Key Slides from Rocine*

Textbook available from
http://www.helwys.com/sh-books/learning-biblical-hebrew/

Learning Biblical Hebrew
A New Approach Using Discourse Analysis (corrected and updated)

Bryan M. Rocine
Paperback | 460 pages
1-57312-324-2

Regular Price: $39.00

**Online Price: 31.20**

* Note that not all these slides are from Rocine. Some are supplemental material related to particular chapters in Rocine.
Summary of Qatal and Wayyiqtol

<table>
<thead>
<tr>
<th></th>
<th>QATAL IN DEPENDENT CLAUSES (Lesson 4)</th>
<th>QATAL IN INDEPENDENT CLAUSES (Lesson 5)</th>
<th>WAYYIQTOL (Lessons 1, 2, 3)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preceded by</strong></td>
<td>a relative, e.g. כִּי אִם אֲשֶׁר</td>
<td>any other word or phrase, i.e. an “X”</td>
<td>nothing</td>
</tr>
<tr>
<td><strong>Translate</strong></td>
<td>has, had, have</td>
<td>(And) it was ___“X” who(that) ___</td>
<td>Usually as an English past tense</td>
</tr>
<tr>
<td><strong>“Function”</strong></td>
<td>Qatal in dep. clause = relative past background</td>
<td>X-qatal = topicalization</td>
<td>Historical narrative Mainline</td>
</tr>
<tr>
<td><strong>Example</strong></td>
<td>יִשְׁמַע יִתְּרוֹ אֵת כָּל־אֲשֶׁר עָּשָּה אֱלֹהִּים</td>
<td>וַיֵּאמֶר אֱלָּוִי אֲנִּי יהוה</td>
<td>וַיֵּאמֶר יִתְרֹ יָהוֹ׀</td>
</tr>
</tbody>
</table>
4 types of missing letter verbs
## Genres

### Module One: outside the “quotation marks”
- Historical Narrative

### Module Two: inside the “quotation marks” or Direct Speech
- Predictive Narrative
- Instructional Discourse
- Hortatory Discourse
- Historical Narrative

+ Projection or forward-looking genres

<table>
<thead>
<tr>
<th>Genre</th>
<th>Task</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historical Narrative</td>
<td>Tell a story about the past.</td>
</tr>
<tr>
<td>Predictive Narrative</td>
<td>Tell a story set in the future.</td>
</tr>
<tr>
<td>Instructional Discourse</td>
<td>Tell how to do something.</td>
</tr>
<tr>
<td>Hortatory Discourse</td>
<td>Influence the behavior of someone.</td>
</tr>
</tbody>
</table>
Discourse profile

1. **Mainline**: Wayyiqtol

**Off-the-line:**

2. **Topicalization**: X-qatal
3. **Relative past background**: אֲשֶׁר qatal
4. **Transition marker**: Wayyiqtol of היה
5. **Scene setting**: Verbless Clause
6. **Irrealis scene setting**: Negation of any verb by ל א

- Note: This is **not** a ranking of importance.
  - It is a ranking of movement in the narrative – the lower the rank the more that construction slows the forward progress of the discourse.
  - Sometimes off-line constructions contain the most important material: like a “slow-mo” section of a video or even a “freeze frame”.

Rocine 11 Discourse Profile
Discourse Profile – Other Genres

1. **Mainline:** Wayyiqtōl

   - **Historical Narrative:** Wayyiqtōl
   - **Predictive Narrative:** Weqatal
   - **Instructional Discourse:** Weqatal

2. **Off-the-line:**
   - **Topicalization:** X-qatal
     - Historical Narrative: X-qatal
     - Predictive Narrative: X-yiqtōl
     - Instructional Discourse: X-yiqtōl

3. **Relative past background:** Qatal in dependent clause
4. **Non-past background:** Yiqtōl in dependent clause
5. **Backgrounded activities:** Participle
6. **Transition marker:** Mainline form of היה
7. **Scene setting:** Verbless Clause
8. **Irrealis scene setting:** Negation of any verb

“Fortunately for the student of Biblical Hebrew the discourse profile schemes for the different genres are different only at and near the mainline. The lower ranked constructions like dependent clauses, verbless clause, the participle, the היה forms, and irrealis have the same functions in almost all genres.” (Rocine p. 103)
Summary of Verbs (with X-yiqtol)

- **Genre:** Historical Narrative
  - **Funct:** In dep. Clause = Rel past background
  - **Trans:** past, pluperfect

