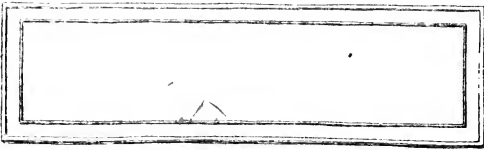
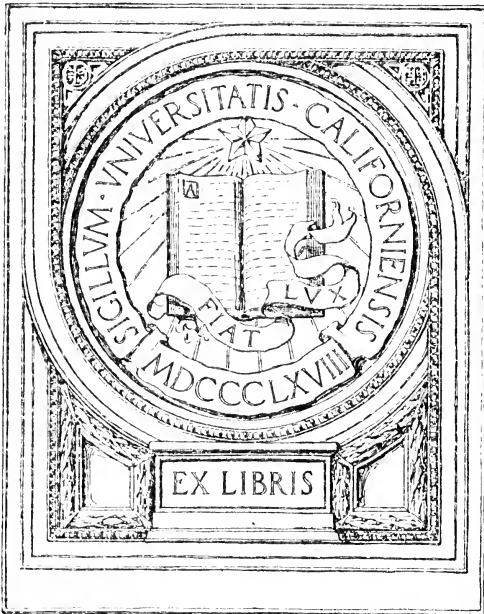
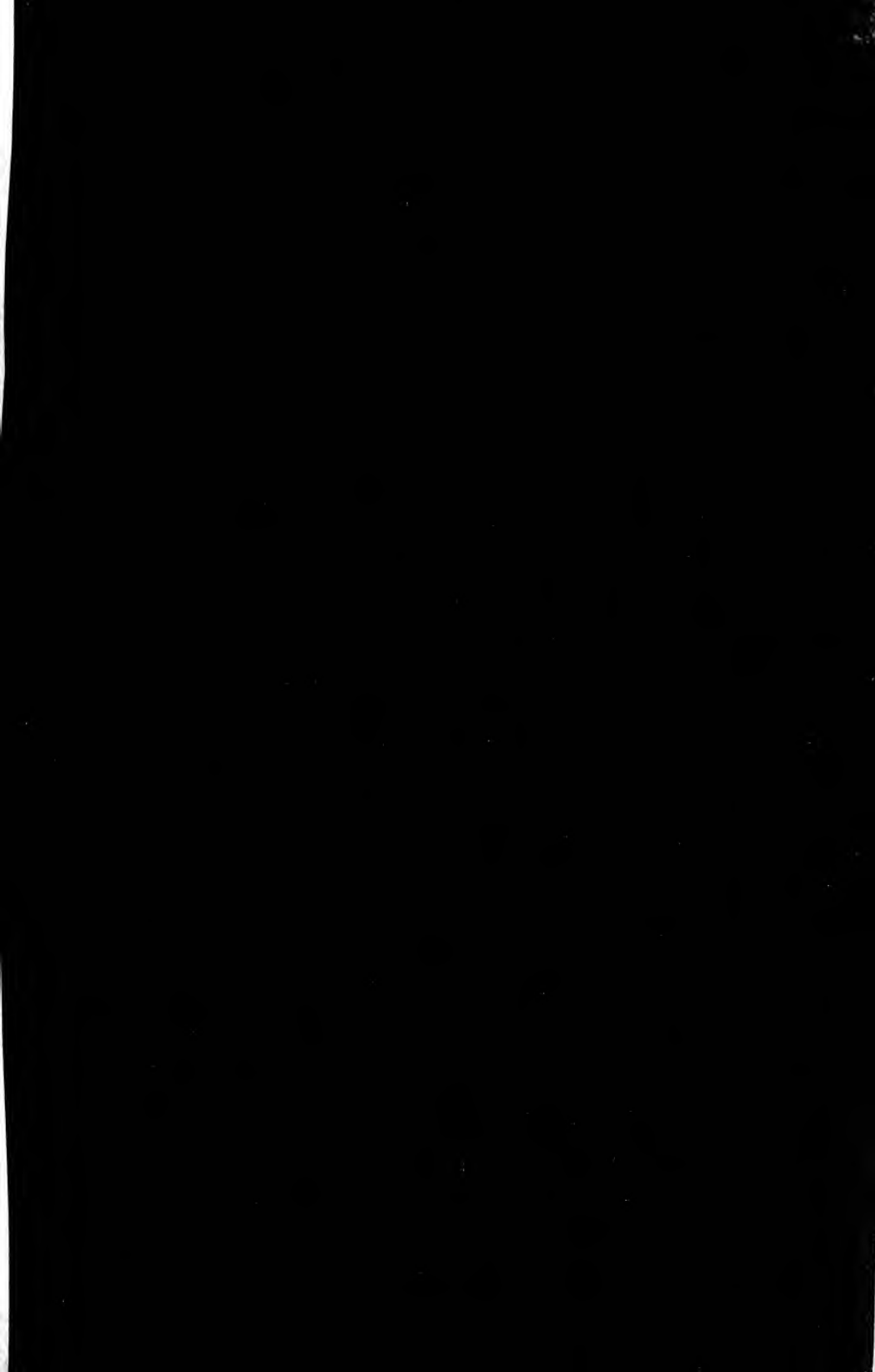


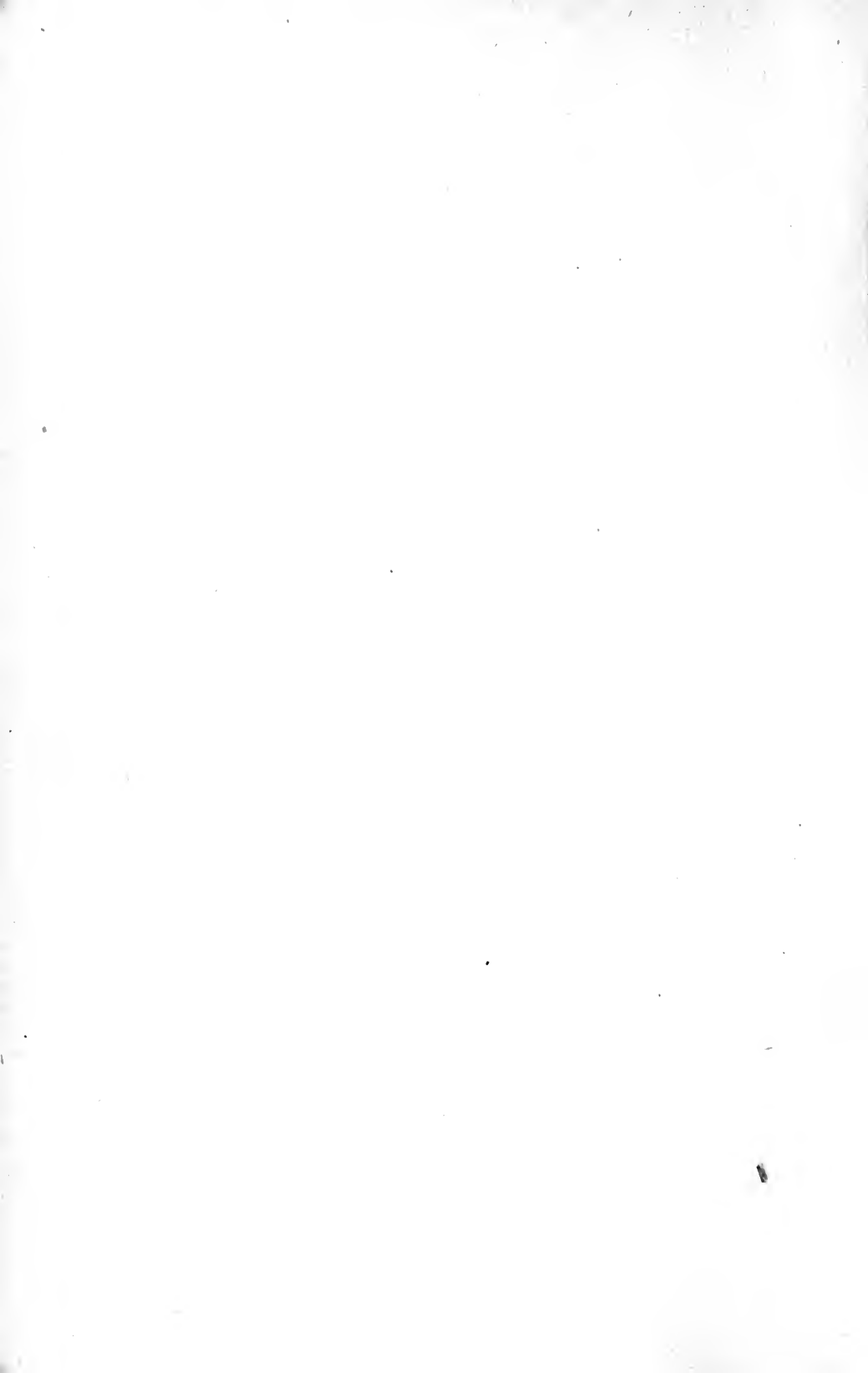
ELEMENTS OF
HEBREW SYNTAX

IN MEMORIAM

J. Henry Senger







Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

"No better books, introductory to Hebrew, exist."—Prof.
T. K. CHEYNE, *Oxford University.*

HEBREW AND SEMITIC TEXT-BOOKS.

By W. R. HARPER, Ph.D.,
*Professor of Semitic Languages in Yale College; Principal of
Schools of the American Institute of Hebrew.*

ELEMENTS OF HEBREW.
Net \$2.00.

INTRODUCTORY
HEBREW METHOD AND MANUAL. ✓
Net \$2.00.

ELEMENTS OF HEBREW SYNTAX. ✓
Net \$2.00.

HEBREW VOCABULARIES.
Net \$1.00.

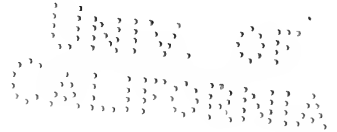
INTRODUCTORY
NEW TESTAMENT GREEK METHOD.
By HARPER AND WEIDNER.
Net \$2.50.

ELEMENTS

OF

HEBREW SYNTAX

BY



AN INDUCTIVE METHOD

BY

WILLIAM RAINEY HARPER

//

PROFESSOR OF SEMITIC LANGUAGES, YALE UNIVERSITY

THIRD EDITION.

NEW YORK

CHARLES SCRIBNER'S SONS

153-157 FIFTH AVENUE

1895

אב
70
אברהם

Copyright

1888

AMERICAN PUBLICATION SOCIETY OF HEBREW

IN MEMORIAM

Prof. J. Henry Senger

Press of J. J. Little & Co.,
Astor Place, New York.

PJ4701

H33

1895

MAIN

TO

MY PARENTS

IN APPRECIATION OF THE HELP

AND ENCOURAGEMENT SO FREELY GIVEN

DURING MY EARLY STUDIES

THIS BOOK

IS AFFECTIONATELY DEDICATED

926528



PREFACE.

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

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

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

The present work has not been undertaken in order to add anything to the results already achieved in the line of syntactical investigation, but rather to classify and arrange these results in such a way as to bring them within the reach of that large class of Hebrew students who need and desire a knowledge of them but have little time in which to obtain it. No claim, therefore, is made for the originality of the material presented. In a work of so elementary a character, intended only to serve as an introduction to a more exhaustive study of the

language, the presentation of any but the most common principles would have been out of place. It has been the aim of the author (1) to present those points which the ordinary student would find of the greatest practical value; (2) to present them in as definite and clear a manner as possible; and (3) to select such examples as would most strikingly illustrate the points made. In carrying out this plan a free use has been made of all former treatments of Syntax. To those named above the writer is under deepest obligation; much of value has also been found in Nordheimer and Gesenius. In most cases where material peculiar to a particular writer is used, special credit has been given. It has been impossible, however, to decide in every case to whom the credit belonged. For all material, not especially credited, a general acknowledgment is hereby made. It should be added, that in the selection of examples for illustration, and of the texts cited under "References for Study," preference has been given to those passages which have always been used by grammarians. It has been an interesting fact to note in how many cases the same texts have been employed by several writers.

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

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

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

The most important, and likewise the most practical, feature of the work is included under "References for Study." Of what permanent value is the memorizing of grammar? Having studied the facts and from them deduced the principles regulating these facts, the next step is application. To aid in this, the crowning part of one's work, a large number of texts, containing illustrations of the various points included under a particular subject are given; these texts are arranged in the order of their occurrence in the Hebrew Bible, and in the case of each text that particular subdivision of the main section to which it belongs is indicated. This arrangement not only makes it possible to read a large number of texts in a comparatively short time, but also breaks up the monotony which ensues upon the examination of several texts covering exactly the same point.

The study of Syntax by this plan combines (1) the exegetical study of the illustrations cited, (2) the mastery of the principles taught, (3) the translation and interpretation, in connection with the context, of a number of texts, and (4) in certain portions also the pronunciation of the unpointed text. The student may be required to translate beforehand only the texts cited from prophetic and poetical portions, these being the most difficult; the texts taken from the historical portions may with great advantage be read at sight.

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

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

NEW HAVEN, CONN., August 4, 1888.



TABLE OF CONTENTS.

I. THE NOUN.

	Page.
‡ 1. The Noun, used collectively.....	13, 14
2. Gender of Nouns.....	14-16
3. Number of Nouns.....	17-19
4. Determination of Nouns.....	19-22
5. Determination of Nouns (continued).....	22, 23
6. Apposition of Nouns.....	24-26
7. The Nominative Absolute.....	26, 27
8. Annexion, or the Construct Relation.....	28-32
9. Annexion (continued).....	32-36
10. The Adjective.....	37, 38
11. Personal Pronoun and Suffixes.....	39-41
12. Demonstrative and Interrogative Pronouns.....	41-43
13. The Relative Pronoun.....	43-45
14. Other Pronominal Expressions.....	46, 47
15. Numerals.....	47-50

II. USE OF TENSES AND MOODS.

‡ 16. The Tenses, in general.....	51-53
17. The Perfect, used of past events.....	53, 54
18. The Perfect, used of present events.....	55, 56
19. The Perfect, used of future events.....	56-58
20. The Imperfect, used of past events.....	58-60
21. The Imperfect, used of present events.....	60-62
22. The Imperfect, used of future events.....	62-64
23. The Jussive, Imperative and Cohortative.....	65-68
24. The Imperfect, with Wāw Consecutive.....	68-73
25. The Perfect, with Wāw Consecutive.....	74-79
26. The Perfect and Imperfect with Wāw Conjunctive.....	79-81

27. The Participle.....	81-84
28. The Infinitive Absolute.....	84-88
29. The Infinitive Construct.....	88-92

III. VERBAL GOVERNMENT AND APPOSITION.

‡ 30. The Object Accusative.....	93, 94
31. The Double Accusative.....	94, 95
32. The Cognate Accusative.....	95, 96
33. The Adverbial Accusative.....	96- 98
34. The Accusative with $\text{לִּ$	99-101
35. The Accusative with the Passive.....	101
36. Verbal Apposition and Subordination.....	101-103

IV. THE SENTENCE.

‡ 37. The Subject and Predicate.....	104-107
38. Order of Words in a Sentence.....	107-109
39. Emphasis.....	109-111
40. Agreement of Number and Gender.....	111-114

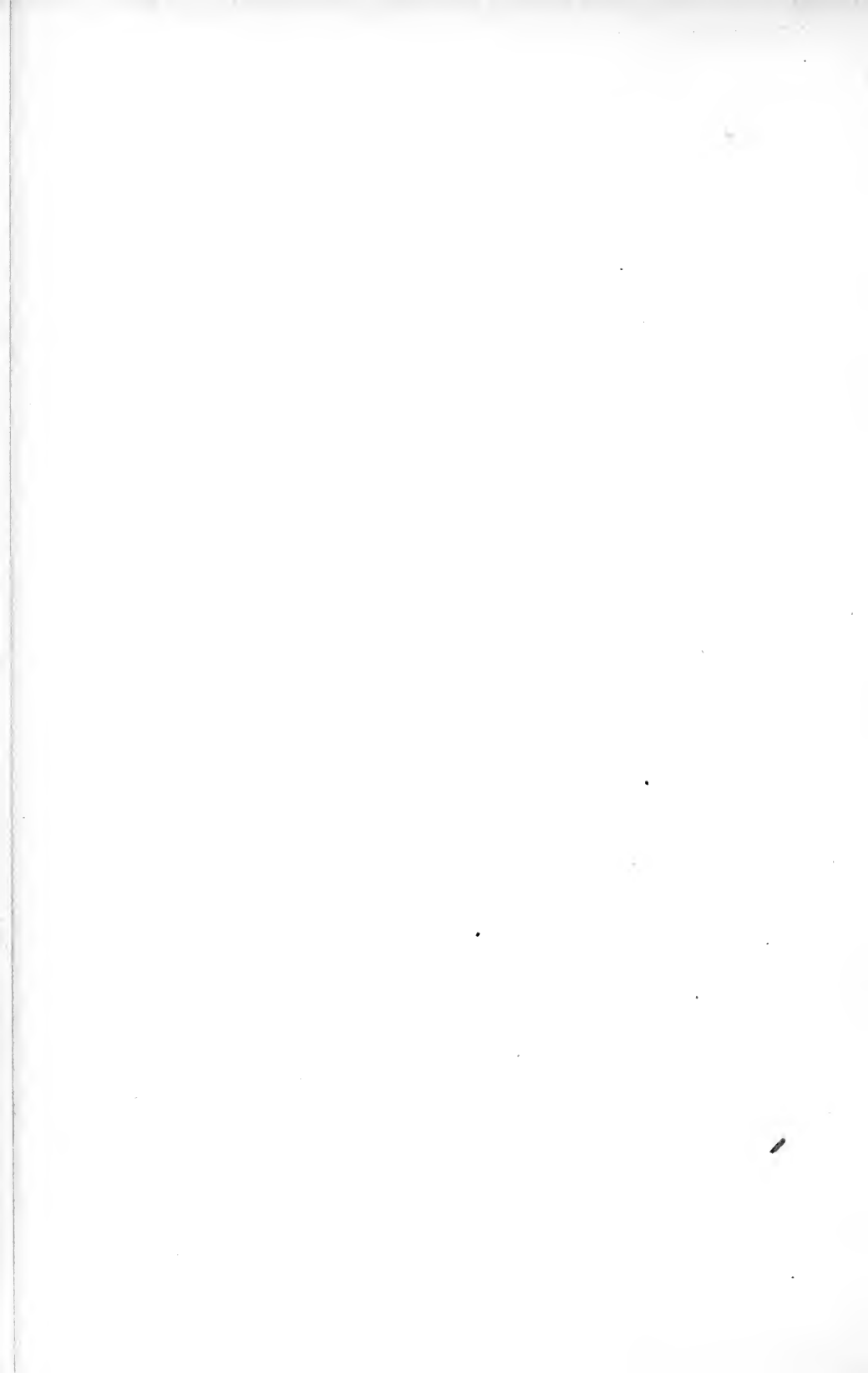
V. KINDS OF SENTENCES.

‡ 41. Negative Sentences.....	115-118
42. Interrogative Sentences.....	119-122
43. Exclamatory and Optative Sentences.....	122, 123
44. Copulative Sentences.....	123-125
45. Circumstantial Sentences.....	126-129
46. Relative Sentences.....	129-132
47. Subject, Object and Adverbial Clauses.....	132-136
48. Conditional Sentences.....	136-142

VI. INDEXES.

1. Index of Topics.....	145-150
2. Index of Texts.....	151-161
3. Index of Texts under "References for Study".....	162-173
4. Index of Hebrew Words.....	174-177

SYNTAX





I. The Noun.

1. THE NOUN, USED COLLECTIVELY.

1. בָּקָר *oxen*; צֹאן *flock*; עַם *people*; גּוֹי *nation*.
2. עֵץ *a tree*,¹ *trees*,² אִישׁ *a man*,³ *men*,⁴ חַיָּה *a beast*,⁵ *beasts*.⁶
3. אַרְחָה *caravan*,⁷ אֹרֵחַ *traveler*,⁸ גְּלוּהַ *band of exiles*,⁹ גָּלוּהַ *an exile*.
4. אֲנִי *fleet*,¹¹ אֲנִיָּה *ship*,¹² שֵׁעַר *hair*,¹³ שֵׁעֶרָה *a hair*.¹⁴

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

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

2. Those which are used sometimes in an individual, sometimes in a collective sense.^{b c}

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

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

REMARKS.

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

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

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

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

¹ Gen. 2:9; Ps. 1:3.

² Gen. 1:11; Ps. 74:5.

³ Gen. 4:1.

⁴ Isa. 21:9.

⁵ Gen. 37:20.

⁶ Gen. 1:25.

⁷ Gen. 37:25.

⁸ Judg. 19:17.

⁹ Ezr. 1:11.

¹⁰ 2 Sam. 15:19.

¹¹ 1 Kgs. 9:26, 27.

¹² Jon. 1:3, 5.

¹³ Judg. 16:22.

¹⁴ Judg. 20:16; cf. also 1 Sam.

14:45.

REFERENCES FOR STUDY.

Gen. 1:26, 28 (רונה*)	cf. Jon. 2:1 (ג)	.....3	Isa. 16:4 (רכמ)	.....2
Gen. 9:13 (ענן),	cf. Job 3:5 (עננה)	.....4	Jer. 6:6 (עצה) [cf. עץ]	.....3
Gen. 32:9 (פליטה),	cf. Gen. 45:7	.....3	Ezek. 11:6 (חלל)	.....2
Ex. 1:10 (מלחמה)	.....2		Mic. 7:8, 10 (איבת)	.....3
Ex. 15:1 (שירה),	cf. Ps. 42:9 (שיר)	.....4	Nah. 2:5 (רכב)	.....2
Ex. 15:19 (כוס)	.....2		Zeph. 3:19 (צלעה)	.....3
2 Sam. 15:2 (ראיץ)	.....2		Ps. 45:13 (בת צר = בני צר)	.....3
Isa. 5:3 (יושב)	.....2		Ps. 66:4 (הארץ)	.....2
Isa. 7:18 (דבורה) [cf. Arabic dabrun	.....4		Prov. 28:1 (רשע)	.....2
(m. sg.) a swarm]	.....4		Dan. 9:24 (נביא), cf. Deut. 18:15, 18	.....2
Isa. 12:6 (יושבת)	.....3			

2. GENDER OF NOUNS.

1. איש *man*; בן *son*; בשר *flesh*; מאור *luminary*.
- a. המארת הגדלים¹; cf. שלמות² *whole stones*.
- b. מת³ *dead* (f.); דב נשבו⁴ *a bear robbed of her young*; אלוף⁵ *cow*.
- c. הם⁶ *they* (f.); לכם⁷, מכם⁸, עמכם *to, from, with you* (f.); שתיהם⁸ *they two* (f.); אביכם⁹ *your* (f.) *father*; אתם¹⁰ *them* (f.); צאנם¹¹ *their* (f.) *flock*.
2. a. אם *mother* (cf. אב); רחל *ewe* (cf. איל); אתון *she-ass* (cf. תמור); נערה *maiden* (cf. נער); עגלה *calf* (cf. עגל); פרה *heifer* (cf. פר). נמל fem. (Gen. 32:16), masc. (Gen. 24:63); בקר fem. (Job 1:14), masc. (Ex. 21:37).
- b. אמה *metropolis* (cf. אם); פיה *edge* (cf. פה); ירכה *hinder part* (cf. ירך); צדקה *righteousness*; ישועה *deliverance*; פחה *governor*; קהלת *preacher*; ארחה *caravan*; גלה *exiles*; אניה *a ship*; שיערה *a hair*.
- c. צר¹² *Tyre*; ארם¹³ *Syria*; מואב¹⁴ *Moab*; מצרים¹⁵ *Egypt*.
- תימן, צפון, שאול, מחנה, חצר, ארח, דרך, עיר, תבל, ארץ, בטן, ישן, קרן, פנף, און, עין, כתר, ברך, רגל, כף, יד, שמש, נגה, אש, נפש, רוח, נעל, כוס, אבן, חרב.

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

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

3. a. טוב¹ *that which is good*; טובה,² *same*; מה-זאת,³ *בְּה אֶרֶע*⁴
 b. כָּל-הַקִּרְתָּ אִתָּם⁵ *all that befell them*; קָשׁוֹת *hard things*.⁶

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

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

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

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

REMARKS.

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

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

2. Under *feminine* nouns are included three classes:

a. Nouns which refer to female beings; of these

- (1) some are distinguished from corresponding masculines by having an entirely distinct form;
- (2) some are so distinguished by the addition of a feminine termination;
- (3) some (called *epicene*) are so distinguished only by the construction, both masculine and feminine forms being the same.^a

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

- (1) nouns designating things without life;^b
- (2) nouns indicating abstract ideas^c or official designations;^d
- (3) nouns used collectively^e (§ 1. 3), or individually (§ 1. 4).

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

- (1) names of countries, cities, towns;^{f g h}
- (2) common nouns designating countries, localities, limited space, points of compass, etc.;

¹ Gen. 2:17.

² 1 Sam. 24:18.

³ Gen. 3:13.

⁴ Gen. 24:14.

⁵ Gen. 42:29.

⁶ Gen. 42:7, 30.

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

(4) names of instruments, utensils, powers of nature.^j

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

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

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

REMARKS.

(a) Certain species of animals are treated as masculine, because regarded as strong; others as feminine, because regarded as weak; cf. כלב *dog*, זאב *wolf*; but יונה *dove*, חסידה *stork*.

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

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

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

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

(f) These are treated as "mothers" or "nurses" of the inhabitants; cf. בני ציון Ps. 149:2, also the word *metropolis*.

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

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

(i) Some of these also appear, at times, as masculine; always masculine are אף *nose*, מצח *forehead*, צואר *neck*, ערף *neck*, פה *mouth*, עקב *heel*, ונב *tail*.

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

REFERENCES FOR STUDY.

Gen. 1:16 (ממשלה).....	2b.	Isa. 31:5 (צפור).....	2a.
Gen. 20:12 (אחות).....	2a.	Jer. 7:18.....	1a.
Gen. 22:24 (פילגש).....	2a.	Jer. 49:17 (ארם).....	2c.
Gen. 24:43 (עלמה).....	2a.	Amos 3:10.....	3a.
Ex. 1:21 (להם).....	1c.	Zech. 5:10 (המה).....	1c.
Ex. 7:17 (cf. Isa. 7:7).....	3a.	Ps. 1:6 (דרך).....	2c.
Ex. 9:29, 33; 15:5.....	1a.	Ps. 12:4 (גדרות).....	3b.
Ex. 29:9 (כהנה).....	2b.	Ps. 22:29 (מלובה).....	2b.
Lev. 5:7 (תור).....	1b.	Ps. 42:2 (איל).....	1b.
1 Sam. 9:24 (שוק).....	2c.	Ps. 45:5.....	3b.
1 Sam. 10:9 (cf. Josh. 24:17).....	1a.	Ps. 45:10 (שגל).....	2a.
1 Sam. 17:6 (מצודה).....	2b.	Ps. 77:17.....	1a.
2 Sam. 19:27 (חמור).....	1b.	Ps. 102:8 (צפור).....	2a.
1 Kgs. 11:5 (אלהים).....	1b.	Prov. 8:6.....	3b.
2 Kgs. 2:24 (רב).....	1b.	Prov. 8:30 (אמון).....	1c.
Isa. 7:6 (יהודה).....	2c.	Job 1:14 (ידיהם).....	1c.
Isa. 9:13 (כפרה).....	2b.	Job 42:15.....	1a.
Isa. 10:14.....	1a.	Neh. 6:12 (נבואה).....	2b.

3. NUMBER.

1. a. יָמִים¹ *days*; מְוֹעָרִים² *seasons*; פָּנָי³ *faces of*; אֵאוֹת⁴ *signs*.
 b. בָּקָר *oxen*; אָדָם *mankind*; אַרְחָה *caravan*; אֲנִי *fleet*. [heart.
 c. אִישׁ וְאִישׁ⁵ *every man*; גְּבִים גְּבִים⁶ *many ditches*; לֵב וְלֵב⁷ *double*
2. a. שָׁמַיִם⁸ *heavens*; פָּנִים *face, surface*; מַיִם *water*; תַּחְתִּיּוֹת⁸ *lower parts of the earth*. הוֹלָלוֹת¹² *foolishness*.
 b. בְּתוּלִים⁹ *virginity*; אֶהָבִים¹⁰ *loveliness*; נְעוּרִים¹¹ *childhood*;
 c. אֱלֹהִים *God*; קֹדְשִׁים¹³ *Holy*; אֲדֹנָי *Lord*; בְּהֵמוֹת¹⁴ *hippopota-*
3. כֶּסֶף *silver*, כְּסָפִים¹⁵ *pieces of silver*; עֵץ *tree*, עֵצִים¹⁶ *wood*. [mus.
 כְּבָרִים¹⁷ *talents*, כְּבָרוֹת¹⁸ *loaves*; פְּעָמַיִם¹⁹ *footsteps*, פְּעָמוֹת²⁰ *feet* (artif.).
4. גְּבוּרֵי חַיִל²¹ *heroes of valor*; בְּיַת אָבוֹת²² *families*; בְּנֵי אֱלֹהִים²³ *sons of God*; בְּיַת עַצְבֵיהֶם²⁴ *their idol-houses*.
5. a. אָזְנִים *ears*; אֶפְרִים *nostrils*; מְאֻזְנִים *pair of scales*; נְעָלִים *sandals*.
 b. יוֹמַיִם²⁵ *period of two days*; כְּבָרִים²⁶ *two talents*; שְׁנֵהָרִים²⁷ *two*
 c. שְׁנַיִם *two*; כְּבָלָיִם²⁸ *double*; אֲלָפִים *two thousand*. [rivers.

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

- a. By means of plural affixes (וֹת, יַי, יָם).
- b. By means of words which have a collective signification (§ 1.).
- c. By the repetition of a word with or without a connective^a (§ 6. 3).

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

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

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

1 Gen. 1:14.
 2 Gen. 1:14.
 3 Gen. 1:2.
 4 Gen. 1:14.
 5 Ps. 87:5.
 6 2 Kgs. 3:16.
 7 Ps. 12:3.
 8 Isa. 44:23.
 9 Lev. 21:13.
 10 Prov. 5:19.

11 Gen. 46:34.
 12 Eccl. 1:17, 2:12.
 13 Hos. 12:1.
 14 Job 40:15.
 15 Gen. 42:25.
 16 Gen. 22:3.
 17 2 Kgs. 5:23.
 18 Judg. 8:5.]
 19 Ps. 119:133.

20 Ex. 25:12.
 21 1 Chron. 7:2, 9.
 22 Num. 1:2.
 23 Ps. 29:1.
 24 1 Sam. 31:9.
 25 Ex. 16:29.
 26 2 Kgs. 5:23.
 27 Gen. 24:10.
 28 Job 11:6.

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

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

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

5. The *dual* was, in use, limited to

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

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

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

REMARKS.

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

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

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

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

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

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

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

(*h*) Irregular are (1) שְׁפָתוֹת instead of שְׁפָתַיִם (Ps. 45:3; Is. 59:3); (2) חֲמוֹתַיִם *two walls* (2 Kgs. 25:4), and (3) לְחָתַיִם *deck* [double] (Ezek. 27:5).

REFERENCES FOR STUDY.

Gen. 2:9 (חַיִּים).....	2b.	Gen. 49:13 (מִיָּם).....	2a.
Gen. 4:10 (דְּמַיִם).....	3	Ex. 8:10 (חֲמֹרֵם חֲמֹרֵם).....	1c.
Gen. 11:10 (שָׁנָתַיִם).....	5b.	Ex. 9:32 (חֲמָה).....	3
Gen. 31:23 (כֹּאֲתָיִם).....	5c.	Ex. 16:12 (עֲרֵבַיִם).....	5b.
Gen. 14:10 (בְּאֵרֶת בְּאֵרֶת).....	1c.	Ex. 26:17 (יָדוֹת).....	5a.
Gen. 21:2 (זֻקְנָיִם).....	2b.	Ex. 29:12 (קִרְנוֹת).....	5a.
Gen. 32:17 (עֲדָר עֲדָר).....	1c.	Ex. 29:36 (כִּפְרָיִם).....	2b.
Gen. 37:34 (מִתָּנַיִם).....	5a.	Lev. 12:5 (שִׁבְעַיִם).....	5b.
Gen. 39:10 (יּוֹם יּוֹם).....	1c.	Lev. 23:40 (כִּפּוֹת).....	5a.
Gen. 42:30 (אֲדָנַיִם).....	2c.	Num. 5:15 (קִנְאוֹת).....	2b.
Gen. 43:16 (צֹהָרַיִם).....	5b.	Deut. 3:5 (דְּלָתַיִם).....	5a.
Gen. 43:30 (רַחֲמַיִם).....	2b.	Deut. 8:8 (שַׁעֲרָה).....	3
Gen. 49:12 (שָׁנַיִם).....	5a.	Deut. 12:23 (דָּם).....	3

Deut. 24:6 (רחים).....	5a.	Jer. 12:13 (חטים).....	3
Deut. 25:13 (אבן ואבן).....	1c.	Joel 4:14.....	1c.
Deut. 32:7 (רור רור).....	1c.	Zech. 3:9 (שבעה ענים).....	5a.
Deut. 32:7 (ימות).....	3	Ps. 5:7 (רמים).....	3
Judg. 5:22.....	1b.	Ps. 68:18 (רבותים).....	5c.
1 Sam. 19:13 (תרפים).....	2c.	Ps. 90:10 (שנרות).....	3
1 Sam. 19:16 (מראשות).....	2a.	Ps. 90:10 (גבורות).....	2b.
1 Sam. 22:7 (בני ימיני).....	4	Prov. 20:10.....	1c.
1 Kgs. 7:49 (מלקחים).....	5a.	Prov. 28:6 (דרכים).....	5b.
2 Kgs. 17:29 (בית הבמות).....	4	Job 16:19 (מרומים).....	2a.
Isa. 1:3 (בעלים).....	2c.	Cant. 5:5 (כפות).....	5a.
Isa. 6:2 (שש כנפים).....	5a.	Ruth 1:22 (שעורים).....	3
Isa. 7:20 (רגלים).....	5a.	Ruth 3:4 (כרנלות).....	2a.
Isa. 11:12 (כנפות).....	5a.	Ecd. 5:7 (גבהים).....	2c.
Isa. 19:4 (ארנים).....	2c.	Ecd. 12:1 (בראיך).....	2c.
Isa. 42:22 (כתי כלאים).....	4	1 Chron. 7:5 (גב' חילים).....	4
Isa. 49:20 (שכלים).....	2b.	1 Chron. 12:33.....	1c.
Isa. 54:5 (עשיר).....	2c.		

4. DETERMINATION OF NOUNS.

1. a. מצרים *Egypt*; חֶבְרוֹן *Hebron*; שָׂרָה *Sarah*; תְּהוֹם *abyss*.
 b. אֲנֹכִי *I*; זֶה *this*; מִי *who?* בְּנִי *my son*; but הַיּוֹם הַזֶּה *the day*.
2. a. אֵל *the house of God*; אִשְׁתֵּי אַבְרָם *the wife of Abram*; בְּנֵי יִשְׂרָאֵל *the sons of Israel*.
 b. עָמִי¹ *the affliction of my people*; רִאשֵׁי שְׁבִטֵיכֶם² *the heads of your tribes*. [war.
 c. שֵׁם הַמָּקוֹם³ *the name of the place*; אֲנָשֵׁי הַמִּלְחָמָה⁴ *the men of*

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

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

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

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

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

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

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

¹ Ex. 3:7.

² Deut. 1:15.

³ Gen. 28:19.

⁴ Deut. 2:14.

REMARKS.

- (a) In many cases the usage varies; e. g. גלעד (Num. 32:1), הגלעד (Gen. 31:21 ff.).
- (b) A noun with a suffix is definite and does not receive the article; exceptions are seen in Lev. 27:23; Josh. 7:21; 8:33; 2 Kgs. 15:16; Mic. 2:12.
- (c) The Infinitive, being essentially a verbal form, never receives the article; רעת *knowledge*, really a substantive is an exception (as in Gen. 2:9, 17).
- (d) The following words, archaic and poetic, never receive the article: (1) אלה *God*, (2) רון *prince*, (3) שָׂדֵי *field*, (4) שָׂדֵי *the Almighty*, (5) שְׂאוֹל *underworld*, (6) תַּבֵּל *world*, (7) תְּהוֹם *abyss*, (8) תּוֹשֵׁיָהּ *help*.
- (e) Every noun in a chain of several constructs is definite, provided the last noun in the chain is for any reason (§ 4. 1. a. b) definite.

3. a. הַיּוֹם¹ *to-day*; הַלַּיְלָה² *this night*; הַפַּעַם³ *this time*.
- b. הַרְקִיעַ⁴ *the expanse*; הַתְּכָה⁵ *the ark*; הַאִשָּׁה⁶ *the woman*;
 "הָאִישׁ אֲשֶׁר לֹא הִלֵּךְ וְגו'"⁷ *the man who hath not walked, etc.*
 אֶת־הָאֵשׁ וְאֶת־הַכַּיִשׁ⁸ *the fire and the knife* (required for the sacrifice).
- c. אֶת־הַחֲסוּם וְאֶת־הַרֶכֶב⁹ *the horses and the chariots* (of the enemy).
 וַתִּקַּח הַצֵּעִיף¹⁰ *and she took the veil* (usually worn by women).
- d. הַכְּנַעֲנִי¹¹ *the Canaanite*; תֹּאכַל הַחֶרֶב¹² *the sword devours*;
 כַּבְּבָקָר¹³ *like oxen*; כַּבְּאִשֶּׁר תַּעֲשִׂינָה הַדְּבָרִים¹⁴ *as bees do*;
 לַחֲמֹר... הַחֲמֹר¹⁵ *slime... for mortar*; הַזָּהָב¹⁶ *gold*;
 בְּסַנְדְּנִים¹⁷ *with blindness*; הָאֱמֶת וְהַשְּׁלוֹם¹⁸ *truth and peace*.
- e. הַבַּיִת¹⁹ *the house*; הָאָרוֹן²⁰ *the ark*; הָאֱלֹהִים²¹ *the God*.
 הַשָּׁמַיִם²² *O heaven!* הַבְּעַל²³ *O Baal!* הַרוּחַ²⁴ *O Spirit!*
 הַשָּׁמַיִם²⁵ *the heaven*; הַשֶּׁמֶשׁ²⁶ *the sun*; הָאָרֶץ²⁷ *the earth*;
 הַלְּבָנוֹן²⁸ *Lebanon (= the white)*; הַיַּרְדֵּן²⁹ *Jordan (= the descender)*.
- f. הַסֹּבֵב³⁰ *that which encompasses*; הַבֹּטְחִים³¹ *they who trust*.
 הַבָּאָה³² *(she) that hath come*; הַהֹלְכוֹתָא³³ *they who wait*.

1 Gen. 4:14.

2 Gen. 19:5.

3 Gen. 29:35.

4 Gen. 1:7.

5 Gen. 6:14.

6 Ex. 2:9.

7 Ps. 1:1.

8 Gen. 22:6.

9 1 Kgs. 20:21.

10 Gen. 24:65.

11 Gen. 13:7.

12 2 Sam. 11:25.

13 Isa. 11:7.

14 Deut. 1:44.

15 Gen. 11:3.

16 Gen. 2:11.

17 Gen. 19:11.

18 Zech. 8:19.

19 Mic. 3:12.

20 Ex. 25:14.

21 Gen. 5:22.

22 Deut. 32:1.

23 1 Kgs. 18:26.

24 Ezek. 37:9.

25 Gen. 1:1.

26 Gen. 15:12.

27 Gen. 1:1.

28 1 Kgs. 5:20, 23.

29 Gen. 13:10.

30 Gen. 2:11.

31 Ps. 125:1.

32 Gen. 18:21.

33 Josh. 10:24.

3. Nouns, not determinate *in themselves* or *by position*, may be made determinate by prefixing the article. The article, as thus employed, may be classified and named as follows :—

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

b. The *objective*, including those cases in which the article occurs with an object or person,

- (1) which has just been described in the narrative ; or
- (2) which is described by words (particularly, a relative clause) which immediately follow ; or
- (3) which is defined more or less closely by the circumstances involved in the particular case.

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

d. The *generic*, used with words which describe a class of objects, or several objects of a class ; here may be noted,

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

e. The *distinctive*, used to convey the idea of pre-eminence, as when

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

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

REMARKS.

(a) In these cases the idea may often be well expressed by the employment of an unemphatic possessive pronoun.

(b) With this may be compared cases like הפליט (Gen. 14:13), הארי (1 Sam. 17:34), במקנה בכסף ובוהב (Gen. 13:2), in which the individual, though really indeterminate, is to be represented as being made definite by the context.

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

REFERENCES FOR STUDY.

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

5. DETERMINATION OF NOUNS (CONT.).

1. אנשי המלחמה¹ *the men of war*; דבר הנביא² *the prophet's word*.
 - a. כל הדור³ *the whole generation*; כל העם⁴ *all the people*;
 כל-בכור⁵ *every first-born*; כל-עץ⁶ *every tree*.
 - b. בן-הימיני⁷ *the Benjamite*; בית הלחמי⁸ *the Bethlehemite*.
2. המאור הגדול⁹ *the great luminary*; הדברים האלה¹⁰ *these things*;
 יום השביעי¹¹ *the seventh day*; בלילה הוא¹² *in that night*.
3. סל אחר¹³ *a basket*; איש אחר¹⁴ *a man*; נביא אחר¹⁵ *a prophet*.

¹ Num. 31:49.

² Jer. 28:9.

³ Ex. 1:6.

⁴ Ezek. 45:16.

⁵ Ex. 13:2.

⁶ Lev. 19:23.

⁷ Judg. 3:15.

⁸ 1 Sam. 17:58.

⁹ Gen. 1:16.

¹⁰ Gen. 15:1.

¹¹ Gen. 2:2.

¹² Gen. 19:33.

¹³ Ex. 29:3.

¹⁴ Judg. 13:2.

¹⁵ 1 Kgs. 20:13.

4. מְלִכֵי-אֶרֶץ *kings of the earth*; בֹּקֶר אֶתֶר ² *the morning comes*.

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

- a. (1) The use of the article after כֹּל, when this word means *all* or *whole*.
- (2) The absence of the article after כֹּל, when it means *any* or *every*.^c

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

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

3. Indefiniteness is expressed by the numeral אֶחָד, rarely, however, and chiefly in later writers.^e

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

REMARKS.

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

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

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

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

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

REFERENCES FOR STUDY.

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

¹ Ps. 2:2.

² Isa. 21:12.

6. APPPOSITION OF NOUNS.

1. a. הַבֶּקֶר הַנִּחֲשֵׁת¹ *the oxen the brass = the brazen oxen*; הַמְבוּל² *the deluge (of) water.* [offerings.]
 b. אִמְתִּים אֱמָרִים³ *words, truth = true words*; שְׁלָמִים זְבָחִים⁴ *peace-*
 c. הָאָרֶץ כְּנָעַן⁵ *the land (of) Canaan*; הַנְּהָר פָּרַת⁶ *the river Euphrates*
 d. אִשָּׁה אֶלְמָנָה⁷ *a woman, a widow*; יֵשׁוּב עֵשֶׂב⁸ *greenness, herb.*
 e. יָמִים מְסֻפָּר⁹ *days, a number*; יָמִים שְׁנַתַּיִם¹⁰ *two years, time.*
2. שְׁלֹשׁ סָאִים קֶמַח¹¹ *three seahs, meal*; שְׁלֹשָׁה יָמִים¹² *a triad, days.*
 שְׁבַע שָׁנִים¹³ *seven years*; אֵיפָה שְׁעִירִים¹⁴ *an ephah, barley.*
3. a. בְּמֵאֵד מְאֹד¹⁵ *in high degree, high degree*; גְּבוּהָהּ גְּבוּהָהּ¹⁶ *proudly, proudly.* [generation.]
 b. שִׁבְעָה שִׁבְעָה¹⁷ *seven by seven*; מִדֹּר דָּר¹⁸ *from generation to*
 c. בְּאַרְתַּת בְּאַרְתַּת¹⁹ *many wells*; גְּבֵיִם גְּבֵיִם²⁰ *many ditches.*
 d. הַנְּהָר הַגָּדוֹל נְהַר פָּרַת²¹ *the great river, the river Euphrates.*

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

1. Cases in which the *first* of two nouns contains the principal idea, the second being added for fuller explanation.^{a b} Here belong the instances in which

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

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

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

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

e. The first noun denotes a *thing*, the second, the *number, weight, or measure* of it.^{d e}

¹ 2 Kgs. 16:17.

² Gen. 6:17.

³ Prov. 22:21.

⁴ Ex. 24:3.

⁵ Num. 34:2.

⁶ 1 Chron. 5:9.

⁷ 2 Sam. 14:5.

⁸ Gen. 1:12.

⁹ Deut. 4:27.

¹⁰ Gen. 41:1.

¹¹ Gen. 18:6.

¹² 1 Sam. 30:12.

¹³ Gen. 5:7.

¹⁴ Ruth 2:17.

¹⁵ Gen. 17:2.

¹⁶ 1 Sam. 2:3.

¹⁷ Gen. 7:2.

¹⁸ Ex. 17:16.

¹⁹ Gen. 14:10.

²⁰ 2 Kgs. 3:16.

²¹ Gen. 15:18.

REMARKS.

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

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

(c) Sometimes the "name" is the first noun (Isa. 37:2); if the "name" is the second noun and a preposition stands before the first, the preposition must be repeated before the second (Gen. 24:4; cf. Gen. 22:20).

(d) For all these cases, there are parallel cases in which, by the introduction of a copula, a complete sentence is formed; cf. Gen. 1:2; 11:1; 14:10; 47:9; Ex. 9:31; Deut. 33:6; 2 Sam. 17:3; Isa. 5:12; 19:11; Jer. 24:2; Ezek. 45:11; Ps. 23:5; 45:9; 110:3.

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

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

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

a. To express *emphasis, intensity.*

b. To express *distribution, entirety.*

c. To express *multitude.*

d. To afford an opportunity for the addition of a new idea without rendering the construction faulty.^c

REMARKS.

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

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

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

REFERENCES FOR STUDY.

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

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

7. THE NOMINATIVE ABSOLUTE.

1. הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְנַנֶּה¹ *the land upon which thou art lying,—to thee will I give it.*
2. בְּנִי חִשְׁקָה נַפְשׁוֹ בְּבַתְּכֶם² *Shechem my son,—his soul hath longed for your daughter.*
3. הָאִישׁ מִיכָה לֹוּ בֵית אֱלֹהִים³ *the man Micah,—to him was a house of God.*
4. אֲנִי הִנֵּה בְרִיתִי אִתְּךָ⁴ *I—behold my covenant is with thee.*
5. אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה רֹאֶה לְךָ אֶתְנַנֶּה⁵ *all the land which thou seest—to thee I will give it.*
6. יְהוָה הוּא נַחֲלָתוֹ⁶ *Yahweh, HE is the God; Yahweh, HE is his inheritance;* הַדָּם הוּא הַנֶּפֶשׁ⁸ *the blood, THAT is the life.*
7. הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם⁹ *these men—they are at peace;* חֲלוֹם פָּרְעֹה אֶחָד הוּא¹⁰ *the dream of Pharaoh—it is one; [holy.* קֹדֶשׁ הוּא¹¹ *the place (upon which thou standest)—it is*

¹ Gen. 28:13.

⁴ Gen. 17:4.

⁷ Deut. 10:9.

¹⁰ Gen. 41:25.

² Gen. 34:8.

⁵ Gen. 13:15.

⁸ Deut. 12:23.

¹¹ Josh. 5:15.

³ Judg. 17:5.

⁶ 1 Kgs. 18:39.

⁹ Gen. 34:21.

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

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

REFERENCES FOR STUDY.

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

8. ANNEXION; OR THE CONSTRUCT RELATION.

1. a. *יַעַר לֵב הָאָדָם*¹ *cruelty of (= done by) your hands*; *יְדֵי חַמְסֵי יָדֶיכֶם*² *the imagination of man's heart*; *פַּחַדְדָּכֶם*³ *your fear (= which you have)*; *בַּעֲשׂוֹ*⁴ *his vexation*.
- b. *חַמְסֵי לְבָנוֹן*⁵ *cruelty of (= done to) Lebanon*; *שִׁמְעַת שְׂאוּל*⁶ *report about Saul*; *חֵתְתָכֶם*⁷ *fear of (= concerning) you*; *צִיָּקָת סֹדֶם*⁸ *cry concerning Sodom*.
2. a. *שְׁנֵיהֶם*⁹ *they two (not, two of them)*; *שְׁנֵי הַמְּאֹרֹת*¹⁰ *the two luminaries*; *שְׁנֵי הָאָמִים*¹¹ *two peoples*; *שְׁלֹשׁ הָעָרִים*¹² *the three cities*.
- b. *כָּל-הָעֵץ*¹³ *all (of) the tree(s)*; *רַב שָׁלוֹם*¹⁴ *much (of) peace*; *דְּרֵי חֶלֶב*¹⁵ *enough (of) milk*; cf. also *כֻּלָּה יִשְׂרָאֵל*¹⁶ *all of Israel*.
- c. *לַחֲמָם לְנַפְשָׁם*¹⁷ *their food is for themselves*; *פָּנַי יֵלְכוּ*¹⁸ *my presence (= I myself) shall go*; *עַצְמֵם הַיּוֹם הַזֶּה*¹⁹ *that very day*; *עַצְמֵם הַשָּׁמַיִם*²⁰ *heaven itself*.
- d. *אֵין מִסְפָּר*²¹ *without number*; *אֵין מִלְחָמָה*²² *without war*; *בְּלֵי לְבוּשׁ*²³ *without clothing*; *בְּלֵי מְשִׁיחַ*²⁴ *unanoointed*; *בְּלֵי נִשְׁמָע*²⁵ *unheard*; *לֹא-אֵל*²⁶ *a non-God*; *אֵל-מֹת*²⁷ *immortality*; *בְּלֵי אֵיבָה*²⁸ *without enmity*.
- e. *בְּיוֹם דְּבַר יְהוָה*²⁹ *on the day (that) Jehovah spake*.
*אִתָּם הִתְהַלַּכְנוּ*³⁰ *the days we walked with them*.
*יוֹם אֵירָא*³¹ *the day I fear*; *עַת נִשְׁבַּרְתָּ*³² *the time thou wast broken*.
3. a. *דַּם הַנְּקִי*³³ *the innocent blood*; *גְּדֵלָה*³⁴ *a large ravine*; *בֵּית גְּדֵל*³⁵ *a large house*; *חַיִּל כָּבֵד*³⁶ *a strong force*; *מְקוֹם קָדוֹשׁ*³⁷ *the holy place*; *אִשְׁתֵּי רָעָה*³⁸ *a bad woman*; *בְּלֵי הַקְּטָנוֹן*³⁹ *the smallest vessels*.

1 Ps. 58:3.
 2 Gen. 8:21.
 3 Prov. 1:26.
 4 Prov. 12:16.
 5 Hab. 2:17.
 6 2 Sam. 4:4.
 7 Gen. 9:2.
 8 Gen. 18:20.
 9 Gen. 2:25.
 10 Gen. 1:16.

11 Gen. 25:23.
 12 Num. 35:14.
 13 Gen. 1:29.
 14 Ps. 37:11.
 15 Prov. 27:27.
 16 2 Sam. 2:9.
 17 Hos. 9:4.
 18 Ex. 33:14.
 19 Gen. 7:13.
 20 Ex. 24:10.

21 Gen. 41:49.
 22 1 Kgs. 22:1.
 23 Job 24:10.
 24 2 Sam. 1:21.
 25 Ps. 19:4.
 26 Deut. 32:5, 17, 21.
 27 Prov. 12:38.
 28 Num. 35:22b.
 29 Ex. 6:28.
 30 1 Sam. 25:15.

31 Ps. 56:4.
 32 Ezek. 27:34.
 33 Deut. 19:13.
 34 Zech. 14:4.
 35 2 Kgs. 25:9.
 36 2 Kgs. 18:17.
 37 Eccles. 8:10.
 38 Prov. 6:24.
 39 Isa. 22:24.

- b. *מַעַט יְמֵתַי*¹ *few people*; *דָּמַי חִנָּם*² *blood shed causelessly*;
*מִקְרָב אֱלֹהֵי מִקְרָב*³ *a God from near*; *עוֹלָת תָּמִיד*⁴ *continual offering*.
 c. *נְהַר פָּרַת*⁵ *the river Euphrates*; *שֵׁבֶט לֵוִי*⁶ *the tribe of Levi*.
 d. *חֵיל גִּבּוֹר חֵיל*⁷ *a strong hero*; *עֵץ אֲרוֹן עֵץ*⁸ *a wooden chest*;
*קִדְשׁ בְּגָדֵי קִדְשׁ*⁹ *holy garments*; *בְּסוֹף אֱלִילֵי כֶסֶף*¹⁰ *silver idols*.
 e. *אִישׁ דְּבָרִים*¹¹ *an eloquent man*; *בְּעַל הַחִלְמוֹת*¹² *having dreams*;
*חֵיל בְּנֵי חֵיל*¹³ *sons of strength*; *בֶּן-לַיְלָה*¹⁴ *son of a night*;
*שָׁנָה בֶּן-חַמֵּשׁ מֵאוֹת שָׁנָה*¹⁵ (Noah was) *a son of five hundred years =*
five hundred years old.
 f. *אָדָם נְסִיכֵי אָדָם*¹⁶ *the anointed of men*; *אֲבוֹנֵי אָדָם*¹⁷ *the poor of men*;
*אָדָם פְּרָא אָדָם*¹⁸ *a wild ass of a man*; *פְּלֵא יוֹעֵץ*¹⁹ *a wonder of a coun-*
sellor.
 4. a. *וְרַעַת וְרַעַת חֵכְמָת וְרַעַת*²⁰ *wisdom and knowledge*; *וְלֹא מִיָּין שְׂכָרָת וְלֹא מִיָּין*²¹
 b. *בְּתוּלַת בֵּת צִיּוֹן אִשְׁתַּבְּעַלְתָּ אוֹב*²² *a woman possessed of a spirit*;
*בְּתוּלַת בֵּת צִיּוֹן אִשְׁתַּבְּעַלְתָּ אוֹב*²³
 c. *חֵכְמַת-מָה לָּהֶם אֵת-שׂוֹר מִי לָקַחְתִּי*²⁴ *whose ox have I taken?*
*חֵכְמַת-מָה לָּהֶם אֵת-שׂוֹר מִי לָקַחְתִּי*²⁵

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

1. Cases in which the two nouns, thus joined, contain distinct ideas of equal value; this is seen

a. When the second noun designates a person or thing which is the *subject* or possessor of that which is indicated by the preceding noun.^c

b. When the second noun designates the *object* of an action or feeling expressed by the preceding noun.

REMARKS.

(a) The remnants of original case-endings are quite numerous (*El.* § 121. 1-3), but these remnants (except in the case of the accusative הַ) no longer have any signification.

1 Deut. 26:5.
 2 1 Kgs. 2:31.
 3 Jer. 23:23.
 4 Num. 28:6.
 5 Gen. 15:18.
 6 Josh. 13:33.
 7 Judg. 11:1.

8 Deut. 10:1.
 9 Ex. 28:2.
 10 Isa. 2:20.
 11 Ex. 4:10.
 12 Gen. 37:19.
 13 Deut. 3:18.

14 Jon. 4:10.
 15 Gen. 5:32.
 16 Mic. 5:4.
 17 Isa. 29:19.
 18 Gen. 16:12.
 19 Isa. 9:55.

20 Isa. 33:6.
 21 Isa. 51:21.
 22 1 Sam. 28:7.
 23 Isa. 37:22.
 24 1 Sam. 12:3.
 25 Jer. 8:9.

(b) A noun with a pronominal suffix is to be regarded, syntactically, as in *annexion* with that suffix.

(c) Because of their inflexibility, proper names are seldom found in *annexion* with a following noun. In cases like אֹרֶךְ כְּשָׂרִים *Ur (city) of the Chaldees* (Gen. 11:28), יְהוָה צְבָאוֹת *Jehovah (God) of hosts*, there is an ellipsis to be supplied (cf. 2 Sam. 5:10).

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

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

b. In the usage of certain nouns, e. g., כֹּל *totality*, רַב *abundance*, יָדְיָ *sufficiency*, which have almost come to have the force of adjectives.^b

c. In the usage of certain commonly occurring nouns as "purely mental concepts," e. g., נַפְשִׁים, פְּנִיִּים and עַצְמוֹת = *self* (the first used of animate objects, the second of persons, the third of inanimate objects); cf. also קוֹל = *voice of* = *Hark!*^{c d e}

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

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

REMARKS.

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

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

(c) For examples of this use of קוֹל, see Cant. 2:8; 5:2; Ps. 29:3-9 (?).

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

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

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

(g) See, more in detail, § 13. 2.

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

a. When the second word is an *adjective*. This use is late, and occurs chiefly in the case of a few common adjectives like גִּדְּרִל, קָטָן, טוֹב, רַע.^a

b. When the second word is an attributive word, whether noun, adverb or prepositional phrase.

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

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

e. When the second word, a neuter or abstract noun, is joined to a preceding general noun like *אִישׁ בֵּעַל בֵּן בַּת*, denoting *possessor, origin, derivation*.^e

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

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

a. Before the conjunction *וְ* *and*.

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

c. Before the interrogative pronoun.^e

REMARKS.

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

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

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

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

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

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

REFERENCES FOR STUDY.

Gen. 1:16.....	1b.	Deut. 4:42; 32:6.....	2d.
Gen. 4:19; 5:8; 19:1; 22:3.....	2a.	Deut. 19:18.....	3d.
Gen. 7:6; 14:13; 15:3; 37:3.....	3e.	Deut. 33:1.....	3e.
Gen. 8:5; 24:13; 43:11.....	3f.	Deut. 33:19.....	4b.
Gen. 14:10.....	4b.	Josh. 9:13.....	2b.
Gen. 15:18.....	3c.	1 Sam. 1:16; 20:31.....	3e.
Gen. 17:23.....	2c.	1 Sam. 3:13.....	2e.
Gen. 19:4; 31:8.....	2b.	1 Sam. 5:12.....	1a.
Gen. 24:23.....	4c.	2 Sam. 16:8.....	3c.
Gen. 39:20; 40:3.....	2e.	2 Sam. 17:11.....	2c.
Ex. 4:13.....	2e.	2 Sam. 20:19.....	4b.
Ex. 20:9; 26:3.....	2a.	1 Kgs. 1:52; 2:26.....	3e.
Ex. 21:3; 24:14.....	3e.	1 Kgs. 21:19.....	2e.
Ex. 34:1; 38:30.....	3d.	Isa. 1:11.....	2b.
Num. 5:18.....	3a.	Isa. 5:9; 10:15.....	2d.

Isa. 13:4.....	1a.	Ps. 2:9; 21:4; 36:12; 45:7.....	3d.
Isa. 22:4; 41:15; 53:3.....	3o.	Ps. 17:8; 55:24; 72:4.....	3e.
Isa. 25:9.....	3b.	Ps. 43:1.....	2d.
Isa. 35:2.....	4a.	Ps. 78:49.....	3a.
Isa. 46:2.....	2e.	Ps. 81:6.....	2e.
Jer. 22:12; 48:36.....	2e.	Prov. 1:7.....	1b.
Jer. 44:28.....	4c.	Prov. 2:19; 24:25.....	3a.
Jer. 48:41.....	3f.	Prov. 3:25; 26:2.....	3b.
Ezek. 1:1.....	3c.	Prov. 5:23.....	2d.
Ezek. 13:2.....	3b.	Prov. 10:24.....	1a.
Ezek. 26:10.....	4a.	Prov. 22:24.....	3e.
Ezek. 27:6; 32:10.....	3e.	Job 5:7; 11:2; 34:10; 41:20.....	3e.
Ezek. 29:2.....	2b.	Job 6:14.....	1b.
Hos. 1:2.....	2e.	Job 21:23.....	2e.
Hos. 3:1.....	1a.	Job 34:13.....	2b.
Amos 5:2.....	3c.	Cant. 7:10.....	3a.
Obad. 1:10.....	1b.	Eccles. 1:13.....	3a.

9. ANNEXION (CONTINUED).

1. a. **רֹעֵה צֹאן**¹ *keeper of sheep*; **מְאִירַת עֵינַיִם**² *enlightening the eyes*;
עֹמְי אֲכָלֵי עָמִי³ *consumers of my people*; **יֹרְדֵי עָפָר**⁴ *who go down to
the dust.*
- b. **מִבַּה אֱלֹהִים**⁵ *stricken of God*; **בְּזוּי עַם**⁶ *despised by the people*;
מִקְנֵת-כֶּסֶף⁷ *bought with money*; **מִכִּי חָרַב**⁸ *slain by the sword.*
- c. **חֶכְמָה לְבָב**⁹ *slow of speech*; **קִשְׁוֵה עֵרֶף**¹⁰ *stiff of neck*; **חֶכְמָה לְבָב**¹¹;
נֹרָא תְהִלָּת¹² *fearful in praises*; **מֵתֵי מִלְחָמָה**¹³ *dead in battle.*
2. a. **פְּנֵי הַמַּיִם**¹⁴ *face of the waters*; **בֵּיתָהּ יוֹסֵף**¹⁵ *to the house of Joseph.*
- b. **נְבִיאֵי מִלְבָּם**¹⁶ *prophets out of their own heart*; **הַרֵי בְגִלְבֹּעַ**¹⁷ *moun-
tains in Gilboa*; **חֹסֵי בּוֹ**¹⁸ *those trusting in him*; **מִימִין לְבַיִת**¹⁹ *on
the right of the house.*
- c. **בְּנֵי דָוִד וּבָנֹתָיו** *the sons and daughters of David*;
אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ²⁰ *the God of heaven and earth.*
- d. **הַר-קָדְשִׁי**²¹ *my holy hill*; **יַד-אֱלֹהֵי הַטּוֹבָה**²² *the good hand of
his God*; **גִּלְגַּל-אֲבָנִים גְּדוֹל**²³ *a great heap of stones.*

1 Gen. 4:2.

2 Ps. 19:9.

3 Ps. 53:5.

4 Ps. 22:30.

5 Isa. 53:4.

6 Ps. 22:7.

7 Gen. 17:12.

8 Jer. 18:21.

9 Ex. 4:10.

10 Deut. 9:6.

11 Job 9:4.

12 Ex. 15:11.

13 Isa. 22:2.

14 Gen. 1:3.

15 Gen. 43:17.

16 Ezek. 13:2.

17 2 Sam. 1:21.

18 Ps. 2:12.

19 Ezek. 10:3.

20 Gen. 24:3.

21 Ps. 2:6.

22 Ez. 7:9.

23 Josh. 7:2

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

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

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

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

REMARKS.

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

(b) The accusative rather than a genitive is used (1) after a participle or adjective when it (the participle) has the article, and (2) when a word is for any reason inserted between the participle and the word which would, otherwise, be in the genitive; cf. Isa. 40:20; Job 15:10; 32:6.

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

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

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

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

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

REMARKS.

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

(b) This is most frequent with participles of verbs which are regularly followed by a preposition, e. g., כְּ חֻקָּהּ *trust in*; בְּ שֹׁכֵן *dwell in*, etc.

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

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

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

(f) Exceptions occur: (1) when the second of the two nouns joined by “and” is a repetition or a synonym of the first; and (2) in poetry where greater liberty is allowed, e. g., Job 20:17; Ezek. 39:4; 2 Sam. 20:19.

(g) Whether the modifying word which follows two nouns in annexion limits the construct, or the genitive, or the complex idea expressed by both together must be determined from the agreement and from the context. When there would be manifest ambiguity, resort is had to a periphrastic construction (§ 9. 5.).

