CHAPTER 14

When the Perfect Comes
Perfect Forms

Objectives

1. Understand the concept of "event" and the different ways it can be described
2. Identify the two constructions of the Perfect and its possible meanings
3. Know that verbs can take pronominal suffixes as objects
4. Use tools to identify verb form

Tools Used: Grammatically tagged computer Hebrew interlinear or paper interlinear plus Davidson or Owens

Introduction

In the last chapter you were introduced to the Hebrew verbal system. The first finite verb form is called the Perfect. Remember that Hebrew verb forms indicate aspect rather than time.

In this chapter you will learn (1) the two constructions of the Perfect, (2) how Pf verbs are inflected and how those relate to the subject of the verb, (3) two ways that the direct object (DO) is indicated, (4) how to use tools to find out this information, and most importantly, (5) the main functions of the two constructions.

The Two Perfect Constructions

You will recall from the last chapter that scholars refer to this form by different names. The term Perfect (Pf) is intended to be a description of the perfective aspect, namely, a completed action, typically translated by the English past tense. We will see, however, that the Pf can be used in any time frame. The other terms are "suffixed" and *qatal* or *qtl*.

The two constructions are identified by whether or not the verb has a prefixed Waw. Without Waw the verb form is called *qatal*; with the Waw it's called *weqatal*. Since the *qatal* form often portrays a past event and the *weqatal* form often portrays a future event, earlier grammarians thought the Waw converted the past time to future and therefore called it Waw Conversive. Sometimes the time was not changed; that Waw was then called Waw Conjunctive. Recent studies understand the functions of Waw differently and use the terms *qatal* and *weqatal*.

Inflecting the Perfect Tense

Personal endings on Hebrew verbs indicate person, gender, and number (PGN). Gender may be masculine (m), feminine (f), or common (c). Gender is distinguished only in second and third persons. First person verbs do not distinguish gender. Therefore, we label first person verbs as "common."

Figure 14.1 shows how personal endings in Hebrew attach to the verbal root. The black letters are the personal endings; the gray letters are those of the verbal root. The gray vowels are a function of the stem, not the personal ending. The shading in the English translations corresponds to the shading of the Hebrew. The suffixes indicate PGN, but also mark the verb form as "Perfect." Remember that the translation provided is only one of the several possible translations.

Figure 14.1: Personal Endings for the Pf Tense of the Qal Stem

PGN	Hebrew	Translation
3ms	קָטַל	he *killed*
3fs	קָטְלָה	she *killed*
2ms	קָטַ֫לְתָּ	you (ms) *killed*
2fs	קָטַלְתְּ	you (fs) *killed*
1cs	קָטַ֫לְתִּי	I *killed*
3cp	קָטְלוּ	they *killed*
2mp	קְטַלְתֶּם	you (mp) *killed*
2fp	קְטַלְתֶּן	you (fp) *killed*
1cp	קָטַ֫לְנוּ	we *killed*

Notice:

1. The dictionary form for most verbs is the Qal stem, Pf, 3rd person, masculine gender, singular number. With the abbreviations we are using here, that can be shortened to "Q Pf 3ms."

2. The Hebrew personal endings are a function of the tense form, not the stem. What this means is that these same personal endings are used for all stems. This is good news for you when you learn full Hebrew!

3. The names *qatal* and *weqatal* include any combination of PGN. The personal ending is unimportant for the naming of the tense.

So, how do these personal endings relate to a subject? First, since a verb includes PGN information, a single verb constitutes a complete sentence. For example, to say "he ate" requires only one Hebrew word, אָכַל. In this sentence the identity of the subject is not expressed. To translate it into English the pronoun "he" must be added. Hebrew can also add the pronoun, but it is not required.

Second, when the subject is expressed, it commonly follows the verb; remember that normal word order for a verbal clause is verb-subject-object (VSO). To specify the subject as in "Abram and Sarah went," Hebrew would say הָלְכוּ אַבְרָם וְשָׂרָה, literally, "they went Abram and Sarah."

The writer is reporting to the reader that both Abram and Sarah went. Since Abram and Sarah are the subject, the person of the verb is third. The subject of the verb is plural, the number of the verb is plural (there are many exceptions to this, but this is the norm). Since the compound subject is both masculine and feminine and the gender of the Pf 3p ending is common, just like the Prn "they." To translate, English includes the pronoun only when the subject is not expressed. When the subject is expressed, the pronoun must be dropped. So, for הָלְכוּ אַבְרָם וְשָׂרָה, it is incorrect to translate, "they went Abram and Sarah." Since the subject is expressed, it takes the place of the English pronoun: "Abram and Sarah went."

Now you can understand one more feature of the *Lexham Hebrew-English Interlinear Bible*. Here is Gen 1:1.

Figure 14.2: Lexham Hebrew-English Interlinear Bible for Gen 1:1

הָאָרֶץ:	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית
ה · ארץ	ו · את	ה · שמים	את	אלהים	ברא	ב · ראשית
the • earth	and • [obj]	the • heaven	[obj]	God	create	in • beginning
the • earth	and • [obj]	the • heaven	[obj]	God	(he) created	in • the beginning (of)
XD ▪ NCcSFPH	CC ▪ PA	XD ▪ NCcDMNH	PA	NPDSMN	VqAsSM3	PB ▪ NCcSFC

Notice that in the column for בְּרָא, the second row gives the lexical form, ברא, the lexical meaning, "create," and the inflected meaning "(he) created." The reason the pronoun is there is to alert you to the fact that the PGN is 3ms (which is also indicated in the parsing information in the last row; "SM3" means singular, masculine, 3rd person). The parentheses are there to make clear that the subject, אֱלֹהִים, is expressed and the pronoun *he* ought not to be translated.

Using Tools to Gather Information

Using the tools that you are now familiar with, you are able to complete a parsing chart for verbs. I have given a couple of noun as examples just for comparison. In your work, you will probably not be filling out many of these, but you could. It is a handy way to collect information, especially if you are using books such as Davidson. You will get a chance to practice below.

Figure 14.3: Parsing Information for Nominals and Verbals
çVerbal QualitiesèçNominal Qualitiesè

PoS	Word	LexStem	Form	P	G	N	State	Det	case	Suff
Nn	דָּבָר דְּבַר				m	s	cst	[?]	[?]	
Nn	דָּבָר דְּבָרָיו				m	p	cst	[?]	[?]	3ms
V	קָטַל קטל	Q	Pf	3	m	s				
V	נִקְטַלְתִּי קטל	N	Pf	1	c	s				
V	גֵּרַשְׁתִּיו גרש	D	Pf	1	c	s				3ms
V	וַהֲשֵׁבֹתִיךָ שׁוב	H	ו+Pf	1	c	s				2ms

p 173 You'll notice that for the Form I've used "Pf" and "ו + Pf" instead of "*qatal*" and "*weqatal*." The reason is purely practical: "ו + Pf" fits in the chart better.

The Functions of the Perfect Forms

We mentioned above three qualities about action that languages indicate in some way: mood (the relationship of the action to reality), time, and aspect (the portrayal of the progress of the action). In Hebrew, the main functions of verbs are mood and aspect. The tense forms also correspond to the two moods that we saw in ch. 13 (Figures 13.9 and 13.10). In the rest of this chapter I will describe the mood and aspects of each. I will also provide a figure that relates Hebrew and English verb uses using English time frames.

Mood and Aspect of *Qatal* and *Weqatal*

The *qatal* (Perfect) may be either Real or Irreal as indicated in the text by context. It is mostly used, however, for Real functions. The *weqatal* form indicates Irreal functions.

To understand aspect, we need to start with the components of an event. Think of an event as having a beginning, a middle in progress, and an end. Graphically:

Figure 14.4: Phases of an Event

As mentioned in the previous chapter, verbs can describe two broad categories of action: completed or incompleted. Completed action can be subdivided into five distinct aspects; incompleted action can be subdivided into two additional aspects.

p 174 The aspects are also related to mood. Real mood verbs are limited to perfective aspect. Except for the *qotel* form, which is only incompleted aspect, Irreal mood verbs can have any of the seven aspects. In the next figure, I give the names of these aspects, a description, and a graphic representation, showing the relationship to mood.

Figure 14.5: Seven Aspects of an Event

Mood	Aspect	Description	Representation
Real/Irreal	Constative	Portrays the event as a whole	
Real/Irreal	Instantaneous	Event has no progression; beginning = ending	
Real/Irreal	Ingressive (Inceptive)	Focus on the beginning of the event; progress not really in view	
Real/Irreal	Resultative (Telic)	Focus on the ending of the event; progress not really in view	

Real/Irreal	Perfective	Portrays both a completed action with resulting state
Irreal	Iterative (Habitual, Customary)	Focus on the progress of a repeated event
Irreal	Continuous	Focus on the progress of a constant action or state without viewing beginning or ending

Aspect in the *Qatal* Form

The *qatal* and *weqatal* verbs are flexible forms in terms of how they portray action. What this means is that Hebrew can use these forms to portray any of the seven aspects. The unaffected meaning (i.e., the intrinsic meaning of the form unaffected by word meaning or context) of the *qatal* is Constative. However, that meaning can be affected by word meaning or context to indicate one of the other aspects, either Real or Irreal. The *weqatal* form is sequential to a previous verb and is Irreal. Here are examples of the *qatal* representing each aspect.

1. **Constative**. In the beginning God created (בָּרָא) the heavens and the earth (Gen 1:1, NIV). The seven days are viewed as a totality.

2. **Instantaneous**. "I raise (הֲרִימֹתִי) my hand to the Lord, the Most High God" (Gen 14:22, NET). The event happened at the instant of speaking. Cf. the NIV "I have raised," making it sound as though Abram raised his hand and then described the act.