- **Genre:** Historical Narrative
  - **Funct:** Mainline
  - **Trans:** past (usually)

- **Genre:** Forward-looking
  - **Funct:** Mainline
  - **Trans:** future or volitive
    - *will be/wants them to be*

- **Genre:** Any
  - **Funct:** In dep. Clause = Rel non-past background
  - **Trans:** present or future

- **Genre:** Historical Narrative
  - **Funct:** Topicalization
    - *(And)* it was X that was a ______ (of)
    - *(i.e. the “X” is in focus, it is the “topic”)*

- **Genre:** Forward-looking
  - **Funct:** Topicalization
    - *(And)* it will be X who(that) will ______
    - *(And)* it is ______ X who(that) ______
The Four Component Hebrew Verb System

The wayyiqtol, yiqtol, weqatal, and qatal verb forms can be paired in 3 different ways to create a simple overview of the Hebrew Verbal system as we have learned it so far.

• Here are the 4 forms. (Note that the X-forms are combined with the non-X forms.)
• Let us look at each of the 3 pairings in turn.

<table>
<thead>
<tr>
<th>Genre:</th>
<th>Historical Narrative</th>
<th>Historical Narrative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Funkt:</td>
<td>In dep. Clause = Rel past background</td>
<td>Mainline</td>
</tr>
<tr>
<td>Trans:</td>
<td>past, pluperfect</td>
<td>past (usually)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Genre:</th>
<th>Forward-looking</th>
<th>Forward-looking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Funkt:</td>
<td>Mainline</td>
<td>Mainline</td>
</tr>
<tr>
<td>Trans:</td>
<td>future or volitive</td>
<td>present or future</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Genre:</th>
<th>Yiqtol = any; X-yiqtol = forward-looking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Funkt:</td>
<td>In dep. Clause = Rel non-past background</td>
</tr>
<tr>
<td>Trans:</td>
<td>present or future</td>
</tr>
</tbody>
</table>
The Four Component Hebrew Verb System

What do these forms share?

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Genre</th>
<th>Function</th>
<th>Transformation</th>
</tr>
</thead>
<tbody>
<tr>
<td>X-qatal</td>
<td>Historical Narrative</td>
<td>In dep. Clause = Rel past background</td>
<td>past, pluperfect</td>
</tr>
<tr>
<td>Yiqtol</td>
<td>Historical Narrative</td>
<td>Mainline</td>
<td>past (usually)</td>
</tr>
<tr>
<td>X-yiqtol</td>
<td>Forward-looking</td>
<td>Mainline</td>
<td>future or volitive</td>
</tr>
<tr>
<td>Yiqtol</td>
<td>Yiqtol = any; X-yiqtol = forward-looking</td>
<td>In dep. Clause = Rel non-past background</td>
<td>present or future</td>
</tr>
</tbody>
</table>
The Four Component Hebrew Verb System

Shared Genres

-Projection: Historical Narrative

- Genre: Historical Narrative
- Funct: In dep. Clause = Rel past background
- X-qatal = Topicalization (past)
- Trans: past, pluperfect

+Projection: Predictive, Instructional, Hortatory

- Genre: Forward-looking
- Funct: Mainline
- Trans: future or volitive

- Genre: Historical Narrative
- Funct: Mainline
- Trans: past (usually)

- Genre: Yiqtol = any; X-yiqtol = forward-looking
- In dep. Clause = Rel non-past background
- X-yiqtol = Topicalization (non-past)
- Trans: present or future
What do these forms share?

1. **x-qatal**
   - Genre: Historical Narrative
   - Funct: In dep. Clause = Rel past background
   - X-qatal = Topicalization (past)
   - Trans: past, pluperfect

2. **yiqtol**
   - Genre: Historical Narrative
   - Funct: Mainline
   - Trans: past (usually)

3. **yiqtol**
   - Genre: Forward-looking
   - Funct: Mainline
   - Trans: future or volitive

4. **x-yiqtol**
   - Genre: Yiqtol = any; X-yiqtol = forward-looking
   - Funct: In dep. Clause = Rel non-past background
   - X-yiqtol = Topicalization (non-past)
   - Trans: present or future
The Four Component Hebrew Verb System

Shared Discourse Functions

**Off-the-line**
- No waw
- Usu. not clause-initial

**Mainline**
- Have waw
- Clause-initial

---

**Genre:** Historical Narrative
**Funct:** In dep. Clause = Rel past background
**Trans:** past, pluperfect

---

**Genre:** Historical Narrative
**Funct:** Mainline
**Trans:** past (usually)

---

**Genre:** Forward-looking
**Funct:** Mainline
**Trans:** future or volitive

---

**Genre:** Yiqtol = any; X-yiqtol = forward-looking
**Funct:** In dep. Clause = Rel non-past background
**Trans:** present or future
The Four Component Hebrew Verb System

What do these forms share?

