרְכַּח whither? Genesis 16:8; Genesis 37:30, 2 Samuel 2:1, Isaiah 10:3; cf. 1 Kings 22:24.

(c) How? אַוּרְכַּח, אַוּרְכַּח; אַוּרְכַּח (by what? Genesis 15:8); how not? אַוּרְכַּח אַוּרְכַּח, 2 Samuel 1:5 אַוּרְכַּח אַוּרְכַּח אַוּרְכַּח אַוּרְכַּח how dost thou know that Saul is dead? 2 Samuel 1:14 how not? Deuteronomy 18:21, Judges 20:3, 1 Kings 12:6, 2 Kings 17:28, Rth_3:18. These particles are used in remonstrance, Genesis 26:9, Jeremiah 2:23; repudiation or refusal, Genesis 39:9; Genesis 44:8, Genesis 44:34, Joshua 9:7; the expression of hopelessness, &c., Isaiah 20:6. The form אַוּרְכַּח how! usually raises the elegy, Isaiah 1:21, Lamentations 2:1; Lamentations 4:1; but also אַוּרְכַּח, 2 Samuel 1:19, 2 Samuel 1:25, 2 Samuel 1:27.

(d) How many? אַוּרְכַּח. 2 Samuel 19:34 אַוּרְכַּח אַוּרְכַּח אַוּרְכַּח אַוּרְכַּח. Genesis 47:8, 1 Kings 22:16, Zechariah 7:3, Job 13:23. Also how much? Zechariah 2:2; how long? Job 7:19, Psalms 35:17; how often? Job 21:17, Psalms 78:40, 2 Chronicles 18:15.

Rem. 7. The form אַוּרְכַּח is generally used before words beginning with any of the letters אַוּרְכַּח, in order to avoid the hiatus, see the ex. Rem. 6a. There are some exceptions, e.g. 1 Samuel 28:15, 2 Samuel 2:22; 2 Samuel 14:31, Jeremiah 15:18, Psalms 49:5.

Rem. 8. The particle אַוּרְכַּח is likewise used to strengthen the question who? or where? &c. Genesis 27:33, Exodus 33:16, Judges 9:38, Hosea 13:10, Isaiah 19:12; Isaiah 22:1, Job 17:15; Job 19:23.

Negative Sentence

Negative Sentence

§ 127. The neg. particles are **לֹא**, **אֵין** not, **אֵין** there is, was, not, **אֵין** lest, that not, **אֵין** not yet, **אֵין** no more, **אֵין** not (with infin.), and some others, chiefly poetical.

(a) The neg. **אֵין** is used in objective statements and in commands. Genesis 45:1-28. I **אֵין** **אֵין** **אֵין** **אֵין** and J. was unable to restrain himself. Genesis 3:1 **אֵין** **אֵין** **אֵין** ye shall eat of no tree of the garden. On neg. interrog. **אֵין** cf. § 123.—The particle **אֵין** is the subjective neg., used sometimes in commands, oftener in dissuasion, deprecation, expression of a wish, &c. (see Juss. § 63). Genesis 19:7 **אֵין** **אֵין** do not my brethren do wrong, cf. Genesis 19:8. Genesis 43:23, 1 Samuel 17:32; 1 Samuel 26:20, 2 Kings 18:31, Jeremiah 7:4; Jeremiah 9:22, Psalms 51:11.

The usual place of the neg. is before the verb, but it may be placed before the emphatic word in the neg. clause. Genesis 45:8 **אֵין** **אֵין** **אֵין** it was not you that sent me. Genesis 32:28, Exodus 16:8, 1 Samuel 2:9; 1 Samuel 8:7, Numbers 16:29, Nehemiah 6:12, 1 Chronicles 17:4.

Both **אֵין** and **אֵין** are used only with perf. and impf., cf. e.g. Isaiah 5:27. On imper. with neg. § 60; ptcp. § 100d; infin. § 95.

On mode of expressing no, none, cf. § 11, R. 1b.

(b) The particle **אֵין** is a noun which embraces the idea of to be, being, meaning therefore not-being (opposite of **אֵין** being), i.e. there is, was, not. Its natural place is before the word (noun or pron.) which it denies, and in cons. state. Genesis 20:11 **אֵין** **אֵין** **אֵין** there is not the fear of God, &c. Genesis 37:29; Genesis 39:11; Genesis 41:8, Numbers 14:42, Judges 21:25. The word denied may stand for emphasis before **אֵין**, in which case the neg. is properly in the abs. in apposition. Genesis 2:5 **אֵין** **אֵין** **אֵין** and man was not to till. 2 Kings 19:3 **אֵין** **אֵין** **אֵין** there is not strength to bring forth, Numbers 20:5. But the cons. form, being now habitual, mostly remains in any place except at the end of a clause. Genesis 40:8 **אֵין** **אֵין** **אֵין** there is no interpreter of it; Genesis 37:24; Genesis 47:13, Jeremiah 30:13, Proverbs 30:27.—Micah 7:2 **אֵין** **אֵין** **אֵין** one upright among men there is not. Exodus 17:7; Exodus 32:32, Leviticus 26:37, Judges 4:20; Judges 9:15, 1 Samuel 10:14, 1 Kings 18:10.

When pers. pron. is subj. it appears as suff. Exodus 5:10 **אֵין** **אֵין** **אֵין** I will not give you straw. 2 Kings 17:26 **אֵין** **אֵין** they do not know. Genesis 20:7; Genesis 31:2; Genesis 39:9, Judges 3:25, Jeremiah 14:12. So when

15:25.—Job 26:2 **לֹא־עֹז** **לֹא־עֹז** the not-strength, strengthless, abstract noun for adj. (or to be resolved into **לֹא־עֹזִים** **לֹא־עֹזִים** **לֹא־עֹזִים**), Isaiah 5:14.

Rem. 2. The neg. **לֹא־עֹז** with juss. &c., sometimes expresses merely the subjective feeling and sympathy of the speaker with the act. Isaiah 2:9 **לֹא־עֹזִים** **לֹא־עֹזִים** and thou canst not forgive them. Jeremiah 46:6, Psalms 41:1-13, Psalms 3:1-8; Psalms 50:3; Psalms 121:3; Psalms 141:5, Job 5:22; Job 20:17, Proverbs 3:25, Son_7:3, cf. the strong ex. Psalms 34:5. In strong deprecation with **לֹא־עֹז** the verb is occasionally suppressed or deferred to a second clause, 2 Samuel 13:12 **לֹא־עֹזִים** don't! my brother, 2 Samuel 13:25 **לֹא־עֹזִים** nay! my son. Genesis 19:18, Judges 19:23, 2 Samuel 1:21, 2 Kings 4:16, Rth_1:13, Isaiah 62:6. In other cases the verb has to be supplied from the previous clause, Amos 5:14 seek good **לֹא־עֹזִים** and not evil! John 2:13, Proverbs 8:10; Proverbs 17:12. The word is used absolutely, in deprecation of something said, 2 Kings 3:13, Genesis 33:10.—2 Kings 6:27 **לֹא־עֹזִים** perhaps, if Je. help thee not! For **לֹא־עֹזִים** 1 Samuel 27:10 rd. **לֹא־עֹזִים** (Sep.) or **לֹא־עֹזִים** whither?—In composition **לֹא־עֹזִים** is little used, Proverbs 12:28 **לֹא־עֹזִים** not-death, immortality.

