HEBREW GRAMMAR GOLD

A Guide to the Ways Old Testament Hebrew

Expresses Emphasis

By William H. Lawson

####

Copyright 2021 William H. Lawson

####

Dedicated to diligent students of the Hebrew Old Testament everywhere.

May you be blessed by the riches of God's word.

TABLE OF CONTENTS

[INTRODUCTION](#INTRO)

[NOUNS](#NOUNS)

[Gender of Nouns](#NOUNS1)

[Number of Nouns](#NOUNS2)

Plurals Emphasizing Extent

Plurals Emphasizing Respect

[Function of Nouns](#NOUNS3)

[The Naming Function](#NOUNS31) (To Set Apart for Emphasis)

[The Limiting Function](#NOUNS32) (To Intensify a Cognate Verb)

[The Describing Function](#NOUNS33)

To Express the Superlative Degree

To Add an Intensifying Modifier

To Intensify the Same Noun or a Near Synonym

[With Prepositions](#NOUNS34)

[With ה Directive](#NOUNS35)

[The Repetition of Nouns](#NOUNS4)

[The Noun אִישׁ](#NOUNS5) (In an Absolute Sense)

[The Noun אֱלֹהִים](#NOUNS5b)

[The Noun אֱמֶת](#NOUNS6) (To Emphasize Faithfulness)

[The Noun כֹּל](#NOUNS7) (In an Absolute Sense)

[The Noun לֵב](#NOUNS8) (To Emphasize Earnestness)

[The Noun רוּחַ](#NOUNS9)

[Other Significant Nouns](#NOUNS10)

[THE ARTICLE](#ARTICLE) (With Adjectives to Express the Superlative Degree)

[PREPOSITIONS](#PREPOSITIONS)

[The Preposition אַחַר](#PREPOSITIONS1)

[The Preposition אֶל](#PREPOSITIONS2)

[The Preposition אֵ֫צֶל](#PREPOSITIONS3)

[The Preposition אֵת](#PREPOSITIONS4)

[The Prefixed Preposition בְּ](#PREPOSITIONS5).(To Emphasize Duration or Extent)

[The Preposition בַּ֫יִן](#PREPOSITIONS6)

[The Preposition בַּ֫עַד](#PREPOSITIONS7)

[The Preposition יַעַן](#PREPOSITIONS8)

[The Prefixed Preposition כְּ](#PREPOSITIONS9) (With an Intensifying Force)

[The Prefixed Preposition לְ](#PREPOSITIONS10)

Reflexively with an Intensifying Force

To Emphasize Extent

[The Preposition לְמַעַן](#PREPOSITIONS11)

[The Preposition לפְנֵי](#PREPOSITIONS12)

[The Prefixed Preposition מִן־](#PREPOSITIONS13)

To Indicate the Comparative Degree

To Emphasize Extent

[The Preposition עַד](#PREPOSITIONS14) (To Emphasize Extent)

[The Preposition עַל](#PREPOSITIONS15) (To Emphasize Preeminence)

[The Preposition עִם](#PREPOSITIONS16)

[The Preposition תַּחַת](#PREPOSITIONS17)

[PRONOUNS](#PRONOUNS)

[Personal Pronouns](#PRONOUNS1)

[Independent Personal Pronouns](#PRONOUNS11)

As the Emphatic Subject in a Verb Clause

As the Emphatic Subject in a Verbless Clause

Emphatically with a Personal Pronoun Suffix

[Personal Pronoun Suffixes](#PRONOUNS12) (With the Prepositions לְ and על)

[Demonstrative Pronouns](#PRONOUNS2)

To Specify Emphatically

As an Emphatic Particle

In Contrasts for Emphasis

[The Relative Pronouns](#PRONOUNS3)

[INTERROGATIVES](#INTERROGATIVES)

[The Interrogative Particle הֲ](#INTERROGATIVES1)

In Rhetorical Questions Implying a Negative Response

In Rhetorical Questions Implying a Positive Response

[The Interrogatives אֵי and אַיֵּה](#INTERROGATIVES2) (In Rhetorical Questions)

[The Interrogative אֵיךְ](#INTERROGATIVES3)

In Rhetorical Questions

In Exclamations

[The Interrogative מִי](#INTERROGATIVES4)

In Rhetorical Questions

In an Absolute Sense

To Express Strong Desire

[The Interrogative מָה](#INTERROGATIVES5)

In Rhetorical Questions

In Exclamations

In an Absolute Sense

[The Interrogativeמַדּ֥וּעַ](#INTERROGATIVES6)

[NUMBERS](#NUMBERS)

[Cardinal Numbers](#NUMBERS1)

[Ordinal Numbers](#NUMBERS2)

[Numbers as Multiples](#NUMBERS3)

[The Numberאֶחָד](#NUMBERS4)

[The Number רְבָבָה](#NUMBERS5)

[ADJECTIVES](#ADJECTIVES)

[To Express the Comparative Degree](#ADJECTIVES1)

[To Express the Superlative Degree](#ADJECTIVES2)

With a Plural Noun or Substantive

With a Plural Pronominal Suffix

With the Definite Article

[The Adjective גָּדוֹל](#ADJECTIVES3)

[The Adjective רַב](#ADJECTIVES4)

[The Adjective תָּמִים](#ADJECTIVES5)

[Other Significant Adjectives](#ADJECTIVES6)

[VERBS](#VERBS)

[The Verb Stems](#VERBS1)

[The Verb States](#VERBS2)

[The Perfect State](#VERBS21)

To Emphasize What Is Certain

To Emphasize What Is Said

To Emphasize Decisive Action

To Emphasize What Is Characteristically True

[The Imperfect State](#VERBS22)

To Emphasize What Is Characteristically True

In Assurances and Warnings

To Emphasize Commitment and Determination

In Absolute Prohibitions and Denials

[The Cohortative Mood](#VERBS3) (To Emphasize Desire or Resolve)

[The Jussive Mood](#VERBS4) (To Emphasize a Wish or Desire)

[The Imperative Mood](#VERBS5)

In Urgent Entreaties

In Strong Assurances

Like an Interjection

To Emphasize a Wish or Desire

[The Verb אָמַן](#VERBS6)

[The Verb גָּדַל](#VERBS7)

[The Verb כָּבֵד](#VERBS8)

[The Verb עָמַד](#VERBS9)

[The Verb רָבָה](#VERBS10)

[Other Significant Verbs](#VERBS11)

[INFINITIVES](#INFINITIVES)

[The Construct Infinitive](#INFINITIVES1)

[The Absolute Infinitive](#INFINITIVES2) (To Intensify a Cognate Verb)

[PARTICIPLES](#PARTICIPLES)

[Verbal Participles](#PARTICIPLES1)

To Emphasize Continuous Action

To Emphasize What Is Imminent and Certain

[Substantival Participles](#PARTICIPLES2) (In an Absolute Way)

[CONJUNCTIONS](#CONJUNCTIONS)

[The Conjunction אוֹ](#CONJUNCTIONS1)

[The Conjunction אִם](#CONJUNCTIONS2) (To Emphasize Certainty)

[The Conjunction אַף](#CONJUNCTIONS3)

To Emphasize What Is Affirmed

In *a Fortiori* Arguments

[The Conjunction וְ](#CONJUNCTIONS4) (To Join Words for Emphasis)

[The Conjunction כִּי](#CONJUNCTIONS5) (To Emphasize Certainty)

[The Conjunction לוּ](#CONJUNCTIONS6) (To Emphasize a Wish or Desire)

[The Conjunction פֶּן־](#CONJUNCTIONS7) (To Introduce a Strong Warning)

[ADVERBS](#ADVERBS)

[The Adverb אַךְ](#ADVERBS1)

To Restrict or Limit

To Emphasize Certainty

To Emphasize Extent

[The Adverb גַּם](#ADVERBS3)

To Emphasize Extent

To Emphasize Inclusion or Exclusion

[The Adverb הֵ֫נָּה](#ADVERBS4)

To Emphasize Everywhere

To Emphasize Duration

[The Adverb לָ֭נֶצַח](#ADVERBS5) (To Emphasize Extent)

[The Adverb מְאֹד](#ADVERBS6) (To Emphasize Extent)

[The Adverb מַהֵר](#ADVERBS7) (To Emphasize Suddenness)

[The Adverb מְהֵרָה](#ADVERBS8) (To Emphasize Suddenness)

[The Adverb עוֹד](#ADVERBS9) (To Emphasize Persistence)

[The Adverb עַתָּ֫ה](#ADVERBS10)

To Emphasize Urgency

In Emphatic Phrases

[The Adverbs פֶּתַע and פִּתְאֹֽם](#ADVERBS11) (To Emphasize Suddenness)

[The Adverb רֶ֫גַע](#ADVERBS12) (To Emphasize Suddenness)

[The Adverb רַק](#ADVERBS13)

To Restrict or Limit

To Emphasize Extent

To Emphasize Truth or Certainty

To Emphasize Priority

[The Adverb תָּמִיד](#ADVERBS14) (To Emphasize Persistence)

[Other Significant Adverbs](#ADVERBS15)

[NEGATIVES](#NEGATIVES)

[The Negative אַ֫יִן](#NEGATIVES1)

To Imply Impossibility

To Deny Absolutely

[The Negative אַל](#NEGATIVES2) (To Express a Negative Wish or Desire)

[The Negatives בַּל and בְּלִי](#NEGATIVES3) (In Absolute Denials)

[The Negative בִּלְתִּי](#NEGATIVES4) (With a Limiting Force)

[The Negative לֹא](#NEGATIVES5)

To Deny Absolutely

In Strong Prohibitions

To Imply Impossibility

In Rhetorical Questions

[INTERJECTIONS](#INTERJECTIONS)

[The Interjection אֲהָהּ](#INTERJECTION1)

[The Interjection אוֹי](#INTERJECTION2)

[The Interjection אָֽנָּ֫א](#INTERJECTION3)

[The Interjection בִּי](#INTERJECTION4)

[The Interjection הוֹי](#INTERJECTION5)

[The Interjection הֵן](#INTERJECTION6)

[The Interjection הִנֵּה](#INTERJECTION7)

[The Interjection חָלִ֫ילָה](#INTERJECTION8)

[The Interjection נָא](#INTERJECTION9)

In Urgent Requests and Entreaties

In Urgent Commands and Prohibitions

To Express Strong Wishes or Desires

To Emphasize Necessity or Determination

[SELECTED BIBLIOGRAPHY](#BIBLIOGRAPHY)

[ABOUT THE AUTHOR](#AboAut)

[INTRODUCTION](#REF_TOC)

This book is obviously not for everyone; however, I wish it could be for more. It is my desire that more students of the Old Testament would base their study on the Hebrew text. Hebrew is a very expressive language and studying the Hebrew text enables students to discern more fully the emphasis of the Old Testament. Studying the Hebrew Old Testament is more realistic now than ever before because of the many tools that are available. I recommend that serious students of the Old Testament undertake an introductory study of Old Testament Hebrew and purchase one of the quality Bible software programs that will give them access to the original languages. I also recommend that they study Hebrew syntax and buy good guide such as An Introduction to Hebrew Syntax by Bruce Waltke and M. O'Connor and use this as the basis for their own syntax outline. At this point the serious student of the Old Testament should be ready to dive into the Hebrew text.

As a young scholar I had dreams of making a contribution in the area of biblical languages. I wanted to make the richness of the Hebrew and Greek texts more accessible to interpreters of the Bible. I studied both Hebrew and Greek and my doctoral degree was in biblical studies and specifically biblical languages. However, when I began my teaching ministry I felt led by God to meet a more urgent need, biblical interpretation methodology, and I devoted myself to that discipline. Nonetheless, I continued to study both Hebrew and Greek and incorporate what I learned into my interpretation of the Bible. Whenever I studied a biblical book I prepared an original translation of the Hebrew or Greek text, making notes on significant syntactical constructions and doing word studies on significant words. I continued to read Hebrew and Greek grammars and prepared my own syntax outlines of Old Testament Hebrew and New Testament Greek. Over the years I revised those syntax outlines based on my experience with the Hebrew and Greek texts and additional reading. Now that I am retired I finally have time to go back to that early ambition of making a contribution in the area of biblical languages. However, I write as an interpreter rather than a Hebrew scholar for whom I have the greatest respect and gratitude. In Hebrew Grammar Gold I seek to identify the ways that Old Testament Hebrew expresses emphasis. My goal is to enable students of the Old Testament to recognize what is emphasized in the Hebrew text so that their study of the Old Testament can be enriched.

All languages have ways of expressing emphasis and Hebrew is no exception. The primary ways that Old Testament Hebrew expresses emphasis is through significant grammatical constructions and words that have an inherent emphatic force. My approach in this guide is rather simple. I identify and explain simply what I have found to be significant grammatical constructions and words and provide examples of their use to add emphasis to the text. I have limited myself to significant grammatical constructions and words that are the most prevalent. Though I provide a general framework of Old Testament Hebrew syntax and simply explain the parts of speech and how they function it is not my objective to provide a comprehensive outline of Hebrew syntax. Instead I focus on the ways that Hebrew intensifies the meaning of the Old Testament text. In addition, I only point to what is emphasized by the significant grammatical constructions and words and do not draw any conclusion about the interpretation of passages. I have included a detailed table of contents that can serve as an index of significant grammatical constructions and words. I have included in the table of contents a description of my focus in parentheses when that is not already identified. This guide is not comprehensive, but it does represent a lifetime of study of the ways Old Testament Hebrew expresses emphasis. It is my earnest desire that you will benefit from my study of the ways that Hebrew expresses emphasis and use it productively in your own interpretation of the Old Testament.

[NOUNS](#REF_TOC)

Nouns are words that name a person, place, thing, or abstract idea. The form of Hebrew nouns indicates their gender and number. In addition, it is important to consider the function of nouns. I have also considered the significance of the repetition of nouns and some nouns that have an inherent emphatic force.

[Gender of Nouns](#REF_TOC)

Hebrew nouns have masculine and feminine forms. These forms indicate whether the noun is masculine, feminine, or without any implications with respect to sex. Implying anything from the gender designation of a noun customarily consider neuter in English should be avoided. The gender of nouns is important for translation and interpretation, but carries no particular emphasis.

[Number of Nouns](#REF_TOC)

Hebrew nouns have singular, plural and dual forms. The singular form indicates singularity or a collective. The plural form normally indicates plurality. It also seems to be used with nouns indicating abstract ideas and extension. In addition, plural forms can be used to emphasize extent and respect. The dual form is used with nouns that naturally occur in pairs or to indicate two of a kind. The number of nouns and substantives is important for translation and interpretation, but it is the uses of the plural form of nouns to emphasize extent and respect that are most noteworthy.

Plurals Emphasizing Extent

The plural form is sometimes used with nouns describing a quality or characteristic to emphasize extent. The plural noun דֵּעוֹת֙ is used in 1 Samuel 2:3 to emphasize the extent of God's knowledge.

כִּ֣י אֵ֤ל דֵּעוֹת֙ יְהוָ֔ה

for the LORD is a God of knowledge(s)

Two plural nouns occur in in Proverbs 28:2. The plural noun אֱ֭מוּנוֹת is used to emphasize the extent of the man's faithfulness. The plural noun בְּרָכ֑וֹת is used to emphasize the extent of the blessings that the faithful man will have.

אִ֣ישׁ אֱ֭מוּנוֹת רַב־בְּרָכ֑וֹת

A man of faithfulness(es) will have many blessings

The plural noun יְשׁוּע֖וֹת is used in Psalm 28:8 to emphasize the extent of God's salvation of his anointed.

יְהוָ֥ה עֹֽז־לָ֑מוֹ וּמָ֨ע֤וֹז יְשׁוּע֖וֹת מְשִׁיח֣וֹ הֽוּא׃

The LORD is the strength of His people;

He is a stronghold of salvation(s) for His anointed.

The plural noun שַׁעֲשֻׁעָֽי is used in Psalm 119:174 to emphasize the extent of the psalmist's delight in the law of the LORD.

תָּאַ֣בְתִּי לִֽישׁוּעָתְךָ֣ יְהוָ֑ה וְ֜תֽוֹרָתְךָ֗ שַׁעֲשֻׁעָֽי׃

I long for your salvation, O LORD,

and your law is my delight(s).

The plural noun זְנוּנִים֙ is used in Hosea 1:2 to emphasize the extent of the woman's promiscuity.

לֵ֣ךְ קַח־לְךָ֞ אֵ֤שֶׁת זְנוּנִים֙

Go and take for yourself a wife of promiscuities

Plurals Emphasizing Respect

The plural form is frequently used with nouns as an indication of respect. Most often these plural forms are used of God, but they are occasionally used for respected humans. The plural noun אלֹהִים is used to refer to "gods" but when used to refer to God it is characteristically a term of respect. The plural noun אלֹהִים is used to refer to God respectfully in Genesis 1:27.

וַיִּבְרָ֙א אֱלֹהִ֤ים׀ אֶת־הָֽאָדָם֙ בְּצַלְמ֔וֹ

And God created man in his image

The plural noun אֲדֹנָ֔י is also characteristically used to refer to God respectfully. The plural noun is used to refer to God respectfully in Judges 6:15.

וַיֹּ֤אמֶר אֵלָיו֙ בִּ֣י אֲדֹנָ֔י בַּמָּ֥ה אוֹשִׁ֖יעַ אֶת־יִשְׂרָאֵ֑ל

And he said to him, Lord how can I deliver Israel?

Other titles for God are also frequently put in the plural form out of respect for God. The plural noun קְדֹשִׁ֣ים is used to refer to the LORD respectfully in Proverbs 9:10.

תְּחִלַּ֣ת חָ֭כְמָה יִרְאַ֣ת יְהוָ֑ה וְדַ֖עַת קְדֹשִׁ֣ים בִּינָֽה׃

The fear of the LORD is the beginning of wisdom,

and the knowledge of the Holy One is understanding.

The plural noun אֲדֹנֵ֥ינוּ is used to refer to David respectfully in 1 Kings 1:43.

אֲבָ֕ל אֲדֹנֵ֥ינוּ הַמֶּֽלֶךְ־דָּוִ֖ד הִמְלִ֥יךְ אֶת־שְׁלֹמֹֽה׃

Truly our lord, king David, has made Solomon king.

[Function of Nouns](#REF_TOC)

Hebrew nouns function in various ways within the sentence. They can be used to name, to limit, to describe, with prepositions, and with ה directive.

[The Naming Function](#REF_TOC)

Hebrew nouns and substantives frequently perform a naming function. They can be used to name the subject of the verb, the predicate of the verb of being (often understood), the person addressed in direct discourse, and to set something apart in an introductory way. These naming functions of the noun are important for translation and interpretation. However, the function of nouns to set apart in an introductory way is the only use that has an emphatic force. Nouns and phrases are often set apart in an introductory way at the beginning of a sentence for emphasis. The noun וְיוֹסֵ֗ף is set apart in an introductory way for emphasis in Genesis 42:6.

וְיוֹסֵ֗ף ה֚וּא הַשַּׁלִּ֣יט עַל־הָאָ֔רֶץ

And Joseph, he was ruling over the land

The noun וְהַ֙לֻּחֹ֔ת is set apart in an introductory way for emphasis in Exodus 32:16.

וְהַ֙לֻּחֹ֔ת מַעֲשֵׂ֥ה אֱלֹהִ֖ים הֵ֑מָּה

And the tablets, they were the work of God

The noun וַֽיהוָ֞ה is set apart in an introductory way for emphasis in Deuteronomy 31:8.

וַֽיהוָ֞ה ה֣וּא׀ הַהֹלֵ֣ךְ לְפָנֶ֗יךָ

The LORD, he is the one who walks before you.

The phrase וְהָיָ֗ה הָאִ֛ישׁ אֲשֶׁר־יִבְחַ֥ר יְהוָ֖ה is set apart in an introductory way for emphasis in Numbers 16:7.

וְהָיָ֗ה הָאִ֛ישׁ אֲשֶׁר־יִבְחַ֥ר יְהוָ֖ה ה֣וּא הַקָּד֑וֹשׁ

And the man whom the LORD chooses,

he will be set apart.

The noun יְהוָה֙ is set apart in an introductory way for emphasis in 1 Kings 18:39.

יְהוָה֙ ה֣וּא הָאֱלֹהִ֔ים יְהוָ֖ה ה֥וּא הָאֱלֹהִֽים

The LORD, he is God. The LORD, he is God.

[The Limiting Function](#REF_TOC)

Hebrew nouns frequently limit the action of the verb in some way. They can limit the verb by supplying the direct object of the verb, the instrument, the product or result, the direction or termination, the time or duration, the location, a point of reference, or the manner. In addition, when the object of the verb is a cognate of the verb, the noun can in some contexts emphasize or intensify the action of the cognate verb. These limiting functions of the noun are all important for translation and interpretation. However, the use of the noun to intensify a cognate verb is the only use that has a clearly emphatic force. The object intensifies the cognate verb in Numbers 11:4 to emphasize the craving of the rabble.

וְהָֽאסַפְסֻף֙ אֲשֶׁ֣ר בְּקִרְבּ֔וֹ הִתְאַוּ֖וּ תַּאֲוָ֑ה

The rabble among them craved exceedingly

(craved a craving)

The object intensifies the cognate verb in 2 Kings 13:14 to emphasize the severity of Elisha's sickness.

וֶֽאֱלִישָׁע֙ חָלָ֣ה אֶת־חָלְי֔וֹ אֲשֶׁ֥ר יָמ֖וּת בּ֑וֹ

When Elisha became extremely sick with

the sickness by which he died

The object intensifies the cognate verb in Psalm 14:5 to emphasize the terror that the wicked will experience because God is with the righteous.

שָׁ֤ם׀ פָּ֣חֲדוּ פָ֑חַד

Then they will be filled with dread

(will dread a dread)

The object intensifies the cognate verb in Lamentations 1:8 to emphasize the grievous sin of Jerusalem.

חֵ֤טְא חָֽטְאָה֙ יְר֣וּשָׁלִַ֔ם

Jerusalem has sinned grievously

(sinned a sin)

The object intensifies the cognate verb in Isaiah 35:2 to emphasize the fruitfulness of the wilderness.

פָּרֹ֙חַ תִּפְרַ֜ח וְתָגֵ֗ל אַ֚ף גִּילַ֣ת וְרַנֵּ֔ן כְּב֤וֹד

It will blossom abundantly (blossom a blossom)

and with joy will rejoice exceedingly

[The Describing Function](#REF_TOC)

Hebrew nouns can be used to describe a preceding noun. The two grammatical constructions in which a noun is used to describe are the construct relationship and apposition. Construct relationship is the union of two nouns, the first in the construct form and the second in the absolute form. In construct relation the second noun can simply describe the first or indicate its possessor, provide the subject or object of a noun of action, indicate a relationship, supply the whole of which the first noun is only a part name, specify the material, indicate the species or class, or specify the measure or number of the first noun. Apposition is similar to construct relationship in that it is the union of two nouns; however, no special forms are employed. The uses of apposition are similar to those of construct relationship but more limited. These uses of the construct relation and apposition are all important for translation and interpretation, but don't normally have any emphatic force. However, these constructions are used significantly to express the superlative degree, to add a plural intensifying modifier, and to emphasize the same noun or a near synonym.

To Express the Superlative Degree

The superlative degree is often expressed when a plural noun stands in construct relationship to the singular form of the same noun. The plural noun עֲבָדִ֖ים stands in construct relation to the same singular form of the same noun in Genesis 9:25 to emphasize that Canaan will be the lowest of slaves.

עֶ֥בֶד עֲבָדִ֖ים יִֽהְיֶ֥ה לְאֶחָֽיו׃

He will be the lowest of slaves (slave of slaves)

to his brothers.

The plural noun קָֽדָשִׁ֔ים stands in construct relationship to the singular form of the same noun in Exodus 29:37 to emphasize that the altar will become especially holy.

וְהָיָ֤ה הַמִּזְבֵּ֙חַ֙ קֹ֣דֶשׁ קָֽדָשִׁ֔ים

The altar will become especially holy

(holy of holies)

The plural nouns הָֽאֱלֹהִ֔ים and הָאֲדֹנִ֑ים stand in construct relationship to the singular forms of the same nouns in Deuteronomy 10:17 to emphasize that God is the greatest God and the greatest Lord.

ה֚וּא אֱלֹהֵ֣י הָֽאֱלֹהִ֔ים וַאֲדֹנֵ֖י הָאֲדֹנִ֑ים

He is the greatest God (God of gods)

and greatest Lord (Lord of lords)

The plural noun הֲבָלִ֖ים stands in construct relationship to the singular form of the same noun in Ecclesiastes 1:2 to emphasize the absolute meaningless of everything.

הֲבֵ֤ל הֲבָלִים֙ אָמַ֣ר קֹהֶ֔לֶת הֲבֵ֥ל הֲבָלִ֖ים הַכֹּ֥ל הָֽבֶל׃

"Absolutely meaningless (vanity of vanities)!"

says the Teacher, " Absolutely meaningless

(vanity of vanities)! Everything is meaningless!

The plural noun הַשִּׁירִ֖ים stands in construct relationship to the singular form of the same noun in the Song of Solomon 1:1 to emphasize that the Song of Solomon is the finest song.

שִׁ֥יר הַשִּׁירִ֖ים

The finest song (song of songs)

To Add a Plural Intensifying Modifier

When a plural noun stands in relation to a singular noun it can have an emphatic force even if they are not cognates . The plural noun דֵּעוֹת֙ is used in 1 Samuel 2:3 to emphasize the extent of God's knowledge.

כִּ֣י אֵ֤ל דֵּעוֹת֙ יְהוָ֔ה

for the LORD is a God of knowledge(s)

The plural noun יְשׁוּע֖וֹת is used in Psalm 28:8 to emphasize the extent of God's salvation of his anointed.

יְהוָ֥ה עֹֽז־לָ֑מוֹ וּמָ֨ע֤וֹז יְשׁוּע֖וֹת מְשִׁיח֣וֹ הֽוּא׃

The LORD is the strength of his people;

He is a stronghold of salvation(s) for his anointed.

The plural noun זְנוּנִים֙ is used in Hosea 1:2 to emphasize the extent of the woman's promiscuity.

לֵ֣ךְ קַח־לְךָ֞ אֵ֤שֶׁת זְנוּנִים֙

Go and take for yourself a wife of promiscuities

To Emphasize the Same Noun or a

Near Synonym

When a noun stands in relationship to the same noun or a near synonym it normally has an intensifying force. The noun י֑וֹם stands in relation to the same noun in Genesis 39:10 to emphasize the persistence of Potiphar's wife.

וַיְהִ֕י כְּדַבְּרָ֥הּ אֶל־יוֹסֵ֖ף י֣וֹם׀ י֑וֹם

Although she spoke to Joseph every day (day day)

The noun אֲפֵלָ֛ה stands in relationship to a near synonym חֹֽשֶׁךְ in Exodus 10:22 to emphasize the deep darkness that resulted when Moses stretched out his hand toward heaven.

וַיְהִ֧י חֹֽשֶׁךְ־אֲפֵלָ֛ה בְּכָל־אֶ֥רֶץ מִצְרַ֖יִם

and there was deep darkness (dark darkness)

in all the land of Egypt

The noun שָׁנָֽה stands in relationship to the same noun in Deuteronomy 14:22 to emphasize that that Israel is to bring a tenth of all their produce every year.

עַשֵּׂ֣ר תְּעַשֵּׂ֔ר אֵ֖ת כָּל־תְּבוּאַ֣ת זַרְעֶ֑ךָ הַיֹּצֵ֥א

הַשָּׂדֶ֖ה שָׁנָ֥ה שָׁנָֽה׃

Each year (year year) you are to set aside a

tenth of all the produce grown in your fields.

The nouns זָהָ֔ב and כָּ֑סֶף stand in relationship to the same nouns in 2 Kings 25:15 to emphasize that the guards took away whatever was pure gold and pure silver.

אֲשֶׁ֤ר זָהָב֙ זָהָ֔ב וַאֲשֶׁר־כֶּ֖סֶף כָּ֑סֶף

Whatever was pure gold (gold gold)

and pure silver (silver silver)

The noun גִּ֫ילִ֥י stands in relationship to the near synonym שִׂמְחַ֪ת in Psalm 43:4 to emphasize that God is the psalmist's greatest joy.

וְאָב֤וֹאָה׀ אֶל־מִזְבַּ֬ח אֱלֹהִ֗ים אֶל־אֵל֘ שִׂמְחַ֪ת גִּ֫ילִ֥י

Then I will come to the altar of God, to God,

my greatest joy (the joy of my rejoicing).

The noun עָמֹ֖ק stands in relationship to the same noun in Ecclesiastes 7:24 to emphasize the great depth of wisdom.

רָח֖וֹק מַה־שֶּׁהָיָ֑ה וְעָמֹ֥ק׀ עָמֹ֖ק מִ֥י יִמְצָאֶֽנּוּ׃

Distant; what is it? Deep, deep;

who can discover it?

The noun גְּאֹנֽוֹ stands in relationship to the near synonym וּמֵהֲדַ֖ר in Isaiah 2:10 to emphasize the LORD's majestic splendor

בּ֣וֹא בַצּ֔וּר וְהִטָּמֵ֖ן בֶּֽעָפָ֑ר מִפְּנֵי֙ פַּ֣חַד יְהוָ֔ה וּמֵהֲדַ֖ר גְּאֹנֽוֹ׃

Go into the rocks and hide in the dust from the

terror of the LORD and from his majestic splendor.

[With Prepositions](#REF_TOC)

The function of nouns is frequently indicated in Hebrew with prepositions. This study includes an analysis of significant Hebrew prepositions and any emphatic force that they may have.

[With ה Directive](#REF_TOC)

A ה directive is sometimes added as a suffix to nouns. This suffix usually indicates motion "to" or "toward," termination "in" or "into," temporal limitation "until," or separation "from" with the preposition מִן.

[The Repetition of Nouns](#REF_TOC)

The repetition of nouns and substantives is normally emphatic in Hebrew. The repeated nouns can stand in construct relation or apposition or be linked by the conjunction וְ or by a preposition. These repeated nouns can be used in a variety of ways including to intensify, make absolute, to stress persistence or duration, to express endearment, and to accentuate differences. The noun יוֹם is repeated in Genesis 39:10 to emphasize the persistent attempts of Potiphar's wife to seduce Joseph.

וַיְהִ֕י כְּדַבְּרָ֥הּ אֶל־יוֹסֵ֖ף י֣וֹם׀ י֑וֹם

She spoke to Joseph every day (day day)

The noun דּוֹר stands in apposition to the same noun with the preposition מִן in Exodus 17:16 to emphasize the duration of the LORD's warfare with the Amalekites.

מלְחָמָ֥ה לַיהוָ֖ה בַּֽעֲמָלֵ֑ק מִדֹּ֖ר דֹּֽר

The LORD will be at war with Amalek

from generation to generation

The plural form of the noun קדֶשׁ stands in construct relation to its singular form in Leviticus 2:3 to emphasize that the holiest part of the fire offering to the LORD belongs to Aaron and his sons.

קֹ֥דֶשׁ קָֽדָשִׁ֖ים מֵאִשֵּׁ֥י יְהוָֽה

the holiest (holy of holies) of the fire

offerings to the LORD

Two forms of the noun שָׁנָה are joined by the prefixed preposition בְּ in Deuteronomy 15:20 to emphasize the necessity of eating the Passover each year.

לִפְנֵי֩ יְהוָ֙ה אֱלֹהֶ֤יךָ תֹאכֲלֶ֙נּוּ֙ שָׁנָ֣ה בְשָׁנָ֔ה

Each year (year by year) you are to eat it

before the LORD your God

Two forms of the nouns אֶ֣בֶן are joined by the conjunction וְ in Deuteronomy 25:13 to emphasize that they should not use double or different weights.

לֹֽא־יִהְיֶ֥ה לְךָ֛ בְּכִֽיסְךָ֖ אֶ֣בֶן וָאָ֑בֶן

You should not have differing weights (weight

and weight) in your bag

Two forms of the noun דּוֹר are joined by the conjunction וְ in Deuteronomy 32:7 to emphasize the necessity of considering all that has happened in the past.

בִּ֖ינוּ שְׁנ֣וֹת דּוֹר־וָד֑וֹר

Consider the years, all generations

(generation and generation)

Two forms of the noun בְּנִ֣י are repeated in 2 Samuel 19:1 as a term of endearment to emphasize David's mourning for Absalom.

בְּנִ֤י אַבְשָׁלוֹם֙ בְּנִ֣י בְנִ֣י אַבְשָׁל֔וֹם

My son Absalom! My son, my son Absalom!

The noun בֹּ֫קֶר is repeated with the prefixed preposition בְּ in 1 Chronicles 23:30 to emphasize the duty of the Levites to stand and give thanks and praise to the LORD every morning.

וְלַעֲמֹד֙ בַּבֹּ֣קֶר בַּבֹּ֔קֶר לְהֹד֥וֹת וּלְהַלֵּ֖ל לַיהוָ֑ה וְכֵ֖ן לָעָֽרֶב׃

They are also to stand every morning (by morning

by morning) to give thanks and praise to the LORD,

and likewise in the evening.

Two forms of the noun עִ֙יר are joined by the conjunction וְ in 2 Chronicles 28:25 to emphasize the extent of the religious corruption introduced by Ahaz.

וּבְכָל־עִ֙יר וָעִ֤יר לִֽיהוּדָה֙ עָשָׂ֣ה בָמ֔וֹת לְקַטֵּ֖ר לֵֽאלֹהִ֣ים אֲחֵרִ֑ים

In each and every city (every city and city) of Judah

he made high places to make offerings to other gods

Two forms of the noun לֵב are joined by the conjunction וְ in Psalm 12:3 to emphasize that they speak with double or deceptive hearts.

בְּלֵ֖ב וָלֵ֣ב יְדַבֵּֽרוּ

They speak with double hearts (heart and heart)

Two forms of the noun דּוֹר are joined by the conjunction וְ in Psalm 33:11 to emphasize that the plans of the LORD's heart are for all generations.

מַחְשְׁב֥וֹת לִ֜בּ֗וֹ לְדֹ֣ר וָדֹֽר

the plans of his heart are for all generations

(for generation and generation)

[The Noun אִישׁ](#REF_TOC)

The noun אִישׁ is mostly used without much emphasis, "man." However, it is sometimes used in an absolute sense, "each, every, everything, everyone." The noun אִישׁ is used in Exodus 12:3 to emphasize that everyone is to take a lamb for the Passover sacrifice.

וְיִקְח֣וּ לָהֶ֗ם אִ֛ישׁ שֶׂ֥ה לְבֵית־אָבֹ֖ת שֶׂ֥ה לַבָּֽיִת

every man shall take a lamb according to their

fathers' houses, a lamb for a household

The noun אִישׁ is used in a rhetorical question in Isaiah 36:18. This rhetorical question implies a negative response and the noun אִישׁ is used to emphasize that that none of the gods have delivered their land out of the hands of the king of Assyria.

הַהִצִּ֜ילוּ אֱלֹהֵ֤י הַגּוֹיִם֙ אִ֣ישׁ אֶת־אַרְצ֔וֹ מִיַּ֖ד מֶ֥לֶךְ אַשּֽׁוּר

Has anyone of the gods of the nations delivered his

land out of the hand of the king of Assyria?

The noun אִישׁ is used in Isaiah 53:6 to emphasize that everyone has turned to their own way.

כֻּלָּ֙נוּ֙ כַּצֹּ֣אן תָּעִ֔ינוּ אִ֥ישׁ לְדַרְכּ֖וֹ פָּנִ֑ינוּ

All we like sheep have gone astray;

we have turned--everyone--to his own way

The noun אִישׁ is repeated in Ezekiel 14:4 to strongly emphasize that everyone who takes up his idols into his heart will be judged for the multitude of his idols.