**Genre:** Historical Narrative
**Funct:** In dep. Clause = Rel past background
**Trans:** past, pluperfect

**Genre:** Forward-looking
**Funct:** Mainline
**Trans:** present or future

**Genre:** Historical Narrative
**Funct:** Mainline
**Trans:** past (usually)

**Genre:** Yiqtol = any; X-yiqtol = forward-looking
**Funct:** In dep. Clause = Rel non-past background
**Trans:** Topicalization (non-past)
**Trans:** present or future
The Four Component Hebrew Verb System

Shared Meanings

**Pins attribute on subject. Focus on the whole adjectively or statively.**

- **Genre:** Historical Narrative
- **Funct:** In dep. Clause = Rel past background
- **X-qatal** = Topicalization (past)
- **Trans:** past, pluperfect

**Describes emerging action. Focus on the process.**

- **Genre:** Historical Narrative
- **Funct:** Mainline
- **X-yiqtol** = Topicalization (non-past)
- **Trans:** present or future

- **Genre:** Forward-looking
- **Funct:** Mainline
- **Trans:** future or volitive

- **Genre:** Yiqtol = any; **X-yiqtol** = forward-looking
- **Funct:** In dep. Clause = Rel non-past background
- **Trans:** present or future
The Four Component Hebrew Verb System

### Shared Meanings

<table>
<thead>
<tr>
<th>Verb System</th>
<th>Description</th>
<th>Genre</th>
<th>Function</th>
<th>Transformation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>קִבֵּל</strong> (X-qatal)</td>
<td>Pins attribute on subject. Focus on the whole adjectively or statively.</td>
<td>Historical Narrative</td>
<td>In dep. Clause = Rel past background</td>
<td>past, pluperfect</td>
</tr>
<tr>
<td><strong>יָקֵטֵל</strong> (Yiqtol)</td>
<td>Describes emerging action. Focus on the process.</td>
<td>Historical Narrative</td>
<td>Mainline</td>
<td>future or volitive</td>
</tr>
<tr>
<td><strong>יקֵטֵל</strong> (X-yiqtol)</td>
<td>Expresses facts like snap shots on which appear the qatal or weqatal “mini-sentences” as captions.</td>
<td>Forward-looking</td>
<td>Mainline</td>
<td>present or future</td>
</tr>
<tr>
<td><strong>ריָקֵטֵל</strong> (X-qqatal)</td>
<td>Describe action as it emerges like a video with sound.</td>
<td>Historical Narrative</td>
<td>Mainline</td>
<td>past (usually)</td>
</tr>
</tbody>
</table>
The Four Component Hebrew Verb System

Shared Meanings

**Perfective**

Genre: Historical Narrative
Funct: In dep. Clause = Rel past background
Trans: past, pluperfect

Expresses facts like snap shots on which appear the qatal or weqatal “mini-sentences” as captions.

**Imperfective**

Genre: Historical Narrative
Funct: Mainline
Trans: past (usually)

Describe action as it emerges like a video with sound.

Describe emerging action. Focus on the process.

Genre: Forward-looking
Funct: Mainline
Trans: future or volitive

Pins attribute on subject.
Focus on the whole adjectively or statively.

Expresses facts like snap shots on which appear the qatal or weqatal “mini-sentences” as captions.