Rem. 3. The particle **לֹא־עֹזִים** frequently forms abbreviated circumsp. clauses, as **לֹא־עֹזִים** **לֹא־עֹזִים** (there is) no number, without number, countless, § 140. In this sense **לֹא־עֹזִים** in poetry, 2 Samuel 23:4 **לֹא־עֹזִים** **לֹא־עֹזִים** a morning without clouds; Job 10:22 without order, Job 12:24; Job 38:26, Psalms 59:3; in prose, 1 Chronicles 2:30, 1 Chronicles 2:32 **לֹא־עֹזִים** **לֹא־עֹזִים** childless.—Psalms 135:17 the stronger **לֹא־עֹזִים** **לֹא־עֹזִים**, 1 Samuel 21:8, cf. Job 9:33.—From the semiverbal force of **לֹא־עֹזִים** a late writer can say **לֹא־עֹזִים** **לֹא־עֹזִים**, Haggai 2:17. In two passages, Jeremiah 38:5, Job 35:15, **לֹא־עֹזִים** seems used with finite verb.—A contracted form is **לֹא־עֹזִים** in composition, 1 Samuel 4:21 **לֹא־עֹזִים** not-glory, inglorious, Job 22:30 **לֹא־עֹזִים** not innocent. This is the usual form of neg. in Eth. On **לֹא־עֹזִים** with inf. § 95.

Rem. 4. The form **לֹא־עֹזִים** occurs owing to the verbal force of **לֹא־עֹזִים**, Deuteronomy 29:17, 2 Kings 10:23. With perf. **לֹא־עֹזִים** expresses what is feared may have happened, 2 Kings 2:16; 2 Kings 10:23, 2 Samuel 20:6.

Rem. 5. In Poetry. **לֹא־עֹזִים** = **לֹא־עֹזִים** not, Hosea 7:2 **לֹא־עֹזִים** **לֹא־עֹזִים** and they say not. Hosea 9:16, Isaiah 14:21; Isaiah 26:10-11, Isaiah 26:14, Isaiah 26:18. Often with niph. of **לֹא־עֹזִים**, Psalms 10:6; Psalms 16:8; Psalms 21:8, &c. With inf. Psalms 32:9 **לֹא־עֹזִים** **לֹא־עֹזִים** (when) there is not coming nigh (they do not come)—**לֹא־עֹזִים** = **לֹא־עֹזִים** or **לֹא־עֹזִים**. With finite vb. Isaiah 14:6, Hosea 8:7; Hosea 9:16 (Cod. Petrop. **לֹא־עֹזִים**), Job 41:26 (once in prose, Genesis 31:20). With adj. 2 Samuel 1:21, **לֹא־עֹזִים** **לֹא־עֹזִים** un-anointed, Hosea 7:8 ptc., Psalms 19:3. With noun = without, Job 8:11 **לֹא־עֹזִים** without water, Job 24:10; Job 30:8; Job 31:39, Psalms 59:4; Psalms 63:2, Isaiah 28:8.

With a preceding prep. Deuteronomy 4:42 **לֹא־עֹזִים** **לֹא־עֹזִים** without knowledge (unawares), cf. Isaiah 5:14, Job 38:41; Job 41:25.—**לֹא־עֹזִים** from lack of, Deuteronomy 9:28 **לֹא־עֹזִים** **לֹא־עֹזִים** from not being able. Isaiah 5:13, Hosea 4:6, Lamentations 1:4. With another neg., cf. § 129 above.—In the same sense as **לֹא־עֹזִים** so that there is not, Jeremiah 2:15; Jeremiah 9:9, Zephaniah 3:6. In other cases = without Job 4:20; Job 6:6; Job 24:8.—The form **לֹא־עֹזִים** once with adj., 1 Samuel 20:26 not clean. With noun, Isaiah

14:6 without cessation; suff. 1 Samuel 2:2, Hosea 13:4 except me, thee.

Rem. 6. The neg. without being repeated often exerts its force over a succeeding clause, 1 Samuel 2:3, Numbers 23:19, Isaiah 23:4; Isaiah 28:27; Isaiah 38:18, Micah 7:1, Psalms 9:18; Psalms 44:19, Proverbs 30:3.

unless the God of my father had been for me, surely thou hadst sent me away empty, Genesis 43:10.—Numbers 22:33 (rd.), Judges 14:18, 1 Samuel 14:30 (apod. interrog.); 1 Samuel 25:34, 2 Samuel 2:27, Isaiah 1:9, Psalms 94:17; Psalms 119:92 (both nominal prot.); Psalms 106:23. Numbers 22:29 may be opt., or, if there had been... I would have slain. See Opt. sent.

(b) When supposition refers to pres. or fut. the apod. is usually impf., 2 Samuel 18:12 ... if I weighed 1000 shekels on my palms I would not put forth my hand, 2 Kings 3:14; Deuteronomy 32:29 ... if they were wise they would perceive this, Job 16:4; Micah 2:11, Psalms 81:14, 2 Samuel 19:7 (nominal prot. and apod.).

Rem. 1. Ezekiel 14:15 = , just as = Psalms 73:15.—Psalms 44:21 perhaps, if we forgot would he not search? Job 10:14. Genesis 50:15 impf., of action feared but deprecated. Deuteronomy 32:27 impf. in prot. may be action generalised in past, or extending into pres. Psalms 124:1-8; Psalms 2:1-12 seems to approach the Ar. *laula*, but for with a noun; at anyrate the rel. here is not a conj. as in Aram. *ellu lo d*, unless that.

Rem. 2. The , in the apod., originally temporal, have become often merely logical. Both are good, Genesis 31:42; Genesis 43:10, 2 Samuel 2:27, cf. Job 11:15-16, Proverbs 2:5. The strengthens, Job 8:6; but in some cases this seems resumption of of oath, 1 Samuel 25:34, 2 Samuel 2:27. This kind of apod. occurs with no formal prot., the prot. having to be supplied from the connection; e.g. after neg., 1 Samuel 13:13 thou hast not kept; (if thou hadst) then he would have established; or an interr., Job 3:14 why breasts that I should suck? (if not) then I should have lain down; or a gerundive inf., 2 Kings 13:19 percutiendum erat sexies, then thou wouldst have smitten Aram. Exodus 9:15, Job 13:19. This kind of apod. with , is common in Job.

§ 132. What is equivalent to a cond. sent. often occurs without any cond. particle. (a) An idiomatic sent. of this kind is made by *vav conv. perf.* both in prot. and apod. This is chiefly in subordinate clauses. Genesis 44:22 ... if he leave his father he will die (lit., and he will leave, and he will die), Exodus 4:14 ... when he sees thee he will be glad in his heart. Genesis 33:13; Genesis 42:38; Genesis 44:4, Genesis 44:29, Exodus 16:21, Numbers 14:15; Numbers 23:20, 1 Samuel 16:2; 1 Samuel 19:3; 1 Samuel 25:31, 2 Samuel 13:5, 1 Kings 8:30; 1 Kings 18:10 (if they said No, he took an oath of them), 2 Kings 7:9, Isaiah 21:7, Jeremiah 18:4, Jeremiah 18:8; Jeremiah 20:9, Proverbs 3:24. This *vav perf.* may have any of the senses proper to it, e.g. frequentative, Exodus 16:21; Exodus 33:10, 1 Samuel 14:52, 1 Kings 18:10, Jeremiah 20:9.—Of course if *vav* cannot be joined to the verb, impf. will be used in either clause, Numbers 23:20 ... if he blesses I cannot reverse it; 2 Kings 18:21 ... on which if one lean it goes into his hand. Deuteronomy 22:3, 1 Samuel 20:13, Joshua 22:18, Isaiah 29:11-12, Proverbs 6:22 (no and in apod.). More vigorously an imper. for second perf., 1 Samuel 29:10.