3. **Ingressive**. In the eighteenth year of the reign of Jeroboam son of Nebat, Abijah became king (מָלַךְ) of Judah (1 Kgs 15:1, NIV). The starting year of the reign makes it clear that this is ingressive.[3]

4. **Resultative**. Just then David's men and Joab returned (בָּא) from a raid and brought with them a great deal of plunder (2 Sam 3:22, NIV). The return, or arrival, was the culmination of their journey.

5. **Perfective**. When Abram heard that his relative (Lot) had been taken captive (נִשְׁבָּה), he called out the 318 trained men (Gen 14:14, NIV). Being taken captive (Pf) was prior to the Abrham's hearing about Lot, and Lot was still in captivity when he heard it. English renders this with a perfect tense, here it is past perfect.

6. **Iterative**. And Tobiah sent (שָׁלַח) letters to intimidate me (Neh 6:19, NIV). It may be that these letters were sent in a series instead of all in one bunch.

7. **Continuous**. But the Lᴏʀᴅ came down to see the city and the tower that the men were building (בָּנוּ) (Gen 11:5, NIV). Since the building was never completed (v. 8), the ending is not in view.

Relating English Verb Functions to the *Qatal* and *Weqatal*

Qatal and *weqatal* forms can be used in any time frame, past, present, or future. Here are examples of the *weqatal* in various times and aspects.

"For I [the Lᴏʀᴅ to those with him] have chosen him [Abram], so that he will direct his children and his household after him to keep (וְשָׁמְרוּ, *weqatal*) the way of p 176 the Lᴏʀᴅ by doing what is right and just, so that the Lᴏʀᴅ will bring about for Abraham what he has promised him" (Gen 18:16, NIV).

This is a future time example. The action is sequential after the verb "he will direct." The idea is that his children should habitually keep the way of the Lᴏʀᴅ. (Note that the NIV doesn't translate וְשָׁמְרוּ as a finite verb but as an infinitive).

"And Peninnah had children, but Hannah had none. Now this man used to go up (וְעָלָה) year after year from his city to worship …" (1 Sam 1:2b–3, ESV).

This is a past time example. The ESV rightly indicates the habitual nature of the action made explicit by the phrase "year by year." The NIV reads simply "went up" relying on "year by year" to mark the iterative nature of the action.

Figure 14.6: Indicative Structures and Functions

Time	Uses	Examples	*qatal*	*weqatal*
Past	simple past	he <u>ate</u>	**x**	
	emphatic past	he <u>did eat</u>	**x**	
	past perfect	he <u>had eaten</u>	**x**	
	contrary-to-fact condition	(if) he <u>had eaten</u>	**x**	
	contrary-to-fact assertion	(then) he <u>would have lived</u>		**x**
	customary past	he <u>used to eat</u>		**x**
	past progressive (historic present)	he <u>was eating</u>		
	ingressive past	he <u>began eating</u>		**x**

Time	Uses	Examples		
	historic future (subordinate clauses)	he would (was going to) eat		
Present	simple present (slative)	he eats	x	
	emphatic present	he does eat	x	
	characteristic present (gnomic, habitual)	he eats	x	x
Present	present perfect	he has eaten	x	
	present progressive	he is eating		x
Future	simple future	he shall eat		x
	conditional assertion	(then) he will eat		
	immediate future	he is about to eat		x
	rhetorical//dramatic future	he eats (perfected aspect)	x	
	future perfect	he will have eaten	x	
	anterior future	he will have eaten		

Subjunctive and Volitional Structures and Functions

Time	Uses	Examples	*qatal*	*weqatal*
	Condition	(if) he eats/eat/should eat	x	x
	possibility	he might eat		x
	purpose/result	in order that/so that he might eat		x
	capability	he can eat		

permission	he <u>may eat</u>	
obligation/propriety	he <u>ought to eat</u>	**x**
command/	<u>eat</u>! <u>Do not eat</u>!	
prohibition		**x**
Desire/intention	he <u>wants</u>/<u>intends to eat</u>	
request/wish	<u>please, eat</u>!	

A Plan of Attack

In chapters 13 and 14 we have noticed three qualities of verbs: mood (Real or Irreal), time (i.e., relative time), aspect (the seven aspects from Figure 14.5). What can you do to understand meaning better? First, you can use your tools to identify Hebrew tense forms and look for mood possibilities; second, rely on translations and commentators for time and sequencing of Hebrew verbs; and third, study the context and use Figure 14.5 to identify possible aspects. Here are steps to follow:

1.   Determine the verb form. Use a grammatically tagged computer Hebrew OT or interlinear, or else use an interlinear Bible plus Davidson or Owens as needed. For now this is *qatal* or *weqatal*.

2.   Determine the Clause and Verb functions. Use Figure 14.6 to identify the verb function. Use Figures 13.9 and 13.10 to identify reality and function of the main clause. This can be repeated for each version compared.

3.   Based on your findings, briefly describe the action of the verb in the clause.

As an example of how to use Figure 14.6, look again at Gen 9:9–11 (NIV):

[9] "I now establish my covenant with you and with your descendants after you [10] and with every living creature that was with you-the birds, the livestock and all the wild animals, all those that came out of the ark with you-every living creature on earth. [11] I establish

(וַהֲקִמֹתִי) my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth."

(1) A quick look at an Interlinear reveals that the verb "establish" in v. 11 is a *weqatal* form.

(2) The NIV renders this as a simple present tense and does not translate the וֹ cj. Consulting Figure 14.6, you look down the *weqatal* column in the present time section; the possible aspects are constative, stative, habitual, and continuous. (3) Looking at Figure 14.5, the NIV is taking the *weqatal* as instantaneous, completed at the moment of speaking.

You can repeat the last two steps to compare versions. (2) The KJV renders this same phrase with "and I will establish," as future. Studying the *weqatal* column in the future time section for the KJV reveals eight possibilities, but without subordinating cjs, modal auxiliary verbs (could, would, etc.), or a command, the Subjunctive/Volitional forms are not indicated. Neither is this a contingent assertion. So only two possibilities are left: simple future with constative aspect or immediate future with ingressive aspect. (3) Of these two possibilities, the immediate future fits the context best-God is not going to establish his covenant in some distant future. This meaning is about the same as the NIV. The NIV seems to bring out the meaning more clearly.[1]

[1] Fields, L. M. (2008). *Hebrew for the Rest of Us: Using Hebrew Tools without Mastering Biblical Hebrew* (pp. 169–178). Grand Rapids, MI: Zondervan.

CHAPTER 15

There's Nothing Wrong with …
Imperfect Forms

Objectives

1. Understand the Hebrew Imperfect
2. Understand three constructions of Imperfects
3. Use tools to identify verbs and understand parsing

Tools Used: Grammatically tagged Computer Hebrew interlinear or paper interlinear plus Davidson or Owens

Introduction

Imperfect (Imp) is the second category of Hebrew finite verbals. As we mentioned in ch. 13, the term *Imperfect* means that the action of the verb is portrayed as incomplete. This is only a generalization. After getting an idea of the shape of this form, we will look at its various functions.

The Imperfect Form and Its Constructions

Names for the Imperfect Tense Form

The three names typically used for this verbal form correspond to the three names for the Pf: (1) *Imperfect*, from the aspect; (2) *prefixed*, because afformatives are attached to the beginning of each verb; and (3) *yiqtol*, because it describes the shape of the Imp (see Figure 13.3).

Once again it is important to identify the presence or absence of the Waw conjunction. So, in addition to *yiqtol*, there is *weyiqtol*. This Waw is called a "Conjunctive Waw" in order to distinguish it from the Waw Consecutive.

Inflecting the Suffixes of the Imperfect Tense

Even though the Imp is often called "prefixed," half of the Imp forms also have suffixes. Figure 15.1 below gives the forms of both the Pf and the Imp for comparison. The black letters are the personal prefixes and suffixes; the gray letters are those of the root; the gray vowels are a function of the stem, not the personal ending. For comparison I give only one possible translation of the forms.

Figure 15.1: A Comparison of Pf and Imp Person Markers

PGN	Perfect	Imperfect	PGN	English
3ms	קָטַל	יִקְטֹל	3ms	he will kill

3fs	קָטְלָה	3fsתִּקְטֹל	she will kill
2ms	קָטַ֫לְתָּ	2msתִּקְטֹל	you will kill
2fs	קָטַלְתְּ	2fsתִּקְטְלִי	you will kill
1cs	קָטַ֫לְתִּי	1csאֶקְטֹל	I will kill
3cp	קָטְלוּ	3mpיִקְטְלוּ	they will kill
		3fsתִּקְטֹ֫לְנָה	they will kill
2mp	קְטַלְתֶּם	2mpתִּקְטְלוּ	you will kill
2fp	קְטַלְתֶּן	2fpתִּקְטֹ֫לְנָה	you will kill
1cp	קָטַ֫לְנוּ	1cpנִקְטֹל	we will kill

Notice the following:

1. All of the Imp forms have prefixes; none of the Pf forms do.

2. Notice that while the Pf 3p is common in gender, the Imp distinguishes the 3mp and the 3fp.

3. Notice also that the 3fp and the 2fp are identical. These forms are not common, and there is rarely any confusion. Context is normally clear.

p 183 Waw Consecutive and the Imperfect

There is a special form of the Imp. Some grammarians call it "Preterite" (abbreviated Pret) meaning "past time." Others call it *wayyiqtol*. Most call it Waw Consecutive plus the Imperfect (וֹ cs+ Imp) as opposed to Waw conjunctive with the Imperfect (וֹ cj + Imp).