Genre: Yiqtol = any; X-yiqtol = forward-looking
Funct: In dep. Clause = Rel non-past background
Trans: present or future

Genre: Yiqtol = any; X-yiqtol = forward-looking
Funct: In dep. Clause = Rel non-past background
Trans: present or future
Summary of Volitional Forms

<table>
<thead>
<tr>
<th>Person</th>
<th>Cohortative</th>
<th>Imperative</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td></td>
<td>2nd</td>
<td>3rd</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Yiqtol change</th>
<th>Cohortative</th>
<th>Imperative</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usually adds ה</td>
<td>• Loses prefix pronoun</td>
<td>• May add ה (Rocine 22.2)</td>
<td>May shorten</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translation</th>
<th>Cohortative</th>
<th>Imperative</th>
<th>Jussive</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Let me/us...</td>
<td></td>
<td>Do!</td>
<td>• Let him/her/them...</td>
<td></td>
</tr>
<tr>
<td>• May I/we...</td>
<td></td>
<td></td>
<td>• May he/she/they...</td>
<td></td>
</tr>
</tbody>
</table>

Rocine 24 Volitional Forms Summary
Very frequent in Hebrew Bible
הִנֵה / הֵן = 1059x
הִנֵה / הֵן + sfx = 248x

 hvad הוה and

ותאמר לשבטיהם עברו לפני בני אהרן בהם

- הנני (2 Kings 10:9) *It was I* …
- והני (Gen 6:13) *Behold, I* …
- הנה (Gen 22:7) *Here I am.*
- הנה (Gen 22:1) *Here I am.*
- ואニー הנהו (Gen 6:17; 9:9) *For behold, I* …
- הנה (Gen 16:11) *Behold, you (fs)*…
- הנה (Gen 20:3) *Behold, you (ms)*…
- הנהם (Gen 40:6) *Behold, they*…

Forms separated

Same as lesson verse

More common

Pausal

Lots of emphasis

Second person

3mp

Rocine 25 Hinne
Discourse Profile for Hortatory Discourse

1. Mainline:
   a. Imperative
   b. Weqatal (for Mitigated Hortatory Discourse)
   c. Jussive
   d. Cohortative

   

2. Topicalization: X-Imperative / X-Jussive / X-Cohortative

3. Prohibitive Commands: לא or לא + yiqtol

4. Consequence, purpose: Weqatal

5. Backgrounded activities: Participle

6. Scene setting: Verbless Clause

Lesson 19
Lesson 23
Lesson 24
Lesson 21.6b.4
Lesson 24.4
Lesson 21
Lesson 22

Rocine 24/26 Hortatory Discourse Profile
Opening oral Historical Narratives with a qatal

There are 2 qatals in our lesson verse
Let’s parse the first one.

<table>
<thead>
<tr>
<th>Root</th>
<th>Stem</th>
<th>Form</th>
<th>PGN</th>
<th>Function</th>
<th>Root meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בֹּא</td>
<td>Qal</td>
<td>Qatal</td>
<td>1cp</td>
<td>Open an oral Historical Narrative</td>
<td>To come, go, enter</td>
</tr>
</tbody>
</table>

What is the function?

- X-qatal / topicalization ?
- Qatal in dep. clause / rel. past background ?
- Other ✅
Opening oral Historical Narratives with a qatal

RULE:

• A clause-initial qatal often opens Historical Narrative that is within direct speech.

• A wayyiqtol never does.
  – After the opening clause of an oral Historical Narrative, it proceeds just like any non-oral Historical Narrative.

An oral H.N. can also begin with:
• X-qatal
• Verbless clause
• Clause with a participle

BUT
• Not a wayyiqtol

Historical Narrative
• Begins with Wayyiqtol

Oral Historical Narrative
• Does not
Hiphils of motion verbs

There are many verbs of motion with which we are quite familiar that can be translated using brought and a particle of direction. Often the direction is lost in the commonly used English versions, so it is nice to know the Hebrew.

<table>
<thead>
<tr>
<th>ROOT</th>
<th>QAL MEANING</th>
<th>HIPPIL MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>ירד</td>
<td>Descend</td>
<td>Bring down</td>
</tr>
<tr>
<td>עלה</td>
<td>Ascend</td>
<td>Bring up</td>
</tr>
<tr>
<td>בא</td>
<td>Come, enter</td>
<td>Bring in</td>
</tr>
<tr>
<td>יצא</td>
<td>Exit, leave</td>
<td>Bring out</td>
</tr>
<tr>
<td>שב</td>
<td>Return</td>
<td>Bring back</td>
</tr>
<tr>
<td>קרב</td>
<td>Approach</td>
<td>Bring near</td>
</tr>
<tr>
<td>הלך</td>
<td>Go, walk</td>
<td>Bring</td>
</tr>
</tbody>
</table>
## Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stative</td>
<td>A stative verb is a verb that expresses a state of affairs or being rather than action.</td>
<td>be, have, know, love, hate, like, doubt, seem, own, understand</td>
</tr>
<tr>
<td>Dynamic</td>
<td>A verb that expresses an action.</td>
<td>eat, walk, learn, grow, sleep, talk, write, run, read, become, go</td>
</tr>
<tr>
<td>Active</td>
<td>Active voice is a voice that indicates a subject has the semantic function of actor.</td>
<td>Jones built the house.</td>
</tr>
<tr>
<td>Passive</td>
<td>Passive voice is a voice that indicates that the subject is the patient or recipient of the action denoted by the verb.</td>
<td>The house was built by Jones.</td>
</tr>
<tr>
<td>Transitive</td>
<td>A transitive verb is a verb that takes a direct object.</td>
<td>I drink coffee every day.</td>
</tr>
<tr>
<td>Intransitive</td>
<td>Intransitivity is a term that describes a verb or clause that is unable to take a direct object.</td>
<td>I run every day.</td>
</tr>
</tbody>
</table>