3. a. אֲנָשֵׁי הַמִּלְחָמָה¹ not *men of the war*, but *the men of war*.

b. פְּנֵי רֻקְיעַ הַשָּׁמַיִם² *the face of the expanse of the heavens*.

בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ³ *in the image of God he created him*.

רִאשֵׁי שְׁבֻטֵיכֶם⁴ *the heads of your tribes*.

4. a. עֶבֶר עֲבָדִים⁵ *a servant of servants, i. e. the lowest servant*.

נְשִׂיא נְשִׂאֵי הַלְוִי⁶ *the prince of the princes of Levi*. [dwell.]

b. בְּעֵרוֹזֵי נְחָלִים לְשָׁכֵן⁷ *in the most frightful of valleys they must*

מִמִּגְדָּלֵם וְעַד-קִטְנָם⁸ *from the greatest of them even to the least of them*.

5. a. בְּשָׁנַת שְׁתַּיִם לְמֶלֶךְ⁹ *in the year two of the king*.

עִיר-גְּדֹלָה לְאֱלֹהִים¹⁰ *a great city of God*.

בֶּן אַחַד לְאַחִימֶלֶךְ¹¹ *one son of Ahimelech*.

b. בֶּן לִישֵׁי¹² *a son of Jesse*.

עֶבֶר לִישַׁר הַטַּבָּחִים¹³ *a servant of the captain of the guard*.

רִאשֵׁי לְאָבוֹת¹⁴ *heads of fathers*.

מִזְמוֹר לְדָוִד¹⁵ *a psalm of David*.

כֹּהֵן לְאֵל עֲלִיּוֹן¹⁶ *a priest of the most high God*.

¹ Num. 31:49.

² Gen. 1:20.

³ Gen. 1:27.

⁴ Deut. 1:15.

⁵ Gen. 9:25.

⁶ Num. 3:32.

⁷ Job 30:6.

⁸ Jon. 3:5.

⁹ Hag. 1:1.

¹⁰ Jon. 3:3.

¹¹ 1 Sam. 22:20.

¹² 1 Sam. 16:18.

¹³ Gen. 41:12.

¹⁴ Neh. 11:13.

¹⁵ Ps. 3:1.

¹⁶ Gen. 14:18.

- c. לָרֹר¹ (*a psalm*) of David.
- אֲמֹן לְאַחִינֹעַם² *Amnon (son) of Ahinoam.* [the month.]
- d. בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ³ *on the seven and twentieth day of*
לְרֵאשִׁוֹן לְכֹל⁴ *the first of all.*
- e. חֵלְקֵת הַשָּׂדֶה לְבִעֹז⁵ *the portion of the field of Boaz.*
סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל⁶ *the book of the chronicles of*
the kings of Israel.
אֲבִיר הָרֹעִים אֲשֶׁר לְשָׂאוּל⁷ *the chief of the herdmen of Saul.*

3. The construct, containing only a portion of the idea intended to be conveyed, is incomplete and, in itself, *indefinite*; hence

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

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

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

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

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

5. Instead of *annexion*, there is often employed a periphrasis, made by means of the preposition לְ.^{e f} This is substituted when there is a desire on the part of the writer,

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

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

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

d. To designate explicitly relations of place and time.

e. To avoid a long series of constructs.

REMARKS.

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

¹ Ps. 69:1.

² 2 Sam. 3:2.

³ Gen. 8:14.

⁴ 2 Sam. 19:21.

⁵ Ruth 2:3.

⁶ 1 Kgs. 15:31.

⁷ 1 Sam. 21:8.

accusative), e. g., 2 Kgs. 16:14; Zech. 4:10. (5) Cases where, the connection being loose, a preposition is inserted, e. g., Ps. 113:5; Judg. 8:11.

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

(c) The construct cannot be indefinite and the genitive definite; nor can the genitive be indefinite and the construct definite; either both are definite or both indefinite. To both of these cases, however, exceptions are found, where there would be no room for ambiguity; e. g., Gen. 16:7; 42:19; 9:20; Lev. 14:34; 1 Sam. 17:17; Deut. 22:19.

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

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

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

REFERENCES FOR STUDY.

Gen. 7:11.....	5a, d.	2 Kgs. 22:5.....	1a.
Gen. 8:5, 13.....	5c.	Isa. 1:7; 22:2.....	1b.
Gen. 9:10; 25:27.....	1a.	Isa. 2:20; 36:9.....	2d.
Gen. 14:19.....	2c.	Isa. 5:11; 9:1, 2; 14:6, 19.....	2b.
Gen. 20:1.....	2a.	Isa. 6:5.....	1c.
Gen. 40:5.....	5a.	Isa. 8:1.....	5c.
Gen. 41:12.....	5b.	Isa. 11:2.....	2c.
Ex. 3:6, 15 (cf. 16).....	2c.	Isa. 53:3.....	4b.
Ex. 4:20.....	2a.	Jer. 8:1.....	2c.
Ex. 12:8, 9.....	1b.	Jer. 8:16.....	2b.
Ex. 26:33.....	4a.	Jer. 20:17.....	1c.
Num. 3:49.....	1b.	Ezek. 26:7.....	4a.
Num. 10:17.....	1a.	Ezek. 31:3.....	1c.
Deut. 1:3.....	5c.	Ezek. 31:16.....	2c.
Deut. 10:17.....	4a.	Ezek. 47:10.....	2d.
Deut. 22:22.....	1b.	Hos. 4:17.....	1b.
Deut. 32:24.....	1a.	Hos. 7:5.....	2b.
Josh. 8:11; 15:21.....	2b.	Joel 1:8.....	1b.
Josh. 19:51.....	5c.	Joel 2:5.....	1c.
Judg. 3:28; 12:5.....	5d.	Mic. 2:8.....	1c.
Judg. 5:10.....	2b.	Hab. 3:1.....	5b.
Judg. 6:11.....	2a.	Ps. 12:7; 84:7.....	2b.
1 Sam. 2:5.....	1c.	Ps. 19:8, 9; 40:5; 88:6.....	1a.
1 Sam. 9:21.....	4b.	Ps. 90:1.....	5b.
1 Sam. 17:17, 18.....	2d.	Prov. 9:18.....	1b.
1 Sam. 24:6.....	1c.	Prov. 11:22.....	1c.
2 Sam. 2:8.....	5c.	Job 18:2.....	2b.
2 Sam. 4:4.....	1c.	Cant. 1:1.....	4a.
1 Kgs. 2:7.....	1a.	Ruth 2:3; 4:3.....	5c.
1 Kgs. 3:18.....	5a.	Eccles. 1:2.....	4a.
1 Kgs. 15:23.....	5c.	1 Chron. 27:34.....	5b.
1 Kgs. 19:15.....	2a.	2 Chron. 21:17.....	4b.
2 Kgs. 16:19.....	5c.		

10. THE ADJECTIVE.

1. a. **יְחִיל כָּבֵד**¹ *a host of mighty = a mighty host*; **יְדִים-הַנְּקִי**² *the innocent*.
 b. **קֹדֶשׁ הַיְקִלָּה**³ *the holy of thy temple = thy holy temple*. [*cent blood*.]
2. **הַמְּאֹר הַגָּדֹל**⁴ *the great luminary*; **הַדְּבָרִים הַטּוֹבִים**⁵ *the good things*;
בְּנֵו הַגָּדֹל⁶ *his eldest son*; **הַמְּקוֹם הַזֶּה**⁷ *this place*;
הַשָּׁנִים הַטּוֹבוֹת הַבָּאִת הָאֵלֶּה⁸ *these good years that are to come*.
3. **טוֹב יְהוָה**⁹ *Yahweh (is) good*; **גְּדוֹל כְּבוֹדוֹ**¹⁰ *his glory (is) great*;
טוֹבָה הָאָרֶץ¹¹ *the land (is) good*; **כַּחוֹ גְּדוֹל**¹² *his strength (is) great*;
אַתָּה צַדִּיק¹³ *thou (art) righteous*.
4. a. **מִתּוֹק מִדְּבַשׁ**¹⁴ *sweeter than honey*; **טוֹב מִחַיִּים**¹⁵ *better than life*;
וַיֵּאָהֵב אֶת-רַחֵל מִלֵּאָה¹⁶ *and he loved Rachel more than Leah*.
 b. **וַיְוֹדוּ הוּא הַקָּטָן וּשְׁלֹשָׁה הַגְּדֹלִים הֵלְכוּ אַחֲרַי שְׂאוּל**¹⁷ *and David was the smallest, and the three oldest had followed Saul*.
מִגְּדוֹלָם וְעַד-קָטָנָם¹⁸ *from the greatest among them even unto the least among them*.
גְּדוֹל מִכָּל-בְּנֵי-קְדָר¹⁹ *greatest of all the men of the East*.
הַיְפָה בְּנָשִׁים²⁰ *the fairest among women*. [*priests*.]
גְּדוֹלֵי הָעִיר²¹ *the greatest of the city*; **זְקֵנֵי הַבְּהֵמִים**²² *the oldest of the*
5. **אִישׁ דְּבָרִים**²³ *an eloquent man*; **בְּעַל הַחֲלֻמוֹת**²⁴ *having dreams*;
בְּנֵי חַיִל²⁵ *sons of strength, valiant*; **בֶּן-לַיְלָה**²⁶ *son of a night*.

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

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

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

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

a. Follows^b the noun which it modifies.

b. Agrees^c with it in number and gender.

¹ Isa. 36:2.

² Deut. 19:13.

³ Ps. 65:5.

⁴ Gen. 1:16.

⁵ Josh. 23:14.

⁶ Gen. 27:1.

⁷ Gen. 28:17.

⁸ Gen. 41:35.

⁹ Ps. 34:9.

¹⁰ Ps. 21:6.

¹¹ Num. 14:7.

¹² Judg. 16:5.

¹³ Neh. 9:33.

¹⁴ Judg. 14:18.

¹⁵ Ps. 63:4.

¹⁶ Gen. 29:30.

¹⁷ 1 Sam. 17:14.

¹⁸ Jon. 3:5.

¹⁹ Job 1:3.

²⁰ Cant. 1:8.

²¹ 2 Kgs. 10:6.

²² Isa. 37:2.

²³ Ex. 4:10.

²⁴ Gen. 37:19.

²⁵ Deut. 3:18.

²⁶ Jon. 4:10.

c. Receives^d the article, if the noun which it modifies is for any reason a definite noun.

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

4. The comparison of adjectives is expressed as follows:—

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

b. The *superlative* degree,

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

(2) By employing the phrase מְכֹל, or כֹּל.

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

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

REMARKS.

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

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

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

(d) The article is quite frequently omitted (see § 5. 2. Rem. d). [13:15; 17:28.

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

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

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

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

REFERENCES FOR STUDY.

Gen. 1:16; 19:20; 41:20.....	2	2 Kgs. 25:9.....	1a.
Gen. 3:1; 42:13.....	4b.	Isa. 13:12.....	4a.
Gen. 6:5; 19:20; 29:2, 7.....	3	Isa. 23:8.....	4b.
Gen. 27:1.....	4a.	Jer. 15:15.....	1b.
Ex. 12:4.....	2, 4b.	Jer. 49:15.....	4b.
Ex. 15:16.....	1b.	Ezek. 28:3.....	4a.
Deut. 1:19; 21:3.....	2	Ezek. 28:7.....	4b.
Deut. 1:25.....	3	Amos 6:2.....	1a.
Deut. 11:23.....	4a.	Zech. 14:4.....	1a.
Deut. 14:2; 21:3, 6.....	4b.	Ps. 40:13.....	4a.
Josh. 14:11.....	3	Ps. 46:11.....	4b.
Josh. 14:15.....	4b.	Ps. 145:7.....	1b.
Judg. 6:15.....	4b.	Prov 3:14; 16:33; 21:3.....	4a.
Judg. 14:18.....	4a.	Cant. 5:8.....	3
1 Sam. 4:10.....	3	Ruth 1:12; 3:12.....	4a.
1 Sam. 10:23.....	4b.	Eccles. 1:13.....	1a.
1 Sam. 16:7.....	1b.	Eccles. 7:2.....	4a.
1 Kgs. 17:17.....	3		

11. PERSONAL PRONOUN AND SUFFIXES.

1. a. *אֲנִי מוֹתִי*¹ *my death, mine*; *לְשֵׁת גַּם-הוּא*² *to Seth also to him*.
 b. *מִמָּרָא הוּא חִבְרוֹן בְּלַע הִיא צֶעַר*³ *Bela, that is Zoar*;
 c. *הָאָרֶץ הַהִיא הָאִישׁ הַהוּא*⁵ *that land*; *הָאִישׁ הַהוּא*⁶ *that man*.
 d. *הוּא שֹׁפֵט הוּא אֱלֹהִים שְׁמוֹ הוּא*⁷ *God is Judge*; *הוּא שְׁמוֹ*⁸ *is its name*.
2. a. *הוּא בְּרָאָם*⁹ *he created them*; *הוּא בְּרָא אֹתָם*¹⁰ *he created them*;
*הֲצַמְתִּי*¹¹ *did ye fast for me?* *נָתַתְנִי*¹² *thou hast given me*.
 b. *וְהִרְאֵנִי אֹתָהּ הֲרַגְתִּי*¹³ *thee I had killed*; *וְהִרְאֵנִי אֹתוֹ*¹⁴ *and he will make me see it*;
*וְהִבְחִיר אֹתוֹ*¹⁵ *and the choosing him*; *וְהִבְלִדְתָּהּ אֹתוֹ*¹⁶ *when she bare him*;
*וְהִמְכִּיזוּ אֹתָם*¹⁷ *they provoke themselves*;
*וְהִכּוֹת-אֹתוֹ*¹⁸ *to smite him*.
 c. *לְלוֹ*¹⁹ *to him*; *מִמֶּנּוּ*²⁰ *from it*; *עָלַי*²¹ *upon me*; *לְךָ-לְךָ*²² *go for thee*
 = *take thyself*; *לָנֶס*²³ *he fled for himself*.
 d. *חָמַסִּי*²⁴ *my wrong*; *פְּרִיאָתוֹ*²⁵ *his fear (caused by him)*.

1. The Personal Pronoun, in its separate form,^a aside from its ordinary use,^{b c d e} is employed,

- a. In apposition with a noun or pronoun in an oblique case, for emphasis (§ 6. 3); and in the case of the *third* person,
- b. As a brief explanatory particle equivalent to *that is*.
- c. As a remote demonstrative (see § 12. 1. b.).
- d. As a sort of copula (see § 7. 6, 7).

2. The Pronominal Suffixes are substituted for the personal pronouns in all oblique cases. Here may be noted their use,

- a. With verbs *f θ* in which case the suffix is
 - (1) generally the direct object of the verb as an accusative, either directly appended to the verb, or joined to *אֵת* (see *b*. below);
 - (2) sometimes, for brevity, the indirect object, as a dative.
- b. With the sign of the definite object *אֵת* ^h *ʔ* this occurs
 - (1) when for emphasis the pronominal idea must be expressed first;

1 2 Sam. 19:1.	8 Gen. 2:19.	14 2 Sam. 15:25.	20 Gen. 3:3.
2 Gen. 4:26.	9 Gen. 5:2.	15 1 Sam. 2:28.	21 2 Sam. 15:33.
5 Gen. 14:8.	10 Gen. 1:27.	16 Gen. 38:5.	22 Gen. 12:1.
4 Gen. 23:19.	11 Zech. 7:5.	17 Jer. 7:19.	23 Isa. 31:8.
5 Gen. 2:12.	12 Josh. 15:19.	18 Gen. 4:15.	24 Jer. 51:35.
6 Job 1:1.	13 Num. 22:33.	19 1 Sam. 1:2.	25 Ex. 20:20.
7 Ps. 50:6.			

- (2) when a verb has two pronominal objects, only one of which can be joined directly to the verb ;
- (3) when it is the object of an Infinitive Absolute which cannot receive a suffix ;
- (4) when it is the object of an Infinitive Construct whose subject is a pronominal suffix, or a noun which must stand near it ;
- (5) when the pronominal idea is a reflexive one ;
- (6) when, by the use of לָּא , ambiguity is avoided, or greater distinctness secured.

c. With prepositions:—

- (1) In all the various uses which occur in the case of nouns ; and besides
- (2) In the so-called “ethical dative,” which marks “an intimate relation sustained by the subject to the act.”^j

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

REMARKS.

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

(b) While the personal pronoun is included in the finite verb, it is also written separately (1) for emphasis or contrast ; e. g., Ps. 71:22 ; Gen. 48:19 ; (2) if a second subject besides the pronoun follows the verb ; e. g., Gen. 6:18 ; 13:1 ; (3) superfluously, chiefly by later writers ; e. g., Lev. 18:26 ; Eccles. 2:12. [24:36 ; 19:24.]

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

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

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

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

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

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

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

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

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

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

REFERENCES FOR STUDY.

Gen. 15:13.....	2b.	Isa. 27:4; 44:21.....	2a.
Gen. 16:5.....	2d.	Jer. 7:19; 16:11.....	2b.
Gen. 21:16; 24:6.....	2c.	Jer. 9:1.....	2a.
Gen. 23:2.....	1b.	Jer. 25:14.....	1a.
Gen. 24:27; 27:34, 38.....	1a.	Hos. 8:9.....	2c.
Gen. 37:4.....	2a.	Amos 2:13; 7:12.....	2c.
Ex. 7:9; 18:27.....	2c.	Hag. 1:4.....	1a.
Num. 14:32.....	1a.	Zech. 7:5.....	1a.
Num. 22:33.....	2a.	Ps. 9:7.....	1a.
Deut. 22:2.....	2b.	Ps. 58:3; 120:6.....	2c.
Josh. 15:3, 9.....	1b.	Job 20:29; 23:14; 34:6.....	2d.
1 Sam. 25:24.....	1a.	Cant. 2:11.....	2c.
2 Sam. 17:5.....	1a.	Eccles. 8:15.....	2a.
1 Kgs. 21:19.....	1a.	Dan. 8:15.....	1a.
Isa. 2:22; 23:7.....	2c.		

12. DEMONSTRATIVE AND INTERROGATIVE PRONOUN.

1. a. הַזֶּה¹ הַמָּקוֹם ¹this place; הַדְּבָרִים הָאֵלֶּה² ²these things.
- b. הַאִישׁ הַהוּא³ ³that man; בְּיָמִים הֵהֵם⁴ ⁴in those days.
- c. הַפַּעַם⁵ ⁵this stroke = now; הַלַּיְלָה⁶ ⁶this night = to-night.
- d. זֶה יָלְדָהּ⁷ ⁷who begat thee; בּוֹ שָׁכַנְתָּ⁸ ⁸in which thou dwellest.
- e. זֶה הַיָּם⁹ ⁹the sea there; עָלוּ זֶה¹⁰ ¹⁰come up here;
 זֵמֵי רַבִּים¹¹ ¹¹now many days; זֵמֵי פַעַמַיִם¹² ¹²now twice;
 מִי זֶה¹³ ¹³who then? לָמָּה זֶה¹⁴ ¹⁴why then? מַה-זֶּה¹⁵ ¹⁵how is it that?
- f. וְאִשְׁרֵי אַתָּה¹⁶ ¹⁶my feet are like those of hinds; וְאֵלֶּיךָ¹⁷ ¹⁷and those who were with him in the ark.
- g. וַיֹּאמֶר זֶה בְּכֹה וַיֹּאמֶר זֶה¹⁸ ¹⁸and this one said so, and that one said so; וְאֵלֶּיךָ מִזֶּה וְאֵלֶּיךָ מִזֶּה¹⁹ ¹⁹these hither and those thither.
2. a. מִי הַאִישׁ²⁰ ²⁰who is the man? מִי אֵלֶּה²¹ ²¹who are these?
 מִי לָךְ כָּל-הַמַּחְנֶה הַזֶּה²² ²²who is all flesh?
 ב. אֵת-מִי אֶשְׁלַח²³ ²³whom shall I send?
 אֵת-בִּתְּךָ²⁴ ²⁴whose daughter art thou?

1 Gen. 28:17.
 2 Gen. 15:1.
 3 Job 1:1.
 4 Gen. 6:4.
 5 Gen. 2:23.
 6 Gen. 19:5.
 7 Prov. 23:22.

8 Ps. 74:2.
 9 Ps. 104:25.
 10 Num. 13:17.
 11 Josh. 22:3.
 12 Gen. 27:36.
 13 Job 38:2.

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

20 Gen. 24:65.
 21 Gen. 33:5.
 22 Deut. 5:23.
 23 Gen. 33:8.
 24 Gen. 24:23.
 25 Isa. 6:8.

- c. מֵה־אָמְרוּ¹ *what did they say?* חֲקֻמַּת־מָה² *what wisdom?*
 לָמָה³ *for what?* מֵעַן־מָה⁴ *on account of what?* עַל־מָה⁵ *upon what?*
- d. מִי־אֶסְפָּם⁶ *he knows not who shall gather them.*
 לֹא־יָדְעוּ מֵה־הוּא⁷ *they knew not what it was.*
- e. מִי־יִרָא וְחָרַד יָשָׁב⁸ *let whoever is fearful and timid return.*
 מִה־תֵּאֱמַר נַפְשְׁךָ וְאֵעֲשֶׂה לָּךְ⁹ *whatever thy soul desires I will do for thee.* [thou?]
- f. מֵאֵי־בַיִת¹⁰ *which house?* מֵאֵי־מִדְּבָר¹¹ *from what city art*

1. In reference to the *demonstrative* pronoun, it may be noted that

a. The demonstrative, when attributive, is treated as an adjective (§ 10. 2.).

b. The personal pronoun of the third person is used as a remote demonstrative^a (§ 11. 1. c.).

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

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

e. The pronoun *זֶה* (sometimes having a preposition) is also used as a demonstrative adverb, sometimes referring to *place* and sometimes to *time*; and frequently serves as an enclitic to emphasize words of interrogation (cf. English *then*).^c

f. The demonstrative is omitted whenever, if expressed, it would stand as a construct before a genitive, or before a relative pronoun.

g. The demonstratives are often used antithetically = *this—that, these—those*.

2. In reference to the *interrogative* pronouns it may be noted that

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

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

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

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

¹ Isa. 39:3, 4.

² Jer. 8:9.

³ Ps. 2:1.

⁴ Hag. 1:9.

⁵ Job 38:6.

⁶ Ps. 39:7.

⁷ Ex. 16:15.

⁸ Judg. 7:3.

⁹ 1 Sam. 20:4.

¹⁰ Isa. 66:1.

¹¹ 2 Sam. 15:2.

e. Either מִי or מַה may be used as indefinite pronouns, *whoever, whatever* *f g h*

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

REMARKS.

- (a) It is important to distinguish closely between הַּ and הוּא; e. g., Judg. 7:4.
- (b) In the same manner our English *that* may be used as a relative.
- (c) הוּא also is sometimes an enclitic emphasizing the preceding interrogative; e. g., Ps. 24:10.
- (d) In most cases the objects to which מִי refers involve individual beings.
- (e) In the Semitic languages the difference between direct and indirect sentences is scarcely felt.
- (f) Compare מַה רָבַר מַה *whatever*, Num. 23:3; and also כֹּל־מַה *anything whatever*.
- (g) In a few cases מִי and מַה qualify a following word; e. g., כִּי-אֵל (Deut. 3:24) *what God?* כִּה-רִמּוֹת (Isa. 40:18) *what likeness?* also Ps. 77:14; Jer. 2:5.
- (h) Notice should be taken of those cases in which כִּה, asking the *mode* of an action, is equivalent to *how?* e. g., Num. 23:8; 1 Sam. 10:27; Gen. 28:17; Ps. 8:2; 84:2.

REFERENCES FOR STUDY.

Gen. 4:10; 47:8.....	2c.	1 Kgs. 13:12.....	2f.
Gen. 15:18.....	1b.	1 Kgs. 17:24; 19:5.....	1e.
Gen. 16:8.....	2f.	2 Kgs. 19:22.....	2b.
Gen. 24:23, 32:18.....	2b.	Isa. 2:17.....	1b.
Gen. 27:21.....	1e.	Isa. 3:9.....	1f.
Gen. 28:15; 31:1.....	1f.	Isa. 54:15.....	2e.
Ex. 2:11.....	1b.	Joel 3:2.....	1b.
Ex. 5:22.....	1e.	Jon. 1:8.....	2f.
Ex. 24:14.....	1e, 2e.	Mic. 3:4.....	1b.
Num. 14:22.....	1e.	Mic. 5:4.....	1e.
Deut. 8:2, 4; 9:12.....	1e.	Zech. 5:5.....	2d.
Deut. 17:9.....	1b.	Zech. 7:3.....	1e.
Judg. 9:28.....	2a.	Mal. 1:7.....	2c.
1 Sam. 12:3; 17:55-58.....	2b.	Ps. 12:5; 77:14.....	2a.
1 Sam. 14:17.....	2d.	Ps. 20:8; 75:8.....	1g.
1 Sam. 30:13.....	2f.	Ps. 104:8.....	1d.
2 Sam. 19:43.....	1e.	Prov. 19:12.....	1f.
1 Kgs. 1:27; 14:3.....	2d.	Job 13:13.....	2e.
1 Kgs. 3:23.....	1g.	Job 19:19.....	1d.
1 Kgs. 12:16.....	2c.	Eccles. 7:14.....	1g.

13. THE RELATIVE PRONOUN.

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

¹ Isa. 37:4.

² Deut. 28:49.

³ Gen. 2:11.

- בְּמִצְרַיִם לֹא־הָיָה כָּמוֹהוּ בְּרָרַד אֲשֶׁר לֹא־הָיָה כָּמוֹהוּ בְּמִצְרַיִם¹ *hail such as has not been in Egypt.*
- אֲתָהּ אֲשֶׁר בָּךְ אֶתְּפָאֵר עֲבָדִי אֲתָהּ אֲשֶׁר בָּךְ אֶתְּפָאֵר² *thou art my servant in whom I will*
2. לְאִישׁ קָנָהוּ מֵאֲתוֹ לְאִישׁ קָנָהוּ מֵאֲתוֹ³ *to him from whom he bought it.* [be glorified.]
- עַל אֲשֶׁר־עָשָׂה עַל אֲשֶׁר־עָשָׂה⁴ *on account of that which he did.*
- בְּיַד אֲשֶׁר שָׂנֵאת בְּיַד אֲשֶׁר שָׂנֵאת⁵ *in the hand of him whom thou hatest.*
- בְּאֶשֶׁר תָּמוּתִי אָמוֹת בְּאֶשֶׁר תָּמוּתִי אָמוֹת⁶ *in the place in which thou diest, I will die.*
- מֵאִשֶׁר יָקַרְתָּ בְּעֵינַי מֵאִשֶׁר יָקַרְתָּ בְּעֵינַי⁷ *from the time in which thou wast precious in mine*
- אֵת אֲשֶׁר־תְּבָרֵךְ מְבָרֵךְ אֵת אֲשֶׁר־תְּבָרֵךְ מְבָרֵךְ⁸ *he whom thou blessest is blessed.* [eyes.]
3. a. בְּאֶרֶץ לֹא לָהֶם בְּאֶרֶץ לֹא לָהֶם⁹ *in a land which is not theirs.*
- תָּבִיאִי יוֹם־קִרְיָתָא תָּבִיאִי יוֹם־קִרְיָתָא¹⁰ *thou hast brought the day thou hast called.*
- בּוֹ יוֹם אֲוֹלַד בּוֹ יוֹם אֲוֹלַד בּוֹ¹¹ *the day on which I was born.*
- b. מְקוֹם לֹא־יָדַע אֵל מְקוֹם לֹא־יָדַע אֵל¹² *the place of him who knows not God.*
- בְּיַד־תִּשְׁלַח בְּיַד־תִּשְׁלַח¹³ *by the hand of any one whom thou wilt send.*
- יַעֲשֶׂה הַפְּעוּזָה יַעֲשֶׂה הַפְּעוּזָה¹⁴ *he whom Yahweh loves will accomplish*
4. a. שִׁמְעֵה לְאָבִיךָ זֶה יִלְרָךְ שִׁמְעֵה לְאָבִיךָ זֶה יִלְרָךְ¹⁵ *listen to thy father who begat thee.* [his desire.]
- בְּיָהֱאֵבְתִי נִהְפְּכוּ־בִי בְּיָהֱאֵבְתִי נִהְפְּכוּ־בִי¹⁶ *those I loved are turned against me.*
- b. הַנּוֹלַד־לּוֹ הַנּוֹלַד־לּוֹ¹⁷ *his son who was born to him.* [turned.]
- הַהֹלְכוּא הַהֹלְכוּא¹⁸ *who went;* הַבָּאָה¹⁹ *which has come;* הַשָּׁבָה²⁰ *who re-*

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

1. A pronominal suffix or an adverb following this particle, receives from it a *relative* meaning, לוֹ... אֲשֶׁר = *to whom*, אֲתָם... אֲשֶׁר = *whom*, שָׁם... אֲשֶׁר = *where*, etc.^{a b}

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

¹ Ex. 9:18.⁶ Ruth 1:17.¹¹ Job 3:3.¹⁶ Job 19:19.² Isa. 49:3.⁷ Isa. 43:4.¹² Job 18:21.¹⁷ Gen. 21:3.³ Lev. 27:24.⁸ Num. 22:6.¹³ Ex. 4:13.¹⁸ Josh. 10:24.⁴ Jer. 15:4.⁹ Gen. 15:13.¹⁴ Isa. 48:14.¹⁹ Gen. 18:21.⁵ Ezek. 23:28.¹⁰ Lam. 1:21.¹⁵ Prov. 23:22²⁰ Ruth 4:3.

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

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

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

4. The relative idea is otherwise expressed,

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

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

REMARKS.

(a) When the pronominal suffix is the *object of a verb*, it may be omitted as easily understood from the context, and in this case the particle serves alone to express the idea, e. g., Gen. 2:8; 21:3; 26:32; Ex. 4:21.

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

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

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

(e) The relative particle is largely used in the formation of conjunctions from prepositions and adverbs, but even here it may be omitted, e. g., Josh. 2:22; Gen. 31:20; 1 Sam. 5:9; 2 Sam. 12:22.

REFERENCES FOR STUDY.

Gen. 2:11.....	4b.	Isa. 7:16.....	1
Gen. 9:24; 39:9.....	2	Isa. 25:9; 42:24; 43:21.....	4a.
Gen. 13:3; 45:4.....	1	Isa. 30:6; 54:1.....	3a.
Ex. 4:15; 32:34.....	2	Isa. 40:29; 41:24; 65:1.....	3b.
Ex. 9:4.....	3a.	Jer. 2:8.....	3b.
Ex. 15:13.....	4a.	Jer. 32:19.....	1
Lev. 5:8.....	2	Ezek. 11:12.....	1
Lev. 16:32.....	1	Hos. 1:2.....	3b.
Deut. 3:4.....	1	Hos. 14:4.....	1
Deut. 4:3.....	2	Hab. 2:6.....	3b.
Deut. 32:15, 20.....	3a.	Ps. 4:8; 7:7; 49:20.....	3a.
Josh. 10:24.....	4b.	Ps. 9:16; 74:2.....	4a.
Judg. 5:18.....	3a.	Job 10:2; 15:17.....	4a.
Judg. 17:8.....	2	Ruth 1:16.....	2
1 Sam. 15:2; 16:3.....	2	Est. 6:6.....	1
1 Kgs. 18:12.....	2	1 Chron. 26:28.....	4b.
2 Kgs. 8:1.....	2		

14. OTHER PRONOMINAL EXPRESSIONS.

1. a. וַיִּתְחַבֵּא¹ and I hid myself; וַיִּתְחַבֵּא² and he hid himself.
 b. הוּא³ the Lord himself; הַיהוּדִים הֵמָּה⁴ the Jews themselves.
 וַיַּעַשׂ לוֹ אֶהוּד חֶרֶב⁵ and Ehud made for himself a sword.
 וַתִּעַלְהוּ עִמָּהּ⁶ and she took him up with herself.
 c. לֹא־אֲדַע נַפְשִׁי⁷ I know not myself (lit., my soul).
 וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ⁸ and Sarah laughed within herself.
2. a. וַיִּחְלְמוּ... אִישׁ חֲלֹמוֹ⁹ and they dreamed... each his dream.
 בְּבֹקֶר בְּבֹקֶר¹⁰ every morning; הָעֶמֶר לְאַחַר¹¹ two omers for each;
 בְּכָל־יוֹם¹² in every day; כָּל־חַי¹³ every one living.
 b. אַל־יֵצֵא אִישׁ מִמּוֹקְמוֹ¹⁴ let not any one go forth from his place.
 הֲיִפְלֵא מִיְהוָה דָּבָר¹⁵ Is anything too difficult for Yahweh?
 כָּל מִצְוֹתַי¹⁶ any of Y's commandments; כָּל־רָע¹⁷ anything evil.
 כֹּל אֲשֶׁר־לְךָ בְּעִיר¹⁸ whoever belongs to thee in the city.
 כֹּל אֲשֶׁר־חָפֵץ " עָשָׂה¹⁹ whatever Y. pleases, he does.
 c. קַח... מִזְקְנֵי²⁰ take... some of the elders of Israel.
 יֵצְאוּ מִן־הָעָם²¹ some of the people went out.
- d. לֹא יִצְלַח לְכָל²² it is good for nothing; אִין אִישׁ שָׁם עַל־לֵב²³ no-body takes it to heart;
 אַל־תַּעֲשׂוּ דָבָר²⁴ do nothing;
 כָּל־אָדָם לֹא־יְהִיֶּה בָּאֹהֶל²⁵ nobody shall be in the tent.
 e. כַּזֶּה אֲשֶׁר־כְּזֶה²⁶ such a people; כַּזֶּה אִישׁ²⁷ such a man;
 לֹא־הָיָה כֵן אַרְבֵּה כְּמָהוּ²⁸ there were no such locusts as they.
- f. מִזֶּה אַחַד וּמִזֶּה אַחַד²⁹ the one on the one side, the other on the other.
 וַיִּפְרְדּוּ אִישׁ מֵעַל אַחֵיו³⁰ and they separated the one from the other.
 וְלֹא־קָרַב זֶה אֶל־זֶה³¹ and the one did not draw near the other.
 בְּעִיר בְּעִיר מִמְּלָכָה בְּמַמְלָכָה³² one city against another, one kingdom against another.

1 Gen. 3:10.

° Gen. 40:5.

17 Isa. 56:2.

25 Lev. 16:17.

2 Gen. 3:8.

10 Ex. 16:21.

18 Gen. 19:12.

26 Jer. 5:9.

3 Isa. 7:14.

11 Ex. 16:22.

19 Ps. 135:6.

27 Gen. 41:38.

4 Est. 9:1.

12 Ps. 7:12.

20 Ex. 17:5.

28 Ex. 10:14.

5 Judg. 3:16.

13 Gen. 3:20.

21 Ex. 16:27.

29 Ex. 17:12.

6 1 Sam. 1:24.

14 Ex. 16:29.

22 Jer. 13:7.

30 Gen. 13:11.

7 Job 9:21.

15 Gen. 18:14.

23 Isa. 57:1.

31 Ex. 14:20.

8 Gen. 18:12.

16 Lev. 4:2.

24 Gen. 19:8.

32 Isa. 19:2.

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

1. The reflexive pronoun is expressed,
 - a. By the Niph'al and Hithp'al stems.
 - b. By the personal pronoun of the third person and by pronominal suffixes.
 - c. By the use of certain nouns like נָפִישׁ, עֵצָם, פְּנִים (‡ 8. 2. c), קָרַב, and לָב.
2. The indefinite pronouns are expressed variously:—
 - a. Each, every, by אִישׁ, or the repetition of a word (‡ 3. 1. c), or אַחַד, or כֹּל.
 - b. Any, anyone, anything, whoever, whatever, by אִישׁ, דָּבָר, כֹּל.
 - c. Some of, by the preposition מִן from.
 - d. Nothing, nobody, by לֹא... אִין אִישׁ, לֹא... דָּבָר, אִין אִישׁ, לֹא... (or אֵל), כֹּל-אֶדָּם לֹא.
 - e. Such, by כְּזֶה, בֵּן.
 - f. The one—the other, by אַחַד-אֶחָד, אִישׁ-אִישׁ, אַח-אִישׁ or אֶחָד-אֶחָד, אִישׁ-אִישׁ, רַע-אִישׁ, אַחֹת-אִשָּׁה, or the repetition of a noun.

REFERENCES FOR STUDY.

Gen. 8:9; 22:3; 33:17.....	1b.	2 Sam. 12:1.....	2f.
Gen. 9:5; 13:11.....	2f.	1 Kgs. 3:23.....	2f.
Gen. 30:14.....	2c.	1 Kgs. 10:12.....	2c.
Gen. 39:23.....	2d.	Isa. 6:3.....	2f.
Ex. 4:9.....	2c.	Isa. 66:8.....	2e.
Ex. 35:24.....	2b.	Jer. 7:19.....	1b.
Lev. 5:9.....	2c.	Jer. 9:3.....	2d.
Lev. 11:32.....	2b.	Jer. 37:9.....	1c.
Num. 20:19.....	2d.	Ezek. 15:3.....	2b.
Num. 35:22.....	2b.	Ezek. 34:2.....	1b.
Deut. 2:7.....	2d.	Hab. 2:19.....	2d.
Judg. 6:29.....	2f.	Eccles. 8:5.....	2d.
Judg. 13:23.....	2e.	1 Chron. 9:23.....	2c.
1 Sam. 10:3.....	2f.	1 Chron. 17:5.....	2f.

15. NUMERALS.

1. אֶחָד¹ one day; תּוֹרָה אַחַת² one law; יָמִים אַחֲרַיִם³ single days.
2. a. שְׁלֹשֶׁת יָמִים⁴ triad of days = three days; שְׁנֵי הַמָּאֲרֹת⁵ the two l.
- b. שִׁבְעַת שָׁנִים⁶ seven years; שִׁבְעָה פָּרִים⁷ seven bullocks.

¹ Gen. 27:45.

³ Gen. 27:44.

⁵ Gen. 1:16.

⁷ Num. 23:1, 20.

² Ex. 12:49.

⁴ Josh. 2:22.

⁶ Gen. 5:7.

- c. אֵילִם שִׁבְעָה¹ seven rams; מַעְלוֹת שִׁבְעַע² seven steps.
3. שְׁנַיִם עָשָׂר אַנְשִׁים³ twelve men; עֶשְׂרִים אֲפָרִים⁴ twelve bullocks;
אֶחָד עָשָׂר יוֹם⁵ eleven days; שִׁשָּׁה עָשָׂר נַפְשׁוֹת⁶ sixteen souls.
4. שִׁבְעִים בְּנִים⁷ seventy sons; אַמּוֹת עֶשְׂרִים⁸ twenty cubits;
אַרְבָּעִים לַיְלָה⁹ forty nights; שִׁבְעִים נַפְשׁוֹת¹⁰ seventy souls.
5. אַרְבָּעִים וּשְׁנַיִם יְלָדִים¹¹ forty-eight cities; אַרְבָּעִים וּשְׁנַיִם יְלָדִים¹²
forty-two children; שְׁלֹשִׁים וּשְׁלֹשׁ שָׁנָה¹³ thirty-three years;
שִׁבְעִים וּשְׁנַיִם חֳמִישׁ שָׁנָה¹⁴ seventy-five years.
6. מֵאָה נְבִיאִים¹⁵ a hundred prophets; מֵאָה אֲדָנִים¹⁶ a hundred sockets;
מֵאָה שָׁנָה¹⁷ a hundred years; מֵאָה מְנוֹנִים¹⁸ a hundred pomegranates;
אֶלֶף עֹלוֹת²⁰ or אֶלֶף עֹלוֹת²¹ a thousand burnt-offerings.
7. a. הָאַרְבָּעִים²² the forty; הָעֶשְׂרִים²³ the twenty; הָאֶחָד²⁴ the one.
b. חֲמִשָּׁת הָאֲנָשִׁים²⁵ the five men; אַתְּ אַרְבָּעִים הַיּוֹם²⁶ the forty days;
שְׁנַיִם וּשְׁלֹשָׁה מֵאוֹת וּשְׁלֹשִׁים²⁷ the two hundred and seventy-three;
שְׁנַיִם וּשְׁלֹשִׁים חֲמִשָּׁת²⁸ the two hundred and fifty men. [month.]
8. a. בְּשָׁנָה הָרִאשׁוֹנָה²⁹ in the first year; בְּחֹדֶשׁ הַתְּשִׁיעִי³⁰ in the ninth
b. בְּשָׁנָה עֶשְׂרִים וּשְׁנַיִם³¹ or בְּשָׁנָה עֶשְׂרִים וּשְׁנַיִם³² in the eighteenth
year; בְּאַרְבָּעִים שָׁנָה³³ in the fortieth year.
c. בְּשָׁנָה אַרְבָּע³⁴ in the fourth year; שְׁנַת הַשִּׁבְעִי³⁵ the seventh year.
9. a. שְׁנַיִם בְּשָׁנִים³⁶ two by two; אֶחָד לְשִׁבְטֵי³⁷ one for each tribe.
b. פְּעָמִים³⁸ twice; שְׁלֹשׁ פְּעָמִים³⁹ or שְׁלֹשׁ רְגָלִים⁴⁰ three times;
אַחַת⁴¹ once; שִׁבְעַע עַל-חַטָּאתֶיכֶם⁴² seven times for your sins;
אַרְבָּעִים⁴³ seven times; אַרְבָּעִים⁴⁴ four times.

1 2 Chron. 13:9.

2 Ezek. 40:22.

3 Deut. 1:23.

4 Ezr. 8:35.

5 Deut. 1:2.

6 Gen. 46:18.

7 2 Kgs. 10:1.

8 2 Chron. 3:4.

9 Gen. 7:4.

10 Ex. 1:5.

11 Josh. 21:39.

12 2 Kgs. 2:24.

13 2 Sam. 5:5.

14 Gen. 12:4.

15 1 Kgs. 18:4.

16 Ex. 38:27.

17 Gen. 17:17.

18 Gen. 11:10.

19 2 Chron. 3:16.

20 1 Kgs. 3:4.

21 2 Chron. 1:6.

22 Gen. 18:29.

23 Gen. 18:31.

24 Eccles. 4:9.

25 Judg. 18:17.

26 Deut. 9:25.

27 Num. 3:41.

28 Num. 16:35.

29 2 Chron. 29:3.

30 Jer. 36:9.

31 2 Chron. 34:8.

32 2 Kgs. 22:3.

33 Deut. 1:3.

34 Zech. 7:1.

35 Deut. 15:9.

36 Gen. 7:9.

37 Deut. 1:23.

38 Num. 20:11.

39 Ex. 23:17.

40 Ex. 23:14.

41 1 Kgs. 10:22.

42 Lev. 26:18.

43 Gen. 4:15.

44 2 Sam. 12:6.

c. חֲצִי *one-half*; שְׁלִישִׁית *one-third*; שְׁתֵּי יָרוֹת *two-thirds*; אַרְבַּע יָרוֹת *four-fifths*; תִּשְׁעַ יָרוֹת *nine-tenths*.

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

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

2. The numerals from *two* to *ten* are used with *plural* nouns and may stand in one of three constructions:—

a. *Before* the noun and in *annexion* with it (§ 8. 2. a).

b. *Before* the noun, with the noun in apposition (§ 6. 2. and Rem. b).

c. *After* the noun, and in apposition with it (§ 6. 1. e).^{b c}

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

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

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

6. The numerals מֵאָה *hundred*, מֵאתַיִם *two hundred*, together with the words for *three hundred*, *four hundred*, etc., and אֶלֶף *thousand*, אֲלָפִים *two thousand* admit the same constructions as the numerals *two* to *ten* (see above 2. a.-c).^f The substantive, except in the case of those named in Remarks d, e (below), is in the plural.

7. In the use of the article with numerals, it may be noted that,

a. A numeral standing alone receives it, as would any other noun.

b. When the numeral is in the construct, the article is written with the following substantive; when it is in the absolute, the article may be prefixed to the numeral, or to the substantive, or to both.

8. In reference to the use of ordinals, it may be noted that,

a. Those from *one* to *ten* are treated as ordinary adjectives.

b. Above *ten*, the cardinals are used as ordinals, following in *annexion* with the noun, or preceding it in *apposition*.

c. In dates, the cardinals from *one* to *ten* also are often used instead of the ordinals.^g

9. *a.* Distributives are expressed by the repetition of the numeral, or by the use of the preposition ל.

b. Numeral adverbs are expressed by forms of פָּעַם *time*, רֹגֶל *foot*, יָד *hand*, by feminine forms of the cardinals, by dual formations.

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

REMARKS.

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

(*b*) This construction is comparatively rare and late.

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

(*d*) Certain common nouns stand in the singular with the numerals *eleven to nineteen*: אִישׁ *man*, אֶלֶף *thousand*, אַמָּה *cubit*, יוֹם *day*, כֶּכֶךְ *silver*, נַפֶּשׁ *soul*, שָׁנָה *year*, שֶׁקֶל *shekel*; e. g., Num. 1:44; Deut. 1:2; Hos. 3:2; Gen. 46:18.

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

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

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

REFERENCES FOR STUDY.

Gen. 4:19; 5:26; 8:10, 12; 25:23; 30:36;	Judg. 7:3.....6
31:23.....2a.	Judg. 11:33.....4
Gen. 7:24-32:15.....6	Judg. 14:17.....7b.
Gen. 8:13; 14:4.....8b.	1 Sam. 13:5; 25:18.....6
Gen. 11:25; 14:4; 17:20.....3	1 Sam. 20:27.....8c.
Gen. 18:2; 41:18.....2b.	2 Sam. 2:15.....3
Gen. 18:24.....4	2 Sam. 19:44.....9b.
Gen. 23:1.....5	2 Sam. 21:20.....9a.
Gen. 43:34.....9b.	1 Kgs. 5:3; 7:2; 18:19.....6
Gen. 47:24.....9c.	1 Kgs. 7:38.....4
Ex. 11:1.....1	2 Kgs. 6:25.....9c.
Ex. 12:3.....8c.	2 Kgs. 18:23.....6
Ex. 12:6.....8b.	Isa. 6:2.....9a.
Ex. 29:40.....9c.	Ezek. 40:36.....5
Lev. 27:5.....4	Zech. 11:12.....4
Num. 7:3.....3	Zech. 13:8.....9c.
Num. 11:19.....4	Prov. 6:31.....9b.
Deut. 1:23.....1	Job 32:1.....2a.
Deut. 4:13.....7b.	Neh. 8:2.....8c.
Deut. 4:41; 19:2.....2b.	1 Chron. 2:22.....5
Deut. 22:19.....6	1 Chron. 23:4.....6'
Josh. 3:12; 4:3.....3	1 Chron. 25:5.....2c.
Josh. 4:20.....7b.	2 Chron. 3:4.....4
Josh. 21:32.....2c.	2 Chron. 11:17.....2c.

II. Use of Tenses and Moods.

16. THE TENSES, IN GENERAL.

1. a. אָל־הָאִשָּׁה אָמַר¹ *unto the woman he said.*
 b. זָקַנְתִּי מִהוּיֹת לְאִישׁ² *I am too old to be to a husband.*
 c. כּוֹכַב מִיַּעֲקֹב³ יֵרֵד³ *a star shall proceed from Jacob, etc.*
2. a. אָז יָשִׁיר־מֹשֶׁה⁴ *then sang (proceeded to sing) Moses. [answering him.*
 מֹשֶׁה יָדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ⁵ *Moses kept speaking and God kept*
 הִמָּצְאוּהוּ בְּאֶרֶץ מִדְבָּר⁶ *he found him in a desert land.*
 b. אֲרָאֵנּוּ וְלֹא עֵתָה⁷ *I see him but not now.*
 וְכָל־בְּכוֹר בְּנֵי אֶפְרָה⁸ *but all the first-born of my sons I redeem.*
 שְׂפֵתַי חֲכָמִים תִּשְׁמֹרֵם⁹ *the lips of the wise preserve them.*
 c. עֵתָה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה¹⁰ *now thou shalt see what I shall do.*
 מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה¹¹ *to-morrow Yahweh will do this thing.*
 מִכָּל עֵץ־הַגֵּן אָכַל תֹּאכַל¹² *from every tree of the garden thou*
mayest eat.
 בְּעֵבוֹר תְּהִי־לִי לְעֵדָה¹³ *that they may be to me for a testimony.*

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

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

¹ Gen. 3:16.

² Ruth 1:12.

³ Num. 24:17.

⁴ Ex. 15:1.

⁵ Ex. 19:19.

⁶ Deut. 32:10.

⁷ Num. 24:17.

⁸ Ex. 13:15.

⁹ Prov. 14:3.

¹⁰ Ex. 6:1.

¹¹ Ex. 9:5.

¹² Gen. 2:16.

¹³ Gen. 21:30.

- a. Of actions belonging to the *past*, and so finished.
- b. Of actions or states in the *present*, but regarded as finished.
- c. Of actions or states that are yet to happen, but which, for the sake of effect, the writer or speaker describes as having actually taken place or existed.

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

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

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

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

GENERAL REMARKS.

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

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

(3) The names "Past" and "Future" not only fail to convey the true meaning of the tenses, but carry with them an entirely false conception. The names "Aorist" and "Subsequent" are far better;¹ yet also they fail to cover the respective usages of these tenses. The terms "Perfect" and "Imperfect," while not entirely satisfactory, seem, upon the whole, to be the best. They are, however, to be used in the sense described, viz., "finished," "unfinished."

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

¹ Suggested by Prof. Wm. G. Ballantine, D. D., in October *HEBRAICA*, 1885, pp.53-55.

(5) This peculiarity often appears also in the Greek, e. g., *πείσαι* differs from *πείθειν*, and *μη πείσης* from *μη πείθε* not as to the sphere of time to which they belong, but as to the character of the act. Both are indefinite as to date; the former, however, is momentary, the latter, continuous.

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

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

17. THE PERFECT, USED OF PAST EVENTS.

1. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ¹ *God created the heaven and the earth.*
 וְכֹשֵׁם יָלַד אֶת-נִמְרוֹד.² *and Cush begat Nimrod.*
 וּבְנֵי יִשְׂרָאֵל פְּרוּ.³ *and the children of Israel were fruitful.*
 וְשָׁלֹשׁ שָׁנִים מָלַךְ בֵּי.⁴ *three years reigned he in Jerusalem.*
2. עָזְבוּ אֶת-יְהוָה.⁵ *they have forsaken Yahweh.*
 לָמָּה נָפְלוּ פָּנֶיךָ?⁶ *why hath thy countenance fallen?*
 וְאִשָּׁר יָשְׁתּוּ עָלַי.⁷ *who have set themselves against me.*
 מָלְאוּ מִתְּנֵי חִלְחָלָה.⁸ *my loins have become (= are) full of anguish.*
3. אֶת-שׁוֹר מִי לָקַחְתִּי?⁹ *whose ox have I taken?*
 אִם-עָשִׂיתִי זֹאת.¹⁰ *if I have (ever) done this.*

¹ Gen. 1:1.

² Gen. 10:3.

³ Ex. 1:7.

⁴ 1 Kgs. 15:2.

⁵ Isa. 1:4.

⁶ Gen. 4:6.

⁷ Ps. 3:7.

⁸ Isa. 21:3.

⁹ 1 Sam. 12:3.

¹⁰ Ps. 7:4.

לֹו נָתַתָּהּ לּוֹ תַאֲוֹתָ לְבֹו¹ *thou hast given him the desire of his heart.*

4. מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה² *his work which he had made.*

חָטְאתֶם לַיהוָה אֱלֹהֵיכֶם³ *ye had sinned against Yahweh your God.*

לֹא אָכַל לֶחֶם⁴ *for he had not eaten bread.*

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

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

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

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

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

REMARKS.

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

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

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

REFERENCES FOR STUDY.

Gen. 1:31; 19:23; 20:18; 34:5.....	4	Isa. 5:24 b.....	2
Gen. 25:30; 32:11; 49:30 f.....	1	Isa. 6:6.....	4
Gen. 32:11.....	2	Jer. 2:11a.....	3
Ex. 2:18; 4:22 (רָמַס).....	3	Ps. 2:1; 5:11; 16:6; 17:5; 22:2; 31:15;	
Ex. 12:40.....	1	88:7-10.....	2
Num. 9:23.....	1	Ps. 3:8; 44:2.....	3
Num. 22:33.....	4	Ps. 30:3; 40:8; 44:3 f.....	1
Deut. 2:14.....	1	Ps. 48:4.....	2
Judg. 6:23.....	4	Job 4:3; 9:4; 37:20.....	3
2 Sam. 18:18.....	4	Job 19:18-20.....	2

¹ Ps. 21:3.

² Gen. 2:2.

³ Deut. 9:16.

⁴ 1 Sam. 28:20.

18. THE PERFECT, USED OF PRESENT EVENTS.

1. הִרְמַתִּי יָדִי אֶל־יְהוָה¹ *I lift up my hand to Yahweh.*
 וְאָתוֹ צִוִּיתִי לְהִיּוֹת נָגִיד² *and him I appoint to be prince.*
 וְעַתָּה שְׁלַחְתָּ אִישׁ־חָכָם³ *and now I send a wise man.*
2. לֹא יָדַעְתִּי⁴ (*I have perceived = I have come to know =*) *I know not.*
 “וְזָכַרְנוּ אֶת־הַדָּגָה וְגו’⁵ *we remember the fish, etc.*
 וְקִטְנִיתִי מִכָּל הַחֲסָדִים⁶ *I am too small for all the mercies, etc.*
3. יָרַע שׁוֹר קִנְהוֹ⁷ *an ox knoweth his owner.*
 בִּשׁ חָצִיר נָבֵל צִיָּן⁸ *grass withereth, flower fadeth.*
 מִשָּׁמַיִם הִבִּיט ‘ רָאָה אֶת־⁹ *from heaven Y. looks down; he sees, etc.*

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

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

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

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

REMARKS.

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

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

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

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

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

¹ Gen. 14:22.

⁴ Gen. 4:9.

⁶ Gen. 32:11.

⁸ Isa. 40:7.

² 1 Kgs. 1:35.

⁵ Num. 11:5.

⁷ Isa. 1:3a.

⁹ Ps. 33:13.

³ 2 Chron. 2:12.

REFERENCES FOR STUDY.

Gen. 21:26; 27:9.....2	Ps. 7:16; 15:3-5; 24:4; 33:13; 34:11; 37:23; 39:12; 84:4.....3
Ex. 10:3 (מֵאֵן).....2	Ps. 25:2 (בַּטַח).....2
Sam. 2:1 (שִׁמְחוּ).....2	Ps. 92:6 (גִּדְרָל).....2
Sam. 2:3-5.....3	Ps. 104:24 (מִלֵּא).....2
1 Sam. 17:10.....1	Ps. 144:4 (רִכְוָה).....2
2 Sam. 16:4; 17:11; 19:30.....1	Prov. 11:2, 8; 22:12 f.....3
Isa. 40:3, 23.....3	Prov. 20:9 (טַהַר).....2
Isa. 55:9 (גְּבוּהָ).....2	Job 10:15 (צָדֵק).....2
Ps. 5:6 (שָׁנֵא).....2	Ruth 1:12 (וְקָן).....2
Ps. 7:2 (חִסְרָה).....2	

19. THE PERFECT, USED OF FUTURE EVENTS.

1. הַשָּׂדֶה נִתְּתִי לָךְ¹ *the field I give (= will give) thee.*
 הַלְוֵרְעָה נִתְּתִי אֶת־הָא' הַזֹּאת² *to thy seed I will give this land.*
 'יִרְעֵתִי כִי הוֹשִׁיעַ י'³ *I know that Yahweh will save.*
2. a. לָכֵן גָּלָה עִמִּי⁴ *therefore my people shall go into captivity.*
 כּוֹכַב מִיַּעֲקֹב⁵ דָּרָךְ *a star shall proceed from Jacob, etc.*
 הָעָם רָאוּ אֹר גָּדוֹל⁶ *the people... shall see a great light.*
- b. וְחָלַף בִּיהוּדָה שָׁטַף וְעָבַר עַד־צִוְאוֹר וַיַּיַּע⁷ *and he shall sweep onward into Judah; he shall overflow and pass through; he shall reach even to the neck.*
 כִּי־כּוֹכְבֵי הַשָּׁמַיִם... לֹא יִהְיוּ אֹרֶם חֹשֶׁךְ הַשָּׁמַשׁ⁸ *for the stars of heaven... shall not give their light, the sun shall be darkened, etc.*
- c. וְלֹא יִשְׁחִיתוּ... כִּי־מִלְּאָה הָאָרֶץ דַּעַה אֶת־י'⁹ *and they shall do no harm... for the earth shall be filled with the knowledge of Y.*
 כִּי־אֲרָבוֹת מִמָּרוֹם נִפְתָּחוּ¹⁰ *for the windows of heaven shall be opened.*
 כּוֹל בְּכִי י' קוֹל שָׁמַע י'¹¹ *for Y. shall hear the voice of my weeping.*
3. כִּי־נִתְּנָם יְהוָה בְּיַדֵּנוּ¹² *for Y. will have given them into our hand.*
 לָךְ כִּי שְׁלַחְהָ יְהוָה¹³ *go, for (then) Y. will have sent thee.* [ten.]
 וּמוֹלֶדְתָּהּ אֲשֶׁר־הוֹלְדָתָּ¹⁴ *and thine issue which thou shalt have begot-*

1 Gen. 23:11.

2 Gen. 15:18.

3 Ps. 20:7.

4 Isa. 5:13.

5 Num. 24:17.

6 Isa. 9:1.

7 Isa. 8:8.

8 Isa. 13:10.

9 Isa. 11:9.

10 Isa. 24:18.

11 Ps. 6:9 (cf. 10).

12 1 Sam. 14:10.

13 1 Sam. 20:22.

14 Gen. 48:6.

יָלְדָה... עַד-רֵעֵת¹ until the time when she... shall have brought forth.

4. לֹא הָרַגְתִּי אֹתָם לְאִי הָרַגְתִּי אֹתָם² if you had kept them alive, I should not have killed you.

בְּסָרָם הָיִינוּ... צ' הוֹתִיר לָנוּ.³ except Y. of hosts had left us a very small remnant, we should have been as Sodom, etc.

וְחָטְאתִי... אִם-לֹא הֵבִיאתִיו אֵלֶיךָ⁴ if I do not bring him (= shall not have brought) back to thee... then I will bear the blame.

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

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

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

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

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

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

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

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

REMARKS.

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

(b) The auxiliaries *shall have*, or *will have* do not always furnish the best rendering of this construction, there being many cases in which, especially after conjunctions,

¹ Mic. 5:2.

² Judg. 8:19.

³ Isa. 1:9.

⁴ Gen. 43:9.

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

(c) That the Perfect may also be used to express a *wish*, i. e., as a Precative, is claimed by some grammarians. In accordance with this usage, the following passages are by some explained: Isa. 26:15; 43:9; Ps. 4:2; 7:7; 10:16; 22:22; 31:6; 57:7; 71:3; 116:16; Job 21:16; 22:18, and a few others. But expositors do not agree on the cases in which this force exists; and nearly every case cited by any writer can be satisfactorily explained in another way.

(d) Of interest, likewise, are those cases in which the Perfect is used in interrogation (1) after such phrases as מִתְּיַ עַד מִתְּיַ *till when?* עַד מִתְּיַ *up to where?* e. g., Ex. 10:3; Ps. 80:5; and (2) where the speaker desires to represent a thing as highly improbable; e. g., Gen. 18:12; 21:7; Deut. 5:23; Judg. 11:13.

REFERENCES FOR STUDY.

Gen. 17:20.....	1	Isa. 46:1 f.....	2a.
Gen. 30:13.....	2c.	Isa. 60:1.....	2c.
Ex. 12:17.....	1	Jer. 2:26; 13:26.....	2a.
Lev. 26:44.....	1	Jer. 25:38.....	2b.
Num. 32:19.....	1	Jer. 28:2.....	2a.
Deut. 28:45, 62.....	3	Jer. 31:14.....	1
Judg. 14:18.....	4	Jer. 46:14-16.....	2a.
Judg. 15:3.....	1	Joel 2:10; 4:15.....	2b.
1 Sam. 1:28.....	3	Amos 5:2.....	2a.
1 Sam. 15:2.....	1	Mic. 1:9, 12, 16.....	2c.
1 Sam. 25:34.....	4	Zeph. 1:11.....	2c.
2 Sam. 5:24.....	3	Zech. 9:5.....	2c.
1 Kgs. 3:13.....	1	Zech. 11:2.....	2c.
Isa. 6:5.....	1	Ps. 7:13; 11:2.....	2b.
Isa. 9:1-6; 10:28-31.....	2a.	Ps. 22:22, 30.....	2a.
Isa. 11:8; 13:10.....	2b.	Ps. 28:6.....	2c.
Isa. 16:12.....	3	Ps. 30:12; 36:13.....	2a.
Isa. 16:8, 9.....	2c.	Ps. 41:4.....	2a.
Isa. 16:10; 18:5.....	2b.	Ps. 56:14.....	2c.
Isa. 21:1.....	2a.	Ps. 59:17.....	3
Isa. 23:1, 4, 14.....	2c.	Ps. 71:24.....	2c.
Isa. 24:4-12.....	2a.	Ps. 73:15.....	4
Isa. 25:8.....	2b.	Ps. 85:11.....	2a.
Isa. 34:2.....	2c.	Ps. 94:17.....	4
Isa. 43:20.....	1	Ruth 4:3.....	1

20, THE IMPERFECT, USED OF PAST EVENTS.

1. a. יוֹם אֲוֹלַד בּוֹ ¹ perish the day on which I was born.

תְּהוֹמַת יַבְסִימוֹ ² the depths covered them.

מִצְאָהוּ בְּאֶרֶץ מִדְבָּר ³ he found him in a desert land.

¹ Job 3:3.

² Ex. 15:5.

³ Dt. 32:10.

b. אָז יִשִּׁיר-מֹשֶׁה¹ then sang (proceeded to sing) Moses.

וְכֹל שִׁיחַ הַשָּׂדֶה טָרַם יִהְיֶה בָּא² and no shrub of the field was yet in the earth.

אֶז יִמְלֵא שְׂחֹק פִּינוּ³ then our mouth was filled with laughter.

2. וַיִּבֶן יְיָ שָׁנָה בְּשָׁנָה⁴ and so he did year by year. [throng.

וְנִחַלְנוּ בְּבֵית אֱלֹהִים נְהַלְנוּ בְּרִנָּה⁵ we used to go to the house of God in a חֶרֶב שְׂאוֹל לֹא תָשׁוּב רִיקָם⁶ Saul's sword never returned empty.

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

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

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

b. Is common in prose with certain particles which mark the point in the past at which the action described was still uncompleted. These particles are אָז then, טָרַם, בְּטָרַם not yet.^e

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

REMARKS.

(a) Certain exceptional cases of the Imperfect used of past time are Gen. 37:7; Ex. 8:20; Deut. 32:35; 2 Sam. 15:37; 23:10; 1 Kgs. 7:8b; 21:6; 2 Kgs. 13:20; Jer. 52:7; Ezek. 9:4; Job 6:17; Ps. 56:4.

(b) This Imperfect is frequently used in poetry immediately after a Perfect, to indicate the "rapid and instantaneous manner in which the second action is conceived as following the first," e. g., Ex. 15:12, 14; Hab. 3:10; Ps. 37:14f.; 74:14; 77:17.

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

(d) This Imperfect is also frequently used in *descriptions* instead of the more commonly employed participle, e. g., Gen. 2:10; and in circumstantial clauses, e. g., 2 Sam. 15:37.