In the vast majority of instances, this verbal construction refers to a past event, but this is not always the case. Grammarians have identified additional nuances. The most important thing for you to understand about this form is that it is used to describe sequential actions. That is, a series of *wayyiqtol* forms produces a narrative of events in chronological (or logical) order.

Gathering Parsing Information

Parsing works the same way as in the last chapter. In the examples below, I begin with a noun and a Pf form for comparison.

Figure 15.2: Parsing Information for Nominals and Verbals
çVerbal QualitiesèçNominal Qualitiesè

PoS	Word	LexStem	Form	P	G	N	State	Det	Case	Suff
Nn	דְּבָר דְּבָרָיו				m	p	cst	[?]	[?]	3ms
V	שׁוּב^H וַהֲשֵׁבֹתִיךָ		ו+ Pf	1	c	s				2ms
V	מָשַׁל^Q יִמְשֹׁל		Imp	3	m	s				
V	שָׁכַן^Q וְיִשְׁכֹּן		ו cj+Imp	3	m	3				
V	קָדַשׁ^D וַיְקַדֵּשׁ		ו cs+Imp	3	m	s				
V	נוּחַ^H וַיַּנִּחֵהוּ		ו cs+Imp	3	m	s				3ms

The Functions of the Imperfect Forms

There are three forms covered in this chapter: *yiqtol* (Imp), *weyiqtol* (ו cj+Imp), and *wayyiqtol*

(ו cs+Imp = ו cs+Pret). In terms of functions, however, *yiqtol* and *weyiqtol* (with ו cj) function in similar ways. The form *wayyiqtol* is distinct. The result is that, as we talk about functions, we only need to discuss *yiqtol* and *wayyiqtol*.   p 184 Before we get to functions, however, there are two special forms that require our attention.

The Forms וְהָיָה and וַיְהִי

The construction וַיְהִי is very common in the Hebrew Bible (784 times). Parsed this is a Q וֹ cs + Imp 3ms from the root הָיָה. The construction וְהָיָה is a Q וֹ+Pf 3ms from the same root (402 times).

These forms are used in two ways, (1) as a main clause or (2) as a temporal clause. As a main clause, it has the meaning "become." It is more commonly used as a marker for an adverbial time phrase. The KJV usually renders וַיְהִי, "and it came to pass" and וְהָיָה as the future tense, "and it shall come to pass." A couple of examples with וַיְהִי will illustrate sufficiently.

Gen 19:26b

מֶלַח	נְצִיב	וַתְּהִי
salt	a pillar of	and she became

NIV   And she became a pillar of salt.

The first word is וַתְּהִי. The subject, of course, is the wife of Lot. Clearly the meaning of the sentence is that she *became* a pillar of salt, not that she was one. In this case, וַתְּהִי should be treated as any other וֹ cs+Imp form.

Josh 1:1

יְהוָה	וַיֹּאמֶר	יְהוָה	עֶבֶד	מֹשֶׁה	מוֹת	אַחֲרֵי	וַיְהִי
the Lord	and said	(he)the Lord	the servant of	Moses	the death of	after	and it was

NIV   After the death of Moses the servant of the LORD, the Lord said …

KJV   *Now* after the death of Moses the servant of the LORD, *it came to pass* that the Lord spake …

Notice here that וַיְהִי does not mean "become" and that it is followed by a time phrase. There is nothing wrong with the KJV translation; people simply don't talk like that anymore. The NIV is more idiomatic by leaving וַיְהִי untranslated. In fact the NIV more precisely brings out the adverbial function of this clause. The main clause is "the LORD said." We will come back to this form in ch. 20 on prose.

p 185 Mood and Aspect of *Yiqtol* and *Wayyiqtol*

The mood of the *yiqtol* is irreal. *Wayyiqtol* has about the same range of meaning as *qatal*, i.e., it usually portrays real action. It can portray irreal action, but that is a function of context rather than verb form.

The aspect of the *yiqtol* (and *weyiqtol*) form is primarily iterative or continuous. It portrays aspect similarly to the *qatal*, the chief difference being that *yiqtol* portrays Irreal mood. The *wayyiqtol* is sequential like *weqatal*, but portraying action in the Real mood.

Figure 15.3 expands on the forms from Figure 14.6 by adding our two new forms. Remember that this figure is an approximation; you must not use it to argue with scholars about a particular use. We will complete the figure in ch. 17.

Figure 15.3: Indicative Structures and Functions

Time	Uses	Examples	*qatal*	*weqatal*	*yiqtol*	*wayyiqtol*
Past	simple past	he <u>ate</u>	x			x
	emphatic past	he <u>did eat</u>	x			x
	past perfect	he <u>had eaten</u>	x			x
	contrary-to-fact condition	(if) he <u>had eaten</u>	x			
	contrary-to-fact assertion	(then) he <u>would have eaten</u>		x	x	
	customary past	he <u>used to eat</u>		x	x	
	past progressive (historic present)	he <u>was eating</u>			x	
	ingressive past	he <u>began eating</u>		x		
	historic future (in subordinate clauses)	he <u>would (was going to) eat</u>			x	
Present	simple present (stative)	he <u>eats</u>	x			x

			qatal	weqatal	yiqtol	wayyiqtol
	emphatic present	he <u>does eat</u>	x			
	characteristic present (gnomic, habitual)	he <u>eats</u>	x	x	x	x
	present perfect	he <u>has eaten</u>	x			x
	present progressive	he is eating		x		
Future	simple future	he <u>shall eat</u>		x	x	
	conditional assertion	(then) he <u>will eat</u>			x	
	immediate future	he <u>is about to eat</u>		x		
	rhetorical/dramatic future	he <u>eats</u> (perfected aspect)	x			x
	future perfect	he <u>will have eaten</u>	x			
	anterior future	he <u>will have eaten</u>			x	

Subjunctive and Volitional Structures and Functions

Time	Uses	Examples	*qatal*	*weqatal*	*yiqtol*	*wayyiqtol*
Future	condition (protasis) (protasis)	if <u>he eats, eat, should eat</u>	x	x	x	
	possibility	he <u>might eat</u>		x	x	
	purpose/result	in order that/so that he <u>might eat</u>		x		

capability	he <u>can eat</u>		x
permission	he <u>may eat</u>		x
obligation/propriety	^p 187 he <u>ought to eat</u>	x	x
command/prohibition	<u>eat!/Do not eat!</u>	x	x
Desire/intention	he <u>wants/intends to eat</u>		x
request/wish	*please, eat!*		x

You can use the information in this figure as you did in the last chapter. Take for example Gen 3:16b. The NIV translates it like the other versions, "Your desire will be for your husband, and *he will rule* over you." For the second half, the NET reads similarly, "… but *he will dominate* you." What kind of "rule" is envisioned? The NET Bible, note 49, says,

> The translation assumes the imperfect verb form has an objective/indicative sense here. Another option is to understand it as having a modal, desiderative nuance, "but he *will want to dominate* [italic added] you." In this case, the Lord simply announces the struggle without indicating who will emerge victorious.

A quick glance at an interlinear shows that the verb under consideration is *yiqtol*. Glancing at the chart you can see that in their note, they are suggesting that the *yiqtol* be understood as expressing desire. How do scholars decide which use? Context. We will come back to this verse in ch. 18 on word studies.[2]

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[2] Fields, L. M. (2008). *Hebrew for the Rest of Us: Using Hebrew Tools without Mastering Biblical Hebrew* (pp. 181–187). Grand Rapids, MI: Zondervan.

CHAPTER 16

Where There's a Will, There Are …
Volitional Forms

Objectives

1. Understand that Hebrew has three volitional verbs
2. Understand that Hebrew places volitional forms in sequence to form subordinate clauses
3. Understand the functions of volitional verbs
4. Identify and understand the two types of Hebrew prohibitions
5. Flowchart volitional and subordinate clauses

Tools Used: Interlinear Bible

Introduction

You have already been introduced to the meaning of volitional verbs (ch. 13). Volition has to do with the will. Because these actions depend on the will of another, the fulfillment of these actions is in doubt and they are future by nature. In English, these actions are put in the subjunctive and imperative moods. In Hebrew, these actions fall under the irreal mood. We have already seen that some non-volitional forms are used to represent irreal action. In this chapter we will learn the rest of the irreal functions that are performed by volitional verbs, the last category of finite verbs.

We will begin with the names and "shapes" of volitional verbs and their functions. Next you need to understand the way Hebrew strings together various verb forms using the Waw conjunction to indicate meaning. Scholars call this "consecution of tenses." We will conclude with parsing information and flowcharting verbal sequences.

p 192 Volitional Forms

There are three types of volitional verbs, the Cohortative (Coh), Imperative (Imv), and Jussive (Juss). The one most familiar to you, of course, is the Imperative. This is the verb form, whose chief function is to indicate a command in the second person. The simplest way to explain the Coh and Juss is that they serve similar purposes for the first and third persons, respectively.

Figure 16.1: Hebrew and English Methods of Expressing Volitional Moods

Person	Hebrew Forms	English Forms
1st	Coh	I will go, let me go
	weqatal	I will go, let me go
2nd	Imv (pos.)	Go!

	Imp + אַל/לֹא (neg.)	Do not go!
3rd	Juss	Let him go, he must go
	yiqtol	Let him go, he must go

As for the forms themselves, the Imv has the most distinctive form. They look like the Imp forms with the prefixes removed. For example, תִּקְטֹל is the Q Imp 2ms for "you will kill"; the Imv 2ms is simply קְטֹל. (By the way, it is not really necessary to write the "2" for the person of the Imv, since the Imv is only the 2nd person. It's okay to do it, though.) The only variation is that the 2ms may add ה to the end of the verbal form. Here are the basic forms for the Q Imv. You may notice some changes in vowel pointing. If you want to know why, you will need to learn full Hebrew.