(b) Two corresponding imper. often form a virtual cond. sent., Genesis 42:18 ... this do and live (if ye do, ye shall), Isaiah 8:9 ... though ye gird yourselves ye shall be broken. Juss. or coh. may take place of

The Optative Sentence

The Optative Sentence

§ 133. The wish may be expressed by impf. (juss., coh.), 2 Samuel 18:32 ██████████ ██████████ ██████████ may the enemies of my lord be as that young man. With or without ██████, 2 Samuel 24:14 ████████████████████ let us fall; 1 Samuel 1:23 ██████ ██ ██████████████ may Je. establish. By imper., or part. (without cop.), Genesis 3:14 ██████████ ██████████ mayest thou be cursed, Isaiah 12:5 ██████████████ ██████ may this be known. With omission of verb, Genesis 27:13 on me be thy curse! 1 Samuel 25:24, Psalms 3:8.

§ 134. Opt. particles.—The common opt. part. is ██████, less usually ██████. The perf. or impf. will be used according to reference. Numbers 14:2 ████████████████████ ██████████ ██ would we had died in the land of Egypt; Numbers 20:3, Joshua 7:7. Isaiah 63:19 ██████ ██████████████ ██████████ would thou hadst rent (i.e. wouldst rend,—perf. caused by the importunity. So Isaiah 48:18—hardly a real past).—With impf., Genesis 17:18 ████ ████ ██████████████ O that Ishmael might live; Job 6:2 ████ ██████████ ██████████████ ██████████████ O that my trouble were weighed (apod. ██████ ██████████). With imper., Genesis 23:13; ptcp., Psalms 81:13.—Psalms 139:19 ████ ██████████████ ██████████ O that thou wouldst kill the wicked. Psalms 81:8; Psalms 95:7; Proverbs 24:11.

§ 135. An interrog. sent. with ██████ who? expresses a wish. 2 Samuel 23:15 ████ ██████████████ ██████████ O that I had water to drink! (lit., who will let me drink!). Psalms 4:6 ████ ██████████████ ██████████ O that we saw some success! Numbers 11:4, 2 Samuel 15:4, cf. Malachi 1:10.—Particularly the phrase ████ ██████████ who will give? 2 S. 19. I ████ ██████████ ██████████ ██████████████ would that I had died for thee! Exodus 16:3. With impf., Job 6:8 ████ ██████████ ██████████ ██████████████ O that my request might come! Job 13:5; Job 14:13.

Rem. 1. The opt. sense of ██████, ██████, has arisen out of the conditional use; cf. Genesis 24:42, Exodus 32:32, where the transition is seen.

Rem. 2. A rare opt. part. is ██████████████████, ██████████████ (out of ████ and ████ = ████), 2 Kings 5:3, Psalms 119:5 (██████ in apod.).

Rem. 3. The consn. of ██ ████ varies. (1) One acc., Judges 9:29, Deuteronomy 28:67, Psalms 14:7; Psalms 55:7, Job 14:4; Job 29:2 (suff.), Job 31:31, Job 31:35 (ptcp.). (2) Two acc., Numbers 11:29, Jeremiah 9:1; Jeremiah 9:1 (verbs of granting, 2 acc. § 78, R. 1; unless the consn. be who will set me in the wild, (in) a lodge, as Joshua 15:19, Judges 1:15 where ██████ might be acc. of place). (3) inf. cons. 2 Samuel 19:1, Exodus 16:3; acc. and inf., Job 11:5 ████ ██████████ ██████████████ ██████████████ that God would speak (anomalous order perhaps due to emph. on God). (4) Simple impf., Job 6:8; Job 13:5; Job 14:13; impf. with vav, Job 19:23; vav conv. perf., Deuteronomy 5:26

O that this mind of theirs might be to them (always), to fear, &c. With perf. Job 23:3 (stative v.).

Conjunctive Sentence

Conjunctive Sentence

§ 136. The uses of the conjunction and are various. On vav conv., § 46 seq. On vav of purpose after imper. &c., § 64 seq. On vav apod. in conditional sent., § 130 seq.; after casus pends, &c., § 50, 56. On various senses of vav in circumstantial cl., § 137. On vav of equation, § 151.

The conjunc. vav, used to connect words, sometimes stands before each when there is a number of them: Genesis 20:14; Genesis 24:35, Deuteronomy 12:18; Deuteronomy 14:5, Joshua 7:24, 1 Samuel 13:20, Hosea 2:18; Hosea 2:21, Jeremiah 42:1; or only with the concluding words of a series, Genesis 13:2, 2 Kings 23:5, e.g. with the last of three; or only with second, Deuteronomy 29:22, Job 42:9; or sometimes the words are disposed in pairs, Hosea 2:5.

Both... and is expressed by וְ... וְ... or וְ... וְ... Genesis 24:25 וְ... וְ... both straw and provender. Or with several words, Genesis 43:8 וְ... וְ... both we and thou and our children. Judges 8:22.—1 Samuel 2:26 וְ... וְ... both with Je. and with men.—Genesis 44:16; Genesis 47:3, Genesis 47:19, Numbers 18:3, Zephaniah 2:14.—Genesis 24:44, 1 Samuel 12:14; 1 Samuel 26:25. When influenced by a neg. this both... and becomes neither... nor, Numbers 23:25, 1 Samuel 20:27; 1 Samuel 21:9, 1 Kings 3:26, cf. 1 Samuel 16:8 neither this one, &c. Less commonly and mainly later וְ... וְ... is both... and. Psalms 76:6 וְ... וְ... both chariot and horse are sunk into sleep. Numbers 9:14, Jeremiah 32:20 both in Isr. and, &c., Daniel 8:13, Job 34:29.

Rem. 1. For the various uses of and the Lexicon must be consulted.

(a) It occasionally has the sense of also, Hosea 8:6 וְ... וְ..., 2 Samuel 1:23 also in their death.

(b) There is a dislike to begin a sentence without and, hence even Books are commenced with it, Exodus 1:1, Rth_1:1. Hence also speeches begin with it, Joshua 22:28

וְ... וְ... and we said, It shall happen. Jeremiah 9:22, so probably Isaiah 2:2.

(c) The and has a sort of exegetical force, with a certain emphasis on the word that explains, Psalms 74:11 thy hand and (even) thy right hand. Psalms 85:8 to his people and to his saints. Zechariah 9:9 and on a colt. Psalms 72:12 the poor and he that (i.e. who) has no helper. Often with the sense and that, Amos 3:11 a foe וְ... וְ... and that round about the land; Amos 4:10 and that into your nostrils. Judges 7:22, Isaiah 57:11, Jeremiah 15:13, Zechariah 7:5, Nehemiah 8:13, 1 Chronicles 9:27, 2 Chronicles 29:27, Ecclesiastes 8:2. Comp. 2 Samuel 13:20 וְ... וְ..., Psalms 68:9 וְ... וְ..., Lamentations 3:26 וְ... וְ... and that in silence. Somewhat different 2 Samuel 3:39 וְ... וְ... though

Circumstantial Clause

Circumstantial Clause

§ 137. The cir. cl. expresses some circumstance or concomitant of the principal action or statement. Such a circumstance will generally be concerning the chief subject (whether gramm. subj. or obj.) of the main action, but the subj. of cir. cl. may be different, provided what is said of it be circumstantial of the main action—whether modal of it or contemporaneous with it.

The cir. cl. differs from acc. of condition (§ 70) in being a proposition. It forms a real predication, subordinate to the principal sent. in meaning but co-ordinate in construction. Though often corresponding to the classical absolute cases the construction is different.

The cir. cl. may be nominal or verbal, though it is chiefly nominal, and even when verbal the order of words is that of the nominal sent. (§ 103). In such a clause the subj. is naturally prominent, hence it stands first, the order being—vav, subj., pred. This simple vav may need to be rendered variously, as if, while, when, seeing, though, with a verb, or with before a noun. Besides the and a pron. referring back to the subj. of the principal sent. usually connects the clauses (see exx. below). Occasionally the subj. is repeated from the main clause, Deuteronomy 9:15 and the mountain, Genesis 18:17-18, Judges 8:11, 1 Kings 8:14.