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

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

¹ Ex. 15:1.

² Ps. 126:2.

³ Ps. 55:15.

⁴ 2 Sam. 1:22.

⁵ Gen. 2:5.

⁶ 1 Sam. 1:7.

(g) The incipient and frequentative Imperfect denote actions which are unfinished; they differ, however, in that the former is used only of single acts, the latter of several.

(h) The difference between the usage of the Participle and Imperfect is important: the former represents an action as *continuing without interruption*; the latter as *occurring repeatedly*. In many cases the difference may be difficult to perceive; a close study, however, will invariably show that there is a distinction, it being impossible to substitute one for the other without a change of meaning. "While the Imperfect multiplies an action, the Participle prolongs it; the one presents a series of units, the other, a continuous line."* Cf. Gen. 29:2; 1 Sam. 2:13 f.; 1 Kgs. 10:22.

REFERENCES FOR STUDY.

Gen. 2:10.....	1a.	1 Kgs. 3:4; 5:28.....	2
Gen. 6:4.....	2	Isa. 1:21.....	2
Gen. 19:4; 24:45.....	1b.	Isa. 6:2.....	1a.
Gen. 30:38; 31:39.....	2	Isa. 7:23.....	2
Ex. 1:12.....	2	Isa. 23:7.....	2
Ex. 15:6, 7, 15.....	1a.	Isa. 26:11.....	2
Ex. 19:19.....	2	Isa. 43:17.....	1a.
Num. 9:16-23.....	2	Isa. 45:4.....	1a.
Num. 23:7.....	1a.	Isa. 51:2.....	1a.
Deut. 32:16, 17.....	2	Hab. 3:3, 7.....	1a.
Josh. 8:30; 10:12; 22:1.....	1b.	Ps. 7:16.....	1a.
Josh. 23:10.....	2	Ps. 18:4, 7, 21.....	1a.
Judg. 2:1.....	1a.	Ps. 30:9.....	1a.
Judg. 2:18.....	2	Ps. 42:5.....	2
Judg. 5:8, 26, 29.....	1a.	Ps. 69:5.....	1b.
Judg. 6:5.....	2	Ps. 95:10.....	2
1 Sam. 2:22.....	2	Ps. 99:6 f.....	2
1 Sam. 3:3, 7b.....	1b.	Ps. 104:6-8.....	1a.
1 Sam. 9:9.....	2	Job 4:12; 10:10 f.....	1a.
2 Sam. 15:37.....	1a.		

21. THE IMPERFECT, USED OF PRESENT EVENTS.

1. לְאָמַר מֵה־תִּבְקֶשׁ¹ saying: What art thou seeking?
הֲנִה תִּרְאוּ אִישׁ מִשְׁתַּעֵּ
תִּיַצְבוּ מְלְכֵי-אֲרִיץ³ kings of the earth set themselves.
2. עַל-כֵּן יֵאמַר וְגו'⁴ therefore it is said, etc.
וְכֹל-בְּכוֹר בְּנֵי אֶפְדָּה⁵ and all the first-born of my sons I redeem.
נַפְשִׁי יִשׁוּבֵב יִנְחֲנִי⁶ my soul he restoreth, he guideth, etc.
אֶת-יְרֵאֵי יְהוָה יִבְדֵּר⁷ those who fear Yahweh, he honoreth.

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

¹ Gen. 37:15.

³ Ps. 2:2.

⁵ Ex. 13:15.

⁷ Ps. 15:4.

² 1 Sam. 21:15.

⁴ Gen. 10:9

⁶ Ps. 23:3.

3. כְּאֲשֶׁר תַּעֲשֶׂינָהּ הַדְּבָרִים¹ just as bees do.

בְּהִרְאֶה לְעֵינַיִם וַיִּרְאֶה לְלֵבָב² man looketh on the appearance, but Y. looketh on the heart.

הַדְּלֵת תִּסּוּב עַל-צִירָהּ³ the door turneth on its hinges.

יִתְעַב... יִתְעַב אִישׁ-דָּמִים⁴ the bloody man Y. abhorreth.

4. בְּנִימִין זֵאֵב יִטְרָף⁵ Benjamin is a ravening wolf. [man?

מִי-אַתָּה וְתִירָאִי מֵאֲנוּשׁ יְמוֹת⁶ who art thou that thou fearest mortal

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

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

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

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

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

REMARKS.

(a) It is not unusual for such an Imperfect to be found in a series of Perfects, referring strictly to the present, thus rendering the style more vivid, as well as more varied; e. g., Isa. 2:8; 9:10; 10:4, 28. Cf. § 20. R. c.

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

REFERENCES FOR STUDY.

Gen. 22:14.....	2	Josh. 7:12.....	2
Gen. 37:15.....	1	Judg. 14:10.....	2
Ex. 18:15.....	2	1 Sam. 9:6.....	2
Num. 24:17.....	1	1 Sam. 24:13.....	3
Deut. 28:49.....	3	2 Sam. 5:8b.....	2
Deut. 32:11.....	4	Isa. 1:23.....	2

¹ Deut. 1:44.
² 1 Sam. 16:7.

³ Prov. 26:14.
⁴ Ps. 5:7.

⁵ Gen. 49:27.

⁶ Isa. 51:12.

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

22. THE IMPERFECT, USED OF FUTURE EVENTS.

1. **כִּי־יִרְאוּ אֶתְךָ הַמִּצְרִים**¹ *when the Egyptians shall see thee.*
בַּמָּה אֲדַע כִּי אֵי־שָׁנָה² *whereby shall I know that I shall, etc.*
וְהוּא יִהְיֶה פָּרָא אֲדָם³ *and he will be a wild-ass of men.*
וְאִם־הֲרַע תַּרְעוּ... תִּסָּפוּ⁴ *but if ye do evil, ye will be swept away.*
2. a. **תִּשְׁמַע חֲלוֹם לְפָתוֹר**⁵ *thou canst understand a dream to interpret it.*
כִּי־דַבֵּר יִדְבֵּר הוּא⁶ *I know that he can speak well.*
בְּכָקֵר אֲשֶׁר לֹא־יִסְפָּרוּ⁷ *oxen which could not be counted.*
- b. **מִכֹּל עֵץ־הַגֵּן... תֹּאכַל**⁸ *from every tree... thou mayest eat.*
וְיָשׁוּב הָרָצַח⁹ *the murderer may return.* [thou shalt eat.]
3. a. **עַל־גִּחְוֹנֶךָ תֵּלֵךְ וְעִפְפֹר תֹּאכַל**¹⁰ *upon thy belly thou shalt go and dust*
לֹא תִרְצַח... לֹא תִגְנֹב¹¹ *thou shalt do no murder... thou shalt not*
- b. **וְאַתָּה תִּמְשָׁל־בּוֹ**¹² *but thou shouldst rule over him.* [steal.]
וְאַנְכִי... אֲשֵׁב עִם־הַמֶּלֶךְ¹³ *and I ought to sit with the king.*
וְהַכְּמוֹת נָבַל יָמוּת אַבְנֵר¹⁴ *was Abner to die as a fool dieth.*
- c. **יִדְבֵּר־נָא עִבְדְּךָ**¹⁵ *let now thy servant speak.*
אֲל־יִחַטֵּא הַמֶּלֶךְ בְּעַבְדּוֹ¹⁶ *let not the king sin against his servant.*
לָמָּה תִּבְהַ רַעְךָ¹⁷ *why shouldst thou smite thy neighbor?*
מִי אֲנִי כִי אֲלֶךְ¹⁸ *who am I that I should go?*

1 Gen. 12:12.

2 Gen. 15:8

3 Gen. 16:12.

4 1 Sam. 12:25.

5 Gen. 41:15.

6 Ex. 4:14.

7 1 Kgs. 8:5.

8 Gen. 2:16.

9 Num. 35:28.

10 Gen 3:14.

11 Ex. 20:14.

12 Gen. 4:7.

13 1 Sam. 20:5.

14 2 Sam. 3:33.

15 Gen. 44:18.

16 1 Sam. 19:4.

17 Ex. 2:13.

18 Ex. 3:11.

4. a. *קָחוּ לָכֶם תֵּבַן מֵאֲשֶׁר תִּמְצְאוּ*¹ *take for you straw whence ye may find it.* [brother.
*רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת-רֵעֵהוּ*² *the murderer who might slay his*
- b. *אִם-תִּתֶּן-לִי אֶת-חֲצִי בֵיתְךָ לֹא אָבָא עִמָּךְ.*³ *if thou wouldst give me half thy house, I would not go in with thee.*
- אִם-יִוְכַל אִישׁ לְמְנוֹת אֶת-עֹפֶר הָאָרֶץ גַּם זֶרַעַהּ יִמְנֶה.*⁴ *if a man could number the dust of the earth, thy seed also could be numbered.*
- c. *לֹא יִשְׁמְעוּ.*⁵ *that they may not understand.*
*לְמַעַן אֲשֶׁר לֹא-יִקְרַב.*⁶ *that there may not come near.*
*פֶּן-יִשְׁלַח יָדוֹ.*⁷ *lest he put forth his hand.*

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

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

2. The *potential imperfect*, which denotes

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

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

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

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

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

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

¹ Ex. 5:11.

² Deut. 4:42.

³ 1 Kgs. 13:8.

⁴ Gen. 13:16.

⁵ Gen. 11:7.

⁶ Num. 17:5.

⁷ Gen. 3:22.

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

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

a. In expressions of *indefiniteness* and *uncertainty* (compare § 23. 2, above);

b. In certain forms of conditional sentences (§ 48. 4, 7. a);

c. In *final* sentences after conjunctions, e. g., לְמַעַן, בְּעֵבוֹר (§ 47. 4. b).^f

REMARKS.

(a) It may be sufficient to say that the Imperfect is used to denote future events because they are in the strictest sense incomplete.

(b) The cases belonging under the *potential* Imperfect are to be regarded as *Indicatives*, since they express independent ideas (cf. § 23. 4. a).

(c) Compare Josh. 9:3 and Gen. 16:3.

(d) After לְמַעַן, לְכוּ, אֵיךְ.

(e) Compare the use of the Perfect in Gen. 40:15; Isa. 43:22.

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

REFERENCES FOR STUDY.

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

23. THE JUSSIVE, IMPERATIVE AND COHORTATIVE.

1. a. *וַיֹּאמֶר א' יְהוָה אֹר*¹ and God said: Let there be light.
*כְּבֹד אֶת־אֲבִיךָ וְאֶת־אִמְךָ*² honor thy father and thy mother.
*תִּשְׁמַט יָדְךָ*³ let thy hand release it.
*וְדָם נָקִי אַל־תִּשְׁפֹּךְ*⁴ and shed not innocent blood.
- b. *וַיִּגַּל יַעֲקֹב*⁵ Jacob will (be permitted to) rejoice.
*וַיֵּרָא פַרְעֹה אִישׁ*⁶ let Pharaoh look out a man.
*וַיֹּאמֶר לוֹ רוּץ*⁷ and he said to him: Run.
*בִּקְשׁוּ לַאֲדֹנָי הַמֶּלֶךְ גַּעֲרָה*⁸ let them seek for my lord... a maiden.
- c. *שֹׁפֵטוּ־נָא בֵּינִי וּבֵין כַּרְמִי*⁹ judge now between me and my vineyard.
*אַל־נָא יַחַר לַאֲדֹנָי*¹⁰ let not the Lord be angry.
*וַיִּשָׁב־נָא עַבְדְּךָ*¹¹ let thy servant remain, I pray.
- d. *יְבָרְכֶךָ י' מִצִּיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַם*¹² Yahweh bless thee out of Zion and see thou the good of Jerusalem.
*וַיִּמְטֵר עַל־רְשָׁעִים פַּחִים*¹³ upon the wicked, he shall rain snares.
*וְחִיו זֹאת עֲשׂוּ וְחִיו*¹⁴ If ye do this, then ye shall live.
- e. *תִּשְׁתַּחֲשֶׁף וְיְהִי לַיְלָה*¹⁵ appoint darkness—then shall be night.
*קַנְוָה לַיהוָה וַיִּשַׁע לְךָ*¹⁶ wait on Yahweh that he may save thee.
2. a. *וַיֹּאדְרָה שְׁמִיךָ*¹⁷ and I will make great thy name.
*נֵלְכָה עַרְכָּה*¹⁸ we will go thither.
- b. *וַאֲנִי־לָהּ וַאֲשִׁמְחָה*¹⁹ let me be glad and rejoice.
*וְנִנְתְּקָה... וְנִשְׁלִיכָה*²⁰ let us break asunder... and cast.
- c. *וַאֲקַבְּרָה וַאֲעֲלֶה־נָא*²¹ let me go up, I pray, and bury.
*נֵלְכָה־נָא דֶרֶךְ שְׁלֹשֶׁת יָמִים*²² we would fain go three days' journey.
- d. *וְהוֹבִיֵּאתָ לִי וְאֶכְלָה*²³ and bring it to me and I will (that I may) eat.
*שְׂאֵל מִמֶּנִּי וְאֶתַּנֶּה*²⁴ ask of me that I may give.

1 Gen. 1:3.
 2 Ex. 20:12.
 3 Dt. 15:3.
 4 Jer. 7:6.
 5 Ps. 14:7.
 6 Gen. 41:33

7 2 Sam. 18:23.
 8 1 Kgs. 1:2.
 9 Isa. 5:3.
 10 Gen. 18:30.
 11 Gen. 44:33.
 12 Ps. 128:5.

13 Ps. 11:6.
 14 Gen. 42:18.
 15 Ps. 104:20.
 16 Prov. 20:22.
 17 Gen. 12:2.
 18 Gen. 22:5.

19 Ps. 31:8.
 20 Ps. 2:3.
 21 Gen. 50:5.
 22 Ex. 3:18.
 23 Gen. 27:4.
 24 Ps. 2:8.

אִם-אֶדְבָּרָה לֹא-יִקְשֶׁךָ כְּאִבִּי וְאֶחָדְלָה מִה-מִנִּי יִהְיֶךָ¹ *though I speak, my grief is not assuaged, and though I forbear, what departeth from me.*

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

1. The *Jussive*, used of the *second* and *third* persons,^e and the *Imperative*, used only of the *second*, denote, in general, a strong desire that something should happen.^f They may express

- a. A positive *injunction* or *command*; the Jussive, but not the Imperative, may also express *prohibition*.^{g h i j k}
- b. *Permission* to do a thing, *advice*, or *suggestion*.
- c. *Entreaty*, or simple *petition*.
- d. *Benediction*, *imprecation*, *threatening*.
- e. *Conditional* or *final ideas*.

2. The *Cohortative*, used only of the *first* person^l (sg. or pl.), emphasizes the *direction* of the will, the intention or purpose.^{m n} It is employed, therefore,

- a. To mark a strong determination to do a given thing (expressed by *I will*).
- b. To indicate a self-excitement toward a certain line of conduct (expressed by *let me*).
- c. To express a *wish* or *request*.
- d. In subordinate *final* sentences (cf. 1. e. above), and in conditional sentences (§ 48. R (i)).

REMARKS.

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

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

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

¹ Job 16:6.

(d) The special form of the Cohortative (marked by the syllable $\overline{\eta}$) corresponds to the Arabic *Energetic*, the nature of which is indicated by its name.

(e) A few cases of the Jussive of the first person are found, e. g., Dt. 18:16; 1 Sam. 14:36.

(f) The Jussive and likewise the Imperative are often found in poetry where the ordinary form would have been expected. This anomalous usage is to be explained not upon the supposition that the mood has here lost its original force, but that the poet saw fit, for the sake of vividness and variety, to represent a given act under the form of a command, rather than in the usual manner. Cases of this usage in the second person are found in Ps. 41:3; 65:14; 98:7; 104:19; 114:3-7; Isa. 2:9; 13:2; 23:1, 4; 35:1 f.; 40:3, 9; 54:14; 57:14; 62:10. Cases of the same usage which may be said to be expressive of emotion in the third person, are found in Ps. 11:6; 12:4; 34:6; 50:3; 66:7; 72:8, 13, 16, 17; 85:14; 121:3; Jer. 46:6; 51:3; Zech. 9:5; 10:7.

(g) In prohibition, (1) in the second person, the ordinary Imperfect takes $\overline{\eta}$ and means *thou shalt not*, the Jussive takes $\overline{\eta}$ and means *do not*; (2) in the third person, the ordinary Imperfect takes $\overline{\eta}$ and means *he shall not*, the Jussive takes $\overline{\eta}$ and means *let him not*; rarely the Jussive takes $\overline{\eta}$, e. g., $\overline{\eta}$ $\overline{\eta}$ $\overline{\eta}$ Gen. 4:12.

(h) The Cohortative Imperative (*Elements of Hebrew*, § 72. 3) emphasizes the earnestness of the request, marking it as especially impressive, e. g., Dt. 26:15; Ps. 6:5.

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

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

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

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

(m) Notice is to be taken here of the fact that a form *like* that of the Cohortative occurs frequently with the Wāw Consecutive; it is not to be regarded, however, as a Cohortative; Gen. 32:6; 1 Sam. 2:28 and in all about ninety times.

(n) Cases in which the *volition* indicated by $\overline{\eta}$ is so controlled by outward circumstances as almost to become an involuntary action are found in Ps. 42:5, 10; 55:3, 18; 77:4, 7; Job 10:1; Isa. 38:10; 59:10; Jer. 3:25. Perhaps in some cases the $\overline{\eta}$ cohortative, like the $\overline{\eta}$ directive, has entirely lost its original force, Ps. 88:16; Jer. 4:19, 21.

REFERENCES FOR STUDY.

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

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

24. THE IMPERFECT, WITH WAW CONSECUTIVE.

1. a. וַתֵּלֶךְ הָאִשָּׁה לְדַרְכּוֹ וַתֹּאכַל¹ and the wom. went her way and ate.
 וָפָנַי וַתִּנְצַל נַפְשִׁי² I have seen God face to face, and my life has been spared.
 וַיָּבֹא בָּא וַיֵּצֵא³ and I. had come...and he had gone out.
- b. וַתִּמְאַן...וַאֲמַר...⁴ כִּי אָמַר⁴ thus saith Y.: (Israel is my son), and I say, (Let my son go), and thou refusest (to let him go).
 וַתֵּדַע מַה-אָדָם וַתִּרְעֶהוּ⁵ what is man, and (yet) thou knowest him.
 וַתִּשֹׁף בָּהֶם וַיִּבְשּׁוּ⁶ He bloweth upon them, and they wither.
 וַיַּעַל מוֹרִיד שְׂאוֹל וַיַּעַל⁷ He bringeth down to Sheol, and bringeth up.
 וַיִּתְאַבֵּל בּוֹכָה וַיִּתְאַבֵּל⁸ he is weeping and mourning.
 וַתִּטְעֶנָּה תִּגְרֵשׁ גּוֹיִם וַתִּטְעֶנָּה⁹ Thou expellest the nations, and plantest it.
- c. וַיֵּלֶד יֶלֶד-לָנוּ וַתְּהִי הַמְּשָׁרָה עַל-שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ וְגו'¹⁰ for to us a child shall be born; and the dominion shall be upon his shoulder, and one shall call his name, etc.
 וַיָּבֹאוּ נֹצְרִים בָּאִים מֵאַרְצֵי הַמִּדְבָּר וַיִּתְנוּ קוֹלָם¹¹ watchmen come from a distance, and shall lift up their voice.

REMARK.—In reference to the substitution of the Imperfect with Wāw Consecutive for the Perfect, three general statements may be made:

(1) In uninterrupted narrative in which the first verb is a Perfect, or some equivalent of the Perfect, the verbs following are *regularly* in the Imperfect^a with Wāw Consecutive,^b unless they are separated from the conjunction by intervening words.^c

¹ 1 Sam. 1:18.

² Gen. 32:31.

³ Gen. 24:62,63.

⁴ Ex. 4:22,23.

⁵ Ps. 144:3.

⁶ Isa. 40:24.

⁷ 1 Sam. 2:6.

⁸ 2 Sam. 19:2.

⁹ Ps. 80:9.

¹⁰ Isa. 9:5.

¹¹ Jer. 4:16.

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

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

We may now consider the more important details:

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

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

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

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

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

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

REMARKS.

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

(b) Various theories have been presented in explanation of the form of the conjunction, ׀. Ewald's view, that the vowel and Dāghēš-forse were the relics of some particle like ׀, seems most satisfactory.

(c) For the explanation of the use of the tense in this connection, Professor Driver says: "The Imperfect (from the point of view of the spectator) expresses what in German is called *Eintritt*, and represents action, as *eintretend*—two terms which may be rendered in English by *ingress* and *ingressive*. A *succession* of events need not invariably be regarded as a mere series of completed and independent wholes: each term may be conceived as having relations with the one preceding it; it may be viewed as *stepping in* after it, as presenting itself to view through an entrance prepared by its forerunner. The date at which the ingress, or entry, is imagined to take place is determined by the ׀, which connects the new event with a point previously

assigned in the narrative: the goal at which it sets out, the starting-point from which it takes its origin, and to which therefore it is *relative*, is fixed at the termination of the action denoted by the preceding verb.”—*Hebrew Tenses*, p. 85.

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

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

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

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

2. a. $\text{׀ָ׀ַ׀} \dots \text{׀ָ׀ַ׀}$ *and Cain rose up and slew him.*
 $\text{׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀}$ *and they returned and came unto their house.*
- b. $\text{׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀}$ *I heard thy voice in the garden, and so was afraid and hid myself.*
 $\text{׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀}$ *and so I took her to be my wife.*
- c. $\text{׀ָ׀ַ׀} \dots \text{׀ָ׀ַ׀}$ *did ever a people hear the voice of God, and yet live ?*
 $\text{׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀}$ *I loved you . . . and yet ye say. [is dead.*
- d. $\text{׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀}$ *I am a widow, for my husband*
 $\text{׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀}$ *and she called his name Moses, and said, etc.*
- e. $\text{׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀} \text{ ׀ָ׀ַ׀}$ *and he blessed him ; and he said, etc.*

¹ Gen. 4:8.

² 1 Sam. 1:19.

³ Gen. 3:10.

⁴ Gen. 12:19.

⁵ Dt. 4:33.

⁶ Mal. 1:2.

⁷ 2 Sam. 14:5.

⁸ Ex. 2:10.

⁹ Gen 27:23,24.

וַיֹּאמֶר אֵלֵיהֶם : וַיִּוְסְפוּ¹ and they hated him all the more ;
and he said, etc.

f. קָדֵשׁ יִשְׂרָאֵל וַיִּבְחַרְךָ² the Holy One of Israel, who hath chosen thee.

וַיִּרְדּוּ אֲבוֹתֵינוּ : וַיִּרְדּוּ אֲבוֹתֵינוּ³ the travail....how our fathers descended.

g. וְהָהָמוֹן אֲשֶׁר בְּמַחֲנֵה פְּלִשְׁתִּים וַיֵּלֶךְ הַלּוֹךְ⁴ and the sound which was in the camp of the P. (and it) went on continually.

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

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

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

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

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

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

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

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

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

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

REMARKS.

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

¹ Gen. 37:5,6.

² Isa. 49:7.

³ Num. 20:14,15.

⁴ 1 Sam. 15:23.

⁵ 1 Sam. 14:19.

⁶ Ps. 59:16.

(b) In other cases the Imperfect with Wāw Consecutive introduces an amplification not of any particular preceding verb, but of the entire preceding narrative, considered as a whole; thus furnishing what is practically a parallel account; e. g., 1 Sam. 9:1; 1 Kgs. 7:13.

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

3. a. $\text{וַיִּקְרָא א' לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה}$ ¹ and *God called the light day, and the darkness he called night.*
 $\text{וַיִּבְרָא א' בְּצֶלֶם...}$ ² and *God created...., in the image of God created he him.*
- b. $\text{וַיִּרְעַם בַּשָּׁמַיִם ' וְעִלְיוֹן יְתֵן קוֹלוֹ}$ ³ and *Y. thundered in the heavens, and the Most High uttered his voice.*
 $\text{כִּי מָלְאוּ מִקְרָם... וּבְיַלְדֵי נְכָרִים יִשְׁפִּיקוּ}$ ⁴ for *they are filled from the east, and they strike hands with the children of strangers.*
4. $\text{וַיְהִי בְּאֵת הַהוּא וַיֹּאמֶר א'}$ ⁵ and *it came to pass at that time that Abimelech said.*
 $\text{וַיְהִי מִקֵּץ יָמִים וַיָּבֵא ק'}$ ⁶ and *it came to pass at the end of days that Cain brought, etc.*
 $\text{וַיְהִי בִימֵי אַמְרָפֶל...: עָשׂוּ}$ ⁷ and *it came to pass in the days of Amraphel....they made war.*
 $\text{וַיְהִי הַשֶּׁמֶשׁ בָּאָה... וְהָיָה}$ ⁸ and *it came to pass the sun had gone down....and behold.*
5. $\text{וַיִּקְרָא וַיֶּאֱקָרָא קוֹלִי וַיִּבְרָא לִי}$ ⁹ as *I lifted up my voice and cried.* [me.]
 $\text{וַיִּבְרָא לִי הַצֶּדֶד-צִיד וַיָּבֵא לִי}$ ¹⁰ that *hath taken venison and brought it to*

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

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

¹ Gen. 1:5.

² Gen. 1:27.

³ Ps. 18:4.

⁴ Isa. 2:6.

⁵ Gen. 21:22.

⁶ Gen. 4:3.

⁷ Gen. 14:1.

⁸ Gen. 15:17.

⁹ Gen. 39:18.

¹⁰ Gen. 27:33.

b. In poetry, the verb is frequently found still remaining in the Imperfect, thus adding vividness and force to the narrative, in accordance with the principle explained in ‡ 20.1. *a.*

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

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

REFERENCES FOR STUDY.

Gen. 1:5; 3:3,17.....	3a.	2 Sam. 16:13.....	1a.
Gen. 23:20; 31:27.....	2b.	1 Kgs. 2:5; 18:13.....	2f.
Gen. 32:31.....	2c.	1 Kgs. 9:21; 12:17.....	2g.
Gen. 35:3; 49:17b.....	5	1 Kgs. 10:1.....	1a.
Gen. 38:14,22.....	2f.	1 Kgs. 19:10.....	1b.
Gen. 39:18.....	5	2 Kgs. 1:2.....	2d.
Gen. 42:21,22.....	2e.	2 Kgs. 15:1; 18:1.....	4
Ex. 4:22,32.....	1b.	Isa. 2:6.....	3b.
Ex. 40:18.....	2e.	Isa. 5:1,2.....	1a.
Num. 22:11.....	5	Isa. 5:14,15; 5:25; 9:5; 24:6; 31:2; 48: 20,21.....	1c.
Dt. 10:15.....	2b.	Isa. 40:14.....	2b.
Dt. 17:2,3.....	1b.	Isa. 51:2b.....	3b.
Josh. 4:9.....	1b.	Isa. 51:12.....	1b.
Josh. 8:24.....	5	Jer. 6:19.....	2g.
Josh. 22:17.....	2f.	Joel 2:23.....	1c.
Judg. 1:35.....	2c.	Mic. 2:13.....	1c.
Judg. 5:1; 6:27.....	2e.	Nah. 1:4,5.....	1b.
Judg. 11:1b.....	2f.	Hab. 3:5,16,19.....	3b.
Judg. 16:23.....	2d.	Mal. 1:2.....	2c.
1 Sam. 7:12; 18:11.....	2d.	Ps. 8:6b; 18:8; 24:2.....	3b.
1 Sam. 8:8; 15:17.....	2f.	Pś. 22:80.....	1c.
1 Sam. 28:1,2.....	4	Ps. 34:8; 50:17.....	1b.
2 Sam. 3:3.....	2c.	Ps. 50:16,5; 92:11.....	2b.
2 Sam. 11:1; 15:1; 21:1.....	4	Prov. 11:2.....	1b.
2 Sam. 19:2.....	1b.		

25. THE PERFECT, WITH WAW CONSECUTIVE.

1. a. ...וְהִשְׁקָהּ...וַיַּעֲלֶה וַיֵּאָדַר¹ and a mist used to go up and water the....

הֵם וַיֵּלְדוּ לָהֶם...וַיִּבְאוּ בְנֵי הָאֱלֹהִים² the sons of God used to go in....
and they bore to them. [it....

תִּזְרַע אֶת-זֶרְעֶךָ וְהִשְׁקִיתָ³ thou usedst to sow thy seed and water

b. עַל-כֵּן יַעֲזֹב אִישׁ...וְדָבַק⁴ therefore a man forsakes....and cleaves....

וּבְחִנָּתִי לְבִי⁵ thou seest me and triest my heart.

וְהָאֲדָמָה הָאֵלֶּה וְכָל-יֹשְׁבֵיהָ⁶ the earth mourns, and every inhabitant fainteth.

c. (1) וְיָהִי לְגוֹי גָדוֹל וְנִבְרַכְתָּ בּוֹ⁷ and Abraham will become a great nation, and (all the nations of the earth) will be blessed in him.

וְיָשָׂא אֶת-רֹאשׁוֹ וְהִשִּׁיבָהּ וְנָתַתָּ כּוֹס-פָּרְעֹה בְיָדוֹ⁸ he will lift up thy head and restore thee, and thou wilt place the cup of Pharaoh in his hand.

וְנִבְנוּן יִהְיֶה הַר...בְּרֹאשׁ הַהָרִים וְנִשְׂא וְנִהְרֹו...כָּל-הַגְּבוּעִים⁹ the mountain....will be established at the top of the mountains, and will be lifted up...., and all nations will flow.

וְהִרְבִּיתִי וְהִפְרִיתִי אֹתוֹ וְהִפְרִיתִי¹⁰ I will bless him and make him fruitful and multiply him.

וְהִנְנִי מְבִיא אֶת-הַמְּבּוּל...וְהִקְמַתִי¹¹ behold, I am going to bring the flood...., but I will establish, etc.

(2) וְהָיוּ...מְאֹרוֹת...וְהָיוּ¹² let there be luminaries...and let them be.

וְיָלְכוּ וְקָשְׂשׂוּ לָהֶם תִּבְנֹן¹³ let them go and gather themselves straw.

1 Gen. 2:6.

2 Gen. 6:4.

3 Deut. 11:10.

4 Gen. 2:24.

5 Jer. 12:3.

6 Hos. 4:3.

7 Gen. 18:18.

8 Gen. 40:13.

9 Isa. 2:2.

10 Gen. 17:20.

11 Gen. 6:17,18.

12 Gen. 1:14.

13 Ex. 5:7.

וְשִׁכַּבְתִּי וְאֶל־נָא תִקְבְּרֵנִי בְּמִ' do not bury me in Egypt, but let me lie.

וְאֶלְקָטָהּ נָא וְאִסַּפְתָּ let me glean, now, and gather.

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

(3) וְאָמַרְתָּ לְבָנֵי יִשְׂרָאֵל וְאָמַרְתָּ speak unto the sons of Israel and say.

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

וְהוֹצֵא אִתָּךְ וְשַׂרְצוֹ bring them forth with thee, and let them

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

וְיִלְכְּוּ וְיִקָּשְׁלוּ... וְיִנְשְׁבְרוּ וְיִנְקָשׁוּ וְיִנְלָכְדוּ that they may go and stumble....and be broken and snared and taken.

וְפָן יִשְׁלַח יָדוֹ וְלָקַח... וְחָי lest he put forth his hand and take and live.

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

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

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

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

We may now consider the more important details :

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

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

¹ Gen. 47:29.

² Ruth 2:7.

³ Jud. 19:13.

⁴ Lev. 1:2.

⁵ Ex. 8:16.

⁶ Gen. 8:17.

⁷ Gen. 12:13.

⁸ Isa. 28:13.

⁹ Gen. 3:22.

b. To describe events or conditions belonging to the sphere of the present (§ 21.1-3), whether as an *incipient*, *definite frequentative*, or *indefinite frequentative* Imperfect.

c. To describe events belonging to the sphere of the future (§ 22.1-4); whether (1) after an Imperfect, Participle, or *prophetic* Perfect, as a *future* Imperfect; (2) after a jussive or cohortative Imperfect; (3) after an Imperative; (4) after a subjunctive Imperfect expressing purpose.⁶⁷

REMARKS.

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

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

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

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

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

(f) The following is a list of particles given by Driver which govern a Perfect with Wāw Consecutive following an Imperfect:—(1) אָנֹכִי *perhaps*, Gen. 27:12; (2) אִם *or if*, 1 Sam. 26:10; (3) אָז *then*, 1 Sam. 6:3; (4) אֵיךְ *how?* Gen. 39:9; (5) אֵל *not*, Jer. 17:21; (6) אִם *if*, Gen. 28:20,21; (7) אֲשֶׁר *so that*, Deut. 2:25; *when*, Lev. 4:22; *who so*, Gen. 24:14; (8) הֵן *inter.*, Ex. 2:7; (9) הֲלוֹא *nonne?* 2 Kgs. 5:12; (10) הֲן *if*, Jer. 3:1; (11) מִפְּנֵי *or מִפְּנֵי* *before (that)*, Jer. 13:16; (12) מִכֵּן *when*, Deut. 22:26; (13) כִּי *that*, Gen. 37:26; *when*, Ex. 21:20; (14) אִם כִּי *surely*, 1 Kgs. 20:6; (15) לֹא *or בֶּל* *not*, Ex. 28:43; (16) כְּמֵעַט *almost*, Gen. 26:10; (17) לִי *if*, Ezek. 14:15; (18) לָמָּה *why*, 2 Kgs. 14:10; (19) לְמַעַן *in order that*, Gen. 12:13; (20) כִּי *expressing wish*, 2 Sam. 15:4; (21) יִרְעֶיךָ *perhaps*, 2 Sam. 12:22 (Q^cr1); (22) מִתְּנֵי *when*, Ps. 41:6; (23) עַל־כֵּן *in return for*, Deut. 7:12; (24) אֲשֶׁר *or עַד* *until*, Ex. 23:30; (25) וְלֵאמֹר *lest*, Gen. 3:22; וְשֵׁי *that*, Eccl. 2:24. Only a few examples (the list is given, *Driver*, p. 162) occur of an Imperfect repeated after one of these particles, e. g., Num. 22:6; Isa. 40:27; Hos. 10:12.

* So nearly all grammarians.

† Olshausen, § 229a (cf. *Driver*, p. 141).

‡ *Driver*, p. 141.

2. a. - אַתָּם רָאִים עַל-הָעַם... וְשָׁפְטוּ אֶת-הָעַם... אֶת- יוֹיָתָן אַתֶּם רָאִים עַל-הָעַם... וְשָׁפְטוּ אֶת-הָעַם... וְשָׁפְטוּ אֶת-הָעַם... וְשָׁפְטוּ אֶת-הָעַם... and he made them heads over the people... and they used to judge the people... but the weighty matters they used to bring... [....and judge.
- ב. וְהָלַךְ... וְשָׁב... וְשָׁפְטוּ אֶת-הָעַם... and he would go... and come around
- b. וְהָרַחֵב י' לָנוּ וּפְרִינוּ בְּאֶרֶץ י. הָרַחֵב י' לָנוּ וּפְרִינוּ בְּאֶרֶץ י. Y. hath given enlargement to us, and we shall be fruitful in the land.
- לֹא יִלְדָּת וְהָרִית וְלִדְתָּ וְיִלְדָּת thou hast not borne, but thou shalt conceive and bear [your heart.
- c. וּמִלְתֶּם אֶת-עֲרֹלְתְּם לְבִבְכֶם וּמִלְתֶּם אֶת-עֲרֹלְתְּם לְבִבְכֶם וּמִלְתֶּם אֶת-עֲרֹלְתְּם לְבִבְכֶם therefore circumcise the foreskin of say unto them.
- וְאַהַבְתָּ אֶת יְהוָה וְאַהַבְתָּ אֶת יְהוָה therefore love thou Yahweh.
- וּבַחַרְתָּ בַחַיִּים לְמַעַן תַּחְיֶה וּבַחַרְתָּ בַחַיִּים לְמַעַן תַּחְיֶה so choose life, that thou mayest live.
- d. וְהַמְדַבֵּר אֵלַי... וְהִבְאֵתוּ אֵלַי. הַמְדַבֵּר אֵלַי... וְהִבְאֵתוּ אֵלַי. he that speaketh to thee... bring him to me.
- כָּל-אֹכֵל חֶמֶץ וּנְבִרְתָהּ הִנּוּ כָּל-אֹכֵל חֶמֶץ וּנְבִרְתָהּ הִנּוּ everyone eating leavened bread, that soul shall die.
- בְּיוֹם אֲכָלְךָ מִמֶּנּוּ וּנְפָקְחוּ עֵינֶיךָ בְּיוֹם אֲכָלְךָ מִמֶּנּוּ וּנְפָקְחוּ עֵינֶיךָ in the day of your eating from it your eyes will be opened.
- עַרְב וִידְעֶתֶם עַרְב וִידְעֶתֶם at evening, then ye shall know.
- בְּמוֹתִי וְקָרַבְתֶּם אֵתִי בְּמוֹתִי וְקָרַבְתֶּם אֵתִי when I die, ye shall bury me.
- כִּי יִשְׁאַלְךָ בְּנֶךָ... וְאָמַרְתָּ כִּי יִשְׁאַלְךָ בְּנֶךָ... וְאָמַרְתָּ when thy son shall ask thee... thou shalt say.
- אִם זָכַרְתָּנִי... וְעָשִׂיתָ נְאֻם חֶסֶד אִם זָכַרְתָּנִי... וְעָשִׂיתָ נְאֻם חֶסֶד if thou rememberest me... then do me a kindness. [bring the man ?
3. וְהִנֵּה גֵלְךָ וּמַה-נִּבְיָא לְאִישׁ וְהִנֵּה גֵלְךָ וּמַה-נִּבְיָא לְאִישׁ but behold, (if) we go, what shall we if we sacrifice... , will they not stone us ?

1 Ex. 18: 26.

2 1 Sam. 7:16.

3 Gen. 26: 22.

4 Judg. 13: 3.

5 Deut. 10:16.

6 Zech. 1: 3.

7 Deut. 11:1.

8 Deut. 30:19.

9 2 Sam. 14:10.

10 Ex. 12:15.

11 Gen. 8: 5.

12 Ex. 16: 6.

13 1 Kgs. 13: 31.

14 Deut. 6: 20, 21.

15 Gen. 40:14.

16 1 Sam. 9: 7.

17 Ex. 8: 22.

2. The Perfect with Wāw Consecutive is frequently found *without a preceding Imperfect* (or equivalent¹) to *introduce it*. Here we may distinguish several usages:

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

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

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

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

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

REMARKS.

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

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

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

(d) Notice the use of the Perfect with Wāw *demonstrative* after a Participle, Judg. 7:17; 1 Kgs. 2:2; 18:11,12; 20:36; 2 Kgs. 7:9, etc.

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

4. a. וְהָיָה בְּעֵנְנֵי עָנָן . . . וְנִרְאָתָה¹ and it shall be when I bring clouds . . . then shall be seen . . .

וְהָיָה בְּאַחֲרֵית הַיָּמִים² and it shall be in the end of days.

b. וְהָיָה כִּבְאֵ מֹשֶׁה הָאֱהָלָה יָרַד³ and it used to be when Moses entered the tent there would come down.

וְהָיָה אִם זָרַע יִּ וְעָלָה מִ' ⁴ and it used to happen when Israel had sown that Midian would come up.

5. וּמָת מַכֵּה אִישׁ וּמָת⁵ the smiter of a man and he dies.

וְהָיוּצָא וְנָפַל עַל הַבְּשָׂרִים⁶ he that goeth forth and falleth upon . . .

וּנְפַלְנוּ בְּלִכְתָּךְ וְנָפַלְנוּ⁷ in thy going forth with us and we are separated.

וְשָׁבוּ עִמָּךְ וְשָׁבוּ⁸ when thy people are smitten and turn.

¹ Gen. 9:14.

² Isa. 2:2.

³ Ex. 33:7.

⁴ Jud. 6:3.

⁵ Ex. 21:12.

⁶ Jer. 21:9.

⁷ Ex. 33:16.

⁸ 1 Kgs. 8:33.

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

a. The cases in which וְהָיָה has the force of a *future*.

b. The cases in which it has a *frequentative force*.

5. The Perfect with Wāw Consecutive is used to continue a sentence introduced by an Infinitive or Participle. This occurs, in contrast with the parallel usage of the Imperfect with Wāw Consecutive (§ 24. 5), when that which is described by the Infinitive or Participle is something contingent or indefinite rather than real or definite.

REFERENCES FOR STUDY.

Gen. 6:14; 12:3; 19:19; 28:3.....	1c.	Jud. 2:18.....	2a.
Gen. 12:12; 27:40.....	4a.	Jud. 4:20; 7:17; 9:33.....	4a.
Gen. 17:4.....	2b.	Jud. 11:8.....	2c.
Gen. 24:14.....	2c.	1 Sam. 1:3; 13:21; 16:23.....	2a.
Gen. 29:2,3.....	1a.	1 Sam. 2:31.....	2d.
Gen. 30:41.....	2a.	1 Sam. 6:7; 12:20; 15:3.....	1c.
Gen. 38:9.....	4b.	2 Sam. 11:15.....	1c.
Ex. 1:10; 7:15, 26; 19:23; 23:29.....	1c.	2 Sam. 12:31; 14:26; 17:17.....	2a.
Ex. 1:16.....	5.	2 Sam. 14:7.....	2b.
Ex. 4:21; 9:19; 30:33,38.....	2d.	1 Kgs. 14:28.....	1a.
Ex. 6:6.....	2b.	2 Kgs. 12:15-17.....	1a.
Ex. 17:11; 18:26.....	2a.	Isa. 1:20; 13:11; 14:1,2,4.....	1c.
Ex. 33:7-11; 34:34.....	1a.	Isa. 2:2; 6:7.....	2b.
Lev. 24:14.....	1c.	Isa. 4:3.....	4a.
Num. 4:19.....	1c.	Isa. 5:12; 27:10; 44:15.....	1b.
Num. 10:32; 17:20.....	4a.	Jer. 20:9.....	1b.
Num. 21:9.....	4b.	Ezek. 29:7.....	1b.
Deut. 4:16,19; 5:30; 6:18; 28:8.....	1c.	Hos. 8:14; 10:14; 11:6.....	2b.
Deut. 4:42; 30:16.....	5.	Amos 4:2; 8:11.....	2d.
Deut. 7:9.....	2c.	Hab. 2:12.....	5.
Deut. 12:11.....	4a.	Ps. 17:14; 46:10; 49:11; 78:38.....	1b.
Deut. 13:15; 22:2,21.....	2d.	Ps. 25:11.....	2d.
Josh. 23:11.....	2c.	Job 5:5; 14:11.....	1b.

26, THE PERFECT AND IMPERFECT WITH WAW CONJUNCTIVE.

1. a. וְהַקָּשָׁה י' א' אֶת-רוּחוֹ וְאִמְץ אֶת-לִבּוֹ Y. thy God hardened his spirit and made strong his heart.

וַיְבָנֵם גְּדֹלָתִי וְרוֹמְמָתִי ² children I have made great and exalted.

וַתִּפְּלוּ בְּשֵׁלֹו וַנִּפְּלוּ ³ they stumbled and fell.

¹ Deut. 2:30.

² Isa. 1:2.

³ Ps. 27:2.

- b. וַיִּסְרוּ הַבְּנִים אֶת-הַיֵּבֶל יְהוָה¹ *and the builders established the temple of Y.*
 וַיֹּאמְרָתִי אֲנִי טוֹבָה חֲכָמָה מִגְּבוּרָה² *and I said, Wisdom is better than strength.*
- c. וַיִּהְיֶאֱמֵן בִּיהוָה וְגו'³ *and he believed in Yahweh, etc.*
 וַיְהוּכַח אֲבִימֶלֶךְ אֶת-אַבְרָהָם⁴ *and Abraham rebuked Abimelech.*
 וַיְהַדְרֵתִי לוֹ כִּי שֹׁפֵט אֲנִי אֶת-בֵּיתוֹ⁵ *and I have told him that I will judge his house.*
2. a. וַיִּשְׁבוּ וַיַּחֲנוּ... וַיְדַבֵּר⁶ *command... that they return and encamp.*
 מַה נַּעֲשֶׂה וַיִּשְׁתַּק הַיָּם⁷ *what shall we do that the sea may be calm?*
- b. וַתִּקְוּ הַמַּיִם... וַתֵּרָאֵה הַיָּד⁸ *let the waters be collected... and the dry land appear.*
 וְכָל הָעָם יִשְׁמְעוּ וַיִּרְאוּ⁹ *and all the people shall hear and fear.*
 וַיָּעֲלוּ וַיִּכּוּ אֶת-הָעִי¹⁰ *they shall go up and smite Ai.* [sion.
 הִנֵּן יִבְשׁוּ וַיִּקְלְמוּ¹¹ *behold, they shall be ashamed and put to confu-*
 הַשֹּׁחַד יַעֲוֶה פְקֻחִים וַיִּסְלַף רֵב¹² *the bribe blindeth the seeing*
and perverteth the words, etc.
 וַיַּעֲפוּ נְעָרִים וַיִּנְעוּ¹³ *even youths faint and are weary.*
- c. וַיִּרְאוּ וַיִּדְעוּ וַיִּשְׁכְּחוּ וַיִּשְׁכְּחוּ¹⁴ *that they may see and know*
and consider and understand.
 לֵאמֹר אֲנִי אֶת-יְהוָה וְהָאֲבִירָה¹⁵ *lest he be angry and ye perish.*

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

1. Instead of the *Imperfect with Waw Consecutive* (וַיִּ), there is used the Perfect with Wāw Conjunctive,

¹ Ezra 3:10.

² Eccl. 9:16.

³ Gen. 15:6.

⁴ Gen. 21:25.

⁵ 1 Sam. 3:13.

⁶ Ex. 14:2.

⁷ Jon. 1:11.

⁸ Gen. 1:9.

⁹ Deut. 17:13.

¹⁰ Josh. 7:3.

¹¹ Isa. 41:11.

¹² Ex. 23:8.

¹³ Isa. 40:30.

¹⁴ Isa. 41:20.

¹⁵ Ps. 2:12.

a. When the second action is synonymous or simultaneous with the first, and is consequently to be represented as *co-ordinate* with it, the usual construction representing it as *subordinate*.

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

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

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

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

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

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

REMARKS.

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

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

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

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

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

REFERENCES FOR STUDY.

Gen. 1:26; 9:27; 17:2; 22:17; 27:29,31	2b.	Isa. 2:11; 40:12	1a.
Gen. 28:6	1c.	Isa. 41:11,15,22; 42:6,14,21,23	2b.
Gen. 31:7	1a.	Ezek. 9:7; 13:6,8; 25:12; 37:2; 41:3,8,13,	
Ex. 24:7; 26:24	2b.	15	1b.
Dt. 2:30; 33:2,20	1a.	Amos 7:2,4b	1c.
Judg. 3:23; 7:13	1c.	Ps. 25:9; 37:40; 49:9; 73:8	2b.
1 Sam. 1:12; 3:13	1c.	Esth. 2:14; 3:12; 8:15; 9:23,24	1b.
2 Sam. 6:16; 13:18	1c.	Ezra 6:22; 8:30,36; 9:2	1b.
1 Kgs. 3:11b; 6:32,35; 11:10	1c.	Neh. 9:7,8; 12:39; 13:1,30	1b.

27. THE PARTICIPLE.

1. a. רֹעֵה צֹאן¹ *keeper of a flock.*

רֹעֵי טוֹב וְרֹעֵי רָע² *knowers of good and evil.*

דְּוֹשְׁבֵי בֵיתָךְ³ *dwellers in thy house.*

[cf. Cush.]

b. כּוֹשֵׁת אֶת כָּל-אֶרֶץ כּוֹשׁ⁴ *the one that encompasseth all the land*

¹ Gen. 4:2.

² Gen. 3:5.

³ Ps. 84:5.

⁴ Gen. 2:13.

עֲשִׂים חֶסֶד וְאֱמֶת¹ *doing kindness and truth.*

תְּהִשָּׂאוֹת מְלֵאָה² *full of noise.*

הַמִּסְכֵּן הַרוֹמָה³ *he that is impoverished of an oblation.*

2. a. וַיֵּשֶׁב בְּפֶתַח-הַאֹהֶל⁴ *and he was sitting in the door of the tent.*

וַיִּבְדְּנוּ אֶנְחָנוּ מֵאֲלֵמִים⁵ *and behold, we were binding sheaves.*

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

הָיָה מִיֵּשֶׁל בְּכָל-הַמְּמַלְכוֹת⁷ *he was ruling over all the kingdoms.*

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

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

וְאֲנִי מְלַמֵּד אֶתְכֶם¹⁰ *which I am teaching you.*

אֵל זֹעֵם בְּכָל-יּוֹם¹¹ *a God that hath indignation every day.*

וְזִמְם רָשָׁע לְצַדִּיק¹² *the wicked plot against the just.* [earth.]

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

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

שָׂרַי אִשְׁתְּךָ יֵלְדָת לְךָ¹⁵ *Sarai, thy wife, will bear thee a son.*

בְּאֵי שָׂרַי אֲנִי הֹלְכִים¹⁶ *in which we are (about) to go.*

1. In respect to *government*, the Participle^{a,b} may be

a. A *noun* (construct) followed by another noun in the *genitive*,^c or

b. A *verb* governing the following noun as an accusative or by means of prepositions.^{d,e}

2. In respect to *tense* or temporal function, the Participle is used in the description of

a. A state (or action)^f belonging to the sphere of the *past*; thus presenting some particular attribute or characteristic, or picturing vividly the particular circumstances under which a given event took place.^g

b. A state or action belonging to the sphere of the *present*, and thus represented as continuing, enduring, permanent.^{h,4j}

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

¹ Gen. 24:49.

² Isa. 22:2.

³ Isa. 40:20.

⁴ Gen. 18:1.

⁵ Gen. 37:7.

⁶ Ex. 3:1.

⁷ 1 Kgs. 5:1.

⁸ Gen. 4:10.

⁹ Gen. 37:16.

¹⁰ Deut. 4:1.

¹¹ Ps. 7:12.

¹² Ps. 37:12.

¹³ Gen. 7:4.

¹⁴ Jer. 23:5.

¹⁵ Gen. 17:19.

¹⁶ Jud. 18:5.

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

3. a. *יִרְקוּ הָעַם מִזְבְּחִים בְּבָמוֹת*¹ *only the people kept sacrificing in the high places.*

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

4. a. *דַּבֵּר... כִּי שָׁמַע עֲבָדְךָ*³ *Speak...., for thy servant heareth.*

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

5. a. *וּמִשְׁלַח מְרִנִּים... כְּזָבִים*⁵ *who uttereth lies and letteth loose*

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

*יָרִים אֲבִיוֹן... דָּל... מְקִים*⁷ *he raiseth up the poor...lifteth up*

c. *וַיַּעַל מְרִירָה וַיֵּרֵד שְׂאוֹל וַיַּעַל*⁸ *he bringeth down to Sheol and bringeth up.*

*וְקָרְאוּ... עֲמֻרָיִם עָמְדִים*⁹ *seraphim were standing, and each kept calling.*

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

b. The passive Participle is often equivalent with Latin Participle in *dus*.

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

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

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

a. Following an Imperfect.

b. Followed by a Perfect or Imperfect.

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

REMARKS.

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

¹ 1 Kgs. 3:2.

² Gen. 23:17.

³ 1 Sam. 3:9.

⁴ Ex. 5:16.

⁵ Prov. 6:19.

⁶ Prov. 2:17.

⁷ 1 Sam. 2:8.

⁸ 1 Sam. 2:6.

⁹ Isa. 6:2.

(b) On the use of the Participles with the article, see § 4. 3. f.

(c) This construction is especially frequent in poetry.

(d) The Participle is sometimes followed by לְ (*dative of advantage or disadvantage*) rather than by an accusative, e. g., 1 Sam. 11: 9.

(e) Cases in which both constructions of the Participle (nominal and verbal) occur simultaneously are not infrequent, e. g., עָשָׂה שׁוֹרֵר עִיפָה, Amos 4: 13.

(f) On the force of the Participle as compared with that of the Imperfect, see § 20. R. (h).

(g) Note the rarity in earlier books of the use of a Participle with a finite verb (e. g., Gen. 4:17; 37: 2; 1 Sam. 2:11) as compared with the same usage in later books (e. g., Neh. 1: 4; 2: 13, 15).

(h) The Participle, as well as the Perfect (§ 18. 3) and the Imperfect (§ 21. 3), may be used to express a general truth, e. g., Ps. 19: 2; 29: 5, but only in later Hebrew.

(i) Note also its frequent use as an appositive of a preceding substantive, e. g., Isa. 40: 22, 23.

(j) With use of the Participle for the present, compare the similar usage in Aramaic, where it is more common than the proper participial usage.

(k) In this usage the Participle is often preceded (for vividness) by הִנֵּה *behold*; though this particle is also employed when the Participle refers to the past or present, e. g., 1 Kgs. 19: 5; 1 Sam. 14: 33.

REFERENCES FOR STUDY.

Gen. 2: 9	3b.	2 Sam. 13: 4	2b.
Gen. 3: 5; 19: 13	4a.	1 Kgs. 1: 25, 48	2b.
Gen. 13: 7; 46: 34	1a.	1 Kgs. 22: 44	3a.
Gen. 15: 14; 18: 17	2c.	2 Kgs. 15: 5	1b.
Gen. 24: 21; 41: 1	2a.	Isa. 1: 7; 41: 17	2b.
Gen. 24: 30; 32: 7; 41: 1	4b.	Isa. 1: 31; 3: 13; 8: 7	2c.
Gen. 39: 3, 6, 22	3a.	Isa. 21: 11; 32: 12	4b.
Ex. 9: 3	2c.	Hos. 3: 8	5c.
Num. 11: 27	2b.	Mic. 3: 9	5b.
Num. 21: 34	2a.	Ps. 3: 3; 4: 7	2b.
Deut. 1: 20, 25	2c.	Ps. 22: 32	3b.
Deut. 10: 13; 11: 26	2b.	Ps. 29: 5	5c.
Deut. 11: 7	1b.	Ps. 95: 10; 97: 7; 119: 2	1a.
Deut. 12: 10	2c.	Prov. 13: 24	5b.
Judg. 2: 22; 8: 4; 19: 18	4a.	Prov. 16: 28	5a.
1 Sam. 3: 11; 19: 11; 20: 36	2c.	Job 1: 13	2a.
1 Sam. 14: 11	2b.	Job 1: 14	2a.
1 Sam. 17: 34	2a.	Job 12: 21	5b.
2 Sam. 6: 16	2a.	Esth. 2: 11, 13	3a.
2 Sam. 12: 23b	2c.		

28. THE INFINITIVE ABSOLUTE.

1. הַחָרֵם כָּל-עִיר¹ *the destroying every city.*

הָרַג בְּקָר וְשָׁחַט צֹאן² *slaughtering oxen and killing sheep.*

¹ Deut. 3: 6.

² Isa. 22: 13.

2. a. לֹא אָבוּ בְּדַרְכֵי הַלֹּךְ¹ *they would not walk in his ways.*
 רָאִיתִי... נֹאֵף וְהֹלֵךְ בְּשִׁקָּר² *I see committing adultery and walking in lies.*
- b. וְנֹאֲפַת אֶתוֹ טָחֹן הַיֵּטֵב³ *and I stamped it, grinding diligently.*
 וְנֹאֲרָא הֲרַבָּה מְאֹד⁴ *and I was very much afraid.*

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

1. It may govern a dependent noun only in the accusative; it never stands in annexion.^d
2. a. It may stand as an accusative,^{e,f} governed by a finite verb, but the Infinitive construct is more frequently employed.
- b. It may stand as an adverbial accusative, equivalent to an ordinary adverb.^g

REMARKS.

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

(b) "1. The Semitic Infinitive is really not an Infinitive in the sense of the term as used in Greek, Latin, German [and English] grammar; for it was originally, and has remained to the present day, a true noun, which contains in itself all the properties of the noun, and is construed as such in the sentence. The most which can be admitted is, that this noun sometimes gives up its capacity for inflection, and becomes an adverb; but never in any case does it pass over into the verb-system, in the manner which characterizes the proper Infinitive idea. 2. The Semitic *nomen actionis* expresses the abstract idea of being, acting, or suffering; and has been derived from the verb in the way in which verbal derivatives, with a concrete meaning, passed over into the abstract meaning. 3. This abstract verbal noun, through its derivation from the verb, has received the power of construction peculiar to the verb, so that it can subordinate another noun in the accusative, and attach to itself a subject in the nominative; while, on the other hand, it has no power whatever, in itself, of expressing any difference in tense, or in the kind of verb. 4. From the agreement in form among the different branches of the Semitic family of languages, it plainly follows that even the original Semitic language had already handed over the function of the abstract verbal noun to certain forms."⁵

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

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

¹ Isa. 42: 24.

² Jer. 23: 14.

³ Deut. 9: 21.

⁴ Neh. 2: 2.

⁵ Adolph Koch, *Der semitische Infinitif*, 1874.

(e) Sometimes also as a nominative, e. g., Isa. 32:17; 2 Chron. 31:10; and as a genitive, e. g., Isa. 14:23.

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

(g) The most common Infinitives thus used are הרבה, Gen. 15:1; הרחק, Gen. 21:16; הרק, Ex. 30:36; הפלא, Isa. 29:14; השכם, 1 Sam. 17:16; הכן, Josh. 3:17; הקף, Josh. 6:11; הערב, 1 Sam. 17:16. With the exception of מוהר, Josh. 2:5, all forms thus used are in the Hiph'1l.

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

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

נִשְׂאָל נִשְׂאָל מִמֶּנִּי ³ *he urgently besought me.*

הָעֵד הָעֵד בָּנוּ ⁴ *he strictly charged us.*

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

בָּרַךְ בָּרַךְ בָּרַךְ ⁶ *thou hast repeatedly blessed.*

c. אָרוּר אָרוּר ⁷ *curse ye bitterly.*

וַיִּרְאוּ רָאוּ... וַיִּשְׁמְעוּ שָׁמְעוּ ⁸ *hear ye indeed... and see ye indeed.*

d. וַיִּשְׁבוּ הַמַּיִם... הָלֹךְ וְשׁוֹב ⁹ *and the waters kept continually receding.*

וַיִּגְעוּ הָלֹךְ וְנֹעַ ¹⁰ *they went going on and lowing.*

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

a. The Infinitive may precede the finite verb, and mark the certainty of the idea conveyed or intensify it.^{e,f}

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

c. The Infinitive may follow the finite verb, and, as when preceding it, intensify the idea.^g

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

REMARKS.

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

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

¹ Gen. 26:23.

² Ex. 3:7.

³ 1 Sam. 20:6.

⁴ Gen. 43:3.

⁵ Gen. 19:19.

⁶ Num. 24:10.

⁷ Judg. 5:23.

⁸ Isa. 6:9.

⁹ Gen. 8:3,5.

¹⁰ 1 Sam. 6:12.

(c) In poetry the Infinitive is sometimes of a different (though cognate) root, e. g., Jer. 8:13; 48:9; Isa. 28:28.

(d) The Infinitive absolute is frequently in Q&l when the finite verb is of a different stem; e. g., in the Niph., Ex. 19:13; 21:20,22,23; Mic. 2:4; in the P'el or Pü'al, Josh. 24:10; Gen. 37:33; in the Hiph'il, 1 Sam. 23:22; in the Hith., Isa. 24:19. Cf. also Lev. 19:20; Ezek. 16:4.

(e) The particle **ו** is frequently employed to give additional emphasis; it stands between the verb and the infinitive; e. g., Gen. 31:15; 46:4; Num. 16:13.

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

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

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

4. a. **אֶת־כָּל־זֶה רָאִיתִי וְנָתַן אֶת־לְבִי**¹ *all this have I seen and applied my heart.*

וַיִּתְקְעוּ בַשּׁוֹפָרוֹת וַנִּפְּוֹץ הַכִּדָּיִם² *and they blew the trumpets and broke the pitchers.*

b. **וַיּוֹמַת הָאִישׁ... רָגַם אֹתוֹ... כָּל־הָעֵדָה**³ *let the man be put to death ... let all the congregation stone him.*

אִו מָכַר לְנֹכְרִי... תִּתְנֶנָּה... לְגֵר⁴ *to the stranger thou shalt give it, or sell it to an alien.* [watch, etc.]

5. a. **וַיַּעְרוּךְ הַשְּׁלֵחַן צֶפֶה הַצִּפִּית וְגו'**⁵ *they prepare the table, set the*

b. **וְהוֹתֵר אֲכֹל וְהוֹתֵר**⁶ *ye shall eat and leave thereof.*

c. **זָכוֹר אֶת־יוֹם הַשַּׁבָּת**⁷ *remember the Sabbath day.*

קַח אֶת־הַסְּפָרִים הָאֵלֶּה⁸ *take thou these documents.*

d. **וְהֵעֵלָה... קָהַל וְנָתַן... לְעֵוָה**⁹ *I will bring up a company and deliver them to vexation.*

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

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

b. Introduced by an Imperfect referring to the future.

¹ Eccles. 8:9.

² Judg. 7:19.

³ Num. 15:35.

⁴ Deut. 14:21.

⁵ Isa. 21:5.

⁶ 2 Kgs. 4:43.

⁷ Ex. 20:9.

⁸ Jer. 32:14.

⁹ Ezek. 23:46.

5. The Infinitive absolute is, still further, used as a concise and vivid substitute for a finite verb;^{b c} as,

a. For the Perfect in narration and description; cf. Latin Historical Infinitive.

b. For the Imperfect, referring to the future.

c. For the Imperative, when it is to be expressed emphatically.

d. For the Cohortative, in the way of exclamation.^d

REMARKS.

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

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

(c) This usage is probably due to the ellipsis of the finite verb, e. g., אָכַל אֲכַל standing for אָכַל אֲכַל; זָכַר, for זָכַר תִּזְכְּרוּ.

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

REFERENCES FOR STUDY.

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

29. THE INFINITIVE CONSTRUCT.

1. a. וְלֹא טוֹב הָיְוֹת הָאָדָם לְבַדּוֹ¹ *the being of man alone is not good.*

וְהַמְעַט מִכֶּם הִלָּאוֹת אַנְשִׁים² *is the wearying of men too little for you?*

¹ Gen. 2:18.

² Isa. 7:13.

- b. *בְּיוֹם עֲשׂוֹת י' אֱלֹהִים*¹ *on the day of Y. God's making, etc.*
*לֹא-עַתַּת הָאָסֶף*² *not time for being gathered.*
- c. *לְבַעֲבוֹר נְסוֹת*³ *for the sake of trying = in order to try.* [see.
*וְהִתְבַּהֵן עֵינָיו מֵרֵאֵת*⁴ *and his eyes were weak so that he could not*
*לֹא-יֵצֵא לֹא-יֵצֵא לֹא-יֵצֵא*⁵ *when Isaac was born to him.*
- d. *לֹא יָדַע צֵאת וְבֵא*⁶ *I know not (how) to go out or to come in.*
*שִׂנְאָתִי עֲשֵׂה סָטִים*⁷ *I hate the doing of sin.*
2. a. *לְקַמֵּץ אֶת-הַמִּשְׁכָּן*⁸ *to set up the tabernacle.*
*לְהַמִּית צְדִיק*⁹ *to destroy the righteous.*
*לְמַעַן הָקִים אֶתְךָ*¹⁰ *in order to establish thee.*
- b. (1) *וְשָׁבַת אֲחֵים גַּם יַחַד*¹¹ *the dwelling of brethren also together.*
*אֵין מַיִם לְשִׁתּוֹת הָעָם*¹² *there was no water for the people to*
drink.
*בְּחִמְלַת י' עָלָיו*¹³ *in Yahweh's sparing him.*
*בְּקִרְאִי עֲנֵנִי*¹⁴ *in my calling, answer me (cf. אֲתִי)*
- (2) *לְשׁוֹם הַמֶּלֶךְ אֶל-לִבּוֹ*¹⁵ *that the king should take it to heart.*
*מִשַּׁל בְּכֶם אִישׁ אֶחָד*¹⁶ *that one man should rule over you.*
- c. *בְּיוֹם עֲשׂוֹת י' א' אֶרֶץ*¹⁷ *in the day of Y. God's making earth, etc.*
*דָּרַשׁ אָחִיךָ אֹתוֹ*¹⁸ *thy brother's seeking it.*
*בְּשִׁנְאָת יְהוָה אֲתָנּוּ*¹⁹ *in Yahweh's hating us.*
*בְּדַבֵּר אֲבִיוֹן מִשְׁפָּט*²⁰ *when the needy speak justice.*

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

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

¹ Gen. 2:4.