http://www-01.sil.org/linguistics/GlossaryOfLinguisticTerms/
http://web2.uvcs.uvic.ca/elc/sample/beginner/gs/gs_09.htm
ROOTS that are STATIVE in the QAL

<table>
<thead>
<tr>
<th>Root</th>
<th>English Meaning</th>
<th>Example Verb</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ירא</td>
<td>Be afraid</td>
<td>תוק</td>
<td>Be strong, firm</td>
</tr>
<tr>
<td>מלאה</td>
<td>Be full</td>
<td>פלה</td>
<td>Be complete, finished</td>
</tr>
<tr>
<td>רום</td>
<td>Be high, exalted</td>
<td>יבל</td>
<td>Be able</td>
</tr>
<tr>
<td>אבד</td>
<td>Be lost</td>
<td>קדש</td>
<td>Be holy</td>
</tr>
<tr>
<td>טמא</td>
<td>Be unclean</td>
<td>מבד</td>
<td>Be heavy, honoured</td>
</tr>
<tr>
<td>בוש</td>
<td>Be ashamed</td>
<td>נפל</td>
<td>Be complete, sound</td>
</tr>
<tr>
<td>יטב</td>
<td>Be well, pleasing</td>
<td>חסן</td>
<td>Be small</td>
</tr>
</tbody>
</table>

These verb often, but not always, have a tsere or holem theme vowel (2nd root vowel) in the Qal Qatal. E.g. קדש, קבש, קפש is an example of one that doesn’t.
<table>
<thead>
<tr>
<th>Qal</th>
<th>Piel</th>
<th>Qal</th>
<th>Piel</th>
</tr>
</thead>
<tbody>
<tr>
<td>ירא</td>
<td>Terrify</td>
<td>הוד</td>
<td>Be strong, firm</td>
</tr>
<tr>
<td>מلاء</td>
<td>Fill</td>
<td>מלא</td>
<td>Strengthen</td>
</tr>
<tr>
<td>רוח</td>
<td>Exalt</td>
<td>יבל</td>
<td>complete,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>bring to an</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>end, finish a</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>thing</td>
</tr>
<tr>
<td>אבד</td>
<td>Destroy</td>
<td>קדש</td>
<td>Be holy</td>
</tr>
<tr>
<td>טמא</td>
<td>Defile</td>
<td>בבד</td>
<td>Sanctify</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Honour</td>
</tr>
<tr>
<td>בווש</td>
<td>Delay (in shame)</td>
<td>שלם</td>
<td>Requite,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>restore</td>
</tr>
<tr>
<td>יטב</td>
<td>No Piel</td>
<td>קטן</td>
<td>No Piel</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Historical Narrative Discourse Profile

1. **Mainline:** Wayyiqtol

Off-the-line:

2. **Topicalization:** X-qatal
3. **Embedded Direct Speech**
4. **Relative past background:** Qatal in dependent clause
5. **Non-past background:** Yiqtol in dependent clause

6. **Backgounded activities:** Participle
7. **Embedded Procedural Discourse**

8. **Transition marker:** Mainline form of היה

9. **Scene setting:** Verbless Clause

10. **Irrealis scene setting:** Negation of any verb
Discourse Switch Cues

1. Speech introduction
   e.g. וַיֶּ֖אֶמַר

2. Shift from a string of one mainline type to another
   (e.g. wayyiqtol to weqatal or imperative)

3. An X-yiqtol within a string of wayyiqtols

4. Expressions of time duration
   e.g. מִיָּמִּים יָּמִֹּ֫ימָּה

Not a DSC!