§ 138. (a) The cir. cl. may be nominal. Genesis 11:4 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ let us build a tower with its head in the heavens. Genesis 24:15 behold Rebecca ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ coming out with her pitcher on her shoulder (lit. and her pitcher was, &c.). 1 Samuel 18:23 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ is it a light thing to be son-in-law of the king when I am a poor man? Jeremiah 2:37 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ thou shalt come out with thy hands upon thy head. Genesis 18:12, Genesis 18:27; Genesis 20:3; Genesis 24:10; Genesis 37:2; Genesis 44:26, Genesis 44:30, Joshua 17:14, Judges 19:27. Hosea 6:4, Jer, Hosea 2:11, Amos 3:4-6.

(b) Naturally the graphic ptcp. is much used in such descriptive clauses. Isaiah 6:1 I saw Adonai sitting ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ with his train filling the temple. 1 Samuel 4:12 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ there ran a man with his garments rent. Genesis 15:2 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ seeing I go childless? Isaiah 53:7 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ he was oppressed, though he was submissive; cf. Isaiah 53:12 though (while) he bore. Isaiah 11:6 a little child leading them. Genesis 14:13; Genesis 18:1, Genesis 18:8, Genesis 18:10; Genesis 19:1; Genesis 25:26; Genesis 28:12; Genesis 32:32; Genesis 44:14, Judges 3:20; Judges 4:1; Judges 6:11; Judges 13:9, Judges 13:20, 1 Samuel 10:5; 1 Samuel 22:6, 1 Kings 1:48; 1 Kings 22:10, Isaiah 49:21; Isaiah 60:11, Nahum 2:7.

(c) The cir. cl. may be verbal with subj. first. Genesis 24:56 ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ delay me not when Je. has prospered my

journey. 1 Kings 1:41 the guests heard [redacted] [redacted] [redacted] as they had just finished dinner. Genesis 26:27 why are ye come to me [redacted] [redacted] [redacted] when ye hate me? Rth_1:21. Judges 16:31 he having judged.— Genesis 18:13; Genesis 24:31, Exodus 33:12, Judges 4:21; Judges 8:11, Jeremiah 14:15. Genesis 34:5, Amos 3:4-6.

§ 139. Small emphatic words like negatives may precede the subj., e.g. in the frequent [redacted] [redacted] unawares (lit. and they, &c., do not know), Isaiah 47:11, Job 9:5, cf. Job 24:22, Psalms 35:8, Proverbs 5:6. So frequently with [redacted], Isaiah 17:2 [redacted] [redacted] [redacted] they shall lie down, none making them afraid, Leviticus 26:6. Isaiah 13:14 [redacted] [redacted], Jeremiah 9:22 [redacted] [redacted], Jeremiah 4:4, 2 Kings 9:10, Proverbs 28:1, Isaiah 45:4-5, cf. Proverbs 3:28. In particular, it is characteristic to place the pred., when a prep. with suff., or a prep. with its complement, before the subj. Judges 3:16 [redacted] [redacted] [redacted] [redacted] [redacted] he made a dagger having two edges. 2 Samuel 16:1 a pair of saddled asses [redacted] [redacted] [redacted] with 200 loaves upon them. Isaiah 6:6 [redacted] [redacted] [redacted] [redacted] there flew one of the S. with a hot stone in his hand. 2 Samuel 20:8, Ezekiel 40:2, Amos 7:7, Zechariah 2:1. But also in other cases, Psalms 60:11 [redacted] [redacted] [redacted] for vain is the help of man. But cf. Psalms 149:6.

Rem. 1. The nominal sent. seems in certain cases inverted, pred. standing first, particularly in statements of weight, measure, &c. Genesis 24:22 he took a nose ring [redacted] [redacted] its weight a beka. Judges 3:16 he made a dagger [redacted] [redacted] length a cubit. The general rule in the nominal sent. is that the determined word is subj.; if both be determined the more fully determined is subj. Cf. § 103.

The view of pred. and subj. was perhaps not always the same as ours, cf. Amr, Mu'all. 1:31.

§ 140. The cir. cl., however, is frequently introduced without and. Exodus 12:11 [redacted] [redacted] ye shall eat it with your loins girt. Jeremiah 30:6 [redacted] [redacted] [redacted] why see I every man with his hands upon his loins? Genesis 12:8 [redacted] [redacted] he pitched his tent, Bethel being on the west. Genesis 32:12 [redacted] [redacted] lest he come and smite me, mother with children. Deuteronomy 5:4 [redacted] [redacted] face to face he spoke. Genesis 32:30, Judges 6:22, Numbers 12:8 mouth to mouth, Jeremiah 32:4, 1 Samuel 26:13, Judges 15:8, Isaiah 30:33; Isaiah 59:19.

Especially with shortened expressions. 2 Samuel 18:14 [redacted] [redacted] into the heart of Absalom when still alive. Exodus 22:10, Exodus 22:13 [redacted] [redacted]... [redacted] and it die, none seeing it, Amos 5:2, and often, as Exodus 21:11 [redacted] [redacted] without money. Isaiah 47:1 throneless, Jeremiah 2:32 numberless. Hosea 3:4; Hosea 7:11. Psalms 88:4. Genesis 43:3, Genesis 43:5.

Rem. 1. It is possible that such phrases as face to face, [redacted] [redacted] with face to the ground Genesis 19:1, mouth to mouth and the like, may now be adverbial acc. Originally at any rate they were real propositions, face was to face, faces were groundwards, &c. So Ar. says, I spoke to him fûhu (nom.) 'ila fiyya, his mouth (was) to my mouth; but also fâhu (acc.) 'ila fiyya, with

Rem. 3. On the use of perf. in attributive and circ. clauses where other languages would use ptcp. cf. § 41, R. 3; on similar use of impf. § 44, R. 3. The impf. is much used in circ. cl., cf. Numbers 14:3, 1 Samuel 18:5 went out prospering, Isaiah 3:26 sitting on the ground, Isaiah 5:11 wine inflaming them, Jeremiah 4:30 beautifying thyself, Psalms 50:20 satest speaking, Job 16:8 answering to my face. The finite tense must be used with neg., Leviticus 1:17 not dividing, Job 29:24; Job 31:34 not going out. In Ar. the circumstantial impf. may express an accompanying action of the subj. or one purposed by him, and Job 24:14 ■■■■■■■■■■■■■■■■■■■■■■ seems = to kill, lit. he will kill. Perhaps Job 30:28 is rather, I stand up crying out, cf. Psalms 88:10; Psalms 102:14. See § 82.

Obs.—The use of this and of circumstance is common in language.

And shall the figure of God's majesty
Be judged, and he himself not present I
How can ye chaunt, ye little birds,
An' I sae weary, fu' o' care!
Played me sic a trick,
An' me the El'r's dochter!

Relative Sentence

Relative Sentence

§ 142. The rel. sent. may be nominal or verbal, e.g. Deuteronomy 1:4 the Amorite ■■■■■ who dwelt. The Engl. relative sentence embraces various kinds of sentences, as—(a) the proper rel. sent., Genesis 18:8 he took ■■■■■ the calf which he had made ready, in which the antecedent is determined; and (b) the attributive or descriptive sent., as Genesis 49:27 Benj. is ■■■■■ a wolf which ravins (a ravining w.), in which the antecedent is indefinite. In the former class of sentences the word ■■■■■ is expressed, in the descriptive and circumstantial sentences it is omitted. But the language does not strictly adhere to either side of the rule, e.g. Jeremiah 13:20 ■■■■■ where is the flock that was committed to thee? Exodus 18:20. The omission of ■■■■■ where it should stand occurs mostly in poetry and elevated style. On omission of retrospective pron. cf. § 9 seq. In the following cases of omission of ■■■■■ it can be noted whether the omission be according to the rule a, b, above, or not.