Figure 16.2: Comparison of Qal Imperfect and Imperative Forms

PGN	Imp	Imv	Long Form
2ms	תִּקְטֹל	קְטֹל	קָטְלָה
2fs	תִּקְטְלִי	קִטְלִי	
2mp	תִּקְטְלוּ	קִטְלוּ	
2fp	תִּקְטֹלְנָה	קְטֹלְנָה	

The Coh and Juss frequently look just like the Imp form. The only difference is that ה may be added to the Cohortative verb. Compare the following:

Figure 16.3: Comparing the Imperfect with the Long Cohortative Form

Parsing	HebrewEnglish
Q Imp 1cs	אֶקְטֹל "I will write"
Q Coh 1cs	אֶקְטְלָה "let me write"

So how does Hebrew indicate when a form without the emphatic ה should be understood as volitional? They put it at the beginning of the clause. In Gen 33:12, Esau says,

Gen 33:12

נִסְעָה

let us journey

NIV   Let us be on our way

In the priestly blessing of Num 6:24,

Num 6:24   וְיִשְׁמְרֶךָ   יְהוָה   יְבָרֶכְךָ

         and may he keep you   the LORD   may he bless you

NLT   May the LORD bless you and protect you

Volitional forms may appear with or without the Conjunctive Waw, as in "and may he keep you" in Num 6:24 above. It may be preceded by the negative, as in Gen 18:30 below. After the author narrates, "And he said," we read the direct speech of Abraham:

Gen 18:30   לַאדֹנִי   יִחַר   אַל־נָא

         to the LORD   may it be hot   not

NIV   May the LORD not be angry …

p 194 The word אַל means "not"; the particle נָא is perhaps a marker of emotion or emphasis.

The verb חָרָה means "to be hot." This is an idiom; the full expression is, "may the nose be hot."

The point is that the ל pp before Adonai is possessive.

Just like the other finite verb forms, the volitional forms may add PrnSfs to the end. In Isa 6:8, when the Lord asks, "Whom shall I send? And who will go for us?" Isaiah answers, "Here am I. Send me!" The form for "Send me!" is one word in Hebrew: שְׁלָחֵנִי. The נִי—suffix means "me."

Volitional Functions

The function of volitional forms requires little explanation. We will start with the Imv, because it is the most familiar. Then we will cover Juss and Coh. Finally, there is a special note on 2nd person prohibitions, which are not made with the Imv. Function is determined by context.

Main Imperative Functions

1. **Command**-a directive from a superior to an inferior (note: this does not include prohibitions! See below.)

   Gen 12:1: The LORD had said to Abram, "*Leave* (לֶךְ) your country, your people and your father's household" (NIV).

2. **Request**-a directive by an inferior to a superior (a.k.a. prayer)

   Ps 26:1: "*Vindicate me* (שָׁפְטֵנִי), O LORD, for I have led …" (NIV).

3. **Advice**-a directive in which no superiority is in view (though one may still be the superior to the other, in offering advice that distinction is not pressed)

   Exod 18:19: [Jethro says to Moses, when he is overwhelmed by judging the people's disputes] "*Listen* (שְׁמַע) now to me and I will give you some advice …" (NIV).

4. **Interjection**-a directive used to draw the listener's attention

   Deut 30:15: "*See* (רְאֵה), I set before you today life and prosperity" (NIV).

Main Jussive Functions

1. **Command**-a directive from a superior concerning an inferior (note: this may take a negative; compare the Imv and see below).

   Gen 1:3: 'And God said, "*Let there be* (יְהִי) light," and there was light'(NIV).

   Exod 19:24: "Go down and bring Aaron up with you. But the priests and the people *must not force* (אַל־יֶהֶרְסוּ) their way through" (NIV).

   In both of these cases the speaker, God, is not directly addressing the parties that are being commanded. In Gen 1:3, the command concerns the light, but light does not yet exist to hear the command. The hearers are not specifically identified. In Exod 19:24 the Lord's (negative) command concerns the priests and the people, but the Lord is speaking to Moses.

2. **Request**-a directive by an inferior to a superior (a.k.a. prayer or benediction), including both positive and negative requests.

   Ps 12:3a: "*May* the LORD *cut off* (יַכְרֵת) all the flattering lips" (NIV).

   1 Kgs 8:57b: "*may he* [the LORD] *never leave us* (אַל־יַעַזְבֵנוּ) or forsake us" (NIV).

3. **Permission**-a request by an inferior to a superior.

2 Sam 19:37 [Hebrew 38]: "*Let* your servant *return* (יָשָׁב־נָא).… *Let* him *cross over* (יַעֲבֹר) with my lord the king" (NIV).

English does not have this construction. The English expression "let me …" is actually a 2nd person Imv. This function is the result of the fact that for the sake of politeness, speakers often referred to themselves in the 3rd person. In 2 Sam 19:37, the "servant" is the speaker, Barzillai.

Main Cohortative Functions

1. **Request**-a directive used when the fulfillment of the action depends on the power of another.

   Gen 18:30: "May the LORD not be angry, but *let me speak* (וַאֲדַבֵּרָה)" (NIV).

p 196 **2.** **Resolve**-a directive used when the speaker has the ability to fulfill the action.

   Gen 18:21: "I [the LORD] *will go down* (אֵרֲדָה־נָּא) and see if what they have done is as bad as the outcry that has reached me" (NIV).

3. **Exhortation**-used only with the 1st person plural, an encouragement for two or more to participate in an action.

   Gen 24:57: "*Let's call* (נִקְרָא) the girl and ask her about it" (NIV).

Prohibitions

Unlike English, Hebrew does not form a prohibition (negative command), such as "Do not steal," by placing a negative particle before an Imv form. Instead a negative adverb is placed immediately before a verb in the 2nd person Imp (*yiqtol*) form. When we discussed adverbs, I said that negative particles were adverbial and that Hebrew had two forms, אַל and לֹא. There has been a lengthy discussion over whether they mean anything different or not, and if so, what is that difference. Here is the current consensus:

1. **General Prohibition** (לֹא + Imp)-prohibition of an action in general.

   Exod 2:15: "*You shall not steal* (לֹא תִגְנֹב)" (NIV).

2. **Specific Prohibition** (אַל + Imp)-prohibition of a specific action immediately in view.

   Gen 19:8: '[Lot said,] "But *don't do* (אַל תַּעֲשׂוּ) anything to these men, for they have come under the protection under my roof" ' (NIV).

These are summarized in Figure 16.4.

Figure 16.4: Summary of Volitional Functions and Forms

Function	Imv	Juss	Coh	לֹא + Imp	אַל + Imp
Command	x	x			
Prohibition				General	Specific
Request	x	x	x		
Advice	x				
Interjection	x				
Permission		x			
Resolve			x		
Exhortation			x		

Parsing

You already know how to get the information from printed and electronic tools. Figure 16.5 shows how these forms compare using the parsing chart.

Figure 16.5: Parsing Information for Nominals and Verbals
ç**Verbal Qualities**èç**Nominal Qualities**è

PoS	Word	Lex	Stem	Form	P	G	N	State	Det	Case	Suff
Nn	דְּבָרָיו	דָּבָר				m	p	cst	[?]	[?]	3ms
V	וַהֲשֵׁבֹתִיךָ	שׁוּב	H	ו + Pf	1	c	s				2ms
V	וַיַּנִּחֵהוּ	נוח	H	ו cs+Imp	3	m	s				3ms

V							
V	הלך אֵלְכָה	Q	Coh	1	c	s	Emph
V	בקש בַּקְשׁוּנִי	D	Imv	2	m	p	1cs
V	עלה וְהַעֲלֵהוּ	H	ו + Imv	2	m	s	3ms
V	דבר וַאֲדַבְּרָה	D	ו + Coh	1	c	s	
V	חרה יִחַר	Q	Juss	3	m	s	

<p align="center">**p 198 Sequencing of Volitional Forms**</p>

In ch. 7 on the Waw conjunction, you read that Hebrew is paratactic; that is, it prefers to coordinate clauses instead of subordinate clauses, and the וֹ is considered to be a coordinating conjunction. However, you also read that Hebrew had certain constructions by which it can convey subordinate relationships using the Waw conjunction. Now you are ready to understand this.

What we are looking at here is a series of two or more clauses joined by Waw in which the first clause is volitional (Coh, Imv, or Juss). If the series is more than two clauses long, then you must treat each pair in turn. It is beyond the study of pre-Hebrew for you to learn about the constructions in detail. You will need to rely on translations. However, a couple of examples may be helpful, so that you can understand why translations differ.

When a volitional form has a prefixed וֹ (V2) to join it to a preceding clause (V1), it may function either as an independent clause or as a subordinate clause. The identity of the function is determined by context. Here are just two examples:

Independent-Sequential = V2 has the same volitional force as V1, V2 simply happens afterward.

Gen 1:22: 'God blessed them and said, "Be fruitful and increase (וֹ + Imv) in number and fill (וֹ + Imv) the water in the seas, and let the birds increase on the earth." ' (NIV)

Dependent-Purpose = V2 give the intentioned outcome of the action of V1.

Gen 18:21: "I will go down (Coh) to see (ו + Coh) whether they have done altogether according to the outcry that has come to me" (ESV).