אִ֣ישׁ אִ֣ישׁ מִבֵּ֣ית יִשְׂרָאֵ֡ל אֲשֶׁר֩ יַעֲלֶ֙ה אֶת־גִּלּוּלָ֜יו אֶל־לִבּ֗וֹ

Every single one of the house of Israel who

takes his idols into his heart

[The Noun אֱלֹהִ֗ים](#REF_TOC)

Though the noun אֱלֹהִֽים usually means "God" or "gods" it can be used in some contexts as an intensifying modifier. The noun אֱלֹהִֽים is used as an intensifying modifier in 1 Samuel 14:15 to emphasize the great terror that spread.

וַתִּרְגַּ֣ז הָאָ֔רֶץ וַתְּהִ֖י לְחֶרְדַּ֥ת אֱלֹהִֽים

The earth shook, and great terror (terror of God) spread

The shortened form of the noun אֵֽל is used as an intensifying modifier in Psalm 80:11 to emphasize the might of the cedars.

כָּסּ֣וּ הָרִ֣ים צִלָּ֑הּ וַ֜עֲנָפֶ֗יהָ אַֽרְזֵי־אֵֽל׃

The mountains were covered by its shade, and the

mighty cedars (cedars of God) with its branches.

The noun אֱלֹהִֽים is used as an intensifying modifier in Jonah 3:3 to emphasize the great size of Nineveh.

וְנִֽינְוֵ֗ה הָיְתָ֤ה עִיר־גְּדוֹלָה֙ לֵֽאלֹהִ֔ים

Now Nineveh was a extremely great city

(a great city to God)

[The Noun אֱמֶת](#REF_TOC)

The noun אֱמֶת is used to emphasize "firmness, faithfulness, reliability, and certainty." It is frequently used to describe God, but can also be used to describe people and things. It can also be used to emphasize that something is "true." It is occasionally used like an adverb to emphasize the truth or certainty of something, "truly." The noun אֱמֶת is used in 1 Samuel 12:24 to emphasize the need for the people to serve the LORD faithfully.

אַ֣ךְ׀ יְר֣אוּ אֶת־יְהוָ֗ה וַעֲבַדְתֶּ֥ם אֹת֛וֹ בֶּאֱמֶ֖ת בְּכָל־לְבַבְכֶ֑ם

Only fear the LORD and serve him faithfully

with all your heart

The noun אֱמֶת is used in Nehemiah 9:13 to emphasize the truth of God's laws.

וַתִּתֵּ֙ן לָהֶ֜ם מִשְׁפָּטִ֤ים יְשָׁרִים֙ וְתוֹר֣וֹת אֱמֶ֔ת

and gave them right rules and true laws

The noun אֱמֶת is used in Psalm 25:10 to emphasize the faithfulness and reliability of all the LORD's paths.

כָּל־אָרְח֣וֹת יְ֭הוָה חֶ֣סֶד וֶאֱמֶ֑ת לְנֹצְרֵ֥י בְ֜רִית֗וֹ וְעֵדֹתָֽיו׃

All the paths of the LORD are steadfast love

and faithfulness, for those who keep his

covenant and his testimonies.

The noun אֱמֶת is used in Psalm 86:11 to emphasize the truthfulness and reliability of God's way.

ה֨וֹרֵ֤נִי יְהוָ֙ה׀ דַּרְכֶּ֗ךָ אֲהַלֵּ֥ךְ בַּאֲמִתֶּ֑ךָ

Teach me your way, O LORD,

that I may walk in your truth

The noun אֱמֶת is used in Psalm 11:7 to emphasize the faithfulness of God's works.

מַעֲשֵׂ֣י יָ֭דָיו אֱמֶ֣ת וּמִשְׁפָּ֑ט נֶ֜אֱמָנִ֗ים כָּל־פִּקּוּדָֽיו׃

The works of his hands are faithful and just;

all his precepts are trustworthy

The noun אֱמֶת is used in Proverbs 11:18 to emphasize the certainty of reward for those who sow righteousness.

רָשָׁ֗ע עֹשֶׂ֥ה פְעֻלַּת־שָׁ֑קֶר וְזֹרֵ֥עַ צְ֜דָקָ֗ה שֶׂ֣כֶר אֱמֶֽת׃

The wicked earns deceptive wages, but one

who sows righteousness gets a sure reward.

The noun אֱמֶת is used in Isaiah 61:8 to emphasize the faithfulness of the LORD to reward those who are just and righteous.

וְנָתַתִּ֤י פְעֻלָּתָם֙ בֶּאֱמֶ֔ת וּבְרִ֥ית עוֹלָ֖ם אֶכְר֥וֹת לָהֶֽם

I will faithfully give them their recompense,

and I will make an everlasting covenant with them.

The noun אֱמֶת is used in Jeremiah 10:10 to emphasize that the LORD is the only authentic God.

וַֽיהוָ֤ה אֱלֹהִים֙ אֱמֶ֔ת הֽוּא־אֱלֹהִ֥ים חַיִּ֖ים וּמֶ֣לֶךְ עוֹלָ֑ם

But the LORD is the true God; he is the living

God and the everlasting King.

The noun אֱמֶת is used in Zechariah 7:9 to emphasize the need for Israel to render true and righteous judgments.

משְׁפַּ֤ט אֱמֶת֙ שְׁפֹ֔טוּ וְחֶ֣סֶד וְרַֽחֲמִ֔ים עֲשׂ֖וּ אִ֥ישׁ אֶת־אָחִֽיו

Render true judgments, show kindness

and mercy to one another

[The Noun כֹּל](#REF_TOC)

The noun כֹּל is normally used in an absolute sense to indicate "the whole, all." Thus in most cases in which it is used it has an emphatic force. The noun כֹּל is used in Genesis 6:12 to emphasize the corruption of all flesh.

כִּֽי־הִשְׁחִ֧ית כָּל־בָּשָׂ֛ר אֶת־דַּרְכּ֖וֹ עַל־הָאָֽרֶץ

for all flesh had corrupted their way on the earth

The noun כֹּל is used in Deuteronomy 4:29 to emphasize the need for them to search for the LORD with all their heart and soul.

וּמָצָ֑אתָ כִּ֣י תִדְרְשֶׁ֔נּוּ בְּכָל־לְבָבְךָ֖ וּבְכָל־נַפְשֶֽׁךָ

and you will find him, if you search after him

with all your heart and with all your soul.

The noun כֹּל is used in Job 27:3 to emphasize the extent of the commitment of Job to avoid falsehood and maintain his integrity.

כִּֽי־כָל־ע֣וֹד נִשְׁמָתִ֣י בִ֑י וְר֖וּחַ אֱל֣וֹהַּ בְּאַפִּֽי׃

as long as my breath is in me, and the spirit

of God is in my nostrils

The noun כֹּל is used in Psalm 39:6 to emphasize the fleeting nature of humanity.

אַ֥ךְ כָּֽל־הֶ֥בֶל כָּל־אָ֜דָ֗ם נִצָּ֥ב

Surely all mankind stands as a mere breath!

The noun כֹּל is used in Psalm 145:13 to emphasize the eternal duration of the LORD's kingdom.

מַֽלְכוּתְךָ֗ מַלְכ֥וּת כָּל־עֹֽלָמִ֑ים וּ֜מֶֽמְשֶׁלְתְּךָ֗ בְּכָל־דּ֥וֹר וָדֽוֹר׃

Your kingdom is an everlasting kingdom, and your

dominion endures throughout all generations.

The noun כֹּל is used in Psalm 150:6 to emphasize that everything that has breath should praise the LORD.

כֹּ֣ל הַ֭נְּשָׁמָה תְּהַלֵּ֥ל יָ֗הּ הַֽלְלוּ־יָֽהּ׃

Let everything that has breath praise the LORD!

Praise the LORD!

The noun כֹּל is used in Proverbs 31:29 to emphasize the excellence of the woman who fears the LORD.

רַבּ֣וֹת בָּ֭נוֹת עָ֣שׂוּ חָ֑יִל וְ֜אַ֗תְּ עָלִ֥ית עַל־כֻּלָּֽנָה׃

Many women have done excellently,

but you surpass them all.

The noun כֹּל is used in the Song of Solomon 4:7 to emphasize the absolute beauty of his beloved.

כֻּלָּ֤ךְ יָפָה֙ רַעְיָתִ֔י וּמ֖וּם אֵ֥ין בָּֽךְ׃

You are altogether beautiful, my beloved;

there is no flaw in you.

The noun כֹּל in Isaiah 13:7 to emphasize that all hands will be feeble and every human heart will melt on the Day of the LORD.

עַל־כֵּ֖ן כָּל־יָדַ֣יִם תִּרְפֶּ֑ינָה וְכָל־לְבַ֥ב אֱנ֖וֹשׁ יִמָּֽס׃

Therefore all hands will be feeble, and

every human heart will melt.

The noun כֹּל is used in Jeremiah 17:9 to emphasize that the heart is deceitful above all things.

עָקֹ֥ב הַלֵּ֛ב מִכֹּ֖ל וְאָנֻ֣שׁ ה֑וּא מִ֖י יֵדָעֶֽנּוּ׃

The heart is deceitful above all things, and

incurable; who can understand it?

[The Noun לֵב](#REF_TOC)

The noun לֵב can literally refer to the "heart." It is sometimes used to locate in the "midst." However, it is used most often and significantly to refer to the "inner man." In context it can refer more specifically to "mind" or "will" and occasionally to the seat of emotions and passions. The noun לֵב is used in Psalm 44:22 to emphasize God's knowledge of the deepest secrets.

הֲלֹ֣א אֱ֭לֹהִים יַֽחֲקָר־זֹ֑את כִּֽי־ה֥וּא יֹ֜דֵ֗עַ תַּעֲלֻמ֥וֹת לֵֽב׃

Wouldn't God discover this? For he

knows the secrets of the heart.

The noun לֵב is used in Psalm 84:3 to emphasize the earnestness of the psalmist's praise to the living God.

לִבִּ֥י וּבְשָׂרִ֑י יְ֜רַנְּנ֗וּ אֶ֣ל אֵֽל־חָֽי

my heart and flesh sing for joy to the living God

The noun לֵב is used in Proverbs 3:5 to appeal to them to completely trust in the LORD rather than rely on their own understanding.

בְּטַ֣ח אֶל־יְ֭הוָה בְּכָל־לִבֶּ֑ךָ וְאֶל־בִּֽ֜ינָתְךָ֗ אַל־תִּשָּׁעֵֽן׃

Trust in the LORD with all your heart, and do not

lean on your own understanding.

The noun לֵב is used in Proverbs 22:17 to emphasize the need to wholeheartedly apply themselves to wise instruction.

הַ֥ט אָזְנְךָ֗ וּ֭שְׁמַע דִּבְרֵ֣י חֲכָמִ֑ים וְ֜לִבְּךָ֗ תָּשִׁ֥ית לְדַעְתִּֽי׃

Incline your ear, and hear the words of the wise,

and apply your heart to my knowledge,

The noun לֵב is used in Jeremiah 22:17 to emphasize that they are completely devoted to dishonest gain.

כִּ֣י אֵ֤ין עֵינֶ֙יךָ֙ וְלִבְּךָ֔ כִּ֖י אִם־עַל־בִּצְעֶ֑ךָ

But you have eyes and heart only for your

dishonest gain

The noun לֵב is used in Jeremiah 24:7 to emphasize that God will enable them to acknowledge that he is the LORD.

וְנָתַתִּי֩ לָהֶ֙ם לֵ֜ב לָדַ֣עַת אֹתִ֗י כִּ֚י אֲנִ֣י יְהוָ֔ה

I will give them a heart to know that I am the LORD

The noun לֵב is used in Ezekiel 14:3 to emphasize that these men are totally committed to their idols.

הָאֵ֙לֶּה֙ הֶעֱל֤וּ גִלּֽוּלֵיהֶם֙ עַל־לִבָּ֔ם

these men have taken their idols into their hearts

[The Noun רוּחַ](#REF_TOC)

The noun רוּחַ can refer to "breath" or "wind." It is used to emphasize that something is "empty" or "insubstantial." It is used for the "Spirit" or "wind" or "breath" of God and emphasizes his power to give life, execute judgment, and work wonders. It is also used for the human "spirit" or inner being and disposition and often emphasizes earnestness and sincerity. It can also be used to emphasize a seemingly uncontrollable compulsion. The noun רוּחַ is used in Exodus 15:10 to emphasize God's work of deliverance at the Red Sea.

נָשַׁ֥פְתָּ בְרוּחֲךָ֖ כִּסָּ֣מוֹ יָ֑ם

You blew with your wind; the sea covered them

The noun רוּחַ is used in Numbers 27:18 to emphasize God's powerful presence in the life of Joshua the son of Nun.

קַח־לְךָ֙ אֶת־יְהוֹשֻׁ֣עַ בִּן־נ֔וּן אִ֖ישׁ אֲשֶׁר־ר֣וּחַ בּ֑וֹ

Take Joshua the son of Nun, a man

in whom is the Spirit,

The noun רוּחַ is used in Psalm 18:16 to emphasize the LORD's powerful intervention when the psalmist cried out in his distress.

יְהוָ֑ה מִ֜נִּשְׁמַ֗ת ר֣וּחַ אַפֶּֽךָ

O LORD, at the blast of the breath of your nostrils

The noun רוּחַ is used in Psalm 33:6 to emphasize the LORD's power in Creation.

בִּדְבַ֣ר יְ֭הוָה שָׁמַ֣יִם נַעֲשׂ֑וּ וּבְר֥וּחַ פִּ֜֗יו כָּל־צְבָאָֽם׃

By the word of the LORD the heavens were made,

and by the breath of his mouth all their host.

The noun רוּחַ is used in Psalm 51:19 to emphasize that God really desires the sincere humility and repentance that comes from the inner being.

זִֽבְחֵ֣י אֱלֹהִים֘ ר֪וּחַ נִשְׁבָּ֫רָ֥ה לֵב־נִשְׁבָּ֥ר וְנִדְכֶּ֑ה אֱ֜לֹהִ֗ים לֹ֣א תִבְזֶֽה׃

The sacrifices of God are a broken spirit; a broken

and contrite heart, O God, you will not despise.

The noun רוּחַ is used in Isaiah 26:9 to emphasize Isaiah's earnest desire to seek the LORD that comes from his inner being.

נַפְשִׁ֤י אִוִּיתִ֙יךָ֙ בַּלַּ֔יְלָה אַף־רוּחִ֥י בְקִרְבִּ֖י אֲשַֽׁחֲרֶ֑ךָּ

My soul yearns for you in the night;

my spirit within me earnestly seeks you.

The noun רוּחַ is used in Jeremiah 5:13 to emphasize that the prophets will become worthless because they have spoken falsely of the LORD.

וְהַנְּבִיאִים֙ יִֽהְי֣וּ לְר֔וּחַ וְהַדִּבֵּ֖ר אֵ֣ין בָּהֶ֑ם

The prophets will become wind; the word

is not in them.

The noun רוּחַ is used in Ezekiel 13:3 to emphasize that the foolish prophets follow their own inner compulsions rather the Spirit of God.

ה֖וֹי עַל־הַנְּבִיאִ֣ים הַנְּבָלִ֑ים אֲשֶׁ֥ר הֹלְכִ֛ים אַחַ֥ר רוּחָ֖ם

Woe to the foolish prophets who follow

their own spirit

The noun רוּחַ is used in Hosea 5:4 to emphasize that Israel has been so persistently unfaithful that they are unable to be faithful because they have an irresistible compulsion to promiscuity.

כִּ֣י ר֤וּחַ זְנוּנִים֙ בְּקִרְבָּ֔ם וְאֶת־יְהוָ֖ה לֹ֥א יָדָֽעוּ

For the spirit of whoredom is within them,

and they know not the LORD.

[Other Significant Nouns](#REF_TOC)

I have also found that many other nouns have an inherent emphatic force including: אָדוֹן "lord, Lord;" אֱמוּנָה "firmness, faithfulness, steadfastness, fidelity; אֶ֫שֶׁר "happiness, blessedness;" גָּאוֹן "exaltation, majesty, excellence;" גֵּאוּת "majesty; pride;" גֹּ֫בַהּ "height; exaltation, grandeur; haughtiness;" גְּבוּרָה "strength, might;" גֹּ֫דֶל "greatness; insolence;" גְּדוּלָּה "greatness;" דַּי "sufficiency, abundance; enough;" הֶ֫בֶל "vapor, breath; what is unsubstantial, worthless, vain;" הָדָר "splendour, honour;" הוֹד "splendour, majesty, dignity; vigor;" הוֹן "wealth; sufficiency, enough;" זְרוֹעַ "arm, shoulder; strength;" חַיִל "strength, power, might; ability; wealth; force, army;" חָכְמה "wisdom; skill;" חֶ֫סֶד "steadfast loving kindness and mercy;" טוֹב "goodness. benefit, welfare;" יָד"hand; strength; control; protection;" תּוּשִׁיָּה "sound, efficient wisdom;" י֫שֶׁר "straightness, uprightness;" מֵישָׁר "evenness, uprightness, equity;" יֶ֫תֶר "remainder, excellence, excess;" יוֹתֵר "superiority, advantage, excess;" יִתְרוֹן "advantage, profit;" כָּבוֹד "abundance; honour, glory;" כֹּחַ "strength, power; ability;" מְלאֹ "fulness, that which fills;" מָתְנַ֫יִם "loins;" figuratively "the seat of strength;" נֶ֫פֶשׁ "soul; living being, life; inner self;" more specifically "desire, appetite, emotion, passion;" and occasionally "mind; will;" נֵ֫צַח "eminence, endurance, everlasting, permanence;" עַד "perpetuity, permanence;" עֹז "strength, might;" עֶלְיוֹן "Highest, Most High;" עוֹלָם "long duration; everlasting;" קֹ֫דֶשׁ "apartness, sacredness;" קֵץ "end;" ראֹשׁ "head; height, top; chief; best, choicest;" רב "multitude, abundance; greatness;" שָׁוְא "emptiness, vanity;" שָׁלוֹם "completeness, soundness; safety, peace; welfare, health, prosperity;" and תֹּם "completeness, fullness; innocence, simplicity; integrity."

[THE ARTICLE](#REF_TOC)

The article is normally used to indicate definiteness. However, there are other ways that a noun can be definite: when it is inherently definite, it has a pronominal suffix, and it is made definite within the context. In specific contexts the character of the definiteness may be more clearly defined. The definite article is sometimes used in contexts that may appear strange to English readers. The definite article can be used to indicate definiteness either because of previous reference or because the person or object is well-known. The definite article in some contexts may have the force of a demonstrative pronoun or be used to emphasize distinctiveness or show possession. The definite article is also sometimes used with participles similar to a relative clause. When the definite article is used with adjectives it can also express the superlative degree. Though all of these uses of the definite article are all significant for interpretation, I have focused on the use of the definite article to express the superlative degree. The adjective with the definite article הַקָּטָ֑ן expresses the superlative degree in 1 Samuel 17:14 and emphasizes that David was the youngest of Jesse's sons.

וְדָוִ֖ד ה֣וּא הַקָּטָ֑ן

And David was the youngest.

The adjective with the definite article הַגְּדוֹלִ֖ים expresses the superlative degree in 1 Chronicles 17:8 and emphasizes the LORD's promise to give David a name like the greatest in the land.

וְעָשִׂ֤יתִֽי לְךָ֙ שֵׁ֔ם כְּשֵׁ֥ם הַגְּדוֹלִ֖ים אֲשֶׁ֥ר בָּאָֽרֶץ

I will make a name for you like that of

the greatest in the land.

The adjective with the definite article הָרַבִּ֑ים expresses the superlative degree in 1 Kings 18:25 and emphasizes that Elijah was completely outnumbered by the prophets of Baal.

כִּ֥י אַתֶּ֖ם הָרַבִּ֑ים

Since you are the most numerous

The adjectives with the definite article הַטּ֤וֹב and הַיָּשָׁר֙ express the superlative degree in 2 Kings 10:3 and emphasize Jehu's instructions to choose the most qualified of Ahab's sons to succeed him.

וּרְאִיתֶ֞ם הַטּ֤וֹב וְהַיָּשָׁר֙ מִבְּנֵ֣י אֲדֹנֵיכֶ֔ם

And select the best and most upright

of your master's sons

The adjective with the definite article הַטּ֛וֹב expresses the superlative degree in Song of Solomon 1:2 and emphasizes that her mouth has the quality of the finest wine.

וְחִכֵּ֕ךְ כְּיֵ֥ין הַטּ֛וֹב

Your mouth is like the finest wine.

[PREPOSITIONS](#REF_TOC)

Prepositions areused in Hebrew to perform a great variety of syntactical functions, especially to indicate how a noun or substantive is used in a sentence. The following is a brief analysis of some of the most important Hebrew prepositions and how they are used in context. Though most of the uses of these prepositions are not particularly emphatic, I have noted and provide examples when they do have an emphatic force.

[The Preposition אַחַר](#REF_TOC)

The preposition אַחַר is used to indicate location, "behind"; time, "after;" disadvantage, "against;" and conformity, "in accordance with" or "after the manner of."

[The Preposition אֶל](#REF_TOC)

The preposition אֶל is used to indicate direction, "to" or "toward;" entrance, "into;" disadvantage, "against;" addition, "to, in addition to" or "together with."

[The Preposition אֵ֫צֶל](#REF_TOC)

The preposition אֵ֫צֶל is used to indicate location and specifically proximity, "beside."

[The Preposition אֵת](#REF_TOC)

The preposition אֵת is used to indicate accompaniment, "with;" location, "near" or "beside," assistance, "with the help of;" advantage, "for;" disadvantage, "against;" and possession, "with" as in "our transgressions are with us."

[The Prefixed Preposition](#REF_TOC) [בְּ](#REF_TOC)

The prefixed preposition בְּ is used to indicate location, "in, on," or "through;" time, "in, when" or "while;" presence in the midst, "among;" state, "in" as in "in distress;" proximity, "at" or "by;" accompaniment, "with;" instrumentality or means, "with" or "through;" cause, "because of" or "on account of;" direct agency, "by;" duration or extent when joining the same temporal word, "by" or "after" as in "day after day;" entrance, "into;" disadvantage, "against;" cost, "in exchange for" or "at the risk of;" and concession, "though" or "in spite of." Especially noteworthy is the use of the prefixed to join the same temporal word since this emphasizes duration or extent. The prefixed preposition בְּ is used to join the same temporal word in 1 Samuel 1:7 to emphasize the constant provocation that Hannah endured from her rival.

וְכֵ֙ן יַעֲשֶׂ֜ה שָׁנָ֣ה בְשָׁנָ֗ה

So it went year by year

The prefixed preposition בְּ is used to join the same temporal word in 2 Chronicles 30:21 to emphasize the constant praise of the Levites and priests.

וּֽמְהַלְלִ֣ים לַ֠יהוָה י֣וֹם׀ בְּי֞וֹם הַלְוִיִּ֧ם וְהַכֹּהֲנִ֛ים

and the Levites and priests praised

the LORD day by day

The prefixed preposition בְּ is used to join the same temporal word in Nehemiah 8:18 to emphasize that Ezra read from the Book of the Law of God every day.

וַ֠יִּקְרָא בְּסֵ֙פֶר תּוֹרַ֤ת הָאֱלֹהִים֙ י֣וֹם׀ בְּי֔וֹם

And he read from the Book of the Law

of God day by day

[The Preposition בַּ֫יִן](#REF_TOC)

The preposition בַּ֫יִן is used to indicate position, "between" and occasionally "within;" with verbs of judging or distinguishing, "between" as in "judging between;" and rarely time, "during."

[The Preposition בַּ֫עַד](#REF_TOC)

The preposition בַּ֫עַד is used to indicate location, "away from, through, behind, upon, about," or "among;" and advantage, "on behalf of" or "for the sake of."

[The Preposition יַעַן](#REF_TOC)

The preposition יַעַן is always used in a causal sense, "because, because of," or "on account of."

[The Prefixed Preposition כְּ](#REF_TOC)

The prefixed preposition כְּ is used to indicate comparison, "like, as, as if," or "same as;" approximation, "about" or "around;" conformity to a standard, "in accordance with;" corresponding time, "when" or "at the time;" and concession when used with an infinitive, "although." In addition, the prefixed preposition כְּ may occasionally have an intensifying force in some contexts. The prefixed preposition כְּ have an intensifying force in Nehmayemiah 7:2 to stress that Hananiah was a really faithful and God-fearing man.

כִּי־הוּא֙ כְּאִ֣ישׁ אֱמֶ֔ת וְיָרֵ֥א אֶת־הָאֱלֹהִ֖ים מֵרַבִּֽים

for he was a real faithful and God-fearing man,

more than many

The prefixed preposition כְּ may have an intensifying force in Nahum 3:6 to emphasize the LORD's warning that he is going to make them a real spectacle.

וְהִשְׁלַכְתִּ֥י עָלַ֛יִךְ שִׁקֻּצִ֖ים וְנִבַּלְתִּ֑יךְ וְשַׂמְתִּ֖יךְ כְּרֹֽאִי׃

I will throw filth at you and treat you with contempt

and make you a real spectacle.

The prefixed preposition כְּ may have an intensifying force in Job 10:9 to emphasize that the LORD made Job like clay.

זְכָר־נָ֭א כִּי־כַחֹ֣מֶר עֲשִׂיתָ֑נִי

Please remember that indeed you made me like clay

[The Prefixed Preposition לְ](#REF_TOC)

The prefixed preposition לְ is used to indicate direction, "to" or "toward;" movement "to" or "up to;" location, "at" or "near;" the indirect object, "to" or untranslated; advantage, "for;" reflexively with an intensifying force, "himself, yourself, myself;" disadvantage, "against;" transition into a new state or condition, "into;" possession, "of" or "belonging to;" specification when defining precise limits, "with reference to, regarding," or "with respect to;" correspondence to a norm or standard, "in accordance with;" purpose or result especially with infinitives, "for" or "for the purpose of;" agent when used with passive verbs, "by;" cause, "because" or "in view of;" and extent, "to the degree that" or "to the point that." The uses of the prefixed preposition לְ reflexively with an intensifying force and to emphasize extent are especially noteworthy.

Reflexively with an Intensifying

Force

The prefixed preposition לְ is sometimes used reflexively with an intensifying force. The prefixed preposition לְ is used with the second person personal pronoun suffix in Genesis 21:16 to emphasize Hagar's deliberate action in sitting down a good distance away from her child.

וַתֵּלֶךְ֩ וַתֵּ֙שֶׁב לָ֜הּ מִנֶּ֗גֶד הַרְחֵק֙ כִּמְטַחֲוֵ֣י קֶ֔שֶׁת

Then she herself went and sat down opposite him

a bow shot away

The prefixed preposition לְ is used reflexively with the first person personal pronoun suffix in Numbers 22:34 to emphasize Balaam's determination to turn back.

וְעַתָּ֛ה אִם־רַ֥ע בְּעֵינֶ֖יךָ אָשׁ֥וּבָה לִּֽי

Now, if it is evil in your sight, I myself will turn back.

The prefixed preposition לְ is used reflexively with the first person personal pronoun suffix in Isaiah 53:5 to emphasize that they are saved by his stripes.

וּבַחֲבֻרָת֖וֹ נִרְפָּא־לָֽנוּ

and with his stripes we ourselves are healed

To Emphasize Extent

The prefixed preposition לְ is sometimes used to emphasize extent. The prefixed preposition לְ is used with a construct infinitive in Deuteronomy 9:8 to emphasize the extent of the LORD's anger.

וַיִּתְאַנַּ֧ף יְהוָ֛ה בָּכֶ֖ם לְהַשְׁמִ֥יד אֶתְכֶֽם

and the LORD was angry enough with you

to destroy you

The prefixed preposition לְ is used with temporal words in Job 7:18 to emphasize the extent that the LORD visits and considers man.

וַתִּפְקְדֶ֥נּוּ לִבְקָרִ֑ים לִ֜רְגָעִ֗ים תִּבְחָנֶֽנּוּ׃

You visit him every moment, every

morning you test him.

The prefixed preposition לְ is used with a temporal word in Isaiah 51:6 to emphasize the extent of the LORD's salvation.

וִישֽׁוּעָתִי֙ לְעוֹלָ֣ם תִּֽהְיֶ֔ה

but my salvation will be forever

The prefixed preposition לְ is used with an adjective in Isaiah 53:11 to emphasize the extent of the judgment of the LORD's servant.

בְּדַעְתּ֗וֹ יַצְדִּ֥יק צַדִּ֛יק עַבְדִּ֖י לָֽרַבִּ֑ים

By his knowledge my servant will make

many righteous

[The Preposition לְמַעַן](#REF_TOC)

The preposition לְמַעַן is used to indicate advantage, "for" or "for the sake of;" cause, "on account of;" and purpose or result when used with an infinitive, "in order to" or "thus."

[The Preposition לפְנֵי](#REF_TOC)

The preposition לפְנֵי is used to indicate location, "before, in the presence of," or "in front of;" interest, "under the oversight of, under the eye of," or "under the regard of."

[The Prefixed Preposition מִן](#REF_TOC)

The prefixed preposition מִן is used to indicate separation, "from, far from," or "away from;" isolation, "apart from" or "without;" material, "from" or "out of;" the whole from which a part comes, "from" or "out of;" agent, means, or immediate cause, "by;" ultimate cause, "on account of;" beginning time, "from" or "since;" subsequent time, "after;" comparison, "from, than, beyond," or "above;" and extent, "too" as in "too heavy for me." The uses of the preposition to indicate comparison and emphasize extent are especially noteworthy because of their emphatic force.

To Indicate the Comparative Degree

The prefixed preposition מִן is frequently used to indicate the comparative degree. The prefixed preposition מִן is used in Exodus 18:11 to emphasize the superiority of the LORD to all the gods.

עַתָּ֣ה יָדַ֔עְתִּי כִּֽי־גָד֥וֹל יְהוָ֖ה מִכָּל־הָאֱלֹהִ֑ים

Now I know that the LORD is greater

than all the gods

The prefixed preposition מִן is used in Numbers 14:12 to emphasize the LORD's promise to make Moses a greater and mightier nation than the Israelites.

וְאֶֽעֱשֶׂה֙ אֹֽתְךָ֔ לְגוֹי־גָּד֥וֹל וְעָצ֖וּם מִמֶּֽנּוּ

Then I will make you into a greater and mightier

nation than them

The prefixed preposition מִן is used in Psalm 118:8 to emphasize the superiority of taking refuge in the LORD than trusting in man.

ט֗וֹב לַחֲס֥וֹת בַּיהוָ֑ה מִ֜בְּטֹ֗חַ בָּאָדָֽם׃

It is better to take refuge in the LORD

than to trust in man.

The prefixed preposition מִן is used in Ecclesiastes 9:7 to emphasize the superiority of the quiet words of the wise to the shouting of a ruler of fools.

דִּבְרֵ֣י חֲכָמִ֔ים בְּנַ֖חַת נִשְׁמָעִ֑ים מִזַּעֲקַ֥ת מוֹשֵׁ֖ל בַּכְּסִילִֽים׃

The words of the wise heard in quiet are better

than the shouting of a ruler among fools.

The prefixed preposition מִן is used in Hosea 6:6 to emphasize the LORD's preference for knowledge of God rather than burnt offerings.

כִּ֛י חֶ֥סֶד חָפַ֖צְתִּי וְלֹא־זָ֑בַח וְדַ֥עַת אֱלֹהִ֖ים מֵעֹלֽוֹת׃

For I desire steadfast love and not sacrifice and

knowledge or God rather than burnt offerings

To Emphasize Extent

The prefixed preposition מִן is also frequently used to emphasize extent or excess. The prefixed preposition מִן is used in Exodus 18:18 to emphasize that judging the people from morning to evening was too heavy a burden for Moses.

עִמָּ֑ךְ כִּֽי־כָבֵ֤ד מִמְּךָ֙ הַדָּבָ֔ר

for the thing is too heavy for you

The prefixed preposition מִן is used in 2 Samuel 14:11 to emphasize the extent of the king's oath to the woman of Tekoa.

חַי־יְהוָ֔ה אִם־יִפֹּ֛ל מִשַּׂעֲרַ֥ת בְּנֵ֖ךְ אָֽרְצָה

As the LORD lives, not even a hair of your son

will fall to the ground

The prefixed preposition מִן is used in Psalm 4:8 to emphasize the extent of the psalmist's joy.

נָתַ֣תָּה שִׂמְחָ֣ה בְלִבִּ֑י מֵעֵ֬ת דְּגָנָ֖ם וְתִֽירוֹשָׁ֣ם רָֽבּוּ׃

You have put more joy in my heart than they have

when their grain and wine abound.

The prefixed preposition מִן is used in Psalm 38:5 to emphasize that the psalmist's iniquities are a heavy burden beyond what he can bear.

כִּ֣י עֲ֭וֹנֹתַי עָבְר֣וּ רֹאשִׁ֑י כְּמַשָּׂ֥א כָ֜בֵ֗ד יִכְבְּד֥וּ מִמֶּֽנִּי׃

For my iniquities have gone over my head;

like a heavy burden, they are too heavy for me.

The prefixed preposition מִן is used in Jeremiah 5:3 to emphasize the extent of Israel's stubbornness.

חִזְּק֤וּ פְנֵיהֶם֙ מִסֶּ֔לַע מֵאֲנ֖וּ לָשֽׁוּב

They have made their faces harder than rock;

they have refused to repent.

[The Preposition עַד](#REF_TOC)

The preposition עַד is used to emphasize extent, "as far as, up to," or "until;" inclusiveness, "even to" or "including even;" and proximity whether of location, "at, by," or "near" or time, "during" or "while." The preposition עַד is used in Exodus 9:7 to emphasize the extent of God's protection of the livestock of Israel.

וַיִּשְׁלַ֣ח פַּרְעֹ֔ה וְהִנֵּ֗ה לֹא־מֵ֛ת מִמִּקְנֵ֥ה יִשְׂרָאֵ֖ל עַד־אֶחָ֑ד

And Pharaoh sent, and behold, not even one of the

livestock of Israel was dead.

The preposition עַד is used in Deuteronomy 7:23 to emphasize the extent of God's promise to give the nations of the land over to Israel and throw them into confusion.

וּנְתָנָ֛ם יְהוָ֥ה אֱלֹהֶ֖יךָ לְפָנֶ֑יךָ

וְהָמָם֙ מְהוּמָ֣ה גְדֹלָ֔ה עַ֖ד הִשָּׁמְדָֽם׃

But the LORD your God will give them over to you

and throw them into great confusion,

until they are destroyed.

The preposition עַד is used in Psalm 40:13 to emphasize the extent of the evil that has encompassed the psalmist.

כִּ֤י אָפְפ֥וּ־עָלַ֙י׀ רָע֡וֹת עַד־אֵ֬ין מִסְפָּ֗ר

For evils have encompassed me beyond number

(until there is no number)

The preposition עַד is used in Psalm 57:11 to emphasize the extent of the greatness of the LORD's steadfast love and faithfulness.

כִּֽי־גָדֹ֣ל עַד־שָׁמַ֣יִם חַסְדֶּ֑ךָ וְֽעַד־שְׁחָקִ֥ים אֲמִתֶּֽךָ׃

For your steadfast love is great to the heavens,

your faithfulness to the clouds.

The preposition עַד is doubled in Isaiah 26:4 to strongly emphasize that God's people should trust him forever (See also Isaiah 65:18, Psalm 83:18, 92:8, 132:12, and 132:14).

בִּטְח֥וּ בַֽיהוָ֖ה עֲדֵי־עַ֑ד כִּ֚י בְּיָ֣הּ יְהוָ֔ה צ֖וּר עוֹלָמִֽים׃

Trust in the LORD forever, for the LORD GOD

is an everlasting rock.