§ 143. When the antecedent is expressed.—The ■■■■■ may be omitted—(a) When the retrospective pron. is subj., and whether this pron. be expressed (implied in the verb) or not. Deuteronomy 32:15 ■■■■■ he forsook God who made him; Deuteronomy 32:17 new gods which had lately come. Jeremiah 13:20; Jeremiah 20:11; Jeremiah 31:25, Isaiah 10:3, Isaiah 10:24; Isaiah 30:5-6; Isaiah 40:20; Isaiah 55:13; Isaiah 56:2, and often in second half of Is., Micah 2:10, Son_1:3, Zephaniah 3:17, Job 31:12. Particularly in comparisons, Jeremiah 14:8-9; Jeremiah 23:29; Jeremiah 31:18, Hosea 6:3; Hosea 11:10, Psalms 38:13; Psalms 42:2; Psalms 49:13; Psalms 83:15; Psalms 125:1, Job 7:2; Job 11:16, Lamentations 3:1, Habakkuk 2:14.—So in nominal sent., Jeremiah 5:15 ■■■■■ a nation which is ancient. Genesis 15:13 ■■■■■ in a land which is not theirs. Genesis 39:4, cf. Genesis 39:5, Habakkuk 1:6, Psalms 58:4, Proverbs 26:17.

(b) When the retrosp. pron. is obj., whether it be expressed or not. Deuteronomy 32:17 ■■■■■ gods whom they knew not, cf. Jeremiah 44:3. Isaiah 42:16 ■■■■■ in a way which they know not. Micah 7:1, Isaiah 6:6; Isaiah 15:7; Isaiah 55:5, Psalms 9:15; Psalms 18:44; Psalms 118:22, Job 21:27. And in comparisons; Numbers 24:6 ■■■■■ like aloes which Je. has planted Jeremiah 23:9, Psalms 109:19, Job 13:28.

(c) When the retrosp. pron. is gen. by noun or prep.; Jeremiah 5:15 ■■■■■ a people whose speech thou shalt not understand. Jeremiah 2:6 ■■■■■ through which no one passed. Psalms 49:13 ■■■■■ this is their fate who are confident. Deuteronomy 32:37, Exodus 18:20, Psalms 32:2 with Jeremiah 17:7, Job 3:16. With omission of retrosp. pron., Isaiah 51:1 ■■■■■ the rock out of which ye were hewn, cf. Job 38:26.

§ 144. When [redacted] means he-who, &c., § 10.—In this case [redacted] may also be omitted. Isaiah 41:24 [redacted] [redacted] [redacted] an abomination is he-who chooses you. Numbers 23:8 [redacted] [redacted] [redacted] [redacted] how shall I curse him-whom God has not cursed! (next clause without pron.). Psalms 12:5 [redacted] [redacted] [redacted] [redacted] I will set in safety him-whom they snort at, Isaiah 41:2, Isaiah 41:25.—Jeremiah 2:8 [redacted] [redacted] [redacted] [redacted] after those-which profit not they have gone, cf. Jeremiah 2:11. Exodus 4:13 [redacted] [redacted] [redacted] [redacted] send through (by the hand of) him-whom thou wilt send. Isaiah 65:1 [redacted] [redacted] [redacted] [redacted] I was to be inquired of by them-that asked not, Jeremiah 2:11.—Psalms 35:15; Psalms 65:5; Psalms 81:6, Job 24:19; Job 34:32, 1 Chronicles 15:12, 2 Chronicles 1:4, Jeremiah 8:13, 2 Chronicles 16:9, Psalms 144:2, Son_8:5 she that bore. Lamentations 1:14 [redacted] [redacted] [redacted] the hands of those-whom I cannot withstand.

Rem. 1. Such cases as 1 Samuel 10:11 [redacted] [redacted], 1 Kings 13:12 [redacted] [redacted] [redacted] [redacted] are probably to be construed: what is this which has happened? which is the way that he went? but in usage [redacted] is omitted; cf. Judges 8:1, Genesis 3:13, 2 Kings 3:8. So usually Ar. ma dha what? The same consn. also in [redacted] [redacted], &c., with omission of [redacted], cf. 1 Samuel 26:14, Job 4:1-21, Job 7:1-21; Job 13:19, Isaiah 50:9.

Rem. 2. Words of time, place, and occasionally of manner, are apt to be put in cons. state before a clause, which takes the place of a gen., [redacted] being frequently omitted. See the exx. § 25.

Rem. 3. Phrases like: a man, whose name was Job, are usually made thus: [redacted] [redacted] [redacted] 1 Samuel 1:1; 1 Samuel 9:1-2; 1 Samuel 17:12, 2 Samuel 3:7, &c.; but occasionally [redacted] [redacted], a transposed descriptive sentence; Job 1:1, 1 Samuel 17:4, 1 Samuel 17:23, 1 Samuel 17:2 S. 20, 1 Samuel 21:1-15 :1 Ki. 1 Samuel 13:2, Zechariah 6:12. The antecedent is indefinite (1 Samuel 17:4, 1 Samuel 17:23 is doubtful owing to the obscurity of [redacted] [redacted]), and [redacted] seems nowhere expressed, though after a def. antecedent it might be, cf. Daniel 10:1, and in Aram. Daniel 2:26; Daniel 4:5.—In cases of identification, as Genesis 14:2, Genesis 14:8 Bela, which is Zoar, the usage is [redacted] [redacted] [redacted], cf. Genesis 14:3, Genesis 14:17, and often. Similarly with persons, Judges 7:1, &c.—On the other hand, in giving the geographical position of a place [redacted] is used. Genesis 33:18; Genesis 50:10-11, Judges 18:28, 1 Samuel 17:1, 1 Kings 15:27, 1 Chronicles 13:6.

Rem. 4. The [redacted] is sometimes omitted with and and a verb. Malachi 2:16 [redacted] [redacted] and (I hate) him-who covers. Isaiah 57:3 [redacted] [redacted] (seed of an adulterer) and of her-who committed whoredom. Amos 6:1 [redacted] [redacted] and they-to-whom the house of Is. comes (freq.).

Rem. 5. Some instances of omission of [redacted] in later prose are, Ezra 1:5, Nehemiah 8:10, 1 Chronicles 15:12; 1 Chronicles 29:3, 2 Chronicles 1:4; 2 Chronicles 16:9; 2 Chronicles 20:22; 2 Chronicles 30:19.—In 2 Kings 25:10 rd. prep. [redacted] before [redacted] with Jeremiah 52:14; and 2 Chronicles 34:22 rd. [redacted] after rel.

Rem. 6. The text Zephaniah 3:18 reads: those sorrowing far away from the assembly will I gather, which (they) are of thee, (thou) on whom reproach lay heavy (lit. was a burden). Well. suggests ■■■■■... ■■■■■■■■■■■■ so that no reproach be taken up against her.

Temporal Sentence

Temporal Sentence

§ 145. 1. The prep. (many of which are nouns in cons. state), e.g. **כִּשְׁמֵהוּ**, **כִּשְׁמֵהוּ**, **כִּשְׁמֵהוּ**, **כִּשְׁמֵהוּ**, **כִּשְׁמֵהוּ**, **כִּשְׁמֵהוּ**, **כִּשְׁמֵהוּ**, &c., are joined with the nominal form of the verb, the inf. cons. 2. These prep. become conjunctions when the rel. **כִּשְׁמֵהוּ**, **כִּשְׁמֵהוּ**, is added to them, and are then joined with the finite forms of the verb. 3. The rel. element **כִּשְׁמֵהוּ**, however, is often omitted, though not usually after strict cons. forms like **כִּשְׁמֵהוּ**, &c.