Indicates +projection genres

The term string is important

Indicates Procedural Discourse
The isolated weqatal in a wayyiqtol string

וַיֵּצֵא מֶֹּלֶךְ יְׁשָּרָאֵל וַיַּךְ אֶת־הַסּוּס וְׁאֶת־הָּרָּכֶב וְׁהִּכָּה בַאֲרָּם מַכָּה גְׁדוֹלָּה׃

Chart of weqatal functions.

<table>
<thead>
<tr>
<th>Genre</th>
<th>Mainline/Offline</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Predictive Narrative, Instructional Discourse, Hortatory (Mitigated) Discourse</td>
<td>Mainline</td>
<td><em>He shall attack</em></td>
</tr>
<tr>
<td>Hortatory Discourse</td>
<td>Offline</td>
<td><em>That he might attack</em></td>
</tr>
<tr>
<td>Procedural Discourse</td>
<td>Mainline</td>
<td><em>He would attack</em></td>
</tr>
<tr>
<td>Historical Narrative</td>
<td>Mainline (surrogate)</td>
<td><em>He attacked</em></td>
</tr>
</tbody>
</table>

Look at all the things a weqatal can do.

If you don’t know your genres, all you have to go on is a vague sense of ‘context’. That’s the value of discourse analysis.
Historical Narrative Discourse Profile

1a. **Mainline**: Wayyiqtol

1b. **Pivotal/climactic event on the mainline**: Isolated Weqatal

---

**Off-the-line:**

2. **Topicalization**: X-qatal

3. **Embedded Direct Speech**

4. **Relative past background**: Qatal in dependent clause

5. **Non-past background**: Yiqtol in dependent clause

6. **Backgrounded activities**: Participle

7. **Embedded Procedural Discourse**

8. **Transition marker**: Mainline form of היה

9. **Scene setting**: Verbless Clause

10. **Irrealis scene setting**: Negation of any verb
Reference Grammars

- Classic Grammar
  - Monumental work
  - Scientific
  - Major influence on all subsequent Hebrew grammars
- Originally published by Wilhelm Gesenius in 1813 when he was 27 years old
  - Underwent 28 editions
  - Revised by Emil Kautzsch
  - Translated into English by Arthur Cowley in 1910
- Best edition known as GKC or Gesenius/Kautzsch/Cowley (1910)
- In the public domain and available online
- Comes as part of BibleWorks
- ISBN 978-0486443447

http://hebrewbiblescholar.com/gesenius/
Reference Grammars

- More up to date than GKC
- First published by Paul Joüon in 1923 in French
- Revised and translated by Takamitsu Muraoka in 1991 and 2001
- Best version known as “Joüon-Muraoka”
- Somewhat expensive; often comes in 2 volumes
- Comes as part of BibleWorks
- ISBN 978-8876536298

http://www.amazon.com/dp/8876536299/
http://hebrewbiblescholar.com/jouon-muraoka/
Reference Grammars

- An important grammar for Hebrew syntax
- Considerably easier to read than either GKC or JM
  - Modern terminology
  - Clear organization and layout
  - Lots of Hebrew examples and all are translated
- Published by Bruce Waltke and Michael O’Connor in 1990
- Referred to as “Waltke/O’Connor,” or “IBHS”
- Comes as part of BibleWorks
- ISBN 978-0931464317

http://www.amazon.com/dp/0931464315/
http://hebrewbiblescholar.com/waltke-oconnor/
http://www.sbl-site.org/publications/article.aspx?articleId=693
There are 2 primary signs for the Niphal Yiqtol.

Auditory Sign:
• i-a-ay sound
• hireq/qamets/tsere

Visual Sign:
• The ‘Niphal triangle’ at the front end
• hireq/dagesh/qamets

Note that Piel yiqtol also has the i-a-ay sound but it will be shewa/patach/tsere and you’ll have the dagesh forte in the 2nd, not 1st root letter.