[The Preposition עַל](#REF_TOC)

The preposition עַל is used to indicate location, "on, upon," or "over;" covering, "over" or "upon;" care, "upon" as in "the hand of my good God was upon me;" obligation "upon" as in "let all your desires be upon me;" anxiety, "upon" as in "my soul was cast down upon me;" influence, "upon" when speaking of forces acting "upon" someone or something; conformity to a norm or standard, "in accordance with" or "on the basis of;" cause, "on account of" or "because of;" the indirect object, "to" or untranslated; advantage, "for, on behalf of," or "for the sake of;" disadvantage, "against;" specification when defining precise limits, "concerning" or "with regard to;" elevation, excess, or preeminence "above" or "beyond;" addition, "to, upon, unto," or "in addition to;" accompaniment, "with" or "together with;" suspension, "over;" and proximity, "by" or "at." The use of the preposition to emphasize excess or preeminence is especially noteworthy because of its emphatic force. The preposition עַל is used in Deuteronomy 26:19 to emphasize God's promise to set Israel high above all the nations.

וּֽלְתִתְּךָ֣ עֶלְי֗וֹן עַ֤ל כָּל־הַגּוֹיִם

And the Most High will set you above

all the nations

The preposition עַל is used in Daniel 1:20 to emphasize the superiority of Daniel, Shadrach, Meshach, and Abednego to all the magicians and enchanters in all of Babylon.

וַֽיִּמְצָאֵ֞ם עֶ֣שֶׂר יָד֗וֹת עַ֤ל כָּל־הַֽחַרְטֻמִּים֙ הָֽאַשָּׁפִ֔ים

אֲשֶׁ֖ר בְּכָל־מַלְכוּתֽוֹ

And he found them ten hands better than all

the magicians and enchanters in all his kingdom.

The preposition עַל is used in Nehemiah 9:5 to emphasize the exaltation of the name of the LORD above all blessing and praise.

ויבָֽרְכוּ֙ שֵׁ֣ם כְּבוֹדֶ֔ךָ וּמְרוֹמַ֥ם עַל־כָּל־בְּרָכָ֖ה וּתְהִלָּֽה

Praise Your glorious name, and may it be exalted

above all blessing and praise.

The preposition עַל is used in Psalm 16:2 to emphasize that the psalmist has no good apart from the LORD.

אָמַ֣רְתְּ לַֽ֭יהוָה אֲדֹנָ֣י אָ֑תָּה ט֜וֹבָתִ֗י בַּל־עָלֶֽיךָ׃

I say to the LORD, "You are my Lord;

I have no good apart from you."

The preposition עַל is used in Psalm 95:3 to emphasize the greatness of the LORD God as King above all gods.

כִּ֤י אֵ֣ל גָּד֣וֹל יְהוָ֑ה וּמֶ֥לֶךְ גָּ֜ד֗וֹל עַל־כָּל־אֱלֹהִֽים׃

For the LORD is a great God, and a great

King above all gods.

[The Preposition עִם](#REF_TOC)

The preposition עִם is used to indicate companionship, "with;" relationship, "in the house of, in the family of, in the service of, in the possession of, in the custody of," or "in the care of;" advantage, "for;" disadvantage, "against;" inclusiveness, "and" or "as well as;" proximity, "near" or "beside;" and concession, "notwithstanding" or "in spite of."

[The Preposition תַּחַת](#REF_TOC)

The preposition תַּחַת is used to indicate location or subjection, "under" or "beneath;" exchange, "in the place of" or "instead of;" and cause, "because" or "because of." The preposition can also be used idiomatically with pronominal suffixes, "one's own place" or "where one is."

[PRONOUNS](#REF_TOC)

Pronouns are words that normally are used to take the place of nouns. Hebrew employs a variety of pronouns including personal, demonstrative, and relative pronouns.

[Personal Pronouns](#REF_TOC)

Personal pronouns are the most basic pronoun and come in two forms, independent personal pronouns and personal pronoun suffixes.

[Independent Personal Pronouns](#REF_TOC)

Independent personal pronoun are used to take the place of nouns and can be used in most of the ways that a noun can be used. Below I focus on the uses of the independent personal pronoun with an emphatic force. Independent personal pronouns are most significant when used as the emphatic subject of a verb clause, the emphatic subject of a verbless clause, and when used with the corresponding personal pronoun suffix for emphasis.

As the Emphatic Subject in a

Verb Clause

The independent personal pronoun can be used as the emphatic subject in a verb clause. Since the verb has a built-in subject, the pronoun is redundant and serves to emphasize the subject. I have used reflexive pronouns to express this emphasis even though at times this is somewhat awkward. The independent personal pronoun is used as the emphatic subject of the verb in Genesis 4:7 to emphasize the need for Cain to master sin.

וְאֵלֶ֙יךָ֙ תְּשׁ֣וּקָת֔וֹ וְאַתָּ֖ה תִּמְשָׁל־בּֽוֹ

It desires for you, but you yourself must master it

The independent personal pronoun is used as the emphatic subject of the verb in Genesis 9:9 to emphasize God's commitment to confirm his covenant with Noah and his descendants.

וַאֲנִ֕י הִנְנִ֥י מֵקִ֛ים אֶת־בְּרִיתִ֖י אִתְּכֶ֑ם

וְאֶֽת־זַרְעֲכֶ֖ם אַֽחֲרֵיכֶֽם׃

Behold I myself am confirming my covenant

with you and your descendants after you.

The independent personal pronoun is used as the emphatic subject of the verb in Genesis 31:6 to emphasize Jacob's affirmation that Rachel knows how hard he worked for her father.

וְאַתֵּ֖נָה יְדַעְתֶּ֑ן כִּ֚י בְּכָל־כֹּחִ֔י עָבַ֖דְתִּי אֶת־אֲבִיכֶֽן׃

You yourself know that I've worked hard f

or your father.

The independent personal pronoun is used as the emphatic subject of the verbs in 2 Samuel 24:17 to emphasize David's acknowledgement that he is the one who sinned rather than the people.

הִנֵּ֙ה אָנֹכִ֤י חָטָ֙אתִי֙ וְאָנֹכִ֣י הֶעֱוֵ֔יתִי

Behold, I myself have sinned and I myself

have done wrong.

The independent personal pronoun is used as the emphatic subject of the verb in Psalm 2:6 to emphasize the LORD's assertion that he has established his King on Zion.

וַ֭אֲנִי נָסַ֣כְתִּי מַלְכִּ֑י עַל־צִ֜יּ֗וֹן הַר־קָדְשִֽׁי׃

I myself have set my King on Zion, my holy hill.

The independent personal pronoun is used as the emphatic subject of the verb in Psalm 59:16 to emphasize the psalmist's commitment to sing and shout out loud about the LORD's strength and steadfast love.

וַאֲנִ֤י׀ אָשִׁ֣יר עֻזֶּךָ֘ וַאֲרַנֵּ֥ן לַבֹּ֗קֶר חַ֫סְדֶּ֥ךָ

I myself will sing of your strength; I will shout out

loud of your steadfast love in the morning.

The independent personal pronoun is used as the emphatic subject of the verb in Jeremiah 1:12 to emphasize the LORD's determination to fulfill his word.

כִּֽי־שֹׁקֵ֥ד אֲנִ֛י עַל־דְּבָרִ֖י לַעֲשֹׂתֽוֹ

For I myself am watching over my word to fulfill it.

As the Emphatic Subject in a

Verbless Clause

The independent personal pronoun can also be used as the emphatic subject in a verbless clause when the subject is identified in another way or in some contexts when another independent personal pronoun is used as the predicate. I have again used reflexive pronouns to express this emphasis even though at times it is somewhat awkward. The subject of the verbless clause is identified as "the man whom the LORD chooses" and the independent personal pronoun serves as an emphatic subject in Numbers 16:7 to emphasize that the man whom the LORD chooses is holy.

וְהָיָ֗ה הָאִ֛ישׁ אֲשֶׁר־יִבְחַ֥ר יְהוָ֖ה ה֣וּא הַקָּד֑וֹשׁ

And it will be that the man whom the LORD

chooses, he himself will be holy

The subject of the verbless clause is identified as "the LORD" and the independent personal pronoun serves as an emphatic subject in Deuteronomy 4:35 to emphasize that the LORD is God.

אַתָּה֙ הָרְאֵ֣תָ לָדַ֔עַת כִּ֥י יְהוָ֖ה ה֣וּא הָאֱלֹהִ֑ים

You were shown these things so that you would know

that the LORD, he himself is God

The subject of the verbless clause is identified as "the LORD" and the independent personal pronoun serves as an emphatic subject in Deuteronomy 31:8 to emphasize that the LORD is the one who walks before them.

וַֽיהוָ֞ה ה֣וּא׀ הַהֹלֵ֣ךְ לְפָנֶ֗יךָ

The LORD, he himself is the one who

walks before you

The independent personal pronoun אַתָּה with the independent personal pronoun ה֣וּא are use as the emphatic subject of the verbless clause in Psalm 44:5 to emphasize that God is the psalmist's king.

אַתָּה־ה֣וּא מַלְכִּ֣י אֱלֹהִ֑ים צַ֜וֵּ֗ה יְשׁוּע֥וֹת יַעֲקֹֽב׃

You yourself are he, my king who commands

the salvation of Jacob.

The independent personal pronoun is repeated and used as the emphatic subject of the verbless clause in Isaiah 43:25 to strongly emphasize that the LORD is the one who blots out their transgressions.

אָנֹכִ֙י אָנֹכִ֥י ה֛וּא מֹחֶ֥ה פְשָׁעֶ֖יךָ

I, I myself am he, the one who blots out

your transgressions

Emphatically with a Personal

Pronoun Suffix

The independent personal pronoun can be used emphatically with a personal pronoun suffix. I have often had to be creative to express this emphasis in translation. The independent personal pronoun stands in apposition to a personal pronoun suffix in Numbers 14:32 to emphasize that their corpses will fall in the wilderness.

וּפִגְרֵיכֶ֖ם אַתֶּ֑ם יִפְּל֖וּ בַּמִּדְבָּ֥ר הַזֶּֽה׃

But you, your corpses will fall in this wilderness.

The independent personal pronoun follows a personal pronoun suffix in 1 Samuel 20:42 to emphasize the mutual agreement of Jonathan and David to their pledge in the name of the LORD.

לֵ֣ךְ לְשָׁל֑וֹם אֲשֶׁר֩ נִשְׁבַּ֙עְנוּ שְׁנֵ֜ינוּ אֲנַ֗חְנוּ בְּשֵׁ֤ם יְהוָה

Go in the assurance of that which we pledged,

the two of us, we in the name of the LORD

The independent personal pronoun follows a personal pronoun suffix in 1 Samuel 25:24 to emphasize Abigail's confession to David that the guilt was hers.

וַתִּפֹּל֙ עַל־רַגְלָ֔יו וַתֹּ֕אמֶר בִּי־אֲנִ֥י אֲדֹנִ֖י הֶֽעָוֹ֑ן

And she fell at his feet and said, "On me

myself Lord is the guilt."

The independent personal pronoun follows the personal pronoun suffix in 2 Samuel 19:1 to emphasize David's desire that he had been the one to die rather than his son Absalom.

מִֽי־יִתֵּ֤ן מוּתִי֙ אֲנִ֣י תַחְתֶּ֔יךָ אַבְשָׁל֖וֹם בְּנִ֥י בְנִֽי

If only I myself had died instead of you,

Absalom, my son, my son

The independent personal pronoun follows a personal pronoun suffix in Psalm 9:7 to emphasize complete destruction of their enemies.

אָבַ֖ד זִכְרָ֣ם הֵֽמָּה

even their memory has perished

The independent personal pronoun follows a personal pronoun suffix in Haggai 1:4 to focus attention on them and their distorted priorities.

הַעֵ֤ת לָכֶם֙ אַתֶּ֔ם לָשֶׁ֖בֶת בְּבָתֵּיכֶ֣ם

Is it the time for you yourselves to live in

your paneled houses?

[Personal Pronoun Suffixes](#REF_TOC)

Personal pronouns also come in the form of suffixes that are added to substantives and verbs. When added to the construct form of a substantive the personal pronoun suffix can be used in all the ways a noun is used in construct relation. The personal pronoun suffix especially indicates possession as in "my covenant;" the subject of a noun of action as in "your work" or "the work done by you;" and the object of a noun of action as in "my injury" or "the injury done to me." When used with prepositions the personal pronoun suffix can be used in all the ways a noun is used with prepositions. When added to a verb the personal pronoun suffix normally indicates the direct object or indirect object. These uses of personal pronoun suffixes are all important for translation and interpretation, but do not have any particular intensive force. However, personal pronouns can also be used with a reflexive force for emphasis with the prepositions לְ and על. The personal pronoun suffix ised with the prefixed preposition לְ in Exodus 5:7 with a reflexive force to emphasize that the Israelites had to gather straw for themselves.

הֵ֚ם יֵֽלְכ֔וּ וְקֹשְׁשׁ֥וּ לָהֶ֖ם תֶּֽבֶן

They must go and gather straw for themselves.

The personal pronoun suffix is used with the prefixed preposition לְ in Psalm 4:4 with a reflexive force to emphasize that the LORD has set apart the faithful for himself.

וּדְע֗וּ כִּֽי־הִפְלָ֣ה יְ֭הוָה חָסִ֣יד ל֑וֹ

Know that the LORD has set apart the faithful

for himself.

The personal pronoun suffix is used with the prefixed preposition לְ in Ecclesiastes 2:4 with a reflexive force to emphasize the teachers' actions on his own behalf.

הִגְדַּ֖לְתִּי מַעֲשָׂ֑י בָּנִ֤יתִי לִי֙ בָּתִּ֔ים נָטַ֥עְתִּי לִ֖י כְּרָמִֽים׃

I increased my achievements. I built houses

and planted vineyards for myself.

The personal pronoun suffix is used with the prefied preposition לְ in Isaiah 3:9 with a reflexive force to emphasize that the rebellious sinners have brought evil on themselves.

א֣וֹי לְנַפְשָׁ֔ם כִּֽי־גָמְל֥וּ לָהֶ֖ם רָעָֽה

Woe to them because they have brought

evil upon themselves

The personal pronoun suffix is used with the prefixed preposition על in Exodus 32:9 with a reflexive force to emphasize that the Levites had brought a blessing on themselves by executing judgment on the idolaters.

וְלָתֵ֧ת עֲלֵיכֶ֛ם הַיּ֖וֹם בְּרָכָֽה

You have brought a blessing upon yourselves today.

[Demonstrative Pronouns](#REF_TOC)

Demonstrative pronouns point out a substantive in a more specific way. In this sense all uses of the demonstrative pronoun have some sort of emphatic force. There are two types of demonstrative pronouns, the near demonstrative pronoun and the far demonstrative pronoun. The near demonstrative pronoun is used to specify a person or thing that is relatively near or is first mentioned. The far demonstrative pronoun is used to specify a person or thing that is relatively far or has been previously mentioned. The demonstrative pronouns can be used in many of the ways that a noun can be used. Most of these uses have at least a mildly emphatic force. However, in some contexts the demonstrative has a stronger emphatic force. In addition, the demonstrative pronouns can be used as a relative pronoun and an emphatic particle. When repeated the demonstrative pronouns are used to emphasize what is contrasted. In the analysis below I focus attention on the uses of the demonstrative pronouns to specify for emphasis, as an emphatic particle, and in contrasts for emphasis.

To Specify Emphatically

The demonstrative pronouns are most significantly used to specify and in some contexts they can specify emphatically. When used with words specifying time the demonstrative pronouns can emphasize immediacy or duration. The near demonstrative pronoun is used in Genesis 2:23 to specify and emphasize that the woman is uniquely suited for Adam.

וַיֹּאמֶר֘ הָֽאָדָם֒ זֹ֣את הַפַּ֗עַם עֶ֚צֶם מֵֽעֲצָמַ֔י וּבָשָׂ֖ר מִבְּשָׂרִ֑י

This one is at last is bone of my bone and

flesh of my flesh

The far demonstrative pronoun is used in Genesis 15:18 to specify the day and emphasize that the LORD made a covenant with Abram on that day.

בַּיּ֣וֹם הַה֗וּא כָּרַ֧ת יְהוָ֛ה אֶת־אַבְרָ֖ם בְּרִ֣ית

On that day the LORD made a covenant with Abram

The near demonstrative pronoun is used in Genesis 31:38 to specify and emphasize Jacob's faithful service to Laban for twenty years.

זֶה֩ עֶשְׂרִ֙ים שָׁנָ֤ה אָנֹכִי֙ עִמָּ֔ךְ

This twenty years I have been with you.

The near demonstrative pronoun is used in Deuteronomy 11:18 to specify and emphasize the words of the LORD and the need to impress them on their hearts and souls.

וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֣י אֵ֔לֶּה עַל־לְבַבְכֶ֖ם וְעַֽל־נַפְשְׁכֶ֑ם

You will impress these my words upon

your hearts and your souls

The near demonstrative pronoun is used in Joshua 3:7 to specify and emphasize that the LORD will begin to exalt Joshua immediately.

וַיֹּ֤אמֶר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ הַיּ֣וֹם הַזֶּ֗ה אָחֵל֙ גַּדֶּלְךָ֔

And the LORD said to Joshua,

"This day I will begin to exalt you."

The near demonstrative pronoun is used in Joshua 14:10 to specify and emphasize that LORD kept Caleb alive just as he promised.

הֶחֱיָ֙ה יְהוָ֣ה׀ אוֹתִי֘ כַּאֲשֶׁ֣ר דִּבֵּר֒ זֶה֩ אַרְבָּעִ֙ים וְחָמֵ֜שׁ שָׁנָ֗ה

The LORD has kept me alive these 45 years

as he promised

The near demonstrative pronoun is used by the psalmist in Psalm 56:10 to specific and emphasize that God is for him.

זֶה־יָ֜דַ֗עְתִּי כִּֽי־אֱלֹהִ֥ים לִֽי

This I know, that God is for me.

The near demonstrative pronoun is used in Psalm 118:20 to specify and emphasize the gate of the LORD.

זֶֽה־הַשַּׁ֥עַר לַיהוָ֑ה צַ֜דִּיקִ֗ים יָבֹ֥אוּ בֽוֹ׃

This is the gate of the LORD; the righteous

will enter it.

The near demonstrative pronoun is used in Ecclesiastes 5:18 to specify and emphasize that the power to enjoy what God has given and accept his lot is the gift of God.

זֹ֕ה מַתַּ֥ת אֱלֹהִ֖ים הִֽיא

This is the gift of God

The near demonstrative pronoun is used in Isaiah 47:8 to specify and emphasize what they should hear--that the LORD is and there is no one beside him.

וְעַתָּ֞ה שִׁמְעִי־זֹ֤את

Now hear this!

The near demonstrative pronoun is used in Daniel 10:17 to specify and emphasize the identity of the glorious man dressed in linen as Daniel's lord.

וְהֵ֣יךְ יוּכַ֗ל עֶ֤בֶד אֲדֹנִי֙ זֶ֔ה לְדַבֵּ֖ר עִם־אֲדֹ֣נִי זֶ֑ה

How can the servant of this my lord speak

with this my lord?

As an Emphatic Particle

The demonstrative pronouns are sometimes used like emphatic particles to add emphasis to whatever is said. The near demonstrative pronoun is used like an emphatic particle in Genesis 43:10 to emphasize Judah's assertion that they had wasted too much time already.

כִּֽי־עַתָּ֥ה שַׁ֖בְנוּ זֶ֥ה פַעֲמָֽיִם

For indeed we could have returned twice by now

The near demonstrative pronoun is used like an emphatic particle in Numbers 13:17 to emphasize Moses' command for the spies to go up into the Negev and into the hill country.

עֲל֥וּ זֶה֙ בַּנֶּ֔גֶב וַעֲלִיתֶ֖ם אֶת־הָהָֽר

Indeed go up into the Negev and go up

into the hill country.

The near demonstrative pronoun is used like an emphatic particle with the interrogative in 1 Samuel 10:10 to emphasize the shock of the people when they saw Saul prophesying along with the prophets.

מַה־זֶּה֙ הָיָ֣ה לְבֶן־קִ֔ישׁ

What indeed has happened to the son of Kish!

The near demonstrative pronoun is used like an emphatic particle in 1 Kings 17:24 to emphasize the woman's acknowledgment that Elijah is a man of God.

עַתָּה֙ זֶ֣ה יָדַ֔עְתִּי כִּ֛י אִ֥ישׁ אֱלֹהִ֖ים אָ֑תָּה

Now indeed I know that you are a man of God

The near demonstrative pronoun is used like an emphatic particle with the interjection to emphasize Isaiah's vision.

וְהִנֵּה־זֶ֥ה בָא֙ רֶ֣כֶב אִ֔ישׁ צֶ֖מֶד פָּֽרָשִׁ֑ים

And indeed behold, here come riders,

horsemen in pairs!

In Contrasts for Emphasis

When the demonstrative pronoun is repeated it is used to emphasize what is contrasted. The near demonstrative pronoun is repeated in Exodus 14:20 to contrast and emphasize that the forces of the Egyptians and the Israelites did not come near each other all night long.

וְלֹא־קָרַ֥ב זֶ֛ה אֶל־זֶ֖ה כָּל־הַלָּֽיְלָה׃

So this one did not come near to that one

all night long.

The near demonstrative pronoun is repeated in Joshua 8:22 to contrast and emphasize that the forces of Ai were hopelessly surrounded by the forces of Israel.

ויִּֽהְי֤וּ לְיִשְׂרָאֵל֙ בַּתָּ֔וֶךְ אֵ֥לֶּה מִזֶּ֖ה וְאֵ֣לֶּה מִזֶּ֑ה

And they were (trapped) in the middle of Israel,

these from the one and those from the other.

The near demonstrative pronoun is repeated in Psalm 75:7 to emphasize the contrast between God's judgments.

כִּֽי־אֱלֹהִ֥ים שֹׁפֵ֑ט זֶ֥ה יַ֜שְׁפִּ֗יל וְזֶ֣ה יָרִֽים׃

But God is the one who judges. This one he brings

down and that one he exalts.

The near demonstrative pronoun is repeated in Ecclesiastes 7:18 to contrast and emphasize that they should both enjoy life and prepare for the future.

ט֚וֹב אֲשֶׁ֣ר תֶּאֱחֹ֣ז בָּזֶ֔ה וְגַם־מִזֶּ֖ה אַל־תַּנַּ֣ח אֶת־יָדֶ֑ךָ

It is good that you should take hold of this, and

from that withhold not your hand

[Relative Pronouns](#REF_TOC)

A relative pronoun is used primarily to introduce a clause that more fully describes. The most common relative pronoun is אֲשֶׁר but there are other less common relative pronouns. In addition the near demonstrative pronoun and the interrogatives מִי and מָה can also act like relative pronouns at times. I only consider the uses of the relative pronoun אֲשֶׁר which encompasses all the possible uses of the other relative pronouns and markers. The relative pronoun אֲשֶׁר is used in a variety of ways. It is frequently used to introduce a clause that describes a preceding noun or substantive. It can also introduce a clause that is independent of a noun or substantive and serves as the subject or object. In well-defined contexts the relative pronoun אֲשֶׁר can be used to introduce a clause that describes the place, the time, the manner, the cause, a condition, or a point of comparison. The relative pronoun אֲשֶׁר can also be used with prepositions to introduce a clause that is further defined by the preposition. Though all these uses of the relative pronoun are important for translation and interpretation, none of them has any particular emphatic force.

[INTERROGATIVES](#REF_TOC)

Interrogatives are words that are normally used to introduce questions. These questions can be real questions, indirect questions, or rhetorical questions. Many of the interrogatives could be classified as adverbs. The interrogatives מִי and מָה are usually classified as pronouns.

[The Interrogative Particle הֲ](#REF_TOC)

The interrogative particle הֲ is normally prefixed to the first word of a sentence as a marker to indicate that what follows is a question. The interrogative particle is used to introduce a variety of real and indirect questions. However, the interrogative particle is most notably used in rhetorical questions, most commonly in rhetorical questions implying either a negative or positive response.

In Rhetorical Questions Implying a

Negative Response

The interrogative particle הֲ is usually used in questions that imply a negative response with a variety of emphases. Cain asks God a rhetorical question introduced by הֲ that implies a negative response in Genesis 4:9 to emphatically deny that he is responsible for his brother.

אָחִ֖י אָנֹֽכִי׃ הֲשֹׁמֵ֥ר

Am I my brother's keeper?

The LORD asks a rhetorical question introduced by הֲ that implies a negative response in Numbers 11:23 to emphasize that his power is not limited.

יְהוָ֖ה תִּקְצָ֑ר הֲיַ֥ד

Is the hand of the LORD limited?

Isaiah asks a rhetorical introduced by the interrogative particle הֲ that implies a negative response in Isaiah 28:24 to emphasize that the one who plows does not plow all day (See below).

הֲכֹ֣ל הַיּ֔וֹם יַחֲרֹ֥שׁ הַחֹרֵ֖שׁ לִזְרֹ֑עַ

Does the one who plows for seed plow all day?

The LORD asks a rhetorical question introduced by הֲ that implies a negative response in Jeremiah 15:12 to emphasize that his judgment is irresistible.

וּנְחֹֽשֶׁת׃ הֲיָרֹ֙עַ בַּרְזֶ֧ל׀ בַּרְזֶ֛ל מִצָּפ֖וֹן Isa

Can anyone smash iron from the north, or bronze?

The LORD asks a rhetorical question introduced by הֲ that implies a negative response in Amos 5:25 to emphasize that Israel did not sacrifice and present gifts to him in the wilderness.

הַזְּבָחִ֙ים וּמִנְחָ֜ה הִֽגַּשְׁתֶּם־לִ֧י בַמִּדְבָּ֛ר

Did you sacrifice and present gifts to me

in the wilderness?

In Rhetorical Questions Implying a

Positive Response

The interrogative particle is sometimes prefixed to the negative לא making the combined form הֲֽלוֹא. Rhetorical questions introduced by הֲֽלוֹא imply a positive response with a variety of emphases. God asks Cain a rhetorical question introduced by הֲֽלוֹא in Genesis 4:7 that implies a positive response to emphasize that if Cain does what is right he will be accepted.

הֲל֤וֹא אִם־תֵּיטִיב֙ שְׂאֵ֔ת

If you do good, won't you be accepted?

Moses asks a rhetorical question introduced by הֲֽלוֹא in Deuteronomy 32:6 that implies a positive response to rebuke the Israelites by emphasizing the inappropriateness of their unfaithfulness since God is their Father. Indeed, he goes on to affirm that God has redeemed, made, and established them.

הֲלוֹא־הוּא֙ אָבִ֣יךָ

Isn't he your Father?

God asks a rhetorical question introduced by הֲֽלוֹא in Joshua 1:9 that implies a positive response and emphasizes that he has commanded Joshua to be strong and courageous.

הֲל֤וֹא צִוִּיתִ֙יךָ֙ חֲזַ֣ק וֶאֱמָ֔ץ

Haven't I commanded you, "Be strong

and courageous!"

Isaiah asks a rhetorical question introduced הֲֽלוֹא in Isaiah 28:25 that implies a positive response and emphasizes that the one who levels the ground also scatters seed.

הֲלוֹא֙ אִם־שִׁוָּ֣ה פָנֶ֔יהָ וְהֵפִ֥יץ קֶ֖צַח וְכַמֹּ֣ן יִזְרֹ֑ק

Does he not, when he has leveled its surface,

scatter dill and sow cumin?

A wise teacher asks a rhetorical question introduced by הֲֽלוֹאin Proverbs 14:22 that implies a positive response to emphatically warn that those who plan evil go astray.

הֲֽלוֹא־יִ֭תְעוּ חֹ֣רְשֵׁי רָ֑ע

Don't those who plan evil go astray?

[The Interrogatives אֵי and אַיֵּה](#REF_TOC)

The interrogatives אֵי and אַיֵּה are used in real questions, "Where?" They are also used in indirect questions, "where." However, the interrogatives אֵי and אַיֵּה are most significant when used in rhetorical questions. The interrogatives אֵי and אַיֵּה are usually used in rhetorical questions that imply uncertainty or even a negative response with various emphases. The interrogative אֵי introduces a rhetorical question in Deuteronomy 32:37 that implies uncertainty or even a negative response to emphasize that when God judges them, the gods in whom they sought refuge will not be found.

וְאָמַ֖ר אֵ֣י אֱלֹהֵ֑ימוֹ צ֖וּר חָסָ֥יוּ בֽוֹ׃

Then he will say, "Where are their gods, the rock

in whom they sought refuge?"

God asks a double rhetorical question introduced with אֵי־זֶ֣ה that implies uncertainty in Job 38:19 to emphasize Job's ignorance.

אֵי־זֶ֣ה הַ֭דֶּרֶךְ יִשְׁכָּן־א֑וֹר וְ֜חֹ֗שֶׁךְ אֵי־זֶ֥ה מְקֹמֽוֹ׃

Where is this, the way that leads light and darkness

where is its place?

Isaiah asks a rhetorical question introduced by אֵי that implies uncertainty or even a negative response in Isaiah 19:22 to emphasize that their wise men are nowhere to be found.

אַיָּם֙ אֵפ֣וֹא חֲכָמֶ֔יךָ

Where then are your wise men?

The interrogative איֵּה introduces two rhetorical questions in Isaiah 36:19 that imply an uncertain or even a negative response to emphasize that the gods of Hamath, Arpad, and Sepharvaim are nowhere to be found.

אַיֵּ֞ה אֱלֹהֵ֤י חֲמָת֙ וְאַרְפָּ֔ד אַיֵּ֖ה אֱלֹהֵ֣י סְפַרְוָ֑יִם

Where are the gods of Hamath and Arpad?

Where are the gods of Sepharvaim?

The interrogative אֵי introduces two rhetorical questions in Isaiah 66:1 that imply uncertainty or even a negative response to emphasize that they are incapable of building God a house so he can rest.

אֵי־זֶ֥ה בַ֙יִת֙ אֲשֶׁ֣ר תִּבְנוּ־לִ֔י וְאֵי־זֶ֥ה מָק֖וֹם מְנוּחָתִֽי

Where is the house that you would build for me,

and where is the place of my rest?

The interrogative איֵּה is used to introduce a rhetorical question in Zechariah 1:5 that implies uncertainty or even a negative response to emphasize their ancestors have long since perished.

אֲבֽוֹתֵיכֶ֖ם אַיֵּה־הֵ֑ם וְהַ֙נְּבִאִ֔ים הַלְעוֹלָ֖ם יִֽחְיֽוּ׃

Your fathers, where are they? And the prophets,

do they live forever?

[The Interrogative אֵיךְ](#REF_TOC)

The interrogativeאֵיךְ is used in real questions to inquire about means, "How?" It is also used in indirect questions. However, it is most significant when it is used to introduce rhetorical questions and in exclamations.

In Rhetorical Questions

The interrogative אֵיךְ is frequently used to introduce rhetorical questions. These rhetorical questions usually imply impossibility with various emphases. The interrogative אֵיךְ is used to introduce a rhetorical question that implies impossibility in Genesis 39:9 to emphasizes Joseph's commitment not to do evil and sin against God.

ואֵ֙יךְ אֶֽעֱשֶׂ֜ה הָרָעָ֤ה הַגְּדֹלָה֙ הַזֹּ֔את וְחָטָ֖אתִי לֵֽאלֹהִֽים׃

How could I do such a great evil and

sin against God?

The interrogative אֵיךְ is used to introduce a rhetorical question that implies impossibility in Psalm 11:1 to emphasize the psalmist's commitment to take refuge in the LORD.

אֵ֭יךְ תֹּאמְר֣וּ לְנַפְשִׁ֑י נוּדוּ הַרְכֶ֥ם צִפּֽוֹר׃

How can you say to my soul, "Flee bird

to your mountain?"

The interrogative אֵיךְ is used in Psalm 137:3 to imply impossibility and emphasize the difficulty of singing the LORD's song in a foreign land.

אֵ֗יךְ נָשִׁ֥יר אֶת־שִׁיר־יְהוָ֑ה עַ֜֗ל אַדְמַ֥ת נֵכָֽר׃

How can we sing the LORD's song

in a foreign land?

In Exclamations

The interrogative אֵיךְ is also used to introduce exclamations with various emphases. The interrogative אֵיךְ is used to introduce an exclamation in 2 Samuel 1:19 to emphasize the mourning at the fall of the mighty.

אֵ֖יךְ נָפְל֥וּ גִבּוֹרִֽים׃

How the mighty have fallen!

The interrogative אֵיךְ is used to introduce an exclamation in Isaiah 14:4 to emphasize the satisfaction that the oppressor has come to an end.

אֵ֚יךְ שָׁבַ֣ת נֹגֵ֔שׂ שָׁבְתָ֖ה מַדְהֵבָֽה׃

How has the oppressor ceased and fury

come to an end!

The interrogative אֵיךְ is used in Jeremiah 3:19 to emphatically exclaim God's desire to set them among his sons and give them a pleasant land.

אֵ֚יךְ אֲשִׁיתֵ֣ךְ בַּבָּנִ֔ים וְאֶתֶּן־לָךְ֙ אֶ֣רֶץ חֶמְדָּ֔ה

How I would set you among my sons,

and give you a pleasant land

[The Interrogative מִי](#REF_TOC)

The interrogative מִי is used predominantly to introduce both real and rhetorical questions. When used to introduce real questions it normally seeks to elicit an identification, "who?" or occasionally "what?" When used to introduce rhetorical questions it is normally used to imply a negative response with various nuances or to introduce and draw attention to the answer that follows. The interrogative מִי can also be used with prepositions in a variety of ways, as a relative pronoun, in indirect questions, and in an absolute sense. The interrogative מִי is also used idiomatically with the verb נָתַן to express a strong desire. Though all of these uses of the interrogative מִי are important for translation and interpretation, I will focus on its uses in rhetorical questions, in an absolute sense, and idiomatically with the verb נָתַן to express a strong desire because of their emphatic force.

In Rhetorical Questions

The interrogative מִי is used to introduce rhetorical questions that usually imply a negative reply with a variety of emphases. The interrogative מִי can also be used to introduce rhetorical questions that introduce and draw attention to the answer that follows. The interrogative מִי is used to introduce a rhetorical question in Exodus 3:11 that implies a negative response and emphasizes Moses' reluctance based on his insignificance.

מִ֣י אָנֹ֔כִי כִּ֥י אֵלֵ֖ךְ אֶל־פַּרְעֹ֑ה

Who am I that I should go unto Pharaoh?

The interrogative מִי is used to introduce a rhetorical question in Exodus 15:11 that implies a negative reply and emphasizes that there is no god like the LORD.

מִֽי־כָמֹ֤כָה בָּֽאֵלִם֙ יְהוָ֔ה מִ֥י כָּמֹ֖כָה

נֶאְדָּ֣ר בַּקֹּ֑דֶשׁ נוֹרָ֥א תְהִלֹּ֖ת עֹ֥שֵׂה פֶֽלֶא׃

Who is like you among the gods, LORD?

Who is like you, majestic in holiness, awesome

in glorious deeds, doing wonders?

The interrogative מִי is used to introduce a rhetorical question in Deuteronomy 5:26 that implies a negative response and emphasizes that there is no mortal who has heard God speaking and still lived.

כִּ֣י מִ֣י כָל־בָּשָׂ֡ר אֲשֶׁ֣ר שָׁמַ֣ע קוֹל֩ אֱלֹהִ֙ים חַיִּ֜ים

מְדַבֵּ֧ר מִתּוֹךְ־הָאֵ֛שׁ כָּמֹ֖נוּ וַיֶּֽחִי׃

For who is there of all flesh, that has heard the

voice of the living God speaking out of the

midst of fire as we have, and has still lived?