(a) When may be expressed by **כִּשְׁמֵהוּ**, **כִּשְׁמֵהוּ**, with inf., or by **כִּשְׁמֵהוּ**, **כִּשְׁמֵהוּ** with finite. Genesis 39:18 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** when I lifted up, Genesis 24:30 to Genesis 4:8 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** when they were in the field, Genesis 45:1.—Hosea 11:1 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** when Isr. was a child, Genesis 44:24, Joshua 17:13.—Genesis 24:22 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** when they had done drinking, Judges 8:33; Judges 11:5. The form **כִּשְׁמֵהוּ** is more poetical, Genesis 19:15. After designations of time the simple **כִּשְׁמֵהוּ** may be when, Hosea 2:13, Psalms 95:9, cf. § 9c. Also **כִּשְׁמֵהוּ** if, when, with freq. actions, Genesis 38:9.

(b) After, by **כִּשְׁמֵהוּ** with inf., or **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** with finite. Genesis 14:17 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** after his returning, Genesis 13:14; Genesis 24:36.—Deuteronomy 24:4 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** after she has been defiled. Joshua 9:16, Judges 11:36; Judges 19:23, 2 Samuel 19:30.

(c) Before, by **כִּשְׁמֵהוּ** with inf., Genesis 13:10 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** before Je. destroyed Sodom, Genesis 36:31, 1 Samuel 9:15, 2 Samuel 3:35.—Very often by **כִּשְׁמֵהוּ**, usually with impf. even when referring to past; Genesis 27:33 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** before thou camest, Genesis 37:18; Genesis 41:50. Of fut., Genesis 27:4; Genesis 45:28. Occasionally with perf., Psalms 90:2, Proverbs 8:25 (inf. Zephaniah 2:2, text dubious). The simple **כִּשְׁמֵהוּ** properly not yet (usually with impf., Genesis 2:5, Exodus 9:30; Exodus 10:7), has also sense of before, with impf., Exodus 12:34, Joshua 3:1, Isaiah 65:24.

(d) Since, **כִּשְׁמֵהוּ**, with perf., Exodus 9:24 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** since it became a nation. Genesis 39:5, Exodus 5:23, Joshua 14:10, Isaiah 14:8, Jeremiah 44:18. Once with inf., Exodus 4:10. As prep. with noun, Rth_2:7, Psalms 76:7.—As adv. formerly, long ago, &c. Isaiah 16:13; Isaiah 44:8; Isaiah 45:21; Isaiah 48:3, Isaiah 48:5, 2 Samuel 15:34, Psalms 93:2, Proverbs 8:22.

(e) Then, **כִּשְׁמֵהוּ**, with perf. 1 Kings 8:12 **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** **כִּשְׁמֵהוּ** then said Sol., Genesis 49:4, Judges 5:11, 2 Samuel 21:17. Not uncommonly with impf., Deuteronomy 4:41, 1 Kings 8:1; 1 Kings 9:11; 1 Kings 11:7, cf. § 45. On **כִּשְׁמֵהוּ** in apod., cf. § 131, R. 2. Joshua 22:31, 2 Kings 5:3, 1 Chronicles 14:15.

(f) Until, אֲדַע, with infin., or אֲדַע אֲדַע, אֲדַע אֲדַע, אֲדַע אֲדַע, אֲדַע אֲדַע אֲדַע with finite, with ref. to past or fut. Genesis 27:45 אֲדַע אֲדַע אֲדַע אֲדַע till thy brother's anger turn away. Genesis 27:44 אֲדַע אֲדַע אֲדַע אֲדַע till thy brother's rage shall turn away. Genesis 29:8, Exodus 23:30, Deuteronomy 3:20, Judges 4:24, 1 Samuel 22:3; 1 Samuel 30:4, 1 Kings 17:17.—Ex. of אֲדַע אֲדַע Genesis 26:13; Genesis 41:49; Genesis 49:10, 2 Samuel 23:10. Of אֲדַע אֲדַע Genesis 24:19, Genesis 24:33, Isaiah 30:17. Of אֲדַע אֲדַע אֲדַע Genesis 28:15, Numbers 32:17, Isaiah 6:11. By falling away of rel. the simple אֲדַע often stands with finite, Genesis 38:11, Joshua 2:22, 1 Samuel 1:22, 2 Kings 7:3, Psalms 110:1-7, Proverbs 7:23.

(g) As often as, אֲדַע (אֲדַע) with inf., 1 Samuel 1:7; 1 Samuel 18:30, 1 Kings 14:28, 2 Kings 4:8, Isaiah 28:19; once impf. Jeremiah 20:8.

Rem. 1. The word after in some cases = seeing that Genesis 41:39, Joshua 7:8, Judges 11:36, 2 Samuel 19:30, cf. Ezra 9:13 (common in post-biblical Heb.). After has also a pregnant sense = after the death of, or departure of (Ar. bad). Genesis 24:67 אֲדַע אֲדַע after his mother. Job 21:21, Proverbs 20:7. Frequent in Ecc, אֲדַע when I am gone. Cf. אֲדַע before I came, Genesis 30:30. In Leviticus 25:48, 1 Samuel 5:9 אֲדַע with finite tense. Joshua 2:7 אֲדַע אֲדַע after when, pleonastic, if text right.

Rem. 2. Isaiah 17:14 אֲדַע construed with noun. Psalms 129:6 אֲדַע before is unique.

Rem. 3. Some adverbs of time are: when? אֲדַע, Genesis 30:30; how long, till when? אֲדַע אֲדַע; with neg., how long... not? 2 Samuel 2:26, Hosea 8:5, Zechariah 1:12.—still, yet, אֲדַע. The noun may be in casus pend., resumed by suff., Genesis 18:22 אֲדַע אֲדַע and Abr. was still standing, 1 Samuel 13:7, cf. Genesis 45:26, Genesis 45:28; Genesis 25:6. With ptcp. § 100.

Rem. 4. On the expression of when, while by the circums. clause, cf. § 137. On the expression of sentences like and when thou overtakest them thou shalt say (Genesis 44:4) by two vav perfs. cf. § 132; and such sentences as and when he overtook them he said (Genesis 44:6) by two vav impfs. § 51, R. 1. In general cf. the circums. cl., the conditional sent., and sections on vav perf. and vav impf.

Rem. 2. Even when words are given directly they are often introduced by **וַיֹּאמֶר** (**וַיֹּאמֶר** recitativum). 1 Kings 1:30 I swear saying **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** "Sol. thy son shall reign after me." Judges 6:16 **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** Je. said, "I will be with thee." Genesis 29:33, Joshua 2:24, Judges 11:13, 1 Samuel 13:11, 1 Kings 11:22; 1 Kings 21:6, 2 Kings 8:13, 1 Chronicles 4:9; 1 Chronicles 21:18; 1 Chronicles 29:14. Cf. Genesis 45:26. Judges 10:10, where **וַיֹּאמֶר** only in second clause.—Rarer **וַיֹּאמֶר** recit.; 1 Samuel 15:20, 2 Samuel 1:4, Nehemiah 4:12, Psalms 10:6 (last words, though the sense, one-who shall not have misfortune, is good). Psalms 118:10-12, Psalms 128:2 are hardly ex. (Hitz.), cf. Isaiah 7:9, Job 28:1. The clause with **וַיֹּאמֶר** as well as the direct quotation in R. 1 occupies the place of obj. in the sentence.

Rem. 3. The **וַיֹּאמֶר** of obj. sent. is sometimes omitted, Psalms 9:20 may know **וַיֹּאמֶר** **וַיֹּאמֶר** that they are men. Amos 5:12, Isaiah 48:8, Zechariah 8:23, Job 19:25, cf. 2 Kings 9:25.