Flowcharting

There are two new things to learn: how to flowchart commands and how to flowchart subordinate clauses formed from ו + Volitional Form. In modern English Imperatives, the subject, the Prn "you," is left out. If you wish, you can insert "[you]" to fill the subject slot so you can align verbs. When a ו + Volitional Form is subordinate, it should be indented just as explicit subordinate clauses. No exercises are needed, but here are a couple of examples to illustrate.

p 199 **Function**	**Vs**	**Text**: Gen 27:7 (NIV)
Command	**7**	Bring (Imv) me some game
Addition		and
Command		prepare (ו + Imv) me some tasty food
Purpose		to eat (ו + Coh),
Result		so that I may give you my blessing (ו + Coh)
Place		in the presence of the LORD

Function	**Vs**	**Text**: 1 Chr 16:31 (NIV)		
Command	**31**	'*Let* the heavens	*rejoice*,	
Command		*let* the earth	*be glad*;	
Command		*let* them	*say*	among the nations,
Content		•• "The LORD		reigns!' "

Advanced Information and Curious Facts

Amy Grant produced a popular Christian song a number of years ago entitled "El Shaddai." Most people know that El Shaddai is traditionally translated "God Almighty." One of the lines continues with the Hebrew phrase, "Erkamka na Adonai." This phrase comes from Ps 18:1 (Hebrew 18:2). The verb is אֶרְחָמְךָ. The ךָ—is the 2ms object suffix. The "na" syllable in the

verse is the Hebrew particle נָא mentioned above. The Hebrew Bible does not include it; the song writer cleverly added it for a needed syllable. The NIV translates this form, "I love you." However, because it is first in the clause, the verb form is a Coh. This form strengthens the emotion of the verb in a way that simply cannot be brought out easily in an English translation. But it needs to be brought out in teaching and preaching. "I will love the LORD"; no mere future tense, but with an intense act of the will. May we all vow desperately to love our LORD!

CHAPTER 17

To Infinitives and Beyond!
Infinitives & Participles

Objectives

1. Understand how English can translate various non-finite verbs in Hebrew
2. Understand parsing of Participles and Infinitives in Hebrew

Introduction

Finite verbs, you remember, are limited (hence the term *finite*) because they have the quality of person. In other words, they have a grammatical subject built into the verb form; those are the afformatives you saw on the Perfect, Imperfect, and volitional forms. This chapter deals with the non-finite verbal forms, which are forms not limited by person. The non-finite forms are sort of a hybrid of a verb and a noun, but they are properly treated with verbs because they have a stem. Also, participles may function like verbs so that they are used to convey aspect. Infinitives sometimes function in the place of finite verbs. When they function as non-finite verbs, they form phrases, not clauses. When they function as verbs, they form clauses.

In Hebrew there are two types of non-finite verbal forms, infinitives and participles. In the chapter title I listed Infinitives first, just to be clever; we will treat the participle first, because it is the most familiar, and then infinitives.

A word of caution: before you finish this chapter you may have a sense of being overwhelmed. Don't be intimidated. I am going to give you plenty of examples so that you can understand the principles involved. You don't need to know all the details. Focus on the functions of each form so that you can understand what commentators are talking about.

Participles

A participle (Ptc) is a verbal adjective. This means that it has qualities of both verbs and Adjs.

Like a verb, a Ptc

1. implies some action, though the focus is on the participant, whereas in a finite verb the focus is on the action.

2. has a verbal stem.

3. has voice, active or passive. The Qal stem has two forms, the active (PtcA) and passive (PtcP). The other stems only have one, and the voice is determined by the stem.

4. may take a DO and be modified by adverbial expressions.

5. the negative is indicated with אֵין.

Like an Adjective, a Ptc

1. has the qualities of gender, number, and state.

2. may be determined or undetermined.

3. may have case functions.

4. may have a PrnSf.

Figure 17.1 summarizes the information contained in Participle forms. You will notice that I have marked the boxes under the purely nominal qualities (State, Determination, and Case) with an X in brackets: [X]. This is to indicate that these qualities are present when the Ptc is acting as an adjective. They are not present when the Ptc is acting as a verb.

p 202 Figure 17.1: Parsing Information for Nominals and Verbals

PoS	Word	Lex	Stem	Form	P	G	N	State	Det	Case	Suff
			çVerbal Qualitiesè					çNominal Qualitiesè			
V			x	x	x	x	x				
Nn						x	x	x	x	x	
Adj						x	x	x	x	x	
Ptc			x	x		x	x	[x]	[x]	[x]	

Forms of the Participle

Because participles do not have the quality of person, they do not have personal afformatives. They do have the characteristics of their stem. For the Qal, the "simple" pattern, active participles (PtcA) are pronounced with a long ō (Holem) or ô (Holem Waw) after the first root letter. Passive participles (PtcP) are pronounced with û (Shureq) after the second root letter. Some grammarians

call the Ptc, whether active or passive, the "*qotel*" form, corresponding to the names *qatal* for the Pf and *yiqtol* for the Imp. I will use both terms.

Because Ptcs function like Adjs, they do take adjectival endings. Figure 17.2 gives the forms for the Qal PtcA and PtcP. The roots are in gray type and the gender and number endings are in black type. Characteristic vowels of the Qal Ptc are also in black.

Figure 17.2: Forms for the Qal Participle

Gender	Active Absolute	Active Construct	Passive Absolute	Passive Construct
ms	קֹטֵל	קֹטֵל	קָטוּל	קְטוּל
fs	קֹטֶלֶת	קֹטֶלֶת	קְטוּלָה	קְטוּלַת
	קֹטְלָה	קֹטְלַת		
mp	קֹטְלִים	קֹטְלֵי	קְטוּלִים	קְטוּלֵי
fp	קֹטְלוֹת	קֹטְלוֹת	קְטוּלוֹת	קְטוּלוֹת

p 203 Of course the Ptcs in the other stems have their own "shapes." Most notably, all of them but the Niphal have a prefixed Mem (מ); the Niphal has a prefixed Nun (נ).

Adjectival Uses of the Participle

A Ptc may function either like an Adj or a verb. The Ptc in the predicate position (review the ch. 12 on Adjs) and the "verbal" Ptc have the same construction. The difference is that a predicate Adj describes the state of the subject and is always in a noun clause; the passive Ptc is especially suited for this. The verbal Ptc describes an action in which the subject is engaged; the active Ptc is suited for this. When a Ptc is used adjectivally, it can function in any of the three ways an Adj can function: attributively, predicatively, or substantivally. Their function is determined by grammatical structure in just the same way the function of an Adj is determined. Figure 17.3 is reproduced from Figure 12.2, except that I have substituted the Ptc מֹשֵׁל, "ruling," for the Adj "good."

Figure 17.3: Positions and Agreement of Adjectives

Construction	Noun	Definite Noun	Article with Adj	Example	Pattern

Attributive	Y	Y	Y	הַמֶּ֫לֶךְ הַמֹּשֵׁל	T-N-T-Ptc
				מֶ֫לֶךְ הַמֹּשֵׁל	N-T-Ptc
				the ruling king	
Predicate	Y	Y	N	מֹשֵׁל הַמֶּ֫לֶךְ	Ptc-T-N
				הַמֶּ֫לֶךְ מֹשֵׁל	T-N-Ptc
				the king (is) ruling	
Ambiguous	Y	N	N	מֶ֫לֶךְ מֹשֵׁל	N-Ptc
(Attributive or				מֹשֵׁל מֶ֫לֶךְ	Ptc-N
Predicate)				a ruling king or	
				a king (is) ruling	
Isolated	N	–	Y/N	מֹשֵׁל	T-Ptc
(Substantival)				הַמֹּשֵׁל	Ptc
				a ruler (man)	
				the ruler (man)	

In the examples below, I used *The ESV English-Hebrew Reverse Interlinear Old Testament*. Remember that the reverse interlinear scrambles the Hebrew into English word order; the *Reverse Interlinear* uses subscript numbers to indicate the Hebrew word order. I will decode their abbreviations then transfer that information to the parsing charts we have been using.

Attributive Adjectival Ptc

Both active and passive Ptcs may be used attributively. Just as with Adjs, the Attributive Ptc will agree with the noun it modifies in gender, number, and determination, and it will follow the substantive. Furthermore, since it is attributive, it must also agree in case. Here are a couple of examples.

1. PtcA; Exodus 24:17a

Now	the	appearance	the	glory	of	the	Lord	was	like	a	devou ring	fire
וּ₁	è	מַרְאֵ₂ה	è	כְּבוֹ₃ד	è	è	יהוה₄		כְּ₅·	₆è	אֹכֶ₇לֶת	אֵשׁ₆
ו		מרא ה		כבוד			יהוה		ד		אכל	אש
CC	NCcS MC		NCcS MC	NPDSMN		PK	VqAtSF-NNCcSFN					

Word 6 = fire   NCcSFN   Nn, Common, s f Abs [no Art]

Word 7 = devouring   VqAtSF-N   Vb, Q active, pure noun Ptc, s f Abs [no Art]

<center>p 205 ç Verbal Qualities è   ç Nominal Qualities è</center>

PoS	Word	Lex	Stem	Form	P	G	N	State	Det	Case	Suff
Nn	אֵשׁ	אֵשׁ				f	s	abs	U	Gen	
Ptc	אֹכֶלֶת	אכל	Q	PtcA		f	s	abs	U	Gen	

Note the agreement of the Ptc with its noun in G, N, State, and Case (remember, I view objects of prepositions as in the Gen case, whose function is determined by the preposition). Note also its position right after the noun, as indicated by the number: 7 comes right after 6, of course!