The interrogative מִי is used to introduce a rhetorical question in 1 Samuel 6:20 that implies a negative response and emphasizes the fear of the men of Beth-shemesh.

מִ֚י יוּכַ֣ל לַעֲמֹ֔ד לִפְנֵ֙י יְהוָ֧ה הָאֱלֹהִ֛ים הַקָּד֖וֹשׁ הַזֶּ֑ה

Who is able to stand before the LORD,

this holy God?

The interrogative מִי is used to introduce a rhetorical question in 2 Chronicles 2:6 that implies a negative response and emphasizes that no one is able to build a house for the LORD since heaven cannot contain him.

וּמִ֤י יַעֲצָר־כֹּ֙חַ֙ לִבְנֽוֹת־ל֣וֹ בַ֔יִת

כִּ֧י הַשָּׁמַ֛יִם וּשְׁמֵ֥י הַשָּׁמַ֖יִם לֹ֣א יְכַלְכְּלֻ֑הוּ

But who is able to build him a house, since heaven,

even highest heaven, cannot contain him?

The interrogative מִי is used to introduce a rhetorical question in Psalm 24:8 that introduces and draws attention to the answer to the question which follows.

מִ֥י זֶה֘ מֶ֤לֶךְ הַכָּ֫ב֥וֹד יְ֭הוָה עִזּ֣וּז וְגִבּ֑וֹר יְ֜הוָ֗ה גִּבּ֥וֹר מִלְחָמָֽה׃

Who is the king of glory? The LORD, strong

and mighty, the LORD, mighty in battle!

The interrogative מִי is used to introduce a rhetorical question in Psalm 27:1 that implies a negative response and emphasizes that there is no one to fear since the LORD is the psalmist's salvation and stronghold.

יְהוָ֤ה׀ אוֹרִ֣י וְ֭יִשְׁעִי מִמִּ֣י אִירָ֑א יְהוָ֥ה מָֽעוֹז־חַ֜יַּ֗י מִמִּ֥י אֶפְחָֽד׃

The LORD is my light and my salvation;

whom shall I fear? The LORD is the stronghold

of my life; of whom shall I be afraid?

In an Absolute Sense

The interrogative מִי is also used in an absolute sense to include everyone in the category that is indicated, "whoever" or "everyone who." The interrogative מִי is used in an absolute sense in Exodus 32:26 to include everyone who is for the LORD to emphasize that they should all come to Moses.

מִי לַיהוָ֖ה אֵלָ֑י

Whoever is for the LORD, come to me.

The interrogative מִי is used in an absolute sense in Exodus 32 33 to include everyone who sins against God to emphasize that none of them will escape his judgment.

מִ֚י אֲשֶׁ֣ר חָֽטָא־לִ֔י אֶמְחֶ֖נּוּ מִסִּפְרִֽי

Whoever sins against me I will blot out of my book.

The interrogative מִי is used in an absolute sense in Judges 7:3 to include everyone who is fearful and trembling and emphasize that they could leave.

מִֽי־יָרֵ֣א וְחָרֵ֔ד יָשֹׁ֥ב וְיִצְפֹּ֖ר מֵהַ֣ר הַגִּלְעָ֑ד

Whoever is fearful and trembling may turn back

and leave Mount Gilead

The interrogative מִי is used in an absolute sense in Ecclesiastes 5:9 to include everyone who loves money and emphasize that none of them will ever be satisfied.

אֹהֵ֥ב כֶּ֙סֶף֙ לֹא־יִשְׂבַּ֣ע כֶּ֔סֶף וּמִֽי־אֹהֵ֥ב בֶּהָמ֖וֹן לֹ֣א תְבוּאָ֑ה

Whoever loves money will not be satisfied with

money, nor whoever loves wealth with his income

The interrogative מִי is used in an absolute sense in Hosea 14:9 to include everyone who thinks they are wise and emphasize that they should all discern God's prophetic revelation.

מִ֤י חָכָם֙ וְיָ֣בֵֽן אֵ֔לֶּה

Whoever is wise, let him discern these things.

To Express a Strong Desire

The interrogative מִי is used idiomatically with the verb נָתַן to express a strong desire. The interrogative מִי is used idiomatically with the verb נָתַן in Exodus 16:3 to emphasize the people's desire to have died in Egypt rather than in the wilderness.

מוּתֵ֤נוּ בְיַד־יְהוָה֙ בְּאֶ֣רֶץ מִצְרַ֔יִם מִֽי־יִתֵּ֙ן

If only we had died by the hand of the LORD

in the land of Egypt

The interrogative מִי is used idiomatically with the verb נָתַן in Deuteronomy 5:29 to emphasize the LORD's desire that Israel would fear him and keep his commands.

מִֽי־יִתֵּ֡ן וְהָיָה֩ לְבָבָ֙ם זֶ֜ה לָהֶ֗ם לְיִרְאָ֥ה אֹתִ֛י

וְלִשְׁמֹ֥ר אֶת־כָּל־מִצְוֹתַ֖י

If only they had a heart to fear me and keep

all my commands

The interrogative מִי is used idiomatically with the verb נָתַן in Job 23:3 to emphasize Job's desire to know how to find and go to the LORD.

מִֽי־יִתֵּ֣ן יָ֭דַעְתִּי וְאֶמְצָאֵ֑הוּ אָ֜ב֗וֹא עַד־תְּכוּנָתֽוֹ׃

If only I knew how to find him, so that

I could go to his throne.

The interrogative מִי is used idiomatically with the verb נָתַן in Psalm 14:7 to emphasize the psalmist's desire that the salvation of Israel would come from Zion.

מִ֥י יִתֵּ֣ן מִצִּיּוֹן֘ יְשׁוּעַ֪ת יִשְׂרָ֫אֵ֥ל

If only the salvation of Israel would come from Zion

[The Interrogative מָה](#REF_TOC)

The interrogative pronoun מָה is used predominantly to introduce real and rhetorical questions. When used to introduce a real question it usually seeks to inquire about identify, "what?" When used to introduce a rhetorical question it can be used to imply uncertainty, a negative response, or even impossibility with many possible emphases. When used with the prefixed preposition לְ the interrogative pronoun asks "Why?" This form is used in real questions to inquire about the reason and in rhetorical questions to imply that there is no good reason. The interrogative מָה can also be used with prepositions in a variety of ways, as a relative pronoun, and in indirect questions. The interrogative מָה is also used significantly in exclamations and in an absolute sense. I will focus on the uses of מָה in rhetorical questions, in exclamations, and in an absolute sense.

In Rhetorical Questions

The interrogative מָה is used to introduce rhetorical questions that usually imply uncertainty, a negative response, or even impossibility with a variety of emphases. The interrogative מָה can also be used to introduce rhetorical questions that imply that there is no good reason, especially when used with the prefixed preposition לְ. It can also be used to introduce rhetorical question that introduce and draw attention to what follows. The interrogative מָה is used to introduce a rhetorical question in Exodus 32:21 that implies uncertainty or a negative response and emphasizes that nothing the people did should have caused Aaron to make a golden calf for them.

מֶֽה־עָשָׂ֥ה לְךָ֖ הָעָ֣ם הַזֶּ֑ה כִּֽי־הֵבֵ֥אתָ עָלָ֖יו חֲטָאָ֥ה גְדֹלָֽה

What did this people do to you that you have

brought such a great sin upon them?

The interrogative מָה is used to introduce a rhetorical question in Numbers 23:8 that implies a negative response or even impossibility to emphasize that Balaam cannot curse or denounce anyone that God has not cursed or denounced.

מָ֣ה אֶקֹּ֔ב לֹ֥א קַבֹּ֖ה אֵ֑ל וּמָ֣ה אֶזְעֹ֔ם לֹ֥א זָעַ֖ם יְהוָֽה׃

How can I curse whom God has not cursed?

How can I denounce whom the LORD

has not denounced?

The interrogative מָה is used to introduce a rhetorical question in 1 Samuel 10:27 that implies impossibility to emphasize the skepticism of some that Saul could save them.

וּבְנֵ֧י בְלִיַּ֣עַל אָמְר֗וּ מַה־יֹּשִׁעֵ֙נוּ֙ זֶ֔ה

But some worthless fellows said, "How

can this man save us?"

The interrogative is used with the prefixed prepositionלָ֭מָּה to introduce a rhetorical question in Psalm 2:1 that implies that there is no good reason to emphasize that there is no reason for the nations and peoples to rage and plot.

לָ֭מָּה רָגְשׁ֣וּ גוֹיִ֑ם וּ֜לְאֻמִּ֗ים יֶהְגּוּ־רִֽיק׃

Why do the nations rage and the peoples

plot in vain?

The interrogative מָה is used to introduce a rhetorical question in Psalm 8:5 that implies a negative response to emphasize that man is nothing that the LORD should think or care about.

מָֽה־אֱנ֥וֹשׁ כִּֽי־תִזְכְּרֶ֑נּוּ וּבֶן־אָ֜דָ֗ם כִּ֣י תִפְקְדֶֽנּוּ׃

What is man that you are mindful of him,

and the son of man that you care for him?

The interrogative מָה is used to introduce a rhetorical question in Psalm 42:6 that implies that there is no good reason to emphasize that the Psalmist has no good reason for discouragement.

מַה־תִּשְׁתּ֬וֹחֲחִ֙י׀ נַפְשִׁי֘ וַתֶּהֱמִ֪י עָ֫לָ֥י

Why are you cast down, my soul,

and in turmoil within me?

The interrogative is used with the prefixed prepositionלָ֭מָּה to introduce a rhetorical question in Ecclesiastes 5:5 that implies that there is no good reason to emphasize the foolishness of making insincere oaths.

לָ֣מָּה יִקְצֹ֤ף הָֽאֱלֹהִים֙ עַל־קוֹלֶ֔ךָ וְחִבֵּ֖ל אֶת־מַעֲשֵׂ֥ה יָדֶֽיךָ

Why should God be angry at your voice

and destroy the work of your hands?

The interrogative מָה is used to introduce a rhetorical question in Amos 7:8 that introduces and draws attention to what follows to emphasize the LORD's interpretation of the plumb line that follows.

וַיֹּ֙אמֶר יְהוָ֜ה אֵלַ֗י מָֽה־אַתָּ֤ה רֹאֶה֙ עָמ֔וֹס וָאֹמַ֖ר אֲנָ֑ךְ

The LORD said to me, "What do you see?"

And I said, "A plumb line."

The interrogative מָה is used to introduce a rhetorical question in Ecclesiastes 1:3 that implies a negative response and emphasizes that man gains nothing from all his toil.

מַה־יִּתְר֖וֹן לָֽאָדָ֑ם בְּכָל־עֲמָל֔וֹ שֶֽׁיַּעֲמֹ֖ל תַּ֥חַת הַשָּֽׁמֶשׁ׃

What does man gain by all the toil at which

he toils under the sun?

The interrogative מָה is used to introduce a rhetorical question in Habakkuk 2:18 that implies a negative response and emphasizes that there is no profit in an idol.

מָֽה־הוֹעִ֣יל פֶּ֗סֶל כִּ֤י פְסָלוֹ֙ יֹֽצְר֔וֹ מַסֵּכָ֖ה וּמ֣וֹרֶה שָּׁ֑קֶר

"What profit is an idol since its maker has shaped it,

a metal image, and a teacher of lies?

In Exclamations

The interrogative מָה is sometimes used to introduce exclamations. The interrogative מָה is used to introduce an exclamation in Genesis 28:17 and emphasize Jacob's awe when the LORD appeared to him in a dream at Bethel.

וַיִּירָא֙ וַיֹּאמַ֔ר מַה־נּוֹרָ֖א הַמָּק֣וֹם הַזֶּ֑ה

And he was afraid and said, "How

awesome is this place!"

The interrogative מָה is used to introduce an exclamation in Numbers 23:23 to emphasize the great things God has done.

מַה־פָּ֖עַל אֵֽל

What great things God has done!

The interrogative מָה is used to introduce an exclamation in Psalm 8:2 and emphasize the extent of the LORD's majesty.

יְהוָ֤ה אֲדֹנֵ֗ינוּ מָֽה־אַדִּ֣יר שִׁ֭מְךָ בְּכָל־הָאָ֑רֶץ

LORD, our Lord, how majestic is your name

in all the earth!

The interrogative מָה is used to introduce an exclamation in Psalm 36:8 and emphasize the preciousness of God's steadfast love.

מַה־יָּקָ֥ר חַסְדְּךָ֗ אֱלֹ֫הִ֥ים

How precious is your steadfast love, God!

The interrogative מָה is used to introduce an exclamation in Psalm 78:40 to emphasize how often Israel rebelled against the LORD in the wilderness and grieved him in the desert.

כַּ֭מָּה יַמְר֣וּהוּ בַמִּדְבָּ֑ר יַ֜עֲצִיב֗וּהוּ בִּֽישִׁימֽוֹן׃

How often they rebelled against him in the

wilderness and grieved him in the desert!

In an Absolute Sense

The interrogative מָה is sometimes used in an absolute sense to emphasize everything in the category that is indicated, "whatever" or "everything that." The interrogative מָה is used in an absolute sense in Numbers 23:3 to emphasize Balaam's promise to tell Balak whatever the LORD reveals to him.

וּדְבַ֥ר מַה־יַּרְאֵ֖נִי וְהִגַּ֣דְתִּי לָ֑ךְ

I will declare to you whatever he reveals

The interrogative מָה is used in an absolute sense in 1 Samuel 20:4 to emphasize Jonathan's commitment to do everything that David asks him.

מַה־תֹּאמַ֥ר נַפְשְׁךָ֖ וְאֶֽעֱשֶׂה־לָּֽךְ

Whatever you say, I will do for you.

The interrogative מָה is used in an absolute sense in Ecclesiastes 3:15 to emphasize that everything that is has already been.

מַה־שֶּֽׁהָיָה֙ כְּבָ֣ר ה֔וּא

Whatever is has already been

The interrogative מָה is used in an absolute sense in Micah 6:8 to emphasize that the LORD has declared to them everything that is good.

הִגִּ֥יד לְךָ֛ אָדָ֖ם מַה־טּ֑וֹב

He has declared to you, man, whatever is good

[The Interrogative מַדּ֥וּעַ](#REF_TOC)

The interrogative מַדּ֥וּעַ is frequently used in real questions to inquire about the reason, "Why?" It is also sometimes used in indirect questions. However, it is most significant when used to introduce rhetorical questions. When used to introduce rhetorical questions the interrogative מַדּ֥וּעַ usually implies that there is no good reason with various emphases. The interrogative מַדּ֥וּעַ is used in Exodus 1:18 to imply that there is no good reason and emphasize Pharaoh's displeasure with the midwives.

מַדּ֥וּעַ עֲשִׂיתֶ֖ן הַדָּבָ֣ר הַזֶּ֑ה וַתְּחַיֶּ֖יןָ אֶת־הַיְלָדִֽים

Why have you done this, and let the

male children live?

The interrogative מַדּ֥וּעַ is used to introduce a rhetorical question that implies that there is no good reason in Isaiah 5:4 and emphasize God's disfavor with the fruit born by Israel.

מַדּ֧וּעַ קִוֵּ֛יתִי לַעֲשׂ֥וֹת עֲנָבִ֖ים וַיַּ֥עַשׂ בְּאֻשִֽׁים׃

Why did I expect good grapes and it

produced worthless grapes?

The interrogative מַדּ֥וּעַ is used to introduce a rhetorical question that implies that there is no good reason in Jeremiah 2:14 that sarcastically emphasizes God's surprise that they have become prey.

מַדּ֖וּעַ הָיָ֥ה לָבַֽז׃

Why have they become prey?

The interrogative מַדּ֥וּעַ is used to introduce a rhetorical question that implies that there is no good reason in Jeremiah 8:19 to emphasize God's displeasure with their idols.

מַדּ֗וּעַ הִכְעִס֛וּנִי בִּפְסִלֵיהֶ֖ם

Why have they provoked me with their images?

[NUMBERS](#REF_TOC)

Hebrew employs cardinal numbers as well as ordinal numbers. Numbers can be used as multiples with an emphatic force. In addition, the use of the numbers אֶחָד (one) and רְבָבָה (ten thousand) can also be significant in certain contexts.

[Cardinal Numbers](#REF_TOC)

The number one usually stands after the verb. The number two stands before the noun and agrees with it in gender and number. The numbers three through ten may either stand before the noun in the construct state or after the noun in the absolute state. The numbers 11-19 are comprised of two forms, the number ten and the numbers one through nine. The numbers 20, 30, 40, etc. are comprised of two forms, the plural of the numbers one through nine representing 20, 30, 40, etc., and the numbers one through nine. The number 100 has its own form. The numbers 200, 300, 400, etc. are comprised of two forms, the numbers two through nine and the number one hundred (See above for the numbers from 1-99). The number 1000 has its own form. The numbers 2000, 3000, 4000, etc. are comprised of two forms, the numbers two through nine and the number for 1000 (See above for the numbers 1-999).

[Ordinal Numbers](#REF_TOC)

The ordinal numbers first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth have distinct forms. The ordinal numbers above ten, use the cardinal numbers.

[Numbers as Multiples](#REF_TOC)

Numbers can be used as multiples and have an emphatic force. The number שִׁבְעָתַ֖יִם is used as a multiple in Genesis 4:15 to emphasize that vengeance will be sevenfold on anyone who kills Cain.

לָכֵן֙ כָּל־הֹרֵ֣ג קַ֔יִן שִׁבְעָתַ֖יִם יֻקָּ֑ם

If anyone kills Cain, vengeance shall be taken

on him sevenfold.

The number שְׁנַ֖יִם is used as a multiple in Exodus 22:3 to emphasize that anyone who is found with stolen property must repay double.

אִֽם־הִמָּצֵא֩ תִמָּצֵ֙א בְיָד֜וֹ . . . שְׁנַ֖יִם יְשַׁלֵּֽם

If it is found in hand . . . he will repay double

The number שֶׁ֖בַע is used as a multiple in Leviticus 26:21 to emphasize that God will strike them sevenfold for their sins.

וְיָסַפְתִּ֤י עֲלֵיכֶם֙ מַכָּ֔ה שֶׁ֖בַע כְּחַטֹּאתֵיכֶֽם

I will continue striking you, sevenfold for your sins.

[The Numberאֶחָד](#REF_TOC)

The number אֶחָד can be very significant in some contexts. The number אֶחָד can be used to specify, "a certain" or a small number "a single;" or shortness of time as in "a single day." The number אֶחָד can also emphasize uniqueness, "once" or "only" or unity, "as one." The numeral אֶחָד is used in Deuteronomy 6:4 to emphasize the unity of the LORD.

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃

Hear Israel, the LORD our God, the LORD is one.

The number אֶחָד is used in Judges 20:8 to emphasize the unity of the people of Israel against Gibeah.

וַיָּ֙קָם֙ כָּל־הָעָ֔ם כְּאִ֥ישׁ אֶחָ֖ד

And all the people arose as one man

The number אֶחָד is used in 1 Samuel 1:1 to specify the identity of Elkanah.

וַיְהִי֩ אִ֙ישׁ אֶחָ֜ד מִן־הָרָמָתַ֛יִם צוֹפִ֖ים

There was a certain man of Ramathaim-zophim

The number אֶחָד is used in 1 Samuel 2:34 to emphasize that Eli's sons would die on the same day as a sign to him.

בְּי֥וֹם אֶחָ֖ד יָמ֥וּתוּ שְׁנֵיהֶֽם

They will die on the same day

The number אֶחָד is used by David in 1 Samuel 24:14 to emphasize that he is insignificant and no threat to Saul.

אַֽחֲרֵי֙ כֶּ֣לֶב מֵ֔ת אַחֲרֵ֖י פַּרְעֹ֥שׁ אֶחָֽד

After a dead dog! After a single flea!

The number אֶחָד is used in 1 Kings 4:19 to emphasize that there was only one governor in the land.

וּנְצִ֥יב אֶחָ֖ד אֲשֶׁ֥ר בָּאָֽרֶץ

and there was one governor in the land

The number אֶחָד is used in Psalm 89:35 to emphasize that certainty of God's promise to David that his offspring will endure.

אַ֭חַת נִשְׁבַּ֣עְתִּי בְקָדְשִׁ֑י אִֽם־לְדָוִ֥ד אֲכַזֵּֽב׃

Once for all I have sworn by my holiness;

I will not lie to David.

The number אֶחָד is used in Proverbs 28:18 to emphasize the sudden fall of the one who is crooked in his ways.

הוֹלֵ֣ךְ תָּ֭מִים יִוָּשֵׁ֑עַ וְנֶעְקַ֥שׁ דְּ֜רָכַ֗יִם יִפּ֥וֹל בְּאֶחָֽת׃

Whoever walks in integrity will be delivered,

but he who is crooked in his ways will fall at once.

The number אֶחָד is used in Isaiah 65:25 to emphasize the peace that will characterize the coming kingdom.

זְאֵ֙ב וְטָלֶ֜ה יִרְע֣וּ כְאֶחָ֗ד

The wolf and the lamb shall graze together (as one)

The number אֶחָ֖ד is repeated in Isaiah 27:12 to emphasize that each one of them would be gleaned.

ואַתֶּ֧ם תְּלֻקְּט֛וּ לְאַחַ֥ד אֶחָ֖ד

and you will be gleaned one by one

The number אֶחָד is used in Zechariah 14:9 to emphasize the preeminence of the LORD and his name over all the earth.

וְהָיָ֧ה יְהוָ֛ה לְמֶ֖לֶךְ עַל־כָּל־הָאָ֑רֶץ

בַּיּ֣וֹם הַה֗וּא יִהְיֶ֧ה יְהוָ֛ה אֶחָ֖ד וּשְׁמ֥וֹ אֶחָֽד

The LORD will be King over all the earth.

On that day the LORD alone and his name alone.

[The Number רְבָבָה](#REF_TOC)

The number רְבָבָהmore precisely indicates "ten thousand." However, it is sometimes used to indicate a great number or multitude and in combination with the number אַלְפֵי (one thousand) indicates a multitude that cannot be numbered. The number רְבָבָה is used in 1 Samuel 18:7 to emphasize the great multitude that David struck down.

הִכָּ֤ה שָׁאוּל בַּאֲלָפָ֔יו וְדָוִ֖ד בְּרִבְבֹתָֽיו

Saul has struck down his thousands,

and David his ten thousands.

The number רְבָבָה is used is Psalm 3:7 to emphasize the great multitude that have set themselves against the psalmist only to stress that he is not afraid.

לֹֽא־אִ֭ירָא מֵרִבְב֥וֹת עָ֑ם אֲשֶׁ֥ר סָ֜בִ֗יב שָׁ֣תוּ עָלָֽי׃

I will not be afraid of ten thousand people who

have set themselves against me all around.

The number רְבָבָה is used in Psalm 68:18 to emphasize the innumerable chariots that God has at his disposal.

רֶ֤כֶב אֱלֹהִ֗ים רִבֹּתַ֣יִם אַלְפֵ֣י שִׁנְאָ֑ן אֲדֹנָ֥י בָ֜֗ם

The chariots of God are twice ten thousand,

thousands upon thousands; the Lord is among them

The number רְבָבָה is used in Psalm 91:7 to emphasize the great multitude that may fall close by the psalmist only to stress to LORD's assurance that calamity will not come near him.

פֹּ֤ל מִצִּדְּךָ֙׀ אֶ֗לֶף וּרְבָבָ֥ה מִימִינֶ֑ךָ אֵ֜לֶ֗יךָ לֹ֣א יִגָּֽשׁ׃

A thousand may fall at your side, ten thousand at

your right hand, but it will not come near you.

The number רְבָבָה is used with the number אַלְפֵי in Micah 6:7 to emphasize that the LORD will not be pleased with their sacrifices no matter how many they offer.

הֲיִרְצֶ֤ה יְהוָה֙ בְּאַלְפֵ֣י אֵילִ֔ים בְּרִֽבְב֖וֹת נַֽחֲלֵי־שָׁ֑מֶן

Will the LORD be pleased with thousands of rams,

with ten thousands of rivers of oil?

[ADJECTIVES](#REF_TOC)

Adjectives are words that describe nouns and substantives. The distinctive way that Hebrew adjectives describe is either by standing in attributive or predicate relationship to a noun or substantive. When the adjective stands in attributive relationship to a substantive it attributes a quality to that substantive. When the adjective stands in predicate relationship to a noun it makes an assertion about the noun. However, the distinction between nouns and adjectives is not very strong in Hebrew. As a result, adjectives frequently function like nouns, especially to describe another noun or substantive in construct relationships and apposition, to limit or specify the verb as its object, and with prepositions in various ways. Though all these uses of the adjective are important for translation and interpretation, the uses of the adjective to express the comparative and superlative degrees are the most significant because of their emphatic force. In addition, many adjectives have an inherent emphatic force.

[To Express the Comparative Degree](#REF_TOC)

Adjectives that are followed by a substantive with the prefixed preposition מִן often indicate the comparative degree. The adjectives גְּדֹלִ֥ים and עֲצֻמִ֖ים are followed by a pronominal suffix with the prefixed preposition מִן in Deuteronomy 11:23 to express the comparative degree and emphasize that Israel will drive out nations greater and more powerful than them.

וִֽירִשְׁתֶּ֣ם גּוֹיִ֔ם גְּדֹלִ֥ים וַעֲצֻמִ֖ים מִכֶּֽם

And you will drive out nations greater and

more powerful than them.

The adjectives מָּת֣וֹק and עַ֖ז are followed by nouns with the prefixed preposition מִן in Joshua 14:18 to express the comparative degree and inquire about what is sweeter than honey and stronger than a lion.

מַה־מָּת֣וֹק מִדְּבַ֔שׁ וּמֶ֥ה עַ֖ז מֵאֲרִ֑י

What is sweeter than honey and what is

stronger than a lion?

The adjective ט֣וֹב is followed by a noun with the prefixed preposition מִן in Psalm 63:4 to indicate the comparative degree and emphasize the goodness of God's steadfast love.

כִּי־ט֣וֹב חַ֭סְדְּךָ מֵֽחַיִּ֗ים

Your steadfast love is better than life

[To Express the Superlative Degree](#REF_TOC)

Adjectives can express the superlative degree when specified by a plural noun or substantive. In addition, adjectives can express the superlative degree when used with plural pronominal suffixes and with the definite article.

With a Plural Noun or Substantive

When a singular adjective is specified by a plural noun or substantive it usually expresses the superlative degree. The singular adjective קְטֹ֥ן is specified by the plural noun and personal pronoun suffix בָּנָֽיו in 2 Chronicles 21:17 to express the superlative degree and emphasize that Jehoahaz was the youngest son of Jehoram.

וְלֹ֤א נִשְׁאַר־לוֹ֙ בֵּ֔ן כִּ֥י אִם־יְהוֹאָחָ֖ז קְטֹ֥ן בָּנָֽיו׃

And not a son was left to him except Jehoahaz,

the youngest of his sons

The adjective חַכְמֵי֙ is specified by the plural noun יֹעֲצֵ֣י in Isaiah 19:11 to express the superlative degree and emphasize that the wisest of Pharoah's counselors give stupid advice.

חַכְמֵי֙ יֹעֲצֵ֣י פַרְעֹ֔ה עֵצָ֖ה נִבְעָרָ֑ה

The wisest of Pharoah's counselors give

stupid advice.

The adjective רָעֵ֣י is specified by the plural noun גוֹיִ֔ם in Ezekiel 7:24 to express the superlative degree and emphasize the evil of the nation that the LORD will use to punish Israel.

וְהֵֽבֵאתִי֙ רָעֵ֣י גוֹיִ֔ם וְיָרְשׁ֖וּ אֶת־בָּֽתֵּיהֶ֑ם

I will bring the most evil of the nations and they

will possess their houses

With a Plural Pronominal Suffix

Adjectives that have a plural pronominal suffix can indicate the superlative degree in some contexts. The adjectives מִגְּדוֹלָ֖ם and קְטַנָּֽם have a plural pronominal suffix in Jonah 3:5 to indicate the superlative degree and emphasize that everyone in Nineveh repented.

מִגְּדוֹלָ֖ם וְעַד־קְטַנָּֽם

From the greatest of them even until

the least of them.

The adjectives מִקְּטַנָּם֙ and גְּדוֹלָ֔ם have a plural pronominal suffix in Jeremiah 6:13 and indicate the superlative degree and emphasize that everyone was gaining profit unjustly.

כִּ֤י מִקְּטַנָּם֙ וְעַד־גְּדוֹלָ֔ם כֻּלּ֖וֹ בּוֹצֵ֣עַ בָּ֑צַע

For from the least to the greatest of them,

everyone is gaining profit unjustly

The adjective טוֹבָ֣ם has a plural pronominal suffix in Micah 7:4 to express the superlative degree and emphasize the best of God's people is like a briar.

טוֹבָ֣ם כְּחֵ֔דֶק

The best of them is like a briar

With the Definite Article

Adjectives that have the definite article can indicate the superlative degree in some contexts. The adjective הַקָּטָ֑ן has the definite article in 1 Samuel 17:14 and expresses the superlative degree to emphasize that David was the youngest of Jesse's sons.

וְדָוִ֖ד ה֣וּא הַקָּטָ֑ן

And David was the youngest.

The adjective הַגְּדוֹלִ֖ים has the definite article in 1 Chronicles 17:8 and expresses the superlative degree to emphasize the LORD's promise to give David a name like the greatest in the land.

וְעָשִׂ֤יתִֽי לְךָ֙ שֵׁ֔ם כְּשֵׁ֥ם הַגְּדוֹלִ֖ים אֲשֶׁ֥ר בָּאָֽרֶץ

I will make a name for you like that of

the greatest in the land.

The adjectives הַטּ֤וֹב and הַיָּשָׁר֙ have the article in 2 Kings 10:3 and express the superlative degree to emphasize Jehu's instructions to choose the most qualified of Ahab's sons to succeed him.

וּרְאִיתֶ֞ם הַטּ֤וֹב וְהַיָּשָׁר֙ מִבְּנֵ֣י אֲדֹנֵיכֶ֔ם

And select the best and most upright of

your master's sons

[The Adjective גָּדוֹל](#REF_TOC)

The adjective גָּדוֹל is used to emphasize that someone or something is great in extent, intensity, importance, number, loudness, or age. The adjective גָּדוֹל is used in 1 Samuel 19:5 to emphasize the extent of LORD's great work of salvation for all Israel.

וַיַּ֙עַשׂ יְהוָ֜ה תְּשׁוּעָ֤ה גְדוֹלָה֙ לְכָל־יִשְׂרָאֵ֔ל

and the LORD worked a great salvation for all Israel

The adjective גָּדוֹל is used in 2 Samuel 5:10 to emphasize the extent of the growing greatness of David.

וַיֵּ֥לֶךְ דָּוִ֖ד הָל֣וֹךְ וְגָד֑וֹל

And David became greater and greater

The adjective גָּדוֹל is used in Isaiah 12:6 to emphasize the extent of the greatness of the Holy One of Israel.

כִּֽי־גָד֥וֹל בְּקִרְבֵּ֖ךְ קְד֥וֹשׁ יִשְׂרָאֵֽל

for great in your midst is the Holy One of Israel

The adjective גָּדוֹל is used in Jonah 4:6 to emphasize the intensity of Jonah's great joy because of the plant.

וַיִּשְׂמַ֥ח יוֹנָ֛ה עַל־הַקִּֽיקָי֖וֹן שִׂמְחָ֥ה גְדוֹלָֽה

So Jonah was exceedingly glad because of the plant

The adjective גָּדוֹל is used in Joel 2:31 to emphasize the extent of the greatness of the day of the LORD.

לִפְנֵ֗י בּ֚וֹא י֣וֹם יְהוָ֔ה הַגָּד֖וֹל וְהַנּוֹרָֽא

before the great and awesome day of

the LORD comes

[The Adjective רַב](#REF_TOC)

The adjective רַב is used to emphasize a large number of something "many, much." It can also be used to emphasize that something is "abundant" and even "excessive." It is also used to emphasize how "great" or "mighty" something is. The adjective רַב is used in Deuteronomy 9:14 to emphasize God's offer to make Moses a nation mightier and more numerous than Israel.

וְאֶֽעֱשֶׂה֙ אֽוֹתְךָ֔ לְגוֹי־עָצ֥וּם וָרָ֖ב מִמֶּֽנּוּ

And I will make of you a nation mightier and

more numerous than they

The adjective רַב is used in Psalm 32:10 to emphasize the excessive sorrows of the wicked.

רַבִּ֥ים מַכְאוֹבִ֗ים לָרָ֫שָׁ֥ע וְהַבּוֹטֵ֥חַ בַּיהוָ֑ה חֶ֜֗סֶד יְסוֹבְבֶֽנּוּ׃

Many are the sorrows of the wicked, but steadfast

love surrounds the one who trusts in the LORD.

The adjective רַב is used in Proverbs 7:26 to emphasize the great number of victims that the adulteress has laid low.

כִּֽי־רַבִּ֣ים חֲלָלִ֣ים הִפִּ֑ילָה וַ֜עֲצֻמִ֗ים כָּל־הֲרֻגֶֽיהָ

or many a victim has she laid low,

and all her slain are a mighty throng

The adjective רַב is used in Isaiah 63:7 to emphasize the abundance of the LORD's goodness and compassion to the house of Israel.

וְרַב־טוּב֙ לְבֵ֣ית יִשְׂרָאֵ֔ל אֲשֶׁר־גְּמָלָ֥ם כְּֽרַחֲמָ֖יו וּכְרֹ֥ב חֲסָדָֽיו

and the abundant goodness to the house of Israel

that he has granted them according to his

abundant compassion

The adjective רַב is used in Ezekiel 44:6 to emphasize that the LORD is fed up with all the abominations of the house of Israel.

רַב־לָכֶ֛ם מִֽכָּל־תּוֹעֲבֽוֹתֵיכֶ֖ם בֵּ֥ית יִשְׂרָאֵֽל

O house of Israel, enough of all your abominations

[The Adjective תָּמִים](#REF_TOC)

The adjective תָּמִים emphasizes that something or someone is "whole, complete, entire; sound, wholesome, healthy; mature, perfect." The adjective תָּמִים is used in Joshua 24:14 to emphasize the need for Israel to serve the LORD with complete sincerity.

וְעַתָּ֞ה יְר֧אוּ אֶת־יְהוָ֛ה וְעִבְד֥וּ אֹת֖וֹ בְּתָמִ֣ים וּבֶֽאֱמֶ֑ת

Now therefore fear the LORD and serve him

in sincerity and in faithfulness

The adjective תָּמִים is used in Deuteronomy 32:4 to emphasize the complete perfection of the work of the Rock.

הַצּוּר֙ תָּמִ֣ים פָּעֳל֔וֹ כִּ֥י כָל־דְּרָכָ֖יו

The Rock, his work is perfect, for all

his ways are justice

The adjective תָּמִים is used in Joshua 10:13 to emphasize that the sun stopped and did not hurry to set for a complete day.

וַיַּעֲמֹ֤ד הַשֶּׁ֙מֶשׁ֙ בַּחֲצִ֣י הַשָּׁמַ֔יִם וְלֹא־אָ֥ץ לָב֖וֹא כְּי֥וֹם תָּמִֽים

The sun stopped in the midst of heaven and did

not hurry to set for a whole day.

The adjective תָּמִים is used in Psalm 18:30 to emphasize that the way of this God is perfect.

הָאֵל֘ תָּמִ֪ים דַּ֫רְכּ֥וֹ אִמְרַֽת־יְהוָ֥ה צְרוּפָ֑ה

This God--his way is perfect; the word

of the LORD proves true

The adjective תָּמִים is used in Proverbs 11:20 to emphasize the wholesome ways that delight the LORD.