Rem. 4. A clause with **וַיֹּאמֶר** and occasionally takes the place of an obj. sent. Genesis 30:27 **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** I have divined and = that Je. has blessed. Genesis 47:6 **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** if thou knowest and there be = that there are among them. Daniel 2:13 the law went out and = that the wise men were to be slain (ptcp.). Numbers 14:21, Isaiah 43:12.—A usual brachylogy occurs with command, Genesis 42:25 **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** **וַיֹּאמֶר** Jos. commanded (to fill) and they filled, Jonah 2:10, cf. Amos 6:11; Amos 9:9. In Ar., God decreed that the Christians were defeated, for, should be defeated and they were defeated.

The Causal Sentence

The Causal Sentence

§ 147. A lighter way of suggesting causality is afforded by *and*, especially in *circums.* clauses. Exodus 23:9, ye shall not oppress a stranger **because** yourselves know the feelings of a stranger; cf. Nehemiah 2:3. Cf. § 137.

Commonly used is **because**, Genesis 8:9. Similarly, Genesis 30:18, 1 Samuel 26:16, 1 Kings 3:19, 2 Kings 17:4, (both, Zechariah 11:2), Jeremiah 20:17.—Also the prep. **coupled** with *rel.* **or**. Isaiah 7:5 **because** he has purposed evil. The phrase is affected by *Is.*, Isaiah 3:16; Isaiah 8:6; Isaiah 29:13; elsewhere, Numbers 11:20, 1 Kings 13:21; 1 Kings 21:29 (always with *perf.*). Very common **because**; 1 Samuel 30:22 **because** they went not with me. Genesis 22:16, Deuteronomy 1:36, Judges 2:20, 1 Kings 3:11; 1 Kings 14:7, 1 Kings 14:15 (always with *perf.*—except Ezekiel 12:12?). Also **simply** as *conj.*, Numbers 20:12 **because** ye believed not, 1 Kings 14:13, 2 Kings 22:19. As a prep. with *inf.*, Isaiah 30:12 **because** of your rejecting, Isaiah 37:29, Jeremiah 5:14; Jeremiah 7:13; Jeremiah 23:38, Amos 5:11, &c.—only in the prophets and 1 Kings 21:20.

Rem. 1. Several prep. have causal force, as **because**, **because**, **because**, **because**, mostly in composition with **or** or **and**. Genesis 39:9 **because** thou art his wife; Genesis 39:23. Isaiah 43:4 **because** thou art dear. 2 Samuel 3:30 **because** he slew. Deuteronomy 29:24, 1 Kings 9:9; *neg.*, **because** 2 Kings 18:12; 2 Kings 22:13. So **because** Judges 3:12, Deuteronomy 31:17 (nominal sent.), Psalms 139:14. With *rel.* omitted in *neg.* sent., Genesis 31:20, Psalms 119:136. Often **because** with *inf.*, Amos 1:3, Amos 1:6, Amos 1:9, Amos 1:11, &c.—So **because**, Deuteronomy 28:47 **because** thou hast not served. 1 Samuel 26:21, 2 Kings 22:17, Isaiah 53:12. So **because**, Deuteronomy 4:37.—Of the same meaning is **because**, Genesis 22:18; Genesis 26:5, 2 Samuel 12:6 (**because** in next clause). So **because**, Amos 4:12, 2 Samuel 12:10. Without *rel.*, Numbers 14:24. For other forms cf. Deuteronomy 23:5, Jeremiah 3:8.

Rem. 2. Repetition of **because** for emphasis, Leviticus 26:43, Ezekiel 13:10, cf. Ezekiel 36:3.

Final or Purpose Sentence

Final or Purpose Sentence

§ 148. Lighter ways of expressing purpose are—(a) The use of **וַ** (simple vav) with juss., coh., e.g. after an imper., or anything with the meaning of imper., as juss., cohort. Genesis 24:14 **וַיִּשְׁלַח יִצְחָק אֶת הַיָּדָאִיִּם לְהַשְׁכִּיחַ אֶת הַיָּדָאִיִּם לְהַשְׁכִּיחַ אֶת הַיָּדָאִיִּם** let down thy pitcher that I may drink. Cf. Isaiah 5:19 after **וְ** in first clause. Similarly after optative, neg., and interrog. sentences. See § § 62, 63. In this case the neg. purpose is expressed by **וְ** with impf., or sometimes **וְ** simply (**וְ** in poetry, Isaiah 14:21).

(b) The inf. cons. with **וְ**. Judges 3:1 **וְ** in order to prove Israel by them. The neg. purpose in this case is expressed by **וְ**. Genesis 4:15 **וְ** that whoever found him might not kill him. Genesis 38:9. Cf. § 95.

§ 149. More formal telic particles are—**וְ** with impf., Jeremiah 42:6 **וְ** that it may be well with us; oftener **וְ** simply, with impf. or inf. cons., Genesis 27:25 **וְ** in order that my soul may bless thee. Judges 2:22 **וְ** in order to prove by them, cf. simple **וְ** inf., Judges 3:1 (in b above). Judges 3:2, Joshua 11:20.—Genesis 18:19, Leviticus 17:5, 2 Samuel 13:5.—Genesis 12:13, Exodus 4:5, Deuteronomy 4:1, Hosea 8:4, Isaiah 41:20.—Genesis 37:22, 1 Kings 11:36, Amos 2:7, &c. The simple **וְ** is also common, Deuteronomy 4:10

וְ that they may learn to fear me.

Numbers 23:13, Deuteronomy 4:40; Deuteronomy 6:3 (cf. Deuteronomy 6:2); Deuteronomy 32:46. The neg. clause is best made by **וְ**, Genesis 11:7, Exodus 20:26; but also by **וְ**, Deuteronomy 20:18, Numbers 17:5, and by **וְ**, Ezekiel 19:9; Ezekiel 26:20, Psalms 119:11, Psalms 119:80; Psalms 125:3, Zechariah 12:7.

In the same sense **וְ** with impf., Genesis 27:10; more usually **וְ** simply with impf., Genesis 27:4, or inf. cons., 2 Samuel 10:3.—Genesis 21:30; Genesis 46:34, Exodus 9:14; Exodus 19:9.—Exodus 9:16, 1 Samuel 1:6, 2 Samuel 18:18.

On **וְ** lest, that not, cf. § 127c.

Rem. 1. The form **וְ** Ezekiel 21:15; so **וְ** 1 Chronicles 19:3. On the other hand **וְ** 2 Samuel 14:20; 2 Samuel 17:14.—Joshua 4:24 rd. **וְ** inf.

Rem. 2. In Ezekiel 13:3 **וְ** is not telic, but probably means, and after that which they have not seen; possibly **וְ** should be rd. = **וְ** (1 Samuel 20:26). In Ezekiel 20:9, Ezekiel 20:14, Ezekiel 20:22 **וְ** is inf. niph.—Jeremiah

27:18 ■■■■■■ seems euphonic contraction for impf., cf. Jeremiah 42:10; Jeremiah 23:14 should perhaps be pointed in the same way ■■■■■■ = impf. Exodus 20:23, 2 Samuel 14:14.

Rem. 3. The particles ■■■■■■, &c. are always telic, and do not express merely result. But sometimes the purpose seems to animate the action rather than the agent, Amos 2:7, Hosea 8:4, Micah 6:16, Psalms 30:12; Psalms 51:6.

Rem. 4. Peculiar, Deuteronomy 33:11 ■■■■■■ that they rise not up (= ■■■■■■). Psalms 59:13 ■■■■■■... ■■■■■■ consume... that they be no more, cf. Job 3:10 ■■■■■■.

Consequential Sentence

Consequential Sentence

§ 150. Lighter ways of expressing consequence are the use of vav impf. and vav perf. Also use of simple vav **וְ** with impf. (juss.) after neg. sent. as Numbers 23:19 **וְלֹא יִשְׁתַּחֲוֶה אֱלֹהִים אֲדָמָה** God is not a man so that he should lie. So interrog. sent., Hosea 14:9.