Compare:
• Piel יִקְטֵל
• Niphal יִ֫קָּטֵל

See Animated Hebrew lecture 26 for details.
The meaning of the Hitpael stem

<table>
<thead>
<tr>
<th>Root</th>
<th>Qal</th>
<th>Hithpael</th>
</tr>
</thead>
<tbody>
<tr>
<td>ראה</td>
<td>See</td>
<td>Look at one another</td>
</tr>
<tr>
<td>הלך</td>
<td>Walk, go</td>
<td>Go to and fro</td>
</tr>
<tr>
<td>לכת</td>
<td>Take</td>
<td>Take hold of oneself, Flash about (said of lightening)</td>
</tr>
<tr>
<td>חזק</td>
<td>Be strong</td>
<td>Strengthen oneself</td>
</tr>
<tr>
<td>נשא</td>
<td>Lift</td>
<td>Exalt oneself</td>
</tr>
<tr>
<td>קדש</td>
<td>Be holy</td>
<td>Display or celebrate one’s holiness</td>
</tr>
</tbody>
</table>
### Adverbial Accusatives (def and indef)

> נאסרה לְפָּנָי יְהוָה אַרְבָּעִים הַיּוֹם וְאַרְבָּעִים הַלַּ֫יְׁלָּה
> אַשֶּׁר הִתְנַפָּּ֫לְתִּי

I prostrated myself before YHWH [for] 40 days and 40 nights [Adverbial Accusative of TIME; Definite]

He divided [his troops] against them [in the] night [Adverbial Accusative of TIME; Indefinite, i.e. no תַּא]

The woman was taken [to] house of Pharaoh [Adverbial Accusative of PLACE; Indefinite, i.e. no תַּא]

The land was filled [with] water [Adverbial Accusative of MATERIAL; Definite]

And YHWH God formed the man [using] dust from the ground [the man = DIRECT OBJECT; Definite]

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>He divided [his troops] against them [in the] night [Adverbial Accusative of TIME; Indefinite, i.e. no תַּא]</td>
<td>Genesis 14:15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The woman was taken [to] house of Pharaoh [Adverbial Accusative of PLACE; Indefinite, i.e. no תַּא]</td>
<td></td>
<td>Genesis 12:15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The land was filled [with] water [Adverbial Accusative of MATERIAL; Definite]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>And YHWH God formed the man [using] dust from the ground [the man = DIRECT OBJECT; Definite]</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

### Adverbial Accusatives

> נאסרה לְפָּנָי יְהוָה אַרְבָּעִים הַיּוֹם וְאַרְבָּעִים הַלַּ֫יְׁלָּה
> אַשֶּׁר הִתְנַפָּּ֫לְתִּי

Examples of Accusatives (Direct Objects and Adverbial Accusatives of …)
### Juridical Discourse

**Legal code genre. Found especially in Exodus – Deuteronomy.**

<table>
<thead>
<tr>
<th>Apodosis</th>
<th>Protasis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yiqtol &lt;- Inf. Abs. 1</td>
<td>Yiqtol &lt;- Subject 1</td>
</tr>
<tr>
<td>... he shall surely be put to death.</td>
<td>A man who curses ...</td>
</tr>
<tr>
<td>Yiqtol + לא 2</td>
<td>Subject &lt;- Yiqtol 2</td>
</tr>
<tr>
<td>If he (a slave) continues a day or two, then he (an assailant) will not be punished.</td>
<td>If an ox gores a man ...</td>
</tr>
<tr>
<td>X-yiqtol 3</td>
<td>Yiqtol followed by weqatal • 3</td>
</tr>
<tr>
<td>If by himself he comes in, then by himself he will go out.</td>
<td>If your brother becomes poor and sells part of his property...</td>
</tr>
<tr>
<td>One or more weqatal 4</td>
<td>Note: If the protasis ends with a weqatal clause and the apodosis begins with a weqatal clause the boundary between the protasis and apodosis can be challenging to find. E.g. compare Lev 25:25 in KJV and RSV.</td>
</tr>
</tbody>
</table>
Discourse Profile for Hortatory Discourse

1. **Mainline**
   - a. Imperative
   - b. Weqatal (for Mitigated Hortatory Discourse)
   - c. Jussive
   - d. Cohortative

   - Off-the-line: Lesson 21.6b.4 Lesson 24.4

2. **Topicalization**: X-Imperative / X-Jussive / X-Cohortative

3. **Prohibitive Commands**: אַל or לא + yiqtol

4. **Express possibility**: yiqtol

5. **Consequence, purpose**: Weqatal

6. **Consequence, purpose**: שא or יצ + yiqtol

7. **Consequence, purpose**: Embedded Predictive Narrative

8. **Identification of problem**: Embedded Historical Narrative

9. **Backgrounded activities**: Participle

10. **Scene setting**: Verbless Clause

Lesson References:

- Lesson 19
- Lesson 23
- Lesson 24
- Lesson 21
- Lesson 48
- Lesson 22
<table>
<thead>
<tr>
<th>Dual</th>
<th>Singular</th>
<th>Plural</th>
<th>Ref</th>
</tr>
</thead>
<tbody>
<tr>
<td>עֵינַֹּ֫יִּים</td>
<td>Both eyes (757x) Gen 49:12</td>
<td>עִינּות</td>
<td>Springs, Fountains (6x) Ex 15:17, Deut 8:7</td>
</tr>
<tr>
<td>שְׁפָּתַֹּ֫יִּים</td>
<td>Both lips (101x) Ex 6:12</td>
<td>שְׁפָּתִים</td>
<td>Lips (7x) Ecc 10:12</td>
</tr>
<tr>
<td>אָזְׁנַֹּ֫יִּים</td>
<td>Both ears (108x) Deut 29:3</td>
<td>אָזֶֹּׁ֫ן</td>
<td>-</td>
</tr>
<tr>
<td>אַפַֹּ֫יִּים</td>
<td>Nostrils (42x) Gen 2:7 nostrils Gen 19:1 face</td>
<td>אַף</td>
<td>-</td>
</tr>
<tr>
<td>שִּׁנַֹּ֫יִּים</td>
<td>Teeth (29x) Gen 49:12 teeth 1 Sam 2:13 ‘3 pronged fork’ ??</td>
<td>שֵׁן</td>
<td>Odd that it doesn’t occur in plural</td>
</tr>
<tr>
<td>יָּדַֹּ֫יִּים</td>
<td>Both hands (251x) Gen 27:22</td>
<td>יָּד</td>
<td>Hands (20x) Gen 43:34</td>
</tr>
<tr>
<td>רַגְׁלַֹּ֫יִּים</td>
<td>Both feet (163x) Lev 11:42</td>
<td>רֶֹּׁ֫גֶל</td>
<td>Times (4x) Ex 23:14 ‘3 times a year …’</td>
</tr>
<tr>
<td>מָּתְׁנַֹּ֫יִּים</td>
<td>Loins (47x) Ex 28:42</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>כְׁנָּפַֹּ֫יִּים</td>
<td>Both wings Ex 25:20</td>
<td>כָּנָּף</td>
<td>Wings, corners (56x) Deut 22:12 ‘4 corners of garment’</td>
</tr>
<tr>
<td>קַרְׁנַֹּ֫יִּים</td>
<td>Both horns (14x) Gen 22:13</td>
<td>קֶֹּׁ֫רֶּן</td>
<td>Horns (32x) Zech 2:1</td>
</tr>
<tr>
<td>יוֹמַֹּ֫יִּים</td>
<td>Two days (5x) Ex 16:29</td>
<td>יָּמִּים</td>
<td>Days, time (846x) Gen 4:3</td>
</tr>
</tbody>
</table>
So... so far we have seen 3 “functions” for the Topicalization function.
  • I.e. the “X-something” syntax which topicalizes the “X” has performed 3 roles in Genesis 22 so far.

<table>
<thead>
<tr>
<th>V.</th>
<th>Hebrew Text</th>
<th>Syntax</th>
<th>Function</th>
<th>Secondary Function or Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>נְאָלָהָם֙ נִסְּחַ֣ בַּאֲבָרְבָּרָ֔ם</td>
<td>X-Qatal</td>
<td>Topicalization</td>
<td>Summary A summary statement that precedes the first wayyiqtol of the narrative. &quot;Elohim tested Abraham&quot; or &quot;it was Elohim who was a tester of Abraham&quot;</td>
</tr>
<tr>
<td>5</td>
<td>וַאֲנִֵּּ֣י וְׁהַנַָ֔עַר נֵלְׁכָָּּ֖ה עַד־כ ָ֑ה</td>
<td>X-Cohort</td>
<td>Topicalization</td>
<td>Focus switch Focus switch from the two servants to Abraham and his son. “You two stay here. Me and the lad, we will go up there.”</td>
</tr>
<tr>
<td>8</td>
<td>יִרְׁאֶּׁה־לִוֹ הַשֶַׁ֛ה לְׁע לָָּּ֖ה בְׁנִָּ֑י</td>
<td>X-Yiqtol</td>
<td>Topicalization</td>
<td>Focus Not a focus switch but focus on the answer to a central question in the passage. &quot;It is Elohim who will provide...&quot;</td>
</tr>
</tbody>
</table>