2. PtcP; Gen 49:21

Naphtali	is	a	doe	let	loose
נַפְתָּלִי₁	·	·	אַיָּלָה₂	è	שְׁלֻחָה₃

נפלתי					אילה			שלח		
NPHSMN					NCcSFN			VQPtSF-N		

<table>
<tr><td colspan="6" align="center">ç Verbal Qualities è</td><td colspan="5" align="center">ç Nominal Qualities è</td></tr>
<tr><td>PoS</td><td>Word</td><td>Lex</td><td>Stem</td><td>Form</td><td>P</td><td>G</td><td>N</td><td>State</td><td>Det</td><td>Case</td><td>Suff</td></tr>
<tr><td>Nn</td><td colspan="4" align="center">נַפְתָּלִי נפלתי</td><td></td><td>f</td><td>s</td><td>abs</td><td>U</td><td>Nom</td><td></td></tr>
<tr><td>Ptc</td><td colspan="2" align="center">שְׁלֵחָ ה שלח</td><td>Q</td><td>PtcP</td><td></td><td>f</td><td>s</td><td>abs</td><td>U</td><td>Nom</td><td></td></tr>
</table>

Again, note the agreement of the Ptc with its noun in G, N, and State. Note also its position, word 3, right after the noun, word 2.

Predicate Adjectival Ptc (in noun [verbless] clauses)

Predicate Ptcs are typically passive, indicating a state. Just like Adjs, they agree with the noun they modify in gender and number, but they are *always* indefinite. The absence of the article here is as a function marker, namely, to mark the predicate position. It has virtually no semantic significance. See ch. 12 on the article. Most often they are located before their noun, giving predicate-subject (P-S) word order. Since they are part of a noun (verbless) clause, however, the subject may come first (S-P). The case will always be Nom.

1.   P-S order: this answers the question, "What is the subject?"; Gen 3:17

cursed		is	the	ground	because	of	you
אֲרוּרָה₂₅		·	הָ₂₆	אֲדָמָה₂₇	בַּעֲבוּר₂₈	ç	ךָ₂₉◌
ארר			ה	אדמה	בעבור		אתה
VQPtSF-N			XD	NCcSFNH	PS		RBSM2

<table>
<tr><td colspan="6" align="center">ç Verbal Qualities è</td><td colspan="5" align="center">ç Nominal Qualities è</td></tr>
<tr><td>PoS</td><td>Word</td><td>Lex</td><td>StemForm</td><td></td><td>P</td><td>G</td><td>N</td><td>State</td><td>Det</td><td>Case</td><td>Suff</td></tr>
<tr><td>Nn</td><td colspan="4" align="center">הָאֲדָמָ ה אדמה</td><td></td><td>f</td><td>s</td><td>abs</td><td>D</td><td>Nom</td><td></td></tr>
</table>

PoS	Word	Lex	Stem	Form	P	G	N	State	Det	Case	Suff
Ptc	אֲרוּרָה	ארר	Q	PtcP		f	s	abs	U	Nom	

Notice that the Ptc agrees in G, N and State, but disagrees in Det. Also, the Ptc, word 25, precedes the noun, word 27. What is it that is cursed? The ground.

2. S-P order: this answers the question, "Who is characterized this way?"; 1 Sam 21:8 [Hebrew 21:9]

because		the	king's	business	required	haste
כִּי29		הַ32	מֶּלֶךְ33	דְּבַר31	הָיָה30 נָחוּץ34	ς
כי		ה	מלך	דכר	נחץ היה	
CK		XD	NCcSMNH	NCcSMC	VqAsSM3, VQPtSM-N	

		ς **Verbal Qualities** è				ς **Nominal Qualities** è				
PoS	Word	Lex	Stem	Form	P	G	N	State	Det	Case	Suff
Nn	דְּבַר	דָּבָר				m	s	cst	D	Nom	
Ptc	נָחוּץ	נחץ Q		PtcP		m	s	abs	U	Nom	

The predicate Ptc is "haste," word 34; it might also be translated "urged, urgent." Its noun is "business of," word 31. Notice that the Ptc agrees in G, N and Case, but disagrees in State and Det. Also, its predicate Ptc follows the noun. What is it that is urgent? The business (of the king). In this example the verb *to be* (הָיָה) is present to specify the time frame as past.

p 207 Substantival Ptc

Even though a Ptc forms a phrase instead of a clause, English commonly must translate the substantival Ptc as a relative clause, "the one who/he who X-es," unless English has an acceptable way of saying, "the X-er." For example, הַשֹּׁמֵר might be translated either "the one who/he who keeps" or "the keeper."

Both active and passive Ptcs may function like a noun. They can fill any noun slot, Nom, Gen, or Acc, with any of the case functions. In other words, they should be treated just like nouns. Therefore I don't need to give you examples for all the noun uses. Here is one illustration, from Exod 22:6 [Hebrew 22:5], in which the substantival Ptc is functioning as a subject Nom.

he	who started	•	the	fire	shall make full restitution
è è	מַבְעִר₁₉ אֶת₂₀ הַ₂₁			בְּעֵרָה₂₂ הַ₂₁	יְשַׁלֵּם₁₇ שַׁלֵּם₁₆
	ה₁₈				
	בער ה את ה בער				שלם שלם
	XD, VhApSM-NH	PA	XD	NCcSFNH	VpAa, VpAMSM3

	ç **Verbal Qualities** è						ç **Nominal Qualities** è			
PoS	Word	LexStem	Form	P	G	N	State	Det	Case	Suff
Ptc	הַמַּבְעִר בער	H	PtcA		m	s	abs	D		

The complete Ptc phrase is translated "he who started the fire." Notice that English changed the construction into a relative clause. Another way to translate this would be "the fire starter," but that is awkward. Within the Ptc phrase, the Ptc takes a DO, *fire*, just like a verb. The entire phrase functions as a noun in the Nom case. There is no antecedent to the Ptc; it is simply functioning as the subject of the verb phrase "shall make full restitution." You might flowchart as follows:

Function	Vs	Flow Chart: Exod 22:6 [Hebrew 22:5]
Assertion	6 [5]	
Description		

p 208 Verbal Uses of a Participle and Noun Clauses

Now we come to the verbal uses of the Ptc. Noun clauses fall into this same category, because they function with the same range as the verbal Ptc. Structurally the verbal Ptc is identical to the predicate Ptc. A verbal Ptc may be either active or passive, but clear cases are much more commonly active. The difference is in meaning; the predicate Ptc functions like an Adj, while the verbal Ptc functions like a finite verb. When making flowcharts, treat these as finite verbs.

The verbal Ptc indicates continuous or progressive aspect and is irreal in mood (it is debatable if all Futures are constative as I have marked them or if the Ptc in future time still indicates progressive action). The time frame may be past, present, or future, and the time is determined by context. If there is need to specify time, the speaker or writer includes a form of to be (הָיָה). Here are some examples of the verbal Ptc used in different time frames:

1. **Past Time**

   "When Moses' father-in-law saw all that he was doing (עֹשֶׂה); Q PtcA ms) for the people." (Exod 18:14, ESV)

   The Ptc is part of a RC modifying the word "all." The main verb is "saw," a *wayyiqtol* form, which is past time. The Ptc piggybacks on the past time of the main verb indicating progressive action. The ESV rightly brings this out with the English progressive, "was doing."

2. **Present Time**

   "How have I wronged your father, that he is trying to take (מְבַקֵּשׁ, D Ptc ms) my life?" (1 Sam 20:1d, NIV)

   The Ptc is describing an action in progress currently with respect to the speaker.

3. **Future Time**

   Then the LORD said to him, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish (דָן; Q PtcA ms) the nation they serve as slaves.…" (Gen 15:14, NIV)

   The previous underlined clauses clearly set up a future time frame. Usually the time is imminent, but this case is 400 years in the future.

   Now we can complete the chart of non-volitional functions from Figure 15.3:

Figure 17.4: Non-volitional Structures and Functions

Time	Uses	Examples	qatal	weqatal	yiqtol	wayyiqtol	qotel
Past	simple past	he <u>ate</u>	x			x	
	emphatic past	he <u>did eat</u>	x			x	

			1	2	3	4	5
	past perfect	he <u>had eaten</u>	x			x	
	contrary-to-fact condition	(if) he <u>had eaten</u>	x				
	contrary-to-fact assertion	(then) he <u>would have eaten</u>		x	x		
	customary past	he <u>used to eat</u>		x	x		x
	past progressive (historic present)	he <u>was eating</u>			x		
	ingressive past	he <u>began eating</u>		x			
	historic future (subordinate clauses)	he <u>would (was going to) eat</u>			x		
Present	simple present (stative)	he <u>eats</u>	x			x	
	emphatic present	he <u>does eat</u>	x				
	characteristic present (gnomic, habitual)	he <u>eats</u>	x	x	x	x	
	present perfect	he <u>has eaten</u>	x			x	
	present progressive	he <u>is eating</u>		x			x
Future	simple future	he <u>shall eat</u>		x	x		x

Tense	Function	Example					
	conditional assertion	(then) he will eat			x		
Future	immediate future	he is about to eat		x			x
	rhetorical/dramatic future	he eats (perfected aspect used for future action)	x			x	
	future perfect	he will have eaten	x				
	anterior future	he will have eaten			x		

Subjunctive and Volitional Structures and Functions

Tense	Function	Example					
Future	condition (protasis) (protasis)	if he eats, eat, should eat	x	x	x		x
	possibility	he might eat		x		x	
	purpose/result	in order that/so that he might eat		x			
	capability	he can eat				x	
	permission	he may eat				x	
	obligation/	he ought to eat		x		x	
	propriety					x	
	command/	eat!/Do not eat!		x		x	
	prohibition					x	

Desire/intention	wants/intends to eat	x
request/wish	please, eat!	x

Infinitives

An Inf is a verbal noun, meaning that it has both verbal and nominal qualities. They are not inflected for person, gender, or number. For forms, see Advanced Information and Curious Facts at the end of this chapter.

Like a verb, an Infinitive

1. implies some action.

2. has a verbal stem, though the focus is on the process rather than on the participant.

3. may also take a DO and be modified by other adverbial phrases.

4. may take a negative, but the negative particle is בִּלְתִּי or לְבִלְתִּי.