More formal particles of consequence are **כִּי** that, **כִּי־כֵן** that, so that. 2 Kings 5:7 **כִּי־אֵלֹהִים אֲנִי יְהוָה** am I God, that this person sends to me? And often in questions, Genesis 20:10, Exodus 3:11, Numbers 16:11, Job 6:11; Job 7:12, Psalms 8:4.—Genesis 40:15 I have done nothing **וְלֹא עָשִׂיתִי** **כִּי** **לֹא** that they should have put. With **כִּי־לֹא**, 2 Kings 9:37 **כִּי־לֹא** **יִשְׁתַּחֲוֶה אֱלֹהִים אֲדָמָה** so that they shall not say, This is Jez. Genesis 22:14, Deuteronomy 28:27, Deuteronomy 28:51, Malachi 4:1, Psalms 95:11, 1 Kings 3:12, 1 Kings 3:13.—Ezekiel 36:27 **וְעָשִׂיתִי** **כִּי** **לֹא** **יִשְׁתַּחֲוֶה אֱלֹהִים אֲדָמָה** I will cause that ye shall walk (sent. of consequence construed as object sent.).

Comparative Sentence

Comparative Sentence

§ 151. This form of sent. has usually **וְכַדְּכֵן** in prot. and **כְּכֵן** in apod. Genesis 41:13 **וְכַדְּכֵן** **וְכַדְּכֵן** **וְכַדְּכֵן** as he interpreted to us, so it was. Exodus 1:12, Judges 1:7, Isaiah 31:4; Isaiah 52:14-15; Isaiah 65:8, Psalms 48:8; cf. transposed order, Genesis 18:5, Exodus 10:10, 2 Samuel 5:25.—Or **כְּכֵן** with inf. or noun in prot., Hosea 4:7 **וְכַדְּכֵן** **וְכַדְּכֵן** as they multiplied, so they sinned. Psalms 48:10; Psalms 123:2, Proverbs 26:1, Proverbs 26:8, Proverbs 26:18-19, 1 Samuel 9:13 (temporal).

In the prot. **וְכַדְּכֵן** may be omitted. Hosea 11:2 **וְכַדְּכֵן** **וְכַדְּכֵן** **וְכַדְּכֵן** as (the more) they called them, so they went away. Judges 5:15, Jeremiah 3:20, Isaiah 55:9, Psalms 48:5. In vigorous style the compar. particle may be omitted both in prot. and apod., Isaiah 62:5. The two clauses are then often equated by vav, especially in proverbial comparisons. Proverbs 26:14 the door turns on its hinges **וְכַדְּכֵן** **וְכַדְּכֵן** and (so) a sluggard on his bed. Proverbs 11:16; Proverbs 17:3; Proverbs 25:3, Proverbs 25:20, Proverbs 25:25; Proverbs 26:7, Proverbs 26:9, Proverbs 26:21, Job 5:7; Job 12:11; Job 14:11, Job 14:12. And sometimes without and, Proverbs 25:26, Proverbs 25:28, Job 24:19.

Rem. 1. In some passages **וְכַדְּכֵן** so expresses the corresponding immediateness of the result or consequence of the prot. Psalms 48:5 they saw so they feared (as soon as they saw, &c.), cf. Nahum 1:12, 1 Kings 20:40.

Rem. 2. With **וְכַדְּכֵן... וְכַדְּכֵן** or **וְכַדְּכֵן... וְכַדְּכֵן** the first word is usually compared to the second, so... as. Genesis 44:18 **וְכַדְּכֵן** **וְכַדְּכֵן** thou art as Ph. (so thou as Ph.), Genesis 18:25 **וְכַדְּכֵן** **וְכַדְּכֵן** the righteous like the wicked, Hosea 4:9, 2 Chronicles 18:3. But sometimes the reverse, as... Son_1:1-17 S. 2 Chronicles 30:24, Judges 8:18, Isaiah 24:2, Joshua 14:11.

Restrictive, Exceptive, Adversative Sentences

Restrictive, Exceptive, Adversative Sentences

§ 153. Restrictive particles are **וְ**, **כִּי** only, howbeit. Genesis 18:32 **וְ** **כִּי** only this time. Exodus 10:17, Judges 6:39; Judges 16:28. Genesis 27:13 **וְ** **כִּי** only, however, listen to my voice. Genesis 20:12 only not. Exodus 12:16, Numbers 22:20, 1 Samuel 8:9 (**וְ** **כִּי**); 1 Samuel 12:20; 1 Samuel 18:8; 1 Samuel 20:39, 1 Kings 17:13. The use of **וְ** is similar. Genesis 6:5; Genesis 14:24; Genesis 24:8, Deuteronomy 2:28, Judges 14:16, 1 Samuel 1:13, 1 Kings 14:8, Amos 3:2. Both combined, Numbers 12:2 **וְ** **כִּי** **וְ** **כִּי**. Similarly **וְ**, Numbers 22:35, cf. Numbers 22:20; Numbers 23:13. On the affirmative force of **וְ** &c., cf. § 118.

§ 154. Particles modifying in the way of exception something preceding are, **וְ** **כִּי** saving that, **וְ** **כִּי** or **וְ** **כִּי** alone, **וְ** **כִּי** except. Amos 9:8 **וְ** **כִּי** **וְ** **כִּי** saving that I will not destroy. Numbers 13:28, Deuteronomy 15:4, Judges 4:9. And **וְ** simply, 2 Samuel 12:14.[1]—Amos 3:3 shall two walk together **וְ** **כִּי** **וְ** **כִּי** except they have met? Genesis 43:3 **וְ** **כִּי** **וְ** **כִּי** except your brother be with you, Isaiah 10:4. There is often ellipse of the verb or its equivalent, Genesis 47:18 except our bodies, Judges 7:14.—Amos 3:7 Je. doeth nothing **וְ** **כִּי** **וְ** **כִּי** except he have revealed his counsel. Genesis 32:26 **וְ** **כִּי** **וְ** **כִּי** except thou bless me. Rth_3:18, Isaiah 55:10, Leviticus 22:6. And with ellipse or continuation of the verb, Genesis 28:17; Genesis 39:6, Genesis 39:9 except the bread, except thee, 1 Samuel 30:17, 2 Kings 4:2. Naturally except chiefly follows a neg. or interrog. with neg. force, Micah 6:8, Isaiah 42:19.

[1] When **וְ** belongs to a phrase it may be omitted before another **וְ** with a different sense, or the one **וְ** serves both uses, e.g. **וְ** **כִּי** how much more., &c. may = **וְ** **כִּי** **וְ** **כִּי** how much more, when, 2 Samuel 4:11, 1 Samuel 21:5; 1 Samuel 23:3, 2 Kings 5:13, Proverbs 21:27.

§ 155. The simple vav is often used where we employ adversative particles. Psalms 2:6 **וְ** **כִּי** **וְ** **כִּי** but I have set. Genesis 17:5 **וְ** **כִּי** **וְ** **כִּי** but thy name shall be. Genesis 2:17, Genesis 2:20; Genesis 3:3; Genesis 37:30; Genesis 42:10, Ecclesiastes 11:9 but know. A more pronounced adversative is **וְ**, **כִּי** but, howbeit. Genesis 28:19, Exodus 9:16, Numbers 14:21, 1 Kings 20:23, Micah 3:8, Job 2:5; Job 5:8; Job 11:5; Job 13:3-4; Job 14:18. So **וְ** is a correlative adversative, Amos 4:6-7 **וְ** **כִּי** **וְ** **כִּי** and I on my part Genesis 20:6, Judges 2:21, Psalms 52:5, Job 7:11, Proverbs 1:26.

After a neg. but is expressed by **וְ** **כִּי**, Genesis 32:28 **וְ** **כִּי** **וְ** **כִּי**... **וְ** **כִּי** not Jacob but Israel. 1 Samuel 21:4, 2 Kings 23:9,

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