² Gen. 29:7.

³ Ex. 20:20.

⁴ Gen. 27:1.

⁵ Gen. 21:5.

⁶ 1 Kgs. 3:7.

⁷ Num. 10:1:3.

⁸ Num. 9:15.

⁹ Gen. 18:25.

¹⁰ Deut. 29:12.

¹¹ Ps. 133:1.

¹² Ex. 17:1.

¹³ Isa. 47:9.

¹⁴ Ps. 4:2.

¹⁵ 2 Sam. 19:20.

¹⁶ Judg. 9:2.

¹⁷ Gen. 2:4.

¹⁸ Deut. 22:2.

¹⁹ Deut. 1:27.

²⁰ Isa. 32:7.

2. *a.* The Infinitive construct, likewise the verbal noun, which is really an Infinitive, governs as its direct object a noun which is construed as an accusative.^{c,d}

b. The Infinitive construct may have a subject, which will be

(1) a noun placed immediately after it as *genitive*, or

(2) a noun following it (not always immediately) as a *nominative*.^{e,f,g}

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

REMARKS.

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

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

(*c*) The object of the Infinitive construct is never a genitive.

(*d*) Only the suffix of the first person may be appended as an accusative to the Infinitive; other suffixes, except occasionally the third plural, must have אֵת.

(*e*) In Arabic there are three possible constructions: (1) Infinitive, subj. in *gen.*, obj. in *acc.*; (2) Infinitive, obj. in *gen.*, subj. in *nom.*; (3) Infinitive, subj. in *nom.*, obj. in *acc.*

(*f*) Since the case-endings have been lost, it is often impossible to determine whether the subject is a genitive or nominative; but it may clearly be taken as a nominative (1) when the לִ prefixed to the Inf. has pretonic ׀ (e. g., 2 Sam. 19:20); (2) when a word stands between the Infinitive and the subject (see above).

(*g*) The subject is frequently omitted when it can be supplied from the context, e. g., Gen. 24:30; Isa. 5:2.

(*h*) Sometimes the object rather than the subject follows the Infinitive, e. g., Josh. 14:11; Isa. 5:24; 20:1.

(*i*) The Hebrew by the "combination of the verbal and nominal construction of the Infinitive construct is enabled to secure wonderful brevity," e. g., Gen. 39:18; Deut. 22:2.

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

וְאִמָּלְטָה רַק-אֲנִי לְבַדִּי לְהִגִּיד לָךְ² *and only I have escaped to*

b. וַיְהִי הַשָּׁמֶשׁ לְבוֹא³ *and the sun was about to go down.*

וַיְהוּהוּ לְהוֹשִׁיעַנִי⁴ *Yahweh is about to deliver me.*

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

הֲיִשׁ לְדַבֵּר לָךְ⁵ *can one speak for thee?*

¹ Ex. 20:8.

² Gen. 15:12.

³ Isa. 38:20.

⁴ 2 Kgs. 4:13.

⁵ Job 1:16.

- d. *וְאָדָם אֵין לְעִבֹד אֶת-הָאָדָמָה*¹ *and there was no man to till the g.*
*עַת לָלֶדֶת וְעַת לָמוֹת*² *there is a time to be born and a time to die.*
 e. *וַיֵּשְׂרֵב אֱלֹהִים בְּרֹא א' לַעֲשׂוֹת*³ *which God created while making.*
*וַיְבָרֶךְ אֹתָם א' לְאָמֹר*⁴ *and G. blessed them, saying.*
*וַיִּנְסֹו־אֵל לְשֹׂאֵל-אֶכֶל*⁵ *and they tempted God in asking for food.*
 4. a. *וַיִּהְיֶה הָאָדָם לְרֹב*⁶ *men began to multiply.*
*וַתִּסְקֶף אֶת-אָחִיו*⁷ *and she added to bear his brother.*
 b. *וַיִּכַּל אִישׁ לְמִנּוֹת*⁸ *a man may be able to number.*
 c. *וַיִּשְׂאֵל אֶת-נַפְשׁוֹ לְמוֹת*⁹ *and he asked for himself to die.*
*לֹא-יִתֵּן אֶתְכֶם לְהֵלֵךְ*¹⁰ *he will not permit you to go.*

3. The Infinitive construct with the preposition לְ,

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

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

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

REMARKS.

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

(b) The use of לְ in *לַעֲשׂוֹת*, Isa. 5:2, *till it should produce*, is worthy of note.

(c) "It thus serves to characterize more closely the idea of the verb by stating the sphere in which the action moves;" the phrase is best translated by treating the Infinitive as the main verb, and the finite verb as an adverb.

(d) The Infinitive as subject sometimes has לְ, e. g., Prov. 21:9; 2 Sam. 18:11.

5. a. *וַיֹּאמֶר לְכוֹרֶשׁ. וְלֹאמֹר לְיְרוּשָׁלַם*¹¹ *who says to C. .and says to J.*
*אֶת-בְּנֵיכֶם יִקַּח וְשָׂם לֹו בְמַרְכָּבָתוֹ וְלִשְׂוֹם לֹו שָׂרֵי אֲלָפִים*¹²
your sons he will take and set them on his chariots, and will make
them leaders of thousands.

¹ Gen. 2:5.

² Eccl. 3:2.

³ Gen. 2:3.

⁴ Gen. 1:22.

⁵ Ps. 78:18.

⁶ Gen. 6:1.

⁷ Gen. 4:2.

⁸ Gen. 13:16.

⁹ 1 Kgs. 19:4.

¹⁰ Ex. 3:19.

¹¹ Isa. 44:28.

¹² 1 Sam. 8:11,12.

b. *עַל־רַדְּפוֹ וְיִשְׁחַת רַחֲמָיו*¹ *because he pursued him and stifled his compassion.*

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

6. *אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אֲכַל־מִמֶּנּוּ*³ *of which I commanded thee not to eat*
*רַק חֹזֵק לְבַלְתִּי אֲכַל הַדָּם*⁴ *only be strong not to eat the blood.*

5. The Infinitive construct sometimes

a. Continues a sentence introduced by an Imperfect or Participle.

b. Is continued by the Perfect or Imperfect with Wāw Consecutive

(§§ 24. 5; 25. 5).

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

REFERENCES FOR STUDY.

Gen. 4:13; 24:30.....1c.	Isa. 10:32.....3b.
Gen. 18:29.....4a.	Isa. 13:19; 10:15.....2c.
Ex. 14:12.....1a.	Isa. 47:9.....2b.
Ex. 14:12.....2a.	Jer. 7:10.....2a.
Ex. 32:29.....5	Jer. 17:10; 19:12.....5
Lev. 10:10,11.....5	Hos. 9:13.....3b.
Deut. 8:2; 11:4; 15:10; 25:17.....1c.	Amos 8:4.....5
Deut. 25:19.....2b.	Mic. 6:8.....1d.
Josh. 14:7.....2c.	Ps. 32:9.....3b.
1 Sam. 12:17; 14:33.....3e.	Ps. 34:23.....5
2 Sam. 14:25.....3e.	Ps. 46:3; 76:10; 133:1.....2b.
2 Sam. 17:14.....1c.	Prov. 14:8; 16:12.....1a.
2 Sam. 18:11.....1a.	Prov. 26:2.....3e.
1 Kgs. 12:15; 15:4.....2a.	Job 33:17.....2e.
1 Kgs. 13:4.....2c.	2 Chr. 5:11; 20:6; 25:9.....3c.
Isa. 5:24; 10:2.....5	

¹ Amos 1:11.

² Gen. 39:18.

³ Gen. 3:11.

⁴ Deut. 12:23.

III. Verbal Government and Apposition.

30. THE OBJECT ACCUSATIVE.

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

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

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

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

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

5. Verbs which were originally transitive and now resume their original force, or which were originally intransitive but have come to be con-

¹ Gen. 1:1.

² Isa. 1:15.

³ Gen. 18:28.

⁴ Ps. 65:14.

⁵ 1 Sam. 2:4.

⁶ Ruth 2:7.

⁷ Gen. 45:25.

⁸ 2 Kgs. 20:4.

⁹ 1 Sam. 24:18.

¹⁰ 2 Sam. 18:19.

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

REMARKS.

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

(b) In poetry also with verbs which gain this force only from the context, e. g., נול, Jer. 9:17; נטף, Joel 4:18; Judg. 5:4; שטף, Isa. 10:22; עלה, Isa. 5:6; Prov. 24:31.

(c) Here may be noted that double usage in accordance with which there may be employed either the noun alone or the noun with the preposition ב, e. g., Ps. 22:8 and Job 16:4; Ps. 35:16 and Job:16:9. Cf. also the use of ב in Lam. 1:17; Ex. 7:20, where we would certainly employ the accusative.

REFERENCES FOR STUDY.

Gen. 1:20,21; 27:45.....2.	Isa. 32:16.....4.
Gen. 4:20.....4.	Isa. 60:6.....5.
Ex. 1:7.....2.	Ps. 5:5; 120:5.....4.
Judg. 5:17.....4.	Ps. 35:12; 68:12.....5.
2 Kgs. 20:4.....4.	Ps. 65:14; 104:2.....3.

31. THE DOUBLE ACCUSATIVE.

1. אתך ¹ יִהְיֶה אֲנִי ' *Y. hath shown thee to me.*
נִשְׁקָה אֶת אֲבִינוּ יַיִן ² *let us cause our father to drink wine.*
2. וְחָגַרְתָּ אֹתָם אֲבָנֹת שֵׂרָק ³ *and thou shalt gird them with priestly girdles.*
וַיִּטְעֵהוּ שֵׂרָק ⁴ *and he planted it with choice vines.*
3. וּמְלֵאוּ אֶת הָאָרֶץ חֲלָל ⁵ *and they shall fill the land with slain.*
דִּגְן וְתִירֵשׁ סִמְכֵתִיו ⁶ *with corn and new wine have I sustained him.*
4. הַיְלִידִים אֲשֶׁר חָנַן א' אֶת עַבְדְּךָ ⁷ *the children whom God hath granted thy servant.*
יְמִינְךָ תִּנְחֵם נִרְאוֹת יִמִּינְךָ ⁸ *thy right hand shall teach thee terrible things.*
שְׂאֵל אֶת הַכֹּהֲנִים תּוֹרָה ⁹ *ask the priests for instruction.*
5. וַיִּקְרָא שְׁמוֹ יַעֲקֹב ¹⁰ *he called his name Jacob.*
וַיַּחְשְׁבֶהָ לוֹ צְדָקָה ¹¹ *and he counted it to him for righteousness.*
6. וַיִּבְנֶה אֶת הָאֲבָנִים מִזֹּבַח ¹² *and he built the stones into an altar.*
וַיִּיצֶר ' אֶת הָאָדָם עֹפָר ¹³ *and Y. formed the man out of dust.*

¹ 2 Kgs. 8:13.

⁵ Ezek. 30:11.

⁶ Ps. 45:5.

¹¹ Gen. 15:6.

³ Gen. 19:32.

⁶ Gen. 27:37.

⁹ Hag. 2:11.

¹² 1 Kgs. 18:32.

⁵ Ex. 29:9.

⁷ Gen. 33:5.

¹⁰ Gen. 27:36.

¹³ Gen. 2:7.

⁴ Isa. 5:2.

7. **הכית את כל אויבי לחי**¹ *thou hast smitten all my enemies on the cheek-bone.* [soul.

וקבע את קבעיהם נפש² *and he will spoil their spoilers as to the*

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

1. The causative of stems which in the Qäl governed *one* accusative.
2. Verbs denoting *to clothe, cover; to plant, sow*, which have or are assigned a causative force even in Qäl.
3. Verbs denoting *to fill, satisfy, sustain*, and the opposite.
4. Verbs denoting *to give, bestow; to ask, answer, teach*.
5. Verbs denoting *to name, appoint, consider*.
6. Verbs denoting *to make into, c make out of, build, form*, etc.
7. Verbs which take, besides a direct object, a remote object which specifies more distinctly the object affected by the action, or the circumstances connected therewith.

REMARKS.

- (a) Many of these verbs are also construed with prepositions.
 (b) Verbs which in the active govern two accusatives, in the passive govern one.
 (c) Here belong **נתן, שים, שות, עשה, בנה**, etc.

REFERENCES FOR STUDY.

Gen. 4:25; 16:15; 17:5; 28:19	5.	Jer. 2:21.....	2.
Gen. 19:33	1.	Jer. 3:15.....	7.
Ex. 28:6; 37:1; 39:22,27.....	6.	Amos 6:11.....	6.
Josh. 7:25.....	7.	Mic. 7:2.....	7.
2 Sam. 1:18.....	4.	Ps. 60:5.....	1.
1 Kgs. 18:21.....	4.	Ps. 64:8.....	7.
Isa. 16:9; 50:4.....	3.	Ps. 65:10.....	3.
Isa. 17:10; 22:21; 30:23.....	2.	Ps. 94:10.....	4.
Isa. 60:17.....	6.		

32. THE COGNATE ACCUSATIVE.

1. **עשב זרע זרע**³ *herb producing seed.*
ויחלם יוסף חלום⁴ *and Joseph had a dream.*
הדבר דברתי⁵ *have I spoken (even) a word?*
2. **בכו בכי גדול**⁶ *they wept with a great weeping.*
נסו מנסת חרב⁷ *they fled the flight of the sword.*
קבורת חמור יקבר⁸ *he shall be buried with the burial of an ass.*

¹ Ps. 3: 8.
² Prov. 22: 23.

³ Gen. 1: 29.
⁴ Gen. 37: 5.

⁵ 2 Sam. 7: 7.
⁶ 2 Sam. 13: 36.

⁷ Lev. 26: 36.
⁸ Jer. 22: 19.

3. חמה גדולה קנאתי¹ *I am jealous in great anger.*
 ויזעק קול גדול² *and he cried a loud voice.*
4. ששמעו שמוע... וראו ראו³ *hear a hearing... see a seeing.*
 והמלך תמלך⁴ *shalt thou indeed reign?*

Any verb may take a noun of the same stem to define and explain the verbal idea. This is called the cognate accusative. Here may be distinguished:

1. Cases in which the accusative furnishes a concrete example of the action expressed by the verb, and is employed either to express special emphasis, or where in modern languages the verb would be a word of general significance (cf. the usage in Latin and Greek).

2. Cases in which the cognate accusative, followed either by an adjective or a genitive, furnishes additional information concerning the action of the verb.

3. Cases in which this accusative is *cognate* not in stem, but only in signification. Hence arises a number of common and concise expressions, used, for the most part, in poetry.

4. Cases in which this accusative expresses not the concrete, but the *abstract* idea of the verb. Here belongs the usage of the Infinitive absolute before and after a finite form (§ 28. 3).

REFERENCES FOR STUDY.

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

33. THE ADVERBIAL ACCUSATIVE.

1. a. ונצא השרה⁵ *let us go out into the field.*
 ואם הימין⁶ *whether to the left or to the right.*
 ויחן את פני העיר⁷ *and he encamped before the city.*
- b. והוא ישב פתח האהל⁸ *while he sat at the entrance of the tent.*
 בקבר אביו אשר בית לחם⁹ *in his father's grave which was in Bethlehem.*

¹ Zech. 8:2.

⁴ Gen. 37:8.

⁶ Gen. 13:9.

⁸ Gen. 18:1.

² 2 Sam. 19:5.

⁵ 1 Sam. 20:11.

⁷ Gen. 33:18.

⁹ 2 Sam. 2:32.

³ Isa. 6:9.

2. תחלת קציר שערים¹ *at the beginning of barley-harvest.*
הנהגה יומם ולילה² *he meditates day and night.*
3. חמש עשרה אמה... גברו המים³ *the waters rose fifteen cubits.*
לשבתך עולמים⁴ *that thou mayest live forever.*
העיר היצאת אלף⁵ *the city that goes forth a thousand.*
4. ערום ינום⁶ *he flees naked.*
אגג מערנת וילך⁷ *and Agag came with confidence.*
ארד אל בני אבל⁸ *I will go down to my son mourning.*
מותו אנשים⁹ *they shall die as men.* [men.]
5. מישרים תשפטו בני אדם¹⁰ *ye shall judge righteously the sons of*
פנים אל פנים¹¹ *I have seen God face to face.*
נוראות נפליתי¹² *I have been wonderfully distinguished.*
6. חרב תאכלו¹³ *ye have been devoured by the sword.*
תבאו לראות פני¹⁴ *ye come in to be seen by my face.*
7. ונבקע הר הזיתים... גיא גדולה¹⁵ *and the mount of Olives shall be*
cleft (so as to become) a large valley. [great fear.
'בעיר מהומה ג' ורתה יד' a. t. h. of Y. was on t. c. (so that there arose)
8. a. חלה את רגליו¹⁷ *he was ill as to his feet.* [than thou.
רק הכסא אנרל ממך¹⁸ *only as to the throne will I be greater*
b. נתראה פנים¹⁹ *let us see one another in person.*
וישתחו אפים²⁰ *and he bowed himself down as regards the face.*
c. הוא ישופך ראש²¹ *he will bruise thee in the head.*
בשלם הבשר²² *he cooked them as to the flesh.*
d. אקרא אל י' קולי²³ *I cry unto Y. with my voice.*
לא נודעתה²⁴ *by my name Y. I was not known.*

Many nouns have become adverbs;^a many adverbial ideas are expressed by means of prepositions.^b Aside from these cases, the accusative is used in an adverbial sense, to express,

1. Designations of *place*,

a. In answer to the question *whither* ?^c

b. In answer to the question *where* ?^d

¹ 2 Sam. 21:9.

² Ps. 1:2.

³ Gen. 7:20.

⁴ 1 Kgs. 8:13.

⁵ Amos 5:3.

⁶ Amos 2:16.

⁷ 1 Sam. 15:32.

⁸ Gen. 37:35.

⁹ 1 Sam. 2:33.

¹⁰ Ps. 58:2.

¹¹ Gen. 32:31.

¹² Ps. 139:14.

¹³ Isa. 1:20.

¹⁴ Isa. 1:12.

¹⁵ Zech. 14:4.

¹⁶ 1 Sam. 5:9.

¹⁷ 1 Kgs. 15:23.

¹⁸ Gen. 41:40.

¹⁹ 2 Kgs. 14:8.

²⁰ Gen. 19:1.

²¹ Gen. 3:15.

²² 1 Kgs. 19:21.

²³ Ps. 3:5.

²⁴ Ex. 6:3.

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

3. Designations of *extent*, *duration*, *amount*, in answer to the questions *how far?* *how long?* *how much?*

4. The *state* or *condition* of the subject at the time of the action described in the principal verb.

5. The particular *mode* or *manner* in which the action of the verb is performed.

6. Rarely the instrument by means of which the action was performed.

7. The *effect* or *consequence* of the action of the verb.

8. The particular object or part to which the state or condition described by the verb is limited; i. e., the accusative of specification;^f

a. With verbs which express a state or condition.

b. With verbs which have a reflexive force.

c. With verbs which have a direct object accusative.

d. In poetry and with passive verbs.

REMARKS.

(a) E. g., אָמַנְס, חוֹנֵס, פִּתְאָם; בָּטַח Judg. 8:11, also לִבְטַח.

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

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

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

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

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

REFERENCES FOR STUDY.

Gen. 5:3; 14:4.....3.	Jer. 26:18.....7.
Gen. 9:20.....4.	Mic. 2:3.....5.
Gen. 18:1; 38:11.....1b.	Mic. 3:12.....7.
Gen. 42:6.....5.	Nah. 1:8.....1a.
Ex. 4:9.....1a.	Hab. 3:9.....7.
Ex. 16:20.....7.	Zeph. 3:9.....8d.
Ex. 23:15.....6.	Ps. 1:2; 91:6.....2.
Deut. 9:25; 15:18.....3.	Ps. 2:12.....8a.
Deut. 33:11.....8c.	Ps. 12:3; 17:10,11.....8d.
2 Sam. 14:26.....3.	Ps. 15:2.....4.
2 Sam. 15:32.....4.	Ps. 56:3.....5.
2 Kgs. 14:8,11.....8b.	Prov. 19:23.....6.
Isa. 3:6.....1b.	Prov. 24:15.....4.
Isa. 60:14.....5.	Job 21:7.....8a.
Jer. 2:16.....8c.	2 Chr. 20:36.....1a.

34. THE ACCUSATIVE WITH **את**.

1. והאדם ידע את חוה¹ *and the man knew Eve.*
 וירא א' את האור² *and God saw the light.*
 יעזב איש את אביו³ *a man leaves his father.*
2. וידע את אשר עשה לו⁴ *and he knew what he had done to him.*
 אך את זה לא תאכלו⁵ *yet this ye shall not eat.*
 את מי אשלח⁶ *whom shall I send ?*
3. ונחרם את כל עיר⁷ *and we destroyed every city.*
 ויעבדתם את אלהים אחרים⁸ *and ye shall serve other gods.*
 קח... את אחד מהנערים⁹ *take one of the servants.*
4. וכי יגח שור את איש או את אשה ומת¹⁰ *and if an ox gore a man or a woman, that they die.*
5. ואשמע את מדבר אלי¹¹ *and I heard him who spake unto me.*
6. ויחזק חרש את צרף¹² *and the carpenter encouraged the smith.*
 לעות את יעף דבר¹³ *to sustain with words him that is weary.*
7. מצות יאכל את שבעת הימים¹⁴ *unleavened bread shall be eaten the seven days.* [nights.
 את ארבעים היום ואת ארבעים הל'¹⁵ *the forty days and forty*
 ואת בית ' אני הלך¹⁶ *and I am going to the house of Y.*
8. חלה את רגליו¹⁷ *he was diseased in his feet.* [foreskin.
 בהמלו את בשר ערלתו¹⁸ *in his being circumcised in the flesh of his*
9. ואת כל מברחיו בכל אגפיו בחרב יפלו¹⁹ *and (as for) all his fugitives in all his bands (they) shall fall by the sword.*
 ויפלו... אלף איש את כל אלה אנשי חיל²⁰ *and there fell 18,000 men, all these men of valor.* [have pierced.
10. והביטו אלי את אשר רקרו²¹ *and they will look unto me whom they*
 אי חנית המלך ואת צפחת המים²² *where is the king's spear and the cruse of water ?* [Esau.
11. ויגד לרבקה את דברי ע'²³ *and were told to Rebekah the words of*
 אל ירע בעיניך את הדבר²⁴ *let not the thing be evil in thine eyes.*

¹ Gen. 4:1.
² Gen. 1:4.
³ Gen. 2:24.
⁴ Gen. 9:24.
⁵ Lev. 11:4.
⁶ Isa. 6:8.

⁷ Deut. 2:34.
⁸ Jer. 16:13.
⁹ 1 Sam. 9:3.
¹⁰ Ex. 21:23.
¹¹ Ezek. 2:2.
¹² Isa. 41:7.

¹³ Isa. 50:4.
¹⁴ Ex. 13:7.
¹⁵ Deut. 9:25.
¹⁶ Judg. 19:18.
¹⁷ 1 Kgs. 15:23.
¹⁸ Gen. 17:25.

¹⁹ Ezek. 17:21.
²⁰ Judg. 20:44.
²¹ Zech. 12:10.
²² 1 Sam. 26:16.
²³ Gen. 27:42.
²⁴ 2 Sam. 11:25.

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

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

3. With **כֹּל**, **אַחַר**, **אַחַד**, which partake somewhat of the nature and usage of pronouns.^e

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

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

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

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

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

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

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

11. With the subject of passive verbs and of verbs which are neuter or intransitive.

REMARKS.

(a) For its use with pronominal suffixes, see § 11. 2. b.

(b) Whether definite in themselves, or by position, see § 4. 1, 2. The cases in which **אֵת** occurs with an indefinite noun are few, e. g., Ex. 2:1; 21:23; 2 Sam. 18:18; and these cases are suspicious.

(c) Yet here omitted frequently, especially in poetry; cf. Ex. 15 and Judg. 5.

(d) When the object is double it is sometimes expressed with both, sometimes with one; and at other times it is omitted, e. g., 1 Sam. 17:36; Gen. 2:19; Deut. 12:6; 14:12-18; Num. 12:5.

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

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

(g) This usage is very rare.

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

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

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

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

REFERENCES FOR STUDY.

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

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

35. THE ACCUSATIVE WITH THE PASSIVE.

1. חָלַק אֶת הָאָרֶץ¹ *the land shall be divided.* [Esau.
וַיִּגַּד לְרֵבֶקָה אֶת דְּבָרֵי עֵשָׂו
וַיּוֹלַד לְחֲנוּךְ אֶת עִירָד.]
2. הִרְאָה אֶת הַכֹּהֵן⁴ *it shall be shown to the priest.*
וְיֵחָרֵב תֹּאכְלוּ⁵ *ye shall be made to devour the sword.*
וְלִשְׁוֹנִי מִדְּבַק מִלְּקוּחֵי⁶ *my tongue is made to attach itself to my jaws.*
3. נִרְאֹת נִפְלִיתִי⁷ *I have been fearfully distinguished.*
וְהַמִּסְכֵּן תְּרוּמָה⁸ *impoverished of an oblation.*
4. וַתִּמְלֵא אֶת הָאָרֶץ אֹתָם⁹ *and the earth was filled with them.*
וְנִלְבָּשִׁים בְּגָדִים¹⁰ *clothed with garments.*

The accusative is used with the passive as follows:

1. That which was the object of the active is often construed also as an object of the passive, though really a subject.
2. Verbs which in the active take two accusatives, in the pass. take one.
3. An adverbial accusative may remain with the passive.
4. Verbs of fullness and clothing may take in the passive an accusative.

REFERENCES FOR STUDY.

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

36. VERBAL APPPOSITION AND SUBORDINATION.

1. הוּאֵל נָא וּלְיָן¹¹ *be pleased now and lodge.*
וַיָּשָׁב וַיַּחְפֹּר¹² *and he returned and digged.*
וַיִּסַּף וַיִּקַּח אִשָּׁה¹³ *and he added and took a wife.*

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

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

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

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

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

ואמו ילמדו ויראו² *that they may learn and fear.*

2. החל רש³ *begin, take possession.*

ישב ילמוש⁴ *he will return, will sharpen (= will again sharpen).*

תרבו הדברו⁵ *ye do much, ye speak (= ye speak much).*

הלך דואיל וולך⁶ *he was willing, he went (= he went willingly).*

3. a. לא אבו הלך⁷ *they would not go.*

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

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

להתפלל¹⁰ *she did much to pray (prayed much).*

4. לא ידעתי אכנה¹¹ *I know not to flatter.*

חפץ יגדיל¹² *he desired to make great.*

יקום רוצח יקטל¹³ *the murderer rises to kill.*

5. כהתימך שודד¹⁴ *when thou shalt finish to destroy.*

ידע מנגן¹⁵ *one who knows how to play.*

When one verbal form is employed to define the idea expressed by another, whether indicating some attendant circumstance or characteristic, or describing what grows immediately out of the first, the following constructions are found :

1. Both verbs are finite, the second being joined to the first by ו (either conjunctive or consecutive); here both verbs may be Imperatives, the first a Perfect and the second an Imperfect with Wāw Consecutive, or the first an Imperfect and the second a Perfect with Wāw Cons.^a

2. Both verbs are finite, there being no connective; ^{a, c} this is more common in poetry.

3. The first verb is a finite form, and the second an Infinitive, either (1) Inf. abs., or (2) Inf. cons. without ל, or (3) Inf. cons. with ל.^b

4. Both verbs are finite, the second being brought into *direct* subordination to the first by being placed in the Imperfect (*subjunctive*); this is rare and late.^d

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

¹ Ex. 19:19.

² Deut. 31:12.

³ Deut. 2:24.

⁴ Ps. 7:13.

⁵ 1 Sam. 2:3.

⁶ Hos. 5:11.

⁷ Isa. 42:24.

⁸ Gen. 37:5.

⁹ Gen. 27:20.

¹⁰ 1 Sam. 1:12.

¹¹ Job 32:22.

¹² Isa. 42:21.

¹³ Job 24:14.

¹⁴ Isa. 33:1.

¹⁵ 1 Sam. 16:16.

REMARKS.

(a) In this case the second verb agrees with the first in gender, and number, and generally in tense.

(b) On this use of the Infinitive absolute and construct, cf. §§ 28, 29.

(c) In the passages cited, the first verb qualifies the second; in Isa. 53:11 *יִרְאֶה יִשְׁבַּע* *he shall see satisfactorily*, and Jer. 4:5 *קָרָא כָל־אֵז* *call ye with full voice*, the second qualifies the first.

(d) Examine Num. 22:6 and Isa. 47:1, in which there is an interesting change of number and person, with which this construction is closely connected.

(e) In 1 Sam. 3:2 an adjective is used instead of a Participle.

REFERENCES FOR STUDY.

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

IV. The Sentence.

37. THE SUBJECT AND PREDICATE.

1. יצאו מן העם¹ *some of the people went out.*
הרבה נפל מן העם² *much of the people fell.*
הנני משחיתם³ *behold, I am about to destroy them.*
2. a. אז יאמרו בגוים⁴ *then they said among the nations.*
לא תוסיפי יקראו לך⁵ *thou shalt no longer be called.*
b. על כן קרא שמה בכל⁶ *therefore they called its name Babel.*
אם יחרוש בבקרים⁷ *when one ploughs in the morning.*
ואמר אליו⁸ *and one shall say unto him.*
c. יפל הנפל⁹ *anyone who falls.*
תהלל המתהלל¹⁰ *let him that glorieth glory.*
d. עד באך¹¹ *as far as thy coming = until one comes.*
בערכך נפשת ליהוה¹² *in thine estimating persons unto Y.*
3. a. ינוח לי¹³ *it will be quiet for me (= I will feel quiet).*
מקטר¹⁴ *it is scattered as incense (= incense is offered).*
b. חשכה¹⁵ *it has become dark; תמטיר¹⁶ it rains.*
ותצר לישראל¹⁷ *and it was strait with Israel.*

In reference to the *subject* of a sentence, it may be noted that,

1. Aside from the noun, adjective and pronoun which may serve as subject, prepositional phrases, adverbs and pronominal suffixes (joined to particles) also perform this service.

2. When the subject is *indefinite* (German *man*, French *on*, Eng. *they*) various constructions are employed, viz. :^a

a. The verb in the *third person plural*.^b

b. The verb in the *third person singular*, in giving names, when the subject may be gathered from the nature of the verb, or from the context.

¹ Ex. 16:27.

² Sam. 1:4.

³ Gen. 6:13.

⁴ Ps. 126:2.

⁵ Isa. 47:1.

⁶ Gen. 11:9.

⁷ Amos 6:12.

⁸ Zech. 13:6.

⁹ Deut. 22:8.

¹⁰ Jer. 9:23.

¹¹ Gen. 13:10.

¹² Lev. 27:2,3.

¹³ Job 3:13.

¹⁴ Mal. 1:11.

¹⁵ Mic. 3:6.

¹⁶ Amos 4:7.

¹⁷ Judg. 10:9.

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

d. The pronoun of the second person singular, in the formula ער באך, and in legal phraseology.

3. When the subject is *impersonal* (where in English we use *it*) there is employed,

a. The verb (or participle) in the third singular, and when active, generally masculine; when passive, always masculine; but

b. The verb in the third singular *feminine* in description of material phenomena, and also elsewhere.

4. a. צדיק יהוה¹ *Yahweh is righteous.*

יהוה הצדיק² *Yahweh is the righteous one.*

b. אמת³ "משפטי³ *the judgments of Y. are truth (= true).*

עיניך יונים⁴ *thine eyes are doves (= like doves' eyes).*

c. בשמים כסאו⁵ *his throne is in heaven.*

השלום אביכם⁶ *is your father in health?*

אתם המעט מכל העמים⁷ *ye are the least of all the peoples.*

4. Aside from a verb, the *predicate* may be,

a. An adjective, which is undefined, unless it is desired for special reason to prefix the article.

b. A noun, a construction frequently employed because of the want of adjectives.

c. A prepositional phrase, adverbial accusative, or adverb.

5. a. קציר היום⁸ *harvest (is) to-day; " צדיק⁹ Y. (is) righteous.*

b. הדם הוא הנפש¹⁰ *the blood is the soul; " דוד הוא הקטן¹¹ D. was (or is) the youngest; " מה המה אלה¹² what are these? (cf. Zech. 4:4).*

אתה הוא האלהים¹³ *thou art God.*

c. איש היה בארץ עוץ¹⁴ *there was (lived) a man in the land of Uz. והנחש היה ערום¹⁵ and the serpent had become subtle.*

d. יש תקוה¹⁶ *there is hope; " יש אתך¹⁷ it is with thee.*

אין יוסף¹⁸ *no Joseph; " תבן אין נתן¹⁹ straw is not given.*

הנהני²⁰ *behold me; " הנה באהל²¹ she is in the tent.*

¹ Ps. 11:7.

² Ex. 9:27.

³ Ps. 19:10.

⁴ Cant. 1:15.

⁵ Ps. 11:4.

⁶ Gen. 43:27.

⁷ Deut. 7:7.

⁸ 1 Sam. 12:17.

⁹ Ps. 11:7.

¹⁰ Deut. 12:23.

¹¹ 1 Sam. 17:14.

¹² Zech. 4:5.

¹³ 2 Sam. 7:23.

¹⁴ Job 1:1.

¹⁵ Gen. 3:1.

¹⁶ Job 11:18.

¹⁷ Prov. 8:28.

¹⁸ Gen. 37:29.

¹⁹ Ex. 5:16.

²⁰ 1 Sam. 3:4.

²¹ Gen. 18:9.

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

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

b. They may be joined by means of the pronoun of the third pers. ; whether the circumstance is one of past or present time, and whether the subject is first, second or third person. At first expressing *existence* only in the most general way, it comes to be equivalent to our verb *to be*, and is especially used when both subject and predicate are definite.^{d,e} Cf. § 7. 6, 7.

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

d. Certain particles, viz., **יש** *existence*, **אין** *non-existence*, **הנה**, *behold*, are employed. These were originally nouns, but in usage have come to be practically equivalent to our copula.

REMARKS.

(a) On the use of **איש**, **דבר**, **כל** to express the indefinite subject, § 14. 2. b.

(b) A paraphrastic mode of expression to express the same force as that conveyed by the *third person plural* is seen in the use of the passive, with which the accusative is joined, e. g., **יתן את הארץ** = *let them give the land*; cf. Gen. 17:5; 27:42; Amos 4:2, etc. (§ 35. 1).

(c) "An external sign for connecting the two main constituents of a proposition, when the predicate is not to be a verb—in other words, a *copula*—is really unnecessary; because the mode in which the discourse is delivered by the living voice is of itself sufficient to indicate the separation, in meaning, between the two different halves of the sentence; and, in Hebrew, a special word for this purpose is, in actual fact, very rarely used. The Indo-Germanic languages begin pretty early to use the verb *to be* for this sign, when the predicate did not consist of a more complete verb, and thus the substantive verb came to be the mere copula in a sentence, whereas the Semitic languages properly do not yet know of any such usage, and have, in this respect also, remained much more simple."^{*}

(d) But also in later Hebrew frequently when the subject is indefinite.

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

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

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

REFERENCES FOR STUDY.

Gen. 11:1.....	4b.	Deut. 33:25.....	4b.
Gen. 15:1.....	4c.	1 Sam. 16:23.....	3a.
Gen. 18:9.....	5d.	1 Sam. 19:22.....	5d.
Ex. 9:31.....	4b.	1 Sam. 19:22.....	2b.
Deut. 4:32.....	1	1 Sam. 21:6.....	4b.
Deut. 7:7.....	4c.	2 Sam. 7:23.....	5b.

* Ewald, Hebrew Syntax, pp. 134,135.

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

38. ORDER OF WORDS IN A SENTENCE

1. a. *ברא אלהים את השמים*¹ *God created the heaven.*
*וַיֹּאמֶר הַנָּחַשׁ אֶל הָאִשָּׁה*² *and the serpent said unto the woman.*
 b. *גָּדוֹל אַתָּה וְגָדוֹל שְׁמֶךָ*³ *great thou art and great is thy name.*
*הִוְהוּ אֱלֹהִים הוּא אֱלֹהֶיךָ*⁴ *Yahweh, thy God, is God.*
 c. *וַיְהוּהוּ עֵנָה בִי*⁵ *seeing that Y. hath testified against me.*
*וּרְאִישׁוֹ מִגִּיעַ בַּשָּׁמַיִם*⁶ *and the top (was) reaching to heaven.*
2. a. *ברא א' את השמים*¹ *God created the heaven.* [name.
 b. *הֵשִׁיחוּ אֶת עַמִּי שְׁמִי*⁷ *they have caused my people to forget my*
 c. *אֶתְּנֶן לְךָ עֶשְׂרֵת כֶּסֶף*⁸ *I will give thee ten pieces of silver.*
*וַיְבָרַךְ אֹתָם אֱלֹהִים*⁹ *and God blessed them.*

1. The usual order of words, so far as concerns the two principal members, is as follows:

- a. *Predicate, subject*, when the predicate is a *verb*.^a
- b. *Predicate, subject*, when the predicate is an *adjective*; ^b but *subject, predicate*, when the predicate is a *noun*.^c
- c. *Subject, predicate*, in what are called descriptive or circumstantial clauses.^d

2. a. The usual order of words, so far as concerns the three principal members, is *predicate, subject, object* (direct or indirect); ^e and

b. If there are two objects, that one comes first which is the more important; but

c. When the object (direct or indirect) is a pronoun, it is likely immediately to follow the predicate.^f

¹ Gen. 1:1.
² Gen. 3:4.
³ Jer. 10:6.

⁴ Deut. 4:35.
⁵ Ruth 1:21.

⁶ Gen. 28:12.
⁷ Jer. 23:27.

⁸ Judg. 17:10.
⁹ Gen. 1:22.

REMARKS.

(a) In Hebrew, the *act* was more important than the agent, and was consequently placed first.

(b) Compare the position of the adjective when attributive, viz., after the noun (§ 10. 2. a.).

(c) This order, which is always followed when neither subject nor predicate is to be emphasized, indicates at once which is subject and which is predicate.

(d) "By putting the *subject* first, and the predicate afterwards, the action, its development, and its progress do not come into the foreground, as in ordinary narrative discourse; but the *person* is placed first, by himself, in order to be immediately thereafter more fully described and depicted as he is; and the whole proposition, in a manner quite the opposite of the usual narrative style, presents us with a harmonious and placid picture of something continuous, permanent,—just as the speaker conceives it."*

(e) Furthermore it may be said, additions in the form of an adjective, genitive or adverb follow the particular word which they modify. There are, of course special rules for the Infinitive absolute (§ 28.) and negatives (§ 37.).

(f) There is a growing tendency to insert small words and expressions between the more important members, e. g., וְאֵת Ex. 14:5; כֹּאֵר Jer. 18:13; לוֹ Ps. 7:14; הִיָּה Job 1:1.

3. a. וְמוֹעֵיל קָטָן תַּעֲשֶׂה לוֹ אִמּוֹ¹ and a little robe his mother made for him.

בְּעִיר יֹאכְלוּ הַכְּלָבִים² הֵמָּה ל' him that dieth of J. in the city shall the dogs eat.

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

דַּבֵּר גְּדוֹל הַנָּה דַּבֵּר אֵלַיךְ⁴ had the prophet bid thee (do) a great

c. וְאֵתָה בְּרִיתִי תִשְׁמֵר⁵ and thou my covenant shalt keep.

וַיְהִי וְיִהְיֶה יַעֲרָה⁶ Y. will lay bare their secret parts.

d. וְכָתַב הָאֱלֹהִים הַכֹּהֵן⁷ and the priest shall write these curses.

וְשִׁכְלָה נְשִׁים חֶרֶבְךָ⁸ thy sword has made women childless.

3. From the usual order (see above), there are sometimes found variations, e. g.,

a. *Object, predicate, subject*, which emphasizes the object.

b. *Object, subject, predicate*, which likewise emphasizes the object; this is the usual construction when the predicate is a participle, but elsewhere rare.

c. *Subject, object, predicate*, which emphasizes the subject, and "in prose confers upon the phrase a poetical coloring by transferring the predicate to the end."

¹ 1 Sam. 2:19.

² Gen. 37:16.

³ Gen. 17:9.

⁴ Num. 5:23.

⁵ 1 Kgs. 14:11.

⁶ 2 Kgs. 5:13.

⁷ Isa. 3:17.

⁸ 1 Sam. 15:33.

* Ewald, Hebrew Syntax, pp. 152, 153.

d. *Predicate, object, subject*, which emphasizes the subject; this is rare except when the object is a pronominal suffix (see ‡ 38. 2. c).

REFERENCES FOR STUDY.

Gen. 1:12.....1a.	1 Sam. 15:33.....3d.
Gen. 1:23.....2e.	1 Sam. 20:20.....3c.
Gen. 2:10.....1e.	1 Sam. 25:14.....2a.
Gen. 21:7.....3d.	2 Sam. 3:26.....1c.
Gen. 23:6.....3c.	Isa. 5:17; 28:17b.....3b.
Gen. 42:30.....2a.	Isa. 13:18; 17:5; 28:19; 30:24.....3c.
Num. 5:23.....3d.	Isa. 18:5.....1b.
Judg. 9:36; 14:4.....3b.	Isa. 19:13.....3d.
Judg. 12:11,13.....3d.	Jer. 9:19.....2b.
Judg. 17:6.....3c.	Ps. 51:5.....3b.
Judg. 17:10.....2c.	Job 6:12.....1b.
1 Sam. 7:14; 15:1; 17:36; 25:43; 28:18,19...3a.	

39. EMPHASIS.

1. לך ויהוה יהיה עמך¹ *go, and Yahweh be with thee.*
 את הארי הכה עבדך² *the lion thy servant smote.*
 מבחלומי הנני עמד³ *in my dream, behold, I stood.*
2. a. את העם העביר אתו⁴ *the people, he made them to pass over.*
 ביום אכלכם ונפקחו⁵ *in the day of your eating, then shall be, etc.*
 ופילגשו... ותלד גם הוא⁶ *and his concubine, she also bare.*
3. ותראהו את הילד⁷ *and she saw him, the boy.*
 אנכי נתן להם לבני יש⁸ *I give to them, the children of Israel.*
4. a. ואמלטה רק אני⁹ *and I only am escaped.* [own enemies.
 בפי¹⁰ בי אני¹¹ *in me; בפיו גם הוא¹¹ in his mouth also; לי¹² mine*
5. a. צדק צדק תרדף¹³ *that which is altogether righteous thou shalt, etc.*
 ארץ ארץ ארץ שמעי¹⁴ *O earth, earth, earth, hear.*
 כי קנו אקנה מאותך¹⁵ *nay, but I will buy from thee.*
 הקם הקימו את השמרים¹⁶ *they had but just set the watch.*
 המלוך תמלך¹⁷ *wilt thou actually reign?*
 אמרתי יצא יצא¹⁸ *I thought he will certainly go out.*
6. הדם הוא¹⁹ *the blood itself; אדני הוא²⁰ the Lord himself.*
7. לך לך²¹ *get thee; גם לו²² he betook himself to flight.*

1 1 Sam. 17:37.	7 Ex. 2:6.	13 Deut. 16:20.	18 2 Kgs. 5:11.
2 1 Sam. 17:36.	8 Josh. 1:2.	14 Jer. 22:29.	19 Lev. 17:11.
3 Gen. 41:17.	9 Job 1:15.	15 2 Sam. 24:24.	20 Isa. 7:14.
4 Gen. 47:21.	10 1 Sam. 25:24.	16 Judg. 7:19.	21 Gen. 12:1.
5 Gen. 3:5.	11 2 Sam. 17:5.	17 Gen. 37:8.	22 Isa. 31:8.
6 Gen. 22:24.	12 Ps. 27:2.		

The language has various methods of marking emphasis, some of which have already been treated in other connections. The more important may be grouped as follows:

1. The word to be emphasized is placed, out of the usual order, at the head of its clause (§ 38. 3).

2. The word or phrase is placed independently at the beginning, without grammatical connection with what follows, and is afterwards resumed

a. By a pronoun or another noun.^a

b. By *Wāw*, either conjunctive (rare) or consecutive (with Perfect or Imperfect).^b

c. By both *Wāw* and a pronoun.

3. The idea is expressed first by a pronoun and then by a noun.^c

4. When a pronoun is to be emphasized, it is repeated either in the form of a separate pronoun, or of a pronominal suffix.^d

5. a. The word, a noun, is simply repeated, sometimes twice.^{e, f}

b. The word, a verb, is written twice; once (generally first) in the form of the Infinitive absolute; a usage (§ 28. 3) found in the expression of (1) antithetic, (2) restrictive, (3) emphatic interrogative, and (4) emphatic declarative sentences.

6. The word to be emphasized is followed by the pronoun **הוא** (not **הואו**) = *that, or the same*, in the sense of *αὐτός, ipse*.

7. The use of the "ethical" dative marks the action as of special importance to the agent.^g

REMARKS.

(a) See § 7. 1-4.

(b) See § 25. 2. d.

(c) This is rare and confined mostly to later writers.

(d) See § 11. 1. a.; in later writers, however, this construction does not seem to be especially emphatic.

(e) Note the repetition of series of words in Ex. 28:34; Num. 17:21; Hos. 8:11; Ezek. 1:20,21; Isa. 53:7; Zech. 12:12-14.

(f) See also § 6. 3. a.

(g) "This mode of expression indicates a special partition in the action by the agent or speaker, a certain earnestness or zeal with which he acts; it occurs as an expression of heartiness more in the diffuse and easy-going popular style, both in poetry and unimpassioned prose."*

REFERENCES FOR STUDY.

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

* *Ewald*, *Hebrew Syntax*, 173.

Num. 14:32.....4.	Hos. 4:14.....6.
Deut. 21:7.....1.	Amos 7:12.....7.
Josh. 24:17.....4a.	Mic. 7:3.....4.
1 Sam. 4:20.....2b.	Hag. 1:4.....4.
2 Sam. 3:13.....1.	Ps. 50:6.....6.
2 Sam. 4:10; 14:10.....2c.	Prov. 3:34.....6.
1 Kgs. 15:13.....2c.	Prov. 10:22,24.....2a.
1 Kgs. 21:19.....4.	Prov. 13:24.....3.
Isa. 6:3.....5a.	Job 6:19.....7.
Isa. 8:13,14.....2a.	Job 29:3.....3.
Isa. 17:6.....3.	Cant. 8:14.....7.
Jer. 2:31; 49:12.....6.	Ecc. 7:24.....5a.
Jer. 9:14; 27:8.....3.	2 Chron. 25:10; 26:14.....3.
Ezek. 21:32.....5a.	

40. AGREEMENT OF NUMBER AND GENDER.

1. והארץ היתה תהו ובהו¹ *the earth was a waste and an emptiness.*
 וישרים² פקודי י' *the statutes of Y. are right.*
2. a. ויהי שם המגפה גדולה³ *and the slaughter there was great.*
 ויתפקחנה עיני שניהם⁴ *and the eyes of both of them were opened.*
 והיו אנשים נכלמים⁵ *the men were ashamed.*
 b. בא עליך רעה⁶ *there comes upon thee evil.*
 ולא יסג כלמות⁷ *reproaches do not depart.*
 וישר משפטיך⁸ *right are thy judgments.*
 וחזק ממנו המלחמה⁹ *the war was too strong for him.*
3. ועיני תראינה¹⁰ *my eyes shall see.*
 ומלאו ידיכם דמים מלאו¹¹ *your hands are full of blood.*

The general principles of agreement may be reduced to three :

1. When the *subject* precedes, the predicate agrees with it in gender and number.^a
2. When the *predicate* precedes, two constructions are possible :
 - a. The predicate may agree with the subject in gender and number ; or,
 - b. The predicate may assume the *primary form*, viz., third masculine singular, whatever be the number or gender of the following subject.^b
3. When the subject is *dual*, the predicate generally stands in the plural (though sometimes in the feminine singular.)^c

¹ Gen. 1:2.

⁴ Gen. 3:7.

⁷ Mic. 2:6.

¹⁰ Mic. 7:10.

² Ps. 19:9.

⁵ 1 Chron. 19:5.

⁸ Ps. 119:137.

¹¹ Is. 1:15.

² 2 Sam. 18:7.

⁶ Is. 47:11.

⁹ 2 Kgs. 3:26.

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

¹ Is. 34:13.² Job 14:19.³ Joel 1:20.⁴ Ps. 103:5.⁵ Jud. 9:55.⁶ 1 Sam. 6:13.⁷ Exod. 1:10.⁸ 2 Sam. 15:23.⁹ Gen. 5:5.¹⁰ Num. 14:1.¹¹ Gen. 4:10.¹² Is. 52:8.¹³ Job 32:7.¹⁴ 1 Sam. 2:4.¹⁵ Is. 2:11.¹⁶ Gen. 7:7.¹⁷ Num. 12:1.¹⁸ 1 Sam. 31:7.¹⁹ 2 Sam. 20:10.²⁰ Num. 24:9.²¹ Exod. 31:14.²² Ps. 5:9,10.²³ Ps. 62:5.²⁴ Is. 5:26.²⁵ Amos 9:11.

The exceptions to the general principles given above, arising from an adherence to the *sense* rather than the *form*, may be classified as follows :

4. *a.* The predicate may be *feminine singular* when the subject, designating *lifeless objects, animals, members of the body, abstract ideas* (see under ‡ 2. 2. *b, c.*) is *plural*.^d

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

5. When the subject is a nominative in the construct relation with a genitive,

a. The predicate always agrees with the genitive, if the nominative is כל *all*.

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

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

6. When the subject consists of two or more nouns joined by ׀, whether preceding or following the predicate, the latter may agree with one and be understood with the other, or may be in the plural and thus agree with them taken together.

7. There is frequently found change from one number to the other ; here belong

a. Cases in which an individual subject is generalized or the opposite.

b. Cases in which both individualizing and, later, generalizing take place.

c. Cases in which, after speaking of a multitude, the writer suddenly limits himself to one of that number.

d. Cases in which several changes take place in the same verse, which may only be explained by supposing a desire for variety, or by special considerations characteristic of that verse.

REMARKS.

(*a*) Cf., however, (1) Isa. 21:2; Gen. 35:26; Hos. 10:6; where what seems to be a subject, with which the predicate though following does not agree, is really an accusative with a passive verb; and (2) Gen. 4:7; Eccl. 2:7 (cf. 1 Kgs. 2:21), etc., in which the predicate, disagreeing with its subject, is a participle used as a substantive.

(*b*) The adjective will then be singular masculine; though the number of instances in which the adjective follows this usage is not proportionately so great as in the case of the verb.

(*c*) Cf. עֵינָיו קָמַרָה (1 Sam. 4:15).

(*d*) Here the feminine is treated as neuter; cf. the Greek construction, according to which a neuter plural subject takes a singular predicate.

(e) On the use of the plural of אָרִיץ, בְּעַל (Ex. 21:29), etc., see § 3. 2. c.

(f) This is the principle everywhere operating when the nominative is a numeral (3 to 10, 100, 1000) in the construct.

(g) Cf. also the use of כִּכְחוּר in Ex. 15:4.

REFERENCES FOR STUDY.

Gen. 1:14; 41:50.....	2b.	Isa. 30:20.....	3
Gen. 3:5.....	3	Jer. 4:14; 12:4.....	4a.
Gen. 8:22; 15:1; 40:1.....	6	Jer. 8:5; 23:6.....	7d.
Gen. 27:29.....	7a.	Jer. 10:4.....	7a.
Ex. 15:20.....	5a.	Jer. 44:27.....	4b.
Ex. 31:14.....	7a.	Hos. 4:8.....	7a.
Lev. 2:2.....	7c.	Hos. 9:14.....	3
Deut. 28:32.....	6	Mic. 1:13.....	2b.
Deut. 28:48.....	7c.	Hag. 2:16.....	7a.
Deut. 32:35.....	2b.	Zech. 6:14.....	4a.
Josh. 8:20.....	2b.	Ps. 18:28.....	3
Judg. 20:37.....	4b.	Ps. 18:35.....	4a.
1 Sam. 25:27.....	2b.	Prov. 3:18.....	7a.
2 Sam. 24:13.....	4a.	Job 12:7.....	4a.
1 Kgs. 1:41; 14:6.....	5b.	Job 29:10.....	5b.
1 Kgs. 22:36.....	2b.	Job 32:7; 15:20; 21:21.....	5c.
Isa. 23:2; 25:3; 60:5.....	4b.	Job 42:15.....	2b.
Isa. 23:13; 30:11; 10:5.....	7d.		

V. Kinds of Sentences.

41. NEGATIVE SENTENCES.

1. a. (1) וְלֹא יָשָׁב אֵלָיו עוֹד¹ and she returned unto him no more.
 לֹא יִכְרַת כָּל בָּשָׂר עוֹד² all flesh shall not again be cut off.
 (2) לֹא תִרְצַח . . . לֹא תִגְנוֹב³ thou shalt do no murder . . . thou shalt not steal.
- b. אַל אֲבוֹשָׂה אֶל יַעֲלִצוּ אוֹיְבֵי לִי⁴ let me not be ashamed, let not my enemies triumph over me.
 נֹא תְהִי מְרִיבָה אֶל⁵ pray, let there be no strife.
 אֶל תּוֹסֵף דַּבֵּר אֵלַי עוֹד⁶ speak to me no more.
- c. לֹא יִהְיֶה שְׁלַחְנִי⁷ (it is) not Y. (but some one else that) sent me.
2. a. כָּל עֵשֶׂב הַשָּׂדֶה טָרַם יִצְמַח⁸ no herb of the field had yet, etc.
 b. לִבְלֹתִי תַחֲטָאוּ⁹ in order that ye may not sin.
 c. אֵינֶן אֲבָן נִרְאָה¹⁰ no stone was seen.
 d. עַל בְּלִי הַגִּיד לוֹ¹¹ because he did not make known to him.
 e. לֹא יִסָּרֵף לְעוֹלָם בַּל יִמוּט¹² the righteous shall never be removed.
 אֲרִישַׁת שׁ' בַּל מִנְעַת¹³ the desire of his life thou hast not withheld.
 בַּל יִקְמוּ וִירְשׁוּ אֶרֶץ¹⁴ that they may not rise and possess the land.
 f. וְכָל שָׂרֵיהֶּם יִהְיוּ אַפְסִים¹⁵ and all her princes were no more.

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

a. לֹא is the objective, unconditional negative (= *ob, oivk*), and is used,

(1) with the Perf. and Impf. (Indicative) in ordinary declarative sentences ;^a

(2) with the Imperfect in prohibitory sentences.

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

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

¹ Gen. 8:12.

⁵ Gen. 13:8.

⁹ Ex. 20:20.

¹³ Ps. 21:3.

² Gen. 9:11.

⁶ Deut. 3:26.

¹⁰ 1 Kgs. 6:18.

¹⁴ Isa. 14:21.

³ Ex. 20:14.

⁷ Num. 16:29.

¹¹ Gen. 31:20.

¹⁵ Isa. 34:12.

⁴ Ps. 25:2.

⁸ Gen. 2:5.

¹² Prov. 10:30.

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

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

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

c. אֵין *no/hing, there is not*; with this negative the verbal form is generally a Participle (§ 45. 3); but rarely a finite form is found.

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

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

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

3. אֵינְנו שְׁמַע¹ *he is not hearing*; אֵינְנִי נָתַן² *I do not give*.

אֵין שֶׁר בֵּית הַסֹּהַר רָאָה אֶת כָּל מְאוּמָה
looked not to anything.

אֵין נָתַן⁴ אֵין נָתַן⁴ *straw is not given*.

4. a. לְשַׁמֵּר וּלְבַלְתִּי סוּר⁵ *to keep . . . and not to turn aside*. [eat from it.

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

b. אֵין עִמָּךְ לְהִתִּיצֵב⁷ *it is not possible to stand before thee*.

אֵין עִרְךָ אֵלֶיךָ⁸ *there is no comparing unto thee*.

c. בְּלֹא רְאוּת⁹ *without seeing*.

d. מֵעֵבֶר¹⁰ *that they go not over*; מֵרְאוּת¹¹ *that he could not see*.

5. a. עַם נָבָל וְלֹא חָכָם¹² *a people foolish and unwise*.

לֹא אֱלֹהִים¹³ *a no-god*; לֹא עֵץ¹⁴ *a no-wood*.

b. עֲצוּם וְאֵין מִסְפָּר¹⁵ *strong and without number*.

אֵין אִישׁ¹⁶ *there is no man at all*; אֵין יוֹסֵף¹⁷ *Joseph is gone*.

אֵין צְדִיק¹⁸ *no man whatever is just*.

c. מִכְּתַב בְּלֹא סֵרָה¹⁹ *chastisement without ceasing*. [of Gideon.

אֵין זֹאת בְּלֹא אֵין חֶרֶב גְּדֵעוֹן²⁰ *this is no other than the sword*

¹ Jer. 7:16.

² Ex. 5:10.

³ Gen. 39:23.

⁴ Ex. 5:16.

⁵ Deut. 17:19, 20.

⁶ Gen. 3:11.

⁷ 2 Chron. 20:6.

⁸ Ps. 40:6.

⁹ Num. 35:23.

¹⁰ Num. 32:7.

¹¹ Gen. 27:1.

¹² Deut. 32:6.

¹³ Deut. 32:21.

¹⁴ Isa. 10:15.

¹⁵ Joel 1:6.

¹⁶ Gen. 31:50.

¹⁷ Gen. 37:29.

¹⁸ Eccl. 7:20.

¹⁹ Is. 14:6.

²⁰ Judg. 7:14.

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

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

4. With the *infinitive* there are found,

- a. בלתי with the preposition ל, the usual negative of the Inf.
 b. אין ל and אין, but only in late writers.
 c. בלא without, with the force of a preposition.
 d. מן from, so as not, lest, after verbs which imply restraint, hindrance, etc.

5. With *nouns* there are found,

- a. לא, which gives an opposite meaning, like *un-, in-, im-*; this usage occurs in the case of substantives as well as of adjectives.
 b. אין (cf. 3. above), equivalent to *without, or un-, in-, im-*.
 c. בלתי = בלא, *without, except*.
 d. בלי *without, un-, in-*.
 e. מן *so as not to be*, the Inf. היות being supplied in thought.

6. אין כסף לא נחשב למאומה⁴ *silver was not at all regarded for anything* (cf. ch. 9:20).

מאין ישב⁵ *without (= so that there is) no inhabitant.*

המבלי אין א' בישראל⁶ *is it because there is no god in Israel?*

7. לא יקח במותו יקח הכל⁷ *he will take nothing in his death.*

לא יומת איש ביום הזה⁸ *no man shall be put to death this day.*

8. לא תרבו... יצא עתק⁹ *multiply not....let no arrogance go forth.*

לא לנצח ישכח... תאבד¹⁰ *not forever shall be forgotten....shall perish.*

6. More than one negative is sometimes employed in order to intensify the negative. This occurs chiefly in the case of מן with אין or בלי, and seldom with the more common negatives.

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

¹ Job 8:12.

² Jer. 48:2.

³ 1 Sam. 15:23.

⁴ 1 Kgs. 10:21.

⁵ Isa. 5:9.

⁶ 2 Kgs. 1:3.

⁷ Ps. 49:18.

⁸ 1 Sam. 11:13.

⁹ 1 Sam. 2:3.

¹⁰ Ps. 9:19.

8. In the case of two successive negative sentences, especially when, as in poetry, they are parallel, the negative may be omitted from the second, the influence of the first being deemed sufficient.

REMARKS.

- (a) A few cases exist of לֹא with the Jussive, e. g., Gen. 24:8; 1 Sam. 14:36.
 (b) On the other hand לֹא־נִשְׁבַּח is thought by some to stand occasionally in a declarative sentence, e. g., Ps. 41:3; 50:3; Jer. 14:17, though with a stronger force than would have been conveyed by לֹא.
 (c) For the use of לֹא and לֹא־נִשְׁבַּח, without a verb, 1 Kgs. 2:30; 11:22; Gen. 19:18; Ruth 1:13.
 (d) לֹא cannot stand before a Participle (when used as a verb), an Infinitive absolute, or an Infinitive construct. Note cases in which, through the influence of לֹא, a Participle passes into a finite verb, Ex. 9:20,21; 13:21,22; 1 Sam. 1:13; 2 Sam. 3:34; Hos. 1:8; Ps. 37:21.
 (e) The ׀ of בְּלִיתִי and בְּלִי is the old archaic genitive ending.
 (f) For cases in which this combination is used of the past, see Gen. 39:23; Jer. 32:33; of the future, Jer 37:14.
 (g) Cf. ׀לִיתִי, which is used particularly before a single word; בְּלִיתִי, before a proposition.
 (h) It is only when כֹּל = *omnis* that this combination may be found; when כֹּל = *totus*, the לֹא negatives the idea of wholeness.

REFERENCES FOR STUDY.

Gen. 2:5; 4:15.....	7	Jer. 7:16,17.....	3
Gen. 21:26.....	5c.	Jer. 7:32; 10:6,7.....	6
Gen. 24:15.....	2a.	Jer. 13:7.....	7
Gen. 31:29.....	4d.	Jer. 23:14; 27:18.....	2b.
Ex. 2:12; 5:11	5b.	Jer. 38:5.....	2c.
Ex. 3:2	2c.	Ezek. 13:3.....	2b.
Ex. 10:7.....	2a.	Hos. 8:7.....	2d.
Ex. 14:11.....	6	Amos 6:10.....	2f.
Ex. 22:19	5c.	Zeph. 2:2.....	6
Num. 11:6; 32:12.....	5c.	Ps. 10:4,6,11; 21:3.....	2e.
Deut. 17:20.....	4a.	Ps. 35:19; 38:2.....	8
Deut. 28:55.....	6	Ps. 43:1.....	5a.
Josh. 2:8.....	2a.	Prov. 30:25.....	5a.
1 Sam. 3:3.....	2a.	Job 18:15.....	6
2 Sam. 9:3.....	2f.	Job 28:17.....	8
1 Kgs. 18:43.....	5b.	Job 30:8.....	5d.
2 Kgs. 1:3,6.....	6	Job 35:15.....	2c.
2 Kgs. 4:2.....	7	Job 41:18.....	2d.
Isa. 6:11.....	6	Ecc. 8:11.....	2c.
Isa. 8:11; 49:15.....	4d.	Esth. 3:8; 7:4.....	3
Isa. 14:6; 28:8.....	5d.	Esth. 4:2; 8:8.....	4b.
Isa. 23:4	8	Ezra 9:15.....	4b.
Isa. 26:14.....	2e.	2 Chron. 5:11; 35:3.....	4b.
Isa. 52:14.....	5c.	2 Chron. 9:20.....	6
Jer. 5:7.....	5a.		