תּוֹעֲבַ֣ת יְ֭הוָה עִקְּשֵׁי־לֵ֑ב וּ֜רְצוֹנ֗וֹ תְּמִ֣ימֵי דָֽרֶךְ׃

Those of crooked heart are an abomination to the

LORD, but those of wholesome ways

are his delight.

[Other Significant Adjectives](#REF_TOC)

I have also found many other adjectives that have an inherent emphatic force including: אַבִּיר "mighty, valiant;" אַדִּיר "majestic;" אָרֵךְ "long; patient;" בַּר "pure, clean;" גָּבֹהַּ"high; exalted; proud;" גִּבּוֹר "strong, mighty;" דַּל "low, weak, poor;" דָּשֵׁן "fat; vigorous;" זַךְ "pure, clean;" חָזָק "strong, stout, mighty;" חַי "alive, living;" חָכָם "wise, shrewd, prudent;" חָסִיד "kind; pious, faithful;" חָרוּץ "sharp, diligent;" טָהוֹר "clean, pure;" טוֹב "pleasant, agreeable, good;" טָמֵא "unclean;" יָחִיד "only, solitary;" יָקָר "precious, rare, splendid, weighty;" יָשָׁר "straight, right;" אֵיתָן, אֵתָן "perennial, ever-flowing, permanent;" כַּבִּיר "great, mighty, much;" כֵּן "right, true, honest;" כָּלִיל "entire, whole; perfect;" מָלֵא "full;" נָבָל "foolish, senseless;" נָכֹחַ "straight, right; correct, honest;" נָעִים "pleasant, delightful;" עָצוּם "mighty, numerous, countless;" צָעִיר "little, insignificant, young;" קָדוֹשׁ "sacred, holy;" קָטֹן "small; insignificant, unimportant; imminent; recent;" קָטָןsmall, young, unimportant;" קָשֶׁה "hard, severe; fierce, ruthless; stubborn;" רִאשׁוֹן "former, first, foremost, chief;"רָחָב "wide, broad; extensive; exultant, arrogant;" רַחוּם "compassionate;" רֵיק "empty, vain, worthless;" שָׁלֵם "complete, full, perfect; finished; safe, at peace;" andתָּם "complete, perfect; sound, mature."

[VERBS](#REF_TOC)

Verbs are words that express action or being. The significance of the person, gender, and number of verbs is reasonably self-evident. Therefore, this analysis will concentrate on verb stems, states, and moods. Hebrew is a very fluid language and the verb system is the most fluid element. Indeed, I must confess that the Hebrew verb system is so fluid that I am not sure that anyone fully understands it, let alone me. Therefore, the analysis of the stems, states, and moods of Hebrew verbs is very general and will focus on those verb constructions that have a clearly emphatic force. In addition, I will also consider verbs that have an inherently emphatic force.

[The Verb Stems](#REF_TOC)

The primary verb stems are the qal, niphal, piel, pual, hithpael, hiphil, and hophal. The qal stem is used to express simple action or state a condition. The niphal stem is the passive voice of the qal. However, it can be used reflexively or reciprocally and in some cases can indicate allowance or self-indulgence. The piel stem was formerly regarded as the intensive stem. The piel stem is generally regarded now as expressing entrance into a state or condition. However, the piel stem sometimes seems to be used like the qal stem especially with denominative verbs, with a causative meaning, and in a frequentative sense. The pual stem is that passive voice of the piel stem and is used in similar ways. The hithpael stem is primarily used to express reflexive and reciprocal action. However, in some contexts it seems to be used little differently than the qal stem. The hiphil stem is primarily used to express causation. However, the hiphil stem sometimes seems to be used like the qal stem, especially with denominative verbs. The hiphil stem is also sometimes used in declarations and to express entry into a state or condition. The hophal stem is the passive voice of the hiphil stem and is used in similar ways. Though all these uses of the stems are significant for translation and interpretation, none of them has any certain emphatic force.

[The Verb States](#REF_TOC)

The verb states in Hebrew are the perfect state and the imperfect state. The verb states in Hebrew express kind of action rather than time of action, which is more a matter of context. As a result the perfect and imperfect states can be used to express a past, present, future, or even a timeless action or state.

[The Perfect State](#REF_TOC)

The perfect state is extremely fluid. However, the perfect state is generally used to express past action or state that is incipient, completed, constative, or a combination of these. The perfect state can also express an action or state that is past from a point of view in the past supplied by the context (pluperfect). The perfect state is occasionally used to express a present action or state especially when it is immediate. This sometimes serves to emphasize what is said and to emphasize decisive action. The perfect state is used to express a future action or state that is certain or is portrayed as complete from a point of view in the future supplied by the context (future perfect). The perfect state is occasionally used to express a timeless action or state that is characteristically true. Though all of these uses of the perfect state are important for translation and interpretation, the use of the perfect state to express a future action or state that is certain is the most noteworthy. In addition, the uses of the perfect state to emphasize what is said, decisive action, and what is characteristically true are sometimes significant.

To Emphasize What Is Certain

The perfect state is frequently used to express a future action that is certain. The perfect state is used to express a future action that is certain in Genesis 15:18 to emphasize God's faithfulness to give Abram the land.

לְזַרְעֲךָ֗ נָתַ֙תִּי֙ אֶת־הָאָ֣רֶץ

To your seed I will give this land

The perfect state is used to express a future action that is certain in Genesis 28:15 to emphasize God's faithfulness to protect Jacob wherever he goes and bring him back to this land.

וְהִנֵּ֙ה אָנֹכִ֜י עִמָּ֗ךְ וּשְׁמַרְתִּ֙יךָ֙ בְּכֹ֣ל אֲשֶׁר־תֵּלֵ֔ךְ

וַהֲשִׁ֣בֹתִ֔יךָ אֶל־הָאֲדָמָ֖ה הַזֹּ֑את

Behold I am with you and I will keep you

everywhere you go and I will bring you back

to this land

The perfect state is used to express a future action that is certain in Judges 1:2 to emphasize that the LORD has given the land into the hands of Judah

הִנֵּ֛ה נָתַ֥תִּי אֶת־הָאָ֖רֶץ בְּיָדֽוֹ

Behold I have given the land into his hands

The perfect state is used to express a future state that is certain in Numbers 17:27 (17:12) to emphasize the people's conviction that they were as good as dead.

הֵ֥ן גָּוַ֛עְנוּ אָבַ֖דְנוּ כֻּלָּ֥נוּ אָבָֽדְנוּ

Behold, we perish, we are undone, we are all undone.

The perfect state is used to express a future action that is certain in Numbers 24:17 to emphasize the that a star will come out of Jacob and a scepter will rise out of Israel.

דָּרַ֙ךְ כּוֹכָ֜ב מִֽיַּעֲקֹ֗ב וְקָ֥ם שֵׁ֙בֶט֙ מִיִּשְׂרָאֵ֔ל

a star shall come out of Jacob, and a scepter

shall rise out of Israel

The perfect state is used to express a future state that is certain in Isaiah 5:3 to emphasize that God's people will go into exile for lack of knowledge.

לָכֵ֛ן גָּלָ֥ה עַמִּ֖י מִבְּלִי־דָ֑עַת

Therefore my people will go into exiles

from lack of knowledge

The perfect state is used to express a future state that is certain in Isaiah 9:2 to emphasize the that the people walking in darkness will see a great light.

הָעָם֙ הַהֹלְכִ֣ים בַּחֹ֔שֶׁךְ רָא֖וּ א֣וֹר גָּד֑וֹל

The people walking in darkness will see a great light

The perfect state is used to express a future state that is certain in Isaiah 9:5 to emphasize that a child will be born and a son will be given.

כִּי־יֶ֣לֶד יֻלַּד־לָ֗נוּ בֵּ֚ן נִתַּן־לָ֔נוּ

For unto us a child is born and unto us a son is given

The perfect state is used to express future action that is certain in Amos 9:14 to emphasize the that God will restore his captive people Israel.

וְשַׁבְתִּי֘ אֶת־שְׁב֣וּת עַמִּ֣י יִשְׂרָאֵל

I will restore my captive people Israel

The perfect state is used to express a future action that is certain in Zechariah 1:17 to emphasize that the LORD will again comfort Zion and choose Jerusalem.

וְנִחַ֙ם יְהוָ֥ה עוֹד֙ אֶת־צִיּ֔וֹן וּבָחַ֥ר ע֖וֹד בִּירוּשָׁלִָֽם

and the LORD will again comfort Zion

and again choose Jerusalem

To Emphasize What Is Said

The perfect state is frequently used to express immediate action and introduce and emphasize what is said. The perfect state is used in Exodus 4:23 to introduce and emphasize the LORD's command to Pharaoh to let his son go.

וָאֹמַ֣ר אֵלֶ֗יךָ שַׁלַּ֤ח אֶת־בְּנִי֙ וְיַֽעַבְדֵ֔נִי וַתְּמָאֵ֖ן לְשַׁלְּח֑וֹ

and I say to you, "Let my son go that he

may serve me."

The perfect state is used in Psalm 16:2 to introduce and emphasize the Psalmist's declaration that the LORD is his Lord and he has no good apart from him.

אָמַ֣רְתְּ לַֽ֭יהוָה אֲדֹנָ֣י אָ֑תָּה ט֜וֹבָתִ֗י בַּל־עָלֶֽיךָ׃

I say to the LORD, "You are my Lord; I have

no good apart from you."

The perfect state is used in Ecclesiastes 9:16 to introduce and emphasize the Teacher's declaration that wisdom is better than might.

וְאָמַ֣רְתִּי אָ֔נִי טוֹבָ֥ה חָכְמָ֖ה מִגְּבוּרָ֑ה

But I say that wisdom is better than might

To Emphasize Decisive Action

The perfect state is sometimes used to express immediate action and emphasize decisive action. The perfect state is used in 2 Samuel 24:23 to emphasize the decisive action of Arunah to give the oxen for the burnt offering and the threshing sledges and the yokes of the oxen for the wood so that David could offer a sacrifice.

הַכֹּ֗ל נָתַ֛ן אֲרַ֥וְנָה הַמֶּ֖לֶךְ לַמֶּ֑לֶךְ

All this, King, Arunah gives to the King

The perfect state is used in Ruth 4:10 to emphasize the decisive action of Boaz to redeem Ruth to be his wife.

וְגַ֣ם אֶת־ר֣וּת הַמֹּאֲבִיָּה֩ אֵ֙שֶׁת מַחְל֜וֹן קָנִ֧יתִי לִ֣י לְאִשָּׁ֗ה

Also Ruth the Moabite, the widow of Mahlon,

I buy to be my wife

The perfect state is used in Jeremiah 40:4 to emphasize the decisive action of Nebuzaradan the captain of the guard to release Jeremiah.

וְעַתָּ֞ה הִנֵּ֧ה פִתַּחְתִּ֣יךָ הַיּ֗וֹם מִֽן־הָאזִקִּים֘ אֲשֶׁ֣ר עַל־יָדֶךָ

Now, behold, I release you today from the chains

on your hands.

To Emphasize What Is Characteristically

True

The perfect state is sometimes used to express timeless action and emphasize what is characteristically true. The perfect state is used in Psalm 14:1 to emphasize that the fool characteristically denies the existence of God.

אָ֨מַ֤ר נָבָ֣ל בְּ֭לִבּוֹ אֵ֣ין אֱלֹהִ֑ים

The fool says in his heart, "There is no God."

The perfect state is used in Psalm 34:10 to establish that even young lions suffer want and hunger to emphasize by contrast that those who seek the LORD lack no good thing.

כְּ֭פִירִים רָשׁ֣וּ וְרָעֵ֑בוּ וְדֹרְשֵׁ֥י יְ֜הוָ֗ה לֹא־יַחְסְר֥וּ כָל־טֽוֹב׃

The young lions suffer want and hunger;

but those who seek the LORD lack no good thing.

The perfect state is used in Proverbs 14:16 to emphasize that the wise characteristically fear and turn away from evil.

חָכָ֣ם יָ֭רֵא וְסָ֣ר מֵרָ֑ע

The wise fear and turn away from evil

The perfect state is used in Isaiah 40:7 to establish how fragile grass and flowers are and emphasize how vulnerable people are.

יָבֵ֤שׁ חָצִיר֙ נָ֣בֵֽל צִ֔יץ כִּ֛י ר֥וּחַ יְהוָ֖ה נָ֣שְׁבָה בּ֑וֹ

אָכֵ֥ן חָצִ֖יר הָעָֽם׃

The grass withers, the flower fades when the breath

of the LORD blows on it; surely the people are grass.

[The Imperfect State](#REF_TOC)

The imperfect state is even more fluid than the perfect state. The imperfect state is generally used to express past action that is beginning, progressive, repeated, or characteristic. Where the imperfect state really gets fluid is when it is used to express future or indeterminant action. The imperfect state is frequently used to express strong assurances and warnings. The imperfect state can be used to express mood and indicate capability, possibility, obligation, permission, purpose, desire, will, etc. The imperfect state can even be used to make absolute commands and assertions as well as absolute prohibitions and denials. Though all of these uses of the imperfect state are important for translation and interpretation, the most noteworthy are its uses to indicate what is characteristically true, in strong assurances and warnings, to emphasize commitment and determination, in absolute commands and assertions, and in absolute prohibitions and denials.

To Indicate What Is Characteristically

True

The imperfect state is frequently used to indicate what is characteristically true. The imperfect state is used in Exodus 23:8 to emphasize the characteristic results of giving and receiving bribes.

כִּ֤י הַשֹּׁ֙חַד֙ יְעַוֵּ֣ר פִּקְחִ֔ים וִֽיסַלֵּ֖ף דִּבְרֵ֥י צַדִּיקִֽים

for a bribe blinds the clear-sighted and subverts

the cause of the righteous

The imperfect state is used in 1 Samuel 2:8 to emphasize the LORD's characteristic practice of exalting the poor.

מֵֽאַשְׁפֹּת֙ יָרִ֣ים אֶבְי֔וֹן לְהוֹשִׁיב֙ עִם־נְדִיבִ֔ים

וְכִסֵּ֥א כָב֖וֹד יַנְחִלֵ֑ם

he lifts the needy from the ash heap to make them

sit with princes and inherit a seat of honor

The imperfect state is used in Proverbs 15:1 to emphasize that a soft answer characteristically turns away wrath, whereas a harsh word characteristically stirs up anger.

מַֽעֲנֶה־רַּ֭ךְ יָשִׁ֣יב חֵמָ֑ה וּדְבַר־עֶ֗֜צֶב יַעֲלֶה־אָֽף׃

A soft answer turns away wrath, but a harsh word

stirs up anger.

The imperfect state is used in Proverbs 27:17 to emphasize that iron characteristically sharpens iron and a man is characteristically sharpened by his companion.

בַּרְזֶ֣ל בְּבַרְזֶ֣ל יָ֑חַד וְ֜אִ֗ישׁ יַ֣חַד פְּנֵֽי־רֵעֵֽהוּ׃

Iron sharpens iron and a man is sharpened

by his companion.

The imperfect state is used in Isaiah 32:6 to emphasize the foolish speech and corrupt heart that characterizes the fool.

כִּ֤י נָבָל֙ נְבָלָ֣ה יְדַבֵּ֔ר וְלִבּ֖וֹ יַעֲשֶׂה־אָ֑וֶן

For the fool speaks folly, and his heart

is busy with iniquity

In Strong Assurances and Warnings

The imperfect state is frequently used in strong assurances and warnings. The imperfect state is used in Genesis 2:17 to emphasize the warning that on the day they eat from the tree in the midst of the garden they will certainly die.

כִּ֗י בְּי֛וֹם אֲכָלְךָ֥ מִמֶּ֖נּוּ מ֥וֹת תָּמֽוּת

for on the day that you eat of it you

will certainly die

The imperfect state is used in Numbers 16:26 to emphasize the warning that unless they depart from the tents of the wicked and touch nothing of theirs they will be swept away by their sins.

נָ֡א מֵעַל֩ אָהֳלֵ֙י הָאֲנָשִׁ֤ים הָֽרְשָׁעִים֙ הָאֵ֔לֶּה וְאַֽל־תִּגְּע֖וּ

בְּכָל־אֲשֶׁ֣ר לָהֶ֑ם פֶּן־תִּסָּפ֖וּ בְּכָל־חַטֹּאתָֽם

Depart, please, from the tents of these wicked men,

and touch nothing of theirs or else you will be

swept away by all their sins.

The imperfect state is used in Deuteronomy 1:30 to emphasize the assurance that the LORD their God will fight for them.

יְהוָ֤ה אֱלֹֽהֵיכֶם֙ הַהֹלֵ֣ךְ לִפְנֵיכֶ֔ם ה֖וּא יִלָּחֵ֣ם לָכֶ֑ם

The LORD your God who goes before you

will himself fight for you

The imperfect state is used in Psalm 15:5 to emphasize the assurance that the man who obeys the psalmist's instructions will never be shaken.

לֹא לָ֫קָ֥ח עֹֽשֵׂה־אֵ֑לֶּה לֹ֖א יִמּ֣וֹט לְעוֹלָֽם

He who does these things will by no means

ever be shaken

The imperfect state is used in Psalm 24:5 to emphasize the assurance that the one who has clean hands and a pure heart, does not lift up his soul to what is false, and does not swear deceitfully will receive a blessing from the LORD.

יִשָּׂ֣א בְ֭רָכָה מֵאֵ֣ת יְהוָ֑ה וּ֜צְדָקָ֗ה מֵאֱלֹהֵ֥י יִשְׁעֽוֹ׃

He will receive blessing from the LORD

and righteousness from the God of his salvation.

To Emphasize Commitment and

Determination

The imperfect state is frequently used in the first person to emphasize commitment and determination. The first person imperfect state is used in Genesis 12:2 to emphasize the LORD's commitment and determination to make Abram a great nation, bless him, and make his name great.

וְאֶֽעֶשְׂךָ֙ לְג֣וֹי גָּד֔וֹל וַאֲבָ֣רֶכְךָ֔ וַאֲגַדְּלָ֖ה שְׁמֶ֑ךָ

And I will make of you a great nation, and

I will bless you and make your name great

The first person imperfect state is used in Joshua 24:15 to emphasize the commitment and determination of Joshua and his house to serve the LORD.

וְאָנֹכִ֣י וּבֵיתִ֔י נַעֲבֹ֖ד אֶת־יְהוָֽה

But as for me and my house, we will

serve the LORD

The first person imperfect state is used in Deuteronomy 18:18 to emphasize the LORD's commitment and determination to raise up a prophet like Moses.

נָבִ֙יא אָקִ֥ים לָהֶ֛ם מִקֶּ֥רֶב אֲחֵיהֶ֖ם כָּמ֑וֹךָ

I will raise up for them a prophet like you

from among their brothers

The first person imperfect state is used in Ruth 1:16 to emphasize Ruth's commitment and determination to follow her mother-in-law Naomi.

אל־אֲשֶׁ֙ר תֵּלְכִ֜י אֵלֵ֗ךְ וּבַאֲשֶׁ֤ר תָּלִ֙ינִי֙

For where you go I will go, and where

you lodge I will lodge

The first person imperfect state is used in Psalm 22:22 to emphasize the psalmist's commitment and determination to declare the LORD's name and praise him in the midst of the congregation despite his great suffering.

אֲסַפְּרָ֣ה שִׁמְךָ֣ לְאֶחָ֑י בְּת֖וֹךְ קָהָ֣ל אֲהַלְלֶֽךָּ׃

I will tell of your name to my brothers;

in the midst of the congregation I will praise you.

The first person imperfect state is used in Amos 2:6 to emphasize God's commitment and determination to judge Israel for her many sins.

עַל־שְׁלֹשָׁה֙ פִּשְׁעֵ֣י יִשְׂרָאֵ֔ל וְעַל־אַרְבָּעָ֖ה לֹ֣א אֲשִׁיבֶ֑נּוּ

For three sins of Israel and for four I will not turn back

In Absolute Commands and Assertions

The imperfect state is frequently used to make forceful commands and assertions. The imperfect state is used in an absolute command in Genesis 4:7 to emphasize the necessity of Cain mastering sin.

וְאֵלֶ֙יךָ֙ תְּשׁ֣וּקָת֔וֹ וְאַתָּ֖ה תִּמְשָׁל־בּֽוֹ

Its desire is for you but you must master it

The imperfect state is used in an absolute assertion in Exodus 3:3 to emphasize the necessity of Moses going over and seeing the burning bush.

וַיֹּ֣אמֶר מֹשֶׁ֔ה אָסֻֽרָה־נָּ֣א וְאֶרְאֶ֔ה אֶת־הַמַּרְאֶ֥ה

So Moses said, "I must go over and see this sight"

The imperfect state is used in in an absolute assertion in Exodus 21:12 to emphasize the necessity of Israel putting to death anyone who strikes and kills someone.

מַכֵּ֥ה אִ֛ישׁ וָמֵ֖ת מ֥וֹת יוּמָֽת׃

Whoever strikes someone so that he dies

must be put to death.

The imperfect state is used in an absolute command in Leviticus 18:4 to emphasize the necessity of Israel keeping the LORD's statutes and practicing his ordinances.

אֶת־מִשְׁפָּטַ֧י תַּעֲשׂ֛וּ וְאֶת־חֻקֹּתַ֥י תִּשְׁמְר֖וּ לָלֶ֣כֶת בָּהֶ֑ם

You must keep my statutes and practice my

ordinances by following them

The imperfect state is used in an absolute command in Deuteronomy 13:4 to emphasize the necessity of Israel following the LORD and fearing him.

אַחֲרֵ֙י יְהוָ֧ה אֱלֹהֵיכֶ֛ם תֵּלֵ֖כוּ וְאֹת֣וֹ תִירָ֑אוּ

You must follow the LORD your God and fear him

The imperfect state is used in an absolute assertion in Proverbs 6:31 to emphasize the necessity of a thief paying back seven times as much as he stole even if it means all the wealth in his house.

וְ֭נִמְצָא יְשַׁלֵּ֣ם שִׁבְעָתָ֑יִם אֶת־כָּל־ה֖וֹן בֵּית֣וֹ יִתֵּֽן׃

If discovered he must pay seven times as much;

he must give up all the wealth in his house.

In Absolute Prohibitions and Denials

The imperfect state is frequently used with the negative לאֹ in absolute prohibitions and denials. It is not unusual for these absolute denials to affirm something positive by denying the contrary. The imperfect state is used with the negative לאֹ in Genesis 8:21 to absolutely deny that the LORD' will ever curse the ground again.

לֹֽא־אֹ֠סִף לְקַלֵּ֙ל ע֤וֹד אֶת־הָֽאֲדָמָה

I will never curse the ground again

The imperfect state is used with the negative לאֹ in Exodus 20:4 to absolutely prohibit making an image.

לֹֽ֣א תַֽעֲשֶׂ֙ה־לְךָ֥֣ פֶ֣סֶל

You will by no means make for yourselves an image

The imperfect state is used with the negative לאֹ in Deuteronomy 6:6 to absolutely prohibit putting the LORD their God to the test.

לֹ֣א תְנַסּ֔וּ אֶת־יְהוָ֖ה אֱלֹהֵיכֶ֑ם כַּאֲשֶׁ֥ר נִסִּיתֶ֖ם בַּמַּסָּֽה׃

You will by no means put the LORD your God

to the test as you did at Massah.

The imperfect state is used with the negative לאֹ in Psalm 119:93 to emphasize the psalmist's commitment and determination not to ever forget the LORD's precepts.

לְ֭עוֹלָם לֹא־אֶשְׁכַּ֣ח פִּקּוּדֶ֑יךָ כִּ֥י בָ֜֗ם חִיִּיתָֽנִי׃

I will never ever forget your precepts,

for by them you have given me life.

The imperfect state is used with the negative לאֹ in Jeremiah 49:12 to absolutely deny that they will escape drinking from the cup of God's judgment.

לֹ֣א תִנָּקֶ֔ה כִּ֥י שָׁתֹ֖ה תִּשְׁתֶּֽה

You will by no means be empty because

you will certainly drink

The imperfect state is used with the negative לאֹ in Amos 5:11 to absolutely deny that they will ever live in the houses of hewn stone that they have built.

בָּתֵּ֥י גָזִ֛ית בְּנִיתֶ֖ם וְלֹא־תֵ֣שְׁבוּ בָ֑ם

you have built houses of hewn stone,

but you will never dwell in them

[The Cohortative Mood](#REF_TOC)

The cohortative mood is the first person of the imperfect state with the addition of the cohortative suffix ה. The cohortative mood is frequently used in entreaties and commands, "Let me . . ." or "Let us . . .." In some contexts the cohortative mood is used to express desire and even resolve, "May I . . . " or "I will . . .." When the cohortative mood is used in dependent clauses it usually indicates purpose or result. The cohortative mood is also sometimes used in conditional statements. The cohortative mood is frequently made more emphatic with the particle נָא. Though all the uses of the cohortative mood are important for translation and interpretation, the use of the cohortative mood to express desire or resolve is the most noteworthy. The cohortative mood is used in Genesis 45:28 to emphasize Israel's desire and resolve to see his son Joseph before he dies.

אֵֽלְכָ֥ה וְאֶרְאֶ֖נּוּ בְּטֶ֥רֶם אָמֽוּת

I will go and see him before I die

The cohortative mood is used in Exodus 3:3 to emphasize Moses' desire and resolve to turn aside and see the burning bush.

אָסֻֽרָה־נָּ֣א וְאֶרְאֶ֔ה אֶת־הַמַּרְאֶ֥ה הַגָּדֹ֖ל הַזֶּ֑ה

I will turn aside and see this great sight

The cohortative is used in 2 Samuel 16:4 and emphasize Ziba's desire to always find favor in the sight of King David.

אֶמְצָא־חֵ֥ן בְּעֵינֶ֖יךָ אֲדֹנִ֥י הַמֶּֽלֶךְ

May I find always favor in your sight,

my lord the king

The cohortative mood is used in 1 Chronicles 21:13 to emphasize David's desire to fall into the hands of the LORD rather than the hands of men.

אֶפְּלָה־נָּ֣א בְיַד־יְהוָ֗ה כִּֽי־רַבִּ֤ים רַחֲמָיו֙ מְאֹ֔ד

וּבְיַד־אָדָ֖ם אַל־אֶפֹּֽל

May I fall into the hand of the LORD for his mercy

is very great and not fall into the hand of man

The cohortative is used in Psalm 20:6 and express the psalmist's desire that they rejoice over God's salvation and set up banners in the name of their God.

נְרַנְּנָ֤ה׀ בִּ֨ישׁ֤וּעָתֶ֗ךָ וּבְשֵֽׁם־אֱלֹהֵ֥ינוּ נִדְגֹּ֑ל

May we shout for joy over your salvation,

and in the name of our God set up our banners!

The cohortative is used to make an entreaty in Psalm 85:9 and express the psalmist's desire to hear what God the LORD says.

אֶשְׁמְעָ֗ה מַה־יְדַבֵּר֘ הָאֵ֪ל׀ יְה֫וָ֥ה כִּ֤י׀ יְדַבֵּ֬ר שָׁל֗וֹם אֶל־עַמּ֥וֹ

May I hear what God the LORD will speak,

for he will speak peace to his people

The cohortative mood is used in Psalms 146:2 to express the psalmist's desire and determination to praise the LORD as long as he lives.

אֲהַלְלָ֣ה יְהוָ֣ה בְּחַיָּ֑י אֲזַמְּרָ֖ה לֵֽאלֹהַ֣י בְּעוֹדִֽי׃

I will praise the LORD as long as I live;

I will sing praises to my God while I have my being.

The cohortative is used in Jeremiah 17:18 and express Jeremiah's desire that he will not be put to shame or dismayed.

יֵבֹ֤שׁוּ רֹדְפַי֙ וְאַל־אֵבֹ֣שָׁה אָ֔נִי יֵחַ֣תּוּ הֵ֔מָּה וְאַל־אֵחַ֖תָּה אָ֑נִי

May those who persecute me be put to shame,

but may I not be put to shame;

May they be dismayed, but may I not be dismayed

The cohortative is used in Hosea 2:5 to express Gomer's desire and determination to go after her lovers.

כִּי אָמְרָ֗ה אֵלְכָ֞ה אַחֲרֵ֤י מְאַהֲבַי֙

For I will go after my lovers.

[The Jussive Mood](#REF_TOC)

The jussive mood is the second and third person of a shortened form of the imperfect state. However, the laws of tone and syllable formation often preclude this shortening and the form is often identical to the imperfect state. The jussive mood is frequently used in entreaties and commands, prohibitions with the negative אַל, to grant permission, and to make a suggestion. The jussive mood can also be used to emphasize a wish or desire and is sometimes intensified with the particle נָא. All the uses of the jussive mood are important for translation and interpretation, but the use of the jussive mood to emphasize a wish or desire is the most noteworthy. The jussive mood is used in Numbers 6:23 to emphasize the desire and blessing that Aaron is to pronounce on the people of Israel.

יְבָרֶכְךָ֥ יְהוָ֖ה וְיִשְׁמְרֶֽךָ׃

May the LORD bless you and keep you.

The jussive mood is used in Judges 1:23 to emphasize Elkanah's desire that the LORD would establish his word.

אַ֛ךְ יָקֵ֥ם יְהוָ֖ה אֶת־דְּבָר֑וֹ

Only, may the LORD establish his word

The jussive mood is used in 1 Samuel 24:10 to emphasize the desire of all the people and their blessing of King Saul.

וַיָּרִ֧עוּ כָל־הָעָ֛ם וַיֹּאמְר֖וּ יְחִ֥י הַמֶּֽלֶךְ

And all the people raised a shout and said,

"Long live the king!"

The jussive mood is used in Psalm 7:10 with the particle נָא to strongly emphasize the psalmist's desire for the end of wickedness.

יִגְמָר־נָ֬א רַ֙ע׀ רְשָׁעִים֘

May the evil of the wicked come to an end

The jussive mood is used in Psalm 33:8 to emphasize the psalmist's desire that everyone everywhere would fear and stand in awe of the LORD.

יִֽירְא֣וּ מֵ֭יְהוָה כָּל־הָאָ֑רֶץ מִמֶּ֥נּוּ יָ֜ג֗וּרוּ כָּל־יֹשְׁבֵ֥י תֵבֵֽל׃

May all the earth fear the LORD; may all the

inhabitants of the world stand in awe of him.

The jussive mood is used in Psalm 50:2 to express the psalmist's desire that God would come and not be silent.

יָ֤בֹ֥א אֱלֹהֵ֗ינוּ וְֽאַל־יֶ֫חֱרַ֥שׁ

May our God come and not be silent

The jussive mood is used in Psalm 121:3 to express the psalmist's desire that the LORD would not allow their foot to slip.

אַל־יִתֵּ֣ן לַמּ֣וֹט רַגְלֶ֑ךָ

May he not allow your foot to slip

[The Imperative Mood](#REF_TOC)

The imperative mood is the second person of the imperfect without the imperfect prefixes. The imperative mood is primarily used in commands. The imperative mood can also be used in entreaties when the appeal is urgent. In addition, the imperative mood can be used to give strong assurances, like an interjection, and to express a wish or desire and more specifically a blessing or curse. All these uses of the imperative mood are important for translation and interpretation. However, the uses of the imperative mood in urgent entreaties, to give strong assurances, like an interjection, and to express a wish or desire are the most noteworthy.

In Urgent Entreaties

The imperative mood is sometimes used in entreaties when the entreaty is urgent. The cohortative suffix ה is occasionally affixed to the imperative form; however, it is not clear that it makes the imperative more urgent. The imperative mood is used with the cohortative suffix ה in Psalm 3:7 to emphasize the psalmist's desire that the LORD would arise and save him.

ק֨וּמָ֤ה יְהוָ֙ה׀ הוֹשִׁ֨יעֵ֤נִי אֱלֹהַ֗י

Arise LORD! Save me, my God!

The imperative mood with the cohortative suffix ה is used in Psalm 22:19 to emphasize the psalmist's desire for the LORD to come quicky.

אֱ֜יָלוּתִ֗י לְעֶזְרָ֥תִי חֽוּשָׁה

My strength, come quickly to help me

The imperative mood is used in Psalm 26:2 to emphasize the urgency of the psalmist's prayer for the LORD to examine and test him.

בְּחָנֵ֣נִי יְהוָ֣ה וְנַסֵּ֑נִי

Examine and test me

In Strong Assurances

The imperative mood is sometimes used to give strong assurances. The imperative mood is used in Genesis 42:18 to emphasize Joseph's assurance to his brothers that if they do what he says they will live.

זֹ֥את עֲשׂ֖וּ וִֽחְי֑וּ אֶת־הָאֱלֹהִ֖ים אֲנִ֥י יָרֵֽ

Do this and you will live for I fear God

The imperative mood is used in Isaiah 36:16 to emphasize the king of Assyria's assurance that if they make peace and come out to him they will eat from their own vine and fig tree and drink from their own cistern.

וְאִכְל֤וּ אִישׁ־גַּפְנוֹ֙ וְאִ֣ישׁ תְּאֵנָת֔וֹ וּשְׁת֖וּ אִ֥ישׁ מֵי־בוֹרֽוֹ

Then each man will eat from his own vine and fig

tree and each will drink from his own cistern

The imperative mood is used in Isaiah 54:14 to emphasize the assurance that they will be far from oppression.

בִּצְדָקָ֖ה תִּכּוֹנָ֑נִי רַחֲקִ֤י מֵעֹ֙שֶׁק֙

In righteousness you will be established;

you will be far from oppression

Like an Interjection

The imperative mood is sometimes used like an interjection to emphasize what follows. The imperative verb הָ֚בָה is used like an interjection in Genesis 11:3 to emphasize the appeal of the men of Shinar to make bricks so that they could build a city and tower that reached to heaven.

הָ֚בָה נִלְבְּנָ֣ה לְבֵנִ֔ים וְנִשְׂרְפָ֖ה

Come, let us make bricks and burn

them thoroughly

The imperative verb לְ֭כו is used like an interjection in Psalm 95:1 to emphasize the psalmist's appeal to sing and make a joyful noise to the LORD.

לְ֭כוּ נְרַנְּנָ֣ה לַיהוָ֑ה נָ֜רִ֗יעָה לְצ֣וּר יִשְׁעֵֽנוּ׃

Come, let us sing to the LORD; let us make a joyful

noise to the rock of our salvation!

The imperative verb ק֠וּם is used like an interjection in Jonah 1:2 to emphasize the LORD's command for Jonah to go to Nineveh.

ק֠וּם לֵ֧ךְ אֶל־נִֽינְוֵ֛ה הָעִ֥יר הַגְּדוֹלָ֖ה

Arise, go to Nineveh, the great city

To Emphasize a Wish or Desire

The imperative mood is sometimes used to emphasize a wish or desire and more specifically a blessing or curse. The imperative mood verb הֲיִ֖י is used in Genesis 24:60 to emphasize the desire of Rebecca's family and their blessing for her.

אחֹתֵ֕נוּ אַ֥תְּ הֲיִ֖י לְאַלְפֵ֣י רְבָבָ֑ה

Our sister, may you become thousands

of ten thousands

The imperative mood verb וּרְאֵֽה is used in Psalm 128:6 to emphasize the psalmist's desire for those who fear the LORD and his blessing on them.

וּרְאֵֽה־בָנִ֥ים לְבָנֶ֑יךָ

May you see the children of your children

[The Verb אָמַן](#REF_TOC)

The verb אָמַן is used to mean "confirm, support; make firm, sure, lasting." It can also mean "be faithful" or "stand firm" and even "trust, believe." It is sometimes used without much emphasis, but in many cases the verb אָמַן has an emphatic force. The verb אָמַן is used in Genesis 15:6 to emphasize the firmness of Abram's faith in the LORD.

וְהֶאֱמִ֖ן בַּֽיהוָ֑ה וַיַּחְשְׁבֶ֥הָ לּ֖וֹ צְדָקָֽה׃

And he believed the LORD, and he counted

it to him as righteousness.