Like a noun, an Infinitive

5. functions as a noun in any case.

6. can be the object of a preposition or be the head noun in a construct chain.

Figure 17.5 summarizes the parsing information for Infs with comparisons to other forms. Not only do they have no personal ending like verbs, they don't have gender and number as nominals do. Just as with the Ptc, the Inf has noun qualities when it is acting like a noun, so State, Det, and Case are marked with an X in brackets.

Figure 17.5: Parsing Information for Nominals and Verbals

PoS	Word	Lex	ç **Verbal Qualities** è					ç **Nominal Qualities** è			
			Stem	Form	P	G	N	State	Det	Case	Suff
V					x	x	x				x
Nn						x	x	x	x	x	x
Ptc			x	x		x	x	x	[x]	[x]	[x]
Inf			x	x				[x]	[x]	[x]	

Overall, the uses of Hebrew Infs are pretty simple. The trick with them is that there are two separate types of Infs. We'll treat the Infinitive Construct (InfC) first, because it is similar to English. The second type is the Infinitive Absolute (InfA). English has no formal equivalent to the Hebrew InfA, so translations must use other parts of speech.

Uses of the Infinitive Construct

The Infinitive Construct as a noun.

The InfC can function in any role that a noun plays. This means that it can appear in any case. Furthermore, it may function as the head noun in a construct chain! It may take a PrnSf, and that PrnSf is often either the subjective Gen or the objective Gen, as context dictates. An InfC may also be the object of a preposition. Because noun functions have already been covered, just a few examples will suffice.

1. *Nom*

   Prov 21:3: "*To do* (עֲשֹׂה) what is right and just is more acceptable to the Lord than sacrifice" (NIV)

   The entire Inf phrase is "to do what is right and just." This entire phrase serves as the subject of the noun clause. Incidentally, *acceptable* in Hebrew is a Ptc used predicatively.

2. *Gen*

   Eccl 6:9: "Better what the eye sees *than the roving* (מֵהֲלָךְ) of the appetite" (NIV).

   The InfC is the Gen object of the pp מִן. The entire Inf phrase is "the roving of the appetite." Notice here that the InfC is in a construct chain with "the appetite." The Gen function is subjective; i.e., the appetite is doing the roving. Note also that the מִן is used comparatively.

3. *Acc*—including the *complementary* use

   Gen 24:45: "Before I had finished *praying* (לְדַבֵּר) in my heart, …" (NIV).

   The DO of *had finished* is the Inf phrase "praying in my heart"; the PP "in my heart" modifies the InfC. Note also that the InfC has the PP לְ.

The Infinitive Construct as an adverb

The InfC commonly functions adverbially when it is the object of a preposition, mainly the inseparable prepositions. Figure 17.7 summarizes the functions and constructions. In the boxes I have placed "key words" that might be used to translate the construction.

Figure 17.6: Prepositions and Adverbial Infinitive Functions

Function	לְ	בְּ	כְּ	Other
Time		when	when, as	
Means		by		
Manner	by	by		
Cause				because, *since*
Concession	(as) though			although
Purpose	to, in order that			
Result	so that			

1. **Time**

   Prov 31:23: "Her husband is known in the gates *when he sits* (בְּשִׁבְתּוֹ) among the elders of the land" (ESV).

   Compare the NIV, "*where he sits*." A reader might infer from the NIV rendering that this is used adjectivally to describe the gate. This InfC + pp בְּ is adverbial, and the ESV makes this more clear. Note also that the 3ms PrnSf is a subjective Gen.

2. **Means**

   Isa 27:8: "By warfare and *exile* (בְּשַׁלְחָה) you contend with her" (NIV).

   The InfC follows the pp בְּ indicating the instrument or means of the action of the main verb. If you can substitute "using" for the preposition, the function is means.

3. **Manner**

   Prov 30:32: "If you have played the fool *and exalted yourself* (בְּהִתְנַשֵּׂא)" (NIV).

   Compare the ESV, "*exalting yourself*." The Inf phrase is giving the manner in which "playing the fool" is done. By translating with *and* the NIV opens up the possible interpretation that two separate actions are involved, as though it meant, "If you have played the fool, or if you have exalted yourself." This is clearly not the intent. The ESV brings out the adverbial nature of the Inf phrase, but does not choose which adverbial function is best.

4. **Cause**

Isa 37:29: "Because *you raged* (הִתְרַגֶּזְךָ) against me and because your insolence has reached my ears, I will put my hook in your nose …" (NIV).

The InfC is the object of the pp יַעַן ("because"). The InfC has a PrnSf that is a subjective Gen.

5. **Concession**

1 Sam 20:20: "I will shoot three arrows to the side of it, *as though* I *were shooting* (לְשַׁלַּח) at a target" (NIV).

The action of the shooting is a pretense. Note the לְ pp.

6. **Purpose**

Prov 23:4: "Do not wear yourself out *to get rich* (לְהַעֲשִׁיר)" (NIV).

There may be times when it is worthwhile to weary yourself, but to do so for the purpose of getting rich is not wise.

7. **Result**

2 Chr 36:19: "… they burned all the palaces and *destroyed* everything of value there" (NIV).

The result of all the burning was that everything of value was destroyed.

Uses of the Infinitive Absolute

The infinitive absolute (InfA) is a verbal noun, just like the InfC. Unlike the InfC, the InfA is never in construct with a following noun (hence the term "absolute"). The InfA has three classes of functions. In addition to functioning like (1) a noun or (2) an adverb just like the InfC, the InfA may also function as (3) as a finite verb, substituting for any of the five verb forms we've studied, except the Participle.

Here are just a few examples.

1. **As a Noun**—in any case

Isa 22:13: "But see, there is … *slaughtering* (הָרֹג) of cattle" (NIV).

The InfA phrase is "slaying cattle." The entire phrase is functioning as a Nom case noun. Notice that the InfA takes a DO; the NIV adds the word *of* for sake of English style, but this is not a construct chain.

2. **As a Finite Verb**

a. Substitute for the וּ *cs + Imp (wayyiqtol)*

Judg 7:19: "They blew their trumpets and *shattered* (וְנָפוֹץ) the jars that were in their hands" (NIV).

The InfA follows a *wayyiqtol* form and has the same function.

b. Substitute for the *Pf (qatal)*

Jer 14:5: "Yea the hind also calved in the field and *forsook* (וְעָזוֹב) it" (KJV).

The InfA follows a *qatal* form and has the same function. The KJV does not catch the correct use of the *qatal* "calved" (it should be gnomic translated with an English simple present tense). Most modern translations render these as one clause. Compare the NIV, "Even the doe in the field *deserts* her newborn fawn."

c. Substitute for the *Imp (yiqtol)*

Jer 32:44: "Men shall buy fields for money and deeds *shall be signed* (וְכָתוֹב) and *sealed* (וְחָתוֹם) and *witnessed* (וְהָעֵד)" (NIV).

Three InfA follow a *yiqtol* form all with the same function in relation to the main verb, "shall buy."

3. **Adverbial—Emphasis**

a. *Emphasis of the certainty of its main verb*—InfA preceding main verb of same root

2 Kgs 14:10: "You have *indeed* struck down (הַכֵּה הִכִּיתָ)Edom" (NIV).

The InfA precedes the finite verb of the same root (נכה). The NIV renders the InfA with an adverb.

b. *Emphasis of the intensity of its main verb*—InfA following main verb of same root

Num 11:15: "If this is how you are going to treat me, put me to death *right now* (הָרְגֵנִי הָרֹג)" (NIV).

The InfA follows its finite verb of the same root. The NIV translates with the adverb *right now* to bring out the intensity of the action.

4. **Adverbial—Complementary**

Judg 14:9: "He scraped it out into his hands and went on, *eating* as he went (וְאָכֹל)" (ESV).

The ESV understands this semi-independent use of the InfA as simultaneous action.

Summary and Flowcharting

This chapter has covered a lot of ground, but congratulations! You have finished all the grammar! If you are feeling overwhelmed at this point, remember, you don't have to know all the details—you are not learning full Hebrew. All you need to understand is the main functions of Ptcs and Infs in order to understand references in commentaries.

First, let me summarize the functions of the non-finite forms:

Figure 17.7: Summary of Main Functions of Non-Finite Verbals

Major Function	Part of Speech	Description
Substantival	*Participle*	As a noun in any case with a focus on the participant; may govern a Gen
	Infinitive Construct	As a noun in any case with a focus on the action; may govern a Gen; may govern a DO
Substantival	*Infinitive Absolute*	As a noun in any case with a focus on the action; may not govern a Gen; may govern a DO
Adjectival	*Participle*	Attributively, Predicatively
	Infinitive Construct	none
	Infinitive Absolute	none
Verbal	*Participle*	Real or irreal action simultaneous to the verb in the previous clause
	Infinitive Construct	none

Major Function	Part of Speech	Description
Verbal (cont)	*Infinitive Absolute*	ו cs + Imp (*wayyiqtol*); Pf (*qatal*); Imp (*yiqtol*);
		ו cj + Imp (*weyiqtol*); Imv
Adverbial	*Participle*	none

Infinitive Construct	Time, Means, Manner, Cause, Concession,
	Purpose, Result
Infinitive Absolute	Emphasis of certainty; Emphasis of intensity;
	Complementary of simultaneous action

Second, as for flowcharting, simply chart the Ptc or Inf according to its function in the text. If it is acting like a finite verb, chart it that way; as a noun, then like a noun. If it is has an adverbial function, the English translation will usually change the Inf construction to a subordinate clause introduced by a subordinating conjunction and you make the flowchart as you learned in ch. 7.[3]

[3] Fields, L. M. (2008). *Hebrew for the Rest of Us: Using Hebrew Tools without Mastering Biblical Hebrew* (pp. 191–217). Grand Rapids, MI: Zondervan.