42. INTERROGATIVE SENTENCES.

1. רַעַךְ אֶת חֶסֶדְךָ אֵת רֵעִי ¹ *is this thy kindness to thy friend ?* [Y.
 'גַּם בְּעֵינַי יִפְלֵא נֶאֱמַר ² *shall it also be marvelous in my eyes ? saith*
 לֹא כֵן בֵּיתִי עִם אֱלֹהִים ³ *for is not my house so with God ?*
2. a. הֲיָלֵךְ אִתְּךָ עִם הָאִישׁ הַזֶּה ⁴ *wilt thou go with this man ?*
 הֲשָׁלוֹם אֲבִיכֶם ⁵ *is your father well ?* [house ?
 b. הֲנִגַּלְתִּי בְּבֵית אָבִיךָ ⁶ *did I plainly appear to thy father's*
 c. הֲשָׁמַר אֲחִי אֲנִי ⁷ *am I my brother's keeper ?*
 הֲבָנִיתִי לְךָ בַּיִת ⁸ *wilt thou build me a house ?* (cf. 1 Chr. 17:4).
 d. הֲרָאִוּ הַקְּלוֹת הַמַּיִם ⁹ *to see whether the waters had abated.*
3. הֲלֹא הִלּוּא אִם תִּשְׁבֵּי שָׂאת ¹⁰ *is there not a lifting up, if thou doest well ?*
 הֲלֹא זֶה הַדְּבָר אֲשֶׁר דִּבַּרְנוּ ¹¹ *is not this the thing which we told thee ?*
4. a. הֲנֵלֵךְ אֶל רָ' ג' אִם נַחְדַּל ¹² *shall we go to Ramoth-gilead, or shall*
we forbear ? [heard ?
 הֲלֹא יָדַעְתָּ אִם לֹא שָׁמַעְתָּ ¹³ *hast thou not known, or hast thou not*
 b. אִם אֲחִיָּה ¹⁴ *enquire...if I shall recover.*
 הֲנִרְאָה אִם פָּרְחָה הַגֶּפֶן ¹⁵ *let us see whether the vine has budded.*

1. A sentence is sometimes found to be interrogative, though lacking an interrogative particle. In such cases the arrangement of the words, or the tone of voice in the pronunciation of the sentence, was sufficient to indicate the interrogative force.^a

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

- a. In questions, the answer to which is entirely doubtful.
- b. In questions which are equivalent to a strong affirmative assertion.
- c. In questions equivalent to denial, or which call for a negative reply.
- d. In indirect questions, equivalent to *whether*.

3. The interrogative particle הֲלֹא (Lat. *nonne*) is employed when it is certain that an affirmative answer is expected.^c

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

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

¹ 2 Sam. 16:17.

² Zech. 8:6.

³ 2 Sam. 23:5.

⁴ Gen. 24:58.

⁵ Gen. 43:27.

⁶ 1 Sam. 2:27.

⁷ Gen. 4:9.

⁸ 2 Sam. 7:5.

⁹ Gen. 8:8.

¹⁰ Gen. 4:7.

¹¹ Ex. 14:12.

¹² 1 Kgs. 22:15.

¹³ Isa. 40:28.

¹⁴ 2 Kgs. 1:2.

¹⁵ Cant. 7:13.

5. a. (1) **מִי הַמַּחֲנֶה**¹ *who is (what persons are in) the camp?* **מִי שְׁמֶךָ**²
who is thy name?
(2) **מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד**³ *who then is the king of glory?*
(3) **מִי יִשְׁקֵנִי מִים**⁴ *who will (O that some one would) give me, etc.*
- b. (1) **מָה אֵלֶּה**⁵ *what (= of what kind or character) are these?*
(2) **מָה תִּרְיֹבֵן עִמָּדִי**⁶ *wherefore do ye strive with me?*
(3) **מָה יִצְדַּק אָנוּשׁ עִם אֵל**⁷ *how can a man be just with God?*
(4) **מָה לָּנוּ חֵלֶק בְּרוּר**⁸ *we have no portion in D.* (cf. 2 Sam. 20:1).
(5) **מָה לָּכֶם תִּדְכְּאוּ עִמִּי**⁹ *what mean ye (that) ye crush my people?*
- c. **אֵי זֶה הַדֶּרֶךְ הָלַךְ**¹⁰ *which way did he go?* [house also?]
6. a. **מִתִּי אֵעֲשֶׂה גַם א' לְבֵיתִי**¹¹ *when shall I provide for mine own*
b. **כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ**¹² *how many are the days of the years of thy life?*
c. **אֵיכָּה נִדְעֶה אֶת הַדְּבָר**¹³ *how shall we know the word, etc.?* [you?
אֵיכָּה אֲשֶׁא לְבַרִּי טַרְחָכֶם¹⁴ *how can I alone bear the burden of*
אֵיכָּה הִיְתָה לְזוֹנָה ק' נ'¹⁵ *how hath the faithful city become a*
harlot!
- d. **לָמָּה תִּכָּה רַעַךְ**¹⁶ *why smitest thou thy fellow?*
לָמָּה רָגְשׁוּ גוֹיִם¹⁷ *why have the nations raged?*
- e. **מִדְּרוֹעַ מֵהֲרַתֵּן בָּא הַיּוֹם**¹⁸ *why have ye come so soon to-day?*
מִדְּרוֹעַ פְּנִיכֶם רַעִים הַיּוֹם¹⁹ *why are your countenances sad to-day?*

5. In reference to interrogative pronouns the following points in addition to what has been said may be noted:

a. **מִי** *who?*

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

b. **מָה** *what?*

- (1) always refers to the nature or character of an object, and the object *may*, of course, be a person.
- (2) introduces an expression of reproach or blame, and may be rendered *wherefore?*

¹ Gen. 33:8.

² Judg. 13:17.

³ Ps. 24:10.

⁴ 2 Sam. 23:15.

⁵ Zech. 1:9; 4:4,13.

⁶ Ex. 17:2.

⁷ Job 9:2.

⁸ 1 Kgs. 12:16.

⁹ Isa. 3:15.

¹⁰ 1 Kgs. 13:12.

¹¹ Gen. 30:30.

¹² Gen. 47:8.

¹³ Deut. 18:21.

¹⁴ Deut. 1:12.

¹⁵ Isa. 1:21.

¹⁶ Ex. 2:13.

¹⁷ Ps. 2:1.

¹⁸ Ex. 2:18.

¹⁹ Gen. 40:7.

(3) introduces an objection, or an interrogation implying impossibility, and may be rendered by *how?*

(4) has come in a few cases to be equivalent to a negative, and may be rendered *not*.

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

c. אי־זֶה *which?* differs from מִי and מֶה in being an adjective, though always preceding the noun which it modifies.

6. Aside from interrogative particles and interrogative pronouns, there are many interrogative adverbs. Among others may be noted :

a. מֶהֱי *when?* sometimes compounded with ל and ער

b. כַּמָּה *how much? how long?*

c. אֵיכָה *how?* used to inquire as to the *manner* in which a given event is to take place ; and also to introduce an expression equivalent to a negative, and to express wonder, lamentation.

d. לְמָה *wherefore, why?* used to ask for the *purpose* or *aim* of an action.

e. מִדּוּעַ (for מֶה־יְדוּעַ, cf. τὶ μάθων), *why?* used to ask for the *ground* or *cause* of an action.

REMARKS.

(a) This is seen especially in questions arising from great emotion or anxiety, e. g., 1 Sam. 16:4; 2 Sam. 18:29; 2 Sam. 19:23; and also in questions which are connected by ו, and are in antithesis with a preceding declarative statement, e. g., Judg. 11:23; Jon. 4:10,11; Job 10:8,9.

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

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

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

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

REFERENCES FOR STUDY.

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

Hos. 10:9; 11:5.....	1	Job 2:2.....	5c.
Joel 1:2.....	2c.	Job 4:17; 6:5.....	2c.
Amos 3: 3-6.....	4a.	Job 7:21; 25:4.....	5b.
Jon. 1:6.....	5b.	Job 11:2.....	2b.
Psa. 35:17; 78:40.....	6b.	Lam. 1:1,2; 4:1,2.....	6c.
Psa. 42:3.....	6a.	Neh. 5:7.....	1
Psa. 42:12.....	5b.		

43. EXCLAMATORY AND OPTATIVE SENTENCES.

1. a. **הַמֶּלֶךְ**¹ *O king!* **אֶרֶץ**² *O earth!* **הַפְּכַכְּם**³ *your perverseness!* **כֻּלְּכֶם**⁴ *you all.*
 - b. **אֲדֹנָי**⁵ *O my lord!* **הַיּוֹי הַשְּׂאֲנָנִים**⁶ *O they who are at ease in Zion!* **לַיּוֹם אָהָה**⁷ *alas for the day!*
2. a. **שְׁלוֹם לָכֶם**⁸ *peace be to you!* **בְּרוּךְ אַבְרָם**⁹ *blessed be Abram.*
 - b. **אֲנִי חַי**¹⁰ *as I live!* **יְהוָה חַי**¹¹ *as Yahweh liveth!*
עֵינֶיךָ הַרְאוּתָא¹² *by thine eyes which see!* **אֶת הַדָּבָר**¹³ *by the word!*
 - c. **לֶךְ מֵעִשְׂתָּ וְגוֹ**¹⁴ *far be it from thee to do, etc.*
 - d. **כַּצְדִּיקִי וּבְתוּמֵי עָלַי**¹⁵ *according to my righteousness and my integrity, upon me!* [thee!]
3. a. **לִפְנֵיךָ יִחִיהַ יִשְׁמַעֵאל**¹⁶ *would that Ishmael might live before thee!* **לִפְנֵיךָ שְׁמַעֵנִי**¹⁷ *O hear me!* **מָתָנוּ**¹⁸ *O that we had died!* [God!]
- b. **אִם תִּקְטַל אֱלֹהֵי רָשָׁע**¹⁹ *if thou wouldst but kill the wicked, O God!*
- c. **מִי יִשְׁקֵנִי מִיָּם**²⁰ *O that some one would give me water to drink.*
יְתֵן מוֹתָנוּ בְיַד יְיָ²¹ *O that we had died by the hand of Y.*

1. In exclamations there occurs
 - a. A noun, with or without the article; ^{a, b} or
 - b. A noun with an interjection, e. g., **כִּי** (with **אֲדֹנָי**), **הַיּוֹי**, or **אָהָה** (with the dative).^c
2. Under the head of exclamatory utterance may be classified also
 - a. Clauses or sentences which have no mark of exclamation.
 - b. The use of **חַי** in oaths, and certain other rare expressions (see examples).
 - c. The common expression **חֲלִילָה** *to the profane*, i. e., *far be it.*
 - d. Sentences which, for brevity and force, omit the verb *to be*.^d

¹ 1 Sam. 23:20.

² Job 16:18.

³ Isa. 29:16.

⁴ Job 17:10.

⁵ Gen. 43:20.

⁶ Amos 6:1.

⁷ Joel 1:15.

⁸ Gen. 43:23.

⁹ Gen. 14:19.

¹⁰ Num. 14:28.

¹¹ 1 Sam. 14:45.

¹² Deut. 3:21.

¹³ Hag. 2:5.

¹⁴ Gen. 18:25.

¹⁵ Ps. 7:9.

¹⁶ Gen. 17:18.

¹⁷ Gen. 23:13.

¹⁸ Num. 14:2.

¹⁹ Ps. 139:19.

²⁰ 2 Sam. 23:15.

²¹ Ex. 16:3.

3. In optative expressions there are found

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

b. The particle **אִם** *if*, cf. **לִי**.

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

REMARKS.

(a) The *distinctive* article (§ 4. 3. c. (2)) is generally employed in prose.

(b) Originally in exclamations the third person only was used; in the later writers the second begins to be employed.

(c) Here also belong words or expressions used in swearing, however introduced.

(d) It should not be forgotten that the Infinitive absolute is used in exclamatory style “(1) when the speaker is too full of his subject to mention the action in any other than an ejaculatory manner, and as briefly as possible, e. g., 2 Kgs. 4:43; Job 40:2; (2) in a kind of vehement and rapid description of a number of actions that excite astonishment or displeasure, e. g., Hos. 4:2; Isa. 21:5.”* (Cf. § 28. 5.)

(e) **מִי יִתֵּן** is followed (1) by a verb with or without Wāw Consecutive, (2) by an Infinitive, (3) by a noun.

REFERENCES FOR STUDY.

Gen. 18:25; 44:7,17.....	2c.	Jer. 22:24.....	2b.
Gen. 30:34.....	3a.	Amos 5:18.....	1b.
Gen. 43:20; 44:18.....	1b.	Mic. 2:1.....	1b.
Num. 20:3.....	3a.	Ps. 4:7; 14:7; 55:7.....	3c.
Deut. 4:3; 11:7; 32:40.....	2b.	Ps. 45:2c; 57:6.....	2d.
Deut. 5:26; 28:67.....	3c.	Ps. 81:9; 139:19.....	3b.
Judg. 9:29.....	3c.	Ps. 81:14.....	3a.
1 Sam. 30:23.....	2b.	Prov. 24:11.....	3b.
2 Sam. 15:4.....	3c.	Job 6:8; 11:5; 13:5; 14:13; 29:2; 31:35....	3c.
Isa. 3:6.....	2d.	Job 6:14; 12:5.....	2d.
Isa. 63:19b.....	3a.		

44. COPULATIVE SENTENCES.

1. a. “**וַיִּקְרָא לִיב' אֶרֶץ וְלִמְקוֹה הַמַּיִם וְגו'** *and he called the dry land earth, but the collection of waters he called seas.* [not eat.
וּמִעֵץ הָרַעַת לֹא תֹאכַל² *but of the tree of knowledge thou shalt*
 b. **כִּי אָדָם לְעֵמֶל יוֹלֵד וְכֹנֵי רֶשֶׁף יִגְבִּיהוּ עוֹף**³ *but man is born to trouble as the sparks fly upward.* [bullock.
 c. **קַח אֶת פֶּר הַשּׁוֹר... וּפֶר הַשֵּׁנִי**⁴ *take the bullock, even the second*
הֲלֹא אֲנִי מַחֲשֶׂה וּמַעֲלֹם⁵ *am I not silent, and that from of old?*
 d. **תִּירָא א' אֶתָּה וְלֹא חֲשַׁבְתָּ**⁶ *thou fearest God, and (=for) thou hast not withheld.*

¹ Gen. 1:10.

² Job 5:7.

³ Isa. 57:11.

⁴ Gen. 22:12.

⁵ Gen. 2:17.

⁶ Judg. 6:25.

* Ewald, *Hebrew Syntax*, pp. 201-203.

2. a. *בחלומי והנה-גפן לפני*¹ *in my dream, (and) behold a vine, etc.*
 b. *“לא תצא עוד אתנו למ’ ולא תכבה וגו’*² *thou shalt not go out with us henceforth to battle, that thou quench not, etc.*
 c. *אם זכרתני... ועשית נא... חסד*³ *if thou rememberest me, then do kindness, etc.*
3. *ויך את המחנה והמחנה היה בטח*⁴ *and he smote the camp, while the camp was quiet.*
*ולוט ישב בשער סדם*⁵ *and they came while Lot was sitting in the gate of Sodom.* [Hezekiah.]
4. a. *בימי עזיהו יותם אחז יחז’*⁶ *in the days of Uzziah, Jotham, Ahaz,*
 b. *בנפשו דמו לא תאכלו*⁷ *flesh in its soul, viz., its blood ye shall not eat.*
*בשבת תשב*⁸ *she shall be desolate, sit upon the earth.*
 c. *קדשו צום קראו עזרה אספו זקנים*⁹ *sanctify a fast, call an assembly, gather the old men.*
 d. *ותשמע... את קול הרצין העם*¹⁰ *and she heard the noise of the guard, the people.*

1. The conjunction ׀ and is by far the most common copulative conjunction, and serves to join together not only words but sentences.^{a, b} It is universally employed except in cases where special emphasis is to be placed upon the conjunctive relation?^c But besides its ordinary use as a connective it serves to join to a preceding clause or sentence

a. An *antithetical* clause (here rendered *but*), in which, however, the opposition is indicated not by the ׀, but by the arrangement of the words, or by the logical relation of the clauses thus joined.^d

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

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

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

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

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

¹ Gen. 40:9.

² 2 Sam. 21:17.

³ Gen. 40:14.

⁴ Judg. 8:11.

⁵ Gen. 19:1.

⁶ Isa. 1:1.

⁷ Gen. 9:4.

⁸ Isa. 3:28.

⁹ Joel 1:14.

¹⁰ 2 Kgs. 11:13.

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

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

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

4. Omission of ׀ (asyndeton), where it might be expected, is found

a. In lists, enumerations, etc.

b. In expressions added by way of explanation or correction.

c. In a climax, or in highly rhetorical statements.

d. In hurried, abrupt discourse, or where the rapidity of the action is to be emphasized.^g

REMARKS.

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

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

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

(d) The most common adversative conjunctions are (1) ׀ב *but* (after a negative), e. g., Gen. 24:3; 45:8; 1 Kgs. 21:15; Exod. 1:19; Josh. 17:18; Ps. 44:8; (2) ׀א *but if*, *but*, e. g., Ps. 1:2; Gen. 15:4; Josh. 17:3; 1 Sam. 8:19. Cf. also ׀ב ׀א = *how much more*, *how much less*, e. g., 1 Sam. 14:29f.; 1 Kgs. 8:27.

(e) Here also belongs the use of ׀ in exclamations, e. g., Joel 2:23; 2 Sam. 1:21; Jer. 20:12; and in oaths, e. g., Joel 4:20; Amos 9:5; Hos. 12:6; Jer. 29:23; Isa. 51:15; Deut. 32:31; Ps. 71:19 (so *Ewald*).

(f) For the use of Wāw Consecutive with Imperfect and Perfect, see §§ 24, 25.

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

REFERENCES FOR STUDY.

Gen. 11:30.....	4b.	Jer. 17:14.....	2b.
Gen. 13:9.....	2c.	Ezek. 10:12.....	4a.
Gen. 17:21; 42:10.....	1a.	Amos 4:5.....	4c.
Gen. 20:3.....	1d.	Amos 5:4,6,14.....	2b.
Gen. 29:15.....	2c.	Hab. 2:4.....	4b.
Judg. 5:13,27.....	4d.	Zech. 10:6.....	2b.
Judg. 6:25; 7:22.....	1c.	Mal. 1:11.....	1c.
Judg. 16:15.....	1a.	Ps. 7:10; 60:13.....	1d.
1 Sam. 15:16.....	2b.	Ps. 45:5.....	4b.
1 Sam. 15:23.....	2c.	Ps. 51:9.....	2b.
1 Kgs. 13:18.....	4b.	Ps. 78:34.....	2c.
2 Kgs. 11:13.....	4d.	Ps. 88:2.....	4a.
Isa. 3:8.....	1d.	Prov. 25:3.....	1b.
Isa. 8:9,10.....	2b.	Job 12:11; 14:11,12,19.....	1b.
Isa. 23:4.....	4b.	Job 32:15,16.....	4c.
Jer. 2:20; 7:9.....	4b.	Ruth 1:21.....	1a.
Jer. 15:7; 31:21.....	4c.	Ecc. 1:5.....	1c.

45. CIRCUMSTANTIAL SENTENCES.

1. a. שנה 'ארבעים את 'והוא שפט את... וימת¹ and he died, and he had judged (having judged) Israel forty years.
 ויהוה הצליח דרכי² אל תאחרו אתי ויהוה הצליח דרכי hath prospered my journey.
 כי ענה בי³ למה תקראנה לי נעמי וי' ענה כי why call ye me Naomi, Y. having testified against me?
- b. והוא יושב פתח האהל... וירא אליו⁴ and Y. appeared unto him... while he sat before the tent.
 וסלם מצב ארצה וראשו מגיע השמימה⁵ a ladder set up on the earth, the top of it reaching to heaven.
 ותעמדון תחת ההר וההר בער באש⁶ and ye stood under the mountain, while the mount was burning with fire.
- c. ולא יגלה את אזני⁷ לא יעשה אבי... ולא יגלה את אזני... without disclosing it to me.
 והלא ילמד דעת והוא רמים ישפוט⁸ shall any teach God knowledge, seeing that he judges those that are high?
- d. והוא נער... והיה רעה⁹ he was tending the sheep... being a boy.
 ורעה בלבבם¹⁰ דברי שלום ורעה בלבבם who speak peace, while evil is in their heart.

We frequently find a clause which furnishes material subordinate to that of the principal clause of a sentence; or which describes the condition or circumstances attending the action of the principal verb. Such clauses are termed circumstantial or descriptive and may be considered under the following heads:

1. Circumstantial clauses following the principal clause and joined by means of ׀ (§ 44. 3),

a. With the verb in the *Perfect*, especially in sentences which have a pluperfect or perfect meaning, often rendered by the past participle.

b. With the verb a *Participle*, almost always in clauses which are of a strictly descriptive character.

c. With the verb in the *Imperfect*; less common than either the Perfect or Participle, and for the most part in negative sentences.^a

d. With no verbal form of any kind.

¹ 1 Sam. 4:18.

² Gen. 24:56.

³ Ruth 1:21.

⁴ Gen. 18:1.

⁵ Gen. 28:12.

⁶ Deut. 4:11.

⁷ 1 Sam. 20:2.

⁸ Job 21:22.

⁹ Gen. 37:2.

¹⁰ Ps. 28:3.

2. a. **וַיִּחְפֹּשׂ בְּגֵדוֹ הַחֵלֶד** ¹ *and he searched beginning with the eldest,*
לֹא נֹדַע מִי הִכְהוּ ² *כי ימצא חלל... לא נודע מי הכהו,*
it not being known who hath smitten him.
- b. **וַיִּנְשָׁף בְּנֵשֶׁף יַיִן יְדֵלִיקֵם** ³ *who tarry late at night while wine*
inflames them.
בְּצֹר יְרוּמְנִי ⁴ *he will hide me... lifting me upon a rock.*
- c. **וַיֵּצְאוּ נֹצְבִים** ⁵ *they went forth, taking their position* (cf. Ex. 33:8).
מִקְצָצִים הָיוּ מְלֻקְטִים ⁶ *seventy kings, having*
their thumbs and great toes cut off, gathered, etc.
- d. **וַיִּטֵּן אֶהְלֵה בֵּית אֵל מִיִּם וְהָעִי מִקְדָּם** ⁷ *and he pitched his tent,*
Bethel being on the west and Ai on the east. [his loins.
רָאִיתִי כָל גִּבֹּר יָדָיו עַל חֲלָצָיו ⁸ *I saw every man his hands upon*
- e. **וַיִּשְׁבוּ שְׁלֹשׁ שָׁנִים אֵין מִלְחָמָה** ⁹ *and they remained three years*
(in the condition of) absence of war, i. e., without war.
לֹא תִרְאוּ אֶת פְּנֵי בְרָתִי אַחֲיֵכֶם אֲתָכֶם ¹⁰ *ye shall not see my face*
(in the condition of) the absence of your brother, i. e., except your
brother be with you.
וַיִּתְקַעַם בְּלֵב אָבִי עֹדֵנִי חַי ¹¹ *and he thrust them into the heart of*
Absalom while he was still alive.
וַיְהִי אַךְ יָצָא יַעֲקֹב וְעֵשָׂו בָּא ¹² *and it happened, Jacob*
having only just gone out, that Esau, his brother, came in.
וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְעֵלְטָה הָיָה ¹³ *and it happened, the sun having*
gone down, that there was darkness.
וְהָיָה אַתֶּם תִּמְרְדוּ הַיּוֹם וּמָחָר יִקְצָף ¹⁴ *and it shall be,*
seeing ye rebel to-day..., that to-morrow he will be wroth, etc.
3. a. **וַיְהִי הֵם מְרִיקִים שְׂקֵיהֶם וְהָנָה וְגו'** ¹⁵ *and it happened, as they*
were emptying their sacks, that behold, etc.
- b. **וְהָיָה מִצָּאתָ וְהִיא שְׁלַחָה** ¹⁶ *she was being brought forth, when she*
sent, etc.
וְהָיָה עִם בֵּית מִיכָה וְהִמָּה הִכִּירוּ וְגו' ¹⁷ *being by the house of*
Micah, they recognized the voice, etc.

¹ Gen. 44:12.

² Deut. 21:1.

³ Isa. 5:11.

⁴ Ps. 27:5.

⁵ Num. 16:27.

⁶ Judg. 1:7.

⁷ Gen. 12:8.

⁸ Jer. 30:6.

⁹ 1 Kgs. 22:1.

¹⁰ Gen. 43:3.

¹¹ 2 Sam. 18:14.

¹² Gen. 27:30.

¹³ Gen. 15:17.

¹⁴ Josh. 22:18.

¹⁵ Gen. 42:5.

¹⁶ Gen. 38:25.

¹⁷ Judg. 18:3.

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

a. With the verb in the *Perfect* (cf. 1. a above).

b. With the verb in the *Imperfect* (cf. 1. b above).

c. With the verb a *Participle*, to be taken as an accusative of state or condition.^b

d. With no verbal form, the clause being strictly nominal.

e. In expressions introduced by אֵין, בְּלִי, בְּלִתִּי, לֹא, etc.^c

3. Circumstantial clauses *preceding* the principal clause; here arise two cases:

a. Those in which the circumstantial clause, preceding the principal clause, is introduced and supported by the formula וְיָהִי or וְהָיָה (cf. §§ 24. 4; 25. 4).

b. Those in which there is no such introductory formula, the two clauses appearing to be coördinate.^d

REMARKS.

(a) Since אֵלֹא may not be used with a Participle, when this negative is to be employed, the finite form must be substituted.

(b) That this is really an accusative appears from the corresponding construction in Arabic.

(c) In common use these negatives have become equivalent to prepositions.

(d) In circumstantial clauses the subject generally stands first whether the predicate is a finite verbal form, a Participle, or a noun; exceptions occur (1) when וְהָיָה or some such emphatic word comes first, which regularly precedes the verb, e. g., Gen. 8:13; 9:7; 1 Sam. 25:14; (2) in the case of אֵלֹא, Ps. 44:18; (3) even in sentences without a verb, e. g., Ps. 60:3; Gen. 49:10; Isa. 6:6; Amos 7:7.

REFERENCES FOR STUDY.

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

2 Kgs. 5:18.....	1b.	Hab. 2:15.....	2d.
2 Kgs. 12:7b.....	3a.	Hag. 1:4.....	2d.
Isa. 1:5; 27:9; 60:11.....	2b.	Mal. 1:7.....	3b.
Isa. 27:16; 60:9.....	2d.	Ps. 7:3.....	2e.
Isa. 29:13.....	2a.	Ps. 7:3; 78:4.....	2c.
Isa. 47:1.....	2e.	Ps. 7:7; 57:4; 71:3.....	2a.
Isa. 49:21; 53:4.....	1a.	Ps. 35:8; 21:12; 62:5; 107:5.....	2b.
Isa. 57:19.....	2c.	Ps. 69:4.....	2c.
Jer. 2:27; 23:17; 41:6; 43:2.....	2c.	Ps. 78:30,31.....	3b.
Jer. 37:13.....	3a.	Job 3:18; 9:25.....	2a.
Hos. 7:11.....	2e.	Job 22:18.....	1a.
Joel 1:6.....	2e.	Job 24:22; 42:3.....	1c.
Mic. 7:1.....	2e.	Job 29:24; 34:31.....	2b.
Nah. 1:12.....	2b.	Ezra 10:6.....	2a.

46. RELATIVE SENTENCES.

1. a. **כל רמש אשר הוא חי**¹ *every creeping thing which is living.*
 b. **הנביא אשר שלחו**² *the prophet whom Y. hath sent.*
 c. **גוי אשר לא תשמע לשנו**³ *a nation whose language thou dost not understand.* [come.
יהוה אשר באת תחת כנפיו⁴ *Y. under whose wings thou hast*
אשר שכנתי שמי שם⁵ *where I fixed my name.*
אשר נשבו שם⁶ *whither they were carried away.*
אשר יצאו משם פלשתים⁷ *whence the Phil. have proceeded.*
 2. a. **המים אשר מתחת לרקיע**⁸ *the waters which (were) under the, etc.*
האנשים אשר הלכו אתי⁹ *the men who went with me.*
חסרך אשר ראית את עניי¹⁰ *the mercy of thee who hast looked on my affliction.*
 b. **האדם אשר יצר**¹¹ *the man whom he had formed.*
 c. **ער היום אשר בא**¹² *till the day that he come.*
במקום אשר דבר¹³ *in the place that he spoke.*
העברית אשר שם האחת שפרה¹⁴ *the Hebrew women of whom the name of one was Shiphra.*
 3. a. **וישלח אשר על הבית ואשר על העיר... אל יהוא**¹⁵ *and sent he who was over the house, and he who was over the city to Jehu.*
 b. **משח את אשר אמר**¹⁶ *anoint him whom I shall name.*

1 Gen. 9:3.

2 Jer. 28:9.

3 Deut. 28:49.

4 Ruth 2:12.

5 Jer. 7:12.

6 1 Kgs. 8:47.

7 Gen. 10:4.

8 Gen. 1:7.

9 Gen. 14:24.

10 Ps. 31:8.

11 Gen. 2:8.

12 2 Sam. 19:25.

13 Gen. 35:13.

14 Ex. 1:15.

15 2 Kgs. 10:5.

16 1 Sam. 16:3.

- c. **וַיֹּאמֶר לְאִשְׁרָא עַל בֵּיתוֹ**¹ *and he said to him who was over his house.*
וְעִם אִשְׁרָא תִּמְצָא לֹא יִחִיָּה² *with whomsoever thou shalt find. . . .*
he shall not live.

A relative clause may best be understood as the expansion of an adjective or participle. It is generally introduced by **אֲשֶׁר** (§ 13.), sometimes by **זֶה** or **זֶהוּ** (§ 13. 4. a)^{a,b}; yet in many cases no introductory particle is employed (see below). The principal usages of relative clauses may be classified as follows :

1. Relative sentences introduced by **אֲשֶׁר**, in which, since **אֲשֶׁר** is only a *particle* and not a *pronoun*, a special pronoun, pronominal suffix, or adverb, is employed to express the desired idea. The pronoun or pronominal suffix agrees with its antecedent in gender and number,^c and takes that particular case which the relative particle would have, if a noun.^d It may, therefore, be,

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

2. Relative sentences introduced by **אֲשֶׁר** in which, for the sake of brevity, the special pronoun, pronominal suffix, or adverb referred to above, has been omitted. This is seen in sentences in which

- a. The relative particle has the force of *subject*, and especially, where the predicate is a finite verb including the pronominal idea.
- b. The relative particle has the force of an *accusative*.
- c. The relative particle as an *adverbial accusative* follows a substantive having some general signification of time, place, manner.

3. Relative sentences in which the relative particle includes its antecedent and is equivalent to *he who, those who*, etc. The particle, therefore, has here two constructions. Aside from its connection with the relative clause which it introduces, it has a relation to the principal sentence on which this relative clause depends;^e thus it may be

- a. The *subject* of this principal sentence.
- b. The *object* often with a prefixed **אֵת**.
- c. The *genitive* after a preposition.^f

4. a. **הוּא אֵתֶנּוּ הוּא**³ *a nation that is lasting.*

לֹא לְאֵרֶץ⁴ *in a land which is not theirs.*

וְלֹא יָדְעוּ⁵ *a way they know not.*

¹ Gen. 43:16.

³ Jer. 5:15.

⁴ Gen. 15:13.

⁵ Isa. 42:16.

² Gen. 31:32.

- יורנו בדרך יבחר¹ *he teaches him in a way he should choose.*
- c. אִישׁ הָיָה בְּאֶרֶץ עֹוִן אִיּוֹב שְׁמוֹ² *a man lived in the land of Uz, whose name was Job.*
- הַדֶּרֶךְ יִלְכּוּ בָהּ³ *the way in which they must go.*
- d. תָּרַת עֲשָׂה⁴ *the gain that he made.* [ure.
- בְּמִן חֲפְצֵי בָם⁵ *the excellent ones in whom is my whole pleas-*
- e. יוֹם אִירָא⁶ *the day I fear;* עֵת נִשְׁבַּרְתָּ⁷ *the time thou wast broken.*
5. a. מִקּוֹם לֹא יָדַע אֵל⁸ *the place (of him) who knows not God.*
- שְׁלַח נָא בְיַד תִּשְׁלַח⁹ *send now by the hand (of him whom) thou wilt send.* [ask.
- נִדְרַשְׁתִּי לְלוֹא שְׂאֵלוֹ¹⁰ *I was inquired of by (those who) did not*
- כִּלְעָרִי אַחֲזָה אֶתְּהָ הָרְנִי¹¹ *what is beyond that which I see, teach thou me.*

4. Relative sentences without an introductory particle, especially when the antecedent is *indefinite*; this is found

a. When the relative, or the word to which the relative force is given, is a *subject*.

b. When the relative is the *object* of a verb.

c. When the relative is a *genitive*.

d. When the relative clause follows a noun in the *construct*; this is rare and poetical.

e. When the relative follows a noun, in the *construct*, which has some general signification of time, place, manner.

5. Relative sentences in which the relative particle, though including its antecedent and equivalent to *he who* (see 3 above), is omitted; this is, for the most part, poetical, though found rarely in late prose writers. The predicate generally stands first in the relative clause, and is thus brought into antithesis with the preceding sentence.

REMARKS.

(a) The pronouns *מִי who, מַה what* sometimes also have a relative force, e. g., Gen. 19:12; 1 Sam. 20:4; Isa. 50:8.

(b) On the use of the article in a relative sense with a Participle and, rarely, with a finite verb, see § 4. 3. f.

(c) For agreement also in person, where the antecedent is a pronoun, see Gen. 45:4; Num. 22:30; Isa. 41:8.

¹ Ps. 25:12.

⁴ Jer. 48:36.

⁷ Ezek. 27:34.

¹⁰ Isa. 65:1.

² Job 1:1.

⁵ Ps. 16:3.

⁸ Job 18:21.

¹¹ Job 34:32.

³ Ex. 18:20.

⁶ Ps. 56:4.

⁹ Ex. 4:13.

(d) This pronominal suffix is regularly separated from the relative by one or more words.

(e) Note the double construction seen, for example, in Gen. 38:10; 43:16; 49:1.

(f) Distinguish from this the use of *את אשר*, in the sense of *the fact that, how, etc.*, to subordinate as object an entire clause.

(g) Cf. the combinations *כאשר*, *כאשר*, *על אשר*, etc.

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

REFERENCES FOR STUDY.

Gen. 3:3; 4:11; 7:2; 14:20.....	2a.	Isa. 8:12.....	2c.
Gen. 5:29.....	1b.	Isa. 29:1.....	4c.
Gen. 7:23.....	3a.	Isa. 31:6.....	3c.
Gen. 9:3.....	1a.	Isa. 37:4.....	1b.
Gen. 13:3.....	1d.	Isa. 43:21.....	4d.
Gen. 19:29; 38:25.....	1c.	Isa. 55:2.....	5
Gen. 21:3,9; 26:32.....	2b.	Jer. 2:8,11.....	5
Gen. 39:20; 40:13.....	2c.	Jer. 15:4.....	3c.
Gen. 41:25.....	3b.	Jer. 44:3.....	1b.
Gen. 44:9.....	3c.	Hab. 1:6.....	4a.
Ex. 4:13.....	4d.	Ps. 4:8; 88:2; 90:15.....	4c.
Ex. 4:17.....	1c.	Ps. 7:5; 27:7.....	4b.
Ex. 4:21,28.....	2b.	Ps. 12:6; 32:2; 72:12.....	4c.
Ex. 12:13.....	1d.	Ps. 16:3.....	1a.
Lev. 4:24,33.....	2c.	Ps. 49:13.....	4a.
Lev. 18:11.....	4a.	Ps. 58:5; 65:5; 81:6.....	4d.
Num. 17:20.....	1c.	Prov. 6:16.....	4b.
Deut. 1:22.....	1c.	Prov. 8:32.....	5
Deut. 4:10.....	2c.	Job 6:17.....	4c.
Deut. 9:28; 11:10; 30:3.....	1d.	Job 19:16.....	5
Deut. 32:37.....	4c.	Job 38:19,24.....	4b.
1 Sam. 15:16.....	3b.	Lam. 1:14.....	5
1 Kgs. 11:14.....	4a.	Neh. 8:10.....	5
1 Kgs. 11:27.....	2c.		

47. SUBJECT, OBJECT AND ADVERBIAL CLAUSES.

1. a. *טוב אשר לא תדר*¹ *it is better that thou shouldst not vow.*
*טוב כי תהיה לנו*² *it is good that thou be to us, etc.*
 - b. *מי הגיד לך כי עירם אתה*³ *who told thee that thou wast naked?*
*ויאמר כי ישובו*⁴ *and he said that they should return.*
 - c. *וירא א' את האור כי טוב*⁵ *and God saw that the light was good.*
 - d. *מה אתם אמרים אעשה*⁶ *what do ye think I should do?*
2. a. *שאל את נפשו למות*⁷ *he asked that his soul should die. [through]*
*עבר ולא האמין ס' את י' עבר*⁸ *but Sihon trusted not Israel to pass*

¹ Eccl. 5:4.

³ Gen. 3:11.

⁵ Gen. 1:4.

⁷ 1 Kgs. 19:4.

² 2 Sam. 18:3.

⁴ Job 36:10.

⁶ 2 Sam. 21:4.

⁸ Judg. 11:20.

- b. *אינם יודעים לעשות רע*¹ *they do not know that they do evil.*
 c. *כאשר ירא... מעשות יומם*² *since he feared to do it by day.*
*כי ירא לשבת בצוער*³ *for he feared to dwell in Zoar.*

1. Dependent sentences are found,

- a. With the force of a *subject*, introduced by *אֲשֶׁר* or *כִּי*.
 b. With the force of an *object*, introduced by *כִּי*.
 c. With the logical subject, attracted by the verb of the principal sentence and treated as its object.
 d. With no introductory particle, the verb being directly attached to what precedes.

2. A more condensed method of expressing subject and object sentences is seen

- a. In the use of an accusative with an Infinitive (cf. the Latin), after verbs of *wishing, allowing, commanding*, etc.
 b. In the same usage, more particularly in later writers, after verbs of *hearing, seeing, knowing*, etc.
 c. In the use of *מִן* and rarely *לְ* with the Infinitive after verbs of *fearing*.

3. a. *אנכי שאל מאתך לא תראה את פני*⁴ *I ask of thee, saying, "Thou shalt not see my face."*

*ותאמרו לו כי מלך תשים עלינו*⁵ *and ye have said unto him, "Thou shalt set a king over us."*

*ויאמר שאול אל שמואל אשר שמעתי בקול*⁶ *and Saul said to Samuel, "I have obeyed the voice of Y."*

b. *שמעתי עליך לאמר תשמע חלום*⁷ *I have heard concerning thee, Thou hearest a dream, etc.*

*ירעו גוים אנוש המה*⁸ *let the nations know they are men.*

c. *אמר אל גר לאמר לדוד כי יעלה דוד וגו'*⁹ *he commanded Gad to say to David that David should go up, etc.*

*ויהוה חפץ רכאו החלי אם תשים אשם נפשו יראה זרע*¹⁰ *and Yahweh was pleased to bruise him, he put him to grief, (with the understanding that) if he himself should make an offering of guilt, he would see seed, he would prolong days, etc.*

d. *לדין עמו... יקרא*¹¹ *he cries... that he will judge his people.*

¹ Eccl. 4:17.

² Judg. 6:27.

³ Gen. 19:30.

⁴ 2 Sam. 3:13.

⁵ 1 Sam. 10:19.

⁶ 1 Sam. 15:20.

⁷ Gen. 41:15.

⁸ Ps. 9:21.

⁹ 1 Chron. 21:18.

¹⁰ Isa. 53:10,11.

¹¹ Ps. 50:4.

וַיִּקַּח לַעֲשׂוֹת עֲנָבִים¹ *and he expected that it would produce grapes.*
 וַיֹּאמְרוּ כָל הַקְּהָל לַעֲשׂוֹת כֵּן² *and the whole congregation said they would do so.*

3. Under object sentences belongs also what is called direct and indirect discourse. In reference to this it may be noted that

a. Direct discourse is introduced by לֵאמֹר, כִּי, or אֲשֶׁר, which are then equivalent to quotation marks; this is the earlier form and is much more common than the indirect, which, in most cases, would have been employed in English.

b. The gradual introduction of indirect discourse is seen in cases (like those cited above), in which it is only partly indirect.

c. That while in the older literature direct discourse prevails, in later writings it becomes customary to employ the Imperfect, with or without כִּי; and that in extended discourse of this kind the voluntative Imperfect is largely used.*

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

4. a. אֲשֶׁר לֹא תוּכַל לְהִרְפֹּא³ *so that thou canst not be healed.*

וְזָכַרְתָּ אֲנֹשׁ כִּי תִזְכָּר⁴ *what is man that thou rememberest him.*

b. (1) אֲשֶׁר יִדְעוּן⁵ *in order that they know.* [it holy.]

(2) וְזָכַרְתָּ אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ⁶ *remember the Sabbath day to keep*

(3) לְמַעַן יֵאֱמִינוּ⁷ *in order that they may believe.*

(4) כְּעֵבֹר תְּהִיָּה לִי לְעֵדָה⁸ *that they may be to me for a testimony.*

(5) לְעֵלּוֹת לְעַם יְגֹרְדוּ⁹ *when it comes up against the people to invade them.*

c. (1) אֲשֶׁר לֹא יִשְׁמְעוּ¹⁰ *in order that they may not understand.*

(2) אֲלֵא יִמְשְׁלוּ בִי¹¹ *that they may not rule over me.*

(3) וְזָרַע לְאָחִיו נָתַן לְבִלְתִּי¹² *so as not to give seed to his brother.*

(4) וַיִּמְאַסְךָ מִמְּלָךְ¹³ *and he hath rejected thee that thou mayest not be king.*

(5) וְעַתָּה פִּן יִשְׁלַח יָדוֹ¹⁴ *and now, lest he put forth his hand.*

5. a. כִּי תַעֲבֹר אֶת הָאֲדָמָה¹⁵ *when thou tillest the ground, etc.*

¹ Isa. 5:2.

² 1 Chron. 13:4.

³ Deut. 28:27.

⁴ Ps. 8:5.

⁵ Josh. 3:7.

⁶ Ex. 20:8.

⁷ Ex. 4:5.

⁸ Gen. 21:30.

⁹ Hab. 3:16.

¹⁰ Gen. 11:7.

¹¹ Ps. 19:14.

¹² Gen. 33:9.

¹³ 1 Sam. 15:23.

¹⁴ Gen. 3:22.

¹⁵ Gen. 4:12.

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

- כִּי הַחֲרַשְׁתִּי בְּלוּ עַצְמִי¹ *when I kept silent, my bones wasted.*
 b. וַיְהִי כַּאֲשֶׁר קָרַב² *and as soon as he came nigh.*
 c. וַיְהִי בְּמָלְכוֹ כִּשְׁבָתוֹ³ *and it came to pass, when he began to reign, as soon as he sat upon, etc.* [over.
 d. וַיֵּלִינוּ שָׁם טָרַם יַעֲבֹרוּ⁴ *and they lodged there before they passed*
 e. וְשִׁבִי אֶלְמָנָה עַד יִגְדֵּל⁵ *remain a widow until he be grown.*
 f. עַד אֲשֶׁר עָבְרָנוּ אֶת נַחַל⁶ *until we passed over the brook.*
 g. אַחֲרַי הִקְצוֹת אֶת הַבַּיִת⁷ *after he hath scraped the house.*
 h. מֵאִזָּנִי בָאתִי אֶל פַּרְעֹה⁸ *since I came unto Pharaoh.*
 i. מֵאִזָּנִי דִבַּרְתָּ אֶל עַבְדְּךָ⁹ *since thou didst speak unto thy servant.*
 j. וַיֵּיָחֵד מֵרַגְלֵי צִיָּוִן¹⁰ *and as often as they went out.*
 k. מֵאִזָּנִי אֲדַבֵּר¹¹ *as often as I speak.*

4. The more common methods of expressing *consequence* and *purpose* are the following :

- a. Clauses indicating *result* or *consequence*, with Imperfect introduced by the particles **כִּי** or **אֲשֶׁר** .
 b. Clauses indicating *purpose* or *intention*,
 (1) with an Imperfect following **אֲשֶׁר** ;
 (2) with an Infinitive following **לְ** ;
 (3) with an Imperfect following **לְמַעַן** ;
 (4) with an Imperfect following **בְּעֵבֹר** ;
 (5) with an Imperfect not accompanied by an introductory particle.
 c. Clause of *negative purpose*,
 (1) with an Imperfect following **אֲשֶׁר לֹא** ;
 (2) with an Imperfect following **אֶל** (or **בְּלֹא**) ;
 (3) with an Infinitive following **לְבַלְתִּי** ;
 (4) with an Infinitive or noun governed by **מִן** ;
 (5) with an Imperfect following **פֶּן** .

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

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

¹ Ps. 32:3.

² Ex. 32:19.

³ 1 Kgs. 16:11.

⁴ Josh. 3:1.

⁵ Gen. 38:11.

⁶ Deut. 2:14.

⁷ Lev. 14:43.

⁸ Ex. 5:23.

⁹ Ex. 4:10.

¹⁰ 1 Sam. 18:30.

¹¹ Jer. 20:8.

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

d. Clauses with Imperfect, rarely Perfect, following **טָרַם** or **בְּטָרַם** *before*.

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

f. Clauses with finite verb, or Infinitive, following **אַחֲרַי**, **אַחֲרַי** *after* (cf. **כֵּן אַחֲרַי**).

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

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

REFERENCES FOR STUDY.

Gen. 6:2.....	1c.	Isa. 28:19.....	5h.
Gen. 12:13.....	3b.	Isa. 38:15,16.....	3c.
Gen. 18:33; 27:40.....	5b.	Isa. 43:2.....	5a.
Gen. 24:15.....	5d.	Jer. 1:5.....	5d.
Gen. 24:41.....	5a.	Jer. 13:21; 15:15.....	2b.
Gen. 46:3.....	2c.	Jer. 18:7; 34:8,9.....	3d.
Ex. 2:2.....	1c.	Jer. 36:9.....	2a.
Ex. 9:14.....	4b.	Jer. 44:18.....	5g.
Ex. 12:34.....	5d.	Ezek. 40:1.....	5f.
Ex. 13:17.....	4c.	Hos. 5:15; 10:12.....	5e.
Lev. 9:6.....	1d.	Hos. 7:12.....	5b.
Lev. 14:43.....	5f.	Amos 7:4.....	3d.
Num. 20:21.....	2a.	Jonah 4:8.....	2a.
Deut. 4:40; 29:5.....	4b.	Zech. 8:20.....	1a.
Deut. 24:4.....	5f.	Ps. 8:4.....	5a.
Deut. 28:35,57.....	4a.	Ps. 9:15.....	4b.
Judg. 2:18.....	5a.	Ps. 55:7-9.....	3c.
Judg. 4:24.....	5e.	Ps. 76:8.....	5g.
1 Sam. 8:6.....	5b.	Ps. 104:27.....	3d.
2 Sam. 1:4.....	3a.	Ps. 119:58.....	3a.
2 Sam. 21:4.....	3b.	Job 6:11; 7:12; 15:14.....	4a.
1 Kgs. 5:17; 11:28.....	1c.	Job 16:4,5; 31:1-4.....	3c.
1 Kgs. 14:28.....	5h.	Job 16:8; 30:28.....	4b.
1 Kgs. 15:13.....	4c.	Lam. 1:10.....	1d.
2 Kgs. 2:9.....	5d.	Dan. 1:3-5.....	3d.
2 Kgs. 9:37.....	4a.	1 Chron. 15:16; 17:25; 21:18; 22:2.....	3d.
Isa. 22:14.....	5e.		

48. CONDITIONAL SENTENCES.

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

וּמַת אֲבִיו ²*and if he leaves his father, he will die.*

¹ Prov. 25:16.

² Gen. 44:22.

- b. **אם** אמצא חמשים צדיקים¹ *if I find fifty righteous.*
 c. **לו** חכמו ישבילו² *if they had been wise they would understand.*
 d. " **צ' הותיר וגו'** **לו**ל³ *except Y. of hosts had left to us.*
 e. **כי** תאמר בלבבך⁴ *if thou shalt say in thy heart.*
 f. **לא** ישוב כי אם הרוה⁵ *it does not return unless it has watered.*
 2. a. **את** שני בני תמית אם לא⁶ *my two sons thou shalt kill if I do not, etc.* [by me.
 כי תשוב.... **לא** דבר⁷ *if thou return, Y. hath not spoken*
 b. **אם** חטאתי ושמרתי⁸ *if I sin thou watchest me.*
 c. **אם** השמאל ואימינה⁹ *if thou goest to the left, then I will go to the right.*
 d. **כי** עתה שלחתי¹⁰ *for then thou hadst sent me away.*

1. The *protasis* of a conditional sentence may be introduced

a. Without an introductory conditional particle of any kind, in which case the conditional idea is indicated by the logical relation of the clause to that with which it may be connected (see below).

b. By the particle **אם**^a *if* (negative, **לא אם** *if not, unless*), less often **הנה**^b *if*, used with the Perfect, Imperfect, Participle,^c or Infinitive^d (with suffix).

c. By the particle **לו** *if*, implying that the statement made is one which is not true or cannot be fulfilled; it is used with the Perfect, Imperfect, Participle, and in elliptical expressions with the Imperative.

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

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

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

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

a. Without any introductory particle.

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

c. By Wāw Conjunctive, a rare usage.

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

¹ Gen. 18:26.

² Deut. 32:29.

³ Isa. 1:9.

⁴ Deut. 7:17.

⁵ Isa. 55:10.

⁶ Gen. 42:37.

⁷ 1 Kgs. 22:28.

⁸ Job 10:14.

⁹ Gen. 13:9.

¹⁰ Gen. 31:42.

3. **אֶת שְׁנֵי בְנֵי תַמִּית אִם לֹא אֲבִיאֲנֹו** ¹ *my two sons thou shalt kill if I do (shall) not bring him back.*
“אִם יִהְיֶה לְבֶן חַיִּל לֹא יִפֹּל וְגו’ ² *if he shall become a worthy man, there shall not fall, etc.*
 a. **“אִם אֲמַצָּא... חֲמִשִּׁים צְדִיקִים... וְנִשְׂאתִי וְגו’** ³ *if I shall find fifty righteous... then I shall pardon.*
 b. **לֹא אֶתֶּן (תִּתֶן) לְקַחְתִּי בַחֲזָקָה** ⁴ *and if thou wilt not give, I will take it by force.*
4. **אִם יִוָּכַל אִישׁ לְמַנּוֹת... זֶרַעַךְ יִמְנָה** ⁵ *if a man should be able to number... thy seed might be numbered.*
כִּי תַעֲלֶה בְּבַל הַשָּׁמַיִם... יָבֹאוּ שׂוֹדֵדִים לָהּ ⁶ *though Babylon should mount to heaven... spoilers would come to her.*
5. **אִם בָּא לְרַאות שׁוֹא יִדְבֵר** ⁷ *if he (at any time) hath come to visit me, he will speak falsehood.*
אִם שְׁנוֹתַי בָּרַק חֲרָבִי... אֲשִׁיב נֶקֶם ⁸ *if at any time I have whet my glittering sword... I will requite vengeance.*
 a. **אִם לֹא הֵבִיאָתִיו... וְחִטָּאתִי** ⁹ *if I have not brought him back, then I shall be guilty.*
 b. **יִבֶשׂ חֲצִיר... כִּי רוּחַ י’ נִשְׁבָּה בּוֹ** ¹⁰ *grass will wither if the breath of Y. hath blown upon it.*
6. **אִם הֵנִיא אֲבִיהָ... נִדְרֶיהָ... לֹא יִקּוּם** ¹¹ *if her father shall have disallowed her... her vows... shall not stand.*
 a. **אִם נִטְמָאָה וְתַמְעַל... וּבָאוּ** ¹² *if she shall have defiled herself, and been faithless, then they shall come.*
7. **לִלּוֹ הַחַיִּתִּם אוֹתָם לֹא הִרְגַתִּי אֶתְכֶם** ¹³ *if you had kept them alive, I should not have killed you.*
וְיִנּוּ כַסְדָּם הַיִּינוּ... לְנוּ הוֹתִיר לְנוּ ¹⁴ *except Y. of hosts had left us a very small remnant, we should have been as Sodom, etc. [stand this.*
 a. **לִלּוֹ חֲכָמוֹ יִשְׁכִּילוּ זֹאת** ¹⁵ *if they had been wise, they would understand*
אִם שָׁכַחְנוּ שֵׁם אֱלֹהֵינוּ... הֲלֹא א’ יַחְקֵר זֹאת ¹⁶ *if we had forgotten the name of our God... would not God find this out ?*

¹ Gen. 42:37.² 1 Kgs. 1:52.³ Gen. 18:26.⁴ 1 Sam. 2:16.⁵ Gen. 13:16.⁶ Jer. 51:53.⁷ Ps. 41:7.⁸ Deut. 32:41.⁹ Gen. 43:9.¹⁰ Isa. 40:7.¹¹ Num. 30:6.¹² Num. 5:27.¹³ Judg. 8:19.¹⁴ Isa. 1:9.¹⁵ Deut. 32:29.¹⁶ Ps. 44:21,22.

As regards the usage of tense in conditional sentences the principles given in §§ 16.-24. hold good. It is only necessary, therefore, to classify the more important forms.

3. In the *first* form, the protasis presents distinctly a future case (as, *if I (shall) find him*), and the apodosis denotes what *will be* the result (as, *I will inform him*). The *Imperfect* is employed in both.^{4,3,k} But in the apodosis there is found also

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b).

b. The Perfect of *certainty* which is equivalent to an Imperfect (§ 19. 1).

4. In the *second* form, the protasis presents a future case, but less distinctly (as, *if I should find him*); the apodosis denotes what *would* (or *might*) be the result. The Imperfect is employed in both.^{4,m,n}

5. In the *third* form, the protasis presents a future case, but one of an entirely uncertain and indefinite character, and regarded from the stand-point of the past (as, *if I shall have at any time found him*); the apodosis denotes what *will be* the result in case this contingency is realized. Here the Perfect is found in the protasis^o and the Imperfect in the apodosis; but in the apodosis there is also found

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b.).

b. The Perfect in the sense of the Future Perfect (§ 19. 3).

6. In the *fourth* form the protasis presents a case either strictly past, or past as viewed from a definite moment fixed in the context (as, *if I have in the past, or shall have at a particular time, found him*) the apodosis denotes what *will be* the result immediately or at the particular moment referred to. The Perfect^p (either present perfect, § 17. 2, or perfect of the immediate past, § 18. 1, or future perfect, § 19. 3) is used in the protasis, the Imperfect in the apodosis; but in the apodosis there is also found

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b.).

7. In the *fifth* form, the protasis presents a case which is supposed not to have been fulfilled (as, *if I had found him*); the apodosis denotes what *would have been* the result if the supposed case had been realized (as, *I should have informed him*). The Perfect is used in both members.^{2,r,s,t} But in the apodosis there is found

a. The *Imperfect* instead of the Perfect, when reference is made to the present (as, *I should now inform him*).

8. a. *ויעזב את אביו ומת*¹ *and (if) he leave his father, he will die.*
*וקם ויראה כל העם*² *and (if) all the people saw, they stood up.*
- b. *והביאה לי ואכלה*³ *and (if thou) bring it to me [and] I will eat.*
*ושמעו... אלי ואכלו טוב*⁴ *(if ye) hearken to me [and] (ye will) eat good.*
*ונקבה שכרך עלי ואתנה*⁵ *(if thou wilt) specify to me thy hire [and] I will give it.*
*ווארא ואין איש*⁶ *and (if) I looked, there was no man.*
- c. *והנך הולך מאתי והנך האריה*⁷ *behold, thou goest from me and a lion shall slay thee.* [avenged, etc.]
*כל הרג קין שבעתים יקם*⁸ *should any one kill Cain, he shall be*
9. a. *אם אקח מכל אשר לך*⁹ *(may he punish me) if I take of all that is thine = I will not take.*
*ואם לא כאשר דברתם... כן אעשה*¹⁰ *(God do so to me, and more also), if I do not do according to what ye have spoken = I will surely do it.*
- b. *ועתה אם תשא חטאתם ואם אין מחני*¹¹ *and now if thou wilt forgive their sin [it is well], but if not, blot me out.*
- c. *לא אשלחך כי אם ברכתני*¹² *I will not let thee go.... yes, if thou bless me, (then I will let thee go).*
- d. *לו הואלנו ונשב בעבר הירדן*¹³ *oh that we had been content and had remained beyond the Jordan.*

8. Certain classes of sentences, conditional in force, though not in form, may be grouped as follows:

a. Sentences containing two members, each of which has as its verb a Perfect with Wāw Consecutive (as, *and I used to find him, and inform him*, or *and I find him, and I inform him = and if I found him I should inform him*, or *and if I find him, I inform him*). This Perfect is a frequentative (§ 25. 1. a). The usage occurs in the sphere of past, present or future time.

b. Sentences containing two members, both of which have Imperatives; or one, an Imperative, the other a Jussive or Cohortative; or both, Jussives (as, *find him and inform him = if you find him, you shall*

¹ Gen. 44:22.

² Ex. 33:10.

³ Gen. 27:4.

⁴ Isa. 55:2.

⁵ Gen. 30:28.

⁶ Isa. 41:28.

⁷ 1 Kgs. 20:36.

⁸ Gen. 4:15.

⁹ Gen. 14:23.

¹⁰ Num. 14:28.

¹¹ Ex. 32:32.

¹² Gen. 32:27.

¹³ Josh. 7:7.

inform him, or find him and I will inform him, or let me find him and I will inform him).^u

c. Sentences with a participle (often preceded by הַהֲנִיחַ) in the protasis, an Imperfect, or Perfect with Wāw Consecutive in the apodosis.

9. In certain usages, one or the other member of the conditional is regularly omitted. This is seen in

a. In the expression of the oath, the apodosis, viz., *I lift my hand to God that he may punish me, or God do so to me and more also*, having been dropped. Here אֲנִי לֹא = *assuredly not*; אֲנִי לֵא = *assuredly*.

b. In the case of the first apodosis of two consecutive conditional sentences, this apodosis being easily supplied from the context.

c. In the case of the elliptical conjunction אִם כִּי = *yes, if*, the real apodosis having strictly to be supplied.^v

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

REMARKS.

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

(b) See Ex. 4:1; 8:22 and compare הַהֲנִיחַ, § 48. 8. c.

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

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

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

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

(g) To be distinguished from this are other usages of אֲנִי כִּי, viz., (1) *that if, because if, for if*, e. g., 1 Kgs. 20:6; Deut. 11:22, and (2) *but*, the אֲנִי having lost its force, Ps. 1:1; Josh. 17:3.

(h) Here belong cases in which the protasis has been omitted, e. g., Ex. 9:15; 1 Sam. 13:13; 2 Kgs. 13:19.

(i) The voluntative Imperfect or Imperative may be substituted for the ordinary Imperfect, e. g., 1 Sam. 20:21; 21:10; 2 Kgs. 2:10.

(j) The Participle (according to § 20. 2. (h)) may also be substituted for the Imperfect, e. g., Gen. 4:7; Lev. 21:9.

(k) For cases in which the Imperfect in apodosis refers to the past in the frequentative sense, see Gen. 31:8; Ex. 40:37.

(l) While the Greek uses in the first form the subjunctive, in the second the optative, and thus distinguishes them, the distinction in Hebrew can be seen only from the context.

(m) When both members are parallel in thought, the participle is translated *if*; when contrasted, it may be rendered by *though*.

(n) Here, too, the Participle may be substituted for the Imperfect.

(o) Notice that this Perfect is continued by a Perfect with Wāw Consecutive, not by an Imperfect with Wāw Consecutive, e. g., Gen. 43:9; Job 11:13,14.

(p) Notice that this Perfect is continued by an Imperfect with Wāw Consecutive, e. g., Judg. 9:16-19.

(q) By the omission of the apodosis there arises a common expression for a *wish* that has not been realized, e. g., Josh. 7:7; Isa. 48:18,19; 63:19.

(r) By the omission of the protasis and the use of הַתְּיָבִי arise such cases as 1 Sam. 13:13; Ex. 9:15, etc.

(s) Here the Greek likewise employs past tenses in both protasis and apodosis.

(t) Examine 2 Sam. 18:12; Ps. 81:14-17 and note the use of the Participle in the protasis and the Imperfect in the apodosis (as, *if I found him now, I would tell him*).

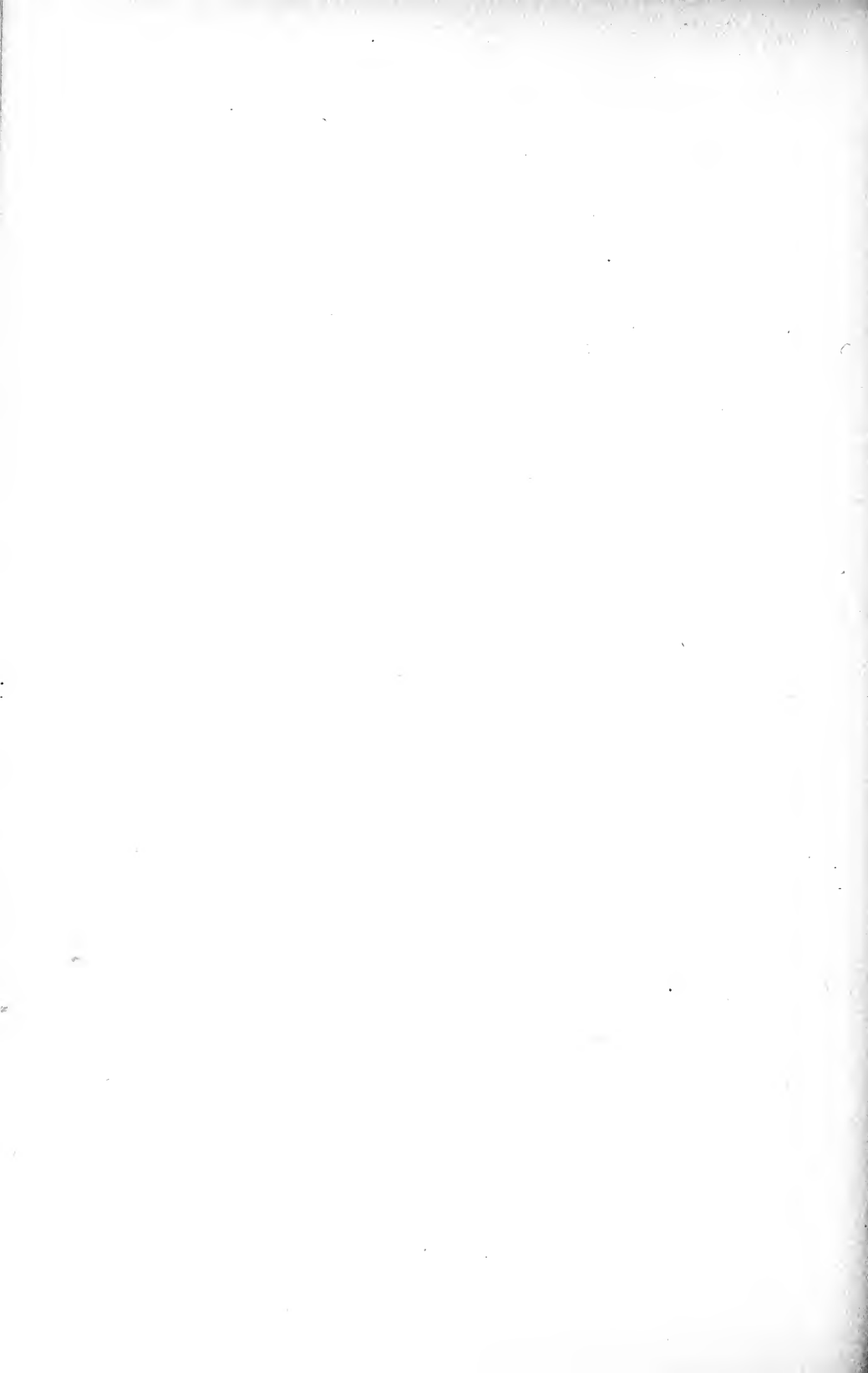
(u) Cf. § 23. 2. d., under which many of the cases here cited may also be classified, e. g., *do this and live* may be *do this that you may live*, or *if you do this, you will live*.