The verb אָמַן is used in 2 Samuel 7:16 to emphasize that David's house and kingdom will be made firm forever.

וְנֶאְמַ֙ן בֵּיתְךָ֧ וּמַֽמְלַכְתְּךָ֛ עַד־עוֹלָ֖ם

And your house and your kingdom

will be made firm forever

The verb אָמַן is used in Psalm 93:5 to emphasize the trustworthiness of the decrees of the LORD.

עֵֽדֹתֶ֙יךָ׀ נֶאֶמְנ֬וּ מְאֹ֗ד

Your decrees are very trustworthy

The verb אָמַן is used twice in Isaiah 7:9 to strongly emphasize that if Ahaz is not firm in his faith he will not be firm at all.

אִ֚ם לֹ֣א תַאֲמִ֔ינוּ כִּ֖י לֹ֥א תֵאָמֵֽנוּ

If you are not firm, you will not be firm at all

The participle form of the verb אָמַן is used in Hosea 5:9 to emphasize the certainty of Hosea's prophecy of judgment against the tribes of Israel.

בְּשִׁבְטֵי֙ יִשְׂרָאֵ֔ל הוֹדַ֖עְתִּי נֶאֱמָנָֽה

among the tribes of Israel I make

known what is sure

[The Verb גָּדַל](#REF_TOC)

The verb גָּדַל means "be" or "become great." It is sometimes used without much emphasis in the sense of "grow, grow up." However, it is more often used to emphasize the extent of power, wealth, abundance, value, honor, etc. or the intensity of emotions. The verb גָּדַל is used in Genesis 26:13 to emphasize the extent of the wealth (greatness) of Isaac.

וַיִּגְדַּ֖ל הָאִ֑ישׁ וַיֵּ֤לֶךְ הָלוֹךְ֙ וְגָדֵ֔ל עַ֥ד כִּֽי־גָדַ֖ל מְאֹֽד׃

and the man became wealthy, and became wealthy

until he was very wealthy.

The verb גָּדַל is used in 1 Samuel 26:24 to emphasize David's desire that his life be precious in the eyes of the LORD in the same way that Saul's life was precious to him.

וְהִנֵּ֗ה כַּאֲשֶׁ֙ר גָּדְלָ֧ה נַפְשְׁךָ֛ הַיּ֥וֹם הַזֶּ֖ה בְּעֵינָ֑י

כֵּ֣ן תִּגְדַּ֤ל נַפְשִׁי֙ בְּעֵינֵ֣י יְהוָ֔ה

Behold, as your life was precious (great) this day

in my sight, so may my life be precious (great)

in the sight of the LORD

The verb גָּדַל is used in Psalm 34:4 to emphasize the psalmist's appeal to magnify the LORD.

גַּדְּל֣וּ לַיהוָ֣ה אִתִּ֑י וּנְרוֹמְמָ֖ה שְׁמ֣וֹ יַחְדָּֽו׃

Magnify (make great) the LORD with me,

and let us exalt his name together!

The verb גָּדַל is used in Psalm 92:6 to emphasize the greatness of the LORD's works.

מַה־גָּדְל֣וּ מַעֲשֶׂ֣יךָ יְהוָ֑ה מְ֜אֹ֗ד עָמְק֥וּ מַחְשְׁבֹתֶֽיךָ׃

How great are your works, O LORD!

Your thoughts are very deep!

The verb גָּדַל is used in Zechariah 12:11 to emphasize the intensity of the mourning when they look upon the one they have pierced.

בַּיּ֣וֹם הַה֗וּא יִגְדַּ֤ל הַמִּסְפֵּד֙ בִּיר֣וּשָׁלִַ֔ם

On that day the mourning in Jerusalem will be great

[The Verb כָּבֵד](#REF_TOC)

The verb כָּבֵד is often used simply in the sense of "be heavy, weighty." However, it is frequently used to emphasize either in a negative sense "be burdensome" or "insensible" or in a positive sense "he honored, glorified" or "abound." The verb כָּבֵד is used in Exodus 9:7 to emphasize that the heart of Pharaoh was hardened or made insensible.

וַיִּכְבַּד֙ לֵ֣ב פַּרְעֹ֔ה וְלֹ֥א שִׁלַּ֖ח אֶת־הָעָֽם

But the heart of Pharaoh was hardened (made heavy),

and he did not let the people go

The verb כָּבֵד is used in 1 Samuel 2:30 to emphasize that God honors those who honor him.

כִּֽי־מְכַבְּדַ֥י אֲכַבֵּ֖ד וּבֹזַ֥י יֵקָֽלּוּ

for those who honor (make heavy) me I will honor

(make heavy), and those who despise me

shall be lightly esteemed (be light)

The verb כָּבֵד is used in Psalm 32:4 to emphasize the burdensome guilt that the psalmist experienced because of his iniquity.

כִּ֤י׀ יוֹמָ֣ם וָלַיְלָה֘ תִּכְבַּ֥ד עָלַ֗י

For day and night your hand was heavy upon me

The verb כָּבֵד is used in Psalm 86:12 to emphasize the psalmist's commitment to glorify the Lord his God.

אוֹדְךָ֤׀ אֲדֹנָ֣י אֱ֭לֹהַי בְּכָל־לְבָבִ֑י וַאֲכַבְּדָ֖ה שִׁמְךָ֣ לְעוֹלָֽם׃

I give thanks to you, Lord my God, with all my heart,

and I will glorify (make heavy) your name forever.

The verb כָּבֵד is used in Proverbs 14:31 to emphasize the honor that a person who is generous to the needy gives to his Maker.

עֹ֣שֵֽׁק־דָּ֭ל חֵרֵ֣ף עֹשֵׂ֑הוּ וּ֜מְכַבְּד֗וֹ חֹנֵ֥ן אֶבְיֽוֹן׃

Whoever oppresses a poor man insults his Maker,

but he who is generous to the needy

honors (makes heavy) him.

[The Verb עָמַד](#REF_TOC)

The verb עָמַד often has little emphatic force and simply means "stand." However, when it is used in the sense of "take a stand" or "be steadfast" it often emphasizes commitment, persistence, or stability. The verb עָמַד is used in Joshua 10:8 to emphasize the inability of anyone to stand before the LORD.

לֹֽא־יַעֲמֹ֥ד אִ֛ישׁ מֵהֶ֖ם בְּפָנֶֽיךָ

Not a man of them shall stand before you

The verb עָמַד is used in Psalm 33:9 to emphasize the stability of the world after the LORD spoke it into being.

כִּ֤י ה֣וּא אָמַ֣ר וַיֶּ֑הִי הֽוּא־צִ֜וָּ֗ה וַֽיַּעֲמֹֽד׃

For he spoke, and it came to be; he commanded,

and it stood firm.

The verb עָמַד is used in Proverbs 12:7 to emphasize the stability of the house of the righteous.

הָפ֣וֹךְ רְשָׁעִ֣ים וְאֵינָ֑ם וּבֵ֖ית צַדִּיקִ֣ים יַעֲמֹֽד׃

The wicked are overthrown and are no more,

but the house of the righteous will stand.

The verb עָמַד is used in Proverbs 29:4 to emphasize that the king enables the land to stand by practicing justice.

מֶ֗לֶךְ בְּ֭מִשְׁפָּט יַעֲמִ֣יד אָ֑רֶץ וְאִ֖ישׁ תְּרוּמ֣וֹת יֶֽהֶרְסֶֽנָּה׃

By justice a king enables the land to stand,

but he who exacts gifts tears it down.

The verb עָמַד is used in Malachi 3:2 to emphasize that nobody can stand at the day of the LORD's appearance.

וּמִ֤י מְכַלְכֵּל֙ אֶת־י֣וֹם בּוֹא֔וֹ וּמִ֥י הָעֹמֵ֖ד בְּהֵרָֽאוֹת֑וֹ

But who can endure the day of his coming,

and who can stand when he appears?

[The Verb רָבָה](#REF_TOC)

The verb רָבָה means "be" or "become much, many, great; multiply" and emphasizes growth in number or greatness. The verb רָבָה is used in Genesis 22:17 to emphasize that God will multiply them to the extent that their offspring are like the stars in the sky and the sand on the seashore.

כִּֽי־בָרֵ֣ךְ אֲבָרֶכְךָ֗ וְהַרְבָּ֙ה אַרְבֶּ֤ה אֶֽת־זַרְעֲךָ֙ כְּכוֹכְבֵ֣י הַשָּׁמַ֔יִם

I will greatly bless you and greatly multiply your

offspring like the stars in the sky

The verb רָבָה is used in Deuteronomy 6:3 to encourage Israel to follow God's decrees by emphasizing that they will multiply greatly.

וְשָׁמַעְתָּ֤ יִשְׂרָאֵל֙ וְשָׁמַרְתָּ֣ לַעֲשׂ֔וֹת אֲשֶׁר֙ יִיטַ֣ב לְךָ֔

וַאֲשֶׁ֥ר תִּרְבּ֖וּן מְאֹ֑ד

Listen, Israel, and be careful to follow them,

so that you may prosper and multiply greatly

The verb רָבָה is used in 10:13 to emphasize that Israel has sinned greatly in the matter of marrying foreign wives.

והַמְּלָאכָ֗ה לֹֽא־לְי֤וֹם אֶחָד֙ וְלֹ֣א לִשְׁנַ֔יִם כִּֽי־הִרְבִּ֥ינוּ

לִפְשֹׁ֖עַ בַּדָּבָ֥ר הַזֶּֽה

Nor is this a task for one day or for two,

for we have greatly transgressed in this matter.

The verb רָבָה is used in Psalm 78:38 to emphasize God's mercy by stressing that he frequently turned aside from his anger.

וְ֭הִרְבָּה לְהָשִׁ֣יב אַפּ֑וֹ וְלֹֽא־יָ֜עִיר כָּל־חֲמָתֽוֹ

He often turned His anger aside and did

not unleash all His wrath.

The verb רָבָה is used in Hosea 8:11 to emphasize the extent of the sin of Israel when they multiplied their altars.

כִּֽי־הִרְבָּ֥ה אֶפְרַ֛יִם מִזְבְּחֹ֖ת לַחֲטֹ֑א הָיוּ־ל֥וֹ מִזְבְּח֖וֹת לַחֲטֹֽא׃

When Ephraim multiplied his altars for sin,

they became his altars for sinning.

[Other Significant Verbs](#REF_TOC)

I have also found that many other verbs have an inherent emphatic force including: אָדַר "be wide, great; high, noble;" אוּץ "press, be pressed; hasten, make haste;" אָמֵץ "be strong, bold, alert; make firm, strengthen;" בָּדַל "divide, separate, set apart;" בָּחַר "choose; be chosen;" בָּטַח "trust, rely upon;" בָּרַךְ "kneel, bless;" בָּרַר "purify; choose, select; test, prove;" גָּבַהּ "be high, exalted; be haughty, proud;" גָּבַר "be strong, mighty;" גָּמַל "deal fully or adequately with;" דָּבַק "cling, cleave, keep close;" דָּלַל "hang, be low, languish;" דָּרַשׁ "tread; resort to, seek;" דָּשֵׁן "be fat, grow fat; prosper;" הָבַל "act vainly; become vain;" זָכָה "be clear, clean, pure;" זָלַל "be light, worthless;" חוּשׁ "make haste, hasten, act quickly;" חָזַק "be" or "grow firm, strong; make strong, strengthen;" חָיָה "live, be alive; be revived; remain alive, endure;" חָכָה "wait, await; long for;" חָכַם "be" or "become wise; act wisely;"חָנֵף "be polluted, profane;" חָסֵר "be lacking, needy; decrease;" חָרַד "tremble; be terrified;" חָרָה "burn, be kindled; burn with anger;" חָרַם "ban; devote; exterminate;" חָתַם "seal; seal up;" חָתַת "be shattered; dismayed;" טָהֵר "cleanse, purify; be clean, pure;" טוֹב "be pleasing, good;" טָמֵא "be" or "become unclean; defiled;" יָאַל "be foolish" or "act foolishly;" יָאַל "be willing, be pleased; determine, undertake;" יָבֵשׁ "be dry, dried up, withered;" יָדַע "know; distinguish; acknowledge;" יָחַל "wait; wait for" (in expectation or hope); יָטַב "be good, well, pleasing; glad;" יָעֵף "be weary, faint;" יָצַב "set" or "station oneself, take one's stand;" יָצַג "set, place; establish;" יָקַר "be precious, prized, valued;" יָרֵא "be afraid, fear;" יָשַׁב "sit, dwell; remain, continue;" יָשַׁר "be straight; upright;" יָתַר "remain over; exceed; be preeminent;" כּוּן "be firm; determined; established, secure;" כָּלָה "be complete, finished; spent; accomplished;" לוּן "lodge, pass the night; abide, continue, remain, endure;" מָהַר "hasten, make haste;" מָלֵא "be full, fill; be accomplished, accomplish;" מָעַט "be" or "become small, diminished, few;" מָצָא "find; attain;" מָשַׁל "rule, have dominion, reign;" נָבַע "pour forth, flow, spring;" נָטַר "keep, guard;" נָצַב "stand; take a stand, stand firm;" נָצַר "watch, guard, keep;" עָזַז "be strong;" עָצֹם "be vast, mighty, numerous, extraordinary;" פָּרָה "bear fruit, be fruitful;" פָּרַץ "break through;" פָּרַר "break, frustrate;" צָדֵק "be just, righteous;" צָלֵחַ "advance, prosper;" קָּדַשׁ "be set apart, consecrated;" קוּם "arise, stand up, stand; fulfill; confirm, establish;" קָשָׁה "be hard, severe, fierce;" רָבַב "be" or "become, many, much, great;" רוּם "be high, exalted; rise, raise; exalt;" רָחַב "be" or "grow wide, large;" שָׁחר "look" or "seek early, diligently;" שִׁית "put, set; establish;" שָׁלֵם "be complete, sound; complete, end; fulfill;" שָׁמַר "keep, take responsibility for; watch, guard; protect, preserve; watch for, anticipate;" שָׁפֵל "be" or "become low, be abased;" and תָּמַם "be complete, finished."

[INFINITIVES](#REF_TOC)

Infinitives are verbal nouns and share some of the characteristics of verbs and some of the characteristics of nouns. In essence they give a name to an action. There are two forms of Hebrew infinitives, the construct infinitive and the absolute infinitive. The uses of the infinitive are varied and complex. I have listed below some of the most common uses of the infinitive focusing on those uses that have an emphatic force.

[The Construct Infinitive](#REF_TOC)

The construct form of the infinitive takes prefixes and suffixes. The construct infinitive can provide the subject or object of the verb. The construct infinitive can describe the action of the verb or complete the action of transitive verbs . The construct infinitive can describe a preceding substantive. The construct infinitive is frequently used with prepositions that determine its time in relation to the verb or indicate that the infinitive is describing the cause or introducing an element of concession in relation to the verb. The construct infinitive is especially used with the prefixed preposition לְ to complete the action of a transitive verb or indicate the means, purpose, result, time, degree or extent, imminence, or necessity of the verb. Pronominal suffixes are frequently added to the construct infinitive to supply the subject of the object of the action of the infinitive. Though all of these uses of the construct infinitive are important for translation and interpretation, none has any particular emphatic force.

[The Absolute Infinitive](#REF_TOC)

The absolute form or the infinitive stands on its own and does not take prefixes and suffixes. The absolute infinitive can be used as the subject of a verb, as the predicate of a verb of being, to describe a noun with which it stands in construct relation, to complete the idea of transitive verbs, and to describe the main verb in some way (adverbial). The absolute infinitive in some contexts can be used with a verb from the same stem to intensify it in some way determined by the context. The absolute infinitive may also be used in place of a verb in some contexts to express the verbal idea in a more direct and vivid way. Though all the uses of the absolute infinitive are important for translation and interpretation, the most noteworthy is the use of the absolute infinitive with a verb from the same stem to intensify it in some way determined by the context. The absolute infinitive is used with a verb from the same stem in Genesis 2:16 to emphasize the freedom that the man had to eat from any tree from the garden.

מִכֹּ֥ל עֵֽץ־הַגָּ֖ן אָכֹ֥ל תֹּאכֵֽל

You may freely eat (to eat you may eat)

from every tree in the garden

The absolute infinitive is used with a verb from the same stem in Genesis 2:17 to emphasize the certainty of death if the man ate from the tree of the knowledge of good and evil.

כִּ֗י בְּי֛וֹם אֲכָלְךָ֥ מִמֶּ֖נּוּ מ֥וֹת תָּמֽוּת

For in the day you eat it you will surely die

(to die you will die)

The absolute infinitive is used with a verb from the same stem in Genesis 46:4 to emphasize the certainty of God's promise to bring them up from Egypt again.

אָנֹכִ֗י אֵרֵ֤ד עִמְּךָ֙ מִצְרַ֔יְמָה וְאָנֹכִ֖י אַֽעַלְךָ֣ גַם־עָלֹ֑ה

I myself will go down with you to Egypt,

but I will certainly bring you up again

(to bring I will bring)

The absolute infinitive is used with a verb from the same stem in Deuteronomy 6:17 to emphasize that Israel must diligently keep the commandments of the LORD their God.

שָׁמ֣וֹר תִּשְׁמְר֔וּן אֶת־מִצְוֹ֖ת יְהוָ֣ה אֱלֹהֵיכֶ֑ם

You shall diligently keep (to keep you will keep) the

commandments of the LORD your God

The absolute infinitive is used with a verb from the same stem in Deuteronomy 8:19 to emphasize that Israel will certainly perish if they forget the LORD their God and go after other gods and serve them.

הַעִדֹ֤תִי בָכֶם֙ הַיּ֔וֹם כִּ֥י אָבֹ֖ד תֹּאבֵדֽוּן

I testify to you today that you will surely perish

(to perish you will perish)

The absolute infinitive is used with a verb from the same stem in 1 Samuel 20:3 to emphasize that Saul fully knew that David had found favor in Jonathan's eyes.

יָדֹ֙עַ יָדַ֜ע אָבִ֗יךָ כִּֽי־מָצָ֤אתִי חֵן֙ בְּעֵינֶ֔יךָ

Your father knows well (to know he knows)

that I have found favor in your eyes.

The absolute infinitive is used with a verb from the same stem in Nehemiah 1:7 to emphasize the extent of Israel's corruption and disobedience.

חֲבֹ֖ל חָבַ֣לְנוּ לָ֑ךְ וְלֹא־שָׁמַ֣רְנוּ אֶת־הַמִּצְוֹ֗ת

We have acted very corruptly (to be corrupt we have

acted corruptly) against you and have not kept

the commandments

The absolute infinitive is used with a verb from the same stem in Psalm 118:18 to emphasize the severity of the LORD's discipline in order to stress the extent of his mercy.

יַסֹּ֣ר יִסְּרַ֣נִּי יָּ֑הּ וְ֜לַמָּ֗וֶת לֹ֣א נְתָנָֽנִי׃

The LORD has disciplined me severely

(to discipline the LORD has disciplined),

but he has not given me over to death.

The absolute infinitive is used with a verb from the same stem in a rhetorical question in Isaiah 50:2 to raise the possibility that the hand of the LORD is so short that it cannot redeem. This rhetorical question implies a negative response and emphatically denies that the LORD's hand is so short that it cannot redeem.

הֲקָצ֙וֹר קָצְרָ֤ה יָדִי֙ מִפְּד֔וּת

Is my hand so short (to be short be short)

that it cannot redeem?

Absolute infinitives are used with verbs from the same stems in Isaiah 24:3 to strongly emphasize that the earth will be completely destroyed.

הִבּ֧וֹק׀ תִּבּ֛וֹק הָאָ֖רֶץ וְהִבּ֣וֹז׀ תִּבּ֑וֹז

The earth will be completely laid waste (to be laid

waste it will be laid waste) and completely ruined

(to be ruined it will be ruined)

The absolute infinitive is used with a verb from the same stem in Amos 9:8 to emphasize that the LORD will not completely destroy the house of Jacob.

כִּ֠י לֹ֣א הַשְׁמֵ֥יד אַשְׁמִ֛יד אֶת־בֵּ֥ית יַעֲקֹ֖ב

Except I will not completely destroy (to destroy

I will not destroy) the house of Jacob

[PARTICIPLES](#REF_TOC)

Participles are verbal substantives. Like infinitives they share the characteristics of both verbs and substantives. The uses of participles can be categorized based on which of these characteristics dominate--verbal participles and substantival participles. The uses of the participle are varied and complex. I have listed below some of the most common uses of the participle focusing on those uses that have an emphatic force.

[Verbal Participles](#REF_TOC)

When the verbal aspect of the participle dominates, the verbal participle is used to express continuous action whether past, present, or future depending on the context. Verbal participles can emphasize continuous action, often with the verb of being. When the participle is used to emphasize continuous action in the future it may also indicate that the action is imminent and certain. The verbal participle is also used like an adverb to describe the main verb, especially with respect to time, cause, and manner. Though all the uses of the verbal participles are important for translation and interpretation, the most notable uses are to emphasize continuous action and action that is imminent and certain.

To Emphasize Continuous Action

The verbal participle is frequently used to emphasize continuous action, often with the verb of being. The verbal participle is used to express continuous action in Genesis 4:10 and emphasize that Abel's blood was continually crying out to God from the ground.

ק֚וֹל דְּמֵ֣י אָחִ֔יךָ צֹעֲקִ֥ים אֵלַ֖י מִן־הָֽאֲדָמָֽה

The cry of your brother's blood is calling

out to me from the ground

The verbal participle is used with the verb of being to express continuous action in 1 Samuel 2:1 and strongly emphasize Samuel's continual service before the LORD.

וְהַנַּ֗עַר הָיָ֤ה מְשָׁרֵת֙ אֶת־יְהוָ֔ה אֶת־פְּנֵ֖י עֵלִ֥י הַכֹּהֵֽן

And the lad was continually serving the LORD

in the presence of Eli the priest

The verbal participle is used to express continuous action in 2 Samuel 3:1 and emphasize that David was progressively becoming stronger while Saul was progressively becoming weaker.

וְדָוִד֙ הֹלֵ֣ךְ וְחָזֵ֔ק וּבֵ֥ית שָׁא֖וּל הֹלְכִ֥ים וְדַלִּֽים

David was becoming stronger and the house

of Saul was becoming weaker

The verbal participle is used to express continuous action in 1 Kings 3:2 and emphasize that the people were continuing to worship in the high places.

רַ֣ק הָעָ֔ם מְזַבְּחִ֖ים בַּבָּמ֑וֹת

Only the people were still worshiping

in the high places

The verbal participle is used with the verb of being to express continuous action in 2 Kings 21:15 and strongly emphasize that Israel was continually provoking the LORD since the very beginning.

וַיִּהְי֥וּ מַכְעִסִ֖ים אֹתִ֑י מִן־הַיּ֗וֹם אֲשֶׁ֙ר יָצְא֤וּ אֲבוֹתָם֙

מִמִּצְרַ֔יִם וְעַ֖ד הַיּ֥וֹם הַזֶּֽה

And they were provoking me from the day that

their fathers came out of Egypt until this day

The verbal participle is used with the verb of being to express continuous action in Nehemiah 1:4 and strongly emphasize Nehemiah's constant fasting and praying.

וָֽאֱהִ֥י צָם֙ וּמִתְפַּלֵּ֔ל לִפְנֵ֖י אֱלֹהֵ֥י הַשָּׁמָֽיִם

I was fasting and praying before the God of heaven

The verbal participle is used to express continuous action in Ecclesiastes 1:4 and emphasize that the earth continues to remain forever.

דּ֤וֹר הֹלֵךְ֙ וְד֣וֹר בָּ֔א וְהָאָ֖רֶץ לְעוֹלָ֥ם עֹמָֽדֶת׃

A generation comes and a generation goes,

but the earth remains forever.

To Emphasize What Is Imminent

And Certain

The verbal participle is sometimes used to describe what will happen in the future and emphasize that it is imminent and certain. The verbal participle is used to describe what will happen in the future in Genesis 6:17 and emphasize the imminence and certainty of the flood.

וַאֲנִ֗י הִנְנִי֩ מֵבִ֙יא אֶת־הַמַּבּ֥וּל מַ֙יִם

על־הָאָ֔רֶץ לְשַׁחֵ֣ת כָּל־בָּשָׂ֗ר

Behold, I am about to bring a flood of water

upon the earth to destroy all flesh

The verbal participle is used to describe what will happen in the future in Exodus 9:18 and emphasize the imminence and certainty of the great plague of hail that the LORD was sending against Egypt.

הִנְנִ֤י מַמְטִיר֙ כָּעֵ֣ת מָחָ֔ר בָּרָ֖ד כָּבֵ֣ד מְאֹ֑ד

Behold at this time tomorrow very

heavy hail will fall

The verbal participle is used to describe what will happen in the future in Deuteronomy 31:16 and emphasize the imminence and certainty of Moses' death.

הִנְּךָ֥ שֹׁכֵ֖ב עִם־אֲבֹתֶ֑יךָ

Behold you are about to be lie down

with your fathers

The verbal participle is used to describe what will happen in the future in Habakkuk 1:6 and emphasize the imminence and certainty of the LORD raising up the Chaldeans.

כִּֽי־הִנְנִ֤י מֵקִים֙ אֶת־הַכַּשְׂדִּ֔ים

For behold, I am raising up the Chaldeans

The verbal participle is used to describe what will happen in the future in Haggai 2:21 and emphasize the imminence and certainty of the LORD shaking the heavens and the earth.

אֲנִ֣י מַרְעִ֔ישׁ אֶת־הַשָּׁמַ֖יִם וְאֶת־הָאָֽרֶץ

I am about to shake the heavens and the earth

[Substantival Participles](#REF_TOC)

When the substantival aspect of the participle dominates, the substantival participle is used as the subject of the verb, the predicate of a real or understood verb of being, and the object of the verb. The substantival participle can also stand in construct relationship or apposition with another substantive and define it in some way. In addition, the substantival participle can be in the construct form followed by substantives or appended by pronominal suffixes that stand in construct relationship with and qualify it. These substantives usually supply the subject or object of the action of the participle. The substantival participle is sometimes used in an absolute way especially when standing in construct relation to the noun כֹּל. Though all of these uses of the substantival participle are important for translation and interpretation, the most notable use is when it is used in an absolute way. The substantival participle is used in an absolute way in Genesis 9:6 to emphasize the principle that everyone who sheds the blood of man will have his blood shed by man.

שֹׁפֵךְ֙ דַּ֣ם הָֽאָדָ֔ם בָּֽאָדָ֖ם דָּמ֣וֹ יִשָּׁפֵ֑ךְ

Whoever sheds the blood of man by man

his blood will be shed

The substantival participle is used in an absolute way in Leviticus 24:16 to emphasize that everyone who blasphemes the name of the LORD will be put to death.

וְנֹקֵ֤ב שֵׁם־יְהוָה֙ מ֣וֹת יוּמָ֔ת

Whoever blasphemes the name of the LORD

will certainly be put to death

The substantival participle is used in an absolute way with the noun כֹּל in Judges 6:9 to strongly emphasize that the LORD delivered them from everyone who oppressed them.

וָאַצִּ֤ל אֶתְכֶם֙ מִיַּ֣ד מִצְרַ֔יִם וּמִיַּ֖ד כָּל־לֹחֲצֵיכֶ֑ם

I delivered you from the hand of Egypt

and from the hand of all your oppressors

The substantival participle is used in an absolute way with the noun כֹּל in 2 Samuel 22:31 to strongly emphasize that the LORD is a shield to everyone who takes refuge in him.

מָגֵ֣ן ה֔וּא לְכֹ֖ל הַחֹסִ֥ים בּֽוֹ

He is a shield to all who take refuge in him

The substantival participle is used in an absolute way with the noun כֹּל in Ezra 8:22 to strongly emphasize that God is good to everyone who seeks him.

יד־אֱלֹהֵ֤ינוּ עַל־כָּל־מְבַקְשָׁיו֙ לְטוֹבָ֔ה

The hand of our God is good to all who seek him

The substantival participle is used in an absolute way with the noun כֹּל in Psalm 69:34 to strongly emphasize that everything that moves in the seas should also join in praising the LORD.

יְֽ֭הַלְלוּהוּ שָׁמַ֣יִם וָאָ֑רֶץ יַ֜מִּ֗ים וְֽכָל־רֹמֵ֥שׂ בָּֽם׃

May heaven and earth praise him, the seas

and all that moves in them.

The substantival participle is used in an absolute way in Proverbs 14:2 to emphasize that everyone who lives with integrity fears the LORD.

הוֹלֵ֣ךְ בְּ֭יָשְׁרוֹ יְרֵ֣א יְהוָ֑ה

Everyone who walks in integrity fears the LORD

The substantival participle is used in an absolute way in Ecclesiastes 5:10 to emphasize that everyone who loves silver is never satisfied.

אֹהֵ֥ב כֶּ֙סֶף֙ לֹא־יִשְׂבַּ֣ע כֶּ֔סֶף

Whoever loves silver is never satisfied

The substantival participle is used in an absolute way in Isaiah 28:16 to emphasize the LORD's promise that everyone who believes in his firm foundation will not be shaken.

הַֽמַּאֲמִ֖ין לֹ֥א יָחִֽישׁ

Whoever believes will not be shaken

The substantival participle is used in an absolute way with the noun כֹּל in Isaiah 30:18 to strongly emphasize that everyone who waits for the LORD are blessed.

אַשְׁרֵ֖י כָּל־ח֥וֹכֵי לֽוֹ

Blessed are all who wait for him

[CONJUNCTIONS](#REF_TOC)

Conjunctions are words that are used to join words, phrases, clauses, and paragraphs. They are significant in that they clarify relationships between these elements of communication. Below I have supplied a simple introduction to the ways the major conjunctions are used, focusing attention on those uses that have an emphatic force.

[The Conjunction אוֹ](#REF_TOC)

The conjunction אוֹ is used to introduce a simple alternative, "or;" a preferred alternative, "or rather;" and a possible alternative, "or possibly."

[The Conjunction אִם](#REF_TOC)

The conjunction אִם is used to introduce a condition, "if;" a concession, "though;" an alternative, "or;" or alternatives when repeated, "either . . . or" or "whether . . . or; " to affirm the certainty of an oath or declaration, sometimes with the negative לאֹ; to express a wish or desire, "if only;" temporally, "when;" as an interrogative word; and with other particles in various ways. The use of the conjunction אִם to affirm the certainty oaths and declarations is the most noteworthy. The conjunction אִם is used with the negative לאֹ in Joshua 14:9 to emphasize the certainty of Moses' oath.

אם־לֹ֗א הָאָ֙רֶץ֙ אֲשֶׁ֙ר דָּרְכָ֤ה רַגְלְךָ֙ בָּ֔הּ לְךָ֙

תִֽהְיֶ֧ה לְנַחֲלָ֛ה וּלְבָנֶ֖יךָ עַד־עוֹלָ֑ם

Surely the land on which your foot has walked shall

be an inheritance for you and your children forever

The conjunction אִם is used in Numbers 14:23 to emphasize the certainty of the LORD's declaration that none of those who had seen his glory and put him to the test through disobedience would see the land that he gave to their fathers.

אִם־יִרְאוּ֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר נִשְׁבַּ֖עְתִּי לַאֲבֹתָ֑ם

They will surely not see the land which

I promised to their fathers

The conjunction אִם is used in 2 Kings 2:2 to emphasize the certainty of Elisha's oath that he would not leave Elijah.

חַי־יְהוָ֥ה וְחֵֽי־נַפְשְׁךָ֖ אִם־אֶעֶזְבֶ֑ךָּ

As the LORD lives and as you live,

I surely will not leave you

The conjunction אִם is used in Psalm 89:36 to emphasize the certainty of the LORD's oath that he would not lie to David.

אַ֭חַת נִשְׁבַּ֣עְתִּי בְקָדְשִׁ֑י אִֽם־לְדָוִ֥ד אֲכַזֵּֽב׃

Once I have sworn by my holiness,

I will surely not lie to David.

The conjunction אִם is used with the negative לאֹ in Isaiah 5:9 to emphasize the certainty of the LORD's declaration that many houses will be laid waste.

אִם־לֹ֞א בָּתִּ֤ים רַבִּים֙ לְשַׁמָּ֣ה

Surely, many houses will be laid waste

[The Conjunction אַף](#REF_TOC)

The conjunction אַף is frequently used to indicate addition, "also, in addition," or "moreover" with little emphasis. However, more significantly it frequently introduces something new and unexpected, "even, indeed." In addition, the conjunction אַף is used to express disbelief, "indeed, really." However, the conjunction אַף is used most significantly to emphasize what is affirmed and in *a fortiori* arguments.

To Emphasize What Is Affirmed

The conjunction אַף is frequently used to emphasize what is affirmed, "indeed" or "even." The conjunction אַף is used in Numbers 16:14 to emphasize Israel's complaint against Moses.

אַ֡ף לֹ֣א אֶל־אֶרֶץ֩ זָבַ֙ת חָלָ֤ב וּדְבַשׁ֙ הֲבִ֣יאֹתָ֔נוָּ

Indeed, you did not bring us to a land flowing

with milk and honey

The conjunction אַף is used in Deuteronomy 33:3 to emphasize Moses' declaration of the LORD's love for his people.

אַ֚ף חֹבֵ֣ב עַמִּ֔ים כָּל־קְדֹשָׁ֖יו בְּיָדֶ֑ךָ

Indeed, he loves his people, all his holy ones

are in his hand

The conjunction אַף is used in Psalm 16:6 to emphasize the psalmist's delight in his inheritance.

אַף־נַ֜חֲלָ֗ת שָֽׁפְרָ֥ה עָלָֽי׃

Indeed, my inheritance is beautiful to me.

The conjunction אַף is used in Psalm 93:1 to emphasize the psalmist's assurance that the world is secure.

אַף־תִּכּ֥וֹן תֵּ֜בֵ֗ל בַּל־תִּמּֽוֹט׃

Indeed, the world is firmly established.

It cannot be moved.

The conjunction אַף is used in Isaiah 41:10 to emphasize God's assurance that he will help and uphold them with his righteous right hand.

אַף־עֲזַרְתִּ֔יךָ אַף־תְּמַכְתִּ֖יךָ בִּימִ֥ין צִדְקִֽי

Surely I will help you, I will uphold you with my

righteous right hand.

In *a Fortiori* Arguments

The conjunction אַף is sometimes used with the conjunction כִּֽי in *a fortiori* arguments to stress what is affirmed, "how much more" or is some contexts "how much less." The conjunction אַף is used with the conjunction כִּֽי in an *a fortiori* argument in Proverbs 15:11 to emphasize the extent of the LORD's knowledge of the human heart.

שְׁא֣וֹל וַ֭אֲבַדּוֹן נֶ֣גֶד יְהוָ֑ה אַ֜֗ף כִּֽי־לִבּ֥וֹת בְּֽנֵי־אָדָֽם׃

Sheol and Abaddon lie open before the LORD,

how much more human hearts.

The conjunction אַף is used with the conjunction כִּֽי in an *a fortiori* argument in Proverbs 21:27 to emphasize the abomination of the wicked offering a sacrifice deceitfully.

זֶ֣בַח רְ֭שָׁעִים תּוֹעֵבָ֑ה אַ֜֗ף כִּֽי־בְזִמָּ֥ה יְבִיאֶֽנּוּ׃

The sacrifice of the wicked is an abomination,

how much more if he brings it deceitfully.

The conjunction אַף is used with the conjunction כִּֽי in an *a fortiori* argument in Ezekiel 14:21 to emphasize how much worse it will be when God judges Jerusalem.