If It's Not Poetry, It's …
Hebrew Prose

Objectives

1. Understand conjunctive and disjunctive clauses as devices in Hebrew narrative
2. Using adjusted flowcharting

Tools Used: paper or electronic Interlinear Bible

Introduction

You have already learned that in verbless clauses either the subject or the predicate noun may be placed first in the clause, or "fronted." If the subject is fronted (S-P), the clause answers the question, "Whom does the predicate describe?" If the predicate is fronted (P-S), the clause answers the question, "How would you describe the subject?"

You have also learned that normal word order in a Hebrew verbal clause is VSO (verb-subject-object). Many grammarians refer to this normal order as "unmarked"; i.e., there is nothing unusual in the construction of the sentence and the verb takes its place as the primary focal point. What you want to pay attention to are deviations from the norm. "Fronting" may be done to (1) set a time frame, (2) emphasize the fronted element, or (3) form a disjunctive clause.

In this chapter, you will learn about how clauses work in Hebrew narrative. Narrative literature in the OT constitutes the story parts. Narrative is found most commonly in the historical books, of course, but it is also found in all sections of the OT. Describing the interpretation of this kind of literature is beyond the scope of this book. What you can do is grasp the big picture of narrative literature and then see how what you've learned in these previous weeks can give you insights that are normally lost in translation.

There are three principles to keep in mind when studying Hebrew narrative. First, all narrative has three basic elements: setting, characterization, and plot. Second, the player behind the scenes is the narrator. He is the one describing the setting and characters and relating the story. We want to observe what the narrator is trying to make visible to our mind's eye. Third, one task of the interpreter is to find the section breaks between and within stories—to pay attention to the story line and to what the author points out. Hebrew can do this with conjunctive and disjunctive clauses. This aspect of Hebrew narrative is frequently lost in English translation. But since you are now equipped to use a traditional interlinear, that information will no longer be lost on you! In this chapter you will learn to identify conjunctive and disjunctive clauses and use this information in flowcharting.

Conjunctive and Disjunctive Clauses

When the conjunction Waw connects one clause to another, it may introduce a conjunctive clause or a disjunctive clause. Simply put, a *conjunctive clause* is a clause that begins with Waw + Finite Verb. We treated these in the chapters on the verb. A *disjunctive clause* is one that begins with Waw + Nonverb. Conjunctive clauses may be either independent/main or dependent.

Terminology overlaps a little here, so it is important to keep things straight. A Waw is considered to be a *coordinating* conjunction. The function of the clause it introduces, however, may be either a main/independent clause or a subordinate clause. Waw may introduce a *conjunctive clause* or a *disjunctive clause*.

One of the characteristics of narrative in the OT is the abundance of direct speech. Reading narrative is sort of like watching a play. The main difference is that a play is meant to be acted and watched while a narrative includes a narrator who provides important information. The conjunctive and disjunctive clauses in narrative literature are the words of the narrator, not the recorded speech. First you will learn the functions of conjunctive and disjunctive clauses. Then you will learn how to work with them. The last section illustrates how to incorporate these features into a flowchart.

p 249 Conjunctive Clauses

The standard construction for a conjunctive clause in Hebrew narrative is the *wayyiqtol* verb form. This structure is considered unmarked. A series of *wayyiqtol* clauses builds a sequence or series of activities. A negative clause in such a sequence is usually expressed by וְלֹא + Pf. Occasionally the negative will be expressed by וְלֹא + Imp, with one of two senses: (1) customary past (e.g., "he *used to* not go into town") or (2) past progressive (e.g., "he *was* not go*ing* into town").

You learned in ch. 15 that וַיְהִי is a common verb form in the Hebrew Bible and that it may function in one of two ways: either to mark a temporal clause or as a main clause. The construction וַיְהִי + a temporal clause often introduces a new narrative or scene; וַיְהִי + a subject is used as a main verb and translated, "And [subject] was/became."

In a series, *wayyiqtol* can have any of the following semantic notions:

Figure 20.1: Eight Basic Functions of Wayyiqtol Clauses

Function	Description
Introductory	Begins a scene or narrative by providing background information for an upcoming story
Initiatory	Begins a story
Sequential/Consequential	Describes events in temporal or logical sequence [most common use]
Flashback	Interrupts a story to refer to prior action that now becomes relevant
Focusing	Draws attention to an individual in the event just described, gives a more detailed account of the event or aspect thereof, or provides specific example

Resumptive/(Con)sequential	follows a supplementary, focusing, or flashback statement.
Resumptive/Reiterative	repeats or paraphrases a previous statement
Complementary	Completes preceding statement by describing an action that naturally or typically accompanies what precedes
Summarizing/Concluding	Summarizes or marks the conclusion of a narrative

Disjunctive Clauses

A disjunctive clause may be either a verbal clause or a noun clause. The key factor is how the clause begins. In short, it begins with Waw + a nonverb. A nonverb includes any nonfinite verb such as a noun, pronoun, participle, or particle, except the negatives לֹא and אַל.

A disjunctive clause functions to break up a sequence of events. Using Bible study tools, you should be able to identify disjunctive clauses. Once you find one, what do you do? You may use Figure 20.2 to determine how versions have rendered a given disjunctive clause. These differences may show up in words, punctuation, or chapter and verse divisions.

Figure 20.2: Functions of Disjunctive Clauses

Function	Description
Initial	Marks beginning of new section
	Key Words: now
Concluding	Marks the end of a section
Adverbial	Also called "circumstantial," this clause provides information about the action of a main clause (Simultaneous Time, Manner, Concession, Cause, Description)
	Key Words: *while, when, by, although, because*
Parenthetic	Information parenthetic to main clause (meet needs of reader)
	Key Words: *now*
Contrastive	Contrasts with main clause

|	
Key Words: *but*	
Focusing	Draws reader's attention as a witness to the events (particularly when introduced by וְהִנֵּה).
	Key Words: *Look*

A Strategy

1. Flowchart your passage from your English version, adding a fourth column entitled "Hebrew Clause Structure."

2. Use a traditional interlinear Bible to discover all the clauses, both verbal and nominal, in your passage. Match each with your English translation. *Ignore all quotations*.

3. Label the beginning of each clause according to conjunction and the following word.

4. Use the following flowchart to identify the function of the clause.

p 252 Figure 20.3: Flowchart to Determine Narrative Clause Function
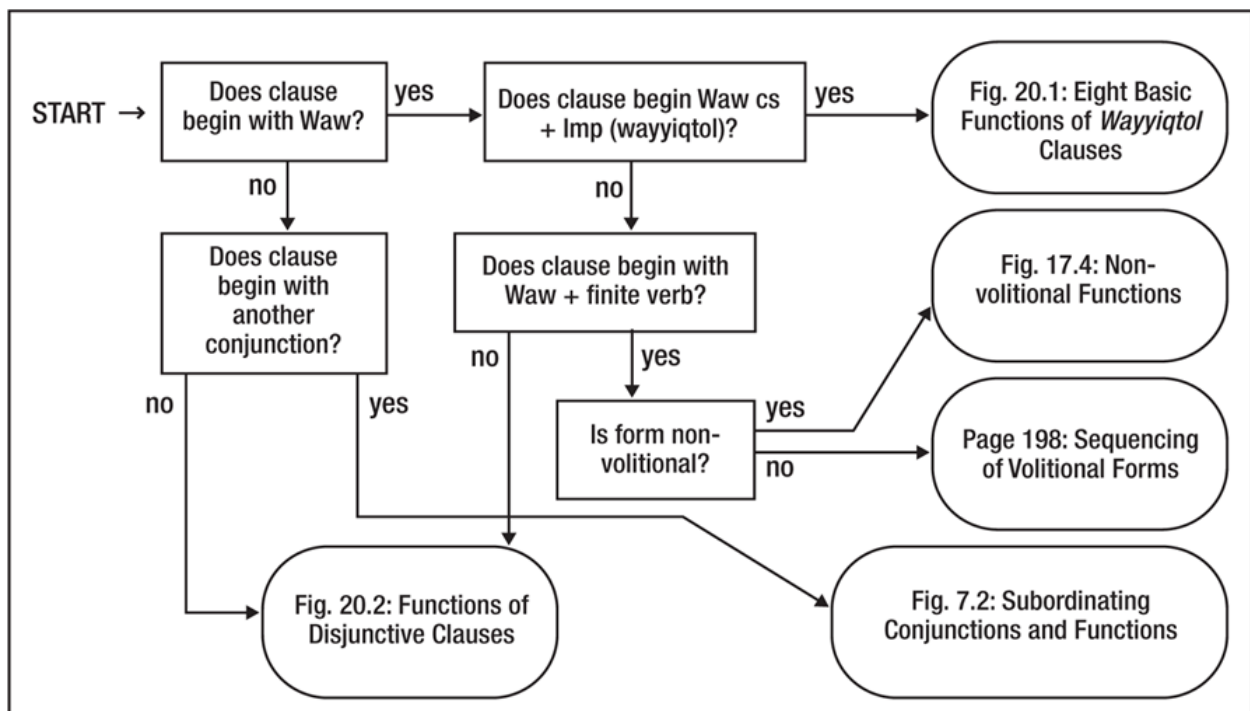
Here is an example of how a completed flowchart might look. I have placed all the recorded speech in bold. We are ignoring clause structure for these. Ø means no cj; NV means "nonverb."[4]

[4] Fields, L. M. (2008). *Hebrew for the Rest of Us: Using Hebrew Tools without Mastering Biblical Hebrew* (pp. 247–252). Grand Rapids, MI: Zondervan.