(v) Here belong also דִּן . . . דִּן, *if . . . if, whether . . . or*, cf. *ἐάν τε . . . ἐάν τε, sive . . . sive*.

REFERENCES FOR STUDY.

Gen. 24:8; 32:9.....	3a.	2 Sam. 17:9.....	8c.
Gen. 32:29.....	9c.	2 Sam. 18:12.....	1c.
Gen. 33:13.....	1a.	2 Sam. 18:13.....	7a.
Gen. 42:15.....	9a.	1 Kgs. 1:52.....	3
Gen. 42:18.....	8b.	1 Kgs. 8:30.....	8a.
Gen. 42:38.....	8a.	2 Kgs. 3:14.....	1d.
Gen. 43:9.....	1b.	2 Kgs. 5:13.....	7a.
Gen. 43:10.....	2d.	2 Kgs. 7:4.....	5a.
Gen. 46:33.....	1e.	2 Kgs. 7:2,19.....	8c.
Ex. 4:14.....	8a.	Isa. 1:15,18.....	4
Ex. 7:9.....	8b.	Isa. 6:13.....	1a.
Ex. 7:9.....	1e.	Isa. 8:9,10.....	8b.
Ex. 19:5.....	3a.	Isa. 22:14.....	9a.
Num. 10:17,18.....	8a.	Jer. 2:22.....	4
Num. 14:28.....	9a.	Jer. 18:4,8.....	8a.
Num. 15:24; 35:22-24.....	6a.	Jer. 33:25,26.....	6
Num. 32:23.....	3b.	Jer. 49:9b.....	5b.
Deut. 4:29a.....	8a.	Ezek. 33:9.....	6
Deut. 6:20,21.....	3a.	Hos. 12:12.....	3b.
Deut. 32:26.....	7	Amos 3:7.....	9c
Deut. 32:27.....	1d.	Amos 5:4,6.....	8b.
Deut. 32:41.....	5	Ps. 7:4,5.....	6
Josh. 14:9.....	9a.	Ps. 7:4,5.....	1b.
Judg. 5:8.....	9a.	Ps. 23:4; 27:3; 50:12.....	4
Judg. 6:18.....	8a.	Ps. 63:7; 94:18.....	5
Judg. 9:16-20.....	9b.	Ps. 73:15.....	7
Judg. 13:23.....	1c.	Ps. 75:3.....	3
1 Sam. 3:17.....	9a.	Ps. 119:15.....	8b.
1 Sam. 17:34,35.....	8a.	Prov. 3:9,10; 4:8; 20:13,25.....	8b.
1 Sam. 20:6.....	3a.	Prov. 6:22,31.....	1a.
1 Sam. 25:34.....	1d.	Prov. 25:21.....	5
1 Sam. 25:34.....	7	Job 7:4; 21:6.....	5a.
1 Sam. 26:19.....	6	Job 9:15,16.....	7a.
2 Sam. 2:27.....	2d.	Ruth 3:18.....	9c.
2 Sam. 3:35.....	9a.		
2 Sam. 15:33.....	5a.		

INDEXES



INDEX OF TOPICS.

[The references are to sections, unless otherwise indicated.]

<p>Accusative of limitation..... 6. 1. R. (a); 6. 2. R. (b)</p> <p>Accusative of specification.....33. 8. a-d.</p> <p>Accusative with an Infinitive in dependent sentences.....47. 2. a, b.</p> <p>Accusative with the passive, four cases of.....35.1-4.</p> <p>Adjectival Imperfect.....21. 4.</p> <p>Adjective in annexion with a following substantive.....9. 1.</p> <p>Adjective, the.....10.</p> <p>Adjective, treated as a substantive.....10. 1. a, b.</p> <p>Adjective used as a predicate.....10. 3.</p> <p>Adjective used in an attributive sense.....10. 2. a, b, c.</p> <p>Adjective, with the article prefixed..5. 2.</p> <p>Adjectives, comparison of, how expressed.....10. 4. a, b.</p> <p>Adjectives, used as neuter substantives.....2. 2. b. R. (c)</p> <p>Adjectives with a collective sense.....1. 2. R. (c)</p> <p>Adverb following רַשׁוּן.....13. 1.</p> <p>Adverb used as predicate.....37. 4. c.</p> <p>Adverb used as subject.....37. 1.</p> <p>Adverbial accusative as the predicate of a sentence.....37. 4. c.</p> <p>Adverbial accusative designating <i>time</i>.....33. 2.</p> <p>Adverbial accusative expressing designations of <i>extent, duration, amount</i>.....33. 3.</p> <p>Adverbial accusative expressing designations of <i>place</i>.....33. 1. a, b.</p> <p>Adverbial accusative expressing <i>limitation</i>.....33. 8. a-d.</p> <p>Adverbial accusative expressing <i>mode or manner</i>.....33. 5.</p> <p>Adverbial accusative expressing (rarely) the <i>instrument</i>.....33. 6.</p> <p>Adverbial accusative expressing <i>state or condition</i>.....33. 4.</p> <p>Adverbial accusative expressing the <i>effect or consequence</i> of the action of the verb.....33. 7.</p>	<p>Adverbial accusative of specification.....33. 8. a-d.</p> <p>Adverbial accusative remaining with the passive.....35. 3.</p> <p>Agreement, exceptions to the general principles of.....40. 4-7.</p> <p>Agreement of number and gender, general principles of.....40. 1-3.</p> <p>כִּן in optative expressions.....43. 3. b.</p> <p>כִּן as an interrogative particle..42. 4. a, b.</p> <p>Annexion.....8, 9.</p> <p>Annexion defined.....8.</p> <p>Annexion, inseparability of words in..9. 2.</p> <p>Annexion, periphrasis for by means of the preposition בְּ.....9. 5.</p> <p>Annexion, use of, to express the superlative idea.....9. 4.</p> <p>Annexion, varieties of.....8. 1-4.</p> <p>Antithesis, expressed by }.....44. 1. a.</p> <p>Apodosis of a conditional sentence, how introduced.....48. 2. a-d.</p> <p>Apposition and Annexion closely related.....6. 3. d. R. (c)</p> <p>Apposition, kinds of.....6. 1, 2, 3.</p> <p>Apposition, verbal.....36. 1-5.</p> <p>Article may, contrary to the general law, stand between words in annexion.....9. 2. a.</p> <p>Article not used with Infinitive Construct.....29. 1. R. (a)</p> <p>Article, omitted after כִּל.....5. 1. a. (2)</p> <p style="padding-left: 2em;">" in poetry.....5. 4.</p> <p>Article retaining its original demonstrative force.....12. 1. c.</p> <p>Article, the, classification of.....4. 3.</p> <p>Article, use of, with numerals..15. 7. a, b.</p> <p>רַשׁוּן, a particle, not a <i>pronoun</i>.....13.</p> <p>Asyndeton, cases of.....44. 4. a-d.</p> <p>לִן, employment of.....34. 1-11.</p> <p>Circumstantial clauses, three classes of.....45. 1-3.</p> <p>Cognate Accusative.....32. 1-4</p> <p>Cohortative Imperfect.....23.</p> <p>Cohortative, the, and the Arabic <i>energetic</i>.....23. R. (d)</p>
---	--

- Cohortative, the, expressing a *wish* or *request*..... 23. 2. c.
- Cohortative, the, indicating self-excitement..... 23. 2. b.
- Cohortative, the, in subordinate *final* sentences..... 23. 2. d.
- Cohortative, the, marking a strong determination to do a given thing..... 23. 2. a.
- Collective Nouns, classification of..... 1. 1-4.
- Comparison of Adjectives, how expressed..... 10. 4. a, b.
- Conditional Perfect..... 19. 4.
- Conditional sentence, introduction of the *apodosis* of a..... 48. 2. a-d.
- Conditional sentence, introduction of the *protasis* of a..... 48. 1. a-f.
- Conditional sentence, usage of tense in..... 48. 3-7.
- Conditional sentences with one member omitted..... 48. 9. a-d.
- Conjunction employed in connecting circumstantial clauses with the principal clause..... 45. 1.
- Conjunction, omission of, before circumstantial clauses..... 45. 2.
- Conjunction, the Copulative, demonstrative use of..... 44. 2. a-c.
- Conjunction, the Copulative, omission of..... 44. 4. a-d.
- Construct definite *by position*..... 9. 3. b.
- Construct incomplete, and in itself *indefinite*..... 9. 3.
- Copulative sentences..... 44.
- Demonstrative pronoun..... 12.
- Demonstrative pronouns, antithetic use of..... 12. 1. g.
- Demonstrative pronoun in attributive position..... 12. 1. a.
- Demonstrative pronoun, omission of..... 12. 1. f.
- Dependent sentences without introductory particle..... 47. 1. d.
- Dependent sentences with the force of an *object*..... 47. 1. b.
- Dependent sentences with the force of a *subject*..... 47. 1. a.
- Determination of nouns..... 4. 5.
- Direct discourse, how introduced..... 47. 3. a.
- Direct discourse, occurrence of..... 47. 3. c. d.
- Direct questions introduced by ׀ or ׀׀..... 12. 2. d.
- Distributives, how expressed..... 15. 9. a.
- Dual, the, use of..... 3. 5. a-c.
- Emphasis, how expressed..... 39. 1-7.
- Enclitic use of ׀׀..... 12. 1. c. R. (c)
- Exclamatory sentences..... 43. 1, 2.
- Feminines in ׀׀..... 2. 1. a.
- Feminine nouns, three classes of..... 2. 2.
- Fractions, how expressed..... 15. 9. c.
- Frequentative Imperfect—its origin..... 20. 2. R. (f)
- Frequentative Imperfect, used to express repeated acts, etc..... 20. 2.
- Future Imperfect, corresponding to future tense..... 22. 1.
- Future Perfect, what it denotes..... 19. 3.
- Gender of nouns..... 2.
- Government of the Participle..... 27. 1. a, b.
- ׀, as an interrogative particle..... 42. 2. a-d.
- ׀, omission of, for euphonic reasons..... 42. 2. R. (b)
- ׀׀, employed as an interrogative particle..... 42. 3.
- ׀׀, use of, in oaths..... 43. 2. b.
- He locative..... 9. 2. a.
- Historical Perfect..... 17. 1.
- Imperative Imperfect..... 22. 3. a-d.
- Imperative, the, in poetry in place of the Imperfect..... 23. 1. R. (f)
- Imperfect, adjectival..... 21. 4.
- Imperfect as an *indicative*..... 23.
- Imperfect, cohortative..... 23.
- Imperfect, definite frequentative..... 21. 2.
- Imperfect expressing general truths..... 18. 3. R. (e); 21. 3. R. (b)
- Imperfect, frequentative, its origin..... 20. 2. R. (f)
- Imperfect, future..... 22. 1.
- Imperfect, how it differs in usage from the participle..... 20. 2. R. (h)
- Imperfect, imperative..... 22. 3. a-d.
- Imperfect, incipient..... 21. 1.
- Imperfect, incipient, in a series of perfects for the sake of vividness..... 21. 1. R. (a)
- Imperfect, incipient, usage of..... 20. 1. a, b.
- Imperfect in circumstantial clauses..... 20. 1. a. R. (d)
- Imperfect in clauses expressing *time*..... 47. 5. a, b, d, e.
- Imperfect in clauses indicating *purpose* or *intention*..... 47. 4. b.
- Imperfect in clauses indicating *result* or *consequence*..... 47. 4. a.
- Imperfect in clauses of *negative purpose*..... 47. 4. c.
- Imperfect, indefinite frequentative..... 21. 3.
- Imperfect inserted in a series of perfects..... 20. 1. a. R. (c)
- Imperfect instead of the participle in descriptions..... 20. 1. a. R. (d)
- Imperfect, jussive..... 23.
- Imperfect, potential, denoting *permission* and *concession*..... 22. 2. b.
- Imperfect, potential, denoting *possibility* and *capability*..... 22. 2. a.
- Imperfect, subjunctive, in certain forms of conditional sentences..... 22. 4. b.
- Imperfect subjunctive in expressions of *indefiniteness* and *uncertainty*..... 22. 4. a.
- Imperfect, subjunctive, in final sentences after conjunctions..... 22. 4. c.

Imperfect, used of future events.....22.	Infinitive Absolute as a substitute for the Imperative.....28. 5. c.
Imperfect, used of past events.....20.	Infinitive Absolute as a substitute for the Imperfect.....28. 5. b.
Imperfect, used of present events.....21.	Infinitive Absolute as a substitute for the Perfect.....28. 5. a.
Imperfect with Wāw Conjunctive, .....26. 2. a-c.	Infinitive Absolute as cognate or absolute accusative; various cases of.....28. 3. a-d.
Imperfect with Wāw Consecutive.....24.	Infinitive Absolute as the object of a finite verb.....28. 2. a.
Imperfect with Wāw Consecutive marking the <i>apodosis</i>.....24. 2. g.	Infinitive Absolute frequently in Qāl when the finite verb is of a different stem.....28. 3. R. (d)
Imperfect with Wāw Consecutive marking the relation of <i>accessory circumstance</i>.....24. 2. d.	Infinitive Absolute governing a noun in the accusative.....28. 1.
Imperfect with Wāw Consecutive marking the relation of <i>amplification</i>.....24. 2. e.	Infinitive Absolute, use of, to continue the verbal idea introduced by an Imperfect.....28. 4. b.
Imperfect with Wāw Consecutive marking the relation of <i>chronological sequence</i>.....24. 2. a.	Infinitive Construct as a noun in the accusative.....29. 1. d.
Imperfect with Wāw Consecutive marking the relation of <i>consequence</i>.....24. 2. b.	Infinitive Construct as a noun in the genitive.....29. 1. b, c.
Imperfect with Wāw Consecutive marking the relation of <i>contrast</i>.....24. 2. c.	Infinitive Construct as a noun in the nominative.....29. 1. a.
Imperfect with Wāw Consecutive marking the relation of <i>explanation</i>.....24. 2. f.	Infinitive Construct followed by subject and object.....29. 2. c.
Imperfect with Wāw Consecutive, used to continue a sentence introduced by an infinitive or a participle.....24. 5.	Infinitive Construct followed by a subject, two cases.....29. 2. b.
Imperfect with Wāw Consecutive, used to describe events or conditions belonging to the past, present or future.....24. 1. a-c.	Infinitive Construct followed by direct object.....29. 2. a.
Incipient Imperfect, giving force and vividness to an action.....21. 1.	Infinitive Construct followed by the Perfect or Imperfect with Wāw Consecutive.....29. 5. b.
Incipient Imperfect in a series of perfects for the sake of vividness.....21. 1. R. (a)	Infinitive Construct used to continue a sentence introduced by an Imperfect or Participle.....29. 5. a.
Incipient Imperfect representing an action as <i>beginning</i> or <i>in movement</i>.....20.1.	Infinitive Construct with לְבִלְתִּי}.....29. 6.
Incipient Imperfect, usage of...20. 1. a. b.	Infinitive Construct with לְ , force of the construction.....29. 3. a-e.
Indefinite frequentative Imperfect, distinguished from the perfect of experience.....21. 3. R. (b); cf. 18. 3.	Infinitive Construct with לְ when Infinitive alone would have answered; three cases.....29. 4. a-c.
Indefinite frequentative Imperfect, used of truths universally admitted.....21. 3.	Infinitive in clauses expressing <i>time</i>.....47. 5. c, f, g, h.
Indefinite Past, perfect of.....17. 3.	Infinitive in clauses indicating <i>purpose</i> or <i>intention</i>.....47. 4. b.
Indefinite pronouns, variously expressed.....14. 2. a-f.	Infinitive in clauses of <i>negative purpose</i>.....47. 4. c.
Indefiniteness expressed by חֲדָא}.....5. 3.	Infinitive in dependent sentences.47.2.a-c.
Indirect questions introduced by מָה or מַה}.....12. 2. d.	Infinitive, the, never receives the article, exception.....4.1. b. R. (c)
Infinitive Absolute after a Perfect, or an Imperfect with Wāw Cons.28. 4. a.	Interrogative Adverbs, partial list of.....42. 6. a-e.
Infinitive Absolute as an adverbial accusative.....28. 2. b.	Interrogative force, without interrogative particle.....42. 1.
Infinitive Absolute as a substitute for the cohortative.....28. 5. d.	Interrogative pronouns used with a relative force.....46. R. (a)
	Jussive Imperfect.....23
	Jussive, the, and the Arabic Jussive.....23. R. (c)

- Jussive, the, a voluntative Imperfect. 23.
- Jussive, the, expressing a *positive command*..... 23. 1. a.
- Jussive, the, expressing *benediction, imprecation, threatening*..... 23. 1. d.
- Jussive, the, expressing *conditional or final ideas*..... 23. 1. e.
- Jussive, the, expressing *entreaty*..... 23. 1. c.
- Jussive, the, expressing *permission*. 23. 1. b.
- Jussive, the, in poetry in place of the Imperfect..... 23. 1. R. (f)
- Jussive, the, is used only of the *second and third persons*..... 23. 1.
- כָּל, peculiarities of..... 8. 2. b. R. (b)
- לְ, force of, with Infinitive Construct..... 23. 3. a-e.
- לְ in optative expressions..... 43. 3. a.
- Masculine nouns, two classes of..... 2. 1.
- Masculines in מִן..... 2. 1. a.
- כִּה as an indefinite pronoun..... 12. 2. e.
- כִּה may stand in any case..... 12. 2. c.
- כִּי and כִּה, difference between. 42. 5. a. b.
- כִּי as an indefinite pronoun..... 12. 2. e.
- כִּי in optative expressions..... 43. 3. c.
- Negative combined with כֹּל or שׁוֹמֵר to express *nothing, no one*..... 41. 7.
- Negative, more than one employed at times for emphasis..... 41. 6.
- Negative, omission of, in the case of two successive negative sentences..... 41. 8.
- Negative, the, with the Participle..... 41. 3.
- Negatives commonly used..... 41. 1.
- Negatives—difference between אֵין and אֵין..... 41. 1. a, b.
- Negatives employed with the Imperfect and Jussive in prohibition..... 23. 1. a. R. (g)
- Negatives, position of..... 41. 1. c.
- Negatives used with Nouns..... 41. 5. a-c.
- Negatives used with the Infinitive..... 41. 4. a-d.
- Negatives used with the Perfect and Imperfect..... 41. 2. a-f.
- Neuter, the..... 2. 3.
- Nominative Absolute, cases of..... 7. 1-7.
- Noun, as the predicate of a sentence..... 37. 4. b.
- Nouns, apposition of..... 6.
- Nouns (called epicene) distinguished as masculine or feminine only by construction..... 2. 2. a. (3)
- Nouns, collective, classification of..... 1. 1-4.
- Nouns construed as feminine..... 2. 2. c.
- Nouns definite by position or construction..... 4. 2.
- Nouns definite in themselves..... 4. 1.
- Nouns, determination of..... 4 and 5.
- Nouns expressing weights and measures, omission of..... 15. 2. c. R. (e)
- Nouns, feminine, three classes of..... 2. 2.
- Nouns, gender of..... 2.
- Nouns made determinate by prefixing the article..... 4. 3.
- Nouns, masculine, two classes of..... 2. 1.
- Nouns referring to female beings, feminine..... 2. 2. a.
- Noun, the, used collectively..... 1.
- Noun with a pronominal suffix, to be regarded as in *annexion* with that suffix..... 8. R. (b)
- Number..... 3.
- Numeral Adverbs how expressed..... 15. 9. b.
- Numerals and the article..... 15. 7. a, b.
- Numerals, various constructions of..... 15. 1-9.
- Omission of one of the members of a conditional sentence..... 43. 9. a-d.
- Optative sentences..... 43. 3.
- Order of words in a sentence..... 38. 1, 2.
- Ordinals, construction of..... 15. 8. a-c.
- Participle as a noun followed by another noun in the *genitive*..... 27. 1. a.
- Participle as a *verb* governing the following noun as an accusative..... 27. 1. b.
- Participle as a verb governing the following noun by means of prepositions..... 27. 1. b.
- Participle followed by a Perfect or Imperfect..... 27. 5. b.
- Participle followed by a Perfect or Imperfect with Wāw Consecutive..... 27. 5. c.
- Participle followed by לְ rather than by an accusative..... 27. 1. b. R. (d)
- Participle following an Imperfect..... 27. 5. a.
- Participle, government of..... 27. 1. a, b.
- Participle, how it differs in usage from the Imperfect..... 20. 2. R. (h)
- Participle in *annexion* with a following substantive..... 9. 1.
- Participle instead of the Imperfect, to mark a fact liable to recur..... 27. 3. a.
- Participle in union with finite verbal forms..... 27. 5. a-c.
- Participle is, at times, followed by its subject when the verbal idea is to be emphasized..... 27. 4. a.
- Participle preceded by הִנֵּה..... 27. 2. c. R. (k)
- Participle preceded by its subject..... 27. 4. a.
- Participle, the passive, equivalent to the Latin participle in *dus*..... 27. 3. b.
- Participle, the tense of..... 27. 2. a-c.
- Participle, use of, with the article..... 4. 3. f.
- Participle with a finite verb, a rare use in the earlier books..... 27. 2. a. R. (g)
- Participle with subject omitted..... 27. 4. b.
- Participle in optative expressions..... 43. 3. a-c.
- Perfect, conditional, used in certain forms of conditional sentences..... 19. 4.

- Perfect, future, what it denotes....19. 3.
 Perfect, historical, employed in simple narration.....17. 1.
 Perfect in clauses of *time*. 47. 5. a, b, d, e.
 Perfect, indefinite.....17. 3.
 Perfect inserted in a series of Imperfects for variety or emphasis..19. 2. b.
 Perfect of certainty.....19. 1.
 Perfect of experience.....18. 3.
 Perfect of the immediate past.....18. 1.
 Perfect, Plu-, what it denotes.....17. 4.
 Perfect, precativè, used to express a wish.....19. 4. R. (c)
 Perfect, present.....17. 2.
 Perfect, prophetic, an extension of the Perfect of certainty.....19. 2.
 Perfect, prophetic, cases of.....19. 2. a-c.
 Perfect, stative, to express a physical or mental state.....18. 2.
 Perfect tense.....16. 1.
 Perfect tense, used of past events.....17.
 Perfect, used in interrogation.19. 4. R. (d)
 Perfect, used of future events.....19.
 Perfect, used of present events.....18.
 Perfect with Wāw Conjunctive instead of the Imperfect with Wāw Consecutive.....23. 1. a-c.
 Perfect with Wāw Consecutive.....25.
 Perfect with Wāw Consecutive, used to continue a sentence introduced by an infinitive or participle.....25. 5.
 Perfect with Wāw Consecutive, used to describe events or conditions belonging to the past.....25. 1. a.
 Perfect with Wāw Consecutive, used to describe events or conditions belonging to the present.....25. 1. b.
 Perfect with Wāw Consecutive, used to describe future events.....25. 1. c.
 Perfect with Wāw Consecutive *without a preceding Imperfect* (or equivalent) to introduce it.....25. 2. a-d.
 Personal Pronoun and Suffixes.....11.
 Personal Pronoun, employment of, aside from its ordinary use..11. 1. a-d.
 Personification, in poetry, of nations, countries and cities, as female beings.....2. 2. c. R. (h)
 Pluperfect, what it denotes.....17. 4.
 Plural form, the, of certain nouns conveying a different shade of meaning from the singular.....3. 3.
 Plural idea, the, how indicated...3.1. a-c.
 Pluralizing, the, of compound ideas, how accomplished.....3. 4.
 Plurals, anomalous.....3. 5. c.
 Plural termination in the designation of ideas which in other languages employ the singular.....3. 2. a-c.
 Potential Imperfect, cases under the— some are to be regarded as Indicatives.....22. 2. b. R. (b)
 Potential Imperfect, denoting *permission* and *concession*.....22. 2. b.
 Potential Imperfect denoting *possibility* and *capability*.....22. 2. a.
 Precative Perfect, used to express a wish.....19. 4. R. (c)
 Predicate, agreement of, when the subject is a nominative in the construct relation with a genitive.40. 5. a-c.
 Predicate of the sentence may be an adjective.....37. 4. a.
 Predicate of the sentence may be a noun.....37. 4. b.
 Predicate of the sentence may be a prepositional phrase, adverbial accusative, or adverb.....37. 4. c.
 Predicate, when followed by the subject, may agree with it in gender and number.....40. 2. a.
 Predicate, when followed by the subject, may assume the *primary form*.....40. 2. b.
 Predicate, when preceded by the subject, agrees with it in gender and number.....40. 1.
 Predicate, when the subject is *dual*, generally stands in the plural....40. 3.
 Prepositional phrase, a, as the predicate of a sentence.....37. 4. c.
 Prepositional phrase serving as the subject of a sentence.....37. 1.
 Prepositions prefixed to the second of two nouns in annexion.....9. 2. b.
 Present Perfect, what it denotes....17. 2.
 Pronominal Suffix, following ٲ receives from it a relative meaning. 13. 1.
 Pronominal Suffixes (joined to particles) serving as the subject of a sentence.. ..37. 1.
 Pronominal Suffixes substituted for the personal pronouns in all oblique cases.....11. 2. a-d.
 Pronoun, Demonstrative and Interrogative.....12.
 Pronoun, Demonstrative, connected attributively with a definite noun, has the article prefixed.....5. 2.
 Pronoun, Interrogative, with a relative force.....46. R. (a)
 Pronoun, Personal, employment of.11. 1. a-d.
 Proper Names seldom found in annexion; apparent exceptions.8. 1. a. R. (c)
 Prophetic Perfect, an extension of the Perfect of certainty.....19. 2.
 Prophetic Perfect, different cases of.19. 2. a-c.
 Protasis of a conditional sentence, introduction of.....48. 1. a-f.
 Relative Clause, how introduced.....46.

- Relative Clause, the expansion of an adjective or participle.....46.
- Relative force of the interrogative pronouns.....46. R. (a)
- Relative idea expressed by the article with a participle.....13. 4. b.
- Relative idea expressed by the demonstrative **הַ**.....13. 4. a.
- Relative particle, omission of.....13. 3.
- Relative Pronoun.....13.
- Reflexive Pronoun expressed by one of three constructions.14. 1. a-c.
- Relative sentences, five classes of..46. 1-5.
- Relative sentences introduced by **אֲשֶׁר** followed by a special pronoun, pronominal suffix or adverb....46. 1. a-d.
- Relative sentences introduced by **אֲשֶׁר** not followed by a special pronoun, pronominal suffix or adverb.46. 2. a-c.
- Relative sentences with antecedent included in the relative particle.....46. 3. a-c.
- Relative sentences without an introductory particle.....46. 4 and 5.
- Sentence, a, sometimes interrogative, though lacking an interrogative particle.....42. 1.
- Sentence, conditional, introduction of the *apodosis* of a.....48. 2. a-d.
- Sentence, conditional, introduction of the *protasis* of.....48. 1. a-f.
- Sentence, construction of, when the subject is *impersonal*.....37. 3. a, b.
- Sentence, constructions of, when the subject is *indefinite*.....37. 2. a-d.
- Sentence, order of words in a.....38. 1. 2.
- Sentences, Circumstantial.....45.
- Sentences, Conditional in force but not in form, classification of.48. 8. a-c.
- Sentences, Conditional, usage of tense in.....48. 3-7.
- Sentences, Conditional, with one member omitted.....48. 9. a-d.
- Sentences, Copulative.....44.
- Sentences, Dependent, without introductory particle.....47. 1. d.
- Sentences, Dependent, with the force of an *object*.....47. 1. b.
- Sentences, Dependent, with the force of a *subject*.....47. 1. a.
- Sentences, Exclamatory.....43. 1. 2.
- Sentences, Optative.....43. 3.
- Sentences, Relative, five classes of.46. 1-5.
- Sentences, Relative, introduced by **אֲשֶׁר**.....46. 1 and 2.
- Sentences, Relative, with antecedent included in the relative particle.....46. 3. a-c.
- Sentences, Relative, without an introductory particle.....46. 4, 5.
- Sentence, variation from the usual order of words in a.....38. 3. a-d.
- Stative Perfect, to express a physical or mental state.....18. 2.
- Subject and predicate united in one of four ways.....37. 5. a-d.
- Subject, impersonal—construction of the sentence.....37. 3. a, b.
- Subject indefinite—possible constructions of the sentence.....37. 2. a-d.
- Subject of the participle, omission of.....27. 4. b.
- Subject of the participle, order of.27. 4. a.
- Subjunctive Imperfect in certain forms of conditional sentences.....22. 4. b.
- Subjunctive Imperfect in expressions of *indefiniteness* and *uncertainty*.....22. 4. a.
- Subjunctive Imperfect in final sentences after conjunctions.....22. 4. c.
- Tense has in itself no indication of the *order* of time.....16. R. (1)
- Tense in conditional sentences...48. 3-7.
- Tense of the Participle.....27. 2. a-c.
- Tenses in general.....16.
- Tenses, peculiarities of.....16. 1, 2.
- Tenses, the distinction indicated by, not necessarily a real one.....16. R. (6)
- Terms for the second person..11. 1. R. (c)
- Union of subject and predicate.37. 5. a-d.
- Use of **וְ** with suffix to express a reflexive idea.....8. 2. c. R. (d)
- Use of the article after **כִּל**.....5. 1. a.
- Use of the article with the second part of a compound word.....5. 1. b.
- Verbal apposition and subordination, various constructions of.....36. 1-5.
- Verbs denoting *fullness* or *want* govern the accusative.....30. 2.
- Verbs denoting *to clothe* and *unclothe* govern the accusative.....30. 3.
- Verbs denoting *to go*, or *come*, *to dwell*, govern the accusative.....30. 4.
- Verbs (many), originally construed with prepositions, coming later to be taken transitively.....30. 1. R. (a)
- Verbs of fullness and clothing taking in the passive an accusative.....35. 4.
- Verbs originally intransitive coming to be regarded as transitive.....30. 5.
- Verbs resuming their original transitive force...30. 5.
- Verbs with two accusatives in the active govern one in the passive.....31. R. (b)
- Verbs with two accusatives, seven classes.....31. 1-7.
- Words never having the article.....4. 1. b. R. (d)
- Words (two or more) joined by "and" cannot stand in annexion with a single genitive.....9. 2. c.

INDEX OF TEXTS.

[The references are to sections, unless otherwise indicated.]

<p>Gen. 1:1..... 4. 3. e. " 1:1..... 17. 1. " 1:1..... 30. 1. " 1:1..... 38. 1. a. " 1:1..... 38. 2. a. " 1:2..... 3. 1. a. " 1:2..... 6. 1. e. R. (d) " 1:2..... 10. 3. R. (e) " 1:2..... 40. 1. " 1:3..... 9. 2. a. " 1:3..... 23. 1. a. " 1:4..... 34. 1. " 1:4..... 47. 1. c. " 1:5..... 24. 3. a. " 1:7..... 46. 2. a. " 1:9..... 26. 2. b. " 1:10..... 44. 1. a. " 1:11..... 1. 2. " 1:12..... 6. 1. d. " 1:14..... 3. 1. a. " 1:14..... 25. 1. c. " 1:14..... 44. 1. R. (b) " 1:16..... 2. 1. a. " 1:16..... 5. 2. " 1:16..... 8. 2. a. " 1:16..... 10. 2. " 1:16..... 15. 2. a. " 1:20..... 9. 3. b. " 1:22..... 23. 1. a. R. (f) " 1:22..... 29. 3. e. " 1:22..... 38. 2. c. " 1:25..... 1. 2. " 1:26..... 3. 2. c. R. (e) " 1:27..... 9. 3. b. " 1:27..... 11. 2. a. " 1:27..... 24. 3. a. " 1:29..... 8. 2. b. " 1:29..... 32. 1. " 2:2..... 5. 2. " 2:2..... 17. 4. " 2:3..... 29. 3. e. " 2:4..... 29. 1. b. " 2:4..... 29. 2. c. " 2:5..... 20. 1. b. " 2:5..... 29. 3. d. " 2:5..... 41. 2. a. " 2:6..... 25. 1. a.</p>	<p>Gen. 2:7..... 31. 6. " 2:8..... 13. 1. R. (a) " 2:8..... 46. 2. b. " 2:9..... 29. 1. R. (a) " 2:9..... 4. 1. b. R. (c) " 2:9..... 1. 2. " 2:11..... 4. 3. d. " 2:11..... 4. 3. f. " 2:11..... 13. 1. " 2:12..... 11. 1. c. " 2:13..... 27. 1. b. " 2:16..... 16. 2. c. " 2:16..... 22. 2. b. " 2:17..... 2. 3. a. " 2:17..... 44. 1. a. " 2:18..... 29. 1. a. " 2:19..... 11. 1. d. " 2:19..... 11. 2. a. R. (f) " 2:19..... 34. 1. R. (d) " 2:23..... 12. 1. c. " 2:24..... 25. 1. b. " 2:24..... 34. 1. " 2:25..... 8. 2. a. " 3:1..... 37. 5. c. " 3:3..... 11. 2. c. " 3:4..... 23. 3. R. (b) " 3:4..... 38. 1. a. " 3:5..... 25. 2. d. " 3:5..... 27. 1. a. " 3:5..... 39. 2. b. " 3:7..... 40. 2. a. " 3:8..... 14. 1. a. " 3:10..... 14. 1. a. " 3:10..... 24. 2. b. " 3:11..... 41. 4. a. " 3:11..... 29. 6. " 3:11..... 47. 1. b. " 3:13..... 2. 3. a. " 3:14..... 22. 3. a. " 3:15..... 33. 8. c. " 3:16..... 16. 1. a. " 3:16..... 44. 1. R. (b) " 3:20..... 14. 2. a. " 3:22..... 25. 1. c. " 3:22..... 25. 1. c. R. (f) " 3:22..... 22. 4. c. " 3:22..... 47. 4. c.</p>	<p>Gen. 3:24..... 44. 1. R. (a) " 4:1..... 1. 2. " 4:1..... 34. 1. " 4:2..... 9. 1. a. " 4:2..... 27. 1. a. " 4:2..... 29. 4. a. " 4:3..... 24. 4. " 4:6..... 17. 2. " 4:7..... 4. 3. b. " 4:7..... 22. 3. b. " 4:7..... 40. 1. R. (a) " 4:7..... 42. 3. " 4:7..... 48. 3. R. (j) " 4:8..... 24. 2. a. " 4:9..... 18. 2. " 4:9..... 42. 2. c. " 4:10..... 27. 2. b. " 4:10..... 40. 5. b. " 4:12..... 23. 1. a. R. (g) " 4:12..... 47. 5. a. " 4:14..... 4. 3. a. " 4:15..... 11. 2. b. " 4:15..... 15. 9. b. " 4:15..... 48. 8. c. " 4:17..... 27. 2. a. R. (g) " 4:18..... 35. 1. " 4:26..... 11. 1. a. " 4:26..... 20. 1. b. R. (e) " 5:2..... 11. 2. a. " 5:5..... 24. 2. g. R. (a) " 5:5..... 40. 5. a. " 5:7..... 6. 2. " 5:7..... 15. 2. " 5:22..... 4. 3. e. " 5:22..... 8. 3. e. " 6:1..... 29. 4. a. " 6:4..... 12. 1. b. " 6:4..... 25. 1. a. " 6:13..... 37. 1. " 6:14..... 4. 3. b. " 6:14..... 23. 1. a. R. (i) " 6:17..... 6. 1. a. " 6:17, 18..... 25. 1. c. " 6:18..... 11. 1. R. (b) " 7:2..... 6. 3. b. " 7:4..... 15. 4. " 7:4..... 27. 2. c.</p>
--	---	---

Gen. 7:7.....40. 6.	Gen. 14:13.....4. 3. d. R. (b)	Gen. 18:31.....15. 7. a.
" 7:9.....15. 9. a	" 14:18.....9. 5. b.	" 19:1.....33. 8. b.
" 7:13.....2. 1. a. R. (a)	" 14:19.....9. 2. c. R. (c)	" 19:1.....44. 3.
" 7:13.....8. 2. c.	" 14:19.....43. 2. a.	" 19:5.....4. 3. a.
" 7:20.....33. 3.	" 14:22.....18. 1.	" 19:5.....12. 1. c.
" 7:23.....12. 1. f.	" 14:23.....48. 9. a.	" 19:8.....14. 2. d.
" 8:3,5.....23. 3. d.	" 14:24.....48. 9. a.	" 19:11.....4. 3. d.
" 8:5.....15. 8. c. R. (g)	" 15:1.....12. 1. a.	" 19:12.....14. 2. b.
" 8:8.....42. 2. d.	" 15:1.....5. 2.	" 19:12.....46. R. (a)
" 8:12.....41. 1. a.	" 15:1.....28. 2. b. R. (g)	" 19:18.....41. 1. c. R. (c)
" 8:13.....45. 3. b. R. (d)	" 15:2.....11. 2. d. R. (f)	" 19:19.....11. 1. R. (e)
" 8:14.....9. 5. d.	" 15:4.....44. 1. a. R. (d)	" 19:19.....28. 3. b.
" 8:17.....25. 1. c.	" 15:6.....26. 1. c.	" 19:24.....11. 1. R. (c)
" 8:21.....8. 1. a.	" 15:6.....31. 5.	" 19:30.....47. 2. c.
" 9:2.....8. 1. b.	" 15:8.....22. 1.	" 19:33.....31. 1.
" 9:3.....46. 1. a.	" 15:12.....4. 3. e.	" 19:39.....5. 2.
" 9:4.....44. 4. b.	" 15:12.....29. 3. b.	" 20:1.....33. 1. a. R. (c)
" 9:7.....45. 3. b. R. (d)	" 15:13.....13. 3. a.	" 21:3.....13. 1. R. (a)
" 9:11.....41. 1. a.	" 15:13.....46. 4. a.	" 21:3.....13. 4. b.
" 9:14.....25. 4. a.	" 15:17.....24. 4.	" 21:5.....29. 1. c.
" 9:20.....9. 3. b. R. (c)	" 15:17.....45. 2. e.	" 21:7.....19. 4. R. (d)
" 9:22.....11. 2. a. R. (f)	" 15:18.....6. 3. d.	" 21:16.....28. 2. b. R. (g)
" 9:24.....34. 2.	" 15:18.....8. 3. c.	" 21:22.....24. 4.
" 9:25.....9. 4. a.	" 15:18.....19. 1.	" 21:25.....26. 1. c.
" 10:4.....46. 1. d.	" 16:7.....9. 3. b. R. (c)	" 21:30.....16. 2. c.
" 10:8.....17. 1.	" 16:8.....22. 3. d. R. (c)	" 21:30.....47. 4. b.
" 10:9.....21. 2.	" 16:12.....8. 3. b.	" 22:2.....23. 1. a. R. (f)
" 11:1.....6. 1. e. R. (d)	" 16:12.....22. 1.	" 22:3.....3. 3.
" 11:3.....4. 3. d.	" 17:2.....6. 3. a.	" 22:5.....23. 2. a.
" 11:7.....3. 2. c. R. (e)	" 17:4.....7. 4.	" 22:6.....4. 3. b.
" 11:7.....22. 4. c.	" 17:5.....37. 2. a. R. (b)	" 22:12.....44. 1. d.
" 11:7.....47. 4. c.	" 17:9.....38. 3. c.	" 22:20.....6. 1. c. R. (c)
" 11:9.....37. 2. b.	" 17:10.....28. 5. R. (b)	" 22:24.....39. 2. c.
" 11:10.....15. 6.	" 17:12.....9. 1. b.	" 23:4.....2. 1. b.
" 11:28.....8. 1. a. R. (c)	" 17:17.....15. 6.	" 23:11.....19. 1.
" 12:1.....11. 2. c.	" 17:18.....43. 3. a.	" 23:13.....43. 3. a.
" 12:1.....39. 7.	" 17:19.....27. 2. c.	" 23:19.....11. 1. b.
" 12:2.....23. 2. a.	" 17:20.....25. 1. c.	" 24:3.....9. 2. c.
" 12:4.....15. 5.	" 17:25.....34. 8.	" 24:3.....44. 1. a. R. (d)
" 12:8.....45. 2. d.	" 18:1.....27. 2. a.	" 24:4.....6. 1. c. R. (c)
" 12:12.....22. 1.	" 18:1.....33. 1. b.	" 24:8.....41. 1. a. R. (a)
" 12:13.....25. 1. c.	" 18:1.....45. 1. b.	" 24:10.....3. 5. b.
" 12:13.....25. 1. c. R. (f)	" 18:3.....11. 1. R. (e)	" 24:14.....2. 3. a.
" 12:19.....24. 2. b.	" 18:3.....11. 2. d. R. (k)	" 24:14.....25. 1. c. R. (f)
" 13:1.....11. 1. R. (b)	" 18:6.....6. 2.	" 24:15.....20. 1. b. R. (e)
" 13:2.....4. 3. d. R. (b)	" 18:9.....37. 5. d.	" 24:22.....15. 2. c. R. (c)
" 13:7.....4. 3. d.	" 18:12.....14. 1. c.	" 24:23.....12. 2. b.
" 13:8.....41. 1. b.	" 18:12.....19. 4. R. (d)	" 24:30.....20. 2. b. R. (g)
" 13:9.....33. 1. a.	" 18:12.....42. 2. R. (b)	" 24:36.....11. 1. R. (c)
" 13:9.....48. 2. c.	" 18:13.....12. 1. e.	" 24:49.....27. 1. b.
" 13:10.....4. 3. e.	" 18:14.....14. 2. b.	" 24:56.....23. 1. a. R. (j)
" 13:10.....37. 2. d.	" 18:18.....25. 1. c.	" 24:56.....45. 1. a.
" 13:11.....14. 2. f.	" 18:20.....8. 1. b.	" 24:58.....42. 2. a.
" 13:15.....7. 5.	" 18:21.....4. 3. f.	" 24:62, 63.....24. 1. a.
" 13:16.....22. 4. b.	" 18:21.....13. 4. b.	" 24:63.....2. 2. a.
" 13:16.....29. 4. b.	" 18:25.....29. 2. a.	" 24:65.....12. 2. a.
" 13:16.....48. 4.	" 18:25.....43. 2. c.	" 24:65.....4. 3. c.
" 14:1.....24. 4.	" 18:26.....48. 1. b.	" 25:1.....36. 1.
" 14:8.....11. 1. b.	" 18:26.....48. 3. a.	" 25:23.....8. 2. a.
" 14:10.....6. 1. e. R. (d)	" 18:28.....30. 2.	" 26:10.....25. 1. c. R. (f)
" 14:10.....6. 3. c.	" 18:29.....15. 7. a.	" 26:18.....36. 1.
" 14:10.....33. 1. a. R. (c)	" 18:30.....23. 1. c.	" 26:22.....25. 2. b.

Gen. 26:28. 23. a. a.
 " 26:32. 13. 1. R. a.
 " 27:1. 10. 2.
 " 27:1. 29. 1. c.
 " 27:1. 41. 4. d.
 " 27:4. 23. 2. d.
 " 27:4. 48. 8. b.
 " 27:12. 25. 1. c. R. (f)
 " 27:20. 36. 3.
 " 27:23,24. 24. 2. e.
 " 27:30. 45. 2. e.
 " 27:33. 24. 5.
 " 27:36. 12. 1. e.
 " 27:36. 31. 5.
 " 27:36. 42. 3. R. (c)
 " 27:37. 31. 3.
 " 27:42. 34. 11.
 " 27:42. 35. 1.
 " 27:42. 37. 2. a. R. (b)
 " 27:44. 15. 1.
 " 27:45. 15. 1.
 " 28:12. 38. 1. c.
 " 28:12. 45. 1. b.
 " 28:13. 7. 1.
 " 28:15. 19. 3. R. (b)
 " 28:17. 10. 2.
 " 28:17. 12. 1. a.
 " 28:17. 12. 2. c. R. (g)
 " 28:17. 27. 3. b.
 " 28:19. 4. 2. c.
 " 28:20,21. 25. 1. c. R. (f)
 " 29:2. 20. 2. R. (h)
 " 29:7. 29. 1. b.
 " 29:15. 42. 3. R. (c)
 " 29:30. 10. 4. a.
 " 29:35. 4. 3. a.
 " 30:28. 48. 8. b.
 " 30:30. 42. 6. a.
 " 31:8. 48. 3. R. (k)
 " 31:9. 2. 1. c.
 " 31:13. 9. 3. a. R. (a)
 " 31:15. 28. 3. a. R. (e)
 " 31:15. 28. 3. c. R. (g)
 " 31:20. 13. 4. b. R. (e)
 " 31:20. 41. 2. d.
 " 31:22. 13. 2. R. (c)
 " 31:22ff. 4. 1. a. R. (a)
 " 31:32. 46. 3. c.
 " 31:42. 48. 2. d.
 " 31:50. 41. 5. b.
 " 32:6. 23. 2. R. (m)
 " 32:11. 18. 2.
 " 32:16. 2. 2. a.
 " 32:27. 48. 9. c.
 " 32:31. 24. 1. a.
 " 32:31. 33. 5.
 " 33:5. 10. 2. a.
 " 33:5. 31. 4.
 " 33:8. 10. 2. a.
 " 33:8. 42. 5. a.
 " 33:18. 33. 1. a.
 " 34:8. 7. 2.

Gen. 34:21. 7. 7.
 " 35:13. 46. 2. c.
 " 35:26. 40. 1. R. (a)
 " 37:2. 27. 2. a. R. (g)
 " 37:2. 45. 1. d.
 " 37:3. 10. 4. a. R. (f)
 " 37:5. 32. 1.
 " 37:5. 36. 3.
 " 37:5,6. 24. 2. e.
 " 37:7. 20. R. (a)
 " 37:7. 27. 2. a.
 " 37:8. 32. 4.
 " 37:8. 39. 5. b.
 " 37:15. 21. 1.
 " 37:16. 27. 2. b.
 " 37:16. 38. 3. b.
 " 37:19. 8. 3. e.
 " 37:19. 10. 5.
 " 37:20. 1. 2.
 " 37:25. 1. 3.
 " 37:26. 25. 1. c. R. (f)
 " 37:29. 37. 5. d.
 " 37:29. 41. 5. b.
 " 37:33. 28. 3. R. (d)
 " 37:35. 33. 4.
 " 38:5. 11. 2. b.
 " 38:9. 47. 4. c.
 " 38:10. 46. 3. R. (e)
 " 38:11. 47. 5. e.
 " 38:17. 11. 2. a. R. (f)
 " 38:25. 45. 3. b.
 " 39:9. 25. 1. c. R. (f)
 " 39:18. 24. 5.
 " 39:18. 29. 2. c. R. (i)
 " 39:18. 29. 5. b.
 " 39:23. 41. 3.
 " 40:1. 9. 2. c. R. (e)
 " 40:3. 8. 3. f. R. (d)
 " 40:5. 14. 2. a.
 " 40:7. 42. 6. e.
 " 40:9. 44. 2. a.
 " 40:13. 25. 1. c.
 " 40:14. 25. 2. d.
 " 40:14. 44. 2. c.
 " 40:15. 22. 3. d. R. (e)
 " 41:1. 6. 1. e.
 " 41:12. 9. 5. b.
 " 41:15. 22. 2. a.
 " 41:15. 47. 3. b.
 " 41:17. 39. 1.
 " 41:23. 2. 1. c.
 " 41:25. 7. 7.
 " 41:33. 23. 1. b.
 " 41:35. 10. 2.
 " 41:38. 14. 2. e.
 " 41:40. 33. 8. a.
 " 41:49. 8. 2. d.
 " 42:7,30. 2. 3. b.
 " 42:11. 37. 5. c. R. (f)
 " 42:18. 23. 1. d.
 " 42:19. 9. 3. b. R. (c)
 " 42:25. 3. 3.

Gen. 42:29. 2. 3. b.
 " 42:35. 45. 3. a.
 " 42:37. 48. 2. a.
 " 42:37. 48. 3.
 " 43:3. 28. 3. a.
 " 43:3. 45. 2. e.
 " 43:9. 19. 4.
 " 43:9. 48. 5. R. (o)
 " 43:9. 48. 5. a.
 " 43:16. 46. 3. R. (e)
 " 43:16. 46. 3. c.
 " 43:17. 9. 2. a.
 " 43:20. 43. 1. b.
 " 43:23. 43. 2. a.
 " 43:27. 37. 4. c.
 " 43:27. 42. 2. a.
 " 44:12. 45. 2. a.
 " 44:18. 11. 1. R. (e)
 " 44:18. 22. 3. c.
 " 44:22. 48. 1. a.
 " 44:22. 48. 8. a.
 " 44:33. 23. 1. c.
 " 45:4. 46. 1. R. (c)
 " 45:8. 44. 1. a. R. (d)
 " 45:25. 30. 4.
 " 46:4. 28. 3. a. R. (e)
 " 46:18. 15. 3.
 " 46:18. 15. 3. 2. b.
 " 46:34. 3. 2. d.
 " 47:8. 42. 6. b.
 " 47:9. 6. 1. c. R. (d)
 " 47:9. 8. 3. f. R. (d)
 " 47:21. 39. 2. a.
 " 47:29. 25. 1. c.
 " 48:6. 19. 3.
 " 48:19. 11. 1. R. (b)
 " 49:1. 46. 3. R. (e)
 " 49:10. 45. 3. b. R. (d)
 " 49:11. 9. 2. a. R. (a)
 " 49:27. 21. 4.
 " 50:5. 23. 2. c.
 Ex. 1:5. 15. 4.
 " 1:5. 46. 2. c.
 " 1:6. 5. 1. a.
 " 1:7. 17. 1.
 " 1:7. 35. 4.
 " 1:10. 40. 4. b.
 " 2:1. 34. 1. R. (b)
 " 2:3. 11. 2. a. R. (f)
 " 2:6. 11. 2. a. R. (g)
 " 2:6. 39. 3.
 " 2:7. 25. 1. c. R. (f)
 " 2:9. 4. 3. b.
 " 2:10. 24. 2. d.
 " 2:13. 22. 3. d.
 " 2:13. 42. 6. d.
 " 2:17. 2. 1. c.
 " 2:18. 42. 6. e.
 " 3:1. 27. 2. a.
 " 3:7. 4. 2. b.
 " 3:7. 28. 3. a.
 " 3:11. 22. 3. d.

Ex. 3:16.....25. 1. c.	Ex. 16:13.....2. 2. b. R. (e)	Lev. 1:2.....25. 1. c.
" 3:18.....23. 2. c.	" 16:21.....14. 2. a.	" 4:2.....14. 2. b.
" 3:19.....29. 4. c.	" 16:22.....14. 2. a.	" 4:22.....25. 1. c. R. (f)
" 4:1.....48. 1. b. R. (b)	" 16:27.....14: 2. c.	" 7:8.....34. 4. R. (f)
" 4:5.....47. 4. b.	" 16:27.....37. 1.	" 11:4.....34. 2.
" 4:10.....8. 3. e.	" 16:29.....3. 5. b.	" 13:3,4.....37. R. (g)
" 4:10.....9. 1. c.	" 16:29.....14. 2. b.	" 13:49.....35. 2.
" 4:10.....10. 5.	" 17:1.....29. 2. b.	" 14:34.....9. 3. b. R. (c)
" 4:10.....47. 5. g.	" 17:2.....42. 5. b.	" 14:43.....47. 5. b.
" 4:13.....13. 3. b.	" 17:5.....14. 2. c.	" 16:17.....14. 2. d.
" 4:13.....46. 5. a.	" 17:12.....14. 2. f.	" 17:11.....39. 6.
" 4:14.....22. 2. a.	" 17:16.....6. 3. b.	" 18:26.....11. 1. R. (b)
" 4:21.....13. 1. R. (a)	" 17:16.....44. 4. R. (g)	" 19:20.....23. 3. R. (d)
" 4:22,23.....24. 1. b.	" 18:20.....46. 4. c.	" 19:23.....5. 1. a.
" 4:26.....20. 1. b. R. (e)	" 18:26.....25. 2. a.	" 20:14.....34. 4. R. (f)
" 5:7.....25. 1. c.	" 18:26.....25. 2. a. R. (a)	" 21:9.....48. 3. R. (j)
" 5:10.....41. 3.	" 19:8.....11. 2. d. R. (k)	" 21:13.....3. 2. b.
" 5:11.....22. 4. a.	" 19:13.....28. 3. R. (d)	" 23:18.....15. 9. b.
" 5:16.....27. 4. b.	" 19:19.....16. 2. a.	" 23:26.....32. 2.
" 5:16.....37. 5. d.	" 19:19.....36. 1.	" 23:42.....6. 1. R. (a)
" 5:16.....41. 3.	" 20:8.....29. 3. a.	" 27:2,3.....37. 2. d.
" 5:23.....23. 3. R. (f)	" 20:8.....47. 4. b.	" 27:24.....13. 2.
" 5:23.....47. 5. g.	" 20:9.....28. 5. c.	" 27:23.....4. 1. b. R. (b)
" 6:1.....16. 2. c.	" 20:12.....23. 1. a.	Num. 1:2.....3. 4.
" 6:3.....33. 8. d.	" 20:14.....22. 3. a.	" 1:25.....15. 4. R. (e)
" 6:28.....8. 2. e.	" 20:14.....40. 1. a.	" 1:44.....15. 3. R. (d)
" 7:20.....30. 5. R. (c)	" 20:20.....11. 2. d.	" 3:32.....9. 4. a.
" 8:2,13,14.....2. 2. b. R. (e)	" 20:20.....29. 1. c.	" 3:41.....15. 7. b.
" 8:20.....20. R. (a)	" 20:20.....41. 2. b.	" 5:23.....38. 3. d.
" 8:22.....25. 3.	" 21:2-5.....48. 1. e. R. (f)	" 5:27.....48. 6. a.
" 8:22.....48. 1. b. R. (b)	" 21:12.....25. 5.	" 9:15.....29. 2. a.
" 9:5.....16. 2. c.	" 21:20.....25. 1. c. R. (f)	" 11:5.....18. 2.
" 9:15.....48. 2. d. R. (h)	" 21:20,22,28.....23. 3. R. (d)	" 12:1.....40. 6.
" 9:15.....48. 7. R. (r)	" 21:28.....34. 1. R. (b)	" 12:5.....34. 1. R. (d)
" 9:18.....13. 1.	" 21:28.....34. 4.	" 13:17.....12. 1. e.
" 9:20,21.....41. 1. c. R. (d)	" 21:29.....40. 4. b. R. (e)	" 14:1.....40. 5. a.
" 9:27.....37. 4. a.	" 21:37.....2. 2. a.	" 14:2.....43. 3. a.
" 9:31.....6. 1. e. R. (d)	" 23:8.....26. 2. b.	" 14:7.....10. 3.
" 10:3.....19. 4. R. (d)	" 23:14.....15. 9. b.	" 14:28.....43. 2. b.
" 10:14.....14. 2. e.	" 23:17.....15. 9. b.	" 14:28.....48. 9. a.
" 10:25.....44. 1. R. (c)	" 23:30.....25. 1. c. R. (f)	" 15:35.....28. 4. b.
" 12:3.....15. 8. c. R. (g)	" 24:5.....6. 1. b.	" 16:13.....28. 3. a. R. (e)
" 12:15.....25. 2. d.	" 24:10.....8. 2. c.	" 16:27.....45. 2. c.
" 12:49.....15. 1.	" 25:12.....3. 3.	" 16:29.....41. 1. c.
" 13:2.....5. 1. a.	" 25:14.....4. 3. e.	" 16:35.....15. 7. b.
" 13:7.....34. 7.	" 28:2.....8. 3. d.	" 17:5.....22. 4. c.
" 13:15.....16: 2. b.	" 28:34.....39. 5. a. R. (e)	" 17:21.....39. 5. a. R. (e)
" 13: 15.....21. 2.	" 28:43.....25. 1. c. R. (f)	" 20:11.....15. 9. b.
" 13:21,22.....41. 1. c. R. (d)	" 29:3.....5. 3.	" 20:14,15.....24. 2. f.
" 14:2.....26. 2. a.	" 29:9.....31. 2.	" 22:6.....13. 2.
" 14:5.....38. 2. c. R. (f)	" 30:36.....28. 2. b. R. (g)	" 22:6.....25. 1. c. R. (f)
" 14:12.....42. 3.	" 31:14.....40. 7. a.	" 22:6.....36. R. (d)
" 14:20.....14. 2. f.	" 32:1.....10. 2. a. R. (b)	" 22:30.....46. 1. R. (c)
" 15:1.....16. 2. a.	" 32:19.....47. 5. b.	" 22:33.....11. 2. b.
" 15:1.....20. 1. b.	" 32:32.....48. 9. b.	" 23:1.....15. 2. b.
" 15:4.....40. 5. c. R. (g)	" 33:7.....25. 4. b.	" 23:3.....12. 2. e. R. (f)
" 15:5.....20. 1. a.	" 33:10.....48. 8. a.	" 23:8.....12. 2. e. R. (g)
" 15:11.....9. 1. c.	" 33:14.....8. 2. c.	" 23:29.....15. 2. b.
" 15:12,14.....20. 1. a. R. (b)	" 33:16.....25. 5.	" 24:9.....40. 7. a.
" 15:15.....20. 1. b. R. (c)	" 34:7.....23. 3. R. (f)	" 24:10.....28. 3. b.
" 16:3.....43. 3. c.	" 38:27.....15. 6.	" 24:17.....16. 1. c.
" 16:6.....25. 2. d.	" 40:37.....48. 3. R. (k)	" 24:17.....19. 2. a.

Num.26:55.....35. 1.	Deut.12:6.....34. 1. R. (d)	Josh.9:8.....22. 3. d. R. (c)
" 28:6.....8. 3. b.	" 12:23.....7. 6.	" 10:24.....4. 3. b.
" 30:6.....48. 6.	" 12:23.....29. 6.	" 10:24.....13. 4. b.
" 31:49.....5. 1.	" 12:23.....37. 5. b.	" 13:33.....8. 3. c.
" 31:49.....9. 3. a.	" 14:12-18.....34. 1. R. (d)	" 14:11.....29. 2. c. R. (h)
" 32:1.....4. 1. a. R. (d)	" 14:21.....23. 4. b.	" 15:3-11.....25. 2. a. R. (b)
" 32:7.....41. 4. d.	" 15:3.....23. 1. a.	" 15:19.....11. 2. a.
" 34:2.....6. 1. c.	" 15:9.....15. 8. c.	" 16:2,3,6,7,8.....
" 35:14.....8. 2. a.	" 16:20.....39. 5. a.	"25. 2. a. R. (b)
" 35:22b.....8. 2. d.	" 17:13.....26. 2. b.	" 17:3.....44. 1. a. R. (d)
" 35:23.....41. 4. c.	" 17:19. 20.....41. 4. a.	" 17:3.....48. 1. f. R. (g)
" 35:23.....22. 2. b.	" 18:16.....23. 1. R. (e)	" 17:9.....25. 2. a. R. (b)
Deut.1:2.....15. 3.	" 18:21.....42. 6. c.	" 17:18.....44. 1. a. R. (d)
" 1:2.....15. 3. R. (d)	" 19:13.....8. 3. a.	" 18:12-21.....25. 2. a. R. (b)
" 1:3.....15. 8. c. R. (g)	" 19:13.....10. 1. a.	" 21:39.....15. 5.
" 1:12.....42. 6. c.	" 21:1.....45. 2. a.	" 22:3.....12. 1. e.
" 1:13.....15. 8. b.	" 21:14.....28. 3. R. (f)	" 22:18.....45. 2. e.
" 1:15.....4. 2. b.	" 22:2.....29. 2. c.	" 23:14.....10. 2.
" 1:15.....9. 3. b.	" 22:2.....29. 2. c. R. (i)	" 24:10.....28. 3. R. (d)
" 1:23.....15. 3.	" 22:8.....37. 2. c.	Judg.1:7.....45. 2. c.
" 1:23.....15. 9. a.	" 22:19.....9. 3. b. R. (c)	" 3:15.....5. 1. b.
" 1:27.....29. 2. c.	" 22:26.....25. 1. c. R. (f)	" 3:16.....14. 1. b.
" 1:44.....4. 3. d.	" 26:5.....8. 3. b.	" 5:4.....30. 2. R. (b)
" 1:44.....21. 3.	" 26:15.....23. 1. a. R. (h)	" 5:23.....28. 3. c.
" 2:14.....4. 2. c.	" 2:76.....2. 1. a.	" 6:3.....25. 4. b.
" 2:14.....47. 5. c.	" 28:27.....47. 4. a.	" 6:5.....44. 1. R. (a)
" 2:24.....36. 2.	" 28:49.....13. 1.	" 6:16-19.....48. 6. R. (c)
" 2:25.....25. 1. c. R. (f)	" 28:49.....46. 1. c.	" 6:25.....44. 1. c.
" 2:30.....26. 1. a.	" 29:12.....29. 2. a.	" 6:27.....47. 2. c.
" 2:34.....34. 3.	" 30:19.....25. 2. c.	" 7:4.....12. 1. b. R. (a)
" 3:6.....28. 1.	" 31:12.....36. 1.	" 7:14.....41. 5. c.
" 3:18.....8. 3. e.	" 32:1.....4. 3. e.	" 7:17.....25. 2. d. R. (d)
" 3:18.....10. 5.	" 32:5.....8. 2. d.	" 7:19.....28. 4. a.
" 3:21.....43. 2. b.	" 32:6.....41. 5. a.	" 7:19.....39. 5. b.
" 3:24.....12. 2. e. R. (g)	" 32:10.....16. 2. a.	" 8:5.....3. 3.
" 3:26.....41. 1. b.	" 32:10.....20. 1. a.	" 8:11.....9. 3. a. R. (a)
" 4:1.....27. 2. b.	" 32:21.....8. 2. g; 41. 5. a.	" 8:11.....33. R. (a)
" 4:5.....38. 1. b.	" 32:29.....48. 1. c.	" 8:11.....44. 3.
" 4:11.....45. 1. b.	" 32:29.....48. 7. a.	" 8:19.....19. 4.
" 4:27.....6. 1. e.	" 32:31.....44. 1. d. R. (e)	" 8:19.....48. 7.
" 4:33.....24. 2. c.	" 32:35.....20. R. (a)	" 9:1.....8. 3. f. R. (d)
" 4:42.....22. 4. a.	" 32:41.....48. 5.	" 9:2.....29. 2. b.
" 5:23.....10. 2. a.	" 33:6.....6. 1. e. R. (d)	" 9:15.....48. 1. b. R. (c)
" 5:23.....19. 4. R. (d)	" 33:7.....23. 1. a. R. (i)	" 9:55.....40. 4. b.
" 6:20,21.....25. 2. d.	Josh.1:2.....11. 2. a. R. (g)	" 10:9.....37. 3. b.
" 7:7.....37. 4. c.	" 1:2.....39. 3.	" 11:1.....8. 3. d.
" 7:12.....25. 1. c. R. (f)	" 2:5.....28. 2. b. R. (g)	" 11:9.....48. 1. b. R. (c)
" 7:17.....48. 1. e.	" 2:22.....13. 4. b. R. (e)	" 11:13.....19. 4. R. (d)
" 8:3.....29. 3. a. R. (a)	" 2:22.....15. 2. a.	" 11:20.....47. 2. a.
" 9:6.....9. 1. c.	" 3:1.....47. 5. d.	" 11:23.....42. 1. R. (a)
" 9:14.....23. 1. a. R. (j)	" 3:7.....47. 4. b.	" 13:2.....5. 3.
" 9:15.....15. 7. b.	" 3:15.....8. 3. f. R. (d)	" 13:3.....25. 2. b.
" 9:16.....17. 4.	" 3:17.....28. 2. b. R. (g)	" 13:17.....42. 5. a.
" 9:21.....28. 2. b.	" 5:15.....7. 7.	" 14:15.....42. 4. a. R. (d)
" 9:25.....34. 7.	" 6:11.....28. 2. b. R. (g)	" 14:18.....10. 4. a.
" 10:1.....8. 3. d.	" 7:2.....9. 2. d.	" 16:5.....10. 3.
" 10:9.....7. 6.	" 7:3.....26. 2. b.	" 16:22.....1. 4.
" 10:16.....25. 2. c.	" 7:7.....48. 7. R. (g)	" 17:5.....7. 3.
" 11:1.....25. 2. c.	" 7:7.....48. 9. d.	" 17:10.....38. 2. c.
" 11:10.....25. 1. a.	" 7:21.....4. 1. b. R. (b)	" 18:3.....45. 3. b.
" 11:12.....34. 10. R. (k)	" 8:33.....4. 1. b. R. (b)	" 18:5.....27. 2. c.
" 11:22.....48. 1. f. R. (g)	" 8:33.....9. 3. a. R. (a)	" 18:17.....15. 7. b.