אַ֣ף כִּֽי־אַרְבַּ֣עַת שְׁפָטַ֣י׀ הָרָעִ֡ים

How much worse when I send my four

evil judgments

[The Conjunction וְ](#REF_TOC)

The conjunction וְ is the most commonly used conjunction and the conjunction with the most diverse and complex usage. Below I can provide only a simple introduction. The conjunction וְ can be used as a simple connective, "and" or left untranslated; as a demonstrative connective, "and especially" or "even;" to indicate addition, "also;" to introduce a contrast, "but" or "but on the contrary;" to add an alternative, "or;" to emphasize inclusiveness when repeated, "both . . . and;" to join two forms of the same word or related words with various emphases; to supply the cause of the main verb, "because, since" or "for;" to provide a point of comparison, "like" or "as;" to indicate accompaniment, "with;" to relate an inference or consequence, "so" or "then." The conjunction וְ is used to link perfect state verbs to what has preceded and indicate that they are a continuation and expansion what has preceded. The conjunction וְ is used to link imperfect state verbs to what has preceded and indicate that the imperfect verb continues the sequence or provides the purpose or result of what has been depicted previously. Though all of these uses of the conjunction וְ are important for translation and interpretation, the use of the conjunction וְ to join two forms of the same word or related words is most significant. The conjunction וְ is used to join two near synonyms in Genesis 1:2 and emphasize the absolute formlessness of the earth.

וְהָאָ֗רֶץ הָיְתָ֥ה תֹ֙הוּ֙ וָבֹ֔הוּ

The earth was formless and void

The conjunction וְ is used to join opposites in Genesis 8:22 to emphasize the stability of the earth as long as it remains.

עֹ֖ד כָּל־יְמֵ֣י הָאָ֑רֶץ זֶ֡רַע וְ֠קָצִיר וְקֹ֙ר וָחֹ֜ם

וְקַ֧יִץ וָחֹ֛רֶף וְי֥וֹם וָלַ֖יְלָה לֹ֥א יִשְׁבֹּֽתוּ׃

While the earth remains, seedtime and harvest,

cold and heat, summer and winter,

day and night, shall not cease.

The conjunction וְ is used to join two forms of the same word in Exodus 2:12 and emphasize that Moses looked all around before killing the Egyptian.

וַיִּ֤פֶן כֹּה֙ וָכֹ֔ה וַיַּ֖רְא כִּ֣י אֵ֣ין אִ֑ישׁ

He turned this way and that (here and here)

and saw no one

The conjunction וְ is used to join two forms of the same word in Exodus 10:8 and emphasize the precision of Pharaoh's question.

מִ֥י וָמִ֖י הַהֹלְכִֽים

Exactly who (who and who) are the ones going?

The conjunction וְ is used to join two forms of the same word in Deuteronomy 25:13 and emphasize that they are not to have different weights, one heavy and one light.

לֹֽא־יִהְיֶ֥ה לְךָ֛ בְּכִֽיסְךָ֖ אֶ֣בֶן וָאָ֑בֶן

You are not to have different weights

(weight and weight)

The conjunction וְ is used to join two forms of the same word in Deuteronomy 32:7 and emphasize the need to consider what has happened throughout all generations.

זְכֹר֙ יְמ֣וֹת עוֹלָ֔ם בִּ֖ינוּ שְׁנ֣וֹת דּוֹר־וָד֑וֹר

Remember the days of old, Consider the years

of all generations (generation and generation)

The conjunction וְ is used to join two forms of the same word in Ezra 10:14 and emphasize that the elders and judges from every city should have a part in resolving the issue of the men who had married foreign wives.

וְעִמָּהֶ֛ם זִקְנֵי־עִ֥יר וָעִ֖יר וְשֹׁפְטֶ֑יהָ

and elders and judges from every city (city and city)

The conjunction וְ is used to join two near synonyms in Psalm 8:5 and emphasize the extent of the glory with which the LORD has crowned humanity.

וַתְּחַסְּרֵ֣הוּ מְּ֭עַט מֵאֱלֹהִ֑ים וְכָב֖וֹד וְהָדָ֣ר תְּעַטְּרֵֽהוּ׃

Yet you have made him a little lower than God

and crowned him with glory and honor.

[The Conjunction כִּי](#REF_TOC)

The conjunction כִּי is used in a variety of ways. When it precedes direct quotations it is not translated. The conjunction כִּי also introduces the object of the verb, "that;" a clause that completes the action of a transitive verb, "that;" the cause of the verb, "because;" the result of the verb, "that" or "so that;" the purpose of the verb, "in order that;" an explanation of the verb, "for;" a condition for the fulfillment of the verb, "if;" and a concession relative to the verb, "though;" In addition, in some contexts the conjunction כִּי seems to be used to emphasize certainty, "indeed," "surely" or "certainly." The use of the conjunction כִּי to emphasize certainty is especially noteworthy because of its emphatic force. The conjunction כִּי seems to be used in 2 Kings 23:22 to emphasize the certainty that no Passover like this one had ever been celebrated in Israel's history.

כִּ֣י לֹ֤א נַֽעֲשָׂה֙ כַּפֶּ֣סַח הַזֶּ֔ה מִימֵי֙ הַשֹּׁ֣פְטִ֔ים

אֲשֶׁ֥ר שָׁפְט֖וּ אֶת־יִשְׂרָאֵ֑ל

Surely no such Passover had been celebrated

from the days of the judges who judged Israel

The conjunction כִּי seems to be used in Psalm 77:12 to emphasize the psalmist's commitment to remember the ancient wonders of the LORD.

כִּֽי־אֶזְכְּרָ֖ה מִקֶּ֣דֶם פִּלְאֶֽךָ

Indeed I will remember your ancient wonders

The conjunction כִּי seems to be used in Ecclesiastes 7:20 to emphasize that there is no righteous person on earth.

כִּ֣י אָדָ֔ם אֵ֥ין צַדִּ֖יק בָּאָ֑רֶץ אֲשֶׁ֥ר יַעֲשֶׂה־טּ֖וֹב וְלֹ֥א יֶחֱטָֽא׃

Indeed there is no righteous person on earth,

who does good and never does evil.

The conjunction כִּי seems to be use in Jeremiah 22:22 to emphasize the certainty that Israel would be ashamed and humiliated because of all their evil.

כִּ֣י אָ֤ז תֵּבֹ֙שִׁי֙ וְנִכְלַ֔מְתְּ מִכֹּ֖ל רָעָתֵֽךְ

Surely you will be ashamed and humiliated

because of all your evil

The conjunction כִּ seems to be used in Hosea 8:6 to emphasize that the calf of Samaria will certainly be broken.

כִּֽי־שְׁבָבִ֣ים יִֽהְיֶ֔ה עֵ֖גֶל שֹׁמְרֽוֹן

Surely the calf of Samaria will be broken

[The Conjunction לוּ](#REF_TOC)

The conjunction לוּ is commonly used to introduce a condition with little emphasis. However, the conjunction לוּ is also used to emphasize an intense wish or desire, "if only." The conjunction לוּ is used in Genesis 17:18 to emphasizes the intense desire of Abraham that Ishmael would be acceptable before God.

ל֥וּ יִשְׁמָעֵ֖אל יִחְיֶ֥ה לְפָנֶֽיךָ

If only Ishmael could live in Your presence!

The conjunction לוּ is used in Numbers 14:2 to emphasize the intense desire of the sons of Israel that they had died in the land of Egypt or in the wilderness when they heard the report of the spies.

לוּ־מַ֙תְנוּ֙ בְּאֶ֣רֶץ מִצְרַ֔יִם א֛וֹ בַּמִּדְבָּ֥ר הַזֶּ֖ה לוּ־מָֽתְנוּ

If only we had died in the land of Egypt or

if only we had died in this wilderness

The conjunction לוּ is used in Psalm 81:14 to emphasize the LORD's intense desire that Israel would listen to him.

ל֗וּ עַ֭מִּי שֹׁמֵ֣עַֽ לִ֑י יִ֜שְׂרָאֵ֗ל בִּדְרָכַ֥י יְהַלֵּֽכוּ׃

If only my people would listen to me,

that Israel would walk in my ways.

The conjunction לוּ is used in Isaiah 64:1 to emphasize Isaiah's intense desire that the LORD would intervene with power.

לוּא־קָרַ֤עְתָּ שָׁמַ֙יִם֙ יָרַ֔דְתָּ

If only you would split the heavens

and come down

[The Conjunction פֶּן־](#REF_TOC)

The conjunction פֶּן־ is characteristically used to introduce a note of caution, "or" or "or else." This element of warning seems to have an emphatic force and is worthy of some consideration. The conjunction פֶּן־ is used in Genesis 3:3 to emphasize the warning of the danger of death if they eat from the forbidden tree.

וְלֹ֥א תִגְּע֖וּ בּ֑וֹ פֶּן־תְּמֻתֽוּן

You will not eat it or else you will die

The conjunction פֶּן־ is used in Deuteronomy 4:23 to emphasize the warning of the danger of forgetting if they don't guard themselves.

הִשָּׁמְר֣וּ לָכֶ֗ם פֶּֽן־תִּשְׁכְּחוּ֙ אֶת־בְּרִ֤ית יְהוָה֙ אֱלֹ֣הֵיכֶ֔ם

Watch yourselves or else you will forget

the covenant of the LORD your God

The conjunction פֶּן־ is used in Psalm 2:12 to emphatically warn the kings and rulers of the earth to honor the Son so that they don't make him angry and they perish.

נַשְּׁקוּ־בַ֡ר פֶּן־יֶאֱנַ֤ף׀ וְתֹ֬אבְדוּ דֶ֗רֶךְ

Kiss the Son or else he will be angry

and they will perish in the way

[ADVERBS](#REF_TOC)

The adverbs are words that normally describe the action of the verb in some way. Below is a simple analysis of the adverbs that I have found to be especially significant and the ways they are used, focusing on the ways that they are used for emphasis. In addition, I draw attention to other adverbs that have an emphatic force.

[The Adverb אַךְ](#REF_TOC)

The adverb אַךְ is used to restrict the action of the verb, stress the certainty of the action of the verb, and to emphasize the action of the verb. All of these uses of the adverb have an emphatic force and are significant for interpretation.

To Restrict or Limit

The adverb אךְ is used to restrict or limit the action of the verb, "only" or "however." The adverb אךְ is used in Genesis 9:4 to restrict God's permission for them to eat everything that he has given them.

אַךְ־בָּשָׂ֕ר בְּנַפְשׁ֥וֹ דָמ֖וֹ לֹ֥א תֹאכֵֽלוּ׃

Only you must not eat meat with its lifeblood.

The adverb אךְ is used in Job 1:12 to restrict the authority that God gives Satan over Job.

וַיֹּ֧אמֶר יְהוָ֛ה אֶל־הַשָּׂטָ֖ן הִנּ֣וֹ בְיָדֶ֑ךָ אַ֖ךְ אֶת־נַפְשׁ֥וֹ שְׁמֹֽר׃

The LORD said to Satan, "He is in your hand,

only spare his life."

The adverb אךְ is used in Jeremiah 10:24 to restrict Jeremiah's prayer for correction to that which is just.

יַסְּרֵ֥נִי יְהוָ֖ה אַךְ־בְּמִשְׁפָּ֑ט

Correct me LORD, but only with justice.

To Emphasize Certainty

The adverb אךְ is used to emphasize the certainty of the action of the verb, "certainly" or "surely." The adverb אךְ is used in Genesis 26:9 to emphasize Abimelech's certainty that Rebecca was Isaac's wife.

אַ֣ךְ הִנֵּ֤ה אִשְׁתְּךָ֙ הִ֔וא

Behold, she is certainly your wife.

The adverb אךְ is used in Psalm 23:6 to emphasize the psalmist's certainty that goodness and mercy will follow him all the days of his life.

אַ֤ךְ׀ ט֤וֹב וָחֶ֣סֶד יִ֭רְדְּפוּנִי כָּל־יְמֵ֣י חַיָּ֑י

Surely goodness and mercy will follow me

all the days of my life

The adverb אךְ is used in Psalm 58:11 to emphasize the psalmist's certainty that God is just and the righteous will be rewarded.

אַךְ־פְּרִ֣י לַצַּדִּ֑יק אַ֥ךְ יֵשׁ־אֱ֜לֹהִ֗ים שֹׁפְטִ֥ים בָּאָֽרֶץ׃

Surely there is a reward for the righteous!

Surely there is a God who judges on earth!

To Emphasize Extent

The adverb אךְ is used to stress the extent of the action of a verb, "completely" or "utterly." The adverb אךְ is used in Deuteronomy 16:15 to emphasize the extent of the joy that they are to experience at the festival.

וְהָיִ֖יתָ אַ֥ךְ שָׂמֵֽחַ׃

And you will be utterly joyful.

The adverb אךְ is used in Job 19:13 to emphasize the extent of Job's feelings of isolation.

וְ֜יֹדְעַ֗י אַךְ־זָ֥רוּ מִמֶּֽנִּי׃

And my friends have completely abandoned me.

The adverb אךְ is used in Hosea 12:12 to emphasize the extent of Gilead's wickedness.

אִם־גִּלְעָ֥ד אָ֙וֶן֙ אַךְ־שָׁ֣וְא הָי֔וּ

Since Gilead is wicked, they are utterly worthless.

[The Adverb גַּם](#REF_TOC)

The adverb גַּם is used to indicate addition, "also" or "moreover;" concession, "although" or "even though;" and correspondence, "also" or "as well as." However, it is most noteworthy when used to emphasize extent and inclusion or exclusion.

To Emphasize Extent

The adverb גַּם is used to emphasize extent often after the conjunction כִּ֣י, "even" or "indeed." The adverb גַּם is used in 2 Samuel 17:10 to emphasize the extent of the discouragement that will be experienced.

וְה֣וּא גַם־בֶּן־חַ֗יִל אֲשֶׁ֥ר לִבּ֛וֹ כְּלֵ֥ב הָאַרְיֵ֖ה הִמֵּ֣ס יִמָּ֑ס

Even the brave man with the heart of a lion will melt

The adverb גַּם is used after the conjunction כִּ֣י in Deuteronomy 12:31 to emphasize the extent of the abominable practices of Israel's neighbors.

כִּ֣י גַ֤ם אֶת־בְּנֵיהֶם֙ וְאֶת־בְּנֹ֣תֵיהֶ֔ם יִשְׂרְפ֥וּ בָאֵ֖שׁ לֵֽאלֹהֵיהֶֽם׃

For they even burn their sons in the fire to their gods.

The adverb גַּם is used after the conjunction כִּ֣י in Psalm 14:3 to emphasize the extent of unrighteousness.

אֵ֤ין עֹֽשֵׂה־ט֑וֹב אֵ֜֗ין גַּם־אֶחָֽד׃

There is no one doing good, not even one.

To Emphasize Inclusion or Exclusion

When repeated the adverb גַּם emphasizes inclusion, "both . . . and" or exclusion with a negative, "neither . . . nor." The adverb גַּם is repeated in Psalm 49:2 to emphasize that everyone should listen.

גַּם־בְּנֵ֣י אָ֭דָם גַּם־בְּנֵי־אִ֑ישׁ יַ֜֗חַד עָשִׁ֥יר וְאֶבְיֽוֹן׃

Both the low and the high, the rich and the poor.

The adverb גַּם is repeated in Jeremiah 51:12 to emphasize the LORD's faithfulness to judge Babylon.

כִּ֚י גַּם־זָמַ֣ם יְהוָ֔ה גַּם־עָשָׂ֕ה אֵ֥ת אֲשֶׁר־דִּבֶּ֖ר אֶל־יֹשְׁבֵ֥י בָבֶֽל׃

For the LORD has both planned and established

what he said about the inhabitants of Babylon.

The adverb גַּם is repeated with the negative in Exodus 4:10 to emphasize that Moses had never been an eloquent speaker.

לֹא֩ אִ֙ישׁ דְּבָרִ֜ים אָנֹ֗כִי גַּ֤ם מִתְּמוֹל֙ גַּ֣ם מִשִּׁלְשֹׁ֔ם

גַּ֛ם מֵאָ֥ז דַּבֶּרְךָ אֶל־עַבְדֶּ֑ךָ

I have not been a man of words neither yesterday,

nor three days ago, nor since you have

been speaking to your servant.

[The Adverb הֵ֫נָּה](#REF_TOC)

The adverb הֵ֫נָּהis used to locate in place or time. When used to locate in place it usually means "here." When used to locate in time it usually means "now" or with a negative, "not yet." When repeated it usually indicates different directions, "this way and that" and can emphasize "in every direction." It can also have a durative force, especially when used with the preposition עַד. I focus on the uses of the adverb הֵ֫נָּהto emphasize everywhere and duration.

To Emphasize Everywhere

When repeated the adverb הֵ֫נָּה can emphasize that the action of the verb took place everywhere. The adverb הֵ֫נָּה is used in Joshua 8:20 to emphasize that the army of Ai could not escape anywhere.

וְלֹא־הָיָ֙ה בָהֶ֥ם יָדַ֛יִם לָנ֖וּס הֵ֣נָּה וָהֵ֑נָּה

They could not escape anywhere (here and there)

The adverb הֵ֫נָּה is used in 2 Kings 2:8 to emphasize that the waters completely parted when Elijah struct them with his mantle.

וַיִּקַּח֩ אֵלִיָּ֙הוּ אֶת־אַדַּרְתּ֤וֹ וַיִּגְלֹם֙ וַיַּכֶּ֣ה

אֶת־הַמַּ֔יִם וַיֵּחָצ֖וּ הֵ֣נָּה וָהֵ֑נָּה

And Elijah took his mantle, rolled it up,

and struck the waters and they were parted

completely (here and there)

To Emphasize Duration

The adverb הֵ֫נָּה can emphasize duration, especially when used with the preposition עַד. The adverb is used with the preposition עַד in Numbers 14:19 to emphasize the duration of God's forgiveness.

וְכַאֲשֶׁ֤ר נָשָׂ֙אתָה֙ לָעָ֣ם הַזֶּ֔ה מִמִּצְרַ֖יִם וְעַד־הֵֽנָּה׃

As you have forgiven this people from Egypt

even until now.

The adverb הֵ֫נָּה is used with the preposition עַד in Psalm 71:17 to emphasize the duration of God's faithfulness to teach the psalmist.

אֱֽלֹהִ֗ים לִמַּדְתַּ֥נִי מִנְּעוּרָ֑י וְעַד־הֵ֗֜נָּה אַגִּ֥יד נִפְלְאוֹתֶֽיךָ׃

God, you taught me from my youth even until now;

I proclaim your wonders.

[The Adverb לָ֭נֶצַח](#REF_TOC)

The adverb לָ֭נֶצַח is actually the noun נֵ֫צַח "eminence" or "endurance" with the prefixed preposition לְ. This combined form functions like an adverb to emphasize extent in an absolute way, "forever" or "never." The adverb לָ֭נֶצַח is used in Psalm 9:18 to emphasize that the oppressed will not always be forgotten.

כִּ֤י לֹ֣א לָ֭נֶצַח יִשָּׁכַ֣ח אֶבְי֑וֹן

For the oppressed will not always be forgotten.

The adverb לָ֭נֶצַח is used in Isaiah 25:8 to emphasize the LORD of Hosts' lasting victory over death.

בִּלַּ֤ע הַמָּ֙וֶת֙ לָנֶ֔צַח

He will swallow up death forever.

The adverb לָ֭נֶצַח is used in Amos 8:7 to emphasize that the LORD will never forget all their deeds.

נִשְׁבַּ֥ע יְהוָ֖ה בִּגְא֣וֹן יַעֲקֹ֑ב אִם־אֶשְׁכַּ֥ח לָנֶ֖צַח כָּל־מַעֲשֵׂיהֶֽם׃

The LORD has sworn by the Pride of Jacob:

I will never forget all their deeds.

[The Adverb מְאֹד](#REF_TOC)

The adverb מְאֹד is sometimes used like a noun to mean "force" or "might." However, it is most often used as an adverb to emphasize extent, "exceedingly" or "greatly." The adverb מְאֹד is used in Genesis 1:31 to emphasize the extent of the goodness of God's creation.

וַיַּ֤רְא אֱלֹהִים֙ אֶת־כָּל־אֲשֶׁ֣ר עָשָׂ֔ה וְהִנֵּה־ט֖וֹב מְאֹ֑ד

God saw all that He had made, and it was very good.

The adverb מְאֹד is used in Genesis 8:20 to emphasize the seriousness of the sin of Sodom and Gomorrah.

זַעֲקַ֛ת סְדֹ֥ם וַעֲמֹרָ֖ה כִּי־רָ֑בָּה וְחַ֙טָּאתָ֔ם כִּ֥י כָבְדָ֖ה מְאֹֽד׃

The outcry against Sodom and Gomorrah is great,

and their sin is extremely serious.

The adverb מְאֹד is used in Deuteronomy 30:14 to emphasize how near the word of God is to Israel.

כִּֽי־קָר֥וֹב אֵלֶ֛יךָ הַדָּבָ֖ר מְאֹ֑ד בְּפִ֥יךָ וּבִֽלְבָבְךָ֖ לַעֲשֹׂתֽוֹ׃

But the word is very near you, in your mouth

and in your heart, so that you follow it.

The adverb מְאֹד is used in Psalm 47:10 to emphasize how greatly God is exalted.

כִּ֣י לֵֽ֭אלֹהִים מָֽגִנֵּי־אֶ֗רֶץ מְאֹ֣ד נַעֲלָֽה׃

For the leaders of the earth belong to God;

he is greatly exalted.

The adverb מְאֹד is used in Zechariah 14:14 to emphasize the amount of gold, silver, and clothing that was collected from the surrounding nations.

וְאֻסַּף֩ חֵ֙יל כָּל־הַגּוֹיִ֜ם סָבִ֗יב זָהָ֥ב וָכֶ֛סֶף וּבְגָדִ֖ים לָרֹ֥ב מְאֹֽד׃

and the wealth of all the surrounding nations

will be collected: gold, silver, and clothing

in great abundance.

[The Adverb מַהֵר](#REF_TOC)

The adverb מַהֵר emphasizes how speedily something is done, "quickly" or "speedily." The adverb מַהֵר is used in Exodus 32:8 to emphasize how quickly Israel turned from the way that God commanded them.

סָ֣רוּ מַהֵ֗ר מִן־הַדֶּ֙רֶךְ֙ אֲשֶׁ֣ר צִוִּיתִ֔ם

They have quickly turned from the way

which I commanded them.

The adverb מַהֵר is used in Deuteronomy 7:4 to emphasize how quickly God will destroy them if they worship other gods.

וְחָרָ֤ה אַף־יְהוָה֙ בָּכֶ֔ם וְהִשְׁמִידְךָ֖ מַהֵֽר

Then the LORD's anger will burn against you

and he will annihilate you swiftly.

The adverb מַהֵר is used in Psalm 79:8 to emphasize the urgency of the psalmist's prayer for mercy.

אַֽל־תִּזְכָּר־לָנוּ֘ עֲוֹנֹ֪ת רִאשֹׁ֫נִ֥ים מַ֭הֵר יְקַדְּמ֣וּנוּ רַחֲמֶ֑יךָ

כִּ֖י דַלּ֣וֹנוּ מְאֹֽד׃

Do not remember our past sins. Let your mercies

come to us quickly for we are very low.

[The Adverb מְהֵרָה](#REF_TOC)

The adverb מְהֵרָה is sometimes used like a noun to mean "haste" or "speed." However, it is primarily used as an adverb, "hastily" or "speedily." The adverb מְהֵרָה is used in Deuteronomy 11:17 to emphasize how quickly Israel will perish from the good land that the LORD has given them if they worship other gods.

וַאֲבַדְתֶּ֣ם מְהֵרָ֗ה מֵעַל֙ הָאָ֣רֶץ הַטֹּבָ֔ה אֲשֶׁ֥ר יְהוָ֖ה נֹתֵ֥ן לָכֶֽם

and you will perish quickly from the good land

the LORD is giving you.

The adverb מְהֵרָה is used in Psalm 31:2 to emphasize the urgency of the psalmist's prayer for rescue.

הַטֵּ֤ה אֵלַ֙י׀ אָזְנְךָ֘ מְהֵרָ֪ה הַצִּ֫ילֵ֥נִי

Listen closely to me; rescue me quickly.

The adverb מְהֵרָה is used in Ecclesiastes 4:12 to emphasize the benefits of community.

הַֽמְשֻׁלָּ֔שׁ לֹ֥א בִמְהֵרָ֖ה יִנָּתֵֽק

A cord of three strands is not quickly broken.

[The Adverb עוֹד](#REF_TOC)

The adverb עוֹד can be used like a substantive, "continuation," but it is primarily used as an adverb in various ways, "still, yet, again, besides." It is often used with prepositions and suffixes and in context can be translated in numerous ways. Nonetheless, the adverb עוֹד is most noteworthy for its emphasis on continuation or persistence. The adverb עוֹד is used in Genesis 45:6 to emphasize the persistence of the famine.

וְעוֹד֙ חָמֵ֣שׁ שָׁנִ֔ים אֲשֶׁ֥ר אֵין־חָרִ֖ישׁ וְקָצִּֽיר

and still there will be five more years without

plowing or harvesting

The adverb עוֹד is used with the second person pronominal suffix in Exodus 9:17 to emphasize Pharaoh's persistent arrogance.

עוֹדְךָ֖ מִסְתּוֹלֵ֣ל בְּעַמִּ֑י לְבִלְתִּ֖י שַׁלְּחָֽם׃

You are still acting arrogantly against my people

by not letting them go.

The adverb עוֹד is used with the prefixed preposition בְּ and the first person pronominal suffix in Psalm 104:33 to emphasize the psalmist's persistent praise to his God.

אָשִׁ֣ירָה לַיהוָ֣ה בְּחַיָּ֑י אֲזַמְּרָ֖ה לֵאלֹהַ֣י בְּעוֹדִֽי׃

I will sing to the LORD all my life;

I will sing praise to my God as long as I live.

The adverb is used in Daniel 11:27 to emphasize that the end will persistently come at the appointed time.

כִּי־ע֥וֹד קֵ֖ץ לַמּוֹעֵֽד

For the end will still come at the appointed time

The adverb עוֹד is used in Habakkuk 2:3 to emphasize the persistent validity of the vision.

כִּ֣י ע֤וֹד חָזוֹן֙ לַמּוֹעֵ֔ד

The vision is still for the appointed time

[The Adverb עַתָּ֫ה](#REF_TOC)

The adverb עַתָּ֫ה is commonly used to indicate present time or what is imminent or impending, "now." At times when it does so it seems to stress urgency. It is also used in phrases that can be translated in various ways, some of which have an emphatic force. Below I focus on the ways that the adverb is used to stress urgency as well as in phrases that have an emphatic force.

To Emphasize Urgency

The adverb עַתָּ֫ה is frequently used to emphasize urgency, "now." The adverb עַתָּ֫ה is used in Genesis 31:13 to emphasize the urgency of God's command for Jacob to return to his homeland.

עַתָּ֗ה ק֥וּם צֵא֙ מִן־הָאָ֣רֶץ הַזֹּ֔את וְשׁ֖וּב אֶל־אֶ֥רֶץ מוֹלַדְתֶּֽךָ׃

Now rise up, leave this land, and return to your land.

The adverb עַתָּ֫ה is use in Isaiah 16:14 to emphasize the urgency of listening to what the LORD says.

וְעַתָּ֗ה דִּבֶּ֣ר יְהוָה֘ לֵאמֹר

And now the word of the LORD says

The adverb עַתָּ֫ה is used in Hosea 5:7 to stress the urgency of the threat.

עַתָּ֛ה יֹאכְלֵ֥ם חֹ֖דֶשׁ אֶת־חֶלְקֵיהֶֽם

Now the New Moon will devour them

along with their fields.

In Emphatic Phrases

The adverb עַתָּ֫ה is used in emphatic phrases. The adverb עַתָּ֫ה is used in the phrase מֵֽ֜עַתָּ֗ה וְעַד־עוֹלָֽם in Psalm 113:2 to stress that the name of the LORD be continually praised forever.

יְהִ֤י שֵׁ֣ם יְהוָ֣ה מְבֹרָ֑ךְ מֵֽ֜עַתָּ֗ה וְעַד־עוֹלָֽם׃

Let the name of the LORD be praised

both now and forever.

The adverb עַתָּ֫ה is used in the prepositional phrase מֵעַ֔תָּה in Isaiah 48:6 to emphasize the persistence of the LORD's declaration that he will announce new things to them.

הִשְׁמַעְתִּ֤יךָ חֲדָשׁוֹת֙ מֵעַ֔תָּה וּנְצֻר֖וֹת וְלֹ֥א יְדַעְתָּֽם

From now on I will announce new things to you,

Hidden things that you have not known.

The adverb עַתָּ֫ה is used in the phrase וְגַם־עַתָּה֙ in Joel 2:12 to emphasize the urgency of returning to the LORD with all their heart..

וְגַם־עַתָּה֙ נְאֻם־יְהוָ֔ה שֻׁ֥בוּ עָדַ֖י בְּכָל־לְבַבְכֶ֑ם

וּבְצ֥וֹם וּבְבְכִ֖י וּבְמִסְפֵּֽד׃

Even now, a saying of the LORD, return to me with

all your heart, with fasting, weeping, and mourning.

[The Adverbs פֶּתַע and פִּתְאֹֽם](#REF_TOC)

The words פֶּתַע and פִּתְאֹֽם are almost exclusively used as adverbs to emphasize suddenness of the action of the verb, "suddenly" and sometimes they also emphasize urgency, especially in warnings of judgment. They are especially urgent when used together. The adverbs are used together in Proverbs 6:15 to strongly emphasize the urgency of the warning.

עַל־כֵּ֗ן פִּ֭תְאֹם יָב֣וֹא אֵיד֑וֹ פֶּ֥תַע יִ֜שָּׁבֵ֗ר וְאֵ֣ין מַרְפֵּֽא׃

Therefore calamity will strike him suddenly; he will be

shattered instantly-- beyond recovery.

The adverb פִּתְאֹֽם is used in Ecclesiastes 9:12 to emphasize the urgency of the situation.

כּהֵ֗ם יֽוּקָשִׁים֙ בְּנֵ֣י הָֽאָדָ֔ם לְעֵ֣ת רָעָ֔ה כְּשֶׁתִּפּ֥וֹל

עֲלֵיהֶ֖ם פִּתְאֹֽם

so people are trapped in an evil time that

suddenly falls upon them

The adverbs are used together in Isaiah 29:5 to doubly emphasize the urgency of the warning.

וְהָיָ֖ה לְפֶ֥תַע פִּתְאֹֽם

And it will be suddenly, instantly.

The adverb פִּתְאֹֽם is used in Isaiah 47:11 to emphasize the urgency of the warning.

וְתָבֹ֙א עָלַ֧יִךְ פִּתְאֹ֛ם שׁוֹאָ֖ה לֹ֥א תֵדָֽעִי׃

Devastation will come upon you suddenly

and unexpectedly.

The adverb פֶּתַע is used in a rhetorical question that implies a positive response in Habakkuk 2:7 to emphasize the urgency of the warning.

הֲל֣וֹא פֶ֗תַע יָק֙וּמוּ֙ נֹשְׁכֶ֔יךָ

Won't your creditors rise up suddenly?

[The Adverb רֶ֫גַע](#REF_TOC)

The adverb רֶ֫גַע could be classified as a noun and sometimes functions like a noun, "a moment." However, it is primarily used as an adverb to indicate that the action of the verb is sudden or even instantaneous and sometimes also emphasizes urgency, especially in warnings and commands. The adverb רֶ֫גַע is used with the prefixed preposition כְּ in Numbers 17:10 to emphasize the urgency of God's warning to Moses.

הֵרֹ֗מּוּ מִתּוֹךְ֙ הָעֵדָ֣ה הַזֹּ֔את וַאֲכַלֶּ֥ה אֹתָ֖ם כְּרָ֑גַע

Get away from this congregation so that I may

destroy them instantly.

The adverb רֶ֫גַע is used with the prefixed preposition כְּ in Psalm 73:19 to emphasize how suddenly the wicked will become a desolation.

אֵ֤יךְ הָי֣וּ לְשַׁמָּ֣ה כְרָ֑גַע סָ֥פוּ תַ֜֗מּוּ מִן־בַּלָּהֽוֹת׃

How suddenly they become a desolation!

They come to an end, swept away by terrors.

The adverb רֶ֫גַע is used in Jeremiah 18:17 to emphasize how suddenly the LORD may announce that he is going to completely destroy a nation.

רֶ֣גַע אֲדַבֵּ֔ר עַל־גּ֖וֹי וְעַל־מַמְלָכָ֑ה לִנְת֥וֹשׁ וְלִנְת֖וֹץ וּֽלְהַאֲבִֽיד׃

At one moment I might announce concerning

a nation or a kingdom that I will uproot,

tear down, and destroy it.

[The Adverb רַק](#REF_TOC)

The adverb רַק is used to restrict or limit and to emphasize extent, truth or certainty, and priority. All of these uses have an emphatic force and are significant for interpretation.

To Restrict or Limit

The adverb רַק is sometimes used to restrict or limit, "only." The adverb רַק is used by Pharoah in Genesis 41:40 to restrict Joseph's greatness, but in such a way that emphasizes his greatness.

אַתָּה֙ תִּהְיֶ֣ה עַל־בֵּיתִ֔י וְעַל־פִּ֖יךָ יִשַּׁ֣ק כָּל־עַמִּ֑י

רַ֥ק הַכִּסֵּ֖א אֶגְדַּ֥ל מִמֶּֽךָּ׃

You will be over my house and my people will obey

your commands. Only with regard to the throne

will I be greater than you.

The adverb רַק is used in Psalm 91:8 to restrict Israel to what they could see, but in such a way that emphasizes God's faithfulness to judge the wicked.

רַ֭ק בְּעֵינֶ֣יךָ תַבִּ֑יט וְשִׁלֻּמַ֖ת רְשָׁעִ֣ים תִּרְאֶֽה׃

You will only look with your eyes and see

the punishment of the wicked.

The adverb רַק is used to restrict God's knowledge in Amos 3:2, but in such a way as to emphasize his special relationship with Israel.

רַ֚ק אֶתְכֶ֣ם יָדַ֔עְתִּי מִכֹּ֖ל מִשְׁפְּח֣וֹת הָאֲדָמָ֑ה

You only have I known from all the

families of the earth

To Emphasize Extent

The adverb רַק is sometimes used to emphasize extent, "only." The adverb is used in Genesis 6:5 to emphasize the extent of the wickedness of humanity.

מַחְשְׁבֹ֣ת לִבּ֔וֹ רַ֥ק רַ֖ע כָּל־הַיּֽוֹם

The schemes of his heart are only evil every day.

The adverb רַק is used in Deuteronomy 28:33 to emphasize the extent of Israel's oppression if they are unfaithful.

וְהָיִ֗יתָ רַ֛ק עָשׁ֥וּק וְרָצ֖וּץ כָּל־הַיָּמִֽים

You will only be oppressed and crushed every day.

To Emphasize Truth or Certainty

The adverb רַק is sometimes used to emphasize what is true or certain, "surely" or "certainly." The adverb is used in Deuteronomy 4:6 to emphasize the certainty that the people of this great nation are wise and understanding.

רַ֚ק עַם־חָכָ֣ם וְנָב֔וֹן הַגּ֥וֹי הַגָּד֖וֹל הַזֶּֽה׃

Surely this great nation is a wise and understanding people.

The adverb רַק is used in 1 Kings 21:5 to emphasize the certainty that there was no one like Ahab.

רַ֚ק לֹֽא־הָיָ֣ה כְאַחְאָ֔ב אֲשֶׁ֣ר הִתְמַכֵּ֔ר לַעֲשׂ֥וֹת הָרַ֖ע בְּעֵינֵ֣י יְהוָ֑ה

Surely there was no one like Ahab who devoted

himself to do what was evil in the eyes

of the LORD

The adverb רַק is used in Psalm 32:6 to emphasize the certainty that when someone seeks the LORD the floodwaters will not reach him.