Judg. 18:24.....12. 1. e.	1 Sam. 8:11,12.....29. 5. a.	1 Sam. 22:7.....44. 1. R. (c)
" 19:6.....36. 1.	" 9:1.....24. 2. g. R. (b)	" 22:15.....42. 2. R. (b)
" 19:13.....25. 1. c.	" 9:3.....34. 3.	" 22:20.....9. 5. a.
" 19:17.....1. 3.	" 9:7.....25. 3.	" 23:20.....43. 1. a.
" 19:18.....34. 7.	" 10:4.....15. 2. c. R. (c)	" 23:22.....28. 3. R. (d)
" 20:16.....1. 4.	" 10:19.....47. 3. a.	" 24:18.....2. 3. a.
" 20:44.....34. 9.	" 10:23.....10. 4. a. R. (f)	" 24:18.....30. 5.
Ruth 1:3,9,11.....2. 1. c.	" 10:27.....12. 2. c. R. (g)	" 25:14.....45. 3. b. R. (d)
" 1:12.....16. 1. b.	" 11:9.....27. 1. b. R. (d)	" 25:15.....8. 2. c.
" 1:13.....2. 1. c.	" 11:13.....41. 7.	" 25:24.....39. 4. b.
" 1:13.....41. 1. c. R. (c)	" 12:3.....8. 4. c.	" 25:42.....44. 1. R. (a)
" 1:17.....13. 2.	" 12:3.....17. 3.	" 25:43.....44. 1. R. (c)
" 1:19.....2. 1. c.	" 12:17.....37. 5. a.	" 26:10.....25. 1. c. R. (f)
" 1:21.....38. 1. c.	" 13:13.....48. 2. d. R. (h)	" 26:16.....34. 10.
" 1:21.....45. 1. a.	" 13:15.....10. 2. b. R. (c)	" 28:7.....8. 4. b.
" 1:22.....2. 1. c.	" 14:10.....19. 3.	" 28:20.....17. 4.
" 2:3.....9. 5. e.	" 14:19.....24. 2. g.	" 29:10.....44. 1. R. (n)
" 2:7.....25. 1. c.	" 14:19.....28. 3. d. R. (h)	" 30:12.....6. 2.
" 2:7.....30. 4.	" 14:25b.....24. 2. g. R. (a)	" 31:7.....40. 6.
" 2:12.....46. 1. c.	" 14:29f.....44. 1. a. R. (d)	" 31:9.....3. 4.
" 2:16.....28. 3. R. (a)	" 14:33.....27. 2. c. R. (k)	2 Sam. 1:4.....37. 1.
" 2:17.....6. 2.	" 14:36.....23. 1. R. (e)	" 1:9.....9. 2. a. R. (a)
" 3:15.....15. 2. c. R. (c)	" 14:36.....41. 1. a. R. (a)	" 1:21.....8. 2. d.
" 4:3.....13. 4. b.	" 14:45.....43. 2. b.	" 1:21.....9. 2. b.
1 Sam. 1:2.....11. 2. c.	" 14:49.....24. 2. g. R. (a)	" 1:21.....44. 1. d. R. (e)
" 1:7.....20. 2.	" 15:17.....48. 1. b. R. (a)	" 1:22.....20. 2.
" 1:12.....36. 3.	" 15:20.....47. 3. a.	" 2:9.....8. 2. b.
" 1:13.....41. 1. c. R. (d)	" 15:23.....24. 2. g.	" 2:9.....8. 2. b. R. (h)
" 1:18.....24. 1. a.	" 15:23.....41. 5. d.	" 2:13.....12. 1. g.
" 1:19.....24. 2. a.	" 15:23.....47. 4. c.	" 2:32.....33. 1. b.
" 1:24.....14. 1. b.	" 15:32.....33. 4.	" 3:1.....28. 3. d. R. (h)
" 2:3.....6. 3. a.	" 15:33.....38. 3. d.	" 3:2.....9. 5. c.
" 2:3.....36. 2.	" 16:3.....46. 3. b.	" 3:13.....47. 3. a.
" 2:3.....41. 8.	" 16:4.....42. 1. R. (a)	" 3:33.....22. 3. b.
" 2:4.....30. 3.	" 16:7.....21. 3.	" 3:34.....41. 1. c. R. (d)
" 2:4.....40. 5. c.	" 16:16.....36. 5.	" 4:4.....8. 1. b.
" 2:6.....24. 1. b.	" 16:18.....9. 5. b.	" 5:5.....15. 5.
" 2:6.....27. 5. c.	" 17:14.....10. 4. b.	" 5:10.....8. 1. a. R. (c)
" 2:8.....27. 5. b.	" 17:14.....37. 5. b.	" 7:5.....42. 2. c.
" 2:11.....27. 2. a. R. (g)	" 17:16.....28. 2. b. R. (g)	" 7:7.....32. 1.
" 2:13f.....20. 2. R. (h)	" 17:17.....9. 3. b. R. (c)	" 7:28.....37. 5. b.
" 2:16.....48. 3. b.	" 17:28.....10. 2. b. R. (c)	" 9:1.....42. 3. R. (c)
" 2:19.....38. 3. a.	" 17:34.....4. 3. d. R. (b)	" 10:11.....2. 2. c.
" 2:26.....28. 3. d. R. (h)	" 17:36.....34. 1. R. (d)	" 11:25.....4. 3. d.
" 2:27.....42. 2. b.	" 17:36.....39. 1.	" 11:25.....34. 11.
" 2:28.....11. 2. b.	" 17:37.....39. 1.	" 12:6.....15. 9. b.
" 2:28.....23. 2. R. (m)	" 17:58.....5. 1. b.	" 12:22.....13. 4. b. R. (c)
" 2:33.....33. 4.	" 18:6.....44. 1. R. (a)	" 12:22.....25. 1. c. R. (f)
" 3:2.....34. 5. R. (e)	" 18:30.....47. 5. h.	" 13:13.....15. 1. R. (a)
" 3:4.....37. 5. d.	" 19:4.....22. 3. d.	" 13:36.....32. 2.
" 3:7a.....20. 1. b. R. (e)	" 20:2.....45. 1. c.	" 14:5.....6. 1. d.
" 3:9.....27. 4. a.	" 20:4.....46. R. (a)	" 14:5.....24. 2. d.
" 4:15.....40. 3. R. (c)	" 20:5.....22. 3. b.	" 14:10.....25. 2. d.
" 4:18.....45. 1. a.	" 20:6.....28. 3. a.	" 14:22.....11. 1. R. (c)
" 5:9.....13. 4. b. R. (e)	" 20:11.....33. 1. a.	" 15:4.....25. 1. c. R. (f)
" 5:9.....33. 7.	" 20:21.....48. 3. R. (i)	" 15:5.....30. 1. R. (a)
" 6:3.....25. 1. c. R. (f)	" 20:22.....19. 3.	" 15:16.....34. 3. R. (c)
" 6:3.....43. 1. b. R. (e)	" 20:41.....30. 1. R. (a)	" 15:19.....1. 3.
" 6:12.....28. 3. d.	" 21:8.....9. 5. c.	" 15:23.....40. 4. b.
" 6:13.....40. 4. b.	" 21:10.....48. 3. R. (i)	" 15:25.....11. 2. b.
" 7:16.....25. 2. a.	" 21:14.....11. 2. a. R. (g)	" 15:33.....11. 2. c.
" 8:19.....44. 1. a. R. (d)	" 21:15.....21. 1.	" 15:37.....20. R. (a)

2 Sam. 16:17.....42. 1.
 " 17:3.....6. 1. e. R. (d)
 " 17:5.....39. 4. b.
 " 17:14.....29. 3. a. R. (a)
 " 17:22.....8. 4. c. R. (e)
 " 18:3.....47. 1. a.
 " 18:7.....40. 2. a.
 " 18:11.....29. 4. R. (d)
 " 18:12.....48. 7. R. (t)
 " 18:14.....45. 2. e.
 " 18:18.....29. 3. a. R. (a)
 " 18:18.....34. 1. R. (b)
 " 18:19.....30. 5.
 " 18:23.....23. 1. b.
 " 18:29.....42. 1. R. (a)
 " 19:1.....11. 1. a.
 " 19:2.....24. 1. b.
 " 19:5.....32. 3.
 " 19:18.....9. 5. R. (f)
 " 19:20.....29. 2. b. R. (f)
 " 19:21.....9. 5. d.
 " 19:23.....42. 1. R. (a)
 " 19:23.....42. 2. R. (b)
 " 19:25.....46. 2. c.
 " 20:10.....40. 6.
 " 20:19.....9. 2. c. R. (f)
 " 21:4.....47. 1. d.
 " 21:9.....33. 2.
 " 21:17.....44. 2. b.
 " 22:34.....12. 1. f.
 " 23:5.....42. 1.
 " 23:10.....20. R. (a)
 " 23:15.....43. 3. c.
 " 23:15.....42. 5. a.
 " 23:19.....42. 3. R. (c)
 " 24:9.....2. 2. b. R. (e)
 " 24:24.....39. 5. b.
 1 Kgs. 1:2.....23. 1. b.
 " 1:24.....42. 2. R. (b)
 " 1:35.....18. 1.
 " 1:52.....48. 3.
 " 2:2.....25. 2. d. R. (d)
 " 2:21.....40. 1. R. (a)
 " 2:30.....41. 1. c. R. (c)
 " 2:31.....8. 3. b.
 " 3:2.....27. 3. a.
 " 3:4.....15. 6.
 " 3:7.....29. 1. d.
 " 3:18.....11. 2. d. R. (f)
 " 4:14.....33. 1. b. R. (d)
 " 5:1.....27. 2. a.
 " 5:20,23.....4. 3. e.
 " 6:16.....34. 3. R. (e)
 " 6:18.....41. 2. c.
 " 7:8b.....20. R. (a)
 " 7:13.....24. 2. 9. R. (b)
 " 8:5.....22. 2. a.
 " 8:13.....33. 3.
 " 8:27.....44. 1. a. R. (d)
 " 8:33.....25. 5.
 " 8:47.....46. 1. d.

1 Kgs. 9:26,27.....1. 4.
 " 10:21.....41. 6.
 " 10:22.....15. 9. b.
 " 10:22.....20. 2. R. (h)
 " 11:22.....41. 1. c. R. (c)
 " 12:15.....29. 3. a. R. (a)
 " 12:16.....42. 5. b.
 " 13:8.....22. 4. b.
 " 13:12.....42. 5. c.
 " 13:31.....25. 2. d.
 " 14:11.....38. 3. a.
 " 14:24.....9. 3. a. R. (a)
 " 15:2.....17. 1.
 " 15:23.....33. 8. a.
 " 15:23.....34. 8.
 " 15:31.....9. 5. e.
 " 16:11.....47. 5. c.
 " 18:4.....15. 6.
 " 18:11,12.....25. 2. d. R. (d)
 " 18:26.....4. 3. e.
 " 18:32.....31. 6.
 " 18:39.....7. 6.
 " 19:4.....29. 4. c.
 " 19:4.....47. 2. a.
 " 19:5.....27. 2. c. R. (k)
 " 19:21.....33. 8. c.
 " 20:6.....25. 1. c. R. (f)
 " 20:6.....48. 1. f. R. (g)
 " 20:13.....5. 3.
 " 20:21.....4. 3. c.
 " 20:35.....9. 5. R. (f)
 " 20:36.....25. 2. d. R. (d)
 " 20:36.....48. 8. c.
 " 21:6.....20. R. (a)
 " 21:15.....44. 1. a. R. (d)
 " 22:1.....8. 2. d.
 " 22:1.....45. 2. e.
 " 22:10.....35. 4.
 " 22:15.....42. 4. a.
 " 22:20.....11. 1. g.
 " 22:28.....48. 2. a.
 2 Kgs. 1:2.....42. 4. b.
 " 1:3.....41. 6.
 " 2:10.....48. 3. R. (i)
 " 2:24.....15. 5.
 " 3:16.....3. 1. c.
 " 3:16.....6. 3. c.
 " 3:28.....40. 2. b.
 " 4:13.....29. 3. c.
 " 4:24.....19. 3. R. (b)
 " 4:43.....28. 5. b.
 " 4:43.....43. 2. d. R. (d)
 " 5:11.....39. 5. b.
 " 5:12.....25. 1. c. R. (f)
 " 5:13.....38. 3. b.
 " 5:23.....3. 3.
 " 5:23.....3. 5. b.
 " 7:9.....25. 2. d. R. (d)
 " 8:13.....31. 1.
 " 10:1.....15. 4.
 " 10:5.....46. 3. a.
 " 10:8.....10. 4. b.

2 Kgs. 11:13.....44. 4. d.
 " 13:19.....48. 2. d. R. (h)
 " 13:20.....20. R. (a)
 " 14:8.....33. 8. b.
 " 14:10.....25. 1. c. R. (f)
 " 15:16.....4. 1. b. R. (b)
 " 16:14.....9. 3. a. R. (a)
 " 16:17.....6. 1. a.
 " 18:17.....8. 3. a.
 " 20:4.....30. 4.
 " 22:3.....15. 8. b.
 " 23:17.....9. 3. a. R. (a)
 " 25:4.....3. 5. c. R. (h)
 " 25:9.....8. 3. a.
 1 Chr. 5:9.....6. 1. c.
 " 7:2,9.....3. 4.
 " 11:9.....28. 3. d. R. (h)
 " 13:4.....47. 3. d.
 " 19:5.....40. 2. a.
 " 21:18.....47. 3. c.
 " 28:18.....6. 1. R. (a)
 2 Chr. 1:6.....15. 6.
 " 2:12.....18. 1.
 " 3:4.....15. 4.
 " 3:16.....15. 6.
 " 13:9.....15. 2. c.
 " 16:14.....44. 1. R. (b)
 " 20:6.....41. 4. b.
 " 29:3.....15. 8. a.
 " 31:10.....23. 2. a. R. (e)
 " 34:8.....15. 8. b.
 Ezra 1:11.....1. 3.
 " 3:10.....26. 1. b.
 " 8:35.....15. 3.
 Neh. 1:4.....27. 2. a. R. (g)
 " 1:7.....23. 3. R. (a)
 " 2:2.....23. 2. b.
 " 2:13,15.....27. 2. a. R. (g)
 " 9:33.....10. 3.
 " 11:13.....9. 5. b.
 Est. 9:1.....14. 1. b.
 Job 1:1.....11. 1. c.
 " 1:1.....12. 1. b.
 " 1:1.....37. 5. c.
 " 1:1.....38. 2. c. R. (f)
 " 1:1.....46. 4. c.
 " 1:3.....10. 4. b.
 " 1:14.....2. 2. a.
 " 1:15.....39. 4. a.
 " 1:16.....29. 3. a.
 " 2:10.....5. 3. R. (e)
 " 2:20.....15. 1. R. (a)
 " 3:3.....13. 3. a.
 " 3:3.....20. 1. a.
 " 3:4.....10. 3. R. (e)
 " 3:13.....37. 3. a.
 " 3:17.....21. 3. R. (b)
 " 5:7.....44. 1. b.
 " 6:17.....20. R. (a)
 " 8:12.....41. 5. d.
 " 9:2.....42. 5. b.
 " 9:4.....9. 1. c.

Job	9:21.....14. 1. c.	Psa.	7:4.....17. 3.	Psa.	31:8.....46. 2. a.
"	10:1.....23. 2. R. (n)	"	7:7.....19. 4. R. (c)	"	32:3.....47. 5. a.
"	10:8,9.....42. 1. R. (a)	"	7:9.....43. 2. d.	"	32:10.....10. 2. a. R. (b)
"	10:14.....48. 2. b.	"	7:12.....14. 2. a.	"	33:13.....18. 3.
"	10:17.....44. 1. R. (b)	"	7:12.....27. 2. b.	"	34:6.....23. 1. R. (f)
"	11:6.....3. 5. c.	"	7:13.....36. 2.	"	34:9.....10. 3.
"	11:13,14.....48. 5. R. (g)	"	7:13f.....21. 3. R. (b)	"	35:16.....30. 5. R. (c)
"	11:17.....10. 4. a. R. (g)	"	7:14.....38. 2. c. R. (f)	"	37:11.....8. 2. b.
"	11:18.....37. 5. d.	"	8:2.....12. 2. e. R. (g)	"	37:12.....27. 2. b.
"	11:20.....21. 3. R. (b)	"	8:5.....47. 4. a.	"	37:14f.....20. 1. a. R. (b)
"	14:19.....40. 4. a.	"	9:19.....41. 8.	"	37:21.....41. 1. c. R. (d)
"	15:10.....9. 1. a. R. (b)	"	9:21.....47. 3. b.	"	38:12.....21. 3. R. (b)
"	16:4.....30. 5. R. (c)	"	10:16.....19. 4. R. (c)	"	40:3,9.....23. 1. R. (f)
"	16:6.....23. 2. d.	"	11:4.....37. 4. c.	"	40:6.....41. 4. b.
"	16:9.....30. 5. R. (c)	"	11:6.....23. 1. R. (f)	"	41:3.....41. 1. b. R. (b)
"	16:18.....43. 1. a.	"	11:6.....23. 1. d.	"	41:3.....23. 1. R. (f)
"	17:10.....43. 1. a.	"	11:7.....37. 4. a.	"	41:6.....25. 1. c. R. (f)
"	18:21.....18. 3. b.	"	11:7.....37. 5. a.	"	41:7.....48. 5.
"	18:21.....46. 5. a.	"	12:3.....3. 1. c.	"	42:5,10.....23. 2. R. (n)
"	19:19.....18. 4. a.	"	12:4.....23. 1. R. (f)	"	44:8.....44. 1. a. R. (d)
"	20:17.....9. 2. c. R. (f)	"	14:7.....23. 1. b.	"	44:18.....45. 3. b. R. (d)
"	21:16.....19. 4. R. (c)	"	15:4.....21. 2.	"	44:21,22.....48. 7. a.
"	21:22.....45. 1. c.	"	16:3.....46. 4. d.	"	45:3.....3. 5. c. R. (h)
"	22:18.....19. 4. R. (c)	"	16:4.....9. 5. R. (f)	"	45:5.....31. 4.
"	24:10.....8. 2. d.	"	17:5.....23. 1. R. (d)	"	45:7.....9. 2. a. R. (a)
"	24:14.....36. 4.	"	17:5.....28. 5. R. (b)	"	45:9.....6. 1. e. R. (d)
"	27:3.....9. 2. a. R. (a)	"	18:4.....24. 3. b.	"	49:8.....28. 3. R. (f)
"	30:6.....9. 4. b.	"	18:33.....9. 3. a. R. (a)	"	49:18.....41. 7.
"	32:6.....9. 1. a. R. (b)	"	19:2.....27. 2. b. R. (h)	"	50:3.....23. 1. R. (f)
"	32:7.....40. 5. c.	"	19:4.....8. 2. d.	"	50:3.....41. 1. b. R. (b)
"	32:22.....36. 4.	"	19:9.....9. 1. a.	"	50:4.....47. 3. d.
"	34:32.....46. 5. a.	"	19:9.....40. 1.	"	50:6.....11. 1. d.
"	36:10.....47. 1. a.	"	19:10.....37. 4. b.	"	50:21.....28. 3. R. (a)
"	38:2.....11. 1. e.	"	19:14.....47. 4. c.	"	53:5.....9. 1. a.
"	40:2.....43. 2. d. R. (d)	"	20:7.....19. 1.	"	55:3,18.....23. 2. R. (n)
"	40:15.....3. 2. c.	"	21:3.....17. 3.	"	55:15.....20. 2.
Psa.	1:1.....4. 3. b.	"	21:3.....41. 2. e.	"	56:4.....8. 2. e.
"	1:1.....48. 1. f. R. (g)	"	21:6.....10. 3.	"	56:4.....20. R. (a)
"	1:2.....33. 2.	"	22:7.....9. 1. b.	"	56:4.....46. 4. e.
"	1:2.....44. 1. a. R. (d)	"	22:8.....30. 5. R. (c)	"	57:7.....19. 4. R. (c)
"	1:3.....1. 2.	"	22:16.....21. 3. R. (b)	"	58:2.....33. 5.
"	2:1.....42. 6. d.	"	22:16.....35. 2.	"	58:3.....8. 1. a.
"	2:1f.....21. 3. R. (b)	"	22:22.....19. 4. R. (c)	"	59:16.....24. 2. g.
"	2:2.....5. 4.	"	22:30.....9. 1. a.	"	60:3.....45. 3. b. R. (d)
"	2:2.....21. 1.	"	23:3.....21. 2.	"	62:5.....40. 7. b.
"	2:3.....23. 2. b.	"	23:5.....6. 1. e. R. (d)	"	63:4.....10. 4. a.
"	2:6.....9. 2. d.	"	23:5.....21. 3. R. (b)	"	64:8-10.....24. 1. R. (g)
"	2:8.....23. 2. d.	"	24:10.....12. 1. e. R. (c)	"	65:5.....10. 1. b.
"	2:12.....9. 2. b.	"	24:10.....42. 5. a.	"	65:14.....23. 1. R. (f)
"	2:12.....26. 2. c.	"	25:2.....41. 1. b.	"	65:14.....30. 3.
"	3:1.....9. 5. b.	"	25:10.....10. 3. R. (e)	"	66:7.....23. 1. R. (f)
"	3:5.....33. 8. d.	"	25:12.....46. 4. b.	"	69:1.....9. 5. c.
"	3:7.....17. 2.	"	26:4,5.....21. 3. R. (b)	"	71:3.....19. 4. R. (c)
"	3:8.....31. 7.	"	27:2.....26. 2. a.	"	71:7.....6. 1. R. (a)
"	4:2.....19. 4. R. (c)	"	27:2.....30. 4. b.	"	71:19.....44. 1. d. R. (e)
"	4:2.....29. 2. b.	"	27:5.....45. 2. d.	"	71:22.....11. 1. R. (b)
"	5:6.....21. 3. R. (b)	"	28:3.....45. 1. b.	"	72:8,13,16,17.....23. 1. R. (f)
"	5:7.....21. 3.	"	29:1.....3. 4.	"	74:2.....12. 1. d.
"	5:9,10.....40. 7. b.	"	29:3-9.....8. 2. c. R. (c)	"	74:5.....1. 2.
"	6:5.....23. 1. a. R. (h)	"	29:5.....27. 2. b. R. (h)	"	74:14.....20. 1. a. R. (b)
"	6:7.....21. 3. R. (b)	"	31:6.....19. 4. R. (c)	"	77:4,7.....23. 2. R. (n)
"	6:9 (cf. 10).....19. 2. c.	"	31:8.....23. 2. b.	"	77:14.....12. 2. e. R. (g)

Psa.	77:17.....20. 1. a. R. (b)	Prov.	25:16.....48. 1. a.	Isa.	5:19.....23. 2. R. (l)
"	78:18.....29. 3. e.	"	26:14.....21. 3.	"	5:24.....29. 2. c. R. (h)
"	80:5.....19. 4. R. (d)	"	27:27.....8. 2. b.	"	5:26.....40. 7. c.
"	80:9.....24. 1. (b)	"	28:1.....21. 3. R. (b)	"	6:1.....11. 1. R. (d)
"	81:14-17.....48. 7. R. (t)	Ecdl.	1:17.....3. 2. b.	"	6:2.....27. 5. c.
"	84:2.....2. 1. a. R. (a)	"	2:7.....40. 1. R. (a)	"	6:6.....9. 5. R. (f)
"	84:2.....12. 2. e. R. (g)	"	2:12.....3. 2. b.	"	6:6.....45. 3. b. R. (d)
"	84:5.....27. 1. a.	"	2:12.....11. 1. R. (b)	"	6:8.....3. 2. c. R. (e)
"	87:5.....3. 1. c.	"	2:24.....25. 1. c. R. (f)	"	6:8.....11. 2. b.
"	88:16.....23. 2. R. (n)	"	3:2.....29. 3. d.	"	6:8.....34. 2.
"	90:2.....20. 1. b. R. (e)	"	4:9.....15. 7. a.	"	6:9.....23. 3. c.
"	94:23.....24. 1. R. (g)	"	4:17.....47. 2. b.	"	6:9.....32. 4.
"	98:7.....23. 1. R. (f)	"	5:4.....47. 1. a.	"	7:13.....29. 1. a.
"	101:3.....29. 1. d.	"	7:20.....41. 5. b.	"	7:14.....14. 1. b.
"	103:5.....40. 4. a.	"	8:9.....23. 4. a.	"	7:14.....39. 6.
"	104:19.....23. 1. R. (f)	"	8:10.....8. 3. a.	"	8:3.....24. 1. c. R. (e)
"	104:20.....23. 1. e.	"	9:16.....26. 1. b.	"	8:8.....19. 2. b.
"	104:25.....10. 2. a. R. (b)	"	12:11.....8. 3. e. R. (e)	"	9:1.....19. 2. a.
"	104:25.....12. 1. e.	Cant.	1:8.....10. 4. b.	"	9:5.....24. 1. c.
"	110:3.....6. 1. e. R. (d)	"	1:15.....37. 4. b.	"	9:10.....20. 1. a. R. (c)
"	113:5.....9. 3. a. R. (a)	"	2:8.....8. 2. c. R. (e)	"	9:10.....21. 1. R. (a)
"	114:3-7.....23. 1. R. (f)	"	5:2.....8. 2. c. R. (e)	"	9:10-15.....24. 1. R. (g)
"	116:16.....19. 4. R. (c)	"	7:13.....42. 4. b.	"	9:12.....9. 3. a. R. (a)
"	119:133.....3. 3.	Isa.	1:1.....44. 4. a.	"	9:55.....8. 3. f.
"	119:137.....40. 2. b.	"	1:2.....26. 2. a.	"	10:4.....21. 1. R. (a)
"	121:3.....23. 1. R. (f)	"	1:3a.....18. 3.	"	10:12.....8. 3. f. R. (d)
"	123:4.....9. 3. a. R. (a)	"	1:4.....17. 2.	"	10:15.....41. 5. a.
"	125:1.....4. 3. f.	"	1:9.....19. 4.	"	10:22.....30. 2. R. (b)
"	126:2.....20. 1. b.	"	1:9.....48. 1. d.	"	10:23.....21. 1. R. (a)
"	126:2.....37. 2. a.	"	1:9.....48. 7.	"	11:7.....4. 3. d.
"	128:5.....23. 1. d.	"	1:12.....33. 6.	"	11:9.....19. 2. c.
"	133:1.....29. 2. b.	"	1:15.....30. 2.	"	13:2.....23. 1. R. (f)
"	135:6.....14. 2. b.	"	1:15.....40. 3.	"	13:9.....44. 1. R. (a)
"	139:14.....33. 5.	"	1:16.....23. 1. a. R. (l)	"	13:10.....19. 2. b.
"	139:14.....35. 3.	"	1:20.....33. 6.	"	14:6.....41. 5. c.
"	139:19.....43. 3. b.	"	1:20.....35. 2.	"	14:21.....41. 2. e.
"	144:3.....22. 1. b.	"	1:21.....42. 6. c.	"	14:23.....28. 2. a. R. (e)
"	144:14.....2. 1. b.	"	2:2.....3. 2. b. R. (b)	"	15:6.....37. 5. c. R. (f)
"	149:2.....2. 2. c. R. (f)	"	2:2.....25. 1. c.	"	16:12.....19. 3. R. (b)
Prov.	1:20.....23. 2. R. (l)	"	2:2.....25. 4. a.	"	17:6.....11. 2. a. R. (g)
"	1:26.....8. 1. a.	"	2:6.....24. 3. b.	"	18:2,7.....37. 5. b. R. (e)
"	2:17.....27. 5. b.	"	2:8.....21. 1. R. (a)	"	19:2.....14. 2. f.
"	3:23.....37. 5. d.	"	2:9.....23. 1. R. (b)	"	19:8.....9. 2. a. R. (a)
"	4:17.....21. 3. R. (b)	"	2:9.....24. 1. R. (g)	"	19:11.....6. 1. e. R. (d)
"	5:19.....3. 2. b.	"	2:11.....40. 5. c.	"	20:1.....29. 2. c. R. (h)
"	5:23.....32	"	2:20.....8. 3. d.	"	21:2.....40. 1. R. (a)
"	6:19.....27. 5. a.	"	3:15.....42. 5. b.	"	21:3.....17. 2.
"	6:24.....8. 3. a.	"	3:17.....38. 3. c.	"	21:5.....28. 5. a.
"	8:3.....23. 2. R. (l)	"	3:26.....44. 4. b.	"	21:5.....43. 2. d. R. (d)
"	10:30.....41. 2. e.	"	5:2.....22. 2. b. R. (g)	"	21:9.....1. 2.
"	12:12.....21. 3. R. (b)	"	5:2.....20. 3. b. (5)	"	21:12.....5. 4.
"	12:26.....8. 1. a.	"	5:2.....31. 2.	"	22:2.....9. 1. c.
"	13:38.....8. 2. d.	"	5:3.....37. 3. d.	"	22:2.....27. 1. b.
"	14:3.....16. 2. b.	"	5:3.....23. 1. c.	"	22:13.....28. 1.
"	17:12.....28. 5. R. (b)	"	5:3.....30. 2. R. (b)	"	22:16.....9. 2. a. R. (a)
"	20:22.....23. 1. e.	"	5:9.....41. 6.	"	22:17.....28. 3. R. (g)
"	21:9.....29. 4. R. (d)	"	5:11.....8. 3. e. R. (e)	"	22:24.....8. 3. a.
"	22:21.....6. 1. b.	"	5:11.....45. 2. b.	"	23:1,4.....23. 1. R. (f)
"	22:23.....21. 7.	"	5:12.....6. 1. e. R. (d)	"	23:13.....37. 5. c. R. (f)
"	23:22.....12. 1. d.	"	5:12.....10. 3. R. (e)	"	23:15.....2. 2. c.
"	23:22.....13. 4. a.	"	5:13.....19. 2. a.	"	24:18.....19. 2. c.
"	24:31.....30. 2. R. (b)	"	5:15f.....24. 1. R. (g)	"	24:19.....28. 3. R. (d)

Isa.	26:15.....19. 4. R. (c)	Isa.	48:14.....13. 3. b.	Jer.	20:8.....47. 5. h.
"	28:1.....9. 2. a. R. (a)	"	48:18,19....48. 7. R. (g)	"	20:12....44. 1. d. R. (e)
"	28:13.....25. 1. c.	"	49:3.....13. 1.	"	21:9.....25. 5.
"	28:28.....28. 3. R. (c)	"	49:7.....24. 2. f.	"	22:10....28. 3. c. R. (g)
"	29:11.....8. 2. b. R. (b)	"	50:1.....2. 2. c. R. (h)	"	22:19.....32. 2.
"	29:14.....23. 2. b. R. (g)	"	50:4.....34. 6	"	22:29.....30. 5. a.
"	29:16.....43. 1. a.	"	50:8.....46. R. (a)	"	23:5.....27. 2. c.
"	29:19.....8. 3. f.	"	51:12.....21.4	"	23:14....28. 2. a.
"	30:1.....29. 3. a. R. (a)	"	51:15....44. 1. d. R. (e)	"	23:23....8. 3. b.
"	31:8.....11. 2. c.	"	51:21.....8. 4. a.	"	23:37....38. 2. b.
"	31:8.....39. 7.	"	52:8.....40. 5. b.	"	24:2....6. 1. c. R. (d)
"	32:7.....29. 2. c.	"	53:4.....9. 1. b.	"	28:9.....5. 1.
"	32:17....28. 2. a. R. (e)	"	53:7.....39. 5. a. R. (e)	"	28:9.....46. 1. b.
"	33:1.....36. 5.	"	53:10,11....47. 3. c.	"	29:23....44. 1. d. R. (e)
"	33:6.....8. 4. a.	"	53:11.....36. 2. R. (c)	"	30:6.....45. 2. d.
"	34:12.....41. 2. f.	"	54:14.....23. 1. R. (f)	"	31:21....37. R. (g)
"	34:13.....40. 4. a.	"	55:2.....48. 8. b.	"	32:14....28. 5. c.
"	35:1f.....23. 1. R. (f)	"	55:10.....48. 1. f.	"	32:29....29. 3. a. R. (a)
"	36:2.....10. 1. a.	"	56:2.....14. 2. b.	"	32:33....41. 3. R. (f)
"	36:8.....9. 3. a. R. (a)	"	57:1.....14. 2. d.	"	33:2.....6. 1. R. (a)
"	36:9.....9. 2. a. R. (a)	"	57:11.....44. 1. c.	"	33:22....9. 1. a. R. (a)
"	37:2.....6. 1. c. R. (c)	"	57:14....23. 1. R. (f)	"	36:9.....15. 8. a.
"	37:2.....10. 4. b.	"	59:3.....3. 5. c. R. (h)	"	37:14....41. 3.
"	37:4.....13. 1.	"	59:10....23. 2. R. (n)	"	46:1.....46. R. (h)
"	37:5.....24. 1. c. R. (e)	"	59:15b-17...24. 1. R. (g)	"	46:6.....23. 1. R. (f)
"	37:22....8. 4. b.	"	62:10....23. 1. R. (f)	"	48:2.....41. 5. d.
"	38:10....23. 2. R. (n)	"	63:19....48. 7. R. (g)	"	48:4,9....2. 2. c.
"	38:20....29. 3. b.	"	64:4.....24. 2. g. R. (a)	"	48:9.....28. 3. R. (c)
"	39:1.....24. 2. g. R. (a)	"	65:1.....46. 5. a.	"	48:36....46. 4. d.
"	40:7.....18. 3.	"	1:4.....11. 1. R. (d)	"	51:3....23. 1. R. (f)
"	40:7.....48. 5. b.	Jer.	2:5.....12. 2. e. R. (g)	"	51:9....23. 1. a. R. (j)
"	40:18....12. 2. e. R. (g)	"	3:1.....25. 1. c. R. (f)	"	51:35....11. 2. d.
"	40:20....9. 1. a. R. (b)	"	3:25....23. 2. R. (n)	"	51:53....48. 4.
"	40:20....27. 1. b.	"	4:5.....36. 2. R. (c)	"	52:7.....20. R. (a)
"	40:20....35. 3.	"	4:16....24. 1. c.	Lam.	1:1.....2. 2. c. R. (h)
"	40:24....24. 1. b.	"	4:16....24. 1. R. (g)	"	1:17....30. 5. R. (c)
"	40:24....44. 1. R. (c)	"	4:19,21....23. 2. R. (n)	"	1:21....13. 3. a.
"	40:27....25. 1. c. R. (f)	"	5:2.....48. 1. b. R. (a)	Ezek.	1:20,21...39. 5. a. R. (e)
"	40:28....42. 4. a.	"	5:9.....14. 2. e.	"	2:2.....34. 5.
"	40:30....26. 2. b.	"	5:15....46. 4. a.	"	7:9.....9. 2. d.
"	41:7.....34. 6.	"	7:1.....11. 1. R. (d)	"	9:4.....20. R. (a)
"	41:8.....46. 1. R. (c)	"	7:6.....23. 1. a.	"	10:3....11. 2. a. R. (g)
"	41:11....26. 2. b.	"	7:12....46. 1. d.	"	10:3....9. 2. b.
"	41:20....26. 2. c.	"	7:16....41. 3.	"	12:25....46. R. (h)
"	41:26....44. 1. R. (c)	"	7:19.....11. 2. b.	"	13:2.....9. 2. b.
"	41:28....48. 8. b.	"	8:9.....8. 4. c.	"	14:15....25. 1. c. R. (f)
"	42:7.....10. 2. b. R. (c)	"	8:13....28. 3. R. (c)	"	16:4.....28. 3. R. (d)
"	42:16....46. 4. b.	"	9:13....37. 2. c.	"	17:15....9. 3. a. R. (a)
"	42:21....36. 4.	"	9:17....30. 2. R. (b)	"	17:21....34. 9.
"	42:24....28. 2. a.	"	10:6.....38. 1. b.	"	23:20....23. 2. R. (l)
"	42:24....36. 3.	"	12:3.....25. 1. b.	"	23:28....13. 2.
"	43:4.....13. 2.	"	13:7.....14. 2. d.	"	23:46....28. 5. d.
"	43:9.....19. 4. R. (c)	"	13:16....25. 1. c. R. (f)	"	27:5.....3. 5. c. R. (h)
"	43:22....22. 3. d. R. (e)	"	14:1.....46. R. (h)	"	27:34....8. 2. e.
"	44:23....3. 2. a.	"	14:7.....48. 1. b. R. (a)	"	27:34....46. 4. e.
"	44:28....29. 5. a.	"	14:17....41. 1. R. (b)	"	28:16....24. 1. R. (g)
"	47:1.....36. R. (d)	"	15:4.....13. 2.	"	30:11....31. 3.
"	47:1.....37. 2. a.	"	15:5b-7....24. 1. R. (g)	"	31:12....24. 1. R. (g)
"	47:1.....2. 2. c. R. (h)	"	16:13....34. 3.	"	37:9.....4. 3. e.
"	47:9.....29. 2. b.	"	17:21....25. 1. c. R. (f)	"	39:4.....9. 2. c. R. (f)
"	47:11....40. 2. b.	"	18:13....38. 2. c. R. (f)	"	40:17....15. 4. R. (e)
"	47:12....13. 2. R. (c)	"	18:21....9. 1. b.	"	40:22....15. 2. c.

Ezek. 45:11.....6. 1. e. R. (d)	Amos 5:1.....46. R. (h)	Nah. 2:5.....20. 1. a. R. (c)
“ 45:16.....5. 1. a.	“ 5:3.....33. 3.	“ 2:9.....37. 5. b. R. (e)
Hos. 1:6.....41. 1. c. R. (d)	“ 6:1.....43. 1. b.	Hab. 2:17.....8. 1. b.
“ 3:2.....15. 3. R. (d)	“ 6:12.....37. 2. b.	“ 3:8.....6. 1. R. (a)
“ 4:2.....43. 2. d. R. (d)	“ 6:13.....8. 2. d. R. (f)	“ 3:10.....20. 1. a. R. (b)
“ 4:3.....25. 1. b.	“ 7:7.....45. 3. b. R. (d)	“ 3:16.....47. 4. b.
“ 5:11.....36. 2.	“ 9:5.....44. 1. d. R. (e)	Hag. 1:1.....9. 5. a.
“ 8:11.....39. 5. a. R. (e)	“ 9:8.....28. 3. R. (f)	“ 2:5.....43. 2. b.
“ 9:4.....8. 2. c.	“ 9:11.....40. 7. d.	“ 2:11.....31. 4.
“ 10:6.....40. 1. R. (a)	Jon. 1:11.....26. 2. a.	Zech. 1:3.....25. 2. c.
“ 10:12.....25. 1. c. R. (f)	“ 1:3,5.....1. 4.	“ 1:9.....42. 5. b.
“ 12:1.....3. 2. c.	“ 3:3.....9. 5. a.	“ 4:4,13.....42. 5. b.
“ 12:6.....44. 1. d. R. (e)	“ 3:5.....9. 4. b.	“ 4:5.....37. 5. b.
“ 13:8 (cf. 2 Kgs. 2:24)	“ 3:5.....10. 4. b.	“ 4:10.....9. 3. a. R. (a)
.....2. 1. b.	“ 4:10.....8. 3. e.	“ 7:1.....15. 8. c.
Joel 1:6.....41. 5. b.	“ 4:10.....10. 5.	“ 7:5.....11. 2. a.
“ 1:14.....44. 4. e.	“ 4:10,11.....42. 1. R. (a)	“ 8:2.....32. 3.
“ 1:15.....43. 1. b.	Mic. 1:10.....28. 3. R. (f)	“ 8:6.....42. 1.
“ 1:20.....40. 4. a.	“ 2:4.....28. 3. R. (d)	“ 8:17.....34. 10. R. (k)
“ 2:3ff.....20. 1. a. R. (c)	“ 2:6.....40. 2. b.	“ 8:19.....4. 3. d.
“ 2:23.....44. 1. d. R. (e)	“ 2:12.....4. 1. b. R. (b)	“ 9:5.....23. 1. R. (f)
“ 4:9.....2. 2. c.	“ 3:6.....37. 3. b.	“ 10:7.....23. 1. R. (f)
“ 4:18.....30. 2. R. (b)	“ 3:12.....4. 3. e.	“ 12:10.....34. 10.
“ 4:20.....44. 1. d. R. (e)	“ 5:2.....19. 3.	“ 12:12-14.....39. 5. a. R. (e)
Amos 1:11.....29. 5. b.	“ 5:4.....8. 3. f.	“ 13:6.....37. 2. b.
“ 2:16.....33. 4.	“ 6:5,16.....29. 3. a. R. (a)	“ 14:4.....8. 3. a.
“ 4:2.....37. 2. a. R. (b)	“ 7:4.....10. 4. a. R. (g)	“ 14:4.....33. 7.
“ 4:7.....37. 3. b.	“ 7:10.....40. 3.	Mal. 1:2.....24. 7. c.
“ 4:13.....27. 1. b. R. (e)	Nah. 1:3.....28. 3. R. (f)	“ 1:11.....37. 4. e.

INDEX OF TEXTS

Under "REFERENCES FOR STUDY."

	PAGE.		PAGE.		PAGE.
Gen. 1:5	73	Gen. 8:10,12	50	Gen. 16:15	95
" 12	109	" 13	36,50	" 17:2	81
" 14	114	" 21	100	" 4	79
" 16	31,38	" 22	114	" 5	95,100
" 20,21	94	" 9:3	132	" 14	110
" 26	81,14	" 4	25	" 20	50,58
" 28	14,109	" 5	47	" 21	125
" 31	23,54	" 10	36	" 23	31
" 2:3	103	" 13	14	" 18:1	98
" 5	118	" 18	27	" 2	50
" 9	18,84	" 20	98	" 9	106
" 10	60,109	" 24	45	" 10	128
" 11	22,45	" 27	81	" 17	84
" 14	27	" 10:12	23	" 19	100
" 17	64,110	" 21	25	" 21	121
" 19	27	" 11:1	106	" 24	50
" 3:1	38	" 3,7	67	" 25	123
" 3	132,73	" 8	103	" 29	92
" 5	84,114	" 10	18	" 33	136
" 13	121	" 23	18	" 19:1	128,31
" 17	73	" 25	50	" 4	60,31
" 4:6	121	" 30	125	" 13	84
" 10	16,43	" 12:2	67	" 19	79
" 11	132	" 3	79	" 20	38
" 13	92	" 12	79	" 23	128
" 15	118	" 13	67,136	" 25	23
" 19	31,50	" 13:2	22	" 28	54
" 20	94	" 3	45,67,132	" 29	132
" 25	95	" 7	67,84,128	" 33	95
" 5:3	98	" 9	67,125	" 20:1	36
" 8	31	" 11	47	" 3	125,128
" 26	50	" 15	67	" 12	16
" 29	132	" 14:4	98,50	" 18	54
" 6:2	136	" 10	18,31,110	" 21:2	16
" 4	60	" 13	22,31	" 3	22,132
" 5	38	" 19	36	" 4	128
" 14	79	" 20	132	" 7	109
" 17	25	" 15:1	106,114	" 9	132
" 7:2	132	" 2	27	" 13	27
" 6	31,128	" 3	31	" 14	128
" 11	36	" 11	22	" 16	41
" 21	23	" 13	41	" 26	56,118
" 23	100,132	" 14	84	" 22:3	47,31
" 24	50	" 18	43,31	" 5	67
" 8:5	31,36	" 16:5	41	" 14	61
" 7	88	" 7	22	" 17	81
" 9	47	" 8	43	" 20	25

	PAGE.		PAGE.		PAGE.
Gen. 22:24	16	Gen. 30:20	22	Gen. 41:20	38
“ 23:1	50	“ 28	67	“ 25	132
“ 2	41	“ 30	121	“ 34	67
“ 6	109	“ 31	67,103	“ 42	22
“ 19	23	“ 33	27	“ 43	88
“ 20	73	“ 34	123	“ 50	114
“ 24:2	67	“ 36	50	“ 42:6	27,98
“ 4	25	“ 38	60	“ 10	125
“ 6	41	“ 41	79	“ 11	27
“ 8	142	“ 31:1	43	“ 13	38
“ 10	128	“ 7	81	“ 15	142
“ 13	31	“ 8	31	“ 18	142
“ 14	79	“ 16	27	“ 21 ²²	73
“ 15	118,136	“ 21	22	“ 30	18,109
“ 21	84,128	“ 23	50	“ 37	64
“ 23	31,43	“ 27	73	“ 38	142
“ 25	60	“ 29	118	“ 43:3	88
“ 27	27,41	“ 39	60	“ 9	142
“ 30	92,84	“ 32:7	84	“ 10	142
“ 41	136	“ 9	142,14	“ 11	31
“ 43	16	“ 11	50,54	“ 16	18
“ 65,66	22	“ 12	128	“ 20	123,88
“ 25:23	50	“ 15	150	“ 30	18
“ 27	36	“ 17	25,18	“ 34	50
“ 30	25,54	“ 18	43	“ 44:3,4	128
“ 26:4	23	“ 23	23	“ 7	123
“ 8	22	“ 29	142	“ 9	132
“ 15	27	“ 31	73,128	“ 17	123
“ 27	121	“ 33:13	142	“ 18	123
“ 32	132	“ 17	47	“ 26	128
“ 27:1	38	“ 18	100	“ 45:4	45
“ 4	64	“ 34:5	54	“ 7	14
“ 7	67	“ 35:3	73	“ 9	103
“ 9	56	“ 14	25	“ 20	27
“ 10	64	“ 36:12,14	73	“ 46:3	136
“ 19	64	“ 37:3	31	“ 33	142
“ 21	43,121	“ 4	41	“ 34	84
“ 25	64	“ 15	61	“ 47:6	27
“ 29	114,81	“ 34	18	“ 8	43,121
“ 30	88	“ 38:9	79	“ 19	121
“ 31	81	“ 11	98	“ 21	27
“ 34	41,110	“ 25	132	“ 24	50
“ 37	110	“ 39:1,2	25	“ 31	22
“ 38	41	“ 3,6	84	“ 48:7	27
“ 40	136,79	“ 9	45	“ 49:8	27
“ 45	94	“ 10	18	“ 12	18
“ 28:3	79	“ 18	73	“ 13	18
“ 6	81	“ 20	31,132	“ 17b	73
“ 15	43	“ 22	84	“ 30f	54
“ 19	22,23,95	“ 23	47	“ 50:5	67
“ 29:2	79,38	“ 40:1	114	Ex. 1:7	94
“ 3	79	“ 3	31	“ 10	79,14
“ 7	38	“ 5	36	“ 12	60
“ 9	128	“ 7	121	“ 16	79
“ 15	125	“ 9	110	“ 19	25
“ 30:2	121	“ 13	132	“ 21	16
“ 13	58	“ 41:1	84	“ 2:2	136
“ 14	47	“ 11	84	“ 11	43
“ 15	22	“ 12	36	“ 12	118
“ 16	23	“ 18	50	“ 13	121

	PAGE.		PAGE.		PAGE.
Ex. 2:14,15	22	Ex. 15:1	14	Ex. 34:34	79
" 18	50	" 5	16	" 35:24	47
" 3:2	22,118	" 6,7	60	" 36:4	25
" 3	36,64	" 13	40	" 7	88
" 5	22	" 15	60	" 37:1	95
" 6	36	" 16	38	" 38:30	31
" 7	88	" 19	14	" 39:17	25
" 15	86	" 20	114	" 22,27	95
" 4:9	47,98	" 16:5	25	" 40:18	73
" 13	132,31	" 12	18	Lev. 2:2	114
" 14	142	" 20	98	" 3:4	27
" 15	45	" 32	25	" 4:24,33	132
" 17	132	" 17:11	79	" 5:7	16
" 20	36	" 18:15	61	" 8	45
" 21	79,132	" 23	103	" 9	47
" 22	73,50	" 26	79	" 6:13	25
" 29	132	" 27	41	" 7:7	27
" 32	73	" 19:5	142	" 8	100
" 5:11	64,118	" 19	60	" 27	23
" 15	64	" 23	79	" 33	27
" 22	43	" 31	106	" 9:6	136
" 6:6	79	" 20:3-17	64	" 10:9	67
" 7:9	41,142	" 9	31	" 10,11	92
" 15	79	" 12	22	" 11:32	47
" 17	16	" 21:3	31	" 12:5	18
" 18,21	22	" 5	22	" 14:43	136
" 26	79	" 11	128	" 45	23
" 8:1	22	" 12	64	" 16:32	45
" 10	18,25	" 28	101	" 18:11	132
" 11	88	" 22:3	22	" 20:14	100
" 23	64	" 19	118	" 23:40	18
" 9:3	84	" 26	64	" 24:14	79
" 4	45	" 23:1	67	" 26:44	58
" 8	25	" 15	98	" 27:5	50
" 14	136	" 29	79	" 32:44	88
" 19	79,64	" 30	25	Num. 3:49	36
" 27	22	" 24:7	81	" 4:19	79
" 29	16	" 14	43,31	" 5:15	18,26
" 32	18	" 25:28	101	" 18	31
" 33	16	" 35	25	" 23	109
" 10:1	67	" 26:3	31	" 7:3	50
" 3	56	" 17	18	" 13	26
" 7	118	" 24	81	" 9:7	23
" 8	100,101	" 33	36	" 8	67
" 12	67	" 27:7	101	" 23	54
" 13	128	" 16	25	" 10:17	36,142
" 21	67	" 28:6	95	" 18	142
" 26	64	" 17	25	" 32	79
" 11:1	50	" 29:9	16	" 11:6	118
" 12:3	50	" 12	18	" 12	64
" 4	38	" 36	18	" 13	67
" 6	50	" 40	50,25	" 19	50
" 8,9	36	" 30:33,38	79	" 27	84
" 13	132	" 31:14	114	" 14:22	43
" 17	58	" 32:29	92	" 28	142
" 40	50	" 34	45	" 32	41,111
" 42	110	" 33:7-11	79	" 45	22
" 13:17,34	136	" 12	128	" 15:4-7	28
" 14:11	118	" 16	121	" 14	64
" 12	92	" 34:1	31	" 24	142

	PAGE.		PAGE.		PAGE.
Num. 16:13.....	88	Deut. 4:13.....	50	Deut. 21:7.....	111
“ 15.....	101	“ 16,19.....	19	“ 22:2.....	79,81
“ 17:17.....	26	“ 29.....	142	“ 19.....	22,50
“ 20.....	79,132	“ 40.....	136	“ 21.....	79
“ 21.....	26	“ 41.....	50	“ 22.....	36
“ 20:3.....	123	“ 42.....	79,31	“ 23.....	26
“ 10.....	121	“ 5:5.....	128	“ 24:4.....	136
“ 19.....	47	“ 12.....	88	“ 6.....	19
“ 21.....	136	“ 22.....	64	“ 25:13.....	16
“ 21:9.....	79	“ 23.....	123	“ 17,19.....	92
“ 14.....	26	“ 30.....	79	“ 28:8.....	68,79
“ 33.....	22	“ 6:18.....	79	“ 32.....	114
“ 34.....	84	“ 20,21.....	142	“ 35.....	136
“ 22:6.....	103	“ 7:7.....	106	“ 43.....	26
“ 11.....	73	“ 9.....	79	“ 45.....	58
“ 32.....	22	“ 15.....	27	“ 48.....	114
“ 33.....	41	“ 17.....	121	“ 49.....	61
“ 33.....	54	“ 8:2.....	92	“ 55.....	118
“ 28:7.....	60	“ 2,4.....	43	“ 57.....	136
“ 8.....	64	“ 8.....	18	“ 62.....	58
“ 14.....	22	“ 14.....	22	“ 67.....	123
“ 26.....	121	“ 9:6.....	23	“ 29:5.....	136
“ 28.....	22	“ 12.....	43	“ 30:3.....	132
“ 24:17.....	61	“ 15a.....	128	“ 16.....	79
“ 25:17.....	88	“ 15b.....	128	“ 31:17.....	121
“ 28:13.....	26	“ 25.....	98	“ 32:4.....	27
“ 31:2.....	96	“ 27.....	67	“ 6.....	31
“ 32:11.....	64	“ 28.....	132	“ 7.....	19
“ 12.....	118	“ 10:1.....	67	“ 11.....	61
“ 19.....	58	“ 13.....	84	“ 15.....	45
“ 23.....	142	“ 15.....	73	“ 16,17.....	60
“ 35:22.....	47	“ 17.....	36	“ 20.....	45
“ 23.....	23	“ 11:4.....	92	“ 24.....	36
“ 22-24.....	142	“ 7.....	23,123,84	“ 26,27.....	142
“ 33.....	64	“ 10.....	132	“ 29.....	64
“ 36:7,9.....	64	“ 12.....	23	“ 35.....	114
Deut. 1:3.....	36	“ 23.....	38	“ 37.....	132
“ 5.....	103	“ 26.....	84	“ 40.....	123
“ 19.....	38	“ 12:10.....	84	“ 41.....	142
“ 20,25.....	84	“ 11.....	64,79	“ 33:1.....	31
“ 22.....	132	“ 20.....	68	“ 2.....	81
“ 23.....	50	“ 22.....	101	“ 6.....	68
“ 25.....	38	“ 23.....	18	“ 11.....	98
“ 35.....	23	“ 13:3,14.....	68	“ 17.....	27
“ 2:4.....	22	“ 4.....	121	“ 19.....	31
“ 7.....	47	“ 15.....	79	“ 20.....	81
“ 14.....	54	“ 14:2.....	38	“ 25.....	106
“ 16.....	103	“ 27.....	27	“ 34:5.....	26
“ 23.....	27	“ 32.....	106	Josh. 2:5.....	128
“ 25.....	103	“ 15:10.....	92	“ 8.....	118
“ 27.....	26	“ 18.....	98	“ 3:12.....	50
“ 30.....	81	“ 17:2,3.....	73	“ 13.....	23
“ 31.....	103	“ 9.....	43	“ 16.....	103
“ 34.....	101	“ 20.....	118	“ 4:3.....	50
“ 3:4.....	45	“ 18:14.....	27	“ 9.....	73
“ 5.....	18,26	“ 19:2.....	50	“ 18.....	128
“ 24.....	103	“ 18.....	31	“ 19.....	22
“ 4:1.....	22	“ 20:5.....	68	“ 20.....	50
“ 3.....	45,123	“ 21:3,4.....	22	“ 5:2.....	103
“ 10.....	132	“ 3,6.....	38	“ 15.....	27

	PAGE.		PAGE.		PAGE.
Josh. 6:13	88	Judg. 6:27	73	1 Sam. 2:23	23
" 19	27	" 28	50	" 26,27,28	88
" 7:7	103	" 29	47	" 30	88
" 12	61	" 7:3	50	" 31	79
" 25	95	" 13	81	" 3:1	26
" 8:11	36	" 17	79	" 3	118
" 20	114	" 19	88	" 3,7b	60
" 24	73	" 22	125	" 11	27,84
" 30	60	" 8:4	84,128	" 13	31,81
" 9:12	27	" 11	128	" 17	142
" 13	31	" 9:16-20	142	" 4:1	26
" 10:12	60	" 23	43	" 5	96
" 24	45	" 29	123	" 10	38
" 12:2,5,9	22	" 33	79	" 20	111
" 13:5	26	" 36	109	" 5:12	31
" 14:7	92	" 11:8	79	" 6:7	79
" 9	142	" 16	73	" 7:12	73
" 11,15	38	" 17,19	68	" 14	109
" 15:3,9	41	" 25	88	" 8:6	136
" 21	36	" 33	50	" 8	73
" 47	22	" 12:5	36	" 9:6	61,88
" 17:14	128	" 11,13	109	" 9	60
" 19:51	36	" 13:9	128	" 13	27
" 21:32	50	" 23	47,142	" 14	128
" 22:1	60	" 14:4	109	" 21	36
" 17	73,101	" 10	61	" 24	16
" 23:10	60	" 17	50	" 10:3	47
" 11	79	" 18	38,58	" 9	16
" 24:17	111	" 15:3	58	" 23	38
Judg. 1:35	73	" 16:15	125	" 11:12	121
" 2:1	60	" 31	128	" 12:3	43
" 18	60,79,136	" 17:6	109	" 17	32,92
" 22	84	" 8	45	" 20	79
" 3:20	128	" 9	64	" 23	27
" 23	81	" 10	109	" 13:5	50
" 24	128	" 19:11	128	" 15	121
" 26	128	" 17	64	" 21	79
" 28	36	" 20:31	128	" 14:11	84
" 4:20	79	" 37	114	" 17	43
" 21	128	" 39,40	128	" 19	88
" 24	136	" 26:23	73	" 23	64
" 5:1	73	Ruth. 1:12	56,107,38	" 29	23
" 8	142	" 16	45	" 33	92
" 10	36	" 21	125	" 44	64
" 13	125	" 22	19	" 15:1	109
" 17	94	" 2:3	36	" 2	45,58
" 18	45	" 3:4	19	" 3	79
" 19	128	" 12	38	" 16	68,125,132
" 22	19	" 18	142	" 17	73
" 23	88	" 4:3	36,58	" 23	125
" 26	60	1 Sam. 1:1	23	" 33	109
" 27	125	" 3	22	" 16:3	45,101
" 29	60	" 3	79	" 4	121
" 30	26	" 12	81	" 7	38
" 6:5	60,128	" 16	31	" 18	23
" 11	23,36	" 23	58	" 23	79
" 18	142	" 2:1,3-5	56	" 25	106
" 15	38	" 5	36,56	" 17:6	16
" 19	128	" 10	68	" 10	50
" 25	125	" 22	60	" 12	23

	PAGE.		PAGE.		PAGE.
1 Sam. 17:17,18	36	2 Sam. 12:1	47	1 Kgs. 2:21	101
" 34	22,84,107	" 4	23	" 26	31
" 34,35	142	" 8	68	" 3:4	60
" 36	109	" 16	96	" 8	64
" 55-58	43	" 23b	84	" 11b	81
" 18:11	73	" 31	79	" 13	58
" 17	123	" 13:4	84	" 18	36
" 19:11	84	" 15	96	" 23	43,47
" 13,16	19	" 18	81	" 4:1	26
" 22	106	" 14:4	22	" 5:3	50
" 20:6	142	" 7	79	" 17	136
" 13	101	" 10	111	" 28	60
" 17	96	" 25	92	" 6:32,35	81
" 19	103	" 26	79,98	" 7:2	50
" 20	109	" 15:1	73	" 12	26
" 27	50	" 4	123	" 38	50
" 31	31	" 23	14	" 49	19
" 36	123,84	" 32	98	" 8:1	22
" 21:6	106	" 33	142	" 27	64
" 15	64	" 37	60	" 30	142
" 22:7	19	" 16:4	56	" 9:21	73
" 24:6	36	" 8	31	" 10:1	73
" 13	61	" 9	68	" 11	81
" 25:14	109	" 13	73	" 10:12	47
" 18	50	" 17:1,3	68	" 11:5	16
" 24	26,41	" 5	26,41	" 14	132
" 27	114	" 6	121	" 25	101
" 29	27	" 9	142	" 27	132
" 34	58	" 11	56,31	" 28	136
" 43	109	" 14	92	" 12:15	92
" 26:16	101	" 17	79	" 16	43
" 19	142	" 18:11	92	" 17	73
" 20	101	" 12,13	142	" 13:4	92
" 28:1,2	73	" 18	50	" 12	43
" 18,19	109	" 29	121	" 18	125
" 30:13	43	" 19:2	73	" 14:3	43
" 23	123	" 12	121	" 6	114
2 Sam. 1:4	136	" 27	16,22	" 10	107
" 13	121	" 30	56	" 28	79,136
" 18	95	" 43	43,88	" 15:4	92
" 2:8	36	" 44	50	" 13	111,136
" 15	50	" 20:8	128	" 23	36
" 27	142	" 19	31	" 17:17	38
" 3:1	88	" 21:1	73	" 24	43
" 8	73	" 4	136	" 18:12	45,128
" 13	111	" 20	50	" 13	73
" 26	109	" 22	101	" 19	50
" 35	142	" 23:4	128	" 21	95
" 4:4	36	" 6	27	" 26	107
" 10	111	" 24:13	114	" 32	26
" 5:8b	61	" 14	68	" 43	118
" 10	88	" 24	26	" 19:4	23
" 24	58,101	1 Kgs. 1:25	84	" 5	34
" 6:3	23	" 27	43	" 10	73
" 16	81,84	" 28	84	" 15	36
" 7:23	106	" 41	114	" 20:15,21	22
" 9:3	118	" 47	22	" 32	121
" 10:7	26	" 52	142,31	" 21:19	31,41,111
" 11:1	73	" 2:5	73	" 22:14	84
" 15	79	" 7	36	" 27	101

	PAGE.		PAGE.		PAGE.
1 Kgs. 22:30	88	2 Chr. 20:36	98	Job 8:9	107
“ 36	114	“ 21:17	98	“ 11	64
2 Kgs. 1:2	73	“ 25:9	92	“ 9:4	50
“ 3,6	118	“ 10	111	“ 15,16	142
“ 11,13	103	“ 26:14	111	“ 24	23
“ 2:9	136	“ 15	103	“ 25	129
“ 16	96	“ 35:33	118	“ 10:2	45
“ 23	128	Ezra 1:14	88	“ 10f.	60
“ 24	16	“ 6:22	81	“ 15	56
“ 3:4	26	“ 8:25	22	“ 11:2	32,122
“ 8,13	121	“ 30,36	81	“ 5	123
“ 14	142	“ 9:2	81	“ 18	107
“ 4:2	118	“ 15	118	“ 12:5	123
“ 43	88	“ 10:6	129	“ 7	114
“ 5:13	142	“ 14,17	22	“ 11	125
“ 18	129	Neh. 1:5	23	“ 13:5	123
“ 6:2	19	“ 2:11	26	“ 13	43
“ 5	101	“ 5:7	122	“ 25	101
“ 15	121	“ 6:12	16	“ 14:11	79
“ 25	50	“ 8:2	50	“ 11,12	125
“ 7:2,4,19	142	“ 10	132	“ 13	123
“ 8:1	45	“ 9:7,8	81	“ 19	125
“ 9:27	27	“ 12:39	81	“ 15:3	88
“ 37	136	“ 13:1,30	81	“ 14	136
“ 11:13	125	Esth. 2:11,13	84	“ 17	45
“ 12:5	64	“ 14	81	“ 20	114
“ 7b	129	“ 3:8	118	“ 35	88
“ 15-17	79	“ 12	81	“ 16:4,5,8	136
“ 14:8-11	98	“ 4:2	118	“ 19	19
“ 15:1	73	“ 6:6	45	“ 17:15	27
“ 5	84	“ 7:4	118	“ 18:2	36
“ 16:19	36	“ 8:8	118	“ 15	118
“ 18:1	73	“ 15	81	“ 19:3	103
“ 15	22	“ 9:23,24	81	“ 16	132
“ 23	50	Job 1:13	84	“ 18	50
“ 19:22	43	“ 14	16,84	“ 19	43
“ 20:4	94	“ 2:2	122	“ 20	50
“ 22:5	36	“ 3:5	14	“ 20:19	103
“ 25:9	38	“ 18	129	“ 29	41
1 Chr. 2:22	50	“ 4:3	129	“ 21:6	142
“ 7:5	19	“ 12	50	“ 7	98
“ 9:28	47	“ 17	122	“ 21	114
“ 32	26	“ 19	64	“ 23	32
“ 11:9	88	“ 5:2	62	“ 22:8	27
“ 12:33	19	“ 5	79	“ 18	129
“ 18:2	103	“ 7	32	“ 23:3	103
“ 15:16	136	“ 10	22	“ 14	41
“ 17:5	47	“ 6:5	122	“ 24:22	129
“ 17:25	136	“ 8	123	“ 25	32
“ 21:18	136	“ 8-10	68	“ 25:4	122
“ 22:2	136	“ 11	136	“ 28:12	22
“ 23:4	50	“ 12	109	“ 17	118
“ 25:5	50	“ 14	32,123	“ 29:2	123
“ 26:23	22,23	“ 17	132	“ 3	111
“ 27:34	36	“ 19	111	“ 10	114
2 Chr. 3:4	50	“ 7:3	101	“ 24	129
“ 5:11	92,118	“ 4	142	“ 30:8	118
“ 9:20	118	“ 12	136	“ 28	136
“ 11:17	50	“ 17	64	“ 31:1-4	136
“ 20:6	92	“ 21	122	“ 35	123

	PAGE.		PAGE.		PAGE.
Job 32:1.....	50	Ps. 16:4.....	62	Ps. 40:13.....	38
“ 7.....	114	“ 6.....	50	“ 41:4.....	58
“ 15,16.....	125	“ 17:5.....	50	“ 42:2.....	16,62
“ 33:17.....	92	“ 8.....	32	“ 3.....	122
“ 34:6.....	41	“ 9.....	62	“ 5.....	60
“ 10,13.....	32	“ 10,11.....	98	“ 12.....	122
“ 20.....	107	“ 12.....	62	“ 43:1.....	32,118
“ 31.....	129	“ 14.....	79	“ 44:2,3f.....	50
“ 35:15.....	118	“ 18:4,7.....	60	“ 5.....	107
“ 37:20.....	50	“ 8.....	73	“ 21f.....	64
“ 38:19,24.....	132	“ 21.....	60	“ 23.....	92
“ 31.....	64	“ 26-28.....	62	“ 45:2c.....	123
“ 41:18.....	118	“ 28.....	114	“ 5.....	16,125
“ 20.....	32	“ 30.....	64	“ 7.....	107,32
“ 42:3.....	129	“ 35.....	114	“ 10.....	16
“ 15.....	16,114	“ 19:8,9.....	36	“ 13.....	14
Ps. 1:2.....	98	“ 11.....	22,73	“ 46:3.....	92
“ 3,4,5,6.....	62	“ 20:8.....	43	“ 5.....	27
“ 6.....	16	“ 21:3.....	118	“ 10.....	79
“ 2:1.....	50	“ 4.....	32	“ 11.....	38
“ 3.....	68	“ 12.....	129	“ 48:4.....	50
“ 9.....	32	“ 22:2.....	50	“ 49:9.....	14,81
“ 12.....	98	“ 22.....	58	“ 11.....	79
“ 3:3.....	84	“ 29.....	16	“ 13.....	132
“ 6,7.....	62	“ 30.....	58,73	“ 15.....	22
“ 8.....	54	“ 32.....	84	“ 20.....	45
“ 4:7.....	84,123	“ 23:4.....	142	“ 50:6.....	111
“ 8.....	45,132	“ 24:2.....	73	“ 12.....	142
“ 5:5.....	94	“ 4.....	56	“ 16,5.....	73
“ 6.....	56	“ 25:2.....	56	“ 17.....	73
“ 7.....	19	“ 9.....	81	“ 51:5.....	109
“ 8.....	64	“ 11.....	79	“ 9.....	125
“ 11.....	50	“ 27:3.....	64,142	“ 55:7.....	123
“ 7:2.....	56	“ 7.....	132	“ 7-9.....	136
“ 3.....	129	“ 28:6.....	58	“ 24.....	32
“ 4,5.....	142	“ 29:5.....	84	“ 56:3.....	98
“ 5.....	132	“ 30:3.....	50	“ 14.....	58
“ 7:7.....	129,45	“ 6.....	64	“ 57:4.....	129
“ 10.....	125	“ 9.....	60	“ 6.....	123
“ 13.....	58	“ 12.....	58	“ 58:5.....	132
“ 16.....	60,56	“ 31:15.....	50	“ 8.....	41
“ 8:4.....	136	“ 32:2.....	132	“ 59:17.....	58
“ 5.....	64	“ 8.....	64	“ 60:5.....	95
“ 6b.....	73	“ 9.....	92	“ 13.....	125
“ 9:7.....	41	“ 33:13.....	56	“ 62:5.....	129
“ 15.....	136	“ 34:8.....	73	“ 63:7.....	142
“ 16.....	45	“ 11.....	56	“ 64:8.....	95
“ 10:4,6,11.....	118	“ 23.....	92	“ 65:5.....	132
“ 11:2.....	58,62	“ 35:8.....	129	“ 10.....	95
“ 4.....	62	“ 12.....	94	“ 14.....	94
“ 12:3.....	62,98	“ 17.....	122	“ 66:4.....	14
“ 5.....	43	“ 19.....	118	“ 68:12.....	94
“ 6.....	132	“ 36:12.....	32	“ 18.....	19
“ 7.....	36	“ 13.....	58	“ 69:4.....	129
“ 8.....	23	“ 37:23.....	56	“ 5.....	60
“ 14:7.....	123	“ 40.....	81	“ 71:3.....	129
“ 15:1.....	64	“ 38:2.....	118	“ 24.....	58
“ 2.....	98	“ 39:12.....	56	“ 72:12.....	132
“ 3-5.....	56	“ 40:5.....	36	“ 4.....	32
“ 16:3.....	132	“ 8.....	50	“ 17.....	23

	PAGE.		PAGE.		PAGE.
Ps. 73:8.....	81	Prov. 3:14.....	38	Cant. 5:5.....	19
“ 73:15.....	58,142	“ 18.....	114	“ 8.....	38
“ 74:2.....	45	“ 25.....	32	“ 7:10.....	32
“ 75:3.....	142	“ 28.....	107	“ 8:14.....	111
“ 8.....	43	“ 34.....	111	Isa. 1:3.....	19
“ 76:8.....	136	“ 4:8.....	142	“ 5.....	23,129
“ 10.....	92	“ 6:16.....	132	“ 7.....	27,36,84
“ 77:14.....	43	“ 22,31.....	142	“ 11.....	31
“ 17.....	16	“ 31.....	50	“ 13.....	27
“ 78:30,31.....	129	“ 8:6.....	16	“ 14.....	103
“ 34.....	125	“ 14.....	107	“ 15,18.....	142
“ 38.....	79	“ 30.....	16	“ 17.....	103
“ 40.....	122	“ 32.....	132	“ 18.....	64,68,22
“ 49.....	32	“ 9:18.....	36	“ 20.....	79
“ 80:11.....	101	“ 10:1,2,3,4.....	62	“ 21.....	60
“ 81:6.....	32,132	“ 22,24.....	111	“ 23.....	61
“ 9,14.....	123	“ 24.....	32	“ 31.....	84
“ 84:4.....	56	“ 11:2.....	73	“ 2:2.....	79
“ 7.....	36	“ 2,8.....	56	“ 6.....	73
“ 85:11.....	58	“ 22.....	36	“ 11.....	81
“ 87:3.....	107	“ 13:24.....	84,111	“ 17.....	43
“ 88:2.....	125,132	“ 14:8.....	92	“ 20.....	36
“ 6.....	36	“ 15:21.....	103	“ 22.....	41
“ 7-10.....	50	“ 16:12.....	92	“ 3:6.....	98,123
“ 90:1.....	36	“ 28.....	84	“ 8.....	125
“ 10.....	19,27	“ 32.....	38	“ 9.....	43
“ 15.....	132	“ 17:27.....	96	“ 13.....	84
“ 91:6.....	98	“ 19:12.....	43	“ 4:3.....	79
“ 92:6.....	56	“ 23.....	98	“ 5:1.....	96
“ 94:10.....	95	“ 20:9.....	56	“ 1,2.....	73
“ 17.....	58	“ 10.....	19	“ 3.....	14,68
“ 18.....	142	“ 13,25.....	142	“ 5.....	88
“ 95:10.....	60,84	“ 21:3.....	38	“ 6.....	96
“ 97:7.....	84	“ 22:12f.....	56	“ 9.....	31
“ 99:6f.....	60	“ 23.....	96	“ 11.....	36
“ 102:8.....	16	“ 24.....	32	“ 11,23.....	62
“ 103:4.....	22	“ 24:11.....	123	“ 12.....	79
“ 104:2.....	94	“ 15.....	98	“ 14,15.....	73
“ 3.....	22	“ 25:3.....	125	“ 17.....	109
“ 6-8.....	60	“ 21.....	142	“ 24.....	92
“ 8.....	43	“ 26:2.....	32,92	“ 24b.....	50
“ 11-17.....	62	“ 28:1.....	14	“ 25.....	73
“ 24.....	56	“ 6.....	19	“ 6:2.....	19,50,60
“ 27.....	136	“ 30:25.....	118	“ 3.....	26,47,111
“ 107:5.....	129	Eccl. 1:2.....	36	“ 5.....	36,58
“ 119:2.....	84	“ 5.....	125	“ 6.....	50
“ 15.....	142	“ 13.....	32,38	“ 7.....	79
“ 58.....	136	“ 3:17.....	22	“ 10.....	107
“ 120:2.....	26	“ 5:7.....	19	“ 11.....	118
“ 5.....	94	“ 7:2.....	38	“ 13.....	103,142
“ 6.....	41	“ 14.....	43	“ 7:6.....	16
“ 127:2.....	103	“ 24.....	111	“ 15.....	103,88
“ 133:1.....	92	“ 8:5.....	47	“ 16.....	45
“ 139:19.....	123	“ 11.....	118	“ 18.....	14
“ 144:4.....	56	“ 15.....	41	“ 20.....	19
“ 145:7.....	38	“ 9:11.....	88	“ 23.....	60
“ 148:6.....	107	“ 10:18.....	22	“ 24.....	107
“ 10.....	23	“ 12:1.....	19	“ 8:1.....	36
Prov. 1:7.....	32	Cant. 1:1.....	36	“ 4.....	107
“ 3:9,10.....	142	“ 2:11.....	41	“ 7.....	84

	PAGE.		PAGE.		PAGE.			
Isa.	8:9,10	125,142	Isa.	23:8	38	Isa.	41:23	68
"	11	118	"	13	114	"	24	45
"	12	132	"	14	58	"	26	68
"	13,14	111	"	24:4	58	"	29	27
"	9:1	27	"	6	73	"	42:3	27
"	2	22,62	"	12	23,58	"	6	81
"	1,2	36	"	25:3	114	"	13	22
"	1-6	58	"	8	58	"	14	81
"	5	73	"	9	45	"	20	88
"	12	22	"	26:11	60	"	21,23	81
"	13	16	"	14	118	"	22	19
"	14	27	"	19	109	"	24	45
"	10:1	23	"	27:4	41	"	48:2	136
"	2	22,92	"	6	22	"	17	60
"	5	114	"	9	129	"	20	58
"	7	26	"	10	79	"	21	45,132
"	12	22	"	16	129	"	44:15	79
"	14	16,22	"	28:8	118	"	21	41
"	15	31	"	9	32	"	45:4	60
"	23-31	58	"	16	22	"	46:1f	58
"	32	92	"	17b	109	"	2	32
"	11:2	36	"	19	136	"	47:1	103,129
"	8	58	"	24	23	"	9	92
"	10	27	"	29:1	132	"	48:20,21	73
"	12	19	"	13	129	"	49:15	64,118
"	12:6	14	"	15	103	"	18	22
"	13:4	32	"	21	22	"	20	19
"	7	23	"	30:6	45	"	21	27,129
"	10	58	"	11	114	"	51:2	60
"	11	79	"	20	26,114	"	2b,12	73
"	12	38	"	23	95	"	22	27
"	17	27	"	24	109	"	52:14	118
"	18	109	"	31:2	73	"	53:3	36,32
"	14:1,2,4	79	"	4	62	"	4	129,27
"	6	118	"	5	16	"	54:1	45
"	8	62	"	6	132	"	5	19
"	6,19	36	"	32:6	62	"	15	43
"	15:7	27	"	12	84	"	55:2	132
"	16:4	14	"	16	94	"	9	56
"	8,9,10	58	"	33:6	27	"	13	62
"	12	58	"	14	64	"	57:19	129
"	17:5	109	"	34:2	58	"	20	103
"	6	111	"	35:2	32	"	59:4	88
"	10	95	"	36:9	36	"	60:1	58
"	18:5	109,58	"	37:2	26	"	5	114
"	19:4	19	"	4	132	"	6	94
"	13	109	"	6	96	"	9,11	129
"	17	27	"	38:15,16	136	"	14	98
"	21:1	58	"	40:8	56	"	17	95
"	11	84	"	12	81	"	62:1b	62
"	22:2	36	"	14	73	"	63:19b	123
"	4	32	"	20	62	"	65:1	45
"	13	88	"	23	56	"	66:8	47
"	14	126,142	"	29	45	Jer.	1:5	136
"	18	22	"	30	64	"	2:2	88
"	21	95	"	31	22,62	"	8	45
"	23:1	58,68,107	"	41:11	81	"	8,11	132
"	2	114	"	15	32,81	"	11a	50
"	4	58,118,125	"	17	84	"	16	98
"	7	41	"	22	68,81	"	20	125

	PAGE.		PAGE.		PAGE.
Jer.	2:21	Jer.	24:2	Ezek.	29:7
"	22	"	25:14	"	31:3,16
"	23	"	15	"	32:10
"	27	"	38	"	33:9
"	31	"	26:18	"	34:2
"	3:3	"	27:8	"	37:2
"	15	"	18	"	40:1
"	4:14	"	28:2	"	36
"	5:7	"	30:14	"	41:3,8,13,15
"	6:4	"	14,19	"	43:17
"	6	"	31:14	"	19-27
"	19	"	19	"	44:3
"	7:4	"	21	"	47:10
"	9	"	32:19	Dan.	1:3-5
"	10	"	33:25,26	"	8:3,13
"	13	"	34:8,9	"	15
"	16,17	"	35:14	"	9:5
"	18	"	36:9	"	24
"	19	"	37:9	Hos.	1:2
"	32	"	13	"	6
"	8:1	"	38:5	"	2:1
"	5	"	41:6	"	8
"	16	"	43:2	"	11
"	9:1	"	44:3	"	3:1
"	3	"	18	"	4:2
"	4	"	27	"	8
"	14	"	28	"	11
"	19	"	46:9	"	14
"	10:4	"	14-16	"	17
"	6,7	"	48:36,41	"	5:15
"	10	"	49:9b	"	7:5
"	12:4	"	12	"	11
"	13	"	15	"	12
"	18:1,2	"	17	"	8:7
"	7	Lam.	1:1,2	"	9
"	16	"	10	"	14
"	21	"	14	"	9:9
"	26	"	4:1,2	"	13
"	27	"	14	"	14
"	14:17	Ezek.	1:1	"	10:4
"	15:4	"	9:7	"	9
"	7	"	10:12	"	12
"	15	"	11:6	"	14
"	16:11	"	12	"	11:5
"	17:10	"	13:2	"	6
"	14	"	3	"	12:12
"	18:4,8	"	6,8	"	14:4
"	7	"	14:22	Joel	1:2
"	19:12	"	15:3	"	6
"	20:9	"	16:27	"	8
"	11	"	18:23	"	14
"	17	"	21:14,32	"	2:5
"	22:10	"	32	"	10
"	12	"	24:6	"	20,21
"	19	"	25:12	"	23
"	24	"	26:7	"	3:2
"	30	"	10	"	4:14
"	23:6	"	27:6	"	15
"	14	"	28:3,7	Amos	2:13
"	17	"	29:2	"	3:3-6

	PAGE.		PAGE.		PAGE.
Amos	3:7.....142	Mic.	3:9.....84	Hag.	1:4.....41,111,129
"	10.....16	"	12.....98	"	6.....107
"	4:2.....79	"	4:9.....22	"	2:3.....107
"	5.....125	"	5:4.....43	"	16.....114
"	5:2.....32,58	"	6:1.....101	Zech.	1:2.....96
"	4,6.....142	"	8.....92	"	13.....26
"	4,6,14.....125	"	13.....103	"	14,15.....96
"	18.....123	"	7:1.....129	"	3:1.....22
"	6:2.....38	"	2.....95	"	4.....88
"	10.....118	"	3.....111	"	5,8.....22
"	11.....95	"	8,10.....14	"	9.....19
"	7:2,4b.....81	Nah.	1:4,5.....73	"	5:5.....43
"	4.....136	"	8.....98	"	10.....16
"	12.....41,111	"	12.....129	"	6:12.....107
"	8:4.....92	"	14.....107	"	14.....114
"	11.....79	"	2:5.....14	"	7:3.....43
"	9:8.....88	Hab.	1:4.....23	"	5.....41
Obad.	1:10.....32	"	6.....132	"	8:15.....103
Jon.	1:6.....122	"	2:4.....125	"	19.....22
"	8.....43	"	6.....45	"	20.....36
"	2:1.....14	"	12.....79	"	9:5.....58
"	4:2.....103	"	15.....129	"	10:6.....125
"	6.....96	"	19.....47	"	11:2.....58
"	8.....136	"	3:1.....36	"	12.....50
Mic.	1:8.....68	"	5,16,19.....73	"	12:10.....88
"	9,12,16.....58	"	3,7.....60	"	13:8.....50
"	13.....114	"	9.....62,98	"	14:4.....38
"	2:1.....123	"	17,18.....68	"	15.....23
"	3.....98	Zeph.	1:11.....58	Mal.	1:2.....73
"	4,8.....107	"	2:2.....118	"	7.....43,129
"	8.....36	"	12.....107	"	11.....125
"	13.....73	"	3:9.....98	"	2:5.....22
"	3:4.....43	"	19.....14		

INDEX OF HEBREW WORDS.

[The references are to sections, unless otherwise indicated.]

א.....	42. 2. R. (b)	אִין אִישׁ.....	14. 2. d.	אִמְנָם.....	33. R. (a)
אָרֹן.....	40. 4. b. R. (e)	אִשׁ.....	8. 3. e.	אָרַף.....	2. 2. c. R. (i)
אֲרָנָי.....	11. 2. d. R. (h)	".....	15. 3. R. (d)	".....	44. 1. R. (c)
אֲרָה.....	43. 1. b.	".....	37. 2. R. (a)	אָרַף כִּי.....	44. 1. a. R. (d)
אֲרָן.....	25. 1. c. R. (f)	".....	41. 7.	אָפֶס.....	41. 2. f.
אֲרָלִי.....	25. 1. c. R. (f)	".....	14. 2. a.	אָשֶׁר.....	34. 2.
אֲרָן.....	20. 1. b.	".....	14. 2. b.	".....	41. 2. b.
".....	20. 1. b. R. (e)	אִשׁ-אִישׁ.....	14. 2. f.	".....	46.
".....	24. R. (I) R. (b)	אֲכֹל.....	28. 5. R. (c)	".....	46. 3. c. R. (h)
".....	25. 1. c. R. (f)	אֲכֹל תֹּאכְלוּ.....	28. 5. R. (c)	".....	46. 1.
אֲרָר.....	30. 3.	אֵל.....	30. 1. R. (a)	".....	46. 2.
אֲרָח-אִשׁ.....	14. 2. f.	".....	33. R. (b)	".....	9. 5. R. (e)
אֲרָח.....	15. 1. R. (a)	".....	41. 1. b. R. (b)	".....	13.
".....	34. 3.	".....	41. 1. c. R. (c)	".....	13. 2.
".....	5. 3.	אֵל.....	8. 2. d.	".....	25. 1. c. R. (f)
".....	14. 2. a.	".....	8. 2. d. R. (f)	".....	47. 1. a.
".....	15. 1.	".....	23. 1. a. R. (g)	".....	47. 3. a.
אֲרָח-אֲרָח.....	14. 2. f.	".....	25. 1. c. R. (f)	".....	47. 4. a.
אֲרָח.....	8. 4. c. R. (e)	".....	41. 1.	".....	47. 4. b.
אֲרָחָה-אֲשֶׁה.....	14. 2. f.	".....	41. 1. b.	אֲשֶׁר אֲתֵם.....	13. 1.
אֲרָח.....	30. 1. R. (a)	".....	41. 1. c.	אֲשֶׁר לֹו.....	13. 1.
".....	34. 3.	".....	41. 2.	אֲשֶׁר לֹו.....	47. 4. c.
אֲרָר.....	47. 5. f.	".....	47. 4. c.	אֲשֶׁר שָׁם.....	13. 1.
אֲרָרִי.....	47. 5. f.	אֵל דְּבָר.....	14. 2. d.	אֵת.....	23. 2. a. R. (f)
אֲרָרִי כֵן.....	47. 5. f.	אֵל בְּרָר.....	4. 1. b. R. (d)	".....	29. 2. a. R. (d)
אֵי.....	12. 2. f.	אֵלֶּף.....	15. 3. R. (d)	".....	34. 1.
אֵי-יָה.....	42. 5. c.	".....	15. 6.	".....	34. 1. R. (b)
אֵיכָה.....	42. 6. c.	אֵלֶּפִים.....	15. 6.	".....	34. 8. R. (h)
אֵיךְ.....	23. 3. d. R. (d)	אֵם.....	42. 4. b. R. (e)	".....	34. 10. R. (k)
".....	25. 1. c. R. (f)	".....	48. 1. b. R. (a)	".....	46. 3. b.
אֵין.....	6. 1. e. R. (e)	".....	48. 1. c. R. (f)	".....	7. 5.
".....	37. 5. d.	".....	48. 1. f. R. (g)	".....	9. 1. a. R. (a)
".....	41. 2. f.	".....	25. 1. c. R. (f)	".....	11. 2. a.
".....	41. 3.	".....	42. 4.	".....	11. 2. b.
".....	41. 6.	".....	43. 3. b.	".....	11. 2. b. R. (i)
".....	41. 2. c.	".....	48. 1. b.	".....	13. 2.
".....	8. 2. d.	".....	48. 9. a.	אֵת אֲשֶׁר.....	46. 3. b. R. (f)
".....	41. 4. b.	אֵם אֵם.....	48. 9. c. R. (v)	אֵת הַדָּעַת.....	29. 1. R. (a)
".....	41. 5. b.	אֵם אֲמָרִי.....	48. 1. b. R. (d)	".....	29. 1. c. R. (b)
".....	45. 2. e.	אֵמָה.....	15. 3. R. (d)	".....	30. 1. R. (a)
אֵין לְ.....	41. 4. b.	אֵם לֹא.....	48. 1. b.	".....	30. 5. R. (c)
		".....	48. 9. a.	".....	33. R. (b)

ב..... 33. 2. R. (e)
 "..... 9. 2. b. R. (b)
 "..... 10. 4. b.
 "..... 47. 5. c.
 בְּאֶשֶׁר..... 46. 3. c. R. (g)
 בֵּר..... 8. 2. d.
 בּוֹא..... 30. 4.
 בִּשְׁח..... 33. R. (a)
 בִּטְרָם..... 20. 1. b.
 "..... 25. 1. c. R. (f)
 "..... 47. 5. d.
 בִּי (with אֲדֹנָי)..... 43. 1. b.
 בַּל..... 25. 1. c. R. (f)
 "..... 41. 2. e.
 "..... 47. 4. c.
 "..... 41. 4. c.
 בְּלֹא..... 41. 5. c.
 בְּלִי..... 41. 2. b. R. (e)
 "..... 41. 2. e.
 "..... 41. 6.
 "..... 8. 2. d.
 "..... 41. 2. d.
 "..... 41. 5. d.
 "..... 45. 2. e.
 בְּלִיתִי..... 41. R. (g)
 "..... 41. 2. b. R. (e)
 "..... 41. 2. d.
 "..... 8. 2. d.
 "..... 41. 4. a.
 "..... 41. 5. c.
 "..... 45. 2. e.
 בְּמִקְנֵה בְּכֶסֶף וּבְזָהָב.....
 4. 3. d. R. (b)
 בֵּן..... 8. 3. e.
 בְּנֵה..... 31. 6. R. (c)
 בְּנֵי-צִיּוֹן..... 2. 2. c. R. (f)
 בְּעֵבוֹר..... 22. 4. c.
 "..... 47. 4. b.
 בְּעַל..... 40. 4. b. R. (e)
 "..... 8. 3. e.
 בְּשֵׁר..... 30. 5.
 בַּת..... 8. 3. e.
 "..... 15. 4. R. (e)
 גָּדַל..... 8. 3. a.
 גֹּר..... 30. 4.
 גָּלְעָד..... 4. 1. a. R. (a)
 גַּם..... 28. 3. a. R. (e)
 "..... 44. 1. R. (c)
 גַּמַּל..... 30. 5.
 גֵּרָה..... 15. 4. R. (e)
 דָּבַר..... 8. 2. c. R. (e)
 "..... 37. 2. R. (a)
 "..... 14. 2. b.
 דְּבַר מָה..... 12. 2. e. R. (f)
 דִּי..... 8. 2. b.

דַּעַת..... 4. 1. b. R. (c)
 ה..... 42. 2. R. (b)
 ה..... 25. 1. c. R. (f)
 "..... 42. 2.
 "..... 42. 2. R. (b)
 "..... 42. 4. a. R. (d)
 "..... 42. 4. b.
 הֶהָ..... 8. 1. R. (a)
 "..... 23. R. (d)
 "..... 23. 2. R. (n)
 "..... 33. 1. a. R. (c)
 "..... 33. 1. b. R. (d)
 "..... 4. 3. d. R. (b)
 הַגִּלְעָד..... 4. 1. a. R. (a)
 הַדָּק..... 28. 2. b. R. (g)
 הַהוּא..... 39. 6.
 הוּא..... 12. 1. b. R. (a)
 "..... 12. 1. e. R. (c)
 "..... 37. 5. b. R. (e)
 "..... 39. 6.
 "..... 42. 5. a.
 "..... 7. 6.
 הוּי..... 43. 1. b.
 הֶהָ..... 37. 5. c.
 "..... 38. 2. c. R. (f)
 הַיּוֹת..... 41. 5. e.
 הַכִּי..... 42. 3. R. (c)
 הַכֵּן..... 28. 2. b. R. (g)
 הַלֵּא..... 25. 1. c. R. (f)
 "..... 42. 3.
 הַלֵּךְ..... 28. 3. d. R. (h)
 "..... 30. 4.
 הַלֵּךְ..... 28. 3. d.
 הֵן..... 25. 1. c. R. (f)
 הֵנָּה..... 27. 2. c. R. (k)
 "..... 37. 5. d.
 "..... 45. 3. b. R. (d)
 "..... 48. 1. b. R. (b)
 "..... 48. 1. b.
 "..... 48. 8. c.
 הַעֲרַב..... 28. 2. b. R. (g)
 הַפֶּן..... 37. R. (g)
 הַפְּלֵא..... 28. 2. b. R. (g)
 הַפְּלִיט..... 4. 3. d. R. (b)
 הַרְבֵּה..... 28. 2. b. R. (g)
 הַרְחַק..... 28. 2. b. R. (g)
 הַשִּׁבְשֵׁם..... 28. 2. b. R. (g)
 ו..... 22. 4. c. R. (f)
 "..... 24. 4.
 "..... 34. 10.
 "..... 36. 1.
 "..... 44. 1.
 "..... 44. 1. a.
 "..... 44. 2.

ו..... 44. 2. a.
 "..... 44. 2. b.
 "..... 44. 2. c.
 "..... 44. 3.
 "..... 44. 4.
 "..... 45. 2.
 "..... 42. 4. a.
 וְאִם..... 24. 1. c. R. (e)
 וְאֶקְרַב..... 25. 4.
 וְהִיָּה..... 25. 4. a.
 "..... 45. 3. a.
 "..... 24. 4.
 וְהִנֵּה..... 24. R. (b)
 "..... 24. R. (c)
 "..... 26. 1.
 וַיֵּבֵאוּ..... 24. 1. c. R. (e)
 וַיְהִי..... 24. 4.
 "..... 25. 4.
 "..... 45. 3. a.
 וַיִּקְרָא..... 25. R. (2)
 וַיִּקְרָא..... 24.
 וַקְרָא..... 24.
 "..... 25.
 זָאֵב..... 2. 2. a. R. (a)
 זֹאת..... 38. 2. c. R. (f)
 זֶה..... 12. 1. b. R. (a)
 "..... 12. 1. d.
 "..... 12. 1. e.
 "..... 13. 4. a.
 "..... 34. 2.
 "..... 42. 5. a.
 "..... 46.
 זו..... 46.
 זֶה-זֶה..... 14. 2. f.
 זוּלָתִי..... 41. R. (g)
 זָכוֹר..... 28. 5. R. (c)
 זָכוֹר תִּזְכְּרוּ..... 28. 5. R. (c)
 זָנַב..... 2. 2. c. R. (f)
 זָהָר..... 30. 3.
 חָדָשׁ..... 15. 8. c. R. (g)
 חִי..... 43. 2. b.
 חֲלִילָה..... 43. 2. c.
 חֲמֹתִים..... 3. 5. c. R. (h)
 חֲנֹם..... 33. R. (a)
 חֲסָה נָ..... 9. 2. b. R. (b)
 חֲסִידָה..... 2. 2. a. R. (a)
 חֲסָר..... 30. 2.
 חֲצִי..... 15. 9. c.
 "..... 8. 3. a.
 טוֹב..... 30. 3.
 טוֹחַ..... 20. 1. b.
 "..... 20. 1. b. R. (e)
 "..... 25. 1. c. R. (f)
 "..... 41. 2. a.

טָרַם 47. 5. (d)
 יִבְאִיוּ 25. 2. a. R. (a)
 יָד 15. 9. b.
 יָד הַיָּמִין 8. 3. a. R. (a)
 יָרוּחַ 15. 9. c.
 יְהוָה צְבָאוֹת 8. 1. a. R. (c)
 יוֹם 15. 3. R. (d)
 " 15. 8. c. R. (g)
 יוֹנֵה 2. 2. a. R. (a)
 יוֹחֵד 11. 2. d. R. (h)
 יָמִין 8. 3. a. R. (a)
 יָצָא 30. 4.
 יָקוּם 24. 1. a. R. (d)
 יִקְטֹל 23. R. (b)
 יֵשׁ 6. 1. e. R. (e)
 " 8. 2. d.
 " 37. 5. d.
 יֵשֵׁב 30. 4.
 יֵשְׁפּוּטוּ 25. 2. a. R. (a)
 יֵתֵן 24. 1. a. R. (d)
 יֵתֵן אֶת הָאָרֶץ 37. 2. a. R. (b)
 יֵרָאֶה יֵשֵׁבַע 36. 2. R. (c)
 יָכַן 33. 2. R. (e)
 " 47. 5. c.
 כָּאֲשֶׁר 25. 1. c. R. (f)
 " 46. 3. c. R. (g)
 " 47. 5. b.
 כְּנֻחַ 14. 2. e.
 כִּי 19. 2. c.
 " 25. 1. c. R. (f)
 " 44. 1. a. R. (d)
 " 47. 1. a.
 " 47. 1. b.
 " 47. 3. a.
 " 47. 3. c.
 " 47. 4. a.
 " 47. 5. a.
 " 48. 1. e.
 " 48. 1. e. R. (e)
 " 48. 1. e. R. (f)
 כִּי אֵץ 48. 2. d.
 כִּי אָם 25. 1. c. R. (f)
 " 44. 1. a. R. (d)
 " 48. 1. f.
 " 48. 1. f. R. (g)
 " 48. 9. c.
 כִּי נִרְאָה 19. 3. R. (b)
 כִּי עֲתָה 48. 2. d.
 " 48. 7. R. (r)
 כִּפְרָה 15. 4. R. (e)
 כָּל 5. 1. a.
 " 6. 1. e. R. (e)
 " 8. 2. b.
 " 9. 2. a. R. (a)
 " 14. 2. a.

כָּל 14. 2. b.
 " 34. 3.
 " 37. 2. R. (a)
 " 40. 5. a.
 " 41. 7.
 " 41. 7. R. (h)
 כָּל-אָדָם לֵא 14. 2. d.
 כָּל־כ 2. 2. a. R. (a)
 כְּמֵה 42. 6. b.
 כְּמַעֲט 25. 1. c. R. (f)
 כֵּן 14. 2. e.
 כְּסֵה 30. 3.
 כְּסָף 15. 3. R. (d)
 כָּר 15. 4. R. (e)
 ל 5. 1. R. (a)
 " 9. 5.
 " 13. 4. b. R. (d)
 " 15. 9. a.
 " 27. 1. b. R. (d)
 " 29. 2. b. R. (f)
 " 29. 3. b. R. (b)
 " 29. 3. 4.
 " 29. 4. R. (d)
 " 30. 1. R. (a)
 " 33. R. (b)
 " 33. 2. R. (e)
 " 34. 9. R. (t)
 " 36. 3.
 " 41. 4. a.
 " 42. 6. a.
 " 47. 2. c.
 " 47. 3. d.
 " 47. 4. b.
 לֵא 8. 2. d.
 " 8. 2. d. R. (f)
 " 23. 1. a. R. (g)
 " 25. 1. c. R. (f)
 " 41. 1.
 " 41. 1. a.
 " 41. 1. a. R. (a)
 " 41. 1. b. R. (b)
 " 41. 1. c.
 " 41. 1. c. R. (c)
 " 41. 1. c. R. (d)
 " 41. 2.
 " 41. 2. d.
 " 41. 2. e.
 " 41. 5. a.
 " 41. 7. R. (h)
 " 45. 1. c. R. (a)
 " 45. 2. e.
 " 45. 3. b. R. (d)
 לֵא דָבָר 14. 2. d.
 לֵא הִיא 37. 5. c. R. (f)

לֵא כָל 14. 2. d.
 לֵא תִסְפָּךְ 23. 1. a. R. (g)
 לֵאמֹר 47. 3. a.
 לֵב 14. 1. c.
 לְבָשָׁת 33. R. (a)
 לְבִלְתִּי 29. 6.
 " 41. 2. b.
 " 47. 4. c.
 לְבַעֲבוֹר 29. 3. a. R. (a)
 לְבָשׁ 30. 3.
 לו 38. 2. c. R. (f)
 לו 25. 1. c. R. (f)
 " 43. 3. a.
 " 43. 3. b.
 " 48. 1. c.
 " 48. 1. d.
 לְחַתִּים 3. 5. c. R. (h)
 לָךְ 42. 5. b.
 לָכֵם 42. 5. b.
 לָמָּה 22. 3. d. R. (d)
 " 25. 1. c. R. (f)
 לְמַעַן 22. 4. c.
 " 25. 1. c. R. (f)
 " 20. 3. a. R. (a)
 " 47. 4. b.
 לְעֵשׂוֹת 29. 3. b. R. (b)
 מֵאֵד 38. 2. c. R. (f)
 מֵאֵץ 47. 5. g.
 מֵאֵה 15. 6. R. (f)
 " 15. 6.
 מֵאוֹמֶה 12. 2. e. R. (f)
 מֵאֵתִים 15. 6.
 מִבְּחַר 40. 5. c. R. (g)
 מִדְּרֹעַ 22. 3. d. R. (d)
 " 42. 6. e.
 מִדְּרַךְ 44. 4. d. R. (g)
 מִדְּרַךְ וְדָר 44. 4. d. R. (g)
 מִדְּרִי 47. 5. h.
 מִה 12. 2. c.
 " 12. 2. d.
 " 12. 2. e.
 " 12. 2. e. R. (g)
 " 12. 2. e. R. (h)
 " 34. 2.
 " 42. 5. b.
 " 42. 5. c.
 " 46. R. (a)
 מִה-דְּמֹת 12. 2. e. R. (g)
 מִה-דְּרֹעַ 42. 6. e.
 מִיָּה 28. 2. b. R. (g)
 מִי 12. 2. a.
 " 12. 2. a. R. (d)
 " 12. 2. b.
 " 12. 2. d.

מי.....	12. 2. e.	נֶשֶׁק.....	30. 1. R. (a)	צִפְּה.....	30. 3.
".....	12. 2. e. R. (g)	נָתַן.....	31. 6. R. (c)	קוֹל.....	8. 2. c. R. (e)
".....	25. 1. c. R. (f)	סָכַב.....	37. R. (g)	".....	8. 2. c.
".....	34. 2.	עַד.....	42. 6. a.	".....	40. 5. b.
".....	42. 5. a.	".....	47. 5. e.	קָטַן.....	8. 3. a.
".....	42. 5. c.	".....	25. 1. c. R. (f)	קָרָא.....	30. 1. R. (a)
".....	43. 3. c.	עַד אִם.....	47. 5. e.	קָרָא מִלֵּאז.....	36. 2. R. (c)
".....	46. R. (a)	עַד אָנָּה.....	19. 4. R. (d)	קָרַב.....	14. 1. c.
מִי-אֵל.....	12. 2. e. R. (g)	עַד אֲשֶׁר.....	25. 1. c. R. (f)	רָב.....	8. 2. b.
מִי יוֹדֵעַ.....	25. 1. c. R. (f)	".....	47. 5. e.	רָגַל.....	15. 9. b.
מִי יִתֵּן.....	43. 3. c.	עֲדָה.....	30. 3.	רָוַח.....	30. 2.
".....	43. 3. c. R. (e)	עַד כִּי.....	47. 5. e.	רִזּוֹן.....	4. 1. b. R. (d)
מִזְּל.....	10. 4. b.	עַד מִתִּי.....	19. 4. R. (d)	רִיב.....	30. 5.
מִלֵּא.....	30. 2.	עֲטָה.....	30. 2.	רַע.....	8. 3. a.
מִן.....	8. 3. f. R. (f)	עֲטָף.....	30. 3.	רַע-אִישׁ.....	14. 2. f.
".....	9. 5. R. (f)	עֲטָר.....	30. 3.	ש.....	25. 1. c. R. (f)
".....	10. 4. a.	עֵינָיו קָמָה.....	40. 3. R. (e)	שָׂאֹל.....	4. 1. b. R. (d)
".....	10. 4. a. R. (f)	עַל-אֲשֶׁר.....	46. 3. c. R. (g)	שָׂבַע.....	30. 2.
".....	14. 2. c.	עָלָה.....	30. 2. R. (b)	שָׂדֵי.....	4. 1. b. R. (d)
".....	33. R. (b)	עָנָה.....	30. 5.	שָׂדֵי.....	4. 1. b. R. (d)
".....	41. 4. d.	עָצָם.....	8. 2. c.	שׁוֹת.....	31. 6. R. (e)
".....	41. 5. e.	".....	14. 1. c.	שָׁטַף.....	30. 2. R. (b)
".....	41. 6.	עָקַב.....	2. 2. c. R. (f)	שָׁמַר.....	31. 6. R. (c)
".....	47. 2. c.	עָקַב.....	25. 1. c. R. (f)	שָׁכַב.....	30. 4.
".....	47. 4. c.	עָרַב.....	30. 5.	שָׁכַל.....	30. 2.
מִצָּח.....	2. 2. c. R. (f)	עָרַף.....	2. 2. c. R. (f)	שָׁכַן.....	30. 4.
מִרְה.....	30. 5.	עָשָׂה.....	31. 6. R. (c)	שָׁכַן בְּ.....	9. 2. b. R. (e)
מִשְׁפָּנוֹת.....	2. 1. a. R. (a)	עָשָׂה שַׁחַר עֵיפָה.....	27. 1. b. R. (e)	שָׁלַם.....	30. 5.
מִתִּי.....	25. 1. c. R. (f)	פָּה.....	2. 2. c. R. (f)	שָׁם.....	46. 1. d.
מִתִּי.....	42. 6. a.	פָּן.....	25. 1. c. R. (f)	שָׁנָה.....	15. 3. R. (d)
נָזַל.....	30. 2. R. (b)	".....	47. 4. c.	שָׁפְתוֹת.....	3. 5. c. R. (h)
נָטַף.....	30. 2. R. (b)	פָּנִים.....	8. 2. c.	שָׁפְתִים.....	3. 5. c. R. (h)
נָפֵשׁ.....	8. 2. c.	".....	14. 1. c.	שָׁקַל.....	15. 3. R. (d)
".....	8. 2. c. R. (d)	פָּעַם.....	15. 9. b.	שָׁרַץ.....	30. 2.
".....	14. 1. c.	פָּרַץ.....	30. 2.	תָּבַר.....	4. 1. b. R. (d)
".....	15. 3. R. (d)	פָּשַׁט.....	30. 3.	תָּהוֹם.....	4. 1. b. R. (d)
נָפְשִׁי.....	8. 2. c. R. (d)	פָּתָאם.....	33. R. (a)	תּוֹשִׁיָה.....	4. 1. b. R. (d)
נָפְשָׁם.....	8. 2. c. R. (d)	צֹאֵר.....	2. 2. c. R. (f)		
נִשְׁיָם.....	2. 1. a. R. (a)				



AN INTRODUCTORY NEW TESTAMENT GREEK METHOD,

TOGETHER WITH

*A Manual, containing Text and Vocabulary of
Gospel of John and Lists of Words,*

AND

The Elements of New Testament Greek Grammar.

BY

WILLIAM R. HARPER, PH.D.,
Professor in Yale University,

AND

REVERE F. WEIDNER, D.D.,
Professor in Augustana Theological Seminary, Rock Island, Ill.

Octavo, price, - - \$2.50 net.

*** Correspondence concerning terms for introduction and examination copies is solicited from instructors desiring a Text-book in New Testament Greek.*

CHARLES SCRIBNER'S SONS, PUBLISHERS,

743-745 BROADWAY, NEW YORK.

MANY who have not studied Classical Greek desire to know New Testament Greek. For these as well as for those who, having studied Classical Greek, desire to review more particularly the principles of New Testament Greek, this book is intended. By its use the student, while acquiring and mastering the principles of the Greek Language by a rapid and natural method, will be pursuing a complete and thorough study of New Testament literature; and thus not only to clergymen of all denominations—to whom it will serve as an important basis for their work—but to Bible students generally the book will be found invaluable.

For several years the inductive method of teaching languages, as exemplified in Professor Harper's Text-Books, has been employed by many of the leading Professors of Hebrew in this country. A book to embody the application of the method in New Testament Greek has long been called for, and it is believed that the present volume will meet the demand.

HEBREW AND SEMETIC TEXT-BOOKS.

ELEMENTS OF HEBREW. By **WILLIAM R. HARPER**,
Ph.D. Twelfth edition. Revised and Indexed. 8vo, \$2.00 net.

An Elementary Grammar of the Hebrew Language, by an Inductive Method. Comprising systematic statements of the principles of Hebrew Orthography and Etymology, according to the latest and most scientific authorities, deduced from examples quoted in the work; with a practically exhaustive discussion and classification of the Hebrew Vowel-sounds.

INTRODUCTORY HEBREW METHOD AND MANUAL.
By **WILLIAM R. HARPER**, Ph.D. Seventh edition. 12mo,
\$2.00 net.

A Text-Book for Beginners in Hebrew, by an Inductive Method. Containing the Text of Genesis I.-VIII; with notes, referring to the author's "Elements of Hebrew," Exercises for Translation, Grammar Lessons covering the Principles of Orthography and Etymology, and Lists of the most frequently occurring Hebrew words.

ELEMENTS OF HEBREW SYNTAX. By **WILLIAM R. HARPER**, Ph.D. 8vo, \$2.00 net.

A presentation of the principles of Hebrew Syntax, by an inductive method. The method of presentation includes (1) a citation and translation of examples teaching a given principle; (2) a statement of the principle; (3) the addition of details and exceptions in smaller type; (4) a list of references (in the order of the Hebrew Bible) for further study.

HEBREW VOCABULARIES. By **WILLIAM R. HARPER**,
Ph.D. 12mo, \$1.00 net.

AN ARAMAIC METHOD. By **CHARLES RUFUS BROWN.**

PART I. Text, Notes and Vocabulary. 12mo, \$1.75 net.

PART II. Grammar. 12mo, \$1.00 net.

Including brief statements of the principles of Aramaic Orthography, Etymology and Syntax. The method pursued is comparative and inductive. For the convenience of those using Harper's Elements of Hebrew, the arrangement has been adopted as far as possible from that work.

AN ASSYRIAN MANUAL. By **DAVID G. LYON**, Ph.D. 8vo,
\$4.00 net.

The Manual contains a list of syllabic signs in most common use, a selection of some of the most important historical texts transliterated in English letters, some pages of Cuneiform Texts, Paradigms, Comments, and Glossary.

AN ARABIC MANUAL. By **JOHN G. LANSING**, D.D. 8vo,
\$2.00 net.

Containing the Letters; Vowels; Signs; Accent; Pause; Syllables; The Articles Pronouns; different classes of Prepositions, Conjunctions, and Adverbs, with a table of the most common of these; Numerals; the Verb, with its Measures, Permutations, Assimilations, Forms, Voices, States, Moods, Persons, etc., Triliteral and Quadriliteral, Strong and Weak, Inflections by Persons, Voices and Moods, Derived Forms, The Weak Verbs and Other Verbs, with explanations, and paradigms; The Noun, Kinds, Derivation, Classification, Verbal Adjectives, Cases, Declensions, etc., with examples under all sections.

"I have used Professor Harper's 'Elements' and 'Method' with the Junior Classes of this Seminary during the past year. The practical test has only confirmed the favorable opinion with which the books were introduced. I have no doubt that, for their purpose, they are the best works now before the public."—Prof. W. G. BALLANTINE, *Oberlin Theological Seminary*, Oberlin, O.

"I take pleasure in commending the Hebrew text-books of Professor W. R. Harper. They are in my judgment practical, convenient and adequate to introduce one to a good working acquaintance with the Hebrew language. We are using them in this Seminary in the Junior Class, and propose to continue to do so."—Prof. BASIL MANLY, *Southern Baptist Theological Seminary*, Louisville, Ky.

"* * I have found them both to stand the test of the class-room. The 'Elements' treats all principles thoroughly and exhaustively. The 'Method' is unique and in all respects *sui generis*. It seems to me to leave nothing undone in helping a student to a knowledge of the Hebrew. It is a vast improvement on the old methods. The typography of both books cannot be excelled."—Prof CHAS. H. COREY, *Richmond Theological Seminary*, Richmond, Va.

"I have used Dr. Harper's Hebrew 'Elements' and 'Method' for one year. The results in the class-room have been not only exceedingly gratifying, but more satisfactory both as to amount and thoroughness than in preceding years. I not only expect to continue the use of the 'Elements' and 'Method,' but hope for them that which they richly deserve—a constantly increasing demand and usefulness."—Prof J. G. LANSING, *Theological Seminary*, New Brunswick, N.J.

"* * They are clearly written, so that no one can misunderstand what the author means to say. They are beautifully printed, so as to be in themselves attractive as mere works of art. The 'Method' is full, easy and progressive; and, above all, is liked and enjoyed by the students; while the matter of the 'Elements' is well chosen both as to quantity and quality, and is paragraphed and arranged in such matchless order as to make it most ready of acquisition and convenient for reference."—Prof. R. D. WILSON, *Western Theological Seminary*, Allegheny, Pa.

"* * Actual trial of these exponents of the inductive method has convinced me that they are the best text-books of elementary Hebrew that have yet appeared. The author has not only adopted the surest method of mastering the phenomena of the language, but he has also done for beginners what Bickell and others had done for more advanced students: he has led them back of the mere surface facts to the controlling principles, and encouraged that kind of analytical study which makes Hebrew a permanent acquisition. These two books are simply indispensable in my class room."—Prof. W. W. MOORE, *Union Theological Seminary*, Hampden Sidney, Va.

"It affords me pleasure to say, after a year's trial of Dr. Harper's Hebrew text-books in the class-room, that they have given entire satisfaction. Of the fifteen years during which I have taught Hebrew, this has been in all respects the most pleasant and satisfactory, and I cannot but attribute the fact to the use of Harper's method of teaching the language. As a consequence of its introduction, the students have exhibited unwonted enthusiasm, and found great delight in the pursuit of what is commonly regarded as a very dreary study."—Prof. F. A. GAST, *Theol. Sem'y of the Reformed Church*, Lancaster, Pa.

"I have used Professor Harper's books with my classes for the past three years, and am convinced that, for thoroughness and perspicuity of statement, for simplicity of analysis, and for economy of time, both in and out of the class-room, they afford just the aid which a teacher desires from the use of text-books. By systematic arrangement and appropriate reiteration they facilitate an accurate and rapid acquaintance with the Hebrew language, while, in the hands of an independent teacher, they may be so used as constantly to stimulate the pupil's curiosity and power of discovery, and thus greatly to promote his interest, in the introductory stages of his study."—Prof. CHAS. RUFUS BROWN, *Newton Theol. Institution*, Newton Centre, Mass.

AUTHORITATIVE ENDORSEMENTS.

The testimony of teachers and pupils who have made practical use of these text-books is uniformly and enthusiastically in praise of both the books themselves and of the system embodied in them. *In the acquisition of the Hebrew language, more rapid and satisfactory progress can be made by means of these books than by the use of any others in existence.* The publishers invite attention to the following testimony:

FROM PROFESSORS OF HEBREW.

"I like them very much. No better books, introductory to Hebrew, exist."—Prof. T. K. CHEYNE, Oxford University, Oxford, England.

"Success is the best argument. What the Hebrew Summer Schools under Dr. Harper have succeeded in doing, in giving the average minister and student a real grasp of Hebrew, that exactly the 'Method' and 'Elements' effect in the class-room. They are invaluable. It is Davidson and Bickell and Gesenius combined. The debt instructors owe the Principal of the Institute of Hebrew has not yet been fully recognized."—Prof. W. W. LOVEJOY, Ref'd Episcopal Divinity School, Philadelphia, Pa.

"* * * Remarkably full and precise, and appears well designed to train the learner in a sound philological method, and to lead him on gradually until he requires a firm grasp of the principles of the language."—Prof. S. R. DRIVER, in *Contemporary Review*.

List of Institutions using Harper's Hebrew Text-Books.

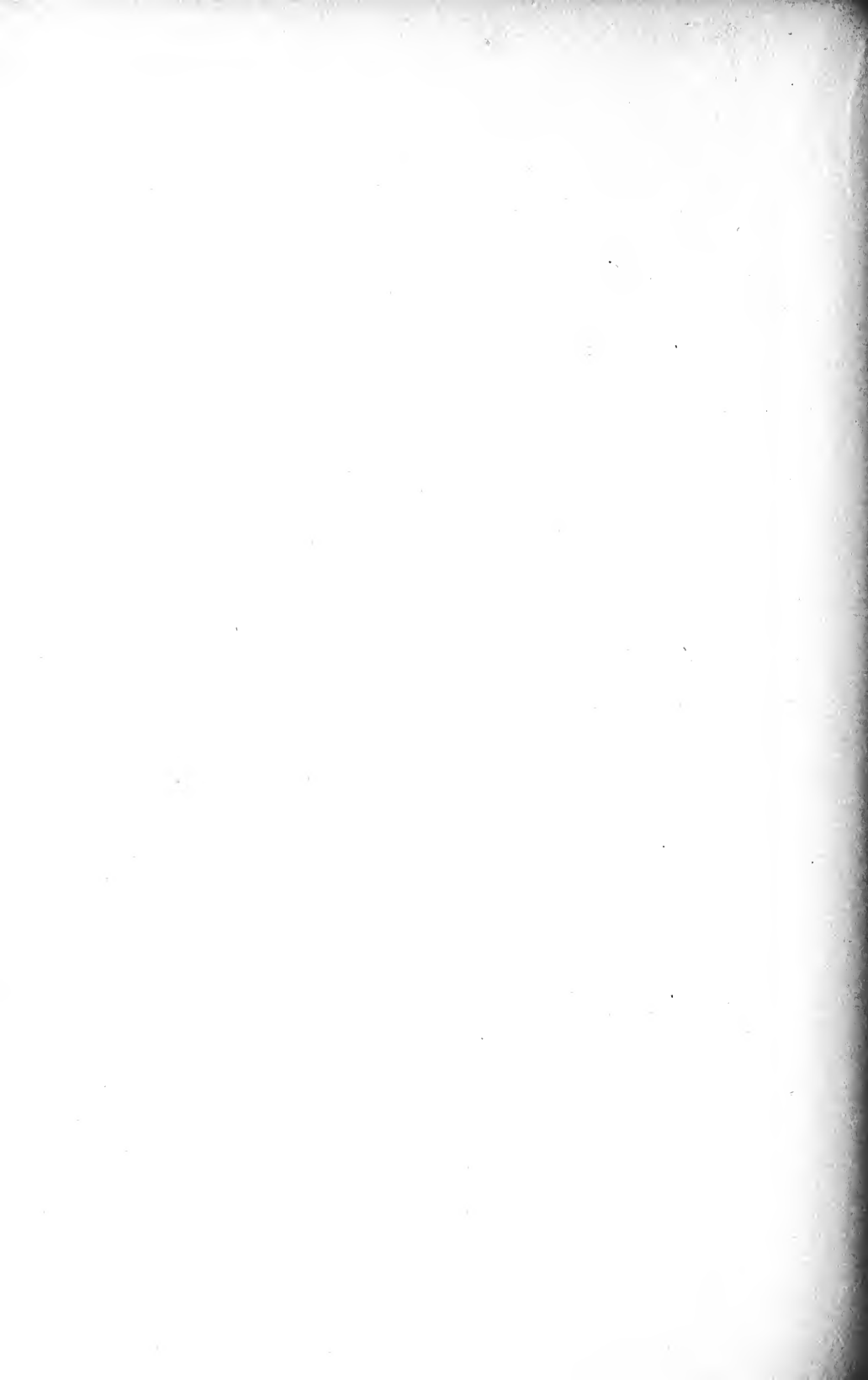
Univ. of Michigan.....Ann Arbor, Mich.	Bishop's College.....Lennoxville, Quebec.
Alfred University.....Alfred Centre, N. Y.	Allegheny College.....Meadville, Pa.
Amherst College.....Amherst, Mass.	Monmouth College.....Monmouth, Ill.
Randolph Macon Coll., Ashland, Va.	McGill College.....Montreal, Can.
U. P. Theol. Sem.....Allegheny, Pa.	University of Wis.....Madison, Wis.
Western Theol. Sem.....Allegheny, Pa.	Bapt. Theol. Sem.....Morgan Park, Ill.
Adrian College.....Adrian, Mich.	Central Turkey Coll.....Marash, Asia.
Albion College.....Albion, Mich.	Yale University.....New Haven, Conn.
Grant University.....Athens, Tenn.	Newton Theol. Inst.....Newton Centre, Mass.
Gammon School of Theology.....Atlanta, Ga.	Newberry College.....Newberry, S. C.
Bangor Theol. Sem.....Bangor, Me.	Theol. Sem. Ref. Ch.....New Brunswick, N. J.
Bethany College.....Bethany, W. Va.	Muskingum College.....New Concord, Ohio.
Tufts College.....Boston, Mass.	Columbia College.....New York City
McCormick Theol. Sem. Chicago, Ill.	Vanderbilt University, Nashville, Tenn.
Chicago Theol. Sem.....Chicago, Ill.	Nashotah Theol. Sem.....Nashotah, Wis.
Hamilton College.....Clinton, N. Y.	Emory College.....Oxford, Ga.
Lane Theol. Seminary.....Cincinnati, O.	Theological Seminary.....Oberlin, Ohio.
Pauline Holiness Coll., College Mound, Mo.	Oberlin College.....Oberlin, Ohio.
Carthage College.....Carthage, Ill.	Pacific Theol. Sem.....Oakland, Cal.
Harvard University.....Cambridge, Mass.	Olivet College.....Olivet, Mich.
Pros. Epis. Divin. School, Cambridge, Mass.	Prot. Epis. Div. School, Philadelphia, Pa.
Biddle University.....Charlotte, N. C.	Rev. Epis. Div. School, Philadelphia, Pa.
Drake University.....Des Moines, Iowa.	University of Penna.....Philadelphia, Pa.
United Brethren Coll., Dayton, O.	Baptist College.....Pontypool, Eng.
Garrett Biblical Inst.....Evanston, Ill.	Rochester Theol. Sem., Rochester, N. Y.
Seabury Divin. School, Faribault, Minn.	Richmond Theol. Sem., Richmond, Va.
Theological Sem.....Gettysburg, Pa.	Augustana Theol. Sem. Rock Island, Ill.
De Pauw University.....Greencastle, Ind.	Earlham College.....Richmond, Ind.
Southern University.....Greensboro, Ala.	Central University.....Richmond, Ky.
Union Theol. Sem.....Hamden Sidney, Va.	Williamette University, Salem, Ore.
Hamilton Theol. Sem.....Hamilton, N. Y.	Concordia Seminary.....Springfield, Ill.
Hillsdale College.....Hillsdale, Mich.	Baptist College.....Toronto, Ontario,
Lake Forest Univ.....Lake Forest, Ill.	Crozer Theol. Sem.....Upland, Pa.
So. Bapt. Theol. Sem.....Louisville, Ky.	Shurtleff College.....Upper Alton, Ill.
Cumberland Univ.....Lebanon, Tenn.	Colby University.....Waterville, Me.
William Jewell Coll.....Liberty, Mo.	Wellesley College.....Wellesley, Mass.
Theol. Sem. Ref. Ch.....Lancaster, Pa.	Wilberforce Univ.....Wilberforce, Ohio.
	Williams College.....Williamstown, Mass.

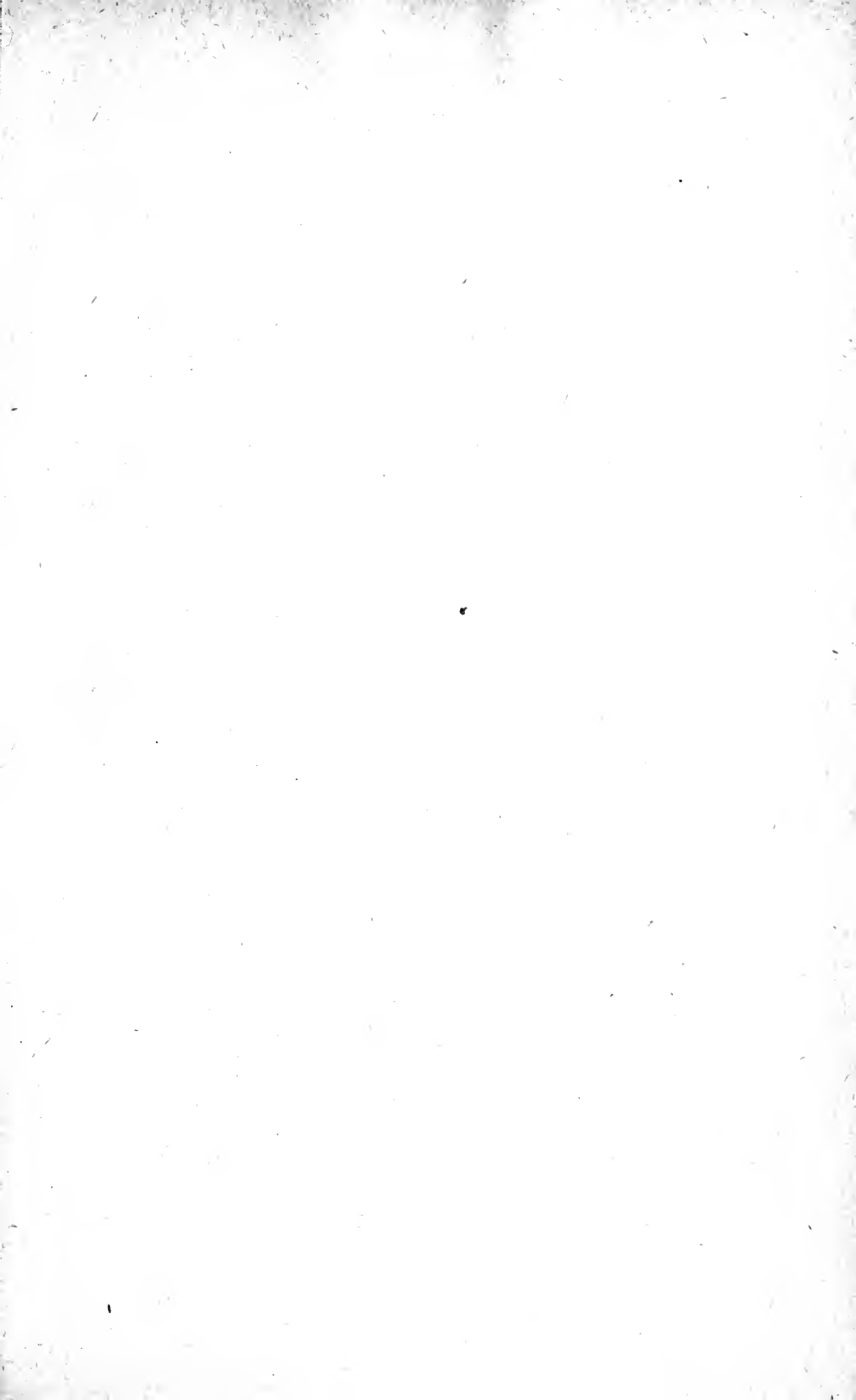
* * * These books are for sale by all booksellers, or sent, post-paid, on receipt of price, by

CHARLES SCRIBNER'S SONS, PUBLISHERS,

743-745 BROADWAY, NEW YORK.







THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW

AN INITIAL FINE OF 25 CENTS

WILL BE ASSESSED FOR FAILURE TO RETURN
THIS BOOK ON THE DATE DUE. THE PENALTY
WILL INCREASE TO 50 CENTS ON THE FOURTH
DAY AND TO \$1.00 ON THE SEVENTH DAY
OVERDUE.

REC'D LD SEP 29 '69-9AM

JAN 21 1937

JUN 18 1943

OCT 18 1969 50

**REC'D LD
DEC 28 1945**

NOV 18

NOV 7 '69-1PM

FEB 28 1946

11 Jun '52 M P

11 Jul

11 Aug

11 Sep

11 Oct

OCT 8 1952 LD

JUN 9 '61 N

REC'D LD

JUN 1 1967

AUG 31 1969 76

920528

THE UNIVERSITY OF CALIFORNIA LIBRARY