רַ֗ק לְ֭שֵׁטֶף מַ֣יִם רַבִּ֑ים אֵ֜לָ֗יו לֹ֣א יַגִּֽיעוּ

Surely in a flood of many waters they

will not reach him

To Emphasize Priority

The adverb רַק is sometimes used to emphasize priority, "only" or "before all." The adverb is used in Deuteronomy 4:9 to emphasize the priority of being on guard.

רַ֡ק הִשָּׁ֣מֶר לְךָ֩ וּשְׁמֹ֙ר נַפְשְׁךָ֜ מְאֹ֗ד

Only be on guard and diligently watch yourselves.

The adverb רַק is used in Joshua 1:8 to emphasize the priority of Joshua obeying all the instructions that Moses commanded him.

רַק֩ חֲזַ֙ק וֶֽאֱמַ֜ץ מְאֹ֗ד לִשְׁמֹ֤ר לַעֲשׂוֹת֙ כְּכָל־הַתּוֹרָ֗ה

אֲשֶׁ֤ר צִוְּךָ֙ מֹשֶׁ֣ה עַבְדִּ֔י

Only be strong and very faithful to obey all the

instruction my servant Moses commanded you

[The Adverb תָּמִיד](#REF_TOC)

The adverb תָּמִיד is used as a noun, "continuity." However, it is most significantly used as an adverb to emphasize that the action of the verb has gone on without interruption, "continually" or "always." The adverb תָּמִיד is used in Deuteronomy 11:12 to emphasize the LORD's continual care for the land Israel is entering.

תָּמִ֗יד עֵינֵ֙י יְהוָ֤ה אֱלֹהֶ֙יךָ֙ בָּ֔הּ מֵֽרֵשִׁית֙ הַשָּׁנָ֔ה

וְעַ֖ד אַחֲרִ֥ית שָׁנָֽה

He is always watching over it from the beginning

to the end of the year.

The adverb תָּמִיד is used in Psalm 71:3 to emphasize the psalmist's desire that the LORD will be a rock of refuge to whom he can always go.

הֱיֵ֤ה לִ֙י׀ לְצ֥וּר מָע֡וֹן לָב֗וֹא תָּמִ֗יד

Be a rock of refuge for me, where I can always go.

The adverb תָּמִיד is used in Hosea 12:7 to emphasize that Israel must continually put their hope in God.

וְאַתָּ֖ה בֵּאלֹהֶ֣יךָ תָשׁ֑וּב חֶ֤סֶד וּמִשְׁפָּט֙ שְׁמֹ֔ר

וְקַוֵּ֥ה אֶל־אֱלֹהֶ֖יךָ תָּמִֽיד׃

You must return to your God, maintain love and

justice, and always put your hope in God.

[Other Significant Adverbs](#REF_TOC)

In addition there are other significant adverbs that I have found to have an emphatic force including: אֲבָל "verily, truly; but, nonetheless, rather;" אוּלַי "perhaps" (expressing a hope or doubt); "if perhaps; unless perhaps;" אָכֵן "surely, truly; but indeed, but in fact;" אָמֵן "verily, truly;" אָמְנָם "verily, truly;" יַחְדָּו "together, all together;" כְּבָר "already;" מַהֵר "quickly, speedily;" סָבִיב "around about" (sometimes doubled for emphasis); עוֹד "still, yet, again, besides;" and פִּתְאֹם "suddenly."

[NEGATIVES](#REF_TOC)

Negatives are words that are used to deny, refuse, refute, etc. Below I introduce the primary negatives in Hebrew focusing on how they are used with an emphatic force.

[The Negative אַ֫יִן](#REF_TOC)

The negative אַ֫יִן can stand alone as a substantive, "nothing." The negative אַ֫יִן can also be used in a non-verb clause, "there is not," "there is no one" or "there was nothing." In some contexts the negative אַ֫יִן is used to deny absolutely. The negative אַ֫יִן is used with the construct infinitive to emphasize that something is impossible, "It is impossible to . . .." The negative אַ֫יִן is used with the prefixed prepositions בְּ and לְ to indicate absence, "lack" or "without" and abundance, "without number." The most notable of these uses of the negative אַ֫יִן are to emphasize impossibility and in absolute denials.

To Emphasize Impossibility

The negative אַ֫יִן is used with the construct infinitive to emphasize what is either literally or morally impossible. The negative אַ֫יִן is used in 2 Chronicles 20:6 to emphasize that is impossible to stand against the LORD.

וְאֵ֥ין עִמְּךָ֖ לְהִתְיַצֵּֽב

And there is no one who can stand against you

The negative אַ֫יִן is used with the construct infinitive in Ezra 9:15 to emphasize the impossibility of the people standing before the LORD because of their guilt.

כִּ֣י אֵ֥ין לַעֲמ֛וֹד לְפָנֶ֖יךָ עַל־זֹֽאת

For it is impossible to stand before you

because of this

The negative אַ֫יִן is used in Ecclesiastes 3:14 to emphasize that it is impossible to add to or take away from what God has done.

אֵין לְהוֹסִ֔יף וּמִמֶּ֖נּוּ אֵ֣ין לִגְרֹ֑עַ

There is nothing to add to it and there is

nothing to take away from it

To Deny Absolutely

The negative אַ֫יִן is used in some contexts to deny absolutely. Frequently this affirms something positive by denying the contrary. The negative אַ֫יִן is used in Exodus 8:6 to deny absolutely that there is anyone like the LORD, thereby affirming the uniqueness of the LORD.

כִּי־אֵ֖ין כַּיהוָ֥ה אֱלֹהֵֽינוּ

For there is no one like the LORD our God

The negative אַ֫יִן is used in Psalm 14:3 to deny absolutely that there is anyone who does good, not even one.

הַכֹּ֥ל סָר֘ יַחְדָּ֪ו נֶ֫אֱלָ֥חוּ אֵ֤ין עֹֽשֵׂה־ט֑וֹב אֵ֜֗ין גַּם־אֶחָֽד׃

They have all turned aside; together they have

become corrupt; there is none who does good,

not even one.

The negative אַ֫יִן is used in Isaiah 45:22 to deny absolutely that there is any other God than the LORD, thereby affirming that the LORD is the only God.

כִּ֥י אֲנִי־אֵ֖ל וְאֵ֥ין עֽוֹד

For I am God and there is no other

The negative אַ֫יִן is used in Haggai 2:17 to deny absolutely that they had returned to the LORD even though he struck all the work of their hands.

וּבַבָּרָ֔ד אֵ֖ת כָּל־מַעֲשֵׂ֣ה יְדֵיכֶ֑ם וְאֵין־אֶתְכֶ֥ם אֵלַ֖י

I struck all the work of your hands, but you

did not return to me (there was no you to me)

[The Negative אַל](#REF_TOC)

The negative אַל is primarily used with the jussive and voluntative moods to express a negative wish or desire, "may not;" and prohibitions "let not." The negative אַל is most significant when it is used to express a negative wish or desire, especially when it is reveals the earnest emotion of the speaker or writer. The negative אַל is used with the emphatic particle נָא in Genesis 13:8 to strongly emphasize Abram's desire that there would be no strife between him and Lot.

אַל־נָ֙א תְהִ֤י מְרִיבָה֙ בֵּינִ֣י וּבֵינֶ֔יךָ

May there be no strife between me and you

The negative אַל is used in Job 3:4 to emphasize Job's desire that he had never been born.

אַל־יִדְרְשֵׁ֣הוּ אֱל֣וֹהַּ מִמָּ֑עַל וְאַל־תּוֹפַ֖ע עָלָ֣יו נְהָרָֽה

May God above not seek it or light shine upon it

The negative אַל is used in Psalm 25:2 to emphasize the psalmist's desire that he would not be ashamed and his enemies would not triumph over him.

אַל־אֵב֑וֹשָׁה אַל־יַֽעַלְצ֖וּ אֹיְבַ֣י לִֽי

May I not be ashamed, may my

enemies not triumph over me

[The Negatives בַּל and בְּלִי](#REF_TOC)

The negatives בַּל and בְּלִי are primarily found in poetry and used in similar ways to the negative לֹא (See below). The negatives בַּל and בְּלִי are used to negate verbal clauses as well as words. The negatives בַּל and בְּלִי are most notably used in absolute denials. Often something positive is affirmed by denying the contrary. The negative בַּל is used in Psalm 16:2 to deny absolutely that the psalmist has any good apart from the Lord, thereby affirming that the Lord is the source of everything good in his life.

אָמַ֣רְתְּ לַֽ֭יהוָה אֲדֹנָ֣י אָ֑תָּה ט֜וֹבָתִ֗י בַּל־עָלֶֽיךָ׃

You are my Lord; I have no good apart from you.

The negative בַּל is used in Psalm 93:1 to deny absolutely that the world will ever be moved because the LORD reigns, thereby affirming the stability of the world.

אַף־תִּכּ֥וֹן תֵּ֜בֵ֗ל בַּל־תִּמּֽוֹט

Indeed, the world is established; it will

never be moved.

The negative בַּל is used in Proverbs 24:23 to deny absolutely that partiality in judging is good.

גַּם־אֵ֥לֶּה לַֽחֲכָמִ֑ים הַֽכֵּר־פָּנִ֖ים בְּמִשְׁפָּ֣ט בַּל־טֽוֹב׃

These also are sayings of the wise.

Partiality in judging is not good.

The negative בְּלִי is used in Isaiah 32:10 to deny absolutely that the fruit harvest will come.

כִּ֚י כָּלָ֣ה בָצִ֔יר אֹ֖סֶף בְּלִ֥י יָבֽוֹא

for the grape harvest fails, the fruit harvest

will not come.

[The Negative בִּלְתִּי](#REF_TOC)

The negative בִּלְתִּי is used to negate words like the negative לֹא (See below). The negative בִּלְתִּי is also used to negate the construct infinitive. The negative בִּלְתִּי is used with prepositions. It is used with the preposition לְ to introduce a clause expressing negative purpose. It is also used with the preposition עַד to emphasize extent. The distinctive use of the negative בִּלְתִּי is with another negative with a limiting force, sometimes emphasizing distinctiveness. The negative בִּלְתִּי follows the negative לֹ֤א with a limiting force in Genesis 47:18 to emphasize the abject poverty of the people of Egypt.

לֹ֤א נִשְׁאַר֙ לִפְנֵ֣י אֲדֹנִ֔י בִּלְתִּ֥י אִם־גְּוִיָּתֵ֖נוּ וְאַדְמָתֵֽנוּ

There is nothing left in the sight of my lord

except our bodies and our land.

The negative בִּלְתִּי is used with the preposition עַד to emphasize extent in Numbers 21:35 and stress Israel's total defeat of Og the king of Bashan.

וַיַּכּ֙וּ אֹת֤וֹ וְאֶת־בָּנָיו֙ וְאֶת־כָּל־עַמּ֔וֹ עַד־בִּלְתִּ֥י

הִשְׁאִֽיר־ל֖וֹ שָׂרִ֑יד

So they defeated him and his sons and all his people,

until he had no survivor left.

The negative בִּלְתִּי follows the negative אַ֫יִן with a limiting force in Judges 7:14 by a man who interprets the dream he had of the defeat of Midian, thereby emphasizing that this great victory would be won by none other than the sword of Gideon.

אֵ֣ין זֹ֔את בִּלְתִּ֗י אִם־חֶ֛רֶב גִּדְע֥וֹן בֶּן־יוֹאָ֖שׁ

This is no other than the sword of Gideon

the son of Joash

The negative בִּלְתִּי follows the negative אַ֫יִן with a limiting force in 1 Samuel 2:2 to emphasize that there is no one comparable to the LORD.

אֵין־קָד֥וֹשׁ כַּיהוָ֖ה כִּ֣י אֵ֣ין בִּלְתֶּ֑ךָ וְאֵ֥ין צ֖וּר כֵּאלֹהֵֽינוּ׃

There is none holy like the LORD; there is none

besides you; there is no rock like our God.

The negative בִּלְתִּי follows the negative אַ֫יִן with a limiting force in Hosea 13:14 to emphasize that there is no savior except the LORD.

וֵאלֹהִ֤ים זֽוּלָתִי֙ לֹ֣א תֵדָ֔ע וּמוֹשִׁ֥יעַ אַ֖יִן בִּלְתִּֽי

you know no God but me, and besides me

there is no savior.

[The Negative לֹא](#REF_TOC)

The negative לֹא is the most common of all the negatives. The negative לֹא is used to negate verbal clauses when the negative precedes the verb. The negative לֹא stands alone to provide a negative response. The negative לֹא is used to negate words in non-verbal clauses or when the negative follows the verb. The negative לֹא is used in verbal clauses to deny absolutely. The negative לֹא is used with the imperfect state in strong prohibitions. The negative לֹא is used with the construct infinitive to imply actual or moral impossibility. The negative לֹא is used with a variety of prefixes, the most significant being its use with the interrogative הֲ in rhetorical questions that imply "Yes!" in reply. Though all the uses of the negative לֹא are important for translation and interpretation, most noteworthy are its uses to deny absolutely, in strong prohibitions, to imply impossibility, and in rhetorical questions.

To Deny Absolutely

The negative לֹא is used to deny absolutely, often affirming something positive by denying the contrary. The negative לֹא is used in Genesis 8:21 to deny absolutely that God would ever curse the ground again.

לֹֽא־אֹ֠סִף לְקַלֵּ֙ל ע֤וֹד אֶת־הָֽאֲדָמָה֙ בַּעֲב֣וּר הָֽאָדָ֔ם

I will never again curse the ground

because of man

The negative לֹא is used in Psalm 9:18 to deny absolutely that the needy will always be forgotten, thereby affirming that they will be remembered.

כִּ֤י לֹ֣א לָ֭נֶצַח יִשָּׁכַ֣ח אֶבְי֑וֹן

For the needy will not always be forgotten

The negative לֹא is used in Isaiah 54:14 to deny absolutely that they will fear and that terror will come near them, thereby affirming that their security.

רַחֲקִ֤י מֵעֹ֙שֶׁק֙ כִּֽי־לֹ֣א תִירָ֔אִי וּמִ֙מְּחִתָּ֔ה כִּ֥י לֹֽא־תִקְרַ֖ב אֵלָֽיִךְ

you shall be far from oppression, for you shall

not fear; and from terror, for it shall

not come near you

In Strong Prohibitions

The negative לֹא is used with the imperfect state in strong prohibitions. The negative לֹא is used with the imperfect state in Genesis 2:17 to strongly prohibit eating from the tree of the knowledge of good and evil.

וּמֵעֵ֗ץ הַדַּ֙עַת֙ ט֣וֹב וָרָ֔ע לֹ֥א תֹאכַ֖ל מִמֶּ֑נּוּ

But from tree of the knowledge of good and evil

you must not eat

The negative לֹא is used with the imperfect state in Exodus 20:3 to strongly prohibit having any other gods above the LORD.

לֹֽ֣א יִהְיֶֽה־לְךָ֛֩ אֱלֹהִ֥֙ים אֲחֵרִ֖֜ים עַל־פָּנָֽ֗יַ׃

There must not be for you any gods above me.

The negative לֹא is used with the imperfect state in Leviticus 19:12 to strongly prohibit swearing falsely in the LORD's name.

וְלֹֽא־תִשָּׁבְע֥וּ בִשְׁמִ֖י לַשָּׁ֑קֶר

You must not swear falsely by my name.

To Imply Impossibility

The negative לֹא is used with the construct infinitive (usually with the prefixed preposition לְ) to imply actual or moral impossibility. The negative לֹא is used with the construct infinitive in 1 Chronicles 15:2 to emphasize that no one except the Levites can carry the ark of God.

לֹ֤א לָשֵׂאת֙ אֶת־אֲר֣וֹן הָֽאֱלֹהִ֔ים כִּ֖י אִם־הַלְוִיִּ֑ם

No one can carry the ark of God except the Levites

The negative לֹא is used with the construct infinitive in Daniel 6:8 to emphasize that the law of the Medes and Persians is impossible to change.

כְּדָת־מָדַ֥י וּפָרַ֖ס דִּי־לָ֥א תֶעְדֵּֽא

According to the law of the Medes and Persians

which cannot be changed

The negative לֹא is used with the construct infinitive in Amos 6:10 to emphasize the urgency of not mentioning the name of the LORD.

הָ֔ס כִּ֛י לֹ֥א לְהַזְכִּ֖יר בְּשֵׁ֥ם יְהוָֽה \

Hush! For the name of the LORD must

not be mentioned.

In Rhetorical Questions

The negative לֹא is sometimes prefixed with the interrogative הֲ in rhetorical questions that imply "Yes!" in response. The negative לֹא is prefixed with the interrogative הֲ in Exodus 4:11. This rhetorical question implies "Yes!" in response and emphasizes that the LORD is the one who gives people their ability to speak, hear, and see.

מִֽי־יָשׂ֣וּם אִלֵּ֔ם א֣וֹ חֵרֵ֔שׁ א֥וֹ פִקֵּ֖חַ א֣וֹ עִוֵּ֑ר הֲלֹ֥א אָנֹכִ֖י יְהוָֽה

Who makes him mute, or deaf, or seeing, or blind?

Is it not I, the LORD?

The negative לֹא is prefixed with the interrogative הֲ in Joshua 1:9. This rhetorical question implies "Yes!" in response and emphasizes that the LORD has commanded Joshua to be strong and courageous.

הֲל֤וֹא צִוִּיתִ֙יךָ֙ חֲזַ֣ק וֶאֱמָ֔ץ

Have I not commanded you? Be strong

and courageous!

The negative לֹא is prefixed with the interrogative הֲ in Psalm 56:13. This rhetorical question implies "Yes!" in response and emphasizes that the LORD has delivered the psalmist's feet from stumbling.

הֲלֹ֥א רַגְלַ֗י מִ֫דֶּ֥חִי לְ֭הִֽתְהַלֵּךְ לִפְנֵ֣י אֱלֹהִ֑ים בְּ֜א֗וֹר הַֽחַיִּֽים

Have you not delivered my feet from stumbling that

I may walk before God in the light of life?

[INTERJECTIONS](#REF_TOC)

Interjections are words that introduce and draw attention to what follows. Therefore, they all normally have an emphatic force.

[The Interjection אֲהָהּ](#REF_TOC)

The interjection אֲהָהּ often stresses the certainty of what is said from the perspective of the speaker, "indeed" or "surely." It is frequently used in combination with אדֹנָי יֱהוִֹה. It is also frequently used to introduce and draw attention to what is negative, "alas." The interjection אֲהָהּ is used in Jeremiah 32:17 to introduce and draw attention to Jeremiah's affirmation that the LORD has certainly made the heavens and the earth.

אֲהָהּ֘ אֲדֹנָ֣י יְהוִה֒ הִנֵּ֣ה׀ אַתָּ֣ה עָשִׂ֗יתָ אֶת־הַשָּׁמַ֙יִם֙

וְאֶת־הָאָ֔רֶץ

Indeed, Lord, the LORD, behold you have made

the heavens and the earth

The interjection אֲהָהּ is used in Joel 1:15 to introduce and draw attention to the coming of the day of the LORD's judgment.

אֲהָ֖הּ לַיּ֑וֹם כִּ֤י קָרוֹב֙ י֣וֹם יְהוָ֔ה וּכְשֹׁ֖ד מִשַׁדַּ֥י יָבֽוֹא׃

Alas for the day! For the day of the LORD is near,

and as destruction from the Almighty it comes.

[The Interjection אוֹי](#REF_TOC)

The interjection אוֹיis a strong expression of grief normally followed by an indication of the reason for despair, "woe." When used with first person pronouns it expresses personal and corporate grief. When used with second and third person pronouns it often indicates denunciation. The interjection אוֹי is used in Isaiah 6:5 as a strong expression of Isaiah's grief and despair because he is a man of unclean lips and his eyes have seen the King, the LORD of hosts.

אֽוֹי־לִ֣י כִֽי־נִדְמֵ֗יתִי כִּ֣י אִ֤ישׁ טְמֵֽא־שְׂפָתַ֙יִם

Woe to me for I am undone because I am a

man of unclean lips

The interjection אוֹי is used in Jeremiah 6:4 as a strong expression of Israel's corporate grief because of the imminence of God's judgment.

א֥וֹי לָ֙נוּ֙ כִּי־פָנָ֣ה הַיּ֔וֹם כִּ֥י יִנָּט֖וּ צִלְלֵי־עָֽרֶב

Woe to us because the day passes and the

shadows of evening lengthen

The interjection אוֹי is used in Hosea 7:13 to strongly denounce Israel for straying from the LORD.

א֤וֹי לָהֶם֙ כִּֽי־נָדְד֣וּ מִמֶּ֔נִּי

Woe to them for they strayed from me

[The Interjection אָֽנָּ֫א](#REF_TOC)

The interjection אָֽנָּ֫א often has the implication that what is said is certain, "indeed" or "surely." It is also used as a strong particle of entreaty, "Please." The interjection אָֽנָּ֫א is used in Exodus 32:31 to introduce and draw attention to Moses' acknowledgement of the certainty that this people has sinned a great sin.

אָ֣נָּ֗א חָטָ֞א הָעָ֤ם הַזֶּה֙ חֲטָאָ֣ה גְדֹלָ֔ה

Indeed, this people have sinned a great sin

The interjection אָֽנָּ֫א is used in Psalm 116:16 to introduce and draw attention to the certainty of the psalmist's claim that he is the LORD's servant.

אָֽנָּ֣ה יְהוָה֘ כִּֽי־אֲנִ֪י עַ֫בְדֶּ֥ךָ

LORD, surely I am your servant

The interjection אָֽנָּ֫א is repeated along with the particle of entreaty נָא in Psalm 118:25 to strongly emphasize the urgency of the psalmist's prayer for salvation and success.

אָנָּ֣א יְ֭הוָה הוֹשִׁ֨יעָ֥ה נָּ֑א אָֽנָּ֥א יְ֜הוָ֗ה הַצְלִ֨יחָ֥ה נָּֽא׃

LORD, please save! LORD, please, please,

please give us success.

[The Interjection בִּי](#REF_TOC)

The interjection בִּי is always followed by אֲדֹנִי and used as a particle of entreaty to express the urgency of the petitioner that his plea be heard. The interjection בִּי is used in Numbers 12:11 to emphasize the urgency of Aaron's plea that Moses not punish them for their foolishness.

בִּ֣י אֲדֹנִ֔י אַל־נָ֙א תָשֵׁ֤ת עָלֵ֙ינוּ֙ חַטָּ֔את אֲשֶׁ֥ר נוֹאַ֖לְנוּ

Please, my lord, do not punish us because we

have done foolishly

The interjection בִּי is used in Joshua 7:8 to express the urgency of Joshua's prayer when Israel fled from their enemies.

בִּ֖י אֲדֹנָ֑י מָ֣ה אֹמַ֔ר אַ֠חֲרֵי אֲשֶׁ֙ר הָפַ֧ךְ יִשְׂרָאֵ֛ל

עֹ֖רֶף לִפְנֵ֥י אֹיְבָֽיו׃

Please, Lord, what can I say, when Israel has

turned their backs before their enemies!

[The Interjection הוֹי](#REF_TOC)

The interjection הוֹי is used in strong expressions of grief and despair, "alas." However, it is more often used to introduce and draw attention to denunciations and announcements of judgment. In addition, it can be used more generally to introduce and draw attention to what follows, "Hey!" The interjection הוֹי is used in Isaiah 5:8 to denounce those who accumulate houses and fields.

ה֗וֹי מַגִּיעֵ֥י בַ֙יִת֙ בְּבַ֔יִת שָׂדֶ֥ה בְשָׂדֶ֖ה יַקְרִ֑יבוּ

Alas to those who build house to house

and add field to field

The interjection הוֹי is used in Isaiah 55:1 to introduce and draw attention to the invitation for all those who thirst to come to the waters.

ה֤וֹי כָּל־צָמֵא֙ לְכ֣וּ לַמַּ֔יִם

Hey! Everyone who thirsts, come to the waters

The interjection הוֹי is repeated in Amos 5:16 and used as an especially strong expression of grief and despair.

וּבְכָל־חוּצ֖וֹת יֹאמְר֣וּ הוֹ־ה֑וֹ

and in all the streets they shall say, 'Alas! Alas!

[The Interjection הֵן](#REF_TOC)

The interjection הֵן often implies the certainty of what is said from the perspective of the speaker, "behold" or "look" or even "indeed" in some contexts. The interjection הֵן is used in Psalm 51:7 to introduce and draw attention to the psalmist's certain conviction that he was born in sin.

הֵן־בְּעָו֥וֹן חוֹלָ֑לְתִּי וּ֜בְחֵ֗טְא יֶֽחֱמַ֥תְנִי אִמִּֽי׃

Behold, I was brought forth in iniquity,

and in sin did my mother conceive me.

The interjection הֵן is used in Isaiah 32:1 to introduce and draw attention to the certainty that a king should reign in righteousness and princes should rule with justice.

הֵ֥ן לְצֶ֖דֶק יִמְלָךְ־מֶ֑לֶךְ וּלְשָׂרִ֖ים לְמִשְׁפָּ֥ט יָשֹֽׂרוּ׃

Indeed, a king will reign righteously,

and princes will rule justly.

[The Interjection הִנֵּה](#REF_TOC)

The most common interjection in Hebrew is הִנֵּה. Like all interjections it introduces and draws attention to what follows. It often has the implication that what follows is certain or sure. The interjection הִנֵּה is also used to express availability or resignation and to make a narrative more vivid. However, the most noteworthy of these uses is still to introduce and draw attention to what follows. The interjection הִנֵּה is used in Genesis 1:29 to introduce and draw attention to God's announcement that he has given Adam every plant growing seed.

הִנֵּה֩ נָתַ֙תִּי לָכֶ֜ם אֶת־כָּל־עֵ֣שֶׂב׀ זֹרֵ֣עַ זֶ֗רַע

Behold, I have given you every plant growing seed

The interjection הִנֵּה is used in Genesis 6:13 to introduce and draw attention to God's announcement to Noah that he was going to destroy mankind.

וְהִנְנִ֥י מַשְׁחִיתָ֖ם אֶת־הָאָֽרֶץ

And behold I will destroy them with the earth

The interjection הִנֵּה is used in Exodus 4:23 to introduce and draw attention to the LORD's threat that he will kill Pharoah's first born son.

וַתְּמָאֵ֖ן לְשַׁלְּח֑וֹ הִנֵּה֙ אָנֹכִ֣י הֹרֵ֔ג אֶת־בִּנְךָ֖ בְּכֹרֶֽךָ

If you refuse to let him go, behold, I will kill y

our firstborn son

The interjection הִנֵּה is used by Moses in Exodus 24:8 to introduce and draw attention to the blood of the covenant.

הִנֵּ֤ה דַֽם־הַבְּרִית֙ אֲשֶׁ֙ר כָּרַ֤ת יְהוָה֙ עִמָּכֶ֔ם

Behold the blood of the covenant that the

LORD has made with you

The interjection הִנֵּה is used in Deuteronomy 1:10 to introduce and draw attention to Moses' declaration that Israel is now as numerous as the stars.

וְהִנְּכֶ֣ם הַיּ֔וֹם כְּכוֹכְבֵ֥י הַשָּׁמַ֖יִם לָרֹֽב

and behold, you are today as numerous

as the stars of heaven

The interjection הִנֵּה is used in Isaiah 28:16 to introduce and draw attention to the LORD's announcement that he is laying a foundation stone in Zion.

הִנְנִ֛י יִסַּ֥ד בְּצִיּ֖וֹן אָ֑בֶן אֶ֣בֶן בֹּ֜חַן פִּנַּ֤ת יִקְרַת֙ מוּסָ֣ד מוּסָּ֔ד

Behold, I am laying a foundation stone in Zion,

a tested stone, a precious cornerstone,

a sure foundation

The interjection הִנֵּה is used in Jeremiah 32:27 to introduce and draw attention to the LORD's declaration that he is the LORD, the God of all flesh.

הִנֵּה֙ אֲנִ֣י יְהוָ֔ה אֱלֹהֵ֖י כָּל־בָּשָׂ֑ר

Behold, I am the LORD, the God of all flesh

[The Interjection חָלִ֫ילָה](#REF_TOC)

The word חָלִ֫ילָה is a substantive that is commonly used like an interjection to dramatically stress that something should not be, "far be it" or "surely not." The substantive חָלִ֫ילָה is used in Joshua 22:29 to dramatically stress Joshua's appeal for the people not to rebel against the LORD.

חָלִילָה֩ לָּ֙נוּ מִמֶּ֜נּוּ לִמְרֹ֣ד בַּֽיהוָ֗ה

Far be it from us that we should rebel

against the LORD

The substantive חָלִ֫ילָה is used like an interjection in Job 27:5 to dramatically stress Job's refusal to agree with Bildad and abandon his integrity.

חָלִ֣ילָה לִּי֘ אִם־אַצְדִּ֪יק אֶ֫תְכֶ֥ם עַד־אֶגְוָ֑ע

לֹא־אָסִ֖יר תֻּמָּתִ֣י מִמֶּֽנִּי׃

Far be it from me to say that you are right;

till I die I will not put away my integrity from me.

[The Interjection נָא](#REF_TOC)

The interjection נָא is primarily used as particle of entreaty in requests and prayers to emphasize the urgency of the request or entreaty. It is also used to emphasize the urgency of a command or prohibition. The interjection נָא is also used to emphasize wishes or desires and necessity or determination.

In Urgent Requests and

Entreaties

The interjection נָא is primarily used as a particle of entreaty to emphasize the urgency of requests and entreaties. The interjection נָא is used as a particle of entreaty in Genesis 12:13 to emphasize the urgency of Abram's request that Sarai say that she is his sister.

אִמְרִי־נָ֖א אֲחֹ֣תִי אָ֑תְּ לְמַ֙עַן֙ יִֽיטַב־לִ֣י בַעֲבוּרֵ֔ךְ

Please say you are my sister, that it may go well

with me because of you

The interjection נָא is repeated and used as a particle of entreaty in Numbers 12:13 to strongly emphasize the urgency of Moses' prayer that the LORD heal his sister Miriam.

וַיִּצְעַ֣ק מֹשֶׁ֔ה אֶל־יְהוָ֖ה לֵאמֹ֑ר אֵ֕ל נָ֛א רְפָ֥א נָ֖א לָֽהּ׃

And Moses cried to the LORD, "O God,

please heal her--please."

The interjection נָא is used as a particle of entreaty in Amos 7:5 to emphasize the urgency of Amos' prayer that the LORD stop the judgment that he planned to bring against Israel.

וָאֹמַ֗ר אֲדֹנָ֤י יְהוִה֙ חֲדַל־נָ֔א מִ֥י יָק֖וּם יַעֲקֹ֑ב כִּ֥י קָטֹ֖ן הֽוּא׃

Then I said, Lord, LORD, please stop! How can

Jacob survive? He is so small.

In Urgent Commands and

Prohibitions

The interjection נָא is also used to emphasize the urgency of commands and prohibitions. The interjection נָא is used in Genesis 19:7 to emphasize the urgency of Lot's command that the men of Sodom not act so wickedly.

וַיֹּאמַ֑ר אַל־נָ֥א אַחַ֖י תָּרֵֽעוּ׃

and he said, "Please, my brothers,

do not act so wickedly."

The interjection נָא is used in Genesis 22:2 to emphasize the urgency of the LORD's command to Abraham to take his only son and offer him as a burnt offering.

וַיֹּ֡אמֶר קַח־נָ֠א אֶת־בִּנְךָ֙ אֶת־יְחִֽידְךָ֤ אֲשֶׁר־אָהַ֙בְתָּ

He said, "Take your son, your only son Isaac,

whom you love"

To Emphasize Strong Wishes

or Desires

The interjection נָא is used to emphasize strong wishes or desires. The interjection נָא is used in Psalm 7:10 to emphasize the psalmist's desire that the evil of the wicked would come to an end.

יִגְמָר־נָ֬א רַ֙ע׀ רְשָׁעִים

Oh, let the evil of the wicked come to an end

The interjection נָא is used in Isaiah 5:1 to emphasize his strong desire to sing for his beloved the song of his vineyard.

אָשִׁ֤ירָה נָּא֙ לִֽידִידִ֔י שִׁירַ֥ת דּוֹדִ֖י לְכַרְמ֑וֹ

Let me sing for my beloved my love song

concerning his vineyard:

To Emphasize Necessity or

Determination

The interjection נָא is also used to emphasize necessity or determination. The interjection נָא is used in Genesis 18:21 to emphasize the determination of God to see whether they have done altogether according the outcry that has come to him.

אֵֽרֲדָה־נָּ֣א וְאֶרְאֶ֔ה הַכְּצַעֲקָתָ֛הּ הַבָּ֥אָה אֵלַ֖י עָשׂ֣וּ׀ כָּלָ֑ה

I must go down to see whether they have done

altogether according to the outcry

that has come to me.

The interjection נָא is used in Exodus 3:3 to emphasize the determination of Moses to turn aside to see the burning bush.

וַיֹּ֣אמֶר מֹשֶׁ֔ה אָסֻֽרָה־נָּ֣א וְאֶרְאֶ֔ה אֶת־הַמַּרְאֶ֥ה הַגָּדֹ֖ל הַזֶּ֑ה

And Moses said, "I will turn aside to see

this great sight"

[SELECTED BIBLIOGRAPHY](#REF_TOC)

Francis Brown, S. R. Driver, and Charles A. Briggs. A Hebrew-English Lexicon of the Old Testament. Based on the Lexicon of William Gesenius as translated by Edward Robinson. Oxford: Clarendon Press, 1907.

**Russell Fuller and Kyoungwon Choi.** Invitation to Biblical Hebrew Syntax: An Intermediate Grammar. Kregel Publications, 2016.

Wilhelm Gesenius. Gesenius' Hebrew Grammar. Edited and Enlarged by E. Kautzsch. Second English Edition Revised in Accordance with the Twenty-Eighth German Edition by A. E. Cowley. Oxford: Clarendon Press.

William L. Holladay.. A Concise Hebrew and Aramaic Lexicon of the Old Testament. Based upon the lexical work of Ludwig Koehler and Walter Baumgartner. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971.

Paul Jouon. A Grammar of Biblical Hebrew. Volume II, Syntax. Translated and Revised by Takamitsu Muraoka. Third Reprint of the Second Edition with Corrections. Biblical Institute Press, 2006.

Allen P. Ross. Introducing Biblical Hebrew and Grammar. Baker, 2000.

Bruce K. Waltke and M. O'Connor. An Introduction to Biblical Hebrew Syntax. Winona Lake, IN: Eisenbrauns, 1990.

Ronald J. Williams. Williams' Hebrew Syntax. Third Edition. Revised and Expanded by John C. Beckman. Toronto, Buffalo, London: University of Toronto Press, 1976.

[ABOUT THE AUTHOR](#REF_TOC)

William H. (Bill) Lawson is a proud graduate of California Baptist University (BA), Gateway Baptist Theological Seminary (MDiv), and the Southern Baptist Theological Seminary (PhD). He taught briefly at SBTS and then served with the International Mission Board of the Southern Baptist Convention and taught the Bible in Baptist seminaries throughout Asia for over 30 years. He has written other books including Ears to Hear: A Guide for the Interpretation of the Bible, The Lion Roars: A Guide for the Interpretation of the Book of Amos, and Obedient unto Death: A Guide for the Interpretation of Paul's Epistle to the Philippians. Download all of his books for FREE at <https://www.smashwords.com/profile/view/drwhlawson>. He is now retired and living at *The End of the Lane* where he is writing books and painting/drawing pictures.

